
NARRATIVE THEOLOGY AFTER AUSCHWITZ

FROM ALIENATION TO ETHICS

Darrell J. Fasching

USF Studies in the History of Judaism

Narrative Theology After Auschwitz From Alienation To Ethics

Donald Dietrich



Narrative Theology After Auschwitz From Alienation To Ethics:

Narrative Theology After Auschwitz Darrell J. Fasching, 1999 Narrative Theology After Auschwitz addresses the pressing question of the failure of Christian ethics during the Holocaust Its 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

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 The Ethical Challenge of Auschwitz and Hiroshima Darrell J. Fasching, 1993-07-01 This book addresses the problem of religion ethics and public policy in a global technological civilization It attempts to do what narrative ethicists have said cannot be done to construct a cross cultural ethic of human dignity human rights and human liberation which respects the diversity of narrative traditions It seeks to do this without succumbing to either ethical relativism or ethical absolutism The author confronts directly the dominant narrative of our technological civilization the Janus faced myths of Apocalypse or Utopia Through this myth we view technology ambivalently as both the object of our dread and the source of our hope The myth thus renders us ethically impotent the very strength of our literal utopian euphoria sends us careening toward some literal apocalyptic final solution The demonic narrative that dominated Auschwitz killing in order to heal is part of this Janus faced technological mythos that emerged out of Hiroshima And it is this mythic narrative which underlies and structures much of public policy in our nuclear age This book proposes a coalition of members of holy communities and secular groups organized to prevent any future eruptions of the demonic Its goal is to construct a bridge not only over the abyss between religions East and West but also between religious and secular ethics

The Protestant Ethic and the Spirit of Punishment T. Richard Snyder, 2001 Snyder shows that the spirit of punishment in our culture is rooted in and reinforced by popular Christian misunderstandings of human nature and God s grace These misunderstandings include two consequential errors the absence of any notion of creation grace and an understanding of redemption grace couched exclusively in individualistic internalized and nonhistorical terms In both cases the social historical dimensions of grace necessary for holistic redemption are ignored Publisher

Spirit-Word-Community Amos Yong, 2017-11-22 This title was first published in 2002 How does one go about doing Christian theology Yong explores this question by proposing a pneumatological trinitarian hermeneutic Its thesis is that interpretation and theological method is an

ongoing tri logue of Spirit Word Community of interpretive subjects as imaginative obligated and relational agents of the horizons of the interpreter the biblical and ecclesial traditions and the world and of founding historical and ongoing communities of faith and inquiry Ecumenical perspectives on the topics of pneumatology the doctrine of the Spirit metaphysics foundational pneumatology epistemology the pneumatological imagination and trinitarian theology converge in this book to move forward the present discussion of theological method Desirable God? Roger Burggraeve, 2003 The human fascination with images and the idolatry or idolization of images as the source of desire passion and terror is treated in this book The first part enters more deeply into religious idolatry past and present It treats the biblical the early Jewish as well as the Christian views on monotheism and the prohibition against images as source of authentic humanism or as source of intolerance and violence In the second part the focus shifts onto a number of contemporary profane idols and gods the nationalist fascination for one s own land and people and the fear or hate towards foreigners the rampant preoccupation with genetic health in a context of body culture and aestheticization of which the postmodern sport idols have become the great icons the current image and screen culture and all forms of audiovisual exorcisms and last but not least the ongoing process of economization and globalization with an expanding culture of branding logos The Making of the Holocaust André Mineau, 1999 Using concepts of systems theory proposes a three level approach to explain the genesis of the Final Solution it was a result of the interplay between antisemitic ideology Nazi totalitarianism and situational factors such as the war in the East The idea of the extermination of Jews had existed long before the Nazi takeover but the genocide was not predetermined from the 1920s it was Nazi totalitarianism that made the solution of the Jewish question part of the bureaucratic program and the war that made the genocide the most feasible solution Argues that Nazism had an ethics of its own its main value was Aryan German community criticizes other views on this question Concludes that the Holocaust was essentially the destruction of the Other s Face and thus a unique crime It epitomizes one of the basic trends of modernity the biological transfiguration of evil *Judas Iscariot: Damned or Redeemed* Carol A. Hebron, 2016-09-22 At the beginning of the 20th century Judas was characterised in film as the epitome of evil the villainous Jew Film makers cast Judas in this way because this was the Judas that audiences had come to recognize and even expect But in the following three decades film makers as a result of critical biblical study were more circumspect about accepting the alleged historicity of the Gospel accounts Carol A Hebron examines the figure of Judas across film history to show how the portrayal becomes more nuanced and more significant even to the point where Judas becomes the protagonist with a role in the film equal in importance to that of Jesus Hebron examines how in these films we begin to see a rehabilitation of the Judas character and a restoration of Judaism Hebron reveals two distinct theologies rejection and acceptance The Nazi Holocaust and the exposure of the horrors of genocide at the end of World War II influenced how Judaism Jews and Judas were to be portrayed in film Rehabilitating the Judas character and the Jews was necessary and film was deemed an appropriate medium in which to begin that process

God and Humanity in Auschwitz Donald Dietrich, 2017-07-12 God and Humanity in Auschwitz synthesizes the findings of research developed over the last thirty years on the rise of anti-Semitism in our civilization Donald J Dietrich sees the Holocaust as a case study of how prejudice has been theologically enculturated He suggests how it may be controlled by reducing aggressive energy before it becomes overwhelming Dietrich studies the recent responses of Christian theologians to the Holocaust and the Jewish theological response to questions concerning God's covenant with Israel which were provoked by Auschwitz Social science has dealt with the psychosocial dynamics that have supported genocide and helps explain how ordinary persons can produce extraordinary evil Dietrich shows how this research combined with theological analyses can help reconfigure theology itself Such an approach may serve to help dissolve anti-Semitism to aid in constructing such positive values as respect for human dignity and to point the way to restricting future outbreaks of genocide God and Humanity in Auschwitz surveys which religious factors created a climate that permitted the Holocaust It also illuminates what social science has to tell us about developing a strategy that when institutionally implemented can channel our energies away from sanctioned murder toward a more compassionate society The book has proven to be an essential resource for theologians sociologists historians and political theorists

No One Left Behind Darrell J. Fasching, 2011-07-15 1 You have heard it said that on the day of judgment only Christians will be saved and all others will be consigned to eternal damnation but I say to you that the gospel proclaims salvation for the whole human race 2 You have heard it said that non-Christians are strangers who will not enter the Kingdom of God but I say to you that God enters our lives through the very presence of the stranger 3 You have heard it said that heretics and sinners will have no place in the Kingdom of God but I say to you that to reject even the least of these is to reject God and God's messiah 4 You have heard it said that human beings can be saved in no other name than that of Jesus but I say to you that the name Jesus means we are saved in the name of a God who cannot be named or imaged 5 You have heard it said that only a chosen remnant can be saved but I say to you that a saving remnant saves not itself but the whole human race of which it is a part 6 You have heard it said that in the final judgment many will be consigned to the eternal fires but I say to you God's judgment is a refining fire which transforms and saves rather than destroys The final truth is that our God is the savior of the whole human race and especially all believers 1 Timothy 4:10

The Coming of the Millennium Darrell J. Fasching, 2001-01-15 Throughout the last two millennia Christianity understood its divinely mandated mission to be to conquer the world for Christ Too often this proclamation led Christians to imagine that their goal must be the elimination of all non-Christians from the world through conversion or when that fails through coercion and violence e.g. the Inquisition the Crusades anti-Semitic persecution Western colonialism etc At the beginning of the third millennium and an age of global diversity Darrell J Fasching argues that it is time for Christians to reject this view of their mission along with the trail of prejudice and violence it has created and replace militaristic metaphors of conquest with the biblical message of hospitality to the stranger When we welcome the stranger according to biblical teachings we

welcome God Genesis 18 1 5 the Messiah Matthew 25 35 or an angel of God Hebrews 13 2 Fasching takes us on a journey through the stories of the Bible to show that diversity is God's covenant intention for humanity Consequently the mission of Christians must not be to convert or eliminate non Christians but rather to welcome them as strangers for a world without strangers is a world without God

New Perspectives on the Holocaust Rochelle L. Millen, 1996-09 Authors involved in teaching about the Holocaust offer guidance and confront issues related to teaching about the Holocaust

Senses of Tradition John E. Thiel, 2000 John Thiel attempts to counter this tendency toward ecclesiastical fundamentalism by proposing an interpretive schema for tradition analogous to the four senses of scripture

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Mixed News Jay Black, 2013-12-02 This volume addresses some of the central issues of journalism today the nature and needs of the individual versus the nature and needs of the broader society theories of communitarianism versus Enlightenment liberalism independence versus interdependence vs co dependency negative versus positive freedoms Constitutional mandates versus marketplace mandates universal ethical issues versus situational and or professional values traditional values versus information age values ethics of management versus ethics of worker bees commitment and compassion versus detachment and professional distance conflicts of interest versus conflicted disinterest and talking to versus talking with All of these issues are discussed within the framework of the frenetic field of daily journalism a field that operates at a pace and under a set of professional standards that all but preclude careful systematic examinations of its own rituals and practices The explorations presented here not only advance the enterprise but also help student and professional observers to work through some of the most perplexing dilemmas to have faced the news media and public in recent times This lively volume showcases the differing opinions of journalistic experts on this significant contemporary issue in public life Unlike previous books and monographs which have tended toward unbridled enthusiasm about public journalism and trade press articles which have tended toward pessimism this book offers strong voices on several sides of this complex debate To help inform the debate a series of voices journalistic interviews with practitioners and critics of public journalism is interspersed throughout the text At the end of each essay a series of quotes from a wide variety of sources In other words augments each chapter with ideas and insights that support and contradict the points used by each chapter author

Must Christianity Be Violent? Kenneth R. Chase, Alan Jacobs, 2007-07-09 The Crusades The Conquest of the Americas U S Slavery The Jewish Holocaust Mention of these events evokes a variety of responses from Christians including guilt defensiveness and bewilderment Given such a tangled historical relationship to aggression and injustice how can Christians answer those who argue that our faith is inherently violent or that Christian doctrines inevitably lead to sacrifice conquest and war In **Must Christianity Be Violent** editors Kenneth R Chase and Alan Jacobs have gathered pointed essays that provide specific responses to these arguments Divided into histories practices and theologies the essays explore the historical causation of Christian violence and discuss practices that promote what one contributor calls just peacemaking The contributors explore

the history of Christian violence and advocate the need for an uncompromised biblical theology in our search for peace This timely collection will appeal to readers of Christian history ethics and theology and those who want to better understand the specifically Christian response to violence and cultivation of peace **New Directions in Rhetoric and Religion** James W. Vining, 2021-08-10 New Directions in Rhetoric and Religion reflects the complex and fluid natures of religion rhetoric and public life in our globalized digital and politically polarized world by bringing together a diverse group of rhetorical scholars to provide a comprehensive and forward looking collection on rhetoric and religion This volume addresses these topics in three separate sections 1 Rhetorics of religion at work in public activism 2 Rhetorics of religion in contemporary public discourse and 3 Ways that rhetoric scholars study religion Scholars of rhetoric religion and social sciences will find this book particularly interesting Fire in the Ashes David Patterson, John K. Roth, 2012-03-15 Sixty years after it ended the Holocaust continues to leave survivors and their descendants as well as historians philosophers and theologians pondering the enormity of that event This book explores how inquiry about the Holocaust challenges understanding especially its religious and ethical dimensions Debates about God's relationship to evil are ancient but the Holocaust complicated them in ways never before imagined Its massive destruction left Jews and Christians searching among the ashes to determine what if anything could repair the damage done to tradition and to theology Since the end of the Holocaust Jews and Christians have increasingly sought to know how or even whether theological analysis and reflection can aid in comprehending its aftermath Specifically Jews and Christians individually and collectively find themselves more and more in the position of needing either to rethink theodicy typically understood as the vindication of divine justice in the face of evil or to abolish the concept altogether Writing in a format that creates the feel of dialogue the contributors to Fire in the Ashes confront these and other difficult questions about God and evil after the Holocaust This book created out of shared concerns and a desire to investigate differences and disagreements between religious traditions and philosophical perspectives represents an effort to advance meaningful conversation between Jews and Christians and to encourage others to participate in similar inter and intrafaith inquiries The contributors to Fire in the Ashes are members of the Pastora Goldner Holocaust Symposium Led since its founding in 1996 by Leonard Grob and Henry F Knight the symposium's Holocaust and genocide scholars a group that is interfaith international interdisciplinary and intergenerational meet biennially in Oxfordshire England Making Memory Alana M Vincent, 2014-11-27 The twentieth century has been called a century of horror Proof of that designation can be found in the vast and ever increasing volume of scholarly work on violence trauma memory and history across diverse academic disciplines This book demonstrates not only the ways in which the wars of the twentieth century have altered theological engagement and religious practice but also the degree to which religious ways of thinking have shaped the way we construct historical narratives Drawing on diverse sources from the Hebrew Bible to Commonwealth war graves from Greek tragedy to post Holocaust theology Alana M Vincent probes the intersections between past and present memory and

identity religion and nationality The result is a book that defies categorization and offers no easy answers but instead pursues an agenda of theological realism holding out continued hope for the restoration of the world **God as Father in Paul**

Abera M. Mengestu, 2013-08-28 God as Father in Paul explores Paul's use of the kinship term Father to refer to God along with related familial terms children of God and Christ followers as brothers and sisters as part of a study of the use of kinship language in the identity formation of early Christianity Mengestu argues that these kinship terms are shared modes of identity constructions within the wider textual and cultural settings the Roman Empire the Roman Stoic philosophers the Hebrew Bible and ancient Jewish literature from which Paul draws on as well as contests Employing theoretical kinship and social identity theory as well as interpretative approaches imperial critical and narrative approaches to Paul he contends that Paul uses God as Father consistently strategically and purposefully in both stable and crisis situations to develop a narrative orienting framework that images the community of Christ followers as a family that belongs to God who together with the Lord Jesus Christ bestows on them equal but diverse membership in the family The narrative so constructed forms the foundation for referring to Christ followers as children of God and brothers and sisters of one another It constructs boundaries and serves as nexus of transformation and negotiation **Unbroken Communion** Kathleen Anne

McManus, 2004-01-01 The reality of suffering is the greatest challenge to faith in the goodness of creation and the possibility of salvation Edward Schillebeeckx not only takes this into account but dialectically incorporates the reality of suffering into a theology generally defined by its focus on the interrelated themes of creation salvation and eschatological hope In Unbroken Communion Kathleen Anne McManus O P traces the origins of Schillebeeckx's thought its development and its consequences Schillebeeckx grounds his entire theological project in the promise of a divine human future made visible in creation and entrusted to human freedom Because suffering is so tangibly present in human experience it provides the means dialectically of imaging the horizon of our hope It is thus that Schillebeeckx turns suffering into hope

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