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IMPACT OF "HOLOCAUST" ON GERMANY - - -
"A MORAL AND PSYCHOLOGICAL EARTHQUAKE"

by Rabbi Marc H. Tanenbaum, National Interreligious Affairs Director of
the American Jewish Committee and consultant to the NBC-TV series on "Holocaust".

Nothing - no book, no TV documentary, no film, no lecture - has touched the soul of modern Germany on the moral watershed tragedy of the Nazi Holocaust as has the NBC-TV series, "Holocaust." That dramatic but factual conclusion has emerged from a series of overseas telephone calls that I had with public officials in West Germany, and in particular, with leaders in the village of Oberammergau, last Thursday following the viewing of the third installment of "Holocaust."

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

The viewing audience for each of the three installments was more than double the predicted 15 percent that was expected to watch the program over Westdeutsche Rundfunk (WDR) of Cologne, the regional station coordinating the telecasts. (The number of people watching the last installment was not available at the time of this report.)

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

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

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

The effect has even spread to East Germany where, according to reports, many living beyond the West German regional broadcasting range are demanding to see the series. Regional television broadcasts can be received in East Germany and in areas along the boundary, but most East German viewers are beyond their range. According to reports, among the East Germans who had seen the program and called to express their reactions, positive comments outnumbered negative comments 6-2.

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

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

Several hundred of the younger villagers, identified with Rosner text have indicated that they will refuse to act in the Daisenberger version of the Passion Play which has been condemned by Christian and Jewish authorities alike as "structurally anti-Semitic." Some Oberammergau officials told me that they now hope that the reaction to 'Holocaust' will play an important role in influencing the rejection of the anti-Jewish Daisenberger text of the play.

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

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

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

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

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

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cepts, received opinion, ideology. A search for meaning is already the exercise of freedom, unhampered by any particular interest or goal outside of inquiry itself. While the free activity of thought may teach us a lesson or two as we seek to perfect it, such lessons are never final: *logos* continues to speak, and in unpredictable ways.

The astonishing erudition and play of ideas that mark this work do not always guarantee, however, that a particular conclusion will escape the triteness of the philosophy classroom. "The meaning of what Socrates was doing," Arendt writes, "lay in the activity itself. . . . To think and to be fully alive are the same, and this implies that thinking must always begin afresh; it is an activity that accompanies living and is concerned with such concepts as justice, happiness, virtue . . ." (p. 178). Considering how often this tale has been told, one is prepared to file a complaint against an author who would lead us through a conceptual maze for the sake of another telling. But one must also consider the astonishing powers of analogy and association that operate in this work, revealing an imaginative coherence approximating what we ordinarily think of as an artist's vision rather than a philosopher's. If we sympathize at all with what Arendt has been saying, we realize that she has, with Socrates, the gift of inquiry, and that her work can no more be reduced to simple conclusions than can the Socratic dialogues.

Thinking survives—that is Hannah Arendt's testimony.

Werner Sollors

Holocaust on West German Television: The (In)Ability to Mourn?

FROM APRIL 16–19, 1978, NBC broadcast Marvin Chomsky's television film series *Holocaust*, based on a novel by Gerald Green. On April 19, West German television station Westdeutscher Rundfunk (WDR) screened the film in Cologne, and, a few days later, bought it for 1,050,000 DM (about \$600,000)—at a price considerably lower than had been paid to ABC for *Roots* (57, A). On April 25, WDR program director Heinz Werner Hübner asked the other German television stations which, together with WDR, form the National "First Program" (ARD) for permission to broadcast *Holocaust* on the ARD chain. This request appears to have been made without much conviction, just as the rights had apparently been acquired "halfheartedly" (12, 14): media experts felt that "as Germans" they could not afford *not* to show *Holocaust*, though they perhaps would have preferred to fill their broadcasting time with aesthetically more valuable materials. On June 28, the ARD program conference voted 5 to 4 (with one abstention) in favor of *Holocaust*; and because of this close vote, Hübner suggested showing the film series on the "Third Programs" rather than on the First. (The Third Programs are rarely linked to a national chain and are rarely popular with television viewers [50, 57, 59, D].)

After having broadcast *Roots*, programming experts felt that it would have "looked bad" had West Germany abstained from *Holocaust*. On the other hand, the evaluation of the new series was so low that the decision to broadcast it on the chain of regional stations in the Third Program seemed to represent a just compromise. Moreover, the broadcasting of *Holocaust* was scheduled to be accompanied by a discussion of panelists who would answer viewers' questions. Because the broadcasting time was late, however, these discussions and viewer responses would often continue until after midnight (14). Excessive popularity was thus prevented.

Liberal critics and media politicians at first seemed to regard *Holocaust* as an unavoidable unpleasantness of low aesthetic value; and conservative voices objected to the broadcasting of a "foreign" critique of German guilt (37). German press notices concerning the American broadcasting of *Holocaust* had been negative (though the leadership of the Social Democratic Party had supported the broadcasting of the film in West Germany from the very start). And when the broadcasting was finally scheduled for four nights from January 22–26, 1979, Neo-Nazi extremists made headlines by planting bombs at regional television stations in Koblenz and Münster (10) and by threatening Hestia-Verlag Bayreuth, the German publisher of the novel *Holocaust* (38). Perhaps in order to neutralize further criticism, WDR silently made a number of editorial alterations in the dubbing process—among them, most seriously, the omission of the last scene in which Rudi Weiss goes to Israel (5, 15). The deletion of this scene (which might have been construed as encouraging a pro-Israeli point of view) reflected the anxieties by which WDR was beset, contradicted the practice of showing *Roots* in its entirety (despite aesthetic misgivings) and, since it was an unannounced censoring, differed from the procedure of the Swedish television station which openly declared it was going to cut the violent scenes from *Holocaust* (55).

GERMANS HAD BEEN on record as suffering from what psychologist Alexander Mitscherlich once called "the inability to mourn" when they became broadly familiar with the extent of Nazi atrocities at the end of the war. West German poll results often indicated a widespread fatigue with, if not resentment against, the discussion of war crimes, and apathy toward accounts of Hitler's death camps. A documentary on the "final solution," which was aired on January 18, 1979 (as an "objective" preparation of German viewers for the American series, a procedure modeled, perhaps, on the successful television essays which had accompanied *Roots* in Germany) met the characteristically low audience response of such films: 22% of the viewers turned on the program; but after a mere 10 minutes the ratings were down to 19%, while a quiz show on the other national network drew about twice this audience response. Moreover, a poll taken in Berlin indicates that this program's "recall" rate was low: though 21% of the viewers had watched it there, only 11.9% (that is, slightly more than half) remembered much about it (42). After such an experience on the First Program, what could be expected for *Holocaust* on the Third? Perhaps a halfhearted response, at best slightly embarrassed and at worst moderately indignant, but in

either case quickly forgotten in the annals of TV history. *Hör Zu*, the leading TV guide, announced *Holocaust* listlessly, without any pictures or details (A). Even those newspapers which did attempt to initiate a debate about the series anticipated a "horrible film, followed, perhaps, by an exciting panel discussion," but expected little response from the viewing audience (12).

GIVEN THIS BACKGROUND, the actual West German reception of, and response to, *Holocaust* came as a tremendous surprise. What had been anticipated as a minor unpleasantness in media politics became, perhaps, "the German TV event of the 1970's" (15), a moment of catharsis and the indication of "the end to the repression of national traumas" (23). Three studies on the reception of *Holocaust* are underway, sponsored by WDR, the German government information service (Bundeszentrale für politische Bildung) and the Technical University of Berlin (59). Yet even without access to the full data one can attempt to describe and analyze some elements of the reception; and I would like to focus on six such elements before drawing some conclusions: I. the use of the word "holocaust"; II. the quantitative dimensions; III. some interesting individual and local responses; IV. some significant social and political effects; V. the context of neo-Nazi activities; and VI. the concern with "world opinion."

I. Linguistically, the American TV film has popularized the term "holocaust" in West Germany, where it is now used not only in reference to the film, but to the event as well. Philosopher Wolfgang Fritz Haug had argued years ago that West Germany had no adequate vocabulary to deal with the Nazi past and thus often discussed it with Nazi terminology (e.g., thinking of 1945 as a "defeat" and collapse" rather than as the "end of fascism" or "liberation"). What is now discussed under the term holocaust, was previously studied under Nazi terms (e.g., "Endlösung," "final solution")—used in protective quotation marks. The term "holocaust" was so new in Germany that several newspapers gave dictionary-style definitions and etymologies to its readers (34, 57).

II. The figures describing the reception of *Holocaust* are astounding, quite exceptional in the history of Third Program television. "Teleskopie" figures (the equivalent of American Nielsen ratings) indicate an average of 31%–32% for the first episode, corresponding to 11 million viewers; the second night, 36% (or 13 million viewers) watched *Holocaust*; for the third installment, the rate increased further to 39%;

and on the fourth and last night, 41% (or 15 million) were reached (23, 25, 36, 47, 49). In the week *Holocaust* was broadcast, WDR received about 30,000 phone calls (of which an estimated two-thirds to four-fifths were in favor of the program; an evaluation of the transcripts of the calls is underway) and the number of letters received by the tv station is estimated at a "high five-digit number" (12, 23, 24, 25, 36, 49, 59). Newspapers and magazines were equally flooded by letters and published "representative selections" of readers' responses which went far beyond the format of the usual letters to the editor columns (1, 5, 40, 42); periodicals also presented special dossiers (57, 59) or special issues (41) on *Holocaust*. The Bundeszentrale für politische Bildung, responding to written requests, sent out 235,000 copies of a background information brochure on the holocaust—the largest amount of information material ever sent out of that office (28).

Holocaust thus was awarded an unexpected, massive and overwhelmingly positive reception by West German television viewers; indeed, many of the negative reactions were directed at WDR for broadcasting the series too late at night and on the Third Program, so that 71% of a sample questioned in Berlin said they simply could not stay up for the discussions after the films (42). Similarly, calls made from East Germany complained that the film could only be seen in the border areas there (24, but cf. 59). In a poll taken within a week after the broadcasting, 71.7% declared that they thought it was a good idea to show *Holocaust*, whereas a mere 15% thought it wasn't (21). Some unions and the West German PEN club demanded a rebroadcasting of the film, on the First Program and at prime time; and in a poll, 58% of the respondents made the same demand, while 25% objected to it (19, 39).

III. Many of the responses by viewers—on the telephone and in writing—were personal and sometimes quite emotional. What three decades of intermittent documentaries apparently failed to accomplish, one week of *Holocaust* on the screens seemed to change: viewers identified with the victims, the Weisses, yet often recognized the villains, the Dorfs, in themselves. A WDR editor, commenting on the transcriptions of crying in the phone call records, said that "now a whole people is puking out its inside" (59). How could it happen? Why didn't we do anything about it? How can it be prevented from happening again? were the general questions, which often led to specific responses. A baker expressed his concern for Dorf—the son of a baker (13); children articulated their mistrust of their parents while citizens of Frankfurt became ardently interested in local Jewish history (23). Letters reveal

never-expressed memories of what was seen and known prior to 1945 (40); and memoirs of former camp inmates as well as bystanders and partial witnesses reach readers of the letters pages (9, 40, etc.). In response public archives have requested documents and oral histories pertaining to the holocaust from the suddenly alerted and sensitized audience; and newspapers publish much information which is now read widely and avidly (2, 25). Christians have resumed the discussion of the role of the churches in the holocaust (53). The front-page headline of *Bild-Zeitung*, West Germany's largest tabloid, focused on the suicide threats made by many viewers who felt guilty after seeing *Holocaust*, or ostracized by their families. According to *Bild*, one former SS man who claimed not to have known anything about the holocaust, phoned WDR and reported that, a few days before his wedding anniversary, his wife and four children had called him an old Nazi and deserted him—upon seeing the second installment of *Holocaust* on TV. The call, like several others, concluded with a suicide threat (1). Several other letters indicate the special relationship between older and younger West Germans who viewed the film together and were thus forced to discuss the subject with each other. If the West German attitude to the event of the holocaust had been vague and general before the TV film (in Richard Lester's film *How I Won the War*, a German officer who is asked about the atrocities gives the characteristic response: "I didn't know anything!" and adds: "It was horrible!"), it now became specific and personal. The holocaust seems to have become an object of imaginative identification and concern in West Germany.

IV. But what does it mean for a people to gain its "capacity to mourn" 35 years after the holocaust? What are the political effects of such a change in attitude today? The single most frequently cited political outcome of the German response to *Holocaust* is its effect upon the discussion of the statute of limitations for murder. Under the present law, undetected war criminals will be allowed to live without fear of prosecution after 1979. Apparently, the broadcasting of *Holocaust* marks a watershed in popular opinion concerning the statute of limitations. According to one opinion poll, only 32% favored abolishing the present statute before *Holocaust* was shown; whereas 47% were in favor of it afterwards (36). According to another, more recent poll, 55% were opposed to the statute of limitations for murder: 63% of *Holocaust* viewers, but only 44.5% of those who did not see the TV series (59). The position of the Social Democratic Party, which has favored amending the statute, was thus strengthened by the broadcasting of *Holocaust* (25, 29, 33, 34, 49). A second measurable political effect is the in-

creasing demand to teach the holocaust more intensively in the schools, perhaps with the aid of the film (22, 24, 25, 30, 57).

V. Directly connected with the *Holocaust* discussion was an increased concern for neo-Nazi activities in West Germany. There were more accounts than usual about neo-Nazi groups and measures taken against them (27, 28, 29). Papers reported on activities immediately connected with *Holocaust*—such as the bombs mentioned earlier or the plan for a 20,000 leaflet action against the broadcasting of *Holocaust* by Munich neo-Nazis (18)—as well as about government and legal actions taken against a teacher who gave his students an extremist pamphlet on “The Auschwitz Lie” by Thies Christophersen or against the German publication of American Arthur Butz’s parallel attempt at denying the reality of the death camps (25, 26).

VI. During the discussion of *Holocaust*, the German press was intensively concerned with opinions from abroad and reported that 37 countries had bought the rights to broadcast *Holocaust*, that the reactions in other countries were often more “introspective” than “anti-German” and that the German response to *Holocaust* met favorable reactions in the *New York Times* and elsewhere (7, 8, 20, 25, 25, 45, 49, 50, 52, 55, 54, 57). While opinions from East Germany, the United States, Israel, and most Western European countries are quoted, the reception of *Holocaust* in France (where it was broadcast in February and March, 1979) elicited special interest: there seemed to be some palpable relief in the German press that the French “*Holocaust-effect*” directed them toward self-criticism and Vichy, and not toward Germany (7, 8, 20, 25, 62); and one commentator pointed out that this effect is quite ironic in view of the fact that Marcel Ophuls’ documentary *The Sorrow and the Pity*, a German-French tv co-production, had been shown in Germany but was still banned on French television (62).

CAN ONE, THEN, agree with Heinrich Böll and assume that one day a period distinction may be made in discussions of the “final solution” in Germany: “before *Holocaust*” and “after *Holocaust*?” (9). And was the German reaction totally “wholesome” as the *New York Times* suggested? (A). Perhaps it is useful to review some of the objections raised to *Holocaust* in order to form an opinion.

The two major sources of objections to *Holocaust* may be termed, for simplicity’s sake, “national” and “aesthetic” (though the two do occasionally merge). The “national” argument usually hinges on the rhetorical invocation of atrocities committed elsewhere: against Germans,

in the cases of Dresden (13) and the German refugees (16); against the Japanese, in the case of Hiroshima (17); against Blacks, Indians, Cambodians, and Vietnamese by the Americans (13, 17, 38); against unborn infants by abortionists (38). These arguments are, of course, made in letters to the editor; but at least one or two editorials, too, warn of the anti-German effect (10), or reason that breaking the taboo of silence with the help of a foreign film is potentially dangerous (6). The “aesthetic” opposition against *Holocaust* largely resembles that against *Roots*: a commercial product, not a work of art, *Holocaust* followed the aesthetic of providing audiences with a dramatic climax every 12 minutes so they won’t turn off the sets during commercials (12); it was created not for a serious moral purpose but in order to match the success of *Roots* (12); it showed the resistance in the Warsaw ghetto and at Sobibor as a kind of “gunfight at the O.K. Corral,” from which an ad for *Holocaust* seems to have been taken: “Some few with courage, dignity and the will to live” (59, 10); a piece of *Kitsch*, accompanied by “musical gravy” and presented with obtrusive pictorial symbolism, *Holocaust* was the typical American family spectacle: only a devil will destroy a loving family—and the drama is reduced to what an English reporter described as “Eichmann vs. the Waltons” (12, 59); 50% of the film consists of pre-stenciled action scenes concerning love, battle, and death, and the fictional patterns of American popular culture are forced upon reality (59); the cast consists of noble intellectuals and burghers with high aspirations (59); there were many improbable details and factual flaws: a Hitler youth wearing a summer uniform enters a room with a Christmas tree, German doctors’ signs are presented in American brass style (rather than in the authentic enamel), inscriptions on camp entrances were confused, some uniforms were rendered incorrectly, etc. (15, 32). It is interesting, however, that even critics who observe these aesthetic flaws generally conclude their articles in favor of *Holocaust* and do not end condemning the movie as severely as they criticized *Roots*.

Occasionally, the aesthetic opposition combined with a national argument; and the result was, e.g., WDR program director Hübner’s demand for a better German product, a film on *Holocaust* which would display “German care with details (Sorgfalt) instead of foreign simplicity (Einfalt)” (15). And some letters to German papers suggested that a truthful and relevant *Holocaust* film should show Schleyer (the West German industrialist kidnaped and killed by terrorists in 1977) riding next to Heydrich through occupied Czechoslovakia (8), and that such

an endeavor should not overlook the intrinsic interrelationship between fascism and popular culture (29).

With these last examples a circular structure seems to become apparent which was broken by *Holocaust*. Many German writers and intellectuals inherited from the fascist experience a deep mistrust of *people* and often developed a "post-Auschwitz" mode of anti-popular avant-gardism. Such writers would design experimental and avant-gardist, typical "Third Program" works which, predictably, did not draw large audiences and thus reinforced the artists in their convictions. Heinrich Böll's question, whether the "treatment of history, even of this gruesome part of our own history, *has to be boring*" (9) is thus addressed to the artists' inability to "move" people and involve their emotions—a procedure often felt to be contradictory to the artists' task of alienating audiences. Popular culture *as such* was often perceived as fascistic (as in the opinion quoted above) and not explored intensively enough.

After the conclusion of the broadcasting of *Holocaust*, the First Program showed Theodor Kotulla's film "From German Life," a biography of the life of Auschwitz commander Höss. This film is an example of "the better German product" only in its failure to evoke an emotional involvement. The relatively high viewing rate of 31% was clearly a result of the interest in subjects related to *Holocaust*, yet the film was considered poor in realistic details (such as uniforms), inadequate in rendering a valid image of Auschwitz (which looked like a half-deserted sanatorium), and unsuccessful in suggesting any understanding of Höss's motivation. One critic thought *Holocaust* was far superior to this film (6).

Perhaps because of its very nature as a popular cultural product which has to prevent each individual viewer from turning off the television set, *Holocaust* has conveyed an interest in its theme to large German audiences. Grasping them, perhaps inauthentically, with the means of the Western and the Love Story, *Holocaust* has had an appeal to individual viewers who could not have been reached by documentaries or by avant-gardist renditions of the theme. A frozen period in West Germany's relationship to its past seems to have come to an end; and it will be of some importance to pursue the direction of the emotional energies which were released by *Holocaust*. We certainly may expect a new vogue of writing and, perhaps, films dealing with the repressed past. But it will be more interesting to see whether *Holocaust* will have any palpable long-range effects, not only among artists, but upon the West German populace as a whole (42, 56).

SOURCES

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I. West German newspapers and periodicals

- (1) *Bild-Zeitung*, January 28, 1978 (letters, poll, editorial, articles, interviews)
- (2) *Bild-Zeitung*, February 9, 1978 (series on holocaust)
- (3) *Blitztip*, January 25, 1979 (editorial)
- (4) *Frankfurter Allgemeine Zeitung*, January 27, 1979 (memoirs)
- (5) *Frankfurter Allgemeine Zeitung*, February 2, 1979 (28 letters)
- (6) *Frankfurter Allgemeine Zeitung*, February 6, 1979 (editorial, film review)
- (7) *Frankfurter Allgemeine Zeitung*, February 12, 1979 (article)
- (8) *Frankfurter Allgemeine Zeitung*, February 16, 1979 (article and letter by Erich Kuby)
- (9) *Frankfurter Allgemeine Zeitung*, February 17, 1979 (article by Böll and letter)
- (10) *Frankfurter Neue Presse*, January 20, 1979 (article and editorial)
- (11) *Frankfurter Neue Presse*, January 24, 1979 (article and letter)
- (12) *Frankfurter Neue Presse*, January 25, 1979 (articles)
- (13) *Frankfurter Neue Presse*, January 26, 1979 (3 letters, poll)
- (14) *Frankfurter Neue Presse*, January 27, 1979 (article, reception figures)
- (15) *Frankfurter Neue Presse*, January 29, 1979 (review)
- (16) *Frankfurter Neue Presse*, February 2, 1979 (2 letters)
- (17) *Frankfurter Neue Presse*, February 9, 1979 (letter)
- (18) *Frankfurter Neue Presse*, February 10, 1979 (article)
- (19) *Frankfurter Neue Presse*, February 14, 1979 (article)
- (20) *Frankfurter Neue Presse*, February 15, 1979 (article)
- (21) *Frankfurter Neue Presse*, February 20, 1979 (article)
- (22) *Frankfurter Neue Presse*, February 22, 1979 (article)
- (23) *Frankfurter Rundschau*, January 24, 1979 (editorial, memoir, 2 articles, 2 letters)
- (24) *Frankfurter Rundschau*, January 25, 1979 (3 articles)
- (25) *Frankfurter Rundschau*, January 27, 1979 (cartoon, 2 articles)
- (26) *Frankfurter Rundschau*, February 7, 1979 (2 articles)
- (27) *Frankfurter Rundschau*, February 7, 1979 (2 local articles)
- (28) *Frankfurter Rundschau*, February 9, 1979 (article)
- (29) *Frankfurter Rundschau*, February 12, 1979 (2 articles, 5 letters)
- (30) *Hessische Lehrerzeitung*, January/February, 1979 (article)
- (31) *Hör Zu* #7, 1979 (letters, reactions, information)
- (32) *Rhein-Neckar-Zeitung*, January 22, 1979 (review and explanation of word)
- (33) *Rhein-Neckar-Zeitung*, January 23, 1979 (article)
- (34) *Rhein-Neckar-Zeitung*, January 24, 1979 (article and explanation)
- (35) *Rhein-Neckar-Zeitung*, January 25, 1979 (article)
- (36) *Rhein-Neckar-Zeitung*, January 29, 1979 (article)

- (37) *Rhein-Neckar-Zeitung*, January 30, 1979 (3 articles)
- (38) *Rhein-Neckar-Zeitung*, February 1, 1979 (article)
- (39) *Rhein-Neckar-Zeitung*, February 2, 1979 (2 articles, 6 letters)
- (40) *Spiegel*, February 12, 1979 (30 letters)
- (41) *Süddeutsche Zeitung*, January 20, 1979 (review)
- (42) *Süddeutsche Zeitung*, February 2, 1979 (poll, 2 articles, 14 letters)
- (43) *Süddeutsche Zeitung*, February 9, 1979 (7 letters)
- (44) *Stern*, January 20, 1979 (review by Eugen Kogon)
- (45) *Tageblatt* (i.e., Heidelberg edition of *Mannheimer Morgen*), January 22, 1979 (article, editorial)
- (46) *Tageblatt*, January 24, 1979 (article, review)
- (47) *Tageblatt*, January 25, 1979 (3 articles, review)
- (48) *Tageblatt*, January 26, 1979 (survey of opinions)
- (49) *Tageblatt*, January 29, 1979 (2 articles)
- (50) *Tageblatt*, January 30, 1979 (2 articles)
- (51) *Tageblatt*, January 30, 1979 (article on East German reception)
- (52) *Tageblatt*, February 1, 1979 (5 articles)
- (53) *Tageblatt*, February 2, 1979 (article)
- (54) *Tageblatt*, February 3-4, 1979 (article)
- (55) *Tageblatt*, February 5, 1979 (2 articles)
- (56) *Tageblatt*, February 6, 1979 (article)
- (57) *Die Zeit*, January 19, 1979 (dossier, editorial, American responses)
- (58) *Die Zeit*, January 26, 1979 (editorial)
- (59) *Die Zeit*, February 2, 1979 (dossier)
- (60) *Die Zeit*, February 9, 1979 (2 articles)
- (61) *Die Zeit*, February 16, 1979 (article)
- (62) *Die Zeit*, February 23, 1979 (article)
- (63) *Die Zeit*, March 2, 1979 (28 letters)
- (64) *Die Zeit*, March 9, 1979 (dossier)

II. Book publications

Peter Märtensheimer / Ivo Frenzel, eds. *Im Kreuzfeuer: Der Fernsehfilm Holocaust. Eine Nation ist betroffen* (Frankfurt: Fischer Verlag, 1979). 332 pp. (Essays, documents, and statistical information about the film and its reception in Germany)

Holocaust—Analysen und Dokumente. To be published by Westdeutscher Rundfunk, Pressestelle, Köln 1979. (Essays, study of reception, documentation of letters and telephone calls)

III. American newspapers

- (A) *New York Times*, January 21, 1979 (article and editorial)
- (B) *New York Times*, January 24, 1979 (article)
- (C) *New York Times*, January 25, 1979 (article)
- (D) *New York Times*, January 28, 1979 (article)
- (E) *New York Times*, February 25, 1979 (article)
- (F) *Boston Globe*, February 25, 1979 (article)

Carol Shloss

“Cheers, Tarfunk”: The Letters of Flannery O’Connor

Every year we have the nursery school and the first grade and the various kindergartens. . . . The children go all over the yard and see the ponies and the peacocks and the swan and the geese and the ducks and then they come by my window and I stick my head out and the teacher says, “And this is Miss Flannery. Miss Flannery is an author.” So they go home having seen a peacock and a donkey and a duck and a goose and an author.¹

FLANNERY O’CONNOR WAS writing to Janet Mckane, a friend in New York, and as usual her letter was full of flat, uninflected anecdotes about life with her mother on their farm near Milledgeville, Georgia. She had never expected to live there. At twenty she had left home to live in those places that represented freedom and opportunity to her—the Iowa Writers’ Workshop, Yaddo, New York City, the Fitzgeralds’ country home in Connecticut. She had gone wherever her aspirations as a writer led her, and she came back to the rural South without choice: “This return I have faced,” she wrote to another woman writer, “and when I faced it, I was roped and tied and resigned the way it is necessary to be resigned to death.” But then she added that she had hated it “because I thought it would be the end of any creation, any writing, any work from me. And as I told you by the fence, it was only the beginning.”

The letters assembled in this book are evidence of that beginning in both an artistic and a personal sense. Written over the sixteen years between her stay at Yaddo and her untimely death in 1964, they reveal a woman whose world was constricted by illness and extended by imagination, religious faith, and the determination to use her talent without self-pity. What others might have resisted dourly, Flannery O’Connor struggled to turn to advantage. “To know oneself is above all to know

¹ Flannery O’Connor, *The Habit of Being*, edited and with an introduction by Sally Fitzgerald (New York: Farrar, Straus, Giroux, 1979), p. 545.

NEWS COMMITTEE

FROM THE

THE AMERICAN JEWISH COMMITTEE Institute of Human Relations, 165 E. 56 St., New York, N.Y. 10022, (212) 751-4000

The American Jewish Committee, founded in 1906, is the pioneer human-relations agency in the United States. It protects the civil and religious rights of Jews here and abroad, and advances the cause of improved human relations for all people.

MORTON YARMON, Director of Public Relations

FOR RELEASE ON RECEIPT

NEW YORK, Sept. 5...Recollections of the victims of the Holocaust generally coincide with official Nazi records of what happened during this period, according to a new study issued today.

This "mutually confirming" documentation is detailed in a major new survey, "About the Holocaust...What We Know and How We Know It," just published by the Institute of Human Relations Press of the American Jewish Committee. Written by Dorothy Rabinowitz, with a foreword by Telford Taylor, the 56-page account of Nazi genocide points out that "the evidence was systematically set down by both the perpetrators and the victims, and there is no disagreement among them either as to the intent or the result."

The largest body of evidence concerning the Holocaust, reports Miss Rabinowitz, comes from the Germans themselves, whose records detailed every step toward the destruction of the Jews, including the planning and execution of numerous mass murder operations. "So overwhelming was this evidence," she declares, "that in the trial of the major war criminals which followed [the end of the war] no defense lawyer ever claimed that even a single document was false or invalid."

The Jewish testimony, Miss Rabinowitz explains, in the form of documents: personal papers, records buried underground, and eyewitness reports, is small in volume compared to the official German records compiled over Hitler's 12-year reign, but it is "indisputable."

In chapters entitled How It Began, The Murder Plan, The Ghettos, The Killing Squads, The Death Factories, As The Horror Spread, Jewish Resistance, and The Statistics of Death, About the Holocaust describes how the unprecedented nightmare that took the lives of approximately six million Jews began and how it ultimately extinguished the religious and cultural life of East European Jewry.

According to the report, the Nazis were able to carry out their campaign of extermination of the Jews of Europe because only a few nations intervened, heeded the threats that Jews were about to be slaughtered, or provided refuge from the slaughterers when the threats became reality.

Note: For a review copy write to Morton Yarmon, American Jewish Committee, 165 East 56th Street, New York, N. Y. 10022.

Richard Maass, President; Maynard I. Wishner, Chairman, Board of Governors; Morton K. Blaustein, Chairman, National Executive Council; Howard I. Friedman, Chairman, Board of Trustees
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However, Miss Rabinowitz adds, in some countries, notably Denmark, Jews received significant, sometimes decisive help from their non-Jewish compatriots.

"Seizing men, women and children in an occupied country and deporting them to the death camps was no easy matter without help from local authorities," the study makes plain. "Wherever there was marked local opposition to the deportation of the Jews, a considerable portion survived."

In his foreword to About the Holocaust, Telford Taylor, who represented the United States as chief counsel for the prosecution at the Nuremberg war crimes, points out that "although the history of mankind is marked and marred by many mass atrocities, the Holocaust is unique in its scale, the deliberation with which it was executed and the terrible modernity of the gas chambers and the crematoria...We may never fully understand why the Holocaust took place, but we cannot afford not to seek its comprehension."

Miss Rabinowitz is the author of New Lives, a widely acclaimed book based on the personal stories of more than 100 survivors of the Nazi death camps.

Publication of About the Holocaust...What We Know and How We Know It, was made possible by grants from David Rose and from the Noel L. and Barbara B. Allbritton Communications Fund, established in honor of Ruth and Arnold Picker.

Copies are available from the Institute of Human Relations, 165 East 56th Street, New York, N. Y. 10022, at a cost of \$1.50.

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REPORT

FEB 15 '79

FROM THE FEDERAL REPUBLIC OF GERMANY

American Jewish Committee

Manly 3

Feb. 1, 1979.

THE IMPACT OF "HOLOCAUST"

26 [The transmission of the American TV series "Holocaust" in the Federal Republic of Germany last week created overwhelming reaction. The press reported that on the first evening (Jan. 22) 32 per cent of sets were switched on; on the second evening (Jan. 23) 36 per cent; and on the third (Jan. 25) 39 per cent.

9 [During the big panel discussion on Jan. 26, 41 per cent of sets were switched on -- some 15 million viewers or a quarter of the population. Regional television stations dealt with a record 30,000 telephone calls. The 250,000 information kits about "Holocaust" distributed by the Federal Office for Political Education were insufficient to meet the demand -- principally from schools -- and more are having to be prepared.

4 [People aged 20 to 25 showed the most interest, but clearly the majority of the population as a whole considered the programme as something enabling them to come to a better understanding of their past.

The following are highlights from commentaries in the German media and elsewhere, in free and unofficial translation, which confirm this view.

Der Spiegel (29.1.79):

Was this in the final reckoning really the catharsis? Thirty-four years after the end of the war and the Nazi era, the end of our inability to mourn? In the 30th year of the Federal Republic of Germany, the first real week of brotherhood?

It was in every way an historic week that could not have been foreseen. The discussions that followed brought to German television, within an educational framework, a unique blend of drama and information.

For the first time, the long-sought-for feedback from the public really worked: people called in to interrupt the experts' debate with questions, demands and alterations. Through television a whole nation began talking. Over 30,000 callers telephoned, almost four times as many as during the original U.S. premiere of "Holocaust" on NBC.

Among them were, as was to be expected, those who never want to learn, and the smear merchants with their anti-semitic remarks, and imprecations against "leftist bothersome red radio." Yet to a much greater extent there were calls from people who were irritated or affected -- and those who survived. Many expressed shame, some accused themselves, some wept. Often new documents, trial records, diaries and poems were offered.

If "Holocaust" released certain emotions and swept away the usual defences Germans have erected against the most dreadful chapter in their history, the credit must go to the fact that for the first time relative adherence to historical truth was successfully combined with American television serial technique. Through this the American producers succeeded -- without destroying the central theme -- in personalising the extermination of the Jews by tracing the destiny of two families. What had been unthinkable became real.

Some may have thought beforehand that the series sold the theme of the Jewish massacre for the sake of an emotion-stirring soap opera, but the way in which viewers became involved and shocked shows that just this unbiased American approach to the Nazi past had -- as the psychoanalyst Hendrik de Boor put it during the panel discussion on "Holocaust" -- the same cathartic effect as the old Greek tragedies.

Frankfurter Allgemeine Zeitung (Joachim Fest, 30.1.79):

The public's lack of interest in the past, bewailed for years by historians and publicists, has been shown up for what it is: the historians' and publicists' lack of interest in the public. It was a revelation.

"Holocaust" was nothing more, and nothing less, than an opportunity, still to last for some time and perhaps to be utilised. The film's noticeable shortcomings may even increase this:

it made it clear to many people that sympathy can be quickly won -- but real knowledge only with difficulty.

Rheinpfalz, Ludwigshafen (27.1.79): *paper*

Now it is no longer the world who asks us, it is our own children. And we shall have to reply.

Die Welt (29.1.79): *major paper*

The chairman of the Jewish congregation in Berlin, Heinz Galinski, welcomed the "beneficial disquiet" created by "Holocaust." People who have until now opposed the extension of the statute of limitations [which would otherwise hinder the opening of new proceedings for the prosecution of Nazi war crimes] may have changed their minds. Galinski drew attention to "the voices of many young people who expressed their distress about not being told adequately about the past either at school or at home."

The general secretary of the Jewish Central Council in Germany, Alexander Ginsburg, summed it up as follows: "I believe that a conversation is beginning which has been avoided for years. This is good for democracy." *5*

Norddeutscher Rundfunk/Westdeutscher Rundfunk (27.1.79): *Radio*

A whole nation has now set out in search of its history. This was not achieved by a sober documentation but by a colourful piece of acting, a professional Hollywood film. That is the astonishing experience with "Holocaust."

Stuttgarter Zeitung (27.1.79): *paper*

The population of the Federal Republic has been stirred. For the first time since the war, millions of Germans seem to have consciously taken in the fact that German national socialists systematically murdered six million Jews. The reactions to "Holocaust" cannot be explained in any other way. The life, suffering and death of the fictitious Jewish family Weiss in the film has altered our awareness.

Hamburger Morgenpost (27.1.79): *page*

"Holocaust" has been a great educational success. Year after year, there were complaints everywhere that the German people had lost their sense of history and that the young have no link with the past. Now it transpires that in fact it is the young who watch the past on TV with attention and deep emotion. *4*

Frankfurter Allgemeine Zeitung (29.1.79): *page*

The high viewing figures, the telephone calls and the enormous number of letters which swamped the comparatively cool press reviews and which ranged from indignation to shocked self-accusation, have put in the wrong all those who for years have claimed that the German public was indifferent to the past.

Alexander Mitscherlich said rightly that "Holocaust" has achieved a breakthrough, above all among a generation not disturbed by guilt feelings. An educational exercise by outsiders has created a reaction that can counter the postwar neglect by an entire nation. However, we should not raise our expectations too high. Young people are going to ask questions. They will put these questions to a group of Germans who were themselves minors at the end of the war and who may have pressed their own parents for discussions on collective guilt. It is now up to the children's children to do the clearing up -- and to do that they will have to know how all this could have happened in the first place.

Hamburger Abendblatt (Reader's letter, 27.1.79): *page*

Why did foreign governments not take action in time when they became aware of the Nazi horrors? They should, for instance, have lent support to the German Resistance.

SPD Pressedienst (Herr Hans Koschnick, SPD deputy chairman and head of the Bremen government, 22.1.79): *7*

The "Holocaust" series being screened in the Federal Republic this week has already provoked fierce discussion. We should not concentrate on the discussion by cultural critics about the trivialisation of the most horrible chapter in our history but on the basic question of how we regard this part of our past. *J*

We cannot, we dare not, fly from this chapter of our history, even if in this TV series perhaps some events have been distorted. However, some facts are difficult to grasp because too many things have already been forgotten and pushed aside.

Some things are too quickly thrust aside as being superficial without it being recognised that many Germans lived through this period of German history in a commonplace reality which appeared to be trivial but in fact was a horrible triviality. I am convinced that this series will shake up those who don't want to face the truth about the past and want it shoved comfortably into a corner.

Herr Helmut Schmidt, Federal Chancellor, replying in a Bundestag debate to statements made by Dr Helmut Kohl, Opposition leader, 24.1.79:

You have said something about the American television film "Holocaust" being shown here, and I welcome this. A lot may be wrong, but much about this film is right. I saw parts of this film in America and now just a short excerpt. In any case, this film forces one to think critically, to think morally; in this case thinking is needed, also in view of the decision each of us will have to make for himself later this year regarding the statute of limitations for the prosecution of murder.

Really it ought to have been possible to show this film in the other part of Germany as well. There, too, they have the right to be stimulated into thinking about our joint German history.



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Nives Fox, European Representative

MAR 8 '79

January 26, 1979

American Jewish Committee MEMORANDUM

To: Foreign Affairs Department
From: Nives Fox
Subj: German Reactions U.S. Holocaust Film

Having put up considerable opposition to the projection of the U.S. film Holocaust, the entire German Republic and its various pundits and experts are stunned and surprised over the remarkable success of the film as its four parts are being shown almost nightly this week on television.

Shunted to the less popular regional third chain because it was felt that too much of an uproar would be raised by a downright refusal -- though many voiced the opinion that the better part of valour would have been refusal -- the program has fascinated ever increasing audiences and telephone exchanges are swamped with unprecedented many thousand calls. Letters to the editors are streaming in, and the event has become a major story in the German press, with considerable echoes abroad as well.

Not since the Auschwitz trials of 1963, and by far surpassing even that time, have Germans reacted so strongly and been so shaken on being reminded of the past, one is told.

} 2

It is calculated that the first part was seen by some 11 million viewers, the second by 13 million, 32% and 36% respectively; and this was likely to increase for the last two parts of the series.

While telephone calls and reactions cover a gamut of opinions -- anger, denials, dazed unbelief, horror -- the overall result is a most positive one; and today there are very few Germans left who speak out against the film or the fact that it was projected, the vast majority agreeing that it is having a most salutary effect.

It is also reported that the more important chains which originally had refused to screen Holocaust now are sorry; but in any case are fully cooperating toward its success by canceling programs that in any way might compete with viewing the series. Thus, a film on neo-Nazi influence among German youth scheduled by one of the major chains for the night showing part three was taken off the program.

RICHARD MAASS, President; MAYNARD I. WISNIEF, Chairman, Board of Governors; GERARD WEINS, JCF; RUTH R. GODDARD, National Executive Council; ELAINE PETSCHER, Westchester; M. RICHMAN, New York; J. BERWINE, Los Angeles; SHERMAN H. STARR, Boston; ...

[end]

Original documents
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6 Some violent reactions from militants of the extreme right and neo-Nazi grouplets are expected nevertheless. This already began with the bombing of one of the regional stations; and several letters ^{were} sent to Heinz Galinski, President of the Berlin Jewish Community, threatening to kill him or taking him as a hostage. These predictions are supported further by security reports indicating that extreme rightist groups have been accumulating explosives in the last 18 months, that there has been an increase in membership of fringe groups during this period, with greater tendency to clandestinity and violence.

Surprisingly enough, this possibility, too, is seen by some pressmen and political leaders as perhaps being a good thing, a way to shake the government attitudes out of complacency. For there is a tendency in Germany to emphasize and react strongly about left extremism and to minimize the right. If the foretold violence occurs, goes the reasoning, it will be understood once and for all that the extreme right needs as much vigilance as the left.

The high and increasing percentage of Holocaust television watchers does not hold up for the discussion sessions that take place after the film. Some criticism was made of the esoteric and intellectual level of the talks. Another reason, it is pointed out, is the lateness of the hour: the film begins at 9:00 p.m. and the early to bed early to rise habits of most Germans are not conducive to well after midnight alertness. Here again the miscalculation on the part of television experts about the success of the series can be blamed. 2d

Cited by all who were opposed to showing the picture in Germany, though the arguments were the same in other European lands, was the advertising interruptions in the projection. An unfair argument, since this was done only in the U.S. and posed no problem of elimination here. Yet it was introduced over and over again, to point up U.S. commercialization, a kind of American style to be rejected. This built up a distasteful image, especially since it was almost always coupled with statements like "we don't need films imported from the U.S. to teach us a lesson...If we want to show the holocaust we can do a better job ourselves...etc." For many months public opinion was primed against the film, therefore; foreign, commercial, inaccurate, altogether bad. Measured against such advance preparation the tremendous success and reactions acquire even greater positive dimension. 3

HOLOCAUST BEATS ALL RECORDS is the headline in Die Welt, a major important daily. Over 13 million viewers, 12,500 telephone calls after the first two parts, ~~and~~ on Monday and Tuesday this week; 6,000 calls on Wednesday, even before the third part was televised. Nothing like it has ever happened in German television, says the paper. 2

It quotes replies given by program directors to complaints on why was this an American film; and why, once shown, on the third chain, the least important one. "The film had the proper mixture of fiction and reality suitable to give many Germans an example of what took place between 1935-1945. And the strong reaction of the public proves it was right to show the film, for more than 2/3 of the calls were positive, proving the film was effective."

A rapid examination of the telephone calls monitored showed that the overwhelming majority came from persons under 40. Many said this was the first time they had seen such a comprehensive picture of the horrors of that period. As for complaints that the film was 'hidden' on the third program, TV representatives rejected it as "groundless; for all regional third chains showed it and everyone in Germany had the opportunity to view it, as can be seen by the enormous audiences."

An editorial in the Frankfurter Allgemeine also expresses astonishment about the success of the picture, the number of viewers, the amount of letters being sent to editors. The paper describes the variety of reactions, "going, as one can imagine, from the most terrible attacks for incitement against Germany, defamation, commercial exploitation of the tragedy, to agreement and thankfulness for showing the film." This is not surprising, says the editorial, "there have been denials and defenders in the past, some people refusing to see the truth, others strongly approving its being brought in the open. The Holocaust film reinforced all these attitudes. At the same time, it brought forth something never achieved by any other documentary film to date. It has reached corners of the psyche without excessive emotionalizing. Suddenly we realize what a dramatic work can accomplish in way of stimulation and impression.

And the depth of the impression made also is shown by the questions posed during the debate, continues the article. Some said why open old wounds? This question was asked even by those who had thought much about these events in the past. But 2/3 of the queries were a repetition of 'How could it have happened? Was it really so bad? Why didn't the Jews defend themselves?' The last revealed the inability to understand horror. It shows that in spite of surveys and information about the crimes, very few grasped what had happened and under what conditions, says the paper.

According to this long and comprehensive article, "a large part of the public, particularly those under 40, were puzzled and sought answers for their state of confusion. Contemporary historians and eyewitnesses took the role of explainers, and in a way never shown in Germany before. The questions showed the perplexity of a people which itself was a victim of crimes (Dresden, expropriation from the East) but is still now in the accusation dock. Holocaust is a look into the past!"

One of the discussion panelists was Eugen Kogan, most apt in the task of 'explainer' having spent eight years in Buchenwald himself. Prof. Kogan, who teaches political science, wrote one of the most authoritative volumes about the Nazi regime, "The SS State." His considerable prestige and reputation gave undeniable authority to his statements.

Another unusual manifestation were the declarations made by Chancellor Schmidt and CDU leader Helmut Kohl in the midst of an important parliamentary debate on the Federal budget, both thinking it necessary to refer to the Holocaust film on this occasion. The

Chancellor expressed satisfaction with the fact that it was being shown in Germany. He described the film as "correct" even if some of the scenes were fictionalized. "It compels one to critical and moral reflection," he concluded. Mr. Kohl spoke of the "intense discussions provoked by the series within many German families," adding that for historical reasons people should be made aware of the power of totalitarianism both from the left and the right.

The German Jewish community is no less surprised than the media. It plans to make a survey somewhat similar to the one carried out by the American Jewish Committee, when the series is over and after a couple of weeks of detachment. This will be published in one of the community's organs, Presse Dienst, when ready.

There will be many more headlines, many more comments, reactions, in dailies and weeklies. The series can be already said to have received extraordinary success. How lasting this will be is another question. But Pandora's box is open, and all now know that nothing untoward has happened. It is possible that the people and the authorities will be more receptive from now on about the teaching of the Holocaust and the Nazi period, and that the film's momentum may lead to serious permanent developments on this matter.





THE AMERICAN JEWISH COMMITTEE

EUROPEAN OFFICE • 11 rue de Valenciennes • 75016 Paris, France • Tel. 503-0156, 520-0660 • Cable: AJC - Paris

Nives Fox - European Representative

January 30, 1979

MEMORANDUM

To: Foreign Affairs Department
From: Nives Fox
Subj: Followup - Holocaust Film in Germany

The entire German people have gone 'meshugge' over the Holocaust, comments one Jewish community leader after the end of the series. Public viewing and telephoning reached the over 20 million and 50,000 respectively; but this is not all.

} 2c

It is the major subject of conversations everywhere -- in the homes, the schools, in subways, trolleys and busses -- children, youth and adults speak of holocaust, hassene, huppe, in a mixture that includes the overall horror and the easy to identify with hardships of a family living through this, as recounted in the film.

The whole thing is unbelievable, phenomenal, enormous, fantastic, a never before experience; one that will give the first real opportunity to do something concrete in Germany, says our friend.

Two formidable results, he believes, and one serious possibility already:

--- Reactions practically clinch the postponement of the statutory limitation for murder and Nazi crimes. Post-film public opinion polls show a tremendous increase among the population in favor of a no time limit for Nazi crimes.

In this connection, too, it is interesting to note some recent declarations of prominent political leaders:

Herbert Wehner, Chairman of the Socialist Deputies in Parliament, re-affirmed his view that the problem of statutory limitations for Nazi crimes is not a question of partisan politics but one of conscience. At a meeting of the Socialist deputies in Bonn he stated that the Social Democrats will prepare a bill to be submitted to the Bundestag that murder not be included in statutory limitations. This will be ready well ahead of the parliamentary discussion, so that each deputy may consider it.

} 7

Helmut Kohl (Christian Democratic Union Party Chief) asked that Chancellor Schmidt make a declaration on the subject, only to be told

LEHRER, M. PAASS, President
MAYNARD, J. WISNIE, Chairman, Board of Directors
MERTON, R. ...
JORDAN, C. ...
PETSCHIK, L. ...

by Wehner "That's stupid, because the Chancellor would not want to influence anyone and wishes every individual deputy to make up his own mind."

Before this, however, Helmut Kohl already went on record as saying: "Most of the murders of the Nazi period to date have been attended to, and prosecution initiated. The statutory limitations do not apply after prosecution has begun. In 1979 the limitations can again be lifted. The period will then run to 2009; and this is sufficient, because all living Nazi criminals will then be about 100 years old. I am definitely opposed to a general abolition of limitations, for this is a substantial liberal principle of our penal law. Its purpose is to insure that after a generation no judicial mistake be made; and this principle should not be violated." (Note that while against abolition Mr. Kohl does consider the possibility of another 30 years before full prescription.)

Deputy Chairman of the Socialist Party, Hans Koschnick, came out in favor of abolition of statutory limitations for murder.

--- The conspiracy of silence about the Nazi period in terms of family relations is definitely over. Today children and youth ask "Papa, you were in Berlin on Crystal Night, what do you know about it?" And the answers are coming. The film was the lancet, as it were, for the festering abscess: families suddenly discuss the events they have lived through, participated in, the young hungrily question their parents, uncles, relatives, friends.

Many letters are being received by the Jewish community too, women asking advice, exposing family problems on this score and in search of a way to answer; children, asking for documentation.

--- As never before, there are now serious possibilities that teaching of the Nazi period and the holocaust will become part of the curriculum, that German students will learn their land to be the source of Beethoven and Goethe as well as Nazism, holocaust. Teachers Trade Unions are actively searching for the proper way to introduce such studies.

No other documentary film has or can possibly achieve what this U.S. "commercial, Hollywood-style, bad picture" has managed: not the Nuremberg and American denazification trials, not a dozen documentaries, not a stack of studies and surveys. In fact, everything that has been said, written, surveyed to date is now null and void, says the Jewish community leader, and this view is echoed in most of the press reports.

There will come a time for assessment; but it is too soon now, says our friend; perhaps in a few months. Meanwhile everyone in the community looks on approvingly, delighted, disbelieving. And there are calls to repeat the film again on television, but also to show it in all the schools, universities, youth clubs, army posts...with the

younger demanding that this take place during the day, and not at bedtime.]

As predicted, neo-Nazi and extreme rightists are trying to counter this avalanche of positive reactions; but so far the impact is measured as at best 1% over 99%, and hardly troubling. Only the National Zeitung has dared headlining its entire front page with "HOLOCAUST - THE BIG FRAUD." In an inside page the same paper points out that Auschwitz could not have been so bad, since so many of its survivors have had successful careers; and prints a number of photos -- Ms. Simone Veil, Heinz Galinski, Roman Polanski, etc.

6a

The film is slated to be shown in Austria shortly. This too should make for an interesting event.



Siegfried Zielinski

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Datum: May 24th, 1979

By Airmail

Dear Rabbi Tanenbaum,

Thank you very much for your kind letter of May 7th, 1979,
and the material you sent us. The interest you show in our
project gives us great pleasure.

We gratefully accept your invitation to discuss our project
with you during our visit to the United States which is planed
during the period September 8th to October 14th. As soon as
our itinerary is fixed, we shall write to you again to arrange
a precise date for our meeting. The most likely dates at the
moment lie around September 10th to 25th.

We should be delighted to interview you for our planned film.
In addition, your offer of some kind of co-sponsorship would
mean great support for us, because as you can imagine, the financial
cost of such an ambitions project are very considerable. Also,
the idea of an educational follow-up would certainly be of immense
benefit to all and is something we must discuss when we meet.

Again, thank you so much for your offers os assistance, which mean
a great deal to us. We shall write again in the very near future.

Looking forward to meeting you personally,

with warmest regards,

Yours

Siegfried Zielinski

HARVARD UNIVERSITY
CENTER FOR EUROPEAN STUDIES

"Holocaust" 
Andrei S. Markovits

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Germany

March 28, 1979

Rabbi Marc Tannenbaum
American Jewish Committee
165 East 56th Street
New York, NY 10022

Dear Rabbi Tannenbaum:

Irma and Milton Krentz suggested that I write to you regarding the following matter: I am presently an Assistant Professor of Government at Wesleyan University and a Research Associate at the Center for European Studies at Harvard University. Although my major area of interest is political sociology and comparative labor politics, I have always been concerned with Jewish affairs and have published on the subject in RESPONSE and other journals. I have also been involved with the American Jewish Committee's Holocaust Project, both as an interviewee and an interviewer and continue to write on topics central to contemporary Jewry. The enclosed article, to be published in the Jewish Frontier, and written with a friend of mine while pursuing research in Germany, attests to this commitment.

As you well know the reactions to the film "Holocaust" have been overwhelming in all of Europe. The enclosed article only scratches the surface regarding the German situation which, in a certain sense, is the most important for obvious reasons. Chris and I have an excellent collection of cross-national data and would very much like to start an in-depth comparative analysis of the reaction, its implications and consequences, in Germany, Austria, France, Great Britain and possibly Sweden. In this context I would appreciate your assistance regarding the following three matters: 1. Could you please send me all the pertinent materials regarding the American reaction to "HOLOCAUST" published by the American Jewish Committee. 2. Could you inform me as to the existence of a research team from the American Jewish Committee presently in Germany for the purpose of studying the German response to "Holocaust"? Irma Krentz referred to such a project without knowing any further details. 3. Could you please advise me as to the possible availability of funding sources which would support additional research on this project? I would be most grateful to you for any help which you would be able to provide in this matter. Please address all further correspondence to my German address listed above or to Christopher S. Allen, Politics Department, Brandeis University, Waltham, Mass. 02154. Looking forward to hearing from you soon, I remain yours

Andrei S. Markovits

The German Telecast of "Holocaust": Long Term Institutional Impact

Research Proposal submitted by:

Andrei S. Markovits (Assistant Professor, Department of Government, Wesleyan University and Research Fellow, Center for European Studies, Harvard University)

and

Christopher S. Allen (Doctoral Candidate, Department of Politics, Brandeis University)

Aim of the Project:

We are interested in analyzing the long-term responses by different societal institutions such as parties, unions, churches and the business community on the one hand, and the state on the other to the television series "Holocaust" in the Federal Republic of Germany. Moving beyond the scope and framework of our article and others of its genre both in the United States and in Europe, we propose an in-depth analysis of the long-term impact of the program's ramifications upon German public life.

The emotional and sensational dimensions permeating Germany at the time of the telecast necessarily have faded. Of much greater significance for German-Jewish relations and Germany's coming to terms with its past are the concrete, but less headline-prone measures undertaken by German institutions and opinion leaders. The events surrounding the program's telecast should be seen as a trigger to potentially new policies and attitudes toward the Jewish community and Germany's past. Thus, for instance, "Holocaust" has already demonstrated its impact by causing lawmakers to extend the statute of limitations for crimes committed during the Nazi era. This, however, represents only one aspect of a slow process which has to be analyzed in detail and over a longer period of time.

Specifically we propose a thorough investigation of the programmatic measures initiated by the three large German parties, the SPD, FDP and CDU/CSU; the German Trade Union Confederation DGB and some of its major constituent member unions; the three business federations BDA, BDI and DIHT; the Protestant and Catholic Churches; and the media. Furthermore we will analyze state policies on the federal and Länder levels, especially with respect to educational and cultural programs. Lastly, the German case will be highlighted by a comparative overview of the Swedish, French, British and, above all, Austrian reactions and long-term developments following the telecast of "Holocaust".

Implementation of the Project:

Having accumulated some expertise in this area (Markovits lived in Austria for eight years, has published numerous articles on German

and Austrian politics, and Jewish affairs; Allen has spent considerable time in Germany researching the German political economy and, with Markovits, has written extensively on the trade unions and on human rights in Germany) we feel that we possess the requisite qualifications in addition to the interest necessary for the successful completion of the project. We already have gathered extensive data on the German, Austrian, French and Swedish reactions to "Holocaust". We anticipate the following timetable as appropriate for the course of the project:

June 1, 1979 - August 1, 1979: Markovits already in Germany on a Ford Foundation Grant studying trade unions, will gather data and conduct interviews with the help of a German research assistant.

September 1, 1979 - June 1, 1980: Markovits and Allen analyzing existing data in Cambridge, Mass. and writing short articles and reports dealing with aspects of the research.

June 1, 1980 - July 1, 1980: Markovits will return to Germany for follow-up interviews and an assessment of the institutional policy changes which have transpired during the intervening year.

July 1, 1980 - September 1, 1980: Markovits and Allen complete the analysis of the project in the form of a long monograph or book.

Budgeting of the Project:

- German research assistant between June 1, 1979 and August 1, 1979 at DM 10 per hour for 100 hours totalling DM 1,000	\$530
- Research assistant in Cambridge between September 1, 1979 and May 31, 1980.	\$2,000
- Markovits' round trip air fare to Germany from Boston between June 30, 1980 and July 1, 1980.	\$600
- Markovits' European travel expenses.	\$600
- Markovits' per diem allowance at DM 80 per day for 30 days totalling DM 2,400.	\$1,260
- Transcription of interviews and other typing expenses	\$750
- Miscellaneous.	<u>\$300</u>
TOTAL	\$6,040

FORTHCOMING IN THE APRIL
ISSUE OF THE JEWISH FRONTIER

TV SERIES "HOLOCAUST" CHALLENGES GERMAN CONSCIENCE

By

Andrei S. Markovits, Düsseldorf

and

Christopher S. Allen, Köln

AMERICAN JEWISH
ARCHIVES

Markovits, an Assistant Professor of Government at Wesleyan University, regularly teaches a course on European fascism. Presently on leave in the Federal Republic, he is engaged in a research project on the German trade unions. Allen, a doctoral candidate in the Department of Politics at Brandeis University, is currently researching aspects of the German political economy.

The week of January 21-27 may yet prove to have presented modern German history with one of its most significant events. The American-made docu-drama "Holocaust", causing nothing short of a "great divide" (grosse Zäsur) as one of West Germany's leading intellectuals referred to it, captured the nation's rapt attention. Whereas over 100 previously televised documentaries and numerous educational programs on Germany's Nazi past attracted but a handful of viewers thus remaining confined to a rather self-selected intellectual audience, a much maligned Hollywood melodrama succeeded in catalyzing hitherto silent aspects of German conscience, thereby opening public debate on an unprecedented scale. Nothing in recent memory has underlined the continued relevance of the Nazi past to the German present as have the telecast of "Holocaust" and the overwhelming response by the viewing public. This, once again, highlights how a proper understanding of contemporary German society entails an awareness of its response to the National Socialist era.

Ironically, few people expected such a positive and comprehensive reaction, especially since the film's German experience was fraught with problems. Following its controversial showing in April 1978 on American television, where it received mixed reviews yet proved a huge commercial success, WDR, the largest of the West German regional television networks paid over 1 million DM (\$ 550,000) -- second only to the 1.3 million DM (\$ 750,000) for "Roots --

to secure the broadcasting rights. WDR's initial intention of airing the film jointly with the eight other regional publically supported networks ran into immediate difficulty. Four of the eight refused to show the film on a simultaneous national basis over the most highly watched "First Program" (ARD) justifying their decision by questioning "Holocaust's" cinematic merits, its historical accuracy, and its "suitability" for the German viewing public. Minor discrepancies such as an American ring to a German telephone, faulty depiction of SS uniforms and the use of a brass doctor's "shingle" instead of the more authentic porcelain one became parts of a larger political disagreement reflecting party loyalties and the accompanying divergent views regarding the past and its present implications. A compromise solution relegated the showing of "Holocaust" to the "Third Program", which unlike the "First" and "Second" is regional in nature. Although four common air times were established by the nine independent headquarters, the demoting of the film to the "intellectual ghetto" of the "Third Program" represented more than a symbolic act. Similar to American Public Television this channel's viewing percentage remains confined to a small number. Furthermore, the air time between 9 p.m. and 12 p.m. seemed an additional obstacle to a large audience. It is in this context that the following figures are nothing short of sensational: more than 40 % of all German television viewers -- roughly 15 million people -- watched the program every night; in excess of 35,000 telephone calls (four times the number reported by NBC during the film's American

showing) were received by the stations; an equal amount of letters and telegrams had been sent; and the 20,000 information booklets published by the government accompanying the show disappeared in an avalanche of orders reaching 255,000, most requested by those under 35, an age group particularly eager to attain knowledge about this period.

From the acrimonious debates following the acquisition of the film by WDR it had become evident that "Holocaust" touched a raw nerve in the German public. Although reactions were largely positive and became increasingly so during the course of the series, negative opinions regarding the showing of "Holocaust" persisted. This even reached violent dimensions in the bombing of two television transmitters by neo-Nazi groups during a preparatory documentary entitled "Final Solution" shown three days prior to the film's first presentation. Letters and editorials published by some of the country's conservative newspapers echoed a disdain for the film's "Kitsch" and its typical American Hollywood sentimentality. Explicitly accompanying these elitist and xenophobic criticisms were the often heard desire finally to forget the past, refrain from making the Germans the sole culprits for WWII and its atrocities -- Dresden was mentioned frequently in this context -- and the concern for the Federal Republic's tarnished international image by association.

In marked contrast to these views, most liberal and left-leaning periodicals wholeheartedly supported the

film's showing. Many members of the governing Social Democratic Party, including Chancellor Helmut Schmidt, regarded this event as a healthy and necessary part of the Federal Republic's political development. Following each of the four nightly presentations a panel of five different (thus a total of twenty) distinguished German and international academics concurred in the unique importance of "Holocaust's" showing in the present German context. Differing in their modes of analysis and highlighting often contradictory opinions in their attempts to explain the horrors of National Socialism, they nonetheless contributed intellectual insights of rare quality in two-hour discussions. Commentary of this caliber is, alas, absent from American television.

This expertise, of course, reflects more than acquired knowledge; most importantly, it testifies to an ongoing process in quest of a new German identity which necessitates a thorough coming to terms with National Socialism. The painful and hitherto woefully deficient attempts toward this end have been highlighted during this week in January. Nowhere was this better manifested than in the extensive discussions regarding the film itself. The contradictory bind wherein Germans have by definition found themselves in an honest reconciliation process with the past was characterized by two related themes: the movie's American origins and its fictional nature. Regarding the latter, the drawbacks of its personalization of history led to overly melodramatic effects which, in turn, trivialized the horrors of the Holocaust. German viewers would thereby

not learn to understand the fate of Germans and Jews but identify -- with antipathy or sympathy -- with the Dorf or the Weiss families, respectively. The horrors of Theresienstadt and Auschwitz remained gory spectacles and seemed almost secondary to the fates of the film's main protagonists. The structures of National Socialism became a backdrop, its causes were left unexplained. The general tenor of a prime time soap opera created an atmosphere inimical for reflection or discussion and rather encouraged crying but for the wrong reasons. Even without the tasteless interruptions of American commercials "Holocaust" may thus represent a prototype for which Theodor Adorno's warning words of it being barbaric to write poetry after Auschwitz seem most appropriate.

True enough, the horrors of the Holocaust can never be fully conveyed by any medium. All experts emphasized this fact in the course of every discussion explaining that the film's explicit brutality still never came close to reality. Maybe this is the martyrs' only way to gain their ultimate dignity. Yet we also owe it to their memory to approximate their fate as best we can and disseminate all available information to the widest possible public lest the world forget. In this case it is precisely the very drawbacks of "Holocaust" mentioned above which enabled its success, especially in Germany. Hollywood's simplification allowed a large segment of the German population a genuine empathy with the immediate human destruction of the Jews. Mrs. Weiss' final walk to the gas chambers --

albeit in unrealistically good health and in full possession of her long hair, both historically inaccurate -- expressed more about Auschwitz to a large number of Germans than the most authentic documentaries. Given the particular nature of National Socialism's relations to contemporary German life, the benefits derived from a mass produced film with all its historical liberties may outweigh the rigors of a carefully researched report.

Furthermore, it is precisely the movie's American origins which allowed it the freedom of poetic licence, sometimes bordering on glibness. Paradoxically, these drawbacks had an educational value in Germany where a certain naiveté and detached neutrality -- both prerequisites for a popular success of such dimensions -- would have been morally inexcusable, politically unfeasible and historically impossible. Not only would the Germans themselves have rejected a German "Holocaust", moreover so would the rest of the world, especially the Jewish community, which would rightfully regard such an endeavor as a mockery of the six million victims. Therefore, to answer one of the major contentions raised in Germany since the film's acquisition: a German production of a "Holocaust" has remained impossible, at least until the week of January 21, 1979.

Despite numerous noble attempts to examine particular aspects of WWII the Holocaust has remained largely taboo in the Federal Republic. Shame and fear have either fostered a repression of this period or created an

unquestioned sense of guilt in a large segment of the population. As a result one finds simultaneously an ignorance at an aggregate level accompanied by extensive detailed knowledge by individuals who directly experienced National Socialism. The film verified both characteristics. Thus, for instance, sophisticated clarifications regarding the important difference among the Wehrmacht, the Einsatzkommandos and the Waffen-SS on the one hand contrasted with shocking unawareness concerning the occurrence of the Holocaust on the other. Whereas some viewers provided valuable historical documentation from personal collections corroborating the atrocities -- an ex-SS officer, for instance, sent his private pictures of a burning synagogue filled with Jews to confirm the reality of a similar scene in the movie -- others still could not quite fathom how Germans could commit such crimes.

Clearly, the current role and self-perception on the part of the Germans lie at the heart of these tensions. One question -- hitherto often thought though rarely articulated -- seems definitely answered for all Germany as of January 1979: The Holocaust did in fact happen. As to how it did may unfortunately not find such an easy answer. Discussions heard in German restaurants and train stations, however, represent an important milestone in this lengthy and painful process. Individuals who until now remained silent about the "Endlösung" may find a psychological and structural need to discuss the "Holocaust" not only as a film but as a tragic and integral part of German history.

Although no single word -- as no form of any expression -- can do justice to events of this magnitude, the linguistic adoption of the English term "Holocaust" in lieu of the German "Endlösung" is significant since the former connotes a particular human tragedy whereas the latter reflects the bureaucratic euphemism of the Nazis themselves.

Questions as to who knew and who did not (or did not want to know); who willingly helped the Jews or looked the other way; and who dissented against the Nazis or collaborated with them may finally leave their accusatory finger-pointing, holier-than-thou stances and provide the basis for a comprehensive evaluation of National Socialism's implications for the twentieth century. A variety of approaches toward this end have been evident in public debate. Discussions, for example, have focused on a wide array of themes ranging from the temporal and cultural manifestations of cruelty to the particular formations of German authority patterns culminating in a frequently pernicious and complex relationship vis à vis the state, best known under the phenomenon of Obrigkeitsstaat. Most importantly, concrete demands were voiced for a series of German-made documentaries and dramatic presentations explaining the role of the Jews in modern German history and showing their contribution and relationship to German culture.

All of this necessitates an examination of the Third Reich in the larger contexts of fascism and anti-Semitism. Whereas both are analyzed independently of each other in a large body of serious literature presently available in the

Federal Republic, few comprehensive studies exist which attempt to show their symbiosis in the German case. Most recent works of fascism emanate from Marxist scholarship, the relatively recent revival of which in and of itself reflects National Socialism's pervasive legacy of repression. In the understandable quest for the long-delayed structural explanations of the Nazi period, most Marxist analyses interpret anti-Semitism too epiphenomenally and as secondary to German fascism. The literature on anti-Semitism on the other hand too often focuses on ideological and psychological dimensions of the Holocaust.

Although true that fascism and anti-Semitism do not necessarily determine each other's existence -- witness Mussolini's Italy, Franco's Spain and Salazar's Portugal for the presence of the former and the absence of the latter; and France during the Dreyfus period, Tsarist Russia and post WWI Poland for the obverse -- the Holocaust demonstrates conclusively that in Germany the two are inextricably linked to each other. While the establishment of Auschwitz required a highly developed fascist state apparatus, the conception of the "Final Solution" achieved a structural life of its own apart from the political and economic prerequisites of fascism.

Just as the relationship between fascism and anti-Semitism is crucial to an understanding of German history so too do these factors influence contemporary German life. For one, the German nation has again become fragmented just as it has been throughout most of its history. Since the

foundation of the Federal Republic entailed a claim to represent all of Germany, West Germany must also explicitly bear the responsibility for the German past. East Germany, on the other hand, has enjoyed the luxury of an easy reckoning with history. Due to its equating of fascism with capitalism the German Democratic Republic has absolved itself of the legacy of the Third Reich. Hence the GDR saw no compulsion to broadcast "Holocaust" just as it has refused consistently to pay reparations to individual Jews and to the state of Israel. Repeated telephone calls from citizens in the GDR able to view West German television testified to the more problematic -- indeed genuine -- attempts on the part of some East German citizens to come to terms with the past than the regime would admit.

Contrary to the situation in East Germany the effects of the Third Reich on the Federal Republic prevail much more strongly with various repercussions on German political behavior. For example, one cannot understand the comparatively cooperative posture of post-WWII organized German labor without placing this phenomenon in the context of the destruction of the labor movement at the hands of the Nazis and the subsequent isolation of left union members during the ensuing Cold War, in itself a direct result of National Socialism. One can also not understand the long-term reticence of the Federal Republic to exert international political influence commensurate with its global economic importance. Only now are there slow signs of the Federal Republic's emergence from the "economic

giant/political dwarf" syndrome. Most à propos for the continuing legacy of National Socialism is the current debate among the German people and in the Bundestag concerning the expiration on December 31, 1979, of the statute of limitations concerning Nazi war crimes. Chancellor Schmidt and numerous other Social Democrats -- in contrast to the conservative opposition -- have seized upon the showing of "Holocaust" to campaign for the extension of this statute of limitations.

Most importantly it is Germany's young people, especially in institutions of higher learning -- traditionally bastions of status quo and reaction -- who have become major spokesmen for the process of continued democratization. It is not surprising that "generational politics" has had the most extensive implication in West Germany through profound criticism and negation of the present consumer society. It is more than coincidence that both the theory and practice of this negation closely followed the teaching and writings of German-Jewish victims of and emigrés from the Nazi dictatorship. The German New Left, even more than its American counterpart, bore the burdens of its parents' silence. Rejecting capitalism meant not only an assessment of the emptiness of a purely materialistic existence, but also included a coming to terms with -- in an albeit hindered manner -- the previous generation's past.

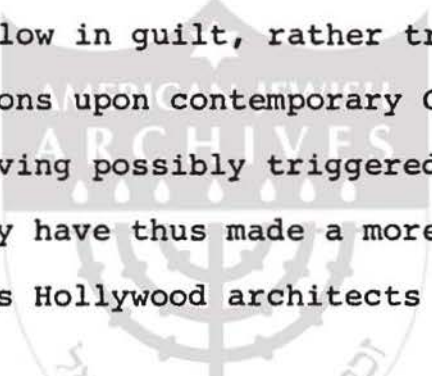
The young intellectuals' noble conviction, never to allow the past to repeat itself, led to some oversimplified emotional identifications with the world's victims. Thus, for example, it was almost de rigeur for the German left to

support blindly the state of Israel until 1967. In this spirit of victim identification German radicals switched sides in the late sixties to support the cause of the Palestinians, the world's "new Jews". This uncritical stance also must be analyzed in the context of unresolved hence oppressive guilt concerning the Holocaust. Unable to understand completely the Nazi past as a consequence of their parents' silence many young Germans lashed out against the older generation. Their attack was grounded in response to a guilt created by their parent's actions for which they had no responsibility. Additional opposition derived from generational conflict as their parents once again failed to support a new group of victims, in this case the Palestinians. "Holocaust" hopefully will contribute to a more comprehensive understanding of events in the Middle East and demonstrate their direct relationship to German history which is inextricably tied to the creation of the state of Israel.

One of the major and most encouraging differences between Bonn and Weimar consists in the inherently antinomial attitude on the part of the German intelligentsia. Rabid nationalism and the blind following of authority have been replaced by the accoutrements of an advanced cosmopolitan culture and a healthy skepticism. It is precisely the latter which has blown the whistle on recent attempts to curtail democracy in the Federal Republic.

A major unfinished business in West Germany remains its hitherto deficient way of coming to terms with recent

history. The most fruitful approach to this endeavor lies in an understanding of the present reality's nature as an outcome of the past. Therefore, one should neither deny history nor wallow in guilt, rather try to comprehend the past's implications upon contemporary German life. The film "Holocaust", having possibly triggered this process on a large scale, may have thus made a more significant contribution than its Hollywood architects ever thought possible.



history. The most fruitful approach to this endeavor lies in an understanding of the present reality's nature as an outcome of the past. Therefore, one should neither deny history nor wallow in guilt, rather try to comprehend the past's implications upon contemporary German life. The film "Holocaust", having possibly triggered this process on a large scale, may have thus made a more significant contribution than its Hollywood architects ever thought possible.

Addendum: "Holocaust's" success has not remained confined to the Federal Republic of Germany. A spill-over effected France where over 70% of the television viewers followed the four episodes. The event received extensive coverage in the country's press and there were numerous public debates and related events before and after the program's showing in mid-February. One television panel featured German Chancellor Helmut Schmidt who, in no uncertain terms, affirmed the "special responsibility" of the current German government and the German people towards the victims of the Third Reich. One aspect of this "responsibility" has manifested itself in the ongoing dialogue between France and West Germany which has reached well beyond the level of governmental summits. The concrete results of this development were partly revealed in a recent opinion poll in France where the largest number of respondents, when asked which country in the world was France's best friend, mentioned the Federal Republic of Germany. Given the tragic history between these two countries, this result, despite the usual limitations and qualifications which accompany most opinion polls, is nothing short of significant. Furthermore, the tenor of the debate in France focused on an analysis of France's role in the Holocaust--after all the great French documentary "The Sorrow and the Pity" originally made for French television has yet to be aired in that country--its own atrocities in Indochina and Algeria, the role of terror and racism in general. The expected--and partly plausible yet shallow--German-baiting was replaced by a mature process of self-evaluation.

A possibly even more important country to have seen the film was Austria where the show was televised between March 1 and March 4. Preliminary results indicate that the interest and initial response reached German levels. In a sense the showing of "Holocaust" could have even more

far-reaching and beneficial implications on Austria which, unlike the Federal Republic, has never really even tried to come to terms with its past. World events spared Austria from the collective agony and problems of guilt so characteristic for West Germany. After all, the evil German Nazis invaded a poor helpless country, a la Czechoslovakia and Poland. "The Rape of Austria" as one British historian called it, has remained an excellent excuse and legitimation, vis a vis the world and herself.

Of Austria's innocence

Viennese pastry, "Gemütlichkeit", beautiful music and scenery have covered up successfully the deeds of Eichmann, Kaltenbrunner and lastly Hitler himself. Maybe "Holocaust" will dispell this notion of victimization of Austria on the part of ^{Nazi} Germany and initiate a serious and broad-based analysis of Austria's own, and to a large extent willing, role in the atrocities of the Third Reich.



THE AMERICAN JEWISH COMMITTEE

date : September 10th, 1979

to : Rabbi Marc H. Tanenbaum
from : Sergio Nudelstejer



subject

Answering your cable on the TV series "Holocaust"- following are my experiences with the different reactions which towards this series, were shown in some countries of my area:

(1) Venezuela.- The series "Holocaust" was shown in Venezuela through the commercial T.V. channel and among the Venezuelan people was felt a notable interest in this series. In much the same way, the Venezuelan press had a number of positive commentaries, without giving way to any important controversy or direct attacks.

The Jewish Community of Venezuela -making use of this opportunity- showed in private meetings the series "Holocaust" and invited non-Jewish personalities to have a discussion carried on , on the historical reality of nazism. Many people came, and showed a very marked interest in this TV series.

(2) Panama .- Here, it was also the commercial T.V. Channel who showed "Holocaust" having both: the full interest and sympathy of most of the Panameñan people and press, and without any important controversy. Rather, the series was accepted by most of the people with great interest, because its subject-theme was altogether unknown to them, in general terms.

(3) Mexico .- Channel 13, the official TV channel of the Mexican Government presented the series "Holocaust," with much publicity in the Mexican Press. It seems that this TV Channel was more interested in showing this series than any of the commercial TV channels. This proved to be very significant, because, being Channel 13 the official TV channel of the government, by presenting this series, showed its interest and sympathy towards the historical contents of the series.

"Holocaust" was shown for ten weeks, once a week, in a one-hour program, always preceded by commentaries of the well-known Mexican writer, Mr. Luis Spota, who tried to be as objective as possible.

The series proved to be of utmost interest for most of the people throughout the whole Mexican Republic.

Quite the contrary of what was expected, the Mexican Press showed little, interest in it and no important controversies arose, with only a very few exceptions.

TV Channel 13, itself, pointed out that it got a high rating throughout the general public by presenting this series, which goes to prove the interest it awoke among the Mexican people.

Some Jewish Institutions are promoting these days private exhibitions of the series and inviting Jewish as well as non-Jewish personalities, and having an open public discussion at the end of each session.

Another interesting aspect as a result of showing "Holocaust" has been the increased sale of Graham Green's book, which has been translated into Spanish and published in Mexico and which sales started a couple of months before the TV series. During the showing of "Holocaust," the book became a #1 rating best seller.

The negative aspect of the showing of the TV series "Holocaust" was that in Mexico there appeared two booklets, published in Spain, which deny the truth of the murder of six million Jews by the nazis. The titles of these two books are the following:

- (1) EL MITO DE LOS 6 MILLONES por J. Bochaca
"El Fraude de los Judios Asesinados por Hitler"
THE MYTH OF THE 6 MILLION by J. Bochaca
"The Fraude of the Murdering of Jews by Hitler"

- (2) CARTA AL PAPA. Sobre Los Millones(?) de JUDIOS
Gaseados (?) por Hitler en Auschwitz por Leon Degrelle
LETTER TO THE POPE. On The Millions(?) of JEWS
Gased (?) by Hitler in Auschwitz by Leon Degrelle

Both these books were published by Ediciones Bau S. P. in Barcelona, Spain.

On the above mentioned issue, I will send in a special memo, letting you know of the contents and significance of these two books.

Want to call your attention to the fact that as soon as I knew that the TV series "Holocaust" was going to be shown, I contacted the Jewish Communities of the above mentioned countries and suggested they should try to prepare the general public opinion, so that there be a better understanding of the contents of this series. This undoubtedly helped to avoid any negative controversies or accusations in the sense that "Holocaust" was only a - Jewish propaganda TV film.

I hope this information proves useful for your study of the world wide impact of this T.V. Film.

All my best wishes for a happy Rosh Hashana and Yom Kippur, cordially yours,

SN/eeg

CC: Abe Karlikow

THE AMERICAN JEWISH COMMITTEE
Information and Research Services

FINDINGS: TWO STUDIES OF AUDIENCE REACTION TO "HOLOCAUST"

The AJC Study

The AJC-sponsored study, conducted three weeks after the film was shown on the NBC television network, told us that the majority of Americans were made more aware by the film of the catastrophe that befell the Jews of Europe. Three out of five felt the film was an educational experience and thought the subject should be taught in schools.

Young people under thirty were the least well informed about the Nazi period, indicating that schools are failing to teach recent history adequately.

The film apparently contributes somewhat to the myth of Jewish passivity, since among those who said the Jews were partly to blame for their fate, more viewers than nonviewers (25% compared to 17%) claim that Jews did not fight to save themselves. By choosing to stress the dilemma of cultured, educated, patriotic Jews, by neglecting to show that all victims, whatever the religious or ethnic background, behaved the same in the face of the overwhelming Nazi bestiality, and by having a Nazi officer complacently utter words to this effect: "Look how they go, like sheep to slaughter"--the film distorts the perspective, overemphasizing the failure of Jews to resist.

The study also indicates that most people do not see the connection between the Holocaust and the abandonment of the Jews of Germany by other governments and the need for Jews to fight for their own state, although both points are made in the film.

The 10th Grade Study

A private study of 2,250 10th-grade students conducted in 27 schools in Allegheny County, Pennsylvania during May 1978 concluded that the "Holocaust" program had a strong emotive affect on 80 per cent of the respondents. Over three quarters said the film made them think about the dangers of prejudice and its effect on innocent people. Many said the film shocked them. The shock can in part be attributed to their exposure for the first time to the true nature of the Nazi phenomenon. Asked whether they know about the Nazi mass killing of the Jews before the TV program, 16 per cent answered no. But in some schools, particularly those in lower-income steel towns and the inner city, over 40 per cent admitted to no previous knowledge of the Nazi killings. By and large, students in such schools were less moved emotionally by the program, and less stirred to think about the effects of prejudice.

Only 32 per cent of all 10th graders responding had read a book about the Holocaust. Lower percentages are found, again, in inner city and low-income areas. For example, as few as

10 per cent in a school in a predominantly Polish-Catholic neighborhood had read a book dealing with the Holocaust.

The Viewer's Guide

NBC's Viewer's Guide to "Holocaust" is an excellent background document for teachers. But, to counteract the "myth of passivity," perhaps more should be said about the psychological nature of the Nazi terror, the paralyzing fear it aroused in whole communities and even on armed soldiers (Czechs and Poles, e.g., rather than just Jews).

Perhaps, also, the section on "The Lesson to be Learned" could be expanded to include something about political morality or lack of it: Nazism as an abuse of power and the impotence of the world community to deal with such abuse. Certainly the Boat People come to mind as another heartbreaking example of governmental indifference or unwillingness to act on behalf of innocent victims.



UNITED STATES SENATE
WASHINGTON, D. C.

JOHN C. DANFORTH
MISSOURI

May 8, 1979

Rabbi Marc H. Tanenbaum
The American Jewish Committee
165 East 56th Street
New York, New York 10022

Dear Marc:

Many thanks for your kind letter and for the generous comments in your radio program.

Here is a copy of the sermon. The subject was, of course, beyond my ability to address it. However, I hope that this was of some help to those in attendance.

Sincerely,

A handwritten signature in black ink, appearing to read "John C. Danforth".

Enclosure

SERMON PREACHED BY THE REVEREND JOHN C. DANFORTH, A UNITED STATES SENATOR FROM MISSOURI, ON THE OCCASION OF DAYS OF REMEMBRANCE OF THE VICTIMS OF THE HOLOCAUST, AT THE NATIONAL CATHEDRAL WASHINGTON, D. C., SUNDAY, APRIL 29, 1979, 11 A.M.

IT IS A NATIONAL OBSERVANCE AND AN INTERFAITH CONGREGATION. WE COMMEMORATE THE DEATH OF SIX MILLION JEWS. YET THE MESSAGE WHICH FOLLOWS IS UNMISTAKABLY CHRISTIAN IN ITS CONTENT. IT IS DELIVERED BY A MINISTER OF THE GOSPEL IN A CHRISTIAN CATHEDRAL WITH THE INTENTION OF EVOKING IN CHRISTIANS A RESPONSE TO THE HOLOCAUST.

THE RESOLUTION, ENACTED BY CONGRESS AND SIGNED BY THE PRESIDENT DENOMINATES THIS WEEKEND "DAYS OF REMEMBRANCE OF THE VICTIMS OF THE HOLOCAUST." TWO DAYS WERE SELECTED, NOT ONE--THE DISTINCT DAYS OF RELIGIOUS OBSERVANCE FOR JEWS AND FOR CHRISTIANS. THE INTENTION OF THE RESOLUTION WAS TO ENCOURAGE A CONSIDERATION OF THE HOLOCAUST FROM AT LEAST TWO POINTS OF VIEW: JEWISH AND CHRISTIAN. FOR IF THAT HIDEOUS COURSE OF EVENTS IS NEVER TO RECUR, IT IS THE RESPONSIBILITY NOT ONLY OF JEWS AS VICTIMS TO REFLECT ON THE MEANING OF THE HOLOCAUST; IT IS THE RESPONSIBILITY OF CHRISTIANS AS WELL. AND SO, THE TIME HAS COME FOR SOMETHING MORE THAN GENERALIZED, NON-SECTARIAN GOOD FEELING. THE TIME HAS COME FOR AN EXAMINATION OF THE HOLOCAUST IN THE LIGHT OF WHAT EACH OF US PROFESSES AS BELIEVING PERSONS.

YESTERDAY, JEWS THROUGHOUT AMERICA HAD A SPECIAL OCCASION TO REFLECT ON THAT SET OF EVENTS WHICH HAS TOUCHED THEM AND THEIR FAMILIES SO TRAGICALLY. TODAY IS AN OPPORTUNITY FOR CHRISTIANS TO CONSIDER THE MOST FUNDAMENTAL PREMISES OF THEIR FAITH, AND ON THAT BASIS TO ASSURE THAT THE HOLOCAUST, AND NOTHING LIKE IT, CAN BE ALLOWED TO HAPPEN AGAIN.

THE HOLOCAUST MUST BE CONSIDERED THE DARKEST SINGLE PERIOD OF HUMAN HISTORY. IT HAD ITS BEGINNINGS IN 1933 WHEN HITLER CAME TO POWER IN GERMANY, AND QUICKLY PROCEEDED WITH THE BURNING OF BOOKS BY JEWISH AUTHORS AND THE ESTABLISHMENT OF A CONCENTRATION CAMP AT DACHAU. BY 1938, SYNAGOGUES WERE BURNED AND JEWISH SHOPS AND BUSINESSES WERE PILLAGED IN GERMANY. IN 1938 AND 1939, GERMAN JEWS WERE IMPRISONED, AND JEWS LIVING IN CONQUERED EASTERN EUROPE WERE FORCED INTO LABOR CAMPS AND SEALED INTO GHETTOS.

THEN, THE KILLING BEGAN IN EARNEST AND ON A VERY LARGE SCALE. IT STARTED IN RUSSIA, WHERE HIGHLY EFFICIENT MOBILE UNITS FOLLOWED THE ADVANCING GERMAN ARMY MURDERING SOME ONE MILLION JEWS. THEN THE DEATH CAMPS WENT INTO FULL OPERATION. THROUGHOUT GERMANY AND OCCUPIED EUROPE, JEWS WERE HERDED INTO CATTLE CARS AND TRANSPORTED TO TEEMING CAMPS WHERE THEY WERE EXPLOITED, STARVED AND FINALLY EXTERMINATED. AT AUSCHWITZ, FOUR GAS CHAMBERS, EACH CAPABLE OF HOLDING 2000 PERSONS AT A TIME, WERE KEPT BUSY. THROUGHOUT THE WAR,

THE TASK OF MURDERING JEWS ASSUMED A GREATER PRIORITY TO THE NAZIS THAN FIGHTING. TRAINS CARRYING JEWS TO CONCENTRATION CAMPS WERE DEEMED MORE IMPORTANT THAN TRAINS CARRYING AMMUNITION TO THE FRONT. WHEN FUEL TO INCINERATE CORPSES RAN OUT, BODIES WERE PILED UP IN THE OPEN AIR.

IN THE END, SIX MILLION JEWS HAD BEEN MURDERED. ONE MILLION OF THEM WERE CHILDREN. NEARLY 90 PERCENT OF THE JEWISH POPULATION OF POLAND WAS EXTERMINATED. IT WAS TRUE GENOCIDE. IT WAS A SYSTEMATIC EFFORT TO DESTROY AN ENTIRE PEOPLE JUST BECAUSE THEY WERE A PEOPLE--THEY WERE JEWS.

CHRISTIANS OFTEN POINT OUT THAT SOME OF THEIR FAITH WERE ALSO VICTIMS OF THE HOLOCAUST, DISSIDENTING CLERGY IN PARTICULAR. THIS IS TRUE, BUT THIS WAS NOT GENOCIDE. CHRISTIANS WERE NOT PUT TO DEATH BECAUSE THEY WERE CHRISTIANS. JEWS WERE PUT TO DEATH BECAUSE THEY WERE JEWS.

THERE ARE THOSE WHO WOULD PREFER TO RECONSTRUCT HISTORY --TO CONVINCING US THAT THE HOLOCAUST WAS THE WORK OF A FEW DEMENTED INDIVIDUALS WHOSE DEEDS WERE HIDDEN FROM THE PUBLIC. WHAT STRIKES THE READER OF HOLOCAUST LITERATURE IS THAT SUCH A RECONSTRUCTION OF HISTORY COULD NOT CONCEIVABLY BE TRUE. THE FACT IS THAT THE HOLOCAUST WAS NOT A BRIEF AND DISCRETE EPISODE CARRIED ON BY A LIMITED NUMBER OF PEOPLE. IT WAS AN ENORMOUS UNDERTAKING, SPANNING 12 YEARS, AND INVOLVING THOUSANDS, IF NOT HUNDREDS OF THOUSANDS, OF PARTICIPANTS.

CONSIDER, IF YOU WILL, THE ENORMOUS NUMBER OF PERSONS REQUIRED TO ROUND UP SIX MILLION JEWS. CONSIDER THE COMPLEX LOGISTICS OF TRANSPORTING THEM TO DEATH CAMPS. CONSIDER THE POLICING OF THE GHETTOS, THE MECHANICS OF CONFISCATING PROPERTY, THE BUILDING AND MANNING OF THE CAMPS, THE SUPERVISION OF FORCED LABOR. THOSE WHO PARTICIPATED IN THE LIQUIDATION OF EUROPEAN JEWS, THOSE WHO WITNESSED IT FIRSTHAND, AND THOSE WHO HEARD ABOUT IT AND COUNTENANCED IT EXCEED OUR ABILITY TO ESTIMATE THEIR NUMBER.

FOR SOME, THE HOLOCAUST HAS CREATED A CLASSIC CRISIS OF FAITH. RICHARD RUBENSTEIN PUT THE QUESTION VERY CLEARLY WHEN HE ASKED, "HOW CAN JEWS BELIEVE IN AN OMNIPOTENT, BENEFICENT GOD AFTER AUSCHWITZ?" HE STATED THAT "A GOD WHO TOLERATES THE SUFFERING OF EVEN ONE INNOCENT CHILD IS EITHER INFINITELY CRUEL OR HOPELESSLY INDIFFERENT." RUBENSTEIN'S SOLUTION TO THIS THEOLOGICAL DILEMMA IS TO REJECT THE GOD OF HISTORY, THE GOD OF ABRAHAM, ISAAC AND JACOB, AND TO EMBRACE WHAT HE CALLS THE "OMNIPOTENT NOTHINGNESS" OF EXISTENTIALISM.

BUT TO BLAME OR DISCREDIT THE GOD OF HISTORY FOR THE EVENTS OF THE HOLOCAUST, TO DISMISS HIM AS CRUEL OR INDIFFERENT, MISSES THE POINT ENTIRELY. THE HOLOCAUST WAS NOT THE DOING OF GOD. WE CANNOT ESCAPE RESPONSIBILITY BY BLAMING IT ON HIM. IT WAS, INSTEAD, THE DOING OF FALLEN MAN. LIKE SIN EVERYWHERE AND IN ALL TIMES, IT WAS WHOLLY INCONSISTENT WITH GOD'S SCHEME

OF THINGS. THE HOLOCAUST WAS THE QUINTESSENCE OF SIN--THE ULTIMATE EXAMPLE OF THE ABUSE OF HUMAN FREEDOM.

IT IS AS OLD AS THE BEGINNING OF GENESIS. GOD CREATED MAN GOOD AND ALSO FREE. THAT IS THE STORY OF CREATION. AND THE STORY OF THE FALL IS THAT WE ABUSE THAT FREEDOM, REBEL AGAINST OUR CREATOR, AND WAR AGAINST OUR BROTHER. THE HOLOCAUST TESTIFIES NOT TO THE CRUELTY OR THE INDIFFERENCE OF GOD, BUT INSTEAD IT TESTIFIES TO THE PROFOUND SERIOUSNESS, THE AWFUL CONSEQUENCES OF HUMAN SIN. OUR TENDENCY TO EVIL, YOURS AND MINE, IS NOT A TRIVIAL MATTER. IT IS NOT A GAME TO BE TAKEN LIGHTLY. IT IS AN OVERTURNING OF GOD'S ORDER, FOR WHICH WE ARE ACCOUNTABLE, AND WHICH LEADS, IN ITS EXTREME MANIFESTATION, TO HOLOCAUST.

THE EXTREME TO WHICH SIN WAS CARRIED BY THE NAZIS CREATES A SENSE OF NIGHTMARISH UNREALITY IN OUR MINDS. IT IS DIFFICULT FOR US TO COMPREHEND THE MAGNITUDE OF THE HOLOCAUST. THE VAST NUMBER OF VICTIMS AND THE SIZE AND DURATION OF THE UNDERTAKING TEMPT US TO DISMISS THE HOLOCAUST AS AN ABERRATION, WHOLLY UNRELATED TO THE WORLD WE KNOW. YET ON CLOSER INSPECTION, EACH ARREST, EACH BEATING, EACH CONFISCATION WAS A SEPARATE ACT, COMMITTED AT A SINGLE MOMENT IN TIME BY A RESPONSIBLE INDIVIDUAL. THE HOLOCAUST WAS THE ULTIMATE EXTENSION OF SIN, BUT IT WAS SIN--THE SAME SIN WHICH HAS BEEN PART OF HUMAN BEHAVIOR SINCE THE FALL OF MANKIND--THE SAME SIN TO WHICH EACH OF US WILL YIELD TODAY.

NOW LET US ON THIS SUNDAY OBSERVANCE FACE AN UNCOMFORTABLE FACT SQUARELY AND FRANKLY. THE MURDER OF SIX MILLION JEWS WAS ACCOMPLISHED BY PEOPLE WHO, WHILE HAVING REVERTED TO PAGANISM, HAD BEEN RAISED IN THE CHRISTIAN FAITH. THEIR IDEOLOGY WAS, OF COURSE, HOPELESSLY TWISTED AND INSANE. BUT IT SPRANG, SOMEHOW, FROM THE TRADITIONS OF CHRISTIANITY--IN A CONTORTED, GROTESQUE SHAPE, WHOLLY INCONSISTENT WITH THE TENETS OF OUR RELIGION.

IN THE JEWISH HISTORICAL MUSEUM IN HOLLAND, A PHOTOGRAPH SHOWS SS OFFICERS CELEBRATING CHRISTMAS, THE BIRTH OF OUR LORD, IN THE GRISLY SETTING OF A CONCENTRATION CAMP. HOW, WE ASK, CAN IT BE POSSIBLE FOR PEOPLE TO HAVE EVEN A PASSING ACQUAINTANCE WITH THE CHRISTIAN FAITH, AND AT THE SAME TIME PARTICIPATE IN THE EXTERMINATION OF JEWS? THERE WERE, OF COURSE, CHRISTIAN CLERGY WHO WERE IMPRISONED AND KILLED BECAUSE THEIR WITNESS TO THEIR LORD COMPELLED THEM TO CONDEMN THE ACTIONS OF THE NAZI REGIME. YET OTHERS FOUND NO APPARENT CONFLICT BETWEEN THEIR OWN RELIGIOUS TRADITION AND THE ATROCITIES THEY WERE PERPETRATING.

IT HAS BEEN SAID THAT THE MOST HIDEOUS SIN IS COMMITTED IN THE NAME OF RELIGION. THE HOLOCAUST WAS NOT THE FIRST TIME CHRISTIANS HAVE PERSECUTED JEWS. IN HER HISTORY OF THE FOURTEENTH CENTURY, A DISTANT MIRROR, BARBARA TUCHMAN REPORTS THAT, "THROUGHOUT THE CENTURY, THE CHURCH MULTIPLIED DECREES DESIGNED TO ISOLATE JEWS FROM CHRISTIAN SOCIETY."

IN 1348, 11 JEWS WERE BURNED ALIVE IN SAVOY, ALLEGEDLY FOR POISONING WELLS. A YEAR LATER, IN BASLE, THE ENTIRE JEWISH COMMUNITY WAS BURNED TO DEATH IN A WOODEN HOUSE ESPECIALLY CONSTRUCTED FOR THE PURPOSE. A MONTH LATER, IN STRASBOURG, 2000 JEWS WERE TAKEN TO A BURIAL GROUND WHERE THOSE WHO DID NOT ACCEPT CONVERSION TO CHRISTIANITY WERE BURNED AT ROWS OF STAKES. THAT SAME YEAR, FLAGELLANTS KILLED 6000 JEWS AT MAINZ AND 3000 AT ERFURT. IN 1378 A MOB OF CHRISTIANS RAMPAGED THROUGH THE JEWISH QUARTER OF PARIS, TO THE CRY OF "NOEL! NOEL!", LOOTING STORES, THROWING JEWS IN THE RIVER, AND SUBJECTING CHILDREN TO FORCED BAPTISMS.

BRUTALLY ANTISEMITIC ACTIVITY, PERPETRATED BY PERSONS THOROUGHLY FAMILIAR WITH CHRISTIANITY, OR EVEN WORSE, IN THE NAME OF CHRISTIANITY, IS, THEREFORE, NOT OF RECENT ORIGIN. ITS ROOTS HAVE BEEN TRACED TO THE TIME OF THE EARLY CHURCH.

LAST MONTH, IN A LECTURE AT GEORGETOWN UNIVERSITY, CARDINAL FRANZ KÖNIG SAID THAT "ANTI-SEMITISM...HAS NO BASIS IN THEOLOGY."

THAT IS THE VERY LEAST THAT SHOULD BE SAID. BUT IT IS NOT SUFFICIENT TO STATE THE NEGATIVE--TO SAY THAT ANTI-SEMITISM CANNOT BE BASED ON CHRISTIAN THEOLOGY. WE MUST GO FURTHER AND RECOGNIZE THE POSITIVE--THAT THE CHRISTIAN FAITH EXCLUDES THE POSSIBILITY OF RELIGIOUS PERSECUTION--THAT RELIGIOUS PERSECUTION OF ANY KIND IS FLATLY CONTRARY TO THE MOST FUNDAMENTAL BELIEFS OF CHRISTIANITY.

THAT IS PRECISELY WHY IT IS APPROPRIATE TO REFLECT ON THE HOLOCAUST IN THE LIGHT OF THE CHRISTIAN FAITH. IT IS NOT SIMPLY A MATTER OF EXHORTATION TO DO GOOD AND AVOID EVIL. IT IS NOT SIMPLY A MATTER OF AN EMOTIONAL REMEMBRANCE AND AN APPEAL TO TREAT ONE ANOTHER IN A MORE HUMANE MANNER. EMOTIONS ARE IMPERMANENT. THEY COME AND GO. EXHORTATIONS ARE FORGOTTEN SOON AFTER THEY ARE MADE. A COMMITMENT NOT TO PERSECUTE MUST BE SOMETHING MORE THAN A FLEETING WHIM, EMANATING FROM THE GOOD FEELINGS OF THE MOMENT.

ELIE WIESEL ENTITLED HIS MOVING ACCOUNT OF HIS OWN DREADFUL HOLOCAUST EXPERIENCE SIMPLY NIGHT. HOW DESCRIPTIVE THAT WORD IS. IT WAS, IN FACT, NIGHT. IT WAS THE BLACKEST EPOCH OF HISTORY, BORN IN THE DARKEST REGIONS OF THE SOUL.

ST. JOHN SAID THAT CHRIST IS THE LIGHT OF MEN, THAT THE LIGHT SHINES OUT IN THE DARKNESS, THAT THE DARKNESS HAS NEVER BEEN ABLE TO OVERCOME THAT LIGHT. AS LIGHT AND DARKNESS ARE MUTUALLY EXCLUSIVE, SO BIGOTRY AND PERSECUTION CANNOT COEXIST WITH THE CHRISTIAN FAITH. THOSE, THEN, WHO WOULD CELEBRATE CHRISTMAS IN AN SS QUARTERS IN HOLLAND--THOSE WHO WOULD SHOUT "NOEL, NOEL" WHILE RAMPAGING THROUGH THE JEWISH QUARTER OF PARIS, DO SO NOT IN THE SERVICE OF CHRISTIANITY, BUT IN BLASPHEMOUS CONTEMPT FOR THE FAITH OF THE CHURCH.

AT THE HEART OF THE CHRISTIAN ETHIC IS A HUMBLE AND DEDICATED ACCEPTANCE OF THE RELATIONSHIP WE ARE COMMANDED TO HAVE WITH OUR NEIGHBORS AND WITH OUR GOD. THESE BASIC

PRINCIPLES OF OUR FAITH WERE REJECTED IN THE 1930'S AND 1940'S. IF WE ARE TO AVOID HOLOCAUSTS OF THE FUTURE, YOU AND I HAVE AN OBLIGATION TO ACCEPT THESE BASIC PRINCIPLES TODAY AND TO ACT IN ACCORDANCE WITH THEM.

FIRST, WE ARE COMPELLED TO RECOGNIZE THAT ALL PEOPLE, NO MATTER WHO THEY ARE OR WHERE THEY ARE, ARE THE CHILDREN OF GOD. IF THEY ARE BLACK OR WHITE, OLD OR YOUNG, JEW, CHRISTIAN OR NON-BELIEVER, AMERICAN, RUSSIAN OR CHINESE, ALL PEOPLE ARE GOD'S PEOPLE--CREATED BY HIM AND FOR HIS PURPOSES, AND ENTITLED TO OUR RESPECT--NO OUR LOVE--BECAUSE THEY ARE HIS. WE CANNOT HUMILIATE, WE CANNOT DESTROY OTHERS BECAUSE TO DO SO IS TO DESTROY THE PEOPLE OF GOD.

SECOND, WE ARE EXPRESSLY FORBIDDEN TO JUDGE OR CONDEMN OTHER PEOPLE. THIS IS A POINT MADE NOT JUST ONCE OR TWICE, BUT OVER AND OVER AGAIN IN THE NEW TESTAMENT. IT IS A MESSAGE OF HUMILITY. IT IS A RECOGNITION THAT WE HAVE NOT BEEN COMMISSIONED TO JUDGE OTHERS, AND THAT WE WHO PROFESS THE CHRISTIAN FAITH STAND OURSELVES UNDER THE JUDGMENT OF GOD. ST. PAUL PUT IT VERY CLEARLY: "THERE IS NO JUST MAN, NOT ONE...NO HUMAN BEING CAN BE JUSTIFIED IN THE SIGHT OF GOD." ST. PAUL WAS NOT SPEAKING ONLY OF THE OTHER PERSON--OF THOSE WHO DO NOT BELIEVE WHAT WE BELIEVE. HE WAS SPEAKING OF YOU AND OF ME. THE NOTION THAT WE ARE SOMEHOW BETTER THAN OTHERS AND THAT WE ARE VESTED WITH SOME SPECIAL COMMISSION TO IMPOSE WHAT WE BELIEVE ON OTHERS CONTRADICTS THE MEANING OF THE NEW TESTAMENT.

FINALLY, THE CHRISTIAN FAITH PROCLAIMS THAT THE ESTABLISHMENT OF THE KINGDOM OF GOD IS HIS WORK AND HIS ALONE. THE ESTABLISHMENT OF A NEW ORDER--A THIRD REICH--WITH AN IDOLIZED FUHRER AS ITS LEADER IS, IN ITS ESSENCE, AN ACT OF REBELLION AGAINST GOD. IT IS THE ATTEMPTED OVERTHROW OF THE KINGDOM OF GOD AND ITS REPLACEMENT WITH ANOTHER KIND OF KINGDOM, CLAIMING ABSOLUTE ALLEGIANCE AND ASSERTING ABSOLUTE POWER OVER ITS SUBJECTS--EVEN THE POWER TO COMMIT MASS MURDER IN THE NAME OF THE STATE.

IT WAS SAID BY THE NAZI WAR CRIMINALS, IN APPARENT SELF-JUSTIFICATION, THAT THEY WERE ONLY FOLLOWING ORDERS. THAT KIND OF ALLEGIANCE TO A FUHRER IS NOT COMPATIBLE WITH TOTAL ALLEGIANCE TO THE CHRIST. ULTIMATE COMMITMENT CANNOT BE SHARED. IF SUCH A COMMITMENT IS MADE TO GOD, IT CANNOT SIMULTANEOUSLY BE MADE TO ANY EARTHLY POWER. THAT IS WHY TOTALITARIANISM--THE TOTAL CLAIM OF THE STATE ON THE INDIVIDUAL--IS FUNDAMENTALLY INCOMPATIBLE WITH THE CHRISTIAN FAITH. NAZISM, WITH ITS MASS RALLIES AND BANNERS AND TWISTED CROSS SYMBOL WAS A PARODY OF RELIGION--A USURPATION OF THE ROLE OF THE CHURCH.

GOD ESTABLISHES HIS OWN KINGDOM BY HIS OWN SON, WITH HIS OWN POWER. THAT IS THE FAITH OF THE CHURCH. TO WREST THAT POWER FROM GOD, TO CLAIM ALLEGIANCE TO ANOTHER KINGDOM, AND TO SET ONESELF UP AS JUDGE OF OTHERS IS TO ASSUME THE ROLE OF ANTICHRIST.

WHAT, THEN, CAN PREVENT THE OCCURRENCE OF ANOTHER HOLOCAUST? IT CANNOT BE A FLEETING MOOD OF KINDNESS NOR AN EXHORTATION FROM THIS OR ANY OTHER PUBLIC ROSTRUM. IT CAN ONLY BE A FAITH WHICH ALONE CLAIMS OUR TOTAL COMMITMENT, WITH WHICH A HOLOCAUST CANNOT COEXIST, AND WHICH COMMANDS US THAT WE ARE TO LOVE THE LORD OUR GOD WITH ALL OUR HEARTS, OUR SOULS AND OUR MINDS, AND WE ARE TO LOVE OUR NEIGHBORS AS OURSELVES.



**THE AMERICAN JEWISH COMMITTEE
Long Island Chapter**

date April 26, 1979

cc: Rabbi James Rudin
Inge Gibel
Marilyn Braveman
Bernice Newman
Harold Applebaum

to Rabbi Marc Tanenbaum

from Adam Simms

subject Interfaith Committee for Teaching
the Holocaust

The Long Island Interfaith Committee for Teaching the Holocaust, which grew out of the Catholic-Jewish Relations Committee, is on the verge of producing two vital statements which may prove trend-setters for other groups around the nation working on Holocaust studies in the public schools.

The attached drafts give an idea of what I mean.

The first draft is a letter designed for distribution to school district officials and, with the proper indicated insertion, to area clergy. It indicates that an interfaith consortium of religious and community relations agencies not only encourages the teaching of the Holocaust as an integral part of the schools' social studies curricula, but that the agencies are ready and willing to "offer resources and to assist in the creation of a supportive climate of opinion in the community."

The second draft is a position statement, adapted from several sources, indicating why the Interfaith Committee supports Holocaust studies. It is especially effective because it strikes a balance between particularist and universalist aspects of the importance and meaning of the Holocaust.

It is significant to note that the address and telephone number for the Interfaith Committee are shared. The address is that of the Catholic diocesan officer for ecumenical/Catholic-Jewish relations; the phone, that of ADL's Long Island office. While this is not explicitly indicated on the letterhead, it will serve to indicate that the Diocese is committed to the endeavor.

Best regards.

Adam

THE LONG ISLAND INTERFAITH COMMITTEE FOR TEACHING THE HOLOCAUST
Room 403 - 253 Sunrise Highway - Rockville Centre, N.Y. 11570
(516) 678-6900 Ext. 230

XXXXXXXXXXXXXX

XXXXXXXXXXXXXXXXXXXX
XXXXXXXXXXXXXXXXXXXX
XXXXXXXXXXXXXXXXXXXX

Dear XXXXXXXXXXXX:

This letter comes to tell you about the Long Island Interfaith Committee for Teaching the Holocaust, to put our resources at your disposal and to solicit your active support and participation in accomplishing our common objectives.

We are a committee of Long Island ecumenical, interfaith, educational and social action leaders representing a cross-section of the Island's Protestant, Roman Catholic and Jewish communities.

Our purpose in coming together is to encourage local school districts to include the teaching of the Holocaust as an integral part of the secondary school curriculum. We are prepared to offer resources and to assist in the creation of a supportive climate of opinion in the community.

The educational values of a Holocaust study unit and its place in our schools are summarized in the attached position paper, which we recommend to you for serious consideration.

(The following paragraph is to be included in a letter addressed to clergy only:

If you believe, as we do, that the students in your school district might derive benefit from the development of such an educational program, please tell us so. If you believe that the clergy of your community would welcome an opportunity to discuss our objectives in greater detail, please tell us that, too so that we may provide a speaker.

We look forward to your response, your interest, your questions, and especially your support.

Sincerely,

The Long Island Interfaith Committee for Teaching the Holocaust

Participating Organizations

The Roman Catholic Diocese of Rockville Centre
Commission on Jewish-Christian Relations of the Episcopal Diocese of
Long Island

The Long Island Council of Churches
The Long Island Board of Rabbis

and the Long Island Regions of:
The American Jewish Committee
The Anti-Defamation League of
of B'nai B'rith

The American Jewish Congress
Union of American Hebrew Congregations

ON THE TEACHING OF THE HOLOCAUST

MORE THAN A GENERATION AGO, the epoch that has since come to be known as the Holocaust, consumed the lives of tens of millions and brought to an end the 1,500 year old Jewish civilization of Central and Eastern Europe. Its consequences will be felt for generations.

AFTER AUSCHWITZ, we are all survivors and we are all in peril. The evils that produced the death camps survived the destruction of the Third Reich. Since Auschwitz, we have seen the nations of the world in mute complicity with new perpetrators of genocide.

BUT, THE NAZI ERA AND NAZI IDEOLOGY are still very much with us. The swastika survives as a symbol of youthful hostility and defiance in the graffiti of hatred scrawled on the walls of public buildings, houses of worship and private residences. Insignia of the Third Reich are displayed and worn by young people born decades after the revelations of Auschwitz, Treblinka and the other factories of death. Neo-Nazi groups read these signs as a potential for recruitment, while a wave of revisionist literature denies the very occurrence of the Holocaust.

STUDY OF THE HOLOCAUST, as recommended in the Social Studies curricula of New York and other states, illuminates the central concern of our age---the very survival of humanity itself. It raises questions of civic morality which go to the heart of the American education enterprise:

- What are the ultimate consequences of group hatred?
- Of what horrors is a modern technological-industrial society capable?
- How can the individual preserve conscience against the pressure of the State?
- What kinds of people participated in the processes of genocide?
- Has genocide been perpetrated since the Holocaust?
- Can it happen again and to whom?
- Who resisted and who acquiesced?
- How fragile is our system of democracy?

FURTHERMORE, effective teaching about the Holocaust fulfills important objectives of education:

- Affirmation of human rights and recognition of their vulnerability
- Assertion of positive values of justice, compassion, individual responsibility and moral courage
- Replacement of ignorance and indifference with awareness and commitment
- Insight into the consequences of prejudice and of lack of concern about the fate of others
- The dangers of manipulation of group hatred to the survival of a free society

OUT OF OUR CONCERN for the moral health of our society, we maintain that it is not only desirable, but necessary, that succeeding generations learn about the Holocaust period, and that such learning find a permanent place in the education process and experience of young people.

WE ASSERT OUR COMMITMENT to these goals. In implementation of our commitment, we offer assistance in articulating this position to the community.

Adopted, April, 1979 by

THE LONG ISLAND INTERFAITH COMMITTEE FOR TEACHING THE HOLOCAUST
Room 403 - 253 Sunrise Highway - Rockville Centre, New York 11570
(516) 678-6900 Ext. 230

"HOLOCAUST" or HOAX?

The National Inter-Religious Affairs Director of the American Jewish Committee, Rabbi Marc Tanenbaum, has stated that NBC's "Holocaust" extravaganza was "necessary and compelling." In fact, Rabbi Tanenbaum, the AJC, as well as numerous other "special interest" groups have assisted in the production and promotion of "Holocaust." Millions of dollars have been spent on a spectacle which the American public will more than likely accept as unquestionable documentable fact, but which NBC nonetheless concedes, "while drawn from historical experiences, is a work of fiction." Why?

Perhaps such extravagance has something to do with recent historical scholarship regarding the extermination allegation itself. The most definitive and comprehensive work on this subject to date has been written by Professor Arthur R. Butz of Northwestern University. For your own postpaid copy of Professor Butz's 315-page fully-documented and illustrated analysis of the extermination allegation entitled *The Hoax of the Twentieth Century*, send a check or money-order today for \$5.50 (paperback) or \$9.50 deluxe hardback) to:

The Revisionist Press
P.O. Box 275 • Rochelle Park, N.J. 07862

As a special free offer, we will also include a copy of a new publication entitled *The Rumor of Auschwitz* by Professor Robert Faurisson of the University of Lyon-2, France. Find out for yourself why millions of people are already thinking twice about "Holocaust" and the extermination allegation.

9-16-79

Eugene Moss
Vice President
Advertising & Promotion

July 19, 1979

Mr. Owen Comora
NBC Publicity Department
30 Rockefeller Plaza
New York, New York 10020

Dear Owen:

Here is an excellent and authoritative statement from Mr. Kevin O'Sullivan, our President and Chief Executive Officer, regarding the tremendous international success of HOLOCAUST. I am confident that his comments -- covering, as they do, the worldwide impact of HOLOCAUST -- will bring an important dimension to your story.

When your story goes out, I wonder if you would please be good enough to send me a copy of it.

Many thanks.

Best regards.

Cordially,

Gene

EM/asc
Enc.

cc: Kevin O'Sullivan



August 7, 1979

memo

TO: NJCRAC and CJFWF Member Agencies

FROM: Albert D. Chernin, Executive Vice Chairman

SUBJECT: Rebroadcast of NBC-TV "Holocaust" Series - Sept. 10-13, 1979

The NBC-TV mini-series "Holocaust," which had such a dramatic and profound affect in the United States and throughout the world when first telecast in 1978, will be rebroadcasted in its entirety on all NBC-TV affiliate stations, Monday, September 10 through Thursday, September 13, 1979, specifically:

Monday, Sept. 10, 8-11:00 pm (EDT)
 Tuesday, Sept. 11, 9-11:00 pm (EDT)
 Wednesday, Sept. 12, 9-11:00 pm (EDT)
 Thursday, Sept. 13, 8-10:30 pm (EDT) and a
 Special Documentary, 10:30-11:00 pm (EDT)

The reshewing of the series offers us another opportunity to initiate programming with respect to the Holocaust, and to deepen or expand the outstanding work already undertaken in local communities when the series was aired last year.

SPECIAL EFFORTS BY NBC-TV

In addition to rebroadcasting the series, NBC-TV will also produce and air on the entire network a Special Documentary on the "Holocaust and Hitler Germany" immediately following the last installment of "Holocaust" (on Thursday, September 13 at 10:30-11:00 pm (EDT)). They also plan a one-half hour show, primarily interviews with people knowledgeable about the Holocaust, which local NBC-TV affiliates may use just prior to the opening of the series (Monday, Sept. 10 at 7:30 p.m. (EDT)).

The half hour program will be sent to the affiliates in cassette form so that they may, in turn, offer it to local groups for screening after the entire Holocaust series is rebroadcasted.

The Local Angle

CRCs are urged to explore with television stations the local news angle by interviewing survivors; their children for the second generation impact; GI's who liberated the concentration camps; and educators and other experts of the period.

Last year NBC-TV produced and distributed a study guide (a sample copy was sent to you with my memo of February 24, 1978). They will do so again this time. The new and different guide will be mailed directly by NBC-TV to every church, synagogue, and library in America - and to civic groups

(a total distribution of 110,000 copies). We will shortly receive a small supply of sample copies for distribution to you. In order to secure large quantities of the guide, you will have to negotiate some arrangement with your local NBC-TV affiliate.

We urge that you be in contact with your local NBC-TV affiliate in order to maximize cooperative efforts on publicizing the rebroadcast, the documentary and the special half-hour discussion program, and to facilitate the widespread use of the new NBC guide.

OTHER MATERIALS

Anti-Defamation League -- "THE RECORD"

The "Record" (sixteen-page tabloid size "newspaper" (11½" X 17"), suitable for insertion as a Sunday supplement in local newspapers), which received very wide distribution last year, will be reproduced with a new, four-page "wrap around" about the T.V. series, which can be used separately from the original 20-page piece if the press so desires. This can also be used as a resource for schools, churches and civic groups. A copy of the original "Record" is enclosed. As soon as a sample of the new material is available, we will send it to you, along with further details.

Inter-Agency Project - "Family Home Viewing Guide"

A consortium of 15 national Jewish agencies last year prepared a series of booklets designed primarily for Jewish groups. They will reproduce one of these eight-page booklets, "Family Home Viewing Guide." The guide contains suggestions, age guidelines and "issues for discussion," all of which should be useful to parents in turning the program into a meaningful family experience.

Details on cost and availability will follow shortly.

"Holocaust" - A Bantam Book by Gerald Green

A paperback edition of Gerald Green's novel entitled "Holocaust," closely paralleling the NBC-TV program, published by Bantam Books, is available in local bookstores at \$2.25 per copy. A press release detailing the contents of the book is enclosed. The book can be given to public schools, libraries, and a variety of other Jewish, Christian, and non-sectarian institutions in order to form a permanent resource for the future discussion of the Holocaust, in addition to the book's usefulness at the time of the airing of the television series.

PROGRAMMING SUGGESTIONS

In describing the original broadcast in my memo of February 24, 1978, we reported that a Special NJCRAC Committee suggested a number of goals and program ideas for consideration in the community. The following is an excerpt from that memo, reiterating those programming suggestions:

The first goal is to assure the largest possible viewing audience.

To this end, the NJCRAC Committee recommends:

1. Each community should utilize every available means to inform the entire Jewish community, including those on campuses, about the series. (Organizations should be encouraged to avoid competing events, unless the series will be shown at such events.)
2. Equally important, every possible channel to the non-Jewish community should be utilized to encourage viewing of the series, particularly by such groups as schools, churches, unions and service clubs.

The viewing of the series by small groups composed of Jews, especially "survivors," and non-Jews may deepen the impact as such viewers share their impressions and feelings. This might be done through pairing of church and synagogue groups of all ages including Jewish youth groups with church youth groups.

Another goal is the development of follow-up program ideas which can flow from the series, including city-wide conferences on the Holocaust, the introduction of Holocaust studies in the public schools, Christian-Jewish discussion groups on various aspects of the Holocaust and Nazism, etc.

WHAT SOME COMMUNITIES PLANNED

Last year many communities engaged in extensive, innovative and successful programming based on the TV series and the written guides available. Summaries of three such outstanding community efforts -- Washington, D.C., Pittsburgh, and Kansas City -- are enclosed and offer a wealth of programmatic suggestions. To give you an idea of the widespread programming by communities, I am enclosing a copy of the impressive report received from 100 local community agencies, including 11 non-members, of events centering around and reaction to the first broadcast of the series in April-June, 1978.

We have reprints and new pieces are being planned by national agencies and other groups about which we will keep you apprised in a follow-up mailing.

SUMMARY

Although the time is relatively short and the summer months present special problems in program planning, the rebroadcast of the series represents a rare opportunity for Holocaust education that deserves to be maximized.

We will be sending additional information about the series, the available materials and program ideas to you shortly. In the interim, contact Abe Bayer or Joel Ollander of NJCRAC staff if you have any questions or suggestions.

behind by Major Erik Dorf.

In the words of the fictional character Rudi Weiss:

"The information I collected for this narrative about my family came from many sources. Twice during my summer vacations I visited Europe...I corresponded with many people who knew my parents, my brother Karl, and my uncle Moses. I have met scores of survivors of the camps here in Israel, people from the Warsaw ghetto...

"A major source for information on my brother Karl came from his widow, a Christian woman named Inga Helms Weiss, who is now living in England.

"Approximately a year ago, hearing about my search for the story of my family, a man named Kurt Dorf wrote to me. He was a German civilian engineer attached to the German army, and he had been a prominent witness for the prosecution at the Nuremberg trials. He had located the diaries of his nephew, an SS officer named Erik Dorf...

"I have interspersed sections of these diaries with the account of my family's destruction. It seems to me (and Tamar) that the motives of the murderers are of as great importance to us as the fate of the victims."

HOLOCAUST is Green's 18th book and 13th novel. He has been a student of the Holocaust period for many years and has written on the subject in two previous books, Artists of Terezin, an art book, and the novel, The Legion of the Noble Christians. His other noted works of fiction include the bestselling The Last Angry Man, for which he also wrote the screenplays for the film and later the TV version, The Hostage Heart, The Lotus Eaters, and To Brooklyn With Love

The NBC dramatic event is produced by Herbert Brodtkin and Robert Berger for Titus Productions, and directed by Marvin Chomsky, who directed much of the recent television dramatization of Roots. The cast includes Joseph Bottoms, Tovah Feldshuh, Rosemary Harris, Michael Moriarty, George Rose, Meryl Streep, Sam Wanamaker, Fritz Weaver, and James Woods. It will introduce Blanche Baker, the 20-year-old daughter of actress Carroll Baker, in her network TV dramatic debut.

###

HOLOCAUST by Gerald Green
(0-553-11877-3. Novel. 416 pp. \$2.25)
Pub. Date: April 1, 1978
A Bantam Original

g1/032278

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N E W S

ESTHER MARGOLIS, Vice President
Publicity & Public Relations

For further information contact:

For Immediate Release

Stuart Applebaum

BANTAM BOOKS ANNOUNCES MAJOR ORIGINAL NOVEL IN PAPERBACK

BY GERALD GREEN BASED ON FORTHCOMING NBC-TV DRAMATIC EVENT 'HOLOCAUST'

Bantam Books will publish a major original novel by bestselling author Gerald Green based on the forthcoming NBC dramatic event "Holocaust." A 9-hour television presentation, "Holocaust" is the tragic, yet triumphant story of two fictional families -- one Nazi, one Jewish -- who become swept up by the war in Europe against the Jews from 1935 to 1945. Green is the author of the original story and the screenplay for the television drama, which is scheduled to air on NBC over four consecutive nights, April 16-19.

The novel, about 400 pages in length, will be published by Bantam as a paperback original in April to coincide with the telecast of "Holocaust," which was filmed entirely on location in Europe and is now being edited. The book includes material based on Green's extensive research which he could not include in the TV drama.

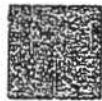
U.S. and foreign publication rights on the book are being handled by the Bantam subsidiary rights department. HOLOCAUST has been chosen as an alternate selection of the Literary Guild and the Doubleday Book Club. Newspaper syndication rights have been sold to Newspaper Enterprise Association. A Dutch publisher, Omega Books, has purchased translation rights.

Green's story covers the years from 1935, just before the enactment of the anti-Semitic Nuremberg laws, to the liberation of Auschwitz in 1945, and focuses on two fictional German families. The family Weiss, headed by a compassionate Polish-born Jewish physician, are proud German citizens who cannot foresee the tragedy that will overtake them all; only the youngest son, Rudi, understands early enough and flees to join the Jewish resistance.

Paralleling the story of the Weiss family is the story of the Dorfs, led by a young German lawyer who, prodded by an ambitious wife, becomes a top aide to Reinhard Heydrich, one of the chief planners of the Jewish executions. Coincidentally, Dorf's parents and wife had at one time been patients of Dr. Weiss in Berlin, and the two families' lives continue to cross throughout the Holocaust period.

Green's novel begins with a brief prologue set in Israel in 1952 establishing that the HOLOCAUST story will be told in a first-person narrative by Rudi Weiss, his family's sole survivor, and interspersed with sections from the diaries left

(over)



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March 17, 1978

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FROM: MARLENE GORIN

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Following is a list (somewhat incomplete) of programs and projects, initiated by and/or coordinated by the Council, which will take place in our community regarding the NBC-TV drama, "Holocaust". It is very sketchy and not fully detailed as there are a variety of plans still underway and I will let you know about them as more details develop.

- 1). The Council, via press releases in the media and on radio stations, has asked all Jewish organizations and agencies and congregations to clear their calendars for April 16-19 so as to enable as many people as possible to view the entire series.
- 2). As the coordinating agency in the community, the Council is convening a meeting of selected local professionals on March 22 to discuss programming plans regarding the series. The purpose of the meeting is to exchange reports on projects already in process and ideas for programs which should be developed in the coming weeks.
- 3). The Board of Jewish Education will conduct workshops/seminars for representatives of Jewish agencies, Rabbis, Hebrew school and Sunday school teachers on Wednesday, April 5. The workshops will deal with formal and informal settings and relate to participants of all ages.
- 4). Today, March 20, I and representatives of ADL, are meeting with the publisher and advertizing manager of the Washington Star vis-a-vis their use of the ADL Tabloid.
- 5). The American Jewish Committee has arranged, through our offices, to have a group of their members view the Sunday night portion of the series together with members of a local Lutheran Church of which the Rev. John Steinbruck is the Pastor. After the series is over, during the forthcoming week, this group will get together for a detailed discussion on the entire series. (This format is being carried out jointly between a number of Jewish and non-Jewish groups throughout the community.)

(more...)

The central, representative body of 180 affiliated Jewish organizations in the District of Columbia, Maryland and Virginia, devoted to community relations, information and action.

MEMBER AGENCY OF THE NATIONAL JEWISH COMMUNITY RELATIONS ADVISORY COUNCIL
BENEFICIARY OF THE UNITED JEWISH APPEAL FEDERATION OF GREATER WASHINGTON



6). The Hillel Department of American University has rented a huge television screen which will enable all students, desirous of doing so, to view the series in a large auditorium. At American University, the Sunday night segment will be preceded by a dinner for students at which time they will be addressed by a survivor of the Holocaust. On Tuesday evening, before the TV program, the students will be addressed by Arnost Lustig, a well-known writer on the area of the Holocaust.

7). Maryland University Hillel is sponsoring an all-night Vigil on Saturday night, April 16. There will be appropriate poetry readings, constant recitation of the names of those killed in the Holocaust, a teach-in, etc. The Council has secured a number of speakers for this program. This group will watch the Sunday night program together and invite the entire campus to join them. The simultaneous recitation of names of victims will continue from Monday, April 17 - Wednesday, April 19.

8). Through the Interreligious Association of Greater Washington, church groups are being alerted to the TV series and clergymen are being asked to sermonize on the topic either on April 16 or April 30.

April 30 is our community-wide Memorial Observance for Yom HaShoah and, by that date, through the TV series we hope to raise the sensitivity level of the non-Jewish community to the degree that they will join us for the commemorative Observance to the Six Million. (In the past, non-Jewish clergymen have attended this Observance and this year we are urging them to bring their congregants with them.)

In addition, on Sunday, April 30, our local TV program, "The Jewish Community Hour" will have a program, produced by the Council, on the subject of the Holocaust.

9). As soon as the American Jewish Committee (NBC) study guide is available for distribution, we will alert our local schools and offer our expertise to work with them re speakers, training seminars, films, etc.

10). Anticipating that there will be numerous requests from the Jewish and non-Jewish community both prior to and after the series, we are preparing a list of speakers, films, exhibits, etc. for use by local groups and schools.

11). The Jewish Community Center is holding a post-TV series seminar on April 20, led by a local rabbi who himself worked in the Displaced Persons camps after the War. This evening meeting is open to the public.

12). The Jewish Community Council is considering purchasing a sufficient number of "The Family Home Viewing Guide" to distribute to its constituent members. We are considering running the full copy of the "Family Home Viewing Guide" in our local Jewish newspaper, The Jewish Week, and buying extra printouts for further distribution within the Jewish community.

(more...)

(over)

13). The Council will try to obtain appropriate statements from the Governors of Maryland and Virginia and the Mayor of Washington, D.C. issuing Proclamations as to "Holocaust Commemoration Month" (or some wording along those lines that we deem appropriate). Jewish Congressmen and Senators will be contacted for appropriate statements, perhaps letters to the editors of our newspapers, and perhaps the reading of statements into the Congressional Record.

14). Our local NBC station here was contacted regarding the possibility of a "pre-screening" for appropriate Jewish and non-Jewish leaders. They (NBC) are not sure they can do this here and will get back to me next week with an answer.

15). As a lead-in to the program, a Holocaust Exhibit, assembled by Yad VaShem, will be on view at the Jewish Community Center, starting April 3. We will give this maximum publicity coverage, both within the Jewish and non-Jewish community. At the Exhibit, the Council's "Pages of Testimony" project will also be publicized and explained. As you know, through this project, members of the community are asked to record, for the records of Yad VaShem, the names of people killed in the Holocaust.

16). A "post-TV" meeting will be held with local Jewish communal professionals and heads of agencies (on April 26) to discuss follow-up programming and development of materials relative to the TV series.

As a follow-up to all this, which I said at the beginning is "sketchy" because it is as of this date, an incomplete list, we foresee all sorts of interest in Holocaust studies - both from our own Jewish community, church groups, public schools, universities, non-Jewish institutions, etc. We are encouraged that through this program there will be added incentive on the part of the public schools to open definitive discussions regarding a curriculum on the Holocaust for the public school system. In addition, the Council is planning a major Holocaust Symposium (tentatively scheduled for November, 1978 to coincide with the 40th Anniversary of Kristallnacht). It is envisioned that the Symposium would be co-sponsored by the Council (as the major innovator), the NAACP and the National Conference of Christians and Jews.

MG/avz

The American Jewish Committee

FROM: *Margie Klein*
~~JUDITH BANKI~~ Date 8.7.79

TO: Rabbi Tanenbaum

For your information

Please handle

Please talk to me about this

Read and return

Returned as requested

REMARKS: *Bob Lamm was researching the "Holocaust" file and later discussed his opinions w/ Joel and myself. His direction appears to be educational and has been lecturing to various groups concerning "H"'s potential negative impacts. He may be a resource for a long-range project.*

AMERICANS' REACTION TO "HOLOCAUST"

by
Bob Lamm

Some 120 million Americans—the second largest television audience in U.S. history—watched *Holocaust* when it was aired by the National Broadcasting Company on April 16-19, 1978. Since then, millions of viewers in Israel, France, and West Germany have had the opportunity to see *Holocaust*. A study recently released by the American Jewish Committee raises disturbing questions about the impact of the television serial on the attitudes of American viewers.

Critical commentary on *Holocaust* has been sharply divided since the serial was shown in America. Rabbi Marc Tanenbaum of the American Jewish Committee—who consulted with the producers on the script—called the series “a monumental achievement.” Dr. William Weiler of the National Council of Churches found *Holocaust* to be “a faithful and sensitive presentation.” However, in a passionate statement published in the *New York Times*, Elie Wiesel called the film “untrue, offensive, cheap, ... an insult to those who perished and to those who survived.”

In order to test public reactions to *Holocaust*, the American Jewish Committee arranged for a study by the polling firm Response Analysis. In early May, 1978, interviewers

called a representative sample of Americans and administered a detailed questionnaire. There were 822 respondents from all parts of the nation. Of these, 411 had seen at least part of *Holocaust*, while 411 had not.

The results of this research have been issued by the American Jewish Committee in a 46-page document entitled, “Americans Confront the Holocaust.” The report, written by research analyst Geraldine Rosenfield of the AJC staff, includes extensive discussion of the survey data and a probing summary statement.

RESULTS OF THE STUDY

The most striking findings of the AJC study concern the issue of alleged Jewish “passivity” and non-resistance to Nazi terror. Although the study indicates that the sample of nonviewers included more people who are “uncaring or uneasy about Jews and their concerns” than the sample of viewers, it is nevertheless reported that: “Contrary to what might have been expected, viewers were somewhat more inclined than nonviewers (25 percent as against 17 percent) to put the blame for what happened primarily on the Jews. Moreover, of those viewers who faulted the Jews, 47 percent said they did not fight hard enough, whereas only 22 percent of the nonviewers took this position. At every education-

al level, many more viewers than non-viewers reacted negatively to what was seen as Jewish passivity. (Emphasis added).”

These sentiments were expressed through such statements as: “They must have done something to make him slaughter them.” “They allowed this to happen.” “Their nature. They don’t fight back. They accept their own fate.” (By contrast, one respondent asked, “How can it be their fault? They are the ones who were killed.”)

What accounts for the distressing fact that one out of every four viewers—after watching some or all of *Holocaust*—concluded that Jews were mostly or partly at fault for Nazi persecution. In her summary, Geraldine Rosenfield suggests: “There are indications that, despite the scenes dealing with the Resistance, (*Holocaust*) made the victims of Nazism seem totally unresisting and without spirit. This may explain why viewers were far more likely than non-viewers to lay some of the blame on the victims for not fighting back.”

Interestingly, this finding, coming from an organization deeply involved in the promotion of *Holocaust*, seems to coincide with the views of some of the serial’s most severe critics. Aviva Cantor, in a detailed analysis of the film in *Lilith*, writes: “An obsession with the lack of physical resistance by East European Jewry permeates—

Bob Lamm is a New York freelance writer.



Did "Holocaust" betray the victims and the survivors?

and contaminates—the entire film. Again and again Jews are shown walking to and being shot in the pits, each sequence preceded and/or followed by Nazi commentary about how passive the Jews are. Similarly, Charles R. Allen, Jr. observed in *Martyrdom and Resistance*: "With but two exceptions . . . , the Jews of Europe were depicted as having gone to slaughter like the proverbial sheep."

Sadly enough, it seems necessary to repeat again and again that many Jews *did* resist Nazi terror. They resisted heroically despite conditions which are beyond description or television portrayal: despite starvation, epidemics, and torture; despite a complete lack of arms; despite bitter hostility from local populations; despite the refusal of the Allies to bomb rail lines to death camps; despite horror which made survival in itself a courageous act of resistance. As Charles Allen has stressed, the Warsaw Ghetto uprising "was the first armed revolt in all of the fascist-occupied Europe, and it was accomplished by Jews." Yuri Suhl, in his moving anthology of Jewish resistance *They Fought Back*, points out that "in practically every ghetto and in every labor and concentration camp there existed a Jewish underground organization."

It must be emphasized that the overwhelming majority of viewers (75 percent) thought *Holocaust* gave an accurate picture of how the Nazis treated Jews. Certainly this reflected, at least in part, the intense promotional campaign by NBC, the tributes from religious leaders of all faiths, and the endorsement by the National Education Association. In their comments, viewers typically stated: "It is a pretty good historical program." "It was history-based," and even, "It was history."

Thus, many Americans may well have accepted as fact certain historical inaccuracies and misleading stereotypes presented in *Holocaust*—including the image of Jews as weak, passive, unresisting victims. Of particular concern are younger viewers who did not live through or directly experience the Holocaust. Nearly three-fourths of viewers aged 18-29 stated that *Holocaust* had helped them to better understand this period of history. Yet 30 percent of viewers in this age group held Jews as mostly or partly at fault for their own persecution.

OTHER FINDINGS

The AJC study indicates that anti-Semitism is alive and well in the United States. In a series of ques-

tions on attitudes toward Jews and toward Nazis, between six and eight percent of respondents admitted to pro-Nazi or anti-Jewish sentiments. Some 13 percent of respondents agreed that "Jews have too much power in this country."

Also, roughly three-fifths of the sample (61 percent) stated that they were "completely neutral" in thinking about the current situation in the Mideast. Less than one-fifth of the sample (19 percent) supported Israel, while two percent favored the Arabs. This is contrasted with an April, 1978 Gallup Poll in which 44 percent of those surveyed favored Israel, 10 percent favored the Arabs, and 33 percent favored neither side. The study concludes that neutrality has now become the dominant American attitude toward conflicts in the Mideast.

IMPLICATIONS OF THE REPORT

In her summary statement, Geraldine Rosenfield argues that: "On the whole, the *Holocaust* series made a vast audience more aware of, and perhaps more sensitive to, a catastrophe almost beyond comprehension." It is clear that among those viewers whose attitudes were affected by watching *Holocaust*, more than 90 percent experienced an increase or surfacing of anti-Nazi and/or pro-Jewish feelings.

Still, this writer's fears about the impact of *Holocaust* are only underscored after studying the American Jewish Committee report. We can merely speculate on the possible long-range dangers of this television serial—with its repeated images of Jews going silently to their deaths without protest or struggle. I remain haunted by Elie Wiesel's eloquent challenge: "Should the desecrators succeed in planting doubts in people's hearts, should teachers fail, and I am included among the teachers, we will betray the victims for the last time, we will complete the killer's work."

© Bob Lamm and the Jewish Students Press Service

American Jewish Historical Society

May 1, 1979

TO: MEMBERS OF THE PRESIDENT'S COMMISSION
ON THE HOLOCAUST

FROM: BERNARD WAX, DIRECTOR

On the campus of
Brandeis University

2 Thornton Road
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As a member of the President's Commission on the Holocaust, you will be interested in the enclosed copy of the March 1979 issue of AMERICAN JEWISH HISTORY.

This issue is devoted to America and the Holocaust and has several penetrating and provocative articles on this theme.

Please accept this copy with our compliments.

If you would like more issues or additional information, please do not hesitate to contact me.

FOR NATALIE FLATOWE : Holocaust program

The showing of the "Holocaust" series by NBC Television network beginning Sept. 10th to ~~an~~ a nationwide audience of millions of Americans will afford a unique opportunity, hopefully, to place the current distorted/^{and overheated}public discussion of the PLO and the right to Israel's existence in security in some more rational and historically meaningful framework.

~~That~~ "Holocaust" communicates in moving human terms a number of fundamental insights into the Jewish and human condition:

*Two thousand years of teaching and preaching of contempt for Jews in the Christian West created the cultural mind-set for a pervasive anti-Semitism that Adolf Hitler and the Nazis demonically exploited.~~an~~ Through their pseudo-racial science erected atop the Christian Passion Play, ~~the Nazis~~ the Nazis succeeded in transforming the Jews-as-Judas ^{into} ~~the~~ betrayers of Germany and of mankind, conspirators responsible for the ills of the world, and therefore deserving of the final solution. Some of those demonic themes and images continue to emerge in the current Middle East discussion with demagogues and PLO spokesmen now speaking of Israel and the Jews as obstacles ~~at~~ to world peace and the scapegoat for world economic dislocation.

*The condition of exile of the Jews of Europe disclosed the tragic price paid in Jewish lives as a result of their vulnerability, their near total secular impotence. Having no nation to defend them, no military weapons to ward off destruction by their enemies, no haven that would receive Jewish refugees, Jews lost all control over their fate and destiny. The insistence of Israel and of American Jewry today on the security of Israel's borders, on the adequacy of Israel's

military capacity to defend itself against PLO terrorism and ~~Arab~~ Arab threats of destruction are one of the supreme lessons that the Jewish people have learned from the Holocaust. Israel has learned the lesson of the Psalmist, "Trust not in princes nor in the son of man for in them there is no salvation." Jews generally receive with utter disbelief appeals to recognize the PLO as "the sole, legitimate representative of the Palestinian people" when not a single word has been uttered by Yasir Arafat nor his lieutenants, nor his supporters, that indicate a scintilla of repentance from their clearly defined goals announced in 1964 justifying the use of terror and violence against Jews and the destruction of the sovereign state of Israel as the explicit ^{aims} ~~goals~~ of the PLO revolution. Not to face that objective fact is to live in a world of fantasy and illusion, not to learn anything of Jewish vulnerability that the Holocaust signified.

To call Israel "stubborn, intransigent, expansionist" and to ignore the murderous purposes of the PLO and their bloody record of terrorism and assassinations is to engage in the same historic demonism of calling the Jews "the children of darkness" and the PLO, incredibly, the born-again "children of light." Sinners can repent of their evil deeds, but the Jewish tradition of repentance requires these commitments - contrition of evil, an overwhelming sense of shame for evil committed, a public decision to turn away from evil deeds, and then a series of public actions that demonstrate a basic change of heart. Until such practices are evident from the PLO, the Holocaust reminds us not to rely on the rhetoric of governments, or ~~states~~, or even churches. Only public behavior of a radically changed order can be relied upon.



ROBERT BERGER

Producer of NBC-TV's "Holocaust"

When NBC-TV's "Holocaust" was filmed in Vienna, at various Austrian locations and in West Berlin, producer Robert Berger was present from the beginning to the end, taking care of production details.

Describing his function he says: "I work as closely with the director as I can to keep it on schedule and to keep it good."

Berger, who says he learned his art at the "Herbert Brodtkin school of film making," has been associated with Brodtkin since 1962.

After working as a casting director for MGM in Hollywood, Berger went to New York to cast the TV series "The Nurses" for Brodtkin, and later became the series' producer. He was the production executive on other Brodtkin TV productions including "The Defenders," "For the People," "Coronet Blue" and "Shane" and the motion picture "Sebastian."

After producing the TV series "Strange Report" in England in 1968, he returned to the United States and formed a partnership with Brodtkin, Titus Productions, Inc., which produced "Holocaust."

Titus Productions has two future NBC-TV projects: "Death Penalty," a World Premiere drama about teen-age crime; and "The Franken Project," a program development project about a descendant of the famed Dr. Frankenstein. In addition, Berger recently completed filming "The Henderson Monster," another upcoming drama for television.

Other Titus credits include the Emmy Award winning, "The Last Tenant" (1978); "Hollow Image" (1979); "Seige" (1978); "The Lovers in 3B" and "The Deadliest Season" (1977); "Land of Hope" and "F. Scott Fitzgerald in

(more)

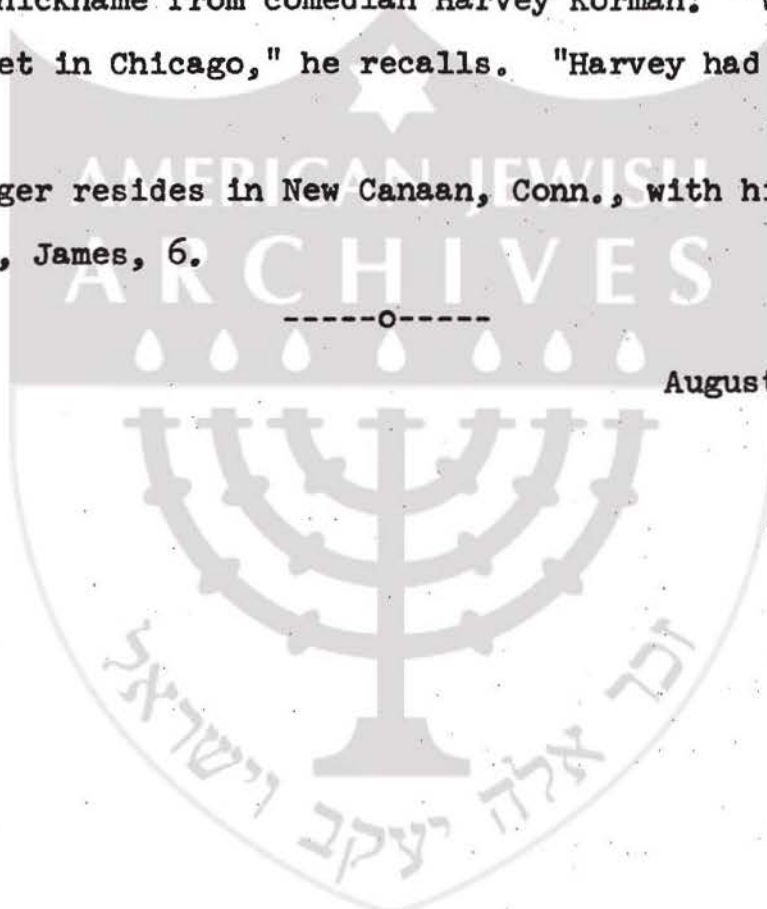
Robert Berger - 2

Hollywood" (1976); "The Pueblo," "F. Scott Fitzgerald and the Last of the Belles" and "Rx for the Defense" (1973); and "Crawlspace" (1972).

Known throughout the industry as "Buzz," Berger said he received the nickname from comedian Harvey Korman. "We grew up on the same street in Chicago," he recalls. "Harvey had names for everybody."

Berger resides in New Canaan, Conn., with his wife, Janet, and their son, James, 6.

August, 1979



TOVAH FELDSHUH

— — —
Helena Slomova in 'Holocaust'

While continuing her work as an acclaimed stage actress, Tovah Feldshuh has made great strides as a television performer of note.

Feldshuh, who is currently filming "Beggerman, Thief" with a distinguished cast in California, starred in "Holocaust" as the Czech girl, Helena Slomova, who travelled across Europe with the man she loved, fleeing the Nazi menace.

She starred in the NBC World Premiere movie, "The Triangle Factory Fire Scandal," and in such other TV movies as "The Amazing Howard Hughes," "A Connecticut Yankee in King Arthur's Court" and "The World of Darkness."

In addition, she has been a guest star in such series as "Love Boat," "Family," "Barnaby Jones," "The Bob Newhart Show" and "Serpico."

She was nominated for a Tony Award this year for her performance in "Sarava." She also received a nomination for her portrayal of the title role in "Yentl."

Feldshuh won an Obie, a Theatre World Award and an Outer Critics Circle Award for "Yentl." She also won Outer Critics Circle Awards for "Rodgers & Hart" and "Dreyfus in Rehearsal." She received a Drama Desk Award for her performance in "The Three Sisters."

Her other stage credits include the Off-Broadway production of "Straws in the Wind," two seasons with the Tyrone Guthrie Theatre in Minneapolis and a season with the American Shakespeare Theatre in Stratford, Conn.

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August, 1979

[start]

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George Cornell



The lesson of the holocaust

NEW YORK (AP) — Apathy in the face of brutality breeds more brutality. That, in the view of three noted religious leaders, is the lesson of the Nazi holocaust, and they see its shadows in the modern world.

It is "what happens when we refuse to accept responsibility for those who suffer injustice and oppression," says Baptist evangelist Billy Graham, adding that "new holocausts" threaten in present times.

Msgr. George Higgins, special concerns secretary of the U.S. Catholic Conference, says "there are serious religious as well as historical challenges that must be faced squarely in the burning ovens of Auschwitz."

Evasion of the implications has fostered "an epidemic of dehumanization in the world today," says Rabbi Marc H. Tanenbaum, interreligious affairs director of the American Jewish Committee.

Comments of the religious leaders on the meaning of history's most horrible case of mass genocide — Hitler's slaughter of 6 million Jews — came as NBC scheduled rebroadcast of an internationally acclaimed drama about it.

"Holocaust," a four-part series first aired on NBC-TV in 1978, with subsequent showings abroad, is to be repeated Monday, Tuesday, Wednesday and Thursday.

Perhaps because of psychological mechanisms of repression to avoid facing pain and evil, "there has been a pervasive evasion or willful amnesia to avoid facing the horror of the Nazi destruction," says Tanenbaum.

By summing up the lessons of the holocaust, the "groundwork has been laid for a universal indifference to evil and callousness to human suffering and the destruction of human lives," he says.

Millions in the world now are in the "Jewish condition," he says, abandoned to horrors, including the desperate boat people of Southeast Asia, starving masses in Africa and Asia, victims of systematic torture in Latin America, repressions in the Soviet Union and of terrorists in the mideast.

Tanenbaum says the central lesson of the holocaust is a paraphrase from the Book of Leviticus: "You shall not stand by while the blood of your brothers and sisters cries out to you..." He adds:

"It is a lesson that mankind must perforce learn and live out in daily actions if the human family is to survive... in a nuclear missile age which for the first time is able to conceive of a global Auschwitz."

Graham says the "monstrous evil" of the holocaust underlines a basic lesson taught in one of Jesus' parables.

In that parable, magistrates on the road passed by an injured man, offering no help, just as "the world by and large refused to come to the aid of the Jewish people in Nazi Germany until it was too late."

Another lesson, he says, is "the very real presence of evil" in the world, a force that turned Nazi Germany, one of the world's most advanced, sophisticated countries, into a maelstrom of barbarism.

Higgins says many people prefer to block the Nazi horrors out of memory. "This kind of historical amnesia, sometimes induced for subconscious reasons... could conceivably prove to be the Fuehrer's final vengeance on the Jewish people," he adds.

The lesson of the holocaust... is that it is never too soon for Christians to come to the defense of Jews who are being threatened by any form of anti-Semitism," he says.

He noted philosopher George Santayana's warning: "Those who cannot remember the past are condemned to repeat it."

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Marc:

Perhaps its a bit late now, but the AJComm. had been involved in trying to get Holocaust shown in Argentina. Is it possible to cable whoever we have left around there to see what, if anything, happened with it?

joel



OUTLINE DATA AVAILABILITY

ADEQUATE (including translations to be done)

1. Australia
 2. Austria
 3. England
 4. France
 5. Germany
 6. Israel
 7. Italy
 8. Brazil (needs translation)
 9. Japan (needs translation)
 10. Spain (needs translation: Marge will do)
 11. Trinidad & Tobago
 12. Greece (enough after translation)
- INADEQUATE

1. Argéntina--nothing (sold)
2. Belgium -little
3. Canada--info only on Toronto
4. Columbia--nothing (sold)
5. Chile--nothing (sold)
6. Costa Rica --nothing (sold)
7. Denmark-- 1 article in German (needs translation)
8. Dominican Rep.--nothing (sold)
9. El Salvador--nothing (sold)
- 10 Ecuador--nothing (sold)
11. Finland -nothing (sold)
12. ~~Greece~~ Guatemala--nothing (sold)
13. Holland--some (one piece needs translation)
14. Hoing Kong -nothing(Sold)
15. Mexico -nothing ~~(sold)~~ (shown)

16. Panama--nothing (sold)
17. Phillippines--nothing (sold)
18. Peru --nothing (unsure if sold)
19. Puerto Rico---othing (sold)
20. Portugal -almost nothing
21. Switzerland--little
22. Swdden--little (in German needs trnaslation)
23. Thailand--nothing (unsure if sold)
24. Turkey--nothing (sold)
25. Uruguay--nothing (sold)
26. Venezuela--nothing (sold)
27. Yugoslavia nothing (unsure if sold)
28. South Korea--nothing (sold)
29. Norway--very little



needs translation

1. Belgium-- 1 article in Flemish
2. Brazil--several in Portuguese
3. Denmark 1 article in German
4. Holland-- i article needs translation from the Dutch
5. Italy--several articles need translation
6. Japan-- " " " "
7. Spain --Marg to translate several
8. Sweden-- 1 in german needs translation
- 8* France--several need translation, Marg to do

Mexico should get recent info from Nudelstejer

