



## *Syllabus*

# *Messianic Thought during the Holocaust - 14940*

*Last update 03-08-2016*

*HU Credits: 2*

*Degree/Cycle: 2nd degree (Master)*

*Responsible Department: jewish thought*

*Academic year: 0*

*Semester: 2nd Semester*

*Teaching Languages: Hebrew*

*Campus: Mt. Scopus*

*Course/Module Coordinator: Gershon Greenberg*

*Coordinator Email: [greenbe@american.edu](mailto:greenbe@american.edu)*

*Coordinator Office Hours: appointment in advance*

*Teaching Staff:*

*Prof Gershon Greenberg*

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Course/Module description:

*Analysis of Jewish messianic responses to the Holocaust through the catastrophe (1938-1948) in Nazi-occupied Europe, the Land of Israel and the United States, in the overall context of modern messianism.*

Course/Module aims:

*To acquaint the student with messianic thought through the Holocaust, and the crisis it created for the Jewish religion in the aftermath.*

Learning outcomes - On successful completion of this module, students should be able to:

- 1)  
*Analyze wartime texts on messianism, against broader patterns of Jewish messianic thinking.*
- 2) *Relate textual material about redemption to the respective author's overall thinking.*
- 3) *Analyze central terms, including Ikveta di'meshiha, Hevlei mashiah, Geulah, Athalta di'geulah.*
- 4) *Prepare Avodot or Avodot seminariyot, comparing two messianic thinkers in terms of their writings and the potentially problematic legacies.*

Attendance requirements(%):

85%

*Teaching arrangement and method of instruction: Frontal lectures with student participation.*

Course/Module Content:

*List of subjects and required readings*

- 1) *Introduction: Characteristics of Jewish messianism*
- 2) *Passive expectation of redemption*  
*Shelomoh Zalman Ehrenreich, Derashot lehem shelomoh, Brooklyn 1976*  
*Hayim Yisrael Tsimrman, Tamim po'alo, Tel Aviv 1946*
- 3) *Activist participation in bringing redemption*  
*Yissakhar Taykhtahl, Em ha'banim semehah, Budapest 1943*  
*Menahem Rizikov, Palgei shemen, New York 1939*
- 4) *Changing the world from within*  
*Bentsiyon Halberstam, "Igeret hakodesh...5699 Bobov"*
- 5) *Joining time and eternity*  
*Yehezkel Sarna, Li'teshuvah u'litekumah, Jerusalem 1944*

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Yosef Yitshak Schneersohn, *Ha'keriyah vеха'kedushah*, Brooklyn 1941-1943

6) *Redemption through the Land of Israel*

Moshe Avigdor Amiel, *Li'nevukhei hatekufah*, Jerusalem 1943

Reuven Katz, *Dudaei reuven*, Jerusalem 1954

7) *Redemption as Da'at torah*

Elhanan Wasserman, *New York* 1938

8) *Lurianic kabbalah*

Aharon Roth, *Shomer emunim*, Jerusalem 1942

Ya'akov Moshe Harlap, *Mei merom: Mima'ayanei hayeshua*, Jerusalem 1963

Mordekhai Atiyah, *Mekor hayim*, Mexico City 1953

Required Reading:

See list of subjects

Additional Reading Material:

Menahem M. Kasher, *Hatekufah hagedolah*, Jerusalem 1969.

Joseph Dan, *Hameshihiyut hayehudit hamodernit*, Eretz yisrael 1999.

Yisrael Kolat, "Tsiynut umeshihiyut," in *Meshihiyut ve'eskatologiah*, ed. Tsevi Baras, Jerusalem 1984.

Shemuel Almog, "Hameshihiyut ke'etgar letsiyonut," in *Meshihiyut ve'eskatologiah*.

Rivkah Schatz-Uffenheimer, "Ma'amad hahistoriyah vehageulah haleumi," in *Hara'ayon hameshihi me'az gerush sefarad*, Jerusalem 2005.

Aviezer Ravitzky, *Haketz hameguleh*, Tel Aviv 1997.

Gershon Greenberg, "Historiyah ugeulah: Bituyim Limeshihiyut yehudit betom milhemet haolam hasheniyah," in *Hashoah behistoriyah hayehudit*, ed Dan Michman, Jerusalem 2005.

Gershon Greenberg, "From Holocaust to Redemption in Wartime Jewish Religious Thought," in *The Impact of the Holocaust on Jewish Theology*, ed. Steven T. Katz, New York 2005.

Gershon Greenberg, "Amalek bitekufat hashoah : Mahshavah yehudit ortodoksit," in *Derekh haruah: Sefer hayovel li'eliezer Schweid*, ed Yehoyada Amir, Jerusalem 2005.

Eliezer Schweid, *Bein hurban li'yeshua*, Tel Aviv 1994.

Mendel Piekaz, "Hara'ayon hameshihi bi'yemei tsemihat hahasidut be'aspaklariyat sifrei derush vemusar," in *Hara'ayon hameshihi beyisrael: Yom iyun leregul meleat shemonim shanah legershom shalom*, 24-25 bekislev 1975.

David Sorotzkin, "Binyan erets shel matah vehurban erets shel ma'alah: Harabi mi'satmar vеха'askolah ha'ortodoksit haradikalit," in *Eretz yisrael behagut hayehudit bemeah ha'esrim*, ed. Aviezer Ravitzky, Jerusalem 2005.

Course/Module evaluation:

End of year written/oral examination 0 %

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*Presentation 0 %*  
*Participation in Tutorials 25 %*  
*Project work 75 %*  
*Assignments 0 %*  
*Reports 0 %*  
*Research project 0 %*  
*Quizzes 0 %*  
*Other 0 %*

*Additional information:*

*Submission of Avodah (about 12 pages) or Avodah seminaryonit (about 25 pages)*