

JOB IN LITERATURE & FILM

1. The irreparable ruin represented in Job has been important to Jewish survivors of the Holocaust. Major themes in post-Holocaust thinking include the senseless cruelty of Job's children's deaths, the question of God's justice, Jewish spirituality after catastrophe, and the future of a survivor's children. Of note are Elie Wiesel's *The Trial of God* and "Job our Contemporary" and the art of Samuel Bak.

2. Peruvian Liberation Theologian Gustavo Gutierrez also looked at Job (*On Job: God-Talk and the Suffering of the Innocent*, 1986). Speaking of the hungry, the poor and the dead who suffer society's organized, exploitative and oppressive injustices, Gutierrez saw growth in Job's character, whose suffering transformed him in prophetic solidarity with others.

3. American theologian and Psychologist Norman Habel has published numerous articles and a few commentaries on Job and trauma therapy, including his most recent: *God, Trauma and Wisdom Therapy – A Commentary on Job*. Here he maps out the book as a journey of therapeutic healing created by the Wisdom Community in the ancient world.

4. Other substantial engagements with Job include: Kafka's *The Trial*, Goethe's *Faust*, Melville's *Moby Dick*, Dostoevsky's "Grand Inquisitor," Pushkin's *The Bronze Horseman*, Beckett's *The Unnameable*, Oosterwijck's *Vanitas Still Life*, Blake's *The Book of Job*, Kant's "On The Failure of all Possible Theodicies," Karl Jung's *Answer to Job*, Morrison's *A Mercy*, Swados's *The Story of Job*, Alvarez's *Afterlife*, Henriques's "Book of Mechtilde," McKibben's *The Comforting Whirlwind*, and films: *The Tree of Life* and *A Serious Man*.

In my own journey through Job over the years I have read through 1 – 3 and some of the literature and film cited in 4. Some of the above are more philosophical/theological and some more story-like.