



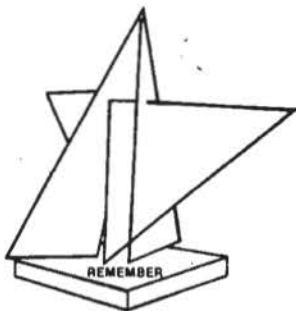
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*Preserving American Jewish History*

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Box 83, Folder 5, Holocaust - film, "Genocide", January-April  
1982.



**SIMON WIESENTHAL CENTER**  
on the campus of yeshiva university of los angeles

*Call report make  
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January 5, 1982

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Dean

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Rabbi Marc Tannenbaum  
The American Jewish Committee  
165 E. 56th Street  
New York, New York

Dear Rabbi Tannenbaum:

On Sunday, January 17, 1982, "Genocide", a documentary film about the Holocaust produced by the Simon Wiesenthal Center, will have its world premiere at 7:30 p.m., in the Eisenhower Theater of the Kennedy Center.

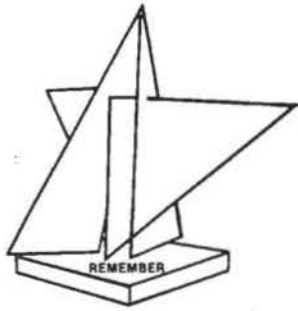
Oxford Professor Martin Gilbert wrote the script. The film is introduced by Simon Wiesenthal and narrated by Orson Welles and Elizabeth Taylor.

A black tie reception will be held in the Kennedy Center's Atrium immediately after the screening. Frank Sinatra, a member of the Wiesenthal Center Board, is chairing the evening's events and he, Mr. Welles, Miss Taylor and Mr. Wiesenthal will be with us that evening.

On behalf of the Wiesenthal Center, I would like to extend an invitation to you to join us. We will be happy to send you two complimentary tickets if you will notify my office.

Sincerely,

Martin Mendelsohn  
Washington Counsel  
1825 K Street, N.W.  
Washington, D.C. 20006  
(202) 833-1893



**SIMON WIESENTHAL CENTER**  
**on the campus of yeshiva university of los angeles**

March 22, 1982

Rabbi Marc Tannenbaum  
American Jewish Committee  
165 E. 65th Street  
New York, NY 10022

Dear Rabbi Tannenbaum:

Enclosed are four articles which will appear in our forthcoming volume, Issues of the Holocaust: A Companion Volume to the Film Genocide. We are not sure if we will include the Van Buren piece - what is your feeling about it?

Cordially,

Alex Grobman, Ph.D.  
Director  
Holocaust Studies

AG:rj

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THE HOLOCAUST: FAILURE IN CHRISTIAN LEADERSHIP?

(Rev.) John T. Pawlikowski, OSM, Ph.D.

Professor

Catholic Theological Union, Chicago

Since the end of the Nazi era, there have been continual reassessments of the roles played by Christian leaders during that tragic period. The actions of Pope Pius XII have been scrutinized in a special way. Generally speaking, Jewish scholars have tended to place considerable responsibility on many of the heads of the Christian communities inside and outside of Germany for the success of the Nazi effort. This has elicited rather uncritical defensive response from postwar church representatives, but has also led an increasing number of church historians and theologians to probe the issue more deeply. An annual series of scholarly conference, involving both Christians and Jews, has developed around the theme, "The German Church Struggle and the Holocaust."

By and large, the Christian scholars who have seriously studied the churches' stance during the Holocaust wind up with a reasonably critical evaluation of their Christian witnesses. They, of course, acknowledge the heroic efforts of righteous gentiles, such as Dietrich Bonhoeffer. But, while these figures remain sources of Christian hope today, their miniscule number only serves to dramatize the general indifference to, and even cooperation with, the Nazi destruction of the Jewish people. Father Edward Flannery and Professor Franklin Littell are two such critical Christian voices. While recognizing the complexity of any investigation of the root causes of the Holocaust, Flannery clearly affirms that

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[ ... in the final analysis, some degree of the charge [against the church] must be validated. Great or small, the apathy or silence was excessive. The fact remains that in the twentieth century of Christian civilization, a genocide of six million innocent people was perpetrated in countries with many centuries of Christian tradition and by hands that were in many cases Christian. This fact in itself stands, however vaguely, as an indictment of the Christian conscience. The absence of reaction by those most directly implicated in the genocide only aggravates this broader indictment. ]

Professor Littell speaks in similar terms about the general state of the churches and their leadership in Germany. "It is quite wrong," he says,

to assume that the Church Struggle was a battle to defend Christian Germany against the false teaching of neo-barbarians. The tragedy is the wholesale apostasy of the baptized in their eagerness, in the name of "saving the world from atheistic Communism" and "reestablishing law and order" to countenance the most brutal and anti-Christian of political measures to reconstitute a lost age of religious monism.

Concerned Christians like Littell and Flannery have bluntly challenged the churches for their part in the Final Solution. In the last decade, a growing number of Christian scholars, especially church historians, have tried to confront this issue in a more dispassionate, but equally serious, way. They have looked into the position of the churches in Germany as well as at the response of international church. In the latter area, they have focused attention on the Vatican and Pope Pius XII.

None of the new generation of church historians dealing with the Holocaust in any way desires to whitewash the actions of Christian leaders. But a general consensus has also emerged that no simplistic blanket indictment of the churches will stand the test of historical evidence. Hence, we have slowly moved to a more balanced approach in the discussion of the Church Struggle from the situation several years ago, when unqualified accusations and equally uncritical defenses tended to predominate. There is also an additional caution that is now sounded by most Christian interpreters: Substantial archival materials still remain to be examined. Until many of these relevant church archives are ~~opened~~ <sup>made available</sup> by the churches themselves, the assessments of direct and indirect collaboration with the Nazi effort must remain open to future

judgement. Furthermore, differences have emerged among those Christian scholars who have taken the Littell/Flannery challenge to heart. In part, these differences of opinion lie in disagreements as to how effective the churches could have been, even if their leaders had taken a much more outwardly hostile stance towards Nazism.

One perspective that has gained acceptance from most church historians involved with this subject is that the Church Struggle in Germany cannot be evaluated without some understanding of the prior half-century of that nation's history and the churches' reaction to it. This is true with respect to both the Protestant and Catholic communities, even though their social roles were somewhat different. The churches, more than any other major component of German society, had become conscious that their continuing social role could no longer be upheld by mere appeals to tradition. It was commonly believed by many Christian leaders that the loss of faith following the debacle of World War I could be counteracted only by a vigorous and vibrant engagement with the social order. The Weimar Republic, despite its constitution, which granted the churches greater self-rule in their internal affairs, was viewed more as a foe than as a friend. There was the need to preserve Christian society in a social setting where the state apparatus was indifferent or even hostile to religion.

This was certainly the feeling which prevailed within the principal Protestant community, the Evangelical Church of Germany.

As the church historian John S. Conway has noted:

the emphasis on the need for unity, continuity, and nationalistically conditioned conservatism was inimical to the idea of the growth of alternatives. Indeed, strong opposition has raised against the idea of pluralism

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in society, which was presumed to lead to a false sense of freedom and to encourage immorality. Like other prominent figures in society, the ecclesiastics were wholly convinced of the danger of Bolshevism, which threatened Christianity. Consequently the appeal of a political movement which combined nationalistic devotion to das Volk, a popular relevant social activism, and a strong aversion to Bolshevism achieved rapid growth among wide sections of the Evangelical Churches.

both the institutional and spiritual heritage of German

Recent research has shown that well over three quarters of the Protestant pastors in Germany supported right-wing political parties. The churches issued official condemnations of left-wing political options, isolating pastors with socialist leanings and excommunicating those who espoused Communism. Church spokespersons became strongly nationalist in their language and frequently refused to support the "weak" and "anti-religious" Weimar political leadership. As Professor Frederick O. Bonkovsky states:

(5)

...fearful of the threat from the left they welcomed the Nazis as a strong force which might be able to end economic and social chaos. As Neimöller stated after the Ruhr crisis, "we lacked leaders, we lacked a real goal, and above all, we lacked the inward and moral urge to national action."

Like its Protestant counterpart, the Roman Catholic Church was also afflicted with serious ambiguity during the Weimar Republic. Its psyche still bore the scars of Bismark's Kulturkampf which attempted to throttle the Roman Church's influence in the newly established German Empire. A feeling of second-class citizenship frequently pushed Catholics into an exaggerated display of national loyalty. It also provoked Catholic leaders to take legal steps to guarantee Catholic prerogatives through concordats with individual provinces and then, finally, with the Reich government itself in 1933.

The growth of Nazism in the predominantly Catholic region of Bavaria proved a special challenge to the Roman bishops. Various dioceses released early condemnations of the new Nazi racial theories. But then fear began to grow within the Catholic hierarchy that the popularity of Nazism, if opposed, could result in widespread defections from Catholic ranks and to possible confrontation with the government and the Protestant Evangelical Church. Public opposition by the Catholic leadership decreased and the ban on Catholic membership in the Nazi Party was rescinded in March, 1933. This action on the part of the Catholic leadership motivated the Reich government to quickly conclude the negotiations for the Concordat. The Catholic Church had finally achieved the domestic safeguards it had long wanted. As John Conway indicates:

Like their Protestant counterparts, the Catholic leaders had no sympathy for a pluralistic society. They looked with favor on a movement that promised national renewal and restoration, and readily indulged in the wishful thinking that the more radical and revolutionary elements of the Nazi creed would be jettisoned once the accession to power brought with it an acceptance of responsibility. <sup>5</sup>

But both Catholic and Protestant leaders soon realized that their hopes for Nazism were mistaken, and that a myriad of administrative decisions, rather than frontal attacks on religion, by the Reich government was undercutting the churches. Protests began to emerge, but were muted by fears that the bulk of the Christian faithful could not be counted upon in an all-out confrontation with the political authorities. <sup>6</sup>

From the Protestant side, the basis for opposition to Nazism was developed in the 1934 Barmen Theological Declaration approved at <sup>the</sup> first synod of the united Evangelical Church (or Confessing Church) in Germany. Its aim was to counteract the errors of the so-called "German Christians" (those Christians who positively



identified themselves with the Nazi programs on religious grounds) and the Reich church government. There have been varying analyses of the effectiveness of the Barmen Declaration.<sup>7/</sup> They have been conditioned by various expectations of what opposition was possible by the churches and by evaluations of the churches' protest based on Barmen in isolation or together with other social groups.

Frederick Bonkovsky's assessment of the opposition it engendered within the Confessing Church is rather positive. He feels that the indigenous Confessing Church (far more so than the "foreign" Roman Catholic Church) was the only effective opposition group in any sector of German society during the height of the Nazi period. That it could not do more was due to the fact that it no longer held the kind of total sway over its membership that was true for the church in previous times.<sup>8/</sup> Everhard Bethge<sup>9/</sup> is somewhat more critical in his judgement, as is John Conway. Conway does agree with Bonkovsky that members of the Confessing Church resisted Aryanization more than any other professional group in Germany. But he faults the Barmen Declaration for lacking any specific response to the Jewish Question and the proposed Final Solution:

(47) Defense of purity of doctrine was stressed over concrete Christian action. Later on [Karl] Barth [the famous theologian], the Barmen Confession's principal author, admitted that he had failed to the Jewish Question, a decisive issue at that time.<sup>10/</sup>

On the Catholic side, evaluation of the church's leadership is equally diverse. Guenter Lewy is exceedingly harsh in his judgement.<sup>11/</sup> Gordan Zahn<sup>12/</sup> is critical but admits that the churches were the only social institutions willing to oppose the Nazis to any degree. Zahn also stresses the need to examine more fully possible Catholic

resistance at the grass roots level, even if the hierarchy appears timid. He suspects that more occurred at this level in opposition to the Nazis than has thus far been reported.

Zahn notes that official Catholic resistance appeared less than a year after the signing of the Concordat. The June, 1934, pastoral letter of the combined German hierarchy meeting at Fulda was a public and formal protest against the restrictions on the Catholic press and the church's organizational activity. This pastoral letter served to galvanize Catholic opposition in a way similar to the Barmen Declaration for the Protestant churches. It provided the justification for a steady, albeit unsuccessful, campaign of opposition to the growing attacks of the Third Reich against the Catholic Church. Zahn criticizes the Fulda pastoral letter and subsequent Catholic pronouncements, including the papal encyclical MIBRENNEDER SORGE (1937), for the same reasons Conway objects to the Barmen Declaration: The Nazi's Final Solution to the Jewish Question is scarcely mentioned. Zahn feels that the Catholic protest failed because it <sup>could not</sup> ~~failed to~~ match the power of the Third Reich and it was unwilling to push its supporters into total resistance and mass martyrdom.

Beate Ruhm von Oppen, another leading Christian interpreter of the Holocaust who has worked extensively on German records, believes both Zahn and Lewy are far too negative. She argues that the meaningful survival of the church today demands giving greater attention to the Catholic resistance that did exist. She is not urging a manufactured defense or the dismissal of significant collaboration and indifference, but she insists that a mere

examination of the response of Catholic bishops must yield to a study of Catholic (and Protestant) military chaplains whose resistance, attitudes, and influence increasingly worried Nazi leaders like Goebbels. <sup>13</sup>

One must also consider the behavior of the Christian clergy in the rest of Europe. There are instances where priests, nuns, and pastors helped in the rescue of Jews (see Sybil Milton's article: "The Righteous Who Saved Jews"). But the possibilities of further organized and effective opposition to the anti-Jewish decrees, on the part of the clergy, must also be considered. The Chief Rabbi of Palestine posed this option to Monseignor Hughes (a representative of the Pope) in 1944, in Cairo, when the deportation of Hungarian Jews to the death camps commenced in earnest:

Chief Rabbi: If Hungarian Bishops were to go into the camps and announce publicly that, if deportation of Jews went on, they [the Bishops] would go and die with them, I think it would be difficult for the Germans to continue the deportations.

Monseignor Hughes: The Bishops in France and other countries have carried out demonstrations of that kind. When the Germans began deporting Jews, they [the Bishops] went into the streets wearing a yellow star. This action made a considerable impression and, in some places, rendered deportation impossible. But Your Honor will understand that realization of your proposal would require "unity of action." <sup>14</sup>

As Saul Friedländer notes: "Now there never was such a demonstration by French Bishops, as Monseignor Hughes must have known. The Chief Rabbi had no means of judging whether or not these details were true." <sup>15</sup> We really do not know of any public protests on the part of Catholic or Protestant clergy, anywhere in Europe, during this period, including protests directed to the local population.

One must also consider the cooperation and complexity of clerical involvement in the destruction of European Jews. An example is Slovakia, "a heavily Catholic country with a priest as president and prime minister who prided himself on being a practicing Catholic,"<sup>16</sup> <sup>and</sup> who finally cooperated in the persecution of the Jews, leading to their deportation to the concentration camps. Before Passover in 1942, Rabbi Michael Dov Ber Weissmandel, a leader of the Jewish underground, approached his old acquaintance Archbishop Kametko. He begged the Archbishop to intervene with the latter's former personal secretary, President Tisso, regarding the expulsion of the Jews from Slovakia. The Archbishop replied:

(ext) ] This is no mere expulsion. There - you will not die of hunger and pestilence; there - they will slaughter you all, young and old, women and children, in one day. This is your punishment for the death of our Redeemer. There is only one hope for you, to convert all to our religion. Then I shall effect the annulling of this decree.<sup>17</sup>

It is interesting to note that a number of Jews did convert to Christianity, in order to save their lives. As Raul Hilberg observes:

(4) ] [Even though] . . . the Jews were primarily concerned with the protection, [and] such protection could best be rendered by the Catholic Church. The Jews were not interested in theology just then. But therein, precisely, lay the reason for the imbalance of conversions - the Catholic Church was not primarily interested in the saving of lives; it wanted to save souls. Of course the Church protected its converts. The priesthood was angry when the state presumed to nullify the sacred baptism and turn Christians into Jews. But for exactly that reason the Catholic Church did not bestow lightly. The applicant had to be "sincere." If it took a catastrophe to make him "see the light," well then, all right, he could be admitted. However, if he was suspected of merely wanting to save his life, perhaps to revert to Judaism after the end of the war, he was turned away. When the wave of

deportations overtook the Jewish community in Slovakia, there was little time for religious instruction, preparation, and meditation. That is, Orthodox Churches converted to a disproportionately large number of Jews.<sup>18</sup>

Although Weissmandel knew of these conversions, he refused to accept it as an option. After escaping from a deportation to Auschwitz in the fall of 1944, he approached the papal nuncio (papal delegate) to plead once again for help. The delegate replied: "This, being a Sunday, is a holy day for us. Neither I nor Father Tisso occupy ourselves with profane matters on this day." What Weissmandel did not understand was how the blood of infants and children could be considered a profane matter. The Archbishop told him: "There is no innocent blood of Jewish children in the world. All Jewish blood is guilty. You have to die. This is the punishment that has been awaiting you because of that sin [the death of Jesus]."<sup>19</sup>

The role of Pope Pius XII has also long been the subject of controversy among scholars. Earlier works by Jewish and Christian writers tend to be highly critical. Saul Friedlander,<sup>20</sup> Rolf Hochhuth,<sup>21</sup> Friedrich Heer,<sup>22</sup> and Nora Levin,<sup>23</sup> are especially so. Few would accuse Pius of outright hatred for Jews. But a combination of a long-standing Catholic anti-Semitic tradition, coupled with his desire to preserve the Catholic community in Germany and to fight the onslaught of Bolshevism, rendered Jews "unfortunate expendables," in the Pope's calculations.

Official Catholic responses to these charges tend to be highly polemical and defensive. Some have urged the

canonization of Pius as a rebuff. Some Jewish defenses of Pius also surfaced, mainly Joseph L. Lichten's "A Question of Judgment: Pius XII and the Jews."<sup>24</sup> Based on personal experiences and conversations, Lichten maintains that Pius did more in behalf of Jews than someone like Hochhuth allows. He quotes Dr. Nahum Goldmann, President of the World Jewish Congress, who offered a positive assessment of Pius' activities on the Jewish question on the occasion of the Pope's death. Whether a formal condemnation of the Pope, as opposed to diplomatic initiatives, would have curtailed the mass murder of Jews, remains an open question for Lichten. Most critics of Pius assume that it would have, with the evidence leaning against any real results.

Beate Ruhm von Oppen and Father Flannery also believed that the focus on Pius has been to the detriment of a wider investigation of the Catholic Church's role. Flannery says that "the centralization of the charge on the Pope has unfortunately deflected attention from the scope of a silence that affected many churches, governments, and people."<sup>25</sup> Even Rolf Hochhuth, in a later interview, indicates that Pius' silence and consequent guilt on the Jewish Question was no greater than that of other religious and political leaders like Churchill and Cordell Hull.<sup>26</sup>

Recently, the controversy over Pius' papacy has once more received widespread attention. Father John Morley, in a recent study of Vatican diplomacy, argues that, generally, in all the important countries of Europe where mass Jewish deportations were occurring, the interventions by Vatican

diplomats and papal nuncios were sporadic and reluctant, at times apologetic, and lacking the force of condemnation that the circumstances required. Yet, they had acted forcefully when church rights were at stake....<sup>27</sup> And while not directly a response to the new evaluation by Morely, a recent volume by Father J. Derek Holmes of Great Britain has been used by some as a response to Morley. Holmes speaks of Pius' efforts in behalf of the Jews of Rome and feels that a public denunciation of the Nazis might have endangered the Vatican's work to save Jews.<sup>28</sup>

The case of Pius XII is still far from closed. Catholics and other scholars need to probe further, ~~when~~ with an open mind, into his activities and those of the Vatican bureaucracy. It may be that the final judgment on the Pope's stance will never reach a consensus, for how does one finally prove or disprove the possible effect of a hypothetical public stance by Pius? It is my contention, however, that the whole concept of the church that dominated the thinking of Pius XII and his associates, especially how it related the security of the Catholic church to the well-being of non-Catholics, needs to be studied far more thoroughly. Ultimately, Pius' accomplishments and failures were buried with him. There is no way we can change his record. But contemporary Christians are in a position to change their understanding of the church's relationship to Jews and others outside its community and beliefs, especially in times of profound social crisis.<sup>29</sup>

In spite of the different interpretations, a few directions seem clear: (1) an overwhelming majority of Christian clergy acquiesced in the destruction of European Jews; (2) church leaders were unable to mount a successful effort against the Nazis. This bears serious reflection for the continuing struggles which the churches face in the contemporary world; (3) the church's self-understanding and its own sufferings under the Nazis was far too isolated from the sufferings of non-Christians, Jews in particular, to whom suffering meant death. Why did the churches raise the issue of Nazi murder of "baptized" Jews to the exclusion of the Jewish people at large?; (4) the churches were far too connected with the dynamics of German society to really stand in judgment against it; (5) the Jewish Question could not be adequately addressed because of the long-standing theological tradition of anti-Judaism in the churches. This tradition must be obliterated once and for all by the post-Holocaust Christian community; (6) the churches, which will never regain the kind of control over society they once had, must reflect anew on how to combat totalitarian power. Where are their primary resources in such a context?; and, finally, (7) the churches' fear of Communism blinded them to all other forms of totalitarian oppression. Is there danger of repetition in our day?



1. "Anti-Zionism and the Christian Psyche," JOURNAL OF ECUMENICAL STUDIES, Volume 6, Number 2 (Spring 1969). p.174
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3. "The Churches," in Henry Friedlander and Sybil Milton (eds.), THE HOLOCAUST: IDEOLOGY, BUREAUCRACY, AND GENOCIDE. Millwood, New York: Kraus International Publications, 1980, p. 200. Also cf. John Conway, THE NAZI PERSECUTION OF THE CHURCHES: 1933-1945. Toronto: Ryerson Press, 1968.
4. "The German State and Protestant Elites," in Littell and Locke (eds.) THE GERMAN CHURCH STRUGGLE, p. 130.
5. "The Churches," p. 201.
6. cf. Gordon Zahn, "Catholic Resistance? A Yes and a No," in Littell and Locke (eds.), THE GERMAN CHURCH STRUGGLE, p. 228.
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8. cf. "The German State".
9. "Troubled Self-interpretation and Uncertain Reception in the Church Struggle," in Littell and Locke (eds.), THE GERMAN CHURCH STRUGGLE, pp. 167-184. Also cf. Eberhard Bethge, DIETRICH BONHOEFFER, MAN OF VISION, New York: Harper & Row, 1970.
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11. THE CATHOLIC CHURCH AND NAZI GERMANY. New York: McGraw-Hill, 1964, "Catholic Resistance," in Littell and Locke (eds.), THE GERMAN CHURCH STRUGGLE, pp. 203-240.
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13. ibid. p. 233
14. PIUS XII AND THE THIRD REICH: A Documentation, New York: Knopf, 1966.
15. ibid. p. 235
16. VATICAN DIPLOMACY AND THE JEWS DURING THE HOLOCAUST 1939-1943. New York: Ktav, 1980 p. 101 John Morley.
17. M.D. Weismandel, Min Hamezar, New York: 1954, quoted in E. Berkovitz FAITH AFTER THE HOLOCAUST, Ktav, 1973 pp. 16-17.
18. <sup>R</sup> Paul Hilberg, The Destruction of European Jews, New York: 1961 p. 466
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20. PIUS XII AND THE THIRD REICH: A Documentation, New York: Knopf 1966.
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22. cf. Eric Bentley (ed.), THE STORM OVER THE DEPUTY, New York: Grove Press, 1964 p. 173.
23. THE HOLOCAUST, New York: Schocken Books, 1973. pp. 687-693.
24. Washington, DC: National Catholic Welfare Conference, 1963.
25. "Anti-Zionism" p. 175.
26. cf. Bentley (ed.). THE STORM, P. 43.
27. cf. John T. Pawlikowski, THE CHALLENGE OF THE HOLOCAUST FOR CHRISTIAN THEOLOGY, New York: Anti-Defamation League, 1978, And in "Method in Catholic Social Ethics: Some Observations in Light of the Jewish Tradition," in Eugene J. Fisher and Daniel F. Polish (eds.), FORMATION OF SOCIAL POLICY IN THE CATHOLIC AND JEWISH TRADITION. Notre Dame, IN: University of Notre Dame Press, 1980, pp. 162-192.
28. VATICAN DIPLOMACY AND THE JEWS DURING THE HOLOCAUST, 1939-1943, New York: Ktav, 1980, p. 201.
29. THE PAPACY IN THE MODERN WORLD, LONDON: Burns & Oates, 1981.

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J. Derek Holmes. THE PAPACY IN THE MODERN WORLD. London: Burns & Oates, 1981.

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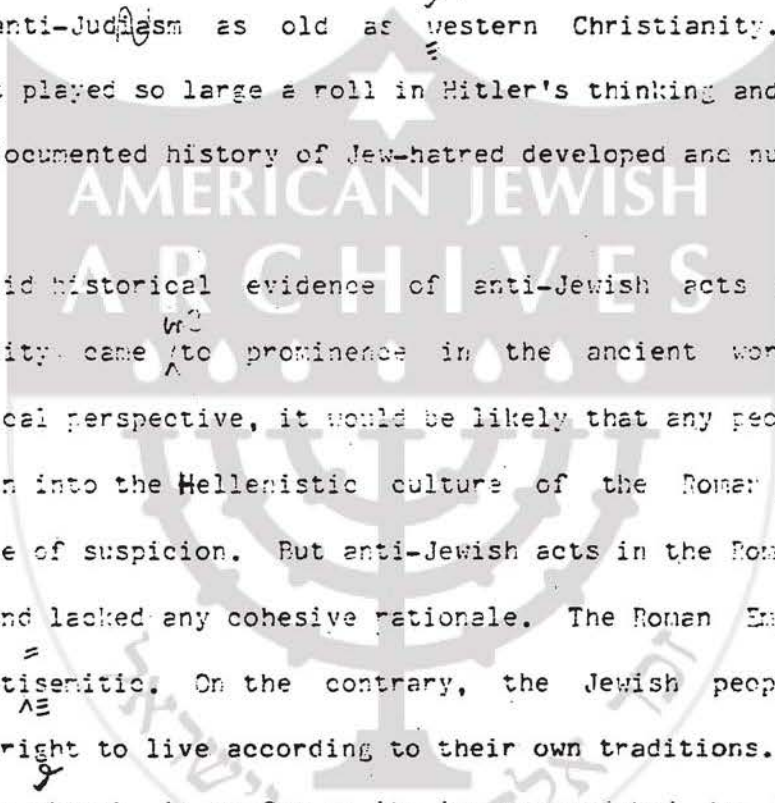
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THE THEOLOGICAL ROOTS OF ANTISEMITISM  
Paul M. van Buren

"Antisemitism" is a modern word, first coined in 1879 in connection with <sup>contemporary</sup> the pseudo-scientific racial theory of the time, but it <sup>also</sup> refers to a phenomenon with ancient roots. Stripped of its modern racist overtones, antisemitism is the heir of an anti-Judaism as old as western Christianity. Behind the antisemitism that played so large a roll in Hitler's thinking and program lies a long and well-documented history of Jew-hatred developed and nurtured by the church.

There is solid historical evidence of anti-Jewish acts and attitudes before Christianity came <sup>to</sup> prominence in the ancient world. From a social-psychological perspective, it would be likely that any people resisting total assimilation into the Hellenistic culture of the Roman Empire would arouse some degree of suspicion. But anti-Jewish acts in the Roman Empire were not programmatic and lacked any cohesive rationale. The Roman Empire was not systematically antisemitic. On the contrary, the Jewish people had legal standing and the right to live according to their own traditions.

The Christian church, ~~in so far as it is~~ represented by the surviving writings of its leaders, before it was a century old began to produce a systematic anti-Jewish teaching tied directly to its own theological affirmations. By the second century of the Common Era, a consistent theological rationale for disdain of Jews and contempt for Judaism had been developed <sup>and</sup> ~~that~~ <sup>the whole course of</sup> was to mark western civilization ~~as~~ as the church became ever more politically powerful, beginning in the fourth century, theory was increasingly put into practice. Jews lost their favored status under Roman law, and a pattern of discrimination and harassment was set in motion, leading to the



ghetto, physical expulsions and pogroms. Hitler's <sup>o</sup> final solution to the Jewish question marked a radical new step, but it was a step on a road prepared by the Christian church. The failure of the church to mount any serious resistance to Hitler's program becomes more understandable, if not excusable, when the theological roots of antisemitism are understood.

The beginnings of this tragic development lie in the first-century split between the Christian church and the Jewish people, an event <sup>whose</sup> ~~concerning which~~ the evidence is limited and indirect. We can be certain that the initial Jesus movement was at first totally Jewish, so we could think of it as a Jewish sect. We know little for sure about that Jewish community, because it left us no first-hand accounts of itself. The apostle Paul is the only author of the writings making up the church's <sup>g</sup> "New Testament" of whom we can say with certainty that he was a Jew, but he only wrote to Gentile Christians about Gentile problems <sup>m</sup> such as, how Gentiles can escape from the curse of Torah, a curse richly deserved, according to the tradition which Paul knew so well as a Pharisee, for having rejected Torah when it was offered <sup>at</sup> ~~to them~~ from Sinai. If we can trust the Gentile author of the Acts of the Apostles, Paul was thought to have taught that the Jews of the Diaspora should abandon Torah. That would have shocked any Jew, including those of the Jesus movement. There is no evidence from Paul's authentic letters to support this charge, but such a misunderstanding may have been the seed <sup>bed</sup> of distrust <sup>that</sup> ~~which~~ led to the later split.

The same source portrays the Jewish Jesus movement in Jerusalem worshipping regularly in the Temple and remaining faithful to Torah in all respects. Somewhere about the year 85 C.E., a curse was inserted into the liturgy of the <sup>that</sup> ~~synagogue which~~ would have had the effect of excluding Jewish adherents of the Jesus movement. We may tentatively conclude that for two full

generations, synagogue Judaism was able to tolerate Torah-faithful Jews in its midst who also believed that Jesus of Nazareth was (or would be) Israel's messiah whom God had exalted. If that is right, then the split between the church and the synagogue was caused neither by the figure of Jesus nor by Easter faith in his resurrection. The source of the problem lay elsewhere.

The future of the church was not to be with the Jerusalem community. As it continued in loyal Jewish practice and worship, the movement in the Diaspora was going in a different direction. It was drawing its members from the Gentiles. We may assume from Paul's letters that they were Gentiles well versed in the Greek translation of Israel's Scriptures, for Paul felt free to base most of his teaching and arguments on those writings. It seems reasonable to conclude that these Gentile converts to the young church were largely drawn from the so-called "God-fearers" of whom Josephus wrote, people attracted to Judaism, familiar with its teaching and Scriptures, frequenters of the synagogues of the Diaspora, but not yet full converts. The Gentile mission of Paul and others, therefore, would seem to have harvested in fields well planted and watered by the Pharisees and other agents of Jewish proselytism. What is certain is that the church, originally a purely Jewish movement, was well on its way by the middle of the first century to becoming an almost totally Gentile enterprise.

There were evidently those among ~~those~~<sup>the</sup> new Gentile converts to Christianity who thought that one could only be a member of this movement by becoming a full Jewish convert, accepting circumcision and keeping Torah. Paul argued vehemently against that view, maintaining that in Jesus the God of Israel had done a new thing, opening the light of his love to Gentiles as Gentiles to receive the blessing of Abraham alongside Israel. Paul therefore argued that his Gentile converts should not seek circumcision nor follow the

details of Torah observance, since this would be to deny God's new opening to them. Nowhere did Paul argue that Jews should abandon Torah, but after his death, an increasingly Gentile church was to read him as if he had spoken without respect to whether his audience was Jew or Gentile. What Paul wrote against Gentile imitation of Jewish practice was read later as an attack on Jewish practice by Jews. The grounds for Christian anti-Judaism were thus prepared all unwittingly by one who was proud of his Jewish identity and heritage, convinced that God's covenant with Israel was eternal. It was planted and watered by Gentiles who failed to understand the complex understanding of Torah of the Pharisee Paul.

It is certain that Paul argued that Gentiles did not need to become Jews in order to know the love of God. It is equally certain that he was interpreted to have meant that Jews need not (and therefore should not) remain Jews in order to know the love of God. The question is therewith opened whether the theological roots of antisemitism lie within the New Testament itself, or whether they are to be found in a Gentile misreading of writings grounded in the Jewish character of the original Jesus movement. In the case of the authentic letters of Paul, a case can be made for the second answer. For the Gospels, it is not so clear.

The Gospel of Mark is generally considered the earliest, written about the time of the destruction of the Temple and the sack of Jerusalem. The other Gospels come from nearer the time of the split, most scholars hold, and reflect the growing animosity. It has been suggested that the Jerusalem church may have withheld support for the revolt against Rome, which would have contributed to hard feelings, but the evidence on this is not reliable. The Gospels of Matthew and John portray especially hostile relations between Jesus and various groups. It could be that their authors assumed that their own conflicts with



the Pharisees (by their day the dominant force in Jewish life) mirrored the conflict in which Jesus lost his life, but for whatever reason, or as Gentiles, they may simply have never shared the evident love and concern of Jesus for his people. Whatever the cause, the <sup>y</sup>so presented Jesus in conflict with his own people (in the process presenting the cruel procurator Pilate, when the Emperor Caligula <sup>N</sup> recalled from Palestine for his tyrannical ways, as a weak and generally kindly soul) as to encourage any simple reader to see Jews generally as responsible for his death. Matthew has the crowd cry out, "His blood be upon us and upon our children," perhaps having in mind the destruction of Jerusalem in 70 C.E., but many a Gentile reader for centuries afterward was to read this as a call to punish in every way this self-condemned people.

The Gospels are complex documents arising from a complex tradition in a confusing time. There is more to them than the passages that have caused so much Jewish suffering. There can be no doubt that they contain words which have fed antisemitism for two thousand years, yet those very words, read with an understanding of the context of their composition, can be read as polemic understandable in our less-than-perfect world and so as no justification whatsoever for an anti-Judaic conclusion. What can scarcely be denied is that such a conclusion was the consistent result of the way in which the Gospels, and also Paul, were read and interpreted by Christians from the second until well along in the twentieth century. By many they are still ~~so~~ <sup>in this manner,</sup> read. This reading is the foundation for the distinctive theological anti-Judaism of the Christian tradition. It is the theological root of antisemitism.

On this foundation, Christian leaders developed a theological polemic against the Jewish people that suggests that many of their flock may have gotten along quite well with their Jewish neighbors and found ~~synagogue~~ services worth attending. Reading between the lines of this polemic, one

detects the signs of the continuing attraction of the intimacy and loftiness of the Jewish understanding of God, as well as of the moral worth of Jewish living, so different from the corruption of daily life in the Empire. Be that as it may, the polemic entered deeply into the theology of the church, so as to produce a vision of reality in which a negative view of Jews and Judaism was bound up with the very self-understanding of the church.

The result of this development, already evident in second century authors and elaborated over the following two centuries, was the theology of displacement: the church was the true heir of the election of and promises to Israel. The Jews had turned their backs on their messiah and killed him. Having rejected God's act for their salvation, God had rejected this people. They had now been displaced by the church, which alone had God's favor. Israel's Scriptures had become the property of the church, which alone understood them. Judaism therefore had no more reason to exist, and the Jews were maintained by God in their homeless, Temple-less, wandering condition as an indirect witness to the truth of the Christian church. For the sake of this witness, they were not to be killed, but like Cain, they were destined to be "a fugitive and a wanderer on the earth." This theology of displacement thus built contempt for Jews and Judaism into the very structure of the church's self-understanding.

In the fourth century, Christianity became the official religion of the Roman Empire, and the church came increasingly to dominate the western world. As it did so, it put theory into practice and Jews began to lose the civil rights that had been theirs under Roman law. They were not allowed to hold public office (Synod of Claremont, 535 C.E.); they were forbidden to have Christian servants or slaves (538), which effectively excluded them from agriculture; their books were burned (621); they were taxed to support the

church (1078); they were forced to wear a badge on their clothing (1215); they were forced into ghettos (1267); and <sup>they were</sup> denied university degrees (1432). In addition to these official decrees of church synods and councils, there were unofficial persecutions in which many Jews lost their lives; forced "conversions" and mass expulsions from one country after another. Antisemitism became a common feature of all of western culture and history, and it did so under the pressure of the continuing theological anti-Judaism of the Christian church. When Hitler said that he was only putting into effect what the church had always taught, he was quite correct, up to the point of his decision to kill every Jew in Europe.

In the light of the Holocaust, the churches have begun to reverse their ancient tradition of anti-Judaism. Beginning with the Second Vatican Council, the Roman Catholic Church has repudiated its charge of deicide and acknowledged the continuing validity of God's covenant with the Jewish people. With increasing clarity, church statements, both Protestant and Catholic, European and American, have denounced antisemitism and repudiated the tradition of contempt for Jews and Judaism. Whether the church at the "grass-roots" level will succeed in making this about-face remains to be seen. For six million Jews, the turn has come about too late, but for the future of the Jewish people, this reversal of "the teaching of contempt" may be of no small consequence, for it begins to get at the primary root of antisemitism. That root, however, is deeply embedded in the theology of the church and digging it out will be no easy matter. It will require of the church a new reading of its own sacred texts and a new understanding of its own identity. Until that comes about at the level of the ordinary Christian, the theological roots of antisemitism will not be dead.

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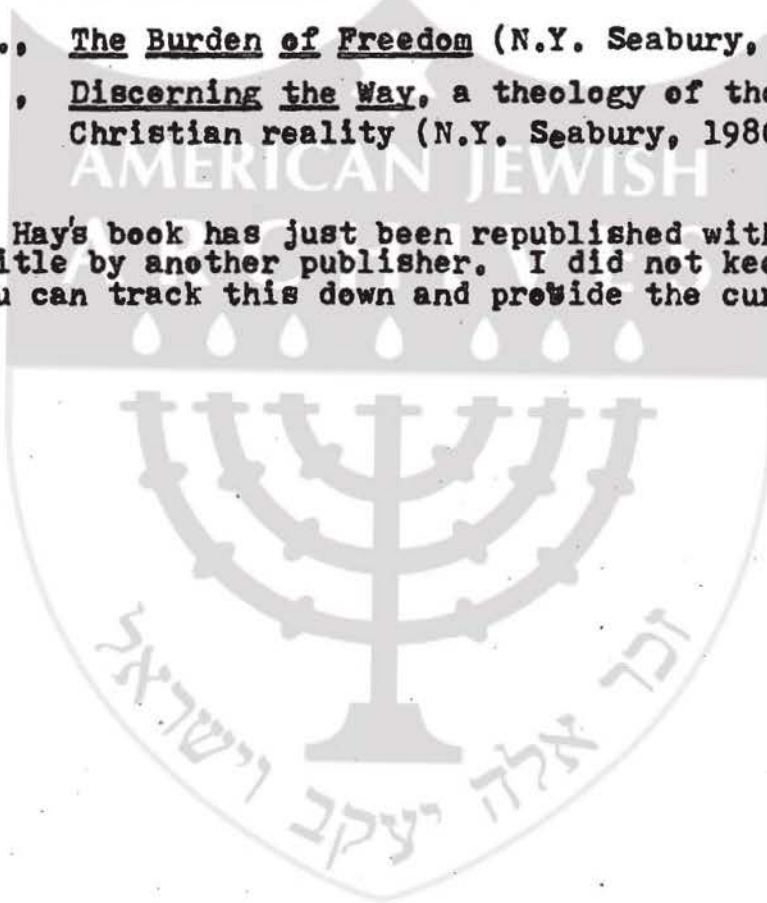
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THE IMPLICATIONS OF THE HOLOCAUST FOR THE CHRISTIAN CHURCHES

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The impact of the Holocaust has been felt only slowly, one might even say grudgingly, in Christian theological and educational circles. Dr. Eva Gleischner's study of the post-war theological scene in Germany concludes that few, if any, of its leading theologians had taken the Holocaust with any seriousness.<sup>1</sup> Similar results would generally be the case for the rest of Europe and North America. Professor Alice Echardt's survey is confirmation of this. She writes:

Whatever aspect of response one looks at-- historical, theological, psychological, existential-- it is overwhelmingly that of Jews, individually and collectively. If we say that this is to be expected and is quite normal, we are only giving away the very problem: that nothing normal should prevail after the most fearful abnormality in human history. It further assumes that the Holocaust is primarily a Jewish problem--whereas in fact it is, in far deeper respects, a Christian problem.<sup>2</sup>

4 In the field of popular religious education within the churches, silence again appears as the rule rather than the exception. A scientific study of Catholic schools throughout the country (primary through seminary) undertaken by the American Jewish Committee and the Institute of Judaic-Christian Studies in 1970 showed virtually no consideration of the topic at Catholic colleges and only slightly better exposure at other levels.<sup>3</sup> And if we examine

the international and regional statements on Christian-Jewish relations issued over the last two decades by various Christian bodies, hardly a mention of the Holocaust is ~~to~~ <sup>to</sup> be found. <sup>4</sup> When post-war Christianity was challenged ~~on~~ <sup>on</sup> its stance during the Nazi era, the responses were ~~by and~~ <sup>by and</sup> ~~large~~ <sup>large</sup> defensive ~~in tone.~~ <sup>in tone.</sup> The preference ~~seemed to be,~~ <sup>was to</sup> bury rather than probe. The churches collectively were incapable of seriously examining their <sup>conduct</sup> ~~conduct~~ during the Nazi era, ~~what~~ <sup>which</sup> some Christian and Jewish voices were beginning to call a serious challenge to Christianity's moral integrity.

Fortunately the silence in the Christian churches about Auschwitz was not total. Pioneering names like Gordon Zahn, in his sociological study German Catholics and Hitler's Wars <sup>5</sup> and in his prize-winning biography of the Austrian peasant resister Franz Jagerstatter <sup>6</sup> and Guenter Lewy, in The Catholic Church and Nazi Germany <sup>7</sup> were beginning to ~~break~~ <sup>break</sup> the veil. ~~So also did~~ <sup>So also did</sup> Rolf Hochhuth's The Deputy, ~~while~~ <sup>while</sup> ~~this play~~ <sup>which</sup> engendered much controversy, including public demonstrations against its performance in several American cities, ~~it~~ <sup>it</sup> helped without doubt to force the issue of the Holocaust into the consciousness of a growing <sup>number</sup> ~~body~~ of Christians. <sup>8</sup>

These initial responses were ~~far from perfect in~~ <sup>still limited in scope</sup> every aspect of their analysis. ~~Few ground-breaking studies ever are.~~ Even today's more advanced studies on the Holocaust may need further revision as new archival materials become available. But the Christian community owes these early writers on the Holocaust a profound debt of gratitude for helping us to remember.

Over the past decade ~~or so~~<sup>9</sup> the scene has changed considerably, and for the better. Admittedly, indifference to the theological and moral challenge of the Holocaust continues unabated in some sectors of Christianity. Among Third World Christians, there is the often<sup>2</sup> expressed view that this is not their problem, but one confined to the ✓ Western churches. Nonetheless, there has emerged a steadily growing willingness on the part of Christian leaders to address the implications of the Holocaust experience. Figures like Franklin Littell, A. Roy Eckardt, and Edward Flannery have led the way with new scholars entering the picture on a regular basis. The following statement of Protestant theologian Elwyn Smith captures well the spirit of these new Christian investigations into the challenge of Auschwitz:

25. Was not the Holocaust a terrible test which the church failed? ... It may be ... that the question whether Christianity is to remember the Holocaust or dismiss it is a question of the ability and the right of Christianity to survive in a form in any way conformable to the Scriptures. ✓

4 In addition to intensified scholarly research on the Holocaust within the Christian community, ~~the~~ many Holocaust conferences <sup>have been</sup> held throughout the country during the last few years, ~~as~~ and well as the NBC and other television specials have brought Christian educators to a new awareness of this <sup>pivotal</sup> orienting event for both the ✓ church and the Jewish ✓ people. Without <sup>100%</sup> trying to exaggerate the situation, there is little doubt that the Holocaust and its implications are beginning to receive a serious hearing within a broad spectrum of the Christian community. Liberated from the extreme defensiveness ✓



characteristic of the immediate post-war decade, an increasing number of faithful Christians are willing to probe the

subject, rather than to bury

As <sup>the</sup> Christianity <sup>community</sup> <sup>contin</sup> more and more examines the Auschwitz

experience the following are emerging as central points of consideration. ~~On the level of theology,~~ A number of

present-day theologians have begun to ask what difference

~~does~~ the Holocaust make <sup>5</sup> for basic Christian faith affirmations such as Christology. These are <sup>Q</sup> questions <sup>like this are</sup> that ~~one now~~

~~finds~~ raised by such leading figures as Johannes Metz,

David Tracy, Gregory Baum and Jurgen Moltmann. Moltmann,

more than any other Christian theologian thus far, has

tried to incorporate Auschwitz into the core of his interpretation

of the Christ Event. This is developed especially in his

volume The Crucified God <sup>10</sup> where he maintains that Auschwitz

shows us perhaps more dramatically than any other reality,

the root meaning of the Christ Event -- God can save people,

including Israel, because through the Cross he participated

in their very suffering. Post-Auschwitz theology would be

an impossibility in Moltmann's thinking:

ext ] were not the Sch'ma Israel and the Lord's Prayer prayed in Auschwitz itself, were not God Himself in Auschwitz, suffering with the martyred and murdered. Every other answer would be blasphemy. An absolute God would make us indifferent. The God of action and success would let us forget the dead, which we still cannot forget. God as Nothingness would make the entire world into a concentration camp. 11

The Lutheran ethicist Franklin Sherman expresses the Christology-Auschwitz connection in a way that closely parallels Moltmann's position: ~~Sherman writes:~~

For Christianity the symbol of the agonizing God is the Cross of Christ. It is tragic that this symbol should have become a symbol of division between Jews and Christians, for the reality to which it points is a Jewish reality as well, the reality of suffering and martyrdom. 12

The Cross, as Sherman understands it, reveals to us, in the first instance a profoundly Jewish reality. Subsequent interpretation by Christians of the sufferings of Jesus must always be conscious of this Jewish reality. The God of the post-Auschwitz age is the God who calls all people into a new unity, not only a unity between Jews and Christians, but one in which that unity bears a particular significance.

The Catholic Israeli scholar Dr. Marcel Dubois follows much the same line as Moltmann and Sherman in his analysis of the Holocaust. He is not unaware of the difficulties in trying to locate Auschwitz within a theology of the Cross. Such a linkage may indeed seem blasphemous to Jews, given Christianity's role in the Holocaust. Nonetheless, he feels compelled to affirm the connection:

...In the person of the Suffering Servant, there appears to take place an ineffable change. Our vision of Jewish destiny and our understanding of the Holocaust, in particular, depends on our compassion; the Calvary of the Jewish People, whose summit is the Holocaust, can help us to understand a little better the mystery of the Cross. 13

These attempts to set Auschwitz within a Christian theology of the Cross have met with mixed reactions from several other theologians. Professor A. Roy Eckardt has taken strong exception, particularly to Moltmann, in particular. He feels that there is no way Christians can assert that the Jewish victims of the Holocaust were liberated from death or from

any other suffering through Christ's Crucifixion. To make such a claim in light of Christian involvement with the Nazi Final Solution amounts to blasphemy. He writes:

What does it mean to tell the inmates of Buchenwald or Bergen-Belsen, as this Christian theologian does, that "through his suffering and death, the Risen Christ brings righteousness and life to the unrighteousness and the dying?" 14

For Eckardt, Moltmann simply claims too much for the sufferings of Christ. "It may be contended," he argues, "that in comparison with certain other sufferings, Jesus' death becomes relatively non-significant." 15

A Canadian theologian Douglas J. Hall is much more sympathetic to Moltmann's perspective and the Holocaust-theology of the Cross link generally. It remains his conviction that the development of the theology of the cross is the only way to finally overcome the type of Christological thinking in the churches which inevitably winds up in the anti-Semitism manifested in the Holocaust. A Christology built around the reality of the cross establishes what Hall terms a "soteriology of solidarity" which by definition sets up the Cross of Jesus as a point of fraternal union (which does not mean conversion) with the Jewish People, and with all in need of liberation and peace:

...The faith of Israel is incomprehensible unless one sees at its heart a suffering God whose solidarity with humanity is so abysmal that the "cross in the heart of God" (H. Wheeler Robinson) must always be incarnating itself in history. Reading the works of Eli Wiesel, one knows, as a Christian, that he bears this indelible resemblance to the people of Israel. 16

Undoubtedly, this theme of the Holocaust-Crucifixion link

will continue to be debated by Christian scholars. It is my opinion that while there is some merit in positing the link, it should not be made the center of Christian theology after the Holocaust.

The meaning of the church, or ecclesiology as theologians call it, has also undergone new scrutiny in the light of the Holocaust. The Austrian Catholic philosopher Frederick Heer locates the main problem in a theological vision of the church, long dominant in the church and attributable to St. Augustine, which removes the Church from the sphere of history:

The withdrawal of the church from history has created that specifically Christian and ecclesiastical irresponsibility towards the world, the Jew, the other person, even the Christian himself, considered as a human being--which was the ultimate cause of past catastrophes and may be the cause of a final catastrophe in the future. ✓ 17

Unless Christianity re-establishes a link with the Hebrew Bible's roots of Christ's own piety, the anti-historical conception of the church that caused Christian indifference to the plight of the Jews under Hitler may engender the same unconcern about the growing threat of a worldwide nuclear catastrophe.

Gordon Zahn has also reflected on the implications of the Holocaust for the Christian conception of the church. For him the one overriding lesson to be gained from an examination of Auschwitz is that...

the religious community must never again become so enmeshed in its support for a given socio-political order that it loses its potential to be a source of dissent and disobedience. In other, more familiar terms, the church must recognize that it has a stake in maintaining a separation of church and state as that separation is defined from its own perspective. ✓ 18

✓  
 ✓  
 The attempt to construct a theological vision that will conceive of the church as sufficiently part of history to see that human suffering, like that endured by the Jewish People at the hands of the Nazis, poses a definite threat to its own meaningful existence, while at the same time standing in critical judgment over particular movements in history as Gordon Zahn urges, will prove a difficult task. But it is one that remains a primary obligation after the Auschwitz experience.

The holocaust also forces the Christian community to examine more thoroughly the possible roots of anti-Semitism in the New Testament. None of the current Christian commentators on the Holocaust wishes to draw a straight line from negative New Testament portrayals of Judaism to the Final Solution. Most would stress that the primary origins of Nazism are to be found in modern secular racial theories. Nonetheless, it is being increasingly admitted by Christian scholars that the architects of Nazism found their targets well-primed for the formulation of their racist theories because of centuries of anti-Semitism in the churches going back to New Testament times. Dr. Edward Flannery expresses this perspective well:

(S) [ The degraded state of the Jews, brought about by centuries of opprobrium and oppression, gave support to the invidious comparisons with which the racists built their theories. And in their evil design, they were able to draw moral support from traditional Christian views of Jews and Judaism. ] (S) 19

There is little doubt that traditional Christian anti-Semitism provided an indispensable seedbed for the popular support accorded in many Christian quarters to Nazism's

attack on the Jewish People.

Another area that is being explored by Christian scholars in collaboration with their Jewish colleagues is the impact of the Holocaust on the religious and political fabric of Western society. Franklin Littell and the various conferences held in Philadelphia under the auspices of the Philadelphia Coordinating Council on the Holocaust have addressed this point.<sup>20</sup> It has also been a special focus of my own writings on the Holocaust.<sup>21</sup> The realization is emerging that the Holocaust was not an isolated example of insane human brutality. Rather, it marked the coming together of many of the major forces shaping contemporary Western society: bureaucracy, technology and the loss of transcendent morality. The Holocaust has shattered not only much of Christianity's traditional moral base, but that of Western liberal society as well. It has truly marked the beginning of a new era in human history.

Other more specific problems will also need the attention of the churches. The question of evil and the Holocaust explored recently by A. Roy Eckardt, Gregory Baum and Andre LaCocque is one of these. <sup>In addition,</sup> ~~And~~ a recent volume by Harry James Cargas spells out some fourteen areas that require Christian response in light of Auschwitz. Among them is the formal excommunication of Adolf Hitler by the Catholic Church, and a plea that:

...the heavy Christian emphasis on missionizing should be redirected toward perfecting individual Christian lives. Missionary efforts, however well intentioned, are generally not as well received by the presumed beneficiaries as they are enthusiastically endorsed by those of the performing group. Perhaps

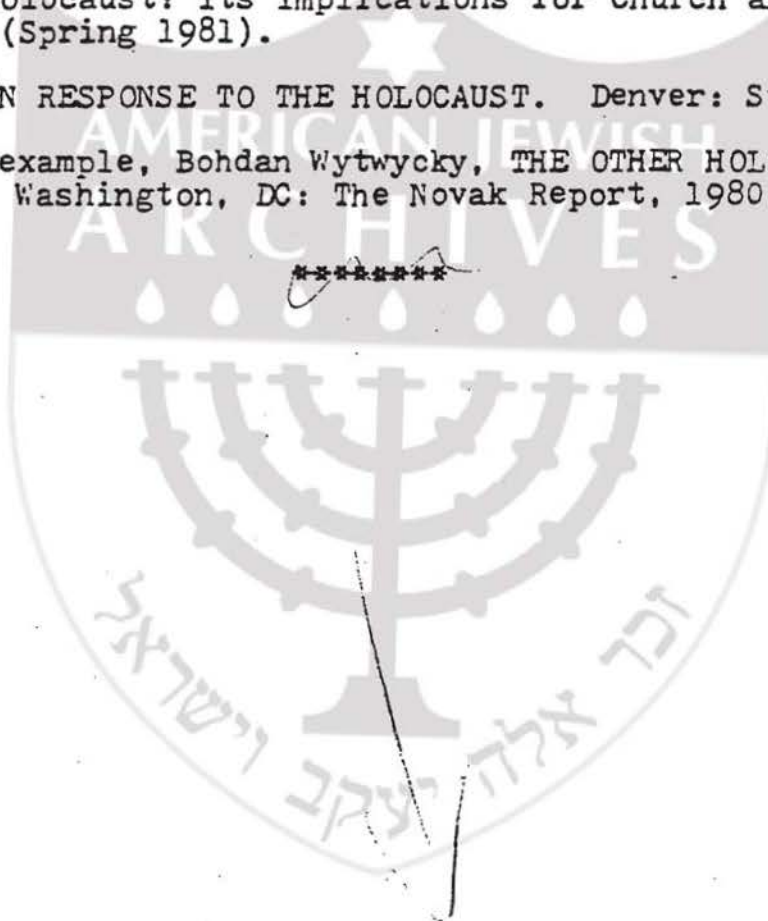
Christians might comprehend this better if they tried to convert us to Judaism. The true missionary activity, we must realize, is in the perfection of our individual, personal lives. If what we do, if how we live, is worthy of emulation, that will be missionary activity enough. <sup>21</sup> An example in the right direction may be seen in the work of the Congregation of Notre Dame De Sion, founded in France in 1846. This religious order was begun by two brothers, Marie Alphonse and Marie Theodore Ratisbonne, Catholic converts from Judaism, with avowed aims to bring about a better understanding between Christians and Jews and for the conversion of the latter. Now, however, the women and men who are followers of the Ratisbannes (the men's group is called the Fathers of Sion) insist that proselytizing must be completely abandoned and they are leaders in what are efforts in what is described as Christian-Jewish dialogue." <sup>22</sup>

One final point. The increase in Holocaust awareness within Christianity has produced some negative reactions, particularly within sections of the Catholic community ~~in particular~~. Basically, the objections have focused on what some Catholics believed to be an overly negative image of the church portrayed in Holocaust studies and the failure to deal adequately with the non-Jewish victims. On the first point, Christians must be prepared to examine critically the actions of their church. This is a sign of mature faith. But there needs to be greater attention given to those "righteous Christians" who did respond to the Jewish plight. On the non-Jewish victims, while the special nature of the Jewish suffering under the Nazis must be preserved--for them there was no escape--the extermination and oppression of Slavs, Gypsies, the mentally and physically handicapped and ~~Gay~~ people must also receive a better hearing. They, too, were victims of the genocidal thrust that was at the heart of the Nazi desire to "purify" humanity.

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23. cf., for example, Bohdan Wytwycky, THE OTHER HOLOCAUST: MANY CIRCLES OF HELL. Washington, DC: The Novak Report, 1980.



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LUTHER AND THE JEWS

by Franklin Sherman

Martin Luther <sup>did not</sup> ~~didn't~~ really know what he was starting when he nailed his "ninety-Five Theses" to the church door in Wittenberg that late October day in the year 1517. The effects of his action spread beyond his wildest imagining, and later ages would mark that event as the beginning of the Protestant Reformation.

Similarly, Luther could not know, as he published his writings on the Jews, that some four centuries later his words would be cited in support of the antisemitic measures of a violent neo-paganism that had seized the heart of Europe. Yet so sharp were his words, and so pervasive his influence, that he cannot be absolved of all responsibility for what happened, despite the vast historical gap between his time and ours.

It is ironical that Luther in his later life (his major treatise on the subject was published in 1543, just three years before his death) should have become known as a foe of the Jews, for in his early years it was just the opposite. Jewish leaders hailed the work of Luther and the Reformation as the dawn of a new day, in which they might experience a greater freedom and justice than they had known in medieval Christendom. They noted the new interest in the study of Scripture in the original languages, and the establishment of professorships of Hebrew in the Protestant universities.

The young Luther, for his part, fully reciprocated this new sense of cordiality. This may be seen most clearly in his treatise of 1523, significantly entitled, "That Jesus Christ Was Born a Jew." <sup>in which</sup> Luther stresses <sup>of</sup> the Jewish origins of Christianity and, especially, the Jewishness of Jesus. An appreciation of

this indebtedness, he indicates, will induce an attitude of affection and respect toward contemporary Jews. "We are aliens and in-laws," he reminds his fellow Gentiles; "they are blood relatives, cousins, and brothers of our Lord."

A closer examination of the text of the treatise, however, reveals the deep ambiguity of Luther's attitude toward the Jews, even in this earlier period. On the one hand, he is sharply critical of the traditional prejudices, and proposes, in effect, that Christendom make a fresh start, adopting policies based on an affirmation and appreciation, not a denigration and rejection, of the Jews and of their faith. On the other hand, it is plain that his eventual hope is for their conversion. Note how these two motifs intertwine as Luther writes, in his usual colorful style:

Our fools, the popes, bishops, sophists, and monks . . . have hitherto so treated the Jews that anyone who wished to be a good Christian would almost have had to become a Jew. If I had been a Jew and had seen such dolts and blockheads govern and teach the Christian faith, I would sooner have become a hog than a Christian. . . . I hope that if one deals in a kindly way with the Jews and instructs them carefully from Holy Scripture, many of them will become genuine Christians. . . . They will only be frightened further away from it if their Judaism is so utterly rejected that nothing is allowed to remain, and they are treated only with arrogance and scorn.

The same <sup>quality</sup> ~~two-foldness~~ of motive—<sup>genuine</sup> human concern and the hope for conversion—is evident in Luther's concluding recommendations in the 1523 treatise:

Therefore, I would request and advise that one deal gently with them and instruct them from Scripture; then some of them may come along. Instead of this we are trying only to drive them by force. . . . So long as we thus treat them like dogs,

how can we expect to work any good among them? Again, when we forbid them to labor and do business and have any human fellowship with us, thereby forcing them into usury, how is that supposed to do them any good? If we really want to help them, we must be guided in our dealings with them not by papal law but by the law of Christian love. . . . If some of them should prove stiff-necked, what of it? After all, we ourselves are not all good Christians either.

Compared to the foregoing, Luther's treatise written twenty years later exhibits a quite different attitude, ~~as is apparent, again,~~ from its title "On the Jews and Their Lies." Here we find Luther treating the Jews with the "arrogance and scorn" that he had earlier condemned. Rather than "dealing gently" with them, he advocates exceedingly harsh measures. As to the Jews' economic role, he overlooks the fact that the restrictions which a Christian society had placed on them ~~may~~ have forced them into usury; he now blames solely their avarice and cunning. In short, his image of the Jews and his recommendations ~~concerning them have become~~ almost entirely negative.

How is this transformation to be explained? A variety of theories have been propounded to account for it. Reference has been made to Luther's declining health in his later years; to his frustration over the obstacles being met by the Reformation and the splintering of the movement; to his fear of what he considered "Judaizing" tendencies within the church itself. The most important factor, however, was clearly the disappointment of the hopes expressed in Luther's earlier treatise, i.e., the Jews' failure to convert.

Thus the Jews fell afoul of Luther's wrath for the same reason they had remained a "problem" ever since the emergence of Christianity—their steadfast maintenance of the integrity of their faith. Originally, of course, it had been the Christians who were the minority, a small sect that had burst forth from the womb of Judaism. But as the Christian mission advanced,

transcending the ethnic base of Judaism and appealing to all peoples, the proportions were reversed, until in time Christianity was acknowledged as a separate religion in its own right, and eventually as the official religion of the Roman Empire. Now Christianity had at its disposal not only the sword of the Spirit but also the sword--in the literal sense--of the secular power as well. This would remain true throughout the Middle Ages and down to the rise of modern democratic pluralism (far after Luther's time).

Within this framework, all the "dynamics of prejudice" were free to operate. Thus the rivalry between Jews and Christians during this period can be viewed in manifold dimensions: (a) Sociologically, it represented a classic case of in-group/out-group tension, one group in the possession of privilege and power and the other struggling to gain a share of it; (b) Psychologically, it shows all the signs of scapegoating, the projection onto a hapless individual or group of the blame for untoward events for which there was no ready explanation, or for which others wished to escape responsibility. This was greatly intensified by the dark undercurrent of superstition in the late Middle Ages, which could attribute all sorts of demonic powers and practices to the Jews; (c) Economically, there was the resentment of the Jewish role as moneylenders, and of the wealth that some Jews were able to achieve; (d) Ideologically, the Jews suffered from being the one most glaring exception to an otherwise universally accepted set of symbols that served to give cohesion to the whole social order. In this situation, "heresy" was considered very close to "treason," <sup>and</sup>

Finally, (e) religiously, the two faiths may be viewed as locked in a sibling rivalry, each claiming to be the true heir of the prophets and patriarchs of ancient Israel. To the Jews, the Christians were a people who, although sprung from Jewish loins, had forsaken the law of Moses, the Torah, for the sake of a Messianic faith that lacked confirmation in reality (did the world look redeemed?). To the Christians, the Jews were those who, out of

willfull blindness, rejected and crucified the true Messiah.

Luther's treatise reflects all these factors. The greater part of it is taken up with the interpretation of numerous passages from the Hebrew Bible (the Old Testament) that Luther claims must be interpreted as prophecies of Christ, but which the Jews interpreted in a different sense (hence their "lies," in Luther's view). Here Luther was continuing a debate that had gone on for centuries between Jewish and Christian scholars; but he lent it the special harshness of his own rhetoric. Elements of superstition and half-truths about Jewish practices and alleged anti-Christian rituals are passed in review with mounting ire on Luther's part, until finally he issues his infamous list of proposals—that their synagogues and houses be destroyed, their prayer books seized and their rabbis forbidden to teach, etc. Though many of these parallel in a chilling manner the antisemitic measures later undertaken by the Nazis (not to speak of many intervening persecutions and programs), it should be made clear that Luther does not envision anything like genocide. Luther advises pastors to admonish their parishioners to be wary of the Jews, but he adds, "They should not curse them or harm their persons." His ultimate penalty was to expel them from the country.

Luther's treatise of 1543 has caused embarrassment and dismay from the first day of its publication; it is known, for example, that his closest colleague, Phillip Melanchthon, was unhappy with its severity. Fortunately, his proposals met with very little response among the authorities. In two nearby provinces, the right of safe conduct of Jews was withdrawn, and in another, Jews were prohibited from money-lending and were required to listen to Christian sermons. In no cases were his harsher suggestions followed. As to the treatise itself it did not sell widely, in contrast to the more benign treatise of 1523. For the most part, it has remained buried in obscurity, although selected quotations from it—the worst parts, of course—have been circulated

by antisemitic movements.

There is no way to undo what has been done or to unsay what has been said, but some comfort can be taken in the fact that this aspect of Luther's thought has been so vigorously repudiated by contemporary Christians, including official Lutheran church bodies. We live in a day of ever-deepening dialog and the growth of mutual respect between Jews and Christians. Yet we are living also just one generation after the Holocaust. A facing of the stark facts of Jewish-Christian conflict in the past, such as in Luther's time, can serve to remind us of the need for eternal vigilance against the forces of racial and religious hatred.





# THE MEDIARY

A PUBLIC RELATIONS PLACE

4/21/82

Dear Marc -

Thank you for the kind  
and flattering message.

It is a pleasure to work with  
you and I would be delighted  
to get together for more  
leisurely conversation on your  
return from Washington.

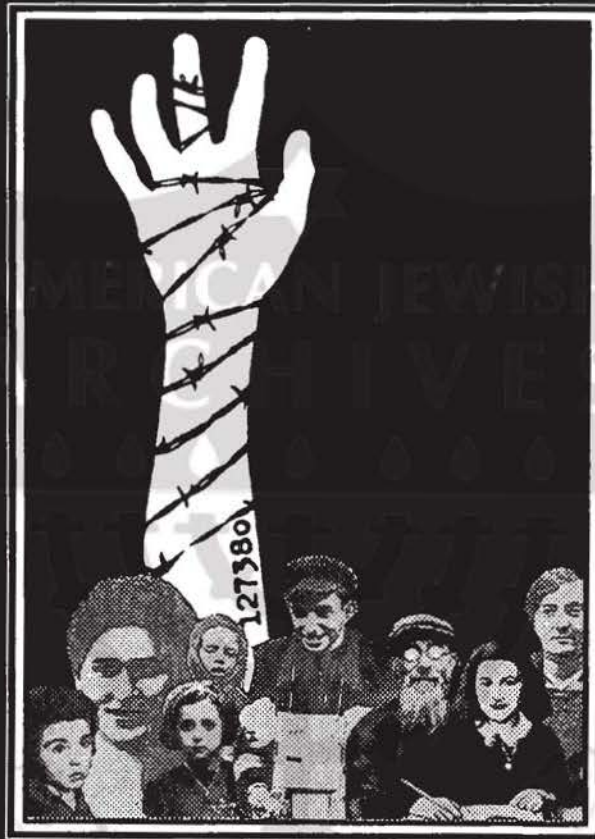
Again, my thanks for your  
time and assistance in  
behalf of the Center and  
"Genevive". How moving and  
eloquent you were!

Sincerely,  
Marilyn

240 Cent. Pk. So. . .  
NEW YORK, N.Y. 10019  
212/ 246-2829 TELE: MEDIAPUB  
MARILYN STEWART

**“STUNNING.**  
Remarkably crafted, heart-wrenching,  
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N O M I N E E



SIMON WIESENTHAL CENTER PRESENTS

# Genocide

THE STORY OF MAN'S INHUMANITY TO MAN.

SIMON WIESENTHAL CENTER presents "GENOCIDE" Narrated by ELIZABETH TAYLOR and ORSON WELLES Introduced by SIMON WIESENTHAL  
Written by MARTIN GILBERT and RABBI MARVIN HIER Screenplay Created by ARNOLD SCHWARTZMAN Music Composed and Conducted by ELMER BERNSTEIN  
Performed by ROYAL PHILHARMONIC ORCHESTRA Produced by ARNOLD SCHWARTZMAN and RABBI MARVIN HIER  
Directed by ARNOLD SCHWARTZMAN AN ARNOLD SCHWARTZMAN PRODUCTION INC. A SIMON WIESENTHAL CENTER PRESENTATION

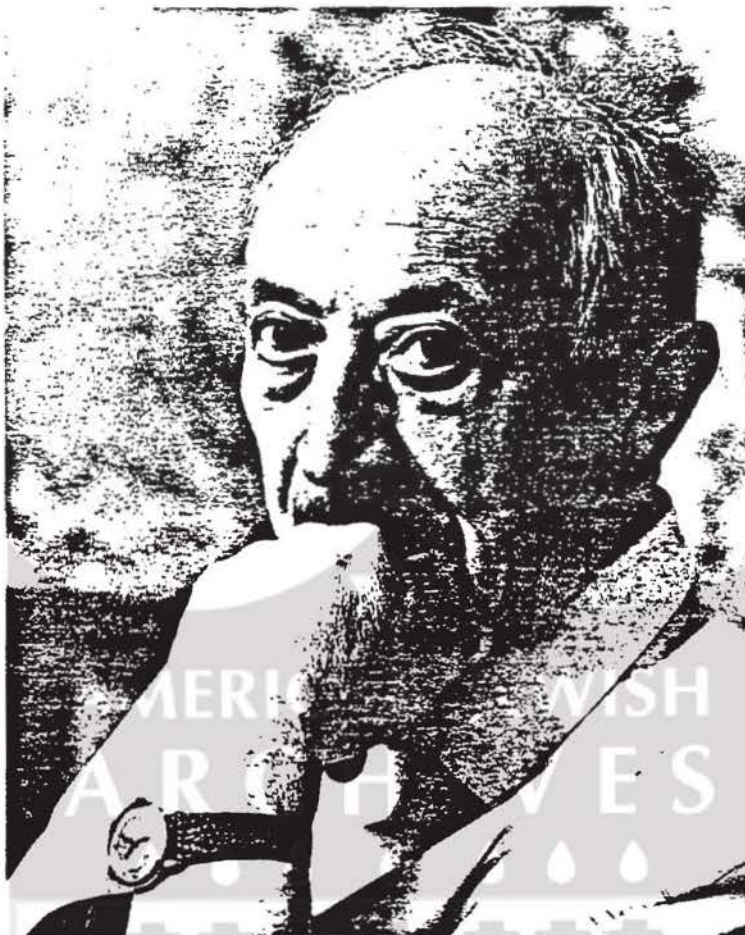
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**57<sup>ST.</sup> PLAYHOUSE**

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Out of respect for the Sabbath, GENOCIDE will not be shown from Friday Sundown until after Sundown on Saturday.

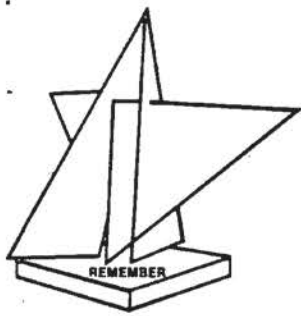


The honorary degrees will die with me,  
but this Center will survive...

Simon Wiesenthal

### **SIMON WIESENTHAL CENTER**

As the largest institution of its kind in North America, with a national membership of over 100,000, the Center has reached millions of Jews and non-Jews through its multi-faceted programs. These include the **GENOCIDE** multi-image presentation on the Holocaust; national educational **Outreach Programs**; the Wiesenthal **Holocaust Museum**; a multi-lingual **Library and Archival Collection**; an international **Social Action Desk**; **Oral/Video Testimonies** of survivors and liberators; the forthcoming completion of "A Visual Encyclopedia on the Holocaust"; a weekly public affairs **Radio Series**; and the publication of Nezah, a journal of Holocaust Studies. The Center's national headquarters is located in Los Angeles; the Center also maintains an office in New York and legal counsel in the nation's capitol.



**SIMON WIESENTHAL CENTER**  
on the campus of yeshiva university of los angeles

Rabbi Marvin Hier  
Dean

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Dear Friends;

In the years passed since the end of the Holocaust, the world has witnessed, and is still witnessing, tragedies of awesome proportions - the millions of Cambodian refugees left to die without food and medical care; the rise of the Ku Klux Klan in cities throughout the entire country who, wearing the mantle of virtue and piety, would maim and kill, defame and denigrate; the fact that 56,000 Americans in the state of North Carolina voted for an avowed Nazi to be their nominee for Attorney General; the uncertain international climate; the fanaticism of Khomeini; the oppressive policies of the Soviet Union and many countries throughout the world which lead not only to the abrogation of human rights, but are accompanied by enslavement, torture and sometimes wholesale death. By understanding the Holocaust, its contemporary implications and relevance, apathy and neglect can be superseded by an outcry against those forces which threaten to pitch the world into darkness. Never again can man stand by silently and allow atrocities of such magnitude to occur, neither can we allow future generations to be lulled by the haters, who claim that the Holocaust never even happened.

If people everywhere do not learn to raise their voices and shoulder the responsibility in the pursuit of human justice and human rights, then Pastor Martin Niemöller's remarks may come back to haunt us:

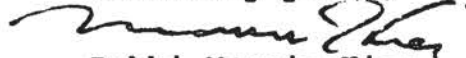
First the Nazis went after the Jews  
But I wasn't a Jew so I did not react

Then they went after the Catholics  
But I wasn't a Catholic so I did not object

Then they went after the worker  
But I wasn't a worker so I didn't stand up

Then they went after the Protestant Clergy  
By then there was no one left to protest.

Sincerely yours,

  
Rabbi Marvin Hier  
Dean



## GENOCIDE

"A single death is a tragedy. A million deaths is a statistic."

Today, nearly half a century after Stalin made that remark, the millions of victims of Hitler's final solution have become something worse: a forgettable statistic.

Today, surveys reveal most high school students are ignorant of the Holocaust. Not only high school students in developing Asian or African countries, but our young--right here in America; in Los Angeles, and in Chicago.

A teenager can rationalize the behavior of Hermine Braunsteiner Ryan, a concentration camp guard sentenced for helping kill 100,000 prisoners at Majdanek, as follows: "When the government tells you what to do, you have to do it. She was told to do a job." And this is a teenager speaking in Queens, New York, on July 1, 1981, not Germany in 1945.

For the good of the world, and all of its vulnerable minorities, this sort of ignorance cannot continue. This is why the Simon Wiesenthal Center has invested 2 1/2 years in the production of GENOCIDE, a multi-image presentation which tells, through the actual, documented words of eyewitnesses, the story of the Holocaust in a way the world can neither forget, refute, nor ignore.

In it, you will be introduced to a Jewish civilization which thrived in pre-war Europe. In it, you will meet the victims of Hitler's genocide; the generation of Jewish children who never reached adulthood; the heroes who resisted, sometimes with their bare hands; the men and women of the ghettos who withstood the test of faith and courage, and the few righteous gentiles like Raoul Wallenberg who stood tall and fearless. You will see and hear their story as you have never heard it before.

The experience is dramatic. Compelling. Draining. Shocking. Sometimes heart-rending, and even wrenching. But its purpose is to challenge and inspire. Each and every one of its 5,133 seconds is completely, historically accurate. The Wiesenthal Center painstakingly searched the archives of the world, uncovering new historical material. It unearthed thousands of feet of previously unseen film footage and stills. Every fact, every story was cross-checked and corroborated.

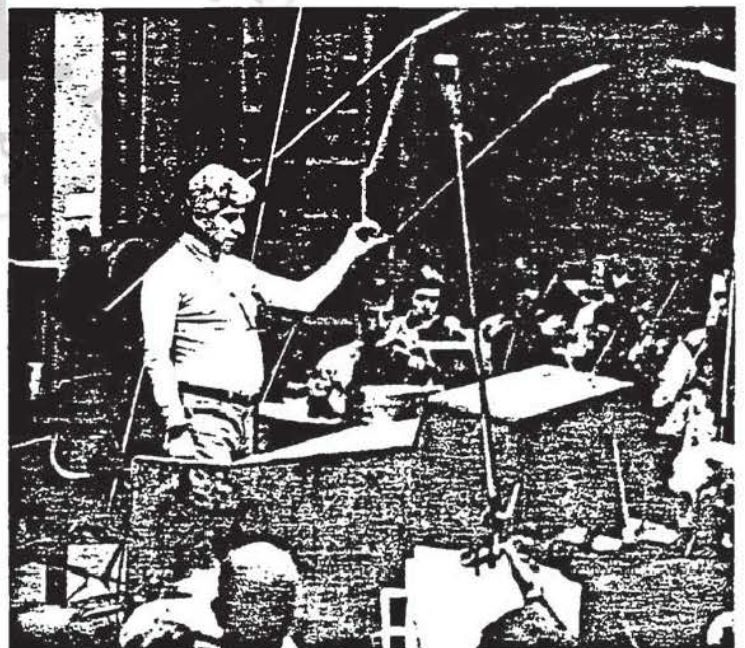
To be sure, it is not an easy story to digest, but our future and the future of our children depends on how well we tell it. This is why Elizabeth Taylor and Orson Welles have volunteered their time, their voices and their considerable talents in its retelling.



Elizabeth Taylor and Orson Welles donated their talent and time to co-narrate the first multi-image presentation ever done on the Holocaust; GENOCIDE. Written by Oxford scholar Professor Martin Gilbert and Wiesenthal Center Dean, Rabbi Marvin Hier, GENOCIDE was produced by the Wiesenthal Center and Arnold Schwartzman; with Mr. Schwartzman also serving as Director.



While filming GENOCIDE in Jerusalem, Prime Minister Menachem Begin hosted Simon Wiesenthal and Rabbi Hier in his home.



Original music scored for GENOCIDE by Elmer Bernstein and performed under his direction by the Royal Philharmonic Orchestra.

After viewing the multi-media ...

"BRILLIANT ... MARVELOUS."

James Komack, May 1981  
Producer, Writer, Director

(Mr. Komack most notably produced "Courtship of Eddie's Father",  
"Welcome Back Kotter", and "Chico and the Man".)

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"IT SHOULD BE REQUIRED VIEWING - IT IS REALLY  
IMPORTANT, ESPECIALLY FOR THE YOUNG PEOPLE. IT  
IS ABSOLUTELY BRILLIANT - ONE OF THE MOST POWER-  
FUL THINGS I HAVE EVER SEEN."

Robert Schaffel, June 1981  
Voight/Schaffel Productions

(Mr. Schaffel just produced "Looking to Get Out" starring Jon Voight  
and Ann-Margret, directed by Hal Ashby.)

---

"CREATIVELY BRILLIANT - EMOTIONALLY WRENCHING."

Saul Turteltaub, June 1981  
Producer, Columbia Pictures Television

(Mr. Turteltaub is producer of "Sanford and Son", "The Dick Van Dyke  
Show" and is currently working on "The Mickey Rooney Show")

---

"EXPLOSIVE, DEVASTATING, CONSUMING. A WORK THAT  
REACHES EVERY LEVEL AND EVERY FIBRE OF EVERY PEOPLE."

Hal Sitowitz, June 1981  
Author, Producer, Director

(Mr. Sitowitz wrote and produced "In the Matter of Karen Anne Quinlan",  
"Little Ladies of the Night", and wrote, directed and served as execu-  
tive producer of "A Last Cry for Help".)

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"EXTREMELY WELL DONE, AND AN EXPERIENCE THAT MUST BE  
FELT. IT WILL MOVE YOU TO TEARS WHILE IT GIVES YOU  
HOPE."

Donald March, June 1981  
President, CBS Theatrical Films

---

"OVERWHELMING ... UNBELIEVABLY FANTASTIC."

Len Deighton, April 1981  
Author

(Mr. Deighton is famous for his nonfictional series on World War II,  
and has written many bestsellers, including "The Ipcress File",  
"Funeral in Berlin", and "SS-GB".)



Elizabeth Taylor Warner and Simon Wiesenthal; by John McDonnell—The Washington Post

## Supporting Role

### A Humanitarian Award For Elizabeth Warner

By Megan Rosenfeld

"You know, I was impressed by the first words she said to me in this house three years ago," said Simon Wiesenthal, patting Elizabeth Taylor Warner's arm like a doting uncle. "She said, 'I'm not only converted, I feel Jewish.'"

"Well, I *am* Jewish," said Mrs. Warner, laughing. "I'm even beginning to look Jewish!"

"You know, I am become tears in my eyes when I tell my friends what you say to me," the man who has helped track down 1,100 Nazis since World War II continued in his heavily accented English. "This was said so spontaneously, [as though] she feels she must tell me something that means warm to me."

Indeed, there were tears in his eyes again. Tears seem to be part of Wiesenthal's persona, hanging around him like a raincloud ready to burst at any time, either in his eyes or in those of people around him. It happened to President Carter on Tuesday when he gave Wiesenthal a special gold medal; and here it was happening at the Warners' house while Wiesenthal was announcing that Mrs. Warner will receive an award for her humanitarian efforts.

"I was very moved by the words of  
See WIESENTHAL, B6, Col. 1





Elizabeth Taylor Warner; by John McDonnell—The Washington Post.

## A Special Award

WIESENTHAL, From B1

the president," said the 71-year-old Wiesenthal. "I could see he cried, he had tears in his eyes. He believed in the words he said; for a politician this is very rare."

If Mrs. Warner, who is married to a senator, took offense at this remark, she graciously gave no indication of it.

But Wiesenthal is used to being offensive. In Austria, where he lives, a poll taken in 1975 showed that 97 percent of the people surveyed "were against me," he said. What was equally as interesting, his friend Paul Gross pointed out, was the large number of people who knew who he was. Gross, a furrier in Vienna, described himself as a "sidekick" of Wiesenthal.

Thirty-five years ago Wiesenthal staggered out of his barrack in a concentration camp in Germany when American soldiers liberated it, emaciated from a diet that was "cheaper than a bullet." That same year, 1945, Elizabeth Taylor was barely 13, starring in "National Velvet."

Soon after being freed, Wiesenthal embarked on what became his life's work—tracking down the Nazi German and Austrian officials who were responsible for the systematic murder of 11 million people, six million of them Jews. Now, at an age when he looks more like a grandfather (which he is) you should offer a glass of tea than a relentless hunter. Wiesenthal is being honored all over the place for his work.

"My name is for many people a remembrance," he said. He is amused and amazed that now he is occasionally recognized by a taxi driver who won't accept a fare, or a barber who won't take payment for a haircut, let alone that he is honored by presidents and queens and has centers named after him.

It is the Simon Wiesenthal Center for Holocaust Studies in Los Angeles that is giving the award to Mrs. Warner at a big dinner in November, on the anniversary of Kristallnacht, the night in 1938 when government-endorsed demonstrations resulted in mass beatings and the burning and looting of Jews and Jewish businesses and synagogues in Germany.

Asked what she has done to deserve such an honor, she said, "In the Jewish faith, the more anonymous you are, the better. Right, Rabbi?" She turned to Rabbi Marvin Hier, who is the direc-

tor of the Wiesenthal center and sounds just like a rabbi.

"Right," he nodded. "Maimonides lists on the highest rung of charity . . . to be charitable anonymously. At any rate," he continued, Mrs. Warner's award is for people who "have made a contribution to the survival of humanity by simply caring . . . The Talmud says in a classic story: there are people in a rowboat. One of them was boring a hole beneath his seat and the other occupants said, 'What are you doing?' and he said, 'Mind your own business, I'm only boring the hole beneath my seat.' Unfortunately, by doing that you sink the whole boat and the whole of humanity."

Maimonides aside, one thing Mrs. Warner has done is narrate, with Orson Welles, a "multimedia" film called "Genocide" that the center will unveil in the fall. Her work, director Arnold Schwartzman said later, is so moving he cries every time he listens to it. She donated her services.

Elizabeth Taylor Warner was born a Christian Scientist, took instruction in Catholicism, but converted to Judaism after the death of her third husband, Mike Todd.

"It helped me at a time in my life when I really desperately needed some kind of philosophy to lean on," she said, as she sat on a couch next to Wiesenthal in the living room of the Warners' house in Georgetown. "He [Todd] was the son of a rabbi, the grandson of a rabbi and the great grandson of a rabbi . . . We were only married 13 months when he was killed, and our daughter was only six months old. That was hard. I find it has given me an inner peace and a kind of tranquility . . ."

"I am not the best Jewess in the world," she said. "I don't go to the synagogue as often as I should. But I find I can pray to God in a meadow as easily as in a synagogue." She looked a little sheepishly at Rabbi Hier. "I'm sure the rabbi won't agree with me."

But the rabbi was not about to chastise one of the world's most famous converts. Everything was gemutlich, as Wiesenthal might say. For the moment, no tears.

Later, Senator Warner dashed over from Capitol Hill to greet the guests and take his wife out to lunch. "You look lovely, my dear," he said. "You look so thin!"

And she, quite rightly, elbowed him in the ribs.



## OUTREACH PROGRAM

An integral function of the Wiesenthal Center is its Public Outreach Program, which has reached some 75,000 students and adults throughout the United States. Wiesenthal Center scholars and educators present these educational programs on a regular basis. Student and adult groups of all social, ethnic, racial and religious backgrounds partake in the unique experience of the Outreach Program on a daily basis.

The Outreach Program is conducted in four phases:

1. Introductory and historical perspective by a Center educator.
2. Film presentation.
3. Personal testimony by a survivor of the Holocaust.
4. Open forum for discussion.

For many, this compelling experience is the first exposure to the Holocaust. The questions and comments raised during the concluding discussion are proof of the Outreach Program's effectiveness, and the presence of a survivor enables the audience to relate on a personal level. Letters of appreciation and gratitude are constantly received by the Outreach staff. Most important, however, is the fact that current education does not provide our young with exposure to the Holocaust, and the Outreach Program often serves as the impetus to seek further study, on the part of the student as well as the educator. The Wiesenthal Center is constantly working with educators of all levels to provide their students with an effective Holocaust education.

## Alarmed at Rise of Hate Groups

# Actor, Rabbi Tell Horrors of Holocaust

By GREG WARNAGIERIS, Times Staff Writer

"... so that man's inhumanity will not be forgotten. So that it will never happen again—remember."

—From the museum entrance at the Simon Wiesenthal Center for Holocaust Studies.

Robert Clary, who played the French prisoner in television's "Hogan's Heroes," had just told a student-packed auditorium of the "living hell" he barely survived as a teen-ager in Nazi concentration camps.

The Burbank High School students came forward, asking about the Nazis and about the tattoo on Clary's arm. One teary-eyed girl listened quietly at his side.

The next day in Sacramento, Rabbi Marvin Hier was asking the Senate Judiciary Committee to stiffen penalties for religious vandalism. In the 1980s, "The haters emerged from the sewers" and desecrated hundreds of Jewish cemeteries, Hier told the senators.

Meanwhile, in West Los Angeles at a museum on the

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*'People lead such materialistic lives that they need moral invigoration.'*

---

Nazi Holocaust, a group of girls stared silently at a lampshade made from human skin.

These three glimpses capture the grim mission of the Simon Wiesenthal Center for Holocaust Studies, the work of reminding mankind of the horrors and the origins of genocide.

The center, at 9760 W. Pico Blvd., is named after the man who hunted down dozens of the Nazi war criminals who had fled Germany.

Begun three years ago by Hier, the center has 85,000 members worldwide and an operating budget approaching \$2 million. It has completed a documentary film on the Holocaust that was two and one-half years in the making and will serve as the centerpiece of a \$3 million multimedia project.

Hier, dean of the Wiesenthal center, said hundreds of people call each day, many hoping to use the center's research facilities. Three to four other callers a week harass the center with anti-Semitic obscenities and threats.

Support was slow in coming, Hier said.

"When we first got started we were lucky to get one call from Pico Boulevard," Hier recalled. "Almost every group we talked to had the same negative reaction: 'Why dig up old bones? Others have tried to gather Holocaust data and it never worked. The time to do it was 1946; if it wasn't done then, it shouldn't be done at all.'"

Hier first conceived of a Holocaust center in 1976, while on sabbatical from the University of British Columbia, where he had served as director of Hillel, the campus Jewish organization, for 12 years.

"It was incongruous to me that the United States was willing to preserve the history of the dinosaur, but no place was willing to make a home to record the greatest human tragedy in history," he said.

### To Preserve Two Memories

The institution he had in mind would preserve the memory of the Holocaust and the memory of an entire culture that was almost destroyed with the murder of 6 million Jews. Hier sought both a museum and a "vibrant organization of Jewish life" to counteract the depressing images of the Holocaust.

"I didn't want a memorial or a cemetery; that offers little hope. I wanted a dual institution . . . but you can't do this on spiritual gas."

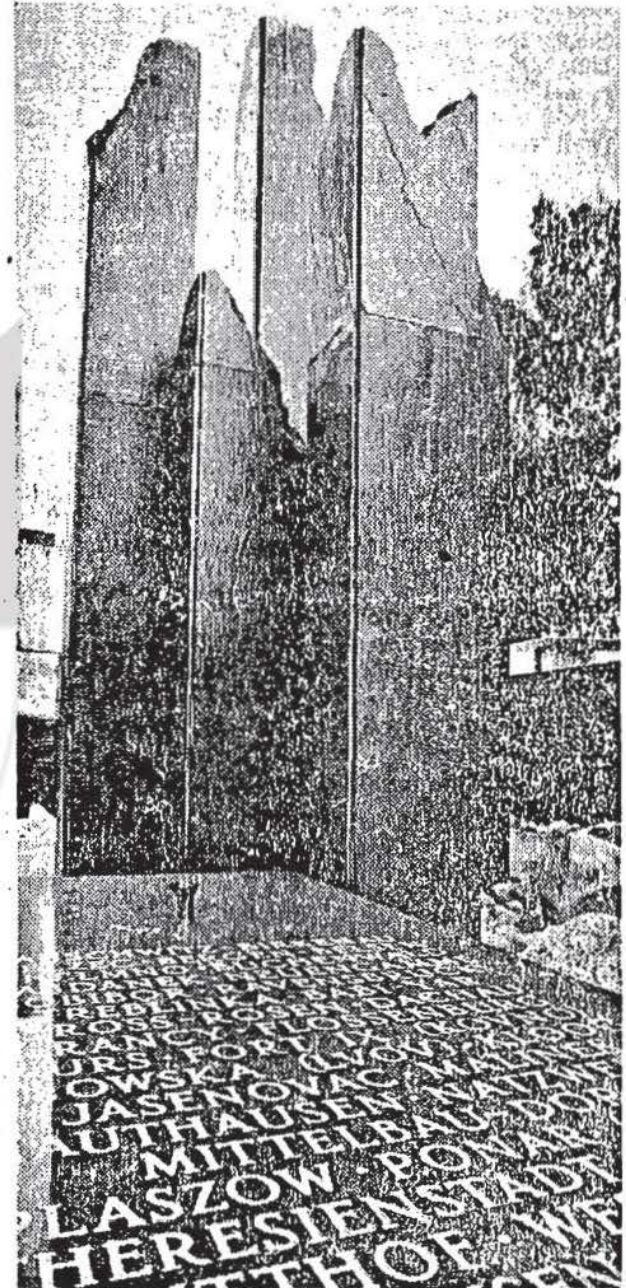
The dream began to take shape with the donation of \$500,000 from the Belzberg family. Brothers Samuel and William Belzberg, the family members most involved with the center, head financial corporations in Vancouver and Beverly Hills, respectively.

With this backing Hier came to Los Angeles to find a building and participants. Here he met Esther Cohen and Roland E. Arnall, the latter giving Hier the use of his office and company phone.

Those three and William Belzberg "worked as a team of four," Hier said. "Every night we gathered anybody that would listen, usually six or seven couples, and told them of our plans.

"We emphasized that the Holocaust could become a double tragedy, that millions would have died in vain and their memory would have died in vain."

Through these efforts the center began to receive donations of \$1,000 to \$5,000 and to attract volunteers, especially young people.



KARI RENE HALL / Los Angeles Times

A flame burns in honor of Holocaust victims in Memorial Plaza at the Simon Wiesenthal Center.



KARI RENE HALL / Los Angeles Times

Rabbi Marvin Hier stands in a photo exhibit gallery at the Simon Wiesenthal Center, which he founded.

## ***HOLOCAUST: Actor, Rabbi Recall Nazi Horrors***

**Continued from First Page**

In September, 1977, the Holocaust center and its exhibit were opened to the public on the grounds of Yeshiva University. The University is the West Coast branch of the Jewish institute for higher learning in New York.

The museum is downstairs at the Wiesenthal center.

Just inside its entrance are drawings made by Wiesenthal while he was a Nazi prisoner, including a rendering of a guard tower with walls formed of human skulls.

Next to the entrance a regularly updated videotape describes current threats, such as the activities of various Nazi war criminals and the bombing of French synagogues.

Along the left wall are displays about the roots of anti-Semitism and the Jewish resistance movement, and a pictorial chronology of the Holocaust and World War II. Here are displayed charts purporting to show the facial differences of Jews and Aryans.

With the chronology display is a telephone recording of a live radio broadcast during Kristallnacht ("the night of broken glass," Nov. 10, 1938). The broadcaster describes Nazis looting Jewish shops, raping Jewish women and gathering 30,000 men to be taken to concentration camps.

Other displays include a scale model of the Auschwitz death camp. A telephonic message gives a precise explanation of each building, telling where Jews from each country were housed and how the gas chambers were used to kill 2,000 people at a time.

The short-lived Institute for Historical Review, in Torrance, attacked the work of the center, saying the descriptions of concentration camps and gas chambers, as described in the museum, are false. The institute claimed that disease was the major killer and gas chambers were actually used for other purposes. The institute's director resigned in April and apparently left the state.

Hier and other Jewish activists have strongly attacked the institute as a pseudo-academic front for bigotry.

Asked if he might be inadvertently legitimizing the institute by giving it so much attention, Hier responded: "Hitler became a factor in German politics by the late '20s and nobody did anything. It wasn't until 1940 and 1941 that the killing of Jews took place on a large scale. Silence is admittance. Hatred is a political cancer; early detection is the only way to fight it."

Hier has become an outspoken critic of the protection of Nazi war criminals and acts of anti-Semitism and genocide throughout the world.

For example, on May 27 he contacted Secretary of State Alexander M. Haig to express the center's dismay over a government decision to return 6,000 works of Nazi art to West Germany. Hier said the works would feed Nazi nostalgia in a country where 18% of the people said they preferred life under Hitler in a recent poll.

A week later, Hier addressed the state Senate Judiciary Committee in support of an Assembly bill (AB 326) which would make acts of religious vandalism punishable by up to three years' imprisonment. In cases of such vandalism a judge would be allowed to treat the crime as a felony and waive the option of a fine.

The bill touched a sensitive chord with Hier; the center has been the victim of vandals on more than one occasion.

Nazi slogans and threats were painted on the walls of the center on Jan. 7, including the words, "National Socialist White Peoples's Party, Awake," in German.

The center also receives thousands of pieces of hate mail each year. On Hitler's birthday, April 20, one of the letters called Hitler "the son of God" and applauded the day "when this continent is cleansed of all Jews."

#### **Westside a Material World**

Despite these incidents, Hier says the West Los Angeles Community has been responsive to the center's activities. His reasons go beyond the area's strong Jewish population:

"In the Westside the material world reigns supreme. People today lead such functional materialistic lives they have a need for moral invigoration.

"Just as the human body needs physical invigoration and benefits from a health spa, the human mind needs a moral spa, or the mind begins to identify life as trivia," he said.

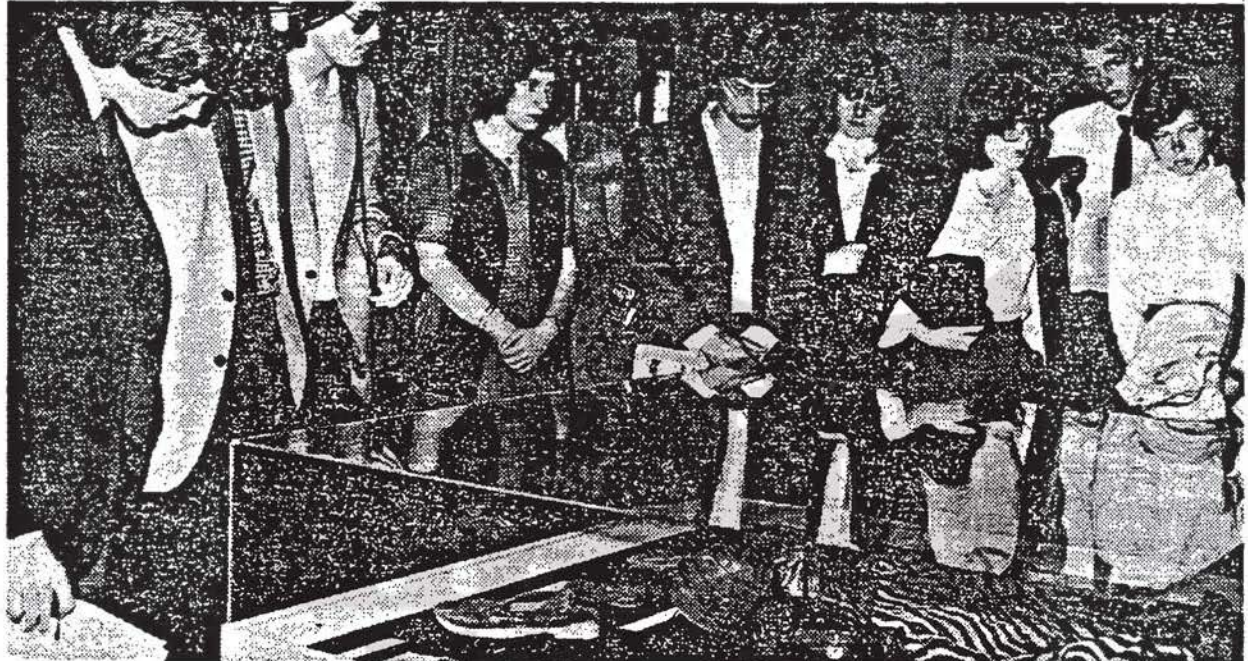
To reach the community "the center doesn't just wait for people to come to the museum," he said. Center programs at Westside schools teach many students of the Holocaust for the first time. Sixty percent of the population was born after Hitler's reign, Hier noted.

Robert Clary works in the program, speaking before student groups. He spent three years in concentration camps and still bears Nazi identification number No. A5174 tattooed on his arm.

Of 13 family members sent to the camps, he is the sole survivor.

While sitting in an empty theater, waiting to address a group of Burbank High School students, Clary said, "People used to ask me about my tattoo, whether I was in the Navy. I didn't like to talk about it. I'd say, 'Yeah, I was in the Navy.'

"Then I saw a special on PBS, 'Kitty: Return to Auschwitz.' It touched me deeply. She took her son to Au-



KARI RENE HALL / Los Angeles Times

Students visiting the Simon Wiesenthal Center inspect concentration camp memorabilia in a display case.

## ***HOLOCAUST: Alarm at Rise of Hate Groups***

Continued from 4th Page

schwartz and told him that 30 years from now we'll all be dead and they can say anything they want about the Holocaust."

In 1942, when Clary was 16, the Nazis came to his parents' house in France, gave everyone 10 minutes to gather their belongings and shipped them off in cattle cars to slave labor or death camps. He spent 19 months in a slave labor camp, rising at 3 a.m. and working until 9 or 10 p.m., with only a short break for water soup.

In 1945 he was part of a group of 4,000 that was forced to walk for 15 days through the snow to a camp at Buchenwald. Only 2,000 got there.

A student asked how he could participate in "Hogan's Heroes" after this experience. Clary said the program depicted prisoners of war, who were treated entirely differently from the Jews.

During much of the presentation, a group of students near the stage fidgeted and cracked jokes. "Who cares about this anyway?" one asked.

Others responded differently.

"It made me realize what's going on in this world and it's really scary," said Judy Hamel, a junior. "It makes me want to do something about it. . . . It's up to us whether this happens again or not. If we can make everyone feel the way I feel now, there's no way we'd ever repeat it."

But anti-Semitism remains, even among high school students. "We have two or three Nazis on campus," one girl said. "They wear uniforms and armbands sometimes."

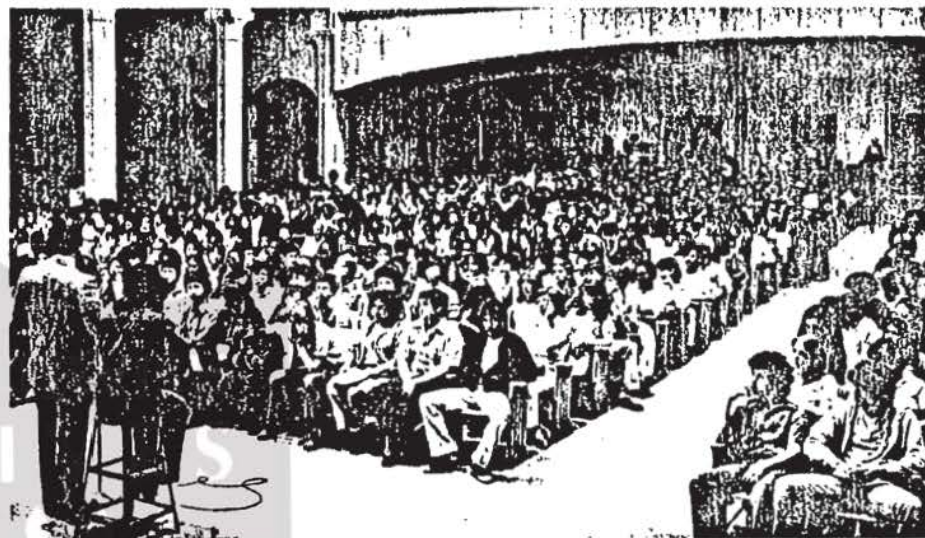
The center keeps records of activities of hate groups that spread anti-Semitism. The number of neo-Nazi activities in Europe jumped from 136 in 1974 to over 5,000 in 1979, the center reported.

The center is responding by expanding its multimedia and educational projects, but, as one member put it, "The world doesn't like to be reminded of its mistakes."

Devoted to educating and sensitizing young people—who represent the 60% of the world's population who were not born or too young to be exposed to Nazism during World War II—to the contemporary significance of the Holocaust, the Wiesenthal Center's nationally acclaimed Outreach Program affords students an opportunity to learn first hand from a survivor, about the test of the human spirit in the shadow of the Third Reich.



Robert Clary, survivor, actor and volunteer for the Outreach Program, sharing his experiences.



Tens of thousands of University and High School students have been exposed to the Program.



Survivors volunteer their time and energy to share their personal War time experiences with the young people. Exchange between students and survivors is sometimes emotional, but always enlightening.



The Center provides guided tours of the Museum, which contains a vast array of documentation, memorabilia, and audio/visual educational tools. Pictured above is a group of students visiting from West Germany.



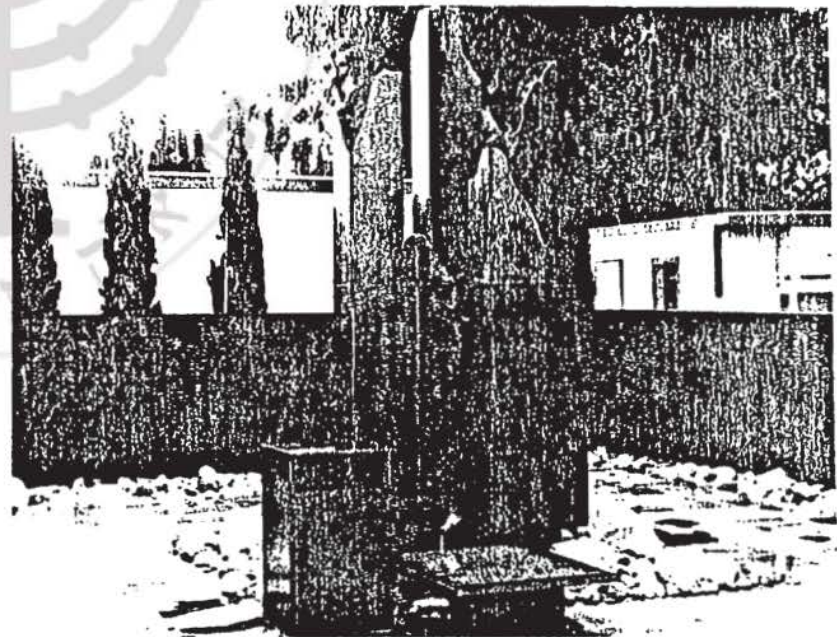
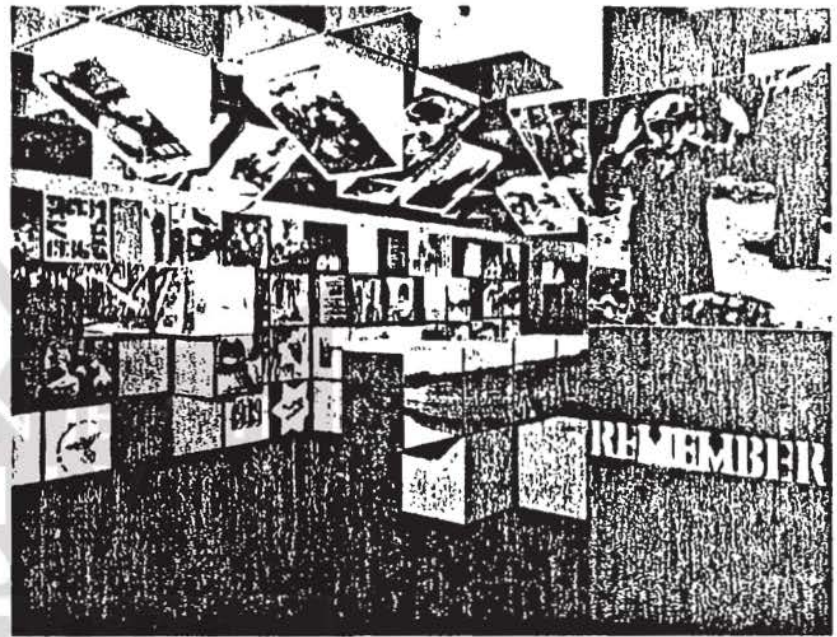
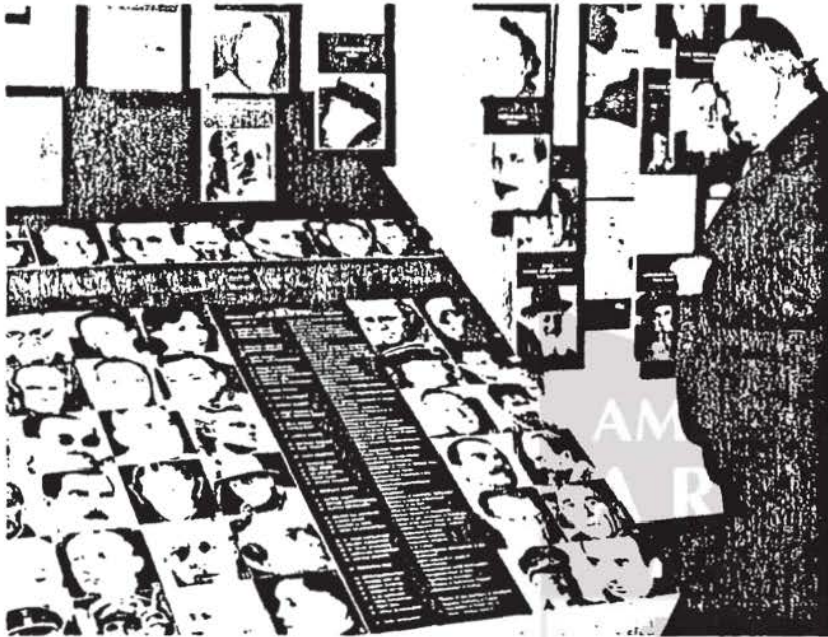
WIESENTHAL HOLOCAUST MUSEUM

The Center's museum contains the largest and most comprehensive Holocaust exhibit in the entire English-speaking world. Examples of displays include:

1. Multi-media television monitors that update current issues in human rights violations;
  2. Telephone hook-ups presenting actual speeches that were made by the central figures of the era, i.e., Hitler and Himmler;
  3. An information computer that prints out the "Thirty-Six Most Asked Questions on the Holocaust", complete with suggested further reading;
  4. A detailed model of Auschwitz-Berkenau death camp;
  5. An exhibit entitled "Response to the Holocaust: Heroism and Dignity:" which presents the various forms and means of resistance on the part of the victim; both physical and spiritual resistance;
  6. Art of the Holocaust; works created that represent and express this era; and,
- numerous other exhibits which are designed to both present the factual history as well as to stimulate thought and reflection.



Wiesenthal Center Holocaust Museum



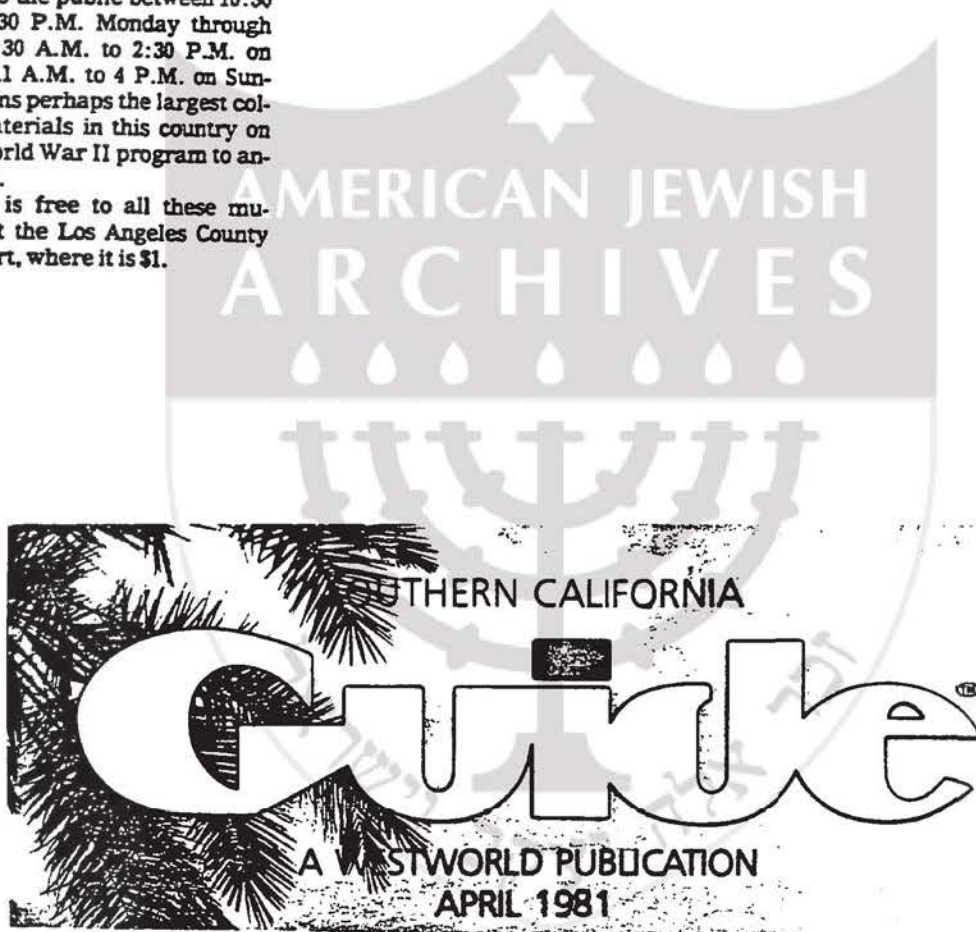
# What's Doing in LOS ANGELES

By ROBERT LINDSEY

Another museum that is worth a visit has a more somber atmosphere: the two-year-old Simon Weisenthal Center for Holocaust Studies at 9760 West Pico Boulevard in Los Angeles (213-553-9036). Open to the public between 10:30 A.M. and 4:30 P.M. Monday through Thursday, 9:30 A.M. to 2:30 P.M. on Friday and 11 A.M. to 4 P.M. on Sunday, it contains perhaps the largest collection of materials in this country on the Nazis' World War II program to annihilate Jews.

Admission is free to all these museums except the Los Angeles County Museum of Art, where it is \$1.

(Mr. Lindsey listed only two other Museums in Los Angeles that he considered worthwhile to visit)



## ATTRACTIONS PLACES TO GO, THINGS TO SEE

**Simon Weisenthal Museum and Center for Holocaust Studies:** 9760 W. Pico Bl., Los Angeles (553-9036). Audio visual and graphic exhibit highlighting televised human rights update, computer information center, scale model of Auschwitz-Birkenau death camp, and gallery of murderers. Open Mon.-Thurs., 10:30a.m.-4:30p.m. Fri., 10:30a.m.-2:30p.m.; Sun., 11a.m.-4p.m. Free.



## SOCIAL ACTION ACTIVITIES

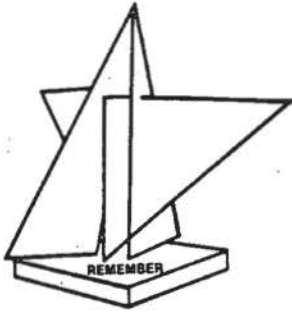
The Wiesenthal Center goes beyond Holocaust education; it also undertakes issues of current human rights violations, taking place in this country and around the world. Some of the past and present campaigns of the Center include:

... The Wiesenthal Center spearheaded and coordinated the North American campaign against the Statute of Limitations on Nazi war crimes which would have allowed unindicted war criminals -- living in or returning to Germany -- to go free of prosecution. The efforts of the Center, in informing and mobilizing the North American public and political figures to this travesty of justice, and leading a distinguished delegation to West Germany to meet Chancellor Helmut Schmidt and members of the Bundestag, helped lead to the abolition of the Statute of Limitations.

... The Wiesenthal Center, in conjunction with the United States Government, undertook the campaign to pressure the government of Paraguay to revoke the citizenship of Dr. Josef Mengele, the infamous camp doctor at Auschwitz. Paraguay granted citizenship to the Nazi murderer in 1959. As a result of the successful campaign, Mengele is now a hunted criminal, running for his life in South America.

... In conjunction with the Community Relations Council of the Los Angeles Federation, the Center led a West Coast task force of Jewish leaders to Washington, D.C. and New York in order to raise the issue of the Cambodian genocide with political leaders in Washington, and Secretary General Kurt Waldheim at the United Nations. The goal of the Center and Los Angeles Jewish Federation was to mobilize the efforts of all the Jewish communities throughout the country to unite in aiding the innocent who suffer starvation, illness, and genocide in Cambodia. In conjunction with this campaign, the Center called upon the United States Senate to move quickly in ratifying the Genocide Convention.

... The Wiesenthal Center spearheaded the national campaign against the insensitive casting of Vanessa Redgrave as the Holocaust survivor Fania Fenelon, in the movie



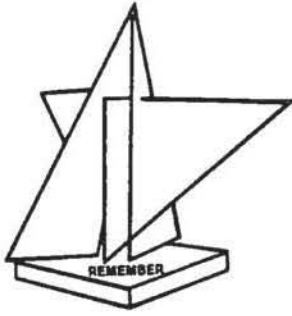
"Playing for Time", a movie made for television based on Ms. Fenelon's autobiography. Due to the Center's direct efforts, \$3 million were lost in advertising by the network. Ms. Redgrave, an avowed activist for the PLO, stated the following to the press:

"I believe that the state of Israel must be overthrown, there is no room for such a state. ... The state of Israel was established not in the interest of Jews ... but in the interest of imperialism, aggression, death, deportation, mass demolition of houses - the very methods used by the fascist German regime against the Jews."

She also said that she hopes to make her first visit to the Israeli territory "the day the Palestinian revolution wins, and I'm absolutely convinced that the day is not very far away." When discussing her role in "Playing For Time", Ms. Redgrave said the CBS television film was an important contribution to the struggle against Zionism, and "it has established the difference between anti-Zionism and anti-Semitism."

... For twenty-five years, Simon Wiesenthal has been personally involved in the quest for Raoul Wallenberg - a Swedish Gentile who risked his life time after time to save the lives of men, women and children destined for extermination at the hands of the Nazis. Reinforcing Mr. Wiesenthal's many efforts, the Simon Wiesenthal Center has been deeply committed to conveying to all people throughout North America the story of Wallenberg's heroic deeds, as well as his mysterious disappearance into the Soviet Gulag in 1945. Through the efforts of the Wiesenthal Center, thousands of our supporters have helped in the efforts to ascertain the fate of this great humanitarian. Evidence from numerous sources indicate that Mr. Wallenberg is still alive in a Soviet prison, and the issue has been raised by the Center at the highest levels of political and diplomatic channels.

... The Wiesenthal Center coordinated grass-roots campaigning against the infamous Institute for Historical Review, a pseudo-intellectual organization which seeks



to deny that the Holocaust ever existed. The Institute for Historical Review's attempt to utilize the University of California extension as a convention site was thwarted by the grass-roots campaigning of thousands of California residents, both Jewish and non-Jewish.

... In an effort to focus attention upon the budding hate groups throughout the country, the Wiesenthal Center initiated a petition campaign to mobilize the federal government into action against these anti-Semitic and racist organizations.





As a result of the Wiesenthal Center's world wide campaign to abolish the statute of limitations on Nazi war criminals, the Justice and Foreign Ministries of the Federal Republic of Germany, invited the Center to constitute a national delegation to meet with the German leadership. Pictured above (left to right) are the Center's Dean Rabbi Marvin Hier and West German Chancellor Helmut Schmidt following their meeting, which took place prior to the West German Legislature opening debate on the statute. Shortly thereafter, the West German statute was abolished by a margin of 255-222, on July 3, 1979.



The Center encouraged tens of thousands of Americans to voice their concern to our national leaders over the increased number of anti-Semitic and racist manifestations. Pictured above (left to right) Attorney Martin Mendelsohn, the Center's Washington D.C. Counsel, Rabbi Abraham Cooper, the Center's Assistant Dean, Speaker of the U.S. House of Representative Thomas P. O'Neill (Tip) and California Congressman Anthony Beilenson, who recently met to discuss these concerns.



United Nations Secretary General Kurt Waldheim at a meeting with Jewish communal leaders lobbying for great relief efforts on behalf of the Cambodian people, in February of 1979. The delegation, headed by the Center's Dean Rabbi Marvin Hier, included civil rights leader Bayard Rustin.



The Wiesenthal Center has been at the forefront of the international effort to determine the fate of the lost hero of the Holocaust; Raoul Wallenberg. In addition to preparing and distributing materials to world leaders about the plight of this great humanitarian, and coordinating grassroots activities throughout North America, the Center recently brought together Academy Award winner Jon Voight with the Wallenberg Family in Sweden, which will result in a major motion picture on Raoul Wallenberg's life. The film will be produced for CBS Theatrical Productions by Voight/Schaffel Productions.

# Echoes From An Invisible Bystander

Rabbi Marvin Hier

Dean, Simon Wiesenthal Center

*This address was delivered by Rabbi Hier, on Yom Hashoa, at the State of California's first Joint Legislative Commemoration of the Holocaust. The program was coordinated by the Wiesenthal Center and co-sponsored by the Offices of the Governor, the State Senate and the State Assembly. It took place in the legislative chambers of the State Capitol in Sacramento, April 30, 1981.*

Once every 400 years in the history of our planet, the earth is enveloped by a strange darkness, a darkness that comes from a total eclipse of the sun. On such a day, my friends, all men are scientists, each vying for positions to study the meaning of this unique natural phenomenon. We gaze out at the pitch blackness wondering what has suddenly happened to that great luminary, the source of our earthly light.

In the history of man, there took place such an event, an eclipse of all his humanity. So devastating was its force that it almost rendered meaningless everything in which we believe. To probe its meaning, we should at least, on this national day of commemoration, permit ourselves a few moments to fantasize as if we ourselves were there, silent spectators groping our way through the pitch blackness. This, then, would be our tale.

May 1933: I am in the square in front of the University of Berlin. There are hundreds of students and storm troopers and they are bringing stacks of books to be burned in the giant fire. I keep telling myself, there must be some mistake; these are the books of the great men and women of history—but I see no one here! no one to raise their voice in indignation to quote the poet: "Where books are burned, one day men shall burn too."

Today I am in Tienen. It is boycott day here; a small town on the upper Rhine. There is a parade; I see boys and girls marching through the main streets, a brass band behind them. They are singing a song: "When Jewish blood spurts from the knife, then all goes twice as well." But wait, let me not be presumptuous; there is a man standing at the reviewing stand; he is tall and well dressed. I am sure he will put a stop to this nonsense! I don't understand! This man, Herr Ringe, he is their teacher, but he is singing the loudest!

Goering just read these new laws. I saw him standing there. It looked so official, the seal of the nation affixed thereon. No political rights, no civil service jobs—Jews are no longer citizens of the Reich. Just wait 'til Sunday comes. I am sure the faithful will rise up against their Fuhrer. Today is Sunday. Quickly I made my way to the cathedral, but I did not hear any protest! Forgotten were the words of the psalmist: "Who shall abide in thy tabernacle? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart, who doth no evil to his neighbor, nor taketh up a reproach against his friend."

The war has come now—the Blitzkrieg, and the beginning of the atrocities, yet there seems to be this feeling that all this is the work of hoodlums, that they do not represent the more educated class who would never stoop so low. It is funny; this morning I went to Wannsee, a quiet suburb of Berlin. Heidrich called a conference to discuss some kind of a new plan. I know it sounds incredible, but the meeting is to discuss the Final Solution of the Jewish question. There are fourteen of them in attendance here. At first, I thought perhaps I was hallucinating, but they are talking about the quickest way of eliminating 11 million human beings—all of Europe's Jews. There is even a consensus developing now that the best way would be by gassing. Now history, I beg of you to record well this fact: eight of these fourteen planners of genocide, eight of them are Ph.D.'s.

It took me a long time to get here, but now that I am here I am scared to tell you what I have seen. People will say that I have lost my mind. They may not even accept me back into society. You see, I am here at this huge factory. I think the whole complex is about 40 kilometers wide. I just cannot get myself to say it, but this factory is a factory for gassing people—as many as 24,000 a day, sometimes for seven days a week, 365 days a year—so many children and old people. What a horrible smell. Last night I jumped for joy—I looked outside and saw our bombers coming! “They’re finally going to bomb the gassers,” I yelled; “destroy the crematoria.” But I’m afraid I spoke too soon; they bombed the rubber factory at the edge of Auschwitz. I forgot for a moment, we cannot spare a single plane to bomb the railway tracks, you hear me, not a single plane!

Oh yes, I forgot Dr. Kremer who was a Professor of Anatomy at the University of Munich. He helps Dr. Mengele here with the experiments. Last night, I stood behind him as he made his daily entries in his diary:

“September 2nd: After what I have seen today, Dante’s Inferno seems almost a comedy.

September 5th: Horror of horrors. Thiels was right when he told me that we were at the world’s anus.

September 6th: Had an excellent lunch today. Tomato soup, half a chicken and roast potatoes, cake and delicious vanilla ice cream.”

Yes, if you and I were there as invisible bystanders, we would verify the truth that no one listened; that no one cared that every day, the history of another little townlet, another little shtetl, ended for all time. And what places they were—where impressionable match makers and philosophers converted each day into a great challenge; where young and old crowded together by the candle wick to study the ancient texts late into the cold winter nights; where mothers and grandmothers rocked their loved ones to sleep with lullabies of hope and faith. Where a neighbor’s wedding was everybody’s holiday and where a stranger’s funeral was everybody’s sorrow. It was a place where the great writer Y. L. Peretz, first etched out his characters and where Shalom Aleichem first met his unforgettable Tevye. Yes, all those little streets, where great minds enriched the human experience, and noble pens authored works of endurance, are all but memories that went up in smoke to lay silently in unmarked graves along the mud fields of Eastern Europe.

And now my friends, there are ominous voices heard saying that it never happened; teachers, so-called professors, even a new journal. But worse, much worse than the haters is the feeling, and not merely that of a minority, that it is time to get on with civilization; to put behind our crematoria, to erase our Eichmanns, to focus on the arts and sciences and to go further along in our journey into space and our understanding of the environment. We would do well to remember that when the Israelites finally freed themselves from the yoke of the ancient Pharaoh, they sought their entrance into civilization. At that time, the Bible records for all time the following phrase: “And Moses took with him the bones of Joseph”. That verse contains the true challenge of human history. No man shall ever be free who leaves behind his brother’s bones. The promised land comes only to those who bear their scars. If we do not give expression to our tragedies, we will never realize our joys. So let us not be fooled into forgetting the thousands of mothers of the ghettos who cared, the fathers of the camps who believed, the children of Theresienstadt who never reached adulthood, the woman in the Kovno ghetto who gave away her meager diet to her children in the hope that they would outlive her by a week or two, the pious men of peace who, before hundreds of his people, danced defiantly into the gas chamber clinging to the belief, “the eternity of Israel shall not be forsaken.” They are no longer here, but we have all inherited their legacy. May it one day be said of us, “they noted the dangers, they were heedful of the signs, each in his own heart swore before man and G-d that such an eclipse shall never again come to be!”



# California Group's Attempt to Deny the Holocaust Stirs Anxieties

By Jay Mathews  
Washington Post Staff Writer

LOS ANGELES — American Jewish leaders have begun to blame a significant increase in reported anti-Semitic incidents on growing ignorance about the Holocaust. The new atmosphere, they say, is symbolized by a California group that contends that the Nazi gas chambers never existed.

For the last two years, in a small office near the fast-food shops and used-car lots of the Los Angeles suburb of Torrance, a 35-year-old British publisher has enjoyed surprising success in compiling attacks on the "myth of the Holocaust" at his Institute for Historical Review.

"The Holocaust is about as real as the emperor's new clothes," said the publisher, Lewis Brandon. He has published five issues so far of the *Journal of Historical Review*, carrying this message to at least 3,000 subscribers, including some libraries, and provoking outrage from Jews all over the world.

To American Jews like Mel Mermelstein, a Long Beach businessman who lost his mother and two sisters at Auschwitz, the journal is a vile insult. But to many Jewish leaders it is a dangerous sign of ignorance, at least partly responsible for the doubling of anti-Semitic incidents reported to the Anti-Defamation League of B'nai B'rith across the nation last year.

"For the first time in the United States," said Rabbi Marvin Hier, dean of the Simon Wiesenthal Center of Holocaust Studies, "a pseudo-intellectual group has arisen, who endorse the view that the Holocaust never occurred. One can never take away their PhDs, which they have earned. Young people are very impressed, they are susceptible to the journal."

Hier said one woman told him she was not worried about the journal now, but wondered what would happen in 20 years, "when all the Holocaust survivors, the eyewitnesses, are dead."

Mermelstein's response has been to file a \$17 million lawsuit against the institute, including a demand that the institute pay him its offered \$50,000 reward to anyone who can prove "that even one Jew was gassed in a Nazi concentration camp, as part of an extermination program."

Only one of the 11 PhDs listed as a member of the journal's editorial advisory committee is a historian. He is James J. Martin, who Brandon says took his degree at the University of Michigan (in 1949, according to records) and taught American history for 25 years at several colleges.

Brandon said Martin is a "recluse" living in an unspecified mountain area and declined, through Brandon, to be interviewed. Several other PhD holders on the committee are scientists, such as Reinhard K. Buchner, a physicist at California State University at Long Beach.

Articles in the journal are written in cool, turgid prose. They espouse what Brandon calls the "revisionist" argument that millions of Jews were arrested by the Nazis and many suffered death, but through the ravages of disease, malnutrition and allied bombing and not through any planned extermination campaign.

The final solution for the Jewish question, Brandon said, was expulsion, to Russia, to Madagascar, to Palestine. He estimates that 350,000 Jews died in captivity, in contrast to the figure of 6 million deaths generally accepted by historians during the last three decades.

"I would feel that any deaths due to war are to be regretted. We are a pacifist organization," Brandon said. "But to prevent future wars, we have to tell the truth about past ones. We feel that the rate of deaths for Jews was no greater than that for other groups."

Mermelstein, 54, who runs a business in Long Beach selling pallets to the lumber industry, presented Brandon with his claim for the \$50,000 reward in the form of an affidavit of his experiences in the Auschwitz and Birkenau camps in Poland in 1944, when he was 17.

"The last time I saw my mother and two sisters was when they were driven into what I later discovered to be the gas chamber," Mermelstein said. He described buildings used as gas chambers and pits filled with burning bodies.

"I've been back to Auschwitz 10 times since then, so I know the whole layout very well," Mermelstein said. He said after he wrote a strong letter to the *Jerusalem Post* decrying efforts to deny the truth of the Holocaust, someone at the institute wrote him and dared him to prove his claim that the gas chambers existed.

About 3 million Jews are said to have died at Auschwitz alone, according to most histories of World War II. Rudolf Hoess, a supervisor at the camp, testified after the war that Zyklon B, a cyanide gas, was used to kill Jews and other camp inmates judged unsuitable for labor.

Brandon, however, contends that Hoess was testifying under duress and that the evidence for the gas chambers would not hold up in an American courtroom. The cyanide gas was used only to kill insects in the inmates' clothing and the chambers found at the camp were simply places where bodies of those who died of other causes were taken, he said.

When Brandon declined to pay Mermelstein the reward and announced a special institute panel to hear evidence in November, Mermelstein sued in Los Angeles County Superior Court for breach of contract and "injurious denial of established fact."

Brandon received a similar claim for the reward, as well as a separate \$25,000 reward to prove the authenticity of the *Diary of Anne Frank*, from Simon Wiesenthal, the Austrian credited with hunting down dozens of Nazis who escaped Germany after Adolf Hitler's fall. The institute contends that Frank's diary was rewritten by her father and perhaps a second person. Brandon and Wiesenthal launched a testy correspondence.

Brandon warned Wiesenthal that all affidavits had to be attested to by the author in person and that "hearsay evidence is not allowed." Wiesenthal responded by saying he would offer a report from a Dutch expert who had examined the original of Anne Frank's diary kept in the Royal Institute for War Documentation in Amsterdam.

He said he would have the expert's signature verified by the Dutch ministry of justice and the U.S. Embassy. First, however, he requested that a California Supreme Court justice be found to hear the evidence.

Brandon replied to Wiesenthal that enlisting a Supreme Court justice "is not feasible" because the same judge might eventually have to hear the case in court. He also rejected Wiesenthal's offer of a report from a Dutch expert.

"We honestly — if immodestly — believe that American rules of justice are the best in the world," Brandon said. "We insist that the same rules apply to this case as apply to a normal American forgery case."

At that point, Wiesenthal cut off the correspondence. "I can understand your motives very well," he said. "You have made your decision; from the beginning you have presented Anne Frank's diary as a forgery. You are afraid to lose face after a verdict from an independent arbitrator . . . I am sure that your conduct would be no different in the case of the gas chambers."

Brandon, in an interview, said he took the failure of Wiesenthal to pursue the matter as a sign of the weakness of his evidence. "It's our reward. The grounds for giving a reward are never determined by the applicants."

The institute director said Brandon is his pen name. He would not confirm nor deny that his real name, the one used in court papers served on him in the lawsuit, is David McCalden. He declined to be photographed, because, he said, "I am not very good looking" and because of concern about threats toward him and his organization. He says he has visited Germany for one day to pay a social call on a friend.

The founder of the institute is Willis Carto, treasurer of the Liberty Lobby, but Brandon says the institute has no ties with the Liberty Lobby.

The PhDs on the advisory committee are Walter Beveraggi Allende, an economist at the University of Buenos

Aires; Austin J. Apt, an English professor retired from La Salle College; Buchner; Arthur R. Butz, an electrical engineer at Northwestern University; Robert Faurisson, an expert in document appraisal at the University of Lyon, France; Martin A. Larson, an economist in Washington; Revilo P. Oliver, a classicist at the University of Illinois; Wilhelm Staglich, a retired judge in West Germany; Charles Webber, professor of German at the University of Tulsa, and Andreas R. Wesseler, with a degree in government and urban planning and retired from Marquette University.

Brandon said the institute exists on a \$100,000 annual budget from journal subscriptions at \$20 a year and donations.

The Anti-Defamation League has reported 377 "anti-Semitic episodes," ranging from arson to anti-Semitic graffiti, in 1980, compared to only 129 reported episodes in 1979. Part of the increase, the league said, could be attributed to improved reporting procedures, but it concluded that "anti-Semitism is a virulent social disease."

Asked his attitude toward Hitler, Brandon said, "We regard him with the same disdain that we do other megalomaniacs such as Churchill, Roosevelt and Stalin . . . But we can find no practices that the Nazis followed that we did not follow also."

March 4, 1981

# Anti-Semitism in the schools

By Suzan Nightingale  
Herald Examiner staff writer

The letter, written on cream-colored stationery embossed with a coat of arms, is short and to the point.

"Dear Harvard Parent," it reads, "I am sending you a copy of a talk that I gave to the students today. I think it explains itself. I wanted you to know what was said. I hope it can form the basis of a family discussion on a critical issue in our society ..."

"The talk" Harvard School headmaster Christopher Berrisford gave was 2½ pages long, single-spaced.

"I have called you all here together to talk about something that disturbs me deeply and to point out to you the perniciousness of prejudice, suspicion and hatred," it began.

Incidents of anti-Semitism in the Southland, up an estimated 250 percent from last year, have reached some of the area's most exclusive schools. Some institutions, fearful of adverse publicity, quietly look the other way and hope the graffiti and student harassment will go away. Others, like the Harvard School in North Hollywood, are openly discussing the problem, trying to eradicate it through the bright light of united scrutiny.

Tradition is important at Harvard, from the coat of arms on the front gate to the manicured lawns and historic chapel beyond. For generations, young

men between the ages of 12 and 18 have come to the prestigious prep school off Coldwater Canyon, bound for some of the best universities in the country.

Berrisford is determined that anti-Semitism will not become part of the Harvard tradition, where — despite the school's Episcopal affiliation — an estimated 40 percent of the student body is Jewish.

"It's been a real burning experience here for us to discover whatever was going on," Berrisford said yesterday. "But you can't act based on what it will do to your reputation or you won't have one for very long. The reputation of a school is not based so much on those incidents as how it handles them."

The incidents at Harvard apparently started in December, when one Harvard parent contacted Berrisford regarding a small business card-like sheet reading "Sons of Hitler" that had been given his son. Graffiti "which doesn't usually happen here" was also spotted in the bathrooms.

At the next routine assembly, the "welcome back" from Christmas vacation, Berrisford took advantage of the occasion to point out "there was no place for prejudice" at Harvard.

Three weeks later, more swastikas appeared in the bathrooms, pen-and-pencil graffiti on the stalls. Several students were questioned regarding their possible connection with the harassment of their Jewish schoolmates, but they all denied responsibility for the graffiti.

At the weekly assemblies held for each grade level, individual teachers were told to put out the word: "You don't do it; if you do it, you're out."

Then, about two weeks ago, another mother telephoned Berrisford with the disturbing news that her son had brought home a Sons of Hitler calling card that had been taped to his locker.

"Death to Jews," it read. "Sons of Hitler. Ha, ha, ha."

Thoroughly disturbed by the note, yet mindful of the immaturity displayed therein, Berrisford decided to call a special assembly "to strongly reiterate it's up to everybody to see it's not going to happen."

"If it were possible to find out who was acting in this way, they would be severely punished," Berrisford told his 760 charges on Feb. 13. "It is, however, the nature of people who bully that their cowardice prevents them from expressing themselves anywhere where they might be observed. Therefore, as a community, we must join together to see that this kind of harassment stops now. There is no excuse for it."

Then, to drive home his point, Berrisford sent copies of the speech home with each student. He urged parents to discuss the issue with their youngsters.

Parental reaction to Berrisford's speech was swift and supportive. Many parents called in, 100 percent of them favoring the address.

One student, who said he "thought it was funny at the time," was suspended from school for two days.

"I thought two days was appropriate," Berrisford said. "It was, in my opinion, foolish and adolescent, but not vicious. It's tasteless and it's inappropriate and it's likely to cause a great deal of distress but it surely isn't vicious."

"To the best of my knowledge, and my colleagues, there's been nothing that happened on this campus since that time," Berrisford said. Berrisford admits walking a fine line between overplaying and underplaying the anti-Semitic incidents at Harvard.

"None of the kids ever met as an organized group," he points out. "Everybody makes mistakes."

Leaders of the Jewish community in Los Angeles agree with Berrisford that Harvard's incidents — mild schoolboy stuff compared to some of the vandalism and arson in other areas — should not be blown out of proportion. But they are quick to point out that the problem is symptomatic of a greater problem.

"Two things have to guide us on how we approach this problem," said Rabbi Marvin Hier, dean of the Simon Wiesenthal Center for Holocaust Studies. "One is not to become hysterical. The other is not to underestimate its importance. It is symptomatic of a problem we have in all schools. What happened at Harvard happens in other schools, but it's not often reported."

Pointing out that "the school district spends more time on the fall of ancient Greece than it does on the Holocaust," Hier said education on the effects of anti-Semitism is the only real solution. As evidence, he noted that one of the boys from Harvard who participated in the Sons of Hitler pranks is scheduled for a day at the Wiesenthal Center to learn about the Holocaust firsthand.

October 26, 1981

# Amin Pops Up . . . So?

By MARVIN HIER and ABRAHAM COOPER

NBC News recently reported that Idi Amin, Uganda's answer to Al Capone, has been given refuge in Saudi Arabia. According to the Associated Press in Riyadh, Amin publicly thanked his Saudi hosts for their "handsome weekly stipend" and "hotel accommodations."

Our initial reaction was that this was a terrible public-relations blunder. Mobil Oil Co. recently placed numerous advertisements in the nation's leading newspapers extolling Saudi Arabia's virtues and urging the American public to be more sensitive to and understanding of the Saudi culture.

We were sure that Amin's expression of gratitude would be front-page news throughout the United States, that there would be editorials condemning the Saudis for harboring him, and that calls for his extradition and public trial would be widespread. We also expected that journalists would ask how it was possible for the United States to seriously consider selling AWACS to a nation whose officials apparently regard Amin as a friend and ally.

We felt certain that the media would not bury this story, because we remember how it handled Shah Mohammed Reza Pahlavi's search for a haven and gangster Meyer Lansky's efforts to seek asylum in Israel. Who can forget that the "secret missions" to find the shah a home were Page 1 news throughout most of the world? Similarly, when Lansky tried to flee to Israel to escape U.S. authorities, the media treated it as a major event: Interviews with representatives of the Justice Department and the Israeli government received prominent attention in the press. Editorials urged that Lansky be denied entry into Israel so that justice could prevail.

You can understand our shock, therefore, when we couldn't find Amin's statements anywhere in The Times, apart from a small item in a late-afternoon edition. Only a tiny blurb appeared in the New York Times. Perhaps it is an undue expectation to think that the press might have let us know more fully that the Third World's version of Attila the Hun is the recipient of such royal benevolence. That the Saudis could heap such kindness on a man who, according to Amnesty International, was responsible for the murders of 300,000 Ugandans (one out of every 40 people living in the country) during his eight years in power is incomprehensible. That this also could escape the

scrutiny of American journalism is unprecedented.

Would Israel have been treated so judiciously had it taken in Lansky or given the shah asylum? Indeed, when a small minority of Hasidic Jews demonstrated against Prime Minister Menachem Begin's presence in New York over the Jerusalem archeological controversy, many newspapers played it as a major story. Where are the Andrew Youngs and Jesse Jacksons exploding in moral indignation? Have you heard anything from U.N. Secretary General Kurt Waldheim, usually so quick to condemn the smallest disturbance on the West Bank or Gaza? And the Reagan Administration—couldn't it have mustered up enough courage to at least issue a White House statement "deploring" the Saudi move? But it is every day more obvious that the Administration has a fervent desire to avoid embarrassing the Saudis.

The Administration is embarked on a campaign to promote Saudi Arabia as a central element in the Middle East equation. The AWACS issue represents only a part of this effort, and for many reasons, some understandable, Anwar Sadat's assassination has intensified it. But suddenly Israeli concerns have been labeled as meddling in U.S. foreign policy even as a Saudi prince was welcomed to Washington to do just that.

The Administration seems prepared to pave the way for new friendships and forge alliances by simply bestowing friendly terms and flowery rhetoric on prospective partners. If this maneuver of emphasizing the positive and turning a blind eye to the negative is nothing new in politics, it is still disturbing.

The Administration may have its political and economic reasons, but there is no excuse for the media's irresponsibility. And, even if some of the major newspapers prefer quoting their own sources rather than just lifting a canned story off the wire service, the fact is that Idi Amin's welcome to Riyadh merits considerable coverage, if not commentary. Unless the press does so, it leaves itself open to charges that an oil spill may be tainting America's ink wells.

*Marvin Hier and Abraham Cooper are dean and assistant dean, respectively, of the Simon Wiesenthal Center at Yeshiva University in Los Angeles.*

Friday, November 6, 1981

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# Los ANGELES HERALD EXAMINER

AMERICAN JEWISH

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## YOUR TURN

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If the Swedes chose, they could trade that Soviet sub for Raoul Wallenberg's life

By Abraham Cooper

**W**ednesday marked the anniversary of an American nightmare. Two years have now passed since more than 50 of our fellow citizens, including U.S. diplomats, were taken hostage by Iranian revolutionaries. As we watch the media provide us with perceptive updates on the lives of these reluctant heroes, who of us can fail to recall our personal feelings of frustration, anger and pain during those arduous months? Who can forget America's outpouring of concern and love for the 52 families as the lives of their loved ones hung in the balance? "Not knowing all those months ... all those nights, if we'd ever see them again — that was the toughest part of all ... not knowing."

But as we all participate in this healthy national catharsis, my thoughts are inevitably drawn not to faded yellow ribbons, but to that Soviet submarine embarrassingly trapped in Swedish waters. For it has brought back into focus, however tentatively, the legacy of a man who has the

distinction of being one of America's newest citizens and the unenviable title of The Ultimate Hostage. I speak, of course, of Raoul Wallenberg, the lost hero of the Holocaust.

Here is a man who, in 1944, operating with diplomatic papers provided by his native Sweden and with funds and a mandate supplied by the Roosevelt administration, almost singlehandedly saved 100,000 Hungarian Jews from certain death in Nazi-occupied Budapest. But there has never been a homecoming parade for this hero, no lecture tour, no book. Instead, for more than 30 years, Wallenberg, if he is still alive, has been relegated to non-person status in the Soviet Gulag.

Sweden's mishandling of Wallenberg's kidnapping has been well documented. It had been hoped that the current administration of Prime Minister Thorbjorn Fall-din would act more vigorously and courageously, that perhaps the grounding of the Soviet submarine might finally provide the Swedes with the leverage they had longed for. But despite pleas of thousands of Swedes and calls from numerous American senators and congressmen, as well as an unpublicized personal meeting between a State Department official and the Swedish ambassador in Washington, Sweden will apparently not tie any ribbon around that sub.

"All we can do is hope and pray," Raoul's half brother, Guy Von Dardel, told me by phone the other night. A nuclear physicist and gentle man, all he and his family have are a string of false dawns, rumors and broken promises dating back to 1945.

Three weeks ago, President Reagan said

of Raoul Wallenberg: "I heard someone say that a man has made at least a start on understanding the meaning of human life when he plants shade trees under which he knows he will never sit. Raoul Wallenberg is just such a man. He nurtured the lives of those he never knew at risk of his own. And then just recently, I was told that in a special area behind the Holocaust Memorial in Israel, Hungarian Jews now living in Sweden planted 10,000 trees in Raoul's honor. ... We're going to do everything in our power so that [he] can sit beneath the shade of those trees and enjoy the respect and love that so many hold for him."

As a nation that has felt the anguish of our hostages and still hopes against hope for some news of our Vietnam-era MIAs, let's hope the president will personally intervene with the Russians. Apparently, no one else is capable of or willing to bring Raoul Wallenberg home. ■



Additional projects, programs and services of the Simon Wiesenthal Center include:

- a multi-lingual library and archival collection;
- public education programs, curriculum, lecture series and conferences;
- a weekly radio series, which focuses upon national and international issues, human affairs, bigotry and topics of special interest;
- oral/video testimony of survivors as well as liberators of the concentration camps.



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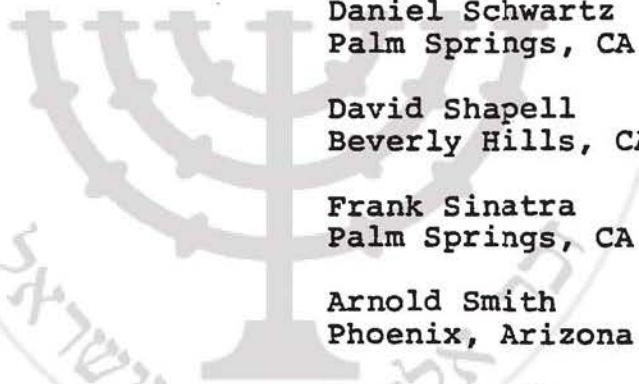
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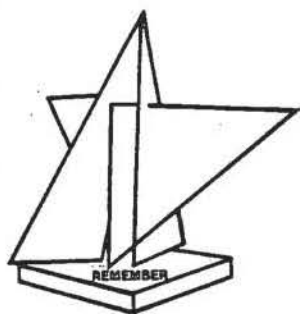
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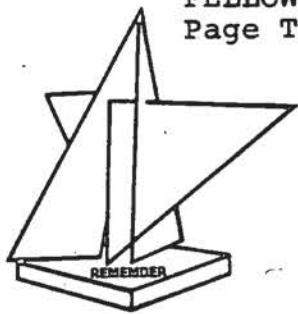
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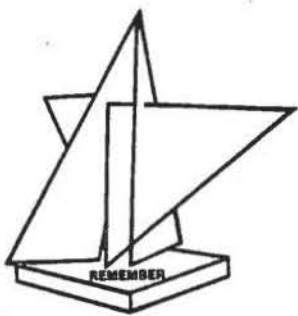
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