

FAITH and PREJUDICE

Bernhard E. Olson



Faith Prejudice Intergroup Problems In

Paul R. Carlson, EdD



Faith Prejudice Intergroup Problems In:

Faith and Prejudice Bernhard E. Olson, 2013-09 *Faith and Prejudice* Bernhard Emmanuel Olson, 1963 **Essential Papers on Jewish-Christian Relations in the United States** Naomi W. Cohen, 1990 **Christians & Jews—Faith to Faith** Rabbi James Rudin, 2013-07-13 In time for Pope Francis's new initiatives We now have the potential to end two thousand years of hostility will we succeed New in paperback With keen wisdom and a masterful understanding of history Rabbi James Rudin an acclaimed authority in the field of Jewish Christian relations provides the context necessary for Christians and Jews to recognize the critical challenges posed by the past and the future of their two religions Spanning twenty centuries of controversy horror and promise Rudin's narrative examines The sources of both conflict and commonality between the two religions The need to address and redress past wrongs The agenda required to create a shared future free of bigotry It includes proven approaches for successful interreligious dialogues including tips on session organization project ideas and a discussion guide to enhance Christians and Jews knowledge of each other God and Humanity in Auschwitz Donald Dietrich, 2017-07-12 *God and Humanity in Auschwitz* synthesizes the findings of research developed over the last thirty years on the rise of anti-Semitism in our civilization Donald J Dietrich sees the Holocaust as a case study of how prejudice has been theologically enculturated He suggests how it may be controlled by reducing aggressive energy before it becomes overwhelming Dietrich studies the recent responses of Christian theologians to the Holocaust and the Jewish theological response to questions concerning God's covenant with Israel which were provoked by Auschwitz Social science has dealt with the psychosocial dynamics that have supported genocide and helps explain how ordinary persons can produce extraordinary evil Dietrich shows how this research combined with theological analyses can help reconfigure theology itself Such an approach may serve to help dissolve anti-Semitism to aid in constructing such positive values as respect for human dignity and to point the way to restricting future outbreaks of genocide *God and Humanity in Auschwitz* surveys which religious factors created a climate that permitted the Holocaust It also illuminates what social science has to tell us about developing a strategy that when institutionally implemented can channel our energies away from sanctioned murder toward a more compassionate society The book has proven to be an essential resource for theologians sociologists historians and political theorists **So It Was True: American Protestant Press and the Nazi Persecution of the Jews** Robert W. Ross, 1998-06-02 How much did American Protestants know about the Nazi persecution of European Jews before and during World War II Very little many of them claimed in the postwar years Robert W Ross challenges that answer in this analysis of the ways in which Protestant journals ranging from *The Christian Century* to *The Arkansas Baptist* reported and editorialized on the subject from 1933 through 1945 **Coming to Terms with America** Jonathan D. Sarna, 2021-09 Culling the finest thinking of renowned historian Jonathan D Sarna *Coming to Terms with America* examines how Jews have long straddled two civilizations endeavoring to be both Jewish and American at once from the American Revolution to today *Antisemitism in*

America Leonard Dinnerstein, 1995-11-02 Is antisemitism on the rise in America Did the hymietown comment by Jesse Jackson and the Crown Heights riot signal a resurgence of antisemitism among blacks The surprising answer to both questions according to Leonard Dinnerstein is no Jews have never been more at home in America But what we are seeing today he writes are the well publicized results of a long tradition of prejudice suspicion and hatred against Jews the direct product of the Christian teachings underlying so much of America s national heritage In *Antisemitism in America* Leonard Dinnerstein provides a landmark work the first comprehensive history of prejudice against Jews in the United States from colonial times to the present His richly documented book traces American antisemitism from its roots in the dawn of the Christian era and arrival of the first European settlers to its peak during World War II and its present day permutations with separate chapters on antisemitism in the South and among African Americans showing that prejudice among both whites and blacks flowed from the same stream of Southern evangelical Christianity He shows for example that non Christians were excluded from voting in Rhode Island until 1842 North Carolina until 1868 and in New Hampshire until 1877 and demonstrates how the Civil War brought a new wave of antisemitism as both sides assumed that Jews supported with the enemy We see how the decades that followed marked the emergence of a full fledged antisemitic society as Christian Americans excluded Jews from their social circles and how antisemitic fervor climbed higher after the turn of the century accelerated by eugenicists fear of Bolshevism the publications of Henry Ford and the Depression Dinnerstein goes on to explain that just before our entry into World War II antisemitism reached a climax as Father Coughlin attacked Jews over the airwaves with the support of much of the Catholic clergy and Charles Lindbergh delivered an openly antisemitic speech to an isolationist meeting After the war Dinnerstein tells us with fresh economic opportunities and increased activities by civil rights advocates antisemitism went into sharp decline though it frequently appeared in shockingly high places including statements by Nixon and his Chairman of the Joint Chiefs of Staff It must also be emphasized Dinnerstein writes that in no Christian country has antisemitism been weaker than it has been in the United States with its traditions of tolerance diversity and a secular national government This book however reveals in disturbing detail the resilience and vehemence of this ugly prejudice Penetrating authoritative and frequently alarming this is the definitive account of a plague that refuses to go away

Social Thought in American Fundamentalism, 1918-1933 Robert E. Wenger, 2007-05-01 At a time when fundamentalism evokes an image of a militant social reactionary it is important to examine the original nature of historical American fundamentalism from which the term originated Rejecting as simplistic the stereotypes of fundamentalism in social political regional economic or psychological categories this study argues that in the 1920s it was a complex social composite unified by common theological concerns Among all the social issues confronting Americans in the rapidly changing and uncertain 1920s fundamentalists reached a consensus only on those that had a direct connection with their biblical faith The only theme that approximated their theological agreement was their nationalism and only to the extent that it added urgency

to their task of saving America from spiritual ruin Even in this fundamentalists differed among themselves as to how biblical truth should affect the nation An examination of fundamentalists viewpoints toward the intellect the minorities and social reform further demonstrates that their common denominator was not a set of cultural characteristics or ideas It was rather a biblically based core of Christian theology A loose alliance by nature fundamentalism would have had no cohesiveness at all apart from this core While fundamentalists by no means escaped cultural influence the fundamentals of the faith shaped their view of culture far more than culture shaped their theology In a generation when the religious faith of many was becoming little more than the American way of life they purported to speak to their contemporaries from an external authority a divinely inspired Bible

Righting Relations after the Holocaust and Vatican II Procario-Foley, Elena G., Cathey, Robert A., 2018 This volume is inspired by the pioneering work of John T M Pawlikowski in social ethics Jewish Christian relations and Holocaust studies and intends to explore the cutting edge of these areas in his honor

America's Road to Jerusalem Jason M. Olson, 2018-11-15 This study examines the role of the Six Day War in American Protestant politics and culture The author argues that American foreign policy towards the Arab Israeli conflict culminating in the Trump Administration s 2017 recognition of Jerusalem as Israel s capital and the domestic Evangelical communities who supported it has a direct correlation with the long term consequences of the 1967 Six Day War For most of America s history biblical literalists or Evangelicals dominated the religious culture of the country But in 1925 the Scopes trial on science evolution and religion embarrassed Evangelicals and caused them to retreat from American culture and politics Modern and liberal Protestants won dominance and established control in nearly all of the Mainline seminaries publishing houses and denominations leading to the creation of the National Council of Churches by 1950 This book argues that the Six Day War reversed that power structure in American religion with Evangelicals returning to a place of prominence in American culture and politics Whereas the Scopes trial showed much of American Protestantism that the Modernists had the right understanding of the Bible the Six Day War demonstrated that ironically Evangelicals may have had it right all along They used this historic leverage to vaunt themselves into the highest planes of American life with Billy Graham becoming America s Pastor In this historic process the 1967 war between Israel and the surrounding Arab states clarified the way those different branches of American Protestantism thought about the Arab Israeli conflict particularly the issue of Jerusalem Indeed the nature of the Six Day War was deep and appeared to be of Biblical proportions Because Israel gained territories in Jerusalem Bethlehem and the ancient Biblical heartlands formerly held by Jordan historical messianic and even apocalyptic intrusions entered the various branches of American Protestantism In some branches supersessionism a belief that the Church had replaced the Jewish people as God s chosen was stoked In other branches supersessionism was rejected and the nature of Judaism and its connection to the Holy Land was re evaluated The important point is that the territories that Israel captured had thick theological meaning and this would force all branches of American Protestantism to reconsider their assumptions about

Judaism and Zionism as well as Islam and Palestinian nationalism Evangelicalism *Christianity After Auschwitz* Paul R. Carlson, EdD, 2000-06-14 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 castigated 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 stereotypes of Christians particularly evangelicals Nathan Perlmutter 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 Mitzvoh 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 perceptions of the Messianic hope With that understanding the second chapter deals with the remarkable career of the late Rabbi Menachem Mendel Schneerson 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

The Evolution of Love

Sheldon W. Liebman, 2021-04-06 This book an examination of Judaism as it evolved over a period of approximately 1 500 years is an analysis of the Hebrew Bible and other ancient Jewish writings with special emphasis on theology and morality By the middle of the first millennium with the writing of Deuteronomy the Psalms and the works of the prophets Judaism had embraced the idea that God is a compassionate father that His relationship with His people is based on love rather than fear and that His response to their commission of sins is based on the assumption that they are capable of repentance and worthy of forgiveness In the final stage of its development culminating in the first and second centuries AD Judaism was understood to require its adherents to enact the will of God specifically to establish a community based on political economic and social laws that enforce the principles of justice and mercy And that process came to be seen as inevitably dependent on human agency the need for human beings to fulfill God s commandments In Judaism loving neighbors and strangers came to be understood as the principal and for many Jews the only way of loving God Annual Review of the Sociology of Religion. Volume 13 (2022) , 2022-05-16 This Annual Review of the Sociology of Religion contributes cases of encounters diversities and distances to an emerging Jewish Muslim Studies field The scholarly essays address both discourses about and lived experiences of minorities in contemporary French German and UK cities The authors explore how particular modes of governance and secularism shape individual and collective identities while new technologies re make interfaith encounters This volume shows that Middle Eastern and North African pasts and presents weigh on European realities examines how the pull of Jewish intellectual history is felt by a new generation of Muslim scholars and activists and uncovers how Orthodox communities negotiate living side by side *Literature and Law* , 2016-08-09 In recent years there has been a continuing and persistent world wide interest in the interaction between the two disciplines of law and literature Although there have been many collections of primary texts that combined these two areas this volume presents literary analyses and criticism in an attempt to assess the varied relationships between law and justice between lawyers and clients and between readers perceptions and authors intent hopefully suggesting why they have continually been yoked together One similarity between the two is that lawyers like writers must catch their audience s attention by novelty of scene distinctiveness of voice and ingenuity of design Furthermore legal advocates must recreate a concrete sense of reality developing vivid and valid pictures of a specific time and place In short both lawyers and writers attempt to provide a basis for juries readers to judge defendants characters by their motivations and their actions and to decide whether a favorable ruling assessment is justified Collectively the essays in this book are designed to deal with themes of guilt and innocence right and wrong morality and legality The essays also suggest that the world as it is delineated by lawyers is indeed a text that like its literary counterparts sometimes blurs the distinction between fact and fiction as it attempts to define truth and to establish criteria for impartial justice By exploring interdisciplinary contexts readers will surely be made more aware more sensitive to the roles that stories play in the legal profession and to the dilemmas faced by legal systems that often succeed in maintaining the rights and

privileges of a dominant societal group at the expense of a less powerful one *Religion, Personality, and Social Behavior* Vassilis Saroglou, 2013-07-24 Psychological interest in religion in terms of both theory and empirical research has been constant since the beginning of psychology. However, since the beginning of the 21st Century, partially due to important social and political events and developments, interest in religion within personality and social psychology has increased. This volume reviews the accumulated research and theory on the major aspects of personality and social psychology as applied to religion. It provides a high quality integrative, systematic, and rigorous review of that work with a focus on topics that are both central in personality and social psychology and have allowed for the accumulation of solid and replicated, and not impressionist, knowledge on religion. The contributors are renowned researchers in the field who offer an international perspective that is both illuminating yet neutral with respect to religion. The volume's primary audience are academics, researchers, and advanced students in social psychology, but it will also interest those in sociology, political sciences, and anthropology. *The Psychology of Religion, Fourth Edition* Ralph W. Hood, Jr., Peter C. Hill, Bernard Spilka, 2009-07-15 Scholarly and comprehensive yet accessible, this state-of-the-science work is widely regarded as the definitive graduate-level psychology of religion text. The authors synthesize classic and contemporary empirical research on numerous different religious groups. Coverage includes religious thought, belief, and behavior across the lifespan; links between religion and biology; the forms and meaning of religious experience; the social psychology of religious organizations and connections to morality; coping, mental health, and psychopathology. Every chapter features thought-provoking quotations and examples that bring key concepts to life. New to This Edition: Revised and updated with the latest theories, methods, and empirical findings. Many new research examples. Restructured with fewer chapters for better fit with a typical semester. More attention to the differences between religion and spirituality. Covers emerging topics: genetics and neurobiology, positive psychology, atheism, and more. **The Science of Religion, Spirituality, and Existentialism** Kenneth E. Vail III, Clay Routledge, 2020-04-04 The Science of Religion, Spirituality, and Existentialism presents an in-depth analysis of the core issues in existential psychology: their connections to religion and spirituality; e.g., religious concepts, beliefs, identities, and practices, and their diverse outcomes; e.g., psychological, social, cultural, and health. Leading scholars from around the world cover research exploring how fundamental existential issues are both cause and consequence of religion and spirituality, informed by research data spanning multiple levels of analysis, such as evolution, cognition, and neuroscience; emotion and motivation; personality and individual differences; social and cultural forces; physical and mental health, among many others. The Science of Religion, Spirituality, and Existentialism explores known contours and emerging frontiers, addressing the big question of why religious belief remains such a central feature of the human experience. Discusses both abstract concepts of mortality and concrete near-death experiences. Covers the struggles and triumphs associated with freedom, self-regulation, and authenticity. Examines the roles of social exclusion, experiential isolation, attachment, and the construction of social identity. Considers the problems of

uncertainty the effort to discern truth and reality and the challenge to find meaning in life Discusses how the mind developed to handle existential topics how the brain and mind implement the relevant processes and the many variations and individual differences that alter those processes Delves into the psychological functions of religion and science the influence on pro and antisocial behavior politics and public policy and looks at the role of spiritual concerns in understanding the human body and maintaining physical health Church and State in Historical Perspective James E. Wood, 2005-05-30 The subject of church and state is one intimately associated with the history of Christianity and Western civilization However the subject is one that is by no means limited to any one religious tradition civilization or period of history Rather it is a subject that has historical and universal significance to all cultures and religious traditions throughout the world It is simply undeniable that religion has been and remains a powerful force in the making and shaping of cultures civilizations nations and empires For this reason this volume addresses the broader perspectives of religion and the state in the ancient world as well as in the biblical world of Judaism and Christianity and in other religious traditions than Christianity Attention is given to general works on church and state that treat the subject broadly not limited to any particular nation religious tradition or single aspect of church state relations Additionally there is material on major topics integrally related to church and state such as civil disobedience civil religion liberation theology patriotism and nationalism Finally sources are included on religion in international affairs and interfaith relations both necessarily linked to the subject of church and state as well as religion and the economic order religion and human rights and the effect of religion on war and peace *Encyclopedia of Social Problems* Vincent N. Parrillo, 2008-05-22 From terrorism to social inequality and from health care to environmental issues social problems affect us all The Encyclopedia will offer an interdisciplinary perspective into these and many other social problems that are a continuing concern in our lives whether we confront them on a personal local regional national or global level

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