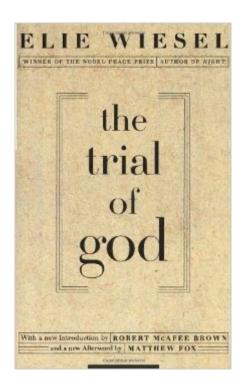
## The book was found

# The Trial Of God: (as It Was Held On February 25, 1649, In Shamgorod)





## **Synopsis**

The Trial of God (as it was held on February 25, 1649, in Shamgorod)A Play by Elie WieselTranslated by Marion WieselIntroduction by Robert McAfee BrownAfterword by Matthew Fox Where is God when innocent human beings suffer? This drama lays bare the most vexing questions confronting the moral imagination. Set in a Ukranian village in the year 1649, this haunting play takes place in the aftermath of a pogrom. Only two Jews, Berish the innkeeper and his daughter Hannah, have survived the brutal Cossack raids. When three itinerant actors arrive in town to perform a Purim play, Berish demands that they stage a mock trial of God instead, indicting Him for His silence in the face of evil. Berish, a latter-day Job, is ready to take on the role of prosecutor. But who will defend God? A mysterious stranger named Sam, who seems oddly familiar to everyone present, shows up just in time to volunteer. The idea for this play came from an event that Elie Wiesel witnessed as a boy in Auschwitz: â œThree rabbisâ "all erudite and pious menâ "decided one evening to indict God for allowing His children to be massacred. I remember: I was there, and I felt like crying. But there nobody cried.â •Â Inspired and challenged by this play, Christian theologians Robert McAfee Brown and Matthew Fox, in a new Introduction and Afterword, join Elie Wiesel in the search for faith in a world where God is silent.

#### **Book Information**

Paperback: 177 pages

Publisher: Schocken; Revised ed. edition (November 14, 1995)

Language: English

ISBN-10: 0805210539

ISBN-13: 978-0805210538

Product Dimensions: 5.1 x 0.5 x 8 inches

Shipping Weight: 8 ounces (View shipping rates and policies)

Average Customer Review: 4.5 out of 5 stars Â See all reviews (26 customer reviews)

Best Sellers Rank: #38,839 in Books (See Top 100 in Books) #64 in Books > Literature & Fiction

> Dramas & Plays > Regional & Cultural > European #290 in Books > Christian Books & Bibles >

Catholicism #502 in Books > Christian Books & Bibles > Christian Denominations & Sects

### **Customer Reviews**

As with all of Elie Wiesel's work, the central premise is to explore the question of Jews and their suffering throughout history. "The Trial of God" is an interesting departure from his better-known works, in that it is a drama, a play staged during the Jewish holiday of Purim. Based on events that

Wiesel witnessed while in Auschwitz, "The Trial of God" accuses the Creator of the Universe of being guilty of neglect to his chosen people. And even though the trial takes place in the seventeenth century, the modern world is very much alive in the facts and accusations. The trial takes place in 1649, in a Ukrainian village that has been decimated by a pogrom; only two Jews remain, Berish the innkeeper, and his silenced daughter Hanna. Three traveling minstrels arrive and upset Berish. They want to stage a Purim play for all the Jews in the village, without knowing about the devastation of the recent raids. Berish allows them to enact a play as long as he can choose the subject matter; he wishes for a trial to condemn God over what has happened to the Jews and he will serve as prosecutor. The minstrels accept, but can find no one to play the defense attorney for God, until a stranger (who seems to be known by all) arrives to defend God and his actions (or inaction). Much of the course of the play is devoted to setting up the trial (which doesn't begin until Act Three). Until that time, the reader learns much about the history of Berish and what he witnessed, as well as what makes him so angry towards God. When the stranger arrives to defend God, he does not allow Berish to use the dead as proof or witnesses for one must only think of the living. Tension mounts throughout the course of the play, thanks to news that a mob is gathering once again to kill the remaining Jews.

Even to an agnostic, the idea of putting God on trial seems mad. Perhaps only a survivor of the Holocaust, namely the author and the unnamed Auschwitz inmates that served as the play's inspiration, have the right to call their Creator to judgement. And so they do. Judges and prosecutors readily step forward, but a defender for God is absent until a shadowy figure volunteers. What follows is intense and thought provoking. The accusations are fierce, but the defense deftly, but uneasily rebuts by either placing the blame on humans alone, by asserting that the now-dead victims' feelings cannot be brought to court, and lastly, that the mind of God cannot be probed, that man's goal is to love and obey him no matter what. The last defense is much like what Job encounters. But like Job, the victims of this play are denied any knowledge of why God does or does not do anything - Job is simply stunned into silence by God asserting that his power, knowledge and majesty are infinitely beyond that of Job and therefore he has no right to question God. Any justification for his suffering is never answered. Nor does this play answer why the Jews are persecuted. The trial ends without a verdict, but characteristically the surviving Jews refuse to abandon their faith even to save their lives - even though they wanted to hold their God to judgment. While answering no questions, some very good ones are asked in this play. The weak link of Christian theology is always of reconciling the cruelty of this world, with the idea of a

perfect-loving and powerful God in whose image we are supposed to be created in. The trial shines a favorable light on those who upheld their faith despite persecution, despite their demands for heavenly justice.

#### Download to continue reading...

The Trial of God: (as it was held on February 25, 1649, in Shamgorod) The Trial of Tempel Anneke: Records of a Witchcraft Trial in Brunswick, Germany, 1663 The Art of Trial Warfare: Winning at Trial Using Sun Tzu's The Art of War Hand Held Hollywood's Filmmaking with the iPad & iPhone Epilepsy, Pregnancy, and the Child., Proceedings of a Conference Held Sept. 14-16, 1980 West Berlin, Germany., Iron Overload and Chelation in Thalassaemia (A Symposium Held During the 2nd International Conference on Thalassemia and the Hemoglobinopathies, Hera) Children Held Hostage: Identifying Brainwashed Children, Presenting a Case, and Crafting Solutions Children Held Hostage A Code To Keep: The True Story of America's Longest-Held Civilian POW in the Vietnam War (Hellgate Memories Series) Lori's Song - The true story of an American woman held captive in Iran Fundamental Concepts in Drug-Receptor Interactions: Proceedings of the Third Buffalo-Milan Symposium on Molecular Pharmacology held at the School of Pharmacy, State University of New York at Buffalo, August 1968. The Long Divergence: How Islamic Law Held Back the Middle East Animal Disease Monitoring: Proceedings of an International Symposium Held at the University of Guelph, July 4 and 5, 1974 Recent Advances in Virus Diagnosis: A Seminar in the CEC Programme of Co-ordination of Research on Animal Pathology, held at the Veterinary Research ... 1983 (Current Topics in Veterinary Medicine) Acute Virus Infections of Poultry: A Seminar in the CEC Agricultural Research Programme, held in Brussels, June 13-14, 1985 (Current Topics in Veterinary Medicine) Basement Tectonics 7: Proceedings of the Seventh International Conference on Basement Tectonics, held in Kingston, Ontario, Canada, August 1987 ... Conferences on Basement Tectonics) National Geographic Magazine, February 1983 National Geographic - February 1984 - Vol. 165, No.2 Top25 Best Sale - Higher Price in Auction - February 2013 - Individual Cup and Saucer (Top25 Best Sale Higher Price in Auction) Top25 Best Sale -Higher Price in Auction - Vintage 78 RPM - February 2014

**Dmca**