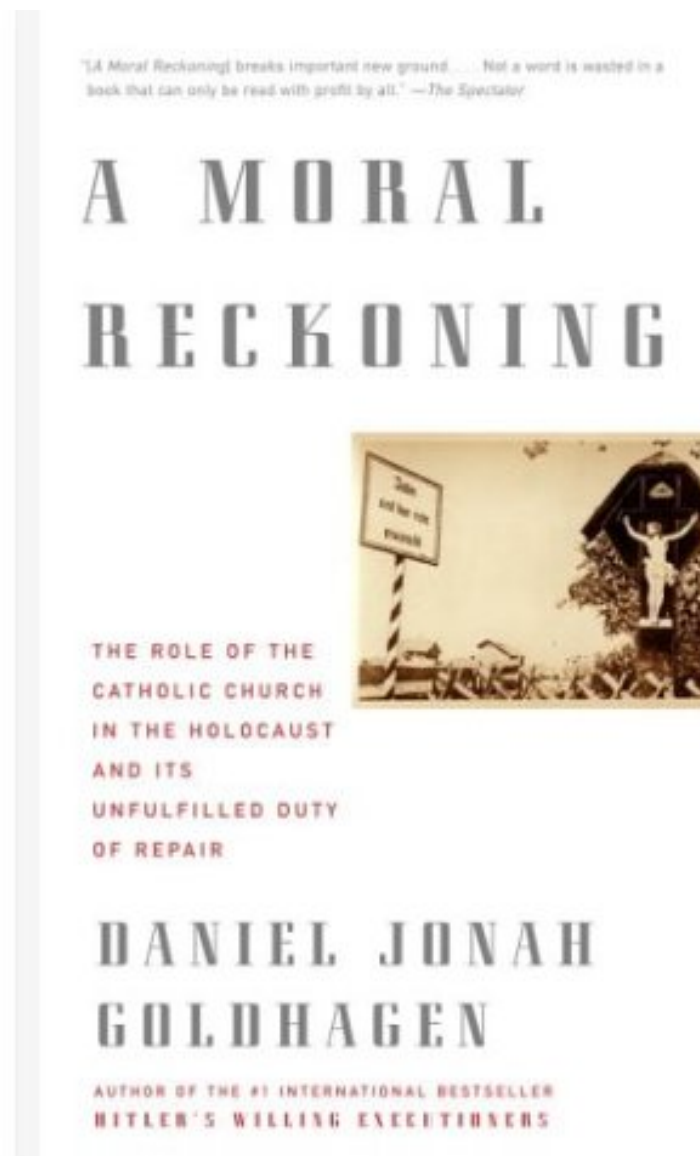


[Download pdf] A Moral Reckoning: The Role of the Church in the Holocaust and Its Unfulfilled Duty of Repair

A Moral Reckoning: The Role of the Church in the Holocaust and Its Unfulfilled Duty of Repair

Von Daniel Jonah Goldhagen

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Von Daniel Jonah Goldhagen : A Moral Reckoning: The Role of the Church in the Holocaust and Its Unfulfilled Duty of Repair before purchasing it in order to gage whether or not it would be worth my time, and all praised A Moral Reckoning: The Role of the Church in the Holocaust and Its Unfulfilled Duty of Repair:

KundenrezensionenHilfreichste Kundenrezensionen0 von 0 Kunden fanden die folgende Rezension hilfreich. Drunk with the blood of the martyrsVon Peter UysHitler's Willing Executioners by Goldhagen caused an uproar. In Hitler and the Holocaust, Robert Wistrich does not entirely agree with him but reveals the extent to which all ordinary continental Europeans were involved, with the noble exception of particularly Bulgarians, Danes, Finns and Swedes. To an admirable degree, Italians also sabotaged the Nazi effort. Here the author addresses culpability morality and their political social implications through an empirical focus on the Catholic Church clergy, not lay Catholics. Much of this analysis could be applied to Protestant churches, clergy lay members too but this study intends to be exemplary rather than comprehensive. It also serves as a general framework on how to conduct a moral reckoning. Moral investigation is carried out in Parts 1 2 whilst Part 3 considers moral repair restitution.The introduction includes critiques of Hannah Arendt's and Sartre's opinions. Starting at the source, the foundational documents of Christianity, Goldhagen mentions the absurdity of the accusation that all Jews of that time, some millions spread throughout the Mediterranean area, could be held responsible for killing Christ. Even more ludicrous is the notion that all of them, in unison, assumed such guilt, simultaneously declaring all their descendants culpable. These New Testament books contain further outrageous slanders as explored in more detail by Jules Isaac in The Teaching of Contempt Lillian C Freudmann in Antisemitism in the New Testament.Goldhagen explores the suicidal pathology of antisemitism in Europe with its legacy of oppression, expulsion and murder. The 1st recorded instance of mass murder occurred in Alexandria in 414 whilst the First Crusade of 1096 established a pattern of periodic massacres that culminated in the Shoah/Holocaust and continued even after the end of World War II. The Reformation made little difference as Martin Luther was amongst the worst of antisemites. This record of horror was mostly absent from the history books until last century when James Carroll, Edward Flannery, David Kertzer, Franklin Littell and others started revealing the nasty secret.The attitudes actions of Pius XI XII are scrutinized, followed by a dissection of the defenders of Pius XII's strategies of exculpation. The evidence is plentiful painful to read. For example, in 1937 the Vatican journal 'Civilt Cattolica' openly discussed the annihilation of Jews. Part 2 deals with culpability, outlining the matrix of the Church's failures compared to the exemplary conduct of the Danish Lutheran Church. It proceeds with the moral reckoning predicated upon the notions that individuals are responsible for their actions, that it is proper to do so, that clear fair criteria must be applied and that judgments must be transparent in their reasoning. The author covers various types of culpability, affirmative offenses, offenses of omission postwar offenses. It emerges that the distinction between antisemitism and "anti-Judaism" is nonsense.Part 3 opens with examples of the fury that these revelations evoke in the defenders of the Church. Goldhagen condemns anti-Catholicism, especially the habit of criticizing Catholics based only on their religious identification. Yet the Church, a political social institution is subject to the same evaluative standards applied to other institutions and individuals. It has failed to admit its specific offenses or punish the perpetrators, neglected making amends with the victims and never properly identified the source of its offenses or gone far enough to correct them. Decades later, Pope John Paul II and some national churches officially acknowledged guilt and took steps towards reconciliation.No encyclical has appeared, only the brief statements in Nostra Aetate (1965) and We Remember: A Reflection on the Shoah (1998). Issues like restitution, telling the truth and repentance are discussed against the actions of the Carmelite nuns at Auschwitz in the 1980s and the statements of Cardinal Glemp. And John Paul II in 2001 by the side of Bashar Assad, passively listening to the Syrian dictator's venomous antisemitic libels and incitement to violence broadcast to a TV audience of millions. The pope continued his visit without protest. A determined sustained program to combat antisemitism would have contributed much to prevent or counteract its current recrudescence.Goldhagen's argument for the separation of church state is of course correct but his suggestions that the Church give up its political ambitions Vatican State will never happen. Nor will it renounce its claims of offering the only way to salvation or papal infallibility. Neither will it sincerely repudiate the doctrine of supersessionism. Referring also to political Islam and secular salvationist movements like Communism, the author puts it so well: "... the road to earthly hell has been paved by a claimed monopoly on the road to heaven."The reactions to the 1st edition of this book are found in the afterword. The attacks began even before publication, following an article in The New Republic. In both Europe the USA, church apologists distorted the contents defamed the messenger. There were some welcome exceptions amongst Catholic Protestant theologians and laity. It's no surprise that the author's bold stance on the antisemitism of the New Testament this false witness that saddled an entire people with collective, intergenerational guilt proved the most sensitive issues. Myth is powerful the full truth about Christianity's treatment of Jews is devastating. Yet, no matter how harrowing, it would be better for Christians to get to know the truth; it sets one free.Seventy-one pages of notes with detailed bibliographical references and further information bear witness to meticulous research. Italicized entries in the index refer to pages with illustrations; the book concludes with a list of illustration credits. A Moral Reckoning is a magisterial work of admirable scholarship and an absorbing read. Although Goldhagen presents measured arguments with restraint, the book's content will shock Christians while its directness and honesty will offend fanatics.

Kurzbeschreibung With his first book, *Hitler's Willing Executioners*, Daniel Jonah Goldhagen dramatically revised our understanding of the role ordinary Germans played in the Holocaust. Now he brings his formidable powers of research and argument to bear on the Catholic Church and its complicity in the destruction of European Jewry. What emerges is a work that goes far beyond the familiar inquiries most of which focus solely on Pope Pius XII to address an entire history of hatred and persecution that culminated, in some cases, in an active participation in mass-murder. More than a chronicle, *A Moral Reckoning* is also an assessment of culpability and a bold attempt at defining what actions the Church must take to repair the harm it did to Jews and to repair itself. Impressive in its scholarship, rigorous in its ethical focus, the result is a book of lasting importance.

From the Trade Paperback edition. From Publishers Weekly Harvard scholar Goldhagen, author of the bestselling and controversial *Hitler's Willing Executioners*, turns to a question left unanswered in his earlier work: to what extent are Catholics and the Catholic Church morally culpable for the Holocaust? As in his earlier book, Goldhagen pulls no punches. In the second paragraph he writes, "Christianity is a religion that consecrated... a megatharian hatred of one group of people: the Jews." The story of this hatred, which Goldhagen views as a betrayal of Christianity's own moral principles, has been told many times and, most recently, in the works of Susan Zuccotti and Michael Phayer. In contrast to these accounts, Goldhagen offers not an objective history of the Church's role in the Holocaust but, as the title promises, a moral examination. Goldhagen makes no apology for engaging in a sustained ethical inquiry and rendering judgment. (In fact, much of the book is either a direct or indirect defense of his much-criticized first work.) Goldhagen demands material, political and moral restitution but ends questioning whether the Catholic Church can "muster the will" to undertake these actions. There is little new information here; a definitive history of this dark chapter must await the opening of the Vatican archives. Readers should not skip the extensive and detailed endnotes, which contain a wealth of fascinating material. 25 b/w photos. Copyright 2002 Reed Business Information, Inc. From Booklist Goldhagen is a confusing writer. In his controversial *Hitler's Willing Executioners* (1998), he claimed to reject the concept of collective guilt; he then proceeded to collectively brand German culture and Germans as thoroughly tainted with extreme anti-Semitism through his chronic use of sweeping generalizations and maddeningly imprecise language. In his latest work, likely to engender similar controversy, he examines the Catholic Church's responsibility, in terms of its attitudes and actions, for the Holocaust. Again, Goldhagen begins by rejecting collective guilt. However, the Catholic Church is an institution, not a person; so to successfully navigate the minefield of distinguishing between condemning the actions of particular church officials and collectively condemning the entire church requires a refined skill--one that Goldhagen certainly lacks. His assertions regarding the failure of Pope Pius XII to defend Jews is familiar but credible, and his indictments of the blatant anti-Semitism of some prelates in Latvia and Croatia is devastating. Yet his prose is loose and unreflective, and he throws around vague clichés such as "vast majority." He seems incapable of distinguishing between mild racial or ethnic prejudice (a near-universal trait) and virulent racial hatred. He claims the anti-Semitism of "the Gospels" is at the root of Christian anti-Semitism, but he does not distinguish between a clearly anti-Semitic Gospel such as John and the Gospel of Matthew, which is aimed at a Jewish audience and almost certainly written by a Jew. The responsibility of the church and of Christianity in fostering hatred of Jews is an ongoing and deadly serious issue, so expect this contentious book to be asked for in public libraries. Jay Freeman Copyright American Library Association. All rights reserved