

HONEST PATRIOTS

LOVING A COUNTRY ENOUGH
TO REMEMBER ITS MISDEEDS



DONALD W. SHRIVER, JR

Honest Patriots Loving A Country Enough To Remember Its Misdeeds

LIT Verlag



Honest Patriots Loving A Country Enough To Remember Its Misdeeds:

Honest Patriots : Loving a Country Enough to Remember Its Misdeeds Donald W. Shriver Jr. President of the Faculty and William E. Dodge Professor of Applied Christianity Union Theological Seminary (Emeritus), 2005-02-18 In *Honest Patriots* renowned public theologian and ethicist Donald W Shriver Jr argues that we must acknowledge and repent of the morally negative events in our nation's past The failure to do so skews the relations of many Americans to one another breeds ongoing hostility and damages the health of our society Yet our civic identity today largely rests on denials forgetfulness and inattention to the memories of neighbors whose ancestors suffered great injustices at the hands of some dominant majority Shriver contends that repentance for these injustices must find a place in our political culture Such repentance must be carefully and deliberately cultivated through the accurate teaching of history by means of public symbols that embody both positive and negative memory and through public leadership to this end Religious people and religious organizations have an important role to play in this process Historically the Christian tradition has concentrated on the personal dimensions of forgiveness and repentance to the near total neglect of their collective aspects Recently however the idea of collective moral responsibility has gained new and public visibility Official apologies for past collective injustice have multiplied along with calls for reparations Shriver looks in detail at the examples of Germany and South Africa and their pioneering efforts to foster and express collective repentance He then turns to the historic wrongs perpetrated against African Americans and Native Americans and to recent efforts by American citizens and governmental bodies to seek public justice by remembering public injustice The call for collective repentance presents many challenges What can it mean to morally master a past whose victims are dead and whose sufferings cannot be alleviated What are the measures that lend substance to language and action expressing repentance What symbolic and tangible acts produce credible turns away from past wrongs What are the dynamics psychological social and political whereby we can safely consign an evil to the past How can public life witness to corporate crimes of the past in such a way that descendants of victims can be confident that they will never be repeated In his provocative answers to these questions Shriver creates a compelling new vision of the collective repentance and apology that must precede real progress in relations between the races in this country

Honest Patriots Donald W. Shriver Jr., 2008-09-04 In *Honest Patriots* renowned public theologian and ethicist Donald W Shriver Jr argues that we must acknowledge and repent of the morally negative events in our nation's past The failure to do so skews the relations of many Americans to one another breeds ongoing hostility and damages the health of our society Yet our civic identity today largely rests on denials forgetfulness and inattention to the memories of neighbors whose ancestors suffered great injustices at the hands of some dominant majority Shriver contends that repentance for these injustices must find a place in our political culture Such repentance must be carefully and deliberately cultivated through the accurate teaching of history by means of public symbols that embody both positive and negative memory and through public leadership to this end Religious people

and religious organizations have an important role to play in this process. Historically the Christian tradition has concentrated on the personal dimensions of forgiveness and repentance to the near total neglect of their collective aspects. Recently however the idea of collective moral responsibility has gained new and public visibility. Official apologies for past collective injustice have multiplied along with calls for reparations. Shriver looks in detail at the examples of Germany and South Africa and their pioneering efforts to foster and express collective repentance. He then turns to the historic wrongs perpetrated against African Americans and Native Americans and to recent efforts by American citizens and governmental bodies to seek public justice by remembering public injustice. The call for collective repentance presents many challenges. What can it mean to morally master a past whose victims are dead and whose sufferings cannot be alleviated? What are the measures that lend substance to language and action expressing repentance? What symbolic and tangible acts produce credible turns away from past wrongs? What are the dynamics psychological, social and political whereby we can safely consign an evil to the past? How can public life witness to corporate crimes of the past in such a way that descendants of victims can be confident that they will never be repeated? In his provocative answers to these questions Shriver creates a compelling new vision of the collective repentance and apology that must precede real progress in relations between the races in this country.

Honest Patriots Donald W. Shriver, 2005 Donald Shriver argues that recognition of morally negative events in American history is essential to the health of our society. [The Penitent State](#) Paul Muldoon, 2023-09-06 This book asks a deceptively simple question: what are states actually doing when they do penance for past injustices? Why are these penitential gestures, especially the gesture of apology, becoming so ubiquitous and what implications do they carry for the way power is exercised? Drawing on the work of Schmitt, Foucault and Agamben, the book argues that there is more at stake in sovereign acts of repentance and redress than either the recognition of the victims or the legitimacy of the state. Driven by an interest in healing, such acts testify to a new biopolitical *raison d'état* in which the management of trauma emerges as a critical expression of attempts to regulate the life of the population. *The Penitent State* seeks to show that the key issue created by the age of apology is not whether sovereign acts of repentance and redress are sincere or insincere, but whether the political measures licensed in the name of healing deserve to be regarded as either restorative or just.

When Religion Becomes Lethal Charles Kimball, 2011-04-12 A compelling look at today's complex relationship between religion and politics. In his second book, bestselling author Charles Kimball addresses the urgent global problem of the interplay between fundamentalist Abrahamic religions and politics and moves beyond warning signs to the subject of his first book: the dangerous and lethal outcomes that their interaction can produce. Drawing on his extensive personal and professional knowledge of experience with and access to all three traditions, Kimball's explanation of the multiple ways religion and politics interconnect within Judaism, Christianity and Islam will illuminate the problems and give readers a hopeful vision for how to chart a safer course into a precarious future. Kimball is the author of *When Religion Becomes Evil*.

one of the most acclaimed post 9 11 books on terrorism and religion Reveals why religion so often leads to deadly results The author has scholarly knowledge and expertise and extensive personal experience with the peoples cultures and leaders involved Readable and engaging this book gives a clear picture of today s complex political and religious reality and offers hope for the future

Christian Ethics in Conversation Isaac B. Sharp, Christian T. Iosso, 2020-10-05 Inspired by Donald W Shriver Jr s leadership of Union Theological Seminary New York City Christian Ethics in Conversation brings together essays by members of a stellar faculty including Gary Dorrien Larry Rasmussen Phyllis Tribble and Cornel West and interdisciplinary colleagues such as Columbia University biologist Robert Pollack Chancellor Emeritus of the Jewish Theological Seminary Ismar Schorsch and Pulitzer Prize winning Yale historian David W Blight The challenges they describe of embracing diversity while facing financial pressure and encouraging social change speak to seminaries churches denominations and faithful individuals facing similar challenges today The chapters model the kinds of interdisciplinary interfaith and inter institutional conversations foundational to Shriver s approach to Christian public ethics Shriver and Union Seminary addressed racial justice directly and colleagues describe lessons learned from an activist academic who was also a Southerner committed to reconciling and repairing the wounds of history International conversation partners analyze the place of moral claims in successful social transformation but those claims also had to be lived out in the seminary s institutional life Gender justice full inclusion and liberation theologies became crucial to Union s identity but not automatically The changes required are described by a former dean board member worship leader and several students All the while faculty and students of Union and its neighbors were engaged in ongoing debates about honest patriotism friendship across division and the dangers of uncritical nationalism also captured by the book s contributors With contributions from M Craig Barnes Serene Jones Dean K Thompson Donald W Shriver Jr Gary Dorrien Milton McCormick Gatch Jr Larry Rasmussen Cornel West Janet R Walton James A Forbes Jr Phyllis Tribble Robert Pollack Ismar Schorsch Hays Rockwell Thomas S Johnson Lionel Shriver David Kwang sun SUH Roger Sharpe Bill Crawford Robert W Snyder Eric Mount Joseph V Montville Helmut Reihlen and Erika Reihlen David Blight Ronald H Stone Steve Phelps

Liberating Speech--Today Raymond Kemp Anderson, 2015-10-14 In the wake of the furious demonstrations and debates evoked by terrorist attacks in Paris and elsewhere Dr Anderson s pithy essays unfold respectful moderating responses that take seriously the cultural and religious differences that breed resentment between peoples and convulse the media Written from a Reformed theological perspective his reflections unfold the dynamics of free and faithful self expression that promise happier human scaled interpersonal international and inter faith relations Whether your communications are across the back fence on the political stump from the pulpit writer s desk or TV stage whether you are a teacher corporate agent public servant or soldier you will find yourself reinforced and challenged to deepen the very roots of your calling and speak out in the fullest freedom

Virtue and the Moral Life William Werpehowski, Kathryn Getek Soltis, 2014-07-22 The scope of

interest and reflection on virtue and the virtues is as wide and deep as the questions we can ask about what makes a moral agent's life decent or noble or holy rather than cruel or base or sinful or about the conditions of human character and circumstance that make for good relations between family members friends workers fellow citizens and strangers and the sorts of conditions that do not. Clearly these questions will inevitably be directed to more finely grained features of everyday life in particular contexts. **Virtue and the Moral Life: Theological and Philosophical Perspectives** takes up these questions. In its ten timely and original chapters it considers the specific importance of virtue ethics its public significance for shaping a society's common good the value of civic integrity warfare and returning soldiers sense of enlarged moral responsibility the care for and agency of children in contemporary secular consumer society and other questions involving moral failure humility and forgiveness.

Bonhoeffer and Beyond Ralf K. Wüstenberg, 2008 What might the often cited phrases from Dietrich Bonhoeffer's prison theology mean for the ethical discourse at the beginning of the 21st century Which hermeneutical concepts might enable contemporary religious thinkers to enter into a dialogue with Bonhoeffer's thought This collection of lectures will address questions like these both by examining the intellectual cultural and historical origins of Bonhoeffer's Tübingen Theology and by drawing out the ethical consequences of Bonhoeffer's contribution for current political discourses. Going **Bonhoeffer and Beyond** as the title indicates means interpreting contemporary issues like religious pluralism and political ethics in the light of Bonhoeffer's key ideas such as his Christological life concept or his ethical distinction between the ultimate and the penultimate things.

Filming the End of the Holocaust John J. Michalczyk, 2014-10-23 This book is open access and available on www.bloomsburycollections.com It is funded by Knowledge Unlatched. **Filming the End of the Holocaust** considers how the US Government commissioned the US Signal Corps and other filmmakers to document the horrors of the concentration camps during the April-May 1945 liberation. The evidence of the Nazis' genocidal actions amassed in these films some of them made by Hollywood luminaries such as John Ford and Billy Wilder would go on to have a major impact at the Nuremberg Trials they helped to indict Nazi officials as the judges witnessed scenes of torture human experimentation and extermination of Jews and non-Jews in the gas chambers and crematoria. These films some produced by the Soviets were integral to the war crime trials that followed the Holocaust and the Second World War and this book provides a thorough close analysis of the footage in these films and their historical significance. Using research carried out at the Museum of Jewish Heritage the US National Archives and the film collection at the National Center for Jewish Film at Brandeis University this book explores the rationale for filming the atrocities and their use in the subsequent trials of Nazi officials in greater detail than anything previously published. Including an extensive bibliography and filmography **Filming the End of the Holocaust** is an important text for scholars and students of the Holocaust and its aftermath.

Transformed William G. McAtee, 2011-08-25 In May 1964 Bill McAtee became the new minister at Columbia Presbyterian Church deep in the Piney Woods of south Mississippi. Soon after his arrival three young

civil rights workers were brutally murdered outside Philadelphia Mississippi Many other activists from across the country poured into the state to try to bring an end to segregation and to register Black citizens to vote Already deeply troubled by the resistance of so many of his fellow white southerners to any change in the racial status quo McAtee understood that he could no longer be a passive bystander A fourth generation Mississippian and son of a Presbyterian minister he joined a group of local ministers two white and four Black to assist the mayor of Columbia Earl D Buddy McLean in building community bridges and navigating the roiling social and political waters Focusing on the quiet leadership of Mayor McLean and fellow ministers McAtee shows how these religious and political leaders enacted changes that began opening access to public institutions and facilities for all citizens Black and white In retrospect McAtee s involvement in these events during this intense period became a turning point in repudiating his past acquiescence to the injustices of the racist society of his birth His personal account of this transformation underscores its meaning for him today and reminds the reader that no generation can ignore the past or rest comfortably on its progress toward tolerance equality and justice

Space and Place as a Topic for Public Theologies LIT Verlag,2022-08-09 Public theologies reflect on the contextuality of the Christian religion Much of this contextuality is dependent on place place as the culture and the society in which religions are situated place as the position from where a theologian speaks place as the biographical contingencies that shape people s lives Moreover public theologies ask for the contribution of Christian ethics to society thereby shaping the social cultural and religious space to which they belong The contributions in this volume analyse the categories of space and place in order to deepen the understanding of contextuality thereby taking up some of the challenges presented by the so called spatial turn Dr Thomas Wabel is Professor of Protestant Theology Systematic Theology at the University of Bamberg Dr Katharina Eberlein Braun is Assistant Professor of Protestant Theology Systematic Theology at the University of Bamberg Torben Stamer is vicar of the Protestant Church of Northern Germany in Ludwigslust

Just and Unjust Peace Daniel Philpott,2012-06 In the wake of political evil on a large scale what does justice consist of Daniel Philpott takes up this question in this book Philpott provides a holistic model that delivers concrete ethical guidelines for societies striving to build peace

Historical Justice and Memory Klaus Neumann,Janna Thompson,2015-07-28 Historical Justice and Memory highlights the global movement for historical justice acknowledging and redressing historic wrongs as one of the most significant moral and social developments of our times Such historic wrongs include acts of genocide slavery systems of apartheid the systematic persecution of presumed enemies of the state colonialism and the oppression of or discrimination against ethnic or religious minorities The historical justice movement has inspired the spread of truth and reconciliation processes around the world and has pushed governments to make reparations and apologies for past wrongs It has changed the public understanding of justice and the role of memory In this book leading scholars in philosophy history political science and semiotics offer new essays that discuss and assess these momentous global developments They evaluate the strength and weaknesses of the movement its

accomplishments and failings its philosophical assumptions and social preconditions and its prospects for the future *Walk with Us and Listen* Charles Villa-Vicencio, 2009-09-30 Effective peace agreements are rarely accomplished by idealists The process of moving from situations of entrenched oppression armed conflict open warfare and mass atrocities toward peace and reconciliation requires a series of small steps and compromises to open the way for the kind of dialogue and negotiation that make political stability the beginning of democracy and the rule of law a possibility For over forty years Charles Villa Vicencio has been on the front lines of Africa's battle for racial equality In *Walk with Us and Listen* he argues that reconciliation needs honest talk to promote trust building and enable former enemies and adversaries to explore joint solutions to the cause of their conflicts He offers a critical assessment of the South African experiment in transitional justice as captured in the Truth and Reconciliation Commission and considers the influence of ubuntu in which individuals are defined by their relationships and other traditional African models of reconciliation Political reconciliation is offered as a cautious model against which transitional politics needs to be measured Villa Vicencio challenges those who stress the obligation to prosecute those allegedly guilty of gross violation of human rights replacing this call with the need for more complementarity between the International Criminal Court and African mechanisms to achieve the greater goals of justice and peace building

Overcoming Evil Ervin Staub, 2013-08 *Overcoming Evil* describes the origins of genocide violent conflict and terrorism principles and practices of prevention and avenues to reconciliation It considers societal conditions culture and institutions and the psychology of individuals and groups

A Thicker Jesus Glen Harold Stassen, 2012-01-01 A groundbreaking argument for recovering Jesus for Christian ethics

Keine Gewalt! No Violence! Roger J. Newell, 2017-10-04 A study tour to Leipzig in the former East Germany GDR raised new questions for Roger Newell about the long struggle of the Protestant church with the German state in the twentieth century How was it possible that a church unable to stop the Nazis helped bring a totalitarian government to its knees fifty years later How did an institution marginalized in every way possible by the state education system stripped of its traditional privileges ridiculed by the government and the media as a dinosaur become the catalyst for a transformation that enabled a great but troubled nation to be peacefully reunited something unprecedented in German history What were the connecting relationships and theological struggles that joined the church's failed resistance to Hitler with the peaceful revolution of 1989 The chapters that follow tell the backstory of the theological debates and personal acts of faith and courage leading to the moment when the church became the cradle for Germany's only nonviolent revolution The themes that emerge remain relevant for our own era of seemingly endless conflict

I Pledge Allegiance David Crump, 2018-02-01 What does it really mean for Christians to live as faithful kingdom citizens in today's world Bitter partisan conflict State sanctioned torture Economic injustice Ethical corruption Even a cursory glance over daily news headlines shows a stark contrast between the American political state and the kingdom of heaven Where then does the Christian's ultimate allegiance lie In *I Pledge Allegiance* David Crump issues a

clarion call to Jesus's twenty first century disciples stirring them up to heed God's word and live out their kingdom citizenship here on earth. Closely examining the ethical teachings of Jesus and his apostles in the New Testament and using real world examples to illustrate the vital issues at stake, Crump challenges Christians to embrace the radical counterintuitive upside down way of Jesus, a way of living and thinking that turns the world's values on their head, smashes through stale political and cultural conventions and welcomes God's kingdom into the very heart of our shared society. Black Theology and the Menace of Racial Apocalypse Cyril Orji, 2025-04-30. Racism evolves. Black theology must be adaptable. For this reason, Black Theology and the Menace of Racial Apocalypse argues that racism must take centre stage in Black theology because racism is an existential dread that inevitably confronts the Black person in their existential situation. This book unfolds in two interwoven steps. First, it delves into the complex history of Black theology, examining its development across its first, second, and third waves. This critical study exposes the discomfiting idea that something is missing and that this something makes Black theology seem a little deficient, as noted in the pioneering works of James Baldwin and other contemporary thinkers, challenging the hesitation to engage with ideas outside Black experience. The second step draws from multidisciplinary sources, including brain research on cognitive bias and psychological works on implicit bias and microaggressions. Effectively utilizing the methodological work of Bernard Lonergan, the book argues that incorporating white sources can enhance Black theology's articulation against racism. In doing so, the book demonstrates how this interpretative mechanism can help overcome societal ideological differences as well as help meaningfully address the ever-evolving problem of racism for Christian theology.

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