The Jewish People and Jesus Christ After Auschwitz

In popular, legal, and academic discourses, the term "human rights" is now almost always discussed in relation to its opposite: human rights abuses. Syllabi, textbooks, and articles focus largely on victimization and trauma, with scarcely a mention of a positive dimension. Joy, especially, is often discounted and disregarded. William Paul Simmons asserts that there is a time and place—and necessity—in human rights work for being joyful. Joyful Human Rights leads us to challenge human rights' foundations afresh. Focusing on joy shifts the way we view victims, perpetrators, activists, and martyrs; and mitigates our propensity to express paternalistic or heroic attitudes toward human rights victims. Victims experience joy—indeed, it is often what sustains them and, in many cases, what best facilitates their recovery from trauma. Instead of reducing individuals merely to victim status or the tragedies they have experienced, human rights workers can help harmed individuals reclaim their full humanity, which includes positive emotions such as joy. A joy-centered approach provides new insights into foundational human rights issues such as motivations of perpetrators, trauma and survivorship, the work of social movements and activists, philosophical and historical origins of human rights, and the politicization of human rights. Many concepts rarely discussed in the field play important roles here, including social erotics, clowning, dancing, expressive arts therapy, posttraumatic growth, and the Buddhist terms metta (loving kindness) and mudita (sympathetic joy). Joyful Human Rights provides a new framework—one based upon a more comprehensive understanding of human experiences—for theorizing and practicing a more affirmative and robust notion of human rights.

New Reflections on Primo Levi

Few scholarly fields have developed in recent decades as rapidly and vigorously as Holocaust Studies. At the start of the twenty-first century, the persecution and murder perpetrated by the Nazi regime have become the subjects of an enormous literature in multiple academic disciplines and a touchstone of public and intellectual discourse in such diverse fields as politics, ethics and religion. Forward-looking and multi-disciplinary, this handbook draws on the work of an international team of forty-seven outstanding scholars. The handbook is thematically divided into five broad sections. Part One, Enablers, concentrates on the broad and necessary contextual conditions for the Holocaust. Part Two, Protagonists, concentrates on the principal persons and groups involved in the Holocaust and attempts to disaggregate the conventional interpretive categories of perpetrator, victim, and bystander. It examines the agency of the Nazi leaders and killers and of those involved in resisting and surviving the assault. Part Three, Settings, concentrates on the particular places, sites, and physical circumstances where the actions of the Holocaust's protagonists and the forms of persecution were literally grounded. Part Four, Representations, engages complex questions about how the Holocaust can and should be grasped and what meaning or lack of meaning might be attributed to events through historical analysis, interpretation of texts, artistic creation and criticism, and philosophical and religious reflection. Part Five, Aftereffects, explores the Holocaust's impact on politics and ethics, education and religion, national identities and international relations, the prospects for genocide prevention, and the defense of human rights.

After Auschwitz

Examines Kiefer's work as the legacy of German-Jewish culture in the aftermath of Auschwitz.

Auschwitz and After

Primo Levi’s hold on scholarly, critical and public attention grows with the passing of time. He commands a position of prominence in discourses ranging across the disciplines of Holocaust studies, Jewish studies, Italian literature, politics, history and philosophy. Certain of his concepts (the "grey zone") or certain concepts popularized through his works (the
Joyful Human Rights

Good and Evil After Auschwitz

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 Counsel. 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.

Poetry After Auschwitz

Absence / Presence

Traditional Chinese edition of The Tattooist of Auschwitz.

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This book addresses the personal and collective abysses that may open when one examines the legacy of the National Socialist extermination of Jews many years after the Holocaust, in the very country of the murderers. Jewish Lebenswelt in Germany entails involvement of survivors and their sons and daughters, born after the Shoah, with the non-Jewish German world of Nazi perpetrators, supporters, bystanders and their children. Love relationships may represent the most intimate contact between former victims and perpetrators or their supporters. Kurt Grnberg, is staff research member at Sigmund-Freud-Institute and Research director of Jewish Psychotherapeutic Counseling Center in Frankfurt/Main, Germany.

Christianity After Auschwitz

Traditional Chinese Edition of [NICKY&VERA: A Quiet Hero of the Holocaust and the Children He Rescued]. International Andersen Award, New York Times Best Children's Book winner Peter Sis works He never told anyone about the children. In the disorderly spring and summer of 1939, the Nazi haze gradually enveloped Europe, and the British youth were warm. Don arranged a train to flee the Czech Republic for refugee children. He saved 669 lives, but never told anyone.

"Good News" After Auschwitz?

Two emotionally fraught and complex themes collide in this powerful, moving novel: Alzheimer's disease and the psychological aftermath for survivors of the Auschwitz concentration camp. The story chronicles the intellectual decline of Renzo, a once-brilliant Roman writer and filmmaker. Aware that he is slipping ever deeper into the haze of Alzheimer’s, Renzo keeps a journal in which he grapples with his complicated marriage to Hannah, an Auschwitz survivor who later chronicled that experience. As he writes about his own failing grip on reality, he reflects as well on how painful it will be for Hannah to lose another loved one. Author Brenda Webster brings her considerable knowledge of Jewish and Italian history to bear in creating a fully-realized story, by turns poignant and humorous, about an enduring love that makes pain bearable. Her brilliant use of an unreliable narrator features highly lyrical passages that elucidate for the reader both Renzo’s sophisticated anguish and his childlike wonder as his rich memories of the artistic and intellectual currents of the 20th century and his own creative life begin to fade.

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This innovative study reassesses Primo Levi's Holocaust memoirs in light of the posthumanist theories of Adorno, Levinas, Lyotard, and Foucault and finds causal links between certain Enlightenment ideas and the Nazi genocide.
Can One Live After Auschwitz?

Gruenwald paints his life story onto the larger canvas of some of the great conflicts and movements of the twentieth century. He offers a vivid portrayal of growing up affluent and Jewish in class-conscious Hungary in the interwar period and of the initial promise and disillusioning reality of Hungarian communism.

Classics & Contemporaries

The first multidisciplinary study of its kind, Breaking Crystal examines how members of the generation after the Holocaust in Israel and the United States confront through their own imaginations a traumatic event they have not directly experienced. Among the questions this groundbreaking work raises are: Whose memory is it? What will the collective memory of the Holocaust be in the twenty-first century, after the last survivors have given testimony? How in the aftermath of the Holocaust do we read and write literature and history? How is the memory inscribed in film and art? Is the appropriation of the Holocaust to political agendas a desecration of the six million Jews? What will the children of survivors pass on to the next generation?

The Oxford Handbook of Holocaust Studies

"My mind refuses to play its part in the scholarly exercise. I walk around in a daze, remembering occasionally to take a picture. I've heard that many people cry here, but I am too numb to feel. The wind whips through my wool coat. I am very cold, and I imagine what the wind would have felt like for someone here fifty years ago without coat, boots, or gloves. Hours later as I write, I tell myself a story about the day, hoping it is true, and hoping it will make sense of what I did and did not feel." —From the Foreword Most of us learn of Auschwitz and the Holocaust through the writings of Anne Frank and Elie Wiesel. Remarkable as their stories are, they leave many voices of Auschwitz unheard. Mary Lagerwey seeks to complicate our memory of Auschwitz by reading less canonical survivors: Jean Amery, Charlotte Delbo, Fania Fenelon, Szymon Laks, Primo Levi, and Sara Nomberg-Przytyk. She reads for how gender, social class, and ethnicity color their tellings. She asks whether we can—whether we should—make sense of Auschwitz. And throughout, Lagerwey reveals her own role in her research: tells of her own fears and anxieties presenting what she, a non-Jew born after the fall of Nazism, can only know second-hand. For any student of the Holocaust, for anyone trying to make sense of the final solution, Reading Auschwitz represents a powerful struggle with what it means to read and tell stories after Auschwitz.

Fear

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 castigate[d] 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
The Stepsister Of Anne Frank

Where To Download After Auschwitz A Story Of Heartbreak And Survival By The Stepister Of Anne Frank

stereotypes of Christians, particularly evangelicals. Nathan Perlmuter confessed as much during his tenure as national director of the Anti-Defamation League (ADL) of B’nai 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 Mitzvoth — 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 perception[s] of the Messianic hope. With that understanding, the second chapter deals with the remarkable career of the late Rabbi Menachem Mendel Schnerson, 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

Love After Auschwitz - the Second Generation in Germany

The author reads through the poetry inspired by the Holocaust and concludes that many post-war poets have written about the events without ever witnessing them. (Literature)

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‘How much I learned from this brave man The ultimate Holocaust testimony.’ HEATHER MORRIS, author of The Tattooist of Auschwitz and Cilka’s Journey With an Afterword by JOHN BOYNE, author of The Boy in the Striped Pyjamas

__________ Eddy de Wind, a Dutch doctor and psychiatrist, was shipped to Auschwitz with his wife Friedel, whom he had met and married at the Westerbork labour camp in the Netherlands. At Auschwitz, they made it through the brutal selection process and were put to work. Each day, each hour became a battle for survival. For Eddy, this meant negotiating with the volatile guards in the medical barracks. For Friedel, it meant avoiding the Nazis’ barbaric medical experiments. As the end of the war approached and the Russian Army drew closer, the last Nazis fled, taking many prisoners with them, including Friedel. Eddy hid under a pile of old clothes and stayed behind. Finding a notebook and pencil, he began to write with furious energy about his experiences. Last Stop Auschwitz is an extraordinary account of life as a prisoner, a near real-time record of the daily struggle to survive but also of the flickering moments of joy Eddy and Friedel found in each other - passing notes through the fence, sometimes stealing a brief embrace. Documenting the best and the worst of humanity, it is a unique and timeless story that reminds us of what we as humans are capable of, but that there is hope, even in Hell. Thought to be the only complete book written within Auschwitz itself, it will linger with you long after the final page has been turned.

__________ ‘Powerful and moving.’ WENDY HOLDEN, author of Born Survivors

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Last Stop Auschwitz

Romanticism After Auschwitz reveals how one of the most insistently anti-romantic discourses, post-Holocaust testimony, remains romantic, and proceeds to show how this insight compels a thorough rethinking of romanticism.

Romanticism After Auschwitz

"After Auschwitz to write even a single poem is barbaric." The Conflagration of Community challenges Theodor Adorno's famous statement about aesthetic production after the Holocaust, arguing for the possibility of literature to bear witness to extreme collective and personal experiences. J. Hillis Miller masterfully considers how novels about the Holocaust relate to fictions written before and after it, and uses theories of community from Jean-Luc Nancy and Derrida to explore the dissolution of community bonds in its wake. Miller juxtaposes readings of books about the Holocaust—Keneally's Schindler's List, McEwan's Black Dogs, Spiegelman's Maus, and Kertész's Fatelessness—with Kafka's novels and Morrison's Beloved, asking what it means to think of texts as acts of testimony. Throughout, Miller questions the resonance between the difficulty of imagining, understanding, or remembering Auschwitz—a difficulty so often a theme in records of the Holocaust—and the exasperating resistance to clear, conclusive interpretation of these novels. The Conflagration of Community is an eloquent study of literature's value to fathoming the unfathomable.

Ethics After Auschwitz?

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 Face of God After Auschwitz

A sobering story of an industrial family's cold efficiency behind the design of the ovens at Auschwitz. Architects of Death tells the astonishing story of how the gas chambers and crematoria that facilitated the murder and incineration of more than one million people in the Holocaust were designed not by the Nazi SS, but by a small respectable family firm of German engineers. Topf and Sons designed and built the crematoria at the concentration camps at Auschwitz-Birkenau, Buchenwald, Belzec, Dachau, Mauthausen, and Gusen. At its height, 66 Topf triple muffle ovens were in operation—46 of which were at Auschwitz. These were not Nazi sadists, but men who were playboys and the sons of train conductors. They were driven not by ideology, but by love affairs, personal ambition, and bitter personal rivalries. Even while their firm created the ultimate human killing and disposal machines, their company sheltered Nazi enemies from the death camps. The intense conflagration of their very ordinary motives created work that surpassed in inhumanity even the demands of the SS. The company that achieved this spectacularly evil feat of engineering typify the banality of evil. In the 1930s their family firm produced apparatus for all sorts of industries—baking, brewing, the firing of ceramics. Ovens for crematoria accounted for only a small proportion of their business, but it is for these that the Topf brothers became infamous. Their name can still be seen stamped on the iron furnaces of Auschwitz.

Anselm Kiefer and Art After Auschwitz

(God) After Auschwitz

"For the rare Jews of Poland who managed to survive the Holocaust, the very idea of a return to what had been one's homeland might seem both physically and psychologically impossible, perhaps even absurd. Yet it is precisely this
paradoxical journey that Mira Kimmelman undertakes with great dignity and generosity. In words that are both direct and
intimate, she exposes the ambivalence of what it means to learn to live again after Auschwitz—to experience love, raise a
family, and assume a steadfast place in the Jewish community of a new land. At the same time, she acknowledges the abyss of
losses that can never be retrieved. Perhaps even more importantly, Mira reveals how the pain of a return is transformed into
a new adventure of discovery and reconciliation to be shared with her sons, their families, and her readers for generations to
come.”—Karen D. Levy
Professor of French Studies
University of Tennessee
“This book is written with intelligence, sensitivity, and eloquence. As a post-Holocaust memoir, it is an excellent volume, inasmuch as it brings out the scope of the Holocaust, its impact on future generations, and how it affects our understanding of past generations. The author explores and elucidates the problems of liberation from death and the return to life that forever confront Holocaust survivors.”—David
Patterson Bornblum Chair in Judaic Studies
University of Memphis
“Life beyond the Holocaust brings to mind in its power to document painful memories Primo Levi’s The Reawakening. Ms. Kimmelman’s memoir is, above all, a beautiful love story of herself and her husband, Max. She writes in a vernacular style that evokes her experiences with specific details. Her book is alive … and celebrates in good prose human values triumphing over radical evil.”—Hugh Nissenson

After Auschwitz: A Love Story

This is a comprehensive collection of readings from the work of Theodor Adorno, one of the most influential German thinkers
of the twentieth century. What took place in Auschwitz revokes what Adorno termed the “Western legacy of positivity,” the
innermost substance of traditional philosophy. The prime task of philosophy then remains to reflect on its own failure, its own
complicity in such events. Yet in linking the question of philosophy to historical occurrence, Adorno seems not to have
abandoned his paradoxical, life-long hope that philosophy might not be entirely closed to the idea of redemption. He
prepares for an altogether different praxis, one no longer conceived in traditionally Marxist terms but rather to be gleaned
from “metaphysical experience.” In this collection, Adorno’s literary executor has assembled the definitive introduction to his
thinking. Its five sections anatomize the range of Adorno’s concerns: “Toward a New Categorical Imperative,” “Damaged
Life,” “Administered World, Reified Thought,” “Art, Memory of Suffering,” and “A Philosophy That Keeps Itself Alive.” A
substantial number of Adorno’s writings included appear here in English for the first time. This collection comes with an
eloquent introduction from Rolf Tiedemann, the literary executor of Adorno’s work.

Narrative Theology After Auschwitz

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.

Narrative Theology After Auschwitz

An astonishing and heartbreakingly written account of the Polish Holocaust survivors who returned home only to face continued violence and anti-Semitism at the hands of their neighbors “[Fear] culminates in so keen a shock that even a student of the Jewish tragedy during World War II cannot fail to feel it.”—Elie Wiesel
FINALIST FOR THE NATIONAL JEWISH BOOK AWARD •
NAMED ONE OF THE BEST BOOKS OF THE YEAR BY THE WASHINGTON POST BOOK WORLD
Poland suffered an exceedingly brutal Nazi occupation during the Second World War, in which 90 percent of the country’s three and a half
million Jews perished. Yet despite this unprecedented calamity, Jewish Holocaust survivors returning to their hometowns in
Poland after the war were further subjected to terror and bloodshed. The deadliest peacetime pogrom in twentieth-century
Europe took place in the Polish town of Kielce on July 4, 1946. In Fear, Jan T. Gross addresses a vexing question: How was
this possible? At the center of his investigation is a detailed reconstruction of the Kielce pogrom and how ordinary Poles
responded to the spectacle of Jews being murdered by their fellow citizens. Anti-Semitism, Gross argues, became a common
currency between the Communist regime and a society in which many were complicit in the Nazi campaign of plunder and
murder—and for whom the Jewish survivors were a standing reproach. For more than half a century, the fate of Jewish
Holocaust survivors in Poland was cloaked in guilt and shame. Writing with passion, brilliance, and fierce clarity, Jan T.
Gross brings to light a truth that must never be ignored. Praise for Fear “That a civilized nation could have descended so
low . . . such behavior must be documented, remembered, discussed. This Gross does, intelligently and exhaustively.”—The
New York Times Book Review “Gripping . . . an especially powerful and, yes, painful reading experience . . . illuminating and

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Where To Download After Auschwitz A Story Of Heartbreak And Survival By The Stepsister Of Anne Frank


Nicky&vera

The relations between memory and history have recently become a subject of contention, and the implications of that debate are particularly troubling for aesthetic, ethical, and political issues. Dominick LaCapra focuses on the interactions among history, memory, and ethico-political concerns as they emerge in the aftermath of the Shoah. Particularly notable are his analyses of Albert Camus's novella The Fall, Claude Lanzmann's film Shoah, and Art Spiegelman's "comic book" Maus. LaCapra also considers the Historians' Debate in the aftermath of German reunification and the role of psychoanalysis in historical understanding and critical theory. In six essays, LaCapra addresses a series of related questions. Are there experiences whose traumatic nature blocks understanding and disrupts memory while producing belated effects that have an impact on attempts to address the past? Do some events present moral and representational issues even for groups or individuals not directly involved in them? Do those more directly involved have special responsibilities to the past and the way it is remembered in the present? Can or should historiography define itself in a purely scholarly and professional way that distances it from public memory and its ethical implications? Does art itself have a special responsibility with respect to traumatic events that remain invested with value and emotion?

Breaking Crystal

Religion and Revelation After Auschwitz

Explains the Holocaust by invoking the classical theology of the "suffering servant" preached by Isaiah. By way of the Holocaust, the Jewish people had to become a vicarious atonement for the nations in the image of the "suffering servant". This modern crucifixion of the Jewish people was required in order for Judaism to communicate with and effect a change in the character of Christian civilization. The Holocaust marked the end of the medieval epoch, the termination of the era of religious authoritarianism, religious persecution, and theocratic oppression; Nazism was the final manifestation of the medieval worldview. Afterwards, the world moved with finality from medievalism to modernism.

Primo Levi and Humanism after Auschwitz

Reading Auschwitz

For the first time ever, managers will have a tool that will enable them to effectively grapple with the controversial, and sometimes explosive issues surrounding sexual orientation. Cultivated from Bob Power's 25 years business experience with some of the world's finest organizations, A Manager's Guide to Sexual Orientation in the Workplace provides managers with the knowledge, skills and resources to foster higher productivity and performance through an all-inclusive work environment.

Morality After Auschwitz

The impact of technology-enhanced mass death in the twentieth century, argues Zachary Braiterman, has profoundly affected the future shape of religious thought. In his provocative book, the author shows how key Jewish theologians faced the memory of Auschwitz by rejecting traditional theodicy, abandoning any attempt to justify and vindicate the relationship between God and catastrophic suffering. The author terms this rejection "Antitheodicy," the refusal to accept that relationship. It finds voice in the writings of three particular theologians: Richard Rubenstein, Eliezer Berkovits, and Emil Fackenheim. This book is the first to bring postmodern philosophical and literary approaches into conversation with post-Holocaust Jewish thought. Drawing on the work of Mieke Bal, Harold Bloom, Jacques Derrida, Umberto Eco, Michel Foucault, and others, Braiterman assesses how Jewish intellectuals reinterpret Bible and Midrash to re-create religious thought for the age after Auschwitz. In this process, he provides a model for reconstructing Jewish life and philosophy in the
wake of the Holocaust. His work contributes to the postmodern turn in contemporary Jewish studies and today's creative theology.

Architects of Death

Since the liberation of the Nazi concentration camps and recognition of the Holocaust as a watershed event of the twentieth century, if not in Western Civilization itself, the capacity of art to represent this event adequately has been questioned. Contributors provide case studies that include a broad spectrum of artists from North America, Europe and Israel, and examine some of the dominant themes of their work. Contents include: "Picturing Death: Better This than Silence," Robert Poor "Probing the Limits of the Politics of Representation," Jeremy Varon "After Auschwitz: Art and the Holocaust Six Decades Later," Monica Bohm-Duchen "Jewish Artists in New York: The 1940s," Matthew Baigell "From the Sublime to the Abject: Art and the Holocaust Six Decades Later," Andrew Weinstein "R.B. Kitaj's 'Good Bad' Diasporism and the Body in American Jewish Postmodern Art," Sander Gilman "Bak's Variations on a Theme by Bak," Lawrence Langer "Toward a Post-Holocaust Theology in Art: The Search for the Absent and Present God," Stephen Feinstein "How to Remember," Nancy Weston "Disaster Art: A Plea Against the Peripheral Stuff," Pier Marton "Conversations with Rzeszow: An Artist's Journey," Joyce Lyon "Haunting the Empty Place," Ziva Amishal-Maisels

After Auschwitz

Eva was arrested by the Nazis on her fifteenth birthday and sent to Auschwitz. Her survival depended on endless strokes of luck, her own determination and the love and protection of her mother Fritzi, who was deported with her. When Auschwitz was liberated, Eva and Fritzi began the long journey home. They searched desperately for Eva's father and brother, from whom they had been separated. The news came some months later. Tragically, both men had been killed. Before the war, in Amsterdam, Eva had become friendly with a young girl called Anne Frank. Though their fates were very different, Eva's life was set to be entwined with her friend's for ever more, after her mother Fritzi married Anne's father Otto Frank in 1953. This is a searingly honest account of how an ordinary person survived the Holocaust. Eva's memories and descriptions are heartbreakingly clear, her account brings the horror as close as it can possibly be. But this is also an exploration of what happened next, of Eva's struggle to live with herself after the war and to continue the work of her step-father Otto, ensuring that the legacy of Anne Frank is never forgotten.

The Conflagration of Community

Ethics after Auschwitz? Primo Levi's and Elie Wiesel's Response demonstrates how, after their horrific experiences in Auschwitz, both Primo Levi and Elie Wiesel could have deservedly expressed rage and bitterness for the rest of their lives. Housed in the same barracks in the depths of hell, a dark reality surpassing Dante's vivid images portrayed in The Inferno, they chose to speak, write, and work for a better world, never allowing the memory of those who did not survive to fade. Why and how did they make this choice? What influenced their values before Auschwitz and their moral decision making after it? What can others who have suffered less devastating traumas learn from them? «The quest is in the question», Wiesel often tells his students. This book is a quest for hope and goodness emerging from the Shoah's deepest «night».

Life Beyond the Holocaust

Since the publication of his highly influential first book, After the Lost Generation, John W. Aldridge has been recognized as a master of contemporary literary criticism. In this selection of brilliant essays he turns his creative critical mind toward some of the major figures of modern literature--Edmund Wilson, Malcolm Cowley, Wright Morris, Ernest Hemingway, Henry James, Saul Bellow, John Barth, and Robert Penn Warren, among others. Throughout his career, Aldridge has been deeply concerned with the relation of society to literature. In "Catch-22: Twenty-Five Years Later" he shows how the novel that shocked and outraged reviewers upon its publication became a monumental artifact of contemporary American literature. In "Norman Mailer: Conquering the Bitch Goddess" he shows how Mailer finally succeeded in becoming a literary hero by embodying the contradictory spirit of the 1960s protest movement, adopting both its blind faith and its cynicism. A new review of Mailer's latest novel, Harlot's Ghost, concludes that Mailer "possesses the largest mind and imagination at work in American literature today." Aldridge traces literary fads in "William Styron's Holocaust Chic" before concluding that "Styron's problem is not so much that he is unable to express his ideas in his fiction as that he seems not to have any ideas to express." "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.
History and Memory after Auschwitz

Good and Evil After Auschwitz is a compendium of the papers presented at an extraordinary symposium convened at the Vatican in 1998. It represents the views of more than thirty of the world's foremost theologians and religious thinkers on the inescapable moral question of our era, the problem of how, if at all, believers can reconcile their faith in a just and merciful God with the mass murder of millions of innocents during the Holocaust. Although the symposium took place in the Vatican, it gave voice to the thought and anguish of Jewish and Protestant thinkers as well as Roman Catholics. The participants came from many different countries and include many individuals well known in European intellectual and philosophical circles. The volume includes an interview with Marek Edelman, the last surviving leader of the Warsaw Ghetto uprising, and excerpts from the writings of Moshe Flinker, Etty Hillesum, and Dietrich Bonhoeffer. Good and Evil After Auschwitz is a powerful and thought-provoking book. The profoundly moving contributions by the symposium participants can serve as signposts to guide us in the effort to confront the awesome questions posed by the Holocaust, even as they remind us that no human answer can possibly be adequate to its enormity.

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