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Box 46, Folder 10, Trifa, Valerian [Archbishop], 1976-1977.

TRIFA
PORTUGAL

November 9, 1984

Hon. Jose Luyz-Gomez
Minister Counselor
Embassy of Portugal
2125 Kalorama Road, N.W.
Washington, D. C. 20008

Dear Mr. Gomez:

Some weeks ago, several representatives of the American Jewish Committee and I had the pleasure of visiting with you. You may recall that we discussed, among other issues, the case of Archbishop Valerian Trifa. This morning we learned that your Government has denied him a residence permit.

On behalf of the American Jewish Committee, I want to commend your Government for this action. Considering his dreadful past, Trifa's life represents a betrayal of the fundamental democratic values upon which your present Government is based. His presence in Portugal would only have continued to evoke the most negative image for your people and nation.

With every good wish, I am,

Sincerely,

Leo Nezas
Chairman
International Relations Commission

LN/es

STATEMENT TO THE NATIONAL COUNCIL OF CHURCHES

February 4, 1977

In view of the atmosphere surrounding the case and person of Archbishop Valerian Trifa in the National Council of Churches, the Archbishop's effective participation in the Council is precluded. As a result, the Archbishop will not take part in the Council's work or attend meetings of its Governing Board until further notice.

FROM THE EXECUTIVE COMMITTEE OF THE NATIONAL COUNCIL OF CHURCHES

The Executive Committee of the National Council of Churches has received the response from the Lesser Synod of the Orthodox Church in America to the request of the Executive Committee dated October 30, 1976.

The Executive Committee of the National Council of Churches accepts the assurance of the Orthodox Church in America that Archbishop Valerian Trifa will not function as a member of the Governing Board of the National Council of Churches during the investigation now being conducted by the Orthodox Church in America, itself, and the pending litigation in the United States Courts.

Indeed, it is our conviction that he should not do so because of the serious moral implications of the allegations against him.

February 4, 1977

WHO'S WHO in Religion, 1st edition 1975-1976

WHO'S WHO IN RELIGION

Co-ordinator N.J. Teen Challenge, 1968, treas. 1968-70. Mem. Am. N.J. Bapt. ministers council. Home: 505 Sunset Av Asbury Park NJ 07712

TRIPA, VALERIAN D., bishop, b. Campeni, Romania, June 28, 1914; s. Dionisie and Macinica (Mocara) T.; L.H. U. Jessy, Romania, 1935; postgrad. U. Bucharest, 1936-38, Berlin, Germany, 1939-40. Came to U.S. 1950, naturalized 1957. Ordained Bishop Romanian Orthodox Episcopate of Am., 1952; bishop Romanian Orthodox Episcopate of Am., Jackson, Mich., 1952-55. Mem. Holy Synod, Orthodox Ch. in Am., 1960-65; mem. central com. World Council Chs., 1962-75; mem. governing bd. Nat. Council Chs., 1952-60. Address: 2522 Grey Tower Rd Jackson MI 49201

TRIGG, ELWOOD BELLEVUE, priest, b. Los Angeles, Mar. 23, 1940; s. Earle Bellevue and Emeline Loretta (Daley) T.; B.A., U. Cal. at Los Angeles, 1961; M.A. in Religion, U. So. Cal., 1962; D.Phil., Oxford U. Eng., 1968. Ordained priest Episcopal Ch., 1969; asst. to rector St. Alban's Episcopal Ch., Los Angeles, 1968-73; St. Mary of the Angels Episcopal Ch., Hollywood, Cal., 1973-75. Asso. prof. counseling Cal. State U., Los Angeles, 1968-71; dir. Counseling and Testing Center, 1974-75. Mem. United Prof. Cal. (mem. exec. bd. 1973-75). Univ. Faculty Assn. (mem. exec. bd. Cal. Coll. chpt. 1973-75). Am. Ch. Union (bd. chpt. consultant, adv. comm. on theology and ethics, chmn. subcom. on human sexuality and marriage). Author: Gypsy Demons and Divinities, 1974; Roots of Fear, 1975. Home: 900 S. Heuser Blvd Los Angeles CA 90036 Office: 5151 State University Dr Los Angeles CA 90032

TRIMBLE, DUANE ELMO, minister, b. Maryville, Mo., Apr. 30, 1947; s. Elmo and Vera Louise (Coffey) T.; B.A., Southwest Baptist Coll., Bolivar, Mo., 1970; M.Div., Midwestern Baptist Theol. Sem., Kansas City, Mo., 1973; m. Jotica Jackson, May 15, 1970; 1 dau., Karen. Ordained to ministry So. Bapt. Conv., 1973; pastor ch. in N. 1965-66; pastor Shelbourne Baptist Ch., Trenton, 1970-74; Norborne Baptist Ch., 1974-75. Address: 302 S. Pine St Norborne MO 64668

TRIMBLE, ROBERT DALE, minister, b. Marshall, O., Sept. 28, 1938; s. James Howard and Amy Marvonne (Beckman) T.; Th. Circleville Bible Coll., 1960; m. Lucia Rose Borland, July 6, 1958; children—Stephen Thomas, James Allen, Judith Ann, Aimee Renee. Ordained to ministry Ch. of Christ in Christian Union, 1958; asst. pastor chs., Ohio, 1957-64; pastor Olive Green Ch., Delaware, O., 1964-67; Delray Bld. Ch., Columbus, O., 1967-74; asst. for devel. Circleville (O.) Bible Coll., 1974-75; chmn. gen. Sunday sch. bd. Ch. of Christ in Christian Union, 1964-73; asst. dist. sup. mem. gen. missionary bd., 1972-75; coordinator jr. youth camp, 1963-70. Home: 3905 Edegrade Rd Columbus OH 43207 Office: PO Box 458 Circleville OH 43113

TRIMMER, FRANCIS WILSON, minister, b. Roanoke, Va., Aug. 25, 1911; s. Theodore James and Bertha May (Balling) T.; B.A., Roanoke Coll., 1932; D.D., 1949; M.A., Cornell U., 1939; B.D., Colgate-Rochester Div. Sch., 1935; m. Margaret Rorbeck Sieber, Sept. 10, 1938; children—John Theodore, Joseph Francis, Robert Alden. Ordained minister Am. Baptist Conv., 1935; pastor ch. in N.Y., 1935-41, 45-59; dir. Christian edn. N.Y. State Bapt. Conv., 1941-45; pastor Federated Ch. W. Lafayette, Ind., 1959-73; Internat. Ch., Bangkok, Thailand, 1971-75. Home: 14/1 Pramuang Rd Bangkok Thailand Office: 73 Soi 19 Sukhumvit Bangkok Thailand

TRIMMER, WILLIAM LEWIS, minister, b. Portsmouth, Va., Mar. 4, 1945; s. Julius Earl and Marian (Snowden) T.; B.A., Georgetown (Ky.) Coll., 1969; M.Div., So. Baptist Theol. Sem., Louisville, 1971; m. Patricia Diann Ferguson, June 8, 1968; 1 son, Brian Lewis. Ordained to ministry So. Baptist Conv., 1971; pastor Walnut Grove Baptist Ch., Lodi, Ky., 1971-73; East Highland Park Baptist Ch., Richmond, Va., 1973-75. Address: 1608 Byron St Richmond VA 23222

TRIPNEY, ROBERT ANTHONY, lay minister, b. Casper, Wyo., Sept. 21, 1921; s. John Baptiste and Mae Alice (Redington) T.; Ph.D. in Commerce, U. Notre Dame, 1953; m. Kathryn Leona Hinchey, May 10, 1950; children—R. Tony, James, Patrick, Maria, Michael, Rene. Commentator, St. Patrick's Ch., Casper, 1964-75; mem. parish council, 1968-75; lay minister, 1971-75; lay minister, commentator St. Anthony's Parish, Casper, 1975-76; mem. Liturg. Comm., Diocese of Cheyenne, Wyo., 1971; mem. Cath. Social Services, 1972. Pres., Tripney Motors, Casper, 1957-60; dir. Hilltop Nat. Baptist Ch., Boy Scouts Am., 1972-73; Chmn. Casper Area C. of C. (dir.), K.C. Kiwanis. Home: 1125 S. Wolcott St Casper WY 82601 Office: 355 W Yellowstone St Casper WY 82601

TRIPLETT, BENNIE STEVENS, minister, b. Charlotte, N.C., Jan. 5, 1929; s. John Preston and Sarah Margaret (Freeman) T.; student Minot State Coll., 1955; Memphis State U., 1956; A.A., Lee Coll., 1964; B.A., Tenn. Wesleyan, 1967; m. Helen Elaine Williams, Apr. 21, 1947; children—Bene (Mrs. Muriel Dwyer) Pyatt, Bennie Stevens. Ordained to ministry, Ch. of God, 1958; evangelist, 1948-51, 53-54; asst. pastor, 1951-52; pastor Minot, N. D. and Memphis, 1954-56; dir. Tenn. Youth and Christian Edn., 1956-58; program dir. radio and TV dept. Cleveland, Tenn., 1958-66; pastor Nashville, 1966-68; state overseer N.D. and S.D., 1968-72; state overseer Ind., Greenwood, 1972-75. Mem. music selection com. Tenn. Music & Printing Co., Cleveland, 1955-75; mem. comm. producing hymnal Hymns of the Spirit, Pathway Press, 1969. Chmn. bd. dirs. Northwest Bible Coll., Minot, 1968-72; mem. Gen. Evangelism and Home Missions Bd., Cleveland, Tenn., 1968. Mem. Lee Coll. Alumni Assn. (v.p. 1958-62). Minister, Tenn. Authors & Call to Commitment, 1964. A Contemporary Study of the Holy Spirit, 1970. Composer: How About Your Heart, Trust in the Lord, Committed to Christ, others. Home: 315 Love Av Greenwood IN 46142 Office: PO Box 38 Greenwood IN 46142

TRIPLETT, CHARLES HAROLD, minister, b. Louisville, Miss., Aug. 4, 1947; s. Harold Vernon and Ella Kate (Smith) T.; Th.B., Pentecostal Bible Inst., Tupelo, Miss., 1968; m. Connie Jean Piper, Sept. 16, 1967; children—Nathan Harold, Nathan Joel, Charles Andrew. Ordained to ministry United Pentecostal Ch. Internat., 1968; evangelist, 1965-69; founder, pastor United Pentecostal Ch., Rocky Mount, N.C., 1970-71; pastor United Pentecostal Ch., Natchez, Miss., 1972-75; editor Pentecostal News, 1973-74; pres. Pentecostal Conquerors, 1975. Address: 1404 Eastwood Rd Natchez MS 39120

TRIPLOE, MARTIN RALPH, priest, educator, b. Penn Yan, N.Y., June 14, 1935; s. James and Mary (Quarterm) T.; B.A. in French, Fordham U., 1957; M.A. in Philosophy, 1963; M.A. in Theology, Woodstock Coll., 1965; S.T.D., Institut Catholique de Paris (France), 1972; joined Soc. of Jesus, 1958; ordained priest Roman Catholic Ch., 1967; instr. philosophy LeMoyne Coll., Syracuse, N.Y., 1967-64; asst. prof. theology St. Joseph's Coll., Phila., 1972-75. Vis. prof. systematic Theology Marquette U., Milw., 1974-75. Mem. Am. Assn. Univ. Prof., Coll. Theology St. Cath. Theol. Sem., Acad. Am. Religion. Contrib. articles to prof. journ. Address: St. Joseph's Coll Philadelphia PA 19131

TRIVETTE, LAWRENCE WILLIAM, minister, b. Butler, Tenn., July 26, 1904; s. William Ernest and Ida Naomi (York) T.; B.A., Carson Newman Coll., 1931; student Southwestern Theol. Bapt. Sem., 1933-34; So. Bapt. Theol. Sem., 1935-37; m. Pauline Lenora Smith, Dec. 24, 1936; children—Lawrence, Jerry Norman, Donald (dec.). Ordained to ministry So. Bapt. Conv., 1932; asst. pastor ch., Johnston City, Tenn., 1932-33; Kingsport, Tenn., 1934-42; supt. mission, Houston Area, Johnston City, 1934-39; pastor Pleasant Grove Baptist Ch., Shouns, Tenn., 1942-44; supt. missions Knox County Baptist Assn. So. Bapt. Conv., 1944-73. Mem. adv. com. Carson Newman Coll., 1974-75. Address: 5521 N. Colonial Circle Knoxville TN 37918

TROBROUGH, GEORGE ANDREW, clergyman, b. Ridgeway, Mo., Aug. 6, 1919; s. George Lee and Ethel E. (Dyer) T.; A.B., Hendrix Coll., Conway, Ark., 1948; S.T.B., Boston U., 1951; m. Ruby Glen Stipe, Nov. 4, 1942; children—Mary Elizabeth (Mrs. Paul J. Hoppel, Jr.), Gloria Glen, (Mrs. Raleigh F. Marple). Ordained deacon Methodist Ch., 1950, elder, 1952, certified minister Christian edn., 1965; pastor chs. in Ark., Miss., Ore. and Ind., 1947-69; pastor 1st United Meth. Ch., Burley, Ida., 1969-72; Withshire United Meth. Ch., Portland, Ore., 1972-75; chaplain Air Patrol, Nampa and Burley, Ida., also Portland, 1967-75; broadcaster Religion in the News, 1957-75. Exec. sec. bd. eda. Ida. conf. United Meth. Ch., 1965-69. Recipient Jason Lee award, pub. relations comm. Ore.-Ida. conf. United Meth. Ch., 1972; certificate appreciation Burley Civil Air Patrol, 1972. Chmn. Northwest Portland Optimist (editor Opt.-Topic, also chaplain). Co-author: Creative Activities Simplified, 1957. Editor various newsletters. Address: 4026 NE 35th St Portland OR 97212

TROEH, FREDERICK ROY, priest, b. Grangeville, Ida., Jan. 23, 1910; s. Roy George and Ellen Ellen (Klaus) T.; B.S. in Agr. U. Ida., 1931; M.S., 1932; Ph.D., Cornell U., 1935; m. Marian Rose Downing, June 10, 1931; children—Mildred Marie, Stanley Frederick, Bruce Edward. Ordained priest Reorganized Ch. of Jesus Christ of Latter-day Saints, 1951, elder, 1955, high priest, 1965; pastor chs. in Ida., 1952-55, Ia., 1964-66; presiding elder Am. Congregation, 1972-75; mem. high council Des Moines area, 1968-75. Asso. prof. Agronomy Ia. State U., 1963-75. Recipient Eagle Scout award Boy Scouts Am., 1947. Mem. Alpha Phi Omega, Phi Eta Sigma, Alpha Zeta, Phi Kappa Phi. Republican. Co-author: Introductory Social Science Laboratory Manual, 1964; Social Science Today, 1973. Soc. Publicity Laboratory Exercises, 1973. Home: 4117 Quebec St Ames IA 50010

TROEL, MARJORIE RUTH BRADLEY, lay ch. worker, b. San Jose, Cal., Jan. 10, 1935; d. Oscar Arnold and Ruth Olive (Harris) Bradley; A.A., Gonzales Coll., 1955; B.A., San Jose State U., 1957; postgrad., 1965; postgrad. U. Mo., 1972-75; m. M. Richard Troeh, July 14, 1957; children—Karen Ellen, Richard Bradley, Cheryl Ruth. Staff world hqrs. Reorganized Ch. of Jesus Christ of Latter-day Saints, 1971-75; mem. exec. planning com., 1971-75; mem. com. world peace, 1971-75; sec. com. for northwestern Portland Optimist (editor Opt.-Topic, also chaplain). Co-author: Creative Activities Simplified, 1957. Editor various newsletters. Address: 4026 NE 35th St Portland OR 97212

TROST, EDWARD WILLIAM, minister, b. Chgo., Dec. 18, 1941; s. Edward Alphonse and Helen Blanche (Carleton) T.; B.A., Concordia St. Coll., 1963; M.Div., Concordia Sem., 1967; m. Barbara Lee Hoyer, Nov. 28, 1964; children—Kurtis Keith, Amy Lynn, Edward Michael. Ordained to ministry Lutheran Ch., 1967; pastor Mount Calvary Luth. Ch., Wamego, Kan., 1967-70; Holy Cross Luth. Ch., Wichita, Kan., 1970-75. Inst. rep. Boy Scouts Am., Wamego, 1968-70. Chmn. bd. Wamego City Library, 1968-70. Mem. Luth. Edn. Assn., Theol. Educators in Assn. Ministries. Home: 1024 N. Delaware St. Wichita KS 67208 Office: 1018 N. Delaware St. Wichita KS 67208

TROTTER, FREDERICK THOMAS, ch. off. b. Los Angeles, Apr. 17, 1926; s. Fred B. and Hazel Anna (Thomas) T.; A.B., Occidental Coll., 1950; D.D., 1968; S.T.B., Boston U., 1953; Ph.D. (Kent fellow), 1955; L.H.D., III, Wesleyan U., 1975; m. Giana Demaree, June 27, 1953; children—Ruth, Tonia, Mary. Ordained elder United Methodist Ch., 1953; protestant chaplain Boston U., 1951-54; minister Montclair (Cal.) United Meth. Ch., 1958-59; inst. to prof. religion and chs. Clarence G. Geyer, Sch. of Divinity, Methodist Theology, 1961-73; sec. bd. Higher Edn. and Ministry of United Meth. Ch., Nashville, 1973-75. Del. to Gen. Conf. United Meth. Ch., 1968, 70, 72. Bd. dirs. Casa Colina Hosp. for Rehab. Medicine, Pomona, Cal., 1968-73; trustee Am. U., 1973-75, Alaska Meth. U., 1973-75; Scarritt Coll., 1974-75; Dillard U., 1975-76. Pastored 12 churches, 1953-75; com. Danforth Found., 1967-70. Named distinguished alumnus Boston U., 1969. Mem. Am. Assn. Theol. Schs., Am. Acad. Religion, Soc. Religion in Higher Edn., Nat. Council Chs. Editor: Jesus and the Historian, 1968. Editor at large Christian Century, 1968-75. Contrib. articles to religious publs. Home: 1325 Hildreth Nashville TN 37215 Office: Box 871 Nashville TN 37202

TROTTER, JULIUS CARROLL, JR., educator, b. Prattville, Ala., Dec. 20, 1917; s. Julius Carroll and Thomas Ella (Pattin) T.; A.B., Sanford U., 1943; Th.M., So. Bapt. Theol. Sem., 1946; Th.D., 1951; m. Ruth Minnie Oliver, Dec. 27, 1942; children—Betty Anna (Mrs. Thomas W. Boulton), John Carroll. Ordained to ministry So. Baptist Conv., 1941; pastor Forks of Elkhorn Baptist Ch., Duckers, Ky., 1949-51; Eutaw (Ala.) Baptist Ch., 1951-53; Thomastonville (Ala.) Baptist Ch., 1953-55; prof. preaching and speech Southwestern Baptist Theol. Sem., Wake Forest, N.C., 1955-56. Mem. Wake Forest Bd. Commrs., 1969-73; chmn. Wake Forest Recreation Comm., 1967-73. Bd. dirs. United Fund of Wake County, 1971-75. Recipient citizenship award City of Wake Forest, 1973. Mem. Lambda Chi Alpha. Democrat. Mason. Rotarian. Home: 318 W. Juniper Av Wake Forest NC 27587

TROTTL, JOHN BOONE, educator, minister, b. Asheville, N.C., Dec. 11, 1935; s. Clarence and Jane (Lyons) T.; B.A., Davidson Coll., 1957; B.D. com. lauds, Union Theol. Sem., Va., 1960; M.A., Yale, 1961; Ph.D., 1964; M.S.L.S., U. N.C., 1964; m. Joan Thompson, June 12, 1957; children—Elizabeth, Margaret, Michael. Ordained to ministry Presby. Ch. in the U.S., 1964; inst. O.T., Yale Divinity Sch., 1961-62; minister ch., Altavilla, Va., 1964-66; asst. prof. religion Randolph-Macon Women's Coll., Lexington, Va., 1966-68; asst. librarian, asst. prof. Union Theol. Sem., Va., 1968-70, librarian, 1970-75, asst. prof. bibliography, 1972-75; pres. Altavilla Area Ministerial Assn., 1967; Trustee Stillman Coll. Minn. Am. Theol. Library Assn. (exec. com. 1971-74); Presby. Library Assn. (pres. 1973); Soc. Bibl. Lit., Beta Phi Mu. Contrib. articles to religious and prof. journ. Home: 1222 Rennie Av Richmond VA 23227 Office: 3401 Brook Rd Richmond VA 23227

TROUBETZKOY, SERGE GREGORY, lay ch. worker, b. Moscow, Russia, Dec. 15, 1906; s. Prince Gregory Nicolaevich and Maria (Bouffette) T.; student Ecole Pratique d'Agriculture, St. Bon, 1923-25; Coll. Ste Barbe, Paris, 1925-27; Ecole National d'Agriculture France,

1927-29; m. Princess Luba Obolensky, Feb. 19, 1933; children—Alexis, Mary, Elisabeth, Wladimir, St. Peter and St. Paul Cathedral, Montreal, Que., lay del. Orthodox Diocese of Am., 1959-70; mem. Met. Council for Can., 1965-70; pvt. sec. Met. Treas., archivist Orthodox Ch. in Am., N.Y.C., 1970-75. Contrib. articles to prof. publs. Home: RFD Synanon NY 11791 Office: 59 E 2d St New York City NY 10003

TROUT, NELSON WESLEY, minister, b. Columbus, O., Sept. 29, 1920; s. William Nelson and Bertha (Alison) T.; student Wilberforce U., 1939-40; A.B., Capital U., 1948; postgrad. Ohio State U., 1949. C.T., Evang. Theol. Sem., 1952; U. So. Cal., 1955; D.D., Wartburg Coll., 1970; m. Jennie Foster, Feb. 8, 1943; children—Cassandra (Mrs. Thomas Ellis), Philip, Paula (Mrs. Levern Crosby). Ordained to ministry Am. Lutheran Ch., 1952; pastor, Montgomery, Ala., 1952-55; Los Angeles, 1955-62; asst. youth dir. Am. Luth. Ch., 1962-64; dir. urban evangelism, 1964-70; pastor Eau Claire, Wis., 1967-68; prof. social ethics Luther Theol. Sem., St. Paul, 1970; exec. dir. Luth. Social Services, Dayton, O., 1970-75. Del. World Council Chs., 1968. Pres., Twin Cities Human Relations Assn., Mpls., 1962-67; v.p. Luth. Human Relations Assn. Am., 1969-70, pres., 1971-72. Mem. alumni bd. Capital U. Mem. Optimists Internat. Home: 3611 Camelot Dr Dayton OH 45426 Office: 563 Superior Av Dayton OH 45401

TROUTMAN, GERALD STEVENSON, minister, ch. off., b. Aledo, N.C., Dec. 16, 1931; s. Edwin Flavious and Estelle (Brown) T.; A.B., Lenoir Rhyne Coll., 1956; D. Ministry, Luth. Theol. Sem. Sem., 1960; m. Manhope Shirley, Aug. 19, 1959; children—Steven, Lee Frances. Ordained to ministry Lutheran Ch. in Am., 1960; pastor Reformation Luth. Ch., Greenville, Tenn., 1960-63; St. John's Luth. Ch., Atlanta, 1963-69; sec. Southeastern Synod Luth. Ch. in Am., Atlanta, 1969-75; pres., 1975-76. Chaplain, Greenville First Dep., 1960-63. Bd. dirs. David Hilds Civic Assn., 1965-68, Lutheridge Assembly, Arden, N.C., 1962-69. Mem. Gen. Interchurch Assn. (dir. 1972-75), Atlanta Luth. Ministerial Assn. (pres. 1967-68), Club David Hilds, 1972. Mem. N.E.A. Contrib. articles to religious journ. Home: 3611 Camelot Dr Dayton OH 45426 Office: 563 Superior Av Dayton OH 45401

TROUTMAN, JOSEPH EDWARD, ednl. admstr., b. Concord, N.C., Jan. 4, 1940; s. Elton E. and Elizabeth O. (Yost) T.; B.A., Lenoir Rhyne Coll., 1962; M.A., Lynch Sch. Theology, Chgo., 1963; R.S., Princeton Theol. Sem., 1964. Cons. dir. prof. services Luth. Ch. Am. Chgo., 1970; mem. Task Force on presch. edn. Northeastern Pa. Synod, Luth. Ch. Am., Westconville, 1974-75; dir. Christian edn. Grace Luth. Ch., Shillington, Pa., 1972-75. Ednl. com. in Adm. Aetha. Ethiopia, 1972. Mem. N.E.A. Contrib. articles to religious journ. Home: 100 Springdale Dr Shillington PA 19607 Office: Grace Lutheran Ch. 30 Liberty St Shillington PA 19607

TROXELL, DELBERT VERN, minister, b. Kellier, Sask. Can., July 26, 1921 (genuine Am. citizen); s. Wayne Nebraska and Edna Marie (Balderson) T.; B.Th., N.W. Christian Coll., 1950; postgrad. Cornell U., 1952-53; B.D., Butler Sch. Religion, 1958; m. Martha Marie Hendricks, July 11, 1948; children—Jonathan Mark, Rebecca (Mrs. Richard William Robertson), Teresa, Carolyn. Ordained to ministry Christian Ch., 1950; missionary youth Christian Missionary Soc., Christian Ch., various cities Japan, 1953-69; minister Country Homes Christian Ch., Spokane, Wash., 1969-75. Mem. steering com. Spokane-Nishinomiya Sister City Soc., 1970-75. Mem. Theta Phi. Contrib. articles to religious publs. Home: N 6924 Jefferson Spokane WA 99208 Office: N 4415 Wall Spokane WA 99208

TROY, PAUL ARTHUR, minister, b. Portland, Ore., July 31, 1918; s. John William and Lily (Perry) T.; B.A., Wheaton Coll., 1942; s. Th.M., Dallas Theol. Sem., 1944; m. Doris Jean Umet, July 3, 1942; 1 son, John Fredrick. Ordained to ministry United Presby. Ch. in U.S.A., 1945; pastor, Altia, Ia., 1945-48, Gibson Heights U.P. Ch., St. Louis, 1948-53, Wheatland U.P. Ch., Plainfield, Ill., 1953-60, Earlville (Ill.) 1st Presby. Ch., 1960-66, 1st Presby. Ch., Franklin Grove, Ill., 1966-74, Stated clk. Chgo. Presbytery, 1956-59, Synod of Ill., 1959-65, Presbytery of Ill., 1965-69, 1974-75, Presbytery, 1972-75; rec. clk. Synod of Ill., 1959-65; sec. Billy Graham St. Louis Crusade, 1951-53; vocal soloist, Bd. dirs. U.P. Home, Washington, Ia., 1947-48, Central Temperance League Mo., 1951-53. Home: White Oak Estates Route 3 Dixon IL 61021 Office: 1101 E 3d St Dixon IL 61021

TROYER, CLARENCE, bishop, b. LaGrange, Ind., Feb. 5, 1907; s. Calvin J. and Maudie (Lambright) T.; ed. Kitchener (Ont., Can.) Bible Sch., 1928; m. Wanda Irene Troyer, 1930; 1 son, John Fredrick. Ordained to ministry Mennonite Ch., 1940; missionary, founder congregation from 1940, 1945-49; now exec. mem. Ind.-Mich. Conf. Address: Mennonite Church Engadine MI 49527

TROYER, DAVID LYNN, priest, b. Joplin, Mo., Sept. 17, 1946; s. Wilbur Glen and Dorothy May (Williams) T.; B.S., S.W. Mo. State U., Springfield, 1966; student Graceland Coll., Lamoni, Ia., 1964-66; m. Ruth Ann Brooks, June 1, 1963; 1 dau., Julie Anne. Ordained priest Reorganized Ch. of Jesus Christ of Latter-day Saints, 1974; pastor children's dept. Carriage (Mo.) Ch., 1971-72; youth leader, 1972-73; pastor of branch, 1973-75. Probation and parole officer State of Mo., 1968-75. Exec. mem. bd. dir. Carriage Girls Club. Mem. Central States Mo. corrections assn. Address: Route 2 Box 285 Carriage MO 64836

TROYER, LOTUS EDWARD, minister, b. Fairview, Mich., July 17, 1915; s. Ellsworth A. and Elva Dean (Shrock) T.; s. H. Goshen Coll., 1938; postgrad. Eden Theol. Sem., 1972; m. Hilda Pearl Kline, May 4, 1941; children—Lyle Kay, Lila (Mrs. Donald Eichenfelder), Marjorie (Mrs. Peter J. Green). Ordained to ministry Mennonite Ch., 1947; pastor Carlock (Ill.) Mennonite Ch., 1947-52, Meadows (Ill.) Ch., 1952-65, Oak Grove Mennonite Ch., Smithville, O., 1965-71, First Mennonite Ch., Sumnerfield, Ill., 1971-72, Pleasant Mennonite Ch., Grndy, Ill., 1972-75. Chaplain, Meadows Mennonite Ch., 1972-75; mem. Congo Inland Mission Bd., 1951-74; pres., 1959-63; pres. Central Dist. Conf., 1954-57. Pres., McLean County Sr. Citizens Adv. Com., 1974-75. Home: Grndy IL 61744

TROYER, MENNO MILLER, chaplain, b. sr. Inman, Kan., June 15, 1903; s. Menno Z. and Susan Barbara (Miller) T.; student Hesston Coll., 1928-30; M.Pherson Coll., 1938; grad. Goshen Coll. and Bibl. Sem., 1940; m. Charity Irene Granger, June 6, 1927; children—Leslie (Mrs. Wayne Miller), Marilyn (Mrs. Peter Hartman), Curtis Paul. Ordained to ministry Mennonite Ch., 1927; co-pastor West Liberty Mennonite Ch., Mepherson County, Kan., 1927-55; pastor, 1955-59; pastor Exh. Holbrook Mennonite Ch., Cherokee, Colo., 1963, First Mennonite Ch., La Junta, Colo., 1964-70; chaplain Mennonite Hosp. and Sanitarium, La Junta, 1960-71, La Junta Med. Center & Nursing Home, 1971-75; ret. 1975. Sec. Central Mennonite Conf., 1940-61; sec. Rocky Mountain Mennonite Conf., 1961-66; asst. conf. minister, 1971-73; sec. ministerial com. Mennonite Gen. Conf., 1953-66. Home: 1501 Cannon St La Junta CO 81004

TRUCKENBROD, KENNETH G., minister, b. Medford, Ill., Jan. 10, 1925; s. Elliott G. and Minnie L. B. (Buck) T.; B.A., North Central Coll., Ill., 1949; M.A., Evang. Theol. Sem., 1952; m. Gloria A.

Dear Dr. Randall:

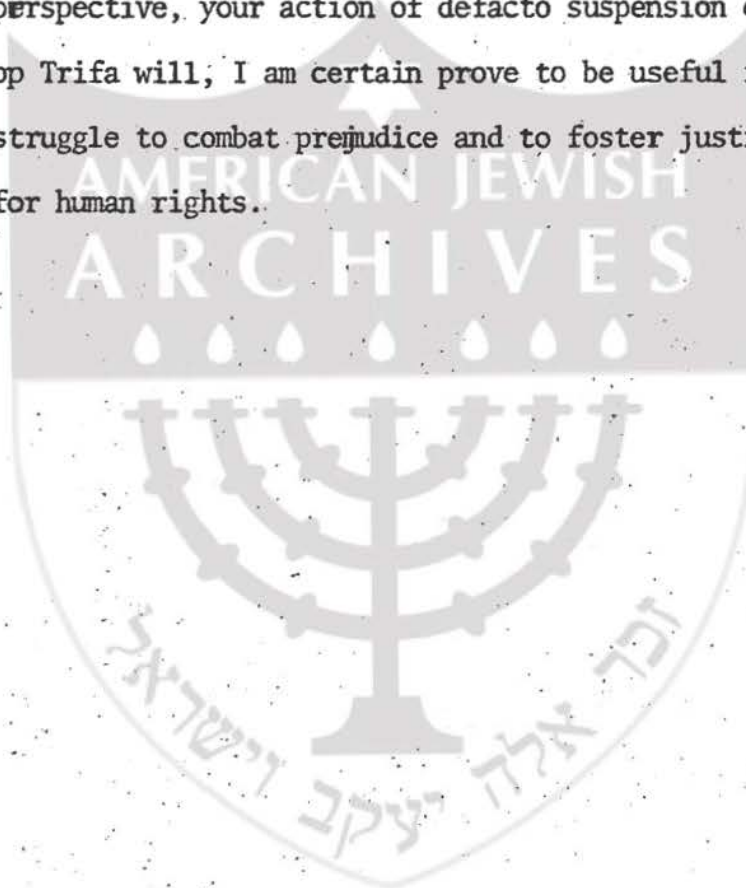
We have learned that as a result of the action taken today by the Executive Committee of the National Council of Churches ~~at its February 4th meeting that~~ Archbishop Valerian Trifa will no longer function as a member of the Governing Board of the National Council of Churches representing the Orthodox Church of America.

As you are aware from your several recent meetings with our representatives, Rabbis Marc H. Tanenbaum and James Rudin, the American Jewish Committee has been deeply disturbed by the continuing membership of Archbishop Trifa on the NCC's Governing Board. Certainly, the documentation from primary Romanian sources which they made available to you and to members of the NCC Executive Committee makes it abundantly clear that Archbishop Trifa has been guilty of unremitting anti-Semitism, anti-Greek hate propaganda, and pro-Nazi activities which culminated in pogroms that massacred thousands of Jews and Christians.

In light of that record, the American Jewish Committee had cause to hope that ~~the~~ National Council of Churches would have taken forthright action to remove Archbishop Trifa from its Board. Nevertheless, we acknowledge that your present action is a step forward in indicating the disapproval by the National Council of Trifa's anti-Semitic attitudes and behavior. The removal of the aura of moral acceptability that was implied by Trifa's membership on your Board will now contribute, we trust, to the understanding on the part of the American people of the magnitude of his crimes against humanity.

That clarity of understanding in turn most surely strengthen the efforts of the U.S. Department of Justice and the Immigration and Naturalization Service ^{to} bring him to justice and hopefully will lead to his deportation as an undesirable alien who has lied in order to gain entry to our country.

In that perspective, your action of defacto suspension of Archbishop Trifa will, I am certain prove to be useful in the ongoing struggle to combat prejudice and to foster justice and respect for human rights.



F - Trifa

RELIGIOUS NEWS SERVICE

DOMESTIC SERVICE

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THURSDAY, DECEMBER 16, 1976

JEWISH LEADERS JOIN 300 YOUNG PROTESTERS
IN URGING NCC OUSTER OF ARCHBISHOP TRIFA

By Religious News Service (12-16-76)

NEW YORK (RNS) -- In a Hanukkah Eve demonstration, some 300 Jewish protesters demonstrated in front of The Interchurch Center here to demand that Romanian Orthodox Archbishop Valerian Trifa be removed from the Governing Board of the National Council of Churches.

The rally was coordinated by Concerned Jewish Youth, an agency which has been leading protests against Archbishop Trifa's presence on the NCC board since October. The protesters charge that the prelate was a member of the Romanian Iron Guard during World War II and took part in anti-Jewish activities then.

In response to the previous protests, the NCC has asked the Orthodox Church in America to consider asking Archbishop Trifa to refrain from exercising his duties on the Governing Board until the matter has been resolved. A special episcopal commission has been named by the OCA Holy Synod to investigate the charges.

But the protesters, including several prominent rabbinical leaders, declared at the rally that "legalisms" should not be used as an excuse to keep Archbishop Trifa on the NCC Governing Board.

Rabbi Alexander M. Schindler, chairman of the Conference of Presidents of Major American Jewish Organizations, asked, "Shall such a man be a symbol of religion and morality on the American scene? The answer must be no, no, and forever no!"

He declared that Archbishop Trifa's continued presence on the NCC Governing Board "is a stain on the moral fiber of American Protestantism."

Rabbi Walter Wurzberger, president of the Synagogue Council of America, said he was "embarrassed" to be speaking at a rally called by Concerned Jewish Youth "because I feel that I am to some extent guilty of not having raised my voice earlier to prevent this terrible travesty of justice" in having Archbishop Trifa continue on the NCC board.

He asserted that "the National Council of Churches undermines respect for religion" in keeping the prelate on its Governing Board, and emphasized, "This is no time for legalisms. This is a time for moral courage."

Charles R. Allen, Jr., a former editor of The Nation and now associate editor of The Churchman, protested as a "non-Jew" Archbishop Trifa's membership on the NCC board.

He charged that the prelate's continued membership was "an act of blasphemy," and said that as an agency that has been concerned with social injustices, the NCC should be concerned about the charges against the Romanian Orthodox leader.

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During the rally, communications officials of the NCC distributed copies of a joint statement issued by William P. Thompson and Claire Randall, president and general secretary, respectively, of the ecumenical agency.

In the statement, they declared that "the issues are much more complex than they appear from today's demonstration. We must be careful that we do not reduce the issues in this situation to simplistic conclusions and responses because that would demean the seriousness of the questions being raised by all the different parties."

The NCC leaders said that "as we await the judgments of civil and ecclesiastical bodies, we again declare our conviction that as Christians of conscience we are challenged by the memory of the Holocaust.

"We recognize and assert that anti-Semitism is a denial of the love Christians proclaim.

"We also recognize Archbishop Valerian's democratic fight to be assumed innocent in these proceedings until proven otherwise by admissible evidence in a court."

Rabbi Avraham Weiss, rabbinical adviser to Concerned Jewish Youth, told the rally that the NCC leaders' statement was "not worth the paper it was printed upon." He declared that "they've known about Trifa since 1952. Isn't that enough time for the due process of law to take effect?"

Wayne Perlmutter, co-chairman of Concerned Jewish Youth, said that Archbishop Trifa's "crimes were known to the leadership of this organization for many years."

Regarding the investigation being conducted by the Orthodox Church in America, Mr. Perlmutter told the rally, "If he were cleared by his own Church it would not mean much, because he and his friends control his Church."

He declared that the protesters had come to tell NCC President Thompson, "It is time to stop lying, and if not to stop lying, to resign or be forced out."

Rabbi Weiss called on all constituent organizations of the NCC to cease funding the agency and to withdraw their memberships if no action were taken regarding Archbishop Trifa. He also urged all Jewish groups not to have any contacts with the NCC so long as Archbishop Trifa remained on its Governing Board.

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MONDAY, DECEMBER 20, 1976

REFORMED CHURCH LEADER WOULD URGE
NCC TO SUSPEND ARCHBISHOP TRIFA

By Religious News Service (12-20-76)

NEW YORK (RNS) -- A communications officer for the Reformed Church in America has asserted that for the National Council of Churches to call for the suspension of Romanian Orthodox Archbishop Valerian Trifa from its Governing Board would not mean that the NCC was acting like a court of law.

In a memorandum distributed to other personnel whose offices are in The Interchurch Center, the Rev. Isaac Rottenberg, director of communication for the Reformed Church in America, addressed some of the issues involved in the Trifa controversy. The prelate has been accused of having been a member of the Romanian Iron Guard and of taking part in anti-Semitic activities during World War II.

Mr. Rottenberg commented that "the repeated emphasis on 'constitutional restraints' in NCC public statements may give the impression that there is substantial disagreement on that point. That is not so. I have heard no one within the Council membership advocate that Bishop Trifa be ousted without further ado. Some people have, however, protested the notion set forth in the Credentials Committee report that 'we cannot ask any communion to defend its internal policies or practices of delegate selection.'"

The Reformed Church in America official declared that "our constitutional restraint is not the same thing as refusing to confront each other. My claim is that the Council is not faced with a constitutional crisis, but rather with the question of whether it is capable of practicing what its constitution already provides for: open and honest counsel among each other."

Mr. Rottenberg said that "we have developed a certain toughness in confronting governments and organizations 'out there'; in our contacts with each other; however, we are extremely conscious of ecclesiastical sensibilities and politics. Some group may become miffed and walk out!"

Addressing the argument that the NCC is not a court of law, he agreed that "Mr. Trifa's guilt or innocence must be determined elsewhere." But the Reformed Church in America official added that "this in no way relieves the NCC of the responsibility to determine what appropriate measures ought to be taken under the circumstances. To give an example, a school board is not a court of law either, but there are instances when charges against a teacher not only justify suspension but make it imperative."

Mr. Rottenberg noted that "there are those who claim that suspension itself implies a presumption of guilt and thus constitutes a denial of due process of law." But, he asked, "since when is that the case? In view of common practice, this sounds like a spurious argument to me."

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The Reformed Church in America official also said that "there are those frequent complaints about publicity and trial by Press."

He said, "I don't find them very convincing. For years this story had a hard time getting into the headlines. During that time Bishop Trifa had plenty of opportunity to ponder the consequences of his continued membership on the Governing Board. Today, it is precisely his refusal to remove himself from that position that is keeping him and the charges against him before the public."

Mr. Rottenberg concluded that "we can keep on repeating noble phrases about the integrity of our common life and our constitutional rights. But, to me, both justice and common sense demand that a person in the archbishop's position be urged in no uncertain terms to suspend himself from the Governing Board of the National Council of Churches."

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Addresses Governor's Hearing In Iowa

FREE TEXTS FOR PRIVATE SCHOOL PUPILS
ADVOCATED BY CATHOLIC SPOKESMAN

By Religious News Service (12-20-76)

DES MOINES, Iowa (RNS) -- A spokesman for Iowa's Roman Catholic dioceses urged a state budgetary hearing conducted by Iowa Gov. Robert Ray to provide the 30,000 students in the state's non-public schools with free textbooks.

Timothy McCarthy of the Iowa Catholic Conference told the hearing that Iowa law permits public schools to lend textbooks to non-public schools in their district, but few school districts can afford it because of sky-rocketing costs and declining enrollments.

Noting that several non-public schools in Iowa have been able to obtain textbooks from the public school system for their students, he said the U.S. Supreme Court has approved such assistance, as well as bus transportation, free lunches and limited auxiliary services.

Mr. McCarthy estimated that the cost of the free textbooks for the 60,000 non-public school students would be \$15 per student or about \$1 million. Initially, he noted the texts would have to be made available to all public school students on an equal basis, according to the High Court ruling.

Non-public school administrators said recently they are hopeful that the Iowa legislature will approve a program of textbook loans for all Iowa children regardless of where they attend school.

In a related action, the Iowa Association of Private Colleges and Universities asked for an increase in funds for the state tuition grant program, affording a minimum of \$200 to every college student in private colleges who applies. They also want the tuition grant maximum raised from \$1,300 to \$1,500.

At Loras College, Dubuque, a Roman Catholic school, 529 students qualified for a total of \$639,323 in grants last year.

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Christmas Week, 1976

Dear Fellow-Christians:

It seems to me that the Archbishop Valerian Trifa affair has left the National Council of Churches with some urgent items of unfinished business on its agenda of moral concerns. This is so, regardless of what the Orthodox Church in America may decide to do in response to your recommendation that they "consider requesting the Archbishop to refrain from executing his duties as a member of the Governing Board until the matter has been resolved by the Holy Synod and the civil judicial process."

I realize that time was short when you met in special session in Chicago, and you were faced with an extraordinary situation. The pressures to find at least a tentative solution to the dilemmas in which the Council found itself must have been great. One item that did not receive adequate attention, in my judgement, is the need for the Council to take a long and hard look at itself in the light of what has happened at the Governing Board meeting and during the days that followed. I believe that such an honest self-examination would greatly contribute to the health of our fellowship.

The more I reflect on some of the incidents that occurred, the more disturbing I find them to be. We, who have so frequently confronted others with a call to repentance, should be willing to search our own hearts and confess our own sins. Permit me to list a few items for your reflection.

1. It took a disruptive event plus an exposé on Trifa in Esquire magazine to stir the Council to action.

When the issue of Archbishop Trifa's alleged participation in the persecution of Jews during the Nazi period exploded within the NCC, most delegates were taken by surprise. Yet, the fuse had been burning for years. In fact, NCC leadership had received communications on the matter on several occasions.

My intention is not to start us pointing fingers at each other and looking for scapegoats. But, shouldn't we use this occasion to reflect on some of the dynamics of ignorance? So many people claimed after the Holocaust: "I just didn't know!" There are times, however, when ignorance does not relieve us of moral responsibility.

It seems to me that the most dangerous conspiracies of silence are often those we engage in almost unconsciously. When we are confronted with embarrassing information, an unspoken consensus to leave things unmentioned will frequently develop. We tend to feel uncomfortable with the knowledge of facts that may require actions we fear to contemplate. I believe that it would be helpful for us, members of the NCC, to meditate on these matters as we wrestle with the moral challenge that has been placed before us.

2. The immensity of the charges levelled against Archbishop Trifa and their moral implications for the Council were only slowly recognized by many delegates.

As a matter of fact, I have the impression that there was considerable misdirected anger and indignation after the group of young Jews had forced Council members to look at the accusations against Archbishop Trifa. I realize that we are dealing with immediate reactions in an emotionally charged situation. But those can be very revealing, and when faced, they can help us to gain a deeper and more honest self-understanding.

For example, I am thinking of the fact that, after years of experience with confrontative groups, the calling of the police was actually advocated during the tense moments immediately following the protest. Fortunately, this particular demonstration by Jews did not become the first occasion in which the NCC resorted to such action. I am grateful for that, but the incident continues to give me a sense of uneasiness.

There were also widespread rumors about alleged collusion between the demonstrators and certain NCC staff members. Why suddenly this conspiracy atmosphere? In the end, the president of the Council found it necessary to publicly deny that these rumors had any basis in fact.

Finally, I must mention the persistent stories that the whole thing had been orchestrated by a columnist hostile to the NCC, thereby implying incidentally that Jews don't care enough about the Holocaust to handle their own protests.

Such incidents can be blown up out of proportion to their significance in the total picture. Nevertheless, the climate that prevailed during that day is very much part of the picture, and I don't think it's healthy for our spiritual life to make ourselves believe that it didn't happen.

3. The first NCC news releases on the matter sounded too self-serving.

Just a few days before the Governing Board met, the Communication Commission of the NCC had gone on record in support of "responsible investigative journalism." Such journalism is always risky business, because one must seek to maintain the delicate balance between the right to find out the facts and the rights of those who are being suspected of crimes.

There is more than a touch of irony in the fact that some of the most devastating investigative reporting to be published in the days following the Communication Commission's meeting involved one of the NCC's own Governing Board members. The news releases conveyed, to me at least, a spirit of defensiveness which seemed out of tune with the resolution passed a few days earlier. The repeated emphasis on "undocumented charges," "unsubstantiated statements," "unfounded accusations," "hearsay," and "trial by press," reminded me quite frankly of the reactions by the White House when the Watergate story first broke and some people wanted us to believe that it was all a witch-hunt.

4. Ambiguities in the report of the credentials committee raise critical questions about our commitments.

I want to call special attention to the following sentence in the report: "We pledge that we will do all within our power to insure that such a destructive act (i.e. the Holocaust) will never happen again." When I read those words, I didn't know whether to laugh or cry.

Do you realize what you were saying? You were telling the world that next time it will be different. All within your power! No more silence; no more evasion; no more passive consent while cruelties are being perpetrated against fellow human beings! In effect, you were signing up for martyrdom, and all that in a document that gives the distinct impression that the NCC dwells in constitutional captivity, in the house of bondage of by-laws.

I have no desire to offend the sensitivities of the Orthodox churches. I sincerely hope that they will remain part of the NCC. However, as long as that concern is uppermost in our minds, we are bound to appear insensitive to the deepest feelings of the Jewish community about the Holocaust.

My own feelings were stirred even more profoundly when I heard the repeated references to the fact that the alleged crimes had been committed more than thirty years ago and when several church leaders told me that it's time for the Jews to forget. Ah, it seems so long ago, does it not? Some people are tired of being reminded. But don't you realize that for those of us whose homes were invaded by storm troopers it is like yesterday; and that in the nightmares of our loved ones it is still a horrible NOW? Furthermore, our refusal to forget is not based on a desire for revenge, but rather on a determination not to betray the memory of our dead or our responsibility toward future generations.

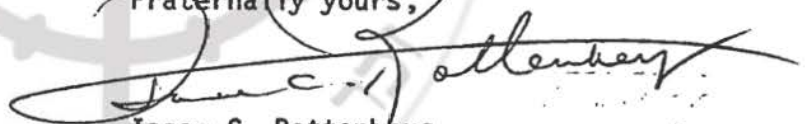
5. The Churches' declarations opposing anti-Semitism should be combined with honest soul-searching.

In recent weeks the Trifa affair has elicited some impressive sounding declarations on anti-Semitism, emphasizing its abhorrent nature, repudiating its demonic consequences, regretting its continuing presence in the world. At the risk of sounding ungrateful and unreasonable, I must say that I find little of the spirit of confession in them, and therefore it all sounds a bit pro forma to me. In most Protestant and Orthodox churches, I perceive very little of a sense of urgency to deal with the appalling lack of real concern about the historical role of the Christian churches in centuries of persecution against the Jews.

And now comes that inevitable question, one that is usually raised with great vehemence: "Are you suggesting that there is anti-Semitism in our midst?" What an odd question to ask! What basis would there be for us to believe that we, Christians in the NCC, have somehow remained untainted by this particular manifestation of human sin?

Let me ask a counter-question. How come that we, who will often respond to charges of rampant racism in the Christian churches with quick consent and contrite confessions, find it necessary to react with such indignation to the suggestion that we search our hearts to see whether there are seeds of anti-Semitism to be found among us? By naming the demon and acknowledging its power, we may once again discover the liberating reality of grace. I believe it would be good for us to reflect on that.

Fraternally yours,



Isaac C. Rottenberg

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The Office of Christian-Jewish Relations of the National Council of Churches invited representatives of major Jewish organizations to the regular meeting of its Advisory Committee on November 1. On the agenda was a discussion of the moral issues raised by the presence of Archbishop Valerian Trifa as a representative of the Orthodox Church in America on the NCC Governing Board.

The NCC representatives reviewed with the Jewish participants the action of the NCC's Executive Committee's special session in Chicago on October 30, which was called to consider the case of Archbishop Trifa, and its proposal directed to the Orthodox Church in America that the OCA request Archbishop Trifa to refrain from executing his duties as a Governing Board member until the matter has been resolved by the OCA and the civil judicial process. The group was also informed that the OCA had appointed an Episcopal Commission to investigate charges that Archbishop Trifa had been a member of the Roumanian Iron Guard.

Both Christian and Jewish participants expressed grave concern over the impact of this issue in their respective communities, noting that the issue was of such magnitude as to endanger continuing working relations of Jews and Christians at all levels.

The group urged prompt implementation of the NCC Executive Committee resolution, and agreed to convene shortly to review developments resulting from the actions of the NCC and the OCA.

(DICTATED BY RABBI SOL BERNARDS - NOVEMBER 4, 1976)

Urges 'Long, Hard Look At Itself'

REFORMED CHURCH AIDE QUESTIONS
NCC HANDLING OF THE TRIFA CASE

By Religious News Service (12-23-76)

NEW YORK (RNS) -- In a letter to members of the Executive Committee of the National Council of Churches, a communications officer for the Reformed Church in America has urged the NCC to "take a long and hard look at itself" regarding its handling of the controversy involving Romanian Orthodox Archbishop Valerian Trifa.

Earlier, the Rev. Isaac Rottenberg had distributed a memorandum to other personnel in The Interchurch Center in which he asserted that the NCC would not be acting like a court of law if it were to call for the suspension of Archbishop Trifa from its Governing Board. The prelate has been accused of having been a member of the Romanian Iron Guard and of taking part in anti-Semitic activities during World War II.

In his message to the NCC Executive Committee members, Mr. Rottenberg commented that "we, who have so frequently confronted others with a call to repentance, should be willing to search our own hearts and confess our own sins."

The Reformed Church in America official declared that "it took a disruptive event plus an expose on Trifa in Esquire magazine to stir the Council to action. When the issue of Archbishop Trifa's alleged participation in the persecution of Jews during the Nazi period exploded within the NCC, most delegates were taken by surprise. Yet the fuse had been burning for years. In fact, NCC leadership had received communications on the matter on several occasions."

Further, Mr. Rottenberg wrote, "the immensity of the charges levelled against Archbishop Trifa and their moral implications for the Council were only slowly recognized by many delegates. As a matter of fact, I have the impression that there was considerable misdirected anger and indignation after the group of young Jews had forced Council members to look at the accusations against Archbishop Trifa."

According to the Reformed Church in America communications official, "the first NCC news releases on the matter sounded too self-serving." He wrote that "the repeated emphasis on 'undocumented charges,' 'unsubstantiated statements,' 'unfounded accusations,' 'here-say,' and 'trial by press,' reminded me quite frankly of the reactions by the White House when the Watergate story first broke and some people wanted us to believe that it was all a witch-hunt."

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Mr. Rottenberg also stressed that "ambiguities in the report of the credentials committee raise critical questions about our commitments. I want to call special attention to the following sentence in the report: 'We pledge that we will do all in our power to insure that such a destructive act (i.e., the Holocaust) will never happen again.' When I read those words, I didn't know whether to laugh or cry."

He asked the Executive Committee members, "Do you realize what you were saying? You were telling the world that next time it will be different. All within your power! No more silence; no more evasion; no more passive consent while cruelties are being perpetrated against fellow human beings! In effect, you were signing up for martyrdom, and all that in a document that gives the distinct impression that the NCC dwells in constitutional captivity, in the house of bondage of by-laws."

Finally, Mr. Rottenberg urged that "the Churches' declarations opposing anti-Semitism should be combined with honest soul-searching." He suggested that "by naming the demon and acknowledging its power, we may once again discover the liberating reality of grace. I believe it would be good for us to reflect on that."

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UN SUPPORTERS URGE CARTER TO PUSH HUMAN RIGHTS MEASURES

By Religious News Service (12-23-76)

EAST ORANGE, N.J. (RNS) -- The New Jersey Division of the United Nations Association of the U.S. has appealed to President-elect Jimmy Carter to push for ratification of two covenants to the Universal Declaration of Human Rights.

Dr. Stanley I. Stuber, chairman of the human rights committee of the division -- one of some 200 chapters and divisions of the association -- said in a letter to the incoming chief executive:

"In view of the fact that the United States signed the Universal Declaration of Human Rights when it was adopted by the UN General Assembly held in Paris in December, 1948, but has not yet ratified the two covenants which implement the Declaration, we...urge you as President-elect to make a special effort to have the U.S. Senate ratify these covenants: the International Covenant on Civil and Political Rights, and the International Covenant on Economic, Social and Cultural Rights."

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THURSDAY, JANUARY 27, 1977

ROMANIAN ORTHODOX INSTITUTE
HONORS 10 LEADING CHURCHMEN

By Religious News Service (1-27-77)

BUCHAREST (RNS) -- The Romanian Orthodox theological institute here has given honorary doctorates to 10 people for "their activities and achievements in the field of theological research, the life of the Church and in international Christian organizations."

The first Romanian theological honorary doctorates awarded since 1949, they were referred to by Prof. Mircea Chialda, institute rector, as "a modest contribution of the Romanian theology to the strengthening of the ecumenical relationship."

The 15-million-member Romanian Orthodox Church has another theological institute in Sibiu, with a combined total of 1,150 students. The seven seminaries enroll 1,400 students. About 11,000 priests and monks serve in 10,000 parishes.

Honored at the ceremony, which was attended by Gheorghe Nenciu, president of the state religious affairs department, were Patriarch Justinian, head of the Romanian Church since 1948; Dean Macdonald Allchin, Canterbury Cathedral; Prof. Olivier Clement, St. Serge Orthodox Institute, Paris; Bishop Gordon Hill, Anglican Diocese of Kingston, Ontario; Metropolitan Meliton of Chalcedon, dean of the Holy Synod of the Ecumenical Patriarchate.

Also, Prof. Nikos Nissiotis, dean of the theological faculty, Athens University; Msgr. Wilhelm Nyssen, professor at the University of Cologne; Anglican Bishop Mervyn Stockwood of Southwark; Archbishop Olof Sundby, primate of the (Lutheran) Church of Sweden, and Dr. Philip Potter, general secretary of the World Council of Churches.

During their Romanian Stay, the doctorate recipients lectured in Bucharest and Sibiu.

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BRITISH BAPTIST LEADER
UNDERGOES SURGERY

By Religious News Service (1-27-77)

LONDON (RNS) -- Dr. Davis S. Russell, general secretary of the Baptist Union of Great Britain and Ireland, is making progress after a serious illness and operation, though his condition is still causing concern, it was announced here.

Dr. Russell, 59, was elected general secretary of the Baptist Union in 1967. He has also served as moderator of the Free Church Federal Council.

The nature of his illness was not disclosed but it was stated that he underwent surgery at Highlands Hospital in north London.

It is not known yet how long he will be away from his post but it is likely to be some weeks. Meanwhile, the heads of departments at Baptist Church House here are sharing his work between them.

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Dr. Randall stressed that the National Council is a delegated body and does not select its Governing Board members. In this respect, she said, "the autonomy of the (member) communions is of extreme importance." She pointed out that a committee has been set up to study the feasibility of changing the NCC constitution to permit it to remove Governing Board members.

Father Kishkovsky and the NCC executives stressed that they were not describing the action taken as a suspension of Archbishop Trifa, although Mr. Thompson acknowledged, "I consider the practical effect of the action to be identical with what might have happened if the word 'suspension' had been used."

Asked whether Archbishop Trifa had any direct participation in the decision of the OCA, Father Kishkovsky said, "The decision is not one in which he has signed his name. He is in full knowledge of it and he has accepted it."

The OCA official emphasized that "the atmosphere surrounding this case has tended to make any attempt to discuss the real facts of the case very difficult." With regard to the charges of Archbishop Trifa's alleged anti-Semitic activities in the 1940s, Father Kishkovsky said, "We have no direct testimony on the events of those days."

Mr. Thompson was asked for his personal opinion of the charges against Archbishop Trifa. "My personal opinion is conditioned by my training and practice as a lawyer," he replied. "I do not accept these allegations as true unless they are proved true in a forum in which he (Archbishop Trifa) has a chance to defend himself."

Following the action of the NCC executive committee, Rabbi Siegmán issued a statement calling it "an act of moral courage and responsibility." He added, "It is an expression of the Council's opposition to anti-Semitism and of its awareness that the Holocaust remains a constant challenge to the religious conscience of all mankind."

In a letter to Dr. Randall of the NCC, Bertram H. Gold, executive vice-president of the American Jewish Committee, noted that Committee representatives had given NCC executives evidence indicating that Archbishop Trifa "has been guilty of unremitting anti-Semitism, anti-Greek hate propaganda, and pro-Nazi activities which culminated in pogroms that massacred thousands of Jews and Christians."

In light of that record, he said, "the American Jewish Committee had cause to hope that the National Council of Churches would have taken forthright action to remove Archbishop Trifa from its board. Nevertheless, we acknowledge that your present action is a step forward in indicating the disapproval by the National Council of Trifa's anti-Semitic attitudes and behavior."

Rabbi Avraham Weiss of Concerned Jewish Youth, which has staged several protests at NCC headquarters regarding the Trifa affair, said, "We welcome the long-awaited decision of the NCC and are hopeful that the suspension of Trifa will cause the government to recognize the moral obligation to strongly accelerate and intensify its investigation of the many Nazis still living in the United States."

R E L I G I O U S N E W S S E R V I C E

DOMESTIC SERVICE

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FRIDAY, FEBRUARY 4, 1977

At the same meeting at which Father Kishkovsky reported on the OCA action, the NCC executive committee heard a presentation from Rabbi Henry Siegman, executive vice-president of the Synagogue Council of America.

Rabbi Siegman acknowledged that "there's a certain insensitivity, a certain impatience, that has characterized the Jewish community" in pressing the NCC to act on Archbishop Trifa. But he added that "that insensitivity is at least partly a result of the Holocaust."

As evidence supporting the allegations against Archbishop Trifa, Rabbi Siegman cited a Jewish Telegraphic Agency dispatch which linked him to murders of Jews in Romania in the 1940s, and noted that the prelate had been tried and convicted in absentia by the Romanian government in 1951 for his involvement in a revolt against the Antonescu regime there.

The Synagogue Council leader stressed that "the Jewish community is not asking the National Council of Churches to punish Trifa for the atrocities committed in Romania," but rather that it is asking how the NCC "could admit such a man into the fellowship of the organization, knowing what you know about this man."

Rabbi Siegman said that after World War II, the Jewish community hoped to join with the NCC in common enterprises, but that it "found instead the face of our oppressor in your midst." He asked, "Can you live with that? Do you need a Jew to tell you why Trifa's presence on your board is a blasphemy against God?"

Following the presentations by Rabbi Siegman and Father Kishkovsky, the NCC executive committee went into executive session for an hour. It then adopted a resolution saying, "We accept the assurances of the Orthodox Church in America that Archbishop Valerian Trifa will not function as a member of the Governing Board of the National Council of Churches during the investigations now being conducted by the Orthodox Church in America itself and the pending litigation in the United States courts."

The NCC statement added, "Indeed, it is our conviction that he should not do so (participate in NCC activities) because of the serious moral implications of the allegations against him."

William P. Thompson, president of the NCC, and Claire Randall, general secretary, met with reporters to announce the executive committee action. They were asked what the practical effect of the OCA and NCC resolutions would be in view of the fact that Archbishop Trifa has already refrained from taking part in Governing Board activities.

Mr. Thompson replied, "The difference is that we now have reason to believe, based on evidence furnished to us by the Orthodox Church in America itself, that he will not do so in the future."

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.....DAILY SPOT COVERAGE OF MAJOR ACTIVITIES OF
RELIGIOUS GROUPS THROUGHOUT THE UNITED STATES.....

FRIDAY, FEBRUARY 4, 1977

Pending Outcome Of Charges

ARCHBISHOP TRIFA WILL NOT TAKE PART
IN MEETINGS OF NCC GOVERNING BOARD

By Religious News Service (2-4-77)

NEW YORK (RNS) -- Romanian Orthodox Archbishop Valerian Trifa will continue to refrain from taking part in activities of the National Council of Churches (NCC) while federal authorities and the Orthodox Church in America (OCA) continue probing allegations that he had engaged in anti-Semitic activities during World War II.

That decision was made by the lesser synod of the OCA and confirmed by the NCC executive committee. The prelate has attended only one of 12 meetings of the NCC Governing Board, of which he is a member, since 1970.

In recent months, Archbishop Trifa's membership on the NCC board has been a subject of controversy in light of charges by some Jewish groups that he was a leader of the Romanian Iron Guard in the 1940s. At the request of the National Council, the OCA has been probing those charges, while federal authorities have also been conducting investigations into his past.

Father Leonid Kishkovsky, assistant to the chancellor of the OCA, reported on a statement adopted by that denomination's lesser synod (executive committee) at the meeting of the NCC executive committee here.

The OCA statement said, "In view of the atmosphere surrounding the case and person of Archbishop Valerian Trifa in the National Council of Churches, the archbishop's effective participation in the Council is precluded. As a result, the archbishop will not take part in the Council's work or attend meetings of its Governing Board until further notice."

It stressed "that the above is to be understood as a statement of simple fact, and is not to be interpreted in a sense damaging to Archbishop Valerian Trifa and in any way implying an admission of guilt by him or for him."

The OCA statement added that the OCA "deplores the prejudicial manner in which the case of Archbishop Valerian has been treated and continues to be treated," and that "it stands firm in its support of the principles and procedures of American jurisprudence as the proper way to ascertain truth, judge the guilty and protect the innocent."

According to the OCA statement, "the record of Archbishop Valerian as a clergyman has been without blemish and leads those who are witnesses of this record to resist all efforts to regard as established fact allegations and charges made against him prior to the submission of proof in the manner prescribed by law."

(more)

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After 30 Years: Questions Of Crime, Punishment And Nazi War Atrocities

DET. FREE PRESS

BY SUSAN MORSE
Free Press Staff Writer

Thirty-one years after the death camps closed, and thirty years after the Nuremberg war crimes trials ended, a handful of Nazi-hunters and their aging quarry have abruptly seized the public mind and eye.

Subjects more familiar as the stuff of Grade B Hollywood thrillers and fiction best-sellers are suddenly crowding the front pages of respected journals and newspapers. Nazism and war crimes, lately the province of the movie screen, are all at once the subjects of television debates, documentaries, Congressional inquiries and seemingly endless court fights.

IN NEW YORK, the U.S. Immigration and Naturalization Service begins deportation proceedings against three alleged Nazi war criminals living here. Four more cases against yet unnamed individuals are to be brought to court soon, it announces. Another 40 to 60 cases — depending on the source — are said to be under investigation.

In Detroit, Bishop Valerian Trifa, accused of causing the deaths of hundreds of thousands of Romanian Jews in 1941 as a leader of an uprising by the pro-Nazi Romanian Iron Guard, rejects demands he step down from the National Council of Churches governing board while federal charges against him are still pending.

Trifa faces the possible loss of his U.S. citizenship and eventual deportation for allegedly lying about his past on his citizenship application some 20 years ago. His long delayed denaturalization trial is expected to begin in 1977.

A Sudden Barrage Of Recurring Questions

On television programs like "60 Minutes," and "David Susskind," questions are raised about why these court cases are coming up now, how many other alleged war criminals are living in the U.S., and why they have been permitted to stay.

The New York Times syndicates two major features on war criminals to papers throughout the country. One feature is an account of a Dutch millionaire and art patron newly arrested for the murder of 120 Polish Jews while he was an SS sergeant. The other is an excerpt from a forthcoming book by Howard Blum entitled: "WANTED: The Search for Nazis in America."

Another newspaper, the Chicago Daily News, announces it has assigned a team of reporters to conduct an ongoing investigation of alleged Nazi war criminals living in the Chicago area.

The sudden barrage of news about atrocities of three decades ago has puzzled reasonable people and enraged others, as Southfield TV station WXYZ recently learned. Monday night, shortly before the station was to run a story about the case of Bishop Trifa, the station was hit with a flood of hate calls threatening the lives of station workers if the story was broadcast.

The reaction was extreme, but the feelings behind it are shared by many. They reason: "These suspects are old now. If they committed atrocities 30 years ago, well, that was 30 years ago. They have been good citizens since. Surely they have suffered enough. How long can we make people pay for their pasts?"

THE REVISED INTEREST in the status of war criminals is not limited to the U.S. The Austrian and Polish governments have recently prepared documentaries on the subject. Newspapers in London, Paris, West and East Germany, Italy, the Soviet Union, Canada, Argentina, and Panama have added to the flood of dialog.

The explanation for this apparent burst of government activity and rise in public interest after so many years is complicated and speculative.

Some say the momentum was generated by the recent Braunsteiner-Ryan case in New York — to date, the U.S. government's only successful prosecution of an accused war criminal.

The government's two-year-long deportation trial of Hermine Braunsteiner Ryan, a Queens, N.Y., housewife accused of committing atrocities to civilians while a guard at Ravensbruck and Maidanek concentration camps, ended in 1973 when the U.S. honored West Germany's request for her extradition.

The U.S. Immigration Service, charged with investigating illegal aliens, claims the new activity was spurred instead by its recent contact with witnesses — particularly Soviet Jewish emigrants who it says were previously inaccessible.

But government critics, among them two former Immigration Service employees, say the government agency recently began long overdue steps to apprehend former war criminals only in response to increasing pressure from Congress and the press.

The critics' question is not "Why now?" but rather: "Why has it taken so long?"

A Prosecutor's Charge Of Obstruction

Vincent Schiano, the outspoken former chief trial attorney for the Immigration Service who resigned under pressure in December 1973, insists today his prosecution of the Ryan case was threatened by government obstruction.

His files were rifled, his access to vital information blocked, he was moved to a remote office with no phone, and his private life was investigated by the government, he says. "They (government officials) did not want the Ryan case successfully prosecuted," he charges.

Immigration offices deny the charge.

U.S. Rep. Elizabeth Holtzman, D-N.Y. who has attacked the government for its "dilatory" handling of the war criminals during most of her four years in office, says that without her prodding and that of fellow Congressman Joshua Eilberg, D-Pa., the government would still be engaged in a "cover-up" of these cases. Recent disclosure that several of the war crimes suspects now facing prosecution worked for the CIA and other federal agencies support her claim, she says.

THE AWAKENED INTEREST in the status of war criminals has suddenly focused attention on another group in this country: a little-known handful of people based in New York whose independent research in the area predates the current vogue. The press has dubbed them the "Nazi-hunters," a name that has stuck despite their disclaimers.

Charles Allen Jr., a published author and scholar who has been writing about Nazism since the 1950s, cites his Quaker upbringing and belief in non-conformity in explaining his interest in the area. Coming to terms with the Nazis' systematic persecution of Jews and other minorities, he says, "is a human problem, not a Jewish problem."

In the early 1960s, Allen says he offered the Immigration Service and its bureaucratic parent, the U.S. Justice Department, a list of 59 alleged war criminals in the U.S. he had compiled for a book he was writing.

The list, he says, was denounced by then Attorney General Robert Kennedy as "Communist-inspired" — a label often used to discredit the efforts of the Nazi-hunters.

Immigration officials in New York, where the current war criminal investigations are based, say they received their first list of suspects that same year — district director Maurice F. Kiley says he does not recall the source — but decided those listed "were not amenable to service proceedings."

One Man's 25-Year Single-Minded Search

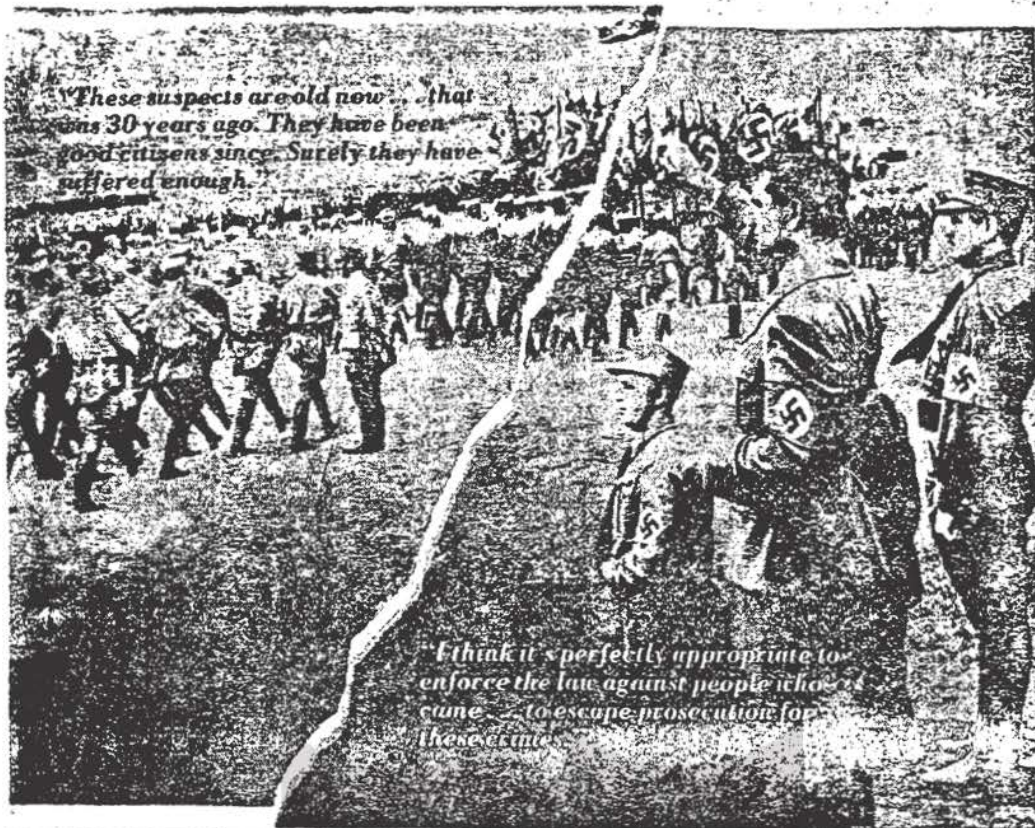
Dr. Charles Kremer, a 79-year-old Romanian Jewish immigrant who retired from dentistry only this year, has sought evidence against Bishop Trifa with a single-minded, mono-maniacal fervor for the past 25 years, ever since he learned of Trifa's presence in the U.S.

A coarse-spoken, energetic old man who now lives with his son in the tiny upstate New York village of Old Chatham, Kremer proudly shows a visitor three bookcases and a cabinet crammed with yellowed pages and file folders, all pertaining to Trifa.

The volume is impressive, but others say much of the material is inadmissible as court evidence. Kremer estimates he has spent \$70,000 of his own money on his efforts to find witnesses, collect data and prod the government to action in the case.

AFTER SENDING SCORES of unanswered letters and

DETROIT, MICHIGAN 48226
U.S. MAIL BOX
DETROIT, MICHIGAN 48226



Charles Kremer: "... not a question of humanity."



Charles Allen Jr.: "... not a Jewish problem."



Vincent Schiano: A charge of obstruction.



Sam Zutty: "We don't go into war crimes."

appeals to officials, he was finally notified in 1973 that the Immigration Service would conduct a new investigation. Why didn't he lose hope sooner? "Because I knew that my information was correct," he says simply. "Why should I stop caring for people? Don't forget one thing. This is a question of humanity and morality."

Kremer regards the current investigations of suspected Nazi (he pronounces it "Nah-zee") war criminals with mixed hope and suspicion. The barrage of news, he says, is a good sign: "If I had this publicity 20 years ago, Trifa would not be here now," he claims.

Kremer notes, not without satisfaction, that many of the defendants are old now and may die soon, but is sharply aware that fact applies to the witnesses as well. "One of my best witnesses (a French man) died about eight months ago," he says. Written statements were taken from the man before he died, says Kremer, but one expert says these will be of no use in court.

In general, Kremer still regards the government's involvement with distrust.

"The government is not really moving... If they really wanted to move, they wouldn't allow the judge to postpone the case of Trifa so many times. I wouldn't be a bit surprised after dilly-dallying three years, if Judge (Cornelia) Kennedy would turn around and say: 'You haven't got a good enough case against Trifa.'"

This is a distinct possibility. Trifa's defense counsel, George Woods, who has refused to talk with reporters, is expected to move again soon to dismiss the case on grounds the government knew of Trifa's background when it granted him citizenship in 1957.

Shirley Korman, an attractive mother of five, became involved in the war crimes cases when she learned the government was having trouble finding witnesses in the Braunstein-Ryan trial.

She contacted Jewish survivors' groups, ran radio spots

and ads in newspapers here and abroad and found witnesses to bolster the government's case.

Schiano, the Ryan case prosecutor who was captured by the Germans and pronounced dead at the Battle of the Bulge, is also counted one of the Nazi-hunters. Besides him and the others, there are also: Bessy Pupko, a Polish-born Jew; Tony DeVito, now writing a book about his experiences working with Schiano on the Ryan case; and Wayne Perlmuter, a Yeshiva University student.

Some of the most fascinating cases of the alleged war criminals raise the question of government protection.

An Unusual Move By Immigration

In June 1974, the Immigration Service took the extraordinary move of releasing the names of 37 U.S. residents under investigation as Nazi war criminals. The action, taken in response to charges of Service laxity by Rep. Holtzman, was unusual because no formal charges had been filed against those named. Since that time, the Immigration Service has refused to discuss the list or release any other names.

One of the most prominent names on the list was that of Dr. Hubertus Strughold. Strughold, the German-born former chief scientist of space medicine in the Aerospace Medical Division at Brooks Air Force Base, Texas, has been dubbed the "father of U.S. space medicine" for his work leading to U.S. manned space flights.

Strughold's name was on the list for only weeks before his investigation was quietly closed following Congressional complaints on his behalf.

AS DIRECTOR of the German Experimental Institute

for Aviation from 1934 to 1945, Strughold was said to have overseen grisly experiments on Dachau concentration camp prisoners to determine human ability to withstand drastic changes in air pressure and temperature.

Strughold, now 76, has reportedly insisted he knew nothing of the Dachau medical experiments until after the war ended.

Since the end of the war, Strughold's activities suggest he kept close ties with American intelligence.

After serving some months as an American prisoner of war, he was placed by the U.S. at the University of Heidelberg to prepare a study on German wartime aviation medicine. In 1947, he was brought to the U.S. where he did his pioneering aerospace work under the auspices of the U.S. Air Force.

Artukovic, Wanted In Yugoslavia

Also named on the 1974 Immigration Service list was Andrija Artukovic, now living in seclusion in southern California.

Artukovic, wanted by the Yugoslavian government since 1951, is charged with participation in the mass murder and deportation to death camps of thousands of Jews, Serbs and gypsies while he was Minister of Justice and Internal Affairs for the Nazi-appointed Croatian government.

Artukovic himself is said to have authorized the concentration camp system and supervised the building of crematoria in Croatia.

He came to the U.S. under an assumed name in 1948. He was discovered and arrested in 1951, when he became the first alleged former Nazi to face deportation proceedings. Yugoslavia's request for extradition in 1951 was opposed by the State Department and others who successfully argued his extradition to Yugoslavia would expose him to "physical persecution."

An Immigration hearing officer found in his favor in 1959 and the government pressed its deportation case no further at that time.

As late as 1974, critics charged the Immigration Service with failing to contact West Germany (which has jurisdiction over crimes committed under German government administration) or any other countries for the purpose of deporting or extraditing Artukovic. There have been reports that the State Department is reviewing the case.

THE NEW YORK TIMES recently reported that at least two suspected war criminals under investigation were among those whose names were published by a New York German-Jewish newspaper in 1949, long before the Immigration Service claims it received its first list in the 60s. Both men were reported to have apparent CIA connections.

Edgars Laipenieks, a former Latvian intelligence officer who now lives in California, recently admitted he worked for the CIA in the 1960s.

Vilis Hazners, a former Latvian police officer who now lives in New York state, served for many years as president of the Committee for a Free Latvia, funded by the CIA.

Both men may be safe from prosecution because they entered the country after 1952, when U.S. Immigration law no longer required immigrants to state that they had not persecuted any nationality or minority.

A Little Understood Legal Obstacle

According to investigators, this kind of legal obstacle to prosecution of suspected war criminals living in the U.S. is the most formidable and least publicly understood.

Regardless of how heinous the crimes allegedly committed by a suspect, the U.S. government can prosecute only if it has reason to believe he entered the country illegally. Only after he is expelled from the U.S. can he face trial in Europe for his alleged commission of war crimes.

"We only investigate violations of Immigration law," explains Immigration Service officer Sam Zutty, who coordinates the nationwide investigations from New York. "We don't investigate any other part of it. We don't go into war crimes."

"If they lied (about their past) to get their citizenship ... then they are liable to prosecution."

Rep. Holtzman has proposed new legislation to end this situation. "There is now nothing in the law that prevents you from becoming a U.S. citizen because you committed war crimes," she complains. "In essence, if Adolph Hitler were to come to the U.S. ... we couldn't keep him out."

Her bill, favored by some Immigration officers, would block from entrance to the U.S. (or expose to possible de-



Rep. Elizabeth Holtzman, D-N.Y. who is sponsoring legislation to change immigration policy: "If Adolph Hitler were to come to the U.S. ... we couldn't keep him out."

portation) all persons who collaborated with the Nazis in the persecution of civilians. The bill is still in committee.

TWO KINDS OF ACTION, both lengthy and tedious are involved in the efforts to expel suspected war criminals. If they are U.S. citizens, they must first be stripped of their citizenship (or "denaturalized"). A deportation trial then follows. No war criminal suspect has ever been deported from the U.S. (Mrs. Ryan was extradited at West Germany's request) and some attorneys say that will never happen.

The biggest problem in both these actions is finding eyewitnesses to testify — some 30 or 35 years after the events happened.

"What we've got to actually have is an eyewitness close by where he actually saw the subject commit the act of atrocity," says Immigration officer Zutty. "As you can imagine, most of the victims were Jews and died there."

Others are old now or have died since that time. Some survivors are afraid to testify and suspicious of those who try to contact them, as Nazi-hunter Shirley Korman says she discovered.

Still others have apparently not been vigorously sought out.

In early 1976, Immigration officers were sent to Israel for the first time to examine possible witnesses. For years the Immigration Service has contended it could not contact the Soviet Union for information on people from the Baltic countries because it does not recognize the USSR's takeover of these areas.

Extradition (the return of a suspect, usually, to his country of origin at that country's request) poses a similar problem, the Immigration Service has argued, because few extradition treaties exist with Iron Curtain countries. Critics have argued that where treaties don't exist, defendants could be extradited to West Germany.

The Trifa case has its own special complications.

A Series of Delays In The Bishop's Case

Delays have worked in the bishop's favor. Three times in the past six months the government scheduled his deposition (a sworn pre-trial questioning and cross-examination) and three times the defense won adjournments. Assistant U.S. Attorney Michael Gladstone, who handled the case since it began in May 1974, left for another job at the end of October. Assistant U.S. Attorney Fred Van Tiem inherited a huge, unfamiliar case and Trifa's deposition was put off again until next Jan. 18.

There is speculation that if President-elect Jimmy Carter replaces U.S. Attorney Philip Van Dam with a Democratic appointee, Van Tiem could lose his job too. Van Tiem says the possibility has not interfered with his handling of the case. "Everything I do is on the assumption that I'm going to be there," he says.

After Trifa, there are witnesses to be deposed, so that the government's earliest projected trial date is now mid-1977.

MOST OF THE WITNESSES, who come from the U.S., Israel, and France, cannot be subpoenaed, they must come voluntarily. None has been contacted directly by the U.S. attorney's office.

Reportedly, there are no longer any existing transcripts of a critical 1957 citizenship hearing in which Trifa's attorneys contend Jackson County Circuit Judge John Simpson was informed of FBI investigations of Trifa.

The delays, the paucity of witnesses, the absence of critical documents, have led some observers to view it as a weak case. Says Schiano: "If I were the defense attorney, I would feel more confident in a legal manner than if I were the prosecutor. Years ago, they (the government) might have had a good chance. Now what they have is problems."

an Iron Guard. The go... say, but has a strong case.

Discussion of the Trifa case leads almost invariably to another subject these days: the reported existence among the bishop's associates in Michigan of a covert organization of former Iron Guardists.

Trifa is said to have brought to his church former Romanian partisans who periodically meet, sell recordings of Iron Guard speeches and songs, and recruit new members.

Trifa claims no knowledge of this, saying: "I don't know that such an organization exists, and if it does, it has nothing to do with me . . . I help many people into this country and I don't ask their backgrounds."

The Immigration Service, however, is confident the group does exist.

"THERE'S NO DOUBT in my mind there's an active Iron Guard movement in Michigan," says Zutty. "We do know there are people who have been in the Iron Guard in Romania with Trifa in that (the Michigan) area. What they're actually doing there, we don't know and I must stress we (the Immigration Service) have nothing to do with investigations of that sort . . . That's FBI."

The Immigration Service will not disclose whether any of the persons associated with this group by critics within the Detroit-area Romanian community are under investigation as suspected war criminals.

Membership in the Iron Guard does not, in itself, constitute criminal wartime activity in the eyes of U.S. officials.

By and large, the U.S. Romanian Orthodox community remains highly supportive of Trifa. A church committee's requests for contributions to Trifa's legal defense have reportedly been met with donations from fellow church members nationwide.

'Many Are Reluctant To Speak Publicly'

And yet some members of the community have gone out of their way to help the Justice Department and people like Kremer, Allen, and Korman in their search for information on war criminal suspects.

But the intense publicity given Trifa's case and the cases of other suspects has made both local supporters and dissenters fearful and reluctant to speak publicly on so sensitive an issue.

One woman pleaded with a reporter to stop calling her husband to discuss the cases. "He's new in this country. No want trouble," she said.

A LOCAL ROMANIAN church leader, who said he has been confused with Trifa to his embarrassment, refused to meet with a reporter until the bishop's court case has ended.

Meanwhile, he said, he would not want to subject the community to further indignity. "To involve all the Romanian people in this question (that of Trifa's guilt or innocence) is not important," he said. "It is a personal question . . . It is not so important at all. I wonder why they give this issue so much importance. We have other good questions to ask the people today. This way is not helping the church and the good name of the church."

He is not alone in his feelings. Many — among them Jews — feel that 30 years time is enough to forget atrocities ascribed to this or that war crimes suspect. It has become a popular enough view for a Jewish lawyer interviewed on "60 Minutes" to espouse it to millions of Americans this fall.

The argument usually contains one or more of these facets: The persons facing prosecution now are not, for the most part, the leaders who devised or ordered mass killings, but simply soldiers under orders. War crimes cannot be judged by a peacetime morality. The suspects' own consciences have given them suffering enough. Since coming here, the suspects have led model lives, many as American citizens, and should be judged accordingly.

The view is anathema to the Nazi-hunters.

"I don't agree with that (reasoning)," says Rep. Holtzman. "These are some of the most horrifying crimes committed in the history of the world. I think it's perfectly appropriate to enforce the law against people who came into this country illegally and to escape prosecution elsewhere for these crimes."

Schiano, the former Immigration attorney, makes a similar case.

"We're not out for vengeance," he says. "We're not passing judgment on their guilt or innocence, just if the mandate of the law is carried out."

"If Hitler were alive today, because it's 27 or 30 years ago, would you say forget about it? And what right do we have to talk about forgiveness if the . . ."

An Active Iron Guard in Michigan?

THE NAZI HUNTERS

W.P.(13) Netherlands WCT
For the Record 12-23-76

• Dutch millionaire Pieter Menten was expelled by Switzerland and flown to the Netherlands on a special flight to face charges of being involved in the World War II massacre of Polish Jews.

NETHERLANDS WCT Dutch Art Dealer Accused In Nazi Killing of Jews

Special to The New York Times

GENEVA, Dec. 7—A wealthy Dutch art dealer is accused of being responsible for the deaths of 120 Jews at the hands of the Nazis during the wartime occupation of Poland.

Pieter Menten, 77 years old, was arrested last night at Uster, near Zurich, where he was staying in a hotel with his wife. The Dutch authorities, who issued an international arrest warrant for him, sent the Minister of Justice, Andreas van Agt, to Bern to press for his return.

The Swiss statute of limitations does not permit the extradition of the alleged war criminal, according to a Government spokesman. However, the spokesman said that he could be expelled only by the seven-man Cabinet under a law permitting such action against a foreigner considered to be a threat to Swiss security or neutrality.

While being interrogated, Mr. Menten swallowed a number of sleeping pills. He was rushed to hospital, where he was treated with a stomach pump.

Mr. Menten was sentenced to eight months' imprisonment by a Dutch court in 1950 for wartime collaboration with the Nazis. It was not until last June that he was accused of having been involved in the execution of Jews. He disappeared from Amsterdam last month when he was sought for questioning.

AMERICAN JEWISH ARCHIVES

Dutch Sentence an Ex-Nazi Guard To Life for Death of Polish Jews

NETHERLANDS WCT

ROERMOND, the Netherlands, Dec. 14 (UPI)—A Dutch court sentenced a former Nazi prison guard to life imprisonment today for the murder of about 100 Polish Jews during World War II.

The court cited Lambertus Loijen, 58 years old, for the "atrocious" killing of inmates at a German forced-labor camp in Bobuyisk, Byelorussia, during 1942 and 1943.

The state prosecutor had said that a trial testimony by Mr. Loijen and four Israeli survivors of Bobuyisk made a life sentence imperative.

NETHERLANDS WCT Dutch Court Bars Release In War Crimes Case

AMSTERDAM, Dec. 27 (UPI)—A Dutch court today ordered the police to continue holding Pieter Menten, an art collector, for at least six more days pending investigation of war crimes accusations against him.

The examining magistrate, Henry van Duuren, granted a prosecution request for the first of five custody orders allowed by Dutch law. Mr. Menten can be held up to 102 days, but will then have to be either released or officially charged.

He was arrested in Switzerland earlier this month after having eluded the Amsterdam police acting on "strong suspicion" that he might have been involved in the execution of some 300 Jews in Poland during World War II. The Swiss Government extradited him last week.

12-23-76
**Swiss Return Art Dealer
To Dutch to Face Trial
In Wartime Death of Jews**
NETHERLANDS WCT

Special to The New York Times

GENEVA, Dec. 22—The Swiss Cabinet today handed over a 77-year-old Dutch art dealer to the authorities of his country to face charges of having participated in the Nazi wartime killing of several hundred Polish Jews.

The Cabinet hesitated for more than two weeks before deciding to bypass the Swiss statute of limitations and to return the wealthy fugitive, Pieter N. Menten, to the Dutch Government, which sent a special plane for him.

Because the statute of limitations bars any legal action for crimes more than 20 years old, Switzerland could not accede to the Dutch request for extradition of Mr. Menten, who was arrested in a hotel near Zurich on Dec. 6. To get around this obstacle, the Cabinet "expelled" the art dealer under a constitutional provision authorizing such action against foreigners considered to be a security threat.

There was yet another obstacle to handing over Mr. Menten to the Dutch. The constitutional provision on expulsion has always been interpreted as giving the person facing ouster the right to decide to which country to go. But to have given Mr. Menten this right might have enabled him to find a haven.

Under strong urging from the Dutch Government, which had sent Minister of Justice Andreas van Agt to press the case against Mr. Menten, the Cabinet elected to avoid this by invoking for the first time an unpublished decree of 1965. Acting on its own authority, the Cabinet at that time ruled that a war criminal expelled under the constitutional provision concerning security risks did not necessarily enjoy the right to elect where he would go.

After 32 Years, Israeli Tracks Down Accused Murderer of His Parents

NETHERLANDS WCT
By WILLIAM E. FARRELL
Special to The New York Times

TEL AVIV, Dec. 13—For three decades, Haviy Kanaan has worked for and dreamed of the day when a man he admired as a child in Poland, a man who later worked with the Nazis and is accused of having killed Mr. Kanaan's parents, would be brought to justice. Now he believes that day is near.

"Destiny wanted my life and my youth connected in some way with Pieter Menten," Mr. Kanaan said. A tall, dignified member of the editorial board of the influential newspaper Haaretz, the 63-year-old journalist, after 32 years of trying, is responsible for the current arrest order for his boyhood hero, Pieter Menten.

Mr. Menten, a 78-year-old millionaire art collector who fled the Netherlands a few weeks ago, is now wanted in that country, where he lived for years in dignity and luxury, in the World War II killings of hundreds of Polish Jews.

Menten Attempts Suicide

His victims are said to include Mr. Kanaan's parents and many other members of his family—all of whom knew Mr. Menten. When the arrest order was issued, Mr. Menten fled to Uster, a Swiss village near Zurich. He was tracked down by journalists goaded by a Dutch Jew, Hans Knoop, an editor who began investigating Mr. Menten's past after he read an article written by Mr. Kanaan six months ago.

Swiss authorities are considering

whether to extradite Mr. Menten, who has attempted suicide since his arrest.

The narrative Mr. Kanaan relates began in the 1910's with a group of rich Polish Jewish provincials living in Lvov, Galicia. The trail of the narrative led in 1944 to an Israeli welfare office where a fragile, broken survivor from Lvov recognized the journalist. The rest of the story concerns the years in which Mr. Kanaan sought to bring Mr. Menten to justice.

According to Mr. Kanaan, Mr. Menten and his wife, Elizabeth, came to Lvov in the early 1920's. The young Dutch couple fitted in easily with the merchant Jews, attending their balls, their hunts, their picnics and excursions. Even then, Mr. Kanaan said, Mr. Menten had an eye for paintings, goblets, tapestries and the like.

Eventually, Mr. Menten became involved in lumber dealings with Issac Pistner, Mr. Kanaan's uncle and the head of the large family. A business disagreement between them, the journalist said, led to a feud that resulted in years of court wrangling. Through it all, Mr. Kanaan said, Mr. Menten remained on cordial terms with Mr. Kanaan's father, David, Krumholz. (Before settling in Palestine in 1935, Mr. Kanaan had borne the name Lieber Krumholz.)

"In 1935, when I parted from Lvov forever, Menten was one of the friends to whom I went to say goodbye," Mr. Kanaan said. "When I arrived in Palestine one of my first greeting cards was to Menten."

The young journalist, forging a new

life, maintained contact with his parents until Poland was divided in 1939, Lvov going to the Russians. In 1941 the Germans captured it. "Since that day there has been no single word from my family," Mr. Kanaan said.

One day in 1944 as he waited in a shabby Tel Aviv welfare office for an appointment and stared at the faces of refugees, a gray-haired man, Jacob Loebel, stared at him and said, "Are you from Lvov?"

"I said yes. . . . I'm trembling today," Mr. Kanaan said as he recalled the scene. "He embraced me and wept bitterly."

A Flood of Memories

"I saw everything," he said. I asked about my family and no one, he said, was alive—all of them exterminated. "You know who killed them," he said. "Pieter Menten." This was something I couldn't bear.

"I sat down and memories of childhood flooded me—Pieter Menten, the blond, tall man, and me going hunting and fishing. He was for me the first foreigner of the civilized bright world—the West—in that godforsaken place."

Mr. Kanaan said that Mr. Loebel, who has since died, recounted that members of the Krumholz-Pistner families were shot on the orders of Mr. Menten, who he said wore a Nazi officer's uniform. Mr. Kanaan said that Mr. Menten was obsessed with finding the Pistner with whom he had the business falling-out. He never did. Mr. Pistner died of typhoid while living under an assumed name.

"Menten was conducting a sadistic vendetta," he said. After the war, Dutch authorities tried Mr. Menten on two charges—collaborating with the Germans in Poland and stealing the art collection and furniture of a Lvov professor. He was given an eight-month sentence, which he had served during his pretrial imprisonment.

The record of Mr. Menten's trial and clippings about it vanished into dusty archives. Then in June an article appeared in the Dutch press on Mr. Menten. It extolled his humanitarianism, his love of art, his taste for the good life.

Dr. Henrietta Boas, a correspondent for Haaretz in the Netherlands, mailed the clipping to Mr. Kanaan. It was more than he could bear. He wrote an article for Haaretz on "The Two Faces of Pieter Menten," listing the growing number of accusations of murder and genocide in Galician villages.

His article was read in the Netherlands by Hans Knoop, editor of the weekly Accent. The two spent hours on the telephone, and many Dutch publications became interested.

The case grew. New witnesses began to appear. Graves were exhumed. There was a public clamor for an official investigation. Dutch policemen interviewed survivors in Israel and in New York.

"Menten denied there was anyone such as this Kanaan," Mr. Kanaan said. He paused for a long time so that his voice was measured and even and said, "There is a Kanaan and he wants justice."

Dutch suspect disappears

11/19/76
gch

From MAURITS KOPUIT
Amsterdam

Mr Andreas van Agt, the Dutch Justice Minister, was recalled from a visit to Romania by Mr Joop den Uyl, the Prime Minister, on Tuesday, to report to Parliament about a Dutch millionaire suspected of war crimes, who disappeared shortly before he was due to be arrested.

Many Dutch MPs are very angry that Pieter Menten, a 77-year-old art collector, managed to leave his home in Blaricum village near Amsterdam, apparently for abroad, on Sunday, one day before detectives were instructed to arrest him.

Menten is alleged to have been involved in the killing of hundreds of Jews in the Polish villages of Urice and Podorocze while serving with the Nazi SS.

The Amsterdam public prosecutor decided to arrest him on Saturday during talks between police and Justice Ministry officials after they had studied documents brought from the Soviet Union by Mr Hans Knoop, a journalist.

Menten's disappearance has caused a storm in Holland, particularly after reports that a guard who had been keeping watch on his home had been withdrawn last Saturday.

The Justice Ministry received documents from Israel containing war crimes accusations involving Menten in 1950, but these had been neglected by Mr Jan van Maarseveen, the then Justice Minister, and they had also been neglected

by Mr van Agt, who is a member of the Catholic People's Party.

Before this, Menten had been sentenced to three years' imprisonment by a Dutch court for helping the Nazi forces in Poland as an interpreter. He was defended at his trial by Mr Joseph Kortenhorst, the Catholic president of the Dutch Parliament.

Later, the Court of Appeal reduced Menten's sentence to eight months' imprisonment.

Menten had lived in Poland until 1943. After the war, he obtained large sums of money from both the Dutch and West German Governments in compensation for lost works of art.

The recent investigations into Menten's alleged war activities stemmed from an attempted auction of some of his art collection in the summer.

The Dutch Government has pardoned Jacobus Philippa, 58, who was sentenced to death *in absentia* in 1950 on charges of collaborating with the Nazis.

Philippa's sentence had been commuted to life imprisonment and later reduced to four years' jail. He was arrested in 1974 after living in hiding at his parents' home at The Hague for 27 years.

Hans Luyen, a 58-year-old factory worker, of Horn, Southern Holland, will be charged on Monday with complicity in the murder of hundreds of Polish Jews, many from the Warsaw Ghetto, in a concentration camp in Belorussia during the Second World War.

Luyen volunteered to join the German SS to fight against Russia in 1941.

DUTCH WAR CRIMINALS STILL AT LARGE 12/7/76 ✓

AMSTERDAM, Dec. 6 (JTA)--Some 20 Dutch nationals who have committed major war crimes, which will never become superannuated under the statute of limitations, are still at large without ever having been tried, a spokesman of The Netherlands Ministry of Justice has stated. The matter has become topical again in connection with the escape of the multimillionaire Peter Menten and with the trial in Roermond of Lambertus Loyen, who was discovered by chance, thanks to information from the Hamburg authorities.

Another 208 Dutch nationals have been tried for major war crimes in absentia but have never been found during the past 30 years. Some 17,000 Dutch nationals served with the German SS during World War II mainly in Eastern Europe, though the majority of them may not have committed war crimes in the technical meaning of the term.

* * *

ISRAEL SEEKING TO EXTRADITE TWO DUTCH WAR CRIMINALS

By Gil Sedan

JERUSALEM, Dec. 15 (JTA)--Two Dutch war criminals linked to the murders of Jews and others during World War II could possibly stand trial in Israel. The Foreign Ministry announced yesterday that it will seek the extradition of Lambertus Johannes Loyen, 58, who received a life sentence in Roermond, Holland yesterday for murdering over 100 Jews while serving as an SS guard at the Bobruisk forced labor camp in Poland in 1942-43.

MK Hillel Seidel, meanwhile, has asked Foreign Minister Yigal Allon to join Holland in demanding the extradition of Pieter Menten, 78, a suspected war criminal who fled Holland last month to avoid arrest and was apprehended near Zurich, Switzerland a week ago.

Much of the evidence against both men was provided by Israeli survivors who were eye-witnesses to their crimes. Menten, a multi-millionaire art dealer, was exposed by a Dutch-Jewish journalist, Hans Knoop, on the basis of information obtained from Israeli sources. He is suspected of complicity in the murders of several thousand Jews and Poles while an officer in a Nazi SS unit at Lemberg, Galicia in 1941.

The Swiss government has not yet decided whether to comply with Holland's extradition request for Menten. The Cabinet is expected to take up the matter Friday. Menten has engaged a lawyer and his wife has appeared on Dutch television from Zurich claiming his innocence. In a letter to the Dutch Minister of Justice, copies of which were distributed to the press, Menten alleged that the victims buried in mass graves at Lemberg were killed by Russians and Ukrainians, not by the Germans. He also claimed to have sworn evidence that he was elsewhere when the mass murders occurred.

Mrs. Menten said she and her husband fled their country home in Holland Nov. 14 because he feared extradition to Poland or the Soviet Union. His lawyer has appealed to the Swiss authorities not to return Menten to Holland on grounds that he would not receive a fair trial there. A Dutch magistrate, meanwhile, has ordered the seizure of a large number of paintings in Menten's possession which he allegedly looted from Jewish and non-Jewish owners in Poland during World War II. Menten had planned to auction the paintings.

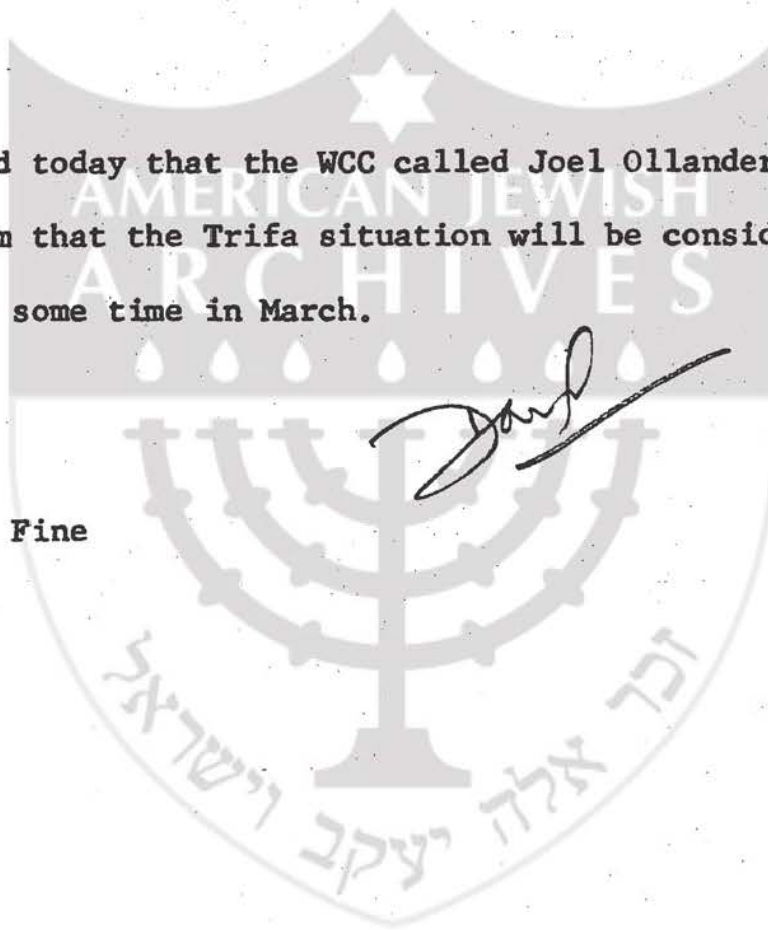
THE AMERICAN JEWISH COMMITTEE

date January 18, 1977
to Marc Tanenbaum
from David Geller
subject Trifa

I learned today that the WCC called Joel Ollander of NCRAC and told him that the Trifa situation will be considered by their Board some time in March.

DG:ah

cc: Morris Fine



January 19, 1977

PERSONAL

I hope this letter finds you and your dear ones in good health. I am writing to you about a critical matter: the membership of Bishop Valerian Trifa on the Governing Board of the National Council of Churches. Bishop Trifa's continued presence on the Governing Board has stirred very deep emotions and feelings within the Jewish community, and this issue continues to undermine seriously the moral credibility of the NCC.

As you know, the issue of Bishop Trifa has long been with us, but it surfaced in a dramatic and significant way at the October, 1976, NCC Governing Board meeting in New York City. As the enclosed AJC statement indicates, we consider the Trifa case to be of central importance for all of us who are committed to the principles of morality and justice.

Although some significant NCC meetings have been held on the matter since October, Bishop Trifa still remains on the Governing Board, and with the passage of time there is the distinct danger that the issue may become muted as other pressing concerns occupy NCC's attention. This must not happen. The American Jewish Committee considers it a moral affront and an insult that Trifa is able to maintain his Governing Board membership, and thus gain credibility and implied sanction that he can get nowhere else.

The enclosed December, 1973 New York Times article documents that Trifa is an acknowledged anti-Semite and that he subscribed to

January 19, 1977

the Nazi principles and practices of Adolf Hitler. Since October new primary documentation has been made available to us from Rumanian witnesses and that material is being enclosed with this letter for your attention. These documents were published between the years 1938 and 1941 in Bucharest and they clearly prove that Trifa was the author of obscene, vicious and provocative public statements about Jews and Judaism. It is important to note that as early as 1938, a year before World War II began and before the Germans occupied Rumania, Trifa was the acknowledged leader of the Rumanian Nazi Iron Guard and was already issuing inflammatory tirades in his name against "the kikes...the sons of Judas...international Masons...and Judaic slavery." By 1941 he had published the "Trifa Manifesto" which is a violent attack on both "the kikes and Greeks." In the same year he wrote "A Constructive Spirit" which is a sickening apology for the vile Nazi theory of "racial purity." Trifa was the major architect of the Iron Guard anti-Semitic program that led to thousands of deaths and human destruction.

In 1938 Trifa was 24 years old, no mere youth, and as indicated above, his country was not under German occupation. No one was "putting a gun to his head," nor was he merely following orders. His activity culminated in late January, 1941, when 16,000 Jews and Christians were murdered in Bucharest following Trifa's anti-Semitic speech in University Square.

It is incredible that the National Council of Churches can permit an avowed anti-Semite who was deeply involved in murderous pogroms to remain on its Governing Board. His very presence is a blight, a stain on the NCC's honor and integrity. The new documentation makes it abundantly clear that we are dealing with an anti-Semitic racist.

I would hope that you and other like-minded Christian leaders would bring this material and your own concern to the appropriate officials of the National Council of Churches, urging them to take the necessary prompt action to bring about Trifa's removal from the Governing Board. I wonder whether the February 4th NCC meeting would not be the occasion for initiating such action.

It would also be important if you or your Church organization made your views known to the general public. Such forthright moral statements would guarantee that the proper attention is focussed on Trifa's Nazi past and his continuing membership on one of the Christian community's most prestigious policy-making bodies.

January 19, 1977

Too much time has already passed. I appreciate your concern in this matter, and I would welcome your comments and any actions that you may take.

With warm regards, I am,

Cordially yours,

Rabbi A. James Rudin
Assistant Director
Interreligious Affairs

AJR:FM
Encls.

cc: Rabbi Marc H. Tanenbaum



Jewish Movement Builds to Deport Romanian Bishop

LA By RICHARD DALRYMPLE 1/15
Herald-Examiner Religion Editor

A drive is gaining momentum to have the Rt. Rev. Valerian D. Trifa, bishop of the Romanian Orthodox Episcopate Church of America, deported from this country.

The man leading the effort, Dr. Charles H. Kremer, president of the Romanian Jewish Federation of America Inc., was here last week, claiming Bishop Trifa was a member of the Romanian Iron Guard (equivalent to the Nazi SS organization) during World War II was responsible for killing Jews and Christians before the Communist takeover of Romania and is in this country illegally.

Bishop Trifa denies these charges but the stir has produced an investigation by U.S. Immigration authorities. At the time of the bishop's entry into the United States in 1950 it was illegal to be a member of such groups, and the court will decide if the Rev. Trifa had been allowed citizenship by supplying false information. Pre-trial depositions will be taken Tuesday in federal court in Detroit.

Apparently the majority of the Orthodox membership in the U.S. is behind Bishop Trifa. "He denies being an Iron Guardist and we support him," says Mrs. Virginia Martin, vice-chairperson of the Orthodox Brotherhood. "We have faith in him, trust him, and are confident that truth will win out against all this slander."

She says that in 1952 the Romanian Communist government sent a bishop to take over the Orthodox Episcopate here. The United States membership fought the issue, seeking to retain the Rev. Trifa. "The other bishop then went to Dr. Kremer, looking for his help." This is when Kremer took an active role against Trifa, she says.

Dr. Kremer, however, maintains he is certain of his accusations and has gained support from the influential American Jewish Committee. In a joint statement issued recently by the Committee's Interreligious Affairs Department, Rabbis Marc H. Tanenbaum and A. James Rudin called for removal of Bishop Trifa from the National Council of Churches in which he is a member of its governing board. The rabbis charged the Rev. Trifa as being an "acknowledged anti-Semite" who "caused the murder of thousands of Christians and Jews" during World War II.

"We do not want an anti Semite in an organization we are attempting to cement ties with," says Clare Lake, spokeswoman for the Committee's Los Angeles chapter.

There are those, however, who believe there is more behind the move to eject Bishop Trifa than mere anti-Semitic attitudes. Also, it isn't the first time a Free World Romanian bishop has been hit with similar charges and found innocent.

"I am inclined to believe the Communists have prompted the situation to get Trifa removed," says the Rev. Peter Popovici, a Romanian Baptist pastor here. "I

know the Romanian government attempted to replace him with their puppet bishop and failed. I lived under communism for 20 years and I know their methods."

But, remarked Kremer, "everything is always blamed on the Communists."

Yet, the Rev. Richard Wurmbbrand, who heads a ministry in Glendale known as "Jesus to the Communist World," says he followed Trifa's actions closely while both of them lived in Romania. The Rev. Wurmbbrand spent more than 14 years in Communist and Nazi-controlled prisons. Trifa, too, was placed in Buchenwald and still carries the concentration camp tattoo number.

"When I was in prison I suffered under the Iron Guard and spoke with a number of others who did also," he says Wurmbbrand. "Trifa was president of the Roumanian Students Union which was an anti-semitic organization. And he drafted a manifesto which resulted in much persecution of Jews. But I don't know if he was ever a member of the Iron Guard. At the time I never heard that he was."

Dr. Kremer presented a document in which he stated that Bishop Trifa is accused of "killing Jews and hanging them on hooks, butcher-style" and did so "without ever being a priest."

The Rev. Wurmbbrand, a converted Lutheran of Jewish heritage, disagrees with this, saying Trifa was an ordained minister, also, that he would have heard of it if Trifa had killed anyone.

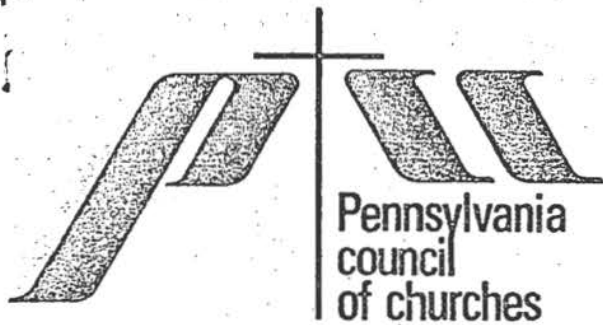
"He may have been indirectly responsible for mobs killing Jews," he says. "But not once did I hear of him ever killing anyone, or him ever being present when someone was killed."

"No doubt Dr. Kremer's intentions are good," added the Rev. Wurmbbrand, "but he may be doing harm in the end." He says Bishop Trifa today is conservative in his approach and that he refused to be the mouthpiece for the Romanian Communist Party.

"The Communists would like it very much to see him out. He is outspoken against their government," says the Lutheran minister.

"And perhaps he was anti-Semitic. This is not a crime. There wouldn't be enough room in American prisons for all those here who are anti-Semitic."

So the Rev. Wurmbbrand questions why Bishop Trifa is being singled out. "Why not deport Brezhnev when he comes to this country to visit. He is the Jew killer."



900 South Arlington Ave./Room 103/Harrisburg, Pa. 17109 • 717/545-4761

The Reverend Horace S. Sills/President
The Reverend Albert E. Myers/Executive Director

January 24, 1977

Rabbi A. James Rudin
Assistant Director
Interreligious Affairs
The American Jewish Committee
165 East 56th Street
New York, New York 10022

PERSONAL

Dear Jim:

Thank you for your form letter dated January 19, 1977 concerning the membership of Bishop Valerian Trifa on the Governing Board of the National Council of Churches.

Please permit me to share my thoughts on a very personal basis. What I have to say does not represent either the Pennsylvania Council of Churches, which I serve as Executive Director, or the Lutheran Church in America, which I serve as a member of its delegation to the Governing Board.

The allegations brought against Bishop Trifa are indeed serious. They deserve swift and appropriate adjudication. Hopefully this adjudication will occur within his communion, and within the federal judicial system.

One of those aspects of American society which I value most is due process and the assumption that a person is innocent until he or she is proven guilty. My ancestors suffered much cruelty in quite different societies, being burned at the stake on both sides of the Atlantic Ocean. They were persecuted; driven from their homes, ridiculed and oppressed in many other societies before finding freedom and dignity in America.

As disturbing as the allegations are, and as morally reprehensible as his alleged actions appear to be, my personal position must be that Bishop Trifa be assumed to be innocent until proven guilty. Trial by press, whether in the public media or that of a religious or private organization, has not always assured justice in the past.

There is also the question concerning his possible repentance. Representatives of his faith group have stated to me that Bishop Trifa is repentant concerning his anti-Semitic words and deeds as a young man in Romania.

From the standpoint of the Governing Board of the National Council of Churches, I have an additional concern. It does not seem appropriate to me that the Governing Board should be the judge as to who is qualified to represent member communions in it. On the other hand, I believe that, following proper adjudication of charges, the Governing Board can speak to member communions concerning members of their delegations. However, the decision must continue to rest with the member communion (otherwise, what seems to you and others to be an "open and shut" case can establish a precedent under which all kinds of "witch hunts" could occur).

In summary, I want you to know of my deep concern, my sorrow over and opposition to the alleged deeds and words of Bishop Trifa in Romania in the 1940s, my affirmation of the presumption of innocence until proper adjudication establishes guilt, and my studied conclusion that the Governing Board of the National Council of Churches ought not usurp the prerogative of member communions in establishing who may or may not represent them.

(For your information, the letter attached to yours dated "Christmas Week, 1976," and addressed to "Dear Fellow-Christians," is incomplete as forwarded to me. It concludes with page 3, and there is no signature).

Jim, be assured of my concern, my regard for you, and my joy at our continuing partnership. I appreciate your letter and this opportunity to share my personal position with you.

Cordially yours,



Albert E. Myers

AEM:n

cc: Rabbi Marc H. Tanenbaum ✓
Dr. Robert J. Marshall, Lutheran
Church in America

STATEMENT ON ROUMANIAN OFFICIAL'S VISIT TO RT. REV. VALERIAN D. TRIFA

An Analysis to help understand what is behind the visit of R. S. Roumania's representatives in the USA to Rt. Rev. Valerian D. Trifa, former Commandant of the Iron Guard of Roumania and now a leader of the International Iron Guard.

Terrorist organizations, such as the Iron Guard of Roumania, do not give direct orders to kill and do not create rebellions. They only create situations, through their hierarchy, which when properly interpreted by the rank and file, lead to the virtual execution of intended orders.

May I cite these examples: The unusual visit of Mr. Nicolae M. Nicolae, R.S. Roumania's Ambassador and his wife, his personal secretary, Mr. Capatana and his wife, his New York business contact, Mr. Napoleon Fodor and his wife and the head of the New York Tourist Office, Mr. Raescu, was a sign for the Iron Guardists to assure them that officially the Roumanian government right here in the USA will not only give them prestige but actually support and help if necessary. Just as Libya is for the terrorists, Roumania provides assurance to the Iron Guard.

Trifa and his Iron Guardists can expect help and help from Roumania. This gives prestige to the Iron Guard whose leader in the USA is Rt. Rev. Valerian D. Trifa. He was an Iron Guardist leader in Roumania in 1941 and is today the very same leader, probably greater in scope and power.

We believe that an important stage was set with this visit to Trifa's estate. This was decided to create confusion and has a definite connection with the visit of Breznev with Ceausescu in Bucarest on Nov. 29, 1976. On this occasion they met to sign the Warsaw Agreement, through which Roumania became the leading Factor in the Warsaw Pact. In this pact, the satellite Communist countries are represented by their chiefs of state, prime ministers and ministers of war and foreign affairs. Credit for the success of this strategy was claimed by President Nicolae Ceausescu, who is no friend of American Democracy.

In order to distract our attention and cover up such a hostile act--since the Warsaw Pact is designed to counteract our NATO Pact--Ceausescu needed a diversion. This is how we interpret the decision to order their Roumanian Ambassador to visit an alleged World War II war criminal, Rt. Rev. Bishop Valerian D. Trifa.

The next step was up to Trifa. He had to publicize the visit. In order to act, any terrorist organization must instruct its members for revolutionary, or terrorist, action. For this it relies on publicizing their information in their bulletin. Bishop Trifa did this

governing board of the National Conference of Churches of Christ. Trifa even broke bread with governors, senators and then Vice-President Humphrey.

This alleged criminal has invited Roumanian ambassador Nicolae M. Nicolae with his staff to visit him not to get his blessings but to exchange favors. This visit, besides being a signal for terrorist build-ups, is intended to create a better image for Trifa at the trial and in return Trifa will not talk against the national Communist Roumanian regime and ask his parishioners and members of the Roumanian ethnic communities to support a Most Favored Nation trade pact with Roumania. Why Roumania, in obtaining the benefits of the MFN trade act, does not allow free emmigration of Jews and gentiles, as per the Vanick and Jackson amendment to the trade act, is a puzzle.

We have good reason to believe that the Jews, by not getting exit visas, are treated as hostages, lose their jobs and are forced to be supported by their friends, relatives, or through the Joint Distribution Committee. We appeal to you to take into consideration the above declarations and charges. I know they are serious, but we know them better, because we are interested in exposing them. There are no ears that listen in Washington. We also ask President-elect Carter to refuse to invite both Rt. Rev. Bishop Valerian D. Trifa and R.S. Roumanian Ambassador, Honorable Nicolae M. Nicolae, to his inauguration, because we are faced with a well-organized group who could muster 80 persons to phone in Detroit channel 7 for one hour, threatening the newscaster and the producer with death and to bomb the station after my interview. I have exposed Trifa since 1952. This is the first time that such a thing happened and can only be explained by the situation created through the N. M. Nicolae-Trifa honeymoon that ignited the spark to action on the part of the Iron Guardists.

We recommend that Honorable Nicolae M. Nicolae, Roumania's ambassador to the USA, should return his credentials because through his open association with a terrorist group like the Iron Guard--the SS of Roumania--he endangers American life and property.

We have a precedent in this regard. Our good President Franklin D. Roosevelt at his inaugural in 1938 refused to invite Roumanian Ambassador A. Davila, because at that time Roumania had a nationalistic anti-Semitic government under Cuza and Goga regime. We ask President-elect Carter to do the same thing with Nicolae and Trifa. We Jews and the whole of humanity will be most grateful.

In conclusion, we wish to state: Awake, America, while there is still time to save our country!

Dr. Charles H. Kremer
President
Roumanian Jewish Federation
of America, Inc.

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2/16/77

Published in NY Times 2/17/77

(PROTECTIVELY)

DETROIT, FEB. 16 (UPI) -- ARCHBISHOP VALERIAN TRIFA, ACCUSED OF PRO-NAZI ACTIVITIES DURING WORLD WAR II, SAID WEDNESDAY HE IS A VICTIM OF A GROWING TREND TO "INVENT" WAR CRIMINALS.

THE 62-YEAR-OLD ROMANIAN ORTHODOX PRELATE SAID SO-CALLED "NAZI HUNTERS" HAVE ORCHESTRATED A PUBLICITY CAMPAIGN THAT HAS MADE HIM A SYMBOL IN A FABRICATED CONTROVERSY.

"I DON'T EVEN KNOW WHY THIS (CASE) IS AN ISSUE," TRIFA SAID IN A TELEPHONE INTERVIEW FROM HIS RECTORY AT GRASS LAKE, MICH. "NO MATTER HOW YOU TELL IT, PEOPLE STILL DON'T BELIEVE ME. I AM NATURALLY FRUSTRATED BY THIS CONDITION."

TRIFA HAS BEEN NAMED AS A PARTICIPANT IN IRON GUARD ACTIVITIES IN HIS NATIVE ROMANIA IN THE EARLY 1940S. THE GROUP WAS RESPONSIBLE FOR THE PERSECUTION AND MURDER OF THOUSANDS OF JEWS AND MASONS.

THE ARCHBISHOP COULD FACE DEPORTATION IF HE LOSES A FEDERAL COURT BATTLE THAT STEMMED FROM HIS DENIAL OF IRON GUARD MEMBERSHIP ON NATURALIZATION FORMS WHEN HE BECAME A U.S. CITIZEN IN 1956. AT THAT TIME, FORMER IRON GUARD MEMBERS WERE BARRED FROM CITIZENSHIP.

TRIFA, WHO RARELY GRANTS INTERVIEWS, SAID HIS ACCUSERS WERE TWISTING PATRIOTIC ACTIONS OUT OF PROPORTION.

"I WAS NEVER ACTIVE IN SUCH THINGS IN ROMANIA," HE SAID. "I DID SUPPORT THE GOVERNMENT. THAT IS OBVIOUS. BUT I DON'T KNOW HOW I BECAME A SYMBOL WITH ABSOLUTELY NO FACTS TO SUPPORT THE ALLEGATIONS."

"WHAT BOthers ME IS THAT AFTER 25 YEARS IN THIS COUNTRY, THINGS ARE BROUGHT UP THAT DID NOT HAPPEN. MAYBE THEY ARE JUST TRYING TO INVENT SOME KIND OF WAR CRIMINALS. I CANNOT GIVE YOU AN ANSWER."

TRIFA SAID HIS PROBLEMS HAVE BEEN COMPOUNDED BY NEWSPAPER REPORTS CENTERING ON ALLEGATIONS RATHER THAN DENIALS. HE SAID THE CASE HAS BEEN REPORTED "LIKE I'M ALREADY GUILTY."

HE ALSO SAID HE IS BECOMING INCREASINGLY FRUSTRATED BY THE INTERFERENCE THE CONTROVERSY HAS CAUSED WITH HIS WORK AS HEAD OF THE CHURCH'S EPISCOPATE IN GRASS LAKE, A SMALL TOWN IN SOUTH CENTRAL MICHIGAN.

"I'M TRYING TO CONTINUE MY NORMAL WORK BUT IT'S DIFFICULT TO KEEP GOING WHEN YOU HAVE TO KEEP DEFENDING YOURSELF."

TRIFA WOULD NOT DISCUSS DETAILS OF HIS DEFENSE STRATEGY OR REVEAL WHAT WAS DISCUSSED IN A MEETING WITH FEDERAL ATTORNEYS LAST MONTH.

HE GAVE THE FIRST DEPOSITION IN THE CASE, BUT ATTORNEYS SAID STATEMENTS FROM AT LEAST 30 OTHER WITNESSES ARE NEEDED BEFORE THE CASE CAN GO TO TRIAL, PROBABLY NOT BEFORE SUMMER.

-30-/PK

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THE AMERICAN JEWISH COMMITTEE

PARIS OFFICE: 30, Rue La Boetie, Paris 8, France • Elysees 69-11, 83-63 • Cable: Wishcom, Paris

FEB 17 1977 Abraham Karlikow, European Director

February 14, 1977.

Memorandum

To: Marc Tanenbaum
From: Abraham Karlikow
Subj: Archbishop Valerian Trifa

Strictly confidential

On my way back from Israel I met with Rabbi Rosen outside of Bucharest and among other things we discussed the Trifa affair. The news of the action of the dropping of Trifa from the Governing Board of the National Council of Churches already was known to him -- and to U.S. ambassador to Romania Mr. Harry Barnes Jr. with whom I also discussed this matter -- and he was quite happy about it.

At the same time Rabbi Rosen persists in believing that the Romanian government has for reasons of its own decided not to press in the Trifa case, a far cry, as you know, from what its position used to be. He feels it would be most useful in this matter is the AJC should write him an appropriate letter which:

- 1) Would point to the action taken by the Governing Board of the National Council of Churches.
- 2) Would express the conviction that the Romanian government doubtless will be doing everything it can so that Trifa is eventually brought to justice.
- 3) Express the hope that Rabbi Rosen himself would be able to testify in the case now brought by the U.S. Department of Justice and the Immigration and Naturalisation Service to deport Trifa as an undesirable alien.

In my conversation with Ambassador Barnes I indicated the strong interest there was by our organisation and generally in the U.S. that Mr. Trifa be brought to justice. He informed me that just a day before the Romanian government had forwarded to him documentation in response to the request of the INS, in connection with its ongoing case; but that he had not yet seen this material and so could not evaluate its effectiveness.

/...
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While I had indicated to him in most general terms some perplexity as to whether the Romanian government was pushing as hard as it might, I, of course, made no reference to the feelings of Rabbi Rosen.

Obviously, should you agree to send a letter to Rabbi Rosen, the fact that the suggestion originated with him must not become known. He will, of course, be telling the Romanian authorities that a major reason for my visit to him was to express our interest in the Trifa affair.

* * * *

As you know, Rabbi Rosen will be in the U.S. at the end of April in connection with the meeting of the Memorial Foundation Board.

I would suggest that it would be interesting to have him meet with our leadership for discussions as how he views East European Jewish problems at the present time, for whether one agrees with his views or not they certainly merit consideration.

cc: Z. Shuster
B. Gold
M. Fine
D. Geller
H. Bookbinder

Draft letter

Chief Rabbi Moshe Rosen

Bucharest, Romania,...

My Dear Rabbi Rosen,

The reports of last week's earthquake and the terrible loss of life has been received by the American Jewish Committee with the deepest feelings of sadness and regret. We want you to know that you, the Jewish community, and the Romanian people have been in our thoughts and prayers. Together with Christian groups in this country, the Jewish community has cooperated in trying to be of every possible assistance in bringing necessary relief aid to those in distress. We sincerely hope that you will be spared the recurrence of such tragedy for a long time to come.

While I know that you are preoccupied with many pressing concerns at this time, in light of recent events in this country regarding Archbishop Trifa, I thought it would be useful to share with you some information and then to make a request of you.

As you may know, the General Board of the National Council of Churches, which represents 31 Protestant and Eastern Orthodox denominations, last month called on Archbishop Trifa to cease to function as a representative of the Orthodox Church of America on their board. This followed four months of deliberations by representatives of all the Christian bodies affiliated with the National Council. From the conversations held by AJC's representatives, Rabbi Marc H. Tanenbaum and James Rudin with numerous Christian leaders, it is clear that a broad moral consensus exists that Archbishop Trifa is a profound embarrassment to Christian ~~via~~ values and Christian institutions, and they have repudiated every thing he represented as a ~~member~~ Commandant of the Roman Iron Guard.

You will also be interested to know that in recent weeks there has developed a significant rise in interest and activity on the part of the U. S. Department of Justice, the State Department, the U. S. Immigration and Naturalization Service to try Trifa and eventually to deport him as an undesirable alien. Last week a bill was introduced into the U. S. Congress supported by nearly 75 Congressmen calling for the deportation of former war criminals associated with Nazi crimes against Jews and humanity at large. Also, there has been an extraordinary amount of attention given to the Trifa case in the context of bringing Nazi war criminals to trial in the newspapers throughout the country, as well as on national television and radio.

In light of this deepening concern, the American Jewish Committee sincerely trusts that the Romanian government will lend every possible cooperation to American authorities in providing necessary documentation that will enable the American people to further its cause of bringing Trifa to the justice he clearly deserves. Such cooperation will obviously result in a positive appreciation in this country, among Christians as well as Jews.

We should also like to express ~~that~~ that you will find it

possible to testify in this case when you will next visit the United States. We knew that you were planning to come here in April. We would appreciate your letting us know where the earthquake tragedy has resulted in any change in your plans.

Should you visit here as originally planned, the American Jewish Committee would be honored if you would arrange to meet with our leadership to discuss a number of common concerns.

With warmest good wishes to you, Mrs. Rosen, and to our fellow-coreligionists, especially on the eve of the forthcoming Passover Season, I am,

Respectfully yours,

Elmer Winter
President.

bcc: Abe Karłkove
Zach Shuster



THE AMERICAN JEWISH COMMITTEE

date 17 February 1977

to Marc Tanenbaum

from Morris Fine

subject Archbishop Valerian Trifa

I have a copy of Abe Karlikow's memo to you of the 14th on Archbishop Trifa. His recommendation for a letter from you to Rosen sounds very good, and if you write Rosen, I'd appreciate a copy.

I plan to write Rosen separately asking for an opportunity for some of us here to meet with him when he's in the U.S. He generally is very good about this, and Richie, Bert, David and I have met with him, either in his hotel suite at the Essex House, where he usually stays, or here in the office. I'll let you know if such a meeting is arranged so you can join us.

M. F.

MF/di

cc: Bert Gold
David Geller
Abe Karlikow

DREPTATEA

"THE JUSTICE"

Independent organ for information of the Romanians in America

P.O. Box 54, Times Square Station, New York, N.Y. 10036, U.S.A.

26 Octombrie 1976

Stimate domnule ambasador ,

Convins de bunele dvs. intenții privind stabilirea unor relații sincere între Poporul Român și cel American, îmi iau permisiunea să vă adresez prezenta scrisoare :

Animat de aceleași convingeri, dar mai ales încurajat de anunțarea unei politici independente și naționale a Guvernului României, am început cu câțiva ani în urmă să pledez pentru utilitatea unor legături mai strânse și reciproc avantajoase între Guvernele României și cel al U.S.A.. Articolul în acest sens, ce l-am scris în ziarul "America", la data de 1 Octombrie 1973, mi-a atras numeroase injurii și calomnii din partea unor extremiști fanatici și rău intenționați, susținuți și împinși la această atitudine de către mentorul lor, Episcopul Valerian D. Trifa, ce se intitulează "Episcopul Bisericii Românilor liberi", un denigrator al intereselor naționale ale României.

Nu cred că este nevoie să redau activitatea și încercările disperate ale acestui grup, de a convinge publicul și oficialitățile U.S.A. împotriva îmbunătățirii relațiilor dintre R.S.România și U.S.A., sau acuzațiile lor privind duplicitatea intențiilor guvernului dvs.. Sunt convins că dvs. cunoașteți toate acestea.

Intr-o asemenea situație, orice legătura a Ambasadei R.S.România, sau a subalternilor ei, cu acest grup extremist creiază o mare confuzie și îndoială în conștiința Românilor stabiliți în U.S.A.. Vizita pe care dvs. ați făcut-o Episcopului Valerian Trifa în cursul lunilor August sau Septembrie 1976, urmată de acuzațiile grave împotriva dvs., în fața Congresului U.S.A., de către preotul Florian M. Gâldău, colaboratorul și prietenul apropiat al Episcopului Valerian Trifa, măresc și mai mult confuzia și neîncrederea tuturor.

De ce dvs. nu ați vizitat și pe Episcopul Victorin, reprezentantul de drept și de fapt al Bisericii Românești din America ?

Eu apreciez mult dorința dvs. de bună înțelegere cu toți Românii din afara granițelor, dar Episcopul Valerian Trifa este acum în curs de judecată și în conflict cu ordinea noastră Americană, pentru lipsă de "bun caracter moral". Deasemenea el este ținta unei asidue campanii de presă pentru crimele sale trecute și pe care dvs. le cunoașteți destul de bine.

Este părerea mea personală, că în asemenea condiții, legăturile dvs. strânse cu acest grup, nu vor fi interpretate favorabil

nici de media si nici de autoritățile U.S.A.. Mai ales că grupul extremist al Episcopului Valerian Trifa întrebuintează autoritatea morală a unor asemenea întrevederi pentru a șantaja și teroriza comunitatea noastră.

Deși nu sunt autorizat, țin totuși să vă informez că opinia majorității Americanilor de origine românească este aceasta, iar eu personal cred că dacă dvs. veți continua asemenea legături, aceasta majoritate nu va sprijini întărirea legăturilor pe care noi o dorim.

Americanii cinstiți și cei mulți, doresc să vadă România cât mai apropiată politice de libertăți democratice și prosperitate economică, propagată de Guvernul U.S.A., dar ei sunt îngrijorați de acest fel de legături. Mai ales când ele sunt confirmate de graba cu care autoritățile românești rezolvă cererile de reîntregirea familiilor sau vizita rudelor, venite din partea organizațiilor Episcopului Valerian Trifa, preotul Căldău, etc., în timp ce cererilor dezinteresate și cinstite, venite din partea preoților Episcopiei Misionare Române, adevărata reprezentantă a Bisericii Românești din America, nu li se acordă nici un fel de atenție.

Rog pe Excelența Voastră să nu-mi ia în nume de rău această intervenție. Ea este dedicată apărării unei prietenii sincere și reciproc avantajoase între Poporul Român și cel American, asupra căreia nu trebuie să existe urme de îndoială sau confuzie.

Al dumneavoastră cu deosebită stimă ,

Dean Milhovan, Editor

Excelenței Sale

Domnului Ambasador Nicolae Nicolae

Ambasada R. S. România

1607 23 Str., N.W.

Washington, D.C. 20006

ADDRESS REPLY TO
UNITED STATES ATTORNEY
ATTENTION OF
ASSISTANT SHOWN BELOW

United States Department of Justice

UNITED STATES ATTORNEY

EASTERN DISTRICT OF MICHIGAN
817 FEDERAL BUILDING
DETROIT, MICHIGAN 48226

OUR FILE NO.
TELEPHONE

March 2, 1977

Dr. Charles H. Kremer
c/o/ S. Aldouby
210 West 101st Street, Apt. 5F
New York, NY 10025

Re: USA vs. Valerian Trifa
Civil No. 5-70924

Dear Dr. Kremer:

Thank you for the courtesies extended and the assistance provided by you during our trip to New York City last week. We are sure you agree that our activities during our stay were certainly of much benefit in our preparation of the case against Bishop Trifa.

We are returning herewith the three books which you had loaned to us. It was not possible to copy the books on our Xerox machine, and we had to avail ourselves of the services of another government agency in this regard, hence the delay in returning the books to you. Also enclosed for your use is a Xerox copy of each of the three books. While the books were being copied it was discovered that pages 51 and 52 of volume II of the government report were missing; these pages were apparently torn out before you obtained possession of the books.

During our meeting with Mr. Weisenthal you stated that you could make copies of all the exhibits you had sent to other agencies of the government and send them to us, as our file seemed to be incomplete. We would appreciate receiving



Dr. Kremer
Page 2
March 2, 1977

these copies as soon as possible, together with any other documents which you believe may be useful to us, and, of course, the news of any other potential witnesses or persons having knowledge relevant to Bishop Trifa's activities.

We appreciate your continuing assistance in this matter.

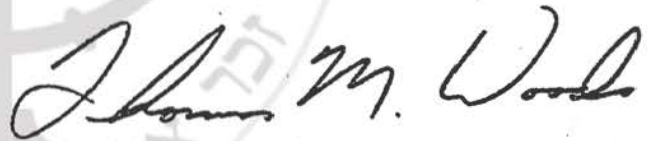
Very truly yours,

PHILIP VAN DAM
United States Attorney



Handwritten signature of Frederick S. Van Tiem in cursive script.

Frederick S. Van Tiem
Chief Assistant U.S. Attorney



Handwritten signature of Thomas M. Woods in cursive script.

Thomas M. Woods
Assistant U.S. Attorney
Chief, Civil Division

TMW/gmb
Enclosures

DREPTATEA

"THE JUSTICE"

Independent organ for information of the Romanians in America

P.O. Box 54, Times Square Station, New York, N.Y. 10036, U.S.A.

Mr. Michael Stern, Staff Director
2227 Dirksen Senate Office Bldg.
Washington, D.C. 20510

Dear Mr. Stern :

Maybe we are wrong, but we suspect that mr. George Roman, Rev. Iancu Mihai and mr. Dean Milhovan were deliberately eliminated to testify before the Financial Committee of Senate, on Sep. 8, 1976, regarding Romanian Trade Act. Since the Committee has approved this Act, we are not angry that our participation was refused. What is annoying us, is the fact that we have been substituted with some interested and dishonest individuals, who are politically extremist oriented. Thereby, we are afraid that this replacement was made on the basis of some false references about us, which were furnished to you.

Our support for the approval of Romanian Trade Act is openly and based upon our strong opinion that better relations with Romania, shall more separate it from Russia and it will help the U.S. policy. We do not want to back up the communist regime of Romania and in fact, we were those who opposed communism to be instituted there, in 1945 - 1949. Mr. George Roman and myself suffered great pains and I was put in prison for my opposition.

On contrast, mr. Pamfil Riposeanu, who was permitted to partake at the committee's debate, was that time the general secretary of the first communist Council of Ministers, and he was engaged to marry its president's daughter, dr. Petru Groza.

Rev. Florian Galdau was also a counselor at Cult Department and he fled Romania, because he was caught stealing public money. They both were among those who helped the communism to be established in Romania. Some people suspect that Rev. Galdau helps the Russian interests in U.S.A. and in fact he is canonical tightened with Moscow Patriarchy. His much exaggerated activity against Ceausescu is clearly dedicated to keep Romania away from the U.S.A., which is obviously the Russian interest with this country. Thereof, we think that is immoral to offer such characters opportunities, to take advantage of our democratic system.

Against mr. Riposanu and Rev. Galdau, some very serious accusation have been made during the June 6, 1975, hearings of the Financial Committee. Do not you consider that it was inappropriate to reinvoke such characters again, before all these accusation were cleared up? Moreover, when these accusations are so pertained with the case which the committee was called to decide? We have some more proofs now, that the alleged humanitarian assistance for emmigrees, of Father Galdau, is in fact a true personal business.

The same is the matter with mr. Riposeanu's case, which is in fact a fake heritage story.

Another proof how these individuals have attempted to cheat the Senate's Committee, is mr. Nicholas Dima. On Rev. Galdau's list, submitted to the Financial Committee on June 6, 1975, concerning "Names of persons whose release is sought from R.S. Romania", at no. 22, mr. Nicholas Dima claims approval for his sister, Mrs. Marieta Georgescu, to leave Romania. We have some information that the Romanian authorities have granted such a permission, but Mrs. Marieta Georgescu never desired to leave Romania. We believe it, because her name doesn't appear more on the new list submitted on Sep. 8, 1976.

Mr. Nicholas Dima is known as very closed to the neo-hitlerist movement of Bishop Valerian D. Trifa, and he shares a dishonest reputation.

We ask ourselves, why such a characters were preffered to cheat the Senate Committee ? These events involve relations between states and they will go in History. We don't want that our democratic prestige to be polluted by inaccurate practices.

Therefor, we have all the reasons to conclude that you were victimized in setting this list, by some untrue refferences. Please, disclose us these refferences and help us to restore our moral integrity. It is the purpose of our Congress to promote and protect the rights of U.S. citizens, and not to hurt their reputation on behalf of some immoral individuals. Our goal was only to help the Financial Committee to know the facts about Romania, as they are. We are not committed to give up our moral integrity and our constitutional rights, in front of some ignorant or dihonest characters.

We have on purpose delayed our request after election period, because we did not intend to make a case from it.

Very sincerely yours,

AMERICAN JEWISH
ARCHIVES



October 26, 1976

Esteemed Mr. Ambassador,

Convinced of your good intentions in reference to establishing sincere relationships between the Romanian people and the American one, I am taking the liberty to address you this letter.

Animated by the same convictions, but especially encouraged by the announcement of an independent and national political policy of the Romanian Government, I began for the last few years to plead for the good results as a result of closer relationships and reciprocal advantages between the government of Romania and the U.S.A. the article which I wrote in this connection in the newspaper America on October 1st 1973 brought me many troubles and calumnies from some fanatic extremists, with malicious intentions sustained and pushed into this attitude by their mentor Bishop Valerian I. Trifu who calls himself "Bishop of the Churches of the free Romanians," a denigrator of the national interest of Romania.

I do not think it is necessary that I should explain the activity and the desperate actions of this group in order to prove to the public and the officials of U.S.A. against the improvement of the relations between R.S. Romania and the U.S.A. or their accusations in regard to duplicity of the intentions of your government. I am convinced that you know all these things.

In such a situation any rapport between R.S. Romania's Embassy, or its lower officials with this extremist group ~~used~~ creates a great confusion and doubt in the minds of the Romanians established in the U.S.A. The visit which you have made to Bishop Valerian Trifu during the

months of August or September 1976 followed by the grave accusations against you by the U.S.A. Congress, by Rev. Florian M. Galdan, collaborator and devoted friend of the Bishop, Valerian Trifa, create a bigger confusion and lack of confidence for everybody.

Why did you not visit also Bishop VICTORIN, the true and canonical representative of the Romanian Church in America?

I appreciate very much your desire for a good understanding with all the Romanians outside your borders, but Bishop Valerian Trifa is now on trial and in conflict with our American order because of lack of good moral character. Besides, he is the target of an active press campaign for his past crimes and which you know them very well.

It is my personal opinion that in such conditions, your close relations with this group will not be favorably interpreted neither by the media nor by the U.S.A. authorities, especially because the extremist groups of Bishop Valerian D. Trifa is taking advantage of the moral authority of such visits in order to exploit and terrorize our communities.

Though I am not authorized I do wish to inform you that ^{this is} the opinion of the American majority of Romanian origin and I personally believe that if you will continue such relationships, this majority will not support the strengthening of the relations which we desire.

The honest and most of the Americans desire to see Romania as close as possible to the policy of democratic liberty and economical prosperity furnished by the Government of the U.S.A., but they are worried because of such relationships, especially,

when they are confirmed by the haste by which the Romanian authorities resolve the petitions for integrating the families, or the ~~viz~~ visiting of the families which arrive thru organizations of Bishop Valerian Trifa, father Galdan etc, while while they don't pay any attention to the desinterested and honest petitions which arrive thru the priests of the Romanian Missionary Episcopate, the true representatives of the Romanian Churches in America.

I beg your Excellency not to condemn me for this intervention. It is dedicated to defend a sincere, and mutual friendship as satisfactory for both the Romanian and the American peoples, for whom there must not be any sign of doubt or confusion.

Yours very truly

Dean MILHOVAN Ed. Ion

Your Excellency

Mr Ambassador Nicolae NICOLAE RSRomania Embassy

1007 23rd St N.Y

Washington DC. 20008

January 25, 1977

STATEMENT

My present statement is grounded in my Orthodox Romanian Christian sense of duty, descended from an ancient holy heritage, and in my civic obligation as an American citizen. And I have been impelled to take my present stand precisely because of Bishop Valerian Trifa's activities against the Holy Christian Orthodox Church, the Church to which I belong and which I respect to the point of sacrificing myself for it, if need be.

As will become clear, Trifa's "imposture" hides his vile behavior in the past, is a mask for his criminal culpability, and culminates in the arrogance of his claim of innocence. He has raised himself to the high position of "Bishop" without any respect for God, for Christians, and for those who keep faith with Orthodox Christian law.

The most criminal and ferocious part of Trifa's career belongs to that period in which Hitler reached the highest peak of his madness. Trifa was a very devoted disciple of Hitler and has proved to be a very dangerous and effective Hitlerite extremist.

God has helped mankind, and Hitler lost his war, and his bloody dictatorship collapsed. As a result, those who blindly followed Hitler have, in many cases, lost their positions and their power. Some of them have been put to trial and sentenced for their crimes. But there were also many who managed to disappear, as Trifa himself did. For over thirty years Trifa has succeeded in disguising his real identity and hiding his responsibility for his murders and other crimes. This success shows his very high ability to cheat everybody, a quality few people possess.

Of these thirty years of imposture, Trifa has spent some twenty-five years sheltered and protected by the United States. Here he was not content to be merely an immigrant. Hypocritical and ambitious for high position, Trifa decided to become a Bishop, a deed which has revolted everyone, particularly Christians, because it constitutes a real sacrilege.

HERE ARE THE FACTS WHICH SPEAK THEMSELVES:

Trifa had acquired an Master Degree in Theology, and since he never paid attention to morality justice or law, he started to use his nasty methods to have a title. He saw that a high position in the Church would cover very well his criminal past and his political ambitions, which he never abandoned.

For someone to become a Bishop, the canonical laws require that ordainment can only be made by Christian prelates. Trifa, who is very skillful in fooling people and in managing his interests, picked as his goal the biggest Romanian community in the United States and Canada. This community was composed almost completely of poorly educated workers and farmers who at that time were in need of a Bishop. The community's priests were also uninformed, and they did not know much either about Trifa or the moral requirements of a Bishop.

A fast talker and very clever in dealing with people, Trifa has succeeded in cheating and subduing these honest but uneducated people, and in persuading them that he is the most worthy prelate to be elected as a Bishop.

In order to be ordained, Trifa used another trickery: he started to persuade some very old prelates of his high dedication to God, and of his clean and honest life. NAIVE and IGNORANT as they were of Trifa's life, these old prelates were narcotized by Trifa's lies and agreed to ordain him as a BISHOP. Maybe these prelates did not themselves know the religious canons and rules concerning ordination. In the end, Trifa has taken advantage of their credulousness and has become Bishop.

These prelates have committed a very serious and grave sacrilege, and their only excuse is their feeble-mindedness due to their great age. However the most guilty for this situation is Trifa himself. He had studied theology and he knew well enough the religious canons and laws in this matter. He knew also his own past, which did not permit him to occupy such a high position, one from which he had to bless the public. There is no doubt that Trifa was aware of these matters, but he chose to ignore all scruple, betraying the Church, the law, the prelates, the farmers, the working people and the priests by climbing into the THRONE OF CHRIST!

These are the considerations which have led me to do my duty as a ROMANIAN CHRISTIAN ORTHODOX and to contribute to the broadcasting of the awful truth about Trifa — so that HE BE DRIVEN OUT OF THE HOUSE OF CHRIST!!

In order to make clear to the open-minded public the nature of Trifa's IMPOSTURE, I am going to describe some of Trifa's adventures which filled Bucharest with blood and corpses.

At the end of 1940 and the beginning of 1941, I was in Bucharest . At that time Hitler was in full power, having conquered the greater part of Europe. On Hitler's support, a government headed by Marshal Ion Antonescu as President and Horia Sima as Vice-President was formed in Romania . Antonescu was a patriot and democrat, and Sima was a member of the pro-Nazi in Germany . (Sima had been educated in Germany, between 1937 and 1940, in the criminal methods of Hitler and Himmler. Sima, who was a vain and domineering man, looked forward to the assassination of Corneliu Codreanu, (a patriot and the real chief of Iron Guard) in order to be able to seize command of the Iron Guard. Sima, at this time destroyed a Jewish theatre in Timisoara, with German - made bombs, and killed a number of Jews and Romanian political figures who were Masons and sympathetic to France and England. Following these criminal actions Corneliu Codreanu was murdered on the evening of November 29, 1938, on King's Carol II order, as a reprisals, and Sima took over the command of the Iron Guard. Only 5 % of the Iron Guardists followed Sima, because the followers of Codreanu, have considered Sima the real Killer of Codreanu, and he assumed by force the leadership of the Iron Guard, previously in the hands of Codreanu .

The real group of Sima with Hitlerist motives was established in Germany, in 1937. A member of this group was Viorel Trifa . Trifa , who was clever and ambitious, wholeheartedly followed Sima in his criminal activities. The rise of Trifa occurred simultaneously with the entrance of German troops into Romania and the self-appointment of Sima as chief of the Iron Guard, and with his designation as vice-president in the Government of Romania, under the presidency of Marshal Ion Antonescu. Almost immediately Sima appointed Trifa as President of the Students of Romania .

Since Sima wanted to become President of the Romanian State, and since he enjoyed the trust of Hitler and Himmler, he decided to get rid of Marshal Antonescu through revolution . In this venture Sima was seconded by Viorel Trifa who had under his orders 20,000 students. In working with Sima to prepare the revolution, Trifa at once showed his diabolical ability as he began to incite the youth against the Jews. To do this he organized many student meetings, and because he was a very persuasive speaker, he convinced them that the Jews were the enemies of humanity and of civilization, and so must be destroyed in Romania , just as they were being destroyed in Germany. I will cite a few passages of his inflammatory speeches as examples how the THEOLOGIAN Trifa poisoned the souls of the young and the naive :

".....Europe has arrived at disaster. The old world must be destroyed, the plutocratic class eliminated, and a new order enthroned. Italy and Germany have raised the sword. from the moment of the establishment of the Fascist regime, the fight began. The spirit of order has been re-installed through fascism, the creation of Il Duce Mussolini. A man has created a movement ; this movement has had its youthful adherents, and these young people have elevated a nation !"

"..... National Socialism which leads to the unmasking of, and the fight against, Judaism ! "

"..... The source of the old world was the three magic words : Liberty, Equality, Fraternity . These egalitarian ideas have helped a single kind of man ; a kind that always knew how to benefit from these confused ideas and has helped the Jews !"

"..... The politics of the XIX th century is nothing else but a skillful manipulation of Europe in Judaic interests. The leadership of the people has fallen into the hands of a caste of Jews and the Judaized who have falsified everything, especially history. The world has learned that the " League of Nations " has admirably helped these interests to rule over the world through Israel !"

These speeches of Trifa were broadcast by the Romanian Radio stations and the newspapers of Romania, with the aim of stirring up the youth. Such speeches were repeatedly broadcast for a month until January 20 , 1941, when the bloody revolution erupted .

The night of January 18-19, 1941, the German Major, Doring, was shot to death in Bucharest, by the Greek patriot, Dimitri Sarandos . This assassination was used as a pretext by Sima and Trifa to trigger the revolution against Marshal Antonescu, Jews, Masons, Greeks and the British, of January 20 , 1941 .

HERE ARE THE FACTS :

The evening of January 20 , 1941, Radio Bucharest broadcast that a public meeting would be held

in the University Square of Bucharest. I went also, to see what would happen. I saw there, thousands of students and youth workers wearing pistols, also thousands of bystanders of all ages. Suddenly, Trifa who was wearing the pistol too, climbed on the base of the statue of Michael the Brave, and started to praise Hitler and the German army. Then he started his main speech :

" ROMANIANS !

" A German Major has been basely assassinated on our Capital's streets, by an agent of the British Intelligence Service. The protectors and the defenders of this murderer, of Greek origin, are : Eugen Cristescu, chief of the Secret Service, a defender of Jews and Greeks. Instead of chasing out these devilish elements, General Petrovicescu, a brave man of good character, had to quit the government, because the British Embassy and the Masons, sympathetic to Jews, ordered it. We ask Marshal Antonescu to do justice to the Romanians ! We demand the dismissal from the government of all Masons sympathetic to Jews ! We demand Iron Guard government ! (equivalent to Nazi government) We demand the punishment of all those guilty of the German Major's assassination ! The Romanian students cannot tolerate the murdering of Germanian soldiers on the Capital's streets by agents of Britain ! "

During his speech, the above manifesto, was dispersed in thousands of sheets bearing the signature :

Viorel Trifa

President of the National Union
of Christian Romanian Students .

Viorel Trifa, was the only speaker at this meeting. At the end of the speech Trifa took leadership with these thousands of youths yelling : " After me " ! And all were chanting : " Down with the Jews, down with the Jews, Horia Sima President, Horia Sima President ! " In this rythm the convoi was marching on the main streets of Bucharest .

The next day, January 21, 1941, the real revolution commenced with assaults, to occupy public institutions. Shooting started between the Students and the Army, causing numerous dead and wounded on both sides. The rebels were incited by Trifa's manifestos to continue the fight. The morning of January 22, a powerful group under the leadership of a friend of Trifa's, went to the Jewish quarters of Dudesti and Vacaresti Streets, where they committed lotings and atrocities, vandalized and looted sinagogues and abducted many Jews who were shot in the wood. They also set fire to many Jewish houses (TRIFA AND SIMA TOOK THE PLACE OF NERO !) ... At the slaughterhouse of Bucharest, were found the bodies of 80 Jews, hanging on the hooks where the animals were hung, The bodies were nude, dismembered with slashed bellies and fractured skulls, the savagery surpassed imagination. (The only person who is proud and takes full credit for this murderous crime is Rt. Rev. " Bishop " Valerian D. Trifa)

When Marshal Antonescu saw the disasters caused to the Jewish quarters, he ordered the Army to smash the revolt with guns and tanks. On January 23, 1941, the Army defeated the rebels and started to arrest them. On January 24, 1941, the revolution was completely crushed. Horia Sima, Trifa and the other criminals who organized this senseless bloodshed, FLED to Germany under the protection of the German army, in order to avoid arrest .

THE RESULT OF THE REVOLUTION WAS : 236 dead and 278 wounded, Christians and Jews . The dead Jews numbered 144 . The Military Court of Bucharest tried and sentenced thousands of insurrectionists to long prison terms and tens of them were sentenced to death and executed .

WHEN SIMA was asked by Hitler about the revolution, Sima said : " The only one responsible for the revolution is Trifa. " - This declaration of Sima was published in several books .

In 1945, after Hitler's defeat, Trifa, camouflaged as a professor, took refuge at an Italian Catholic cloister .

In July, 1950, Trifa, through false statements, succeeded in deceiving the authorities and in emigrating to the United States .

In 1952, he succeeded in deceiving the leadership of the Romanian Orthodox Church of the U.S.A. and Canada, and was elected as BISHOP .

In 1970, Trifa became an intimate friend of the Metropolitan Nicodim of Leningrad, who promoted him to Archbishop, and Trifa thus entered under the jurisdiction of Moscow's protection

because he is afraid of the revenge of Jews, and to have a place of refuge in order to avoid the fate of Eichmann .

Trifa's conⁿexions with the Russians, are proven by the pictures published by " THE AMERICAN REVIEW OF EASTERN ORTHODOXY " of May, 1972, printed at 1914 Orlando Ave., Maitland, Florida 32751 . In this picture, Trifa is seen among Russian clerics, and mention is made that he is Archbishop . In the above publication, it is an article signed by Father George Lewis, who denounces Trifa as an eretic, because he placed himself under the jurisdiction of Moscow's Patriarchate .

— The same thing happens among the Orthodox Romanians of America, who are calling him traitor because he has ignored the Romanian Provinces : Bukovina, Bessarabia and Hertza, with a population of Five Millions, which are now under SOVIET occupation .

It is significant, that although 5 years have elapsed since Trifa has been promoted Archbishop by the Metropolitan of Leningrad, he is still keeping this fact secret from the Romanian Orthodox of America and Canada .

I WROTE THE ABOVE STATEMENT ON PATRIOTIC GROUNDS , BECAUSE I WAS EYEWITNESS , of these terrible events that have been kept in the dark up to the present, unknown to the world, and to point the finger at those who were guilty of the tragic events of January 21, 23, 1941 . ALSO TO ABSOLVE THE 25,000,000 ROMANIANS PEOPLE of any responsibility for the crimes committed by Sima and Trifa , the crazed agents of Hitler's doctrine .

It has been established that the majority of those who took part at the revolution, were youths between 16 and 21 years old , (have been easily deceived by Trifa and pushed to take part at the revolt , and to loss of lives ~~because~~) Trifa , the 20 th January 1941, was 26 years old and had a Master Degree in Theology , also a great experience in politics acquired from the Iron Guard, and the Nazi tactics, during his stay in Germany in 1940 .

As a result of my recent declarations, the Hitlerite Trifa has launched a rumor to the effect that I am a Jew, not a Christian, because I defend Jews . This rumor is false . I am a Christian, and I defend Christians identically . In my present statement, I defend all men and all religion, because only so can we hold ourselves to be Christians .

Due to the fact that I have contributed to discover the " IMPOSTOR " Bishop Valerian Trifa, the Trifa's Hitlerists are threatening my life . I leave this fact to the appreciation of God and decent readers, who respect our religion, to decide themselves if I should be killed because of my Trifa's activities .

For the purpose of giving exemple of the develish terror done by the Trifa's Hitlerists in U.S.A. and Canada, with the purpose of creating terror among Romanians, in order for them not to declare about the immoral facts commited by Trifa . This terror consists; by creating small Neo- Hitlerist groups which threaten all those who dare to critic Trifa. They even dared to burn the houses or beat to a pulp some of the Trifa's critics .

Unfortunately, we, in New York City, have a similar Neo-Hitlerist gang of Trifa followers, which is under the leadership of Rev. Galdau, (St. Dumitru Orthodox Church, 50 W. 89 Str. Manhattan, N.Y.C.). This gang led by Rev. Galdau terrorizes our Romanians, right here in New York City, with insults and even threats of death. We do not know any person who can surpass Rev. Galdau's immorality in the whole U.S.A., because of the following :

Rev. Galdau and his wife are involved in abortions for pay. They are doing the abortions in the church, where he is the priest. One of these abortion was a child, 6 months old, and when was aborted actually was alive and yell one hour, after the child died .

Rt. Rev. Bishop Valerian Trifa has foll knowledge of all this criminals activities practiced by Rev. Galdau, but he is his greatest suporter, just as Rev. Galdau supports Trifa. This proves definety and positively that they both belong in the same category of immorality .

Professor Constantin Antonovici

DREPTATEA

"THE JUSTICE"

Independent organ for information of the Romanians in America

P.O. Box 54, Times Square Station, New York, N.Y. 10036, U.S.A.

December 15, 1976

Department of State
Eastern European Affairs
Romanian Desk
Washington, D.C. 20502

Dear Sir ;

I want to call again your attention about the new close relationship of communist Romanian officials with the neo-hitlerist organization of Bishop Valerian D. Trifa.

These facts were revealed me, foloowing some close discussions with Romanian officials - ambassador Nicolae M. Nicolae in U.S.A. and ambassador Popescu in Canada.

Also, by some individuals who returned recently from Romania - Mr. Constantin Antonivici from New York and Rev. Juga Constantin from Montreal.

Unusual important is the fact that these relations are directed against the Romanian official diocese in America - The Romanian Orthodox Missionary Archdiocese in America.

I am very sorry that I am to contradict some our official opinions who support Bishop Trifa, but it is my personal belief that such an attitude is wrong.

It proves entirely ignorance of extremism laws and principles, so far of the communism.

Such a tolerance, or even the direct support of Bishop Trifa against the community's marales and interests, has already created very proper conditions for subversion and extremistic activities.

Dean Milhovan, Editor

cc : FBI

Reclaiming the Ashes

By CHRISTOPHER LEHMANN-HAUPT

NEW LIVES. *Survivors of the Holocaust Living in America.* By Dorothy Rabinowitz. 242 pages. Knopf. \$8.95.

Naturally it is painful in the extreme to have to contemplate once again the horrors of the holocaust and the six million. Even when fresh details evoke fresh tears, one is only reminded of the impotence of weeping. Still, in "New Lives: Survivors of the Holocaust Living in America," it is absolutely necessary for Dorothy Rabinowitz to offer up new or forgotten snapshots of the horror — liberated inmates of Belsen screaming in fear when British doctors tried to approach them with needles and solutions for intravenous feedings; Gen. George S. Patton Jr. moving away from an inspection party to vomit at the sights in a labor camp at Ohrdruf, near Gotha.

For the need to remember is the overriding theme of "New Lives"—remembering for the sake of bearing witness, or maintaining vigilance, or fueling anger, or simply keeping one's perspective. And in order to dramatize how her survivors have dealt with their memories, it is essential that the author bring them to life for her readers as well.

Dramatization is the key for Miss Rabinowitz, who is a native New Yorker, a freelance journalist and book reviewer and the co-author of "Home Life," a book about old people in institutions. She gives us no statistics in "New Lives"—no dispersal percentages, no demography. Instead she tells the stories of representative individuals—Jacob Korman (a pseudonym) and Stella, two witnesses at the deportation hearings of Hermine Braunsteiner Ryan, the former vice kommandant of the Maidanek and Ravensbrück concentration camps who turned up after the war as a Queens housewife; Abe Flakier, Leon Jolson and Emil Wolf, all of whom have managed, with wildly diverging degrees of material and spiritual success to rebuild their lives in the new world that America has offered.

Audacious Refugee

These stories are recounted with enough particularity and suspense to engage us in their human drama completely. For instance, early in "New Lives" we are introduced to Leon Jolson just as he has arrived in New York City in 1947 and is about to apply to the recouping of his fortunes the principles of audacity that led to his survival in Europe. (Once, when Jolson was hiding in a train full of gentile Polish prisoners, the SS, suspecting there was a Jew on board, commenced a search for the one man who would be circumcised. Instead of trying to hide, Jolson rushed forward with his hands on the buttons of his trousers when the SS officers arrived in his car, and was at once waved aside as too eager to be worth the trouble of checking.) Yet for all the expectancy that Jolson's

adventures in America arouse, it is not until the end of the book that we learn the results of his audaciousness. In between we hear a dozen other interesting stories.

At the same time, Miss Rabinowitz writes in a highly reflective, almost ironic, style. (Jolson "saw himself... as the man he had been and could yet be again, a man empowered by the experience of survival to be even more than he had been; for it was in the nature of the holocaust that it bred extremity, and those who survived it had absorbed extremity in their bones.") The effect of this style is to alienate us from its content (in the Brechtian sense) and thus to universalize the particular. So what we end up with is not so much a gallery of case studies as a series of illustrations. And these illustrations cover the major preoccupations of holocaust survivors in America.

Indeed, by the time Miss Rabinowitz has finished she has touched on all the major issues that have stirred survivors over the last three decades—from the debate over whether it was right to purchase products manufactured in postwar Germany, to the insult to their honor felt by survivors at the accusation leveled by certain theorists that European Jewry failed to resist the Nazi onslaught. Yet to repeat: Miss Rabinowitz's illustrations always remain living people.

Gruesome Memento

Perhaps the best illustration of this is Stella, a survivor of Maidanek and Skarzysko who now lives in Kew Gardens, Queens. An impulsive person who refuses to analyze her motives (it was an impulse that led to her escape from Skarzysko), Stella decided suddenly in 1974 not only to return for a visit to her native Poland, but also to go and see what remained of Maidanek. Once there, she soon found herself standing before one of the crematoria, which to this day remains filled with human ashes to remind posterity of what happened there.

Suddenly, asking her companion to hold on to her legs, Stella crossed the small space behind the spectator's railing and crawled into the oven door to fill an envelope with the ashes. For a few terrifying moments she found herself stuck in the door, but with the help of her friend she finally wriggled free with her memento mori. When asked by shocked friends back home in Kew Gardens why she had done such a thing, she shrugged and said she didn't know.

But we know. Even a bad novelist would not have dared to write such a scene, but in "New Lives" it is entirely plausible, and Dorothy Rabinowitz makes us understand. One has to recall the horror; one has to go back. Unless one bears the holocaust in mind, the 20th century is meaningless.

ISRAEL SAYS ARABS SEEK TO JOIN ARMY

N.Y. TIMES - 11-1-76

Scores of Christian Citizens Act in Wake of Support in Lebanon

Special to The New York Times

TEL AVIV, Oct. 31—Scores of Christian Arab citizens of Israel have recently volunteered to serve in the Israeli defense forces, apparently in appreciation of Israel's military assistance to the Lebanese Christians in their civil war.

Shmuel Toledano, minority affairs adviser to Prime Minister Yitzhak Rabin, confirmed in an interview today that Arabs of the Maronite and Greek Catholic religions had recently said they wanted to serve. "It's a trend," he said, "but before we respond we're checking whether it is a spontaneous move reflecting emotions that could change, or whether it is something deeper and broader."

Military service is compulsory for Jews in Israel but the Government has exempted Arabs, because it recognizes that it is not feasible to expect them to fight their fellow Arabs, Israel's only potential enemies. However, leaders of the Druse and Circassian communities, both offshoots of Islam, have requested that their young men be conscripted, the same as Jews, and the Government has complied.

Some Bedouin Arabs, who are Moslems and mainly nomadic, have volunteered and are serving as officers and soldiers throughout the Israeli forces, chiefly as trackers. Other Israeli Arabs have been free to volunteer individually but, until now, no Christians had done so in recent years, according to Mr. Toledano. Some Christians, however, serve as Israeli policemen.

The Maronites and the Greek Catholics said they wanted to integrate into regular units, rather than serve in special minority units established for the Druses and Circassians, although not all the Druse and Circassian troops serve in them. The Maronites and Greek Catholics also said that they wanted the same terms as the Bedouin, who are paid like soldiers in the regular army, and not like conscripts, whose pay is very small.

Meanwhile, at the weekly Cabinet meeting in Jerusalem today, Mr. Rabin and Defense Minister Shimon Peres said that, notwithstanding press reports, there had been no substantial change in Arab deployment across the Lebanese border since the agreement to end the civil war.

Rumors that guerrillas were streaming to the border area were dismissed by the officials as psychological warfare to bolster the image of the Palestine Liberation Organization and possibly to instigate Israeli action to undermine Syria's role in Lebanon.

The leaders said, however, that the situation could change quickly and that the authorities were watching the situation closely.

Cleric Asked to Suspend Himself Pending Hearing on Nazi Charge

N.Y. TIMES 11/1/76 (32)

The executive committee of the National Council of Churches, meeting in special session in Chicago Saturday, suggested that Archbishop Valerian D. Trifa be asked to suspend himself as a member of the council's governing board pending disposition of charges that he was a Nazi war criminal.

A statement issued after the session that the committee was asking "the Orthodox Church in America to refer to the Episcopal commission appointed to study the case of Archbishop Trifa the proposal that it consider requesting the Archbishop to refrain from executing his duties as a member of the governing board until the matter has been resolved by the Holy Synod [of the Orthodox Church] and the civil judicial process."

The executive committee noted that it was powerless under the council's constitution to proceed against a board member delegated by one of its constituent bodies and recommended that William T. Thompson, president of the council, appoint a committee to consider "possible changes in the rules" in that respect.

The committee's statement also referred to civil and ecclesiastical proceedings against the Archbishop for alleged war crimes in Rumania in 1941 and more recent anti-Semitic statements.

"In the present situation," it said, "Archbishop Valerian must be presumed innocent until judged otherwise by a competent civil or ecclesiastical court."

The United States Immigration and Naturalization Service has been studying denaturalization proceedings against the Archbishop, who has denied having participated in Nazi war crimes.

Rabbi Avraham Weiss of the Hebrew Institute of Riverdale, a leader of Concerned Jewish Youth, said after the Chicago meeting that the council's decision was "totally" unsatisfactory.



The New York Times

Archbishop Valerian D. Trifa

"The Trifa issue transcends the [council's] constitution and any internal organizational process," he said.

The rabbi reiterated the demand of the Concerned Jewish Youth that Archbishop Trifa be suspended promptly from the council's governing board, which, he said, "would never allow a member of the Ku Klux Klan to sit at its table."

TO AJC AREA OFFICES
FOR YOUR INFORMATION
HAROLD APPLEBAUM
one to each; please share

(OVER)

F71 - [unclear]

F - Trifa

Office of the President

THE NATIONAL CONFERENCE OF CHRISTIANS AND JEWS, inc.

43 WEST 57TH STREET
NEW YORK, N. Y. 10019

(212) 688-7530

November 16, 1976

Dr. Claire Randall
General Secretary
The National Council of Churches
475 Riverside Drive
New York, New York 10027

Dear Dr. Randall:

While empathizing with the extremely difficult situation in which the National Council of Churches currently is placed over the membership of Archbishop Valerian Trifa on the Governing Board of the Council, I feel morally obligated to write you urging that this matter be resolved at the earliest possible moment. The issue is of such ethical import that extraordinary means must be used, if necessary, to maintain the moral integrity of the National Council of Churches and to heal the growing rift between Christians and Jews which it has precipitated.

I have carefully read the statement issued by the Advisory Committee of the Office of Christian-Jewish Relations of the NCC, issued on November 1 and the letter to members of Concerned Jewish Youth from your Staff Cabinet on October 20. Both of these statements are to be applauded as they indicate clearly your concern over the situation and your anguish at having brought pain to others.

Nonetheless, if the demands of Christian conscience are in conflict with the constitutional strictures of any human institution, it is ethically imperative that one's commitment to God's law of justice and love prevail.

The long tragic history of Christian-Jewish relations has been marked far too often by Christian willingness to remain silent in the face of gross injustice or to rationalize inaction on the basis of either secular or ecclesiastical legalities.

The charges against Archbishop Trifa are not new. In fact, as early as 1955 the late Drew Pearson protested on radio the invitation to Trifa to offer prayer in the U.S. Senate. The allegations of his past Nazi affiliation and his anti-semitic tendencies have often appeared in the public press. In spite of this, Dr. Edwin Espy, former general secretary of the NCC, was quoted in a news report in July of 1974, as saying that he could not recall "any discussion within the Council regarding the allegations."

- 2 -

You must not wait longer to make determination of this matter. The future of Jewish-Christian relationships hangs in the balance. Furthermore, the integrity and viability of your very excellent Office of Jewish-Christian Relations is at stake.

As a fellow Christian, if I may paraphrase Scripture, I would remind you that on one occasion Jesus was discussing the relative priorities that should be given to ecclesiastical matters vis a vis human relationships. His advice was "first, go and make peace with your brother, and then return and offer your sacrifice at the altar." I think the matter of Archbishop Trifa requires that you, first, go and make peace with our Jewish brothers, and then attend to institutional and churchly concerns.

I trust you will receive this letter in the spirit of love and with the sadness of heart with which it is written.

Cordially yours,

David Hyatt
David Hyatt

DH:mr



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Exquire

October 1976

by Howard Blum

The

Human

for all

are

in

Nazi

How a
New York dentist
with a passion
discovered a
Michigan bishop
with a past—
then went to work

Bishop Valerian Trifu, head of the Romanian Orthodox Episcopate of America, was celebrating. Today, May 13, 1976, he had become a United States citizen. He sat in the dining hall of the twenty-five-room residence of his two hundred-core family in Grass Lake, Michigan, surrounded by old friends from Bucharest and Buchenwald, friends who were now priests. They too were celebrating. At the bishop's special was sake so was their own. Champagne corks popped, toasts were proposed, and the

Howard Blum has been a reporter for *The Village Voice*, *The New York Times* and several national magazines. Last year, he received Columbia University's Mike Berger Award for distinguished reporting.

priests seemed louder and more joyous. The bishop, however, soon turned silent. He sat pensively at the head of the long table, fiddling his black horn-rimmed glasses.

The one person at the table not dressed in clerical robes suggested that Bishop Trifu was considering his good fortune. Only seven years ago Trifu had entered America from Italy as a penniless history teacher, a layman. The National Inventive autobiography went unchallenged by the Immigration authorities. Today, his past seemed truly past, accepted—by not endorsed—by the government that had granted him citizenship.

Constantin Antonovici, the man speaking as to the bishop's thoughts, wore a black and red four-pointed cross around his neck, and open-toed sandals. He was an

[end]

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Valerian Trifa is the bishop who settled in Michigan and thought he was safe.

artist, a sculptor, Romanian-born like all the men in the room. He had spent the past six months at the Vatra, as the bishop's estate was called, executing two church commissions: a ten-foot-high wooden cross and a room-long partition decorated with carvings of Romanian folk art.

The champagne emboldened Antonovici. He approached the bishop. For the rest of his life he would remember the unnerving conversation that followed.

"Are you not worried that someday the Americans will find out, that your past will someday catch up with you?" he asked.

Trifa was annoyed. "You are a fool, Antonovici! With my luck nothing will ever happen. And I have

friends in the government. Now leave me alone! This is an evening to celebrate!"

The sculptor went back to his chair and drank more champagne. Art was his concern, he reminded himself, not politics. It was the same excuse he had been making for himself ever since he had arrived at the Vatra. Tonight, however, perhaps because he had drunk too much wine, it brought no comfort. The sculptor could not repress the memory of another night, a night in January, 1941, in a Bucharest police station. That night he had seen Trifa lead an execution squad into a cell. Moments later he had heard shots: the Jewish prisoners had been killed.

In New York City the next day, a sixty-year-old dentist named Charles Kremer was up early in the West Side apartment that served as both home and office. A patient was scheduled for nine, so he typed quickly to finish the letter he had been working at since dawn.

Even now, more than thirty years later, Dr. Kremer can recall the events of that time. The night before, he had received a call from a friend in Detroit. "Charlie," the friend said, "Trifa's now a U.S. citizen. They approved the bastard. They bought his story lock, stock and barrel."

"They can't get away with this!" the dentist shouted in rage, and abruptly hung up.

For seven years Kremer had pursued Trifa, and he interpreted this latest action by the Immigration and Naturalization Service as a private defeat: the government had chosen to believe Valerian Trifa, war criminal, rather than Charlie Kremer, dentist. Charlie Kremer, however, was not accustomed to losing. He refused to believe that Trifa's citizenship was irrevocable.

During the past seven years Kremer had written, he estimated, more than five hundred letters about Trifa to the immigration service. Now he drafted still another, writing first in blue ink—a fast, furious script with many words written in capitals and entire sentences underlined three or four times for emphasis—and then making corrections with a red ball-point. The final copy was typed slowly with two fingers on an old Remington. He was still typing when his first patient arrived at nine.

"Have a seat," the dentist shouted. "You're going to have to wait. This is something terrific I'm doing."

The patient knew about Dr. Kremer and his letters. He had no choice, so he sat and studied the pictures on the greying, once white walls of the hallway-waiting room in which the dentist kept his writing desk. On one wall, hanging from a gold curtain rod, was a yard-long blowup of a photograph of the Warsaw Ghetto monument. Opposite this was a framed photograph of Golda Meir, with a yellowed New York Times article taped to the bottom corner. The article was headlined, MRS. MEIR SAYS TENSION MARKED TALK WITH POPE, and the dentist had underlined a statement by the Israeli prime minister: "The Christian cross is a symbol under which Jews were killed for generations." There were other pictures, autographed ones from President Eisenhower, Vice-President Nixon and the chief rabbi of Israel, and there were pictures with typed captions: "Dr. C.H. Kremer (r) presents Torah"

and "Dr. C.H. Kremer at Lod airport." There were framed citations, honoring Dr. C.H. Kremer, from the United Jewish Appeal, the state of Oklahoma and the Masons.

Through the open door at the end of the hallway, the patient could look into the dentist's bedroom, which served also as a dining and living room. Bulky antique furniture crowded the room. The drawers of a mahogany dresser were flung open, exposing a disorder of shirts and underwear. Next to the dresser stood a wooden bookcase filled with mementos: a row of silver tankards, plaster casts of teeth, a small green buddha, a silver candelabrum fitted with orange light bulbs. A

"Charlie Kremer will show them! How could those gonifs let Trifa become a citizen if the law specifically states that anyone who belonged to the Iron Guard before 1952 is excluded from U.S. citizenship?"

convertible sofa bed was littered with papers and manila folders, part of Kremer's evidence against Valerian Trifa. In the middle of the room was a round wooden table piled with dirty dishes.

"Come on, what are you looking at?" Dr. Kremer shouted at last. "Did you come to get a tooth filled or are you from the board of health?"

The patient followed him into the front room, a rather conventional dental office, except for a tall steel filing cabinet in one corner, its open drawers bulging with more manila folders. On top of the cabinet was a human skull, earth-brown in color.

Dr. Kremer peered into his patient's open mouth and began to drill, talking steadily.

"This letter is really going to shake those bastards up. They think they can get away with it, but Charlie Kremer will show them! I just asked those gonifs how come they let Trifa become a citizen if the law specifically states that anyone who belonged to the Iron Guard before 1952 is excluded from U.S. citizenship. And if they tell me they don't believe he was an Iron Guardist, they're full of shit! I sent them proof, eyewitness evidence, eighty-eight pieces of documentation. Eighty-eight! Oh, they want to forget all right. But I can't forget, and I'm not going to let them! You see, on that cabinet there, you see that skull?"

The patient could only nod.

"I keep that skull as a reminder. It reminds me of that bastard Trifa and all the people killed by the Iron Guard. Anytime I want to give up, I just look at that skull!"

"Those sons of bitches, they better send me a copy of Trifa's naturalization hearing! I want to know what questions they asked and how he answered. I'll show them. He may be a citizen, but it's not over yet. Trifa's one bird that's not going to fly away. That bastard is going to be sorry Charlie Kremer ever heard his name! You know," the dentist continued with disgust, "I sent

the immigration people every speech he made in 1941!"

On the evening of January 20, 1941, a husky twenty-six-year-old man wearing the green military breeches and tunic of the Iron Guard, a pistol on his hip, mounted the pedestal of the statue of King Michael in University Square, Bucharest. Over six thousand students and Guardists, many also armed, filled the square, eager to hear what Commandant Viorel Trifa would say about the assassination two days before of a member of the Nazi "advisory" contingent in Bucharest.

The political events that led up to this rally, however, had begun in the 1930's. As Hitler's power grew in Germany, so the Iron Guard, the combat arm of the Legion of the Archangel Michael, a mystical Fascist movement, flourished in Romania.

By 1940, the Guardists would not be satisfied with anything less than a Nazi Romania. Their escalating public agitation against King Carol II led to a bloodless coup and a new government—the "regime of the legionnaires." Carol's son, Michael I, became king, and General Ion Antonescu, long a supporter and associate of the Iron Guard, became *conducator* (leader) of Romania. The new government's vice-president was Horia Sima, the Iron Guard commander; the ministers of the foreign, labor, and interior departments were also legionnaires. In November, 1940, Romania formally joined the Axis. Economic restrictions and ghettoization laws against the Jews were proclaimed.

It was in this period of turmoil that an ambitious theology student, Viorel Trifa (the name would be changed to Valerian ten years later), joined the Iron Guard, quickly rising to the rank of commandant. A fiery, effective orator, he spoke at many rallies.

This evening's rally had been carefully planned. The legionnaires had long been dissatisfied with General Antonescu, and the assassination of the German had provided them with an excuse to overthrow the general's government. Trifa's speech, Horia Sima and other Guardists would testify later, was to be the signal for a new revolt. (Only hours after the killing of the German officer a proclamation signed by Trifa in his capacity as president of the National Union of Christian Romanian Students had been plastered on walls throughout the city. The proclamation attacked "the defenders of the murder . . . the kikes" and demanded "a legionnaire government . . . the Romanian students cannot tolerate the murdering of German soldiers in the streets of the capital by agents of Britain.")

Now, from the statue of King Michael, Viorel Trifa delivered his speech.

"This war started with the French Revolution. The origin of the old world was these miraculous words—liberty, equality and fraternity. . . . People were never equal. . . . These ideas of equality served the kikes. . . . The leadership of the people has fallen into the hands of a group of kikes and Jew lovers who are ruling everything, especially history. . . ."

The crowd shouted and applauded ferociously. After an hour, Trifa concluded in a hoarse scream:

"Even if Adolf Hitler had done nothing else than wage this huge struggle of national socialism, which leads to the unmasking of (Continued on page 144)

pace that felt slightly faster than my usual training gait, yet after only a quarter of a mile the leaders were barely visible in the far distance. Pete Canning pulled up beside me and we cruised the first mile, stride for stride, in 7:40—a blistering pace for me. That was the good news. The bad news was that my upper thighs had already begun their immutable transmigration from flesh to India rubber. And the course wasn't helping: long, agonizing uphill through parking lots and over campus roads peppered with speed bumps, followed by abrupt plunges that tore back my toenails and at one point had me falling wildly to keep from tumbling forward.

Pete was too strong for me and I fell away, struggling to keep his bobbing yellow headband in view. I turned the second mile in 15:35—still well ahead of my projected forty-two-minute pace.

Then, suddenly, I was alone.

Less than twenty minutes earlier, all seventy-one runners had huddled together at the starting line in a dense and squirming pack. But now they were fanned out so far ahead of and—I fervently hoped—behind me that I could see no one, not even on the long, uphill vistas. Between the second and fourth miles the course veered away from the St. John's campus through a strange landscape of broken sidewalks, dirt trails and abandoned Army trucks. I picked my way along on unsteady legs. Two strides on inhale, two strides on exhale; wind was all I had left. My pace had been too quick, the hills too steep, the sun too bright. I had shot my wad. Only one thought remained: "Forget . . ." inhale one, two, " . . . the marathon," exhale one, two. "Forget . . ." inhale one, two, " . . . the marathon," exhale one, two.

Several minutes later a figure appeared in the distance, grew larger as I pounded along. A runner had broken down, was walking, head bowed. "Okay?" I gasped.

"Yeah. Fine. Go ahead."

He slid by on my left. I had passed someone.

The terrain grew familiar again as the course wound back to campus for a final loop. With less than a mile to go another runner appeared, far ahead, this one gliding easily over the asphalt. He, rather than the finish line, became my goal. I ran in short, choppy steps, like a trotting horse, and the figure before me drew closer. My stride lengthened and I crossed the finish line in a sprint. I'd been so intent upon trying—and failing—to overtake the runner

Advice from Frank Shorter

In 1972, Frank Shorter became the first American Olympian in over sixty years to win a gold medal in the marathon. Who better, therefore, to tell you how to conquer your town's next big event?

1. **Training**—Start two months before the race. Run seven miles a day six days a week; the seventh day run fifteen miles. For the last two weeks run only five miles a day.
2. **Shoes**—Shorter prefers nylon uppers and thin soles. If you're a little overweight, go with a slightly heavier shoe and more padding.
3. **Diet**—Shorter doesn't believe in the carbohydrate-loading diet. Eat normally until three days before the race, then go heavy on carbohydrates. Don't worry about overeating.
4. **Pace**—Beginners usually overestimate their capabilities. Keep it comfortable, even a bit slower than that early in the event.
5. **Refreshment**—During the race drink as much as you can. Shorter prefers sugared tea or plain water to special salt drinks.

ner in front of me that I almost forgot to listen for my time. And when I heard it, I was sure I'd heard wrong.

"Thirty-nine minutes forty-five seconds. Fifty-first place overall."

During the awards ceremony I considered the principal difference between running alone and running in packs: speed. I could not have covered the first two miles in 15:35 without a rabbit, a faster man to pace myself against. And I certainly couldn't have finished as strongly as I did if the competition had merely been between myself and a white line painted across a parking lot. The observation seemed inescapable; the desire to outrun others is considerably more urgent than the desire to outrun oneself.

The man who had outrun us all—with a time of 26:51.2—was Marvin Wilson of the Pioneer Athletic Club. Marvin's stride had been alliteratively described by one close enough to see it as "long, loping and light—almost like a dancer." And the redhead who'd offered me his technique for avoiding last place turned out to be Eric Kaplan, one of the better distance runners in the New York area. Kaplan finished ninth overall at 28:22 and had no one to hold hands with.

Then sixty-nine-year-old George Jacobs drifted by. George was not happy with his performance. "I was out there over forty-four minutes today," he lamented. "Every year the times get a little slower." He thought for a moment, then added, "Maybe I'm just overtrained. I think I'll take the rest of the summer off and prepare for the fall season."

"Speaking of the fall . . ." Pete Canning turned to me. "You still feel like giving that marathon a shot?"

I don't know why I paused before answering. I'd made up my mind an hour earlier, when I crossed the finish line and heard my time announced. "Sure," I said. "Why not?" #

The Hunt for an American Nazi

(Continued from page 74) the fight against Judaism, he would still have risen to great peaks of history, as he blazed a new path!"

When the applause subsided, Trifa led the crowd, by now numbering almost ten thousand, to the steps of General Antonescu's palace. Government troops and tanks opened fire. The Iron Guard revolt had begun.

By late evening, the revolt had degenerated into a pogrom. In his book, *The Destruction of the European Jews*, Raul Hilberg, drawing on interviews with eyewitnesses, wrote: "For miles around the city the Guardists had left traces of their revolution. On January 24, travelers on the Bucharest-Ploesti road discovered at Baneasa over a hundred Jewish bodies without clothes. Gold teeth had been knocked out of the mouths of the dead. . . . In the [Bucharest] morgue . . . bodies were observed hanging like carcasses of cattle. A witness saw a girl of five hanging by her

feet like a calf, her entire body smeared with blood."

The death toll of the Iron Guard revolt as estimated by Jewish sources was four to six thousand in Bucharest and almost ten thousand throughout the country.

Thirty years later, there were many people still alive who could remember hearing Valerian Trifa's proclamation against "the kikes" broadcast hourly over Romanian radio. But those who actually saw Trifa during the pogrom were few; most witnesses were dead, victims of the slaughter.

Twenty years later, these few survivors would try to avenge the ten thousand deaths.

While Trifa was leading demonstrations through the streets of Bucharest, Dr. Charles Kremer was fighting pettier battles in the courts of New York. The dentist was not only being divorced, he was making a rather ex-

traordinary demand for custody of his five-year-old son, Lewis.

As Kremer tells the story, the divorce started over a newspaper. "I was reading the paper and all of a sudden she decided she wants it. Boom! She grabs it right out of my hands. But you know Charlie Kremer—once I make up my mind, you know I'm going to get the paper. I got it all right, but I also got a divorce."

"She's an outstanding woman, a psychiatrist with a large practice. And she was a son of a bitch."

"When she wanted the divorce, I gave it to her. But I was forty-four and I was making good money. I'm not the type of dentist who pays alimony. Not Charlie Kremer! When I told her I was demanding custody of the boy, she laughed. Her lawyer told me I didn't have a prayer, that a father had never before obtained custody of a child when the mother was a responsible citizen. But I won all right. I want you to know

I had thirty-nine witnesses. She had one!"

Kremer had always cluttered his life with the debris from many small but intense squabbles; he could look back upon nasty fights with the draft board, college fraternities, Jewish organizations, landlords. Still, he fought every argument fortified by an arrogant certitude and by a romantic compulsion to challenge what others said was impossible.

In February, 1941, at an emergency meeting of the United Romanian Jews of America, Kremer found the cause that would occupy the rest of his life.

The monthly meetings of this Manhattan-based fraternal group of Romanian-born Jews were usually spent conducting the "official business" of card games. But the recent headlines from Romania had made this emergency meeting necessary. The twenty men seated around a wooden table in a decrepit building on West Fortieth Street were grim.

"I have here," the president explained, "a report issued by the Jewish Telegraphic Agency. The dateline is Sofia, January 29, 1941. It was necessary for this correspondent to come to Sofia to send out details because of Bucharest censorship."

"On Wednesday afternoon," the president read from the report, "the Guardist general staff ordered the destruction of the Bucharest Jewish quarter and the murder of its inhabitants."

"Storming through the Jewish quarter in a mad orgy of killing and destruction, armed Guardist gangs killed or beat up every person they saw who appeared to be Jewish. . . .

"Perhaps the most horrifying single episode of the pogrom was the 'kosher butchering' last Wednesday night of more than two hundred Jews in the municipal slaughterhouse. The Jews, who had been rounded up after several hours of Iron Guard raids, were put into trucks and carried off to the slaughterhouse. There the Greenshirts forced them to undress and led them to the chopping blocks, where they cut their throats in a horrible parody of the traditional Jewish methods of slaughtering fowl and livestock. . . .

"Some mangled bodies were disposed of by pouring them down manholes to the sewers usually used to carry animal remains. Other naked headless bodies were hung on iron hooks and stamped *carne kosher*: kosher meat."

The organization president had to stop and compose himself.

"The general staff," he resumed, "which ordered the massacre consisted of Vice-President Horia Sima, chief of the Greenshirt Legion; Dimitry Groza, boss of the Legionary Workers Corps; and Viorel Trifa, leader of the frenetic Greenshirt student movement."

There was some discussion when the president had finished reading, but it concluded with an agonized realization: protests would be futile and action would be impossible. Nothing could be done.

Charles Kremer, however, asked the president if he could keep the news

dispatch. He reread it many times that night before going to bed. His parents still lived in Braila, Romania, and he worried about their safety. Sleep was impossible. At last he rose and went to his desk. He underlined the last paragraph of the dispatch in red ink and then drew circles around the three names in that paragraph: Horia Sima, Dimitry Groza and Viorel Trifa.

Thirty years later, he still had the original dispatch with the circled names. He kept it in the top drawer of a filing cabinet in his dental office, the cabinet with the skull on top.

The four-day Iron Guard revolt had ended weeks before Dr. Kremer learned of its atrocities.

The victorious Antonescu troops, however, found no trace of Trifa, Sima or other Guardist leaders; they had been given refuge in the German embassy in Bucharest. From there, on March 13, 1941, they were taken by troop train to safety in Germany. The Nazis were eager to protect this Romanian government-in-exile. It would be a warning to Antonescu that if he did not enthusiastically adopt the policies of the Reich he could be easily replaced.

On June 15, 1941, the leaders of the revolt—Sima, Trifa and eight others—were tried in absentia by the newly consolidated Antonescu regime. The verdict: "The most severe punishment, namely, hard labor for life."

But Trifa was safe with the Nazis. According to official papers now at the Berlin Documents Center, he was even offered a university post. Witnesses have testified that he made pro-Nazi broadcasts into Romania and that he actively recruited Romanians to fight with the Nazis on the Eastern front. The Guardists' alliance with the Germans, however, became troubled toward the end of 1942.

Horia Sima, no more skillful a diplomat than he was a revolutionary, tried to negotiate a secret agreement with Mussolini that would give the legionnaires a greater role in the new order. Sima's plan was exposed and Hitler ordered that constraints be put on the Romanian legionnaires. On December 18, 1942, Heinrich Himmler ordered that they be kept in confinement.

Thirty years later, Trifa would claim that he had been a political prisoner in Buchenwald, a victim of the Nazi concentration camps. The Guardists, however, were not kept in Buchenwald but in Fichtenheim, an isolation camp erected, according to the document signed by Himmler, "for immigrants and refugees to be financially coordinated with Buchenwald." The Buchenwald SS guards also lived in this facility; food and medical care were the same as for German soldiers, and married men were allowed to live with their wives in a sector reserved for families. Trifa was also allowed to continue his broadcasts into Romania.

In August, 1944, the Antonescu government surrendered to the Russian army. The legionnaires were then released and sent to Vienna, where Trifa

was given a position in the Guardist government-in-exile. There he worked, according to the testimony of former legionnaire Vasile Arbor, as an agent of the German secret police with "the special mission of verifying the movements and cargoes of all trains from Romania."

When the war ended, Trifa fled Vienna and sought asylum in Italy. Though still a layman, he found a position at a Catholic college in Pesaro. He hid quietly in Italy, teaching history, for five years.

Then Vasile Hatigan, a priest from Cleveland who had studied with Trifa in Romania ten years before, filed the necessary forms for Trifa's admittance as a displaced person to the United States. On July 19, 1950, Trifa arrived in New York.

Like all refugees arriving under the 1948 Displaced Persons Act, Trifa was interrogated by the immigration authorities. The short, balding "history teacher" gave all the correct answers. Immigration examiner Leo M. Jaremko asked, "Did you ever make any speeches or give any lectures that might be construed as being anti-Jewish or anti-Semitic?"

Trifa replied, "No, I cannot say. I don't believe so."

The examiner asked if Trifa had ever been a member of the Iron Guard, a membership which would disqualify him from entry into the United States.

"No," said Trifa.

Five months later, in sworn testimony given in an Ohio court case involving dissident church factions, Trifa revealed more of his fictitious biography:

Q: Have you come directly from Romania, or from another country?

A: From Italy.

Q: When did you leave Romania?

A: Five years ago.

Q: For what country did you leave Romania five years ago?

A: For Italy.

Q: Who subsidized your coming?

A: Romanians from America.

The past had been quickly obliterated with a few glib lies. Trifa's ten-year odyssey was over at last. Now, settled safely in Cleveland and ostensibly employed by the Romanian-language newspaper *America*, Trifa could prepare for the future.

In 1947, while Viorel Trifa waited in Pesaro, Italy, as an anonymous history teacher, Dr. Charles Kremer returned to Romania in triumph. He arrived as treasurer of the Romanian-American Medical Relief Organization, bringing with him, at his own expense, crates of penicillin. Leaders of the Bucharest Jewish community greeted him at the airport with speeches of praise and a seven-foot-high hillock of gladiolus. The homecoming was particularly emotional for Kremer; it was more than twenty years since he had escaped from Romania hidden under a pile of burlap bags in the dark hold of a freighter.

Kremer enjoys telling the story of his flight from Romania and subsequent success in America; it is another ex-

ample of how "Charlie Kremer did what nobody else could have done." A large man, he talks with large, expansive gestures, his sentences punctuated with broad sweeps of a long arm, the insistent pointing of an aggressive finger.

"I was born in 1897 in Yasi, Romania. My father was a shoemaker, but his son was going to be a doctor! So I went off to medical school in Bucharest. There was just one body for all the students to work on and it had a big red line down the middle. There would be twenty, thirty Jews on one side and just six goyim on the other. The goyim would sometimes come around and beat up the Jewish students. But not me. I was the biggest kid in the class.

"When they wanted to take me in the army, my father said, 'I was never in the army and you won't be either.' He tells me that he's going to send me to America."

In August, 1919, young Kremer, eluding the police, left for Egypt on a freighter. "I made friends with this sailor and he hid me in a toilet. All I ate for ten days was figs, crackers and water. Do you know how hot it was in the hold of that boat? The perspiration came like water. I had to use the burlap sacks to wipe off all the sweat.

"Finally we get to Port Said in Egypt. I'm just wandering around, and I pass a hotel that says Carmel. So I figure the owner must be Jewish. He is,

and I rent a room.

"After I'm in Egypt two weeks, wondering how I'm gonna get to America, I see a store called Solomon's Department Store, and I start talking Yiddish to the owner. I show him a letter introducing me from the president of the Zionist Association of Romania so he can see Charlie Kremer is no nobody.

"The next day this Solomon takes me to the English consul general. I couldn't speak a word of English, so Solomon did all the talking. It worked. I get a job as a sailor on a boat to England! In London, first thing I find a synagogue and show the rabbi my letter from Romania. Right away the rabbi is impressed. He gets me a job as an interpreter on the SS *Baltic*, going to the United States, and they paid me thirty English pounds—a fortune! Even funnier, I still didn't know a word of English. But you know Charlie Kremer, he can do anything!

"When the boat docks in New York, Charlie Kremer finds he got a new problem. I figure if I jump ship, they'll arrest me! But I wait till it's dark and then I just walk down the gangplank and down the pier. I keep stopping people until I find someone who speaks Yiddish. This man gives me directions to One Hundred Fifty-eighth Street, so I go there and finally I see the name of Avrum Markowitz, my uncle, on a mailbox. I knock, and my uncle answers. 'I am Leon Kremer's son,' I tell him, and he starts to cry. Everyone was so hap-

py to see me! I'll never forget that evening as long as I live.

"Right away I enroll in City College. In two, three months I can speak English fine. I still wanted to be a doctor, but my aunt tells me, 'Be a dentist, Charlie, it's an easier life.' So like a dope Charlie Kremer listens to her.

"So I win a Y.M.C.A. scholarship for a course in dental mechanics, and I complete the course in record time. Before you know it, Charlie Kremer is ready for dental school! The University of Pennsylvania will accept this course as a qualifying exam, but when I go up there they tell me I can't get in, registration was closed three weeks ago. They should have known better than to tell Charlie Kremer he can't get in. I go to the dean and I give him a whole story about Romania, and of course I get in! I worked nights as a waiter and then in the morning I went to classes and what do you know—Charlie Kremer gets the highest marks in the class! All the big gentile dental fraternities want me to join. I'm such a big shot. I was the only Jew they ever asked, and I'm the only Jew they ever will ask. But you know Charlie Kremer. I don't join, I found organizations. I founded my own dental society. Look, I got something terrific here about my school days."

Kremer finds a yellowed news clipping buried in a pile of papers on his desk. The article has been mounted with white masking tape on a sheet of



his dentist's stationery. The headline reads: STUDIES DENTISTRY AT PENN AND HUMAN NATURE AS A WAITER—YOUNG ROMANIAN, DESPITE HANDICAP, ACHIEVES HIGHEST SCHOLASTIC AVERAGE IN CLASS. Across the bottom of the fifty-year-old article, a classmate had written: "You're all right, Kremer. We all know you're good. The trouble is you know it, too." The dentist is very proud of his classmate's observation.

After graduation, Kremer returned to New York and established a practice on Manhattan's West Side. He paid a boy a few dollars each month to place an orange card in West Side mailboxes. The card announced:

Good Teeth are an Asset to Good Health

Good Looks and Good Breath
If You Are Afraid of Pain and Want a Gentle Dentist

Come and See Dr. C.H. Kremer
The Neighborhood's Surgeon Dentist
Open 9 A.M. to 9 P.M.
Sundays by Appointment

"You got to work hard to make money," Kremer explains. "My wife would say, 'Take it easy, Charlie,' but she never knew anything. I'd put in ten, twelve hours a day and Sundays, too. I made good money, all right. You know, Charlie Kremer just had to go out and make it big."

When the dentist returned to Romania in 1947, he found that his family in Braila had survived the war. And they found that their young son had become a middle-aged man, an American who had "made it big." Tall (six two) and rather stocky, he dressed in freshly pressed white shirts, accompanied by suits and ties. His face had filled out, but his jaw remained firm. His hair had turned a soft, even grey and he brushed it straight back, as was the fashion. It was an impressive appearance; one was always aware of the dentist's presence.

After a week in Braila, Kremer went to Bucharest for a series of secret meetings to discuss plans for getting Romania's surviving Jews to Israel or the United States. The meetings with Jewish leaders continued for nearly two weeks, and at least once a day Kremer heard men describe how they watched, helpless, as their wives or children or friends were slaughtered by the Iron Guard legionnaires. And whenever the Guardists were discussed, one name was uttered like a curse—Viorel Trifa.

"Whatever happened to that bastard?" Kremer asked. "Has he been killed, or is he rotting in jail?"

No, he was told. No one knew what had become of Trifa. Perhaps he had been killed in the war. Perhaps he had escaped to South America. He just seemed to have disappeared.

The grey farmhouse on the two-hundred-acre estate in Grass Lake, Michigan, was surrounded by shouting men. Rocks crashed through windows. In the house, someone tried to call for help, but the telephone lines had been cut.

At least one hundred men crowded the fine green lawns stretching from the road to the house. Some were just

observers, up from Detroit to celebrate July 4, 1952, with a day in the country. But there had been a lot of drinking and the mixture of alcohol and the sun made the crowd restless and aggressive. A chant rose in the air, a tough, loud cadence: "Com-mu-nists . . . Com-mu-nists. . ."

Directly in front of the house was an even more menacing group of approximately thirty men; these were neither drunk nor merely restless. They had planned the assault on the Vatra as if it were a military operation: first the cutting of the phone lines, then the barrage of rocks, and then the final push—the seizure of the estate. Many of these men had, in fact, been trained as soldiers twenty years earlier in Romania, where they had fought with the Iron Guard.

The former Guardists, some brandishing broom handles, advanced toward the house. A priest's new Buick in their path was an easy target—windows were smashed, tires slashed. Another volley of rocks struck the house.

Inside, Bishop Moldovan and his priests began to panic. Father Oprean, a short man with a long grey beard, believed that no one would attack a priest. In his black cassock, a cross hanging from his neck, he walked out onto the front porch and raised his arms, appealing for quiet. "Fellow Christians," he began. He was dragged from the porch, clutched by the beard, and flung like a child's toy into the crowd. Attackers surrounded him, pushing, punching and kicking until he fell. Father Oprean lay dazed, his black cassock spread on the green grass.

Bishop Moldovan had no choice. If a battle were to be fought, he decided, it would have to be waged in an American court. He surrendered the estate to the priests and supporters of Valerian Trifa.

The attack on the Vatra had begun over a canonical dispute rooted in cold-war politics. Since the start of World War II, the American Romanian diocese had been without a bishop. Then, in 1950, the Romanian patriarchate summoned Andrei Moldovan, a priest from Akron, Ohio, to Bucharest, where he was consecrated bishop of the American diocese. The newly honored Moldovan took up residence at the estate in Grass Lake.

But in the 1950's, one word symbolized the entire un-American and foreign threat: Communism. Bishop Moldovan had been appointed by a Communist government, and since church and state were not firmly separated in the minds of many Romanian-Americans, Moldovan, too, was suspect. Like many immigrants and first-generation citizens, these Midwest Romanians were eager to establish roots, to become part of their new American hometown culture. It would not do to have a bishop who might reflect badly on their patriotism.

Viorel Trifa, a layman with many friends, was chosen to oppose Moldovan, to be the "non-Communist" bishop. On Independence Day, 1952, when his militant supporters seized the Vatra, the future of the Iron Guard in Ameri-

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ca seemed assured.

For five years, following his return from Romania in 1947, Dr. Charles Kremer had been fascinated by the mysterious disappearance of Viorel Trifa. Then, only a few months before the July 4 attack on the Vatra, the mystery was solved.

In the winter of 1952, in New York, two clerics addressed the executive committee of the United Romanian Jews of America. Father Glicherie Moraru explained that they had come to appeal for help. A dissident faction of the Romanian Orthodox Church, Moraru said, was trying to appoint a layman as bishop, "a wanderer and heretic who had never as much as served as an altar boy." But under canonical law only the patriarch in Romania could anoint bishops.

"But why come to us?" a voice interrupted. "We're Jews. What do we know from bishops and canonical law?"

The other cleric, Bishop Moldovan, was clearly agitated. "We thought the identity of this impostor bishop might interest your group. We thought you might like to know that this man cannot return to Romania because he faces life imprisonment, that he served as a commandant during the Iron Guard revolt when thousands of Jews were slaughtered. This bishop's name is Viorel Trifa."

Dr. Charles Kremer was sitting in the back of the room. "I heard that name and I thought, oh, boy! I've got him. Trifa is finally caught," Kremer recalls. "I was excited something terrific!"

Kremer's excitement was not shared. The members of the executive committee—lawyers, doctors, the owner of a dry-goods store, a pocketbook manufacturer—did not want to get involved. This was church business, they protested. And there was another argument, unspoken but perhaps more influential. The American government had allowed this Trifa to enter as a displaced person. There must have been a reason. If a Jewish group were suddenly to challenge the government, wouldn't that make all Jews seem somehow unpatriotic?

A vote was taken: should the organization formally protest Trifa's presence in the United States? The United Romanian Jews of America voted nineteen to one not to protest.

Kremer stormed from the room. They're nothing but a bunch of scared old men, he told himself as he waited for the subway. The hell with 'em. Charlie Kremer can do it all by himself.

By the time he reached his apartment at West End Avenue and Seventy-second Street, he had made the decision that would dominate the rest of his life. Charlie Kremer would personally force Trifa's deportation from the United States!

He found no support at the Anti-Defamation League or at the American Jewish Congress. Don't rock the boat, they told him. America has been good to the Jews. Leave well enough alone.

Each time the dentist was told not to interfere, he became more determined to prove these practical elders wrong.

During the next months, he wrote letters and made phone calls to several hundred members of the United Romanian Jews of America. The campaign worked: Dr. C.H. Kremer was elected president of the organization. And with the title came the benefit he most wanted—the stationery. This formal letterhead, Kremer believed, would command immediate political attention; elected officials would respond immediately to a vociferous Jewish-interest group. The dentist was wrong. He wrote letters to the President of the United States, the Vice-President and most of the cabinet. When he received only vague responses thanking him "for your interest," he wrote to Senators, congressmen and mayors. The replies were generally the same; his letters concerning Trifa would be forwarded to the Immigration and Naturalization Service. And when Kremer wrote the I.N.S., he was merely informed that "the matter would be looked into."

Then, on April 23, 1952, Kremer received a call from a Romanian priest. There was more news of the plan to make Trifa a bishop. In just four days, Trifa would be consecrated. His supporters had devised an ingenious strategy to challenge the Romanian-designated—and therefore "Communist"—Bishop Moldovan. Trifa was to be anointed by the archbishop of the Ukrainian Orthodox Church, the ecclesiastical logic being that the laying on of hands by a prince of another Orthodox church would legitimize the consecration.

Kremer immediately sent a telegram of protest to the immigration service. Two days later there was a response: "... I regret that your request that we intercede to prevent the consecration of Mr. Trifa as a bishop cannot be granted..."

"I felt like that bastard Trifa was laughing at me," the dentist remembers. "Here I was beating my head against the wall and that bastard was now in bishop's clothing. Think of it! They let him become a bishop!"

Kremer's concern with Trifa, a man he had never met, became total. He would cancel appointments with patients, telling them, "Go away, I've got work to do." The work was writing letters. He wrote to columnists, editors, and church officials. He made frequent calls to Detroit Jewish groups, who kept him informed of Trifa's every move; if the bishop traveled to a church parish in Ohio, the editor of the local newspaper would be sure to receive a letter about "mass murderer Viorel Trifa."

After two years of letter writing, the dentist had received only one positive response. On February 3, 1953, the New York Yiddish daily, *The Day*, reported, "One of the worst Romanian Nazis and Jew-baiters who helped to murder six thousand Jews in Romania is at this time a bishop in America."

No one else seemed to be interested. But the dentist would not give up. "They say they need evidence. I'll give

them evidence, all right," he announced. "Nobody can do what Charlie Kremer can do. Nobody laughs at Charlie Kremer."

In 1954, Kremer abandoned his practice, sold his dental equipment and went abroad. He was then fifty-seven and some of his friends thought he had given up, that he was going to Europe and then to Israel to retire. They were wrong. "I went abroad," the dentist remembers, "with only one thought—to get evidence on that bastard Trifa. I wanted to make sure Charlie Kremer had the last laugh."

While Kremer traveled in a small car through Romania and then Israel, Valerian Trifa solidified his position as bishop until he controlled an episcopate with forty-six churches, mostly in Ohio, and ten thousand parishioners.

The Vatra, which his supporters had taken by force, was now legally his; Bishop Moldovan's challenges had been defeated. An Ohio district court, reaching its decision in the midst of the McCarthy era, decided that "The . . . Communistic government of Romania . . . was dictating appointment of its bishop [Moldovan] and [the American diocese] was entitled to revoke its 1936 bylaws and . . . elect its own bishop [Trifa]."

As a bishop and fierce anti-Communist who had fled his native land supposedly to escape Red oppression, Trifa moved in influential circles throughout cold-war America. He made broadcasts over Radio Free Europe to Romania, broadcasts he bragged were arranged by his good friend J. Edgar Hoover. He sat on daises with the governor of Michigan and he was pictured in newspapers shaking hands with a smiling Hubert Humphrey.

On Wednesday, May 11, 1955, Bishop Trifa had the honor of offering the opening prayer before the United States Senate: "Almighty God, who hast made America trustee of priceless human liberty and dignity, look down from Heaven upon Thy servants now present before Thee, and bless them, that they may remember in their discussions and decisions Romania and all the oppressed nations who are still longing for 'a government by the people, and for the people.'"

Bishop Trifa's presence had been requested by Vice-President Richard M. Nixon.

It was no political accident, Charlie Kremer thought when he heard about it, that Richard Nixon had invited Trifa to the Senate. It seemed more than coincidental that the Vice-President had a history of involvement with another Iron Guardist who had also immigrated to America—Nicolae Malaxa.

In June, 1941, when Viorel Trifa was tried, in absentia, in Romania, he was identified as "commandant of the student Iron Guard corps; he has organized this corps and supplied it with arms." Another trial held that same month identified Trifa's source for the tanks, guns and munitions used in the revolt and pogrom. The source was

Nicolae Malaxa, the wealthiest man in Romania, if not in all Eastern Europe.

During the 1930's, Malaxa had invested a sizable loan from the Romanian government, intended for his locomotive factories, into other industries. By 1939, he had purchased controlling interests in numerous steel, rubber, munition and artillery factories; the next decade's profits, he had realized, were to be earned from guns, not butter.

Malaxa was not just a businessman. He was also a force in Romanian politics, an agent who conspired actively with the Nazis and the Iron Guard. In 1936, in Berlin, he met with Reichsmarshal Hermann Goering and the two men parted as business partners. This personal agreement was formalized by the 1940 Wohlstadt pact, which integrated Malaxa's industries with Germany's.

Malaxa was more successful in business, however, than in politics, and when the Guardist revolt failed, he was jailed by the Antonescu government. He remained in jail for only six months, after which Romanian officials, under pressure from the Nazis, began returning his industrial properties. By April, 1945, all of Malaxa's holdings had been restored.

The war over, Malaxa schemed to emigrate to the United States. On September 29, 1946, he arrived in New York as part of a Romanian government trade mission, and in 1948 he applied formally, under the Displaced Persons Act, for permanent residence in the United States. For the next ten years Malaxa would fight a legal battle to remain in America.

His first step was to claim millions of dollars that had been deposited before the war in the Chase National Bank in the name of one of his corporations. These funds had been frozen as enemy assets during the war by John Pehle of the Treasury department. John Pehle had since returned to private practice, and Malaxa hired the law firm of Pehle and Loesser to argue his case. Pehle and Malaxa won.

Ugo Carusi was United States immigration commissioner when Malaxa first attempted to enter as a displaced person. When Carusi resigned his job, Malaxa hired him. Other government officials and their associates were recruited to assist in Malaxa's legal suits: Secretary of State John Foster Dulles' law firm of Sullivan and Cromwell; Coudert Brothers, Air Force Secretary Thomas K. Finletter's law firm; and the law firm of former undersecretary of State Adolph A. Berle, who testified on Malaxa's behalf before a congressional subcommittee on immigration.

The briefs of these lawyers, however, were no match for the vivid eyewitness testimony of Iron Guard atrocities that was offered at every immigration hearing. Malaxa next tried privilege. In 1951, the junior Senator from California, Richard Nixon, supported a private bill that would allow Malaxa to remain permanently in the United States. Congressman Emanuel Celler, head of the House Immigration Com-

mittee, said later, "I saw something suspicious about the bill. The bill was never passed."

Nevertheless, this was not the end of Nixon's involvement with Malaxa.

In May, 1951, at the height of the Korean war when all industry was under wartime control, Malaxa organized the Western Tube Corporation. The company, of which he was treasurer and sole stock owner—a thousand dollars' worth—planned to manufacture seamless tubes for oil refining. Although most such manufacturing was done in the East, Malaxa's plan was to construct facilities on the West Coast, near the California oil fields. It had taken him five years in the United States to locate what he insisted was the perfect site for new industry, a small town east of Los Angeles—Whittier, California. For Malaxa's purposes, the site was perfect. It was, coincidentally, the hometown of Senator Richard Nixon.

Western Tube's California address was 607 Bank of America Building, Whittier. This was also the address of the law firm of Bewley, Kroop & Nixon. Throughout his Senate career, Nixon's name remained part of the firm's, and Nixon used the office on his vacations in California. Bewley was Thomas Bewley, Nixon's longtime friend and a director of Western Tube. Herman L. Perry, the vice-president of Western Tube, was a Nixon political supporter, the "family friend" Pat Nixon credited as the man who "got Dick to oppose Congressman Jerry Voorhis."

On May 17, 1951, the Western Tube Corporation filed for a certificate of necessity which would give top wartime priority to its materials and personnel. The company also filed a petition seeking "first-preference quota" for its treasurer, Nicolae Malaxa, on the grounds that he was indispensable to the operation of Western Tube.

Senator Nixon telephoned I.N.S. commissioner James Hennessy's executive assistant to plead for Malaxa's permanent entry. And a letter, marked urgent, from Nixon to the defense production administrator insisted, "It is important strategically and economically, both for California and the entire United States, that a plant for the manufacture of seamless tubing for oil wells be erected. . . . Urge that every consideration it may merit be given to the pending application."

Both appeals were successful. The application for Western Tube was quickly approved and on September 26, 1953, under a special first-preference petition, Malaxa was admitted from Canada as a permanent resident.

Nothing further was ever done to make Western Tube a reality. Neither Malaxa nor Nixon nor any of the corporation's other sponsors ever again concerned themselves with the company.

A little more than a year after he became a permanent resident, Malaxa traveled to Argentina. In Buenos Aires, according to the C.I.A., he met with Otto Skorzeny, the Nazi parachutist who had rescued Mussolini from his jailers after Il Duce's downfall in the summer of 1943. Skorzeny had re-

mained a close associate of other Romanian exiles, including Sima, the head of the Iron Guard.

Ten months later, when he attempted to reenter the United States, Malaxa was once more challenged by the I.N.S. In 1958, after two years in the courtroom, his deportation was ordered. Malaxa appealed the decision and won. Another Nixon friend, U.S. Attorney General William Rogers, affirmed the Immigration Appeals Board's ruling.

But Dr. Charles Kremer was concerned only with Valerian Trifa. Had Nixon actually spoken to the immigration authorities on Trifa's behalf as he had done for Malaxa? Had Malaxa first introduced Nixon to the bishop? Kremer's imagination raced. Had Malaxa made sizable tax-deductible contributions to Trifa's episcopate, money which Trifa could use to help "priests" immigrate to the United States? Had Malaxa met with Skorzeny in Buenos Aires to discuss "engineering business" as he claimed, or Guardist business? Was Skorzeny relaying instructions from Horia Sima, now living in luxury in Madrid, to Malaxa? Was this a conference of Guardist leaders to establish policy?

These questions and suspicions tormented the dentist. "Nixon, Hoover, Malaxa, Trifa—why did all those gonifs just happen to get together? Sure, you could give a shmeer here and there, but not until the Western Tube affair did I really believe you could buy Senators! But I figured out what had happened. Charlie Kremer put it together, all right. If anyone wants to call Charlie Kremer crazy, that's their problem."

Kremer's theory was incredible: Sima, Malaxa and Trifa, planners of the Iron Guard revolt in 1941, had never given up their dream. Malaxa had bought and used U.S. officials to insure his and Trifa's safety. And Trifa now would direct the primary mission—the restoration of the Iron Guard in America.

So, in 1954, Charlie Kremer departed for Europe. He would spend two years there and in Israel, sifting the past for the evidence which would destroy Valerian Trifa's plans.

The dentist returned to New York in 1956 and carefully organized his evidence. Each document was alphabetized; when he reached the twenty-seventh, he simply began numbering what he called his "exhibits." There were eighty-eight of them, each meticulously labeled and included on a master index. Here was the ammunition, he believed, that would shoot down Trifa.

The United Romanian Jews of America, however, had elected new leadership while Kremer was away. "They told me they were no longer interested in Trifa. I told them that's fine with me. Charlie Kremer isn't a joiner anyway. Charlie Kremer is a founder." In the fall of 1957, the dentist started his own group, the Romanian Jewish Federation of America Inc. Dr. C.H. Kremer was its president and, at first, its only member.

Under the new letterhead, the dentist mailed Xerox copies of his eighty-eight exhibits to the President, the Secretary of State, immigration officials, Romanian Christian societies, the forty-six parishes in Trifa's episcopate, New York and Michigan congressmen, the mayors of Detroit and Grass Lake, and any newspaper he thought should be interested.

"Then I waited. I said any day now, Charlie Kremer, you'll be reading about the government kicking that bastard out. I really had terrific stuff."

The "terrific stuff" had not come easily. In Romania, Kremer had spent weeks searching through newspaper morgues. In Bucharest he found newsclips that reported Trifa's speeches and there were many photographs of the twenty-six-year-old commandant in his Iron Guard uniform. "I looked at those pictures and I said, oh, boy, Charlie Kremer, let Trifa now tell people he was never in the Iron Guard." And there were anti-Semitic proclamations signed by Trifa that had been published in the Iron Guard newspapers *Buna Vestine* and *Porcuma Vremei*.

Photographs, though, would not satisfy him. Kremer wanted witnesses. Taking names from court records, he searched for other members of the Iron Guard who had served with Trifa. "Certainly he was in the Iron Guard," said Traian Boeru, a friend of Trifa the student leader. Other legionnaires, some of whom had spent up to fifteen years in prison for their participation in the 1941 revolt, found the question ridiculous. "They looked at me like I was crazy," remembered Kremer. "It was like asking an American if F.D.R. had been our President." Kremer questioned these men without animosity, unconcerned with their crimes. His fixation on one man was complete.

It was more difficult to find people who would implicate Trifa directly in killing Jews.

"Everyone I spoke with said, 'Go to Israel. You'll find Romanian Jews there who will remember Trifa.' So I went."

In Israel, Kremer found the witnesses he was looking for.

Marcu Iosif told Kremer about his imprisonment, in 1940, in Iron Guard headquarters with other Jews who had been rounded up from the Ploesti synagogue. The jail had been inspected by an Iron Guard party headed by Sima and Trifa, and Iosif remembered that, following the inspection, nine Jews were taken to the forest and shot.

"I was doing by then fatigue duties imposed on the detainees and I heard all the telephone calls being made in the name of or behalf of Comrade Trifa," Iosif told the dentist. "It was he who approved the deals, money against freedom, as well as the plunder being done by the special squads of the Iron Guard."

In Tel Aviv, Kremer met Rabbi Hersch Guttman, an old man with a long silver beard. The rabbi spoke slowly but without hesitation into Kremer's tape recorder:

"Trifa. I will never forget that man. He destroyed my life."

"It was January, 1941. The legionnaires were masters of our country..."

"A group of legionnaires broke into my house in the dark of night and arrested me and my sons. They brought us together with some hundreds of Jews. They beat us until our blood ran like a stream and late in the afternoon they took us to Jilava forest and shot us two by two."

"I shouted, 'Shema Yisrael,' and I felt that my sons were dead. I stayed with them the whole night covered with snow and my blood mixed with the blood of my sons."

The rabbi, though badly wounded, recovered, and when the war was over he emigrated to Tel Aviv, where he established a small synagogue named for his two dead sons. "Put Trifa behind bars," the rabbi told Kremer. "My heart won't be quieted, but my conscience will be satisfied."

Often, during the years to come, the dentist played and replayed the rabbi's tape, fascinated by the resignation in the old man's voice. The tone was flat and steady, the Yiddish quiet and controlled. Rabbi Guttman was beyond hate. Listening, the dentist heard a warning. This is what it sounded like to lose. Guttman was not a survivor; he was another victim murdered in the forest. Each time he heard the tape, Kremer swore to himself that he would not lose; Trifa would pay for his crimes.

The dentist thought his eighty-eight exhibits would guarantee victory. He was wrong.

Almost all of the government officials who had received Kremer's exhibits had forwarded them to the immigration service. And immigration officers in Washington, New York and Detroit had replied to the dentist. The responses were identical:

"Subsequent to Bishop Trifa's entry into the United States, charges against him were received by this service. An extensive investigation of all such charges was thereafter conducted over a period of years. Although the inquiries were exhaustive in scope and nature, they failed to establish any ground upon which Bishop Trifa might be removed from the United States."

It made no sense to the dentist. "Exhaustive? Extensive? The hell they were. Those bastards were believing every lie Trifa told them. Didn't they care? Something was fishy. Just for being in the Iron Guard, that was enough to be excluded from citizenship. The law was as simple as that. And certainly Charlie Kremer had at least proven that Trifa was in the Iron Guard! I realized that the immigration people were involved in one of the greatest cover-ups of all time!"

For more than ten years, the eighty-eight exhibits remained in the filing cabinet in the dentist's office, the cabinet with a human skull on top. During those years Dr. Kremer continued to write letters, to gather more evidence.

He had no way of knowing that the one piece of evidence he needed to complete his case was in the crypt of the Cathedral of St. John the Divine, just

two miles from his New York home.

Constantin Antonovici worked days and nights in a dark, forty-foot-high room beneath the main floor of the great gothic Cathedral of St. John the Divine.

Mostly Antonovici sculpted owls—in bronze, marble and aluminum. He created sleeping owls, owls on pedestals, owls in relief, baby owls, owl queens and owl princesses.

The owl seemed an appropriate symbol for Antonovici. There was truly something owl-like about the short old man, something hidden and mysterious. Constantin Antonovici had isolated himself in this dim stone crypt—the chamber had been designed as a tomb—because of the burden of his secret knowledge.

When Antonovici emigrated from Romania to America in the early 1950's, he thought he had finally succeeded in blotting out Trifa and the war; it was only an accident that forced the sculptor to confront the past. He was working in New York when, in late 1956, a call came from the Romanian Orthodox episcopate in Michigan offering him a commission for two wood sculptures. It was not surprising that they sought Antonovici; he was a sculptor of international reputation. And he was an Orthodox Christian, eager to create art for his church.

In the bitter north Michigan winter, Antonovici arrived at the two-hundred-acre Vatra. He asked immediately to meet the bishop who had approved his commission, wanting to thank him and to hear his comments on the sculptor's plan to decorate the structure with Romanian folk-art symbols. "You will meet everyone at the evening meal," explained the priest who showed him to his room in the large main house.

Many of the priests were already seated when Antonovici entered the dining room that evening, but the bishop had not yet arrived. At the long wooden table the sculptor conversed with the priest to his right about the winter beauty of the Michigan countryside. There was something familiar, something disturbing, about the priest's face. He was tired from his journey Antonovici decided; his fatigued mind was playing tricks. Then he noticed another priest across the table and was certain he recognized him. His mind was not deceiving him. What was happening?

The room became respectfully silent and Bishop Valerian Trifa took his seat at the head of the table. Antonovici wanted to run from the room.

"Welcome to the Vatra, Constantin Antonovici," said the smiling bishop.

Antonovici could only stare and nod. This was the man he had seen sixteen years ago dressed in Iron Guard uniform, the legionnaire who had entered a Bucharest jail cell only moments before the Jewish prisoners had been shot. He was positive now that the two priests he had recognized were also Guardists, members of the same legionnaire group.

During the next few months Antonovici did his work and avoided the bish-

op. He considered telling someone about Trifa, but who? Who would care? It had happened long ago in another country. And the sculptor was terrified, sure that if these men recognized him, he would be killed.

On the night of May 13, 1957, however, at the party celebrating the bishop's citizenship, the wine overcame his fear. "Are you not worried that someday your past will catch up with you?" he asked Trifa. But the bishop had showed no concern.

By summer, Antonovici's work at the Vatra was completed, and he returned to New York to his studio under St. John's cathedral. Consumed by what he knew, he felt confused. These were the very men who had forced him to flee Romania. Now, sixteen years later, he felt as if he were escaping again.

Not long after his arrival in America, Antonovici had sculpted an intricate white-marble tomb for William Manning, tenth bishop of New York. The work had been enthusiastically received, so much so that he had been given the basement studio at St. John's. It was a spacious room, dark and cold as moist stone, its walls reaching forty feet to a vaulted red-brick ceiling. The sculptor had deliberately made it even darker by muting the two hanging light bulbs with aluminum-foil shades. The only effective color in the room was from his work: the high gleaming polish of the aluminum, marble and steel owls, all displayed on wooden shelves. Since he worked nights and days, he kept a cot in a corner of the studio. Across the room, on a fragile card table, was a hot plate and his usual clutter of necessities: loaves of white bread, aspirin bottles, containers of milk, Sanka, crumbled paper towels, a few slices of toast kept fresh in a plastic bag. Here he worked—dressed always in sandals, a brown beret, and

a long, soiled smock—hoping to finish his career in peace, keeping his secret.

Once Antonovici had grander plans. "A young artist is overwhelmed by grand dreams of glory, of conquering the world of art," he had written. After graduation from the Academy of Fine Arts of Yasi, Romania, in 1939, he resolved to continue his studies at the Paris studio of the Romanian master sculptor Constantin Brancusi. It was an ambition that would take him eight years to fulfill.

During the Iron Guard revolt of 1941, Antonovici was arrested. He escaped and fled to Zagreb, Yugoslavia, where the sculptor Ivan Mestrovic had a studio. In Zagreb the gestapo arrested him. He was taken to Belgrade, where he spent six months in a prison cell, unwilling to be released on condition that he go to the front. Finally he was sent to Vienna, where the gestapo was more lenient. Though he was forced to register at the police station every morning, he was allowed to enroll at the Academy of Fine Arts.

It was 1947 before Antonovici reached Paris and Brancusi. The master was now seventy-one years old and crotchety, but he accepted his fellow Romanian as a pupil. Before he died in 1957, Brancusi named Antonovici as his only protégé.

In 1951, glad to leave a Europe that he associated with wars, murder and imprisonment, Antonovici came to America, determined that for the rest of his life he would concern himself only with art. But the chance commission in Michigan abruptly brought back the past. Troubled, brooding, he worked harder than ever, trying to forget, and for thirteen years he kept his secret.

Then, in April, 1970, he was in his studio resting after a morning of chipping marble, when he read an article in a Romanian-language newspaper about a Manhattan dentist who was accusing

Bishop Valerian Trifa of being an Iron Guardist. Still in his smock, the sculptor ran through the cathedral and out into the street to find a telephone. On the corner of Convent Avenue he found one and called Dr. Charles Kremer.

The sculptor and the dentist did not get along. Antonovici, a soft-spoken European gentleman, the sort of man who kisses a lady's hand when being introduced, found Kremer overly aggressive. "He likes to insult everybody," Antonovici says. "I tell him, 'You are not polite. You are a dentist. You should act different.' I go to a meeting with him and he tells people to shut up. He acts like a man who is not educated."

Still, Kremer and Antonovici made an alliance. "I told him," says Kremer, "that between the two of us we could get Trifa cold."

The two men wrote a new series of letters and sought support from Jewish and Romanian organizations. Kremer now had an eighty-ninth exhibit—the testimony of Constantin Antonovici:

"During the revolt in January 20, 1941, I was eating in a restaurant in Bucharest when I was arrested by the Iron Guard. They came at me like wild beasts and brought me to a cell in the basement of the Iron Guard headquarters. From my cell I heard sobbing. I asked the guard what was the trouble and he answered me, 'Those are Jews who will soon be shot.'"

"At this police headquarters there was an officer named Ilie Stanga with whom I was a friend from the time I was a student at Yasi. Through the guard I send him a note. After fifteen minutes, four policemen appeared in my cell saying that Officer Stanga wants me in his office."

"While I was walking down the corridor of the cellblock three Iron Guard men appeared at the entrance. I recognized them and quickly covered my face so they would not recognize me. The policeman who was leading me said to the others, 'The commandant has come to liquidate the Jews.' They mentioned the names of Trifa, Talnaru and Acrivu. When they arrived at the first cell, I heard them order the guards to open it. Immediately I heard a few pistol shots being fired and cries from the people being killed. I had not reached the end of the corridor before I heard more begging and shots in the next cell. My guards said, 'They will kill all the Jews who are in these cells.' Another added, 'Poor men; they are not guilty.' Another answered ironically, 'You heard what Trifa ordered. Either we are victorious or we die.' The policemen laughed."

Kremer was certain that his eighty-ninth exhibit would force the government to prosecute. "When I have you give your testimony in a courtroom," he told Antonovici, "your friend the bishop will shit in his pants."

During the years that preceded Antonovici's meeting with Kremer, years in which the dentist incessantly wrote letters and the sculptor worked in si-



lence on his owls, Bishop Valerian Trifa had also been busy. The results of his labor appeared in two apparently innocuous photographs published in the 1971 issue of *Solia*, a journal of Trifa's episcopate.

There was a picture of a monument in Spain surrounded by smiling men. The monument had been erected to honor Mota and Marin, two Romanian Iron Guardists who had been killed fighting for Franco's Nationalists during the Spanish Civil War. Among the proud men photographed a year earlier was Horia Sima, leader of the 1941 Iron Guard revolt. The caption beneath the picture noted that the forty-six parishes in Bishop Valerian Trifa's episcopate had made substantial contributions toward building the monument.

In the same issue of *Solia* was a photograph of the parochial council of the St. Nicholas parish in Detroit, a church directly controlled by Bishop Trifa. It was a photograph Antonovici and Kremer studied very carefully. Among the councilmen were:

- The Reverend Dumitru Mihaescu, a member of the Iron Guard who had been convicted in absentia by the Romanian government in 1941. Mihaescu had been living in Brazil when Trifa ordered him to America and had him ordained a priest.

- Dumitru Longu, another Guardist, a major contributor to Iron Guard journals published in America and Spain, who today lives just outside Detroit in Windsor, Ontario.

- Mircea Banciu, the man in charge of distributing Iron Guard material throughout the United States.

- Chirila Ciuntu, perhaps the most important figure in the worldwide resurrection of the Iron Guard. As treasurer of the American legionnaires, he personally delivered American contributions to Horia Sima in Spain. In 1941, in Romania, Ciuntu was sentenced to death for crimes committed as an assistant to the Guardist police inspector. When Trifa became a bishop, he emigrated from Argentina to Windsor, Ontario. (Ciuntu, a steelworker, said recently, "Sure I see Sima in Madrid. We are friends. What do I do in Spain? I buy books, anti-Communist books. We find that Jews are Communists. We find that everywhere we live the Jews are trouble.")

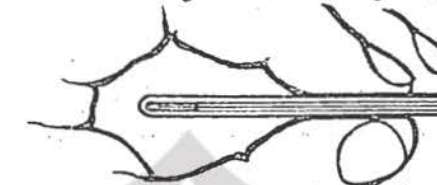
- Octavian Rosu. Another legionnaire sentenced in 1941 by the Romanian government, Rosu escaped to Germany, where he helped organize the Romanian National Army, which aided the Nazis. At the request of Bishop Trifa, in 1969, he emigrated from Rome to Detroit.

The Iron Guard nest in Detroit, however, was only one of many controlled by Trifa. From Europe and South America, he had ordered eight key Guardists to the United States. Though they were without theological training, Trifa had them ordained as priests. These priests now direct other nests in Detroit, Philadelphia, Cleveland and New York. (There are other Guardist nests in South America, with which

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money order ☐ Carte Blanche ☐ Diners ☐

Card # _____

Card expires _____ Include gift box ☐

Signature _____

FASHION LOCATOR

The fashions editorially featured in this issue can be purchased at the following retail stores. This list is not intended to be a complete shopper's guide. If certain items have no store listed, or no store listed for your community, we have included the address of the manufacturers. A note or call should get you the name of a local store.

PAGES 118-119

COATS:

Ralph Lauren for the Topper Collection
(345 7th Ave., N.Y.C. 10001)
NEW YORK: New York City—Bergdorf-Goodman

SWEATERS:

Jaeger (1407 Broadway, N.Y.C. 10018)
LOUISIANA: New Orleans—Rubenstein Bros.;
NEW YORK: New York City—Barney's;
PENNSYLVANIA: Philadelphia—Gimbels

PAGES 120-121

OVERTOPS:

Geoffrey Beene, Inc.
(550 7th Ave., N.Y.C. 10018)
LOUISIANA: New Orleans—Rubenstein Bros.

PANTS:

Calvin Klein
(205 W. 39th St., N.Y.C. 10018)
D.C.: Garfinkel's; NEW YORK: New York City—Bergdorf-Goodman

SWEATERS:

Geoffrey Beene, Inc.
(550 7th Ave., N.Y.C. 10018)
Mark of the Lion
(205 W. 39th St., N.Y.C. 10018)

MISSOURI: Kansas City—Hall's Crown Center

PAGES 122-123

JUMPSUITS:

Alice Blaine (109 W. 38th St., N.Y.C. 10018)
OHIO: Cleveland—The May Co.
Barbara Dulien for Workwear of America
(1441 Broadway, N.Y.C. 10018)

PAGES 124-125

ACCESSORIES:

Coach Leather

(516 W. 34th St., N.Y.C. 10001)
D.C.: Britches of Georgetown; GEORGIA:
Atlanta—Britches of Georgetown, Muse's;
LOUISIANA: New Orleans—Rubenstein Bros.;
SOUTH CAROLINA: Greenville—Gordon's Mens
Wear

OVERTOPS:

Pendleton (489 5th Ave., N.Y.C. 10017)
CALIFORNIA: Buena Park—Bob's Men Shop;
Santa Monica—Campbell's; INDIANA:
Vincennes—Alberts; NEW YORK: Riverhead—
Edward Archer; New York City—Barney's;
OKLAHOMA: Tulsa—Renberg's; WASHINGTON:
Richland—Dawson-Richards

PANTS:

Polo by Ralph Lauren
(40 W. 56th St., N.Y.C. 10019)
D.C.: Britches of Georgetown; GEORGIA:
Atlanta—Muse's, Britches of Georgetown;
LOUISIANA: New Orleans—Rubenstein Bros.;
NEW YORK: New York City—Bergdorf-
Goodman; PENNSYLVANIA: Philadelphia—
Dimensions

OVERTOPS:

Evelyn de Jonge (533 7th Ave., N.Y.C. 10018)

SHIRTS:

Gant Shirtmakers (689 5th Ave., N.Y.C. 10022)
CALIFORNIA: Corona Del Mar—Pat Marley's;
D.C.: Britches of Georgetown, Garfinkel's;
GEORGIA: Atlanta—Britches of Georgetown;
LOUISIANA: New Orleans—Rubenstein Bros.;
NEW YORK: New York City—Bloomingdale's
Men's Store, Barney's
L. L. Bean (Freeport, Maine 04033)

Trifa communicates through Stelian Stanicel, once secretary general for the Bucharest police department, convicted in 1941 by the Romanian government for Guardist activity. Stanicel is now a United States citizen, working in a travel agency and living in Detroit.)

By the time Dr. Charles Kremer had collected his eighty-ninth exhibit, the testimony of Constantin Antonovici, more than thirty convicted Guardists had immigrated to the United States and joined nests under the direct control of Bishop Valerian Trifa.

George Roman, a former parochial-council president of a Trifa church, has described meetings of his nest in Detroit: "I attend many of these meetings. We repeat oaths of allegiance to Horia Sima. We salute the commander of the nest with Hitlerite salute. We distribute all kinds of literature. You know, anti-Semitic stuff. And we get copies of the legionnaire paper from Spain to give out at church. We also give out copies of *Drum—The Way*, an American Guardist paper. At every meeting we collect money for Sima in Spain. I personally brought three thousand dollars collected at two meetings to Chirila Ciuntu in Windsor. Mostly, though, we talk about how we can't wait till we get the orders to return to Romania and push the Communists out. That is the day we still dream about—the day the Iron Guard can return to Romania."

Dr. Charles Kremer now had trouble typing letters. Two years had passed since he and Antonovici had met. Kremer was in his seventies and his eyes were failing, but he told the sculptor, "We can't stop now. With you I got something terrific. I'm certain the government is going to give in."

The dentist got friends to type for him. He would hand them long letters drafted in a tight, almost undecipherable script, and when they questioned a word he would shout, "What's the matter with you? We haven't got forever. If you can't read, you shouldn't offer to help." Every week new letters went out to the immigration service, to politicians, to newspapers.

The replies he received in 1972 were much like those he had received in 1962. Ten years of letters had not impressed the government. "I'd read what they sent," Kremer says, "about the extensive inquiries they had done, and I'd know they were full of shit. It was a cover-up pure and simple. I had given them the names of witnesses. How many had they interviewed? None! And had they questioned Antonovici? No! Charlie Kremer knows when something is rotten, and believe me the immigration service is rotten!"

Now his letters were no longer civil. A letter to I.N.S. associate commissioner James F. Greene conveys the dentist's style:

"Don't you think that my presentation containing eighty-nine exhibits, running into many hundreds of pages, deserves a written answer, and at least a show of interest on your part? Why don't you delegate a person in either Washington or New York City to ex-

amine and discuss my file and thus give me an opportunity to compare my file with yours? THIS HAS NEVER BEEN DONE—WHY?

"I cannot help but be frustrated that since April 26, 1952 . . . I have received the same lack of cooperation."

James F. Greene's response was also typical: "This service had considered every scrap of information and evidence in this case and had concluded that there was insufficient evidence. . . ."

Kremer despaired. Nevertheless, he sent letters every week.

On March 23, 1972, a response from Lowell R. Palmes, assistant director for citizenship, Detroit, almost convinced the dentist to give up. Palmes' letter referred to the request Kremer had made five years earlier for a copy of Bishop Trifa's testimony at his naturalization hearing. It had taken the government five years to discover that: "At the time of the naturalization hearing oral testimony was taken, and there was no record made of the testimony given."

Sidney Freed, the Detroit district I.N.S. examiner, had simply decided it was not necessary to follow normal practice and make a transcript of Trifa's testimony. At his hearing Trifa denied being in the Iron Guard and making anti-Semitic speeches. "There was no reason not to believe the bishop," Freed had said.

The dentist was furious. If Trifa had bought the entire immigration service, he thought, how was Charlie Kremer to fight that? He stopped sending letters. For weeks he sat at home, beginning to feel, he remembers, "almost like a seventy-year-old man."

And then a friend in Detroit mailed Kremer a front-page article from the *Detroit Free Press*, written by Hiley Ward, then the paper's religion editor. Ward, who had received one of Kremer's letters, along with copies of his eighty-nine exhibits, had driven out to the Vatra and interviewed the bishop. He got quite a story; though Trifa denied he had ever killed anyone—"neither Christian nor Jew"—he admitted, for the first time, to membership in the Iron Guard.

"I always believed in the old Romanian proverb, 'Every bird dies by his tongue,'" Charlie Kremer says. "And now I knew Trifa had finally been caught by his."

On September 28, 1973, thirty-two years after he had circled Trifa's name in red on the dispatch from the Jewish Telegraphic Agency, Kremer received a letter from Charles Gordon, general counsel of the immigration service. Gordon had seen copies of letters the dentist had sent Henry Kissinger and the Attorney General. "This office will conduct a new investigation into the matter," Gordon wrote, "giving full consideration to all material submitted by you."

"I couldn't believe my eyes," Kremer says. "A new investigation! I read and reread that sentence. It was unbelievable, but I knew all along I would win! You know Charlie Kremer—once he makes up his mind, he can do any-

thing!"

Six months later, however, the service had still not interviewed any of the witnesses. Kremer went to Washington to confront Gordon.

He had dressed carefully for the meeting—a white shirt, a tie, a freshly pressed suit. During the train ride, he told himself over and over: Don't lose your temper, Charlie Kremer. Don't lose your temper.

In the general counsel's office in the immigration building, Gordon was friendly and Kremer was respectful. Gordon promised the investigation would begin soon.

"You got to contact these people right away," Kremer insisted. "They're not young fellows."

"We haven't been asleep," Gordon replied.

"Well," said Dr. Kremer, "I haven't slept for thirty years."

In the comfortable living room of the Vatra, Bishop Valerian Trifa sits for an interview. The bishop is angry. "It is a plot against me," he shouts. "I am the victim of a Communist plot!"

A short, bald man of sixty-two, wounded and fragile, he sits hunched over, lost in the folds of his black vestment. His voice is strong, however. It is obvious that he does not like to be questioned; his words hang like icicles in the air.

"Yes," he says. "I wore the Iron Guard uniform." But he still denies ever killing anyone. "Never! Never!" he shouts.

Asked about his 1941 trial, he erupts again: "Lies, Communist lies!" Asked about his Guardist priests, he becomes enraged: "The Communists are spreading those stories!"

Now, like a pouting child, he cuts short the interview. With his large, bald head and dark-rimmed glasses he resembles the cartoon character Mr. Magoo. "I will not talk about specific incidents. This is not the time or the place. I'm not ashamed of my past at all. For those circumstances and in that time I think that I didn't have any other alternative but to do what I thought right for the interests of the Romanian people."

The time and place for specifics, however, is approaching. On May 16, 1975, the U.S. attorney in Detroit filed a complaint instituting proceedings "to revoke and set aside the order of the court admitting Bishop Trifa to citizenship and to cancel his certificate of naturalization on the grounds that the order and certificate were illegally procured . . . by the concealment of material fact and . . . misrepresentation."

Trifa's episcopate will provide him with a legal defense. In its official statement, the episcopate's department of public relations blamed the charges on "Romanian Communists" who "sought allies among the Jews and found one dentist in New York by the name of Charles Kremer."

Trifa's lawyer, John J. Sibisan of Cleveland, promises a denial of all charges. His strategy, as reported in the Detroit papers, will be to argue that

the government knew of Trifa's Iron Guard past when they granted him citizenship. This argument is grounded in legal precedent: a 1957 deportation order was overturned when it was proved that the government had known of the defendant's criminal past at the time it granted him citizenship. The man in the 1957 case, to which Trifa's is compared, was Mafia don Albert Anastasia.

Trifa's case has still not come to trial, nor has a date been set. Despite the probability that the case could drag on for many years, the government seems in no hurry to enter the courtroom. And even if the government wins, and if a time-consuming appeal is denied, Trifa can still remain free in America; the government will have to initiate a separate proceeding for deportation.

Now that the charges against Trifa have been made public, Constantin Antonovici lives in fear. Already he is convinced that he has received a warning.

He was walking near the Cathedral of St. John the Divine at dinnertime one recent summer night when he was grabbed from behind by a black man. "He didn't want money," the sculptor says. "He just wanted to hurt me. He punched me and kicked me and then he took my glasses and crushed them into my face. The glass could have gone in my eye and blinded me. Think

of it! What good is a blind sculptor."

Antonovici is certain the black man was hired by the Iron Guard. And he receives phone calls, he says, from Guardists who vow they will kill him. He is afraid to leave his studio; the crypt has now become another cell.

He has a copy of the *Bolan News*, a paper published in New York by a Guardist sympathizer who works as a doorman. Of Kremer the paper says: "His hate against everyone who tries to defend himself against the Jewish take-over is well-known. This is a classic tactic of Jewry." But the paper's fiercest rage is against Antonovici. "It is inadmissible for a good Christian to throw so many lies on another Christian." The sculptor has underlined the last lines of the article: "We shall never forget them, let them be sure. And the punishment they deserve will hit them when they feel most secure."

Not long after the U.S. attorney filed suit against Trifa, Dr. Charles Kremer, now almost eighty, began gathering exhibits for a new case.

While he was in Bucharest in 1971, seeking a transcript of the Romanian government's case against Trifa, a car struck the one in which the dentist was riding. The door flew open, and Kremer tumbled into the street, injuring his back and leg. The driver of that car that had struck Kremer's was Valentin Ceausescu, son of the president of Romania.

Four years after the injury, Kremer began a campaign to recover from the Romanian government "\$55,000 in medical care and lost income caused by the accident."

Once more the dentist began dictating letters to the President, the cabinet, Senators, congressmen, his entire list. When the State Department did not reply, he wrote to Henry Kissinger:

"I do not consider this an appropriate help for our citizens in need."

"I am an experienced victim of such handling by the American establishment's bureaucracy."

"I am not only tired but thoroughly disgusted and purely revolted at the manner in which an American citizen's pleas..."

The Romanian embassy said the case was closed and the claims were "unfounded." The State Department explained that it "would not be useful to pursue the matter further."

But Charlie Kremer, the experienced victim, refuses to give up. So far he has collected eighteen exhibits.

"I sent them some terrific stuff," the dentist says. "X rays, letters from doctors—and they refused to look at them! It's another Trifa. It's just one more cover-up! They think they can get away with this, but Charlie Kremer won't let them! Charlie Kremer got Trifa when everyone said forget it. Charlie Kremer's going to win this case, too! When Charlie Kremer makes up his mind, nothing can stop him!" #

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9 July, 1976

The Right Rev. Zoltan Beky, D.D.
National President
American-Hungarian Federation
3216 New Mexico Avenue, N.W.
Washington, D.C. 20016

Your Excellency and dear Brother-in-Christ:

I am addressing this letter to you in your capacity as President of the American - Hungarian Federation and Spiritual Leader of your people.

The Congressional Record, newspaper accounts, and certain public manifestations indicate that you and some of your people are engaged in a campaign for human rights in Romania, specifically human rights for the 1,619,000 people constituting the Hungarian minority in that country.

The National Congress of The Romanian Orthodox Episcopate of America, assembled in Grass Lake, Michigan between July 2-5, 1976, taking note of this action of our American - Hungarian co-citizens, has expressed understanding and even sympathy for your concern on this subject.

We agree that the Socialistic Republic of Romania, as a Soviet Union satellite, in flagrant disregard of the wishes of its own people, is ruled by a Communistic regime which denies citizens of Romania the free exercise of human rights as embodied in the United Nations Charter.

We are aware that the Communistic government of Bucharest has not implemented the defined principles of the Helsinki Agreement on European Security.

We know also that the Communistic regime in Romania, in spite of some links with the Free World, is one of the most oppressive dictatorships, even compared with other Communistic countries.

As American citizens we abhor dictatorship of whatever form and in whatever country. We would have no reservation in joining you to make this known to America and the free World. As a matter of fact, this was and is the constant policy for our American - Romanian organizations.

However, we cannot hide the feeling that the justified campaign initiated by you has, voluntarily or involuntarily, touched the subject of past relations between the Hungarian and Romanian peoples. Reading the paid advertisements in the American newspapers and the editorials in the American - Hungarian magazines published in this country, one gets the impression that the main purpose of the current manifestations is to revive the "Transylvania Question" and the past centuries of, regrettably, often tense relations between the Hungarians and the Romanians. One of those publications openly asks, "That Erdely - Transylvania be reunited with its Mother - Country, Hungary!"

This is equal to saying that a large majority of Transylvania's Romanian population be incorporated in Hungarian borders.

We could point out with abundant documentation the fate of the Romanian population in Transylvania at the time that it was under the administration of the Hungarian minority in the framework of the Austro - Hungarian Empire. However, this is not our purpose. We know that history never turns back and that the universally accepted principle of independence and national self - determination of all peoples has settled the "Transylvania Question" once and for all.

SOLIA

We know also that there is no inclination or desire in the heart of Romanians to fight the Hungarians. As a matter of fact, when tragedy befell the heroic freedom fighters struggling to liberate Hungary from Communistic oppression in 1956, the peaceful feeling of the people prevented even the Communistic government of Romania from joining the invaders.

Humanly and geographically, Hungarians and Romanians are brothers and neighbors. Both our Mother-Countries are deprived of liberty, independence and the right of self-government. Neither of the two countries is ruled by representative leadership, and both are at the discretion of the Soviet armies.

The Hungarians living in Transylvania have a right to equality and to protection against discrimination. Transylvania is their God-given home. That circumstances beyond the control of the Romanian people have put them on the losing side of human rights is true. But the Romanians living in Transylvania and all Romania have the same fate. One does not need to be of Hungarian ancestry to suffer the oppression of a Godless government. It is enough to be a human being to suffer.

If you permit me a personal confession, I was born in Transylvania, and my family remained there. My father, my mother, and my sister have been taken from their home in Cimpeni, County of Alba, and moved with what they could carry in their hands to an unfamiliar and arid location close to the Danube, in Baragan. They lived there in hardship and misery for 10 years. My mother died there, and when my father was finally permitted to return home, he found only the empty walls of a house. My parents were not Hungarians. Incidentally, the Security agents supervising them were Communists of Hungarian ancestry.

It should also be mentioned that the eagerness to stir up Hungarians against Romanians, and Romanians against Hungarians, smells of a familiar tactic known to everyone living in that area. In centuries past and in our own times, the Great Powers have played the peoples of Eastern Europe one against another, thus paving their way for economic domination, political control, and territorial annexations. It would be a twist of history and a disgrace if we, Americans of Romanian and Hungarian ancestry, who have been blessed to live here and to celebrate the Bicentennial Anniversary of our adopted country, will be willing to play that game and so contribute to the enslavement and eventual total annihilation of our brethren at home and eventually our Mother-Countries.

Trusting that this would not be the case, I have taken the liberty to address you as a brother, and to greet you in the Name of Our Lord Jesus Christ, the Prince of Peace.

+Valerian D. Trifa
Bishop of the Romanian Orthodox Episcopate
of America

POZIȚIA GUVERNULUI AMERICAN

Pe tema Transilvaniei și a campaniei de revizionism unguresc s'a scris în toată presa românească din lumea liberă și se pot scrie sute de articole și pagini.

Fapt rămâne că o seamă de organizații ungurești au agitat și agită această chestiune, folosind mai ales audierile Congresului și Senatul American în legătură cu reînnoirea acordului comercial care să acorde și pe mai departe tratament favorabil României.

OCTOBER, 1976

Este iarăși un fapt că guvernul comunist dela București, pe cât este de îngrijorat de atmosfera nefavorabilă care ar putea rezulta din campania ungurească, pe atât este de zelos ca să folosească această ocazie pentru a solidariza simțămintele românești din țară și din lumea liberă cu regimul de astăzi din țară.

Cunoscând aceste lucruri nu socotim de folos ca să mai insistăm asupra subiectului, însă credem, de interes pentru cetitorii noștri ca să indicăm poziția Departamentului de Stat exprimată într-o scrisoare a domnului Robert J. McCloskey către Senatorul James L. Buckley din New York și pe care o reproducem mai jos.

Dear Senator Buckley:

Thank you for your inquiry of July 22 which forwarded letters from Father John Toconita and Bishop Valerian Trifa concerning the issue of the Hungarian minority living in Romania. I had written to you on May 14 of this year and forwarded a report prepared by the American Embassy in Bucharest regarding this question.

As I noted in my earlier letter, the Romanian Government imposes on the people of Romania certain restrictions on civil liberties such as travel, freedom of assembly, freedom of speech, and of religious practice which by Western standards are excessive. Bishop Trifa's letter to his Hungarian-American colleague addresses this issue and also points out that restrictions on certain rights are applicable to both ethnic Romanians and Hungarians living within Romania.

Bishop Trifa asserts that raising this issue of the Hungarian minority in Romania may have as its main purpose the revival of the issue of Transylvania. He cautions against permitting the "Great Powers" to raise this issue in a manner which would play off Romanian against Hungarian and contribute to worsening the status of both peoples in their homeland.

The Department of State is in no position to comment on the motivation of the persons or groups which have raised the issue of the treatment of the Hungarian minority in Romania. We have no evidence that their motive is anything other than to promote the well-being of the Hungarian minority in this area. The position of the United States on the specific issue of control of Transylvania is well known. Since 1918 when Transylvania became part of Romania, the United States has indicated support for its incorporation into Romania including in the 1947 Treaty of Peace with Romania. We do not now support any change in the status of Transylvania which would detach this area in whole or in part from Romania.

I would like to reiterate my comment from my earlier letter indicating that the United States will continue to advocate respect for human rights, and will not hesitate to continue to speak out in this regard on appropriate occasions with all governments, including that of Romania.

Sincerely yours,

Robert J. McCloskey
Assistant Secretary for
Congressional Relations

The American Jewish Committee

Date 11/16/76

FROM: RABBI A. JAMES RUDIN

TO: Rabbi Marc Tanenbaum

 For approval

XX For your information

 Please handle

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 Telephone me

 Your comments, please

REMARKS:

Please note especially page 59

Jewish Challenge At the NCC

Would the National Council of Churches seat Governor George Wallace if the United Methodist Church sent him as one of its delegates to the governing board? Such a question preoccupied the board at its fall meeting in New York City while it was trying to pass a raft of pre-election political announcements.

The United Methodists have not chosen to name the controversial Alabama governor to the NCC board, but his name came up as an example while the policymaking body agonized over the problem of a member who has been accused of World War II crimes in Romania. Archbishop Valerian Trifa of the Orthodox Church in America, the accused, was not present at the meeting last month, but Jewish youths who charge him with "ritual slaughter" of Jews and Christians were there in force. They occupied the platform in the Roosevelt Hotel's ballroom during a lunch break, and when members returned a shouting match ensued between NCC president William P. Thompson, various members of the board, visitors, and the young Jews. The afternoon business was delayed for more than an hour, but the protesters finally left after they were assured that the matter would be put on the board agenda.

The assignment of considering how inclusive—or exclusive—the NCC should be was given to the board's credentials committee. Two days later, just before adjournment, it came back with a report that did not gain easy acceptance. The ensuing debate found Thompson taking the unusual step of leaving the chair and speaking from the floor. He defended the report, which stated that member communions alone can determine who represents them on the board. He added that, as a lawyer, he had to assume the Orthodox prelate was innocent until proven guilty. Further, he warned, any attempt to drop Trifa would be an "outright affront" to a member denomination.

"We challenge anything else," replied board member Arie R. Brouwer of the Reformed Church in America. "Why not

this?" The council's moral authority is at stake, he declared, and he moved to send the whole report back to the committee.

Bringing the issue into sharp focus was clergyman William R. Johnson, Jr., of the Christian Methodist Episcopal Church. He said he "couldn't sit here" if such arch-segregationists of the last decade as Lester Maddox and George Wallace were sent by member communions. Thompson replied that amendment of the constitution was the way to accomplish any further restriction of board membership (which already must meet quotas for laity as well as clergy, women, youth, and ethnic representation).

Most objectionable to some members of the board was a recommendation at the end of the credentials report. It stated that under the constitution the body had no "authority to judge the alleged activities of Archbishop Valerian nor to challenge the decision of our constituent communion to name him as a member of its delegation." Instead of sending the whole

report back to the committee, the board finally dropped the recommendation section and "received" the committee's report of its findings. One attempt to suspend the Orthodox prelate pending an investigation was ruled out of order.

Thompson told reporters after the meeting that he had known of the charges against the archbishop for many years but that the allegations had not been discussed in any meeting of the NCC executive committee or board before this session. He suggested that the reason the NCC has not paid much attention to the charges is that Trifa's denomination considers his record unblemished and that his Romanian archdiocese supports him.

The council president said that neither he nor anyone else in the NCC's leadership knew of plans for the Jewish protest. He was informed of the platform takeover during the lunch break while he and General Secretary Claire Randall were discussing the afternoon agenda. A young rabbi who was the principal spokesman for the group conferred with Thompson during the recess and, according to the NCC president, agreed to withdraw the protesters if Thompson would permit him to speak to the board for five minutes. The agreement crumbled, however, when the demonstrators remained on the platform after Thompson's return. He declared an extension of the noon recess, but most members stayed to hear the heated discussion.

Among the exchanges on the floor during the stormy session was one between the rabbi, Avraham Weiss, and black board members who had been in the forefront of demonstrations in the 1960s. The rabbi was asked if he had ever expressed his concern in writing to the NCC. He invoked the name of the late Martin Luther King, Jr., in response, noting that the

BINGO, SCOURGE OF TEXAS ECUMENISM

Close to \$20 billion will be spent this year in legal gambling, according to researchers (up from the \$17.3 billion a University of Michigan survey says was spent in 1974), with an estimated three out of five American adults—90 million people—plunking down money in pursuit of Lady Luck. (Another \$5 billion or so will be spent in illegal gambling, the experts say.)

Of this amount, nearly \$2 billion will be spent on bingo games. Although it is considered gambling and is therefore illegal in many states, bingo has flourished among Catholic churches, fraternal organizations, fire-house socials, and the like—and the authorities have chosen to look the other way.

Battle lines are being drawn in Texas, where a court recently ruled that bingo is illegal. Police in predominantly Catholic San Antonio say they will enforce the ruling, an announcement hailed by Bap-

tist leaders. Inner-city Catholics, however, warned that the move will deprive their parishes of a chief source of support, and residents of senior citizens' homes are protesting the elimination of what they call their "only source of recreation." Several legislators say they may seek special legislation to exempt churches and charities from the law, a move certain to be opposed by the Baptists.

Baptists, who generally have an anti-gambling stance, and Catholics have clashed on the issue elsewhere in the state. Dallas police, urged on by the Baptists, began a crackdown in February, prompting Catholic bishop Thomas Tschoepe to ask the faithful to comply with the law. (Bingo sponsorship is a felony under the lottery laws and carries a prison sentence of from two to ten years.)

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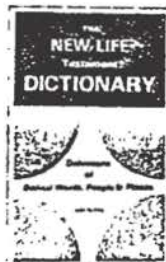
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famous black leader had had to "go beyond the agenda" sometimes to get timely action. Some of the blacks angrily rejected Weiss's identification of his tactics with those of King. They urged the Jewish leader to work through the NCC channels.

A semblance of order was restored about forty-five minutes after the scheduled start of the afternoon session, and Thompson recognized Sterling Cary, his predecessor, to make a motion about the Trifa matter. During discussion of the Cary motion a former executive of the American Jewish Committee, writer Gerald Strober, sought permission to speak to the board. Thompson refused to recognize him and had his microphone disconnected when Strober continued to speak. Strober, as he was leaving the floor, said to Cary, "Let's go back to the sixties. . . ."

The demonstrators finally left after the board voted to refer the matter to its credentials committee. Board members got back to their other business after they had stood for a prayer for the holocaust dead, led by the rabbi.

When the credentials report came back two days later, the current observer from the American Jewish Committee, Rabbi James Rudin, sought recognition. Thompson refused to give him the floor, but the board voted unanimously to allow him to speak. He called the report "morally flawed" and promised a campaign by his organization to "explain" the NCC action.

A formal statement issued later by the American Jewish Committee said Trifa's continuing presence on the NCC roster "will seriously compromise the moral credibility of the National Council." Rudin and Rabbi Marc Tannenbaum, the committee's national interreligious-affairs director, said the least the board could have done would be to suspend the Orthodox prelate.

Many of the board members left New York with the conviction that the problem had not been solved. They were right. In the week following their meeting the Jewish youths appeared at the NCC general secretary's office to demand more action. After an all-afternoon occupation of the Interchurch Center's eighth floor, they left with a promise that more consideration would be given to the question at an upcoming meeting of the council's senior staff.

Trifa, meanwhile, was at home in Michigan preparing his defense for a new set of hearings in federal court. The Justice Department has charged him with lying to immigration authorities about his relation to the anti-Semitic Iron Guard organization during the war. If it is proven that he was a commandant of the organization responsible for atrocities, as charged, he could lose his U. S. citizenship. Orthodox Church authorities con-

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tend that he has been cleared of the allegations by various responsible government agencies and that the current drive is a "trial by press" to discredit him.

The Romanian cleric, who became a bishop after coming to America, has attended only one meeting of the NCC board in the last three years. Some veteran board members remember his participation in earlier years, but many of the newer members have never met him.

The New York meeting, one of the liveliest in several years, was also the best attended in about three years. Some 190 (out of 250) board members attended or sent proxies.

With national elections less than a month away, the board concentrated on some of the campaign issues. It addressed a letter to the presidential candidates, calling for a commitment to a "just and sustainable global society." The document reviews NCC positions on a variety of subjects, including unemployment, nuclear energy, and human rights abroad.

The board also received an "open letter to North American Christians" from a group of Latin Americans who wanted it publicized before the presidential elections. It covered a wide range of social and diplomatic issues. The NCC reply thanked the Latins for raising "the authentic and key issues impacting the relations between our nations and peoples."

The NCC policy-makers passed one resolution supporting the "forces of liberation" in Southern Africa and warning against "diplomatic overtures of any non-African governments" to resolve the conflicts there. Another resolution asked the United States not to recognize the Transkei (first of the black "homelands" to be granted independence by South Africa) and to press for dismantling of all the Bantustans.

In other actions the board:

- Learned that the Interreligious Foundation for Community Organization (IFCO) had formally become a part of the NCC. IFCO was one of the groups founded in the late sixties to answer black demands for "reparations."

- Asked for tighter government controls on nuclear materials at home and overseas.

- Addressed a letter of commendation to the "Peace People" of Northern Ireland and Ireland.

- Urged the United States to normalize diplomatic relations with Viet Nam.

- Called for a more active U. S. role in seeking a change in Korean government policies.

- Launched a new campaign against capital punishment.

- Warned against government efforts to define "church" and "religion" for tax purposes.

- Endorsed a California referendum proposition regarding farm labor.

ARTHUR H. MATTHEWS

From the desk of...

ANN PATRICK WARE

Nov. 5

Dear Inge,

Thanks for keeping me informed
on the group's activities. Things seem
to be going well.

As you can imagine, I have been
terribly upset about the Trifa affair.
I've been out of town the last two
weeks but before leaving I sent
this memo to some of my colleagues
and thought you might like to see
it.

One good thing is coming out of
all this: some people here are really
irate and horrified.

Best wishes and Shalom,

Ann Pat

Room 872, 475 Riverside Dr., N.Y., N.Y. 10027 - 212/870-2895

Commission on Faith and Order, National Council of Churches

OFFICE MEMORANDUM •**NATIONAL COUNCIL OF THE CHURCHES OF CHRIST
IN THE UNITED STATES OF AMERICA**

TO : Interested Colleagues

DATE: October 19, 1976

FROM : Ann Patrick Ware

SUBJECT:

Friends,

I find myself having to miss what must be the first cabinet meeting I have ever missed and on a day when a crisis in Jewish-Christian relations is on the agenda. Since I cannot be present to speak for myself and since this is a matter of longtime and major importance to me, I want to get three things off my chest: first, a comment on the action of the Governing Board last week; second, some observations about the Council's previous statements; and third, my own hope about the future.

I am frankly dismayed by several things which happened at the Governing Board meeting. I am dismayed, first of all, that a matter of such consequence was referred to the Credentials Committee instead of to the Executive Committee, especially since a relatively new and inexperienced committee chairperson expressed her reluctance to deal with the subject. I am likewise dismayed that no voice prevailed before that referring action to indicate that this was not a matter to be settled routinely by a standing committee with recourse to constitutional procedures. The gravity of the accusations merited at least an admission of the inadequacy of any precedents within the Council to deal with such a situation.

As to the Credentials Committee Report itself, only eight lines of the sixty-nine reckon with the crux of the problem, and then in words that seem to me to trivialize the anguish which the Jewish community feels on this and related issues. The report claims that the "pain of the Jewish people has been impressed on us again" (line 8). One might ask for evidence that the Council has ever felt that pain. "We reaffirm our solidarity with the Jewish people," the Report continues (lines 10-11) with no reference, nor indeed any record, of a previous affirmation. The loss of one-third of all Jewish life in the world is referred to as "decimation." European Jewry was not "decimated" but destroyed, incinerated, murdered, annihilated. The language of the Report, despite the good intent that produced it, manifests a pervasive insensitivity to any remote understanding of the lasting trauma which all Jews feel as a result of the Holocaust. I cannot even comment on the reliance on constitution and by-laws as a response to a moral issue of such gravity. But I do not wish to be misunderstood. I do not think the choices of the Governing Board were only two, either to condemn Archbishop Trifa (though that was the demand of the demonstrators) or to appeal to the NCC Constitution (though that was the decision of the Credentials Committee). I am suggesting that if, as a Council, we had more sensitivity in the first place to this enormous hurt of the Jewish community, someone would have pointed out that the horror of what was being alleged (a Nazi war criminal in our midst) demanded time, reflection, investigation and a unique approach.

Last week I examined all the policy statements and all the resolutions which the Council has passed since its inception in 1951. Nowhere is there any mention of the Holocaust even obliquely, not in 1962 when the Hungarian Revolution is given as an instance of special emergency for refugees, nor in 1968 when Hitler's aggression is mentioned in connection with U.S. peacekeeping responsibilities, nor in 1964 when Jewish-Christian relations are discussed and antisemitism is disavowed, nor again in 1972 when a resolution on the slaughter in the Tel Aviv airport urged prayer for the victims' families, for Israel and its people, nor in 1968 when concern for Baptists in the USSR was expressed and the repression of Jews also noted. Like the history books

used as texts in our schools, like the curriculum materials in our religious education, like the courses in Christian seminaries, and like the pulpits in our churches, the Governing Board too has been silent on the subject of the Holocaust. In view of this silence the Credentials Committee Report unfortunately makes a reference, too facile and too glib, to Jewish pain, to our solidarity and to our living with Jews in the shadow of the Holocaust.

But perhaps an opportunity now lies open to us. I wait for the day (may it be soon!) when the Christian Church under the leadership of the National Council of Churches decides to look seriously at the Holocaust not solely as a Jewish experience but as a cataclysmic event in Christian history; to look at the possibility of antisemitism in our own selves; to look at the whole question of Jewish-Christian relations as a fruitful field for regaining the Jewish dimensions of our faith and history; and to look at Pharisaic Judaism as forerunner of the living faith which is Judaism in the world today.



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Română din America

the herald

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DETROIT, MICHIGAN — FEBRUARY, 1977

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True Liberation

"I can do all things through Christ, who strengthens me."
(Phil. 4:13)

The greatest part of Great Lent is the opportunity it presents to change our old selves into the person God intended when He created us. It is much more serious than New Year's Day, that secular celebration when we make half-hearted resolutions to change our way of living, knowing full well that the intention is a mere gesture, a vague promise to pacify our gnawing conscience.

In Great Lent, on the other hand, we are not alone in the effort. The Holy Spirit in whose Name we were sealed into Christ through the sacred mystery of Holy Chrismation is helping us to convert what we are to what we are to be. God wants us good, pure, holy and happy, so much more than we do ourselves. Let us begin the Fast, then, joyful in knowing that despite the difficulty in making a new person of ourselves, "With God, all things are possible."

Imagine you had fallen from a boat, fully dressed, into a deep lake. Having descended quite deep into the water, you began to surface; however, a sharp, prickly seaweed fastened onto various parts of your clothing, preventing your ascent. You would instinctively tear at each of the points which held you fast, wrenching and ripping at the cloth, desperate to be free before you drowned.

Lent is likewise a time for liberation. We want so desperately to be freed of what holds us in a death-grip, so that we might ascend to where God is, and share His everlasting life. We cannot be content with enduring the barbs and hooks which hold us fast. We have a wide variety of hooks that fasten us to the life which leads downwards to death: the obvious, like alcohol and other drugs; or, life styles that will take us to destruction, prison, divorce or some form of escape from society. Other hooks are more subtle, like the reasons why we cannot be happy no matter what we do; hatred and self-rejection, disgust with our lives and everybody around us.

Lent is the time when we muster the courage to look hard outside ourselves and within, letting the light shine through, ripping down the tacky, false facade we've wound all around

us to shut the world out. Easy? Not at all! In fact, if we could do it alone we would have long ago; but the walls went up in our lives precisely because we discovered we couldn't cope, and so it was better to protect ourselves with some insulation. If we commit ourselves to change, we are already proving our faith in the Source of change; and it is important that we keep reminding Him that we trust Him and we realize He is with us and will lead us to the light.

How will you recognize what your "hook" is? Just search for the thing or things you simply cannot do without. It can be as easy to see as the cigarette between your fingers, or as subtle as some moments you choose to run away from the responsibilities of life. Nobody knows but God and you, but the beauty of the fullness of life can be yours, when He and you work out your spiritual liberation together.

Fr. Vladimir Berzonsky

Showers of Blessing

I will send down the showers in their season; they shall be showers of blessing. Ezekiel 34:26.

The above is what God spoke through the prophet Ezekiel, adding: "And the trees of the field shall yield their fruit, and the earth shall yield its increase." In the course of the year the earth is sometimes dry, and the plants droop in the heat. Then God sends refreshing rain, the plants stand up and yield their fruit, and all nature sings praises to its Creator and Preserver.

God has enriched our lives also with the showers of spiritual blessing. Into our life dark hours, black clouds, and sudden showers will come. They are a part of God's plan to take us away from the heat and burden of our own way to the cooling shadow of His way.

Jesus declared, "In the world you have tribulation," But He is quick to add, "Be of good cheer, I have overcome the
(continued on page 2)

Pornography (continued from page 13)

instead of then satisfying these sexual passions, it merely leaves the person hanging — often at an intense level of sexual excitement — but without release. What is the frustrated individual supposed to do then? Do such repeated experiences free a person into sexual freedom or do they enslave a person into sexual bondage; forcibly driving him to seek sexual satisfaction, in whatever means possible; even contrary to his will and often at the expense of innocent victims?

It is because I am for sex (in its proper place) that I am against pornography. Let's leave sex in its pure original form. Sex is beautiful when it is used as God planned — in marriage for pleasure and procreation — it is man who takes God's creation and pollutes, perverts and eventually destroys it.

Peter D. Schalin

LODGINGS FOR CHURCH CONGRESS

Friday, Saturday, Sunday and Monday
July 1, 2, 3 and 4, 1977

We are publishing below the major lodging establishments available during the Episcopate Church Congress. Each year many problems and misunderstanding arise because a number of our delegates, visitors and guests fail to make their lodging reservation early. The Jackson area motels are overcrowded during the Fourth of July weekend.

Therefore we urge all those who plan to attend the 1977 Church Congress to make lodging reservations NOW. The Episcopate office cannot help you later to find reservations.

HOLIDAY INN, 2000 Clinton, Jackson, Michigan 49201.
Telephone: (517) 783-2681.

QUALITY INN, 901 Rosehill Road, Jackson, Michigan 49202. Telephone: (517) 787-1111.

COLONIAL INN, 6027 Ann Arbor Road, Jackson, Michigan 49201. Telephone: (517) 764-3820.

RAMADA INN, 2800 Jackson Road, Ann Arbor, Michigan 48103. Telephone: (313) 769-0700.

To assure your lodging, fill out the reservation form below and mail it to the motel of your choice. A deposit will guarantee your late arrival.

RESERVATION ROMANIAN ORTHODOX CHURCH CONGRESS

Single [] Double [] Triple [] Suite []

Arriving Date

Will stay (No. of nights)

Name

Address

City, State & Zip

(Please confirm reservation)

A Pastoral Response to Areas of Sexuality

Priests from the communities of Greater Cleveland, Akron, Lorain and Canton met at Holy Trinity Church in Parma on December 13, 1976, to evaluate and to share understandings regarding human sexuality within a Christian context.

Among the concerns were: relating the standards and values of the holy scriptures and the traditional Orthodox Christian cultures of history to the present, so-called "liberated" society of today; sexual problems that may arise within the context of marriage; problems of the unmarried, especially adolescents; homosexuality; personal values within marriage and the family; attitudes and activities which express and enhance growth in the image and likeness of God.

Special guest among the Orthodox clergy was Fr. Ernest Hepner, Assistant Professor of Pastoral Counseling and Moral Theology at St. Mary's Seminary in Cleveland.

The Orthodox Clergy of Northern Ohio have been holding biannual retreat-conferences since 1969, to promote inter-Orthodox fellowship and mutual enlightenment.

THE CAMPAIGN AGAINST OUR BISHOP

The news media continues to give extended coverage to those involved in the campaign against our Bishop.

The most recent occasion for such coverage was the publication of a book by Mr. Howard Blum. The article previously published in *ESQUIRE* magazine is reproduced in that book. To promote the book, Mr. Blum has received free time on many TV and radio programs. He was seen on such national programs as NBC's *TODAY* anchored by Tom Brockaw, many local stations such as *MORNING EXCHANGE*, and David Suskind's Public Television program.

As expected, on all those programs, by direct accusations or by innuendos, Mr. Blum has presented his side of the story. As in the case of Mr. Kremer, in localities where there are Romanian parishes many individuals have protested by telephone, or by letters directed to the producer of the shows.

The *HOLLYWOOD REPORTER* announced also that Howard Blum's book would be used for a motion picture scheduled for filming next fall as a Landers - Roberts Production.

* * *

In Detroit area the TV and radio stations likewise have given coverage to the case, particularly using as a starting point the fact that His Grace was scheduled for a deposition in the Federal Court.

On Tuesday, January 25th, His Grace made his deposition at the request of the U.S. District Attorney. This was, however, not a public hearing and is part of the preliminary procedures as provided by Federal Law.

The large adverse publicity given by the media has provoked reactions, not only from our parishioners, but also nationally and internationally. His Grace continues to receive many letters of support and encouragement (and also some threatening telephone calls).

As announced in the Romanian section, in Paris, France, a "Bishop Valerian Defense Committee" has been constituted with the purpose to assist in every possible way in this case.

* * *

The campaign against the Bishop has become also a subject for sermons in the synagogues. On January 28 at the Metropolitan Synagogue of New York for the 8:00 p.m. services the sermon was given by Rabbi James Rudin with the subject "The Strange Case of Bishop Trifa."

City of Cleveland Withdraws Proclamation

On December 21, 1976, when Mr. Charles Kremer went to Cleveland, Ohio, to give interviews and speeches against Bishop Valerian, he held a lecture at Beth-Am Jewish Community Temple in Cleveland Heights. On that occasion someone presented him with a Proclamation of the City of Cleveland declaring December 21st, 1976 as "Charles Kremer's day in Cleveland, Ohio." This came as a surprise and a shock for the Romanian community in that city, since Mr. Kremer was not a guest of the city.

The question was raised with the Mayor of Cleveland, The Hon. Ralph J. Perk, who, after ascertaining the purpose of coming to Cleveland of Mr. Kremer, withdrew the Proclamation, informing also Mr. Kremer of this through the following letter.

City of Cleveland
January 25, 1977

Dr. Charles Kremer
c/o The Romanian Jewish Federation of America, Inc.
17 Fort George Hill Avenue - Apt. 13-I
New York, New York 10040

Dear Dr. Kremer:

It has become necessary for this office to withdraw the Proclamation issued on December 21, 1976, designating "DR. CHARLES KREMER DAY."

Inasmuch as it has been alleged that said proclamation was in a manner for which it was not intended to be used, it is the policy of this office not to become involved in matters which are the subject of pending litigation.

Yours truly,
Ralph J. Perk
Mayor of Cleveland

Statement of the Orthodox Church in America to the National Council of Churches.

Following continued Jewish pressure and even harassment, the National Council of Churches had the case

of His Grace Bishop Valerian again on the agenda of the Executive Council's meeting held in New York City.

At this session, the Orthodox Church in America, at the proposal of the Department of External Relations and with the approval of the Lesser Synod of Bishops, has issued the following statement:

In view of the atmosphere surrounding the case and person of Archbishop Valerian (Trifa) in the National Council of Churches, the Archbishop's effective participation in the Council is precluded. As a result, the Archbishop will not take part in the Council's work or attend meetings of its Governing Board until further notice:

In addition, the Orthodox Church in America states:

- 1) That the above is to be understood as a statement of simple fact, and is not to be interpreted in a sense damaging to Archbishop Valerian (Trifa) and in any way implying an admission of guilt by him or for him;
- 2) That it deplores the prejudicial manner in which the case of Archbishop Valerian has been treated and continues to be treated;
- 3) That it stands firm in its support of the principles and procedures of American jurisprudence as the proper way to ascertain truth, judge the guilty and protect the innocent;
- 4) That the record of Archbishop Valerian as a clergyman has been without blemish and leads those who are witnesses of this record to resist all efforts to regard as established fact allegations and charges made against him prior to the submission of proof in the manner prescribed by law.

The Executive Council of the National Council of Churches accepted and endorsed the statement of the Orthodox Church in American with a declaration that the National Council of Churches is convinced that Bishop Valerian should not attend the meetings.

The statement of the Orthodox Church in America was, as usual, distorted by the news media with headlines such as "Bishop Trifa Removed from Council;" "Orthodox Church Recalls Nazi Bishop;" "Church Takes Trifa off Council Body;" "Archbishop Accused of War Crimes Removed from Council of Churches;" "Accused as Nazi, Prelate Loses Post."

In fact, His Grace Bishop Valerian continues to be a delegate of the Orthodox Church in America on the Governing Body, has not been suspended and has not been recalled. He has only consented to comply with the wishes and the decisions of his Church authority, by refraining from participation at the regular meetings of the Governing Board of the National Council of Churches.



January 28, 1977

Dear Rabbi Rudin:

Thank you for your letter of January 19, 1977.

I think that the situation regarding Bishop Valerian Trifa is deplorable, and should be corrected immediately.

Be assured that I will bring this matter to the attention of the Executive Committee of the Christian Conference of Connecticut.

Also, understand that our organization has no direct relationship to the National Council of Churches. We are an independent and autonomous organization of Christian denominations within the State of Connecticut.

Finally, continue to keep me apprised of this situation.

Sincerely,



**The Reverend Mark Rohrbaugh
General Secretary**

cc: Rabbi Marc Tannenbaum

THE TRIFA AFFAIR: Taking a Critical Look At Some Frequently Used Phrases

The case of Archbishop Trifa's membership on the Governing Board of the National Council of Churches has produced a veritable flood of press releases, articles, resolutions, and letters to editors. Certain phrases recur over and over again throughout this growing body of written comment. While the terminology used is obviously intended to clarify positions, the fact that through constant repetition they gain the status of key phrases may actually obscure some of the real issues.

In the following comments, I deal with two clusters of phrases which, in my judgment, need some critical analysis. The first grouping concerns the question: "What is the National Council of Churches all about?" Here we encounter such phrases as "the integrity of our common life", "the nature of our covenant", and "the constitutional restraints that define our fellowship".

A fundamental point is made in such statements. They imply not only the need for mutual trust, but also point to the fact that the National Council of Churches is an association of autonomous bodies. Or, to put it negatively, the Council is not a superchurch and must never assume the prerogatives of any of its members. That is an important point to keep in mind.

However, there is another side to the story. We present ourselves as a Council of Churches of Christ. This immediately implies that our autonomy must be viewed in the context of our common commitment to the lordship of Jesus Christ. Our common accountability to Christ determines the nature of our accountability to each other. If we refuse to accept that accountability, or seek to avoid its consequences, it makes little sense to talk about our integrity as a Council of Churches, because we would already have lost it.

In the initial responses to the Trifa affair, there was little indication that the NCC recognized the accountability question at all. Subsequently, however, the executive committee focused specifically on that aspect of the Council's life when it stated that the Council exists "for the purpose of fostering cooperation, fellowship, and mutual counsel among the churches, to assist each one in examining its own life and witness and to assist all in understanding their responsibility for one another's welfare."

The repeated emphasis on "constitutional restraints" in NCC public statements may give the impression that there is substantial disagreement on that point. That is not so. I have heard no one within the Council membership advocate that Bishop Trifa be ousted without further ado. Some people have, however, protested the notion set forth in the Credentials Committee report that "we cannot ask any communion to defend its internal policies or practices

of delegate selection". Constitutional restraint is not the same thing as refusing to confront each other. My claim is that the Council is not faced with a constitutional crisis, but rather with the question of whether it is capable of practicing what its constitution already provides for: open and honest counsel among each other. According to its own constitution the Council is "to assist the churches in self-examination of their life and witness in accordance with their understanding of the will of God and of the lordship of Jesus Christ as Divine Head of the Church."

The executive committee of the NCC, recognizing its responsibilities to deal with the moral issues involved in the Trifa case, decided to address itself to the Orthodox Church in America, suggesting that at least consideration might be given to "requesting the Archbishop to refrain from executing his duties as a member of the Governing Board until the matter has been resolved by the Holy Synod and the civil judicial process". A most reasonable request, following a long-standing and common practice.

The cautious language in which the executive committee's statement was cast would hardly qualify it as a confrontation. But it was the beginning of a style of interchurch relationships to which we are little accustomed. We have developed a certain toughness in confronting governments and organizations "out there"; in our contacts with each other, however, we are extremely conscious of ecclesiastical sensibilities and politics. Some group may become miffed and walk out!

As the ecclesiastical mills go through their slowly grinding motions in the Trifa affair, the NCC finds itself in an increasingly intolerable position. A special committee has been appointed to study the question of constitutional revision. In the long range that may or may not prove to be a fruitful exercise. In any case its future recommendations cannot deal with the loss of credibility which the Council is suffering right now, and which is growing more serious with every passing day.

Confrontation is a touchy matter, particularly in this case, because of already tenuous relationships with the Orthodox Churches. One of these days someone may want to ask the blunt question: "Do you people realize what is going on; are you really aware of what is happening to the National Council of Churches?" One of these days a church leader, not necessarily through a vote during an "official meeting", but perhaps as a concerned individual, may want to address him/herself to the Archbishop and say, "Hey, your eminence, you can't do this; you are doing harm to the witness of the Church!" This may sound a bit irreverent, but in certain situations a little irreverence can be refreshing.

That brings me to the other cluster of phrases frequently used in the Trifa affair. They have to do with the basic question: "What is the right and just thing to do in this kind of situation?" I am thinking of such frequently used terms as "due process of law", "fair trial", "full protection under the law", "trial by press", and "prejudging the case".

Once again it must be admitted that such phrases represent very fundamental perspectives and principles. However, do they really focus on the issues under dispute? I do not think so.

As far as I can see, there is little argument about the statement that the National Council of Churches is not a court of law. Mr. Trifa's guilt or innocence must be determined elsewhere. But this in no way relieves the NCC of the responsibility to determine what appropriate measures ought to be taken under the circumstances. To give an example, a school board is not a court of law either, but there are instances when charges against a teacher not only justify suspension but make it imperative.

Does the NCC face such a situation in the Trifa case? My answer is an unequivocal 'yes!' A person does not need a law degree to be able to read the testimony of eyewitnesses, sworn affidavits available in the Justice Department files, and accounts by reputable reporters of their interviews with the Bishop, and then to decide whether, under the circumstances, the Council is justified in insisting that Bishop Trifa be suspended.

There are those who claim that suspension itself implies a presumption of guilt and thus constitutes a denial of due process of law. But, since when is that the case? In view of common practice, this sounds like a spurious argument to me.

It is ironic that the spectre of McCarthyism is being raised in the Trifa affair. Frankly, such warnings do not sound very sincere to me, as I believe that what the government has called "lack of evidence" to prosecute alleged ex-Nazis may well have been a lack of will to do so at a time when anti-Communism was considered the overriding concern of law enforcement agencies.

Finally, there are those frequent complaints about publicity and trial by press. I don't find them very convincing. For years this story had a hard time getting into the headlines. During that time Bishop Trifa has plenty of opportunity to ponder the consequences of his continued membership on the Governing Board. Today, it is precisely his refusal to remove himself from that position that is keeping him and the charges against him before the public. The whole situation is so bizarre, and so perplexing to many people (particularly but certainly not exclusively to members of the Jewish community) that it is unlikely to fade away as long as present conditions prevail.

We can keep on repeating noble phrases about the integrity of our common life and our constitutional rights. But, to me both justice and common sense demand that a person in the Archbishop's position be urged in no uncertain terms to suspend himself from the Governing Board of the National Council of Churches.

Isaac C. Rottenberg

Room 1810
475 Riverside Drive
New York, N.Y. 10027
Tel.: 212-870-2452

COMMITTEE TO BRING NAZI CRIMINALS TO JUSTICE IN U.S.A., INC.

210 West 101st Street

New York, N.Y. 10025

(212) 866-2214

August 30, 1979

My Dear Dr. Tannenbaum,

Thank you for giving me some time last Thursday. I could feel how your mind and heart were busy working for the good of Chavat Israel, and here comes Charlie with his problems. Believe me when I tell you that for the first time when I came to talk to you I felt like going home and making another date. Were it not for my bad legs and the financial need, I really was thinking of going back home, mission failed.

I left you with great hope for the future. I went home, wrote the synopsis of Trifa's life, an outline of my intended book, "Satan Trifa, Iron Guard Commandant in Archbishop Valerian's Soutane." I am enclosing both together with a few chapters and my resume.

I will appreciate your contacting Rabbis Frimmer and Schreier and possibly a good friend of yours and the AJC. I need someone to type, but I have no money. I hardly have enough for daily needs.

Many thanks.

With love for Zion and Shalom,

Fondly,

Dr. Charles H. Kremer

Dr. Charles H. Kremer

P.S. - I appreciate the way you always receive me. You get out of your desk throne chair and like a rabbi of old, take a seat next to me and we are discussing the projects on an equal level. For this you earned my admiration and love.

I saw Mr. Abe Foxman who treated me worse than an erand boy and Rabbi Frimmer who said he cannot do anything for me at Memorial Foundation. My whole hope therefore rests with your efforts to help me publish this book. Please help and many thanks.

ELIZABETH HOLTZMAN, N.Y., CHAIRWOMAN
GEORGE E. DANIELSON, CALIF. HAMILTON FISH, JR., N.Y.
SAM B. HALL, JR., TEX. M. CALDWELL BUTLER, VA.
HERBERT E. HARRIS II, VA. DAN LUNGREN, CALIF.
MICHAEL D. BARNES, MD.
RICHARD C. SHELBY, ALA.

Committee on the Judiciary
U.S. House of Representatives
Washington, D.C. 20515

GARNER J. CLINE, COUNSEL
ARTHUR P. ENDRES, JR., COUNSEL
JAMES J. SCHWEITZER, COUNSEL
ALEXANDER B. COOK, ASSOCIATE COUNSEL
FRANCES P. CHRISTY, LEGISLATIVE ANALYST

December 5, 1979

Honorable Jimmy Carter
The President
The White House
Washington, D.C.

Dear Mr. President:

I am writing to you regarding statements made by a member of the White House staff which I consider to be unconscionable and grounds for his immediate dismissal.

As you may be aware, on May 1, 1979, Radio Free Europe broadcast a forty-five minute interview with Valerian Trifa, a naturalized American citizen who is alleged to have incited atrocities against the Jews in Bucharest, Romania during World War II. No mention was made during the broadcast that the Department of Justice had initiated proceedings against Trifa in May 1975 to strip him of his citizenship because of his alleged participation in war crimes and that the case was expected to go to trial in federal court in Detroit in the near future.

Because of the potential effect the Radio Free Europe broadcast could have on the pending litigation, and on the willingness of foreign governments to provide judicial assistance to the United States in other cases involving suspected Nazi war criminals, I directed my Subcommittee staff to investigate the circumstances surrounding the airing of the Trifa interview.

Although I am deeply concerned that Radio Free Europe -- an entity funded almost entirely by our government -- chose to interview an individual accused by the Justice Department with concealing his complicity in war crimes, I am equally disturbed by statements that I have discovered were subsequently made by Mr. Paul Henze of Dr. Brzezinski's Security Council staff about the broadcast. Mr. Henze apparently serves as the Security Council liaison with the Board for International Broadcasting, the agency which oversees Radio Free Europe's operations.

According to evidence I have received in the course of my investigation, Mr. Henze, during the Board for International Broadcasting meeting of August 15, 1979, characterized concern about the Trifa interview as "silly" and stated flatly that it "certainly isn't serious from the point of view of the White House." Despite strenuous protests from several Board members, Mr. Henze continued in the following vein: "Let me state the White House position on this issue: Bishop Trifa, as an American citizen represents an important ethnic group." Similar statements were made by Mr. Henze at a Radio Free Europe/Radio Liberty Board of Directors meeting. Not only does Mr. Henze evidently find nothing seriously wrong

in Radio Free Europe's providing a platform for an alleged Nazi war criminal under charges by the Department of Justice, but he implies that the propriety of the interview should be judged solely on whether Trifa's "ethnic group" would approve of, or be placated by, the broadcast. The obvious conclusion is that Mr. Henze believes that the number of possible votes to be gained or lost is the overriding factor in making a judgment of this kind.

These statements are outrageous enough if they represent only Mr. Henze's personal feelings on this matter, and are sufficiently reprehensible in my view to warrant his immediate removal from your staff. If his comments accurately reflect the position of, or were sanctioned by, Dr. Brzezinski or other White House officials, they too should be called to account.

I would also note that Mr. Henze, during the same Board for International Broadcasting meeting, sought to downplay the importance of a Congressional inquiry into this matter. Other evidence I have received regarding statements made by Mr. Henze to Radio Free Europe employees in Munich would seem to confirm that this was his intent.

I find even the appearance of counseling non-cooperation in the case of a Congressional investigation to be extremely distressing. Since Mr. Henze wears the mantle of the White House, it is particularly damaging when he takes such a position. It is precisely because the government refused to investigate vigorously allegations that war criminals had been provided sanctuary in this country for 30 years that we are today forced to confront this issue.

Your Administration, at my urging and with the full support of my Subcommittee, has taken vitally important steps in the last year to upgrade the investigation and prosecution of alleged Nazi war criminals living in this country. In view of this, I cannot believe that Mr. Henze's statements represent your feelings on this matter. If they do not, I urge you promptly to take the action I have suggested.

Sincerely,

/S/

Elizabeth Holtzman
Chairwoman

EH:jsj

OFFICE MEMORANDUM

NATIONAL COUNCIL OF THE CHURCHES OF CHRIST
IN THE UNITED STATES OF AMERICA

TO : Interested Colleagues

DATE: October 19, 1976

FROM : Ann Patriok Ware

SUBJECT:

Friends,

I find myself having to miss what must be the first cabinet meeting I have ever missed and on a day when a crisis in Jewish-Christian relations is on the agenda. Since I cannot be present to speak for myself and since this is a matter of longtime and major importance to me, I want to get three things off my chest: first, a comment on the action of the Governing Board last week; second, some observations about the Council's previous statements; and third, my own hope about the future.

I am frankly dismayed by several things which happened at the Governing Board meeting. I am dismayed, first of all, that a matter of such consequence was referred to the Credentials Committee instead of to the Executive Committee, especially since a relatively new and inexperienced committee chairperson expressed her reluctance to deal with the subject. I am likewise dismayed that no voice prevailed before that referring action to indicate that this was not a matter to be settled routinely by a standing committee with recourse to constitutional procedures. The gravity of the accusations merited at least an admission of the inadequacy of any precedents within the Council to deal with such a situation.

As to the Credentials Committee Report itself, only eight lines of the sixty-nine reckon with the crux of the problem, and then in words that seem to me to trivialize the anguish which the Jewish community feels on this and related issues. The report claims that the "pain of the Jewish people has been impressed on us again" (line 8). One might ask for evidence that the Council has ever felt that pain. "We reaffirm our solidarity with the Jewish people," the Report continues (lines 10-11) with no reference, nor indeed any record, of a previous affirmation. The loss of one-third of all Jewish life in the world is referred to as "decimation." European Jewry was not "decimated" but destroyed, incinerated, murdered, annihilated. The language of the Report, despite the good intent that produced it, manifests a pervasive insensitivity to any remote understanding of the lasting trauma which all Jews feel as a result of the Holocaust. I cannot even comment on the reliance on constitution and by-laws as a response to a moral issue of such gravity. But I do not wish to be misunderstood. I do not think the choices of the Governing Board were only two, either to condemn Archbishop Trifa (though that was the demand of the demonstrators) or to appeal to the NCC Constitution (though that was the decision of the Credentials Committee). I am suggesting that if, as a Council, we had more sensitivity in the first place to this enormous hurt of the Jewish community, someone would have pointed out that the horror of what was being alleged (a Nazi war criminal in our midst) demanded time, reflection, investigation and a unique approach.

Last week I examined all the policy statements and all the resolutions which the Council has passed since its inception in 1951. Nowhere is there any mention of the Holocaust even obliquely, not in 1962 when the Hungarian Revolution is given as an instance of special emergency for refugees, nor in 1968 when Hitler's aggression is mentioned in connection with U.S. peacekeeping responsibilities, nor in 1964 when Jewish-Christian relations are discussed and antisemitism is disavowed, nor again in 1972 when a resolution on the slaughter in the Tel Aviv airport urged prayer for the victims' families, for Israel and its people, nor in 1968 when concern for Baptists in the USSR was expressed and the repression of Jews also noted. Like the history books

used as texts in our schools, like the curriculum materials in our religious education, like the courses in Christian seminaries, and like the pulpits in our churches, the Governing Board too has been silent on the subject of the Holocaust. In view of this silence the Credentials Committee Report unfortunately makes a reference, too facile and too glib, to Jewish pain, to our solidarity and to our living with Jews in the shadow of the Holocaust.

But perhaps an opportunity now lies open to us. I wait for the day (may it be soon!) when the Christian Church under the leadership of the National Council of Churches decides to look seriously at the Holocaust not solely as a Jewish experience but as a cataclysmic event in Christian history; to look at the possibility of antisemitism in our own selves; to look at the whole question of Jewish-Christian relations as a fruitful field for regaining the Jewish dimensions of our faith and history; and to look at Pharisaic Judaism as forerunner of the living faith which is Judaism in the world today.



UNITED STATES DEPARTMENT OF JUSTICE
IMMIGRATION AND NATURALIZATION SERVICE

UNITED STATES OF AMERICA:

File A 7 819 396

In the Matter of

Respondent

VALERIAN TRIFA, a/k/a VIOREL TRIFA

AMERICAN JEWISH
ARCHIVES

Deportation Proceedings Under Section 242 of the
Immigration and Nationality Act

ORDER TO SHOW CAUSE

You are ordered to appear before an Immigration Judge of the Immigration and Naturalization Service of the United States Department of Justice at 333 Mount Elliott, Detroit, Michigan, on November 18, 1980, at 9:00 a.m., and show cause why you should not be deported from the United States on the charges set forth herein.

ALLAN A. RYAN, JR., Director
Office of Special Investigations
United States Department of Justice
Criminal Division
Post Office Box 28603
Washington, D. C. 20005
202/633-5035

PAUL E. McKINNON
District Director
Immigration & Naturalization Service
333 Mount Elliott
Detroit, Michigan 48207
313/226-3250

In the Matter of

Respondent

VALERIAN TRIFA, a/k/a VIOREL TRIFA

UPON inquiry conducted by the Office of Special Investigations of the Department of Justice it is alleged that:

1. You are not a citizen or national of the United States.
2. You are a native of Romania and a stateless person.
3. You entered the United States at New York, New York, on or about July 17, 1950.

4. You then were admitted for permanent residence under the sole authority of the Displaced Persons Act, 62 Stat. 1009, as amended by 67 Stat. 227, upon presentation of an immigrant visa issued on June 8, 1950 at Naples, Italy.

5. In seeking to establish your eligibility for that immigrant visa, you made application to the International Refugee Organization at Rome, Italy, in January, 1950.

6. In seeking to establish your eligibility for that immigrant visa, you knowingly and intentionally failed to disclose one or more of the following facts to the International Refugee Organization:

(a) that from September, 1940, until January, 1941, you were employed by the National Legionary State as president of its

National Union of Romanian Christian Students which was the sole student organization permitted to function within the National Legionary State.

(b) that you were a member of an organization known at different times as the Legionary Movement, Legion of the Archangel Michael, or All for the Fatherland Party, commonly known and hereinafter referred to as the Iron Guard, from 1935 to 1945. This movement was violent, anti-Semitic, and fascist.

(c) that from October, 1940, until January 1941, you were the editor of the newspaper LIBERTATEA which openly advocated Iron Guard policies including its anti-Semitic policies.

(d) that in January, 1941, you participated in the Iron Guard's rebellion against the Antonescu regime.

(e) that as a result of that participation, you were sought by the Romanian authorities for your armed rebellion against the state.

(f) that you requested and received the protection of the German S.S. in Bucharest, Romania, from January 24, 1941, until March, 1941.

(g) that, as an Iron Guard member, you were given protection and care by the German SS in Germany from March, 1941, until December, 1942.

(h) that, as an Iron Guard member, you were in the protective custody of the German SS in Germany from December, 1942, until August, 1944, wherein you received extraordinary privileges.

7. In seeking to establish your eligibility for an immigrant visa, you knowingly and intentionally misrepresented one or more of the following facts to the International Refugee Organization:

(a) that from April 10, 1939, until July 25, 1940, you were a philosophy student, when in fact you were an Iron Guardist. political refugee in Nazi Germany until September, 1940. You returned to Romania only after the National Legionary State was established.

(b) that from January 15, 1940, until March 25, 1941, you were a journalist for religious and popular papers when in fact you were president of the National Union of Romanian Christian Students, an official of the National Legionary State, and editor of LIBERTATEA, an anti-Semitic newspaper.

(c) that from March 23, 1941, until December 18, 1942, you were a forced laborer in Germany when in fact you were enjoying political refuge provided by Nazi Germany and lived in relative comfort as an Iron Guard leader in Germany.

8. To qualify for an immigrant visa to the United States, you had to be found to be one who was "of concern to the International Refugee Organization."

9. Your failure to disclose any one of the facts as alleged in paragraph 6 or your misrepresentation of any one of the facts as alleged in Paragraph 7 prevented an investigation which might have resulted in a determination that you were not "of concern to the International Refugee Organization" and were thus ineligible for an immigrant visa.

10. In seeking to establish your eligibility for an immigrant visa, you made application to the Displaced Persons Commission at Bagnoli, Italy, from February to May, 1950.

11. In seeking to establish your eligibility for an immigrant visa, you knowingly and intentionally concealed any one or more of the following facts from the Displaced Persons Commission:

(a) that you were employed as the president of the National Union of Romanian Christian Students and therefore as an official of the National Legionary State from September, 1940 until January, 1941.

(b) that you were a member of an organization known at different times as the Iron Guard from 1935 to 1944.

(c) that you were the editor of the LIBERTATEA newspaper which openly advocated Iron Guard policies, including its anti-Semitic policies.

(d) that in January, 1941, you participated in the Iron Guard's rebellion against the Antonescu regime.

(e) that as a result of that participation, you were sought by the Romanian authorities for your armed rebellion against the state.

(f) that you requested and received the protection of the German S.S. in Bucharest, Romania, from January 24, 1941, until March, 1941.

(g) that as an Iron Guard member, you were given protection and care by the German SS in Germany from March, 1941 until December, 1942.

(h) that from 1936 to 1941, you advocated the persecution of the Jews of Romania.

(i) that from 1936 to 1941, in Romania, you aligned the Romanian Christian Students with the policies and politics of the Iron Guard.

(j) that as an Iron Guard member, you were in the protective custody of the German SS in Germany from December, 1942 until August, 1944, wherein you received extraordinary privileges.

12. In seeking to establish your eligibility for that immigrant visa, you knowingly and intentionally misrepresented one or more of the following facts to the Displaced Persons Commission:

(a) that from July, 1940 until March of 1941, you were a journalist for a religious paper when in fact you were president of the National Union of Romanian Christian Students and an official of the National Legionary State and editor of LIBERTATEA, an anti-Semitic newspaper.

(b) that from March, 1941 until December, 1942, you were a forced laborer in Germany when in fact you were enjoying political refuge provided by Nazi Germany and lived in relative comfort as an Iron Guard leader in Germany.

(c) that in March, 1941, you were arrested by the German Gestapo for political reasons when in fact in January, 1941 you sought the protection of the German SS and SD to avoid arrest by the Romanian authorities.

(d) that you were a member only of theology student organizations and the OASTEA DOMNULUI when in fact you were a member of the Iron Guard.

13. Your failure to disclose any one of the facts alleged in Paragraph 10 or your misrepresentation of any one of the facts as alleged in Paragraph 11 prevented an investigation which might have resulted in a determination that you were ineligible for the immigrant visa issued to you.

14. You illegally procured your entry into the United States on July 17, 1950, in violation of the Displaced Persons Act, as amended, in that any one of the following facts rendered you ineligible to immigrate to the United States under §§2 and 13 of the Displaced Persons Act:

(a) as a student, you participated in or were a student leader of an organization known as the Iron Guard in Romania during 1934-1941 and in that capacity advocated violence and the persecution of Jews.

(b) as president of the National Union of Romanian Christian Students in Romania between 1940 and 1941 in public speeches and in written form you aligned the Romanian Christian Students with the Iron Guard's policies.

(c) on January 20, 1941, you issued, or permitted to be issued over your signature, a manifesto advocating the replacement of all "Judah-like Masons" in the government and the establishment of an "Iron Guard" government; and in consequence a rebellion took place in which hundreds of innocent civilians were killed.

(d) during January, 1941, you encouraged and participated in the persecution of Jews and Christians in Bucharest, Romania.

(e) from 1936 to 1941, you openly wore the uniform of the Iron Guard movement in Romania, espoused its anti-Semitic beliefs and encouraged others to support and join the Iron Guard.

15. On June 8, 1950, to obtain your admission to the United States, you falsely swore to the Vice Consul that you had never been arrested or convicted of any crime when in fact you were arrested in Romania in 1937 for Iron Guard activities and you were convicted in June, 1941 for armed rebellion against the State.

16. On July 17, 1950, to obtain your admission to the United States as alleged in paragraphs 3 and 4, you appeared before an immigrant inspector of the Immigration and Naturalization Service and executed under oath Form I-144, Affidavit as to Subversive Organizations or Movements, in which you falsely swore or affirmed that you had not advocated or assisted in the persecution of any person because of race,

religion or national origin, when in fact, as a member of the Iron Guard, you advocated the persecution of Jews in Romania.

17. At the time of your original entry into the United States, you were not in possession of a valid immigrant visa or other document for admission to the United States as a permanent resident alien.

AND on the basis of the foregoing allegations, it is charged that you are subject to deportation pursuant to the following provisions of law:

1. Section 241(a)(2) of the Immigration and Nationality Act of 1952, in that you entered the United States in violation of §2 and §13 of the Displaced Persons Act of June 25, 1948, as amended by the Act of June 16, 1950, in that you advocated or assisted in the persecution of persons because of race, religion, or national origin.

2. Section 241(a)(2) of the Immigration and Nationality Act of 1952, in that, you entered the United States in violation of §13 of the Displaced Persons Act of 1948, amended by the Act of June 16, 1950, in that you were a member of an organization deemed to be "inimical to the interests of the United States" to wit, "the Iron Guard, Legion of Archangel Michael."

3. Section 241(a)(2) of the Immigration and Nationality Act of 1952, in that you entered the United States in violation of §2 and §10 of the Displaced Persons Act of 1948, as amended by the Act of June 16, 1950, in that you willfully misrepresented

and concealed facts for the purpose of gaining entry into the United States.

4. Section 241(a)(2) of the Immigration and Nationality Act of 1952, in that you entered the United States in violation of Presidential Proclamation #2523, issued on November 14, 1941, as amended by Presidential Proclamation #2850 issued on August 17, 1949, 8 CFR 175.53, in that you advocated or acquiesced in persecution of Jews in Romania contrary to civilization and human decency.

5. Section 241(a)(1) of the Immigration and Nationality Act of 1952, in that, at the time of entry, you were within a class of aliens excludable by the law existing at the time of such entry, to wit: An immigrant not entitled under §2 and §10 of the Displaced Persons Act of 1948, as amended by the Act of 1950, to enter the United States for the reason that your immigration visa was invalid as having been procured by a willful misrepresentation or a concealment of material facts.

6. Section 241(a)(1) of the Immigration and Nationality Act of 1952, in that, at the time of entry, you were within a class of aliens excludable by the law existing at the time of such entry, to wit:

(a) An immigrant not entitled under §13 of the Displaced Persons Act of 1948, as amended by the Act of 1950, to enter the United States for the reason that the oath or affirmation on Form I-144 that you had not advocated or assisted in the persecution

of any person because of race, religion, or national origin which you subscribed on July 17, 1950, constituted a willful misrepresentation made for the purpose of gaining admission into the United States as an eligible displaced person.

(b) An immigrant not entitled under the Immigration and Nationality Act of 1924, 43 Stat. 153, as amended by the Act of 1940, for the reason that you falsely swore about your prior arrests and convictions to the Vice Consul to obtain an immigrant visa.

WHEREFORE, YOU ARE ORDERED to appear before an Immigration Judge of the Immigration and Naturalization Service of the United States Department of Justice at 333 Mount Elliott, Detroit, Michigan, on November 18, 1980, at 9:00 a.m., and show cause why you should not be deported from the United States on the charges set forth above.

This _____ day of _____, 1980.

ALLAN A. RYAN, JR., Director
Office of Special Investigations
U. S. Department of Justice
Post Office Box 28603
Washington, D. C. 20005
202/633-5035

EUGENE M. THIROLF, JR.
Trial Attorney
Office of Special Investigations

NEAL M. SHER
Deputy Director
Office of Special Investigations

KATHLEEN N. COLEMAN
Trial Attorney
Office of Special Investigations

PAUL E. MCKINNON
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Immigration & Naturalization Service
333 Mount Elliott
Detroit, Michigan 48207
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COMMITTEE TO BRING NAZI CRIMINALS TO JUSTICE IN U.S.A., INC.

210 West 101st Street

New York, N.Y. 10025

(212) 866-2214

Tue. Nov. 4, 1980

Dr. Simon Wiesenthal
HONORARY PRESIDENT

Dr. Charles H. Kramer
PRESIDENT

Prof. Milton Stone
Herman Ziering
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VICE-PRESIDENTS

Jacob Zonis
TREASURER

Albert Sigal
SECRETARY

Hyman Dechter
GENERAL COUNSEL

Elliot Welles
LIAISON DIRECTOR

Dear Friend,

Our organization is a noble one, our purpose is unselfish. We fight the vilest enemies of our people, enemies of the past and those establishing roots of hatred for the present, and the future.

Not only against the Jews, but against all minorities, Blacks,

Catholics, etc. You are cordially invited to attend our November 20th

1980 Meeting At our New Meeting place; 305 WEST 79TH STREET CARLBACH

SYNAGOGUE! It promises to be a most interesting one. Reports will bring us

up to date on the many Important events of the last few weeks.

AGENDA.

1) Opening prayer in memory of the Holocaust.

2) Report on radio free Europe case

3) Report and decision of trial by Rev. Galdau of St. Dumtru Church against Dr. Kremer. by attorney Robert Persky.

4) Jewish War Veterans press conference called by Dr. Kremer.

5) Report on Trifa trial status. Nov. 18 trial for deportation begins.

6) Dr. Kremer's visit to Detroit to be present at Trifa's Denaturalization trial and his press conference there.

7) Appointment of members to the governing board.

8) Good and Welfare.

Questions and Discussion will follow.

Let us not just talk. Let us gird for battle. Let us fight our enemies by every legitimate means at hand.

Our work is cut out for us. Let us get down to business. Let us meet and let us act.

Your participation is expected. Please bring a friend.

With Love for Zion and Shalom

Wishing you all a happy and healthy new year.

Charles H. Kramer
Dr. CHARLES H. KRAMER
PRESIDENT

PLEASE MAKE NOTE OF MEETING

305 WEST 79th STREET

CARLBACH SYNAGOGUE, N.Y.

Meeting time 7:00 p.m. SHARP THURSDAY NOVEMBER 20th

SPECIAL REPORT ON THE FRENCH CATHOLIC CHURCH PROTEST IN CONNECTION WITH THE PARIS BOMBING

INC.
RADIO FREE EUROPE / RADIO LIBERTY
OETTINGENSTR. 67 AM ENGLISCHEN GARTEN
8000 MUNICH 22, WEST GERMANY
TELEPHONE (089) 21021

GLENN W. FERGUSON
President

22 May 1979

Mr. David Geller
Director, European Affairs
The American Jewish Committee
165 East 56th Street
New York, New York 10022

Dear Mr. Geller:

Your letter of May 16 expressing concern about the recent RFE/RL interview with Bishop Trifa arrived yesterday.

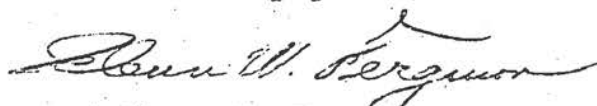
Bishop Trifa is the designated leader of the largest congregation of the Romanian Orthodox Episcopate in the United States. On the occasion of the 50th anniversary of the Episcopate, the Bishop was interviewed as part of the RFE/RL Romanian Service's coverage of the event. The content of the interview was confined to the affairs of the Romanian Orthodox Episcopate, and a senior official representing another large Romanian congregation was also scheduled to participate.

Several years ago, when allegations concerning Bishop Trifa's conduct in Romania came to light, those allegations were reported by the RFE/RL Romanian Service both in news and feature programming. In addition, we have reported current public discussion which pertains to the RFE/RL Trifa interview and which reflects Mr. David Binder's article in The New York Times. Finally, we are planning to report the denaturalization hearing which is scheduled for July 30.

American law is based on the premise of innocence until guilt is proven. In spite of this premise, and in spite of the sound broadcasting rationale for covering the 50th anniversary of the Romanian Orthodox Episcopate in the United States, I believe that it was an error of judgment to have conducted a personal interview with Bishop Trifa. As President of RFE/RL, I accept full responsibility for this incident.

I appreciate your thoughtfulness in writing to me personally.

Sincerely yours,


Glenn W. Ferguson

GWF:cmr

UNITED *Feature* SYNDICATE

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VIENNA, VIRGINIA 22180

(703) 281-2808

REV. LESTER KINSOLVING
RELIGION COLUMNIST
AND
WHITE HOUSE CORRESPONDENT

December 3, 1976

The Editor
The New Paper
Elmhurst College
Elmhurst, Illinois 60126

Dear Editor:

In the November 24th issue of The Christian Century magazine, which is published in Chicago, Professor Ronald Goetz of Elmhurst College wrote an article entitled "The NCC and The Incredible Case of Archbishop Trifa."

I am sending you the enclosed article which takes detailed issue with Dr. Goetz' incredible article. For I have learned from experience that The Christian Century (for which I have written articles in past) is now under a management which will not publish letters to the editor which its editor finds to be embarrassing.

I therefore send the enclosed to The New Paper, in hopes that its editor is more of a devotee of the principle of a free press than is the editor of The Christian Century. I am sending copies to The Century and to Dr. Goetz, and I realize full well that Elmhurst is his turf and that I may be regarded as an "outside agitator" Again, my hope that you may use this article is based upon my hope that The New Paper is more receptive to dissent with one of Elmhurst's professors, than The Century is to dissent with its editors.

I will be most grateful if you can use this article, with my compliments, because my weekly syndicated column ~~was~~ dealing with the Trifa scandal had just been mailed out when I received The Century with Dr. Goetz' article. If Dr. Goetz and his editor, the Rev. James Wall, would care to mix it up in debate on this or any related issue on his turf which is your campus, I'll be ^{happy} ~~glad~~ to oblige.

Sincerely,
Lester Kinsolving
Lester Kinsolving

INSIDE RELIGION

Rabbi confronts NCC on ex-Nazi

By Rev. Lester Kinsolving

NEW YORK — For 20 years, Jewish leaders have been discreetly pleading with leaders of the National Council of Churches (NCC) to do something about one of their Governing Board members, Bishop Valerian Trifa.

Trifa has been twice sentenced, in absentia, to life imprisonment by Rumanian courts and indicted by the U.S. Attorney's office in Detroit for having lied to obtain U.S. citizenship, in denying his membership in Rumania's pro-Nazi Iron Guard.

Among the Jews murdered under Trifa's direction were 200 who, in 1941, were taken to a Bucharest slaughter house. Here, in a horrifying parody of ritual slaughter, they were stripped, their throats slit and their bodies hung on meat hooks and stamped "Carne Kosh" (Kosher Meat).

For 20 years, NCC leaders have brushed off the scandal of having a Nazi war criminal on their board — until this was first exposed by this column, by Esquire magazine, by Human Events and by numerous Jewish publications.

When the NCC's Governing Board members returned from lunch during its October 8th meeting, they found the platform of the grand ballroom of Manhattan's Roosevelt Hotel had been occupied by three dozen robust and angry-looking young men wearing yarmulkes (skullcaps).

These demonstrators were led by Orthodox Rabbi Avraham Weiss of the Center for Holocaust Studies of the Hebrew Institute of Riverdale, N.Y. Rabbi Weiss manifested both the commanding voice and the devastating eloquence of Elijah confronting the 950 Baal-clergy on Mount Carmel (1 Kings, Chapter 18).

When NCC President William P. Thompson first realized that his speaker's platform was occupied, he summoned the NCC's Executive Director for Christian-Jewish Relations, a singularly inept Episcopal priest named William Weiler.

The Rev. Mr. Weiler evoked laughter from the angry young Jews, when, as one of them noted: "He really tries to con us, but I detected a contradiction. He said, 'I'm one of you. I'm with you. Now would you please

leave?'"

Dr. Thompson's next ploy was to recruit black NCC members to deal with the demonstrating Jews. But when black clergy like Sterling Carey and Paul Washington (who themselves have led disruptive demonstrations) suggested to Rabbi Weiss that he should have put his request in writing and acted in a more orderly manner, he left them looking like dazed Establishment businessmen, by thundering:

"That's exactly what they told Dr. Martin Luther King!"

Thompson then tried (in vain) to shout the rabbi down, to gavel him into submission, and ordered the microphone turned off where Weiss had taken the floor. But Rabbi Weiss kept pleading for the governing board to put the Trifa issue to a vote — rather than send it to a committee (which eventually they did — and which committee recommended doing nothing about Trifa, a recommendation that passed. A subsequent NCC meeting made the absurd suggestion that Trifa, in effect, suspend himself.

Finally, after 26 minutes of chaotic efforts to silence the rabbi, Thompson growled: "I'm going to have these people taken out . . . The police have been summoned." This contrasted with the 26 hours during which, in 1974, black demonstrators took over an entire floor of the NCC headquarters and violated the fire safety laws — without any NCC authority summoning police.

But the New York Police did not show up — since 2,000 of them were themselves demonstrating at City Hall. And following the Jewish demonstration, Rabbi James Rudin of the American Jewish Committee issued a statement that the AJC believes the continuance of Bishop Trifa on the NCC board is "an affront" about which "millions of Christians and Jews throughout the United States" are seriously concerned. The millions of Christians whose denominations belong to the NCC could show serious concern by withholding their church offerings until this Nazi is ousted.

But few of such Christians are that seriously concerned.

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The NCC and the Incredible Case of Archbishop Trifa

★ THE PAST two months have seen the unfolding of a bizarre episode in which, at one stage, the Governing Board of the National Council of Churches was accused of "harboring a Nazi criminal." One does not normally think of the officials of the National Council as a pack of Nazi sympathizers, and on the face of it the charge might seem absurd. However, the extraordinary lengths to which the NCC Governing Board has gone to answer this charge indicate a sensitivity and indeed a potential vulnerability which permit no facile, high-handed dismissal.

I
On October 8, at a regular meeting of the Governing Board, some 20 individuals representing the Concerned Jewish Youth staged a two-hour disruption to protest Romanian Orthodox Archbishop Valerian Trifa's membership on the board. Trifa, the group alleged, had once been a leader in an infamous Romanian anti-Semitic society called the Iron Guard and had participated in the killing of thousands of Jews and Christians.

In response to this charge, the Governing Board directed its credentials committee to consider the matter. While reaffirming its sense of "solidarity with the Jewish people," the committee for its part was bound by the NCC's constitution. By the terms of that document, each member denomination of the National Council has complete autonomy in naming its delegates to the Governing Board — and the bishops of the Orthodox Church of America (OCA) had, as recently as April 1975, reaffirmed their support of Archbishop Trifa. Beyond these constitutional matters, the credentials committee stated that "although we bear the responsibility to be concerned, we do not have the right to judge," and "to attempt to judge communions on the basis of undocumented evidence of ad hoc groups . . . could destroy our common life." The credentials committee seemed to acknowledge that this report would not satisfy the protesters, but it was bound by the "constraints of our governance."

The committee was quite correct in assuming that its report would not set well with the protesters or with the larger Jewish community. Rabbis Marc H. Tanenbaum and A. James Rudin, representing the American Jewish Committee, declared that "millions of American Jews and Christians of all denominations regard the refusal of the National Council to remove Valerian Trifa from his present position . . . as a moral affront." Further, they charged that "to avoid taking action . . . on the technical basis that such decision rests with the

Orthodox Church of America . . . is to evade moral responsibility through legalisms."

In defense of the NCC, its president, William P. Thompson, stated: "This body is not set up as a court, and if we were a court, I am personally committed by my 20 years of professional practice as a lawyer . . . to accept the unique precept of Anglo-Saxon jurisprudence that the most heinous criminal is innocent until proven guilty."

The matter could not be permitted to stand at this moral impasse, and on October 21 an eight-hour meeting was held between NCC staff members and representatives of the Jewish protesters. The National Council acknowledged that the protesters had raised questions that cannot be answered fully by relying on constitutional restraints, however real they may be." Further, it was established that "extensive and continuing conversations were begun with leaders of the Orthodox Church in America." However, the constitutional question remained, together with an argument that members of the OCA, as adherents of a minority communion (Russian and eastern European in origin), were acutely sensitive to the issue of the principle of presumed innocence. Nevertheless, the Jewish protesters still pushed for an extraordinary action against the archbishop by the NCC. Claire Randall, NCC general secretary, indicated that within ten days she would try to convene a special meeting of the executive committee. The protesters stated that failure to hold the meeting within that time would be "scandalous" and would result in their shutting down the NCC.

Dr. Randall did arrange to schedule a meeting, within nine days — in Chicago, chosen for its central location, on October 30, a Saturday. However, by this time nerves seemed to have been rubbed raw. Speaking for the Jewish protesters, Rabbi Abraham Weiss charged that the scheduling of this meeting on the Jewish Sabbath was "a breach of good faith." He also urged the NCC to challenge the OCA for continuing to "maintain fellowship with a known anti-Semite." Dr. Randall replied that on such short notice it was impossible to find any other day that a quorum could be gathered from all over the continent. She insisted that Rabbi Weiss's communication constituted "a total betrayal of trust."

When the executive committee met on October 30, its members were far better informed for details of the specific charges had been provided in the meantime. Moral distress over the issue continued, but essentially the hands of the committee members were tied. They could not constitutionally suspend Archbishop Trifa. To do so would

constitute a patent illegality within the fellowship of the NCC, and could tear it apart. Further, to rule against the archbishop might prejudice the government's case against him—a case yet to be heard concerning whether he lied as to his membership in the Iron Guard when he first entered the country. To prejudice the case would hardly be in the interest of those convinced of his guilt. The executive committee remembered well the McCarthy era during which the NCC was often confronted by groups demanding immediate ouster of alleged communist sympathizers.

The executive committee realized that the charges against Archbishop Trifa are very serious and that the evidence is not unsubstantial; however, it could not judge the case without violating the principle of presumed innocence, and it could not legally suspend the archbishop. The committee did, however, take the strongest action it could legally take. It requested that the special Episcopal Commission appointed to study the case of Archbishop Valerian Trifa... consider requesting the Archbishop to refrain from executing his duties as a member of the Governing Board until the matter has been resolved by the Holy Synod [of the OCA] and the civil judicial process." A small committee was appointed to review the constitution and by-laws in order to devise a process by which such matters may in the future be dealt with constitutionally.

On November 1 the NCC's office on Christian-Jewish relations invited members of major Jewish organizations to attend the regular meeting of its advisory committee. The Christian and Jewish participants acknowledged that movement had been initiated by the OCA and NCC, and they promised to monitor and review further developments closely. So the matter stands as of this writing.

And so the matter is likely to stand for some time. Indeed, the matter has stood virtually unchanged since 1941, when the crimes of Archbishop Valerian Trifa are alleged to have been committed. It has taken most of these years to get the charges publicly aired and to persuade the government to prosecute Valerian Trifa on the charge of lying to immigration officers. For 25 years an obscure New York dentist named Charlie Krammer fought to get the government to act upon his apparently well-documented charges. Dr. Krammer's saga reads like a spy thriller (cf. the October issue of *Esquire*), but a very tragic sort of thriller. It is likely that even if the charges are true, and even if a court were to convict the archbishop of lying, there would have to be a further trial to have him deported (assuming any foreign state would have him), all of which takes time—such a long time that all the principals may be dead before justice is done.

We can sympathize with the Jews' anguish that

One they believe to be guilty of genocide may end up going free. It is understandable that they should strike out at their friends, lest their friends leave any stone unturned. The pity is that the NCC has so few stones to turn. It can only suggest that the Orthodox Church of America suspend Archbishop Trifa from participation on a board that he has not in fact actively participated in for years. The OCA members are reluctant to suspend the archbishop until his case can be heard by the special Episcopal Commission, for they fear that to suspend him prior to an ecclesiastical trial would prejudice his right of presumed innocence.

The irony is that so many people are struggling so hard to act in good faith. Nevertheless, the best that good but powerless men and women can produce is a well-meaning charade. Perhaps a victory on this ecclesiastical front will provide the Jews some solace, but it is doubtful that such a victory can provide much of substantive worth.

RONALD GOETZ.

AN JEWISH
HIVES

can, hood phone workers who to the caller's home. The workers are also responsible

WAR
WHITEWASHING A NAZI

CHRISTIAN CENTURY MAGAZINE JUSTIFIES
NATIONAL COUNCIL OF CHURCHES' REFUSAL TO
OUST CONVICTED CRIMINAL FROM BOARD

* * *

The modern rectangular stone building on ~~the~~ Jerusalem's Mount Herzl is one of the world's most soul-searing memorials.

The upper level of this memorial, called Yad Vashem, is dark, except for the flickering of an eternal flame which illuminates the marble floor, into which is carved the names of twenty-six concentration camps.

In another section of this Holocaust memorial is the photographic history of the murder of six million Jews.

In addition to hundreds of photographs, such as one of a young girl named Ann Frank, there are numerous quotations, enlarged and accentuated. One of these is a statement written by the late Henry Morgenthau, Secretary of the Treasury, deploring the failure to take decisive action regarding the death camps -- which the U.S. Government learned about early in World War II.

Arthur Morse's extensively documented book, "While Six Million Died," tells how the U.S. Department of State allowed only a minimal number of Jewish refugees to immigrate to the U.S. and turned virtually a deaf ear to pleas that the Allies bomb the railheads which were the key to transporting millions of Jews to their "final solution" at such extermination camps as Auschwitz.

This book cites a State Department internal memo in this subject, which notes:

"Jews are known to exaggerate."

* * *

Something very much akin to this observation appears to be the

-MORE-

theme of Christian Century ²¹¹ Magazine's transparent whitewash of the National Council of Church's scandalous refusal to expel a Nazi war criminal from its governing board.

The Christian Century has, during most of the existence of the National Council of Churches (NCC), functioned as this organization's unofficial house organ, not only in providing effusive editorial support but in publishing the "reporting" of such ecclesiastical bureaucrats as Betty Thompson, as news.

In its November 24th issue, Century editor-at-large, Ronald Goetz, an ex-Baptist minister who is now a professor of religion at the United Church of Christ's Elmhurst College near Chicago, has written an essay entitled: "The NCC and the Incredible Case of Archbishop Trifa."

Why is the case of Archbishop Trifa "incredible"?

Is it because of that night in January of 1941 when as a leader of the pro-Nazi Iron Guard, Trifa staged a mass execution of Rumanian Jews in a Bucharest slaughter house, where, in a horrifying parody of ritual slaughter he had them stripped, had their throats slit, ^{and} had their bodies hung on meat hooks and stamped "Carne Kosher" (Kosher Meat)?

No, this was not even mentioned in Professor Goetz' article -- even though it was reported by the New York Times, three years ago, on December 26, 1973.

Is the case of Archbishop Trifa "incredible" because he somehow obtained U.S. citizenship as well as ordination -- despite his having been twice tried and convicted in absentia by Rumanian courts?

Well, no, because Professor Goetz neglects to mention that Trifa

was twice sentenced to life imprisonment by Rumanian courts -- both communist and non-communist (as also reported by the New York Times three years ago.)

Instead, Professor Goetz features the preposterous defense of the NCC by its President, Presbyterian attorney William P. Thompson:

"This body is not set up as a court, and if we were a court, I am personally committed by my 20 years of professional practice ...to accept the unique precept of Anglo-Saxon jurisprudence, that the most heinous criminal is innocent until proven guilty."

This statement, which ignores Trifa's two convictions, is on a par with the "Jews-are-known-to-exaggerate" statement of the NCC Governing Board, which resolved:

"To attempt to judge communions on the basis of undocumented evidence of ad hoc groups...could destroy our common life."

The evidence against Trifa, upon which the U.S. Department of Justice has indicted him in Detroit, was assembled -- the New York Times reported -- by the "Rumanian Jewish Federation of America, with the help of the Anti-Defamation League of B'Nai B'rith, the Jewish Documentation Center of Simon Wiesenthal in Vienna" and consisted of "some 500 pages sent to Mr. Gordon" (general Counsel of the Immigration Service) in Washington.

None of these organizations can truthfully be described as "ad hoc." Nor can 500 pages of evidence -- including the testimony of eye witnesses in New York and Israel -- be truthfully described as "undocumented."

Professor Goetz' lead paragraph reveals why he believes the case of Archbishop Trifa is "incredible." For in reporting that the NCC was accused of "harboring" a Nazi War Criminal," Professor

Goetz writes:

"One does not normally think of the officials of the National Council (of churches) as a pack of Nazi sympathizers."

Indeed not -- and nobody has ever made any such suggestion. But there can be a considerable difference between merely harboring a Nazi (in order not to have his denomination quit the NCC) and sympathizing with him or his cause.

And this is illustrated by the response of the NCC communications office when I telephoned them after first learning about their Board Member Trifa and his murderous past.

"Even if Martin Borman were appointed to the Governing Board," explained one NCC staffer, "that would be entirely up to the denomination."

This is another of Professor Goetz' themes: alleged helplessness and legal inability to remove a convicted Nazi war criminal from the Governing Board of the National Council of Churches. ~~Most of these~~ ^{NCC} ^{these} ^{pec}

~~ate~~ ~~members~~ are veterans of innumerable civil disobediences to laws less lethal than an ^{ecclesiastical} ~~ecclesiastical~~ constitution under which a mass murderer is being harbored and retained as a governor.

Just how long would it take the Governing Board of the NCC to amend, suspend, or ^{distend} ~~distend~~ its rules, if it were discovered that one delegate was a member of the Ku Klux Klan fighting extradition for murder of 200 black civil rights workers?

But Professor Goetz contends that the NCC took "the strongest action it could legally take. It requested that the special Episcopal Commission appointed to study the case of Archbishop Valerian Trifa ... consider requesting the Archbishop to refrain from executing his duties as a member of the Governing Board until the matter has been resolved by the Holy Synod (of the Orthodox Church of America) and the Civil judicial process."

This really amounts to a respectful request that Trifa suspend himself. For Trifa's power in his denomination -- and the violent means he used to acquire it -- are outlined in detail in the October 1976 issue of Equire.

Professor Goetz writes that this is a suggestion "that the Orthodox Church in America suspend Archbishop Trifa from participation on a board that he has not in fact actively participated in for years."

This statement reveals that Professor Goetz doesn't know what he is writing about -- to give him the benefit of the doubt. For when the NCC held its Governing Board meeting in Goetz' own backyard of Chicago and welcomed a delegation of Soviet clergy in March of 1975 -- Valerian Trifa was in attendance as a voting delegate.

Goetz contends that the ousting of Trifa from the NCC might "prejudice the case against him" which "would hardly be in the interest of those convinced of his guilt."

This is as legally questionable as it is misleading. For unless New York dentist Charles Kremer of the Rumanian Jewish Federation of America had been convinced of Trifa's guilt, he would never have spent 25 years gathering evidence and pleading for U.S. Government agencies to take action.

Professor Goetz mentions this quarter century of effort as chronicled in Esquire. But Goetz apparently didn't read the article very carefully: For Esquire's story of "Dr. Kremer" is referred to by Goetz as "Dr. Krammer." Moreover, Goetz fails to note that Dr. Kremer has been pleading with the National Council of Churches for 20 years to do something about Trifa. Instead, Goetz' writing suggests that the NCC was taken by surprise, in his reporting in

The Century that on October 8th:

"The Governing Board directed its credential committee to consider the matter."

To report in this manner to readers of The Christian Century at best reveals the writer's inexcusable ignorance of his subject. The sole alternative is that Professor Goetz has been deliberately deceived -- or is deliberately deceptive.

I thought I detected a commendable glimmer of objectivity and equity in Professor Goetz' essay when, along with his editorial lamentations about the NCC having its "hands tied" as good but powerless men and women," he did quote Rabbi ^{Marc} Tannebaum and James Rudin of the American Jewish Committee and their statement:

"Millions of American Jews and Christians of all denominations regard the refusal of the National Council of Churches to remove Valerian Trifa from his present position...as a moral affront....To avoid taking action on the technical basis that such decision rests with the Orthodox Church of America is to evade moral responsibility through legalism."

Yet only four paragraphs further on, Professor Goetz noted:

"The executive committee remembers well the McCarthy era, during which the NCC was so often confronted by groups demanding immediate ouster of alleged Communist sympathizers."

This comparison of "alleged Communist sympathizers" with a twice convicted, thrice indicted Nazi War Criminal is a worthy ~~companion~~ ^{companion} in thought to Professor Goetz' implied comparison of Senator McCarthy ~~and Company~~ ^{& Co.} to Rabbis Tannebaum and Rudin.

REPORT OF DR. CHARLES H. KREMER'S
SPECIAL MISSION TO EUROPE AND ISRAEL
TO SECURE ADDITIONAL WITNESSES AND DOCUMENTATION AGAINST
BISHOP VALERIAN D. TRIFA, POGROMIST AND FORMER PRESIDENT
OF THE UNION OF NATIONAL CHRISTIAN STUDENTS IN ROMANIA (UNSER).

A. GENERAL REMARKS

Before making out my report I wish to make a few observations. My trip to Europe and Israel would have been an impossibility if not for the help I got from a few friends, relatives, plus some organizations: Survivors of Nazi Camps and Resistance Fighters - Mr. Abe Morgenstern, president, Mr. John Rane, secretary; Romanian Chapter 104 B'nai Zion - Mr. Nat Shelman and Mr. Marc Brandman, president and vice president respectively; my Masonic Lodge friends and by the personal efforts of Rabbi Marc H. Tanenbaum who sent me a most substantial check by comparison before leaving for my trip. I am also grateful to Rabbi Tanenbaum for his recommendation to Dr. Abraham Karlikoff in Paris and Dr. Moshe Resnikoff in Jerusalem. These two doors that he opened for me proved invaluable and gave me a true insight into the extensive and important work which the AJC does for Jews all over the world. These two men are a great asset for the survival of our people through their interest in Jewish matters. Their proper selection as representatives of the AJC is responsible for the efficient way the overseas branches render services to world Jewry. Dr. Resnikoff is responsible for some of my broadcasts and interviews. He also paid to arrange the press conference at the Jerusalem Press Club supplying press releases (Exhibit I) and refreshments. By his remarks he helped make the press conference a real success. I wish to take this opportunity and means to thank him and his staff for their help. As a result of this press conference, every Israeli daily and weekly published articles (Exhibit II). Idiat Achronat, Daver and Viata Noastra whose editor is Mr. Moshe Maur, one of

my main witnesses published extensive full page interviews. Because of three public meetings by the Romanian B'nai B'rith Lodge, Dr.Niemerouea (Exhibit III), Romanian Masonic Lodge F.2 A.M., Hashahar #32 and Beth Joseph, Jacob and Zwi Gutman Synagogue, I succeeded in obtaining a few good witnesses and leave behind an organized group of devoted workers to research the Trifa Case in my absence. In passing, I wish to state that I spent quite some time at Yad Vashem where I obtained vaulable witnesses and documentation. Later on in my report I will deal with this valuable documentation of official government documents. If I only got these documents and no witnesses, this would have been sufficient compensation for my efforts connected with this trip. (Exhibit IV and flier of Trifa,Exhibit V). I am also enclosing my letter which I sent before leaving and the responses which I have received from The American Federation of Jewish Fighters, camp inmates and Nazi Victims Inc., Mr. Eli Zborowski, honorary president (Exhibit VI) and from ADL, national director Benjamin R. Epstein (Exhibit VII) I GOT LETTERS BUT NO MONEY. I refuse to comment because all letters speak for themselves quite clearly.

I was also very lucky to have obtained a few new pictures of Trifa. I am sure that if I could have gone to Romania and visited the National Romanian Library, and met with some witnesses whose names I got in Israel/ some former Iron Guardists who have confessed their sins, I am convinced that we could have obtained more useful documents and witnesses.

B. DOCUMENTATION OBTAINED

I. I have obtained very important documentation from Mr. George Beza. Since he will be a witness and is very familiar with the Trifa Case, I will not discuss here his role. Suffice it to say that he is an excellent witness whom Trifa fears,mostly because he, with other Romanian ministers, brought a legal action against Trifa in 1937. Trifa was found guilty and sent to jail. This episode in his life he did not declare and Beza has all the official documents to beat him.

2. Yad Vashem Documentation: The main reason why this documentation is important (incidentally, I have copies for the last 20 years) is because every page of this file on Trifa in connection with his accusation at the Trial and his sentence, every page has the authentic seal of the Romanian government. I will use here for identification the page number used originally by the Yad Vashem researchers. I translated only that portion which refers to Trifa where his name is mentioned. For our purpose it is worth to notice that he is referred to as COMANDANT of the Legionnaires, i.e., the Iron Guard - the arm of the Nazi movement in Romania. He always denies this. I shall now quote in translation that "Monitorul oficial" similar with the Congressional Record on November 4 published the following: "The Fuehrer of the Romanian Government and President of the Council of Ministers General Ion Antonescu (Therefore, Trifa was an official of the Romanian Government) has appointed Viorel Trifa for three years as President of the Union of the National Romanian Christian Students on November 2, 1940 (document #39 Yad Vashem File C) that the Monitorul oficial (Congressional Record) of May 9, 1941 on page 2481 states "the former Comandant legionaire Viorel Trifa is summoned to present himself before the Military Tribunal within 3 days etc. (therefore he was Comandant) (page 41 Y.V) that the sentence of hard labor for life was imposed upon Viorel Trifa on June 15, 1941, that (translation of page 43 Y. V. file) where underlined. Considering that relative to the accused Viorel Trifa Dumetru Groza, Ilie Garneata and Corneliu Georgescu, having proved that they had the command of different troops of insurgents, who have participated in different points of the Capital and namely against the Presidency of the Council of Ministers, placing, at the etc. ---- and especially at headquarters in Roma Street, results that their role as leaders is definite and proven as it was in fact shown."

Page 44, Y.V. files states: taking into consideration that the accused Viorel Trifa it is established in fact that in his qualification as Commandant of the Iron Guard students he has called a meeting of the presidents of the students societies for January 13, 1941..."

Page 45: all the above being proven, "demonstrates the participation of the accused Viorel Trifa to the organizing of the Iron Guard groups, this last conclusion becomes stronger. also because the organization under his command was armed."

On page 46 Y.V. file: "The participation at the rebellion of the accused Viorel Trifa is proven by his very presence at the Iron Guard headquarters in Roma Street, on the important centers of the rebels who acted in the days of 20-24 January 1941.

Page 50 states that "on Monday, January 20, 1941 at night under the leadership of the accused Viorel Trifa and Groza there were students and workers demonstrations"

Page 51 Y.V. file states clearly that the "Students Corps was commanded by Viorel Trifa".

Page 54 Y.V. file contains these words: We want a legionaire government in the first manifesto signed by Viorel Trifa, printed in tens of thousands of copies and send over the radio continuously during the rebellion.

Page 55 Y.V. file contains this sentence: "Viorel Trifa is the organizer of the student body; this is the way this legionaire body has participated at the insurrection. the accused (V.T.) was actually the commandant."

C. WITNESSES Upon arrival I have personally contacted Mr. Colonel Moshe Russek, the chief of Police in charge of pursuing Nazis. He assigned Mr. Martin Kolnar to work with me. He will be available to U.S. Attorney F. Van Tiem. (03-383581).

I was lucky because of the publicity and my few radio broadcasts to have obtained over 50 witnesses. I have interviewed twice as many in the time I spent in Israel, Germany and France. I will divide them into three categories:

- I. The best witnesses)
- II. Mediocre witnesses) Strictly Confidential
- III. Witnesses in Romania)
which I did not interview
but which I obtained through my contacts
with Jewish leaders in Israel.

I. Best witnesses: any witness who testifies takes a great risk with his life. Everybody in my travels was amazed that I am still alive. I told everybody that I am hopeful to see the end of Trifa with my own eyes, and even hear the verdict of denaturalization. His deportation is a long way off. Best witnesses in alphabetical order: Itzhak Artzi - deputy mayor of Tel Aviv. He personally had experiences during the rebellion. He offered to help Mr. F. Van Tiem. He asked me to make him a witness.

Professor Constantin Antonovici - good eyewitness. Knows Trifa intimately. UN 4-2567 - address: 1 West 106th Street, NYC

George Beza - 3 Allée Faure, 93110 Rosny Sous Bois; phone 5284243. He has followed closely Trifa since 1936. In 1937 he and a few ministers brought Trifa to trial and convicted him. He will present the evidence. Knows where to find the official documentation on Trifa. The only survivor of 30 people condemned to death by Trifa's death squad.

Trainu Boeru was a partner in crime. See New York Times dated December 26, 1973, an article by Ralph Blumenthal identifying Trifa as an Iron Guardist, lives in Munich. You can find him in the phone book. I never met him personally.

Herman Braunstein: Bal Shem Tov 3/1, Herzlia. Tel: 03-985-028. Presentable good witness. Lived in Bucharest at Strada Calarasz #35, next door to 37 Strada Calarasi, the address of the Iron Guard Headquarters. House was occupied by the Iron Guard. (37 Calarasi), previously owned by a Jew. (not sure of name Bercovici?) He saw Trifa daily in his uniform together with other Iron Guardists beating up the Jews, etc. He knows plenty. He is also familiar with Rabbi Zvi Gutman's miraculous escape. He saved his life by taking refuge in a hotel in Gabroveni Strada.

Marcu Calmanovici, Rehor IAD Lebanim, Tel Aviv. Is good witness because he had personal contact repeatedly with Viroel Trifa in his store. Saw in fact parade, the statue of Mihain at Embassy. Gave him money.

Marviciu Eschenazy, Rehov Hen 16/22, Arad. After I translated his statement I will type it in and xerox both the original and translation.

Rabbi Ephaim Gutman, the son of Rabbi Zwi Gutman, whose two brothers were killed by Trifa's Iron Guardists, was old enough to remember. One night we staid up until 2 a. m. for him to tell me all the details; he will make a good witness.

Sai Mater Goldenberg, Afikof Street 431/28, Ashkelon. Dentist
I have a notarized statement which I will translate and incorporate both the xeroxes of the original and the translation.

Josif Hofman, #43 - no phone. He said: any child over 5 years knew of Trifa. He was daily in the newspapers. Saw his pictures and read his speeches, heard him speak over the radio.

Herman Herscovici, Shikun Weizman, Block 13/9, no phone
Had a store for men and women's apparel. He saw many times pictures and articles of Trifa, read his speeches in the dailies. Never met him personally but knew him by his picture; always in uniform of Iron Guardist; sensing the trouble in the store from the commotion in the street he decided to go home. (what follows now I read also in the book, The Slaughters in Bucharest) and was told by many people the same thing. On the way home he passed the Bridge Sherban Voda barricaded by trolley cars placed at right angles. He finally reached home. His bell was not touched by Iron Guardists. He was on the ground floor. On the ground floor next to him where lived a pants merchant his bell rang. The murderer took him to the police station. Next day they found him and his salesman from the store, Fritz, dead at Jilava.

Rita Hoferman was a 12-year old child when her father was taken with other Jews including Mr. Cotie, a lawyer, and brought to the main police station as a hostage. By some hapenstance too complicated to go into details, he was separated from the other four who survived and went to Israel while her father whom she saw alive in the police station was later killed and only part of

of his head and body were returned to the family for burial. In Israel this story was confirmed so that now we have corroborating witness statements by Cotie.

Marcu Josif: Enzo Sureni 20 Ghivataim(?) through Mr. Moshe Maur Mr. Marcu Josif can be contacted. He places Trifa in Ploesti in November 1940, holds him responsible for killing Rabbi Friedmann of Ploesti with other few people and accuses him of plotting to get money from Jews not to kill them. He overheard some damaging conversation involving Trifa. He has seen him many times dressed in his uniform.

Ludovic Iankovici: changed his name now to Aharon Vatram, Simona Str.- Hakitzahon 1092/17. Has good knowledge of Trifa.

Eliezer Ilan: historian professor, Rehov Arba Aralot 22/16 Tel: 03-891190. He should be contacted because he has a thorough knowledge of Trifa and his activities. He should be sent to Romania for he knows the documents.

Stefan Kremnitzer: Rehov Itzhae Sate 32 (tel: 03-929855) confirmed what Saxone said about Trifa's whereabouts etc. Good witness.

Dr. Theodor Lavi: Bustanai Str, #32, Jerusalem, Katamon. Contact him by phone through Yad Vashem (02531202) and ask for Dr. Kermish - 702531191. He is an expert on Trifa. Must be contacted. He just retired from Romanian Desk at Yad Vashem. He is an excellent writer and analyst of Romanian history and Jews in Romania. He collected Trifa documents.

Andre Popescu: (place here his letter and statement)
Rehov Alione #1, 13/11 SarAlia

Simon Shaferman: Pastorescu Shikin, 21 Zichron Jacob Street, Apt. 11, Jerusalem 02533841, he has the most complete Iron Guard library. I think it would be a good investment to pay for his expenses to travel to Romania in order to find the necessary documentation because he knows exactly where to find it. When interviewing him, this information should be obtained from him in case he does not go to Romania. He was all his life a newspaperman. That is why he is familiar with the Trifa case.

Moshe Maurshor: 145 Aluf David Ramat Hen; tel: 03-746-710
at home office 52 Hara Revet Str., Tel Aviv. tel: 03-37801. He is a valuable witness because he actually saw Trifa ordering the burning of a synagogue. As a newspaperman he can definitely identify Trifa as an Iron Guardist.

Rabbi Dr. Menachem Shafran by a miracle saved his life when Trifa came to Ploesti. He took the place of Rabbi Friedman who was killed the same night as Nicolae Jorgi. He will tell you some fascinating experiences in connection with Trifa's activities. He was the former chief rabbi of Ploesti.
Address: Rehov Fishman 15, tel: 03-413976.

Advocat Valentru Saxone: Ardes Katz, Dor Hoz #7, phone 03-80316.
I consider him a great asset among my witnesses. He has submitted a 6-page report of the various matters in connection with the Trifa case as a result of the many days and nights we spent together. The American Jewish national organizations interested in preventing another Holocaust should make a financial investment and send Mr. Saxone to Romania where, as a former Mason leader in the Jewish community - both religious and secular, he would be a great force for good in guiding Mr. Fred Van Tiem to obtain the necessary documents to help him win the Trifa trial. Anyone who reads his report will agree with me. As a result of this report I obtained many additional Romanian Christian witnesses which, if alive and willing to testify, will tip the balance in our favor.

Rabbi Shalom Zilverfarb: head of the Central Office of Cooperation, Department of Tourism and Romanian Jews in Israel. Office:

Hapoel Harnizeachi

166 Iben Gabriol Str., Tel Aviv

Phone: 03-440316 and 03-444151

Home: 9 Lipsky Str., Tel Aviv

Phone: 453798

Is familiar with Trifa case. He has a great knowledge of Trifa and victims.
(potential witnesses)

Cotic: lawyer, former head of Jewish community, valuable witness to corroborate Mrs. Frida Hoferman's testimony, very well spoken. He has a fascinating story. full of miracles how he and ^{three} other Jews escaped death by paying their way with the community funds. The story is too long to mention here but will be valuable in court. Tel Aviv address: Sieri Str.11. Tel: 03-233730 home in Tel Aviv: 03-730621. Jerusalem address: 18 Kaf Tet Be November, Jerusalem.

Jean Cohen: jurist. I suggest you get his advice because he knows the legal end of Trifa's case. Office tel: 03-225656. Home: 03-416804. He could be also a good witness. Address: Rehov Joseph Bathay, #3, Ramataviv

Bela Wetzberg: lives on Main Street in Beersheba. Good witness. Has a photo supply shop.

Simon Wiesenthal: c/o Jewish Documentation Centrum, 1010 Wien.

Jona Katz : 38 Hernikovsky Str., Tel Aviv. He was detained with Horincarp. Phoned Dr. Filderman. He can confirm what Saxone says.

Oscar Stumer: Played the drums in an orchestra. His friend, Banica, played the violin and he was an Iron Guardist who knows Stumer. Address: Rehov Hatzmant 38/3 Tel: 03-987510

Bernard Solomon: Tel: 03-984868. Lived in Bucarest on Dorobantzi Str. He is familiar with the Trifa case. He came to see me.

Milstein Avram: 69½ Asdad Tel: 055-32654 (home) 03-283316 office (8 am to 4 pm). He is a newspaperman. I will place here his letter.

Abraham Davis Kratz: Kiriath Menachem Str., Panama 24/7. Knows Zelea Codreanu and Trifa also in Romania. A pharmacist. Zaharia Maniache

2. Mediocre Witnesses

Samuel Cohen: Anton Kolsky Str. #19, Tel Aviv. 03-244043. I don't recall what he said. He made the trip to see me. There were too many people at the time and I can't place him.

Israel Iankulovici Dimona: same as Samuel Cohen.

Idor Cohen: former member of Knesset. A most dear friend of mine. He can be used for making official contacts.

Jean Auel: knows Trifa file inside out. Works for Yad VAshem in the Archives Department, whose director is Dr. Kermish. 02531202. Speaks English and Romanian besides Hebrew.

Dr. Joshua Rosenzweig: Works in a hospital in Jerusalem. Has a good story but I misplaced his address and phone no. I have contacted the AJC for address.

Rifka Sigal: 38 Sokalov Str., Tel Aviv. 03-229867. While student personally met Trifa in the greenhouse in order for him to intervene for her and her roommate to be able to take the final exams (medical). Make sure of the exact date when this happened because King Carol II was overthrown September 6th and the Iron Guard State was established September 14, 1940.

3. Witnesses in Romania whom I did not interview

Alexandru Constant: Was propay and a minister in Smea's government (see telephone book or Dr. Smea or Dr. Mileoveanu for address and phone.

Dumitru Groza: who with Horia Sunia and Vior el Trifa were the top leaders of the Iron Guard movement. He was in jail, was brainwashed and if he lives, he can be a good witness because he and Trifa led the march on the streets of Bucharest, January 20, 1941. His whereabouts can be found at the office of Virgil Iandea (Association Romania - 122063)

Dr. Sherbau Milcoveanu: excellent witness. former legionaire.

Comisar Pascu: In January 21, 1941 was police chief of the 3rd precinct of police. located on Boulevard Domnitatei.

Rabbi Dr. Moses Rosen: office Strada Sf. Vineri, #9. Home: Strada M. Rosetti #17, Bucarest 13, Sector II, tel: 155090. Very good witness.

Constantin RAdu: about 80 yrs. old. see telephone book.

7. Eili Roman: composers 1 son lives in Bucharest. Knows all about Trifa. He is in the telephone book. Is Jewish. If not in the book, Rabbi Rosen will help locate him.

8. Dr. Ion Sava: See Saxone's report. He was a member of the Iron Guard but later on was sorry he joined. Hospital of Geriatrics: 832130 - Maternity Ext. 1, 2, 3 or Service. direct phone 315602. Home: 349039. About ten years ago I spoke to him not knowing that he was a member of the Iron Guard while I visited Romania and delivered regards from his divorced wife, Lydia, and daughter Luminitzia. He came to the USA on a temporary visa. From Mr. Valentru Saxone I found out that Dr. Ion Sava was an Iron Guardist at its very inception but did not partake in crimes. Maybe he can be convinced.

9. Arnold Schwefelberg, Burghilea Str., #9, Bucharest. Has telephone. Knows me personally. His father was my teacher in public school in Braila, Romania. Has always been a public figure in Jewish affairs. Very familiar with Trifa's activities.

10. Traian Boeru: This is repeated; see under Best Witnesses.

11. Mr. Emil Schechter: Rabbi Rosen's personal secretary, a lawyer, can become an excellent witness. c.o Federation of Jewish Communities of Romania, Bucharest Strada St. Vineri, #9. Same telephone as Rabbi Rosen.

12. Dr. Sigal Lasi: lives at Strada Catarasi, #35, next door to the former Iron Guard building at Strada Calarasi 37, Bucharest. Mention to him Mr. Herman Braunstein lived also at 35 Calarasi Str.

13. Advocat Ionel Vladescu: Mason. He is in the telephone book. He lived on the first floor on Calea Serban, Bucharest. He was the trial lawyer for Trifa. If you look up the file of the 1941 Military trial of Trifa in the Archives of the Military Tribunal of June 1941 (sentence was rendered June 15, 1941), you can trace Ionel Vladescu who could turn out to be your best witness.

D. SUGGESTIONS AND CONCLUSIONS

The above accomplishments of one of my most important undertakings in the Trifa matter give me great pleasure to share with you my happiness which I feel now when I have in my possession such good documentation and witnesses obtained with such great sacrifice in health and finances. Thank God that at my age I was able to support such an ordeal - my traveling, eating irregularly and one one foot with improper rest. The Good Lord gave me the strength to accomplish my mission.

Before returning I had intended to visit with Mr. Simon Wiesenthal to plan strategy and even go to Romania for some additional witnesses and documents. When I realized that my finances are very low, I decided to come home. I can assure you that during the 47 days I was away, I did not find time for relaxation or pleasure. This is a fact. Wherever I got up in the morning, I never went to bed at night to sleep in the same bed. I had days when from morning till bedtime, I shuttled from Natinic, Tel Aviv, Jerusalem and back and most of the time by bus. Taxis are too expensive in Israel. It all seemed like one long, long day. Now that I know the positive results of my mission since I obtained excellent original documents and about 50 witnesses, I would have considered myself a traitor to my people totally guilty of deserting my cause and I could not have lived with myself should

I have forfeited this trip and instead walked the streets of New York with money in my pockets but feeling guilty by not fulfilling my duty as a Jew and a human being. Now I shall rest and sleep better though deprived of many necessities because of this -- my most expensive undertaking in my search for obtaining documentation and witnesses which will bring justice to the victims of Bishop Trifa's activities and pogroms by finding him guilty of entering our country illegally.

My work is far from finished but because of lack of funds I shall be forced to retire from future activities in connection with Trifa. God only knows that I have enough other problems and expenses beside Trifa. My phone and mailing expenses are greater than my personal daily expenses but I prefer to rest, save my money on Trifa for covering my daily living charges.

However, I will be glad to go out on a speaking tour on the "Nazi Menace in the U.S.A." or "Trifa's activities." He is now becoming involved all over the world in order to organize an international movement. He just returned from an extensive trip in France, Germany, Spain (where Horia Sima the Iron Guard fuhrer lives. By lecturing I could earn some money to help defray my daily living expenses and those on the Trifa case. I sincerely believe that the following organizations ought to create a grant to help me in my work, namely AJC, ADL, AJCongress and NJCCAB. The JW Board Lecture Bureau could help by sponsoring me immediately as a lecturer. Why don't you see this menace here in the USA and in Europe from the various Nazi and Neo-Nazi groups. I sincerely believe the Jewish Community Council Advisory Board with Mr. A. Baer at its head can easily arrange for me through the various local Jewish federations throughout the USA a speaking tour. Also if not the AJC, ADL, AJC maybe the 32 major national Jewish organizations would come to my rescue and help in order for me to continue my activities

against Trifa. Nobody else is doing it. I know that every Jewish organization without exception works with a most reduced budget. I am not asking them to contribute from their individual budgets. They can do what Marc Tanenbaum is doing: interest a person in their respective organization to help a good cause by helping me. Just one simple illustration and before I do this I want to ask: Should I spend my money for the books mentioned below or rather take care of my personal living expenses? I sincerely first believe that I owe myself to spend money for my own needs/rather than for these books.

- 1) Horia SIMA: Histoire du Movement Legionnaire Edited by DACIA 1972 (408 pages) at Rio de Janeiro (see pages 327, 332)
2. N. ARNAVTO "Amintiri" Edited by "CUGET ROMANSC" Buenos Aires 1974 ECHEVERIA 3368/IV/ Buenos Aires
3. La Garde de FER/, "The Iron Guard in pictures Amagial album for 50 years - Iron Guard Anniversary Madrid \$100.00 can be obtained from CHIRILA CIUNTO in Detroit
4. Jean Paul de Longchamp "La Garde de fer" SEFA
5. General Autonesia Vol. I and II Re Margi nea propastier publications which spread nazi poison in Romanian language SOLIA BIRE, BOLAN NEWS, DRUM, CUVANTUL. I have to discontinue my subscription to them. A book which the Iron Guardists burn and destroy is called Garde de Fier by Father Stefass PALAGHITA. I cone borrowed this book for a few hours and at my own expense paying 25 cents a page to Xerox a book of about 400 pages. This was years ago when I practiced my profession. Now I can't afford to do this. I need support and help badly. We have so many Jewish organizations with budgets running into millions of dollars annually. who should

have disregarded some priorities and taken over my work on pursuing Trifa. This was a singlehanded operation conceived and solved for good or bad and prolonged. Should I have had the millions that one Jewish organization has, I can assure you that the Trifa case would have been completed long ago.

I plead with the Jewish organizations to help me. It is still not too late. I have three persons, a former Romanian history professor, another one a former Romanian newspaperman and one, a former outstanding leader in the Jewish community and a Supreme Court Romanian lawyer who can actually put their hands on the documents and newspapers of that era in Romania and bring them back. The documentation cover the trail. They could also help the U.S. Attorney in finding not only documents but witnesses, gentiles who would be more valuable than our Jewish ones. If no money can be found for me, please find some money for the above people. The fare from Israel to Romania is exceptionally little and living there is not expensive. They also have connections with people in Europe and many old friends and relatives who can help, too.

In closing I wish to thank all people and organizations who helped share my expenses to also share with me my joy and happiness that I derived from realizing that this effort has made my dream come true.

Horthy's Atrocities in the North of Transylvania



All along its millenary history, the Rumanian people had to face, for many a times, the invading tendencies of alien powers, coveting the riches of its land and trying to submit it. Overwhelmed by external forces, the Rumanian people, was obliged in some historical periods, to carry the heavy yoke of foreign domination, a fact which forcefully barred the course of its historical development.

In spite of all hostile conditions, the Rumanian people unflinchingly continued its existence in its forefathers' hearth, and preserved its national being and ancestors' land, striving for the union of all Rumanians in one and a single state. The legitimate aspirations of the Rumanian people for unity and independence gained new valences in the 19th century, when the social, economic and political development of the Rumanian society necessarily, logically and objectively imposed, in 1859, the Union of Moldavia and Wallachia. These aspirations were fulfilled by the gaining of full state independence in 1877 and the completion of national unity following the decisions adopted at the assemblies of Chisinau, Cernauti and Alba Iulia in 1918 concerning the union of Bessarabia, Bukovina and Transylvania with the Motherland, territories which had been snatched away by the Hapsburg and Tsarist Empires during the 18th and 19th centuries.

The making of the Rumanian unitary national state achieved the national, social and economic framework for the speedier development of the country, for

the rallying of all energies and creative capacities of the Rumanian people.

The completion of state unity of the Rumanian people was recognized internationally as well, including Hungary's government, which declared in a telegram signed by Béla Kun, addressed to the Rumanian government: "In behalf of the Revolutionary-Magyar Government of the Councils I am honoured to let you know that we unreservedly recognize all the national territorial pretensions claimed by you."¹

The Hungarian aristocracy never chimed in with the making of the Rumanian unitary national state, as it never did with the completion of other national states resulting from the decay of the multi-national empires. They attached all their hopes to the big revisionist powers, intensified their activity function of the latter's cooperation. After 1933, Horthy's governing circles, looked forward particularly to the Nazi Third Reich, which with a view to achieving its expansionist programme, resorted to submination and threatenings, to hate-mongering between various states and peoples, according to the principle *Divide et impera*.

The imperialist policy of world re-division and domination promoted by Nazi Germany led to the breaking of the Second World War. Concessions and giving in to Hitlerism, the lack of firmness and unity of the European states in front of Germany's aggressive policy allowed the countries promoting a policy of territorial revisions to unleash the Second World War, attacking and submitting in turn a great number of states. Under these circumstances, at the beginning of the war, Rumania found herself isolated internationally, a fact which made her dismemberment easier in the summer of 1940.

Under the concerted pressures exerted by Hitler's Germany, fascist Italy and Horthy's Hungary, and in extremely unfavourable external conditions, when the Rumanian people found itself alone in front of the aggressors, abandoned by all European states, Rumania was compelled to accept also the Vienna Diktat of August 30, 1940, under which the north-western part

¹ *A magyar munkásmozgalom történetének válogatott dokumentumai*, Vol. 6/a, Budapest, 1960, p. 355; "Dimineata" of May 5, 1919.

of the Rumanian territory (the northern part of Transylvania), covering an area of 43,492 sq.km., inhabited by a population of over 2.6 million people, Rumanians in their great majority, was torn off the country's body and given unto Horthy's Hungary.

The decision taken in Vienna, by the foreign ministers of Hitler's Germany and Fascist Italy, — a direct attack at the independence, sovereignty and integrity of the Rumanian state, roused the indignation of the entire people. In assemblies held all over Rumania's territory — in Cluj, Timisoara, Bucharest, Sibiu, Sebes-Alba, Cugir, Oradea, Sighisoara, Baia Mare, Jassy, Constanta, Turda, a.o. — the people's masses, the workers, the peasants, intellectuals, military men voiced their firm determination to defend with the force of arms the country's frontiers.

External concentric pressure, accompanied by massive concentration of military forces at Rumania's borders, determined the Rumanian leading political circles to accept, as a temporary solution, the Vienna decision. Subsequently, for four years — from September 1940 until October 1944 — a part of the Rumanian people's ancestors' land — the northern part of Transylvania — suffered the oppression of the occupation regime of the Hungarian fascists.

The snatching of the Northern part of Transylvania from the national territory interrupted, for a time, the normal development of the unitary economic, social and political life, separating from the homeland the Rumanian majority population in the regions occupied by Horthyists, which was submitted to a brutal and bloody régime of persecussions, aiming at the de-nationalisation and numerical reduction of the Rumanian population as well as of other non-Magyar nationalities in the respective territory.

★

Horthy's regime, enthroned in the northern part of Transylvania brought about, together with the military laws, thousands of police soldiers, recruited according to well-defined principles and trained on purpose by Magyar authorities, chauvinistic instigation against the people's masses of non-Magyar and non-German natio-

nalities. Savage terror practiced by Horthyists caused particularly to the Rumanian majority population great sufferings.

The programme implemented by the Hungarian fascists in the occupied Rumanian territory, had been made public in a booklet entitled *Mercilessly*, edited and disseminated on order of Governor Horthy Miklos. This booklet, which had served the "education" of the police soldiers and their supporters in the paramilitary formations, described their conduct line in the following terms: "I shall eliminate each Rumanian crossing my way! (...) At night I shall set fire on the Rumanian villages. I shall cut to pieces the whole population with the blade of my sword. I shall poison the wells. I shall strangle the babies at their mothers' bosom (...) I shall be merciless. I shall have no pity for anybody. Be they children or mothers in waiting (...) Revenge! Without pity, bloody revenge!"¹

All along the four years during which they dominated the north-western territory of Rumania, Horthy's occupation troops, together with the nationalist paramilitary organizations, like "Rongyos Garda" ("Ragmuffins Guard", formed of white officers from Hungary, dressed in civil worn-out clothes), "Nemzetőrség" ("National Guard"), "Tűzharcosok" ("the Fire-line Fighters"), and others, committed thousands of murderings, maltreatings and devastations. There was hardly a locality left, in the Northern part of Transylvania with its inhabitants uninjured, in one way or another; all had to suffer every sort of brutality perpetrated by the Hungarian fascists. Most significant would be the testimony of a witness of those events, Szenczei László, who wrote: "The soldiers stuffed with fascists theories, once in the north of Transylvania, perpetrated hideous atrocities upon the poor inhabitants of the Rumanian villages."²

From the first days of the occupation, there were committed a great number of mass murderings. Thus, on September 9, 1940, Horthy's soldiers murdered a

¹ Dr. Traian Bunescu, *Lupta poporului roman împotriva dictaturii fascist de la Viena* (August 1940), Editura Politica, 1971, p. 205.

² Szenczei László, *Magyar-román kérdés* (The Rumanian-Magyar Question), Budapest, 1946, p. 161.

number of 81 inhabitants of the village of Trasnea, Salaj County, and their homesteads were put to fire; during the night of 13/14 September 159 people, that is almost all the Rumanian inhabitants of the Ip village, Salaj County, were slaughtered, while between the villages of Pausa and Ciumara there were shot a number of 30 Rumanians; in the village of Muresenii de Cimpie there were exterminated during the night of 23/24 September 1940 ten members of the families of Priest Andrei Bujor, school-teacher Petri Gheorghe and of Mayor Vasilica Gurzau. Besides these collective murders there were committed also numerous individual ones, all the victims being killed after having been savagely tortured. In only two years of Hungarian fascist occupation (September 1940—1942), there were killed without trial 991 Rumanians in the Rumanian territory occupied by Hungary. At the same time, during the same interval there were recorded 6,813 cases of serious ill-treatings and tortures.¹ There are quoted some cases of citizens found with the Rumanian tricolour flag upon them; who were nailed the national banner into their flesh.

The goal aimed by the Hungarian fascists with these beast-like measures was double: on the one hand, by the physical extermination of as many as possible Rumanians — according to the Programme formulated in the *Mercilessly* booklet — and by the torturing of the others to make them leave their native places and take refuge beyond the demarcation line, they tried to liquidate the Rumanian majority in the respective territories; on the other hand, they tried to frighten the population with these measures, in order to stifle from the very beginning any manifestation of resistance to the Horthy regime.

For the decrease of the number of the Rumanian population, the Horthy authorities resorted to mass expulsions beyond the demarcation line. During September and October 1940, there were expelled all the Rumanian inhabitants of the villages of Rosiori, Salard, Diosig, Salonta and Salacea (Bihor County), Lucaceni,

¹ Documentary report "Four Years of Magyar Domination in Northern Transylvania" presented by the Rumanian delegation to the Paris Peace Conference.

Ianculesti, Horia, Marna Noua, and Scarisoara (Salaj County), Chenci, Tiream, Piscolt, Lazuri, Pelesul Mare, Gelu and Baba Novac (Satu Mare County), Poiana Sarrata and Valea Mare (Trei Scaune County) and others.

With this policy, the Horthyists intended to expell first of all the intellectuals, to deprive the Rumanian peasants of their leaders. So, on October 4, 1940 there were arrested nearly all the Rumanian intellectuals in the town of Oradea. After being tortured, they were loaded in freight waggons, which were sealed and sent to Rumania on October 5 via Curtici. The second day, another train arrived in Curtici, carrying Rumanian intellectuals from the Counties of Salaj and Somes and from the town of Cluj.

Until September 1, 1944, there were officially registered at the frontiers points 217,942 citizens expelled, or who were compelled to leave their homes and wealths in the northern part of Transylvania, overrun by the Horthyists and to take refuge beyond the demarcation line, in order to avoid the terrorist deeds of the Hungarian authorities.¹ This number is still greater if one were to add that of the refugees who did not pass through the control point and the central files — i.e., some 60,000 or 70,000 — so that the total number of refugees raised to about 280,000—290,000 citizens. Referring to the tragedy of the Rumanian population expelled from the Northern Transylvania by the Horthyist invaders, writer Méliusz József noted: "crowded in freight waggons, barbariously piled one upon another, starved with hunger, with their lips scorched by thirst, sick and feverish, they crossed the border at Arad /.../ They left their homes in no time, their cattle, land, and tools when the police soldier came to arrest them."¹

Another way resorted to by the Hungarian fascists for depopulating the northern part of Transylvania of the Rumanian population was the conveyance of the Rumanians to forced labour in Germany, hoping that a great number of the latter would never return

¹ Méliusz József, *Sors és jelkép*, Cluj, 1946, p. 121.

to their ancestors' land. In four years of occupation there were sent to Germany over 20,000 Rumanians.¹

At the same time, they resorted to the imprisonment of a great number of Rumanians in concentration camps on the territory of Hungary, at Losonc and Püspökladány. Till the end of September 1940, there were imprisoned in the two concentration camps in Hungary 1,500 Rumanians. As these camps were not large enough for the great number of Rumanians "black-listed" by the Hungarian authorities, there were organized new camps, on the territory of Transylvania, at Someşeni and Floreşti. About 650 Rumanians were imprisoned in the camp of Someşeni as early as September 1940.

Numerous Rumanians were sent to forced labour detachments, being put to an extermination regime. In 1943, on the territory of Hungary (in Budapest, Miskolc) and in the northern part of Transylvania (Ciocirlan — Satu Mare, Marghita — Bihor, Dej), there functioned no less than 74 forced labour detachments, in which about 15,000 Rumanians were working. They were used at railway building, forestry exploitations, at sapper works, a.o. Their ranks were ploughed down by insufficient food, sickness and inhuman treatment to which they were put by those who were guarding them, who resorted even to firing their weapons to make them observe their orders. Referring to the life of the detainees in the forced labour detachments, the Kossuth Radio Station declared on December 5, 1942: "The labour camps are the shame of our army... People are treated there like common law criminals. During work they are watched by armed guards. They are beaten for the smallest negligence, hanged by their hands... Food is scanty, so that sickness and starvation are sweeping them off. But they are not hospitalized on principle. Some officers and non-commissioned officers, de-humanized, are playing the heroes on their account... There is an order of the army for the most severe treatment in the labour camps."²

¹ Documentary report "Four Years of Magyar Domination in Northern Transylvania", presented by the Rumanian delegation to the Paris Peace Conference.

² Cf. Csátári Dániel, *Forgószeiben, Magyar-román viszony 1940—1945*, Akadémiai Kiadó, Budapest 1969, p. 138.

Parallely with the terrorist measures aimed at determining part of the Rumanian population to leave their ancestors' hearths, the Horthy authorities promoted an economic policy by which they deliberately aimed to slacken the economic power of the Rumanians from all the social strata. To this end they resorted to various measures, going so far as depriving the Rumanians of their subsistence means.

Numerous Rumanian workers were dismissed from factories and plants. So, of the 1,680 Rumanian workers engaged at the Railway Workshops in Cluj on August 30, 1940, only 100 were left after a year: at the tobacco shops in Cluj the number of Rumanian workers sloped down in a year from 500 to 25; at "Dermata" in 1941 there were only 72 workers as against 700 Rumanian workers in 1940.¹

Similar measures were taken also against Rumanian civil servants, who were dismissed, and supplanted by reliable persons, brought from Hungary, specially trained for the implementation of the de-nationalization policy, of forced Magyarization. A statistical account drawn at the request of the prefect of the Cluj County on October 12, 1941, reported that on that date there were only ten civil servants in the whole county, taken over from the former Rumanian administration. The new clerks of the Horthy régime, expressing their hate for the Rumanian population, were also looking in disdain at the natives of Magyar nationality. Significant in this sense are the accounts of a person of Magyar nationality from the Northern part of Transylvania, who, in a letter addressed to a member of the Horthy Government, showed: "Numerous protégés and decaying lords come among us are looking disdainfully at us, we are not good enough as Hungarians for them. Their arrogance, their lecturing upon us how to behave (...) are absolutely intolerable."²

Disastrous consequences were brought about by the policy of the Horthy occupants on the situation of the

¹ Documentary report "Four Years of Magyar Domination in Northern Transylvania", presented by the Rumanian delegation to the Paris Peace Conference.

² Tilkovszky Lóránt, *Revízió és nemzetiségpolitika Magyarországon (1938—1941)*, Akadémiai Kiadó, Budapest, 1967, p. 297.

Rumanian peasantry, as the Hungarian authorities proceeded to depriving them of the lands they had received under the 1921 Land Reform, and to giving the respective lands back to the Hungarian big landlords. The revision of the Land Reform, decided by the Hungarian Government in February 1941, affected a number of 1,369 communes of the total 1,921. Until October 1941 there were instituted proceedings against 17,000 Rumanian peasants, following which the latter were dispossessed of 3,858 acres. In some cases the Hungarian landlords, without appealing to courts of law, proceeded on their own will, to the mass expulsion of the peasants from the lands, the action being led by the minister of agriculture himself, Baron Bánffy Dániel. Similar measures were taken to give back to the Magyar aristocracy hundreds upon hundreds of acres of forestry land. The policy of forced expropriations, meant to bring back on the Rumanian territory under occupation, the anachronistic rules prior to the First World War, still in force in Hungary, was aggravated by the war tasks burdening on the shoulders of the masses, of the discriminatory dispositions and the taxes, that aimed systematically at ruining the Rumanian peasantry.

Unemployment and the insecure day by day life were fully playing havoc in the ranks of the Rumanian petty craftsmen and tradesmen. A big majority of them had their licences withdrawn; others had their taxes increased and they were imposed restrictions to goods distribution, aiming at their gradual elimination. The sequels of this policy appeared very soon: according to a statistical report drawn by the occupants at the beginning of 1943, on the territories of the Bihor, Satu Mare, Cluj, and Tirgu Mures counties, where the proportion of the Rumanian population was 51.9%, the percentage of craftsmen of Rumanian nationality was just 6.8%.

Other practices used by the Hungarian regime to strike the Rumanian population was the putting under dis-traint of the wealth of the refugees, the passing of the property rights in some cases over to the Hungarian Exchequer. Such was the case with the houses in Cluj, Baia Mare and Căvnic belonging to the Rumanian National Methane Gas Society. In Oradea, from the very first days of occupation, the military command of the

town transferred the property rights to the "Panonia" hotel, café and restaurant, as well as the soda water and vinegar factories to some reliable persons of the government of Budapest regime.

There were numerous cases of cancellation of the licences to Rumanian tobacconists, cinema-hall and other owners of such establishments, that were transferred to Magyar or German people. Due to such practices the small Jewish craftsmen and tradesmen also suffered alongside Rumanians.

The broad gamut of measures used by the Hungarian authorities to slacken the economic power of the Rumanian population included also measures directed against the Rumanian big capital holders. In this framework are the measures taken by the Hungarian Government under which the National Bank of Rumania was withdrawn its right to dispose of its wealth from the Northern part of Transylvania, which was transferred to the National Bank of Hungary, and the measures aiming at seizing the wealth of the 18 Rumanian banks functioning on the Northern Transylvania territory and the shares of the "Iris" Porcelain Factory of Cluj and of the Chemical Plant of Baia Mare owned by the Rumanians.¹

The Rumanian population was totally deprived of political rights, being practically excluded from the political life of the country. Rumanians were forbidden to organize themselves into political parties. The setting up of the National Community of the Rumanians, led by Emil Hatieganu, was admitted not as a political party, but as a body including the whole "cultural, confessional, and economic activity, representing and supporting in front of the governing circles the Rumanian nationality," and its functioning had to take place on reciprocal bases, a similar mission being set up in the southern part of Transylvania for the Magyar population — much less numerous — which remained under Rumanian administration. As a matter of fact, even the National Community of the Rumanians was subjected to all sort of vexation by the occupants, its activity being often suspended.

¹ Csátsári Dániel, *Op. cit.*, pp. 140 and 244.

The norms of representation in the Budapest Parliament, established by a law-decree, provided for an inferiority situation for the Rumanians, who, in spite of their forming the majority, had not the right to send more than 12 deputies, while the Magyars, much less numerous, had the right to send 48. Under various pretexts, the Horthy authorities did not respect even those reduced rights, the Rumanian deputies being never invited to participate in the sessions of the Hungarian Parliament. As a matter of fact, the Horthy Government, trusting neither the options of the Magyar population from the Northern part of Transylvania, did not allow it to freely elect its representatives, the latter being selected and nominated by the government, their great majority having no connection with the local population whatsoever.

Rumanians were also restricted their right of representation into the local administrative bodies, the county, district, municipal and communal councils, nominated by the minister of home affairs, at the proposition of the prefect, of the pretorium prefectum or the mayor. Although the majority of the population was formed of Rumanians, the number of their representatives in the respective councils was extremely reduced. Thus, in the Cluj County, of 120 counsellors, only 27 were Rumanians; in the Satu Mare County, of 210 counsellors, Rumanians were 18; in Salaj County among the 120 counsellors there were 17 Rumanians, while in the Mures County of 150 counsellors only 7 were Rumanians. Most telling for the way the Horthy authorities understood to ensure the representation of nationalities in the local administrative bodies are the data supplied by the Bistrita Nasaud County where at a population of 113,326 Rumanians, 20,827 Germans and 7,816 Hungarians, the County council was formed of 35 Rumanians, 23 Germans and 90 Hungarians. Even smaller was the number of Rumanian counsellors in municipal councils: in Satu Mare, of 54 counsellors, 1 was Rumanian; in Baia Mare, of 30 counsellors, 2 were Rumanians; in Baia Sprie of 24 counsellors, 1 was Rumanian; in Cluj only two counsellors were Rumanians.¹

¹ "Tribuna Ardealului", of April 1, 9 and 23; "Saptamina" of May 11, 1941.

The same policy of oppression was carried by the Horthy invaders against the Rumanians in the cultural field. The right to use the mother tongue in school and state administration was reduced, the Horthy schooling policy re-editing, practically, the de-nationalization policy promoted under the old Austro-Hungarian administration, completed with fascist and racial methods. The number of elementary schools authorized to function with tuition in Rumanian — disproportioned from the very beginning as to the great share of the Rumanian population — marked a continuous sloping down in the four years of occupation, being supplanted by schools with tuition in Hungarian. As a justification for these measures they resorted to the Magyarization of the family names of the Rumanians.

Even more serious was the situation of high schools with tuition in Rumanian, which were reduced, as early as 1940/1941, to only 12 schooling units all over the entire region. Towns with Rumanian majority or with a numerous Rumanian population in the neighbourhoods, like Dej, Baia Mare, Sighetul Marmatiei, Zalau, Satu Mare, Tirgu Mures remained from the very beginning without high schools with tuition in Rumanian, to which were later added the towns of Bistrita and Oradea. The demands advanced by the Rumanians regarding the setting up of new high schools with tuition in Rumanian were systematically rejected by the Magyar authorities, under various pretexts.

Higher education in Rumanian, was represented practically, only by the two theological academies functioning besides the bishoprics of Cluj. The whole education at the University of Cluj was given in Magyar.

Rumanian churches were exposed to permanent vexation perpetrated by the occupationists, who did not hide their aim to bar the Rumanian churches become factors of preserving the Rumanian specific in the respective territories. The Greek-Catholic dioceses, subordinated to the Rumanian Bishopric of Oradea, were placed under the jurisdiction of the Magyar Greek-Catholic Bishopric of Hajdudorog. Rumanian was banned even in the religious service in the respective churches.

On February 21, 1941, the drum was beaten in the villages to announce that those who would not submit

themselves to this measure were to be expelled within 6 hours. The execution of church wealths, the profanation and destroyal of some churches, torture and murdering of some priests and their families belonged to the arsenal of methods used by Hungarian fascists to stifle the resistance in the ranks of the churches and of the Rumanian population in general.

The Rumanian press organs were prohibited, the only newspaper authorized being "Tribuna Ardealului", under the editorship of Emil Hatieganu, and other four periodicals. At the same time, there were banned all the Rumanian lay publishing houses and the cultural associations, as for instance: "Casina Romana" of Cluj, the Cultural Association of Nasaud, the Women's Association of Oradea.

Alongside of the Rumanians, who constituted the principal target of the chauvinistic, terrorist policy, promoted by the Horthy occupationists, great suffering was inflicted upon the Jewish population. After the occupation of Hungary by the Hitler troops in March 1944, the racial anti-Jewish measures were uninterrupted.

At the end of April 1944, Jews began to be convicted in ghettos, in Oradea alone, about 30,000 Jews being crowded in a reduced space. In the summer of 1944, the Gestapo and the Hungarian fascists began the deportation of the Jewish population from the Northern part of Transylvania to the Nazi extermination camps. Of the 148,288 Jews deported, over 100,000 were exterminated.

Horthy's terror was also savagely directed against the political forces in the occupied territory who stood against Hungary's entrance into the war. From the very first months of occupation, the police, the gendarmerie, the under-prefects of the counties were given the order to draw up, with the help of the counter-espionage organs, the list containing all the "subversive elements", the "instigators against war". Following June 27, 1941, when the Hungarian government declared war to the Soviet Union, the Horthy repressive organs organized, on the basis of investigations made and of information obtained, a broad action for the arrest of 1,210 persons — Rumanians, Magyars, Jews. They were sent to camps, where they were put to the tortures of Horthy Political

Police Department, that was narrowing the Gestapo in savagery.

With a view to intimidating the democratic forces fighting for independence, for national rights, at the beginning of 1943, a so-called "monstruous trial" was opened versus the anti-fascist fighters arrested in the summer of 1941. After having being tried in January-February 1943, the action was resumed in Budapest in front of a "special instance", against the first two groups of antifascists; for a greater "efficiency" of the terrorist action, the trial was held in several towns in the occupied territory: Cluj, Tirgu Mures, Satu Mare, Sighet.¹

In the autumn of 1943, the repressive organs of the occupants organized a new wave of arrests and imprisonments in concentration camps against the revolutionary, democratic and patriotic forces in the invaded towns and villages of Transylvania.

The crimes, murderings, deportations, imprisonments in camps, expulsions and other methods used by the Hungarian fascists could not stifle the resistance of the population in the Northern part of Transylvania, the growth of discontentment against the invaders.

Social and economic life in the Northern part of Transylvania during Horthy occupation was characterized by the deepening of the poverty in the villages, unemployment, inflation, growing profiteering. The population's living standards, including that of the Hungarians, registered striking lowering downs. Numerous enterprises, supplied with raw materials from the Southern parts of Transylvania or from the East or South of the Carpathians, had to close their gates throwing their labourers in the street. There was an evident shortage of indispensable goods — food, clothing, footwear — which, raised by force took the road to Hungary and Germany. A document printed in the autumn of 1940, read: "There is no sugar, no grease, no oil, and there will be no wood. There are taxes, high prices, and day after day new posters announcing what is prohibited. One can buy just half a kg. of flour, 250 gr. of grease. But to Hitler there are conveyed waggonfulls of wheat, thousands of swine, and sugar is taken from your own

¹ "Népszava" of January 20 and 30, February 12 and 13, and June 19, 1943.

children. You stay in darkness, without oil, petrol being necessary for the Hungarian tanks".

Referring to the situation in Cluj, Pavel Bojan, one of the leaders of the resistance movement of the Rumanians, said: "In a couple of weeks food vanished completely from the market. Bacon, grease, other food stuff and soap, carried in sacks to Horthy's Hungary, became in short time rarities"¹.

Even Horthy authorities were obliged to note down in their reports the precarious situation of the population. "The problem of the supply to the population gives us great headache — informed the prefect of the Salaj County, on June 24, 1941. Private stocks in communes have been finished, there is no bread in communes... The general image concerning supply with grains on the territory of the county is greivous, desperate I should say"; in August, the same year, the prefect of the Satu Mare County drew the attention upon the fact that in rural localities the situation is outstandingly worsening, there are cases when 2 days on end the population was totally lacking bread and flour. Women and children hovered the streets in tears, in search of bread"; in November 1941, the police commissary of Gheorghieni informed that if until then the greatest discontent could be seen in the lower strata of the population, now, this spirit can be witnessed growingly in the ranks of the middle strata, particularly the state functionaries, or other people with fixed salaries".

Another cause of the growing discontent was the permanent increase of taxes, burdening first of all the working masses. "The population... is very depressed due to high taxes recently established — noted a report of July 1941 of the Command of the police of Gherla. Hungarians themselves admit that under the Rumanian regime they were paying lower taxes"².

Hard enough was the situation of the population of Hungarian nationality who, lured by the demagogical propaganda or some other motifs, left their native lands crossing the demarcation line into the zone occupied by

¹ Pavel Bojan, *Vremurile mele*, Bucharest, 1971, pp. 256—257.

² Csátári Dániel, *Op. cit.*, p. 149.

Horthyists. Manifesting total lack of understanding for ensuring them the necessary subsistence means, the Council of Ministers of Hungary decided, on September 18, 1940, that "the refugees cannot be engaged, even if temporarily". Instead of the Eden promised by the Horthyist demagogical propaganda they were sent to concentration camps, opened in Cluj and Battonya; those who had relatives to give them the necessary subsistence means, were liberated; the others were sent to the concentration camp of Losonc and forced to work.

Horthy authorities adopted a discriminatory attitude vis-à-vis the Magyar refugees, giving them jobs, when there were, with lowest payment, or social position. There was an official point of view according to which they could be employed in the provinces alone, and in no case in management jobs.

Telling for their situation was the memorandum advanced in August 1941 by the teaching staff of Tîrgu Mures, who wrote: "We are paying for all sins, as we are ruined, we sold our belongings, we haven't paid our rent for 4—5 months, we cannot cure the sick people in our family, as the salary [...] is not large enough to provide for our daily necessities. Our children can attend schools with their school-taxes due, but now we cannot send them to school, as we cannot afford buying them shoes, clothes, we have nothing at all. And we others, in rags, tormented, have the feeling of being exiled¹.

All this demonstrated that the atmosphere of discontent against the Horthy occupants, existing from the very beginning in the ranks of the Rumanian population, began to get generalised in 1941, even among the Magyar masses, and those of other nationalities.



The Rumanian nation never got reconciled with the idea of permanentization of the Horthy occupation in the Northern part of Transylvania. Rumanians were consciencious of the necessity to fight for the restoration of the country's frontiers, for the liberation of the millions of people under foreign occupation.

¹ Csátári Dániel, *Op. cit.*, p. 143.

In Northern Transylvania, the monstrous crimes to which a great number of people had fallen a prey, the tremendous sufferings could not subdue the Rumanians. On the contrary, they made even bigger the everlasting flame of the national awareness and of the sacred right over the land where they were born, strengthened the confidence of the Rumanians that by resisting in any way and by any means, in close union with the other exploited and oppressed nationalities, they will succeed to vanquish the occupation regime imposed by the Vienna Diktat of August 30, 1940, and to come back within the normal borders of their Motherland.

In spite of oppressions of all kind, of terrorism practiced by the Hungarian authorities, there developed an extremely diversified resistance movement, hardly to be faced. The National Community of the Rumanians takes council with the Rumanians, organizes the Rumanian resistance against the policy of Magyarization carried on by the authorities. As any official political activity was prohibited, they resorted to the organization of the forces within the cultural-religious and economic associations. High priests, guided by Bishop Iuliu Hossu, roamed through Rumanian villages, spoke to peasants, comforted them by explaining them that the foreign occupation could by no means continue for long. "Each visit determines a genuine fever among Rumanians" — noted a report of the Horthy authorities. With the aid of school-teachers there were created various artistic groups, choirs, theatrical groups, school cultural teams who played in Rumanian uplifting the national consciences in the occupied territories. There were set up cooperatives and credit organizations in Oradea, Simleu, Baia Mare, Bistrita, Zalau, a.o., aimed at supporting financially the Rumanians in order to resist the spoliating policy of the Horthy Government¹.

A stimulating factor to the resistance of the Rumanian population in the territories occupied by Horthyists was the permanent contact with the Mothercountry by

¹. "Tribuna Ardealului" of March 22, July 8 and 18, 1942.

listening to the Bucharest Radio Station, by maintaining close links with some politicians like Iuliu Maniu, Ghita Popp, Dinu Bratianu, with the Rumanian Government, from which it received certain funds, destined to the help of the population, particularly cooperative movement, as well as by frequent and regular crossings beyond the demarcation line. In all the counties the authorities could see that the Rumanian population was confidently waiting for the "return of the near past", "laid great hopes in liberation", in "the restoration of Great Rumania". There are registered numerous cases when the Rumanian population refused to pay taxes, to perform the compulsory work required by the Horthy authorities, desert their obligations — military or labour — taking refuge in woods and crossing the demarcation line in Rumania.

The approach of the moment when the authors of the Vienna Diktat were to be vanquished increased the Rumanians' confidence in liberation. In May 1944, the Horthy authorities noted that "the Rumanian population in its great majority nurtures the hidden hope to unite with the Rumanians from the south of Transylvania... The hidden strivings of the Rumanians are evident". In 1944, the same authorities informed Budapest that the Rumanians "secretly tell that the North of Transylvania will be Rumanian land again... they are body and soul with their brethren from beyond the frontiers and they only await the moment when the Rumanian dream will come true. Runaways over the frontiers are at the order of the day"¹.

The determining event for the liberation of the Northern part of Transylvania from under the occupation of the Hungarian fascists was Rumania's joining, in August 1944, the United Nations Coalition.

The Rumanian and Hungarian patriots, in close co-operation, proceeded to ever broader actions.

Panicked, the Horthy and Hitler occupants resorted to new deeds of terrorism against the Rumanian population and the national minorities, as well as the military men of the Rumanian army.

¹ State Archives Cluj-Napoca, Cluj County Prefecture Fund 1944, No. 1373, Confidential Acts, File 1, Acta No. 194; No. 1371, File 2, Acta No. 84.

In the night of September 16/17, 1944, the Horthyists murdered in Sarvas a number of 126 Jews, men, women and children. In the village of Moisei, Maramures County, there were murdered 29 peasants, gathered from various localities, who had supported the partisans or had tried to oppose the robbery made by the occupants. At the same time, they set the village on fire, 260 houses being destroyed in flames. The sole survivor Vasile Ivascu, lost his mind. Among those who laid their lives in this tragic event, which recalls similar tragedies in Oradour and Lidice, we quote :

Tomoioaga Stefan Slica, from the Moisei commune, who left 4 children, all still in life; Andreica Ioan Vivat, from the town of Viseul de Sus, the Viseul de Mijloc Quarter, who left 5 children; Bejan Petru, from Faragau commune, who left 6 children; Curticaean Vasile I, from the Faragau commune, who left one child. Sabau Ioan, from the commune of Faragau, who left 6 children; Curticaean Vasile II, from the commune of Faragau, who left 2 children; Blaga Toader, from the commune of Faragau who left 7 children; Pop Simion, from the Faragau commune, who left 5 children; Sabau Simion, from the Faragau commune, had no children; Boieru Mihai, from Voievodeni commune, who left 2 children; Radu Mihai I, who left 3 children; Pop Ioan, from the Voievodeni commune, who left 3 children; Radu Mihai II, from the Voievodeni commune, who left one child; Savina Vasile, from the Voievodeni commune, who left one child. With the same cruelty in the Sabisa commune, there were murdered 9 persons, in a labour detachment, as they had attempted to pass to the partisans, in the woods.

In the Banat, sub-units of the Wehrmacht murdered 10 people at Pasac, 17 at Periam, 12 at Biled, 8 at Jimbolia, a.o. At Gioroc, 13 Rumanian soldiers fallen prisoners were put to death and murdered by being shot in

their neck. In the locality of Alios, the Hungarian fascists executed 10 villagers and set fire to 32 homesteads.

With all the measures taken, the Horthyists were no longer able to turn history back. Owing to the heroic struggle of the Rumanian and Soviet soldiers, who found total support with the local population, till October 25, 1944, the entire territory of Transylvania was liberated from under foreign occupation. The Northern part of Transylvania re-entered the normal borders of the Rumanian state.

