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**WARSAWSKI, MAX** (1925– ), rabbi and scholar, chief rabbi of Bas-Rhin (Alsace, France), Warschawski was born in Bischeim, a suburb of Strasbourg, to an Alsatian family whose roots go back to Eastern Europe. He was a student of Chief Rabbi Abraham Deutsch, and during World War II studied in the Jewish Seminary of Limoges, to where the Alsatian Jewish community was evacuated in 1939. After the liberation, he completed his studies in Paris and London and became rabbi of his hometown Bischeim. He was in charge of religious teaching in Strasbourg. He was appointed rabbi of Strasbourg in 1954; then he became deputy chief rabbi in 1961 and chief rabbi in 1970. He was active and successful in developing Jewish education both in Jewish schools and in state schools. He was also active in welcoming in Alsace Jews from North Africa, mostly from Algeria, who massively emigrated in 1962. His aim was to avoid what had happened in the inter-war period, when Alsatian Jews had refused to welcome Jewish immigrants from Eastern Europe and from Germany. The old Jewish community of Strasbourg became more diverse in the 1960s, and Warschawski struggled to maintain its unity. Under his guidance, Jewish life flourished in Strasbourg: many students engaged in Jewish learning and were of a strong Zionist bent; new synagogues were built in the city and its suburbs. Warschawski, together with his wife, Mireille (born Metzger), tried to be a rabbi for both secular and Orthodox Jews. He maintained strong ties with the Jewish scouts (Éclaireurs Israélites de France). Warschawski also worked as a historian of the Jews of Alsace, studying the traditions of this ancient, deeply rooted community, saving the artifacts he could find (delivering them to Strasbourg museums), and writing numerous articles in the Jewish press on these old rural communities. With his wife, he wrote a textbook for young Jewish students about the Bible, *Ma Bible illustrée* (1957). With his wife, he immigrated to Jerusalem in 1988.

[Jean-Marc Dreyfus (2<sup>nd</sup> ed.)]

**WAR SCROLL**, manuscript comprising 18 columns found among the manuscripts in Qumran Cave 1 in 1947 and acquired by E.L. \*Sukenik for the Hebrew University; it is now in the Shrine of the Book, Jerusalem. Two fragments of the scroll were discovered when the cave was officially inspected early in 1949; further fragments of a different recension of the same work were found in Cave 4.

### Summary

The work contains prescriptions for the eschatological warfare, lasting 40 years, which will end with the extermination of wickedness (embodied in the “sons of darkness”) and the triumph of righteousness (embodied in the “\*sons of light”). It is in some degree a Midrash on Daniel 11:40ff., describing in detail how the last great enemy of the people of God, together with his supporters, “shall come to his end, and none shall help him” (Dan. 11:45), and how Michael will stand up to champion the cause of God (Dan. 12:1). The exiles will return from “the wilderness of the peoples” to encamp in “the wilderness of Jerusalem” and in the first instance they will give battle to the \*Kittim and their allies, extirpating them first from Syria and then from Egypt. This phase of the war lasts six years. A pure sacrificial worship is established in Jerusalem, organized by a worthy priesthood. There remain 29 years for fighting (for every seventh year is free from war); during these remaining years the other enemies of Israel are attacked and wiped out in turn: those of the family of Shem in the first nine years, the family of Ham in the next decade, and the family of Japheth in the final decade.

### The Holy War

The whole campaign is envisaged in terms of the ancient institution of the holy war; slogans emphasizing this are inscribed on the trumpets and on the standards of the sons of light. Some of these slogans have the character of “orders of the day,” as when Judah Maccabee, before joining battle with Nicanor, gave the watchword “God’s help” (II Macc. 8:23). The “great standard at the head of all the people” was to bear the inscription “Peoples of God” (IQM 3:13), which may be compared with Simeon’s official title *sar am El* (I Macc. 14:28). As Judah, before leading his troops into battle, reminded them how divine help had come to their ancestors in similar crises, in the destruction of Sennacherib’s army (II Macc. 8:19), so encouraging episodes from Israel’s history are invoked in the *War Scroll*: “Goliath of Gath, a mighty man of valor, Thou didst deliver into the hand of David Thy servant, because he trusted in Thy great name” (IQM 11:1ff.). As Judah and his men, returning from victory, “sang hymns and praises to heaven” (I Macc. 14:24), so the *War Scroll* prescribes a hymn of thanksgiving to be sung after battle (IQM 14:4ff.) as well as blessings to be pronounced before and during the action itself by the high priest and the priests and levites (IQM 10:1ff.). As befits a holy war, the priesthood plays a leading part; special vestments are prescribed for its members to wear during battle, in which they accompany the fighting men to strengthen their hands and blow the trumpets for advance, engagement, and return. But when the rout of the sons of darkness begins, “the priests shall sound from afar when the slain fall, and they shall not come to the midst of the slaughter lest they be defiled by unclean blood, for they are holy and must not profane the oil of their priestly anointing with the blood of a nation of vanity” (IQM 9:7–9). Ceremonial purity is insisted upon throughout; not only are the men engaged in a holy war but the holy angels go with their armies. The soldiers must therefore abstain