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After a year and a half, we presented to the Iranian Government a comprehensive plan for the restoration and development of the Ghazvin area

In place of subsistence agriculture controlled by absentee landlords, we proposed sweeping agrarian reforms. We recommended an improved system of crop rotation and the planting of new crops, such as cotton and sugar beets, the introduction of agricultural industry, new and more effective systems of irrigation and land utilization, programs for the extension of credit for the purchase of seeds and fertilizers, more advanced techniques for the marketing of crops, and the establishment of agricultural cooperatives

Having put these proposals before the Iranian Government, we then defended them before the World Bank, which furnished the funds for their implementation. The Ghazvin region is now one of the most modern and fertile regions on the Iranian plateau

But this was only the most extensive of many such Israeli missions. Israeli experts helped to modernize the dairy and poultry industries of Iran. They improved

veterinary procedures and introduced better insecticides. In the field of health care, the Israeli contribution has been particularly notable, and Iranian patients who required special treatment were welcomed to Israeli hospitals. Thousands of Iranians have been trained in Israel's fields and universities.

When I arrived with my team at the rubble of Ghazvin I did not think for a moment that we had come to help a government. We came to help a suffering population. Our work was humanitarian, not political, and we worked hard. The friendship of the villagers and the improvement of their lot were our rewards.

Israel has no desire to bear the "white man's burden" in the Middle East. It wishes to live in that part of the world, to aid and be aided by it. I am confident that when Israel and its neighbors reach a settlement, when the problem of the Palestinians is solved, such relations will become real.

In these still-troubled days, I remember my many friends in Iran and wish them and all the Iranian people a swift and painless road to social reconstruction, economic prosperity and peace.

Shavuot Greetings

From the Staff of Jewish Digest!

"This Alone Justifies the Series "

The Impact of 'Holocaust' on German TV

By MARC H. TANENBAUM

Adapted from an NBC COMMENTARY

No book, no TV documentary, no film, no lecture has touched the soul of modern Germany on the moral watershed tragedy of the Nazi Holocaust as has the NBC-TV series, "Holocaust." That dramatic but factual conclusion has emerged from a series of overseas telephone calls that I had with public officials in West Germany, and in particular, with leaders in the

Rabbi Marc H. Tanenbaum, widely recognized spokesman for Jewish concerns in the general community, is Director of Interreligious Affairs at the American Jewish Committee.

village of Oberammergau, following the viewing of the third installment of "Holocaust."

Reports from West Germany in major American newspapers show an estimated 13 million people, or 39 percent of the 34 million people in the viewing audience, watched the third of the four installments. This was up from 13 million viewers, or 36 percent last who watched the second installment, and 11 million, or 32 percent, who watched the first installment.

The viewing audience for each of the three installments was more than the predicted 15 percent that was expected to watch the program.

The American Jewish Committee, Department of National Interreligious Affairs
is located at 165 East 56th Street, New York NY 10022

over Westdeutsche Rundfunk (WDR) of Cologne, the regional station coordinating the telecasts

The German officials I spoke with said that the figures reported in the American newspapers were underestimated, and that, in fact, some 20 million people had seen the second installment. That means one in three potential regional viewers were exposed to the "holocaust" account. "That audience broke every record for regional television in Germany," one official told me. "The program has created a moral and psychological earthquake of unprecedented proportions."

More than 20,000 people called the WDR television offices and two-thirds of the callers were in favor of "Holocaust" being televised in Germany. Many of the viewers told the TV station authorities that they either could not go on watching it, and some said that they could not sleep and had to take valium or sleeping pills so powerful was the program's impact.

One authority told me, "The experience with the program already has been quite extraordinary. Nobody, even the most sympathetic in the TV industry, expected such an emotional reaction. It has staggered everybody."

The effect has even spread to East Germany where, according to reports, many living beyond the West German regional broadcasting range are demanding to see the series. Regional television

broadcasts can be received in East Germany and in areas along the boundary, but most East German viewers are beyond their range. According to reports, among the East Germans who had seen the program and called to express their reactions, positive comments outnumbered negative comments 6-2.

I spoke with several people in the village of Oberammergau who are involved in an effort to revise the anti-Semitic version of the Oberammergau Passion Play scheduled for production in April, 1980. Hans Schwaighofer, director of the Rosner text of the Passion Play, told me "Practically everybody in Oberammergau has watched the first two installments of 'Holocaust'. The impact has been tremendous. There is a feeling of shock throughout much of Oberammergau. Many people are walking around the streets of the village saying, 'God's sake!' and shaking their heads in disbelief. How did we let that happen?"

The Oberammergau Town Council has sent around a questionnaire to all the villagers inviting them to sign up for the 1980 Passion Play. In light of the shocked feeling in the village in the wake of 'Holocaust' many are refusing to answer the questionnaire, and it is now being extended for eight days.

Several hundred of the younger villagers, identified with the Rosner text have indicated that they will refuse to act in the Daisen-

berger version of the Passion Play which has been condemned by Christian and Jewish authorities alike as "structurally anti-Semitic." Some Oberammergau officials told me that they now hope that the reaction to 'Holocaust' will play an important role in influencing the rejection of the anti-Jewish Daisenberger text of the play.

There were a good number of negative and hostile reactions of Germans who asked, "Why reopen old wounds? We should forget all this. It is enough time already."

Heinz Galinski, head of the Jewish community in West Berlin, said that "the reactions of the Jewish community throughout West Germany had been positive" adding that he had received many calls from Jews and non-Jews alike. There are about 27,000 Jews in West Germany today, a tragic remnant of the more than 500,000 Jews who lived in pre-war Germany.

Galinski said the "Timing of the showing was perfect. It comes at a time when there is talk again of the Auschwitz lie," a reference to the Nazi effort to revise history and claim that the genocide of Jews never took place, "when some students are making jokes again about Jews, when the statute of limitations on Nazi war crimes of murder is an issue and when many seem to be preaching 'let us forget'."

Perhaps the most significant response of all to "Holocaust" was that of Chancellor Helmut Schmidt. In a debate in the lower house of the West Germany Parliament, Chancellor Helmut Schmidt commended the "holocaust" series, said that the film is a "must" in connection with the current controversy over extending the legal time limit under which Nazi war criminals can be prosecuted. He added that the series encourages critical and moral reflection which "is important in view of the decision each of us must make for himself in the course of this year on the statute of limitations."

Based on the impact already registered, the American Jewish Committee now plans to carry out a systematic study of responses to the entire series in Germany as well as in the 15 other countries in which the film is being shown, and then an intensive follow-up educational program in German religious and secular school systems. I have no hesitation in saying that if this "Holocaust" series had achieved nothing other than the impact that it has already had in Germany, it more than justifies all the investment of time and energy in helping bring its message before millions of Germans who might otherwise have avoided facing the tragedy of the Holocaust.

