

Greenberg

① denial of history

central to Christianity & Rabbinic Judaism

now destroyed by the Aol

Kingdom of God

rabbs played down hist. unfolding of Covenant

but cf. rabbinic response to 'מִרְיָהּ כַּסֵּף as revelation of
God's eclipse

manifest redemption of Exodus → hidden redemption of Purim

" sacramentalism of Temple → internalization, learning
prayer as secularization; initiated by Men, not God

coercive covenant → reaccepted in Purim story (?)

Christianity closer to biblical model of manifest covenant

② Modern rediscovery of history

into authority of religion

redemption by empowering humans with salvatory powers

③ Rehistorization of Judaism, Christianity

Fackenheim et. al.

God as silent partner in C.

Israel as flawed redemption

the right to quarrel with God

Meyer

Read his The Making of the Modern Jew pb

historical meaning

יְהוּדִים מְסֻבִּים

Context - horizontal

event in longer configuration

within WW II

vertical component: hist of anti-S

where it fits in Jew history

eg. of Jew. demography

connection to State of Israel

* multiple meanings

specific / relative

immanent

theological meaning

שְׁבוּעַת הַשְּׁמִיטָה

eg. Eclipse of God vs Revelation vs.

denial of significant morning

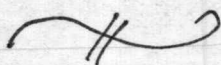
set apart from WW II,

singular, unique, caesura

before/after Shoah (Eckart)

teleological causality

transcendent



Lessons

assumes abstracting universals

comparability, applicability to later situations

for secular history

history doesn't repeat

- ① mass murder no sacred act - for no instrumental reason
this is unprecedented
- ② education does not → morality
hist does not evidence moral progress
- ③ humanity does x die in extremis

Categories of Catastrophe

Historical Code Words

גרמניה, 1914-1918 Crusades, Khmelnytsky
 Inquisition 3000 11/2
 Pogroms 1870-1900

(11/1.2) = minor pogrom!
 Ukrainian Pogroms WW I
 Hol. (1941-45) WW II

kerigma

Rothblatt

The Sense of the Tragic

tragedy no longer central to modern historiography
 but once stood at the center
 why the Hol isn't central either

- ① hist writing part of a cultural tradition
 Western culture's fragmentation since 1800
 progress, productivity, technology are the catchwords = Good Life
 cannot accept the notion that progress is impossible
 ∴ we must reject the mapping of hist as tragedy
 Zionism too is predicated upon progress (?)
- ② Academic professionalism since late 19th c.
 stress on method over philo.
 national hist approach cannot encompass Hol.
 Marxist thought very influential: progress-oriented

Perhaps the Hol. craze now filling the vacuum
 Pascalian pessimism, pessimism dangerous outcome

Hymen ① During the Holocaust

= preoccupation with Jew response as with Nazi success
 problem of armed resistance, collaboration

Kovner set the agenda in Jan 1972

- Kovner < Abramovitch!
- we have never been so abject & disunited
- model of heroism lifted from the West
- = break with traditional values
- now disavows any moral condemnation

② Zionist thought

- *siya s'le*
- esp during Statist Period
- hol. proves bankruptcy of *siya*
- 1961-67: transition period
- Yom Hashoah - Resistance = contradiction in earlier negation

③ Western German - Jewish Response 1960-63

① Bettelheim 1960

- universalization of hol. exp.
- life in technology society
- Jew behavior only an eg of denial in face of extremity
- "business as usual" → complicity of one's own destruction
- inability to formulate public response
- Ann Frank family

(i) self-assertion = heart of claim of being human
 morally preferable

eg of dancing woman in front of gas chamber

(ii) heroism = killing enemy, not survival
simply seeking to survive \neq heroic
some deaths more worthy than others

(iii) ahistorical approach

totally disregards the facts

assumes availability of arms, autonomy, righteousness

\therefore those who asserted their autonomy — survived

Ann Frank's ~~is~~ died because her parents couldn't believe in Auschwitz

\therefore Jews are guilty, not the Germans

⑥ Hilberg's 8-pp. summary (not German Jew)

automatic compliance = business as usual

Jew behavior governed by history of accommodation

too, rational approach to serving state's interests, but wrong person

⑦ Arendt

(i) Jew leaders guilty of collaboration

if we had been disorganized, they wouldn't have killed so many

cf. Hilberg's critique on grounds of our disorganization

product of her earlier research in political theory

(ii) preconceived categories of dichotomies

public vs private sphere

public sphere is morally good, enhances freedom

private " is bourgeois & self-interested

Watch out when public falls under private! \rightarrow totalitarianism

similarly, Jew life fell under private concern not schooled in political action

from court Jews \rightarrow Judenrat!

Stanislawski

- ① politicization
- ② sentimentalization
- ③ anecdote generalized
- ④ anachronistic application of resistance

Celia Heller

Fishman's YIVO collection (?)

Nothing on political/social mentality of E.E. Jewry in modern age
exc. Kligberg, John Poll, Ezra Mendelsohn, Dubnov's *Mits'ot* *Mits'ot*
had pogroms of 1881 happened in 1781, none of responses would have
happened: no self-defense, immigration, political
accommodation, not resistance is central ques.

Polish Jewry in 1930s

most were traditionalists or 1 generation removed

persistence of premodernity

eg. of Schollem's article on neutralization of messianism

eg. of Dubnov's analysis of *P. S. Sig*

eg. of Gerer Rebbe's power & successful politics

g. of pain thresholds

Guttmann disagrees: only 20-30% of Polish Jewry actually traditional

Chronicles of the Great
Kahal

Judenrat

smuggling in WWI

underworld in ghettos

who shall live/die

Unprecedented Narratives

underground schools

underground existence -
response to Tsarism, etc
living beyond the law

→ natural continuation in (E.) Europe

masked traditional behavior risks tautology

leaders of Judenrat were themselves not versed in traditional vocabulary
but Judenrat, like Kahal, imposed from without

- > bystander behavior + Nazism = central variables (Helen Fein)
- > comparative approach to other groups in extremis
- > drawing conclusions: the teleological fallacy
- > E/W dichotomy are believed in the righteousness of the goyim,
in the legal system - the other didn't

Vilna FPO believed in chance of rescue → no uprising

Warsaw ŻOB had no such illusions → uprising

Katz

Ignatz Maybaum - eg. of what ought not be done ; Reform stance

Martin Buber - Eclipse of God ; doesn't grapple with H.

① Rubenstein

much too narrow view of Jew. history

sees only the neg. elements & only focuses on 1933-1945

doesn't defend Theory of Uniqueness

in universe of total absurdity, how can one event be more absurd?

anal utopias < Norman Brown >

rejects his theory of surplus populations

② Berkowitz

survival as truth of God's hand in history

compensatory tie of hol / Israel

Freedom - why didn't God step in when freedom goes awry?

God's omnipotence - what happens to this doctrine?

נִי/אָ יָדוֹן : metaphor of our ignorance

③ Fackenheim

use of word "Commandment" - very Jewish

builds on Buber's dialogy for his theory of revelation

too flimsy to build on (cf. Arnsperg's critique)

parts of the structure Hegel - Buber - Midrash don't hold together

Root experiences vs. epoch-making events

phenomenology of Jew. history

Midrash contingent upon halachic parameters, limits

midrash without halachah → anarchy

Katz/2

④ Greenberg

dialectical : Hegelian or paradoxical ?

moment God extremely problematical - from Buber

perhaps there is no overarching God !

how does one speak of God as creator, redeemer etc ?

there can be no momentary philo. of Jew. hist

biblical sense of "real history" is not ours

Historical uniqueness - intention of the murderers does not necessarily
mean theological uniqueness

∴ H. is not normative

Revelation has become a metaphor

Feingold

witnessing agencies

① growing indictment of Roosevelt administration

② the bombing ques - too easy to exploit

③ historical valences - leaders of the time wouldn't have believed Auschwitz
our priorities are vastly different

* ④ Damascus Affair: paradigm of mobilizing world conscience
to rescue Jews

is there a civilizing spirit in the world?

Dismissing atrocity stories of WW I → credibility gap in WW II
revisionist history filtered down into classroom on eve of WW II
the whole smear campaign affair in Belgium atrocities = Big Lie

* Review of Night Words in European Judaism

Mortimer Ostow in Conservative Judaism

special issue in American Jewish History on America in Holocaust

Annals - hol issue

bilingual ed of Kitzeselson