

For the Christian theologian David Tracy, God must be understood as the suffering Lord of history. In 'Religious Values after the Holocaust: A Catholic View', he asserts that in a post-Holocaust age Catholic theologians must be suspicious of traditional religious assumptions about God's nature and activity. In his view, God is none other than pure, unbounded love. It is human beings who inflict evil on one another—the suffering of the six million who died in the camps should thus be understood as the voice of the suffering of God.

Echoing such sentiments, the Hasidic writer Kalonymus Kalman Shapira in *The Holy Fire* maintains that God suffers on behalf of his chosen people. Jewish sacred literature, he states, affirms that when a Jew is afflicted, God suffers much more than the person concerned. God, he continues, is to be found in his inner chambers weeping; when one comes close to him, one weeps as well. Through this encounter, an individual is strengthened so that he or she can study and worship. This understanding serves as a framework for coming to terms with the horrors of the Nazi regime.

Human Free Will

An alternative approach to the Holocaust has been forged by a range of thinkers who contend that religious perplexities posed by Auschwitz can be solved by appealing to the free will argument. In *Faith after the Holocaust*, the Jewish theologian Eliezer Berkovits asserts that if God did not respect human freedom, then men and women would cease to be human. Freedom and responsibility are the preconditions of human life. Hence, the Holocaust should be understood as a manifestation of evil, a tragedy inflicted by the Germans on the Jewish people. God did not intervene because he had bestowed free will on human beings at the time of creation.

For the Jewish scholar Jonathan Sacks, the questions raised by the tragedy of the Holocaust must be faced by contemporary Jewish writers. Drawing on the writings of Eliezer Berkovits, he similarly argues that the Holocaust was the result of free choice. In his opinion, the murder of six million innocent victims illustrates that human beings are capable of the most horrendous acts. It is a mistake to blame God for this tragedy. Because human beings have been given the freedom to choose to be good, they are free also to choose evil. God does not intervene to curtail such freedom. Even though he is all-powerful, he exercises self-restraint so as not to undermine the freedom he bestowed at creation.

INTRODUCTION

In 'The Exile of the Word: From the Silence of the Bible to the Silence of Auschwitz', the Jewish scholar André Néher maintains that after Auschwitz there can only be silence. The Holocaust cannot be explained. Nonetheless, the death camps illustrate the importance of human freedom. By creating human beings free, God introduced into the universe a degree of uncertainty—both angelic and bestial actions became a possibility. In this light, it is a mistake to blame God for the existence of human suffering.

Echoing this position, the Jewish scholar David Birnbaum insists in *God and Evil* that Jews must transcend their dependence on God; they must acknowledge that God allows the exercise of personal freedom. According to Birnbaum, God has granted human beings the freedom to achieve ascending levels of spiritual maturity. The Nazis, however, chose the path of radical evil.

According to the theologian Didier Pollefy in 'Auschwitz or How Good People Can Do Evil', extraordinary conditions can drive people to hideous actions. Surveying the human suffering caused by Nazi perpetrators, he concludes that a number of factors led these individuals to commit acts of incredible barbarism. The evil of the Nazi regime can thus be explained in purely human terms.

The Holocaust and Christian Faith

In the view of other theologians, the Holocaust can be understood in terms of traditional Christian teaching. In *Hated Without a Cause*, Graham Keith argues that anti-Semitic attacks on Jews were instigated by Satan. What is now required is a concerted effort to combat demonic forces and draw the Jewish people to Christ. The Jewish people, he asserts, must be led away from unbelief to an acceptance of Jesus as the Saviour of humanity.

An alternative approach is advocated by the Christian writer Hugh Montefiore, who highlights the unique character of the Holocaust. In the past Jews were used to violence, but invariably this had a religious cause. The Nazis, however, embarked on a policy of genocide based on racial theory. In attempting to come to terms with the Nazi regime, he suggests that the pattern of life through death, which Jesus reluctantly accepted, can serve as a basis for spiritual renewal.

A similar stance is proposed by the Messianic Jewish writer David Stern in *Messianic Jewish Manifesto*. According to Stern, the Holocaust has not ruled out the need for Jews to come to Christ. Jesus, he states,

is the Messianic redeemer. As such, he is the fulfillment of biblical prophecy. Only God, he continues, can make restitution for the lives that were lost in death camps. In a miraculous way, God can bring about healing through Christ. Without Christ, he claims, the Jewish people have no hope.

The Holocaust and the Kingdom

Other thinkers express their faith in God despite the events of the Holocaust in a different manner. In the view of the Christian theologian Richard Harries, there is hope beyond the grave. Such a vision, he contends, is central to Christian teaching. Only by accepting God's kingdom can one hope to make sense of the tragedies of the period of Nazi rule. If there is a loving God, he states, then his purposes cannot be limited to this life: there must be fulfillment in a future world.

In 'Response to Emil Fackenheim', the Jewish scholar Seymour Siegel connects the Holocaust to Messianic redemption. In his view, Zionism has brought about a fundamental change in Messianic belief. No longer should Jews expect the Messiah to bring about a miraculous transformation of history. In his opinion, the creation of the Jewish state should be seen as a prelude to the coming of the Messianic kingdom. The establishment of a Jewish homeland is one step in the long road toward the redemption of the world.

In *Holocaust Theology*, the Jewish theologian Dan Cohn-Sherbok connects the Holocaust to the afterlife. In his view, the belief in the hereafter offers the only solution to the religious perplexities posed by the Holocaust. In the past the Jewish people were sustained by their belief in reward in the hereafter as they faced persecution and death. Today this traditional belief should again sustain the Jewish nation as they contemplate the horrors of the Nazi era.

The Holocaust and Covenant

Adopting a different approach, other Jewish thinkers believe the Holocaust should be interpreted in terms of God's covenant with the Jewish people. In *Choices in Modern Jewish Thought*, Eugene Borowitz argues that the Jewish people stand in a covenantal relationship to God. In his view, the problem of evil can only be solved within this context. Such a view, he contends, can resolve the religious dilemmas posed by the Holocaust. Despite the murder of millions of Jews in the camps,

Jewry can be assured of God's abiding presence despite his seeming absence.

In a similar fashion, the Jewish scholar David Weiss in 'The Holocaust and the New Covenant' states that the Holocaust was not a unique event. On the contrary, it was simply a modern manifestation of anti-Semitism. In a post-Holocaust world, God's covenant with his chosen people remains intact despite the horrors of the Nazi era. In contemporary society, Jews must struggle to come to terms with the horrors of the last century through an adherence to God's commandments.

The Holocaust and Human Evil

In the writings of both Jewish and Christian theologians, an alternative model of overcoming the horrors of the Nazi period has been formulated which focuses on human evil. In 'Response to Irving Greenberg', the Christian theologian Alan T. Davies argues that history plays a different role in Judaism and Christianity. For the Christian, the cross and Jesus's resurrection are of pivotal importance. As a consequence, Christians can find ultimate meaning beyond history. This provides a basis for coming to terms with the horrors of the *Shoah*.

For the Christian theologian Paul van Buren, the Holocaust raises fundamental questions about the nature of God. In *Discerning the Way: A Theology of the Jewish-Christian Reality*, he states that Christian theology must be reconstructed. Using the image of the way, he contends that the Gentile Church has been called by God to join the Jewish nation in cooperating to build God's kingdom. Redemption of the world thus entails human action in creating a society which is free from the evils of the Nazi regime.

Responding to the question: where was God at Auschwitz?, the former Chief Rabbi of Great Britain Immanuel Jakobovits states that the most important issue of the Holocaust was: where was man? Where was human morality amidst the horrors of the Nazi regime? Even though Auschwitz has been liberated from Nazi barbarians, neo-fascists are still prevalent in Western and Eastern Europe. Fifty years on, the legacy of Auschwitz continues.

In the view of the Reform rabbi Jack Bemporad, human beings are neither inherently good nor evil. Rather, men and women are capable of acting ethically or behaving in the most immoral manner. The Holocaust has demonstrated that human beings are capable of

murdering others; nonetheless, it has not shown that human beings are by nature evil. Instead the events of the Nazi era have illustrated the potentialities of each person to sin. According to Bemporad, we must seek to preserve the human potentiality for good and foster those personal and social elements that make for personal integration.

In 'The Meaning of this Hour', the Jewish theologian Abraham Joshua Heschel points out that the world was plunged into darkness during the Nazi regime. What is now required is for men and women to assume responsibility for their actions. God, he contends, will return to us when we shall let him in through righteous endeavours. Such a vision animated the prophets and rabbis who dreamed of a society free from ignorance and sin, and it must serve as a hope for the future.

In 'Religious Values after the Holocaust: A Protestant View', the Christian theologian Allan R. Brockway draws a distinction between religion and faith. According to Brockway, the Holocaust occurred because the Nazis misused religious values during the Third Reich. Faith, however, protects the rights of all human beings. In contemporary society, men and women must learn from the tragedy of the Holocaust and insure that faith guides us in our dealings with one another.

The Jewish scholar Nicholas de Lange argues in 'Jesus Christ and Auschwitz' that Jews and Christians need to acknowledge the different ways in which their sinfulness was responsible for the Nazi period. In confronting the question: where was Jesus at Auschwitz?, we must recognize the complexity of this question and listen attentively to Jesus who says: 'forgive our sins'. It was our failure that makes the tragedy of the Holocaust possible.

Continuing this theme, the Protestant theologian Julio de Santa Ana challenges contemporary theologians to examine the policies of the State of Israel. In 'The Holocaust and Liberation', he stresses that the theology of the Holocaust should be replaced by a theology of solidarity with all people who are afflicted. The Jewish people who suffered at the hands of Nazi aggressors must acknowledge that they are currently oppressing the Palestinian population in their midst.

According to the Jewish theologian Marc Ellis, Israel is guilty of committing crimes against humanity. Now that the Jewish people are empowered in their own country, they are capable of suppressing the rights of the Palestinian population in their midst just as Jews were oppressed by the Nazis. Jews in Israel and the diaspora must acknowledge this paradoxical reversal of events and strive to liberate the Palestinian people from their suffering.

The Holocaust and Jewish Survival

For many Jews who faced the rise of Nazism, the quest for Jewish survival was of central importance. In 'Wear the Yellow Badge with Pride', the German Zionist Robert Weltsch perceived the onslaught against German Jewry as a challenge for German Jews to reassess their future. In his opinion, the only solution to the problem of anti-Semitism was for Jews to settle in Palestine. In his view, God would not intervene to save his people from the Nazis. Instead, the Jewish people would have to save themselves.

In contemporary society, a number of Jewish theologians have stressed the theme of Jewish survival in their reflections on the Holocaust. Emil Fackenheim, for example, argues that God issued the 614th commandment out of the ashes of Auschwitz: thou shalt not grant Hitler a posthumous victory. In his view, Jews are commanded to survive as Jews lest the Jewish people perish. They are obliged as well to remember the victims of Auschwitz lest their memory perish. In addition, they are forbidden to despair of humanity and the world, lest they cooperate in delivering the world over to the forces of Auschwitz.

Drawing on the writings of Emil Fackenheim, the Jewish writer Lionel Rubinfon outlines what he believes to be an authentic response to the Nazi era. In his view, Jews must remain loyal to the tradition, and thereby insure that Judaism continues in the future. How, he asks, can a Jew respond Jewishly to an event like Auschwitz? Jews can only respond by dedicating themselves to survival in the age of the death camps. Jews today, he insists, must confront the demons of Auschwitz and prevail against them. Given that there is no solution to the theological problems raised by the Holocaust, one must simply remain faithful to the tradition.

In *Toward a Jewish Theology*, the Jewish scholar Byron Sherwin contends that American and Israeli Jews have focused on acts of resistance under Nazi rule rather than martyrdom. Yet this shift in emphasis is problematic since it can lead to the abandonment of spiritual ideals. According to Sherwin, the primary values of Judaism are embodied in its religious message, ethical lifestyle and theological beliefs. Jewish survival is not an end in itself.

Echoing this view, the Jewish scholar Michael Goldberg explores the ways in which the Holocaust has influenced contemporary Jewish life. In *Why Should Jews Survive?*, he observes that Jews in contemporary society fervently proclaim the message of Jewish survival. Yet, in doing

so, they have overlooked the reason for such survival: the belief that God will redeem humanity. The *kaddish* (Jewish prayer for the dead), he states, gives voice to why Jews should survive—they constitute the hope of the world.

In *The Fate of the Jews*, the Jewish writer Roberta Strauss Feuerlicht points out that in modern society Jews have come to perceive Israel as a necessary safe-haven for Jewry in persecuted lands. The concept of vicarious suffering and redemption is not part of the Jewish tradition; nonetheless, following the assault against Jews during the Holocaust, the Jewish people have gratefully welcomed what appears to be the renaissance of Jewish existence. The State of Israel has thereby become a new religion for American Jews.

Survival is also a theme of the writings of the Jewish novelist Primo Levi. In *If This is a Man*, he describes those who were unable to resist the Nazi onslaught. These individuals were the damned, unable to cope in the camps. As *muselmanen* (living dead), they were doomed. However, there were others who were able to rise above such despair. These figures fought against the forces of evil despite exhaustion, hunger and cold.

In *Introduction to American Judaism*, the Jewish scholar Jacob Neusner describes the role of the Holocaust in modern American life as an animating force for Jewish survival. Alongside the religious tradition, he contends, there is another type of Judaism—the Judaism of the Holocaust which is animated by this-worldly concerns. Unlike Torah Judaism, the Judaism of the Holocaust seeks to transform civic and public affairs. It commemorates the catastrophe of European Jewry from 1933 to 1945, and redemption in this new context is perceived as the creation of the State of Israel.

Reconstructing Judaism

For a number of Jewish scholars, Judaism must be reconstructed in the light of the murder of millions of Jews at the hands of the Nazis. In *Evil and Suffering in Jewish Philosophy*, the Jewish philosopher Oliver Leaman argues that the Holocaust calls for a recognition of the distance between God and the world. Surveying a range of Jewish responses, Leaman points out that various Holocaust theologians insist that a new theology is now required to deal with the horrors of the Holocaust.

In 'Despair and Hope in Post-Shoah Jewish Life', the Jewish scholar David Blumenthal argues along similar lines. In his view the *Shoah* raises

fundamental questions about the nature of the Divine. God, he contends, is partly responsible for the events of the Nazi era. He was capable of tolerating or even bringing about evil. Nonetheless, he is capable of great good. What is required therefore is the formulation of a new theology which takes account of the terrors of the Nazi period.

One of the most prominent Jewish Holocaust theologians, Arthur A. Cohen, insists that Jews must now re-evaluate the traditional understanding of God's providential concern for his people. In *Tremendum* he states that God is not an interruptive agent. Instead, Jews should conceive of the Deity as transcendent. If God were to act in the world, the created order would simply be an extension of his will rather than an independent domain in which human beings would be able to act freely. Hence it is a mistake to blame God for the terrible events of the Nazi regime.

An alternative understanding of God's nature is found in 'When God Beheld God' by the Jewish feminist theologian Melissa Raphael. In her view, the patriarchal models of God must now be set aside. Instead, the experiences of women during the Holocaust should serve as a framework for understanding God's presence at Auschwitz. In this context Jewish mysticism provides a basis for developing a feminist theology in relation to the horrors of the Nazi regime.

According to the Jewish writer Susan Shapiro, the Holocaust requires the recognition of negation. In 'Hearing the Testimony of Radical Negation', she states that our assumptions about the world and God have been thrown into question by the events of modern times. How, she asks, can we imagine or conceive of a God who did not deliver the Jewish people from death and destruction? What is needed is for both Jews and Christians to hear the testimony of radical negation.

The Jewish theologian Harold Schulweis offers a different approach. In *Evil and the Morality of God*, he proposes a predicative theology to deal with the religious perplexities of the *Shoah*. Rejecting what he refers to as a 'subject theology', he argues that the Divine should be understood in terms of predicates. These predicates do not refer to pre-existent hypostatized entities which are part of the subject, but to actions themselves.

In *(God) After Auschwitz*, the Jewish scholar Zachary Braiterman explores the writings of various Holocaust theologians. In his opinion, the Holocaust and its memory have recast the theodic and antitheodic contours of Jewish theology. What is now required is a post-modernist approach to the dilemmas posed by the Holocaust.

In *Rethinking Jewish Faith*, the Jewish scholar Steven Jacobs argues that traditional Jewish theology is inadequate to solve the problems presented by the events of the Nazi era. What is now needed is a thorough re-evaluation of the religious tenets of the Jewish faith. In his view, it is no longer possible to believe in a God who intervenes in the world. This concept must be replaced by the notion of a God who is compatible with the reality of radical evil which admits of human freedom for good or evil. Such a revision of Jewish theology has important implications for worship and religious practice.

In a similar vein, the writer Edward Feld rejects the traditional understanding of the Deity. In *The Spirit of Renewal: Finding Faith after the Holocaust*, he states that it is now necessary to reformulate religious belief in order to take account of God's presence in human life. Traditional theodicy, he writes, can make no sense of the theological issues posed by the Nazi onslaught against the Jews. The traditional understanding of God's nature and action in the world is mistaken. Today we must reformulate our belief in God as spiritual presence.

The Jewish theologian Eliezer Schweid offers an alternative approach in *Wrestling Until Day-Break*. Here he posits a critical evaluation of various responses to the Holocaust from both Orthodox and radical theologians. All of these theodicies, he states, fail to provide an adequate response to the religious problem of the Holocaust. There can be no overarching solution to this dilemma. Today, he argues, Jews must take responsibility for the enigma of the Jewish believer's loneliness before a hiding God.

In a study of Holocaust survivors, the Jewish scholar Robert Reeve Brenner surveys the various responses of those who lived through the horrors of the camps. Very few were sustained by a belief in the hereafter, or sought to escape from the dilemmas raised by the Holocaust by denying the reality of evil. Some survivors resolved the problem of God's seeming absence by contending that he had nothing to do with the murder of Jewry. Others believed that God should be held responsible for these events. Arguably these responses are important in evaluating the viability of a coherent Holocaust theology.

The Holocaust and Christian Responsibility

A central issue which has emerged in the writings of both Jewish and Christian thinkers has been the responsibility of the Christian community for the devastation of the war years. Over the last decades

there has been considerable debate about the role of Christian teaching in fuelling the flames of anti-Semitism. The third part of this volume thus begins with an outline of various responses to this problem. In *A Legacy of Hatred*, the Christian theologian David A. Rausch discusses the Church's failure to protest against Nazism. With few exceptions, Christian leaders refused to denounce Hitler and the politics of the Third Reich.

In *The Deputy*, the German Christian playwright Rolf Hochhuth depicts the Catholic Church as morally deficient in the face of Nazi aggression. In this play a young Catholic priest seeks to persuade church authorities to act on behalf of the Jewish community. Later he confronts a camp doctor who challenges his beliefs. The priest accuses the doctor of the most heinous crimes against those who were deported to the camps; in reply the doctor taunts him for his foolishness.

In her research into the role of the German theologians during the Second World War, the Jewish scholar Susannah Heschel illustrates that the German church attempted to create a niche for itself within the Nazi regime. The Institute for the Study of Jewish Influence on German Religious Life became a vehicle to disseminate propaganda in support of persecution of the Jews. In her view, this Institute should be seen in the context of the German tradition of Protestant New Testament scholarship that presented Jesus in opposition to the faith of his day.

Extending this analysis of the anti-Semitic climate of Nazi Germany, the Christian theologian Michael D. Ryan explores the religious underpinning of *Mein Kampf*. In 'Hitler's Challenge to the Churches: A Theological Political Analysis of *Mein Kampf*', he maintains that Hitler subscribed to a world-view in which eternal struggle was a central feature. This ideology, he argues, is akin to a religious faith which condones brutality as a means to an end. Such a conception, he contends, has important implications for the modern world.

Continuing this theme, the Jewish scholar Ben Zion Bokser argues that Christianity had desensitized the German population from appreciating the heinous character of Nazi propaganda. Such a process silenced the Christian conscience, enabling some Germans to accept the crimes of the Nazi Party. However, the ethical failure of the Church has been exposed by a number of Christians in the post-war period; as a result, both religious and lay leaders have insisted that Christians must play a role in correcting the problems of the social order.

In 'Troubled Self-Interpretation and Uncertain Reception in the

Church Struggle', the German theologian Eberhard Bethge discusses the evolution of the German Church Struggle. According to Bethge, this phenomenon has been largely misrepresented. In his view, those who engaged in the Church Struggle were not political resisters, and their opposition to the Nazi state was based on other concerns.

According to the Christian theologian Leonore Siegel-Wenschkewitz, the Confessing Church was not free of anti-Semitism during the war years. It is now apparent how great the failure of the Confessing Church had been in relation to the Jewish community. Anti-Jewish ways of thought permeated Christian theology, and prevented members of the Confessing Church from speaking out and acting without compromise on the Jewish question. Continuing this discussion, she also depicts the collaboration that took place between professors of the theology and Nazism: their aim, she states, was to de-Judaize the theology of the Church and separate the Christian faith from its Jewish roots.

In *The Anguish of the Jews*, the Christian writer Edward Flannery surveys the history of Christian hatred of Jewry. In his view, there are significant differences between such antipathy and the Nazi assault against Jewry. While Christians condemned the Jews for not accepting Christ, they were not racists. Christian anti-Semitism was religious in character. Nazi anti-Semitism, however, was racial. Unlike previous centuries, there was no way for Jews living under Nazi rule to escape from their identity as members of a perfidious race.

Turning to the subject of Catholic resistance to the Nazi regime, the sociologist Gordon C. Zahn contends that it is now possible to evaluate Catholic resistance against the Third Reich. In his view, there was simply no uniformity in policy amongst Church leaders. Instead, there was acquiescence as well as the determination to expose the moral degeneracy of Hitler and his cohorts.

For the Jewish historian Michael Marrus, the Pope and others were at fault during the Nazi period for failing to criticize the Catholic hierarchy. In his opinion, they were motivated by political considerations, rather than humanitarian concerns. During the first few years of persecution, there were few ripples at the Vatican, and little sympathy was expressed for the plight of German Jewry. When mass killing occurred, the Vatican was well informed but little resistance was voiced by communal leaders.

In *A Pariah People*, the Jewish writer Hyam Maccoby accuses the Church of laying the foundations for Nazi persecution of the Jewish

nation. In his view, Church teaching laid the foundation for later suffering. Hitler's decision to exterminate Jewry should thus be seen as the outcome of centuries of hostility to the Jewish people. The Holocaust was thus not a mystery, but a tragic event which could have been foreseen.

For the Christian writer Franklin H. Littell, the actions of the Confessing Church are of critical importance in understanding the Christian message in opposition to the teachings of the Third Reich. In his view, National Socialism represents a distortion of the true faith of the Church. The Holocaust, he argues, challenges Jews and Christians to reflect on the potential barbarism of modern society.

Again, in 'Evangelical Christians and Holocaust Theology', the Christian theologian Stephen T. Davis contends that despite the horrors of the Holocaust, evangelical Christians continue to subscribe to traditional teachings of the Church. Christians, he declares, were not all responsible for the events of the Nazi period. A distinction must be made between cultural Christians as opposed to committed Christians. According to Davis, the actions of the Nazis cannot be reconciled with true Christian teaching.

Re-evaluating Christian Theology

Reflecting on the role of Christians in the Third Reich, a number of Christian theologians have sought to formulate a new conception of theology for the modern world. In 'Anti-Semitism and Christian Theology', Rosemary Radford Ruether maintains that traditional Christianity must be re-evaluated in the light of the events of the Nazi era. In her view, the doctrine of the Incarnation implies that Judaism must be set aside in the light of Jesus's crucifixion. The Church must repudiate its traditional conviction that Christianity is the only true path to salvation.

In 'The Holocaust and Contemporary Christianity', the Catholic theologian John Pawlikowski similarly argues that Christians should forge a new conception of the relationship between God and human beings in the light of the Holocaust. In his view, the initial act of creation constituted the liberation of humankind from its total encasement in the Godhead. For Pawlikowski, Christianity must now provide an understanding and experience of the God-human relationship which can guide humanity in its newly discovered power and freedom.

According to the Catholic theologian Gregory Baum, the Church must divest itself of religious triumphalism. Rather than claiming their superiority to Judaism, Christians need to engage in positive dialogue with Jews. In the light of the events of the Nazi period, Christian theology should be reinterpreted so that the Church's eschatological views can be recovered. In *Christian Theology after Auschwitz*, he proposes a new vision of Christian theology which confronts the horrors of the death camps.

In 'The Holocaust in Theology and Philosophy', the Christian writer Mary Knutsen similarly emphasizes the challenge to Christian theology and philosophy posed by the events of the Nazi reign of terror. According to Knutsen, Christians must reformulate their understanding of human suffering and God's providence. In her opinion, no viable Christian theology, teaching or symbol can have the effect of systematically devaluing the authenticity of others.

For the Catholic theologian Michael McGarry, the Christian community must now reinterpret previous Christian doctrines regarding the Jewish faith. In a post-Holocaust age, Christians must rethink their previous conceptions of Jewry. In his view, the multiplicity of faiths should encourage Christians to formulate a *logos*-Christianity which recognizes the validity of other religions. Karl Rahner, he points out, was a pioneer of such theological reconstruction. A theological pluralism fleshed out by a *logos*-Christianity, he argues, would account for a Christ who is Messiah for Christians and for the abiding validity of the Jewish tradition for Jews.

In 'A Final Conversation with Paul Tillich', the Jewish theologian Albert Friedlander depicts a conversation he had with Paul Tillich. In discussing God's role in the Holocaust, Tillich maintains that it is a mistake to think that God would have intervened at Auschwitz. Contemporary Church thinking, Tillich notes, tends to depict God as a super-human figure who is able to do everything. In Tillich's view, this is a mistake; instead, God is the ground of all being. But human beings are free to choose evil actions.

In *Prospects for Post-Holocaust Theology*, the Christian theologian Stephen R. Haynes contends that post-Holocaust theology needs to be thoroughly revised. Influenced by Paul van Buren and Jürgen Moltmann, he outlines a new vision of the relationship between the Christian community and the Jewish people. In his opinion, the Holocaust teaches that theology which is wrong about the Jews may lead to overwhelming evil. Post-Holocaust theology must not ignore

the Jewish community either as they exist in contemporary society.

Arguing along similar lines the Christian theologian Alice Eckardt stresses that Christian theology must undergo radical change in the modern world. In 'The Shoah-Road to a Revised/Revived Christianity', she argues that Christian teaching of contempt for Judaism should be overcome. Today Christians should accept that suffering is not part of God's will or wish for creation. God cares for all creation, but has left the future in the hands of human beings. God is thus subject to human action.

For the Christian theologian Roy Eckardt, the Holocaust should be understood in the context of the history of Christian anti-Semitism. What is required today is a new spirituality which takes into account the condition in which God and humanity, having been one in their crimes, may become one in forgiveness.

In *A Guest in the House of Israel: Post-Holocaust Theology*, the Christian theologian Clark Williamson maintains that Christian theology must now take account of the events of the Nazi era. According to Williamson, Christians must recognize the anti-Jewish legacy of the Church and seek to overcome such teachings by formulating a new theology for the modern age. Such a post-Shoah theology would seek to liberate the Church's witness and theology from its inherited *adversus Judaeos* ideology.

In a similar vein, the Christian theologian James F. Moore in 'A Spectrum of Views: Traditional Christian Responses to the Holocaust' contends that the task of reformulating Christian theology is an urgent requirement. Surveying the views of various Christian thinkers, Moore insists that Christian theology must undergo major revisions in the light of the events of the Nazi period.

Adopting a different approach, the Jewish scholar Yosef Hayim Yerushalmi disputes the view of Ruether and others that Christian doctrine must undergo radical revision. According to Yerushalmi, Nazi anti-Semitism was simply a modern form of discrimination against Judaism and the Jewish people. In the past the Church sought to convert Jews to the true faith. Unlike the Nazis, Christians did not adopt a policy of genocide. Thus, Christian theologians do not need to repudiate the fundamental tenets of the faith.

Yerushalmi's position, however, is challenged by other Christian thinkers. In 'The Holocaust and the Theology of the Death of God', the Christian theologian Thomas J.J. Altizer contends that there must be a transformation of Christian theology in modern society. The

Holocaust, he argues, was an apocalyptic event which calls for an apocalyptic theology. Given the horrific nature of the *Shoah*, what is now required is a theology which distances itself from everything that Christian history has known and affirmed as God.

In 'Genocide and the Death of God', William Hamilton argues along similar lines. In his view, radical theology has an immeasurably important task in the light of the events of the Nazi period. Christians must renounce all triumphalist attitudes. The bridge between monotheism and killing, he writes, is long and twisting. The danger is that those who differ in their theological opinions will be viewed as enemies who deserve to be slain in the name of the God of Christianity.

Jewish-Christian Dialogue

Turning to the subject of Jewish-Christian dialogue, a number of Jewish and Christian writers have emphasized the need for both communities to explore their common features. In 'The Future of Jewish-Christian Relations', the Jewish writer Edward Kessler explores the question of whether the Holocaust can serve as a basis for a Jewish-Christian encounter. In his view, neither the murder of six million Jews under the Nazis nor the establishment of a Jewish state can serve as the foundation for fruitful discussion.

Following a different line, the Christian theologian Katharine T. Hargrove contends that the contemporary Christian community must take seriously the conclusions reached by Jewish Holocaust theologians. These writings, she states, can serve as a framework for positive Jewish-Christian debate.

In 'Responses to Anti-Judaism and Anti-Semitism in Contemporary Christian-Jewish Relations', the Christian theologian Isabel Wollaston discusses a variety of Christian responses to the *Shoah*. For Wollaston there are serious dangers confronting those theologians who are overcome with guilt concerning the Christian involvement in the Nazi onslaught against the Jews. The danger is that such attitudes can stifle legitimate criticisms of the Jewish state.

For the Jewish theologian Randall Falk, the Nazi period raises serious questions about the nature of modern Christianity. How, he asks, could leading Christians have been oblivious to the evil of the Nazi executioners? Jews, he states, cannot forget the role of the Catholic Church during the war. Nonetheless, he points out that decisive steps have been taken in Jewish-Christian relations in recent

years. In his view, both Christians and Jews cannot afford to be complacent about the need for establishing positive relationships in modern society.

In the view of the Christian theologian Walter Harrelson, it is vital that the Holocaust be remembered by both the Jewish and Christian communities. Hatred, he points out, has led to violence throughout history, yet never before has there been such systematic barbarism. Yet despite the tragedy of the Nazi era, the creation of the State of Israel has provided a bulwark against future aggression. Further, statements produced by Church bodies have sought to counter the anti-Judaic elements of Church teaching.

According to the Catholic theologian Johann Baptist Metz, the death camps serve as a turning point in Jewish-Christian relationships. In his view, the relations between Christians and Jews ultimately depend on the attitude Christians adopt toward the Nazi period. Auschwitz cannot be comprehended, but the way is now open to fruitful dialogue rather than missionizing.

For the Christian writer Frank Longford, the Holocaust raises serious questions about the differences between the Jewish and Christian understandings of forgiveness. For the Christian, forgiveness is demanded regardless of the attitudes of the offender. Jewish theology, however, teaches that forgiveness is required only if the offender repents of his or her sin and seeks to be pardoned. In considering the issue of whether Jews should forgive the Nazis for their brutality, this difference of approach should not be ignored.

In 'The *Shoah* and Contemporary Religious Thinking', the Jewish theologian Albert Friedlander argues that Christians must now re-evaluate their relationship to the Jewish people. According to Friedlander, there can be no adequate theological explanation for God's seeming inactivity. Thus, rather than engage in such speculation, Friedlander insists that Jews and Christians should engage in acts of worship commemorative of the *Shoah*.

Arguing along different lines, the Catholic theologian Eugene Fisher contends that it is a mistake to believe that Christian antipathy to Judaism led to the Holocaust. While it is true that Christians persecuted the Jewish people, the Nazi onslaught against the Jews was based on racial rather than religious ideology. Nonetheless, Christians must be sensitive to past conflict between Christianity and Judaism.