

In sum, we have in this small volume an exposition of the tradition of a particular people in ways of human conduct that should be theirs in concert with, not in contrast to, those of Christians. It is all done with remarkable candor as the author continues to be gracefully informative on page after page.

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Michael L. Morgan and Benjamin Pollock, eds *The Philosopher as Witness: Fackenheim and Responses to the Holocaust*. SUNY Series in Contemporary Jewish Thought. Albany, NY: State University of New York Press, 2008. Pp. 238. \$65.00.

This collection is in many ways a Festschrift for the late Jewish philosopher Emil Fackenheim, most of the contributions, including the two from Fackenheim himself, originated at the 2001 Jerusalem conference held in honor of his eighty-fifth birthday. The essays conjoin textual analysis (Shapiro, Harvey), intellectual history (Pollack, Morgan, Goldberg, Zuckert), theological exploration (Blumenthal, Cohen, Littell, Patterson), and historical or metahistorical narrative (Alexander, Mankowitz, Silberklang, Greenberg) to provide readers with an introduction to Fackenheim's "systematic labor of thought" (p. 51), as Fackenheim characterized his own project. Together they situate him in his engagement with Hegel and Heidegger, his relationship to Jewish philosophic peers—especially Franz Rosenzweig, Emanuel Levinas, and Leo Strauss—and the development of his response to what had always accompanied him and accompanies us: the Holocaust. The collection does him honor as one of the twentieth century's leading Jewish philosophers and as a model for philosophic practice.

That practice is indexed by this collection's title *The Philosopher as Witness*. Fackenheim's life and work testify to the necessary and impossible demand to hold the universal in perpetual tension with the particular and hence to bind the purportedly detached object of philosophy with the historical embeddedness of the subject of philosophy, the philosopher. For Fackenheim the Holocaust as the Event of his life (and of all who live subsequently) and as the radical Evil that nihilates the human poses this paradoxical demand. At the same time it calls forth a paradoxical response by announcing the 614th commandment—"to survive as Jews"—famously heard by Fackenheim in 1967 (as Israel was threatened by a second catastrophe that would complete the original) and by disclosing the incarnation of the commandment in particular acts of resistance, *tikkunim*, protestations of and to human dignity, such as engaged by the preeminently secular fighters in the Warsaw ghetto, the pious Hasidim of Buchenwald, and the Polish Catholic rescuer Pelagia Lewinska. The invocation of Lewinska and the primacy accorded the sanctification of life point to the discussion of most relevant concern to this journal's readers: The Holocaust may be the Jewish Question that demands response, but it is not just a Question addressed to Jews. The Holocaust demands the witness and the responsibility to witness of both philosophy and Christianity, of both the secular and the religious, whether Jews by virtue of their parent's parent or not. One responsibility, however, not addressed by this collection—unfortunately not even among the "lines [of Fackenheim's thought that] should be traced" (p. xii) but could not be in a collection making no claim to comprehensiveness—is how the state of Israel, for Fackenheim *the* absolute response to the Holocaust, responds to the non-Jewish cohabitants of its territory and their own *tikkunim*.

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