

DOWNLOAD PDF JEWISH RESPONSES TO THE HOLOCAUST: THERE IS NO LAW AND THERE IS NO JUDGE?

Chapter 1 : Betrayal of Spirit: Jew-hatred, the Holocaust, and Christianity

As to the old, Jewish history is no stranger to national tragedy and, as a consequence, there is an abundance of traditional explanatory models that could be and have been adapted and reapplied to the Holocaust.

March 3 , 2: The Nazis sent thousands more to the newly built Auschwitz concentration camp, to Stutthof, and to other concentration camps in Germany where non-Jewish Poles constituted the majority of inmates until March. The increasingly hysterical response from Polish nationalists to valid criticism of the law has also revealed a virulent strain of anti-Semitism among supporters of the ruling Law and Justice Party, known by the Polish acronym, PiS. But the text was written so broadly that historians are concerned that the law could be used to prosecute even Polish Jews who survived the Holocaust for testifying to their own experiences of the prevailing anti-Semitism of Polish society in that period. After the international outcry, when Polish President Andrzej Duda seemed to hesitate before approving the legislation, supporters of the measure rallied outside his office in Warsaw last month displaying a large banner that read: *Przyszli z apelem do prezydenta: Morawiecki* then provoked an uproar in Israel when he seemed to suggest that there were as many Jewish collaborators with the Nazis during the German occupation as Polish collaborators. Faced with objections from historians and the Polish embassy in Tel Aviv, Lapid, whose great-grandmother was arrested in Serbia and murdered in Auschwitz, doubled down. His comments even echoed the anti-Polish remarks of a former Israeli prime minister, Yitzhak Shamir, a native of Poland whose parents were killed there in the Holocaust. The foundation withdrew the video after the Jewish community in Krakow, the American Jewish Committee, and the Holocaust museum in Israel, Yad Vashem, all complained about its inflammatory tone and inaccurate account of history. The campaign geared to recruit USA Jewry against the Polish Holocaust law contains a number of historical inaccuracies as well as statements such as "Polish Holocaust" deemed unacceptable by Yad Vashem. We are pleased that the initiators of the campaign have taken the film down. How to hold off this brutal storm? In Poland, as in other formerly Soviet-dominated countries, the cold war decades were an era of censorship and deliberately falsified versions of historical events, including World War II and the Holocaust. Between and , Poland was the epicenter of several violent upheavals: The enormity of these events, combined with the suppression of basic truths about them, meant that their legacies were preserved covertly by their various inheritors, all with their own adamant loyalties and wrenching recollections, and that Poland in the postwar period became a place of often conflicting and fervently defended forms of collective memory. In the decades since the end of the cold war, Polish historians have unearthed sobering new evidence that relatively few Poles tried to protect their Jewish neighbors from the Nazis, in large part because of how widespread anti-Semitism was in Polish society. One of the most prominent researchers, Princeton historian Jan Gross, found historical records that documented the slaughter of 1, Jews by their Polish neighbors in in the village of Jedwabne, outside Warsaw. Gross, who has been threatened with prosecution for his work by the Polish government, also completed a broader survey of Polish-Jewish relations during the Nazi occupation based on firsthand accounts from the time which make evidence of Polish complicity clear. One of the accounts Gross quotes comes from was a report to the Polish government in exile by Jan Karski, a liaison officer of the Polish underground who infiltrated both the Warsaw Ghetto and a German concentration camp and delivered the first eyewitness accounts of the Holocaust to the West. In one report from , Karski was so frank about the prevalent anti-Semitism of the Polish population that the government in exile declined to share his information with its allies. Their attitude toward Jews is ruthless, often without pity. A large part avails itself of the prerogatives [vis-a-vis the Jews] that they have in the new situation. They use these prerogatives repeatedly, often even abuse them. To some extent, this brings the Poles closer to the Germans. Stefan Grot-Rowecki, sent a telegram to the exiled government in London complaining that its pro-Jewish rhetoric was costing it support. The only differences concern how to deal with the Jews. Almost nobody advocates the adoption of German methods. Even secret organizations remaining under the influence of the prewar activists

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in the Democratic Club or the Socialist Party adopt the postulate of emigration as a solution to the Jewish problem. This became as much a truism as, for instance, the necessity to eliminate Germans. Zygmunt Klukowski, director of the county hospital in the town of Szczebrzeszyn. Looking at hundreds of other accounts from the time, Gross concluded one reason that so relatively few Poles risked their lives to hide Jews was the very great risk that they would be denounced to the Germans by other Poles. In an interview with an Israeli broadcaster last month, Gross said that the true aim of the new law seemed to be to stifle the uncovering of difficult truths by historians like him.

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Chapter 2 : Jewish Responses to the Holocaust

In "America" there is no law against people who know there was no such thing as the Jews say there was, a gassing of Jews by Germans WW2, and, we say it often, with proof, so today the Jews Holocaust is falling away from believability.

Multiple Jewish organizations, for instance, such as this one , oppose the deportation policies, but point out the irresponsible nature of comparing them to Nazi death camps: If somebody compared something I did to the Nazis, I hope in outrage I would jump right to the heart of Nazism: These last few weeks really were a flipping point for me, with the depression over the Supreme Court and the way the detention centers were being spun by the liberal media. My stepfather, who is a Polish Jew, had his entire family wiped out when he was an infant. This position is basically the equivalent to saying that having your entire family worked to death or starved to death or gassed to death in a Nazi "labor" camp is the same thing as temporary detention and deportation. Moreover, keep in mind that the deportees are not stateless. They are foreign nationals who retain their citizenship in their home countries. Were they stateless, they would have additional legal protections under the US legal system. Victims of the Holocaust, of course, were either stateless "having had their citizenship abolished by the German state" or they were prisoners of an invading state. Not even in theory. The actual "living" conditions within the camps themselves was in no way comparable to those in American immigration detention centers today. One example of course, is the typhus epidemic that likely killed Anne Frank. And that last statement is an important reminder: Anne Frank died in custody of the German state along with about 95 percent of her fellow Holocaust victims from the Netherlands. Comparing that to modern American immigration policy strains all credibility to the point of being darkly laughable. For instance, one could point to the spate of lynchings and other killings that occurred in the wake of the so-called Plan de San Diego in which elements in the Mexican government had attempted to incite a "race war" in the US using disgruntled Mexican-Americans. The plan to attack Anglos was small and failed, but was comparable to what we might call "terrorism" today. Around 20 Anglo Texans died in the attacks. But the backlash was immense. Observers at the time estimated that the number of those killed numbered anywhere from 1, people, although the consensus today appears to come in around Benjamin Herber Johnson, in his book *Revolution in Texas* recounts some of the details from the time: By early fall, the signs of the vigilantism were inescapable. It was not just that Tejanos [i. The violence directed at them had clear public manifestations in the piles of bodies left to rot in public. Yet those who yearned to bury their loved ones were often too afraid to do so. The Rangers and vigilantes targeted relative of alleged bandits, and so to bury a friend or relative was to court death. The ongoing sights were enough to convince any Tejano that there was no refuge in South Texas. All three of them were shot in the back. They continued sporadically for years afterward, as noted in in the *New York Times*: Mexican outlaws had recently attacked a nearby ranch, and the posse presumed that the locals were acting as spies and informants for Mexican raiders on the other side of the border. The group rounded up nearly two dozen men, searched their houses, and marched 15 of them to a rock bluff near the village and executed them. The Porvenir massacre, as it has become known, was the climactic event in what Mexican-Americans remember as the *Hora de Sangre* Hour of Blood. It led, the following year, to an investigation by the Texas Legislature and reform of the Rangers. The acts had real repercussions for Mexican-Americans at the time. Many Mexican-Americans in the region relocated to other states to escape the Texas Rangers, and some returned to Mexico. My own grandparents, being Mexican-Americans themselves, relocated to California from El Paso in part to escape the legal and political environment in Texas at the time. According to my grandmother, her brother Benito denounced the "gringos" and moved back to Mexico where he opened a hotel. In fact, the Nazi comparisons seem to be primarily the domain of highly educated non-Hispanic whites who feel the need to virtue signal by comparing every injustice to Nazi mass murder. Read Comments When commenting, please post a concise, civil, and informative comment. Full comment policy here.

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Chapter 3 : My Mother-in-Law: Jewish Heroine and Nazi Killer

Jewish responses to the Shoah, to the Holocaust, have been understandably multi-faceted: "God is dead." If there were a God, he would surely have prevented the Holocaust.

January 23, This is a fairly typical example of the vilification of ultramontane Catholics by liberal American Catholics who are frustrated that Catholicism is not more like liberal Protestantism. The author, Anthony J. Sciolino, spends eleven chapters engaging in a one-sided, albeit undoubtedly cathartic, survey of history only to end up with a strange chapter that complains about the purported silencing of Hans Kung and the attempt to bring a small, dying assembly of nuns - the LCWR - back to Catholic orthodoxy. If this text was really interested in objective history, then this final chapter would not be in the book. But the book is really an exercise in partisan polemics - attempting to point score against "conservatives Catholics" - by holding them responsible for the bad things that have happened in Christian history. And why is it important? It is important, first of all, because of the duty we owe to the truth. It is also important because the battle over the reputation of Pope Pius XII is one of the most historically important battles of the culture war. An increasingly left-wing intellectual class wants to denigrate not only traditional Catholicism, but Christianity and even Judaism. The liberal bestselling attacks on the pope and the Catholic Church are really an intra-Catholic argument about the direction of the Church today. The Holocaust is simply the biggest club available for liberal Catholics to use against traditional Catholics in their attempt to bash the papacy and thereby to smash traditional Catholic teaching-- especially on issues relating to sexuality, including abortion, contraception, celibacy, and the role of women in the Church. The Inquisition and the Making of the Modern World for a lengthy demonstration of the problems with this kind of faux-history. Tracking the Myths, Confronting the Ideologues for a devastating examination of the tropes and errors committed in the name of anti-Pius polemics. Put aside the limitations and biases of these sources, and you still have a clear indication that Sciolino is not even making an effort at objectivity or fairness. Ehrman, for example is quoted at face value for statements like: The Pericope Adulterae may not have been originally part of John, but Catholics believe in an oral tradition, and there is nothing that prevents the pericope from having been an oral tradition that made its way into the bible at a later date. As for the Gospels being "different religions," if Ehrman says that, then he is virtually alone in that position - which often happens with Ehrman - and well outside of his area of expertise as a textual critic: Ehrman is not a historian, by the way. Is that the point that Sciolino is making? Or is it only that Ehrman criticizes "conservatives" and so "the enemy of my enemy is my friend"? See my review of Did Jesus Exist?: The Historical Argument for Jesus of Nazareth. The failure to engage in the exercise of checking his claims leads him to make some blunders. There is this, for example: So, he presents the medieval papacy as the bigoted ogre that is the mainstay of anti-Catholics still living in the 17th Century: Sciolino also jumps into the conventional trope - most often used by anti-Catholic fundamentalists, but, hey, the enemy of my enemy is my friend, that "Constantine screwed up everything": Constantine put the Roman execution device, now rendered with a spear, at the center not only of the story of his conversion to Christianity, but of the Christian story itself. When the death of Jesus-- rendered literally, in all its violence, as opposed to metaphorically or theologically-- replaced the life of Jesus and the new life of Resurrection at the heart of the Christian imagination, the balance shifted decisively against the Jews. The lack of logical rigor here is simply amazing from a former judge. No effort is made to understand why anyone in the past ever did anything. Consider this from Sciolino: By the way, this kind of a broad, gratuitous smear on the Middle Ages is identical to the liberal anti-Catholicism that was prevalent in Protestant Germany before, during and after the Kulturkampf. See German Nationalism and Religious Conflict: What is the Kulturkampf? The Kulturkampf was the systematic effort by the liberal elements of the new German nation to destroy the Catholic Church in Germany. As a result of the Kulturkampf, every monastic order was driven out of Germany and virtually every bishop had been jailed and most Catholic dioceses were left without priests. The Kulturkampf demonstrates

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that the prevailing bigotry in Germany in the 19th century was anti-Catholic and not anti-Jewish. The result of the Kulturkampf was the formation of the Catholic Center Party and Catholic organizations to oppose German nationalism, which viewed Catholicism as dangerously unpatriotic because of its "ultramontane" adherence to someone in Rome. This tradition explains why in , Catholics were forbidden to join the Nazi party and why the Nazi party did not win in Catholic areas - facts that are not only often overlooked but totally against the "conventional wisdom. *Memoirs of a German Childhood*. The recent Kulturkampf was on the minds of Catholics in the Reich, who knew that next to the Jews they were the group that Nazi persecution was aimed at, as it actually was in the first months of the Nazi regime when - before any Jew was sent to a Concentration Camp - thousands of Catholic members of the Center Party were sent to Concentration Camps. Sciolino points out that the first Concentration Camp was built in heavily Catholic Bavaria, but, relying as he does on authors who assume Catholic guilt, he never asks "why? For that matter, on the Night of Long Knives, when the Nazis were murdering political threats, along with members of the SA and people who had offended them in the past, the Nazis murdered the leaders of Catholic Action, purely because they represented Catholic political leadership, just as they would in in Poland. What we see in Sciolino is an evolution of the "myth" that Rabbi Dalin describes. Each generation of books of this sort advances the narrative by ignoring the totality of facts that might give rise to doubts about the polemical points against ultramontane Catholicism. I thought that was something that happened because the Austrian Crown Prince was murdered by an ally of Russia, who declared war on Austria, which required Germany to honor its treaty commitment. I also thought that the "war guilt" clause was one of the things held over the Germans, which paved the way for Hitler to play on the resentment of Germans. As for World War II, there are two points. Second, the example of France and Britain giving away the Sudetenland, plus the prior twenty years of land grabs by Poland, Hungary, Romania, etc. Jozef Tiso and the Making of Fascist Slovakia gave some precedent for the "justification" of states launching wars to protect fellow ethnic minority populations. In no way do I think that Germany was in the right, but I have the advantage of history. My point is that history is nuanced and difficult; polemics and moralizing are easy. *Rhetoric and Reality in the Late 4th Century* makes the point that "every act of historical understanding is an act of empathy. We have to ask, "what would be like to be this person? This book is all about moralizing. For a person who claims to be a cradle Catholic, Sciolino has no empathy for the "wrong sort" of Catholic; they are as foreign to him as a Martian. And then we have incredible statements that take the lack of empathy past any reasonable extent. Thus, we see Sciolino observe: What happened to the millions of Catholic Poles who were liquidated by the Nazi death machine because they were Catholic Poles and untermenschen? How about the Fest family, who mostly survived the Nazi era with their honor intact, but having been persecuted for the 12 years of the Third Reich because they were ultramontane Catholics? Why is it necessary to deny the dignity of everyone who was not Jewish simply to score points against conservative Catholics? Sciolino also writes about Edith Stein: Further, Sciolino does not mention that Stein was selected because she was a Catholic, that she was selected because the Dutch bishops had spoken out against the Nazis and the Nazis decided that Catholics of Jewish ancestry should pay the price. In the cause of ideological polemics, apparently a half-story is better than the difficulties of nuance and completeness. The Nazis were consummate hostage takers. They viewed everyone in their country or under their control as a potential hostage. One suspects that the motivation for these pleas were that things could only get worse if foreign opposition to the Nazis continued, which is the moral of the Edith Stein story. Sciolino particularly hits the point that Pius never condemned the German invasion of Poland. Here is a useful corrective to books like this one - go read the archives of the New York Times for A reader will find the following headlines: Pope in tears consoling Poles. Pope condemns dictators, treaty violators, racism. Vatican protests ban on Encyclical. And for an added measure, check out: Chief Rabbi of Rome praises Vatican help. This was the perception of people at the time. It took decades of forgetfulness and propaganda to erase this history. If Rychlak and Pacepa are telling the truth, this forgetfulness was not an accident, but the result of deliberate disinformation. Nonetheless, as Rabbi Dalin says, we owe a duty to the truth, and we owe a duty to the millions who were murdered by Nazi aggression - aided and initiated by a pact

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between Nazi Germany and Communist Russia, and note how those people drop out of the discussion in the effort to blame Pius - not to consign them to the memory hole of ideology.

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Chapter 4 : Faith in God and Man After Auschwitz: Theological Implications – Holocaust Teacher Resources

Holocaust theology is a body of theological and philosophical debate concerning the role of God in the universe in light of the Holocaust of the late 1940s and 1950s. It is primarily found in Judaism.

Rex Features One part of the immense distance that separates Gentiles from the Jewish experience of Auschwitz is the role of God there. Of course many atheists and many Christians died there, along with people who had believed in humanity and in the future. But there is a peculiar quality of claustrophobic horror in Jewish reflections on the matter, for they are the chosen people whose whole history is of wrangling with God; yet an omnipotent God singled them out for this dreadful fate. If we disregard the frankly disgusting suggestion that they deserved it, there is no explanation possible and certainly not one that does not sound glib. Yet that does not stop the conversation. Otto Dov Kulka approaches this in two ways. The first is so indirect as to leave almost no traces. He talks about beauty: The aeroplanes pass by and the skies remain blue and lovely, and far off, far off on that clear summer day, distant blue hills as though not of this world make their presence felt. This contrast is an integral element of the black columns that are swallowed up in the crematoria, the barbed-wire fences that are stretched tight all around by the concrete pillars. But in that experience all this seemingly did not exist, only in the background and not consciously. This sense of almost entering something just out of reach seems a central religious experience. It was a world in which the future was completely absent, where any other world became impossible. That is one of the things that he means by "the immutable law of the Great Death". So religious belief, or even religious experience, becomes impossible in a way that is more profound than even the obvious and overwhelming fact of the suffering of innocents in the extermination camps. Where was God there? Because the question is unanswerable, some religious authorities pronounce it is forbidden to ask it: Kulka quotes two people saying that, one of them who was actually in the camp as a Sonderkommando, whose reply was: The answer Kulka offers is a dream he had more than 50 years after the event, when Israel was braced for a chemical attack in the Gulf war. He dreamed then he was inside crematorium number 2, and there was God, also: A radiation of insupportably intense pain, sharp and dull alike. It works like the Gate of the Law in the Kafka story: The atheist might see in it that God is no more than the quintessence of humanity. It is not one answer but many, none of them sufficient. All it unarguably shows is that the question of God keeps being asked, no matter how often it is prohibited.

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Chapter 5 : Holocaust Views

Eradicating Anti-Judaism from The Book of Common Prayer Part Three – Fateful Connections: Anti-Semitism and the Holocaust; The Nazi Vision of Utopia; Explaining the Unexplainable Part Four – Judaism, Christianity, and the Holocaust: Theological Responses to Evil; Jewish Responses to the Holocaust: There is No Law and There Is No Judge?

Faith in God and Man After Auschwitz: Fackenheim This essay is posted to this site with permission of Emil L. It would provoke thought at any time – for philosophers about Man, for theologians about God – at least if theirs is the God of Abraham. To many events are only politics. These hark back to the first Return to Jerusalem, from Babylon. My paper today will be about the second Return: It cannot be abstractly theological, must be concrete and political: I have sent copies to Fr. Moshe Halbertal, hoping for an intra-Jewish one. Has it happened yet? Bethge would certainly be here today, but he died in Germany in , at age ninety. But the place of this conference remains right, Yad Vashem, Jerusalem: Willy Schlesinger – whom I never knew – fell as Frontsoldat; Adolf Goldberg – whom I knew very well, was very fond of – lost a leg in it. For me as philosopher, Evil is unintelligible, for the very attempt to understand trivializes it. What would Barth think today? But what the current pope thinks most Catholics, hopefully, know. In John Paul II wrote: We are deeply saddened By the behavior of those Who in the course of history Have caused these children of yours to suffer; And, asking your forgiveness, We wish to commit ourselves To genuine brotherhood With the people of the covenant. First, in Jewish tradition there are commandments, sufficient for all situations, future as well as past. But the tradition could not anticipate Hitler: As Raul Hilberg has put ,in ruthless honesty: No theologian, Jewish or Christian, can evade these questions, nor, as I will show, can a philosopher. Now, more than half a century later, Christians and Muslims must ask: Must not, after Auschwitz, Christian and Muslim theology be other than they were, for centuries, millennia, even from the start? He did the first, but could not do the second: A Perplexity Maimonides did not know of. The Guide for the Perplexed is widely regarded as the greatest work in Jewish philosophy. Its author, Moses Maimonides, also known as Rambam, was once asked a question that perplexed the Jews in Yemen. Their fanatic Muslim regime gave them no choice but death or conversion: Hence after Auschwitz, there is need for a new Jewish theology, perhaps a new philosophy, possibly both. Realist that he was, Maimonides did not consider the time ripe for Jewish sovereignty, Messianic as it would have to be, in a Jewish state. The State of Israel and its Law of Return Sometimes life goes to school with philosophy, sometimes philosophy to school with life: In David Ben Gurion proclaimed the Jewish state, well aware it would need defense, would not get it from the UN, that inhabitants of the new state would have to do it. We fought to defend it. The UN gave it international sanction and then ran away. Next to survival, this Law by the Jewish state is the only true, if inadequate, Jewish response to the Holocaust. Other states ask would-be- immigrants to show cause why they should be admitted – for instance, only farmers by Canada – and this is their sovereignty. The Law of Return requires the Jewish state to prove why Jews should not be admitted: It cannot reject even ultra-orthodox Jews, who refuse to recognize a pre-Messianic yet-Jewish state, hence do not defend it. What other state would admit my uncle, one-legged, whose profession, lawyer, is elsewhere useless? The document is in my forthcoming Epitaph for German Judaism. After the lecture, a student asked what, if she was not prepared to go that far, was next best. McGarry will speak on prayer-after-Auschwitz. Later, Metz published an article that, for post-Holocaust Jewish-Christian relations, breaks new ground: Hence, near the end of his essay he repeats what he wrote near its beginning: Even if they had paper and pen, the submerged would not have testified because their death had begun before that of their body. Weeks and months before being snuffed out, they had already lost the ability to observe, to remember, compare and express themselves. We speak in their stead, by proxy. Of course, Heidegger did not know Levi, no philosopher, not even German. But he was well aware of gas-chambers, wrote one sentence about annihilation camps: In a different way, theologian Metz also contrasts with

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Heidegger: Especially not in our churches. The Jewish People of Today: The Midrash reads as follows: Jewish history almost ended when it had hardly begun, at the Red Sea; but a miracle happened, caused Jewish history to go on for millennia, and God still wants Jews to survive. In the Midrash the biblical Nahshon stepped into the waters before they even parted, sure the miracle would happen: Revised and Definitive Edition, New York: Jason Aronson, , p. JPS, , pp. Jewish Publication Society of America, , p. Fackenheim, An Epitaph for German Judaism. From Halle to Jerusalem. Lambert Schneider, , p. Gott nach Auschwitz, Freiburg: Herder, , pp. Northwestern University Press, Collier, , p. The original title, in Italian, was more philosophical: Is this a Man? Abacus, , p. Passagen, , p.

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Chapter 6 : American Immigration Policy and the Holocaust: There Is No Equivalence | Mises Institute

In the decades since the Holocaust, some national governments, international bodies and world leaders have been criticized for their failure to take appropriate action to save the millions of European Jews, Roma, and other victims of the Holocaust.

It was a daunting assignment: Compounding my challenge, it was gloriously sunny outside. The girls would be anxious to take leave for their summer vacation. In my favor, I was going to tell them a remarkable story: I told these teenage girls that my mother-in-law was roughly their age during the war years, beginning in June when the Nazis invaded her town, until July when the Russians liberated Lublin where she had been hiding with a non-Jewish family. Then I dove into the story, which is truly incredible and gripping – including a Hollywood-worthy climax as Rachel rides in the caboose of a speeding train transporting a thousand SS soldiers to Germany. Fearful an SS officer is about to discover she is Jewish, she convinces the conductor – Ivan Roluk, husband of the non-Jewish couple who took her in – to overturn the train by speeding up around a sharp bend and blowing the horn just beforehand to allow her and his family to jump. It worked, the family survived and many Nazis were killed; year-old Rachel was responsible for the death of more SS Nazis in one shot than the combined efforts of all the legendary fighters of the Warsaw Ghetto Uprising! Despite the dramatic nature of that story, I will save the details for the book and instead share another story, one which is in some ways even more incredible. On Rosh Hashanah, the Nazis, with the help of local collaborators, began marching columns of bedraggled Jews to a spot outside town and machine-gunned them to death into open pits. Between 15, and 18, Jews lost their lives that way. And Ludmir was just one of countless Jewish towns in Eastern Europe; all told, some million-and-a-half Jews suffered a similar fate under Nazi domination even before the gas chambers started operating. Rachel and her family survived thanks to an ingenious attic hideout. And for the next year, she survived by staying in hiding, smuggling in food for her family and ultimately joining the few thousand survivors in the Ludmir ghetto who had been conscripted into brutal slave labor battalions. Over the year, though, each family member was killed or died of starvation. This woman risked her life to keep Rachel – until one day when an anti-Semitic neighbor discovered her. Finally, on December 25, the Nazis came to finish off everyone left in the ghetto. In miraculous fashion – Rachel found a hiding place beneath a wooden porch. A few days later she emerged and made her way to a Polish woman her family knew before the war. Frightened for her own life now, the Polish woman told her she had to leave by the early morning. It was January. A fresh layer of deep snow lay on the ground. The air was biting cold. And a little girl, improperly dressed, was alone and on the run again. She wandered the streets of non-Jewish Ludmir for a while before entering a barn. Her entire body chilled to the bone, she found a spot at the far end and stuck her feet into a stack of hay to warm them up. Suddenly, a woman walked in. Rachel pleaded with her to be quiet, promising she would be gone by the next morning. The woman said nothing, gathered some items and left. As the day turned into evening, Rachel prepared to leave. The night before she had experienced a powerful dream where her recently-deceased father appeared to her and told her everything would be alright. Drawing courage from the dream, she exited the barn and approached the house next to it. She knocked on the door. The woman she had seen earlier in the day opened it and invited her inside. The woman then introduced her husband and their seventeen-year-old son who Rachel later found out worked in the local SS office! They offered her a bowl of soup. They praised him for being a very righteous and honest man they had had business dealings with. If they did not have money to pay for the items he gave them on consignment, he did not pressure them to pay. At this point in the war, both Rachel and the Roluks knew the Nazis would kill any family caught harboring a Jew. Understanding the predicament, Rachel asked Mrs. Roluk if she and her family were religious. Rachel then asked her if they had a Bible. Rachel next requested that she take the Bible and place it on the table. After this, I will go outside to your backyard and lie down in the snow. There I will freeze to death. You will bury me. Promise me that you will tell them that her last wish was that she be reburied with

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other Jews in a Jewish cemetery. The Roluks looked at each other. One by one, they rose from the table and walked into the next room. Rachel could hear them talking. We will tell people that you are our niece from another village. This is detailed in the book. By the end of my lecture, the girls were mesmerized. She is a genuine heroine. As Jews, her story impresses upon us an added message: Perhaps most of all, we learn from her that even if very bad things happen to us, we have within ourselves an astonishing, mysterious, inextinguishable untapped capacity to love; to be truly happy, active, focused and a magnet of joy for others. God knows, the world needs more of that. [Click here to order.](#)

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Chapter 7 : International response to the Holocaust - Wikipedia

Facing growing criticism for failing to mention Jews in a statement marking the Holocaust, the Trump administration on Sunday doubled down on the controversial decision.

Zionism Holocaust theology Judaism, Christianity and Islam traditionally have taught that God is omnipotent all powerful , omniscient all knowing and omnibenevolent all good. Yet, these claims are in jarring contrast with the fact that there is much evil in the world. Perhaps the most difficult question that monotheists have confronted is how can we reconcile the existence of this view of God with the existence of evil? Within all the monotheistic faiths, many answers have been proposed. God is a righteous judge; people get what they deserve. If someone suffers, that is because they committed a sin that merits such suffering. What we see as evil is not really evil; rather, it is part of a divine design that is actually good. Our limitations prevent us from seeing the big picture. It makes us better people. Evil is one way that God tests humanity, to see if we are worthy of His grace. Evil and pain exist in this world only. This world is only a prelude to the afterlife , where no pain will exist. Evil is not real. Rather, it is only a condition of not enough goodness. The existence of evil is necessary for the existence of free will. Without the possibility to choose to do good or evil acts humanity would be nothing but robots. See the entry on the subject of God and omnipotence for more details on this point. However, in light of the magnitude of evil seen in the Holocaust, many people have re-examined classical views on this subject. Thoughts on the Holocaust. Works of important Jewish theologians Richard Rubenstein Prof. There is no divine plan or purpose, no God that reveals His will to mankind, and God does not care about the world. Man must assert and create his own value in life. This view has been rejected by Jews of all religious denominations, but his works were widely read in the Jewish community in the s. Since that time Rubinstein has begun to move away from this view; his later works affirm of form of deism in which one may believe that God may exist as the basis for reality. His later works include Kabbalistic notions of the nature of God. Emil Fackenheim Emil Fackenheim is known for his understanding that people must look carefully at the Holocaust, and to find within it a new revelation from God. Ignaz Maybaum In a rare view that has not been adopted by any sizable element of the Jewish or Christian community, Ignaz Maybaum has proposed that the Holocaust is the ultimate form of vicarious atonement. The Jewish people suffer for the sins of the world. Harold Kushner, William E. Each has a reading of classical Jewish theology inspired by process theology. In this view there is no contradiction between the existence of a good God and the existence of massive evil by part of mankind. These latter ideas are classical Jewish theologies. Hans Jonas This section requires expansion. Greenberg has an Orthodox understanding of God. He writes that the worst thing that God could do to the Jewish people for failing to follow the law is Holocaust-level devastation, yet this has already occurred. Greenberg is not claiming that God did use the Holocaust to punish Jews; he is just saying that if God chose to do so, that would be the worst possible thing. Therefore he argues that the covenant between God and the Jewish people is effectively broken and unenforceable. But let us agree to one principle: Tivka Frymer-Kensky Greenberg notes that there have been several terrible destructions of the Jewish community, each with the effect of distancing the Jewish people further from God. This way of reaching God was at an end. Thus, God has unilaterally broken his covenant with the Jewish people. In this view, God no longer has the moral authority to command people to follow his will. Greenberg does not conclude that Jews and God should part way; rather he holds that we should heal the covenant between Jews and God, and that the Jewish people should accept Jewish law on a voluntary basis. His views on this subject have made him the subject of much criticism within the Orthodox community. Later versions were subject to editing wars between religious fundamentalists, and well-intentioned but not well-trained students. As such, the organization and focus of the article became lost amidst endless edit wars and censorship. What is presented here has been edited with an eye towards academic honesty and linguistic clarity. Haredi Ultra-Orthodox responses Orthodox and Haredi Jewish responses Many within Haredi Judaism blame the Holocaust on the abandonment of many European

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Jews of traditional Judaism, and their embrace of other ideologies such as Socialism, Zionism, or various non-Orthodox Jewish movements. Others suggest that God sent the Nazis to kill the Jews because Orthodox European Jews did not do enough to fight these trends, or did not support Zionism. In this Haredi theodicy, the Jews of Europe were sinners who deserved to die, and the actions of God which allowed this were righteous and just. Satmar leader Rabbi Joel Teitelbaum writes: Because of our sinfulness we have suffered greatly, suffering as bitter as wormwood, worse than any Israel has known since it became a people. In former times, whenever troubles befell Jacob, the matter was pondered and reasons sought which sin had brought the troubles about so that we could make amends and return to the Lord, may He be blessed. But in our generation one need not look far for the sin responsible for our calamity. The heretics have made all kinds of efforts to violate these oaths, to go up by force and to seize sovereignty and freedom by themselves, before the appointed time. [They] have lured the majority of the Jewish people into awful heresy, the like of which has not been seen since the world was created. And so it is no wonder that the Lord has lashed out in anger. And there were also righteous people who perished because of the iniquity of the sinners and corrupters, so great was the [divine] wrath. There were redemptionist Zionists, at the other end of the spectrum, who also saw the Holocaust as a collective punishment for a collective sin: Rabbi Mordecai Atiyah was a leading advocate of this idea. Rabbi Zvi Yehudah Kook and his disciples, for their part, avoided this harsh position, but they too theologically related the Holocaust to the Jewish recognition of Zion. Many Haredi rabbis today warn that a failure to follow ultra-Orthodox interpretations of religious law will cause God to send another Holocaust. Rabbi Elazar Shach, a leader of the Lithuanian yeshiva Orthodoxy in Israel until his death in made this claim on the eve of the Gulf War. Yehuda Bauer wrote a revelatory article on this subject: Not all human beings are able to perceive it, but it is very much there. So it is not impossible for the physical destruction of the Holocaust to be spiritually beneficial. In the spiritual sense, no harm was done, because the everlasting spirit of the Jewish people was not destroyed. The Holocaust was a good thing because it lopped off a disease-ravaged limb of the Jewish people in other words, the millions who perished in the Holocaust in order to cleanse the Jewish people of its sins. There is logic in this theology: Schneerson says that God was there, and that he wanted the Holocaust to happen. But because it is inconceivable, in his view, for God to commit evil, he portrays the Holocaust as a positive event, all the more so for the Jews. After this text was published in the summer of , kicking up a storm, Chabad claimed it was based on an inaccurate Hebrew translation of talks that the Rebbe delivered in Yiddish. The Rebbe, they said, had no idea his remarks were being published. It seems hard to believe Schneerson would not go over every word published in his name, let alone a text put out in Hebrew by Machon Lubavitch in Kfar Chabad. In fact, there is a document written by the Rebbe himself, in Hebrew, which bears his statements about the Holocaust. The late Chaika Grossman, a leader of the underground in the Bialystok ghetto, who survived the war and served as a Knesset member for several terms, published an article in Hamishmar newspaper on August 22, , quoting Schneerson and expressing her profound shock at his words. On August 28, , the Rebbe sent her a reply on his personal stationary. The letter, apparently typewritten, contains a number of corrections in his own handwriting, and is signed by him. In it, the Rebbe confirms everything in the published text. His remarks, Schneerson explained, were based on the Torah.

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Chapter 8 : Polish Law on Holocaust Draws Attention to Past and Present Anti-Semitism

The response to the Jewish Holocaust, the creation of Israel, and post-WWII housing schemes helped to move European Jews in the U.S. into the classification of "white" people.

Who started the movement? The roots of Holocaust denial can be found in the bureaucratic language of Nazi policy itself, which sought to camouflage the genocidal intent of what the Nazis called the "Final Solution to the Jewish Question," even as these directives were being carried out. After the war, former Nazis and Nazi sympathizers dismissed the overwhelming proof of the Holocaust established at the Nuremberg war crimes trials; similarly, an obscure group of post-War French Trotskyists and anarchists led by Paul Rassinier since deceased, seeking to advance their own political agenda, denounced evidence of the genocide as "Stalinist atrocity propaganda. The IHR is a pseudo-academic enterprise in which professors with no credentials in history for example, the late Revilo P. He has devoted considerable funds and rhetorical vehemence to dis. The judge, in his ruling for the Institute, characterized Carto as "evasive and argumentative" and added that his testimony in large part "made no sense By the end of the trial, I was of the opinion that Mr. Carto lacked candor, lacked memory and lacked the ability to be forthright about what he did honestly remember"; ironically, this description could accurately characterize the entire propaganda movement which Carto founded. Where is Holocaust denial active today? Nonetheless, IHR has suffered noticeably from its feud with Carto. Most recently, IHR announced that its conference would be postponed indefinitely. Though Smith claims the "Committee" is an independent entity devoted to promoting "open debate," it has operated essentially as a vehicle for IHR propaganda. Every other associate of the group has also been a public participant in IHR conferences. Smith, moreover, appears to have suffered from the same decline in fortune affecting the IHR. He has not written a new editorial-style advertisement since, and his pre-existing ads appeared in only seven newspapers in, and one in, down from 13 in Are there others promoting Holocaust denial on the Internet? Are there laws regulating Holocaust denial? In Canada and Western Europe, Holocaust deniers have been successfully prosecuted under racial defamation or hate crimes laws. In the United States, however, the First Amendment guarantees the right of free speech, regardless of political content. Nonetheless, though the First Amendment guarantees Holocaust deniers the right to produce and distribute their propaganda, it in no way obligates newspapers or other media outlets to provide them with a forum for their views. What do American legal precedents indicate about propaganda? Tornillo, that "A newspaper is more than a passive receptacle or conduit for news, comment and advertising. The choice of material to go into a newspaper Like the editor of a private newspaper, the editors of all private and most public college newspapers have a First Amendment right to exercise editorial control over which advertisements appear in their newspaper. The only situation in which an editor of a state university newspaper would not have this right would be if the university administration controlled the content of the campus newspaper and set editorial policy. In such a case, the university would essentially function as an arm of the government, and prohibition of newspaper advertisements based on content would violate the First Amendment. There are few universities, however, where the administration exercises this type of control over the student paper. At public elementary and secondary schools, the administration has the right to refuse to print Holocaust-denial advertisements in a student newspaper; the U. Supreme Court ruled in a decision, Hazelwood School District v. Kuhlmeier, that "educators do not offend the First Amendment by exercising editorial control over. The one case directly involving the substance of Holocaust-denial propaganda in an American court was a lawsuit brought against the IHR by Mel Mermelstein, a Holocaust survivor living in Long Beach, California. When the IHR failed to comply with its promised terms, Mermelstein filed his suit. Moreover, at a pre-trial hearing, the Court took judicial notice of the fact that gas chambers had been used to murder Jews at Auschwitz. Several months later, Mermelstein won another victory against the Holocaust-denial movement. In, they voluntarily dropped the charges. What have academic authorities said about Holocaust denial? Historical

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revision of major events. There is no debate among historians about the actuality of the Holocaust. The stakes are high because college newspapers may soon be flooded with ads that present discredited assertions as if they were part of normal historical debate. If the Holocaust is not a fact, then nothing is a fact. That is so because contributing to knowledge is decidedly not their purpose. This ad is an assault on the intellectual integrity. It is also a throwback to the worst sorts of conspiracy-mongering of anti-Semitic broadside. Is it plausible that so great and longstanding a conspiracy of repression could really have functioned? That everybody with a Ph.D. If one suspects it is, might it not be wise to do a bit of checking about Smith, his organization and his charges before running so implausible an ad? Moreover, in 1998, the AHA reaffirmed its position in a press release which stated that "the Association will not provide a forum for views that are, at best, a form of academic fraud. Holocaust-denial propagandists misrepresent this fact as an exposure of the Holocaust "hoax"; in doing so, they reveal a fundamentally misleading approach to the history of the era. That there was no single document does not mean there was no plan. For the previous two decades, Hitler had relentlessly pondered Jewish annihilation. On January 30, 1939, Hitler warned that if Jewish financiers and Bolsheviks initiated war, "The result will not be the Bolshevization of the earth, and thus the victory of Jewry, but the annihilation of the Jewish race in Europe. I have chosen the Auschwitz camp for this purpose. Eichmann later testified at his trial: During the conversation they minced no words about it at all. The Nazis issued a directive implementing large-scale gas chambers in the fall of 1941, but, by then, procedures facilitating mass murder, including the utilization of smaller gas chambers, were already in practice. Between January and August 1942, 70,000 Germans - most of them physically handicapped or mentally ill - were gassed, at a time, in hermetically shut chambers disguised as shower rooms. But these actions by murder squads had become an increasingly unwieldy process by October 1942. Alfred Rosenberg, consultant on Jewish affairs for the Occupied Eastern Territories, and Victor Brack, deputy director of the Chancellery, met at the time with Adolf Eichmann to discuss the use of gas chambers in the genocide program. Kallmeyer, were sent to the East to begin construction of mass gas chambers. Mobile gassing vans, using the exhaust fumes of diesel engines to kill passengers, were used to kill Jews at Chelmno and Treblinka - as well as other sites, not all of them concentration camps - starting in November 1941. Holocaust-denial attacks on this record of mass murder intensified following the end of the Cold War when it was reported that the memorial at Auschwitz was changed in 1991 to read that 1 million had died there, instead of 4 million as previously recorded. For Holocaust deniers, this change appeared to confirm arguments that historical estimates of Holocaust deaths had been deliberately exaggerated, and that scholars were beginning to "retreat" in the face of "revisionist" assertions. This impossible figure was reduced in 1993. The facts about deaths at Auschwitz, however. The Germans kept detailed records of Auschwitz deaths. These show that no more than 2.5 million persons of all religions and ethnicity died at Auschwitz during the war. As early as 1951, Gerald Reitlinger, a British historian, had convincingly challenged this method of calculation. Each of these scholars, nonetheless, has recognized that nearly 6 million Jews were killed overall during the Holocaust. Holocaust Scholars Rely on the Testimony of Survivors Because There Is No Objective Documentation Proving the Nazi Genocide. Another frequent claim of Holocaust "revisionists" concerns what they describe as the lack of objective documentation proving the facts of the Holocaust, and the reliance by scholars on biased and poorly collected testimonies of survivors. However, the Germans themselves left no shortage of documentation and testimony to these events, and no serious scholar has relied solely on survivor testimony as the conclusive word on Holocaust history. For my work I have limited myself mainly to published German documents. Similarly, Raul Hilberg in his three-volume edition of *The Destruction of the European Jews*, wrote, "Between 1933 and 1945 the public offices and corporate entities of Nazi Germany generated a large volume of correspondence. Some of these documents were destroyed in Allied bombings, and many more were systematically burned in the course of retreats or in anticipation of surrender. Nevertheless, the accumulated paper work of the German bureaucracy was vast enough to survive in significant quantities, and even sensitive folders remained. Needless to say, the modification of specific details in this history is certain to continue for a number of years to come, considering the vastness and complexity of

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the events which comprise the Holocaust. There Was No Net Loss of Jewish Lives Between and Another frequent "revisionist" assertion calls into question the generally accepted estimates of Jewish victims of the Holocaust. In attempting to portray the deaths of millions of Jews as an exaggeration or a fabrication, Holocaust deniers wildly manipulate reference works, almanac statistics, geopolitical data, bedrock historical facts and other sources of information and reportage. For example, "revisionists" commonly cite various almanac or atlas figures - typically compiled before comprehensive accounts on the Holocaust were available - that appear to indicate that the worldwide Jewish population before and after World War II remained essentially stable, thereby "proving" that 6 million Jews could not have died during this period. The widely cited "6 million" figure is derived from the initial Nuremberg trial estimate of 5. The Nuremberg Trials Were a "Farce of Justice" Staged for the Benefit of the Jews Yet another centerpiece of "revisionist" propaganda attacks the objectivity and legal validity of the postwar Nuremberg Trials, where much information about the Holocaust first became public, and where the general history of the genocide was first established. The actual process of bringing Nazi war criminals to justice was a lengthy and complicated effort involving the differing legal traditions and political agendas of the United States, England, France and the Soviet Union. As the historical record shows, the allied victors, if anything, erred on the side of leniency toward the accused Nazis. Discussions concerning allied treatment of war criminals had begun as early as October The chief defendant was Hermann Goering, but the prosecution also selected 20 other leading officials from the Nazi party, German government ministries, central bureaucracy, armament and labor specialists, the military and territorial chiefs. In fact, of the 21 defendants, three were set free; one received a year sentence; one a year sentence; two, year sentences; three, life sentences, and 11 received the death penalty. They had not come to exonerate or convict. They were impressed with their task, and they approached it with much experience in the law and little anticipation of the facts. Keter Books, , p. Although his murder count is somewhat lower than that of later scholars, his overall death count remains consistent with subsequent research.

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Chapter 9 : Allied Reaction Regarding the Holocaust During calendrierdelascience.com

There is no doubt that Polish Jews were not the only ones singled out for terror, persecution, and murder by the Nazis during the German occupation of Poland that began in and lasted until

Satmar leader Joel Teitelbaum writes: Because of our sinfulness we have suffered greatly, suffering as bitter as wormwood , worse than any Israel has known since it became a people In former times, whenever troubles befell Jacob, the matter was pondered and reasons soughtâ€”which sin had brought the troubles aboutâ€”so that we could make amends and return to the Lord, may He be blessed But in our generation one need not look far for the sin responsible for our calamity The heretics have made all kinds of efforts to violate these oaths, to go up by force and to seize sovereignty and freedom by themselves, before the appointed time And so it is no wonder that the Lord has lashed out in anger And there were also righteous people who perished because of the iniquity of the sinners and corrupters, so great was the [divine] wrath. Mordecai Atiyah was a leading advocate of this idea. Zvi Yehuda Kook and his disciples, for their part, avoided this harsh position, but they too theologically related the Holocaust to the Jewish recognition of Zion. Elazar Shach , a former leader of the Lithuanian yeshiva Orthodoxy in Israel, made this claim on the eve of the Gulf War , stating that there would be a new Holocaust for the abandonment of religion and "desecration" of Shabbat in Israel. Chabad[edit] According to Menachem Mendel Schneerson , the seventh Rebbe of Chabad Lubavitch , no explanation that human reason can provide can afford a satisfactory theodicy of Auschwitz, especially no explanation along the lines of divine punishment. In his published discourses, for example, the following critique of any rational Auschwitz theodicy is to be found. In our own times, the destruction of six million Jews that took place with such great and terrible crueltyâ€”a tremendous desolation the likes of which never was and never will be, may the Merciful One save us! It is but "for a small moment that have I forsaken thee" [Is. And most certainly there is no explanation in terms of punishment for sins. On the contrary, all those who were killed in the Desolation are called kedoshim [holy ones] Schneerson, Iggerot Hakodesh, no. Not all human beings are able to perceive it, but it is very much there. So it is not impossible for the physical destruction of the Holocaust to be spiritually beneficial. On the contrary, it is quite possible that physical affliction is good for the spirit. On 28 August , the Rebbe sent her a reply on his personal stationery in which he confirmed the substance of the analogueâ€”albeit not the import drawn by her. As the Rebbe explained in his letter to Grossman, it is because we have no understanding why the Holocaust had to happen that we must believe, as a matter of faith or trust in God emunah , that it is ultimately for the benefit for those who perished as well as Jews and humanity at large. The Rebbe does not attempt to explain what the benefit is. But it is evidently eschatological - messianic. As is the rationale for the "surgery. The analogue only works if human beings in their present state of understanding are compared to an unwitting person who has never heard of surgery who suddenly sees, for the first time, surgeons cutting open an apparently "healthy" human being. It is within a pragmatic-messianic framework of thinking that emunah "faith" shows itself to be the transcendental condition of the very questioning and prosecution of God and the indignant revolt against God. For it could in no way be otherwise. If only the problem is meant with truth, and it is the expression and product of a true feeling of justice and uprightness, then it is logical that such a deep feeling can only come from being convinced that true justice is the justice that stems from a super-human source, that is, from something higher than both human intellect and human feeling. Moreover, he mustâ€”after a rattling outrage and a thorough grievingâ€”ultimately come to the conclusion: Nevertheless I remain confident [ani maamin]. Modern Orthodox rabbis such as Joseph Soloveitchik , Norman Lamm , Randalf Stolzman, Abraham Besdin, Emanuel Rackman , Eliezer Berkovits , and others have written on this issue; many of their works have been collected in a volume published by the Rabbinical Council of America in a volume entitled: Theological and Halakhic Reflections on the Holocaust. Please help improve this section by adding citations to reliable sources. Unsourced material may be challenged and removed. March Richard Rubenstein[edit] Prof. There is no divine plan or purpose, no God that reveals

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His will to mankind, and God does not care about the world. Man must assert and create his own value in life. This view has been rejected by Jews of all religious denominations, but his works were widely read in the Jewish community in the s. Since that time Rubenstein has begun to move away from this view; his later works affirm a form of deism in which one may believe that God may exist as the basis for reality and some also include Kabbalistic notions of the nature of God. No man can really say that God is dead. How can we know that? Nevertheless, I am compelled to say that we live in the time of the "death of God". This is more a statement about man and his culture than about God. The death of God is a cultural fact When I say we live in the time of the death of God, I mean that the thread uniting God and man, heaven and earth, has been broken For Fackenheim, the Holocaust was an "epoch-making event". Fackenheim holds that the Holocaust reveals unto us a new Biblical commandment: He said that rejecting God because of the Holocaust was like giving in to Hitler. Ignaz Maybaum[edit] In a rare view that has not been adopted by any sizable element of the Jewish or Christian community, Ignaz Maybaum has proposed that the Holocaust is the ultimate form of vicarious atonement. The Jewish people become in fact the "suffering servant" of Isaiah. The Jewish people suffer for the sins of the world. Kabbalah teaches that this is one of the reasons God created man with free will and with obligations, and that in order to maintain that free will, God reduces the extent to which he manifests himself in the world tzimtzum. Thus, there is no contradiction between the existence of a good God and the existence of massive evil by part of mankind. It is claimed that this is also the view expressed by some classical Jewish authorities, such as Abraham ibn Daud , Abraham ibn Ezra , and Gersonides. David Weiss Halivni[edit] David Weiss Halivni , a Holocaust survivor from Hungary, says that the effort to associate the Shoah and sin is morally outrageous. He holds that it is unwarranted on a strict reading of the Tanakh. He claims that it reinforces an alarming tendency among ultra-Orthodox leaders to exploit such arguments on behalf of their own authority. In "Prayer in the Shoah" he gives his response to the idea that the Holocaust was a punishment from God: There is no transgression that merits such punishment He writes that the worst thing that God could do to the Jewish people for failing to follow the law is Holocaust-level devastation, yet this has already occurred. Greenberg is not claiming that God did use the Holocaust to punish Jews; he is just saying that if God chose to do so, that would be the worst possible thing. There really is nothing worse that God could do. Therefore, since God cannot punish us any worse than what actually has happened, and since God does not force Jews to follow Jewish law, then we cannot claim that these laws are enforceable on us. Therefore, he argues that the covenant between God and the Jewish people is effectively broken and unenforceable. Greenberg notes that there have been several terrible destructions of the Jewish community, each with the effect of distancing the Jewish people further from God. This way of reaching God was at an end. After the Holocaust, Greenberg concludes that God does not respond to the prayers of Jews anymore. Thus, God has unilaterally broken his covenant with the Jewish people. In this view, God no longer has the moral authority to command people to follow his will. Greenberg does not conclude that Jews and God should part ways; rather he holds that we should heal the covenant between Jews and God, and that the Jewish people should accept Jewish law on a voluntary basis. His views on this subject have made him the subject of much criticism within the Orthodox community. The ending sees the hope of renewed mystical reconciliation with God. Post-Holocaust and child abuse theology[edit] David R. Blumenthal, in his book Facing the Abusing God , has drawn on data from the field of child abuse and has proposed "worship of God through protest" as a legitimate response of survivors of both the Holocaust and child abuse. Live Options in Theodicy Shattered and broken, the survivors of my generation were then returning from camps and hospitals to the lecture room. A theology which did not speak of God in the sight of the one who was abandoned and crucified would have had nothing to say to us then. Moltmann proposes instead a crucified God who is both a suffering and protesting God. Why, Lord, did you remain silent? How could you tolerate all this? In silence, then, we bow our heads before the endless line of those who suffered and were put to death here; yet our silence becomes in turn a plea for forgiveness and reconciliation, a plea to the living God never to let this happen again. The rulers of the Third Reich wanted to crush the entire Jewish people, to cancel it from the register of the peoples

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of the earth. Thus the words of the Psalm: Deep down, those vicious criminals, by wiping out this people, wanted to kill the God who called Abraham , who spoke on Sinai and laid down principles to serve as a guide for mankind, principles that are eternally valid. By destroying Israel, by the Shoah, they ultimately wanted to tear up the taproot of the Christian faith and to replace it with a faith of their own invention: The Simon Wiesenthal Center called the visit historic, and the address and prayers "a repudiation of antisemitism and a repudiation of those