

# Beyond Auschwitz: A Journey Through Post-Holocaust Jewish Thought in America



## Beyond Auschwitz: Post-Holocaust Jewish Thought in America

by Michael L. Morgan

★★★★★ 5 out of 5



The Holocaust was a watershed moment in Jewish history. It challenged the very foundations of Jewish belief and identity, and it left an enduring mark on the Jewish experience in America.

In the aftermath of the Holocaust, American Jews grappled with a number of profound questions. How could they make sense of the senseless violence that had been perpetrated against their people? How could they continue to believe in a God who had allowed such suffering? And how could they rebuild their lives and communities in the shadow of the Holocaust?

These questions gave rise to a new era of Jewish thought in America. Post-Holocaust Jewish thinkers sought to understand the Holocaust and its implications for Jewish belief, identity, and communal life. They developed

new theological frameworks, new ways of thinking about God and evil, and new ways of understanding the Jewish people and their place in the world.

This book explores the evolution of post-Holocaust Jewish thought in America. It examines the work of some of the most important Jewish thinkers of the post-Holocaust era, including Elie Wiesel, Emil Fackenheim, Richard Rubenstein, and Irving Greenberg. It also explores the impact of the Holocaust on American Jewish life, including its impact on Jewish religious practice, Jewish communal life, and Jewish identity.

This book is an essential resource for anyone interested in the Holocaust, Jewish thought, or American Jewish history. It is a thought-provoking and challenging work that will help readers to understand the profound impact of the Holocaust on the Jewish experience in America.

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The Holocaust was the most devastating event in Jewish history. It claimed the lives of six million Jews, and it left an enduring mark on the Jewish people. The Holocaust challenged the very foundations of Jewish belief

and identity, and it raised profound questions about the nature of God, the meaning of evil, and the future of the Jewish people.

In the aftermath of the Holocaust, American Jews grappled with these questions in a new way. They developed new theological frameworks, new ways of thinking about God and evil, and new ways of understanding the Jewish people and their place in the world.

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## **The Holocaust and the Crisis of Faith**

The Holocaust was a profound challenge to Jewish faith. For centuries, Jews had believed in a just and benevolent God who would protect them from harm. But the Holocaust seemed to contradict this belief. How could a just and benevolent God allow such suffering and destruction?

This question led many Jews to question their faith. Some Jews abandoned their belief in God altogether. Others struggled to maintain their faith, but they did so with a new understanding of God. They came to believe that

God was not all-powerful or all-benevolent. Instead, they believed that God was a being who was limited in power and who was constantly struggling against the forces of evil.

The Holocaust also challenged the Jewish belief in the covenant between God and the Jewish people. For centuries, Jews had believed that they were a chosen people, and that they had a special covenant with God. But the Holocaust seemed to suggest that this covenant had been broken. How could God have allowed the Holocaust to happen to his chosen people?

This question led some Jews to reject the idea of a chosen people. They argued that the Holocaust showed that all people are equal in the eyes of God, and that there is no special relationship between God and the Jewish people.

## **New Theological Frameworks**

In the aftermath of the Holocaust, Jewish thinkers developed new theological frameworks to help them understand the Holocaust and its implications for Jewish belief. These frameworks included:

- The theology of the hidden God
- The theology of the broken covenant
- The theology of the suffering servant

The theology of the hidden God argues that God is not all-powerful or all-benevolent. Instead, God is a being who is hidden from human understanding. God does not intervene in human affairs, and God does not always answer our prayers. The Holocaust is a reminder of God's

hiddenness. It shows that God is not always present to us, and that we cannot always count on God to protect us from harm.

The theology of the broken covenant argues that the Holocaust was a breach of the covenant between God and the Jewish people. God did not keep his promise to protect the Jewish people from harm, and the Holocaust is a reminder that the covenant between God and the Jewish people is broken.

The theology of the suffering servant argues that the Jewish people are a suffering servant of God. The Jewish people have been chosen to suffer on behalf of all humanity. The Holocaust is a reminder of the Jewish people's suffering, and it is a call to all people to work for justice and peace.

## **New Ways of Thinking About God and Evil**

In the aftermath of the Holocaust, Jewish thinkers developed new ways of thinking about God and evil. These new ways of thinking included:

- The idea that God is not all-powerful
- The idea that evil is real and powerful
- The idea that humans have a responsibility to fight against evil

The idea that God is not all-powerful is a radical departure from traditional Jewish belief. For centuries, Jews had believed that God was all-powerful and all-benevolent. But the Holocaust showed that God is not always able to prevent evil from happening. This led some Jewish thinkers to conclude that God is not all-powerful.

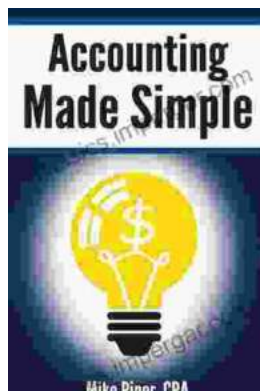
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