



# **Loving the Torah More than God?**

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*Toward a Catholic Appreciation of Judaism*

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**by Frans Jozef van Beeck, S.J.**

*Foreword by Eugene B. Borowitz*

# Loving The Torah More Than God Toward A Catholic Appreciation Of Judiasm

**Frans Jozef van Beeck**



## **Loving The Torah More Than God Toward A Catholic Appreciation Of Judaism:**

**Loving the Torah More Than God?** Frans Jozef van Beeck, 1989      **Yossel Rakover Speaks to God** Zvi Kolitz, 1995

There are two stories here One is the now legendary tale of a defiant Jew's refusal to abandon God even in the face of the greatest suffering the world has known a testament of faith that has taken on an unpredictable and fascinating life of its own and has often been thought to be a direct testament from the Holocaust The parallel story is that of Zvi Kolitz the true author whose connection to Yosl Rakover has been obscured over the fifty years since its original appearance German journalist Paul Badde tells how a young man came to write this classic response to evil and then was nearly written out of its history With brief commentaries by French philosopher Emmanuel Levinas and Leon Wieseltier author of *Kaddish* this edition presents a religious classic and the very human story behind it

**Interreligious Learning** Michael Barnes, 2012 Demonstrates how learning to engage with different religious traditions can deepen and reinvigorate one's own faith

**Remembering for the Future** J. Roth, E. Maxwell, 2017-02-13 Focused on The Holocaust in an Age of Genocide Remembering for the Future brings together the work of nearly 200 scholars from more than 30 countries and features cutting edge scholarship across a range of disciplines amounting to the most extensive and powerful reassessment of the Holocaust ever undertaken In addition to its international scope the project emphasizes that varied disciplinary perspectives are needed to analyze and to check the genocidal forces that have made the Twentieth century so deadly Historians and ethicists psychologists and literary scholars political scientists and theologians sociologists and philosophers all of these and more bring their expertise to bear on the Holocaust and genocide Their contributions show the new discoveries that are being made and the distinctive approaches that are being developed in the study of genocide focusing both on archival and oral evidence and on the religious and cultural representation of the Holocaust

*For You Alone* Terry A. Veling, 2014-04-18 The works of Emmanuel Levinas a survivor of the Nazi horror are striking in the constancy of their thought and the strength of their appeal We are not condemned to evil and hatred rather we are called to be for each other *For You Alone* explores the relational and religious quality of Levinas work Our lives are always twofold rather than one and the same A relational life is dependent on encounters that are revelatory Revelation means that life is no mere sameness but is tied to the revelation of the other to you Here is transcendence par excellence Here is what the name of God signifies the relational and ethical bond that takes us outside ourselves toward the other in our midst What could be more natural more human or more divine than to speak of the relational quality of life An answerable life means that we are asked after called required Here I am under your gaze Levinas writes obliged to you your servant In the name of God

Emmanuel Levinas: Levinas and the question of religion Claire Elise Katz, Lara Trout, 2005 Emmanuel Levinas 1905 1995 was one of the foremost thinkers of the twentieth century His work influencing a wide range of intellectuals such as Maurice Blanchot Jacques Derrida Luce Irigaray and Jean Luc Marion

Toward the Future Celia Deutsch, Eugene J. Fisher, Arnold James Rudin, 2013      *Piety and Rebellion* Shaul

Magid, 2019-09-17 *Piety and Rebellion* examines the span of the Hasidic textual tradition from its earliest phases to the 20th century. The essays collected in this volume focus on the tension between Hasidic fidelity to tradition and its rebellious attempt to push the devotional life beyond the borders of conventional religious practice. Many of the essays exhibit a comparative perspective deployed to better articulate the innovative spirit and traditional challenges Hasidism presents to the traditional Jewish world. *Piety and Rebellion* is an attempt to present Hasidism as one case whereby maximalist religion can yield a rebellious challenge to conventional conceptions of religious thought and practice.

**Hasidism, Suffering, and Renewal** Don Seeman, Daniel Reiser, Ariel Evan Mayse, 2021-06-01 Kalonymus Kalman Shapira 1889-1943 was a remarkable Hasidic mystic leader and educator. He confronted the secularization and dislocation of Polish Jews after World War I, the failure of the traditional educational system, and the devastation of the Holocaust in which he lost all his close family and eventually his own life. Thanks to a new critical edition of his Warsaw Ghetto sermons, scholars have begun to reassess the relationship between Shapira's literary and educational attainments, his prewar mysticism, and his Holocaust experience, and to reexamine the question of faith or its collapse in the Warsaw Ghetto. This interdisciplinary volume, the first such work devoted to a twentieth-century Hasidic leader, integrates social and intellectual history along with theological, literary, and anthropological analyses of Shapira's legacy. It raises theoretical and methodological questions related to the study of Jewish thought and mysticism but also contributes to contemporary conversations about topics such as spiritual renewal and radical religious experience, the literature of suffering, and perhaps most pressingly, the question of faith and meaning or their rupture in the wake of genocide.

"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.

*The Revelation of the Glory* Frans Jozef van Beeck, 1993. In Volume Two, Catholic theology treats some of the great Western attempts at reflecting on the nature of God; it also takes on modern Western religiosity both as it professes belief in God and as it has settled for various forms of atheism. But more importantly, the book discovers and rediscovers the God of Abraham, Isaac, and Jacob, of Moses and the prophets, the God of Jesus Christ. Frans Jozef van Beeck, born in the Netherlands in 1930, a Jesuit since 1948 and a priest since 1963, has lived and learned and taught in the United States since 1968. He is a senior professor of theology at Loyola University Chicago.

God Encountered: Understanding the Christian faith Frans Jozef van Beeck, 1997. *God Encountered: A Contemporary Catholic Systematic Theology*, Volume One: *A Story of Shalom*, Philip A. Cunningham, 2001. Stimulus Books are volumes co-sponsored by the Stimulus Foundation and

Paulist Press that deal with topics of vital interest to the Jewish Christian dialogue This latest Stimulus Book A Story of Shalom is in the words of the author an experiment In it he takes the dawn of the millennium as an opportunity to retell the Christian story the origins of the church its purposes its doings over the centuries and its goals for the future in a way that envisions a positive relationship between the Christian and Jewish peoples He rejects the old story of creation as supersessionist believing that Christianity has replaced Judaism as God s chosen people And he tells the Christian story in a way that promotes Shalom by affirming Judaism s covenant with God and the validity of Jewish self understanding

Simone Weil Richard H. Bell,1998 Simone Weil 1909 1943 a French philosopher of Jewish origin is regarded by commentators as a classic example of the self hating Jew and an inheritor of many religious traditions belonging to none specifically Ch 9 pp 165 189 Simone Weil Post Holocaust Judaism and the Way of Compassion contends that Weil s Jewish background influenced her thought As a victim of anti Jewish laws she believed in God even when He was silent and hid His countenance from humanity Had Weil survived the war her reaction to the Holocaust might have been consonant with that of the fictional Yossel Rakover the hero of Zvi Kolitz s short story **Setting Our Hearts upon the Deep** Henry L. Novello,2022-12-22 In Christian churches the Why Lord and How long Lord prayers of the Jewish lament tradition have fallen silent This is astonishing given that Jesus fidelity to the cause of God culminates in his lament cry on Calvary which was heard by God Heb 5 7 who did not hide his face Ps 22 24 but responded by raising him up in glory In Christ s paschal mystery grief lament and joy praise are inextricably intertwined So why is lament not incorporated into praise in church usage How can we not lament as we strive to embody Christ in an unredeemed world The book examines reasons for the neglect of lament in the New Testament and theological tradition The pivotal section of the work situates Jesus in the tradition of the suffering righteous in which Psalm 22 stands and it proposes a theological not juridical interpretation of Jesus cry which refutes the God abandonment thesis Jesus cry reveals his abandonment to God not his abandonment by God Because God was for and with Jesus we know that God is for and with us in our own cries which are joined to Jesus cry and we are redeemed Redemption then consists in human and divine suffering coming together to transform grief and evil into joy and newness of life *Worlds Apart* Benjamin Paloff,2025-04-29 A number of European authors who survived concentration camps ghettos and besieged cities in the middle of the twentieth century chose not to write straightforward memoirs or testimonials but instead to fictionalize their experiences By manipulating narrative time and point of view and altering biographical facts these writers produced literary texts that challenge common notions of what constitutes an appropriate representation of collective trauma How might such works provide a deeper understanding of historical truth than the facts alone What does the literature of the camps reveal about present day spaces of confinement *Worlds Apart* explores the ethics of representation by reading the works of writers who use the techniques of literary fiction to depict survival in these precarious spaces Benjamin Paloff traces the complex relationship between fact and truth in these texts disentangling writers

individual experiences from fictional elements that universalize that experience and in so doing show the camp to be an institution of the present Touring the unusual genre conventions of these works he weighs crucial questions about what constitutes truth in historical representation literature and the popular imagination Reading across Czech French German Polish Russian and Yiddish including lesser known and untranslated works Paloff considers portrayals of the Shoah the Gulag the Warsaw Ghetto Uprising and the blockade of Leningrad Bold nuanced and rich in comparative insight Worlds Apart argues forcefully for the moral urgency of recognizing that the camp is not simply a historical artifact but a basic institution of contemporary society

**Möbian Nights** Sandor Goodhart, 2017-08-24 Utilizing insights drawn from mathematical topology from French critical theory and literature and from Holocaust studies Sandor Goodhart articulates a new understanding of the relation of literary reading to disaster

*Zionist Diarist and Other Polemics* Jeffrey V. Mallow, 2014-09-18 What is Zionism Is anti Zionism the same as anti Semitism When is criticism of Israel fair and when unfair Who decides who is a Jew What is the present state of Yiddish Is the stereotype of the Jewish American princess funny or anti Semitic Is there a new anti Semitism or is it the same as the old anti Semitism Why are so many Jews attracted to science Professor Jeffrey V Mallow addresses these and many other questions in *Zionist Diarist and Other Polemics* a collection of essays on the condition of the Jews over the last several decades Jeffrey V Mallow is a Zionist Yiddishist feminist humorist and physicist He has lived in the US Israel and Europe He is the author of several books including *Our Pal God and Other Presumptions* a book of Jewish humor He and his family live in Chicago

**Möbian Nights** Sandor Goodhart, 2017-08-24 I died at Auschwitz French writer Charlotte Delbo asserts and nobody knows it M bian Nights Reading Literature and Darkness develops a new understanding of literary reading that in the wake of disasters like the Holocaust death remains a premise of our experience rather than a future Challenging customary aesthetic assumptions that we write in order not to die Sandor Goodhart suggests with Kafka we write to die Drawing upon analyses developed by Girard Foucault Blanchot and Levinas along with examples from Homer to Beckett M bian Nights proposes that all literature works autobiographically which is to say in the wake of disaster with the credo I died therefore I am and for which the language of topology for example the Möbius strip offers a vocabulary for naming the deep structure of such literary critical and scriptural sacrificial and anti sacrificial dynamics

**God Encountered** Frans Jozef van Beeck, Frans J. Van Beeck, 1989 A Michael Glazier book Vol 2 pt 2 t p Vol 2 published by the Liturgical Press Collegeville Minn Includes bibliographical references and indexes v 1 Understanding the Christian faith v 2 The revelation of the glory pt 1 Introduction and fundamental theology pt 2 One God creator of all that is pt 3 Finitude and fall pt 4A The genealogy of depravity morality and immorality

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