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Anti-Defamation League of B'nai B'rith  
[Jewish Foundation for Christian Rescuers], 1990-1995.

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# Jewish Foundation for Christian Rescuers

823 United Nations Plaza  
New York, NY 10017  
Tel: (212) 490-2525  
exts 343 and 429  
Fax: (212) 867-0779

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*They want names!*

August 16, 1991

Rabbi Alexander Schindler  
Director  
Union of Amer. Hebrew Congregations  
838 Fifth Avenue  
New York, NY 10021

Dear Alexander:

I am delighted to inform you that our third annual dinner will be held on Wednesday, December 4, 1991 and that we will be honoring Edgar M. Bronfman.

Because we intend to start mailings related to the dinner in August, we would like to have your invitation list as soon as possible. For your convenience, I have enclosed a form for you to fill in and a self-addressed stamped envelope for you to return your list to me.

If I may be of assistance to you in regard to any of this, please do not hesitate to call me at my office (212-490-2332).

Best regards.

Sincerely,

*Bob*

E. Robert Goodkind

ERG/aa  
Enc.

*7/3 ng. 7th dinner*

*8/22/91  
Office of V.A.H.  
Greater Area  
Board  
Members*

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RABBI ALEXANDER M. SCHINDLER • UNION OF AMERICAN HEBREW CONGREGATIONS  
PRESIDENT 838 FIFTH AVENUE NEW YORK, N.Y. 10021 (212) 249-0100

September 6, 1990  
16 Elul 5750

Mr. E. Robert Goodkind  
Jewish Foundation for Christian Rescuers  
~~Anti-Defamation League of B'nai B'rith~~  
823 United Nations Plaza  
New York, NY 10017

Dear Mr. Goodkind:

Thank you for your gracious invitation to mark my calendar in order to reserve January 10, 1991 for the Foundation's Second Annual Gala Dinner. Unfortunately, my schedule is already taken for that date and I will be out of the country. I am very sorry that it will not be possible to be with you.

With every good wish and kindest greetings, I am

Sincerely,

Alexander M. Schindler



# Jewish Foundation for Christian Rescuers

823 United Nations Plaza  
New York, NY 10017  
Tel: (212) 490-2525  
ext 343  
Fax: (212) 867-0779

August 29, 1990

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**Rabbi Alexander Schindler**  
**Director**  
**Union of American Hebrew Congregations**  
**838 Fifth Avenue**  
**New York, NY 10021**

*Yonell  
be in  
Mexico*

**Re: Gala Dinner to be Held January 10, 1991**  
**at the New York Hilton**

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Dr. Felix Zandman  
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**Dear Rabbi:**

Our second Annual Gala Dinner is to be held at the New York Hilton on January 10, 1991. Please mark your calendar so as to better assure that you can attend.

At that time, we will be presenting the Recognition of Goodness Award to Lewis and Jack Rudin, widely renowned and beloved real estate managers and developers here in New York City. Alvin H. Einbender, Senior Managing Director of Bear Stearns & Company, has agreed to be the Dinner Chairman. He is a delight to work with and, I am sure, having the Rudins and Al in our corner will help to assure success.

However, the real success is dependent on you and our other trustees. In this regard you will find enclosed a reservation card. As you consider your response, please think of our continuing moral obligation to the over 630 elderly rescuers to whom we are presently providing monthly stipends. As is our purpose, we are enhancing the quality of their lives -- but we dare not let them down.

In addition, I need your help in further developing our list of invitees by preparing your own list. In considering this, please think of members of your extended family, friends and business and professional associates who might be interested in our important and moving cause.

Please return your reservation card as soon as possible. It would be helpful to send your new list of invitees to my office, c/o Goodkind, Labaton & Rudoff, 122 East 42nd Street, New York, NY 10168.

Please call with any comments or suggestions.

Best personal regards.

Sincerely,

*E. Robert Goodkind*  
E. Robert Goodkind

*Director*  
David M. Szonyi  
*Consultant*  
Dr. Eva Fogelman

**Anti-Defamation League of B'nai B'rith**

National Chairman: Burton S. Levinson    National Director: Abraham H. Foxman    Chairman, National Executive Committee: Ronald B. Sobel    Associate National Executive Director: Justin J. Finger    Chairman, Intergroup Relations Division: David H. Strassler    Intergroup Relations Director: Alan Bayer



Please make \_\_\_\_\_ reservation(s) for the Jewish Foundation for Christian Rescuers/ADL dinner-dance honoring **JACK & LEWIS RUDIN** on Thursday, January 10, 1991, 6:30 P.M., at the New York Hilton Hotel.

☐ **VICE-CHAIRMAN \$10,000** two premiere tables of ten, full page in tribute book.

☐ **BENEFACTOR \$5,000** one premiere table of ten, recognition in tribute book.

NAME \_\_\_\_\_ TITLE \_\_\_\_\_

FIRM \_\_\_\_\_

ADDRESS \_\_\_\_\_

CITY \_\_\_\_\_ STATE \_\_\_\_\_ ZIP \_\_\_\_\_

PHONE Business: (       ) \_\_\_\_\_ Home: \_\_\_\_\_

☐ Individual ticket \$500

☐ I wish to be listed in the Tribute Book in honor of **JACK & LEWIS RUDIN** as a:  
\_\_\_\_\_ \$2,500 Regent      \_\_\_\_\_ \$1,000 Fellow

Please make check payable to the Jewish Foundation for Christian Rescuers/ADL. List guests on the reverse side. Your reservation, excluding dinner cost of \$85 per person is tax-deductible.

☐ I cannot attend, however, enclosed is a contribution of \$ \_\_\_\_\_ in honor of **JACK & LEWIS RUDIN**.

Ms. Karen Mann, Dinner Coordinator  
Jewish Foundation for Christian Rescuers/ADL  
SUITE 900-KM  
823 United Nations Plaza  
New York, NY 10017

February 1, 1989  
26 Shevat 5749

Mr. E. Robert Goodkind  
122 East 42nd Street  
New York, NY 10168

Dear Bob:

Thank you for the gracious invitation to the reception for Board members and friends of the Foundation for Christian Rescuers. Unfortunately, I have a speaking engagement on Tuesday, April 4, which conflicts with your reception. Thus, I am unable to be with you.

Your letter reached me this morning on my return from travels out the city for some 10 days. As you can appreciate, a pile of mail awaited my return. As soon as I have some quiet moments to give thought to your request, I will try to provide you with a list of 20 names of possible invitees to this special reception for the Foundation.

With kindest greetings and every good wish, I am

Sincerely,

Alexander M. Schindler

cc Mue M

E. ROBERT GOODKIND  
122 EAST 42<sup>ND</sup> STREET  
NEW YORK, N. Y. 10168

January 30, 1989

Rabbi Alexander Schindler  
Director  
Union of American Hebrew Congregations  
838 Fifth Avenue  
New York, New York 10021

*Outreach Conf  
your  
speaking*

Dear Rabbi Schindler:

Please mark Tuesday, April 4, 1989, 5:30-7:00 p.m. on your calendar for a very special educational and fundraising cocktail reception for Board members and select friends of the Foundation for Christian Rescuers.

The event, which will be held at the Harmonie Club (4 East 60th Street in Manhattan), will give us a chance to become more familiar with the Foundation's work. Rabbi Harold Schulweis, our Founding Chair, will speak, as will two special guests -- a rescuer and the person he rescued.

Harvey Schulweis, our Fundraising Chairman, and I would like you to invite any friends who might have the desire and ability to provide significant support to the Foundation. To make the event a real success, we would welcome, if possible, 20 names from each of you.

We will be sending out formal invitations around February 15. Therefore, please let us know whether you'll be coming, and provide the names and addresses of your invited guests to me at the above address.

I am looking forward to seeing you, and to meeting your friends, at the April 4 reception, which promises to be an important and moving event.

Sincerely,

*Bob Goodkind*  
E. Robert Goodkind

*More Only*

November 15, 1988  
6 Kislev 5749

Rabbi Harold M. Schulweis  
Valley Beth Shalom  
15739 Ventura Boulevard  
Encino, CA 91436

Dear Harold:

Your letter of October 26 has just reached me, as it was incorrectly addressed to our Los Angeles office. Please note the correct address and telephone number, as indicated on this letterhead, on your records.

I am grateful for your gracious invitation to join the Board of Trustees as the Foundation to Sustain Christian Rescuers. Your understanding of my time limitation is most considerate. I will be delighted to join this important Board of Trustees.

With warmest personal regards, I am

Sincerely,

Alexander M. Schindler

(818) 788-6000  
(213) 872-1360



## Valley Beth Shalom

15739 VENTURA BOULEVARD  
ENCINO, CALIFORNIA 91436

*Harold M. Schulweis*

Rabbi

October 26, 1988

Mr. Alex Schindler  
Union of American Hebrew  
Congregations  
630 Wilshire Blvd., Suite 1475  
Los Angeles, CA 90048

Dear Alex:

The Foundation to Sustain Christian Rescuers is undergoing a restructuring of its organization. The new Board of Trustees will have decision-making powers as to projects and criteria for distribution of allocations.

I would be very pleased if you could join this extraordinary group of laymen and professionals. I am respectful of your time limitations but hope you will be able to attend occasional meetings. Your name and judgment are important for the advancement of our cause.

Warmest personal regards,

Cordially yours,

Harold M. Schulweis  
Rabbi

vlk

*Moe*

October 22, 1987  
29 Tishri 5748

Rabbi Harold M. Schulweis, Founding Chairman  
Foundation to Sustain Righteous Christians  
823 United Nations Plaza  
New York, NY 10017

Dear Harold:

It pleased me to learn that you will serve as Founding Chairman of the new enterprise, The Foundation to Sustain Righteous Christians. The choice is an excellent one and I am confident you will lead this important work with great devotion and distinction. Maza tov.

While I am overcommitted in serving on boards and committees, this new Foundation is so critical a venture I simply cannot decline. I will be happy to serve on the International Advisory Council but I do hope you understand that my ability to attend meetings will be quite limited. I will do what I can to be of assistance and will be happy to share my thoughts and suggestions but it may not always be possible for me to do so at meetings.

If this is all right with you, by all means add my name to the Advisory Committee.

With fond regards from house to house, I am

Sincerely,

Alexander M. Schindler

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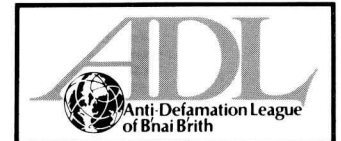
Leadership  
Assistant to the National Director  
MARVIN S. RAPPAPORT

General Counsel  
ARNOLD FORSTER

OK  
understanding free  
limited

October 12, 1987

Our 75th Year



1913 - 1988

Rabbi Alexander Schindler  
Union of American Hebrew Congregation  
838 Fifth Avenue  
New York, New York 10021

Dear Rabbi Schindler:

Knowing of your humanitarian interests, I am pleased to invite you to join the International Advisory Council of The Foundation to Sustain Righteous Christians. As of September 15, 1987, the Foundation has become an agency of the International Center for Holocaust Studies of the Anti-Defamation League.

The Foundation, an educational and philanthropic project, seeks

(a) to actively search out and recognize the non-Jewish rescuers of Jews during the Nazi era. No post-war institution has engaged in a systematic effort to document and acknowledge such rescue behavior;

(b) to allocate funds to those identified rescuers, many of whom, in their waning years, find themselves isolated and in dire circumstances. Many are in need of supplemental economic and health assistance;

(c) to hold conferences with Christian and Jewish theologians and educators so as to explore the moral implications of such righteous acts. The conferences aim to publish educational material for children and adults of our post-Holocaust generation.

As Founding Chairman of the Foundation, I have been asked to continue as its Chairman. Dr. Eva Fogelman will serve as its Director. Dennis Klein, Director of the League's International Center for Holocaust Studies will supervise the Foundation's activities and Frank Reiss, the Holocaust Center's Associate Director, will administer the Foundation. Abe Foxman, the newly elected National Director of the ADL of B'nai B'rith has been instrumental in effecting the incorporation of the Foundation.

Your acceptance to serve on this advisory body will lend strength to our endeavors.

Faithfully yours,

*Harold Schulweis*

Harold M. Schulweis  
Founding Chairman  
Foundation to Sustain Righteous  
Christians

HMS:bw



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# Conspiracy of Goodness: An Untold Story

by Harold M. Schulweis

**F**orty years after the volcanic earthquake that shook the foundation of Jewish trust, the tremors continue. In recent years, evidence has filtered down of betrayals and the abandonment of Jews by prelates, princes and presidents.

Can any people so brutally terrorized emerged unscathed, remain calm, altogether normal, after absorbing so massive a psychic trauma? The body count of those murdered—two out of every five Jews on earth, the wasting of 40 percent of our people, included 1.5 million Jewish children.

We are a people with an unconditional anger and we must understand and master that anger. This requires double wisdom—to hold on, lest we betray the past; to let go, lest we murder the future.

We owe our children Jewish affirmation, the real possibilities of a healthier society. We owe them the nurture of basic trust.

We must not hold back the reality of anti-Semitism nor the need to fight vigilantly against it. I advocate no Pollyanna optimism. We and our children must know the history of Christian contempt for Jews, the persecutions, inquisitions and curses, the outrageous silence of the church during the Holocaust.

But our knowledge must not remain stranded in stagnant water. Jewish historians and educators must be encouraged to rescue from oblivion the tragic neglect of uncounted, unknown, unsung gentiles who risked their lives and those of their families to protect Jews during the Nazi era.

It is a matter of no small consequence that experts on Holocaust history report that the overall topic of Jewish-Christian relationships during the war has not been researched nor studied. Why are we denied that healing knowledge?

Ask our children if they know the names of the Christian families who hid Anne Frank? Do they know the loving heroism of Alexander Rozlan and Herman Graebe, Mother Maria of Paris, Father Bernard Lichtenberg, Pastor Trochme and the villagers of Le Chambon who were responsible for the rescue of thousands in Nazi-occupied France? Have they heard of the courage of the Portuguese consul Aristides de Sousa Mendes who saved 10,000 Jews; the Italian Army's rescue of thousands of Croatian and Yugoslav Jews; the sewer workers of Lvov in Poland, who hid 17 Jews for more than a year. Why should our children hear only curses of our predators and not the blessing of the rescuers?

## Foundation Joins ADL

**T**he Foundation to Sustain Righteous Christians, an educational and philanthropic project to acknowledge non-Jews who helped rescue Jews from Nazi persecution, has become part of ADL's International Center for Holocaust Studies. Rabbi Harold M. Schulweis is the founding chairman.

The Foundation will hold conferences with Christian and Jewish theologians and educators and publish materials on the acts and implications of non-Jewish rescue efforts; develop school curricula and maintain a speakers bureau on the subject, and continue honoring non-Jewish rescuers with ADL "Courage to Care" awards at Holocaust remembrance ceremonies on Yom Ha'Shoah and other times during the year.

Two such awards have been made during 1987: to Miep and Jan Gies,



Miep and Jan Gies accept ADL's first Courage to Care Award.

who helped to shelter Anne Frank's family and to the late Aristides de Sousa Mendes, the Portuguese consul who saved 10,000 Jews.

In addition the Foundation hopes to raise funds for non-Jewish rescuers in need of financial assistance and to provide a network of social support services. □

There are always too few righteous but truth be told, we do not know how many there were. There has been no active, systematic search for the rescuers who were in every country occupied by the Nazis.

Once, when I spoke of the "conspiracy of evil," a Dutch rescuer asked me why I never spoke of the "conspiracy of goodness."

"Do you think," he asked, "I could hide Jewish families in my home without the active cooperation of the mailman, the milkman, the neighbors? For every one saved, there were seven who rescued. There was a conspiracy of goodness."

These Christian heroes are the clearest refutation of the alibi that there was no alternative to passive complicity with the persecutors. They showed that there was something to be said and done. All our children—Jewish and Christian—deserve to know of these men and women.

We are obligated to help those who are still alive, many living pauperized lives, pariahs of their own society, regarded as traitorous "Jew lovers." Memory requires that they be actively searched out and their waning years be lived out with dignity.

Quite properly, we hunt down the predatory criminals and their collaborators to bring them to justice. We also need to find the rescuers and to record their lives. We should visit them, adopt them as they adopted our frightened children and parents. Their behavior may help us face the mirror of our interior selves. □

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# MASTERING JEWISH ANGER

By Harold Schulweis

IT IS in the nature of "split thinking" to divide the world into two. "Dichotomous thinking" begins with segregating "them" and "us." It ends by ripping "us" apart until there is no "us," just a solitary cult of one.

Something in the tone more than in the content lies beneath the surface of Jewish factionalism. It is in the acrimony, the biting rhetoric, the uncivility on all sides that threatens exclusion, the delegitimation of persons and the disenfranchisement of movements, in the smearing of graffiti by secular and religious hands. Is it simply a product of power politics, the conceit of denominational rivalries, an intellectual quarrel over definitions? "Who is a Jew? Who is a rabbi? Who is my neighbor? Who is authentic?" The tone is too acerbic and intense.

There is anger in us: a cumulative anger which has broken loose of its traditional constraints; a long-festering rage which has reached its breaking point; a resentment not against specific targets, but against the whole of things. And anger, long repressed, strikes out at any accessible target, including ourselves. Recall Bialik, after the Kishinev pogrom, outraged at the passivity of the Jewish villagers: "They fled like mice and hid like roaches and died a dog's death." He mocked Jewish husbands who shyly asked their rabbis about their raped wives. "My wife—what is she now? Is she permitted to me?" Bialik urged Jews to release "the hatred of hell" and that was Kishinev in 1903. Max Scheler called it "ressentiment"—"the evil secretion in a sealed vessel of impotence."

There is anger in all of us. What else should be expected? Can any people so brutally terrorized emerge unscathed from the relentless assault upon its being? Can any people so savagely and repeatedly battered be expected to remain calm, altogether normal, after absorbing so massive a psychic trauma? We are human, not supernatural saints. We are a people that has barely completed the body count of its murdered, two out of every five Jews, 40 percent of our people, 1.5 million Jewish children. We are a people faced with an unconditional hatred: "We want neither your conversion nor your property. You, your children and your children's children have no right to live."

Forty years after the volcanic earthquake that shook the foundation of Jewish trust, the temblors continue to explode. Now they reveal more than Nazi-Fascist atrocity. There is evidence of betrayals, callousness,

and the abandonment of Jews by prelates, princes, presidents; by putative allies in Foreign Offices, Parliament, Congress—even by the "great Jewish hope" of those years, Franklin Delano Roosevelt. In my uncle's house, no other portrait hung from the walls but that of F.D.R. A new Yiddish folk proverb was heard throughout the land: "*Die yiden hoben drei velten, die velt, yene velt, un Roosevelt.*" My uncle has removed the portrait.

The Talmud observed: "When the kettle boils, it spills hot water over its sides." Anger spreads, not only against Nazism or Fascism, but against the whole of Western civilization, liberalism, rationalism, universalism, pluralism, humanism, democracy: the gods that failed at Auschwitz. What has Christian history bequeathed us? Consult the Oxford English dictionary and discover the ugly vocabulary born through attachment to us: "blood libel," "ghetto," "pogrom," "deicide," "genocide."

Our rage, constructed out of a history of impotence, betrayal, fear, guilt, disillusionment, strikes out in all directions. A popular Israeli song of 1967 expressed it bluntly:

The whole world is against us,  
If so, we don't give a damn,  
If the whole world is against us,  
Let the whole world go to hell.

A major Jewish theologian, commenting on the murder of one and a half million Jewish children, writes, "All we want of Christians is that they keep their hands off our children." To Western civilization, our angered response is: "We have nothing to learn from you and your ethos. Your interests are not ours. How dare you lecture us about morality, freedom of conscience, the treatment of minorities, the mandate of pluralism—after Dachau, after Treblinka, after the White Paper, after the Bermuda Conference, after the Struma and the St. Louis? After Buchenwald, you in Western civilization have forfeited all claims to moral credibility. We are exempt from your hypocritical double standards for us."

THE ANGER of impotence turns within, the division is no longer between "them" and "us," but "within us." The anger spawns definitions; restrictive definitions, excluding definitions, definitions meant to divide. Consider a resurrected political exegesis of one of the noblest verses of the Torah, Leviticus 19:18, "Love your neighbor as yourself." But which neighbor is meant? Who is my neighbor? The stranger, the alien, the Arab, the Mormon, the Christian? Neighbor

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Rabbi Schulweis (Valley Beth Shalom, Encino, CA) is the author of *Evil and the Morality of God* (Hebrew Union College Press).

means "*b'nai amecha*"—your fellow Jew. "*Achicha bamitzvoh*"—your fellow Jew who is observant, who believes and practices as you do. It begins between "them and us" and ends with "some of us."

Definitions are not innocent. They turn into labels and seep subtly into one theology. Definitions and labels keep our children from each other. Despite the rhetoric warning of low fertility, the erosion of the Jewish family, the wringing of hands over mixed marriage, the caveat against the incursion of the cults—despite it all, our nurseries, toddler programs, Hebrew schools, Hebrew high schools, yeshivoh, day schools, summer camps, youth programs are denominationally segregated.

A small people with labelling definitions grows smaller. U.S.Y. (Conservative Jewish Youth), NIFTY (Reform Jewish Youth), NCSY (Orthodox Jewish youth) do not fraternize. They do not sing or dance or play and certainly do not pray together. They are drawn apart by the politics of denominational apartheid. The pool necessary for Jewish marriage is further shrivelled by our spreading angers. Ironically, we may lose the war against mixed marriage but win the battles against Jewish inter-denominational union. Consult the Book of Joshua, chapter 22. There our ancestors express their fear over the threat of division of the young among the tribes: "Lest tomorrow our children will not recognize each other—and one will say to another—'You have no part in the Lord.' " We must keep our children together, break out of our provinciality and experience our wholeness as a world people. In this regard special mention must be made of *Klal* and the courageous and persistent efforts of its founder, Rabbi Irving Greenberg.

Anger has its reasons which reason does not know. Bullied, harassed, spat upon—anger pulls us together in irrational company. For a maddening moment, it provides unity in rage. No Jew who allows himself to feel is devoid of anger after the Holocaust and its aftermaths.

Understand and respect the rage. We are counseled by our sages: "Do not pacify your friend in the hour of his anger." "Do not attempt to comfort him while his dead lies before him." Respect the anger. Respect the mourning. But our sages added: "He who mourns overmuch, he who recites the Kaddish beyond eleven months no longer mourns for the deceased, but for another" (perhaps himself).

Anger is appropriate, but if it is allowed to grow excessive and obsessive, when anger turns within and threatens to tear us apart, it is imperative to ask whether our anger masks another fear. Whether the target of the anger is not against another but perhaps oneself. Is our enemy emancipation and enlightenment, or is it the fear that we require a closed society to keep us and our children removed from the attractions

of the world? Is our true foe freedom and pluralism, or is it the lack of confidence in our Jewish convictions and the persuasion of our beliefs? Are Jewish humanism, Jewish universalism, Jewish pluralism the proper targets of our anger, or is it the fear that we need some forced insulation for our own fidelity? Is the open society our real threat, or is it our dependence on anti-Semitism to scare us into belonging? Does the motivation for philanthropy based on fear and anger of the external enemy disguise our fear and angers of our internal insecurity?

We must understand our anger and master our trauma. The mastery of mourning and rage requires the double wisdom to hold on and to let go. To hold on lest we betray the past; to let go, lest we murder the future.

I find in our tradition two classic responses to the *Hurban*—destruction: two ways of dealing with anger. The first records a conversation of rabbis after the destruction of the temple. Rabbi Yehudah ben Ilai acknowledges the glories of Roman civilization: its roads, bridges, aqueducts, bath houses. But Rabbi Shimeon bar Yochai expresses disgust with the whole of Roman civilization: Roman civilization is all for selfish purposes—for taxes and harlotry (Shabbat 33b).

Loathing the trappings of civilization and in despair of Jewish subservience to Rome, he and his son Eleazer, escape to a cave, dig themselves into the sand so that their clothes may not wear away, study Torah and offer prayer, for twelve years. Shimeon says to his son: "You and I are sufficient for the world." At the end of the twelve years they learn that the Roman Emperor had died, and they leave the cave and are shocked to see people plowing fields and sowing seeds. "How dare they forsake eternal life for temporary activities?" Whatever their eyes gaze upon, is consumed by the fire of their angry eyes. A voice from heaven calls to them, "Did you come to destroy My world. Go back to the cave!"

Against this response of the cave there is another that emerged at the same time, during the Roman Hadrianic persecution. It is included in the Machzor of Yom Kippur, where we read of Rabbi Ishmael being tortured by the Romans. When the knife reached the forehead on which he placed his phylacteries, he emitted a cry which pierced the heavens. The angels trembled and asked: "Is this the reward of the righteous?" In response an echo from heaven addressed Rabbi Ishmael "If you raise your voice once more, I will turn this world into chaos, this world into dust and ashes." Rabbi Ishmael did not cry again. He knew the mendacity and cruelty of Rome. He bit his lip not to cry again. He cannot cry "to hell with the world" for it is the betrayal of the Jewish meaning. To be a Jew is to be in the world. "He formed the world not to be a waste—to be inhabited." To be a Jew is to be wed to the world, to



mend it, bind its bruises and set whole its fragmentation.

To be a Jew is to know God, not as a gnostic, alien demiurge, a God of another universe, but as God who is repeatedly identified and blessed as "King of the world." This world with all its failure, perversities, and cruelties is to be established and to be dwelt in. We are not aliens on this earth, thrust here by some cruel power. A Jew cannot put the world in parentheses.

Here are two classic responses, by two major Sages, Rabbi Shimeon bar Yochai and Rabbi Ishmael. Their different attitudes in the first century lie at the heart of our own divisions in the twentieth. How we define ourselves and others, whom we include and whom we exclude, with whom we choose to relate and whom we choose to ignore, determines our agenda and our future. The post-Holocaust question is not "who is a Jew?" or "who is a rabbi?" or "who is my neighbor?" or "who is my brother or sister?" but "what shall be the character of Judaism?"

To heal ourselves we must master the anger of our trauma for it threatens to consume us and turn us into dwellers of the cave.

The Talmud (*Pesachim* 66b) is aware that "anger deprives a sage of his wisdom and a prophet of his vision." Anger is blind. For anger everything is the same, without distinction. History is the same, the future is the same, the world is the same, "they" are the same. In its pain, anger knows no wisdom of differentiation. Inadvertently, anger creates new enemies, loses old friends and ignores potential allies.

Anger searches for comfort in Balaam's benediction, "Lo, the people shall dwell alone and shall not be reckoned among the nations" (Numbers 23:9). But Balaam is not our friend. And so the Talmud (*Makkot* 24a) reports that Moses argues with God against Balaam's blessing of isolation: "Cease I beseech you. How shall Jacob dwell alone?" And God repented, saying "This shall not be!" It must not be that we find our solace to dwell unreckoned, alone.

The cave is not our habitat, nor is it the habitat for our children. We owe our children more than anger, more than a future condemned to repeat the past. We owe them Jewish affirmation, the real possibilities of a healthier society. We owe them the nurture of basic trust which is the secret of vitality and moral statesmanship.

TO LIVE in the world is our chosen destiny. It is to live in a multiethnic, multicultural, multireligious universe. To live with Egyptians and Syrians, with Blacks and Chicanos. The world is our place, even as God is the place of the world. To be engaged in the world is to relate to non-Jews—Christians, Moslems, Gentiles, nations, churches—and with a vision and wisdom to turn a new leaf in Jewish history.

Let me not be misunderstood. Not to hold back the painful truths, the reality of anti-Semitism, nor the need to fight it. No Pollyanna optimism is advocated. We offer neither the false solace of amnesia nor the restlessness of insomnia. We and our children must know the history of Christian contempt for Jews, the persecutions, inquisitions and curses of John Chrysostom, the outrageous silence of the Church. But such knowledge is not enough.

Our children and we ourselves must become informed of the revolutionary changes in the attitudes, statements and counciliar declarations of the churches following the war and Vatican II. We must take advantage of these changes. Something new has happened among leading theologians, and is happening in the church's position of the conversion of the Jews, in the understanding of the spiritual and emotional meaning of Israel, in the internal questioning of Christian prejudice, the change of teaching texts in Christian schools, and the respect for the relevance of Jewish tradition and contemporaneity.

We must not forget the past, but should not bury the future. I am more interested in the attitudes and teachings of the Church's contemporary leaders than in their ancestors' failings, more in the Church's descendants than in their ancestors. I am less interested in their dwelling in guilt than in their turning a new page in their relationship with us, towards us and towards Israel. I am more interested in gaining new friends than in fixating on old enemies. I am more interested in the moral statesmanship encouraged by our sages: "Who is strong? He who can make of an adversary, a friend."

My teacher Abraham Joshua Heschel was chastised by Jewish leaders for flying to Rome attempting to change the schema on the Jews of Vatican II because "they simply didn't believe anything could be accomplished." His response echoes in my being. "What right have you not to believe and therefore not to attempt?" He speaks to us. What right have we not to believe things can be changed and therefore not to attempt to break the curse of yesterday's history? To break with the false option to Jewish choice: either Auschwitz or Masada.

Elie Wiesel, responding to the announcement of receiving the Nobel Peace Prize, said that we survivors have given an example to humankind of how not to despair, to tell the story in order to prevent future suffering. His words, he stated, are used "not against the human condition but for humankind, never to create anger but to attenuate anger, not to separate people but to bring them together."

IT IS in this spirit of rebuilding and strengthening the Jewish psyche that I call attention to a muted part of contemporary Jewish history. Jewish historians and ed-

ucators must be encouraged to rescue sacred events of our time from oblivion. I refer specifically to the tragic neglect of uncounted, unknown, unsung, unbefriended Christians who risked their lives and the lives of their families to shelter, feed and protect some of our people during the Nazi era. It is a matter of no small consequence that Professor Yehuda Bauer of the Hebrew University in Jerusalem reports that the overall topic of Jewish Christian relationship during the Holocaust has not been researched; that Professor Sybil Milton of the Leo Baeck Institute observed that "no post-war institution specializing in either World War II or the Holocaust has selected systematic data about the Christian righteous . . . during the war years; that Ivo Herzer, a senior member of the Riverside Research Institute, and himself a survivor, bemoans the fact that "40 years since the tragedy of the Holocaust the full story of how Italians rescued Jews remains largely unknown, even to Holocaust authorities." Why are we and our children denied that healing knowledge?

Ask our children if they know the names of the Christian families who hid Anne Frank? Do they know the loving heroism of Alexander Rozlan and Herman Grabe, Mother Maria of Paris, Father Bernard Lichtenberg, Pastor Trochme and the villagers of Le Chambon, responsible for the rescue of thousands in Nazi-occupied France? Have they heard of the courage of Dimitri Peshev, V.P. of the Bulgarian Parliament, and the Metropolitan Stephan of the Bulgarian Orthodox Church who refused the deportation of Bulgarian Jews to Nazis; the Portuguese consul Artistides de Sousa Mendes who saved ten thousand Jews; General Mario Borotti and the Italian army's rescue of thousands of Croatian and Yugoslav Jews; the sewer workers of Lvov who protected 17 Jews for 14 months living in the sewers of Lvov, infested with vermin, rats and cold?

Why should our children hear only of the curse of our predators and not the blessing of the rescuers? Why should they hear only the curse of "Saint" Chrysostom: "Jews—God hates you," and never the behavioral benedictions of the Christian righteous who saved? Why should Jewish children know only the killers of the dream and not the heart and hand of the Christian rescuers? As Eva Fogelman asks: "Why rob ourselves and our children of the sparks of friendship and decency in the darkness of that hellish era; that healing light that may allow them and us to believe again, to trust again, to hope again?"

Compared to the murderers and the silent onlookers there were so few. There are always too few righteous. But truth be told, we do not know how many there were. *Despite the existence of the centers of Holocaust memorials throughout the world—including Yad VaShem—until this day, there is no active, systematic search for the righteous rescuers who were present in*

*every country occupied by the Nazis.*

How many were there? *We have not searched, and we do not know.* Once when I spoke of the "conspiracy of evil," this Dutch rescuer asked me why I never speak of the "conspiracy of goodness."

"Do you think I could hide these Jewish families in my home without the active cooperation of the mailman, the milkman, the neighbors?" For every one saved, there were seven who rescued. There was a conspiracy of goodness. Why our preoccupation with numbers? Who measures moral heroism? Do we not come from a tradition that declares "he who saves a single life is considered as if he saves an entire world"?

I understand the anger against those who created our tragedy, but the failure of the recognition of Christian rescuers does not mitigate the evil. To the contrary, there is no hero without a villain; no Wallenberg without an Eichmann, no Vilna convent hiding Jews without Nazis burning Jews into ashes. These Christian heroes are the clearest refutation of the alibi that there was no alternative to passive complicity with the persecutors. These heroes showed that there was something to be done, someone to be protected.

Jewish children deserve to know of these men and women, and Christian children must know the blood-and-flesh heroes of their own to be revered and to be emulated. There are Jews and non-Jews afraid to enter the cave of the Holocaust. They are afraid of the dark, the enclosure which shows No Exit. These heroic souls cast a sliver of light towards the end of the tunnel.

The Jewish imperative is to remember not only the evil but also the good. More than memory, we are obligated to help those altruists yet alive, many of them living in poverty, pariahs of their own society where they are regarded not as heroes but as traitorous "Jew lovers." It is not fair that such goodness be forgotten. Memory requires that they be actively searched out and that their waning years be lived out in friendship with dignity.

Quite properly we hunt down predatory criminals and their collaborators to bring them to the bar of justice. We need, our people needs, a *Simon Wiesenthal* to search out the rescuers and to record their valor, to perform the *mitzvah* of *hakarat hatov*—acknowledging goodness.

At this stage in our history we need to offer a more hopeful heritage to our children, to turn a new page in our history. The first step towards renewing our faith in the possibilities of the future is to master our understandable anger.

The Talmud tells us that God prays. How?

"May it be My will that My mercy prevails over My anger." If God cannot govern this world without mastery of His anger—neither can we.

Let us emulate God's prayer: "May it be Your will that our memory of goodness may control our anger."

April 3, 1995  
3 Nisan 5755

Mr. Roman Kent  
Namor International Corp.  
276 Fifth Avenue - Suite 711  
New York, NY 10010

Dear Roman:

It truly pleases me very much to know that the Jewish Foundation for Christian Rescuers/ADL will honor you on May 24, 1995 with the Recognition of Goodness Award to celebrate the Triumph of the Human Spirit. I can think of no one more deserving of such a wonderful tribute and I write to convey my warm and hearty *mazal tov*.

Alas, Rhea and I shall not be able to attend the function at the Pierre because of commitments attendant upon our youngest daughter's Ordination by HUC-JIR on May 28. Family will be gathering for this very special occasion and I am certain you can appreciate the dilemma we face in terms of various functions that week and the presence of out-of-town guests.

Rhea and I hold you in high regard and we truly feel great elation in knowing your great humanitarian work is being recognized. We shall be with you in heart and thought and spirit.

With warm regards from house to house and best wishes for a sweet and joyful Pesach.

Sincerely,

Alexander M. Schindler

JEWISH FOUNDATION FOR CHRISTIAN RESCUERS/ADL  
HONOR A RESCUER  
COVER LETTER

Dear Rabbi (Personalized):

I would like to bring to your attention to two unique programs that will personally touch the lives of your congregants, religious school and *Bar/Bat Mitzvah* students. The Honor A Rescuer and Twinning programs offer an extraordinary example of moral courage that can influence people's lives and promote interfaith understanding.

During the Holocaust, while the world looked away, there were a small number of exceptional and compassionate men and women who risked their lives and often those of their families to save Jews. The Jewish Foundation for Christian Rescuers/ADL (JFCR/ADL) Honor A Rescuer program offers you and your congregation an opportunity to say thank you at a time when many of these exemplary people, now old and in ill health, need help. The commitment of \$1,000 per year by your congregation will help to sustain one rescuer.

The program will provide your congregation with a direct link to these heroes by enabling them to develop a special relation with a "Righteous" supported by the Foundation. Your congregation will receive your rescuer's name, address, and complete rescue story as well as educational materials. These materials have proven useful in opening the door to other issues concerning the Holocaust years, such as the climate of terror which restricted the vast majority of people from being anything more than bystanders.

The Foundation's Twinning program links a *Bar/Bat Mitzvah* with a "Righteous" supported by the Foundation. This unique program gives the *Bar/Bat Mitzvah* the opportunity to have a better understanding of what this person did fifty years ago during the Holocaust. The suggested gift to the Foundation is \$180. The *Bar/Bat Mitzvah* will receive recognition from the Foundation and a presentation can be made from the Bima.

The JFCR/ADL, established in 1987, seeks to identify, honor and support Christian rescuers who risked their lives to save Jews during the Holocaust. Currently the Foundation supports, on a monthly basis, 1,200 aged and needy Christian rescuers in 26 countries. The Foundation's education program uses the stories of Christian rescuers to teach thousands of students about the Holocaust, its relevance for these times and the significance of altruistic behavior for our society.



Please review that enclosed packet describing the work of the Foundation, the Honor A Rescuer, and Twinning programs. Inserts from this packet have also been sent to leaders in your congregations. Alice Schoen, JFCR/ADL Associate Director, will be calling you to answer any questions and to discuss how your congregation can become involved with the JFCR/ADL. We look forward to welcoming your congregation as one of the Foundation's Honor A Rescuer charter members.

Sincerely,

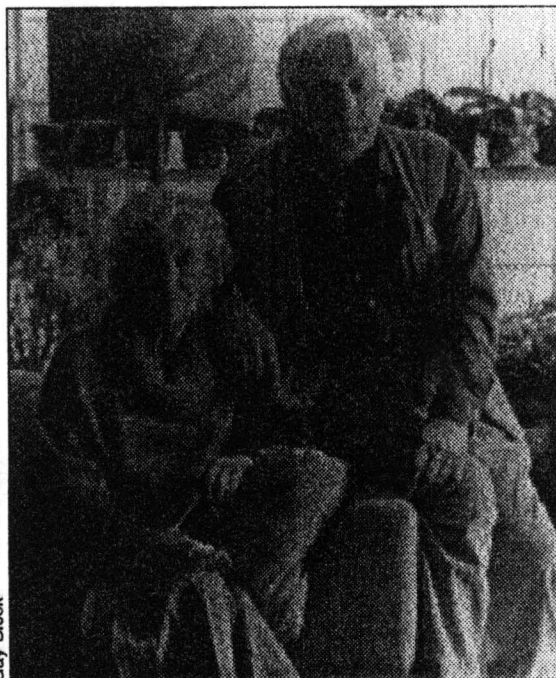
Rabbi Ira Eisenstein

Rabbi Harold M. Schulweis

encl.

# Alice

These are copies of  
some of the pieces  
included in the  
Honor A Besmer  
packet -



Gay Block

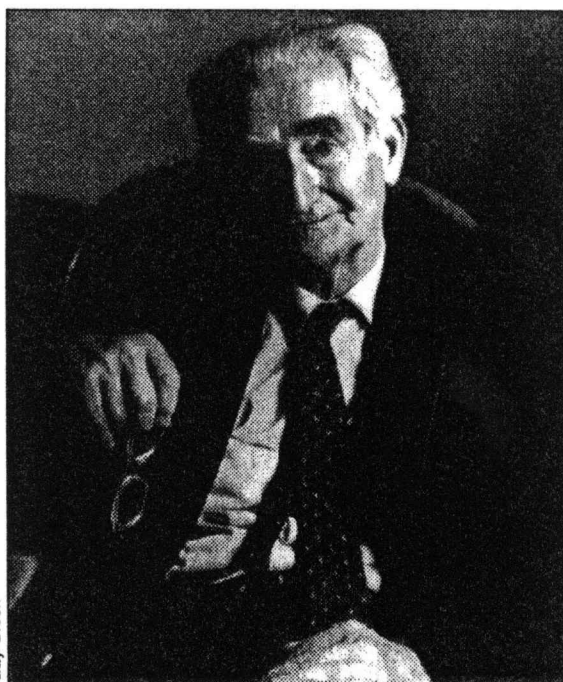
*Joltye and Hart Vos*

*T*he Jewish Foundation for Christian Rescuers/ADL(JFCR/ADL) was established in 1987 by Rabbi Harold Schulweis to repay a moral debt of gratitude on behalf of the Jewish people to Christian rescuers who risked their lives to save Jews during the Holocaust.

- The Foundation seeks to identify, honor and support these exemplary men and women. Currently the Foundation supports, on a monthly basis, 1,200 aged and needy Christian rescuers in 26 countries.
- The Foundation's educational programs include seminars on altruistic behavior and moral courage and a curriculum for junior and senior high school students that teaches the values of moral courage and altruism based on the stories of Christian rescuers. The program perpetuates the legacy of these brave people and helps to offset the rhetoric of Holocaust deniers. Integrating the heroic deeds of the rescuers with the horrors of the Holocaust has proven to be an effective vehicle to encourage high schools and colleges across the country to include the history of the Holocaust and the Christian rescuer in their curricula.

The Foundation operates with its own Board of Trustees, budget and independent fund raising program. The JFCR/ADL works closely with Yad Vashem, Israel's Holocaust authority, on the crucial issues of rescuer documentation and verification.

Gay Block



*Pastor Marc Donadille*

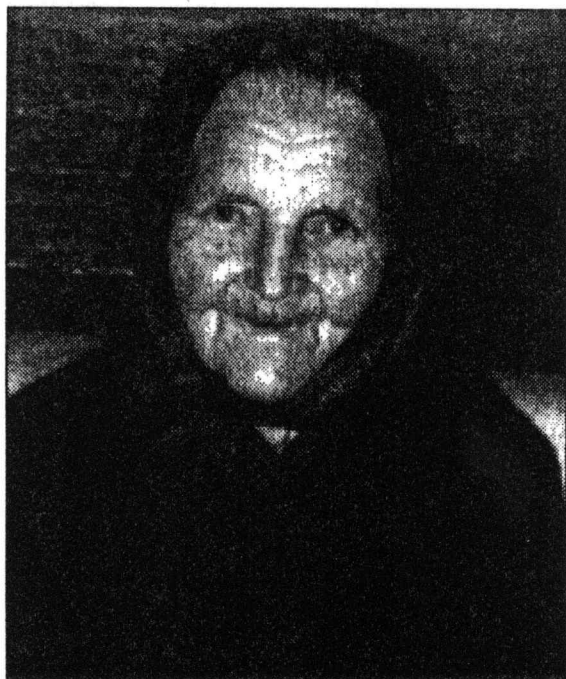
During the Holocaust while the world looked away, there were a small number of exceptional and compassionate men and women who risked their lives to save Jews. For months, and even years, these rescuers performed acts of heroism, risking prison, deportation, their families' lives and death.

- They hid Jews in attics, cellars and barns.
- They provided food and clothing, false papers and money for escape.
- They passed off Jewish children as their own.

Today, many of these exemplary people continue to be ostracized for the help they gave Jews. Many are in need of assistance.

- They are old – in their 70s, 80s, and 90s.
- They are poor. In the former Soviet Union and Poland, steep inflation erodes pensions, while food, rent, and utility costs soar.
- Many are in ill health.

Your support will help the Jewish Foundation for Christian Rescuers/ADL in repaying a moral debt of obligation to 1,200 of these unique individuals, living in 26 countries, so that they may live out the rest of their years in dignity. Your support will also enable the Foundation to add some of the hundreds of other Christian rescuers in need to the Foundation's list of rescuers being supported.



Anna Giovanova

The Jewish Foundation for Christian Rescuers/ADL Honor A Rescuer Program enables congregations, Hebrew schools, community organizations and interfaith groups to join with the Foundation in supporting a Christian rescuer.

The program matches organizations with a "*Righteous Among the Nations*" supported by the Foundation. If you choose to have a personal relationship with the rescuer, the Foundation will provide you with the rescuer's name, address, and a complete rescue story. You can determine how involved you would like to be with your rescuer and can design a program which works for your congregation. The Foundation will provide you with suggestions as to the different ways you can become involved with your rescuer in a meaningful, very special way.

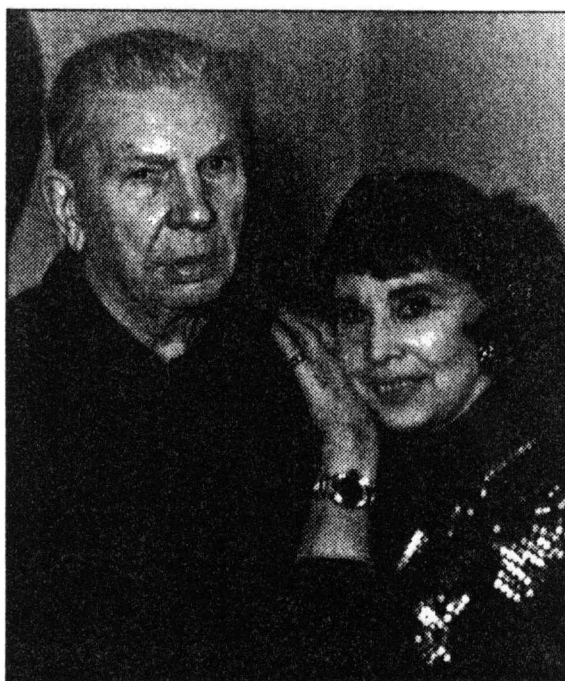
The annual commitment is \$1,000. We are hoping that congregations, once making this commitment, will continue with the program year after year.

The Foundation provides a series of educational materials: books, teaching guides, and videotapes. These materials can be used by your congregation, religious school, youth group, as well as for interfaith activities in your community.

Foundation staff and volunteers are available, depending on the location of your congregation, to discuss the program with your board of directors, executive committee, Sisterhood, Brotherhood, religious school, social action committee and/or Holocaust committee.

It is too late to thank the thousands of Christians tortured and murdered by the Nazis and their collaborators because they helped Jews, or those men and women, like Oskar Schindler, who have since died. But we can – and should – help those remarkable rescuers alive today who are old and in need. Your congregation's participation in the Honor A Rescuer Program will help the Foundation continue to repay a moral debt of obligation to 1,200 of these unique individuals, so that they may live out the rest of their years in dignity.

*Righteous Among the Nations*: The title given by Yad Vashem, Israel's Holocaust authority, to a non-Jew who saved Jews during the Holocaust.



*Vladimir Michlo and Survivor*

The Jewish Foundation for Christian Rescuers/ADL has developed a program which links a *Bar/Bat Mitzvah* with a "Righteous Among the Nations" supported by the Foundation. This unique program gives the *Bar/Bat Mitzvah* the opportunity to identify with a very special person and to have a better understanding of what this person did 50 years ago to save Jewish children, like themselves, and Jewish adults, like their parents.

The program enables a *Bar/Bat Mitzvah*, one who is accepting the duties and responsibilities of an adult within the Jewish community, to fulfill the *mitzvot* of *tzedakah* — or charity — and to help the Jewish community repay a collective debt of gratitude.

The suggested gift to the Foundation is \$180. The *Bar/Bat Mitzvah* will receive recognition from the Foundation and a presentation can be made from the *Bima*.

As the mother of a *Bat Mitzvah* twinned with Irena Sendler said,

*"It added a very special dimension to my daughter's Bat Mitzvah. As we look forward to the future, it helped us remember the past, and to realize that one person can make a difference. A lesson my daughter will carry with her the rest of her life."*

If the religious school decides to participate in the Honor A Rescuer Program, the annual commitment of \$1,000 would be divided among the *B'nai Mitzvot*. This would allow the *Bar/Bat Mitzvah* to support the synagogue's rescuer and would enable each child, if he/she so chose, to support another charity with the remainder of their *Bar/Bat Mitzvah tzedakah* money.

*now file  
Christian Rescuers*

✓

November 17, 1994  
14 Kislev 5755

Harvey Schulweis  
9 West 57th Street  
50th Floor  
New York, NY 10019

Dear Harvey:

First thing this morning I sought to enter the May 9th Christian Rescuers' dinner on my calendar and I noticed that I already have an engagement that night. As a matter of fact it's one I must attend inasmuch as our UAHC Fund for Reform Judaism/New York Federation of Reform Synagogues will be honoring me.

I could attend your dinner if you attend mine! Alas, I do regret the conflict but I have no choice, I simply must be at my own function.

With every good wish and warm regards, I am

Sincerely,

Alexander N. Schindler



# IRENA SENDLER

## A STORY OF MORAL COURAGE



During the Holocaust, Irena Sendler worked for Żegota, a unit within the Polish underground which helped Jews in hiding. She had access to the Warsaw Ghetto, and between 1942 and 1943 she led hundreds of Jewish children out of the Ghetto to safe hiding places.

Some children, after being sedated, were carried out in potato sacks, others were placed in coffins, some entered a church in the Ghetto. They went in as Jews and exited as Christians.

Irena had established a network of people who helped take the children to safe homes. She kept a coded list of the real names of the hidden Jewish children, so when their parents returned after the war, they could be reunited. Unfortunately, most did not return.

Irena was arrested and imprisoned by the Gestapo on October 20, 1943. She resisted torture, betraying neither her associates nor any of the Jewish children in hiding. She was sentenced to death but was saved at the last minute when members of Żegota bribed one of the Gestapo men to halt the execution. She managed to flee from prison and for the rest of the war was pursued by the Gestapo.

Today, Irena Sendler does not think of herself as a hero. She recently said: "I want the Jewish community to know that there was resistance and a spirit among the Jews in the Ghetto."



# JEWISH FOUNDATION FOR CHRISTIAN RESCUERS/ADL

*Schindler's List* tells the extraordinary story of one German Catholic, Oskar Schindler, who saved 1,200 Jews from death during the Holocaust. Although Oskar Schindler was truly a unique individual, there were others like him, men and women, each with his or her own unique story of courage.

- The Jewish Foundation for Christian Rescuers/ADL (JFCR/ADL) was established in 1987 to pay a debt of gratitude to these heroes who risked their lives to save Jews during the Holocaust.
- The Foundation sends monthly grants to 1,200 aged and needy Christian rescuers in twenty-three countries to pay for medical expenses, housing and food.
- There are hundreds of additional Christian rescuers who also need financial assistance. The JFCR/ADL would like to add these individuals to our list but we simply do not have the funds.
- The Foundation's educational program uses the stories of Christian rescuers to teach the Holocaust, altruism, ethical behavior and its relevance to today. The program extends the legacy of these exemplary men and women and helps to offset the rhetoric of Holocaust deniers.
- The Anti-Defamation League, is the world's leading organization fighting Anti-Semitism, bigotry, racism, prejudice and discrimination.
- If you would like to learn more about the work of the Foundation, to learn about others like Oskar Schindler, and to make a difference in someone's life, please call 212-490-2525, extension 317 or write.

**Jewish Foundation for Christian Rescuers/ADL**  
823 United Nations Plaza, 8th Floor  
New York, NY 10017



COPY

*M. Schindler*  
RABBI ALEXANDER M. SCHINDLER • UNION OF AMERICAN HEBREW CONGREGATIONS  
PRESIDENT 838 FIFTH AVENUE NEW YORK, NY 10021-7064 (212)249-0100

September 8, 1994  
3 Tishri 5755

Mr. Harvey Schulweis  
Chairman  
Jewish Foundation for Christian Rescuers  
Anti-Defamation league  
823 United Nations Plaza  
New York, NY 10017

Dear Harvey:

It was most gracious of you to invite me to serve as a member of the Jewish Foundation for Christian Rescuers Board of Trustees. I am honored by this invitation and delighted to accept.

The informational packet you sent on the Foundation was very interesting. Even knowing of its wonderful work and accomplishments, the packet contained information that was new to me. I look forward to working with you in behalf of the Foundation.

With warm good wishes to you and those you live for a healthy, happy and fulfilling New Year, I am

Sincerely,

Alexander M. Schindler



## Jewish Foundation for Christian Rescuers

823 United Nations Plaza  
New York, NY 10017  
Tel: (212) 490-2525

Fax: (212) 867-0779

August 30, 1994

*Accept*

Rabbi Alexander Schindler  
Union of American Hebrew Congregations  
838 Fifth Avenue  
New York, NY 10021

Dear Rabbi Schindler:

As you may know, I have been involved with the Jewish Foundation for Christian Rescuers/ADL since its inception in 1987. My work with the Foundation has been a continuing source of gratification. It is the organization that I have decided to focus my efforts and energy on during the next several years.

When I assumed the Chairmanship of the Foundation, one of my goals was to create a Board which would energize the Foundation, enabling it to achieve its mission. The success of an organization is highly dependent upon its leadership. I would like to invite you to become a member of the Jewish Foundation for Christian Rescuers Board of Trustees. I believe you will bring to the Foundation the insight, intelligence, creativity, and energy that the Foundation needs.

I have enclosed an information packet on the Foundation. Please review the materials; I will call you next week to discuss your participation on the Board. I look forward to working with you to achieve the important goals of the Foundation.

My best wishes to you and your family for a happy and healthy New Year.

Sincerely,

Harvey Schulweis  
Chairman

Enclosure

# **JEWISH FOUNDATION FOR CHRISTIAN RESCUERS**

## ***BACKGROUND***

- ◆ Established in 1987 by Rabbi Harold Schulweis to repay a moral debt of gratitude on behalf of the Jewish people to those men and women who risked their lives to save Jews during the Holocaust.
- ◆ Affiliated with the Anti-Defamation League in 1988.
- ◆ Operates as a semi-autonomous Foundation of the ADL, with its own Board of Trustees, budget and independent fund raising program.

## ***FOUNDATION GOALS***

- ◆ To identify, honor and support Christian rescuers.
  - ◆ Currently the Foundation supports, on a monthly basis, 1,200 aged and needy Righteous Gentiles in twenty-four countries. The rescuers assisted by the Foundation are old - they are in their 70s, 80s, and 90s - all are poor, and many are in ill health.
  - ◆ The Foundation sends Christmas food parcels and gift checks to rescuers living in eastern Europe.

- ◆ To develop an educational program which teaches the Holocaust by using the stories of "Righteous Gentiles."
  - ◆ The Foundation's primary target audience is junior and senior high school and college students.
  - ◆ Three guides/texts have been prepared for this target group. The primary text, which uses the stories of Christian rescuers, is a value based approach to teaching the Holocaust. A link is made between the lessons of the Holocaust and their relevance today.
  - ◆ Study guides have also been prepared for the adult community by Protestant, Catholic and Jewish clergy.

### ***FUND RAISING***

- ◆ Donors based in the New York metropolitan area are the primary source of funds.
- ◆ An annual black-tie dinner held in New York City has served as the Foundation's major fund raiser. To date, five annual dinners have been held in New York.
- ◆ The Honor a Rescuer program enables synagogues and Hebrew Schools to adopt a Christian rescuer for an annual commitment of \$1,000.
- ◆ Unsolicited donations, usually in small amounts, i.e., less than \$100, comprise the remainder of the funds raised.

## ***FOUNDATION BUDGET***

- ◆ The annual budget is approximately \$1,000,000.
- ◆ Last year, \$900,000 was expended.
- ◆ \$575,000 is allocated to direct payments to rescuers.
- ◆ The Foundation has a reserve fund of \$600,000.
- ◆ Staff is comprised of an executive director; associate directors for fund raising and education; an allocation specialist; and an administrative assistant.

WHILE YOU WERE OUT

MESSAGE	TO	Rabbi Schindler	DATE	3/25	TIME	10:15							
	FROM	Erie Mayer	AREA CODE	NUMBER									
	OF		201-696-5536										
				EXTENSION									
pls call Monday													
5 WINDYHAT AVE													
WAYNE N.J. 07470													
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URGENT!	<input type="checkbox"/>	RETURNED CALL	<input type="checkbox"/>	CALL BACK	<input type="checkbox"/>	WILL CALL AGAIN	<input type="checkbox"/>	PHONED	<input type="checkbox"/>	WANTS TO SEE YOU	<input type="checkbox"/>	WAS IN	<input type="checkbox"/>