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THE PICTURE OF JEWS IN THE SERBIAN ORTHODOX CHURCH'S NARRATIVE OF THE HOLOCAUST

The Holocaust has become a globally recognized benchmark for suffering and the archetypal paradigm of victimhood. As such, it was put into the center of the Serbian victimhood narrative extensively promoted by the Serbian Orthodox Church (SOC) since the late-1980s. In this article, I examine how the SOC articulates the link between the Holocaust and the genocide of Serbs during the Second World War and how it deals with other victims (particularly Jews). Based on primary sources that include the Serbian Orthodox press and documents of the Jasenovac Committee of the Holy Assembly of Bishops of the SOC, I identify dominant patterns of the portrayal of Jews in the SOC's hegemonic narrative of the Holocaust after 2000. The research findings show that by emphasizing the "brotherhood in suffering" between Serbs and Jews, the SOC has functionalized Jews so as to highlight and generalize Serbian martyrdom, thus neglecting the broader context and total destructive effect of the Holocaust for Jewish people as well as the SOC's own problematic stance towards the Jewish question during the Second World War. In this way, the study may contribute to better understanding of the Serbian martyrdom narrative as well as towards the role of the Jewish trope and the Holocaust memory in the concept of victimhood in general.

Keywords: the Holocaust, Serbia, Jews, the Serbian Orthodox Church, hegemonic narrative

'Being traitors': post-war Greece in the experience of Jewish Partisans.

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ABSTRACT

As a result of political developments, silence about Jewish resistance in post-war Greece persisted for decades. In my article, I focus on the post-war fate of Jewish partisans in the context of the Greek Civil War and the emerging East–West conflict. After liberation, many partisans in Greece were stigmatized and even tried as communists. In the 1980s, when Athens shifted towards socialism, Jewish survivors began to speak up regarding their involvement in the left-leaning resistance (EAM/ELAS). Based on archival research and oral testimonies, I explore how former Jewish partisans reflected on their EAM/ELAS participation, in which way they came to terms with the imminence of post-war persecution and which attitudes were applied in the case of arrests. In this way, this study may contribute not only to a better understanding of post-the First World War Greece but also towards identity politics and memory studies in general.

Orthodox Christianity as a transnational religion: theoretical, historical and comparative considerations

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In this article I analyse Orthodox Christianity as a transnational religion. In the first section I develop a theoretical argument concerning the relationship among diaspora, transnationalism and Orthodoxy. Seen through these lenses, transnationalism represents a newfound situation connected to the epochal shift from empires to nation-states. I then give a historical overview of demographic trends which shows that in the course of the nineteenth and twentieth centuries millions of Orthodox emigrated to North America and Western Europe; while large Orthodox groups were created in the USA by the early twentieth century, the majority of Orthodox immigrants to Canada, Australia and Western Europe are post-1945 arrivals. I then offer a brief overview of the situation of Orthodox transnationalism in the post-Soviet space since 1989, and argue that in contrast to that situation, it is the experience of migration that is most accurately captured by the label of religious transnationalism. Lastly, I conduct an initial comparison of North American and European experiences. The current fragmentation of Orthodox jurisdictions reflects the creation of autonomous church organisations or groups of parishes that extend the jurisdictions of Mother Churches into the host states. I contemplate the consequences of religious transnationalism for future developments.

Keywords: transnational; Eastern Orthodox Christianity; Western Europe; religioscape

Introduction

Rebuilding the community: the Federation of Jewish Communities and American Jewish humanitarian aid in Yugoslavia, 1944–1952

Emil Kerenji

Abstract

This article recounts the implications of American Jewish aid for rebuilding the Jewish communities of Yugoslavia in the immediate aftermath of the Holocaust. By focusing on the founding and the activities of the Autonomous Relief Committee (ARC), which channelled aid

provided by the American Jewish Joint Distribution Committee (JDC), the article argues that it was the power that ARC assumed, of deciding on funding priorities and being in close proximity to the new Yugoslav communist regime, that allowed it to shape the outlook of post-Holocaust Jewishness in Yugoslavia. The article is based primarily on previously unexamined sources from the Federation of Jewish Communities of Yugoslavia and JDC, and sheds new light on the dynamic period of negotiation of the new normative Jewish identity in the aftermath of the Holocaust.

Keywords: [Holocaust](#), [Jewish communal life](#), [Yugoslavia](#), [foreign aid](#), [American Jewish Joint Distribution Committee](#)