

*Evangelicals
Encounter
Judaism In
The New
Millennium*



CHRISTIANITY AFTER AUSCHWITZ

**Paul R.
Carlson**

Christianity After Auschwitz

Carol Rittner, John K. Roth



Christianity After Auschwitz:

"Good News" After Auschwitz? Carol Rittner, John K. Roth, 2001 Many argue that Christians must address their own culpability in the destruction of Europe's Jewry. If post-Holocaust Christians only lament Christianity's sin, the tradition will be ultimately left with little to say and no credibility. Post-Holocaust Christians must emphasize positive differences that Christianity can make, including Repentant honesty about Christianity's anti-Jewish history, New appreciation for the Jewish origins of Christianity, the Jewish identity of Jesus, and the continuing vitality of the Jewish people and their traditions. Welcome liberation from liturgies and biblical interpretations that promote harmful Christian exclusivism. **Christianity After Auschwitz** Paul R. Carlson, EdD, 2000-06-14 There is an old Jewish adage that pretty much sums up Israel's experience among the nations for the last 2,000 years: Scratch a gentile, the saying goes, and you're sure to find an anti-Semite. That notion is given credence by the fact that the first two millennia of the Jewish-Christian encounter culminated in the systematic slaughter of six million Jews in the heart of Christendom. But Dr. Paul R. Carlson, author of *Christianity After Auschwitz*, is cautiously optimistic that the dawn of this new millennium may lead to Jewish-Christian amity as the Church faces up to its past sins and seeks to work with the Synagogue against those demonic forces which threaten civilization itself. However, as Carlson illustrates, the genocidal germ that gave birth to Hitler's criminal regime still flourishes among countless Christians, many of whom would passionately deny they harbor any anti-Semitic notions or sentiments. While the book is addressed primarily to Carlson's fellow evangelicals, both Jews and Christians will discover that it provides the general reader with an overview of those critical issues which scholars alone have in the past wrestled with in the post-Holocaust Jewish-Christian encounter. At the outset, Carlson is quick to concede that the late Rabbi Joseph B. Soloveitchik, a scion of the great Chechnowa Rebbe, was certainly correct when he insisted that Christians have never tried to penetrate the soul of the Jews. They have read the Bible but neglected the oral tradition by which we interpret it, he noted. This makes a different Bible altogether. For example, says Rav Soloveitchik, to equate Judaism with legalism, the way Christian theologians are prone to do, is like equating mathematics with a compilation of mathematical equations. By the same token, old stereotypes die hard. The Jew has been pictured as the arch capitalist and the arch Bolshevik, and chastised for being both, whipsawed by contending forces, says Nathan C. Belth. The Soviet authorities saw Jews as a threat to the state, and Alexander Solzhenitsyn, who castigated Soviet terror, sees Jews as libertarians who brought on socialism after, of course, rejecting Christ. Since time immemorial, anti-Semites have also portrayed the Jew as the greedy, shady businessman or banker. But they conveniently forget stories such as that of Haym Salomon, 1740-1785, the Jewish broker whose financial aid staved off starvation and desertion among American troops during our War for Independence. At one critical point, Robert Morris, the American financier and statesman, sent a messenger to alert Haym Salomon of the plight of the cash-strapped Colonial forces. The man brought the news to Salomon while he was attending Yom Kippur services at Mikveh Israel Synagogue in Philadelphia. The congregation was shocked at

the intrusion on the holiest day of the Jewish year but Haym Salomon quietly informed the messenger Tell Mr Morris our country's appeal will not be in vain But that old canard about Jews and their money remains grist for the anti Semite's mill By the same token Jews have not been entirely blameless when it comes to their own stereotypes of Christians particularly evangelicals Nathan Perlmutter confessed as much during his tenure as national director of the Anti Defamation League ADL of Bnai B'rith Our image of the fundamentalist and the evangelical is a kind of collage assembled out of bits and pieces from Theodore Dreiser Sinclair Lewis and Erskine Caldwell he admitted Even after all this time memories of the great swarm of sex ridden Bible thumping caricatures continue to exert a pervasive power But evangelicals would be among the first to admit that Jews have come a long way since the days of the infamous Toledot Yeshu or Life of Jesus which depicted the Galilean in scandalous terms Indeed the Israeli author Shalom Ben Chorin is representative of those Jewish intellectuals who now believe that it is time for Jesus to come home again Meanwhile few Christians realize just how vulnerable many Jews feel in what they perceive to be Christian America That perception is heightened by the 1992 American Jewish Year Book finding that roughly 12 percent of Americans of Jewish heritage are now Christians There is another way of looking at what I have called a disaster in the making says former US Assistant Secretary of State Elliott Abrams author of Faith or Fear How Jews Can Survive in a Christian America Of the 6.8 million people who are Jews or of Jewish descent 1.1 million say they have no religion and 1.3 million have joined another religion adding up to 2.4 million Abrams observes This means that one third of the people in America of Jewish ethnic origin no longer report Judaism as their current religion Abrams italics Such statistics illustrate why Jewish leaders unanimously condemn those Christian missionary agencies which specifically target Jews for conversion They have been particularly incensed by one recent evangelical effort known as Peace 2000 which aimed to convert every Jew in Israel to Christianity by the dawn of the new millennium Centuries of martyrdom are the price which the Jewish people has paid for survival says Brandeis scholar Marshall Sklare And the apostate at one stroke makes a mockery of Jewish history But if the convert is contemptible in Jewish eyes Sklare adds the missionary all the more the missionary of Jewish descent is seen as pernicious for he forces the Jew to relive the history of his martyrdom all the while pressing the claim that in approaching the Jew he does so out of love What kind of love is it Jews wonder that would deprive a man of his heritage Sklare asks Furthermore given the history of Christian treatment of the Jews would it not seem time at last to recognize that the Jew has paid his dues and earned the right to be protected from obliteration by Christian love as well as destruction by Christian hate The distinguished Rabbi Abraham Joshua Heschel was even more pointed about the matter I had rather enter Auschwitz he once remarked than be an object of conversion All of this leads to the opening chapter of Christianity After Auschwitz which introduces Christians to Emil Fackenheim's Eleventh Commandment or 614th Mitzvoh which decrees that Jews are not permitted to grant Hitler any posthumous victories through intermarriage assimilation or conversion to a faith not their own In a word they are commanded to remain Jews By the same token Jewish scholars are

quick to recognize that any open and honest dialogue will at some point involve a frank discussion of the similarities and differences between the Jewish and Christian perceptions of the Messianic hope. With that understanding, the second chapter deals with the remarkable career of the late Rabbi Menachem Mendel Schneerson, the seventh and last Grand Rebbe of the Chabad Lubavitch Hasidim. Many of his talmidim or disciples believe he will ultimately be revealed as King Messiah. His life and work are considered within the context of that of Jesus of Nazareth, as well as those of several pseudo-messiahs who have troubled Israel down through the centuries. The author then makes it clear that Jesus himself

Christianity After Auschwitz Paul R. Carlson, 2000

There is an old Jewish adage that pretty much sums up Israel's experience among the nations for the last 2,000 years: Scratch a gentile, the saying goes, and you're sure to find an anti-Semite. That notion is given credence by the fact that the first two millennia of the Jewish-Christian encounter culminated in the systematic slaughter of six million Jews in the heart of Christendom. But Dr. Paul R. Carlson, author of *Christianity After Auschwitz*, is cautiously optimistic that the dawn of this new millennium may lead to Jewish-Christian amity as the Church faces up to its past sins and seeks to work with the Synagogue against those demonic forces which threaten civilization itself. However, as Carlson illustrates, the genocidal germ that gave birth to Hitler's criminal regime still flourishes among countless Christians, many of whom would passionately deny they harbor any anti-Semitic notions or sentiments. While the book is addressed primarily to Carlson's fellow evangelicals, both Jews and Christians will discover that it provides the general reader with an overview of those critical issues which scholars alone have in the past wrestled with in the post-Holocaust Jewish-Christian encounter. At the outset, Carlson is quick to concede that the late Rabbi Joseph B. Soloveitchik, a scion of the great Chechnowa Rebbe, was certainly correct when he insisted that Christians have never tried to penetrate the soul of the Jews. They have read the Bible but neglected the oral tradition by which we interpret it, he noted. This makes a different Bible altogether. For example, says Rav Soloveitchik, to equate Judaism with legalism, the way Christian theologians are prone to do, is like equating mathematics with a compilation of mathematical equations. By the same token, old stereotypes die hard. The Jew has been pictured as the arch capitalist and the arch Bolshevik, and chastised for being both, whipsawed by contending forces, says Nathan C. Belth. The Soviet authorities saw Jews as a threat to the state, and Alexander Solzhenitsyn, who castigated Soviet terror, sees Jews as libertarians who brought on socialism, after, of course, rejecting Christ. Since time immemorial, anti-Semites have also portrayed the Jew as the greedy, shady businessman or banker. But they conveniently forget stories such as that of Haym Salomon, 1740-1785, the Jewish broker whose financial aid staved off starvation and desertion among American troops during our War for Independence. At one critical point, Robert Morris, the American financier and statesman, sent a messenger to alert Haym Salomon of the plight of the cash-strapped Colonial forces. The man brought the news to Salomon while he was attending Yom Kippur services at Mikveh Israel Synagogue in Philadelphia. The congregation was shocked at the intrusion on the holiest day of the Jewish year, but Haym Salomon quietly informed the messenger: Tell Mr. Morris, our country's appeal will

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The Jewish People and Jesus Christ After Auschwitz Jakob Jocz,1991-10-08 The author marks the end of World War II as the closing of an important period of history and the possible new beginning for the Jewish people the church and the world at large He cites two events as of major importance the creation of the Jewish state of Israel and the second Vatican Council He takes a look at the evolution of a new kind of Judaism that is more tolerant and accepting of Jesus as Jew just as the church intensifies its commitment to Judaeo Christian dialogue Originally published by Baker Book House in 1981

Narrative Theology After Auschwitz Darrell J. Fasching,1992 Narrative Theology After Auschwitz addresses the pressing question of the failure of Christian ethics during the Holocaust It s concern is to understand how and why so many Christians and Christian churches either cooperated with the Nazis or stood passively by while six million Jews were slaughtered The goal is to uproot the propensity of Christians to equate ethics with unquestioning obedience to authority and replace it with an Abrahamic chutzpah or audacity to question all authority even God if necessary in defense of the dignity of the stranger

Religion and Revelation after Auschwitz Balázs M. Mezei,2013-04-11 Religion After Auschwitz is a philosophical approach to the notion of revelation Following such authors as A Dulles R Swinburne or K Ward Balazs Mezei investigates some of the main problems of revelation and connects them to the general problem of religion today Religion is considered in the perspective of the age after Auschwitz an expression coined by Hans Jonas and further elaborated by J B Metz Mezei develops the insights of these philosophers and investigates various aspects of religion and revelation after Auschwitz contemporary theistic philosophy phenomenology art mysticism and the question of university education today A fascinating amalgam of subjects and approaches Religion and Revelation After Auschwitz is an important contribution to contemporary discussions on the possibility of Catholic philosophy

After Auschwitz Richard L. Rubenstein,1992-05-01 When first published in 1966 After Auschwitz made headlines and sparked controversy as Jewish death of God theology But as the first work by a respected modern theologian to define the Holocaust in religious as well as demographic terms its greater importance gradually emerged Today it ranks as a seminal work of modern Jewish thought and culture In this substantially revised and expanded edition Richard L Rubenstein returns to old questions and addresses new issues with the same passion and spirit that characterized his original work With the first edition of After Auschwitz Rubenstein virtually invented Holocaust theology He argued that Jews and Christians who accept the traditional belief that God has chosen Israel and acts providentially in history must either interpret that Holocaust as

divine punishment or as the most radical challenge ever to traditional belief Unable to defend traditional faith Rubenstein turned to psychoanalysis sociology and history to defend religious institutions and ritual The discussion he originated continued unabated The revised *After Auschwitz* remains as much a book about the human condition as a book about God While retaining essential material from the 1966 edition Rubenstein offers his latest thinking on the issues of belief and tradition after the Holocaust He also deals extensively with events making headlines and shaping contemporary Jewish thinking and theology such as the Palestinian question and Judaism in post communist Eastern Europe Facing the threat of Holy War and future Holocaust questioning the possibility of genuine peace exploring mysticism and other religions this *After Auschwitz* is as challenging and may prove as controversial as the original

After Auschwitz Richard L. Rubenstein, 1966 Expounds a wide spectrum of problems of post Holocaust theology Christianity and Nazism psychoanalytic interpretation of the connection between religion and the Final Solution the religious meaning of the Holocaust the Auschwitz convent controversy Argues that Nazism as theory and practice was neither the ultimate expression of atheism nor a kind of neo paganism on the contrary it was a monotheistic anti religion which emerged as a rebellion against Christianity but greatly used its ideas and images especially that of the mythological Jew Judas Reveals the religiomythic element in the Holocaust e g the perpetrators fulfilled a religious mission which singles out this phenomenon from the other cases of genocide c From the Bibliography of the Vidal Sassoon International Center for the Study of Antisemitism

Jesus and Paul After Auschwitz Lloyd Gaston, Vancouver School of Theology, 1996-08-01 *Ending Auschwitz* Marc H. Ellis, 1994-02 The author examines the effect of the Holocaust on the present

Jews and Christians After the Holocaust Abraham J. Peck, Hebrew Union College-Jewish Institute of Religion, 1982 *Anti-Semitism and the Christian Mind* Alan T. Davies, 1969 Bibliographical footnotes *Christian theology after Auschwitz* Gregory G. Baum, 1976 *Strange Fire* Tod Linafelt, 2000-09 Twenty contributions written by university affiliated scholars of religious studies philosophy and other fields address the implications of the Shoah Holocaust for interpretation of the Hebrew Bible Contributors include Richard Rubenstein Elie Wiesel and Walter Brueggemann Annotation copyrighted by Book News Inc Portland OR

Narrative Theology After Auschwitz Darrell J. Fasching, 1992 Amidst the tumult and confusion of the times John W Aldridge has kept a singular purity of vision said the New York Times Book Review While the changing editorial policies of the major book reviews and magazines threaten to make serious literary criticism a thing of the past Aldridge still believes that books and their ideas have a living relation to daily life Taken together these essays offer not only a survey of John Aldridge s distinguished career as a critic but also an intriguing picture of the evolution of contemporary literature

BOOK JACKET

Post-Holocaust Jewish-Christian Dialogue Alan L. Berger, 2014-12-23 This volume sheds light on the transformed post Holocaust relationship between Catholics and Jews Once implacable theological foes the two traditions have travelled a great distance in coming to view the other with respect and dignity Responding to the horrors of Auschwitz the Catholic

Church has undergone a reckoning of the soul beginning with its landmark document *Nostra Aetate* and embraced a positive theology of Judaism including the ongoing validity of the Jewish covenant. Jews have responded to this unprecedented outreach especially in the document *Dabru Emet*. Together these two Abrahamic traditions have begun seeking a repair of the world. The road has been rocky and certainly obstacles remain. Nevertheless authentic interfaith dialogue remains a new and promising development in the search for a peace.

Christian Theology After Auschwitz Gregory Baum, 1976 After Auschwitz Richard L. Rubenstein, 1966 **Tenebrae** Theresa Sanders, 2006

What could Ash Wednesday mean after Auschwitz? *Tenebrae* (Latin: darkness) a prayer service between Good Friday and Easter Sunday commemorates the time Jesus spent in the tomb. It is a fitting and potent symbol for the moral darkness of the Holocaust when the lives of six million Jews were snuffed out many of them within earshot of Christian churches. After sixty years the question remains: What responsibility do Christians still bear to rethink their symbols and theologies in light of this horror?

In **Long Night's Journey Into Day** Arthur Roy Eckardt, Alice Eckardt, 1982

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