

Redemption for the Wounds of the Next Generation: Children of Holocaust

Rabbi Chaim Urbach, M.A.

Lausanne Consultation on Jewish Evangelism
North America, San Diego

March 4, 2012

Redemption for the Wounds of the Next Generation: Children of Holocaust Survivors

ABSTRACT:

My father, who passed away in 2009, was caught up in the horrific vortex of the Holocaust.¹ I grew up with the Holocaust deeply embedded in my psyche. Why write a paper on the impact of the Holocaust on the second generation, knowing that it would be a gut-wrenching experience, inducing me to dive deeply into national, family, and personal pain ?

The need to address this topic is infinitely greater than airing my personal story. There are many Messianic Jews living in Israel, the United States, Canada, and elsewhere who are children of survivors. Yet, the Messianic Jewish Movement has been silent to a large degree on the struggles involved in the lives of the second and third generations of survivors.

There is no need for the wounds experienced by the children of those who suffered through the tragedy of the Holocaust to remain unhealed. Redemption is available. The Messiah is waiting to be **granted entrance into those dark and broken places to bring healing and restoration.**

The Holocaust is a potent and horrific model for other human catastrophes which cross ethnic boundaries. In the United States there are thousands of soldiers and their families who have suffered and experience Post Traumatic Stress Disorder because of various wars, most recently the wars in Iraq and Afghanistan. It is my hope that this message of hope and redemption will ripple outward from those of us who are second generation Holocaust survivors to others, both Jews and Gentiles, who need to experience Yeshua's redemption.

I. DESCRIPTION OF THE WOUNDS

Introduction and a personal note:

Images of the Holocaust have been embedded in my psyche from childhood. The generation that grew up in the 1950s and 1960s in Israel was taught about the Holocaust through every possible medium. We were taught songs and read stories about the Holocaust, and we went to Yad VaShem (the Holocaust museum in Jerusalem) where we were shown bars of soap made from human fat and lampshades made from human skins. Much more personally felt was the fact that each of our families mourned the death of relatives who perished in the Holocaust.

The Holocaust's influence was rarely addressed in the home, but nonetheless it was woven into the consciences of all Israelis in the generation after the Holocaust whose roots came from Europe. My father and I took a trip to Poland in 1992. I asked that the trip include a visit to Auschwitz, where the majority of my father's family perished. It was a grim and an overwhelming experience for me. Seeing the sign over the entrance that read, "Arbeit macht frei," struck me as a sick and cynical trivialization of human pain and death. The museum at Auschwitz presented a film depicting the early scenes that greeted the Soviet liberators. It rendered me nauseous. As I stood in the remaining crematorium and recited the Kaddish for

¹ "Holocaust" comes from a Greek term, 'olokaustoß meaning "a thorough destruction especially by fire," according to *Webster's New Collegiate Dictionary*, (Springfield, MA: G & C Merriam, 1977), While I am aware the leading Jewish spokespeople have used the term (e.g., Eli Wiesel), I find it objectionable as a term suitable to describe the genocide of Jewish people in 1939-1945. In Israel, the more Jewishly sensitive term *Sho'ah* is used, which means "destruction, catastrophe." However, since "Holocaust" is the more commonly used term outside of Israel, I will be using it throughout this paper.

the members of my family who perished there, I fell apart.² For many years afterwards, seeing a brick chimney brought my memory directly back to my experience at Auschwitz.

Dina Wardi, an Israeli psychotherapist, describes the force of the national trauma of the Holocaust:

Indeed, which member of the Jewish nation is not a child of survivors in potential? The problems [of the second generation] touch the essence of the Jewish nation in the post-Holocaust generation. The central topic of this book is none other than the intergenerational transmission of the traumas caused by exile and extermination, which have unfortunately been only too frequent throughout the generations.³

Complexity of the experience of the survivors

Part of the complexity of the experience of the survivors has been the fact that the Holocaust has been and arguably still is a one of a kind genocide. Judy Siegel-Itzkovitch quotes Yad Vashem scholar Prof. Yehuda Bauer to that effect:⁴

There is still no other genocide that compares to the Holocaust, neither in its intensity of evil nor in the pain of individuals made to suffer precisely because they were a specific group of people, not in the ghastly scope of its cruel ambitions, not in the combination of twisted ideas and wicked actions that, for a time threatened to engulf our entire world. The Holocaust was unique in its scope, magnitude and methodology. It was the most systematic, merciless and effective mass murder in human history, a disaster of enormous proportions that we are only now beginning to grasp. This fact is what makes this event so much more malignant than many of the other genocides.

Jews had experienced persecution, including massacres, for two thousand years. As Bauer points out, however, the Holocaust was beyond the realm of previous Jewish experience, and survivors were numb with the trauma. Furthermore, in the early years after the Holocaust Simone Gorko observes that “the survivors returned to a world that was unprepared to deal with what had happened to them...and to [their] shock and disbelief, seemed not to care.”⁵ In Israel it was worse than in other countries. The survivors were viewed with contempt. It was not uncommon for survivors to be ridiculed by people calling them a “bar of soap.” The survivors were considered to be the absolute epitome of the “ghetto Jew,” those who suffered abuse from anti-Semitic Gentiles and who lacked the courage to stand up and defend themselves.

In the Diaspora, survivors were shunned as if they were odd creatures. Gorko notes, “Many of these survivors married quickly and immediately tried to replace their lost families ...with children of their own.”⁶ Although many Holocaust survivors attempted to recreate a family to replace the one they had tragically lost and to gain a sense of integration into society, they struggled on several levels with the aftermath of what they had experienced. Abbye Silverstein explains, “The survivors’ symptoms spanned

² “Kaddish” is a traditional Jewish memorial prayer.

³Dina Wardi, *Memorial Candles: Children of the Holocaust*, trans. Naomi Goldblum (New York: Tavistock/Routledge, 1992), 5.

⁴ Judy Siegel-Itzkovich, “Inherited Nightmares: A New Book Examines How Holocaust Trauma Can Haunt Even the Grandchildren of Survivors,” *Jerusalem Post*, April 9-15, 2010, 13.

⁵ Simone Gorko, “Myths and Realities about Offspring of Holocaust Survivors: An Overview of Research Findings.” http://www.baycrest.org/If_Not_Now/Volume_1_Fall_2000/default_7379.asp (accessed October 16, 2010).

⁶ Gorko, “Myths and Realities,” 1.

the range of guilt, hopelessness, chronic depression, repressed [or...]uncontrolled anger, distrust of human beings, chronic anxiety with recurrent nightmares, obsessive thinking about past traumas, difficulty enjoying life and the inability to show affection, [to family, out of fear that they would lose their family].”⁷

The complex landscape of the experience of the Second Generation:

Although this paper addresses the impact of the Holocaust on Jewish children of survivors only, the Holocaust left deep scars on non-Jewish children of survivors and on children of the perpetrators. The Holocaust has left a deep imprint on the following generations as well, especially the third generation (G-3). This paper uses a broad definition of children of survivors (COS): children of survivors of concentration camps, as well as children of survivors who escaped the concentration camp experience but were forced into hiding and exile to survive the onslaught. The impact of the Holocaust on those who escaped the camps is just as real to their children as those who did not.

In 1986, my father’s story was written by his secretary.⁸ Before publication, she gave me the manuscript to preview. I was astounded. The vast majority of the story was totally unknown to me. Later I discovered that my experience was not unique. The survivors were often incapable of articulating their experience, even to those closest to them. Children of survivors often know little about the circumstances endured by their parents.

Helen Epstein identified this lack of awareness as a common experience of second generation survivors in her ground breaking book, *Children of the Holocaust: Conversations with Sons and Daughters of Survivors*.⁹ Epstein, herself an adult child of survivors, grew up with the memories of the horror of the Holocaust that were conveyed in only brief sketches by her parents. Her parents’ pain pervaded their household, but it was never addressed. While growing up, she pictured the trauma of the Holocaust as an ominous presence that was shut up tight in a dark, iron box.¹⁰ Helen Epstein also related that while riding on their way to school, she had the fantasy that the subway she was in was actually a cattle car taking her to a concentration camp.¹¹

Another vivid example was related by Aaron Haas:¹²

I have two recurring nightmares. In one, I move within a ghetto from hiding place to hiding place while attempting to elude Nazis. After a chase, I am captured, marched out of the ghetto, and with thousands of others herded onto a train, its destination a concentration camp. We travel for days. People moaning, fighting among themselves, crying, sick, forced to live in their own feces. We finally arrive at the station platform, where we are pushed and clubbed out of the cattle car and marched single file to a waiting gas chamber...

I am a forty-one-year-old clinical psychologist, university professor, husband and father. But I am foremost a child of an earlier era. Events that occurred fifty years ago, before my birth, follow me.

⁷Abbye Silverstein, “Methods for Healing the Collective Psychic Wounds of the Holocaust,” *The Intermountain Jewish News*, April 16, 2010, page number(s).

⁸ Edith Weigand/Eliezer Urbach, *Out of the Fury: The Incredible Story of Eliezer Urbach* (New York: CPM, 1986).

⁹Helen Epstein, *Children of the Holocaust: Conversations with Sons and Daughters of* (New York, Penguin, 1979).

¹⁰Ibid., 1.

¹¹ Ibid., 10.

¹² Aaron Haas. *In the Shadow of the Holocaust: the Second Generation* (New York: Cambridge University Press, 1996), 1.

Stories of those times, images before my eyes, evoke my most intense feelings of anger, fear and sadness. My parents, survivors of the Holocaust, raised me and shaped me.

Part of the complexity involved in discussing the impact on the COS is due to the great deal of controversy regarding the classification or categorization of the symptoms present among COS.¹³ There are two basic schools of thought regarding the psychological impact of the Holocaust on COS. There are those who posit that COS experience psychosocial effects different than the a normal population group.¹⁴ Others claim that COS present the same range of problems as any control group.¹⁵ **A consensus has emerged that states that COS do not present a greater incidence of severe psychopathology [e.g. psychosis] than the rest of the population but often present the need for psychotherapy to enable them to process the inherited trauma.**

Transmission of Trauma

In recent years a massive amount of research has been done, and the literary output relating to the experience of the second generation has run the gamut from novels and short stories to documentaries, docudramas and professional literature. Support groups have sprung up all over the US, Israel, Canada, and elsewhere.

Kellermann points out that more than 500 papers have been published on the transmission of trauma from the survivors to their children.¹⁶ Yet, **even the idea of transmission of trauma is controversial.** Kellermann outlines some of the difficulty in addressing the issues:¹⁷

Several questions remain to be answered about this complex process of transmission of Holocaust trauma. What was in fact passed on from parent to child ? How does the transmission occur ? What is the relationship between parental psychological and mental distress in the children ? Do parents invariably and inevitably transmit and are children equally susceptible ?

Wardi also describes the challenge in defining the issues involved¹⁸:

[T]he question repeatedly arises as to whether the unique syndromes discovered among them [COS] should be attributed to the survivors' children in general or... to those survivors' children who seek psychotherapeutic assistance.... The question is thus very difficult and the answers offered to it are controversial. Some people take the risk of making generalizations, while others limit the implications of their findings to the clinical population. In order to give an adequate answer to this question it would be necessary to take into consideration many different variables, such as the age of the survivor parents during the war, their personal background before the war, and the type of traumas they underwent during the Holocaust. As well... the psychological strengths of each and every child of survivors might be a significant factor in determining the character and intensity of the intergenerational transmission of the trauma."

¹³ A thorough review of the clinical evaluation of COS has been done by Epstein, *Children of the Holocaust*, 204-220; Wardi, *Memorial Candles*, , 26-32; Natan P.F. Kellermann, *Holocaust Trauma: Psychological Effects and Treatment* (New York: iUniverse, Inc., 2009) , 69-93.

¹⁴ E. Fogleman and B. Savran. "Brief Group Therapy with Offspring of Holocaust Survivors: Leaders' Reaction," *American Journal of Ortho-Psychiatry* 50 (1980): 96-108, quoted in Gorko, *Myths and Realities*, 4.

¹⁵ A N. Blumenthal (1981), "Factors Contributing to Varying Levels of Adjustment among Children of Holocaust Survivors," *Dissertation Abstracts International* 42:1596B, quoted in Gorko, 1-2.

¹⁶ Kellermann, *Holocaust Trauma*, 70.

¹⁷ *Ibid.*

¹⁸ Wardi, *Memorial Candles*, 5.

She goes on to explain that there are broad similarities in the experiences of the COS; yet, the unique experience of each one has to be factored into the equation.

Despite the complexities that are involved in defining the transmission of trauma, recent studies that have more clearly defined parameters reinforce the assertion that trauma is indeed transmitted across generational lines.

For example, a recent study has been conducted on the effects of the Holocaust on adult children of survivors who had been diagnosed with breast cancer. In this study, 106 children of survivors were compared to 102 women whose parents were not in the Holocaust. The purpose of the study was to “determine whether they react to their illness with the high distress found to be characteristic of Holocaust survivors.” The study concluded that

second-generation Holocaust survivors are particularly vulnerable to psychological distress and, when faced with a trauma such as breast cancer, react with extreme psychological distress, [in the range of psychopathology].... The offspring of Holocaust survivors might be as vulnerable as their parents and, similar to their parents, may function adequately in their daily activities but be unable to cope with the emotion of extreme stress or severe life-threatening situations. ...Second generation Holocaust survivors are vulnerable to psychological distress and when confronted with a life threatening illness such as cancer will manifest more distress than patients who are not second generation Holocaust survivors.¹⁹

Kellermann describes four basic models that define what may cause the transmission of trauma.²⁰

1. The psychodynamic or relational model:

[E]motions that could not be consciously experienced by the first generation are given over to the second generation. ‘The child thus unconsciously absorbs the repressed and insufficiently worked-through Holocaust experiences of survivor parents. Transgenerational transmission is when an older person unconsciously externalizes his traumatized self onto a developing child’s personality. A child then becomes a reservoir for the unwanted, troublesome parts of an older generation....’²¹

Wardi describes the transmission of trauma by means of the metaphor of a “**memorial candle.**” The parents unconsciously determine that one of their children serve as a memorial candle to their relatives who perished. The child is given

“the special mission of serving as the link which on one hand preserves the past and on the other hand joins it to the present and future. This role is generated out of the need to fill the enormous vacuum left behind by the Holocaust. The cutting off of the natural processes of intergenerational continuity has imposed on the second generation both the privilege and the obligation of being the connecting link that heals the trauma of the cutting off.”²²

2. Sociocultural and socialization models work through the direct influence of the parents. The loss the parents experienced impacted the children through childrearing practices around attachment or detachment. One description of the process is presented by Silverstein.

It is the 2nd generation and their children who carry the trauma of the Holocaust as it was

²⁰[Kellermann, Holocaust Trauma, 76.](#)

²¹[Ibid., 78.](#)

²²[Wardi, Memorial Candles, 6.](#)

transmitted to them from their survivor parents. These Baby Boomer children of survivors grew up in families suffering from post traumatic stress disorders. Some of their parents' symptoms were survivor's guilt, hopelessness, chronic depression, repressed anger or uncontrolled anger, distrust of human beings, chronic anxiety with recurring nightmares obsessive thinking about past traumas, difficulty enjoying life and the inability to show affection.

The children of the survivors were exposed daily to their parents psychological, emotional and spiritual behavior. Although not experiencing it firsthand, their childhood was shaped by their parents' diluted trauma. It was like being in a room with a smoker and experiencing second hand smoke without smoking.²³

3. Family systems and communication models emphasize the role of the family environment. The families that are severely dysfunctional (pathological) operate as "tight little islands in which children come into contact with their own parents, with their siblings and other survivors. In such highly closed systems, parents are fully committed to their children and children are overly concerned with their parents' welfare, both trying to shield the other from painful experiences."²⁴

4. Biological models are based on the assumption that the transmission of trauma from the survivors to their offspring take place on the physiological, including the molecular, level. They follow two basic lines:

a. Congenital—This model is based on the fact that mothers were not sufficiently healthy as they delivered their babies. A study of 1,430 newborn children of concentration camp survivors in 1948 found that 4% of them had congenital defects versus 1% of the population at large. More recently (2008), another study concluded that the maternal hunger and stress impacted the children throughout their life.²⁵

b. Genetic—This model is more controversial, but there is a growing body of evidence that supports it. It can be viewed as an extrapolation of the congenital model and it can be seen as operating in four stages:

- i. The physiological changes taking place in the surviving parents [acute stress turning into chronic stress, via the neuro-hormonal pathways]
- ii. The neurochemical transcription of trauma information onto the parents' DNA [akin to a genetic mutation]
- iii. The genetic transfer to their offspring of the trauma
- iv. The physiological expression in the offspring.

B. D. Perry explains that the impact of memories of fear can be carried across generations through physiological processes. The trauma experienced is "recorded" physiologically in the traumatized individual, is "written" into the genetic code in the DNA and then is transmitted to their offspring.²⁶

Hazani and Shasha stated that the "maternal hunger and stress-induced high levels of maternal steroids during crucial states of fetal development might have exposed the unborn child to risks of increased cardiovascular morbidity and mortality in adult life."²⁷ They posit that there is ample proof that the epigenetic

²³Silverstein, *Methods for Healing*.

²⁴ Kellermann, *Holocaust Trauma*, 80-82.

²⁵ Ibid., 83-84.

²⁶ B.D. Perry, "Memories of Fear: How the Brain Stores and Retrieves Physiological States, Feelings, Behaviors, and Thoughts from Traumatic Events," in *Images of the Body in Trauma*, ed. J. Goodwin and R. Attias (New York: Basic Books, 1999), quoted in Kellermann, *Holocaust Trauma*, 84.

²⁷E. Hazani and S. M. Shasha, "Effects of the Holocaust on the Physical Health of the Offspring Survivors," *Israel Medical Association Journal* 10 (2008): 251-255, in Kellerman, *Holocaust Trauma*, 84.

changes brought about during gestation are permanent and can be transmitted to the next generation. Since the mid 1990's, the biological basis for the transmission of trauma has become clearer.

Given that psychic trauma is assumed to have long term effects on the neurochemical responses to stress in traumatized parents, it may also lead to the same enduring ...biological vulnerability in the child. Children of Holocaust survivors who are born to severely traumatized Holocaust survivor parents, would then be *predisposed* to PTSD [Post Traumatic Stress Disorder].Adult children, regardless of whether they themselves ever had PTSD, seemed to demonstrate similar biological alterations to trauma survivors with PTSD... What may have been transmitted ...is a certain degree of vulnerability to stressful life events which would appear only under difficult situations. Parental PTSD was shown to be associated with significantly low cortisol levels in both parents and adult children.²⁸

The complexity of PTSD has become clearer during the 1990s, particularly through data collected from veterans of the Viet Nam war and later conflicts. Bessel van der Kolk, one of the key researchers in this area, describes the underlying mechanism involved. Acute stress impacting the survivors results in a state of an extreme fight or flight response. Over a period of time, this is changed to a chronic state of “hyper-arousal,” meaning intense response to environmental stimuli. As a defense mechanism for this overwhelming and uncontrollable experience of extreme prolonged stress, the survivors attempt to compensate by shutting down and becoming numb to environmental stimuli. Van der Kolk states that this bi-modal reaction is normative for PTSD sufferers, as they fluctuate between hyper-arousal and a numbing of responsiveness to the environment.²⁹

For the children of survivors, this fluctuation between angry and aggressive behavior (hyper-arousal) and withdrawn and emotional state of numbness brought about a great deal of confusion. The children were not sure who was going to show up—what persona would present itself.³⁰

MJ COS and Our Own Struggle with Theodicy:

For those of us who are MJ and COS, the struggle involves both the psychological /familial issues due to the trauma of the Holocaust as well as larger spiritual issues. Eli Wiesel suggests an apt metaphor that could be applied to us: the children of Job who were born after the severe trials he experienced, including the loss of his first set of children.³¹

As MJs and COSs, we refuse to accept simplistic “explanations” for the Holocaust. One can make a strong case that the *Holocaust was only possible because Israel was in exile and out from under protective covering of God's covenant promises.* The nation brought upon itself God's judgment, was exiled and consequently was vulnerable to the harassment and persecution by its enemies (Lev. 26:1-45). However, it is highly presumptuous to imply that there is a **direct** causal relationship between Israel's sin (desecration of the Shabbat, or, rejection of Yeshua etc.) and the inexplicable horror of the Holocaust (i.e. that God punished Israel for its sin by allowing the Holocaust to take place).

We who embrace and live the truth of our loving God, wrestle with and are conflicted about the age old issue of theodicy—why did God allow the Holocaust to take place ? Where was God when the 6 million died ? On one hand, there is the data from the Scriptures that again and again affirms the goodness of God. For instance we see the following statements:

²⁸Kellermann, *Holocaust Trauma*, 85.

²⁹Bessel van der Kolk, *The Body Keeps the Score: Memory and the Evolving Psychobiology of Post Traumatic Stress*, <http://www.trauma-pages.com/a/vanderk4.php>, (accessed 1/15/12).

³⁰Silverstein, *Methods for healing*.

³¹ [Elie Wiesel in the forward to Alan L. Berger, Children of Job: American-Second Generation Witnesses to the Holocaust](#) (Albany, NY: State University of New York Press, 1997), vii-viii .

Psa. 37:25 I was young and now I am old, yet I have never seen the righteous forsaken or their children begging bread.³²

Psa. 103:6 The LORD works righteousness and justice for all the oppressed.

Psa. 145:17-18 The LORD is righteous in all his ways and loving toward all he has made. The LORD is near to all who call on him, to all who call on him in truth.

Psa. 147:1, 2 Praise the LORD.....He heals the brokenhearted and binds up their wounds.

For those who are followers of Yeshua, the greatest expression of God's love is the atoning death of God's son: "For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life" (Jn. 3:16).

On the other hand, **when we compare the reality of the world and the reality of Scripture**, reconciling the two realities is often difficult. This is especially true when we consider that many of the Holocaust victims were believers in God—either MJs or observant (traditional) Jews who went to their death in the gas chambers reciting the "**Sh'ma**" (**Deut. 6:4**) or the "**Ani Ma'amin**," which is one of the thirteen articles of faith recited by observant Jews daily: "I believe in perfect faith in the coming of Messiah and even though I tarry, I shall wait for him."

Perhaps the most famous example of that sentiment was scrawled on the wall of a cellar in Cologne where Jews were hidden for the entire duration of the war:

I believe in the sun, even when it does not shine.

I believe in love, even when I don't feel it.

*I believe in God, even when He is silent.*³³

That sentiment had been expressed thousands of years before and is recorded in the pages of Scripture:

Job 30:20 I cry out to you, O God, but you do not answer; I stand up, but you merely look at me.

Psa. 88:13-14 But I cry to you for help, O LORD; in the morning my prayer comes before you. Why, O LORD, do you reject me and hide your face from me?

David cries out at a time of extreme distress which includes a clear sense of being distanced from God:

Psa. 22:1 My God, my God, why have you forsaken me? Why are you so far from saving me, so far from the words of my groaning?

That anguished cry is expressed by Isaiah speaking on behalf of the nation (Isa. 49:14) and by Yeshua (Jesus) himself:

Matt. 27:46 About the ninth hour Jesus cried out in a loud voice, "*Eloi, Eloi, lama sabachthani?*"—which means, "My God, my God, why have you forsaken me?"

³² All quotations from the Bible are taken from the New International Version, Electronic Version, Accordance 2008.

³³ [Zvi Kolitz, *Yosl Rakover Talks to God*, trans. Carol Brown Janeway \(New York: Pantheon Books, 1999\), v.](#)

Yeshua is clearly identifying with the sin and suffering of his people, Jewish people, and all of humankind. He endured the hiding of the divine Presence while he was on the cross. However, the absolute difference in the hiding of God's face from his son, Yeshua, in this case and any other withdrawal of the divine presence is that Yeshua took upon himself the sin of humankind. The hiddenness of God was not due to any sin in the life of Yeshua. Yeshua voluntarily endured separation from God in order to bear and atone for the sins of all people.

During the past century, Jewish artists and poets have begun to identify with Yeshua's experience as the epitome of Jewish suffering. The 1939 painting by Marc Chagall entitled "White Crucifixion" presented a Jewish crucifixion scene—Yeshua on the cross, covered with a tallit (prayer shawl) and surrounded by scenes of Jewish suffering (for example, Jewish people fleeing pogroms and clutching the Torah scrolls with the scene of a burning synagogue in the background).

This poignant identification of Yeshua with his people, especially during the Holocaust, can be described by the scriptural and rabbinic term, *hester panim* (Mynp rtsh), which means the hiding of God's presence (literally, "the hiding of the face") because of his people's sin. There is a consensus among Jewish theologians that the Holocaust was possible because of God's hiding of his face from his people.³⁴ That is consistent with the teaching of *Scripture in the Torah and the prophets that states that God does hide his face from his people as a punishment for their sins.*

Deut. 31:17-20 "On that day I will become angry with them and forsake them; I will hide my face from them, and they will be destroyed. Many disasters and difficulties will come upon them, and on that day they will ask, 'Have not these disasters come upon us because our God is not with us?' And **I will certainly hide my face** [*haster astir panai ynp rytsa rtsh*]³⁵ on that day because of all their wickedness in turning to other gods. I will hide my face from them," he said, "and see what their end will be; for they are a perverse generation, children who are unfaithful."

Is. 59:2 "But your iniquities have separated you from your God; your sins have hidden his face from you, so that he will not hear."

Ezek. 39:23-24 "And the nations will know that the people of Israel went into exile for their sin, because they were unfaithful to me. So I hid my face from them and handed them over to their enemies, and they all fell by the sword. I dealt with them according to their uncleanness and their offenses, and I hid my face from them."

There have been times when God has hidden his face from his people. However, it is also true that ***even at those times the divine distance is temporary and God's presence still pervades the reality of his people***, although behind the scenes. When his people wait in patient faith, God will reveal himself to them. That is his heart.

II. REDEMPTION OF THE WOUNDS:

There is hope: God is not detached from his people (assurance of redemption)

Despite the reality of the Diaspora and the Holocaust, Messianic Jews have confidence that God no longer hides his face from his people. The scriptural basis to support that conviction includes passages in both Isaiah and Ezekiel where the prophets make it clear *that God hiding his presence from his people is not an on-going policy on his part toward Israel:*

Is. 54:8 In a surge of anger I hid my face from you for a moment, but with everlasting kindness I will have compassion on you," says the LORD your Redeemer.

³⁴ Leon Wieseltier, "A Privation of Providence," [afterwords \[concluding chapter\]](#) in Kolitz, 94-95.

³⁵ Quotations from the Hebrew Bible are taken from the BHS-4, Accordance 2008.

Ezek. 39:29 I will no longer hide my face from them, for I will pour out my Spirit on the house of Israel.

In Acts Peter provides inspired commentary on the events of Shavu'ot (Pentecost), where he identifies what took place on that day with the outpouring of the Spirit of God:

Acts 2:16-17 No, this is what was spoken by the prophet Joel: “ ‘In the last days, God says, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your young men will see visions, your old men will dream dreams.

The outpouring of the Spirit of God at Shavu'ot was a sign associated with a renewed, active Presence of God among his people Israel. Ezekiel's prophecy about the outpouring of God's Spirit upon Israel and its fulfillment in the events in Acts 2 indicate that God no longer hides his face from his people. Furthermore, the New Testament teaches that God's Spirit indwells all believers (e.g., Rom 8:11) and provides hope for God's continual presence with his people in the future.

The Need for Hope:

Bruno Bettelheim wrote about the crucial role hope played in the mental health of the concentration camp inmates:

Even the worst mistreatment by the SS failed to extinguish the will to live—that is, as long as one could muster the wish to go on and maintain one's self-respect... Through their actions and the terrible conditions of life that they imposed, the SS attempted to rob the prisoners of the ability to respect themselves and care for their lives. If one thus lost all hope for the future, **then** one's mental state automatically precluded any possibility of believing that one could defeat the SS's purpose by surviving. Then, one was deprived of the psychological relief which imagining future revenge and well-being offered, and one could no longer defend one's self against falling prey to deepest depression.³⁶

Bettelheim's emphasis on the need for hope is validated by the psychotherapeutic work done with the COS. Healing for the wounds of the Holocaust is possible and available, **and it begins with the realization that suffering is not in vain**. The complex trauma transmitted to the COS may serve to produce positive results in their lives. Haim Dasburg expresses that conviction:

Indeed, the Holocaust impressed its stamp on the children of the survivors. They grew up in the shadow of psychic conflicts stemming from bereavement, mourning, guilt feelings, excessive anxiety, over protection and overexpectation—with parents who were irreparably damaged, both physically and psychologically....The survivors' children are bent almost double under the weight of the burden placed on their shoulders, yet at the same time—due precisely to this burden itself...they are becoming stronger. For what are involved here are not only emotional load, conflicts and the need for therapy, but also psychological strength, stamina and the ability to identify with others.³⁷

Kellermann reinforces the perspective of hope and a redemptive value in the suffering of COS:

An important milestone in this long journey of coming to terms with the past is when we succeed in transforming our initial sense of handicap into an important human resource that gives purpose and meaning in life. At that time, the trauma of our parents will not only be perceived as a curse, but also as a powerful legacy. When this occurs, we can start to come to terms with the fact that the contradictory forces of vulnerability and resilience will always continue to be part of us.

³⁶[Bruno Bettelheim, *Surviving and Other Essays* \(New York: Alfred Knopf, 1979\), 105.](#)

³⁷[In the forward to Wardi, *Memorial Candles*..](#)

While the *transmitted trauma* that we have inherited from our parents might increase our suffering, the very fact that we have vicariously experienced so much tragedy, may also provide us with some adaptive coping ability and with survival skills, ... which are usually insufficiently developed in other people. ... In addition, because of our close affinity with the tragedy of our parents, traits such as compassion, empathy and a deep understanding of human suffering may be assumed to be highly developed in the Second Generation, giving us a special predisposition to work in the helping and teaching professions.³⁸

Silverstein likewise states that healing is possible and necessary for the survivors, subsequent generations and the entire Jewish community that still struggles with the affects of the Holocaust.³⁹ She approaches it from a neurochemical perspective and asserts that the trauma is stored on a cellular/ molecular level: “The survivor’s central nervous system was flooded with neurohormones... in order to preserve one’s existence. This response became a memory on the cellular level.”⁴⁰

Silverstein refers to Candace Pert, who “found that neuro-peptide action is responsible for conveying emotions to every cell of the body, where the emotional information affects the activity of each cell. The central nervous system holds on to the trauma long after it occurred, causing the survivor to get stuck in the trauma, reliving it through thoughts, feelings and images.”⁴¹

Because of this emotional-hormonal connection, Silverstein is convinced that it is possible “to reprogram the central nervous system” through treatments. Her conclusion is that treatments such as acupuncture, EMDR (eye movement and desensitization reprogramming) and hypnotherapy make it possible to release “the tension held in the cells of the muscles” and that this “allows the mind to release the past images and fear of trauma, freeing the spirit to live in the present.”⁴²

There are promising examples of healing through psychotherapy. For twenty years Wardi engaged in group psychotherapy with young people who are COS. Over the course of the therapy with a particular group, she saw a transformation take place in them. When they began therapy, they were incapable of expressing their deep feelings. At the end stage of the therapy, they were able to express their emotional needs. They experienced an integration of their personality and were able to view their life, not only through the filter of the Holocaust. Wardi comments,”

The inner world of the ‘memorial candles’ thus begins to stir into life. It is still difficult for them to overcome their anxiety completely, and to feel overwhelming joy or poignant sadness in their full intensity, just as it is still difficult for them to draw clear boundaries for their personalities and to separate them from the personalities of their parents and other family figures. The ability to cry and to feel pain and anger permit the ‘memorial candles’ to grasp the extent of their parents’ loss. Now, having entered into its depths, they are finally able to separate and free themselves from the burden that was placed on their shoulders. But the separation from the faded, suffering figures they internalized during their childhood frees them for a renewed encounter with the essence of their parents’ real past, The separation from the role of ‘memorial candle’ thus enables them to come into contact with reality itself, even with the most painful reality. Although the pain

³⁸Kellermann, *Holocaust Trauma*, 92-93.

³⁹ Silverstein, *Methods for Healing*.

⁴⁰*Ibid.*

⁴¹ Candace Pert, *Molecules of Emotion* (New York: *Simon and Schuster*, 1997) quoted in Silverstein, *Methods for Healing*.

⁴² *Ibid.*

hidden in their family's history is extremely intense, the ability to feel it is also the ability to live a full emotional life.⁴³

One of the young people described the transformation:

Yesterday, I felt very intensely that I am tired of being a symbol of the Holocaust,.... That this time I'm not going in. I decided to share the burden with my sister and to talk openly with my parents. And, unbelievably, it happened! I don't want to carry the dead around by myself any more, I don't want them all on my back, I don't want to carry the dead around for them as well. I won't just be a burial hearse any more, as I have been all these years. I'll open up the graves of the dead and we'll all be with them together. I want to separate myself from these dead people who have always been stuck to me, inside my soul. I want to see them and talk to them and even begin to love them, but I don't want to be buried with them any more! Enough! I don't have any more strength or will for this. I collaborated for forty years and now it's enough. I really feel that a new period is beginning for me.⁴⁴

Healing down to the bone, spiritually:

Much wonderful work has been done on the part of caring and healing professionals, both Jewish and non-Jewish. However, healing must go deeper than the emotional or even the cellular level. People have been created in the image of God. Therefore, healing must include *shalom*—relational wholeness with God and with each other.

To experience *shalom* is to experience healing on a spiritual level through redemption. **Spiritual redemption is available, and it begins with a transformed identity.** Whereas children of survivors grew up with a broken identity because of the trauma transmitted to them by their wounded parents, they now have the potential to experience God's *shalom*: completion or relational wholeness. They can have the confidence of a love that transcends the brokenness due to the Holocaust. They can revel in **God's divine love for them and experience a "re-parenting"** by him. John expresses the depth of that love: "How great is the love the Father has lavished on us, that we should be called children of God! And that is what we are! The reason the world does not know us is that it did not know him" (I John 3:1).

How can *shalom* be expressed in a person's life in practical terms? Those of us who have experienced this unconditional, unwavering love are able to rest secure in that love and in our identity as God's children. That sense of security and identity enables us to take a step back and view our earthly parents with compassion, recognizing that they are in need of healing, too. It also enables us to recognize the progressive work of redemption taking place in our lives. We understand that we are under construction. It does not stop with us—what God does in us ripples outward to others. It begins with our learning to love our wounded parents with the unconditional love that we have received. It spreads beyond us to others as well. It is a growth process that develops deep within us.

Redemption Requires the Redeemer to Identify with the Redeemed,

Can the Lord relate to the wounds of children of survivors? The scriptural answer is a resounding, "YES!" The prophet Isaiah makes a profound statement of God's identification with his people:

Is. 63:9 In all their distress he too was distressed, and the angel of his presence [*mal'ach panav* wynp ° Kalm] saved them. In his love and mercy he redeemed them; he lifted them up and carried them all the days of old [NIV; alternate reading, "in all their troubles, no angel, his presence delivered them," NJPS]

⁴³[Wardi, Memorial Candles, 220.](#)

⁴⁴[Ibid., 212.](#)

This is a mystery, but it clearly spells out the fact that God is not an impersonal deity who punishes or disciplines his people while being totally indifferent to their suffering. The Prophets are full of examples of how God agonizes over the sin and the resultant suffering of his people and pleads with them to repent and experience healing (e.g. Ezek. 18:23; Hos. 11:1-9).

Hebrew has several words that convey shades of meaning of “redemption.” In thirteen passages in Isaiah (e.g. Isa. 41:14; 54:5; 63:9), a unique word for a “redeemer,” (*go’el lawg*), is used which carries an underlying kinsman-redeemer metaphor. This concept originated in the Levirate marriage (Deut. 25:5-10) which required a “kinsman” (a close family relative) to “redeem” the land (purchase back the family property) and “redeem” the widow. This principle applies to Ruth and Boaz (Ruth 4:2-9) and as well is applied much more broadly. God presents himself as Israel’s *go’el*, her kinsman-redeemer, a close “family relative.” Israel’s redemption is based on this high degree of identification between God and his people.

Is. 41:14 “Do not be afraid, O worm Jacob, O little Israel, for I myself will help you,” declares the LORD, your Redeemer, the Holy One of Israel.

Is. 54:5 For your Maker is your husband—the LORD Almighty is his name—the Holy One of Israel is your Redeemer; he is called the God of all the earth.

The writer of Hebrews re-inforces this picture of intimate identification between the redeemer and the redeemed: “For surely it is not angels he helps, but Abraham’s descendants. For this reason he had to be **made like his brothers in every way**, in order that he might become a merciful and faithful high priest in service to God, and that he might make atonement for the sins of the people,” (Heb. 2:16-17) .

Because of this identification, the Lord is deeply invested in seeing to it that his people who are broken and wounded will receive his help and healing. Furthermore, this is a redemption that plumbs the depths of human brokenness. It is based on the on-going work of restoration that takes place in a person’s heart through Messiah Yeshua.

How does redemption come about ? In the Servant of the Lord passages in Isaiah, especially in chapter 53, **the agent of redemption is a fellow sufferer:**

Is. 53:3 He was despised and rejected by men, **a man of sorrows**, and **familiar with suffering**. [literally, “a man of pain and familiar with sickness] Like one from whom men hide their faces he was **despised**, and we esteemed him not.

Is. 53:4 Surely he took up our infirmities and carried our sorrows, yet we considered him stricken [(na’guah OWGN),] by God, smitten by him, and afflicted.

Is. 53:5 But he was **pierced** [“wounded” in TANACH] for our transgressions, he was **crushed** for our iniquities; the **punishment** that brought us peace was upon him, and by his **wounds** we are healed [NIV]....

Is. 53:6 We all, like sheep, have gone astray, each of us has turned to his own way; and the LORD has laid on him the iniquity of us all.

The “servant of the Lord” (*eved Adonai hwhy dbo*) is presented here as **someone who experienced the full gamut of human suffering**—physical (pain, sickness [including leprosy], being pierced and crushed) and emotional (despised, humiliated, emotionally hurting, considered worthy of God’s punishment).

In fact, because of the poetic parallelism here, the terms for **physical and emotional suffering are interchangeable**. Hebraic thought tends to be holistic, so there are not sharp distinctions between the physical and emotional aspects of a person. For example, *mach’ovot twbakm* (Isa. 53:3, 4), which is

translated “sorrows,” (NIV, ASV) or “suffering” (TANACH) and also *choli ylwj* (also 53:3,4), meaning “sickness,” can refer to both physical and emotional pain and illness.⁴⁵

Because Isaiah uses a word for “stricken” (*nagu’ah* *owgn*, a participle) that was used in the Torah association with leprosy (*negah* [noun] *tsa’ra’at torx ogn*), the **ancient rabbis viewed this person as “the leper Messiah,”** or, “the leper scholar” (TB Sanh. 98b). They viewed this individual as someone who would suffer for the sins of his people. As we summarize what we have seen thus far, we see that **what is on display here is a vision for a redemption that operates from the inside out.**

The life and ministry of Yeshua demonstrated God’s heart of compassion for hurting people, and he fits the identity of the Servant of the Lord described in Isaiah. For example, the Gospel of Matthew explains,

Matt. 12:15, 17-18, 20 Yeshua [Jesus] withdrew from that place. Many followed him, and he healed all their sick....This was to fulfill what was spoken through the prophet Isaiah: “Here is my servant whom I have chosen, the one I love, in whom I delight; I will put my Spirit on him....A bruised reed he will not break, and a smoldering wick he will not snuff out,”

Yeshua’s empathy became absolute in his own suffering on the way to an ignoble, painful crucifixion. Because of his suffering, Yeshua is fully capable of empathically relating to and identifying with human suffering. In addition, Yeshua does not merely suffer with us; he is fully capable of providing decisive help:

Heb. 2:18 Because he himself suffered when he was tempted, he is able to help those who are being tempted ⁴⁶

The Greek word translated “help” (*bo’eitheo=bohqew*) means “to assist in supplying what may be needed” “*to run to the cry* (of those in danger); hence, ‘universally, to help, succor, bring aid.’”. The term includes both the **urgent desire and the ability to help**. The Septuagint commonly uses that Greek word to translate the Hebrew *azar=rzo*, which typically refers to God’s providing decisive help to his people in their time of need (Ps. 46:1).

The writer of Hebrews describes a scenario in which the needy supplicant is urged to be confident that his redeemer will apply the healing salve:

Heb. 4:15-16 For we do not have a high priest who is unable to sympathize with our weaknesses *but we have one who has been tempted in every way, just as we are*—yet was without sin. Let us then approach the throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need.

The language is expressed as a third⁴⁷ class conditional, which implies some doubt. However, the only doubt involved is the uncertainty whether or not the individual will do his or her part: approach the throne of grace.

Full Redemption Requires Acknowledgement of Our Wounds

⁴⁵[R. Laird Harris, Gleason L. Archer and Gleason Leonard Archer, Theological Wordbook of the OT, Chigo:Moody Press, 1980. Accordance 2008](#)

⁴⁶Greek text is taken from NA-27, Accordance, 2007.

⁴⁷[J. P. Louw and Eugene Albert Nida, Greek-English Lexicon of the New Testament: Based on Semantic Domains, New York:United Bible Societies, 1989. Accordance, 2008.](#)
[Joseph Henry Thayer, Greek-English Lexicon. Accordance 2008.](#)

The Messianic Jewish community has lauded the survivors as heroes of the faith and firebrands plucked from the fire. Such they are. **However, the MJ community has been exceedingly sluggish to come to terms with the transmitted trauma of the succeeding generations.** There are hundreds of COS in Israel, the US, Canada and elsewhere who struggle, often feeling **hopeless, because they have not been taught to be transparent about their struggles.** The path to the Lord's Shalom has to pass through a commitment to transparency—before God, within one's own heart and even before others.

This type of transparency is not openness merely for the sake of openness, nor a narcissism that is endemic to the “feel-good” society one often encounters in the US. While some of that may exist, the issue is much greater. Acknowledging the deep woundedness in the second and third generations requires a basic trust in God that He is able to work his redemption deeply in us. It is understandable that a person would be ***reluctant to open those closets of woundedness for fear of what he or she will find there.*** **Yet, how can a person experience God's redemption unless he or she welcomes him to enter into those dark and broken places and bring healing and restoration?** To use another metaphor, a life that is wounded and broken is like water that is brackish; yet, the Lord is truly *Adonai Rof'einu*, the Lord our healer who is able to make the brackish water sweet (Exod. 15:23-26). As part of the healing process, MJs who are second generation children of survivors must learn to **taste God's mercy and the redemption that plumbs the depths of their wounds.**

The fact that the second and third generation of children have been profoundly and negatively impacted by the Holocaust has been established and is incontrovertible. The questions are, “Does the Lord care to walk with them in those hurting places?” and, “Is he able and willing to bring his outstanding redemptive power to bear?”

What Does Redemption Look Like?

The Torah identifies the fiftieth year, called the year of Jubilee, as a time when all land would revert to its original owners, debts would be canceled and servants would be set free (Lev. 25:10, 24, 39-41). The restoration and freedom associated with this year was to be marked by the blowing of the shofar on Yom Kippur (the Day of Atonement). The prophet Isaiah took the year of Jubilee as defined in the Torah and used it metaphorically to refer to a **time of eschatological release**, the Messianic era (see also Isa. 11:1-11):

Is. 61:1-3a The Spirit of the Sovereign LORD is on me, because the LORD has anointed me to preach good news to the poor. He has sent me to bind up the brokenhearted, to proclaim freedom for the captives and release from darkness for the prisoners...to comfort all who mourn,

The year of Jubilee that Isaiah envisioned is much broader and deeper in its impact—not only the restoration of the land, but also the erasing of debts and releasing of servants. Rather, what is predicted here is a picture of deep emotional healing. Isaiah sees this anointed individual, the *mashiach* (Messiah), as someone who will bring about a massive internal transformation in his people. Good news will be proclaimed to those who are afflicted; those who are brokenhearted will have their emotional wounds bandaged; the prisoners will be released, including those who are in the deep, dark dungeons; mourners will be comforted.

Part of the emotional and spiritual healing for second generation COS requires a basic degree of forgiveness—primarily to the Nazis, and secondarily to the victimized survivor parents who inadvertently transmitted their trauma onto their children. This manner of extending of forgiveness flies in the face of traditional Judaism which requires that forgiveness be granted ONLY after repentance had taken place on the part of the perpetrator. A very poignant example of that is described by Simon Wiesenthal in a scene at

a concentration camp where a dying guard comes to an inmate to seek his forgiveness for a horrendous crime against Jewish people.⁴⁸ The Jewish inmate walks away from the dying man and cannot accept the notion that he should forgive him.

We, MJ who are COS, both affirm and disagree with the traditional Jewish approach to forgiveness. We affirm the scriptural demand for the perpetrator to come in repentance and that as forgiveness is sought forgiveness is granted (Mt. 18:21-22). However, forgiveness is modeled also on God's patient love that transcends a person's recognition of their need to repent and ask forgiveness. The supreme example is that of Yeshua, who as he was dying, prayed for the forgiveness of those who perpetrated his death: "**Father, forgive them for they do not know what they do**" (Lk. 23:34).

We recognize that forgiveness releases us from the burden and the bondage of bitterness. As we are empowered to forgive, we experience a deep-seated degree of healing. That is part of the wholeness, or shalom, promised in Scripture. Isaiah's prophecy (61:1-4) indicates that **God's strategy is much fuller—there is a replacement or substitution that takes place.** Not only is the negative taken away (imprisonment, etc.), but also there is a replacement with something positive.

Is. 61:3b-4 to provide for those who grieve in Zion—to bestow on them a crown of beauty instead of ashes, the oil of gladness instead of mourning and a garment of praise instead of a spirit of despair They will be called oaks of righteousness, a planting of the LORD for the display of his splendor.

The ashes of a mourner are replaced by the splendor of a beautiful headdress for a festive occasion such as a wedding; instead of mourning, people will anoint themselves with fragrant oil appropriate for a joyful occasion; instead of depression, people will be given the mantle/garment (the ability) to rejoice and praise God. **Somehow, God takes the grim reality and transforms it into a cornucopia of blessing** (e.g., Gen. 50:20).

Yeshua (Jesus) stood in his hometown synagogue and proclaimed, "Isaiah's prophecy is fulfilled in me." He was either a charlatan, severely deluded or the Messiah. As a charlatan or deluded individual, such a claim would be ludicrous. As Messiah, it was totally appropriate for him to make that kind of statement. I choose to accept the third option.

The writer of the letter to the Hebrews (an audience that was most likely a Messianic Jewish community) clearly considered Yeshua to be the Messiah:

Heb. 7:25 because [Yeshua] lives forever, he has a permanent priesthood. Therefore **he is able to save completely** those who come to God through him, because he always lives to intercede for them.

The salvation mentioned here is not merely a "fire insurance policy," or a way to avoid the torments of hell. **Rather it is full orbed, multi-dimensional that proceeds from the inside out.** "The Greek phrase *eis to panteles* (εις το παντελες) can be translated as "forever," referring to the total redemption that will come about eschatologically, when all is restored. However, it can also refer to a redemption that is full-orbed, as in "to the full/completely [NIV], to the uttermost (NAS)," implying a **degree of completeness which begins in this life and expands to life beyond this one.**⁴⁹ As mentioned earlier, this

⁴⁸ Simon Wiesenthal, *On the Possibilities and the Limits of Forgiveness*, rev. ed. (New York: Schocken Books, 1998), 1-98.

⁴⁹ Louw & Nida, *Accordance*, 2008.

resonates with the key scriptural term of “shalom” (MWV), which means much more than “peace.” The basic meaning of *shalom* is “completion, wholeness relationally, prosperity, health.”⁵⁰ Relational wholeness in Scripture begins with the relationship between God and humanity and expands to relationships between individuals.

This is part of the picture noted earlier in Isaiah 53:3-6. God sees human suffering as a whole as a breakdown in his gracious plan for humanity to live in his Shalom. In addition, he has provided a holistic redemption.

CONCLUSIONS

It is time to exercise holy chutzpah, loosely meaning “holy nervi-ness.”

We are sometimes content to subsist on the crumbs that fall from the master’s table, rather than enjoy the fullness of the child’s fare. That is true for all who see themselves as children of God, but particularly for those of us who are MJ and COS. It is time for us to rise up and claim our inheritance and the fullness of the picture God has for us.

As we experience God’s comfort, we are enabled to reach out to our people who are in the same boat and convey to them the fullness of the atonement provided by Yeshua. **We cannot do that unless we communicate to our people that we are willing to engage in and embrace the struggle that the traditional Jewish community has already experienced.** Paul writes to the Corinthian church,

2Cor. 1:3-4 Praise be to [God], ...the Father of compassion and the God of all comfort, **who comforts us in all our troubles, so that we can comfort those in any trouble with the comfort we ourselves have received from God.**

We who are comforted have the challenge to comfort others and proclaim that freedom IS available:

Is. 52:7 How beautiful on the mountains are the feet of those who bring good news,
who proclaim peace, who bring good tidings, who proclaim salvation,
who say to Zion, “Your God reigns!”

This is the picture to which we look forward:

1Cor. 2:9 However, as it is written:
“No eye has seen, no ear has heard, no mind has conceived what God has prepared for those who love him”—

And, we do!!

EPILOGUE

Since the original presentation of this paper at the Bible and the Holocaust Conference, Denver Seminary 2/12/11, the Lord confirmed to me that this message would touch people, including Gentiles who had gone through a variety of traumas and needed to be encouraged to seek God for the needed healing. It has touched the lives of fellow believers who are second generation COS and who also have struggled to grasp and identify the amorphous brokenness which was very vividly present but lacked definition. God has used the preparation of this paper and presentation of it in my own life to further his work of redemption in me.

Much to my joy, it has also provided opportunities for me to interact with and share the Good News of Yeshua with fellow Jews who are not believers, including Holocaust survivors. One such opportunity took place in the March of Remembrance held at the Washington DC mall on May 1, 2011.

⁵⁰ TWOT, Accordance 2008.

One of the authors cited (Abbye Silverstein, not a believer, yet) came to conference at Denver Seminary, was deeply touched by the healing message of the entire conference and expressed an interest to stay in touch. She too, desires to see healing come to the Jewish community that is still struggling with the aftermath of the Holocaust. For her, healing comes through a variety of psychotherapeutic modes. As indicated in this paper, her findings are important and helpful. However, my deep conviction is that healing that can come only through the *shalom* available in Yeshua.”

It is my prayer that this message will continue to convey the hope of redemption to many of our people and spread beyond to others.

BIBLIOGRAPHY:

Baider, Lea and Tamar Peretz, Pnina Ever Hadrani, Shlomit Perry, Rita Avramov, Atara Kaplan de-Nour. "Transmission of Response to Trauma. Second-Generation Holocaust Survivors' Reaction to Cancer," *The American Journal of Psychiatry* 157 (2000):904-910.

Berger, Alan L. *Children of Job: American-Second Generation Witnesses to the Holocaust*. Albany, NY: State University of New York Press, 1997.

Berger, Alan L. and Naomi Berger, eds. *Second Generation Voices: Reflections by Children of Holocaust Survivors and Perpetrators*. Syracuse, NY: Syracuse University Press, 2001.

Bergmann, Martin S. and Milton E. Jucovy, eds. *Generations of the Holocaust*. New York: Basic Books, , 1982.

Bettleheim, Bruno. *Surviving and Other Essays*. New York: Alfred Knopf, 1979.

Epstein, Helene. *Children of the Holocaust: Conversations with Sons and Daughters of Survivors*. New York: Penguin, 1979.

Gorko, Simone. "Myths and Realities about Offspring of Holocaust Survivors: An Overview of Research Findings." http://www.baycrest.org/If_Not_Now/Volume_1_Fall_2000/default_7379.asp.

Grimwood, Marita. *Holocaust Literature of the Second Generation*. New York: MacMillan, 2007.

Haas, Aaron. *In the Shadow of the Holocaust: The Second Generation*. New York: Cambridge University Press, 1990.

Kellermann, Natan P.F. *Holocaust Trauma: Psychological Effects and Treatment*. New York: iUniverse, Inc., 2009.

Kolitz, Avi. *Yosl Rakover Talks to God*. Trans. Carol Brown Janeway. New York: Pantheon Books, 1999.

Prince, Robert M. *The Legacy of the Holocaust: Psychological Themes in the Second Generation*. Ann Arbor, MI: UMI Research Press, 1985.

Sicher, Efraim, ed. *Breaking Crystal: Writing and Memory after Auschwitz*. Chicago: University of Illinois Press, 1998.

Silverstein, Abbye. "Methods for Healing the Collective Psychic Wounds of the Holocaust." *Intermountain Jewish News*, April 16, 2010.

Wardi, Dina. *Memorial Candles: Children of the Holocaust*. Trans. Naomi Goldblum. New York: Tavistock/Routledge, 1992.

Wiseman, Hadas and Jacques P. Barber. *Echoes of the Trauma: Relational Themes and Emotions in Children of Holocaust Survivors*. New York: Cambridge University Press, 2008.

Weigand, first name and Eliezer Urbach. *Out of the Fury: the incredible story of Eliezer Urbach*. New York: CPM, 1986.

Wiesenthal, Simon. *The Sunflower: On the Possibilities and Limits of Forgiveness*. New York: Schocken Books, 1998.