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"The Holocaust: Message and Meaning." The Wexner Heritage Foundation Mid-Year Retreat. 1992-1993.

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The Wexner Heritage Foundation
Mid-Year Retreat

AMERICAN JEWISH
THE HOLOCAUST:
MESSAGE AND MEANING

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THE	HILTON	
Washington	DC	



P R O G R A M

SUNDAY, MAY 2

		Meeting Room
11:00 am	Registration	Terrace Lobby
11:30 am	Brunch	Jefferson
12:45 pm	Plenary I HITLER'S ROAD TO POWER <i>Rabbi Herbert Friedman</i> <i>President</i> <i>Wexner Heritage Foundation</i>	Monroe
2:00 pm	Workshop I CONTEMPORARY EVENTS IN THE SHADOW OF THE HOLOCAUST <i>Dr. Michael Berenbaum</i> <i>Dr. Tsvi Blanchard</i> <i>Dr. David Blumenthal</i> <i>Dr. Susan Handelman</i> <i>Rabbi Donniel Hartman</i> <i>Dr. Steven Katz</i> <i>Rabbi Irwin Kula</i> <i>Rabbi Daniel Landes</i> <i>Dr. Deborah Lipstadt</i> <i>Dr. Michael Morgan</i> <i>Rabbi David Saperstein</i> <i>Dr. Jeffrey Woolf</i> <i>Mr. Efraim Zuroff</i>	Thoroughbred Adams Chevy Chase Suite # 1101 Suite # 2101 Suite # 3101 Cabinet Suite # 4101 Hemisphere Suite # 5101 Suite # 6101 Military Suite # 7101
3:30 pm	Check-in	
4:15 pm	Reception	Georgetown
4:45 pm	Board Buses to Museum	Terrace Level
5:30 pm	Private Tour of Museum	
8:00 pm	Commemorative Ceremony	Meyerhoff Theatre
9:15 pm	Dinner	International Ballroom West

Commemorative Ceremony

Rabbi Herbert Friedman

President, Wexner Heritage Foundation

Dr. Michael Berenbaum

Project Director, U.S. Holocaust Memorial Museum

Mr. Harvey Meyerhoff

Chairman, U.S. Holocaust Memorial Museum

Mr. & Mrs. Leslie Wexner

Chairman, Wexner Heritage Foundation

Senator & Mrs. Bill Bradley

New Jersey (D)

Candle-Lighting

El Moleh Rahamim

Cantor Lori Corrsin

Larchmont Temple, NY

Kaddish

Rabbi Nathan Laufer

Vice President, Wexner Heritage Foundation

MOURNER'S KADDISH

קדיש יתום

יתגדל ויתקדש שם רבא בעלמא דיברא ברעותה,
וימליך מלכotta בחיכון וביוומיכון ובחיי דכל בית ישראל,
בעגלא ובזמנ קרייב, ואמרו: אמן.

Yit-ga-dal v'yt-ka-dash sh'mei ra-ba b'al-ma di-v'ra chir-u-tei,
v'yan-lich mal-chu-tei b'cha-yei-chon u-v'yo-meい-chon u-v'cha-yei
d'chol beit Yis-ra-el, ba-a-ga-la u-viz-man ka-riv, v'im-ru: A-mein.

יהא שם רבא מברך לעלם ולעלמי עולם.

Y'hei sh'mei ra-ba m'va-rach l'a-lam u-l'al-mein al-ma-ya.

יתברך ותשבח, ויתפאר ויתזוםם ויתנשא, ויתהדר
ויתעללה ויתהחל לשם דקדשו, בריך הוא,

Yit-ba-rach v'yish-ta-bach v'yt-pa-ar, v'yt-ro-mam, v'yt-na-sei,
v'yt-ha-dar, v'yt-a-leh, v'yt-ha-lal sh'mei d'kud'sha, b'rich hu,

לעלא מניכל ברכתא ושירתא, תשבחתא ונחמתא
דאמירן בעלמא, ואמרו: אמן.

L'ei-la min kol bir-cha-ta v'shi-ra-ta, tush-b'cha-ta v'neh-cheh-ma-ta
da-a-mi-ran b'al-ma, v'im-ru: A-mein.

יהא שלמא רבא מונשמי ותים עליינו ועליכל ישראל,
ואמרו: אמן.

Y'hei sh'la-ma ra-ba min sh'ma-ya v'cha-yim, a-lei-nu v'al kol Yis-ra-
el, v'im-ru: A-mein.

עשה שלום במרומיו, הוא יעשה שלום עליינו
ועליכל ישראל, ואמרו: אמן.

O-seh sha-lom bim-ro-mav, hu ya-a-seh sha-lom a-lei-nu v'al kol Yis-
ra-el, v'im-ru: A-mein.

MONDAY, MAY 3

7:15 am	Services Orthodox <i>Rabbi Nathan Laufer</i> Traditional-Egalitarian <i>Rabbi Irwin Kula</i>	Adams Chevy Chase
8:00 am	Breakfast	Ballroom Center
9:00 am	Plenary II LESSONS OF THE HOLOCAUST FOR THE WESTERN WORLD & THE JEWISH PEOPLE <i>Professor Raul Hilberg</i> <i>Professor Emeritus of Political Science</i> <i>University of Vermont</i>	International Ballroom West
10:15 am	Workshop II WHERE WAS GOD? WHERE WAS HUMANITY? Theological & Philosophical Implications of the Holocaust <i>Dr. Michael Berenbaum</i> <i>Dr. Tsvi Blanchard</i> <i>Dr. David Blumenthal</i> <i>Dr. Susan Handelman</i> <i>Rabbi Donniel Hartman</i> <i>Dr. Steven Katz</i> <i>Rabbi Irwin Kula</i> <i>Rabbi Daniel Landes</i> <i>Dr. Deborah Lipstadt</i> <i>Dr. Michael Morgan</i> <i>Rabbi David Saperstein</i> <i>Dr. Jeffrey Woolf</i> <i>Mr. Efraim Zuroff</i>	Jefferson West Adams State Jackson Caucas Dupont Cabinet Chevy Chase Lincoln East Jefferson East Map Military Conservatory
12:00 pm	Lunch Closing Remarks: "HOPE AFTER THE HOLOCAUST" <i>Dr. Michael Berenbaum</i> <i>Project Director</i> <i>U.S. Holocaust Memorial Museum</i>	International Ballroom Center
1:30 pm	Departures	Lower Level



The Wexner Heritage Foundation Mid-Year Retreat

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THE HILTON

Washington, DC

THE HOLOCAUST: MESSAGE AND MEANING



The Wexner Heritage Foundation

551 Madison Avenue
New York, New York 10022
212 355 6115
Fax 212 751 3739

Huntington Center Suite 3710
41 South High Street
Columbus, Ohio 43215
614 464 2772

March 23, 1993

TO: All Wexner Heritage Foundation Members
of Years I and II

FROM: The Staff

RE: Mid-Year Retreat
May 2 & 3, 1993

The opening of the United States Holocaust Memorial Museum in Washington, D.C. on April 23, 1993 is an event of historic proportions. The museum represents the only government-sponsored memorial in the world dedicated to the memory of the victims of the "Shoah" outside the State of Israel. The museum will impact upon millions of Americans and foreign visitors to our nation's capital each year. We are indeed privileged to be the first group to be allowed to tour the museum privately.

We, therefore invite you to join us at this unique retreat to explore "The Holocaust: Message and Meaning", to be held on Sunday, May 2nd and Monday, May 3rd, 1993 in Washington, D.C.

The retreat will include plenary sessions and small group workshops, the private tour of the Museum mentioned above, and a special commemorative ceremony at the conclusion of our tour. We will examine in detail many of the troubling questions the Holocaust raises, fifty years after the event:

How could a "madman" like Hitler seize and keep power in a modern, rational, Western, civilized country, as Germany was in the 1930's?

What lessons does the Holocaust teach to those who were victims, to those who were murderers, and to the majority of the world population, who were bystanders? When we witness major acts of inhumanity in our day, what demands are made on us by the lessons of our experience in the Holocaust?

How could a good God who (according to Jewish tradition) has the ability to act in history, have allowed such evil to occur?

What are the messages and meanings of the Holocaust for us today in our roles as Jews, as American citizens, and as participants in the Western world?

Our Mid-Year Retreat will be based at:

The Washington Hilton
1919 Connecticut Avenue, NW
Washington, D.C. 20009
202-797-5771, FAX 202-797-5825

HOTEL REGISTRATION

To confirm your participation and reserve your hotel room and workshop selection, please complete the enclosed Registration Form. Be sure to include your spouse's name, only if s/he is attending. All rooms are double occupancy. Those attending without a spouse will be assigned a roommate. If you desire a Single Room, it is available at an additional charge (\$ 75 per night). Please use the form to indicate whether you and/or your spouse requires vegetarian food.

If you are unable to attend, please return the registration form with a note of explanation.

TRAVEL INFORMATION

Airline ticketing will be handled by Adelman Travel. *Please call our contact, Vicki at 1-800-231-3999 to reserve your flights immediately (group rates will not apply after April 2nd).*

Below is the flight schedule. Please be sure to book the appropriate flight for your city with Adelman Travel. The program begins on Sunday at 11:30 am and will conclude at 1:30 pm on Monday.

Sunday, May 2nd

DEPART	FLIGHT & NUMBER	DEPART TIME	ARRIVAL
New York	Delta # 1747	9:30 am	10:36 am
Philadelphia	U.S. Air # 3030 or Train	9:55 am 7:55 am	10:50 am 10:00 am
Boston	U.S. Air # 1755	9:00 am	10:43 am
Hartford	U.S. Air # 395	7:10 am	8:33 am

Monday, May 3rd

FLIGHT & NUMBER	DEPART NATIONAL	ARRIVAL TIME	ARRIVE
Delta # 1758	3:30 pm	4:25 pm	New York
U.S. Air # 3128 or Train	2:25 pm 3:00 pm	3:25 pm 4:34 pm	Philadelphia
U.S. Air # 438	3:00 pm	4:35 pm	Boston
U.S. Air # 1884	5:05 pm	6:15 pm	Hartford

Transportation between National Airport and The Hilton will be supplied *for group flights only*. The Wexner Heritage Foundation will cover all costs for members and spouses, except incidentals and spouse's airfare.

Members who do not plan on using Adelman must contact Lori Baron with their flight information. Members are responsible for any additional air or land costs that may result.

WORKSHOP REGISTRATION

There are 2 sets of Workshops:

- I. Contemporary Events in the Shadow of the Holocaust
- II. Where was God? Where was Humanity?
Theological & Philosophical Implications of the Holocaust

Workshop I, though taught by different faculty, will have the same content and therefore will be pre-assigned. Workshop II will have a range of thirteen different choices. Enclosed are their titles along with brief descriptions for your review and selection. Also enclosed are brief biographies of the faculty.

Please indicate your **first, second and third choices** on the enclosed Registration Form and return immediately but no later than April 2nd. WORKSHOPS WILL BE ASSIGNED ON A FIRST RECEIVED BASIS.

You can return the Registration Form by mail or by FAX (212-751-3739).

If you have any questions regarding your registration, transportation or accommodations, please call Lori Baron. We look forward to seeing you in May.

THE WEXNER HERITAGE FOUNDATION

M I D - Y E A R R E T R E A T

May 2 & 3, 1993

REGISTRATION FORM

NAME _____ SPOUSE'S NAME _____
(as it should appear on name tag) *(if attending)*

COMMUNITY _____ DAY TIME PHONE () -

I/We will Attend I/We are unable Attend

I would like a Single Room I would like to room
(\$75 per night) with _____
(name)

I/We require Vegetarian Meals (*Dietary laws observed*)
(please circle: fish, chicken, vegetables only)

Please place the number of your *First, Second and Third choices* for Workshop II in the appropriate spaces below.

Your Workshop Choices:

Spouse's Workshop Choices:

1st 2nd 3rd

1st 2nd 3rd

Workshop II ____ — —

Workshop II ____ — —

Please return Registration Form to Lori Baron IMMEDIATELY (*No later than April 2nd*) either by mail or FAX (212-751-3739).

WORKSHOP II SELECTIONS

1. JOB'S BROTHER: ELIEZER BERKOVITS' APPROACH TO FAITH AFTER THE HOLOCAUST

Dr. Tsvi Blanchard

Listen to the voice of Eliezer Berkovits: "We are the brothers and sisters of those who knew a fierce, dark and absurd Hell. Some lost faith and others walked into the gas chambers with Ani Ma'amin -- I Believe -- on their lips. Theirs was the life of Job. We are Job's brothers and sisters. We must believe because our brother Job believed; and we must question because our brother Job so often could not believe any longer."

2. THE TRIUMPH OVER ILLUSION: EUGENE BOROWITZ'S RECONCILIATION OF GOD AND THE HOLOCAUST

Rabbi David Saperstein

Auschwitz justified the shattering of our faith in the omnipotence and omniscience not of God, argues the liberal theologian Eugene Borowitz, but of the rationalist, modern belief in the inevitability of human progress. It is precisely that the Holocaust did not destroy the Jewish people's faith in God and the Covenant that is the existential "fact" from which an authentic Jewish, post-Holocaust, post-modern theology can be formed -- a theology in which God's commanding presence is indispensable to human fulfillment and progress.

3. EVIL AND HOPE: EMIL FACKENHEIM ON JUDAISM AFTER AUSCHWITZ

Dr. Michael Morgan

What role does the Holocaust play in understanding Judaism today? Why is confronting it an unavoidable feature of Jewish life and thought? Why does Fackenheim think that opposition to Nazi purposes should be a divine commandment for contemporary Jews? How is Auschwitz related to Jewish history, and how is our response to it related to traditional Jewish beliefs and conduct? Emil Fackenheim is the most important Jewish philosopher who has probed the relationship between the Holocaust and Judaism. In this workshop we shall examine his two decades of thinking about the possibility and necessity of being a Jew in a post-Holocaust world.

4. DESCENT INTO CHAOS: IS THIS THE END OR THE BEGINNING? IRVING GREENBERG'S RESPONSE TO THE HOLOCAUST

Rabbi Irwin Kula

We who live after the Holocaust are different from those who came before. Our relationship with God, our identity as members of this people, and our connection with the rest of humanity is shattered. All the ways, the inherited patterns of making sense of our world, ring hollow when used to explain this destruction. How, with any credibility, can we tell our story about a God who cares, creates, redeems? How can we retain any hope in human beings? The "religious" knowledge flowing from the Holocaust is madness! Yet can we live in a universe inhabited by an absent, mad, cruel God? Can we simply accept that life and the world we live in is absurd? Can we look toward nothing else? We will explore the response of one of the most challenging and provocative contemporary thinkers, Rabbi Irving (Yitz) Greenberg, on the religious meaning of the Holocaust and its consequences.

5. IS THE COVENANT BROKEN? THE RESPONSE OF A LOVER TO THE HOLOCAUST: THE THOUGHT OF DAVID HARTMAN

Rabbi Donniel Hartman

The God who died, was absent, or failed us during the Holocaust is based on the theology of a rewarding and punishing God. However, the essence of Judaism, built on the model of a covenant between God and the Jewish people, entails a relationship of mutual love and respect in which the language of threats and rewards is inappropriate. What should a covenantal lover expect from God? What is the nature of the relationship? Has the Holocaust broken the Covenant?

6. A DEAFENING SILENCE AND THE INADEQUACIES OF WORDS: ABRAHAM JOSHUA HESCHEL'S RESPONSE TO THE SHOAH

Dr. Deborah Lipstadt

Abraham Joshua Heschel, one of the most important and influential Jewish thinkers of the latter half of the twentieth century, endured the Nazi horrors face to face. His voice, which has shaped our world-view in so many different ways, was virtually silent on this topic. We will explore Heschel's "silence" as a prototype of the only answer possible in the face of such horror.

7. "TO LOVE THE TORAH MORE THAN GOD": EMMANUEL LEVINAS ON THE HOLOCAUST

Dr. Susan Handelman

Emmanuel Levinas (b. 1906) is one of the greatest living Jewish philosophers. Russian born and a naturalized French citizen, he spent World War II in a prisoner-of-war camp and lost much of his family to the Nazis. This experience dominated the rest of his life and work. Along with Elie Wiesel, he partook of the ferment in intellectual life in Paris after the war. His philosophical and Jewish writings attempt to find a place for ethics, Torah and God after the Holocaust... but like Wiesel, Levinas brings both philosophy and God to trial, and refuses to be content with easy answers and conventional dogmas.

8. ZVI HIRSH MEISELS: HOW BLIND A FAITH? -- A HASSIDIC SEARCH FOR GOD IN AUSCHWITZ'S FIRE

Rabbi Daniel Landes

Zvi Hirsh Meisels, the Rebbe of Veitsen, continued to lead his flock in Auschwitz. In a series of searing derashot (sermons) first "delivered" there and subsequently expanded to Hassidic survivors, he elaborated a theology of emunah (faith) as the only way to establish meaning in the world. Meisel's radical approach contains a sophisticated analysis and critique of other approaches as well as a disturbing challenge to our often too-easy skepticism.

9. WAS GOD PRESENT AT AUSCHWITZ? CAN WE DEPEND ON GOD'S PRESENCE AFTER AUSCHWITZ? QUESTIONS RICHARD RUBINSTEIN ASKED, AND THE UNCOMFORTABLE ANSWERS HE GAVE

Dr. Michael Berenbaum

In 1966, Richard Rubinstein published After Auschwitz, perhaps the most influential work in contemporary Jewish theology. In it he argued that for Jewish theology to have any relevance to the contemporary Jew it had to address the two revolutions of modern Jewish life: the Holocaust and the rebirth of the State of Israel. His work, and the reception it received in the non-Jewish world, changed the agenda of Jewish theology. Rubinstein's questions have been accepted, but the radical responses he proposed have not. This session will examine his contribution to Jewish thought and the unanswered questions that are no longer asked.

10. IN SEARCH OF THE WHOLE TAPESTRY: JOSEPH SOLOVEITCHIK ON THE PROBLEM OF EVIL

Dr. Jeffrey Woolf

For decades, Joseph Soloveitchik (known to his students simply as "the Rav") has been the leading spirit of the Rabbi Isaac Elchanan Theological Seminary of Yeshiva University, and has chaired the Halachah Commission of the Rabbinical Council of America. His influence is central in the development of "modern Orthodox" Judaism. In this workshop we will examine the Rav's response to the Holocaust and the problem of evil. Discussion will center on selections from two of his essays: "Confrontation", and "Hark! My Beloved Knocks!" (the latter available in English for the first time).

11. ELIE WIESEL: PROTESTING TO GOD AS AN ANSWER

Dr. David Blumenthal

If one does not apologize for God, what stance should one take? Wiesel, writing in the tradition of Job, creates a dialogue-play with several heroes. How do they deal with God? With which hero do you identify?

12. JUSTICE, NOT VENGEANCE; ACTION, NOT THOUGHT: SIMON WIESENTHAL AND THE POSTWAR EFFORTS TO PROSECUTE NAZI WAR CRIMINALS

Mr. Efraim Zuroff

The workshop will discuss the efforts of Simon Wiesenthal and others to bring Nazi war criminals to justice as one of the primary responses of the Jewish people to the perpetrators of the Holocaust. Postwar efforts to carry out revenge on the one hand, and reconciliation on the other will be examined in the context of an attempt to analyze the manner in which Jews today relate to the nations whose members actively participated in the implementation of the Final Solution.

13. RIGHT-WING THEOLOGICAL RESPONSES TO THE SHOAH

Dr. Steven Katz

The non-traditional theological responses to the Shoah of Richard Rubinstein, Emil Fackenheim, Yitz Greenberg, et. al. are well known. However, the more traditional, right-wing Orthodox responses are almost unknown to those outside these circles. In this workshop we shall consider some of these responses, for example, that of the Lubavitcher Rebbe, Rav Hutner, and that of the Esh Kodesh (written in the Warsaw Ghetto in the early 1940's).

WEXNER HERITAGE FOUNDATION

1993 Mid-Year Retreat

Faculty Biographies

DR. MICHAEL BERENBAUM

Project Director of the United States Holocaust Memorial Museum and the Hyman Goldman adjunct Professor of Theology at Georgetown University in Washington, DC. In the past he has served as Director of the Jewish Community Council of Greater Washington, and Opinion Page Editor of the Washington Jewish Week. He has taught at Wesleyan, Yale, George Washington and American Universities and at the University of Maryland. He is the author of six books, including After Tragedy and Triumph.

DR. TSVI E. BLANCHARD

Director of the Jewish Culture Foundation at New York University. He holds a doctorate in philosophy and a second doctorate in psychology. In addition to coordinating all Jewish student activity at NYU, he teaches at the Drisha Institute in New York, is a popular lecturer to a wide variety of Federation groups, and maintains a practice as a licensed clinical psychologist.

DR. DAVID BLUMENTHAL

Professor of Judaic Studies at Emory University in Atlanta. He has made significant contributions to four fields of Judaic Studies: medieval studies; Jewish spirituality and mysticism; the nature and shape of university study of Judaism; and Holocaust studies. He edits a French-language scholarly journal of medieval Jewish studies. His two-volume Understanding Jewish Mysticism has become a standard work in that field. His forthcoming book on the Holocaust, his third in that field, will present a personal theological view that is likely to evoke considerable controversy.

DR. SUSAN HANDELMAN

Professor of English at the University of Maryland, her primary research interest is in literary criticism and theory, especially the relation of literature to psychology and religion. Her teaching has included the Bible as literature; American-Jewish literature; and women in Jewish literature. In 1989-90 she received her university's Distinguished Scholar-Teacher Award, and in 1991 was named "Teacher of the Year" by the university's Panhellenic Association. Her book The Slayers of Moses: The Emergence of Rabbinic Interpretation in Modern Literary Theory was translated into Japanese, and won a prestigious literary award in Japan.

RABBI DONNIEL HARTMAN

Director of the Shalom Hartman Institute in North America and Judaic Scholar-In-Residence at the JCC on the Palisades, Tenafly, New Jersey. As an Orthodox Rabbi serving the multi-denominational and religiously diverse constituency of one of the largest JCC's in America, he has developed a method of pluralistic study founded on mutual respect and intellectual openness.

DR. STEVEN KATZ

Professor of Near Eastern Studies at Cornell University. He serves as Chairman of that department as well as the Jewish Studies Program. He is widely published in journals and magazines, with a concentration in Jewish philosophy.

RABBI IRWIN KULA

Director of Leadership Development at CLAL - The National Jewish Center for Learning and Leadership; former rabbi of Congregation B'nai Amoona, St. Louis, MO; Executive Committee, UJA Rabbinic Cabinet; Executive Committee, National Urban League.

RABBI DANIEL LANDES

Director of National Educational Projects for the Simon Wiesenthal Center and holder of the Frederik and Yolanthe Toeters van Lennep Chair in Jewish Ethics and Values at Yeshiva University of Los Angeles. He is an active writer and editor on ethical issues.

DR. DEBORAH LIPSTADT

Recently joined the faculty of the Department of Religious Studies at Emory University in Atlanta, after many years at Occidental University in Los Angeles. Her field of academic expertise is modern Jewish history, with special emphasis on Eastern Europe and the Holocaust. She writes extensively for the scholarly and popular worlds on a wide variety of subjects of Jewish interest, particularly the Holocaust, and is a contributing editor of The Jewish Spectator.

DR. MICHAEL MORGAN

Professor of Philosophy and Jewish Studies at Indiana University. An expert on moral and political philosophy, he has published on developments in this field ranging from 4th century Athens to 20th century America. He has a specialty in post-Holocaust studies, and a particular interest and expertise in the thought of Emil Fackenheim. At Indiana University, he was the recipient of an Amoco Foundation Distinguished Teaching Award.

RABBI DAVID SAPERSTEIN

Director of the Religious Action Center of Reform Judaism, he represents the Reform Jewish movement to the Congress and Federal administration, provides extensive legislative and programmatic material to synagogues nationwide and coordinates social action education programs that train nearly 2,000 Jewish adults, youth, rabbinic and lay leaders each year. Rabbi Saperstein is also an attorney and an adjunct professor in comparative Jewish and American Law at Georgetown University Law School. A prolific writer and speaker, he has appeared on a number of network television news and talk shows. He has authored/edited five books and numerous articles on social justice themes.

DR. JEFFREY WOOLF

Holds a doctorate from Harvard in Jewish history and received Rabbinic Ordination from Yeshiva University. He is currently a post-doctoral fellow at Yale, serves as Executive Chairman of the Orthodox Roundtable, an Orthodox halachic "think tank", and is scholar-in-residence at the Riverdale YMHA in New York.

DR. EFRAIM ZUROFF

Founding director of the Israel office of the Simon Wiesenthal Center, he is responsible for coordinating the Center's worldwide efforts to locate and bring to justice Nazi war criminals. His work is responsible for recent laws enabling the prosecution of war criminals in Canada, Australia and Great Britain, and for governmental proceedings against suspected Nazis in Iceland, New Zealand and Lithuania. He was the historical advisor for the Academy Award-winning documentary Genocide. In his scholarly publications he has focussed on rescue tactics, rescue priority and decision-making in the American Jewish community during the Holocaust.

January 21, 1993

The Honorable Albert Gore
Office of the Vice President
The Old Executive Office Building
17th Street
Washington, D.C. 20501

Dear Mr. Vice President:

Congratulations on your assuming the office of Vice-President of the United States.

On behalf of the Wexner Heritage Foundation, I am honored to invite you and Mrs. Gore to address and participate in a memorial ceremony for the six million Jewish victims of the Nazi Holocaust. The ceremony will take place at the United States Holocaust Memorial Museum in Washington, D.C. on Sunday evening, May 2, 1993 at 8:00 p.m., only 10 days after the museum's official opening.

As you are aware, the Holocaust Memorial Museum was established by act of Congress and is the only government-sponsored memorial to the victims of the Holocaust in the entire world, aside from the one in the State of Israel.

The Wexner Heritage Foundation, which was established in 1985 by Mr. Leslie Wexner, Chairman of the Limited, Inc. and myself, has as its mandate the education of philanthropic and political Jewish leaders born after World War II. Over 350 members of the Foundation, from five North-Eastern states will be attending the memorial ceremony. Mr. Harvey Meyerhoff, Chairman of the U.S. Holocaust Memorial Council, and Mr. Leslie Wexner will be participating with you in the ceremony.

Ours will be the first group to be given the privilege of privately touring the museum, including the five million dollar Wexner center housed therein.

In the aftermath of the Cold War, the world is witnessing a resurgence of ethnic strife and racial hatred. In this climate, it is especially important to convey the lessons of the Holocaust to a new generation of leaders. By your presence, you will lend the power and symbolism of your office as well as your own personal, moral stature to these lessons.

We sincerely hope you will be able to accept this invitation and eagerly await your reply.

Sincerely,

Herbert A. Friedman
Rabbi Herbert A. Friedman
President

He demurred, because
he went to Warsaw for 50th ann.
of ghetto resistance

The Wexner Heritage Foundation

551 Madison Avenue
New York, New York 10022
212 355 6115
Fax 212 751 3739

Huntington Center Suite 3710
41 South High Street
Columbus, Ohio 43215
614 464 2772

November 20, 1992

Professor Raul Hilberg
236 Prospect Parkway
Burlington, VT 05401

Dear Professor Hilberg:

I was honored to speak with you the other day over the phone to arrange your speaking engagement with the Foundation at our 1993 Spring Retreat.

The retreat will be based at the Washington Hilton Hotel, May 2-3, 1993. The general topic will be "The Holocaust: Leadership and Lessons". We expect about 350 members and spouses to attend from 4 northeastern seaboard areas: Philadelphia, New York, Connecticut and Boston.

The format of the program will be as follows:

Sunday, May 2nd

12:00 Noon - Lunch
1:15 - Plenary - "Hitler's War Against Germany and the Jews"
2:30 - 12 Workshops (led by our faculty):
~~"Ideological Differences Among U.S. Jewish Leadership Before and During WWII"~~
4:00 - Free Time
5:00 - Depart for U.S. Holocaust Memorial Museum
5:30-8:30 - Private tour of Museum, with special ceremony to conclude
9:00 - Late dinner at hotel

Monday, May 3rd

8:00 am - Breakfast
9:00 am - Plenary: "The Lessons of the Holocaust for Western Civilization, Christianity and the Jewish People"
10:15 am - 12 Workshops: "Where was G-d? - Theological responses to the Holocaust"
12:00 pm - Luncheon and closing remarks: "Hope After the Holocaust"

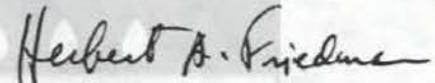
My staff has prevailed upon me to address the first plenary. We would be very pleased if you would agree to address the second plenary, on Monday morning. Dr. Michael Berenbaum, Director of The Holocaust Museum, has agreed to give the closing remarks.

In consideration of your plenary presentation the Foundation is pleased to offer you an honorarium of \$2000 plus expenses for your wife and yourself. If the two of you wish to stay on a day or two after the conference, we will gladly assume your lodging expenses as well.

Please let us know if the Monday morning plenary topic is satisfactory and whether your wife will be joining you. Should I be out-of-town when you call, please feel free to speak to our Vice-President, Rabbi Nathan Laufer, who is thoroughly familiar with all aspects of the program.

Looking forward to hearing from you in the near future,

Very truly yours,



Rabbi Herbert A. Friedman
President

HAF/jf

September 10, 1992

Mr. Harvey Meyerhoff
Magna Properties
25 South Charles Street
Baltimore, MD 21201

Dear Bud:

From an almost goal-line position a few short years ago, you, Miles and your team have marched down the whole length of the field and are within striking distance of the winning touchdown. It has been a remarkable performance. Congratulations!

Enthusiasm will continue to mount as you move closer and closer to next April's ceremonial opening, and you will be swamped with all kinds of requests. So - I would like to put in a bid now on behalf of the Wexner Heritage Foundation for a special event we want to organize for the 325 persons currently studying in the first two years of our program.

Specifically, we would like to bring the whole group through the museum, in staggered sections, on Sunday evening, May 2, 1993, finishing with a short program in the Meyerhoff Auditorium. Then we will spend the entire next day at our hotel in study workshops and plenary sessions on the meaning of the Holocaust and all its implications. We will bring enough faculty with us to lead all the small workshops.

This request involves keeping the museum open for a few additional hours after the normal closing time Sunday evening, and we will be responsible for all costs involved in so doing. I hope you will be able to give us an affirmative reply as soon as possible.

As ever,

Herb

Herbert A. Friedman

HAF/jf

CC: Mr. Leslie Wexner, Chairman
Wexner Heritage Foundation
Mr. Miles Lerman
Director of Campaign to Remember
Mr. Jeshajahu Weinberg
Museum Director
Dr. Michael Berenbaum



1980
United States
Holocaust Memorial Council

United States Holocaust Memorial Council

September 18, 1992

Chairman

Rabbi Herbert A. Friedman
The Wexner Heritage Foundation
551 Madison Avenue
New York, New York 10022

Re: Your visit to the Museum, May 2, 1993

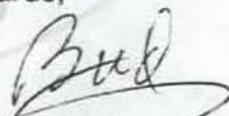
Dear Herb:

As a follow-up of our conversation yesterday, I'm pleased to confirm that we're delighted to receive the Wexner Heritage group in the Museum on Sunday, May 2, 1993. As I indicated, it's but several weeks after our opening and things are quite likely to be a bit chaotic. However, since you not only understand it but will utilize it as a "sales tool" to your group, we'll find a way.

This type of visit is handled by Sara Bloomfield, our Executive Director, and she'll be coordinating with your office. We're delighted that you want to expose this outstanding group of young leaders to the Museum and we both welcome and look forward to your visit.

My best to Francie and, of course, to you.

Regards,



Harvey M. Meyerhoff

HMM:gol

cc: Michael Berenbaum
Sara Bloomfield
Miles Lerman
Jeshajahu Weinberg
Leslie Wexner

Boston University

745 Commonwealth Avenue
Boston, Massachusetts 02215
617/353-4566

Elie Wiesel, Andrew W. Mellon Professor in the Humanities



November 10, 1992

Rabbi Herbert A. Friedman
President
The Wexner Heritage Foundation
551 Madison Avenue
New York, NY 10022

Dear Rabbi Friedman:

Thanks for your recent letter of invitation. I wish I could accept, but I think I'll be in Europe for another semi-sabbatical at that time... So, it will have to wait.

But your endeavors are important. And I will try to help. A lecture on the Holocaust? I prefer not. I have stopped lecturing on that subject for years and years. We'll have to find another one...

All the best -

Elie Wiesel
Elie Wiesel

EW/mlh

P.S. The contents of this letter have been communicated by telephone to your office.

October 21, 1992

Mr. Elie Wiesel
200 E. 64 Street
New York, NY 10021

Dear Elie:

We have wanted several times to find a date on which you could speak to the Wexner Heritage Seminar students. You expressed a willingness to do so, but reminded me that your calendar is always full months in advance.

May I ask whether you are free Monday morning, May 3, 1993 to speak to 350 students and spouses, whom we are bringing to Washington for a two-day study session on the Holocaust, which will take place at the Hyatt Regency, Crystal City.

Our "students" are lay leaders, thirty-eight years old on the average, who are invited to join our program based on their leadership conduct in the major Jewish communities in which they live. They are successful professionals and business people who have already established substantial track records in the lay leadership of numerous agencies in their Jewish community, and who are expected to assume top positions. We enroll these students in small study seminars, which meet bi-weekly for four hours, over a two year period. The first year is devoted to Jewish history, and the second year to Jewish thought. The current crop of students come from Boston, Connecticut, Philadelphia and New York.

The gathering in Washington will encompass a two-day study program. We will begin on Sunday afternoon (May 2) with a speaker on the rise and background of the Nazi movement. That speech will be followed by small-group workshops led by our faculty (about 15 university professors of Judaica), which will explore America's action or inaction during the Holocaust.

Sunday evening we will go to the United States Holocaust Memorial Museum for a private tour.

On Monday morning, we would like you to address the group on the lessons of the Holocaust, for the democratic world, for Christianity, and for the Jewish people. Your talk can take up to one hour, and we then will follow with small group discussion workshops, to afford our students the opportunity to react and respond. Once again, our faculty would lead these workshops.

If you have any questions regarding this invitation, please feel free to call me. I hope very strongly that you are able to accept. In order to permit us to make the proper plans and arrangements, I would appreciate your reply as soon as possible. With best wishes for a healthy and productive New year, I am,

Sincerely,

Herb Friedman
(Rabbi) Herbert A. Friedman
President

Sun. May 2

Ceremony in Auditorium - after Tour

ca. 8 pm.

1. Greetings from Pres. or V.P. of U.S. 5
2. Greetings from H. Meyerhoff, Chairman of Council 3
3. Greetings from Litt. W. - a major donor 3
4. a) Harold Schulweis, conservative rabbi from CA who started The Society for Honoring Righteous Gentiles, speaks 5 minutes on the ~~meaning~~ significance of a Gentile risking his life to save a Jew.
b) Honoree 15
c) Israeli authority
5. Cantor - El Meshach Racham. 3
6. Kaddish 2

Sun. May 2

2.30 pm

plenary
One hour session on Background of Nazism

1. How did Hitler get to power
2. What tactics did he employ to obtain control of German nation
 - a. Terror - Killing Roehm
 - b. Hypnosis - mass rallies
 - c. Organization - block leader in every house
3. How did he hold control
4. When did he start to lose control - when he put up during the war in second place to killing the Jews
5. What was his long term goal - to wipe out Christianity and replace it with Nazism. In order to achieve this, he had to wipe out Judaism (i.e. Jews as carriers & breeders) first.

Ronal Hilberg (go visit him in Burlington)

Monday - May 3

one plenary - a.m. panel -
one set of workshops - a.m.

Lunch - speaker

one plenary - p.m.

one set of workshops - p.m.

Resources as ^{plenary} speakers

Michael Berenbaum

? - Heni Yashil

Abba Kerner

Yehuda Bauer

Lunch speaker

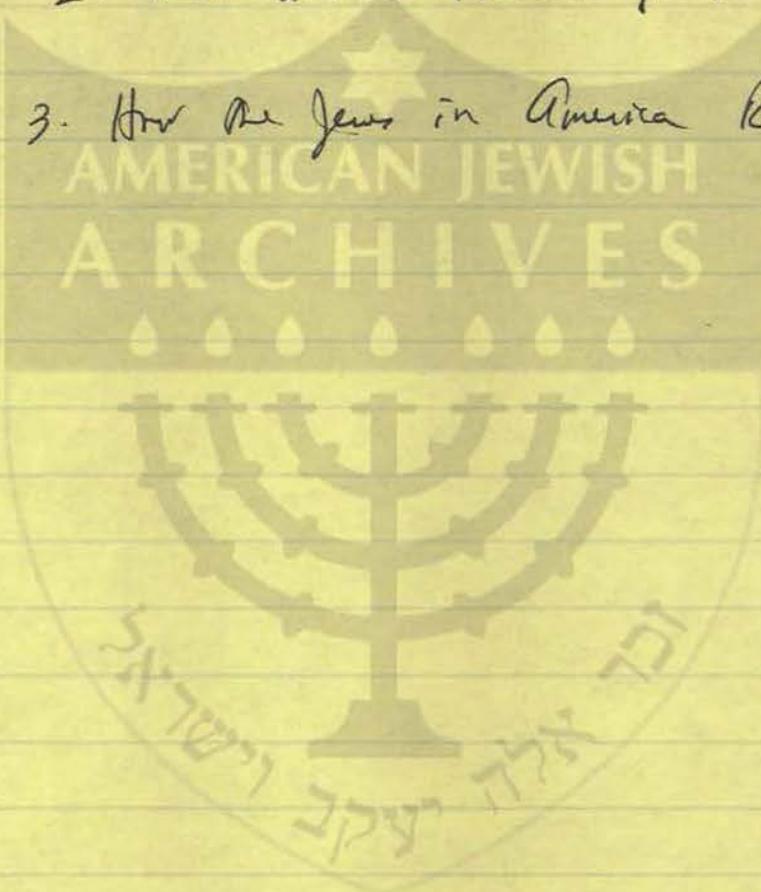
Jack Kemp -

Holocaust Retreat

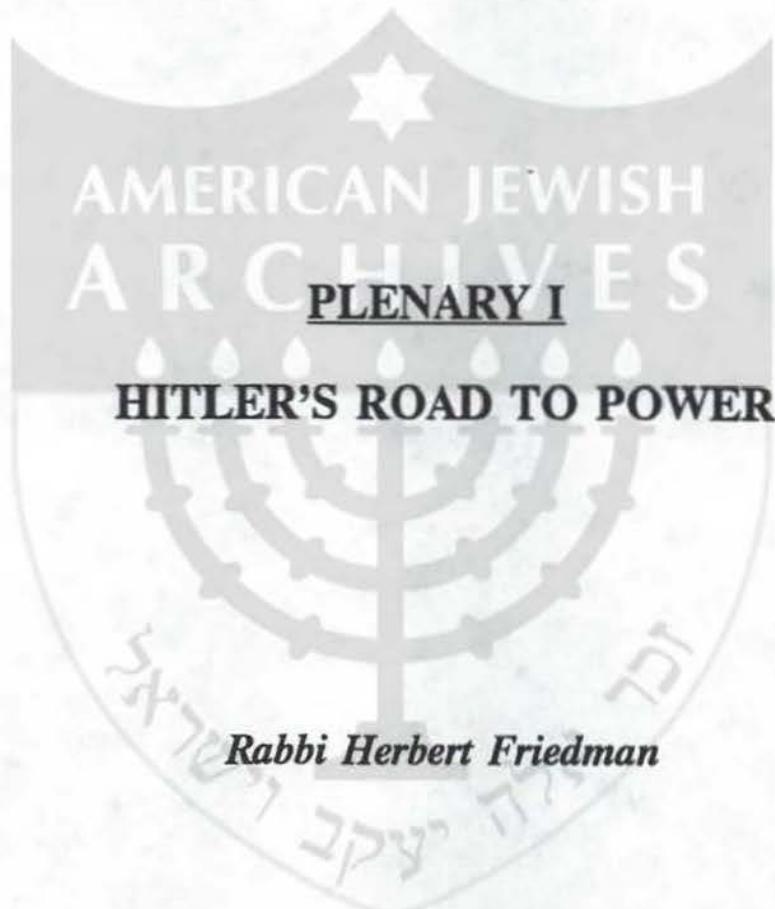
May 2, 93

I Plenary

1. How Hitler Conquered the Germans
2. What Hitler Planned for the Jews
3. How the Jews in America Reacted



THE WEXNER HERITAGE FOUNDATION



Rabbi Herbert Friedman

1993 Mid-Year Retreat
Sunday, May 2nd
Washington Hilton

PLENARY I -- RABBI HERBERT FRIEDMAN

ADOLPH HITLER

How He Rose to Power -- 1921-1933
His Consolidation of Power -- 1933-1939
His Two Wars: Against the World and The Jews -- 1939-1945

OUTLINE

READINGS

1. The Path to Genocide, by Christopher R. Browning, 1992.
Chap. 1 - "Nazi Resettlement Policy and the Search for a Solution to the Jewish Question" - pp. 3-27
2. Those Were the Days (Schone Zeiten), by Ernst Klee, Willi Dressen and Volker Riess, 1991.
Foreword - pp. X-XVI
3. Hitler and Stalin - Parallel Lives, by Alan Bullock, 1992.
p. 90 (last paragraph) to end 91. -
Putsch, November 8, 1923
p. 253 (first paragraph) to 254 (end of first paragraph); p. 254 (last line) to 255 end. January 30, 1933 - Hitler as Chancellor
p. 309 (last paragraph) to 313 end - February 1933
Reichstag fire; elimination of civil rights; March 1933 final election and dictatorship
4. Hitler and the Final Solution, by Gerald Fleming, 1984.
Introduction
pp. vii-viii -
Chapter 2, "The Art of Dissembling"
pp. 17-23, 28-31
Chapter 4, "Four Key Commissions"
pp. 43-49
Chapter 6, "Hitler's Cunning"
pp. 61-65
Chapter 11, "Hitler's Visitor on 28 November, 1941"
pp. 101-105 [see especially p. 104, #2] - Maf

GRAND MUFTI HAJ AMIN HUSSEINI

S. [Signature]

ADOLF HITLER
How He Rose to Power
His Consolidation of Power
His Two Wars: Against the World and the Jews

Rabbi Herbert A. Friedman

I. HITLER'S RISE TO POWER -- 1921-1933

- A. Disintegration of democratic Weimar Republic -- assassination in June 1922 of Walter Rathenau
- B. Unsuccessful Beer Hall Putsch, Nov. 8, 1923 -- Support by Ludendorff -- Party membership 55K out of 38M Germans
- C. Prison -- Landsberg: Mein Kampf, 1925
- D. Methods:
 - 1. ORGANIZATION --
 - 1. Mobilization of unemployed into brownshirt army -- Sturmabteilung - S.A.
 - 2. Mass hypnosis
 - 3. Terror -- individual block leiters
- E. Support from industrialists
- F. Purchase of newspaper, December 1920 -- Volkischer Beobachter -- Frau Bechstein
- G. Winning local elections
- H. Appointment as Chancellor by President von Hindenberg against his own wishes, and only because Von Papen persuaded him that Hitler would be tame.
- I. Reichstag Fire -- February 27, 1933 -- Emergency Decree next day.
- J. Final election -- March 5, 1933
 - 1. This election gave Hitler dictatorial power

*use
"Hitler + Stalin"
also Bullock*

2. 39 million votes were cast, distributed as follows:

a.	17,277,000	Nazis*
b.	7,181,000	Socialists
c.	4,848,000	Communists
d.	4,424,000	Centrists
e.	1,073,000	Bavarian People's Party
f.	3,136,000	Nationalists*
g.	766,000	Others

II. HITLER'S CONSOLIDATION OF POWER, 1933-1939

- A. Murder of Capt. Roehm and S.A. leaders (homosexuals) -- 1934
- B. Racial Laws -- 1936
- C. Invasion of Saarland -- 1936 -- nobody stopped him
- D. Re-armament in violation of Versaille treaty -- nobody stopped him
- E. Plan for Jews -- expulsion based on ransom; Madagascar -- 1935 ff. -- "resettlement"
- F. Failure of Evian Conference -- 1938
- G. Chamberlain at Munich sells out Czechoslovakia and shows British weakness -- 1938
- H. Kristallnacht -- November 8, 1938
- I. U. S. isolation -- Ambassador to U.K. Joseph Kennedy; Charles Lindbergh
- J. Take-over of Austria (Anschluss) -- 1939
- K. Outbreak of War -- 1939

III. HITLER'S TWO WARS: WORLD CONQUEST AND ELIMINATION OF JEWS - 1939-1945

- A. Hitler/ Stalin non-aggression pact -- August 23, 1939
- B. Poland, France, Belgium, Holland, Scandinavia and England -- 1939-1940
- C. Concentration Camps; Ghettos in East; Extermination Camps -- 1938 ff.
- D. Attack against Soviet Union -- June 1941

D.1 - Visit of Mufti to Berlin - Nov. 28, 1941

- E. America enters war -- December 1941
- F. Wannsee Conference -- January 1942
- G. As far as Stalingrad and El Alamein -- November 1942
(show map: pincer almost closed on Palestine)
- H. Warsaw Ghetto fight -- Passover 1943
- I. Failure of Bermuda Conference -- 1943
- J. Heaviest Destruction of Jews -- 1942-1945 -- Hitler preferred to win war against Jews
- K. D-Day Allied Invasion of France -- June 1944
- L. Plot to assassinate Hitler -- July 20, 1944
- M. Hitler suicide -- April 27, 1945
- N. Germany surrendered -- May 8, 1945

IV. LESSONS

- A. Failure of Germans to stop Hitler early, in 1920's
- B. Failure of Western Democracies to stop him in the 1930's
- C. Failure of Christianity -- Catholic Church actually made concordat with Hitler (July 8, 1933). Vatican eagerness, Hitler willingness. Terms: continuation of parochial schools in exchange for ban on political activities of priests and Catholic organizations.
- D. Failure of Jews in Free World to stop him in 1930's

Dietrich Bonhoeffer

Evangelical
Confessional
Kirche

CHRONOLOGY OF ANTI-JEWISH MEASURES

- 1933 Boycott of Jewish business and dismissal of Jewish judges plus all civil servants.

1935 Deprived Jews of citizenship and forbade Jewish-German marriages quiet

1936 Nuremberg racial laws quiet

1938 Kristallnacht - "such concerted actions at a moments notice was possible only because local party leaders had gathered in their hometowns to celebrate the anniversary of the aborted Putsch 1923"

1938-9 Concentrated on resettlement - Lublin - Madagascar

1940-41 Uncertainty as to what to do with the Jews: 1939 signed decree for euthanasia

1941 February-March - "fateful months". "Einsatzgruppen" (³⁰⁰⁰_{men}) started mass shooting.

July 31 - Göring ordered Heydrich (Himmler's deputy) to prepare a final solution, and Heydrich passed the order to his deputy Eichmann.

1942 January ²⁰ ~~or February~~ - Famous Wannsee Conference - 15 persons present

It was possible for Jews to emigrate from Germany as late as Sept.
1939 - some say even to 1941.

HITLER'S ROAD TO POWER

Rabbi Herbert A. Friedman
Washington, D.C. - Mid Year Retreat
May 2, 1993

In 1947 thousands of people came to Riverside Park, on the Westside of New York, to dedicate a site for a monument. The N.Y. Times wrote the next day, "It is fitting that a memorial to 6 million victims of the most tragic mass crime in history, the Nazi genocide of the Jews, should rise in this land of liberty." The monument was never built. The city's bureaucracy aborted the idea, and the city's Jews didn't fight hard enough. Newbold Morris, the city's parks commissioner, objected that "monuments in the parks should be limited to events of American history."

A generation later, in 1979, President Jimmy Carter decided that American history should include this event and the congress unanimously approved his proposal that a Council be appointed to plan and build a United States Holocaust Memorial Museum in the nation's capital.

Last week another President, William Jefferson Clinton, dedicated that museum with the thought that it would serve to remind the American people of its moral duty to combat evil and "whatever insanity lurks ahead."

The museum is a stunning creation, powerful in form and content, bold and proud, standing firmly in the very heart of America, linked to the most sacred symbols of American strength and independence, the Capitol, the White House, the monuments

to Washington, Lincoln and Independence. It rises exactly where it should be.

I believe that all Americans will benefit as this museum sends forth its message that protection of human life, human dignity and human rights is indeed the foremost expression of America's *raison d'être* and the foremost duty of all civilization on this planet.

And now we turn to our study of Hitlerism, which has fascinated the world, since he came to power in 1933, exactly sixty years ago. Thousands of books have been written about him, and one would think there is little left to say. But just a few years ago an academic argument has broken out among German historians who seek anew to understand the man and his deeds. Two points of view are in conflict. One group is called intentionalists and the other is labelled functionalists.

The intentionalists say it was Hitler's intention, from the very beginning, to kill every Jew he could get his hands on. Professor Hilberg has unearthed a letter written by Hitler in 1919.

"In the unit to which Hitler belonged, a soldier wanted to know why Germany had lost the war. The company commander assigned Hitler to reply.

Hitler's answer, dated September 16, 1919, is his first explicit writing about the Jews. In this lengthy memorandum, he stated that the Jews were exploiting other nations, undermining their strength and infecting them with racial tuberculosis. He went on to discuss anti-semitism, making a distinction between an anti-semitism of emotion, which could give rise only to temporary eruptions, or pogroms, without leading to a solution of the Jewish problem; and an anti-semitism of reason, which would result in a series of legal measures aimed at the eventual elimination of the Jews."

Gerald Fleming, in his book, tells of an interview in which a retired major, Josef Hell, then a journalist, asked Hitler in 1922: "What do you want to do to the Jews once you have full discretionary powers?" Hitler, who until then had spoken calmly, underwent a total transformation:

"His eyes no longer saw me but instead bore past me and off into empty space; his explanations grew increasingly voluble until he fell into a kind of paroxysm that ended with his shouting, as if to a whole public gathering: "Once I really am in power, my first and foremost task will be the annihilation of the Jews. As soon as I have the power to do so, I will have gallows built in rows -- at the Marienplatz in Munich, for example -- as many as traffic allows. Then the Jews will be hanged indiscriminately, and they will remain hanging until they stink; they will hang there as long as the principles of hygiene permit. As soon as they have been untied, the next batch will be strung up, and so on down the line, until the last Jew in Munich has been exterminated. Other cities will follow suit, precisely in this fashion, until all Germany has been completely cleansed of Jews."

Joachim Fest, in a new biography of Hitler, tells of an episode in 1924, when a Nazi from Czechoslovakia, had come to Landsberg, where Hitler was in jail after his failed putsch. The Nazi asked Hitler whether his attitude toward Judaism had changed since his imprisonment. Hitler replied:

"Yes, yes, it's quite right that I have changed my mind about the way to fight Judaism. I have realized that hitherto I have been much too mild. In the course of working out my book I have come to realize that in the future the most stringent methods of struggle must be employed if we are to fight through successfully. I am convinced that this is a vital question not only for our people, but for all peoples. For the Jews are the pestilence of the world."

These three quotations, from 1919, 1922, and 1924 would clearly and undeniably provide evidence that from the earliest moments in the founding of the Nazi party, Hitler expressed the intention of mass murder and total extermination.

From the other point of view, the functionalists make two basic points - one, that no document signed by Hitler ordering genocide has ever surfaced; and secondly, that the original plan called for resettlement of Jews to the Lublin Reservation in eastern Poland, and to the island of Madagascar, but when these plans failed, the Nazis had no choice but to begin shooting and gassing. Christopher Browning portrays the functionalists position as a "planless radicalization along the twisted road to Auschwitz." No one denies that the Nazi policy was anti-Jewish, but extermination was not the plan. German Jews were even allowed to emigrate (if they had someplace to go) as late as Oct. 1941 and half the Jews got out (300,000 of 600,000).

The plan was for mass expulsion to the wastelands of Poland - moving Jews out of West Prussia and Silesia, to make room for Volksdeutsch being brought in from Austria and Czechoslovakia. Hitler said to Colin Ross on March 12, 1940: "The Jewish question is really a space question. He too would welcome a positive solution - but this was not possible when he had not sufficient space for his own people." Himmler wrote a six-page memo to Hitler in May 1940 saying: "this method, resettlement, is still the mildest and the best, if one rejects the method of physical extermination of a whole people as un-German and impossible." Hitler accepted resettlement and told Himmler to go ahead with it.

As for the functionalist argument that Hitler never gave a direct order, either orally or in writing, Fleming has a good chapter entitled "The Art of Dissembling." There was a code language employed, in which phrases were used such as: The Führer thinks, or the Führer wishes, or the idea of the Führer is, etc, etc, - and whenever Himmler, who was Hitler's #2, said "der Führer wünscht", everyone understood this was a direct order. By such evasion and camouflage, Hitler attempted to avoid and evade responsibility. He once said to the Chief of Staff of his Chancellery office "the Führer's Chancellery must under no circumstances be seen to be active in this matter" (of the euthanasia program 1939-1941 for crippled and insane, wherein gas was first employed). The enormous lie was that the Department T4 for running the concentration camps was located in the very same Chancellery building. Heidrich and Eichmann had their offices there.

All things considered, I certainly cannot accept the functionalist argument. Furthermore, it seems to me an academic tempest in a teapot. No functionalist takes the position of denying the Holocaust ever happened, as does David Irving and other radical writers. All the functionalists are saying is that Hitler got cornered into a position which was not his intention from the beginning. I believe what he clearly said in 1919, not what he vaguely hinted at in 1940.

Murder was in the air. Einsatzgruppen started shooting in July '41 and only 3000 of them killed hundreds of thousands. Carbon monoxide vans lumbered across the countryside. Death camps were constructed. And finally the super-efficient gas

Zyklon B was introduced as the ultimate weapon, destroying millions in the three years of 1942-45. The Wannsee Conference in Berlin in January 1942, attended by 15 men, half of whom possessed PhD degrees, decreed the Final Solution, according to Hitler's wish, So much for the intentionalist - functionalists academic ping-pong.

There is an interesting footnote to this period. On Nov. 28, 1941, with the Final Solution already determined in Hitler's mind, he received a special visitor, Haj Amin Husseini, called the Grand Mufti of the Arab world, incidentally the grandfather of the present Faisal Husseini, sitting this very day in this very city as the head of the Palestinian delegation to the Mid-East peace talks. The Mufti expressed himself as follows, according to the official record of the meeting:

The Arab nations were deeply convinced that Germany would win the war, and that the interests of the Arab world would consequently be safeguarded. The Arabs were, moreover, natural allies of Germany, as could be seen by their mutual enemies: the British, the Jews, and the communists. As a result, the Arabs were prepared to collaborate wholeheartedly with Germany and to lend support to the war effort, not only through perpetrating acts of sabotage and encouraging political destabilizations, but materially, by forming an Arab Legion.

The Fuhrer then made the following declaration, requesting the Mufti to lock it deep in his heart:

1. He (the Fuhrer) would carry on the fight until the last traces of Jewish communist European hegemony had been obliterated.
2. In the course of this fight, the German army would -- at a time that could not yet be specified, but in any case in the clearly foreseeable future -- gain the southern exit of the Caucasus.

3. As soon as this breakthrough was made, the Fuhrer would offer the Arab world his personal assurance that the hour of liberation had struck. Thereafter, Germany's only remaining objective in the region would be limited to the annihilation of the Jews living under British protection in Arab lands.

To wrap up some details, the Mufti subsequently met with Himmler and Eichmann. Very neat.

And now we go back to Hitler's Road to Power from the Putsch in 1923 to the Chancellorship in 1933 - a remarkable saga of recovery from utter defeat to the height of political success, in a single decade.

ADOLF HITLER
How He Rose to Power
His Consolidation of Power
His Two Wars: Against the World and the Jews

Rabbi Herbert A. Friedman

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TITLE

ADOLPH HITLER

- | | | |
|------|--|-----------|
| I. | How He Rose to Power | 1921-1933 |
| II. | His Consolidation of Power | 1933-1939 |
| III. | His Two Wars -
Against the World and The Jews | 1939-1945 |
| IV. | Lessons | |

OUTLINE

READINGS

1. "The Path to Genocide" - Christopher R. Browning - Cambridge University Press 1992
Chap. 1 - "Nazi Resettlement Policy and the Search for a Solution to the Jewish Question" - pp. 3-27
2. "Those Were the Days" (Schöne Zeiten) - Ernst Klee, Willi Dressen and Volker Riess
The Penguin Group, London 1991 and S. Fischer Verlag, Frankfurt, 1988.
Foreword - pp. X-XVI
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