

BIBLIOGRAPHY

(HIGHLY SELECTIVE AND PERSONAL)

JUDAISM AND CHRISTIANITY

WITH AN EMPHASIS ON

**ANTIJUDAISM-ANTISEMITISM
HOLOCAUST-SHOAH-FINAL SOLUTION**

AND

JEWISH-CHRISTIAN DIALOGUE

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PREVIOUS ENTRIES: July 17, 1996, April 1996, 1994, 1993, 1988, 1983

Proverbs 1:7

יְרֵמָה ה' יְהוָה אֲרֵתִישׁ דָּעַת
 חֲכָמָה וּמוֹרָס אֲיוֹלִים זָבוּ: Reverence of YHWH/the LORD is - the apex of knowledge;
 wisdom and discipline - fools despise.

Proverbs 12:1

אִבְהַ מוֹרָס אִבְהַ דָּעַת
 וְשֹׁנֵת אוֹכַחַת בְּעֵר: A lover of discipline is - a lover of knowledge,
 but a hater of reproof - is stupid.

Matthew 11:15

ὁ ἔχων ὦτα ἀκούετω. He who has ears to hear - let him hear.

QUOTED FROM

Greenberg, Irving,

“Cloud of Smoke, Pillar of Fire: Judaism, Christianity, and Modernity after the Holocaust,” p. 11f.,
 published in

Fleischner, Eva, ed.,

Auschwitz: Beginning of a New Era? Reflections on the Holocaust. Papers given at the International
 Symposium on the Holocaust held at the Cathedral of Saint John the Divine, New York City, June 3 to
 6, 1974. New York: KTAV Publishing House / The Cathedral Church of St. John the Divine and Anti-
 Defamation League of B'nai B'rith: 1974.

BM 645 .H6 157 1974

“In **1942**, the Nietra Rebbe went to Archbishop Kametko of Nietra to plead for Catholic inter-
 vention against the deportation of the Slovakian Jews. ... Since the rebbe did not yet know of
 the gas chambers, he stressed the dangers of hunger and disease ... The archbishop replied:

‘It is not just a matter of deportation. You will not die there of hunger and disease.
 They will slaughter all of you there, old and young alike, women and children, at
 once--it is the punishment that you deserve for the death of our Lord and Redeemer,
 Jesus Christ--you have only one solution. Come over to our religion and I will work to
 annul this decree.’” (n. 7 on p.441f.)

In Note 7 on p. 441f. he quotes Michael Dov Weissmandl, *Min Hamatzar* [1960; reprint ed.
 Jerusalem, n.d.] and his report of his conversation with the papal nuncio in **1944**. He quotes the
 nuncio as saying:

“There is no innocent blood of Jewish Children in the world. All Jewish blood is
 guilty. You have to die. This is the punishment that has been awaiting you because of
 that sin [deicide].”

DEFINITIONS:

ANTIJUDAISM

Antijudaism is, at first, non-Christian (beginning with some Greeks in the second century before Jesus) and then mainly Christian *religious* hatred of Jews (especially since the fourth century when Christianity became the state religion of the Roman Empire, i.e. when Christianity and national power and force became one).

So, the hatred of Jews and their religion reaches back before Christian times to the second century B(efore the).C(ommon).E(ra). It was then accentuated by Christian literature, called the Gospels, and then gentile (at first mainly Roman and Greek) Christian teaching of religious supersession made life miserable and deadly for Jews wherever Christians had power. The cross became a symbol of horror for Jews.

ANTISEMITISM

The term antisemitism is usually reserved for *racial* hatred of Jews, but it is also used for *religious* hatred. This kind of hatred is a more recent development, but it has its roots in religious hatred.

HOLOCAUST

1. "Holocaust," הֶלֶע, *ḥālāh*, "whole burnt offering."

The term "Holocaust" is generally accepted as an expression referring to the destruction and extermination of about six million Jews (including over one million children) during World War II by the National Socialist German Workers Party on the basis of legal, racial, national policy. The Nazi hope was the total extermination of all Jews.

The term "Holocaust" is very problematic, though. It is a translation of the Hebrew term הֶלֶע, *ḥālāh*, which means, "whole burnt offering." It is quite clear that the Nazis had no wish to offer a whole burnt offering to God.

2. "Endlösung," the "Final Solution"

The Nazi term for "Holocaust" was the attempted "Endlösung," the "Final Solution" to the Jewish problem, i.e., the final solution to the Jewish problem. For the Nazis the mere existence of Jews was a problem which could only be solved by the extermination of all Jews and with them their religion and the teaching of equality of all humans. Such a teaching was totally unacceptable to the Nazis.

3. Shoah (שואה, *šō'āh*), "trouble," "mistreatment."

Many Jewish people, and lately also Christians, use the Hebrew term Shoah (שואה, *šō'āh*) which can be translated as "trouble," "mistreatment."

4. *Ḥurban* (חורבן, *ḥūrbān*), "destruction".

A few Jewish thinkers and scholars are also using the Hebrew term *Ḥurban* (חורבן, *ḥūrbān*), which means "destruction".

Dear Reader:

In the following I want to share with you a *basic* bibliography and *some* references to books and articles (1) which have influenced me very much, while studying the above topics and (2) which I plan to study in the future.

It is, of course, quite obvious that the following bibliography needs a constant thorough revision. Once I began to read in this area I discovered that there seems to be no end to the many important publications. This is, of course, also true for other fields, including my scholarly specialty: Northwest Semitic studies and their impact on the understanding of the consonantal text of the Hebrew Bible.

One severe limitation of this bibliography is that it is limited to publications in English and German because I am completely fluent in both languages. French, Italian, Dutch, Spanish, Modern Hebrew, etc., take a little too much time to decipher.

I am very eager to hear from you, especially, with your suggestions for books and articles which I must read. Please!

Which books and articles are you reading and which have influenced you on your spiritual journey? How have you changed in your understanding of the Bible and of Christianity after the Shoah? How has your faith, thinking, teaching and preaching changed? Do you think that Christianity should be expressed in an anti-Jewish way even now after the Shoah?

My interest in these topics has been severely misunderstood by a number of persons as if I were blindly pro-Jewish and anti-Christian. This is simply not the case. My worries have to do with the survival of a cleansed Christianity after the Shoah, i.e., a Christianity which is cleansed of its anti-Jewish teachings.

If Christianity is anti-Jewish at its root and foundation then, of course, the question is if such a Christianity *should* survive as a preparation for another "Holocaust."

By the way, do you think that persons, who share the crisis in Christianity (as their own personal crisis) should see a psychologist or a psychiatrist?

It is true that my reasons for the involvement in these issues are not merely academic, but, intensely, personal. I am a survivor of World War II. Twice my family and I became refugees. In 1945 I was 13 years old, but, I felt deeply that I needed some kind of cleansing and freedom from *any* authoritarian ideology, including religious (Christian) totalitarianism.

Even as a child I felt that there was something fundamentally wrong for Christians to say "Heil Hitler!" I was raised as a very pietistic, pious, evangelical Lutheran Christian. How could those adults tell me to say "Heil Hitler!" and at the same time tell me that "Jesus is your Lord and Savior." They also told me: "You can not serve two masters." So, why should I not be confused.

I became an adult. I studied theology. I became a "Religionslehrer," a teacher of religion in the public schools in Vienna. I became a parish pastor in Dixon, Illinois and a campus pastor in Madison, Wisconsin.

The topics under discussion were not new to me. They worried me, but they did not shake my foundations.

Then, sometime in 1965 or 1966 I heard Father Flannery speak and immediately read his book *The Anguish of the Jews: Twenty-three Centuries of Anti-Semitism*. Quest Books. New York and London: Collier and MacMillan, 1965.

The book brought a terrifying clarity to my confused questions. There was no problem with Jews and Judaism, but with Christian teaching of contempt of Jews and Judaism (see the books by Jules Isaac below))

And so I set out on a journey of discovery and cleansing and dedication to express the Christian faith in such a way that it is not anti-Jewish. But, for the last thirty years, or so, I have been haunted by the question if it is really possible to express the Christian faith in a non anti-Jewish way. I took some comfort in the fact that I constantly tried to teach and preach in such a way that my words were not anti-Jewish. But, ...

Since 1990 I have increased my reading and involvement in the various topics surrounding the Shoah and the Christian responsibility in bringing about a climate in which the pogroms and then the Shoah/Holocaust became possible. It is a wrenching experience. I do much of this reading and meditating alone. I have tried to reach out to some other persons, but, most of them have their own agendas.

A warning: unless you have an iron stomach, please, be careful when you read almost any of the following books and articles, ... you may be ready to throw up at any time.

A FEW MORE COMMENTS:

Do anti-Jewish attitudes influence Christian interpretations of the "Old Testament," the way Christians express their "Christo-logies," and, actually, the whole Christian faith? What do you think? Is your own understanding of the Tanach/Hebrew Scriptures/"Old" Testament and of Christianity free from *any* anti-Jewish understanding?

What would a Jew (or the Jew Jesus of Nazareth and his mother and his disciples) say about your understanding of the Jewish Bible/ Hebrew Scriptures?

I think, that even a slight anti-Jewish stance by Christians and by Christian exegetes distorts the witness of the ancient Hebrew Scriptures beyond recognition. We Christians see the Hebrew Scriptures in a "Christian" light, but this does not give us the right to disregard the message of the Hebrew Scriptures in their own right.

I AM CONVINCED THAT WE CHRISTIANS MUST EXPRESS OUR CHRISTIAN FAITH IN SUCH A WAY THAT EVEN A PERSON WHO IS HOSTILE TO THE CHRISTIAN MESSAGE WOULD BE UNABLE TO LABEL IT AS ANTI-JEWISH.

It is because of this conviction that I think that a thorough understanding of anti-Semitism (and especially of the history of Christian anti-Jewishness) is important for Christian exegetes. In the light, which is cast on us from the fires of the Holocaust, what is our option?

IMPORTANT BOOKS

Should the topic of antisemitism have escaped your attention then I hope, very much, that you will read, at least, the following books as soon as possible. This exercise will change your stance as a Christian in your relationship to Christianity, to the Jewish people and to Judaism even after reading only a few pages in any one of the following books--unless, of course, you have already dealt with this topic in your life and have come to a decision about your response.

Flannery, Edward. H.,
1985 (1965)

The Anguish of the Jews: Twenty-three Centuries of Anti-Semitism. Revised and Updated. A Stimulus Book. Mahwah, NJ: Paulist Press, 1985 (Preface by John M. Oesterreicher. Quest Books. New York and London: Collier and MacMillan, 1965)

DS 145.F6 (1965)

I heard Father Flannery right after the publication of his book in 1965 in Madison, Wisconsin, where I served as a Campus Pastor for the American Lutheran Church and the Lutheran Church in America (National Lutheran Council) from 1962-1966.

I read his book. *I turned pale.* I began to read literature on the topic. I have never been the same. I am sorry that Flannery left out of the revised edition the first paragraph of his "Introduction" in the first edition. This important paragraph reads as follows:

"This book received its first impetus from a personal experience. One evening several years ago, I walked north on Park Avenue in New York City in the company of a young Jewish couple. Behind us shone the huge illuminated cross the Grand Central Building displays each year at Christmas time. Glancing over her shoulder, the young lady--ordinarily well disposed toward Christians--declared: '*That cross makes me shudder. It is like an evil presence.*' (my emphasis)

This disturbing comment evoked many questions in me, not least of which was: How did the cross, the supreme symbol of universal love, become a sign of fear, of evil for this young Jewess? It soon became clear that her fearful reaction to it was the fruit of a knowledge which she, but not I, had--a knowledge of the immense suffering undergone by her people at the hands of Christians for many centuries. It was my first introduction to the problem of anti-Semitism.

Later discussions of the incident with both Christian and Jewish friends led me to a further discovery. Jews generally are acutely aware of the history of anti-Semitism, simply because it comprises so large a portion of Jewish history. Christians, on the contrary, even highly educated ones, are all but totally ignorant of it--except for contemporary developments. They are ignorant of it for the simple reason that anti-Semitism does not appear in their history books. Histories of the Middle Ages--even of the Crusades--can be found in which the word 'Jew' does not appear, and there are Catholic dictionaries and encyclopedias in which the term 'anti-Semitism' is not listed. There seems to be only one conclusion: The pages Jews have memorized have been torn from our histories of the Christian era. In a sense, this book is a contribution toward the reinsertion of those pages." (1965, p. xi)

Ruether, Rosemary Radford,

1974 *Faith and Fratricide: The Theological Roots of Anti-Semitism.* New York: Seabury, 1974.

BM 535 .R8 1979. German, 1988 ed. BM 535 .R815 - extremely important

Eckardt, Alice L. and A. Roy Eckardt,
 1988 *Long Night's Journey into Day: A Revised Retrospective on the Holocaust*. Forewords by Franklin H. Littell and Irving Greenberg. Detroit, Michigan: Wayne State University Press, 1988 (1982).
 1982 ed. BT 93 .E25. 1988 ed. BT 93 .E25 1988

Nicholls, William,
 1993 *Christian Antisemitism: A History of Hate*. Northvale, New Jersey/London: Jason Aronson, 1993.
 DS 145 .N53 1993

I finished reading this book during the last week of May of 1993. It summarizes for me four decades of reading and study in the area of the Tanach/Hebrew Scriptures/"Old" Testament, the apostolic writings/"New" Testament and of Judaism and Christianity.

If you would like to continue a life as an *honest* Christian I recommend that you read this book as soon as possible. But, do not read this book (or any of the others) if you are not prepared to make significant changes in your religious life or face the danger of living a Christian life as a hypocrite.

Steele, Michael R.,
 1995 *Christianity, Tragedy, and Holocaust Literature*. Contributions to the Study of Religion, Number 41. Christianity and the Holocaust-Core Issues. Westport, Connecticut, London: Greenwood Press, 1995.
 BT 93.S74.1995

ARTICLES IN DICTIONARIES/ENCYCLOPAEDIAS

- 1972 *EncJud* DS 102.8.E496
 "Anti-Semitism,"
EncJud 2 (1972) 87-160 (J. Heinemann, et al.).
 "Anti-Semitism in the U.S.,"
EncJud 15 (1972) 1648-1657 (M. Roston).
 This article is part of a larger article: "United States of America," *EncJud* 15 (1972) 1585-1672.
 "Holocaust,"
EncJud 8 (1972) 828-917 (J. Bauer, et al.). - Gruesome! But, you do not want to miss reading this article. Every Christian and, certainly, every priest and pastor should read this article.
- 1976 *IDBSupp* BS 440 .I63 SUP. REF.
 "Jews, Attitudes Toward,"
IDBSupp (1976) 477-479 (S. Sandmel)
- 1992 *ABD* BS 440 .A54 1992 vol. 3 REF
 "Jews in the NT,"
ABD III, H-J (1992) 845-848 (Bruce Chilton)
 BS 440 .A54 1992 vol. 3 REF

PROTOCOLS OF THE LEARNED ELDERS OF ZION

A particularly vicious form of antisemitism is found in the so-called "Protocols of the Learned Elders of Zion."

For a brief introduction to this subject see, e.g.,

"Elders of Zion, Protocols of the Learned,"

- 1972 *EncJud* 6 (1972) 581-583 (L. Poliakov). 1972.
 DS 102.8 .E496 1972 vol. 6 REF - there is no doubt that these "Protocols" are a forgery.

FROM THE ARTICLE:

"In its latest version, the legend of the 'Elders of Zion' was concocted in Paris in the last decade of the 19th century by an unknown author working for the Russian secret police (*Okhrama*). Many of the standard anti-Semitic views which are prevalent even among some Christians today are also expressed in these "Protocols." The Nazis made much use of the lies contained in these "Protocols."

The book continues to be published today in some Arab countries. The library at LSTC has a German translation of this horrible publication:

Fritsch, T.,

1924 *Die Zionistischen Protokolle: Das Programm der internationalen Geheim-Regierung* (Aus dem Englischen übersetzt nach dem im Britischen Museum befindlichen Original. Mit einem Vor- und Nachwort von Theodor Fritsch). Leipzig: Hammer, 1924.

DS 145.P6G39.1924. - please, note the date: 1924! I found this book in the library at the Lutheran School of Theology and quickly devoured it. Horrible. Why would anyone be happy to be a member of the human society?

Bernstein, Herman,

1971 *The Truth about "The Protocols of Zion": A Complete Exposure*. Introduction by N. Cohn. New York: KTAV, 1971 (1935)

Cohn, Norman,

1969 *Warrant for Genocide: The Myth of the Jewish World-Conspiracy and the Protocols of the Elders of Zion*. New York, Evanston: Harper & Row, 1969 (1966).

1966 ed.

Curtis, John S.,

1942 *An Appraisal of the Protocols of Zion*. New York: Columbia University Press, 1942.

Larsson, Gören,

1994 *Fact or Fraud? The Protocols of the Elders of Zion*. Jerusalem, San Diego, Basel, Taberg, Nijkerk, Tokio, Gisborne: AMI-Jerusalem Center for Biblical Studies and Research, 1994. - a very important booklet about a vicious and persistent lie.

For more information write to:

P.O. Box 8017, Jerusalem, Israel 91080

or

P.O. Box 22029, San Diego, California, 92192 U.S.A.

If you have any interest in this subject, at all, then, please order this publication. It only costs a few dollars or call me and I give you a copy as a present.

Segel, B.,

1924 *Die Protokolle der Weisen von Zion kritisch beleuchtet*. Berlin: Philo Verlag, 1924.

JEWISH-CHRISTIAN DIALOG

Is there such a thing? Can and should there be such a thing and why?

The degrading of the Hebrew Scriptures, our OT, by us Christians must stop and that not for the sake of the Jews, but for the sake of us Christians and 'the Gospel,' no matter how one defines it. Christian theology must state its case without any derogatory statements about Jews and their literature, the Hebrew Scriptures and the Talmud, etc.

The NT must be restudied in the light of its devastating influence and support it seems to give to anti-Jewish statements which culminated in the Shoah (Holocaust/Destruction) in our century. And, please, never forget the guilt of the Allies (USA, Canada, Britain, France, Soviet Union) in this whole terrible affair. If you are unaware of the guilt of the Allies then, please, inform yourself about it.

The Constantine era is over and with it not only the political protection and sanction of the Church but also the 'hellenistic' philosophical fiber and context. Was the 'hellenization' of the Christian message only necessary for a particular time and place and period of Christianity? We must become able to express the Christian message in non-hellenistic and non anti-Jewish ways.

We Christians need our own version of 'Hanukkah' (i.e., the rededication of the Temple during the Maccabean Revolt [165 BCE]; for a quick review see, e.g., D. S. Russell, *Between the Testaments*. Philadelphia: Fortress, 1965, 25-32. BM 176 .R962b & BM 176 .R8).

We need our own version of a victory over 'hellenization', a victory over Hellenism and a rededication and purification of the way we express the Christian message. The concerns in the area of inclusive language,

feminist theology, etc. pale in significance to the 'battle' ahead for us Christians. For the first time, since Constantine, do we have to 'stand on our own feet.' Will we be able to stand? Participation in the Jewish-Christian dialogue has the great potential of contributing to our strength for the days ahead.

Books in the area of Jewish-Christian dialogue are numerous, but seldom read and studied by seminary students and clergy. This bibliography is intended as a stimulus for involvement in this important area. Many important books are not listed

A BASIC TEXTBOOK

Talmage, F. E., ed.,

1975 *Disputation and Dialogue: Reading in the Jewish-Christian Encounter*. New York: KTAV and Anti-Defamation League of B'nei B'rith, 1975.

Regenstein BM 535 .D61 -

The book includes some of Martin Luther's writings on the Jews:

1523 "That Jesus Christ Was Born a Jew," pp. 33-34.

1543 "Concerning the Jews and their Lies," pp. 34-36.

THE TWO IMPORTANT BOOKS BY JULES ISAAC

These books should be read by every Christian theological student, pastor, priest and bishop.

Isaac, J.,

1959 *Jesus and Israel*. Edited, and with a foreword by Claire Huchet Bishop; translated by Sally Gran. New York, Chicago, and San Francisco: Holt, Rinehart and Winston, 1971 (1959)

Not at JKM

- a Holocaust survivor passionately speaks about Christian antisemitism. He convinced Pope John XXIII to call Vatican Council II.

Isaac, J.,

1964 *The Teaching of Contempt: Christian Roots of Anti-Semitism*. Translated by Helen Weaver. New York, Chicago, and San Francisco: Holt, Rinehart and Winston, 1964.

DS 145 I7531 & DS 145 .I7 & DS 145 .I73eEw

- he refutes the three main doctrines of the teaching of contempt: (1) Jewish religion was degenerate at the time of Jesus; (2) Jews killed "God;" (3) Jewish dispersion, persecution, torture and murder are God's punishment for the killing of Jesus.

**BOOKS
AND
ARTICLES IN BOOKS AND JOURNALS**

No Author,

1945 *Die Evangelische Kirche in Deutschland und die Judenfrage: Ausgewählte Dokumente aus den Jahren des Kirchenkampfes 1933 bis 1943*. Bearbeitet und herausgegeben auf Veranlassung des Flüchtlingsdienstes des ökumenischen Rats der Kirchen. Genf: Oikumene, 1945.

A most disturbing book, because even the “bekenkende Kirche” was not clear about its position towards the Jews. The fact of the “German Christians” is simply disgusting. “Die Sammlung der Dokumente wurde im April 1945 abgeschlossen.” (p. 6) Fantastic! Even before the war ended.

AAA

Abrahamson, Irving,

Against Silence: The Voice and Vision of Elie Wiesel. New York: Holocaust Library, 1984.

Abzug, Robert H.,

Inside the Vicious Heart. New York: Oxford University Press, 1985.

Adam, Karl,

Christ Our Bruder. New York: Collier Books, 1961; German original, 1930). Note the date!

Ages, Arnold,

“Luther and the Rabbis,”
Jewish Quarterly Review 58 (1967)

Alcalá, Angel, ed.,

1987 *The Spanish Inquisition and the Inquisitorial Mind*. Highland Lakes, NJ: Brooklyn College Press, 1987.
- collection of most recent research

Alter, R.,

“Deformations of the Holocaust,”
Commentary (February 1981) 48-54

Anti-Defamation League,

Audit of Anti-Semitic Incidents, 1988. New York: ADL, 1988.

Arendt, Hannah,

The Origins of Totalitarianism. New York: harcourt, Brace & Co., 1951.

Arendt, Hannah,

Eichmann in Jerusalem: A Report on the Banality of Evil. New York: Viking Press, 1963.

Aring, P. G.,

Christliche Judenmission: Ihre Geschichte und Problematik dargestellt und untersucht am Beispiel des evangelischen Theinlandes. Neukirchen, 1980.

Arnold, Caroline and Herma Silverstein,

1985 *Anti-Semitism. A Modern Perspective*. New York: Messner, 1985.

Attfield, D. G.,

“Can God Be Crucified? A Diskussion with J. Moltmann,”
Scottish Journal of Theology 30.1 (1977) 47-57.

BBB

Baron, S.,

A Social and Religious History of the Jews. Vol. 13, Inquisition, Renaissance, and Reformation. 2nd ed., rev. New York and London: Columbia University Press, 1969

- Luther's virulent anti-Semitism discussed in vol. 13. Also discussion of John Calvin.

Barth, Karl,

"The Jewish Problem and the Christian Answer," in

Against the Stream: Shorter Post-War Writings. 1946-52. Edited by Ronald Gregor Smith. London: SCM, 1954, 195-201.

Barth, Karl and Jacob Petuchowski,

1963 "Fragen von Rabbi Petuchowski, Antworten von Karl Barth,"

Criterion: A Publication of the Divinity School of the University of Chicago 2.1 (1963) 18-24.

Barth, Karl,

1965 *The German Church Conflict*. London: Lutterworth Press, 1965

Barth, Markus,

1959 *The Broken Wall*. Chicago: The Judson Press, 1959.

Barth, Markus, et al.,

1977 *Paulus--Apostat oder Apostel? Jüdische und christliche Antworten*. Regensburg, 1977.

Barth, Markus,

1978 *Jesus the Jew*. Atlanta: John Knox Press, 1978.

Baudis, A., et al., eds.,

Richte unsere Füße auf den Weg des Friedens: H. Gollwitzer zum 70. Geburtstag. Munich: , 1979.

ARTICLES:

Marquardt, F.-W.,

"Hermeneutik des christlich-jüdischen Verhältnisses: über Helmut Gollwitzers Arbeit and der Judenfrage," 138-154

Osten-Sacken, Peter, von der,

"Befreiung durch das Gesetz," 349-360.

Baum, Gregory.,

1965 *Is the New Testament Anti-Semitic?* Glen Rock, N. J.: Paulist, 1965 (1961)

Not at JKM

- a completely revised version of his earlier *The Jews and the Gospel*. New York: Newman Press, 1961. P. 6, "what Paul and the entire Christian tradition taught is unmistakably negative."

Baum, Gregory,

1976 *Theology After Auschwitz*. London: Council of Christians and Jews, 1976.

Baum, Gregory,

1976 *Christian Theology After Auschwitz*. Robert Waley Cohen Memorial Lecture 1976. London: The Council of Christians and Jews, 1976.

BT 93.B382

Baum, Gregory,

1979 *The Social Imperative: Essays on the Critical Issues That Confront the Christian Churches*. New York: Paulist, 1979.

Baum, Gregory,

- 1980 Review of Paul van Buren's *Discerning the Way*.
Commonweal (October 24, 1980) 598-601.

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Baumann, A. H.,

- 1981 *Christliches Zeugnis und die Juden heute: Zur Frage der Judenmission*. Hanover, 1981.

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Bauer, Yehuda,

From Diplomacy to Resistance. Philadelphia: Jewish Publication Society, 1970.

Bauer, Yehuda,

- 1989 "Don't Resist,"
Tikkun 4 (May/June 1989)

- on how distance from the Holocaust has changed perspectives on it, see Lopate, Bauer, Lipstadt.

Bauer, Yehuda; Eckardt, Alice; Littell, Franklin H.; Maxwell, Elisabeth; Maxwell, Robert; Patterson, David,
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- 1989 *Remembering for the Future: Working Papers and Addenda*.
Volume I. *Jews and Christians During and After the Holocaust*. Oxford/New
York/Beijing/Frankfurt/Sao Paulo/Sydney/Tokyo/Toronto: Pergamon Press, 1989. I-XXV. 1-1159.
D 804.3.R46 1989 vol.1 - The Table of Contents is quite extensive.

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Bauan, Zygmunt,

Modernity and the Holocaust. Ithaca: Cornell University Press, 1991.

Bea, Augustin,

The Church and the Jewish People. London: , 1966.

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Beck, Norman,

- 1985 *Mature Christianity: The Recognition and Repudiation of the Anti-Jewish Polimic of the Anti-Jewish
Polemical of the New Testament*. Cranbury, NJ: Susquehanna University Press, 1985.

Associated University Press, 1985.

- The Christian Responsibility in Anti-Semitism. Review-Essay. Ample bibliography, 292-305.

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Everett, Robert A., in
Judaism 36 (1987) 377-

Beck, Norman,
1988 "Teaching the 'New Testament' in the Light of Jewish-Christian Dialogue,"
Shofar 6 (Summer, 1988) 44-54.

Beck, Norman,
1989 "Reflections on the Statement of the Presbyterian Church (USA), 'A Theological Understanding of the Relationship Between Christians and Jews (1987),'
Texas Lutheran College Theology/Philosophy Review 6 (1989) 19-31.

Beinart, Haim,
1981 *Conversos on Trial. The Inquisition in Ciudad Real*. Jerusalem: Magnes Press, 1981.

Bellah, Robert,
Beyond Belief: Essays in Religion in a Post-Traditional World. New York: ,1970.

Ben-Chorin, Shalom,
"The Image of Jesus in Modern Judaism,"
Journal of Ecumenical Studies 2 (1974) 401-430.

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On p. 11f. Greenberg states:

"In 1942, the Nietra Rebbe went to Archbishop Kametko of Nietra to plead for Catholic intervention against the deportation of the Slovakian Jews. ... Since the rebbe did not yet know of the gas chambers, he stressed the dangers of hunger and disease ... The archbishop replied: 'It is not just a matter of deportation. You will not die there of hunger and disease. They will slaughter all of you there, old and young alike, women and children, at once--it is the punishment that you deserve for the death of our Lord and Redeemer, Jesus Christ--you have only one solution. Come over to our religion and I will work to annul this decree.'" (n. 7 on p.441f.

where he quotes Michael Dov Weissmandl, *Min Hamatzar* [1960; reprint ed. Jerusalem, n.d.] and his report of his conversation with the papal nuncio in 1944. He quotes the nuncio as saying:

“There is no innocent blood of Jewish Children in the world. All Jewish blood is guilty. You have to die. This is the punishment that has been awaiting you because of that sin [deicide].”)

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