

VT-856 Transcription

Nathan Turner memorial service. undated.

[00:01:48]

M:

Good evening everybody. Before we begin, just a little bit of a mix-up, ladies if you'll check your ears maybe one of you is missing an earring. [00:02:00] If you are, we do have one (inaudible). (general background conversation) I would like to welcome you to this lecture which is a continuing part of our adult education institute of this year. Before we introduce our speaker, I would just like to inform you of just a few of the events that will be taking place in the adult education institute in the months ahead. On March 4th, our speaker will be [00:03:00] Rabbi Neil Gilman of the Jewish Theological Seminary. And he will be speaking to us on the topic of faith after the Holocaust. And on March 15th and 16th, our scholar and resident Shabbat will take place at which time our speaker will be Rabbi Mayor Rabinowitz, the head of seminary library and also a member of the long-standing Committee of Rabbinical Assembly. With all of these events, we hope you'll join us and attend these programs. There are many adult education institute programs happening throughout the year. Clearly, there's the Tuesday morning classes, the Sunday morning (inaudible) class that takes

place on Sunday mornings after meeting at ten o'clock once a month. Beginning on the 16th, that's next Wednesday evening, I begin my evening course, and Bad Things Happen to Good People will hopefully be a [00:04:00] very interesting educational experience. This evening's lecture featuring our guest speaker, Rabbi Marc Tanenbaum, has been endowed in our community. The memory of Dr. Nathan Turner is one that touches each and every one of our hearts in a very special and unique way. Today is one year since we, in truth, were able to share life together with Nate. And each and every one of us, each and every one of us [00:05:00] at this moment will remember Nate for his very special qualities. A very warm and loving, caring husband to you, Sue, reflected in the fact that you've chosen to remember Nate in this special way, through that which was important to him, the study of our tradition and the disseminating of the text to so many people so that others would know truly what it means to be a Jew. And that's the kind of household that you and Nate shared with your children. With Sharon, Cindy, with Ryan and even [00:06:00] in the welcoming of [Mark?] into your family. This lecture is endowed for a man who was gentle and kind, not only as a father, a husband, son, son-in-law, friend, but as a doctor as well. His gentle ways and his gentle manners and his true belief in being a partner with God in providing the poor and providing health in a medical fashion truly is that

which we remember Nate for. This evening we honor his memory, we honor it through his family who clearly represents what (inaudible). [00:07:00] The love, the caring and sharing in memory of a special person. [Hebrew - 00:07:11] In Nate's memory, we (inaudible) eternity. Let us say amen.

At this time, with great pleasure, I would like to introduce to you our guest speaker for this evening, Rabbi Marc Tanenbaum. We have seen him on clips on the news, we know that he represents the Jewish people wherever he goes. And most important, he represents a good feeling and represents the intellect of what it truly means to sit down and to understand [00:08:00] Judaism and Jewish education. Rabbi Marc Tanenbaum represents Jewish leadership at its best. Not only to we the Jewish people, but to the world. Wherever he goes, as our Rabbi's tell us, his deeds speak his praise. His abilities to communicate and to work with all things in creating shalom, peace and harmony, for the world, is truly a very important role. And there are only a few special, unique individuals who have the abilities and capabilities to be such a leader. Rabbi Marc Tanenbaum is truly one of those individuals. It is my pleasure now to introduce to you, Rabbi Tanenbaum. [00:09:00]

**Marc Tanenbaum:**

Dear friends, let me say at the very outset that it is a special privilege to have been invited to speak on this memorable occasion. Memorable in the sense of honoring the memory of Dr. Nathan Turner. In arranging for this grange of lectures on Jewish Education to his concerns, which his lovely wife, [00:10:00] Susan Turner, has made possible, one performs not only a human act, but a very Jewish act. Jewish tradition and custom avoiding the method of many other societies is not specialized in creating warriors. Although we have occasion for that (inaudible) objects of stumbling wood. It is the authentically Jewish method to honor the spirit and the life of someone we cherish by offering a (inaudible), speaking words of the depth of Jewish concern and [loving and caring?] [00:11:00] as verbal memorials. Which are less in the days of the living word which goes on generation after generation, which really assures our immortality. And so these verbal tributes to Dr. Nathan Turner are part of the sense of the immortality that I'm sure is felt by the memory that is kept alive in the life of Susan Turner, their children and all of you when you in (inaudible) with him. I would want to say, yes, there's something about my frame of mind. I didn't think I was going to make it here this evening. I had turned the radio on, the television, last night, the eleven o'clock news and again this morning the 6:30 news. I listened to the weather reports.

[00:12:00] I thought that we'd be heading in for a blizzard this evening. In fact, last night they were prediction that out on the island there'd be something like five or six inches of snow and it wasn't going to snow it was going to be sleet and the roads were going to be icy. So I did something here that I almost never do. I left two hour earlier in order to get here on time and while the roads were relatively clear, there was an ice sheet on the roads and I don't travel on this highway too often. I live in Manhattan, I spend more time in airports traveling to Rome or Prague or Paris at one of the Jewish interests. So I was driving down the highway, it was dark and the roads were sheeting, were filled with sheeting, which I thought was some form of ice developing, and I came to this break between Meadowbrook Road and (inaudible) Parkway [00:13:00] with all the garbage cans there. Once garbage cans, or future garbage cans. So, I started turning automatically into Meadowbrook Road. And I said to myself, at that crossing, I am sure that this is where the expression that my mother and father (inaudible) always used on difficult nights like this. It's [Hebrew - 00:13:30]. So I knew, the exodus was very real. And I'm pleased to be here this evening. It goes without saying that if anyone were to suggest to you any kind of prophecy, the (inaudible) of the events [00:14:00] for Jews and Israel, indeed the world community, were going to unfold in the months and the year ahead of us, which is

a new decade, is in fact, why we need the basic Jewish wisdom. Jewish tradition tell us that prophecy came to an end and when the prophet (inaudible) and that listening to all the pundits who were speculating on the new era of glasnost and perestroika, and Middle East possibilities, it became very clear that not a single white man was able to predict any of the fundamental radical changes that had taken place before our eyes in these days. [00:15:00] And I daresay that no one can predict, especially after the events of today, what may unfold for Israel, for world Jewry, in the Persian Gulf area, nor in the Soviet Union, nor in many other parts of the world. One can use one's rationality and knowledge and experience to try to perceive the patters, trends and see alternative scenarios unfolding and then try to make some kind of judgment as to what, when it appeared to be more likely, always keeping in mind the need to be responsive to change and have those fantasies that their absolute answers or any fundamental predictions that will stand up beyond tomorrow morning's headlines. Nevertheless, [00:16:00] having said that, I'm not going to proceed to prophesy, but having said that I think there was no question, looking to the pattern of what has happened over the past three, four years in the relationship between the Soviet Union and the United States, and now what has happened over the past five months since Saddam Hussein invaded Kuwait, and began this whole

powerful assault of negotiations with the United States and the Western World that we are, in fact, as geopolitical scholars would say, we may very well be at a defining moment of history. A defining moment of Jewish history. Let's begin at the outset with what was obvious to all of us. [00:17:00] Those of you who were able to listen to the reports of Secretary Baker's comments on his meeting with Foreign Minister of Iraq for six hours, it will be six hours today, let the comments of the Iraqi Foreign Minister himself and then President Bush's response, realizes that not only are we at the possibility of a crossroads of incredible potential for disaster and catastrophe, but that we are in the situation that is increasingly converging as a double bind for the state of Israel and indeed a double bind for the whole [00:18:00] world Jewry, especially Soviet Jewry. By that I mean that should, in some miraculous way between now and January 15th, Saddam Hussein flip-flop as he has over a number of occasions in the past, and respond to the international pressures for peace and begin pulling his troops out of Kuwait, while many people in the United States, especially liberal left-wing groups, and especially in parts of Western Europe, will celebrate that as a great victory and in some ways it might become that, but for Israel and the Jews, a peace arrangement with Saddam Hussein that allows him to move out of Kuwait, [00:19:00] retain some of the islands and the oil fields, but

above all hold on to his billion-man army, hold on to his chemical and biological and now increasingly nuclear capacity, we leave Saddam Hussein in a good race as a dominant geopolitical power who will be able to intimidate Saudi Arabia, the Amorites and even Egypt and Jordan was off the red and Lebanon is finished. Which means that people have achieved wondrous great goals out of this megalomania. He perceives himself if you look at the record or read some of the books about Saddam Hussein, he perceives himself as Nebuchadnezzar. As the King of Babylonia considered himself of Mesopotamia, [00:20:00] making him the center of the universe. (inaudible) the entire universe. That would feed that perception of Saddam Hussein as being, in fact, greater than (inaudible) in the world. The Iraqi prime minister who said over and again that should work right now, there is no question that the first strike would take place in Israel, God forbid. So, for Jewish life even in the best of circumstances, this becomes such a defining moment. Should the alternative happen, namely if we go past the January 15th date, and war does break out, the possibility of catastrophe is cast and immeasurable. [00:21:00] There is literally the capacity now with all the talk about readiness if not (inaudible), certainly after February, there is a capacity of the United States forces which are there 400,000 men, whole pack of Marine Corp all of our military capacity,



there is a catastrophe by February when all the troops are required to stay, plus the other international troops literally to bring about massive destruction not only of Saddam Hussein but the Baghdad (inaudible) into a dual replacement. It would be kind of, it would be Prince Hassad of Syria where there will be Kaddafi seeking to reassert himself. In any case, what I'm trying to suggest is that if Jews have any reason for concern, they are based on reality and it's a reality [00:22:00] which, unless the events take a turn which is unexpected and cannot be prophesied at this moment, means that there is going to be a need for a great deal of prayer and great deal of attention paid and above all an enormous amount of solidarity with our brothers and sisters in Israel. There is a story told about in the 1967 war, when the Israelis were attacked by five (inaudible) nations, one young Israeli soldier before he got ready to join the Israeli defense forces which were going to proceed to Jerusalem, came to his mother (inaudible), and he said to his very religious Orthodox mother, he said, "Mom, I'd like to give you a blessing. I am going into the warfare and we're hoping to reunify Jerusalem," and [00:23:00] the mother said to him in Yiddish, "[*Mein Sohn?*], I must admit a [*bisschen?*] doubt about this. Don't rely on miracles; pray a little." And I think these are days that call for an enormous outpouring of affection and concern as well as astute political responses to the events that

are going on in Washington. Let me say in relationship to that, that one of the consequences of even a peaceful arrangement in the Middle East, which leave Saddam Hussein intact, is that a special relationship between the United States and Israel has begun to become (inaudible). With the United States emerging that looking for new strategic arrangements in Saudi Arabia, the Amorites and [00:24:00] new anchors for American Foreign Policy in the Middle East appears to be coming. Egypt, the Amorites, and possibly Syria are great friends in the terrorism support nation of the world, so it is going to take an enormous amount of political wisdom and consciousness and steel (inaudible) especially in relation to the United States Congress to ensure that such a fundamental trip would not be (inaudible). Because I'm sure the strategic relationship between United States and Israel becomes significantly weakened, God knows what that will mean in a country which has so many economic problems with SNL's, with bankers, all the rest, but that when we go into a future with three billion dollars of annual aid from the United States to the state of Israel. One of the lasting effects of this which is [00:25:00] also worthy of some reflection, is that the mood and the intention of, I'm sure a great many of us, once easily the statement of many Jewish leaders, while there's a great deal of caution in not wanting to abdicate publicly that we take the leadership in carrying out a massive strike against

Iraq and Saddam Hussein in a military way, certainly the mood of much of the Jewish Community is one wanting to put a halt to that man now while there is the opportunity to do so and the world conscience has been revved up against it. Ironically, while many of us in the Jewish community feel that way, and are letting our views be known in the general society, some of you find during the course of the past few months the [00:26:00] National Council of Churches representing 42 million, that is formerly, probably not in fact, formerly representing 42 million Protestants and Eastern Orthodox in the United States, and the National Conference of Catholic Bishops in a more moderate statement but in effect have begun calling on the United States government to withdraw all of its troops from the Persian Gulf and the Middle East and the National Council of Churches would just have a liberal left-wing leading position for many years. They're always very critical of the United States in foreign policy have been almost never critical of the Soviet Union and East European government will start a heyday of communism, some people are done saying that if there is a peace arrangement, an international peace conference, there should be linkage between the resolution of the Kuwaiti problem and the Israel problems that it involves. Should be an international [27:00] peace conference which will, in effect, impose peaceful regular (inaudible). So between mainline Protestants and mainline

Catholics, it appears that Jews seem to be the only people who, among others of public opinion follow and tend to support the Jewish position, more increasingly. Nevertheless, it appears the Jews seem to be more willing to listen, more prone to want to see a manner of strike against Iraq that many other of the left-wing Christian groups of the United States. And how does one explain that? God made American citizens as well as (inaudible), they know what is at stake for the United States and the interests of the Western World in terms of preserving 40% of the world's oil supply. But that's not a, that's not a (inaudible). That's not a fantasy. Look at the different colleagues we have now, we have all economic problems and a deficit and the (inaudible) [00:28:00] and now unemployment in this country begins to rise. Imagine what would happen if 40% of the world's oil supply were cut off, what would happen to Japan, what would happen to West Germany, Japan gets 85% of its oil from the Middle East. West Germany gets something like 65% of its oil from that part of the world. And we get 40% of our oil from that part of the world. So were that to happen, its interests for our future industrial capacities, economic capacity would become compromised. How are we going to explain the fact that so many people in, especially some of the liberal left-wing churches have taken this position, and it began to occur to me that there are two different perspectives that have emerged in that part of

the liberal left-wing part of American society and in the Jewish community. [00:29:00] Much of the liberal left wing of the American churches and other groups were in the forefront of the movement when the United States could pull out of Vietnam and simply pack up and leave. I don't want to get into the whole Vietnam discussion, but in a sense, they saw Vietnam as a falling, as a disaster and they look at the Persian Gulf issue today as another kind of Vietnamese falling. We ought to pack up and get out. I daresay for most Jews, certainly Jews of my generation and, and those of you who are in, in that bracket, not compared with, with generation as it is, tend to see the Middle East situation and Saddam Hussein and Iraq primarily through the eyes of the experience of Nazi Holocaust. [00:30:00] Those of us who have lived through the '30s, or were very close to the '30s, recognized that when Adolf Hitler began to come into power in the '30s, that in 1933 he signed the *Konkordat* with the Vatican, which literally helped establish it into power, governments appeased him, some people, even some Jews in Germany, thought -- my late father-in-law once thought that his position [in Cologne?] many Jews early on elected as they used to say to themselves, (inaudible), he will disappear overnight. This kind of fantasy, an illusion, developed that somehow no one could be as megalomaniacal as that. Even psychopathic as that. Even determined to dominate the world and become the center of

the whole universe of power and the price that the world paid for that kind of fantasy and illusion [00:31:00] has never left Jewish minds. And I dare say that much of the Jewish response to what is going on in the Persian Gulf indeed has to do with Israel and the preservation and security of Israel, but it also has to do (inaudible) of being silent again and allow that kind of appeasement to go on so that another man who those megalomaniacal pretensions, can't be allowed to come into power simply because of the fault of much of the Western World. We're just going to make President Bush, who fought in World War II, fought in the Japanese theater, and others in the government, especially in Congress, have that understanding of the Nazi Holocaust and power-mad leaders, megalomaniacal leaders, and are responding in that way to the Persian Gulf issue at this time. What I daresay for us in [00:32:00] terms of American society, we are going to have our hands full trying on the one hand to assure that the right decisions are made at the same time we choose to not become isolated from American society and become concerned as (inaudible) militarists and warmongers who want to allow a situation to be created where young Americans appear to be killed, for extra to come be killed through that war, that might, might emerge. Which is going to take unusual skill to interpret this in balanced nuanced ways so that we don't feed that mentality of special hostility towards Jews in the Persian

Gulf situation. It is one of the ironies of this defining moment of history [00:33:00] that one of the truly great historic events of Jewish history and of the Jewish people is unfolding before our eyes now and in many ways it is becoming the cloud in some cases almost obscure because of the magnitude of the threat and the emotion associated with the Persian Gulf situation and the anxieties over what Saddam Hussein may do next. That is the fact that in our lifetime, we have come to witness the migration of what will be by the end this coming year of nearly a half million, 400,000 Soviet Jews who are coming to Israel to be [00:34:00] reintegrated with the Jewish people. Had the Persian Gulf issue not been before us at this time, there is no question that a sense virtually of massive crusade would have emerged upon Jews that this is the central issue of life and death for the Jewish people. Ironically, this issue has become part of also (inaudible). The migration of 400,000 Soviet Jews by the end of this year was made possible because of the emergence of Glasnost and Perestroika. The end of the Cold War, the fact that Mikhail Gorbachev was determined to put an end to the bankrupt policies of the earlier [00:35:00] Stalinist Brezhnev type of Soviet government, to start a whole new relationship with United States and the Western powers and one of the great signs of the change in the fundamental relationship was the issue of allowing Soviet Jews to have their human rights and to immigrate wherever

they wanted (inaudible). I think it can be said in fairness that President Bush serves as a balance. President Bush and Secretary Baker, but particularly President Bush, played a crucial role as did before them, President Ronald Reagan and Secretary George Shultz, who is one of the great friends of the Jewish people, in insisting that the issue of a migration of Soviet Jews be placed front and center on the agenda of the negotiations between the United States and the Soviet Union. [00:36:00] And the whole Jackson Vanik bill was used as leverage by the American government to assure that finally Soviet Jews would be allowed to come to Israel. Now the complexity of the issue for us today is that with a preoccupation with the Persian Gulf, with Israel's quite legitimate concern that if the situation continues to deteriorate further, it may well be a strike from Iraq, God forbid, against the (inaudible) and he's saying every other day, we will strike against Tel Aviv, we will burn up (inaudible). Great preoccupation and while that is going on, Israel now has to cope with the unprecedented situation of receiving and they are receiving joyfully it is incredible what Israelis are doing while they're putting on gas masks. They are welcoming Soviet Jews [00:37:00] as if the Mashiach has come. And Israelis are turning out with all their limited economic resources, they are giving clothes and food and shelter, even to the extent of causing some of the other Israelis to move out



into tents. Giving them monthly supplies of funds to maintain them. Such is the sense of the renewal of events coming about as a result of the migration of the Soviet Jews. But there, there are several issues which are raised by that. One which is that if Soviet Jews continue to migrate in large numbers, if Gorbachev, and he's quite incredible, if Gorbachev knew he was named the man of the decade by *Time* magazine a year ago, is now fighting for his very survival, the (inaudible) of emergence for us is what happens now when Gorbachev collapses and if the [00:38:00] right-winged military for the Soviet Union and the KGB emerge as a dominant powers, and that incidentally you may have seen in the *New York Times* the other day, one of the generals who is leading that right-winged movement in the Soviet Union has begun publishing Soviet military journals, excerpts from *Mein Kampf*, but is not ready to publish *Protocols of the Elders of Zion* which could be a very serious harbinger of what may happen with the issue, God forbid, of the migration of the Soviet Jews to Israel. Therefore, the sense of urgency of getting as many Soviet Jews out of the USSR as possible, is not something which is a luxury. It is really a matter of the life and death of a future of what may be a million Soviet Jews all together. And therefore, during the coming days and weeks and months [00:39:00] it will be ironic that you may find America and Western Jews and Jews in Israel praying for the welfare of

Mikhail Gorbachev as although nobody else in the Soviet Union is doing it.

(break in audio)

-- position and is using Soviet Jews as part of his bargaining with the United States that there may be the chance that another half a million Soviet Jews are going to come out and for us, it is really a matter of pidyon shuvyim, of redeeming the captive of the Soviet Jews. Ultimately what we'll find the need to reflect on is what will a half million Soviet Jews and possibly the million Soviet Jews coming into Israel and second due to the very life and culture of Israel, and there are a lot of political parties which are beginning to worry about that in Israel. Because most of the [00:40:00] Soviet Jews who come there are Jews who have no (inaudible) background and just some kind of vague Jewish identity and that the Orthodox religious parties in Israel now are very anxious about what this will do to their political power and so many Jews organized not as Likud, not as a religious party, certainly, and perhaps even their own political leadership with Sharansky (inaudible) to be another year, we may find a fundamental change in the very [internal life?] of Israel. Sixty percent of Israel today are Sephardic Jews. Now we have a whole new infusion of mosquenizing

Jews who may affect the whole internal character of Israel's political social and cultural life as well as its political life. I read the other day, and I think it's a sign of the times, that (inaudible) is now secretly studying Russian.

[00:41:00] So, our concerns are very substantial, one needs to be realistic but not be hysterical or panic over it, but one must have a sense of realism about what are the events of the trends that are unfolding in the general society and in the world community as they impact on us and as we need realistically to respond to that. But the events of these days, when I was a child in Baltimore, Maryland, I was raised in an Orthodox family and on Shabbos afternoon we used to sit around with my mother and father in the living room when we came back from *shul* and we'd sit around and schmooze, and my parents would talk about the old county [00:42:00] and then one day we got to talking about Jewish humor and Jewish pleasures. And I remember that my brother, sister and I turned to my mother at the time and she was the real (inaudible) in the family, and she ran the whole family establishment, she's a [Yiddish? - 00:42:22], we turned to her once and we asked her, "Mom, what, you know, in the midst of all of this [scourge, the pressure?], you know, what is a Jewish pleasure? What do Jews get pleasure from?" And my mother pursed her lips and she turned to us and she said, "(inaudible), a real Jewish pleasure is a [cool Yom Kippur?]."

(laughter) One lesson, I think, [00:43:00] a sense of the ambiguity of Jewish pleasures, imagine the Jewish concerns, undoubtedly was to confront us as we deal with the massive events that are confronting our people today in the Persian Gulf and in the Soviet Union. I want to make several other references to several other events which are impacting on us which require further serious rational thought and concern. Ironically, with the emergence of Mikhail Gorbachev who becomes a hero to the world and man of the decade, but who is increasingly less so among his own people who accounts his worry to be that (inaudible) survival. One of the great contributions [00:44:00] that he made during the course of his four to five years in office, was that in the whole spirit of redefining the Soviet political policy domestically, he contributed to the emergence of the eastern European countries and shrank away from Soviet control and domination. And generally, gradually to the dissolution of the Warsaw Pact and alliance. And one reality now is that there's a great sense, and I think appropriate sense of welcoming the emergence of democracy to Poland and Hungary, Czechoslovakia, Romania is, is still going though (inaudible), Bulgaria and now GDR, the East German Republic which is now (inaudible). But the irony I think is almost (inaudible), is that with the emergence of these democratic forces, who are now trying to [45:00] recreate their societies after 50 years of

Soviet and in some cases Stalinist domination, movements toward democracy, certainly one must to say that Havel's presidency in Czechoslovakia. Even Lech Walesa, there are increasing problems with him. In Poland and Hungary, with new government. And all of those governments. Ironically, with the emergence of these new democratic tendencies, there now emerges pseudo-nationalism and increasing anti-Semitism in all of those countries. Here you have Poland which has probably no more than 7,000 Jews, most of them and elderly Jews who are too tired and too old and frail to leave the country and assemble in (inaudible), they simply can't start a whole new life. And they're living virtually off their Social Security. Here you have the remnants [00:46:00] of a community that once numbered more than three million Jews. Now down to six, seven thousand Jews and anti-Semitism begins to flourish and grow. We've spent a lot of time and I would think in three months it would say something about what we've been trying to do with the Vatican over this issue. But we've also spent a lot of time with Daszynski when he was prime minister of Poland, the first prime minister, getting them to begin to deal with the problems of anti-Semitism in Polish politics. Then Lech Walesa whom I met a year ago here at dinner and he made commitments that they were going to fight for litigant. But the truth of the matter is that to get at the guts of anti-Semitism, in east European countries -- most of which except for Romania

and Bulgaria, are overwhelmingly Catholic Communists. [47:00]  
Poland is 95% Roman Catholic. If the pope were to come into  
Poland at the beginning of the revolution, and when he came into  
Poland he would have a million a million and a half people  
(inaudible) for his observance, and I was told by one Polish  
leader the pope had come into Poland and said that one word,  
revolution, he could have brought the whole country down. Then  
how (inaudible) how their response was (inaudible). Well it  
became a matter of very profound concern to people. That while  
anti-Semitism began to reassert itself in Poland, a country with  
some history of anti-Semitism, Auschwitz and other concentration  
camps were not established in Poland without reason. [48:00] But  
for that emergence of hostility even when there are no Jews,  
several things were necessary to keep in mind. One is that even  
though I think we had considerable impact on [Mazowiecki?] and  
Lech Walesa, Lech Walesa in the last political election began  
playing with a few anti-Semitic phrases in order to win the  
campaign, because he knew how much anti-Semitism historically  
had been used in Poland to mobilize unity without a political  
party. Classic use of (inaudible). And Lech Walesa began saying  
the Mazowiecki started the rumor that Mazowiecki was of Jewish  
parentage and in order to defeat him, the nice way of defeating  
him, stigmatize him and possibly his Jewish ancestry. And then  
Lech Walesa said, "Those who are in the political camp of the

opposition [00:49:00] should declare themselves if they are Jews." Which would have meant for certainty. This past September, we arranged a meeting with the Vatican Secretary on Catholic Jewish Relations in Prague. And we did it quite deliberately. We have two program committees. One is the Vatican Secretary for Catholic Jewish Relations, and another is an International Jewish Committee for the Religious Consultation which represents six major international Jewish (inaudible). I had the privilege three years ago of serving as its Chairman when we were getting to the Auschwitz (inaudible) and that was our major (inaudible) with the guiding Secretary (inaudible). That was about an agreement. And the reason we did it is because we felt [00:50:00] that potentially the most effective force for combating anti-Semitism not only in Poland but in every other East European country, especially in Hungary which has probably 100 thousands Jews. And one of the most vital and vibrant Jewish communities in Eastern Europe. That, we had to find a way to place before the leading figures in the Vatican the magnitude of the problems we felt anti-Semitism even in the small communities represented to the whole of Eastern Europe. And one of the concerns had to deal with the fact that a German democratic Republic, Eastern Germany, was not about to reunite with, in fact had reunited with by then, West Germany. They had known a tradition of anti-Semitism, disowning any responsibility for the

Nazi Holocaust, only West Germany engaged in the Nazi Holocaust.  
[00:51:00] [Which?] began the major center for the training of the PLO in Eastern Europe in providing, in providing massive military supplies to the PLO and [Kudal?] a major training center for international terrorism. What might happen if the Eastern Germans moved into unification with Western Germany and began becoming members of the *Bundestag*, the parliament, and brought all of that baggage, of the hostility toward Israel, of the disowning the Nazi Holocaust and never paying any reparations to German Jews and anti-Semitism which was classified (inaudible) And so we thought for all those reasons, the time had come we tried to begin building a strategy that would address itself to the sources and that potential infection, which entirely unified Europe and spewed over Western Europe as well. Western Europe doesn't need too many [00:52:00] [infusions?] because anti-Semitism in the east. (inaudible) and skinheads, [national problems?] (inaudible). At a meeting in Prague that lasted four days, we began the meeting by calling on the [Rider?] Delegation of some 30 people joined by the Jewish Delegation which included Jews right from the United States, Western Europe, Eastern Europe, Israel, and South America, began the meeting by going together on a pilgrimage to Theresienstadt. And we came into Theresienstadt, into where the crematoria were, walked through there, through the great (inaudible), the great



monument, [53:00] which has the names of thousands of Jews who were burned to death there. (inaudible). There together with 30 delegates from the Vatican, from all over the Catholic world, together with Jewish leadership, all of us wearing *kippot*, we recited [*Hebrew*], said *Kaddish*, and then recited some [psalms?]. Suddenly, in the midst of that setting in Theresienstadt, the Catholic priest by the name of Father [Marcel DuBois?], French-Dominican, was living in Israel now for about 20 years, who speaks perfect Hebrew and teaches philosophy in Hebrew at Hebrew University, took out a Catholic psalter [00:54:00] and recited in Hebrew Psalm 23 in memory of the Jews who were murdered. After Theresienstadt, we came back to the Jewish section in the (inaudible) -- the Jews have their, virtually their own society in Czechoslovakia. Those of you who have been there knew that the Jews have their own police force, they have their own courthouse their own judges and we went with the Vatican delegation through that incredible cemetery and sat at the (inaudible) where you can feel all of the exiled passing through as those stones piled one on another. (inaudible) was now the president of (inaudible), Vatican Secretary of Catholic Jewish Relations. He rose and the opening statement before that assembled group of [00:55:00] 30 Catholics and 30 Jews (inaudible), we Catholics must face the horrors of the history that we have inflicted on the Jewish people. We must engage.

Instead of losing this work we must engage them to (inaudible) the Catholic Church and the Catholic people must do penance for the suffering that we have inflicted on the Jews. Anti-Semitism is a sin against God and man. And the church must commit itself to standing together against it in every possible form. Present there was the head of the Polish Bishop's commission, dealing with Catholic Jewish relations, a wonderful man, Bishop [Ave Wujenski?] who has real feelings about the sufferings about the Jews in Poland and in response to that experience. [00:56:00] Last week the Polish Catholic hierarchy issued a declaration, a seven-page declaration, in which they confessed to the sins of the Polish Catholics who participated in murdering Jews, he also acknowledged there were Polish Catholics who [saved?] Jews, which is true, then he condemned anti-Semitism and spoke of a need of the Polish Catholic church to commit itself to uprooting anti-Semitism not only in Poland but wherever it exists throughout the world. This past December, the fourth through the sixth, we had a (inaudible) in Rome in the Vatican an audience with the pope, meeting the pope, and we spent three days in consultation with Vatican authorities including some 12 cardinals and archbishops in addition. We renewed [00:57:00] setting up joint structures between the Vatican and the Jewish community in every country in Eastern Europe the Catholics and Jews, including local Jewish leadership in every East European

country, to begin a systematic campaign of uprooting anti-Jewish attitudes in every country in Eastern Europe. And we have done this in the United States, those of you who have the time if you want to read an article I wrote summarizing that, in the United States today, as a result of 25 years of work in this field, from lies in Catholic textbooks at the request at the Catholic Church, not a single Catholic textbook used today in Catholic parochial schools in this county has a single anti-Jewish reference. The question of the charge has been removed, wandering Jew imagery has been removed, new respect for the Jews and the [58:00] Jewish people as a living faith in their own terms exists and it is the Romans who were responsible for the crucifixion of Jesus, not the Jews, and this is now, exists in a whole new series of text books and training of teachers of nuns and new preaching and new liturgy (inaudible). And we've done that after 25 years of systematic work in a strategic way with the leaders of the entire Catholic churches now being the model for us and we began working in France where we began setting up joint committees, in Italy, in Germany, Austria as well as in England, Spain, and perhaps Central and South America. It is possible to bring about fundamental change if one word seriously and professional and with commitment not to do this simply as an expression of (inaudible). [00:59:00] (inaudible) they're all, they're all Jewish, they're all this, they're all that, they're

all that, that's not the way we are going to bring about fundamental change. Now the task before us is to see to it it goes places where anti-Semitism still remains rooted in the consciousness of a great many Catholics who have (inaudible) and touched by Vatican Council II and (inaudible) which rejected anti-Semitism past, present and future, which rejected the day aside when (inaudible). That this takes place in other parts of the world. It has reached the top levels of the churches. When something must acknowledge it is the elite leadership, it is the generals of the army who have become committed to this policy. Problem is, infantry troops in those churches and local parishes, many of whom don't even know the church took a position. When we were together in the audience [01:00:00] [for?] the pope, and after we made an important statement again to (inaudible) to anti-Semitism, again, supporting the broad statement which confessed the horrors of the Christians involved in the Nazi Holocaust, a Polish bishop stood up and brought a book to the pope. In the Polish language, there's also one in Spain, and that book had a translation of all of the Vatican documents, the government anti-Semitism, repudiating the evil that led to the Nazi Holocaust and calling for respect and fraternal by law with the Jewish people. That document was published two months ago. It is the first time that Poland has to see direct instructions from the Vatican when facing

(inaudible) of preventing anti-Semitism, and building new relationships with Jewish people. [01:01:00]

So, in sum, in this era of [a cool Yom Kippur?], it is essential that one maintain some sense of balance in the expecting. We have concerns, and they are real concerns, and one has to keep wisdom and patience to assure that everything possible is done in relation to support morally as well as politically and financially the state of Israel through this difficult time. I keep saying to myself that relation to Operation Exodus and the movement of Soviet Jews, what would we American Jews have given in 1937, '38, '39, had we known that there was a [01:02:00] possibility of saving the majority of six million Jewish men, women, and children from the terrors of the Nazi Holocaust at the crematoria and the death camps, what would we have given to save those Jews from that insensate, brutal, savage, barbaric end of their lives. In many ways today, we've had the opportunity to save a substantial portion of the Jewish people perhaps as many as a million of Soviet Jews. Perhaps as many as 25,000 Ethiopian Jews are beginning to come into (inaudible). And as long as we keep our sense of stability in proportion, we will know what's the appropriate thing for us to do. Finally above all, [01:03:00] with any examination of Jewish conditions today, one final appeal I make to Jews wherever I go throughout

the world. It's the coming to terms with the fact that the Jewish people more so than almost any other people in the world, are the least who can afford the hostility and the alienation that exists between Jew and Jew. This business of Orthodox attack from a Conservative and Reform, a Reform attack on Orthodox, [*Hebrew*], and whatever position Conservatives take in between that, lying at one time one side or the other side, we cannot afford for (inaudible) to allow Jews -- but we never [01:04:00] can afford it -- that this kind of hostility and insensibility, this kind of [*sinat chinam?*] causes hatred continue in our lives. We are told that the *Beit HaMikdash*, the Holy Temple in Jerusalem, was destroyed because of *sinat chinam*, because of the hatred of one Jewish group against another, or one Jew against another. We were also told by the late Rabbi (inaudible) Kook who was a great chief rabbi of Israel, the first chief rabbi of Israel, central message of his life was that the central affirmation of Jewish teaching and practice must be *Ahavat Yisrael*, love of the Jews for one another. [*Hebrew - 1:04:52*] Israel will not be redeemed until it forms [01:05:00] some companionship. And the kind of world in which we're living with Persian Gulf's and men that are like Saddam Hussein can talk about burning up half of the state of Israel and has the capacity to inflict (inaudible), to the kind of idiocies that are going on now in the Soviet Union where a

switch can turn off the immigration of Jews. And the problems that we have in many other parts of the world. What we have is one another. And I simply want to remind you that when the Jews made their last march to Auschwitz, they all (inaudible) in God's (inaudible) with all Jews committed to love and respect and care for one another, [01:06:00] especially in these precarious times. Thank you.

SPEAKER: We've had the opportunity this evening to hear the words of Rabbi Tanenbaum. I'm certain that there are a few of us who have some questions. We'll spend a few brief moments answering some of your questions and then we'll have time go into (inaudible). during the collation of (inaudible). So if there are any questions, we'll entertain. Elliot?

TANENBAUM: Tell me your name.

Q: Elliot (inaudible).

TANENBAUM: Elliot...?

Q: (inaudible). [01:07:00] Rabbi, maybe you could help me out by telling us what is one of the greatest acting affirmations of (inaudible) might be recognition of the state of Israel by the Vatican. At what status is that?

TANENBAUM: Well, it is an issue that appears on our agenda in every conversation with the Vatican and even the pope.

In fact, at our last meeting in December, our chairman, Steve [Orish?] (inaudible) probably have his address, in discussing the importance of Vatican relation. Let me make this point for clarification. I saw and Israeli official the other day refer to the Vatican recognition of Israel. That is not, that is not the issue. The Vatican recognizes the existence of Israel as a sovereign state [01:08:00] simply because Israel was recognized by the United Nations and the Vatican is a member of the United Nations. They have they own non-political status. And we're told over and again the Vatican officials included the Vatican Secretary of State, (inaudible), whom you met here last July here, and also in Rome. The Vatican recognizes the state of Israel. In fact, at our last meeting in 1987, the Vatican insisted on writing into a communiqué there exists no theological objections to the Vatican's relationship recognition of the state of Israel. The issue is full diplomatic relations. Now the Vatican has an apostolic delegate to Jerusalem and he is a kind of a messenger boy between Israel and Jordan. [01:09:00] The Vatican does not have full diplomatic relations with Jordan, either. Their arguments are formal arguments. One if the state of (inaudible) continues between Israel and Jordan that surrounds our state and it does start a diplomatic



relations with countries, countries that are literacy, secondly that want some assurance on the holy places or some international statute. At one time they wanted Jerusalem to be taken away from Israel early on, *corpus separatum*. They're changing that now. They want an international statute which would guarantee them free access to the holy places. And finally, they advocate and support the Palestinian (inaudible) but do not (inaudible) Palestinian (inaudible). Now we're not going to say (inaudible), but we raise the issue of full diplomatic relations not recognition. It's not that the Vatican doesn't recognize Israel. [01:10:00] Israel's life and survival does not depend on the pope breaking (inaudible) of Israel. Israel is a sovereign state in its own terms. The only issue is that of full diplomatic relation and full ambassador and full relationship between them. The issue continues to be raised to them, they constantly come back with the same answer as adopted belligerency and Jerusalem and Palestine. The truth of the matter, what I think they really are concerned about is that there's something that 13 million Christians in the Muslim world in the Middle East. And the Muslims are constantly threatening and intimidating them that they will carry out reprisals against the Christians in that part of the world. They saw

that happen in Lebanon. Muslims massacring Christians, Christians massacring Muslims. The truth of the matter [01:11:00] is, and I know I'll be quoted on this, but Israel is not interested today in pressing negotiations with the Vatican, the Holy See. Israel does not want the pope to come to Israel and do what Cardinal (inaudible) did when he came there, namely to walk into Palestinian refugee camps and say that we support the Palestinians, that we want a (inaudible) for them, and that becomes the international issue. Israel does not want them coming to Jerusalem and saying that the sovereignty of Jerusalem does not belong to Israel. They don't need that stuff, especially now. I will tell you that in long conversations with several Vatican officials, one of them a major archbishop and one a cardinal, said to me, "We realize now that the Vatican made a major mistake in not establishing full diplomatic relations with Israel in 1948 and 1949." [01:12:00] Truth of the matter is, that the Vatican needs diplomatic relations with Israel and Jordan far more than Israel needs diplomatic relations with the Vatican, because the Vatican today is not a player in the Middle East. It has no diplomatic relations. It does not have ambassadors can order to advocate its positions. And Israel will survive and do well up against all [of this other stars?],

and in time the Vatican will come asking for diplomatic relations. So, we are not depending on the Vatican for Israel's survival. The truth of the matter is, while I raise these questions all the time as a matter of keeping on the agenda, there is no reason to push that now because there are far more critical issues for Israel than starting a [Hebrew?] with the pope and the Vatican both questioning the diplomatic relationship. I don't want to be quoted on this because there are a lot of Jewish leaders who just don't want to, don't want to deal with that. [01:13:00] But the easiest way to deal with the Vatican is to set diplomatic relations. We have to use sample to know what is really Israel's best interest. It's not in Israel's best interest today to have, to have 870 million Roman Catholics told by the pope to start a crusade against Israel.

Q: Palestinians are the working boys of everybody who knew their fellow Arabs. And how is the Palestinian situation be resolved, it seems that Israel's painted a (inaudible), they can't persist the way it is today.

TANENBAUM: No prophecies, right?

Q: But practical solutions.

TANENBAUM: You know, it is a, there's a strange source to quote, but Arik Sharon -- ideologically not my favorite Israeli, but [01:14:00] a great general -- Arik Sharon

proposed more than three years ago that a plan should be devised in which King Hussein would be demoted from his throne, that the country of Jordan would be handed over to the Palestinians, it would be integrated with parts of the West Bank, and there would be a Palestinian state. Because Jordan, in fact, is a Palestinian society. Probably 65% of the population are Palestinians. That's why they're all supporting Saddam Hussein. And the King Hussein is going crazy because according to the binder between his Palestinian population who sees Saddam Hussein as their hero, and the gulf between the Western Powers who have been supporting them financially. It really is very difficult to tell today [01:15:00] as we've heard these things. But Saddam Hussein, in a very cunning way, in order to divert attention from his reign in Kuwait, continuously moves the issue to Israel and the Palestinians, OK? In a very tidy response says it is absurd and unacceptable that Saddam Hussein went into Kuwait in order to create a situation greater Palestinian home front. He went into Kuwait to rob and rape the country and then afterwards this became a (inaudible). It is absolutely unclear with him (inaudible). The degree depends on the outcome of the, what happens in the negotiations in the next few days. From now until the 15th. If Saddam Hussein survives the pressure now for

international peace conference will become very great. One of the things that [01:16:00] worries me is it maybe some problem deals (inaudible) between the Bush Administration and Saddam Hussein because after all we settled down after Kuwait. We will support international peace conference with France and with others bringing Israeli and Palestinians together and pushing them. It's not going to be in Israel's best interest. But, the army formed is going to (inaudible), Palestinians stay to the crater on its own borders especially right over the (inaudible) Palestinians these days. One of the things, incidentally, if it's any kind of consolation to this (inaudible) you can give us, is that the experience of the American GIs, American military, and the American people, with what it means to live in the Arab world has now come through as no Israeli propaganda could ever make come through. The American women's movement now [01:17:00] begins to attack Saudi Arabia with their pressure of Arab women -- remember the business was women driving cars and they stopped that. And now Christians celebrating Christmas in Saudi Arabia, a country they have come here to save, cannot celebrate Christmas outside (inaudible) [*shalom?*] it will trade Islamic control of the country. Being burned by Saddam Hussein, the rape of Kuwait, one Arab country by another, and the absolute

fanatic anti-Christian and anti-Jewish brutality in most of the Arab world. That may be one of the by-products of all of this. Which is a modest by-product compared to the other serious threats are involved.

Q: Aside from America withdrawal of its financial aid from Israel, when push comes to shove, even if the UN and the United States say put pressure, [01:18:00] let's say they get past this and they can actually put pressure on Israel to negotiate some settlement, can they actually force them to do it. Other than take, withdrawing their money, has Israel ever listened to (inaudible) of the world?

TANENBAUM: Well, I think (inaudible), that's, that's a critical issue, but I think annoying some of the Israelis, the Israeli leadership, crucial decision for the Israeli security. I remember a (inaudible), once said if there's a choice of bringing security in good public relations, that's no choice. We will always choose security above having good reputation, good opinions. I don't think those are the only choices, one could have security, one could also have (inaudible) relations. But, if the threats could (inaudible), [01:19:00] although not decisive, namely what the United Nations could do, and more than likely would do would be to impose sanctions. And if they impose economic sanctions, I'm afraid that so many erstwhile friends of

Western Europe and elsewhere may, in fact, fall into line on that issue as a way of showing the Arab world that the Palestinians, that they're their friends. Look, the president of the United States has given some signals like that. He's cancelled seven million dollars of the Egyptian's debt to the United States. He wanted to send \$17 billion more of supplies to Saudi Arabia, which Congress killed, so it is a big throw of the dice. And the truth of the matter is, our strongest defense in all this unfolding situation is a whole new different mood in the white house than was there when Reagan and Schultz was there.

[01:20:00] Shultz was an incredible friend of the Jewish people. Unbelievable friend to the Jewish people. And the Arabs turned off and saw that Syria once read the riot act to Shultz and Shultz just finished them. There's a different mood here. Our best defense is the United States Congress. And that's why, that's why, what you do in relations to your congressmen and senators is not just [make-work?]. It is tied in with real security of Israel and Soviet Jewry. It is the members of Congress, especially the small group of Jewish congressmen and senators, who perform the core of much of the activity but also many allies, a great help, [to?] other congressmen and senators, who (inaudible) keep the United States from going overboard

and possibly (inaudible) patience against those who determine the fate of Israel. [01:21:00] That's not a good (inaudible). Yes, sir?

Q: (inaudible). I want to follow up the line of questions you just [panned?] out on. This multi-national peace conference, as I understand it, Israel's position has been to prevent it from handling it. Why have we heard nothing in terms of the (inaudible) conditions that Israel would want from such a peace conference such as the withdrawal of the resolution, equating Zionism with racism and other conditions such as the establishment of diplomatic relations with countries in the region as pre-conditions however difficult they may be, rather than the [monkeying?] we're politically [01:22:00] unacceptable and unrealistic position of simply wanting that conference not to occur.

TANENBAUM: My own sense, and your thoughts and wisdom about these matters is what the Germans call *Fingerspitzengefühl*, you know, the sense of the situation. Is that, first of all, the Israeli's are so overwhelmed with other concerns and we see now with the Persian Gulf and the Palestinians and the *intifada*, and then Soviet Europe which is just overwhelming Israel's economy. That timing with dealing with that issue is not one that Israel wants to abdicate. When the time comes, that Israel has to confront it I think



it will take it on in some terms. I mean, part of their [01:23:01] reluctance is that in the mood that exists now, it'd have to be a public (inaudible) international peace conference. The first issue that Israel will be compelled to cope with, is the demand that Israel give up East Jerusalem. So that's the truth that Israel wants to deal with. Over the getting of the international peace conference there will develop an international consensus and part of the problem is that the United States Government does not recognize the sovereignty of Israel over Jerusalem. It's not just a (inaudible). The Vatican, in fact, takes some comfort from the United States's position. If the United States were to change that position, and Senator Moynihan introduced a resolution which was adopted keeping Israel reunited, and then keeping Jerusalem united that the United States would support that and moving the embassy from Tel Aviv to Jerusalem. And that passed with a [enormous vote?]. Some of the Israelis are simply biding their time, and [01:24:00] it's a matter of Biblical phrase [*Hebrew*] -- don't open up the mouth for Satan. If you begin opening up those issues, it's not only Jerusalem who will then have to dealt with and the Israelis will have to battle probably against the world to keep Jerusalem united, they will certainly have to battle with

the demand for a Palestinian state when it's just a homeland and Israel will be placed in (inaudible) defensive position. So I think they've got to wait and see how events unfold at least until the time is more sympathetic for each goes making mistakes. Yes?

Q: Elliot (inaudible). Rabbi, what would you see as the best possible scenario for Israel to settle into the Middle East crisis now?

TANENBAUM: I, it's really very difficult to say. I mean, [01:25:00] the Israelis themselves are really quite divided on it. It really has to do with the, the political alignment, as well as the military wisdom [in?] that alignment. Those who are part of that, in a sense, the hard line, Likud, right-wing parties, believe that it would be a disaster. And I think it's shared in some cases also on people who have been through it to a lesser extent. (inaudible) that'll be an absolute disaster if Saddam Hussein emerges out of this making a compromise and then keeps intact his massive military machines. He is searching out now, even to this day, to create a nuclear reactor again. [01:26:00] He has, there are thousands of Russian SCUD missiles. Ironically, you read or heard the other day that the two war ships stopped a Russian ship that was carrying contraband into Iran, including military, military

equipment, military parts. So, there is really a very difficult vibe. And somewhere along the way, it is regrettable to say this, somewhere along the way, if it looks -- if one of the consequences of the current situation is that leaves Saddam Hussein in a strong position, I just have a [*kish gefühl?*] that some pretext is going to develop. Maybe the fact that Iraq will be sending troops into Germany along the border or putting missiles out, [01:27:00] that Israel will find some pretext for a preliminary strike to really knock out the chemical, biological and nuclear equipment because if nobody else is going to do it, for Israel this is not a luxury. It's a matter of sheer survival. And don't be surprised by the world's reaction, either.

SPEAKER: We'll take one last question.

Q: Bernie [Stavnsnik?]. Rabbi, we're seeing a very interesting paradoxical situation develop as Russian Jews flee and seek a safe haven wherever they can find it. Many are now going to Germany. I'm wondering what you think the status of Germany vis-à-vis Jew, the Jewish question is in its entirety. And how do you seeing sufficient redemption in Western Germany? [01:28:00]

TANENBAUM: I try to deal with these issues on the basis of fact, experience and knowledge. Which gets me into a lot of

trouble. People will refer to (inaudible). The easiest way to excite a Jewish army is to attack Germany, German (inaudible). I have great concerns and apprehensions. I have been working with certain Jewish committees, now with another group. I'll be going to Germany in February for a conference in (inaudible). I've been working in Germany for 25 years. [01:29:00] We started a program there as we have with the Vatican, namely to get to the next generation of young Germans. And so we have been working on the revision of German textbooks, which have been a scandal. If you look at the German history textbooks which are used in all the schools, second (inaudible) schools. You are dealing with an absent period in two sentences. Many Jews were hurt during this period of time. Among some of the victims of this period, National Socialism or the Jewish people. Well, we've created a situation where we've been working first with the universal (inaudible) board and said this would work. They have produced something like 12 textbooks on Jews, Judaism and the state of Israel, all in German for use in German schools, [01:30:00] and dealing with both religious and contemporary problems there's a whole volume of, the Nazi Holocaust. The German and Jewish professors. The point is, that to deal realistically and effectively with contemporary problems in Germany, one must recognize

that there are several Germans. The older generation of Germans are (inaudible). Those who are more than 60, 65, still think of the great old days, the Nazi storm troopers still had rallies in some small cities and Bavarian towns, although the government goes after them. The younger generation is really the hope for the future. Most of them. Some skinheads, most of the younger generation are involved in programs now [01:31:00] of education about what the Nazi Holocaust really was like. West German government since the days of Konrad Adenauer has been committed to building a genuine constitutional democracy. I sat in the *Bundestag* during the days of Helmut Schmidt. It was incredible, the democratic spirit there is there. At least as democratic as the United States Congress -- I'm not sure how much of a compliment that is. (laughter) But there is a whole new democratic reality. Something has happened in Germany over the past 50 years. It is my thesis the Jews have a stake in supporting the emergence of democratic institutions there. Now, it may come as a surprise to some of you, one of the reasons why I felt this way and have been working on these programs with the young Germans on the exchange programs bringing over thousands of young German kids whom we take on [01:32:00] tours of Jewish institutions. And for them it's mind-boggling and transforming. We take them to JDC

and (inaudible) and the Jewish seminaries. We take them down to the East Side, sometimes that makes them (inaudible) when they start eating some of the pickles. But the point is that there is a future here. We have two interests. In coming to terms realistically with Germany. First of all, Germany is the most powerful country economically in the European continent. It is the most powerful country politically in the European continent as a reunified country it will dominate the European community. Economically and politically. Germany is providing the greatest financial resource, or economical resource for rebuilding Eastern Europe and now the Soviet Union as well. And it can't be the Goliath (inaudible) and say it's none of my business. God forbid if the GDR, the East Germans, get in an assembled positions of power [01:33:00] and they still (inaudible) the old Stalinist mentality. Twenty-five thousand Jews in Germany. Secondly, and this will strike you if you don't know this already. Next to the United States, the Federal Republic of Germany has been the largest commercial and economic partner of the state of Israel. There were agreements worked out between Konrad Adenauer and David Ben-Gurion. The West German Republic built most of Israel's navy. Steel plants. Part of the reparations agreement. Now, you may not like it, you may

say its blood money, it's (inaudible), etc. And I can understand all of that. The plain reality is that that the kind of world we live in the kind of (inaudible) that Israel has, I tremble to think of the day if Germany ever decided that (inaudible) [01:34:00] (inaudible) [in terms?] of the action (inaudible) if we're going to have problems give three billion dollars to the United States. And then we end up having problems with money from Germany. Who do we get money from, the Soviet Union? Sure, we don't listen to anybody and living in the real world, defending your real interests, not your, not these dark memories which, they're all intact. Now I thought we were going to raise the issue as part of this question. It is deeply ambiguous now that some 10,000 Soviet Jews have applied for immigration to Germany instead of to Israel. And that's filling the Israelis with all kinds of (inaudible). Prior to these are Soviet Jews who are afraid is they come into Israel they're going to have to deal with a Saddam Hussein and gas masks. And then [01:35:00] they're going to come into Israel, which is a very different economic circumstance. Even though Israel is bending over backwards with (inaudible) housing and jobs and supplies. So they don't (inaudible) they've had enough (inaudible) they think that Germany is going to be easier for them than other

places. Some of them have picked up some anti-Israel  
propaganda which was taking place in the Soviet Union for  
more than 50 years. There was vicious anti-Israel  
propaganda campaign (inaudible) with the anti-Semitism.  
They unfortunately incorporated some of the, it was a  
massive (inaudible) on the re-education of Soviet Jews  
about the realities of Israel. But, in any case, you get  
very Yom Kippur every (inaudible). Thank you. (applause)  
[10:36:00]

SPEAKER: Once again, we'd like to thank Mrs. Susan Turner and  
her entire family for inspiring us this evening to the  
memory of her husband, father. We'd like to thank all of  
you for joining together with us for this special moment in  
our congregational life. Clearly your questions were as  
informative as was the discussion at whole. Now we invite  
you to join together with us for collation in the [Simpa?]  
Room and at that time if you have any private questions  
that you didn't want to ask publicly, that Rabbi Tanenbaum  
will answer them. Thank you. Good night. Drive safely.

TANENBAUM: Thank you.

F1: (inaudible).

TANENBAUM: Thank you.

F1: (inaudible). [01:37:00]

TANENBAUM: Thank you. Appreciate it.



F1: (inaudible)

TANENBAUM: Thank you.

F1: Thank you, Brian.

(overlapping conversations [01:37:16] - end)

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