



CASE

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**A Dialogue on Post-Shoah Hermeneutics:
Jews and Christians Reading Scriptures After the Holocaust**

A Colloquium Coordinated by

Professor Zev Garber
Rosenthal Visiting Fellow

Sunday, April 10, 2005
Clark Hall, 11130 Bellflower Road
Case Western Reserve University

All events are in Clark Hall, Room 206, unless otherwise noted.

Seating is limited and reservations are required for the 8:00 a.m. through 3:00 p.m. invited speakers' presentations (see enclosed response form).

Morning	Afternoon & Evening
8:00 a.m. Welcome and Opening Remarks Zev Garber, Case Western Reserve University	1:00- 2:00 p.m. Confessing Christ after Auschwitz Henry F. Knight, University of Tulsa
8:30-9:30 a.m. Introducing the Dialogue James F. Moore, Valparaiso University	2:00-3:00 Jewish-Christian Dialogue: View from Ethics and Sociology Peter Haas, Case Western Reserve University Barbara Strassberg, Aurora University
9:30-10:30 Rhetorical Diatribe: Making Sense of Matthew 23 Samuel M. Edelman, California State University, Chico Steven L. Jacobs, University of Alabama	3:00-3:30 p.m. COFFEE BREAK
10:30-11:00 a.m. COFFEE BREAK	3:30-5:00 p.m., Clark Hall, Room 309 Mel Gibson's 'The Passion of the Christ'— One Year Later. Roundtable Discussion. Free and open to the public; no reservations required
11:00-12:00 p.m. Making Sense of Scriptural Anti-Judaism Zev Garber, Case Western Reserve University	5:00 – 6:45 p.m. Dinner (on your own; a list restaurants within walking distance will be provided)
12:00-1:00 p.m. Complimentary Kosher Lunch Provided	7:00 p.m., Thwing Ballroom, 11111 Euclid Avenue An Evening with Madame F A theatrical performance by Ms. Claudia Stevens Free and open to the public; no reservations required Information may be found in the enclosed brochure.

Colloquium Overview

The subject of the Shoah, the near total destruction of the Jews of Europe and others, is one of great moral significance in the history of human civilization. Genocide, the obliteration of all members of a national group, is the most horrible of crimes and one of the most difficult to deal with in the field of social studies, revealing the human race in its worst perspective. Researchers in the shadow of the Holocaust testify to the stubborn persistence of the Shoah to "the past that weighs like a nightmare on the brain of the living," as Jean-Paul Sartre once described history. It is the "deadly weight" of the Shoah – the horrific tradition of state-sponsored victimization and murder



A Dialogue on Post-Shoah Hermeneutics (Cont'd.):

and the unaccountable human, spiritual and material loss that followed in its smoke – that has aroused many to speak out against the Bitberg spirit of “storycide”; also to discuss anti-Judaism and anti-Semitism and how the lessons learned from the Shoah might help prevent future genocide.

Study of the Shoah has proceeded over recent decades through a variety of venues, including history (political, legal, social, military); sociology; psychology; religious thought; literature; and the arts. It has been our contention that each of these approaches, while valuable, represents an incomplete segment of the Shoah and will not provide a comprehensive sense of understanding the events. As practicing Jews and Christians, we propose to examine the impact of the Shoah on our confessional lives by demonstrating how a dialogical encounter with selected biblical texts can foster mutual understanding and respect as well as personal transformation among its participants. Moreover, because we believe study of the Shoah requires that we transcend the objectivity and data driven detachment of standard academic approaches, we encourage students at whatever level to enter into a confrontation with the reality of the Shoah, its aftermath and the potential directions which we can take in a post-Auschwitz world. The development of an interfaith approach to this confrontation offers a model for dialogue as well as a subjective approach to learning.

In sum, it is our view that no one philosophy can be superimposed on the Shoah agenda. Suggestions come easily when they deal with facts and figures. But issues in Shoah education reflect the vitality of live concepts. Thus, our interfaith discussion mirrors causes of existence and conditions of being and respond to the imperative “remember and not forget” in ways different from exclusively piloted agendas as found, for example, in strictly ecclesiastical or survivors conclaves. Also, Shoah thinking cannot function under ideological imperialism. Its stream of consciousness is like the natural world: only diversity and adaptation will energize it.

Professor Zev Garber

Zev Garber is Professor and Chair of Jewish Studies at Los Angeles Valley College and has taught at the University of California at Riverside. He has written extensively in the fields of Judaica and Shoah. He is the editor-in-chief of *Studies in Shoah* and co-editor of *Shofar*. Among his publications are: *Methodology in the Academic Teaching of Judaism* (1986), *Methodology in the Academic Teaching of the Holocaust* (1988), *Teaching Hebrew Language and Literature at the College Level* (1991), *Shoah: The Paradigmatic Genocide* (1995), *Perspectives on Zionism* (1994), *Academic Approaches to Teaching Jewish Studies* (2000), and *Double Takes: Thinking and Rethinking Issues of Modern Judaism in Ancient Contexts* (with B. Zuckerman, 2004). A feature article on Professor Garber's recent lecture on Edith Stein at Case appeared in the February 4, 2005 issue of the *Cleveland Jewish News* (copy enclosed).