

THE STONES WILL CRY OUT

*Pastoral Reflections on the Shoah
(With Liturgical Resources)*

DOUGLAS K. HUNEKE

Stones Will Cry Out Pastoral Reflections On The Shoah With Liturgical Resources

EW Minium



Stones Will Cry Out Pastoral Reflections On The Shoah With Liturgical Resources:

Confessing Christ in a Post-Holocaust World Henry F. Knight, 2000-03-30 The questions posed by the Holocaust force faithful Christians to reexamine their own identities and loyalties in fundamental ways and to recognize the necessity of excising the Church's historic anti-Jewish rhetoric from its confessional core This volume proposes a new framework of meaning for Christians who want to remain both faithful and critical about a world capable of supporting such evil The author has rooted his critical perspective in the midrashic framework of Jewish hermeneutics which requires Christians to come to terms with the significant other in their confessional lives By bringing biblical texts and the history of the Holocaust face to face this volume aims at helping Jews and Christians understand their own traditions and one another's **"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 Bonhoeffer Legacy** Stephen R. Haynes, Stephen Haynes whose volume *The Bonhoeffer Phenomenon* probed the many conflicting ways in which Bonhoeffer has been understood by Christians for their own uses now brings new clarity to the vexed and controversial question of Bonhoeffer's relationship to Jews and the Jewish people Haynes's text analyzes the historical record and Bonhoeffer's maturing theology and offers an analysis of Bonhoeffer himself his work and his legacy for a generation learning from the Holocaust **BOOK JACKET** **The Bonhoeffer Phenomenon** Stephen R. Haynes, 2004 Stephen Haynes's provocative study articulates the many motives and agendas that readers and scholars have brought to their study of Bonhoeffer making it difficult to assess objectively the relationship of his political and religious commitments the real meaning of his theology and his words and actions on behalf of Jews Reading Haynes's book helps us learn not only what Bonhoeffer has to teach us but also what it is we most desire to learn *Christianity, The Other, and The Holocaust* Michael R. Steele, 2003-02-28 According to the author Christianity offers a powerful system of rewards and incentives to create cultural uniformity Those who do not join in this cultural uniformity become anathematized oppressed marginalized and ultimately removed from the Christian circle of moral obligation Using culture studies as a framework for analysis Steele investigates the ways in which Christianity created cultural conditions based on a theology of violence and the use of sacred violence to foster behaviors that would lead to the involvement of millions of perpetrators and bystanders during the many instances of extreme violence used against the Other over the centuries As the original Disconfirming Other in the Christian cultural world Jews often served as the primary target Thus there was a system of definitions rewards incentives and victims

already in place when the Nazis came to power. Calling for a re-evaluation of the cultural practices and values that have developed within Christianity over time, this important new book helps account for the phenomenon of the Nazi perpetrators and bystanders during the Holocaust. Framing the Holocaust as a late but logical development in a long series of violent responses by Christianity to the Other, those who stand outside the Christian world either by geographical accident, religious tradition, or some other factor, the author attempts to show how the Holocaust, while not a specifically Christian event, was nevertheless sanctioned and conditioned by other events in the history of Christianity. Using culture studies to frame his analysis, Steele focuses on historical antecedents that help account for the apathy of bystanders and point to the preexistence of a moral framework supporting and empowering the perpetrators of the Holocaust. This unique perspective concludes that the Nazis invented almost nothing with regard to the Shoah and that instead a long-standing insistence on cultural hegemony played a much bigger role in the attempted destruction of the Jewish community.

Searching for Meaning in the Holocaust
Sidney M. Bolkosky, 2002-07-30

Scholars, survivors, and other interested parties have offered over the years their own interpretations of the meaning of the Holocaust and the lessons we can learn from it. However, the quest to find a rational explanation for this seemingly irrational course of events has led to both controversy and continued efforts at assigning meaning to this most horrible of events. Examining oral histories provided by survivors, written accounts, and explanations, scholarly analysis, and commonly held assumptions, Bolkosky challenges the usual collection of platitudes about the lessons or the meanings we can derive from the Holocaust. Indeed, he argues against the kind of reductionism that such a quest for meaning has led to, and he analyzes the nature of the perpetrators in order to support his position on the inconclusivity of the study of the Holocaust. Dealing with the perpetrators of the Holocaust as manifestations of twentieth-century civilized trends foreseen by the likes of Kafka, Ortega y Gasset, Arthur Koestler, and Max Weber, Bolkosky suggests a new nature of evil and criminality along the lines developed by Hannah Arendt, Raul Hilberg, and Richard Rosenzweig. Woven into the fabric of the text are insights from literary and historical writers, sociologists, and philosophers. This interdisciplinary attempt to shed new light on efforts to determine the meanings and lessons of the Holocaust provides readers with a challenging approach to considering the oral histories of survivors and the popular and professional assumptions surrounding this devastating moment in history.

Learning from History
Hubert Locke, 2000-07-30

Because the Holocaust at its core was an extreme expression of a devastating racism, the author contends it has special significance for African Americans. Locke, a university professor, clergyman, and African American, reflects on the common experiences of African American and Jewish people as minorities and on the great tragedy that each community has experienced in its history: slavery and the Holocaust. Without attempting to equate the experiences of African Americans to the experiences of European Jews during the Holocaust, the author does show how aspects of the Holocaust, its impact on the Jewish community worldwide, and the long-lasting consequences relate to slavery, the civil rights movement, and the current status of African Americans. Written from a

Christian perspective this book argues that the implications of the Holocaust touch all people and that it is a major mistake to view the Holocaust as an exclusively Jewish event. Instead, the author asks whether it is possible for both African Americans and Jewish Americans to learn from the experience of the other regarding the common threat that minority people confront in Western societies. Locke focuses on the themes of parochialism and patriotism and reexamines the role of the Christian churches during the Holocaust in an effort to challenge some of the prevailing views in Holocaust studies. Choice, 1997

Holocaust Education and the Church-Related College Stephen R. Haynes, 1997-05-28 In 1994 Haynes conducted a nationwide survey designed to yield a picture of Holocaust education at U.S. church-related liberal arts colleges. A questionnaire was mailed to 521 institutions. Of the 317 which responded, only 91 offered a regular course on the Holocaust. The results of the survey were disappointing. States that the Holocaust was a rupture in two traditions: the Christian one and that of liberal education. Both Christian education and liberal education bear responsibility for the Holocaust because both produced ordinary educated persons who were nevertheless capable of committing genocide. The church-related colleges of liberal arts have a religious obligation to teach the Holocaust as part of higher education's penance for this. The Christian scholar must realize the responsibility of Christianity for the Holocaust. Proposes practical strategies and measures for including the Holocaust in college curricula. Pp 157-170 contain the questionnaire graphs displaying the results of the survey and a list of the colleges involved. **Index to Jewish Periodicals**, 1995 An author and subject index to selected and American Anglo-Jewish journals of general and scholarly interests. **American Book Publishing Record**, 1995

Sacred Books of the World Ambrose J. Becchio, 2002 Preface Hinduism The Vedas The Upanishads The Bhagavad Buddhism The Pali Canon Confucianism Lun-yu The Analects Taoism Tao-te Ching Judaism The Torah Nevi'im Ketuvim Talmud Christianity The New Testament Gospels Acts of the Apostles and the Epistles Islam Qur'an Hadith Zoroastrianism Gathas Yashts Vendidad Jainism Tattvartha Sutra Moksha Sutra Sikhism Guru Granth Sahib Adi Granth Shinto Kojiki Rokkokushi Shoku Nikhaigi Jinno Shotoki Latter Day Saints The Book of Mormon Index **Christianity, Tragedy, and Holocaust Literature** Michael R. Steele, 1995-07-24 Discusses the relationship or the lack of one between Holocaust literature and theories of tragedy and examines Christianity's influence on tragedy and tragic theory as well as the impact of Christianity on the reading of Holocaust literature. Focuses especially on the incongruence between Western tragic literature and the literature of atrocity. The Holocaust Delineates five key components of the theories of tragedy: e.g. necessity, destiny, redemptive knowledge, suffering, innocence, guilt, human affirmation, characteristics of the tragic hero, and raises questions regarding their applicability to Holocaust literature, focusing on works by Elie Wiesel, Tadeusz Borowski, Jerzy Kosinski, and Rolf Hochhuth. Notes that tragedy is an integral part of the West's cultural and philosophical history; it is also imbued with Christian theological views of transcendence. Christianity's claims regarding its supersession of Judaism helped prepare the conditions that were necessary for Jews to become the victims of the Nazis. Therefore, Christians must reassess their

theological views in order to confront the Holocaust and its literature *The Stones Will Cry Out* Douglas K.

Huneke,1995-06-30 Written by a practicing parish minister and Holocaust scholar for parish and synagogue clergy and laity who want to study and respond to the antecedents history lessons and implications of the Nazi genocide of European Jewry

History, Religion, and Meaning Julius Simon,2000-08-30 The Holocaust continues to be a defining event for understanding not only the course of history during the 20th century but the course of human events in general Perhaps the most contentious issue is that of how the Holocaust continues to be understood explained and appropriated The chapters focus on questions arising from the Holocaust and that have to do with the American understandings of the interrelated web of history religion and meaning In addition the contributors from a variety of disciplines express views that range across several dimensions of receptivity and both support and challenge other views of how the Holocaust should be commemorated and or historically situated The chapters included in this volume demonstrate that the ongoing rethinking and integrating of memories and questions from and on the Holocaust result in ever new ethical orientations and demands that continue to affect religious praxis and the work of historians They deal both explicitly and implicitly with how the Holocaust has been understood or misunderstood The contributors write from across the disciplinary boundaries of philosophy theology history aesthetics and political science and raise important ethical issues while providing fresh perspectives from both established and emerging scholars This unique cross disciplinary approach is an essential addition to the literature on the Holocaust

Antisemitism Susan Sarah Cohen,1987 **Bystanders** Victoria Barnett,1999-06-30 A systematic study of bystanders during the Holocaust which analyzes why individuals institutions and the international community remained passive while millions died The work illustrates the terrible consequences of indifference and passivity towards the persecution of others

The British National Bibliography Arthur James Wells,1995 **Cristianesimo e Shoà** Massimo Giuliani,2000 Una rassegna storico critica dell interpretazione dell Olocausto nella teologia cristiana cattolica e protestante 1997, □□□ □□□□

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