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Holocaust
Sept.

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

One Page FAX

September 29, 1994
24 Tishri 5755

TO: BENJAMIN MEED

Statement by Rabbi Alexander M. Schindler:

I am saddened by the dispute over the unfortunate scheduling of the Salute to Israel Day Parade on the same day as the Holocaust Memorial Commemoration.

My sympathies in this case lie with the survivors. The date of the Memorial Observance has been fixed for many years by both the Government of Israel and the U.S. Holocaust Memorial Commission as the Sunday closest to Yom Hashoah.

To parade in splendor down Fifth Avenue on that day -- a day designated not for celebration but for remembrance -- would trample on the memories of the men, women and children who perished and on the sensitivities of those who survived.

I am confident that my good friend Julius Berman will find another date to celebrate and thus preserve the sanctity of a day that must continue to be dedicated to memorializing the Six Million.

One Page FAX

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24 Tishri 5755

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279.2426

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draft-Schindler statement

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To parade in splendor down Fifth Avenue on that day -- a day designated not for celebration but for remembrance -- would trample on the memories of the men, women and children who perished ~~is an insult~~ *on the sensitivities* ~~of those who survived~~ *and another Rose*

I am confident that my good friend Julius Berman will devise a creative compromise that will preserve the sanctity of a day that must continue to be dedicated to memorializing the Six Million.

to celebrate
Sholem

FAX COVER SHEET

To: Hubb. Scindler VAHC 570-0895
(Name) (Firm) (Fax Number)

Sent by: Richard Cohen

In behalf of: _____

Date: 7/14/94

This message consists of 2 pages, including this cover sheet.

OUR FAX NUMBER IS: (212) 755-8598



30 East 60th Street • New York, N.Y. 10022
(212) 758-6969

September 16, 1994
11 Tishri 5755

*Sent 9/22
Send copy to Ben.*

From: Edith J. Miller
To: Rabbis Eric H. Yoffie and Ammiel Hirsch
cc: Rabbi Alexander M. Schindler
RE: CONFLICT/ 1995 - YOM HASHOA AND ISRAEL DAY PARADE

Ben Meed of the American Gathering/WAGRO called to enlist Alex's assistance in regard to a problem which developed this year as April 30/ Nisan 30 is when Yom Hashoa is to be commemorated (the last Sunday of April) and the AZYF plans to have the Israel Day Parade that day. April 27/Nisan 27 is the actual Yom Hashoa date. Israel Independence day is May 4 this year.

At Alex's behest I told Ben the two of you would look into the matter. Alex would be grateful if you would determine what's happening and seek to help resolve a distasteful situation.

According to Ben, the survivors are terribly upset, the AZYF refuses to budge and things are "out of control and everyone has been damaged."

Meed told me that there's a contract with Madison Square Garden which was made some years ago, they reserve far in advance, for the commemoration and the date (last Sunday in April) has the "hecksher" of the U.S. Congress and the State of Israel.

He also notes his people refused to share exchange of correspondence between WAGRO and the AZYF to Gershon Jacobson of the Algemeiner Journal in effort to keep conflict quiet, but apparently Don Edelman provided Jacobson with letters.

I'll ask Dick Cohen if he has a copy of press items ..will also clip my Jewish Week if anything appears.

Ben wants Alex's intercession and I told him you speak with him and for him.... please keep us posted. Also bear in mind the Reform Movement has placed Yom Hashoa on the calendar officially...

Ben's number at American Gathering is 239-4230.



COPY

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

June 16, 1993
27 Sivan 5753

Holocaust

Allan S. Horlick
President & Gen. Manager
WRC-TV
4001 Nebraska Ave, N.W.
Washington, DC 20016

Dear Mr. Horlick:

The dedication of the United States Holocaust Memorial Museum in Washington, DC was truly a moment to be recorded for posterity. Thus, I salute WRC-TV for having suspended regular programming on April 22, 1993 in order to broadcast the entire dedication program.

I have just received the video tape of this momentous occasion and thank you very much for making it available to me, and through me, to the Union of American Hebrew Congregations. I am certain that we will find ways and means to make use of this document in our educational programs. The Holocaust, one of the darkest hours in human history must never be forgotten. We must make certain of that. This video tape will be a valuable tool towards that end.

With repeated thanks and every good wish, I am

Sincerely,

Alexander M. Schindler



June 3, 1993

Dear Friend,

On April 22, 1993, roughly 10,000 people braved cold winds and rain to witness a momentous occasion: the dedication of the United States Holocaust Memorial Museum in Washington, DC. WRC-TV is proud to have suspended our regular programming on that day in order to broadcast this event live, in its entirety. It is my pleasure to send a copy of this program to you, which is enclosed, as our gift.

It is our hope that this videotape can be shared with countless others, particularly our young people, for educational purposes. It serves as an introduction to the Museum and its important historical record of what occurred during the holocaust.

In remarks at the dedication, President Bill Clinton said, "The evil represented in this museum is incontestable and, as we are its witness, so must we be its adversary in the world in which we live." And so we must be. Each one of us. Every one of us, all races, all religions, must be responsible for keeping watch and speaking out...to protect all of us from the possibility of future atrocities.

Sincerely,

A handwritten signature in cursive script that reads 'Allan S. Horlick'.

Allan S. Horlick
President
& General Manager

Holocaust

HASKELL R. GORDON
61 KINNICUTT ROAD
WORCESTER, MASSACHUSETTS 01602

no further

May 14, 1990.

Mr. Alexander M. Schindler
Union of American Hebrew Congregation
838 5th Avenue
New York, N.Y. 10021

Dear Alec:

Thank you very much for your lovely letter and insert regarding the presentation of Verdi's Requiem as presented on April 26th at Carnegie Hall. I loved your introductory comments and wish that we had access to them for an event that we ran at Temple Emanuel on April 29th to commemorate Yom Hashoa. I am enclosing herewith a copy of the program that we sponsored. All the music was played by members of the Boston Symphony Orchestra. The Director, Narrator, and Violist was carried out by Mark Ludwig of the B.S.O. who did about a year and 1/2 of research on the project. He discussed the backgrounds of each of the composers who later perished at Auschwitz. Two of the composers were students at Schoenberg and one was a student of Bartok. There were 500 people present on a Sunday night to hear this program. There were no attendance fees involved.

Many people came to us and wrote to us saying that they had never been so moved emotionally at a commemorative Holiday. The program as prepared by the B.S.O. people is probably going to be presented in Amsterdam sometime next year according to Ken Haas, the General Manager of the B.S.O..

We look forward with great excitement to the presence of Rhea and you at our Simcha on June 17th in Lenox at Blantyre. Ina joins me in sending our love to both of you.

Most sincerely,

Haskell

Haskell R. Gordon

HRG:jt

**Temple Emanuel
280 May Street
Worcester, Massachusetts**

**Rabbi Norman Mendel
Rabbi Stuart Gershon
Rabbi Joseph Klein
Cantor Sheri Blum
Harold Press, Administrator**

**Chamber Music Composed In The
Terezin Concentration Camp**

Sunday, April 29, 1990 at 7:30 p.m.

A Program To Commemorate Yom Hashoa

Mark Ludwig, Director

**Ronan Lefkowitz - Violin
Si-Jing Huang - Violin
Mark Ludwig - Viola and Narrator
Sato Knudsen - Cello**

**Cantor Sheri E. Blum - Soprano
Soomi Lee - Piano**

We wish to thank Haskell and Ina Gordon for their extreme generosity in sponsoring this program. It is being dedicated to the memory of Philip Rose's family who perished in the Holocaust. Philip was Ina Gordon's father.

Everyone is invited to a reception immediately following the concert downstairs in the Temple Auditorium.

**KLEINES WIEGENLIED
(CRADLE SONG)**

(Translations on page 4)

Cantor Sheri E. Blum, Soprano
Soomi Lee, Piano

* GIDEON KLIEN (1919-1945)
FANTASIA AND FUGUE FOR STRING QUARTET (1943)

* VIKTOR ULLMANN (1898-1944)
STRING QUARTET NO.3, OPUS 46 (1943)
ALLEGRO MODERATO
PRESTO
LARGO
RONDO

* DAVID GRUNFELD ARR. ZIKMUND SCHUL
UV'TZEIL K'NOFECHO
(IN THE SHADOW OF YOUR WINGS)
FOR STRING QUARTET (1942)

* ELIAHU HANAVI Folk Tune

Ei-li-ya-hu ha-na-vi, Ei-li-ya-hu
ha-tish-bi; Ei-li-ya-hu, Ei-li-ya-hu,
Ei-li-ya-hu ha-gil-a-di.
Bi-me-hei-ra ve-ya-mei-nu, ya-vo
ei-lei-nu; im ma-shi-ach ben
Da-vid, im ma-shi-ach ben
Da-vid. Ei-li-ya-hu...

(May the prophet Elijah come soon,
In our time, with the Messiah,
Son of David.)

* HATIKVAH N.H. Imber

Kol od ba-lei-vav pe-ni-ma,
ne-fesh Ye-hu-di ho-mi-ya.
U-le-fa-a-tei miz-rach ka-di-ma,
a-yin le-tsi-yon tso-fi-ya.

Od lo a-ve-da tik-va-tei-nu,
ha-tik-va she-not al-pa-yim,
li-he-yot am chof-shi be-ar-tsei-nu,
be-e-rets tsi-yon vi-ru-sha-la-yim.

(So long as still within the inmost
heart a Jewish spirit sings, so long as the
eye looks eastward, gazing toward Zion,
our hope is not lost - that hope of two
millennia, to be a free people in our land,
the land of Zion and Jerusalem)

TRANSLATIONS OF ILSE WEBER SONG CYCLE

Translations by
Mrs. Helen Sachs

ICH WANDERE DURCH THERESIENSTADT

(I Wander Through Theresienstadt)

I am wandering through Theresienstadt,
My heart is heavy as lead,
Until my walk is ended
Almost at the "Bastei"

There I will stand on the bridge and look into the valley
I would love to continue my walk
I would so love to go home but I no longer have one

To go home
What a beautiful word which makes my heart very heavy
They deprived me of my home and now I no longer have one

I am sad and exhausted
And sadness fills my heart
Theresienstadt, Theresienstadt, when will there be an end to this suffering
When will we be set free

EMIGRANTENLIED

(The Emigrant's Song)

Swallow the tears
Don't let on the terrible hurt
Don't listen to their abuse
Yet, my own will is hardened by this in order to maintain my sanity
In the end everything will be beautiful

Then this horror will end and the hate
And the pain will have an end
Then the enemy will again call me brother, and will shamefully reach for my
hand
In the end everything will be beautiful.

And no longer will I have to stay away when the others are happy and laughing
For me the sun will also shine again
And the little birds will awaken and sing
In the end everything will be fine!

For me the sun will again shine
The trees will be green
And once again I will have a home
And brothers and all the bitterness will vanish like a heavy dream
Have faith in the future
Don't lose your momentum
The world will once again be a beautiful garden.

UN DER REGEN RINNT
(And The Rain Is Falling)

And the rain is falling
In the darkness I think of you my child
High are the mountains, the ocean is deep
My heart is sad and tired longing for you!
But why are you so very far away my child

And the rain is falling
God himself has separated us my child
You should not have to see this suffering and misery
And you should not have to walk on these stony roads
Have you already forgotten me my child.

ADE, KAMERAD!
(Farewell Comrade)

Farewell comrade
Here the road will split, but tomorrow we have to part
I am leaving you because they are pushing me into the Polish transport.

You gave me courage and kindness
Ever ready to help-
Your handshake softened many a blow-
Now-we'll never see each other again.

Farewell comrade
I feel badly for you
Our farewell is so sad
But don't you lose your courage
I was always very fond of you
And now I am sure we will never see each other again.

KLEINES WIEGENLIED
(Cradle Song)

The night is creeping through the ghetto
So black and so still
Sleep my child and forget everything around you
Nestle your little head in my arms
Near mother you will sleep cuddly and warm

Sleep my child
During the night a lot could happen
During the night the misery could vanish
Wait my child you will see when you awake
Freedom will suddenly be here over night

ARTISTS

MARK LUDWIG, Viola

Originally from Philadelphia, violist Mark Ludwig joined the Boston Symphony Orchestra in the fall of 1982. He received his bachelor of music degree from the Curtis Institute of Music in Philadelphia, where he studied with such eminent musicians as Joseph DePasquale, Joseph Silverstein, Raphael Bronstein, Felix Galimir, and Alexander Schneider. His teachers also include his father Irving Ludwig, a violinist in the Philadelphia Orchestra. Before joining the Boston Symphony Orchestra, Mr. Ludwig was co-principal violist and soloist with The New Chamber Players, a chamber orchestra composed mainly of members from the Philadelphia Orchestra and the Curtis Institute of Music, and he was principal violist of the Curtis Institute of Music Orchestra during the 1979-80 season. He currently teaches privately in the Boston and Cambridge area and he is on the faculty of the Boston University Tanglewood Institute. In May of 1986, Mr. Ludwig appeared as soloist with his brother, violinist Michael Ludwig in Mozart's "Sinfonia Concertante" for violin and viola with the Boston Pops Orchestra. Mr. Ludwig is founder and artistic director of the Richmond Performance Series, now in its fourth season.

SI-JING HUANG, Violin

Violinist Si-Jing Huang joined the Boston Symphony Orchestra at the beginning of the 1989-90 season, having graduated from the Juilliard School of Music in New York in May 1989. Mr. Huang's numerous scholarships and awards included the Lincoln Center Scholarship; he was also a winner of the Young Concert Artists Auditions held in Hawaii. Mr. Huang's teachers included Glenn Dicterow and Dorothy DeLay, as well as his father, Da-Ying Huang. A former member of the Juilliard Orchestra, he has participated in the chamber music festivals at Aspen and Taos, and he has participated in a concert tour of the United States with the Classical String Players.

SATO KNUDSEN, Cello

Born in Baltimore in 1955, cellist Sato Knudsen joined the Boston Symphony Orchestra in 1983. His teachers included David Soyer at Bowdoin College and Stephen Geber, Robert Ripley, and Madeleine Foley at the New England Conservatory of Music. He also attended the Piatigorsky Seminar in Los Angeles and was a Fellow for two summers at the Tanglewood Music Center. Before joining the Boston Symphony Orchestra, Mr. Knudsen was associate principal cellist of the San Antonio Symphony for three years; prior to that he performed with the Boston Pops Orchestra, Boston Opera Company, New Hampshire Symphony, and Worcester Symphony. As cellist with the Anima Piano Trio, he performed at Carnegie Recital Hall and Jordan Hall, throughout New England, and on radio stations WQXR-FM in New York and WGBH-FM in Boston. As of the 1988-89 season, Mr. Knudsen occupies the Esther S. and Joseph M. Shapiro Chair in the second stand of the Boston Symphony Orchestra's cello section.

RONAN LEFKOWITZ, Violin

Ronan Lefkowitz, who was born in Oxford, England, joined the Boston Symphony in 1976. A graduate of Brookline High School and Harvard College, he is the son of the head of the Department of Musicology at Boston University. Mr. Lefkowitz studied violin with Gerald Gelbloom, Max Rostal, Joseph Silverstein, and Szymon Goldberg. He was concertmaster and a frequent soloist with the Greater Boston Youth Symphony and was concertmaster of the International Youth Symphony Orchestra under Leopold Stowkowski. An award-winning performer, he was named most promising young violinist at the August 1969 International Festival of Youth Orchestras and 1972 winner of the Gingold-Silverstein Violin Prize at the Tanglewood Music Center.

Recently he and three of his Boston Symphony Orchestra colleagues played a Vivaldi Concerto for Four Violins with the Boston Pops Orchestra in a performance aired this past summer on WGBH-TV. Mr. Lefkowitz is a former member of the Francesco String Quartet and the WGBH Boston Artist's Ensemble, and he recently helped endow a fellowship at the Tanglewood Music Center in the name of Gerald Gelbloom for a student of violin. He currently teaches at the Boston University Tanglewood Institute, and he enjoys running, gardening, and birdwatching.

-SOOMI LEE, Pianist

Ms. Lee has won numerous awards including Seoul National Philharmonic Competition, Midland-Odessa Young Artists Competition, Kankakee Piano Competition. In Europe she has concertized extensively in England, France, Switzerland at the Dartington, Fountainebleu, Tibor-Varja and Ernen Musikdorf Festivals. She was invited to perform two recitals in Town Hall, at the Auckland Festival in New Zealand. Ms. Lee started playing the piano at age 5 with her mother and at age 9 she was a soloist with the Korean Broadcasting Symphony Orchestra. After giving her solo recital in Town Hall in Seoul at age 12, she came to the United States to study as a full scholarship student at the Juilliard Pre-College School. Ms. Lee later attended the Curtis Institute and earned her B.M. and M.M. degrees from Indiana University and the New England Conservatory. Her primary teachers have included Mme. Ilona Kalios, Georgy Sebok, Patricia Zander and Nadia Boulanger. She made her New York debut at Carnegie Recital Hall at age 16. She gave recitals through out the New England area including Gardner Museum, Worcester Art Museum, Jordan hall and Sander's Theater. Ms. Lee appeared as a soloist with the Korean Syumphony Orchestra, Seoul National Symphony, Thayer Symphony Orchestra, Symphony by the Sea, Harvard Chamber Orchestra and Sinfo Nova.

CANTOR SHERI E. BLUM, Soprano

A native of California, was invested as Cantor at the Hebrew Union College - Jewish Institute of Religion - School of Sacred Music in New York City in 1982. While attending Cantorial School, she served as Cantor of the Union Reform Temple in Freeport, Long Island. She was a voice student in the studio of the late Judith Raskin in New York. She is currently finishing her eighth year as Cantor of Temple Emanuel in Worcester, Massachusetts. Cantor Blum has concertized extensively throughout the Northeast, thrilling audiences with her magnificent and versatile voice. Cantor Blum is married to Mr. Elliott M. Ginsburg and they have one daughter, Rachel.

Holocaust

A preliminary assessment of conservation priorities at Auschwitz based on a visit to the site on April 24, 1989 (Prepared for the Ronald S. Lauder Foundation by James H. Frantz, Conservator in Charge, Department of Objects Conservation, Metropolitan Museum of Art, May 11, 1989)

The preservation of the site of Auschwitz will require the coordinated efforts of many professional conservators with expertise in several specific areas and will raise philosophical questions that will engage the opinions of many others outside the field. That the project is complex could perhaps be said without first-hand examination of the site, and a one-day visit on April 24th confirms this assumption. Indeed, what this visit demonstrates is that the magnitude and scope of the project are such as to require for their accurate evaluation extensive surveys in each of the special areas of concern. The brief outline which follows should be understood in this context and is necessarily limited to a qualitative assessment based on first impression. As is noted below, many important parts of the site were examined either briefly or not at all.

On April 24th, two parts of the site were visited: Auschwitz I and Auschwitz II (Birkenau).

Auschwitz I

Auschwitz I consists of approximately thirty, two-storied, brick, barracks-type buildings arranged in three parallel rows of ten buildings each. Where once only rocks and dirt surrounded these structures, today grassy borders are to be found with the rocks and dirt limited to the paths between the buildings. Many of these buildings are presently used to house the exhibits of articles of clothing, hair, and other possessions once belonging to those murdered at this site. Auschwitz I also includes adjacent to the barracks complex the small gas chamber and crematorium used by the Nazis as prototypes for the larger versions later installed at Birkenau (Figs. 1 and 2). The entire complex is surrounded by a double barbed-wire fence with guard towers spaced at regular intervals along its perimeter. Several specific issues of conservation are to be noted:

1. Barracks

The buildings themselves appear to be in relatively sound condition and not to require urgent attention. It seems that some maintenance of these structures has been performed in association with their present function as exhibit galleries and administrative offices for the site.

2. Exhibits

The exhibits are generally displayed behind glass within rooms of the barracks. No particular means of climate control is in evidence, and--with favorable weather prevailing at the time of the visit--the windows were open to the outside. In some rooms, heaters have been installed within glazed-ceramic enclosures. In general, a single room is devoted to a given type of exhibit.

a) Shoes. On sloping wooden decks on either side of one large room are displayed a vast and crowded disarray of shoes (Fig. 3). These are in a predictable state of conservation need, and--with regard to their rates of deterioration relative to other objects in the collections--should receive a high priority.

b) Clothing. There appears to have been little conservation performed on the articles of clothing displayed, most of which are simply tacked to walls of exhibit cases.

c) Luggage. In a large room, on a deep, sloping deck are displayed many pieces of luggage, often bearing the names of their owners (Fig. 4). There are leather valises as well as wicker baskets. These articles are displayed in the same compelling chaos as are the shoes described above and have similar conservation needs and priorities.

d) Hair. In another room--in a manner similar to that used for the shoes and luggage--a vast, densely packed quantity of hair is displayed. Although some effort appears to have been made to prevent insect infestation, there is again a clear need for both preventitive maintenance as well as treatment.

e) Prayer shawls. A few prayer shawls are exhibited in a single case. These appear to have at least been mounted with some concern for their conservation.

e) Eyeglasses. These are exhibited as a large pile of twisted metal frames and broken lenses. Many of the frames are visibly rusted, and some lenses show signs of devitrification.

f) Soup bowls and utensils. A large number of the metal bowls and utensils used by the prisoners are packed together in a deep pit at the end of one room. Again, although the condition of these objects is difficult to assess without close examination, it can be stated that without climate control in the building an appreciable and continuing rate of deterioration can be expected.

g) Photographs of prisoners. Record photographs taken by the Nazis are exhibited in individual frames along the corridor walls of several barracks. The mounting of the photographs and the frames appear decidedly makeshift, and the condition of the prints themselves reflects what were clearly less-than-archival techniques used in their processing.

h) Other exhibits. There are rooms devoted to the display of other items, such as straw and straw-filled sacks on which prisoners were required to sleep. Because of filming in progress at the time of the visit, not all the barracks were seen.

3. Archives

The director of the site reported that there are preserved both written and photographic archives. These were not seen during this visit, but clearly represent a high priority both for conservation of the original material and for its reproduction into more permanent form.

Auschwitz II (Birkenau)

Despite the efforts of the Nazis to destroy the gas chambers and crematoria at Birkenau and the partial destruction of some of the barracks, the single purpose of this site as well as the scale of its operation are today immediately apparent to any visitor. The railway track that enters the site through the solitary guard building divides what were originally more than 600 barracks into two unequal sets and terminates at the two gas chambers and crematoria (II and III) symmetrically disposed on either side of the large modern monument. From the railway track and its parallel ramp, the rows of existing barracks stretch to a virtual horizon in either direction (Figs. 5 and 6). The entire complex is surrounded by a double barbed-wire fence with wooden guard towers set at regular intervals along its perimeter. The following are the first issues of conservation noted:

1. Barracks

These are almost exclusively wooden, two-storied buildings set on concrete foundations. Although in some instances only the foundations remain, many of the complete structures are extant. These buildings were not inspected at close hand; on the basis of a discussion with the director, it can only be indicated that there are serious structural problems requiring attention.

2. Gas chambers and crematoria

The long rectangular undressing rooms and gas chambers of the two complexes (II and III) were built below ground, while the crematoria were large brick buildings adjoining them above ground. Of the crematoria only rubble remains, while the configuration of the gas chambers and undressing rooms are clearly preserved in the ruins of their collapsed reinforced concrete roofs and brick walls (Figs. 7-9). Among the fragments of these parts are to be found architectural details of the original exterior structures (Fig. 10). The principal immediate need in conserving these ruins lies in the brick masonry walls which provide the sole remaining definition to the shape of their rooms and which are undergoing visible damage from the pressure of surrounding earth and from more than forty years of vegetation growth and weathering (Fig. 11).

General recommendations

The assumption is taken that a principal aim of the project is to preserve as best as possible the site and its associated collections in their existing state without refurbishing or other cosmetic intervention. During the visit of April 24th, the complexities of such a project were discussed with the site director, Mr. Kazimierz Smolen. In this discussion, it was suggested that a first priority should be to review whatever reports and recommendations exist as may have already been submitted on the issue. The director indicated that there are several such reports on specific aspects of the site and its collections, and that copies of these would be forthcoming. Without

attempting to anticipate the content of these reports, it seems evident that a comprehensive program for conserving the site and its collections has yet to be established. Although it is premature to describe such a program in any great detail, some first steps and priorities can be suggested:

1. A team of conservators and other specialists should be established to represent the several areas of expertise called for by the conservation needs outlined above.
2. A director of this team should be appointed.
3. The involvement of conservators at Copernicus University in Torun and elsewhere in Poland should be explored. The difficulties associated with importing specialized expertise from afar for a sustained project of this kind should not be underestimated.
4. Proposals should be drafted for each of the several areas of conservation: archives, buildings, articles of clothing and other exhibits. These proposals will require substantive examinations of the site and its collections by each of the conservation specialists and--in several cases--their supporting staff.
5. One or two of these proposals--perhaps for the archives and one of the exhibit categories--should be implemented on a trial basis to establish that the working structure of the project is viable.

It can be stated in advance that an overriding priority for all of the collections of archives and exhibits housed indoors is the installation in the buildings of a proper system of climate control.

It would also seem appropriate to this writer to incorporate into the program for conservation some of the broader issues relating to the historical description and presentation of the Holocaust given at the site.



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

Holocaust

September 27, 1989
27 Elul 5749

Mr. David Kantor
185 Bryant Avenue
White Plains, NY 10605

Dear Mr. Kantor:

We have just received your September 16 note and the article Gregory Racz has written on the Holocaust. Alas, your first letter is nowhere to be found. None of the staff here in my office can recall having received such a letter. Therefore, I ask that you let me know just what you had in mind in regard to the Racz piece.

Many thanks and best wishes for a sweet New Year.

Sincerely,

Alexander M. Schindler

9/16/89

Dear Rabbi

Enclosed is the
article on the Holocaust
I wrote you about.

David Kantor

at present Gregory is
at Oxford University
till Dec 21.

Indeedly with
phones
[What does he
want me to do
with it?]

**"The hottest places in Hell
are reserved for those, who
in times of great moral
crisis, maintain their
neutrality."**

**by Greg Racz
Theme Course 6
7/24/89**

Dear Kids,

I'm writing to you to give you some of my thoughts on the Holocaust. I find myself questioning how will my children remember the Holocaust? How will the Holocaust be taught in your history books? As a great moral victory of the free world over Fascism or rather as the greatest collective silence ever? Will the world continually bear witness and learn from the deaths of 6,000,000 (2/3) of Europe's Jews? These questions burn inside me.

The European and American societies of 1930's and the 1940's which were so advanced industrially and intellectually to allow such a machinery of death to exist were likewise societies which should have had the moral courage to prevent such a monstrosity. Regretfully, these people were silent. Therefore, it is up to those surviving the trauma to understand why they failed to display courage, why did they avert their eyes instead of helping the Jews? Also, those surviving must acknowledge these people's silence as a tragedy and as a crime. People individually must recognize this and peoples communally and nationally in the history books must write about it. It must not be ignored the way the Jews were. Finally, and most importantly, we must learn from it. We must learn to prepare us to prevent its re-occurrence. We must learn that each individual, each community, each nation must be vigilant in the defense of their morals, must be equipped to stand up for what is right even and especially in times of ethically egregious and reprehensible behavior.

Dante said in the Inferno, "the hottest places in hell are reserved for those who, in times of great moral crisis, maintain their neutrality."¹ His haunting words indict many who lived during and through the years of the Holocaust, those who failed to raise a finger let alone a voice to save the Jews. More importantly, however, let Dante and the Holocaust become our guides. Both should inspire us to develop a set of morals and convictions that will help us in times of moral crisis to act and speak out rather than "maintain our neutrality." For this is the only way in which we can honor those who were killed.

Phillip Muller, a special detail worker in Aushwitz, recounts his story in Claude Lanzmann's film **Shoah**:

"Like a chorus, they (the Jews about to be gassed) began to sing the Czech national anthem. That moved me terribly and I realized that my life had become meaningless, why go on living?...so I went into the gas chamber with them resolved to die. Suddenly some who recognized me said 'so

you want to die. But that's senseless. You must get out of here alive. Your death won't give us back our lives. You must bear witness to our suffering and to the injustice done to us."

I re-tell his story because it is of supreme value. In the face of total death he wanted to give up. Yet those about to meet their doom convinced him to struggle to survive so that the world may learn about and from the Holocaust. He managed to survive and we have heard his story, now it is up to you and me to learn from it.

By now you probably have a few questions. I'll anticipate them as best as I can. Who was silent? The German Volksgeist for starters. The non-German non-jews who watched impassively as their Jewish community members were forcibly relocated into ghettos if not outright deported from their native lands. And finally, tragically, the rest of European community held their breath.

Your second question and one that still is difficult to explain is why did people remain silent? Did people not realize the magnitude of death, the power of the Nazi death machine? Impossible. While the exact dimension may not have been blatantly and immediately obvious, the relocation, resettlement and deportation of hundreds of thousands if not millions of Jews did not go unnoticed. Why didn't the Pope speak out? Why did the US wait until late 1941 to enter the war? Why didn't the Allies bomb the railroad tracks to prevent or at least slow down the death machine? Simply, why were people reluctant to help the Jews?

Two strong works about the Holocaust which I encourage you to read and view on your own are Thomas Mann's short story *Mari and the Magician* and Lanzmann's film **Shoah** (Shoah is the Hebrew word for annihilation).

Mann's story, written in 1939, before the Nazi death camps and machinery had begun to operate at full capacity, provides sharp allegorical insights into the dangers of silence and conformity as well as the horrifying powers of Fascism. By 1939, Hitler had full control over Nazi Germany and was in the process of invading Czechoslovakia. While few if any of the European leaders and nations realized the havoc Hitler would be able to wreak, Mann's essay is testament to the fact that there were people who understood the situation. Likewise, the leading comedian of the time, Charlie Chaplin, (have you heard of him?) made a comedy entitled **The Great Dictator** satirizing the

powers of Fascism and Hitler in particular. Although it was very funny, the movie was a plea to the European and American communities to be vigilant, to stand up to Hitler before it is too late.

Unfortunately, neither of these men's cries for intervention were heeded. Rather, two of the great powers of Europe (England and the Soviet Union) each signed treaties with Hitler in the vain hope of "securing peace in our time."² Instead of pressuring Hitler to return the lands he had taken by force the powers at be acquiesced. The Allies appeased Hitler so as not to go to war. From the Munich agreement to Roosevelt's campaign pledge "not to send boys to go to war for a far away country about which we know nothing," people caved in and refused to interfere. It was this first acquiescence, this first silence which furthered the general willingness to ignore the tortuous realities that besieged Europe.

Mann's story demonstrates how easy it is for an outsider or by-stander, someone not immediately threatened or endangered, to be seduced into silence. By analyzing the progression of the father's silences while paralleling it to the silences of Europe it is painfully easy to see how and why people "maintained their neutrality." The father says that he and his family were attracted to the qualities of Torre, Italy which "themselves long ago ceased to be evident," much like people were captivated by the rhetoric and illusions of Fascism - by 1934 Hitler had so bewitched the German people that they freely elected him chancellor.

The family in Mann's story quickly faces two instances of jingoistic paranoia against which they quietly succumbed. Once settled into the Hotel, they encountered an Italian Princess who possessed a "paranoid"³ fear that the family's children were infectious. Her fear was not unlike the attitudes displayed by Germans towards the Jews. Instead of standing up to the Princess, however, the family acquiesced. First silence. While on the beach they were met with more anti-foreigner sentiment. Their daughter swam in water without a bathing suit. The native Italians were zealous if not fanatic in their belief that this incident had "injured the honor of Italy."⁴ In deference to the "hypersensitive prudishness"⁵ the family apologized and paid a fine. Second silence.

Looking back, the father wonders, "ought we not at this point had left?"⁶ and laments, "indolence makes us endure uncomfortable situations."⁷ This third silence exemplifies to me the

logical course that the European's silences followed. Moral crises and unpleasant circumstances were tolerated rather than confronted. And a habit was forming.

In *Shoah*, Lanzmann's interview with a farmer who lived across the tracks from the Treblinka death camp exposes the above mentality:
 Farmer: In 1942, when people began to understand what was happening, they were appalled, and they commented privately that since the world began, no one had ever murdered so many people that way.
 Lanzmann: And normal life went on?
 Farmer: Certainly (we) worked.
 Lanzmann: Were (you) afraid for the Jews?
 Farmer: Well...it's this way. If I cut my finger, it doesn't hurt him.

Lanzmann effectively and poignantly displays these silences in interviews with by-standers. In the beginning of the film Lanzmann returns to a town in Poland situated next to a death camp. The townspeople saw the horrors. They saw their brethren kicked out of their homes, yet they were silent. One citizen drove with Lanzmann through the town pointing out the home which had once been occupied with Jews. One lady quoted that her town had been 80% Jewish. What is so scary about these interviews is the matter-of-fact manner in which they are told. None of these people show the slightest signs of remorse. I find it hard to believe that anti-semitism ran and still runs so deep as to allow entire communities to be so insensitive to their own. I will not believe that humans can be so capricious. Yet, I ask myself, couldn't people have left secret depositories of food?

The by-standers of Europe had an ability, as Mr. Gowkowski in *Shoah* said, "to see so many transports that it became routine," to numb themselves to the screams, to anesthetize themselves to reality. Mrs. Michelson, the wife of a Nazi said, "it was frightful. Depressing. Day after day - the same spectacle." Unfortunately, these people failed to act to help the Jews. They saw the abominations yet let the Jews suffer. One Pole said, "it's nerve-wracking watching such distress everyday, scream day after day." It fails to occur to these people that instead of passively listening they had choices: to speak out publicly or privately, to form public resistance and private resistance, to do anything or at least something to stop if not slow down the Nazi war machinery.

As the Germans were lured to Hitler, so too was the family (bored and curious) beguiled by Cipolla. At the beginning of the magic show, the father realizes that "it had been a mistake to

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bring"⁸ his children. Yet the family stayed. Another silence. The father reasons, as I suppose did most of Europe who kept their peace, "as we had not gone away in general (from Torre) so to speak, it would have been inconsistent to do it in the particular."⁹ Inertia and the precedents of inaction became deadly forces of immobilization.

Once the audience had fallen under the spell and leadership of Cipolla and Hitler, the leaders consolidated the audiences' reverence for the leader by terror and intimidation techniques. Kids, your grandfather, my father, lived in Budapest, Hungary throughout the entire war and described how people bowed to the Nazis. "First of all, Hitler rounded up and arrested if not shot all the communist party opposition leaders. The SS and Gestapo didn't hesitate to break into people's houses in the middle of the night and shoot them in the cellar." Your grandfather concluded, "silence was the result of intimidation and disbelief...people simply had no experience with this, they didn't know what to do."

Likewise, the father in the story says, " (Cipolla's) riding-whip did much to keep rebellion from becoming overt."¹⁰ Cipolla humiliated all those who challenged him. In so doing, Cipolla was able to build up not only a respect but also a dangerous "hero-worship" obeisance. The father, who understood what Cipolla was doing, as I suppose many in Germany comprehended Hitler, lost his ability to rationally analyze the situation and make a correct decision as to what to do. The father remarks, " the capacity for self-surrender for becoming a tool, for the most unconditional and utter self-abnegation, was but the reverse side of that other power to will and to command. Commanding and obeying form together one single principle, one indissoluble unity...We fell under a spell...a complacent ecstasy."¹¹ Hitler's and Cipolla's successes were based on the maximization of this idea.

Hitler was able to curtail the feeble resistance movement by enlarging punishments and using, as your grandfather said, "gangster techniques." Cipolla, by hypnotizing away the audience's control over bodily functions (people unintentionally stuck out their tongues, danced, cramped in pain and kissed Cipolla), is able to remove people's ability to exercise self-discipline.

For me, one of the more pregnant and sad moments of **Shoah**, occurs when the thirteen-year old Jewish singer boy returns thirty years after the Holocaust to the town that had let him and thousands of other Jews suffer at the hands of the Nazis in the camps right outside town. Lanzmann takes the man to the town church and proclaims to these people that miraculously the boy who sang to the town had survived. Furthermore he was standing in their midst. While you might expect the townspeople, overcome with guilt at their inaction during the Holocaust and overjoyed by his survival, to embrace the singer-boy--he was totally ignored. How he manages to smile throughout Lanzmann's interview is beyond my appreciation. My feeling is that he is stupefied that the townspeople could be so unmoved. He smiles as a way of expressing his supreme dissatisfaction by their lack of learning. Those by-standers have never processed what has happened. It is very sad.

What makes watching **Shoah** even more of an ordeal is that this man's story is far from enigmatic. Rather, virtually everyone interviewed demonstrated the same lack of recognition at their own complicity. Granted, Lanzmann only shows the interviews which will prove his point; however, the people he interviews seems so representative of their societies it is hard to believe that their reactions are not symbolic and emblematic for the rest of their compatriots and, if you will, co-conspirators. It is true that many of the cruelties suffered by the Jews were hidden behind the walls of concentration camps. Yet, truer still, is that many Jews were dying in plain view on the streets in the ghettos. Mr. Karski's vivid accounts record both the plight of the Jews as well as the inaction of the European world who at that point was undeniably in possession of the truth of the extent of the atrocities.

Worse, it doesn't bother the Poles much that the Jews are gone. Rather than their neighbors the Poles viewed the Jews as their "competitors." They show no shame or remorse or guilt. Mr. Aaron, said, "the Christians heard the Jews were being rounded up so they came to see the show. (What happened after the Jews left?) They took all our possessions. They took the keys to our houses and stole everything."

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It's presumptuous to say in their place without such knowledge we would have acted differently. However, having been educated about the Holocaust, aware of the collective silence and its effects, we will be even guiltier if in the future when a moral dilemma confronts us we don't stand up. As Lanzmann instructs us it is the first silence or the lack thereof which will decide how we act later on. Therefore, when someone is being done wrong, when someone is being persecuted, offer assistance or get assistance. Do not walk by and pretend you didn't see it. Don't be a by-stander.

What Mann points out and what Lanzmann tries to highlight is that after a person remains silent many times a habit of silence forms and imbeds itself in the person's conscience. Likewise, after the person acquiesces a little, the beneficiary of the compliance begins to gain a stronger and stronger hold over those submitting and relinquishing their judgement. E.M. Forster says, "great men produce a desert of uniformity around them."¹² While I hesitate to so label Hitler and Cipolla, they were both able to manipulate people to surrender their private values and let the leader set the standards.

This is identifiable in Cipolla's burgeoning control over his audience. By the end of "his show" his power had become complete. Only an act of violence by one of the audience members whom Cipolla thoroughly humiliated ended both Cipolla's dominance and his life. The ending is an admonition to Europe that if you remain silent, the situation may become volatile and necessitate drastic action. Hopefully, we will learn from these events and the situation will never present itself where such extreme action is again unavoidable. By speaking out against what is wrong we can nip evil in the bud.

Simply, the complicity of Europe was a time of great moral poverty and weakness. People lacked courage to rise against popular indolence, against the machines of the state, against the techniques of intimidation. It was a time when no could be counted on. Trepidation fed trepidation. Weakness fed weakness.

No moral crusader was willing to lead even though many people nations and leaders included knew the evils taking place. Andrew Jackson said, "one man with courage makes a majority."¹³ It is testament to the weakness of the time that not one Allied leader, save Winston Churchill, a man

who was too embroiled with saving his own people to concentrate on the Jewish problem, stepped forward and specifically denounced the Holocaust.

Like the dad in Mario and the Magician, the world knew yet they were mesmerized failed to adopt morally appropriate attitudes. The Allies remained quiet and aloof about the Jewish question amidst incriminating evidence. German industries, the companies that made materials for the crematoriums, the chemicals for the gas chambers and anyone involved in the railway system, were silent. The willingness of the leaders of industry and society to perform their daily duties, routines and jobs amidst such horror provided examples for the workers and masses to follow.

However, Lanzmann articulates to the world that no one person or people is responsible. Rather, **Shoah** illustrates that the world should feel a collective guilt for were not most by-standers? **Shoah** highlights that "there was a complicity of an entire people."¹⁴ Hopefully (I find myself repeating that word) out of the Holocaust through instruments of education like **Shoah** we will sensitize the world not force the erection of defenses by pointing accusatory fingers.

A true, contemporary, non-Holocaust story which shocks the mind reiterates the importance of speaking up if not acting. A lady, named Kitty Genovese, was in a courtyard of an apartment building in New York City. A man was raping and beating her. She was screaming for help. People opened their windows and watched. Finally, the accoster ran away. A half an hour later the woman was still lying on the ground unconscious. No one had bothered to call the police. No one had run to her aid. Tragically, the accoster returned and killed her. These people, like those who kept silence during the extermination of the Jews, are as culpable as the perpetrators. I am shocked when I hear stories like that. Haven't these by-standers been taught about the Holocaust and the dangers of collective silence? Or about the necessity of speaking out and of acting?

Tragically, the Holocaust and Ms. Genovese's death can never be erased from history. However, our inability to turn back time doesn't justify or enable us to forget their occurrence. The Poles who watched the Jews are co-conspirators; just as are those by-standers who watched impassively as that helpless woman was beaten, raped and then killed. The Poles, if not most of the entire European community either saw, heard and/or smelled the stench of the Jews' burning flesh.

Although maybe some displayed courage and helped, like Churchill and Karski, they were enigmas. Tragically (I find myself repeating that word too), the "core of the Polish population didn't help the Jews, instead they went on living," just as did those people, those by-standers, in the apartment building.

In hindsight, kids, we see that the machineries of terror and silence are potent. However, we must strive to make the instruments of courage stronger. We have now entered an ultra-high stakes political situation where ten nuclear bombs can kill as many people in minutes as Hitler needed to do in years.

Kids, you have a special obligation to speak out against racism and anti-semitism, to stand up for what you believe is right because if you don't, if you wait too long, if you choose to ignore, what and who will prevent another Holocaust? Whether it's in school or out, peace-time or war-time, on behalf of friends or strangers, have the courage and the faith to help.

Isiah said, "I will give them an everlasting name."¹⁵ Now it is up to us to give them an everlasting meaning.



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

Holoocaust

August 10, 1988
27 Av 5748

- Dr. Karl H. Stein, Ph.D.
375 Washington Avenue
Glencoe, IL 60022

Dear Dr. Stein:

Thank you for your recent letter in regard to the 50th anniversary of Krystallnacht. Our Honorary Chairman of the Board, Donald S. Day, has shared with me his response to you and I requested a copy of your letter to him so I would have the necessary details at hand. Indeed, your letter arrived on the very day that I received a fax of your communciation of August 1, to Mr. Day.

Be that as it may, I have now had an opportunity to review your request. Unfortunately, the UAHC simple does not have the resources to undertake a project such as you have described. However, by coincidence, I have learned that Ambassador Ronald Lauder has determined to do precisely what you have in mind. He intends to utilize the resources of his own foundation to bring this project to reality. Perhaps your project can dovetail *with* his.

I truly wish I could be more forthcoming in responding to you. However, our resources really are limited for even so worthy an undertaking. It is my fond hope that perhaps you will be able to work out something with Ambassador Lauder.

With every good wish, I am

Sincerely,

Alexander M. Schindler

cc: Donald S. Day, Esq.

P.S. You can write to Ambassador Lauder at:

c/o Estee Lauder
767 Fifth Avenue
New York, NY 10153

Karl H. Stein Ph.D.

375 Washington Ave

Glencoe IL 60022

312/835-1178

Rabbi Alexander Schindler
Union of Am. Hebrew Congregations
838 Fifth Ave
New York NY 10021

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Dear Rabbi Schindler:

Mr Donald S. Day, head of the Union for Progressive Judaism wrote you recently about my plan to try and capture in some way some of the events taking place this Fall commemorating Kristallnacht. in Germany. He suggested I write to you since you apparently plan to lead a group to witness some of these events over there and to explore possible ways in which could collaborate or exchange ideas on this subject.

Rabbi Arnold Wolf in Chicago urged me to contact the Union in the first place. I felt as a grandson of Rabbi Dr Alexander Stein who officiated at the Worms Synagogue for over 40 years and the son of Professor Nathan A. Stein who headed the Oberrat der Israeliten Badens and founded the American Federation of Jews from Central Europe, it behooved me not let such a unique occasion, unlikely ever to be repeated in future, go by without some kind of record and documentation, if only for archival and historucal purposes.

As he rightly pointed out in his letter, timing is a problem; it's rather late to mount a massive project; furthermore I will be lesving for a visiting professorship in less than two weeks. Funding is another problem ~~and at this time I am not sure~~ despite generally positive reactions to my plan to do a survey of participants to record some possibly moving scenes of refugees who were dispersed all over the globe rediscovering old friends who they did not know had been saved and refugees meeting old "neighbors" who only knew they disappeared.

I was asked to make some remarks on this occasion. In Karlsruhe, Baden they observe the publication of the history of the Jewish contributions to the life of that city since its founding October 10 -17 and commemorate Kristallnacht around the beginning of November. I chose the former period for scheduling reasons since I was granted a leave of absence from academic duties in Norway at that time.

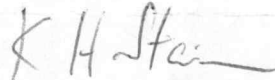
I am soliciting help to conduct these interviews wherever I can find it. I don't know whether you feel your organization or some other source might be prepared to make a small contribution to this endeavor and would certainly welcome your help in obtaining it and your advice on how I might tie in my efforts with your obviously much further-ranging itinerary. However I would be glad to share my basic survey instruments with your group if there were any prospect of fielding these questionnaires in other areas especially in smaller communities and cities with a unique history in this context either on account of the particularly heinous crimes against humsnity perpetrated there or an unusual degree of sabotage against the effects of the notorious "final solution" by non-Jewish residents.

I am eagerly looking forward to hearing from you, Rabbi Schindler to your counsel and substantive help; and to hear about your itinerary in Germany.

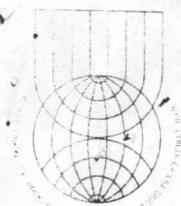
After August 20 my address will be:

Høskolesenteret
Graduate School of Business
Postboks 6003
N - ~~Mørkved~~ - BOSØ
Tel. 081- 172nn

Sincerely yours,



Karl H. Stein
Emeritus Professor
Trustee, Village of Glencoe IL



World Union For Progressive Judaism

האיגוד העולמי ליהדות מתקדמת

838 Fifth Avenue, New York, N.Y. 10021 • (212) 249-0100 / 13 King David Street, Jerusalem, Israel 94101 • 02-234-748

August 1, 1988

*Asked Marty
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Professor Karl H. Stein
375 Washington Avenue
Glencoe, IL 60022

Dear Professor Stein:

Thank you for your letter of July 28 which I received this morning and read with a great deal of interest.

I had given some thought to the suggestions you made during our telephone call about ten days ago so I am in a position to respond promptly to your letter.

From the standpoint of the World Union for Progressive Judaism, your project is certainly an interesting one and worthy of some support. Unfortunately, the World Union is simply not in a financial position to do so. We are presently operating under severe financial constraints and need every dollar we can raise to meet our current programmatic responsibilities. It would be highly inappropriate of me to undertake any additional programming at this point of time--as worthy as it may be.

You are quite correct that the time problem is critical. I suspect very strongly that if you had attempted to raise funding for your project some months ago, you would have been successful. On a last minute basis, however, it is going to be extremely difficult to accomplish.

I have no idea whether the Union of American Hebrew Congregations is in any position to contribute to your effort either financially or otherwise. I do know that Rabbi Schindler is leading a group of UAHC leadership to Germany in memory of the occasion that you seek to memorialize with your projected oral history from returning survivors. Whether there is

Professor Karl H. Stein
August 1, 1988
Page 2

any synergism between your program and the UAHC trip is problematical but if you care to write Rabbi Schindler, I am sure that he will give you the courtesy of a response.

He can be reached at the following address:

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

I am taking the liberty of sending him a copy of this letter so that your communication will not come as a complete surprise to him.

Very truly yours

Donald S. Day/csa
Donald S. Day

DSD:csa

cc: Rabbi Alexander M. Schindler

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MARTHA M. POST

August 9, 1988

Edie,

I understand from Mr. Strelzer that you were
looking for a copy of Mr. Day's letter to Professor
Karl H. Stein. A copy is being faxed to you herewith.

Florence



World Union for Progressive Judaism

האיגוד הטורני ליהדות נה, נקדמת

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Professor Karl H. Stein
375 Washington Avenue
Glencoe, IL 60022

Dear Professor Stein:

Thank you for your letter of July 28 which I received this morning and read with a great deal of interest.

I had given some thought to the suggestions you made during our telephone call about ten days ago so I am in a position to respond promptly to your letter.

From the standpoint of the World Union for Progressive Judaism, your project is certainly an interesting one and worthy of some support. Unfortunately, the World Union is simply not in a financial position to do so. We are presently operating under severe financial constraints and need every dollar we can raise to meet our current programmatic responsibilities. It would be highly inappropriate of me to undertake any additional programming at this point of time--as worthy as it may be.

You are quite correct that the time problem is critical. I suspect very strongly that if you had attempted to raise funding for your project some months ago, you would have been successful. On a last minute basis, however, it is going to be extremely difficult to accomplish.

I have no idea whether the Union of American Hebrew Congregations is in any position to contribute to your effort either financially or otherwise. I do know that Rabbi Schindler is leading a group of UAHC leadership to Germany in memory of the occasion that you seek to memorialize with your projected oral history from returning survivors. Whether there is

Professor Karl H. Stein
August 1, 1988
Page 2

any synergism between your program and the UAHC trip is problematical but if you care to write Rabbi Schindler, I am sure that he will give you the courtesy of a response.

He can be reached at the following address:

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

I am taking the liberty of sending him a copy of this letter so that your communication will not come as a complete surprise to him.

Very truly yours

Donald S. Day */csa*

DSD:csa

cc: Rabbi Alexander M. Schindler

Karl H. Stein Ph.D.
375 Washington Avenue
Glencoe IL 60022

July 28, 1988

Donald Day Esq.
1 Fountain Plaza
Buffalo NY

Dear Mr Day:

I am sorry you failed to receive a letter I wrote to you sometime back; I believe I outlined its contents on the phone: to repeat, I would like to see some scenes/happenings at the commemorative exercises taking place in Germany captured for posterity by qualified individuals who have at their command equipment and personnel capable, not so much of an ephemeral journalistic efforts which may lack the subtlety and believability of a truly artistic/sentimental and empathic mode not to be vulgar as well as intrusive. The idea would be to take a sample of available communities both metropolitan-size and smaller towns and villages as well as medium-sized ones and organize young social researchers and volunteers, train them sufficiently to do a creditable qualitative survey research project under expert guidance. Given an adequate budget and some official endorsement from a prestigious organization like yours, I believe a small-scale attempt could be ventured and I am prepared to give it all the time I can under the circumstances in which I find myself, that is holding a visiting academic post in Northern Norway from which I will have a leave of absence during the month of October.

As I told you, most of the people whose opinion, advice and active help I have solicited in recent weeks, were quite positive about the merits of my project, among them your acquaintance Rabbi Arnold Wolf whose family also came from Karlsruhe, my place of birth and early education, albeit four generations earlier.

I would be greatly interested in your help in contacting Rabbi Schindler's group here and over there, if you feel some common ground and convergent interests /activities could be generated between us. I obviously cannot so late in the game reach out all over the country. I already contacted the Institute for Social Research at Frankfurt University but have had

no response to date; I also asked the Demographisches Institut in Allonsbach and its sister institution, the National Opinion Research Corporation here in Chicago which is close to, but not directly affiliated with, the University of Chicago to react to my proposal.

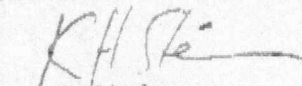
If you feel the idea deserves the attention of the Union which I understand you head, I would be grateful for any practical help by way of helping me contact kindred spirits who might collaborate and certainly the necessary Jewish contacts like Mr. Gatin, with whom I am unfortunately I am not yet acquainted (and whose address I don't have) and others in Germany who should be notified of my efforts in hopes of obtaining their cooperation, if only to undertake not oppose such modest discreet efforts to record in some subtle way an event that may be unique and never to be repeated in account of those generations here and elsewhere as well as in Germany dying out. I will be leaving here for my Norwegian assignment in the middle of August after which my address will be:

Mordland College Grad. School of Business Administration
Postboks 6003
N - 8016 Mørkved-Bodø
Norway
Telephone 081 17200

Looking forward to hearing from you and/or Rabbi Schindler or others,

In advance with many thanks for anything you can do to help,

Sincerely yours,



Karl Stein
Emeritus Professor
Trustee, Village of Glencoe IL



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January 13, 1988
MKG/31/8- FG

Holocaust

Rabbi Wolli Kaelter
Hebrew Union College - Jewish Institute of Religion
3077 University Avenue
Los Angeles, CA 90007-3796

Dear Rabbi Kaelter:

I checked the letter which you sent to Dr. Ismar Schorsch on October 27, with one of the leading members of the Jewish community of Berlin who, incidentally, is an American. His answer is as follows:

...if there is no tablet commemorating Leo Baeck his memory is kept alive in the community, which is more important. There is practically no celebration of whichever kind at the community center without the name of Leo Baeck being mentioned. I dare say that there is no organization in the whole world - including the Leo Baeck Institute - where again and again the memory of the great late Berlin rabbi is so purposefully brought to the attention not only of the present Jewish, but also the non-Jewish public.

Still, something should be done and - I promise - will be done about a panel to honor Leo Baeck.

I think this answer speaks for itself and you can be satisfied that once such a Leo Baeck tablet is mounted in Berlin, it may be due to your initiative. Repeated thanks and kindest regards,

Sincerely,

Fred Grubel
Fred Grubel
Secretary

November 19, 1987
27 Heshvan 5748

Dear Albert:

Thank you for the information regarding the Leo Baeck Memorial Tablet. I have reassured Wollie Kaelter that you are looking into the matter personally, after having brought it to the attention of Ernst Stein in Berlin. Wollie also wrote to Fred who contacted me and I've brought Fred up-to-date. Since I had written to Galinski I suggested perhaps do so as well. Pressure from many sources never hurts.

I have been advised that chuppah poles are safely in our basement. I don't know if Bob's family walked off with a second talith or if the one you inadvertently took was the one used for the chuppah -- a white tallith with blue trim and some wool in the cloth -- but I'll double check with Bob. Jane Evans has already instructed staff to purchase a new tallith for use as a chuppah and Bob has noted he is sending a gift to the Union for use of the chapel so I'm certain the costs will be covered. As for the talith you took - wear it in good health, consider it a gift from all of us to you.

Knowing how bad the mail can be, you may hear from me and Rhea before this reaches you. We'll be stopping in London en route to the World Zionist Congress. But contact or not, we both send love to you and all your gals.

Sincerely,

Alexander M. Schindler

Rabbi Albert Friedlander
Westminster Synagogue
Kent House, Rutland Gardens
Knightsbridge, London SW7 1BX
England

WESTMINSTER SYNAGOGUE

Kent House, Rutland Gardens, Knightsbridge, London SW7 1BX

Telephone: 01-584 3953

from Rabbi Albert H. Friedlander, Ph.D.

12th November, 1987

Rabbi A M Schindler,
President, UAHC,
838 Fifth Avenue,
New York NY 10021, U.S.A.

Dear Alex,

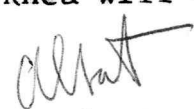
I have written to Ernst Stein in Berlin about the Leo Baeck Memorial Tablet. As it happens, I will be in Berlin in about ten days time and I will look into this personally. Do reassure Wollie Kaelter.

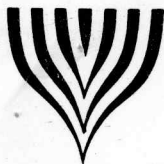
I am sure your brilliant address in Chicago received the applause it deserved, and that you returned happy and with new strength for the many tasks ahead. I do regret not being able to come but we returned to London right after Robert's wedding.

In connection with the wedding I am most grateful that the Chapel was provided. One point still worries me. We used a Talith over four poles and I have the feeling that these were then taken away by the bridal party. However, I inadvertently took away a Talith which was lying in the Chapel itself. Do let me know to whom I should send a cheque to cover the cost for this - I do not want to worship in the temple with pledged garments!

With much affection from all of us to all of you. The theatre is having a good season in London and I hope that you and Rhea will be with us again in the very near future.

As ever,


Albert H. Friedlander
AHF/rmh



איחוד
ליהדות
מתקרמת
באמריקה

Memo

From the desk of
EDITH J. MILLER

the chuppah poles are here..tallith is
missing - not sure it's the one albert
took -- where can we reach bob s? have an
old number-----think someone in wedding party
took it and jane has asked merrie m to purchase
new one ---- it was expensive and she feels
should be paid for -- if albert took another one
b'vakasha...he should keep...

Then
may
it -
if not
get it
from
Albert
no money

November 16, 1987
24 Heshvan 5748

Rabbi Wollf Kaelter
Hebrew Union College-
Jewish Institute of Religion
3077 University Avenue
Los Angeles, CA 90007

Dear Wollf:

Just a brief note to advise that I have heard from Albert Friedlander who indicates he has written to Ernst Stein in Berlin about the Leo Baeck Memorial Tablet. He will also be in Berlin within ten days and will look into the matter personally. He asked me to reassure you and tell you he will follow-up on the situation and keep us posted.

With warm regards and every good wish, I am

Sincerely,

Alexander M. Schindler

November 5, 1987

Rabbi Albert Friedlander
Westminster Synagogue
Rutland Gardens
London SW77 1BX
England

Dear Albert:

The enclosed is self-explanatory. See what can be done, and let me know.

Sincerely,

Rabbi Alexander M. Schindler

AS:jc

Enclosures

November 5, 1987

Mr. Heinz Galinski
President
Der Juedischen Gemeinde Berlin
79/80 Fasanenstrasse
Berlin 1000
Federal Republic of Germany

Dear Mr. Galinski:

I was shocked to learn, via a recent letter from a colleague, Willi Kaelter, that the Memorial Court of the Juedisches Gemeindehaus in Berlin makes absolutely no mention of Leo Baeck. That is inexplicable to me, an oversight that cannot be permitted.

As you know, Dr. Baeck was closely associated with the Fasanenstrasse Synagogue, which makes this omission all the more reprehensible.

Please let me know what you intend to do about it.

Sincerely,

Rabbi Alexander M. Schindler

AS:jc

November 5, 1987

Rabbi Wollf Kaelter
Hebrew Union College-JIR
3077 University Avenue
Los Angeles, California 90007

Dear Wollf:

I was shocked by the content of your October 27 letter, and I will write to Galinski at once. I also intend to send a copy of your letter to Albert Friedlander in the hope that our European colleagues can put some pressure on him.

Warm regards.

Cordially,

Rabbi Alexander M. Schindler

AS:jc



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(213) 749-3424

October 27, 1987

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

Dear Alex,

I am writing to you to share a shocking experience which I had when I visited the Juedisches Gemeindehaus in Berlin on Erev Yom Kippur, a few weeks ago.

I entered the Memorial Court dedicated to the 60,000 Berlin Jews deported to the camps. The names of these camps are engraved on the center wall. On a side wall a plaque honors Otto Hirsch and Heinrich Stahl, two outstanding leaders of the community. There is another tablet near the entrance, in memoriam of Richard Tauber and Joseph Schmidt, two great singers. In vain, did I look for any memorial of Rabbi Leo Baeck.

When I went to the office to inquire, Heinz Galinski, the president of the Berlin Germeinde for the past 40 years happened to be there. So, I addressed my question to him. He told me that in Berlin there is a Leo Baeck Grand Lodge of B'nai B'rith and a Leo Baeck Home for the Aged.

When I pressed further and asked, how it was possible for this center of Jewish life in Berlin to lack a Baeck memorial, he became quite defensive and pleaded that he was occupied with Kol Nidre preparations and could not be bothered. "Besides", he said, "we have a large photograph of Rabbi Baeck in one of the meeting rooms upstairs". I checked and indeed, there it was in an extension of the restaurant, sharing the wall with Albert Einstein.

What I find particularly irksome here is that, to the best of my recollection, no synagogue in Berlin was more identified with Leo Baeck than the Fasanenstrasse Synagogue - the very site on which the Juedisches Gemeindehaus has been erected.

Rabbi Alexander Schindler
October 27, 1987
Page two

I am addressing this letter to you because I believe that you may share a measure of my outrage at this neglect and that you may want amends to be made. If this is so, please express your sentiments by writing to: Heinz Galinski, President der Juedischen Gemeinde Berlin, 79/80 Fasanenstrasse, Berlin 1000, Federal Republic of Germany. I would appreciate receiving a copy of your letter.

Many thanks for your consideration. Warm regards.

Faithfully,



Rabbi Wolli Kaelter

Edith J. Miller

November 16, 1987

Rabbi Alfred Gottschalk

LEO BAECK MEMORIAL/BERLIN

Your letter of November 12, together with a copy of Rabbi Wollf Kaelter's letter of October 27 reached our office today. You should know that when Alex heard from Rabbi Kaelter there was no indication that he had also contacted you. Alex wrote to Heinz Galinski and he also shared the Kaelter letter with Albert Friedlander and asked him to look into the situation.

A letter from Albert arrived today and he notes:

" I have written to Ernst Stein in Berlin about the Leo Baeck Memorial Tablet. As it happens, I will be in Berlin in about ten days time and I will look into this personally. Do reassure Wollf Kaelter."

Should we hear anything further we will let you know. In the meantime, you might also write directly to Galinski.

Warm regards.



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(513) 221-1875

November 12, 1987

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

Dear Alex:

Enclosed please find a letter from Rabbi Wolli Kaelter. I fully endorse his sentiments on the subject of a proper memorial for Leo Baeck in Berlin. I believe that you and I should write a joint letter to Mr. Galinski, expressing our joint concern. I will be happy to sign any letter which you formulate in this connection.

With all best wishes,

Sincerely,

Alfred Gottschalk

AG/ns

Enclosure

cc Allen Schenker (14)

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(213) 749-3424

October 27, 1987

Rabbi Alfred Gottschalk
Hebrew Union College
3101 Clifton Avenue
Cincinnati, OH 45220

Dear Fred,

It was wonderful seeing you last week. Your Azkovot for Walter Bucky and the Sonderlings were marvelous and moving.

This letter is a follow-up on our brief conversation in order to share more fully with you the shocking experience which I had when I visited the Jueshiches Gemeindehaus in Berlin on Erev Yom Kippur a few weeks ago.

I entered the Memorial Court dedicated to the 60,000 Berlin Jews deported to the camps. The names of these camps are engraved on the center wall. On a side wall a plaque honors Otto Hirsch and Heinrich Stahl, two outstanding leaders of the community. There is another tablet near the entrance, in memoriam of Richard Tauber and Joseph Schmidt, two great singers. In vain, did I look for any memorial of Rabbi Leo Baeck.

When I went to the office to inquire, Heinz Galinski, the president of the Berlin Germeinde for the past 40 years happened to be there. So, I addressed my question to him. He told me that in Berlin there is a Leo Baeck Grand Lodge of B'nai B'rith and a Leo Back Home for the Aged.

When I pressed further and asked, how it was possible for this center of Jewish life in Berlin to lack a Baeck memorial, he became quite defensive and pleaded that he was occupied with Kol Nidre preparations and could not be bothered. "Besides", he said, "we have a large photograph of Rabbi Baeck in one of the meeting rooms upstairs". I checked and indeed, there it was in an extension of the restaurant, sharing the wall with Albert Einstein.

RECEIVED OCT 29 1987

Rabbi Alfred Gottschalk
October 27, 1987
Page two

What I find particularly irksome here is that, to the best of my recollection, no synagogue in Berlin was more identified with Leo Baeck than the Fasanenstrasse Synagogue - the very site on which the Juedisches Gemeindehaus has been erected.

I am addressing this letter to you because I believe that you may share a measure of my outrage at this neglect and that you may want amends to be made. If this is so, please express your sentiments by writing to: Heinz Galinski, President der Juedischen Gemeinde Berlin, 79/80 Fasanenstrasse, Berlin 1000, Federal Republic of Germany. I would appreciate receiving a copy of your letter.

Many thanks for your consideration. Warm regards.

Faithfully,

Wolli

Rabbi Wolli Kaelter

425 PARK AVENUE
NEW YORK, N.Y. 10022

file of others

Holocaust

January 20, 1986

Rabbi Alexander M. Schindler
Union of American Hebrew Congregations
838 Fifth Avenue
New York, N.Y. 10021

Dear Rabbi Schindler:

I read Dennis Moss's memorandum "Child Naming And The Holocaust" with great interest. Of course, in principle, the idea of naming a child after a victim of the Holocaust is a good one. However, I think one has to be careful not to stigmatize a particular set of names as "Holocaust" names. As I am sure you will recall, during the Third Reich, the Germans required Jews to add either Israel or Sarah to their names. Thus, it seems to me that the concept needs to be further developed.

For example, one might start by urging parents to name children after relatives who perished during the Holocaust. This would give the child a direct link with his or her past. If the family in question is fortunate enough not to have had relatives in Europe during the war, I would suggest providing a comprehensive list of heroic (either in the spiritual or the physical sense, or both) individuals of the Holocaust era with whom the child would be able to identify. It is particularly important, in my opinion, that the child not view the person after whom he or she is named as merely a victim. In other words, we must be careful not to revive the "sheep to the slaughter" stereotype.

I would be happy to discuss this proposal at greater length with you at your convenience. Since we shall both be in Israel next week for the General Assembly of the World Jewish Congress, perhaps we shall have the opportunity to have a chat at that time.

With warm regards.

Sincerely yours, as ever -


Menachem Z. Rosensaft

14 Tevet 5746
December 26, 1985

Dr. Menachem Rosensaft
425 Park Avenue
New York, New York 10022

Dear Menachem:

The Reform Movement is thinking of advancing the ideas contained in the enclosed memo. What is your reaction to it. I write because I value your counsel, especially in this realm.

With warm good wishes, I am

Sincerely,

Alexander M. Schindler

אגוד הרבנים המתקדמים

CENTRAL CONFERENCE OF AMERICAN RABBIS

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Office of the Executive Vice President

January 29, 1986

*file
with other
material*

Rabbi Alexander M. Schindler
UAHC
838 Fifth Avenue
New York, NY 10021

Dear Alex:

Dan has sent over a photostat of your letter to me of December 17 conveying the idea of Reform Jewish babies taking on the name of someone who perished in the Holocaust in addition to their own name. When I first received it, I sent it out to a number of committee people and others in the CCAR asking their reaction. To date, I don't believe I've received any replies at all.

Let me give you my own reaction. I think it is a case of tofasta meruba.

I have been described as "hung up on the Holocaust". That is probably true. I do brood about it a good deal, living, after all, with a wife whose mother and father both perished in Auschwitz, and being constantly aware, particularly at simcha times of the absence of a whole set of grandparents. This sadness and bitterness informs a great deal of what I do and what I am.

My first reaction to the suggestion was a chill.

I thought of why and what I come out with, on the rational level, is that if there is any point in the so-called life cycle that ought to be one of utter joy and untrammelled hope, that point is birth.

Nothing angers me more than people who say we shouldn't "dwell on the Holocaust" etc. However, I think we do well to listen to the wise words of Ed Friedman who, in a major address to the CCAR at our convention in Los Angeles in 1983, talked about the necessity to look up and out to new horizons and warned that an excessive focus on the Holocaust could threaten our capacity to do so, dimming our vision and literally as well as figuratively lowering our sights to such an extent that horizons could not be seen.

Finally, I tried the idea out on Agathe. I was very careful to present it completely neutrally and, since she feels such a kinship with you, as your proposal. I'm satisfied that I gave no indication of my own reaction. Agathe responded quite negatively, declaring it a misjoinder. She had some very interesting things to say and if you have the time and want to pursue this a little further, a telephone conversation with her about it might be informative.

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January 29, 1986

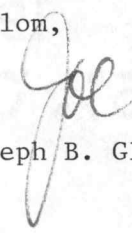
Rabbi Alexander M. Schindler

Page two

Generally, Alex, it's too grim. There is something heroic and challenging and life-affirming to the twinning of our Bar and Bat Mitzvah kids with children in the Soviet Union. There is something sweet about naming a child after a dead ancestor, again, in a way life-affirming. But somewhere I find a line drawn between that and the current proposal, and I personally couldn't endorse it. Of course, you have asked for the endorsement of the CCAR, and I will still await reactions of the people in the CCAR whom I have considered appropriate to express a judgment. This is only my personal opinion.

Warm good wishes.

Shalom,



Joseph B. Glaser

JBG/s

cc: Rabbi Daniel Syme, Rabbi Jack Stern

15 Tevet 5746
December 27, 1985

Rabbi Joseph B. Glaser
~~21 East~~
21 East 40th Street
New York, NY 10016

Dear Joe:

The enclosed proposal was recently sent to me. Briefly, it suggests a national program within our Reform Movement to preserve the memory of victims of the Holocaust.

As you read the proposal, you will note that the writer suggests that Jewish parents give their new born infants two Hebrew names, one of which would be the name of a Holocaust martyr.

I know that Dan Syme has shared the basic ideas with you, and that you - as have others - expressed some ambivalence about this practice. Indeed, some staff members here shared that same uneasiness in our internal discussions of the idea.

Still, on balance, we have come to the conclusion that this effort could be extremely meaningful and deeply moving for those families who choose to participate.

Of one thing I am certain. The project can only be considered as a joint undertaking of the Union and the Conference. It will require rabbinic advocacy. It will necessitate a special liturgy. Above all, it will mandate sensitivity to the feelings of both rabbi and parents.

In the first instance, then, I hope that you will bring the idea to an appropriate CCAR body, whether a committee or the executive. Assuming that the program is endorsed, I would then like to form a small committee to establish a mechanism for its implementation. There are many details to be worked out; securing the names, developing the

Rabbi Joseph B. Glaser
December 27, 1985
Page two

liturgy, creating a special certificate, just to name a few.

If at all possible, I would like to bring a total program to the UAHC Board for approval in May, just prior to our departure for Israel. Should we decide to proceed, I can think of no better place to announce the program than in Jerusalem.

Best wishes to you and Ag for a wonderful 1986.

Sincerely,

Alexander M. Schindler

cc: Rabbi Daniel B. Syme



free
offer

American Gathering of Jewish Holocaust Survivors
אמריקאנער צוזאמענקום פון דער שארית הפליטה

BENJAMIN MEED
President

January 16, 1986

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

Dear Alex:

Thank you for sending me a copy of the Memorandum of
Dennis Moss.

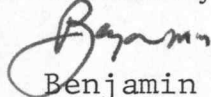
While I don't consider myself to be an expert on the sub-
ject of naming of Jewish children, anything which could be
done in a dignified way for the cause of remembrance of
the Holocaust will always be seen by me as positive.

In addition, it seems to me that a statement could be
prepared to be read at the time of the "naming" and kept
for the child to have which explains the significance of
the name and the history of its origin. I think this would
add to the meaning.

I am sure that your committee will have additional ideas
on this matter.

With best regards and I appreciate your asking my opinion
on this matter.

Cordially,


Benjamin Meed

BM/mw

AMERICAN GATHERING OF JEWISH HOLOCAUST SURVIVORS אמריקאנער צוזאמענקום פון דער שארית הפליטה

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14 Tevet 5746
December 24, 1985

Mr. Benjamin Meed
WAGRO
871 Seventh Avenue
New York, NY 10019

Dear Ben:

The Reform Movement is thinking of advancing the ideas contained in the enclosed memo. What is your reaction to it? I write because I value your counsel, especially in this realm.

With warm good wishes, I am

Sincerely,

Alexander M. Schindler

DENNIS F. MOSS
PHILIP D. ISRAELS

LAW OFFICES OF
ISRAELS & MOSS
12650 RIVERSIDE DRIVE
NORTH HOLLYWOOD, CALIFORNIA 91607-3492
(818) 984-3950 • (213) 877-0683
(24 HR.) (818) 763-5509

cc: Cabinet Member
Gow for
West
Cabinet
OF COUNSEL
MICHAEL J. NARVID
PHILIP G. MILLER
ELAINE BUHAN

M E M O R A N D U M

TO: RABBI ALEX SCHINDLER
FROM: DENNIS MOSS
DATE: OCTOBER 29, 1985
RE: CHILD NAMING AND THE HOLOCAUST

Dear Rabbi Schindler:

As a child of survivors and the parent of two children with a third on the way, I am quite concerned with the impact the passage of time has had and will have on Jewish awareness of the Holocaust. As my parents get along in years, and their mortality faces me, I wonder what future generations will have to relate to in contemplating and understanding the Holocaust.

I am afraid that absent personalization of humanity's greatest tragedy, the Holocaust to my children's generation and future generations will have as little significance as Custer's last stand.

As a consequence of my feelings, I would like to propose that a tradition be started.

The tradition I am about to propose involves the naming of Jewish children. Before I give the details of my proposal, I think it is important to relate my very rudimentary understanding of the naming process in Jewish tradition. It is my understanding that there are no precepts of Jewish law that require naming children after living or deceased relatives. The Askenazim had believed at one time that it was improper to name a child after a living person because somehow this would rob that person of their essence. At one time Jewish belief held that it was improper to name a person after someone who is deceased. In certain periods of Jewish history it was common to name children after living relatives, and among the Sephardim, this remains a current practice.

During the Diaspora Jews have often adopted first names from the cultures they were a part of, retaining Jewish names within the Jewish community. Michael Cohen to his secular colleagues, is Moshe Ben Yacov when called to the Torah.

(In Inside Outside Herman Wouk's protagonist discusses this practice at some length.) With the advent of the resettling of Israel, early Zionists had, and to some extent modern day Zionists have, Hebraicized their Diaspora names as a symbol of their act of disassimilation from the cultures which claimed them during the Diaspora (e.g. David Ben-Gurion Hebraicized his Polish last name of Grun).

In the cultural milieu I find myself presently (A California "Valley Jew" if there ever was one), naming patterns have been hard to follow. Biblical names have been popular such as: Sarah, Rebecca, Joshua, Jacob, David. Hebrew names have been popular such as: Ari, Avi, Dov, Vered. Names associated with first generation American Jews have surfaced such as: Sammy, Max, Sophie, Pearl.

The only discernible pattern seems to be the use of the first initial of a deceased relative as the first initial of a child's first or middle name, or the use of a deceased relative's name as a child's middle name.

This last mentioned pattern of naming, using an initial or name from a deceased relative is the practice from which my proposal emanates. The purpose of this practice seems to be the perpetuation of the memory of a beloved relative. The giver of the name or initial is reminded of their departed relative with every utterance of the name, and there is not a person alive who doesn't repeatedly inquire about the source of their names and the lives of the people they were named for.

Given the discernible reasons names have been chosen and changed over the years, given the phenomena of inside/outside names, and given the ascendancy of the baby naming practice in synagogue life, I see the possibilities of organized Jewry using the naming of a child as a useful means of perpetuating Holocaust sensitivity. Many possibilities come to mind, all of which are

tied into the use of the names of those who have perished. One such possibility follows:

At the ceremony in which a child is given a Hebrew name, the child can be given a "Holocaust" name as well. This name would be of a person who perished with a similar or like first name. If the parents give their child a Biblical name such as Rachel or an American name such as Rory, that is Hebraicized to Rachel, the child's name certificate which references the Hebrew name can have an attachment that references a particular Holocaust namesake with a statement that discusses the Holocaust. A rough example would be the following:

"Rachel was the namesake of many Jews who perished during the Holocaust because they were Jewish. One such Rachel was Rachel Cohen. She was born in Czechoslovakia in 1935. Her father was a pharmacist. She perished in Auschwitz concentration camp in 1944 before her ninth birthday because of man's inhumanity to man. By naming you Rachel today, [date], we are reaffirming our Jewish heritage, and assuring the world that as Jews we have survived and will continue to do so. Our children and our children's children will not forget the Holocaust, and the memory of those who perished will live forever."

Given the fact that many who perished during the Holocaust had Diaspora names, the attachment can reflect an American name tied into a Diaspora "name" namesake. An American "Mark" can be tied into an Italian Jew who perished named Marco, or a German, Polish, Russian, Czech, or Rumanian Jew who perished with a name which, when translated, is "Mark".

In selecting namesakes, with the resources of Holocaust centers, it may be possible to find victims from the same area of Europe that the child's mother's or father's family is from.

The name tie in can later be used in religious school studies of the Holocaust.

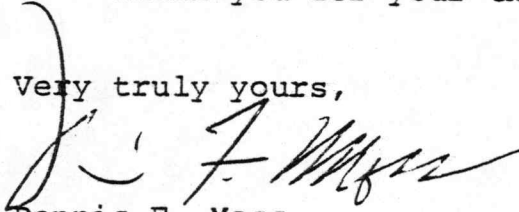
CONCLUSION

It is clear that names have served a variety of purposes throughout Jewish history - assimilation, disassimilation, remembrance, honor the departed, biblical hero identification etc..

The foregoing proposal intends to constructively focus the naming process. Please consider the proposal and direct it to appropriate committees within the Union. If you anticipate possible committee or Union action on this concept, please include me in the process.

Thank you for your thoughtful consideration of my ideas.

Very truly yours,



Dennis F. Moss

Boston University

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



*lead w)
others*

Elie Wiesel, Andrew W. Mellon Professor in the Humanities

January 8, 1986

Rabbi Alexander M. Schindler
U. A. H. C.
838 Fifth Avenue
New York, New York 10021

Dear Alex:

Thanks for your letter. Years and years ago I suggested that a name of a victim be added to the child's... so, I am in favor.

With best wishes, I am,

Sincerely yours,

Elie Wiesel
Elie Wiesel

EW/mlh

14 Tevet 5746
December 26, 1985

Mr. Elie Wiesel
239 Central Park West
New York, NY 10024

Dear Elie:

The Reform Movement is thinking of advancing the ideas contained in the enclosed memo. What is your reaction to it? I write because I value your counsel, especially in this realm.

With warm good wishes, I am

Sincerely,

Alexander M. Schindler

The Museum of Jewish Heritage

A Living Memorial to the Holocaust

Under the Auspices of the
New York Holocaust
Memorial Commission

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Edward I. Koch

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Elie Wiesel

Chairmen

George Klein
Robert M. Morgenthau
Manfred Ohrenstein

Museum Project Director
David Altshuler

*Museum Consultant
to the Commission*
Jeshajahu Weinberg

December 10, 1986

Rabbi Alexander M. Schindler
Union of American Hebrew Congregations
838 Fifth Ave.
New York, NY 10021

Dear Rabbi Schindler:

I am very pleased to let you know that the New York Holocaust Memorial Commission this month engaged the firm of Chermayeff & Geismar Associates to coordinate ongoing exhibition design planning for The Museum of Jewish Heritage - A Living Memorial to the Holocaust. This eminent firm enjoys a worldwide reputation for its work on the John F. Kennedy Memorial Library in Boston, the Statue of Liberty Museum in New York and scores of other significant museum projects. They also are coordinating all design activities for the Liberty Ellis Island Collaborative.

Even at this earliest stage of their work, it is crucial that the Chermayeff & Geismar principals meet with members of the New York Holocaust Memorial Commission to engage in a dialogue about the Museum's purpose, function, and nature. I am writing to invite you to participate in a small seminar which will be the first of many such sessions as the design planning continues.

Would you be so kind as to join us from 4-7pm on Monday, December 22nd in the offices of Chermayeff & Geismar at 15 East 26th Street, 12th Floor? We would very much like for each Commission member who is invited to attend the entire session, but we will be happy to accommodate you even if your schedule requires that you arrive late or leave early.

Suite 717
342 Madison Avenue
New York, New York 10017
(212) 687-9141

*Called
12/15
today back.
Home from
Dated*

*hope
you'll be
involved -
Boy due in
March!*

file

**The Museum
of Jewish Heritage**

Page 2/Design Seminar
December 10, 1986

I regret not being able to give you more advance notice of this meeting, but it could not be scheduled until the engagement of the firm had been finalized, and we are very anxious to have the first such session before the firm's principals travel to Europe and Israel early next month to visit Holocaust-related sites. Even if you cannot attend on the 22nd we certainly will arrange for you to be invited to subsequent meetings.

Please call the Museum office at 687-9141 to indicate whether you will be able to attend.

With sincere thanks,

David Altshuler

David Altshuler *RKS*
Museum Project Director

DA/rks

Holocaust

February 10, 1986
1 Adar 5766

Ms. Elisabeth Lakser
4042 Albarross - #25
San Diego, CA 92103

Dear Ms. Lakser:

Your letter of January 20, 1986 pained me greatly. I am, of course, very distressed by your comments and the reports on the sermon which Rabbi Sternfield delivered last Rosh Hashonah. It is my hope his words were misconstrued and not meant in as sharp a manner as it would appear from reading some of the excerpts.

Be that as it may, I really cannot comment on his sermon nor his intent. It is not within my purview to criticize, censor or comment in this or like situations. My role as president of the UAHC, which is the congregational arm of Reform Judaism, is to make certain our congregations obtain from the Union the programmatic materials and assistance they require to provide the multi-faceted programs they offer to congregants. The UAHC is not involved in the selection of rabbinic students nor in the process of evaluating rabbinic performance.

It would be good if you could sit and chat with Rabbi Sternfield and seek to hear from him directly as to the intent of his words. Short of such a conversation I have no other suggestions to share with you but I do feel it would be best to discuss the matter calmly and face-to-face.

With kindest greetings, I am

Sincerely,

Alexander M. Schindler

Elisabeth Lakser, Holocaust-Survivor
4042 Albatross, apt. 25
San Diego ca 92103

Jan 20, 1986

To Rabbi M. Alexander Schindler, President - In person!
Union of American Hebrew Congregations
838 - Fifth Ave New York, N.Y. 10021

Dear Mr President! Dear Rabbi Schindler, whose reputation of a learned,
wise, and compassionate Rabbi, of an outstanding Jew and of a great
Humanitarian reaches far and wide!

Enclosed are a few documents, revealing the sad situation of the Jewish
Community in San Diego, Cal. created by Rabbi Michael Sternfield's unfortunate
and shameful Rosh-Hashanah-Sermon of 1985, denigrating and nearly doing away
with the sacred memory of the Holocaust, and I quote, "Dayism with being ob-
sessed with the Holocaust! Enough is enough!" and calling for leaving the
Holocaust behind us", because of his annoyance with reading, hearing about
and seeing the Holocaust, too much of the Holocaust and too often on T.V.!

By trivializing our greatest tragedy, still so fresh, that it is almost dripping
with blood, with the cries of our slaughtered families still in the air, this hedonistic
man with a heart of stone, this bad joke of a Rabbi, has painfully and deeply hurt
the still living Holocaust-survivors and, by his desecration of the memory of the
6,000,000 martyrs, an annoyance to him, has outraged the San Diego
Jews of conscience, and has covered Congregation Beth Israel with shame of his
cynicism and brutality, even though all wrapped up in saccharine.

He has also killed the slowly growing Christian awareness of responsibility and
guilt for the Holocaust, the growing, warm Christian sympathy and compassion
for our suffering, all abruptly obliterated by Michael Sternfield's ignominious
sermon, and he has set all Christians free from all guilt for the "insignificant"
Holocaust, which is even to a Jewish Rabbi "passé"!, and has thus anew re-
turned all Christians to their old anti-Jewish prejudices and influences.

One can't help wondering how and why such a self-centered, cruel man of
non-Jewish feelings (!) totally devoid of Jewish kindness and compassion,
but with his cold heart of stone and arrogance, could have ever be or-
dained as a Rabbi and elevated to a position of great dignity, prestige
and of great influence, as a model to follow and a speaker for Judaism!!

Perhaps at the time of Michael Sternfield's admission to the Union
Hebrew College his ^{absent} genuine moral principles and his total lack of Jewish
kindness and of compassion has not been thoroughly examined and explored,
or he has ably played his part of a sensitive and humble human being,
and he has thus fooled and deceived everybody concerned. How sad!!

2. I am now wondering whether this time Michael Sternfeld will be severely reprimanded by the Rabbi, or Rabbi of Yiddish Learning and of righteousness, superior to him, for his evil deed of spreading his infamous men-Jewish ideas, preached from his pulpit in the San Diego Civic Center to a capacity congregation of several thousand congregants with many men-Jews among them denigrating the Holocaust and by doing this, denying him to all Jews, free and unwashed, with all impunity assured, like many times before, without even being restrained, or reprimanded, and ready to do the same evil again and again!

Or would you like me, Star, Mr. President, to tell you more about Michael Sternfeld and about his lowest behavior, utterly unbecoming and too shame shameful for any Jew?

Perhaps Michael Sternfeld was admitted to the Union Hebrew College and ordained as a Rabbi, by some unfortunate mistake, or oversight, since I firmly believe, that the requirements for admission to a Reform Hebrew College are stringent enough to weed out self-centered hypocrites with a heart of stone, as they do it in the yeshivas.

Your friend and admirer from afar,
Elizabeth Rakser

P.S. Just repeating the words by others, Michael Sternfeld had the audacity and the ignorance to describe the "no frequent" for him, Holocaust Remembrance, a "Redemptive, overbearing and communitarianized"?! There is nothing of a Jew, or of a Rabbi in Michael Sternfeld: he despises the Holocaust-Remembrance and he treats them, as such! I know this first hand!

Star Rabbi and President Schneider: Please, read the enclosed Perry Ben Kipour response-sermon by Rabbi Aaron Gold, who had the courage of a true Rabbi, which compelled him to speak out ~~against~~ against the desecration and greivous injustice, incurred by M. Sternfeld's anti-remembering-the-Holocaust-any-longer-sermon with his badly hidden contempt, while Rabbi Gold's Response Sermon, with our the sacred memory and Remembrance of the 6,000,000 martyred Jews, with our scourged families among them, defended with wisdom, righteousness and with warm compassion of a true Rabbi, of a conscious Jew and of a wonderful, sensitive human being. Etk.

See enclosed

1) the courage and the conscience

Community Forum

This Community Forum focuses on some Holocaust survivors' response to Rabbi Michael P. Sternfield's sermon "Out of the Ashes — Hope" which was printed in our issue through Nov. 14.

The reaction of the New Life Club of San Diego to the sermon of Rabbi Michael P. Sternfield, spiritual leader of Congregation Beth Israel, on eve of Rosh Hashanah 5746.

Reading Rabbi Sternfield's sermon in *Israel Today*, survivors of the Holocaust were shocked and dismayed when he accused the Jewish Community, saying that "We are obsessed with the Holocaust." Rabbi Sternfield, how can anyone be "obsessed" with the Holocaust, one of the greatest tragedies to befall the Jewish people? In making this statement you demonstrated incredible insensitivity to those of us who are survivors of ghettos and concentration camps, to those who avoided the gas chambers by working in slave labor camps, but whose entire families were exterminated by the Nazis, to those who saw their families die.

Where is the "Yiddishkeit" of a rabbi who proclaims a time-limit to our grief because it is the 40th anniversary of the Holocaust: "Reluctant as we are to admit it, after 40 years, we must finally put the past behind us. Though our hearts still ache in sorrow and in remembrance, it is time to stop sitting shivah." He claims we should have said "Dayenu"

after Ellie Wiesel's plea with the President. "Enough is Enough," he says, referring to films and television programs about the Holocaust.

It seems to us that his sermon was directed to those who are so eager to forget the Holocaust that they do not want to be reminded of it at all. The Rabbi is obviously not aware of the reaction that the showing of "The Holocaust" created all over the world. West German President Weizsaecker declared in the German Bundestag after Reagan's visit in Bitburg, "We Germans can never say we did not know. We all knew and we have to live with the shame for the rest of our lives and teach our children so they should never forget those terrible crimes of the Nazi-murderers!"

Rabbi Sternfield says in his sermon: "To cast all current Jewish experience in the shadow of the six million is unwise, unhealthy, and un-Jewish." While the West German Government has changed the curriculum of history teachings to include the teaching of the Holocaust, and while we are fighting here in the United States to have the Holocaust taught in public schools, a rabbi from San Diego objects to "burdening" our Jewish children with the full knowledge of the Holocaust. Does the Rabbi have to be reminded of the famous words, "Those who forget history are condemned to repeat it?"

The Rabbi concludes his sermon, "Finally, we must all begin to turn away from that Holocaust-conditioned view of human nature which teaches cynicism." We, the

survivors, would, like to reassure the Rabbi that we do not live "constantly fearful and suspicious of good people." What we fear most are those who proclaim, "Dayeinu - Enough is Enough." This sermon on the eve of Rosh Hashanah was insensitive and un-Jewish.

Although we understand the attitude of a young rabbi, so fortunate in being born in this wonderful country, never having suffered real persecution or personal grief, we must raise our voices in protest, because we bear witness to the horrible tragedy of the Jewish people. While we have been rebuilding our lives in this great country, we have made a vow before God the Almighty never to forget our brothers and sisters whose blood was shed in the Holocaust and whom we heard singing on their last voyage, "Sog nicht keimol dass du gehst den letzten weg...." We want to make sure that the world will remember and that nobody, not even a rabbi of a congregation, will be permitted to call us "obsessed with the Holocaust"!

We wish shalom to the entire Jewish people, especially in Israel, and may this rabbi be forgiven for the hurt he inflicted on us.

In the next issue, Auschwitz survivor Helen Waterford gives her definition of "obsession."



Deeply Distressed

Dear Editor:

As a Jew and a Holocaust survivor, I am deeply distressed by Rabbi Sternfield's sermon, reprinted in *Israel Today*.

This sermon, calling for forgetting about the Holocaust, is a blasphemy and a desecration of the martyrdom and slaughter by the Nazis of my whole family, of my own suffering, and a desecration of the martyrdom and slaughter of European Jewry—the flower of humanity: the beautiful, the innocent, the helpless victims, bewildered by being abandoned by the entire civilized world for six endless years of torture and executions—the horror and infamy of the 20th century!

Our religion commands us to remember our martyrs forever! More so the six long years of exterminations of 6,000,000 Jews, from 1939 to 1945, turned by the Nazis' Holocaust machine into piles of garbage!

There is no "Dayenu" to these gentle victims of the Holocaust, as there is no "Dayenu" to remembering our sacred, ancient past!

Thank you for printing this letter, written with pain and tears, for defending the sacred memory of all Holocaust victims from the desecration of "forgetting."

Elisabeth Laksner, Holocaust survivor

In the interest of fairness and accuracy, it should be noted that Rabbi Sternfield did not propose "forgetting" the Holocaust.
Editor

LETTERS

LEST WE FORGET

Dear Editor:

Rabbi Sternfield in his article "Out of the Ashes - Hope" is seeking to rethink an end of our long Jewish history of suffering and pain, and asks us to go forward with our destiny. He is asking us not to over-react ("not to castigate ourselves" were his words) "for the catastrophe we could not, or at least did not prevent." In some small way he is right. I do over-react, but I can't think of any single identifiable period of Jewish history when the threat was not

present.

We are living now in a period of relative calm and prosperity. We are not publically exposed to the language and the evil and the barbarism of Lisbon, of Seville, of Lima, and the auto de fe. But we have Dachau and Bergen-Belson and a purely political step by Mr. Reagan, who was probably unaware that even the Wehrmacht (the German army) was covered with shame as profound and as dirty as that of the S.S.

My reflections on the Second World War, though I am not a survivor, are

powerful. I would remind the Rabbi that it was our powerlessness and impotence that gave our enemies the passion to seek to destroy us. *again!!*

There is no redemption, or forgiving. The German President, Richard Von Weizsacher, accepted the guilt of his people and said they were affected by and liable for it. There is no equating the victim with the perpetrator. The strength of the Jewish people is in its tears, in its anguish and in its response to a world that forgets.

Harvey Silvers

This error in the Editor's Remark, attached to my letter to the Editor stating that "Rabbi Sternfield did not propose forgetting the Holocaust" (?!?) seems to be deliberate, meant to cancel out the real reason and the whole meaning of my letter. For, by repeating in various ways: "Dayenu with being obsessed by the Holocaust! Enough is enough!" Rabbi Sternfield certainly did not call for remembering the Holocaust only for forgetting!

Dear Mrs Waterford: excessive gentleness, or meekness, and passivity, when confronted with aggressive contempt, unfriendly and damaging to the memory of the Holocaust and to the Jewish people, is dangerous!! Since "it is our powerlessness and impotence, which gave our enemies the passion to destroy us!" See Harvey Silvers' letter above, "Lest We Forget!! Please!

DAVID GILBERT
6176 Caminito Sacate
San Diego, CA 92120
582-3111

September 19, 1985

RABBI MICHAEL STERNFIELD
c/o Congregation Beth Israel
2512 Third Avenue
San Diego, CA

Dear RABBI STERNFIELD:

From the time Liesel and I joined your congregation we considered you as "our Rabbi," until last Erev Rosh Hashanah when you began your sermon with the irresponsible statement: "WE ARE OBSESSED WITH THE HOLOCAUST."

We did not believe our ears when we heard you saying that the time has come to stop the grief, that there is a limit to mourning and that our children should grow up in our wonderful country full of joy for their liberty and freedom, proud to be Jewish yet not burdened by their heritage of persecution. Did the Talmud not teach you that we Jews should never forget our "Goluth" and all the disasters which had befallen the Jewish people, starting from the Exodus from Egypt, Destruction of the Temple, Pogroms of the Middle Ages and including the Holocaust?

You are entitled to your private opinion but I feel that you exceeded your authority as our spiritual leader in telling us that we are "OBSESSED WITH THE HOLOCAUST" especially on Erev Rosh Hashanah, a holiday for Teshuvah and Rachmanuth! You demonstrated an incredible insensitivity to a number of your congregants who are either Survivors or whose entire families were murdered in the gas chambers of the SS whose grave Reagan visited. You quoted Elie Wiesel begging Reagan to see his place with the victims and, at the same time, you reminded us that we were "OBSESSED WITH THE HOLOCAUST."

I can understand your attitude since you are a young rabbi, so fortunate as to be born in this wonderful country of ours, and never to have suffered real persecution or personal grief. However, this does not entitle you to affront those who will never forget! Are you aware of the fact that the President of the German Republic, Weizsaecker, declared in the German Parliament on the day Reagan visited Bitburg: "We Germans can never say we did not know. We all knew and we have to live with the shame for the rest of our lives and teach our children so that they should never forget those terrible crimes of the Nazi-murderers." I was in Germany when he made that speech and also in Bergen-Belsen the same day as Reagan.

I am enclosing an article written by a Reuter journalist who interviewed me as one of the first inmates of Bergen-Belsen and was picked up by the media. I hope you will have time to read it and get a better understanding why your sermon shocked so many people. Did you expect that your congregation will really limit their grief to the murdered families and the hurt of the survivors? Do you realize that the word "HOLOCAUST" is of Greek origin and means HOLOS - total and CAUSTUS - destruction. For God's sake rabbi, CAN ANYBODY BE OBSESSED WITH THE HOLOCAUST?

I sign this letter with our usual greeting "Shalom" because I wish it to Israel and the entire Jewish people. And may you be forgiven on Yom Kippur for the hurt you have inflicted on us.

Shalom,

DAVID GILBERT

P.S. William Saroyan said "Those who forget history are condemned to repeat it."

Community Forum

ISRAEL TODAY



Helen H. Waterford

Are we obsessed with the Holocaust? This is the question raised by the *Israel Today* editor. As for me, yes, I am obsessed with the Holocaust, and I am glad to read that Rabbi Michael P. Sternfield has understanding for some of the reactions of a survivor.

Sitting Shivah is the time set for the mourning of the loss of a loved one. But the time of mourning of millions of our sisters and brothers cannot be allowed to stop with an "Enough is Enough." Naturally the shape and consequence this mourning takes is important. Everybody agrees that the Holocaust should be remembered — maybe with yearly memorials, gatherings, prayers, collecting

funds. Endless is this easy way of mourning.

Alexander Donat in his book *The Holocaust Kingdom* quotes Dr. Shipper, a man whom he met in Maidenek after working with him on the newspaper in the Warsaw Ghetto, a historian of importance, at this time already without any strength: "Everything depends on who transmits our testament to future generations. History is usually written by the victor. Should our murderers be victorious? Should they write the history of this war? We certainly [did not win] this fight, but it is our responsibility to speak out, because our disaster is the disaster of the entire civilized world. We have the thankless job of proving to a reluctant world that we are Abel, the murdered brother!"

It is my personal obsession to educate the youth of America and to share with them the historical and personal events of my life. I am joined by my speaking partner, who as a 6-year-old child in 1933 was first introduced to National-Socialistic racial theories and who joined the Hitler Youth when he was 10. After many, many years, he learned to recognize that he had been made a fanatic

victim of a mass murderer.

For the past 5 years, we have traveled through the United States. We are speaking to large universities, small colleges, parochial schools of every denomination — Catholic, Baptist, Episcopalian, Methodist, Seventh-day Adventist, Mormon, and so on. We are invited, received with love and admiration, listened to with full attention, and in the always extensive question and answer periods, challenged with many, many questions.

Generally, nobody has heard a survivor speak, one who explains quietly and as unemotionally as possible those events, and one who is accompanied by a speaking partner with such different experiences. Suddenly they understand this part of history. Standing ovations by audiences of 300 to 3000 show me that their education on this subject has been up to now, to say it mildly, neglected.

We travel through the whole year when the schools are open, week for week, from Mississippi to Alaska, from Florida to Lake Superior, the whole New England coast — in short, all over. If you call this "entertainment" or "commercial exploitation," I can only say that commercialization is in the eyes of the beholder.

What we miss and badly need are witnesses, survivors, who know the historic background and want to help to educate the American youth. The Jewish children have a chance to be informed; the others do not, or their interest would not be this monumental. I am often attacked or perhaps misunderstood because the words *hate* and *revenge* are not in my vocabulary. Rabbi Harold Kushner in his book *When Bad Things Happen to Good People* reinforced my belief in his means of education when he said that every one of us has experienced suffering and loss, but that to sublimate our experiences so that hope is most important is to have found the art of mastering our life. If I had carried hate against our persecutors for more than 50 years, I would have destroyed myself long ago. If in every lecture I give, only a seed is planted in the heads of my listeners — to try to find out more on this subject on their own — then I am sure that I was not saved for nothing.

Helen H. Waterford is a survivor of Auschwitz.

Missed the Point?

Dear Editor,

I only recently read Rabbi Michael Sternfield's sermon on the Holocaust and I would like to make a brief point.

It seems to me that he misses the point entirely when he describes how significant the number 40 is in Judaism, but then suggests that because it has been 40 years since the Holocaust, it is time to put it behind us. Every year at Pesach we remember the slavery in Egypt, we don't put it behind us. We think about and study the story of the flood from generation to generation in order to learn from that experience and not to put it behind us. And we try to live by the Ten Commandments that were given to us after 40 days, and we study them in classes and we speak of them in shul, and we teach them to our children. We do not put them behind us and go on with our lives. These things are woven into our lives and our memories and our consciousness so that we will not forget and so that succeeding generations will not

forget. So must it be with the Holocaust. We must NEVER forget, and we must NOT let the world forget. EITH-er, Ann Middleman.

Teaching the Bible and two basic principles of Judaism: Remembering and Compassion!

ISRAEL TODAY

Mrs. Middleman explains to Rabbi Sternfield the Bible, which he does not know well! Rabbi Gold does the same in his fiery Response of Yom Kipur.

Mrs. Middleman explains to Rabbi Sternfield the Bible, which he does not know well! Rabbi Gold does the same in his fiery Response sermon!

Yom Kipur 1985 Fiery Sermon By Rabbi Aaron S. Gold
YISKOR--REMEMBER! TIFERETH ISRAEL SYNAGOGUE
6660 COWLES MOUNTAIN BLVD, SAN DIEGO, CALIF 92119

I WANT TO RESPOND TO A FEW ISSUES AND CONCERNS,
THAT SEVERAL OF YOU HAVE SHARED WITH ME.

WE ARE BEING CONFRONTED, NATIONALLY AND LOCALLY,
BY NON-JEWS AND JEWISH LEADERS. *They say*

" THE HOLOCAUST! IT'S TIME TO FORGIVE.

ENOUGH IS ENOUGH. DON'T PUT THAT GUILT TRIP ON US!"

But the Torah says "Zachor et asher asah L'cha Amalek"

" REMEMBER WHAT AMALEK DID TO YOU!

--WHO TERRORIZED YOU, TO WHOM BRUTALITY AND TERROR
WERE A NATURAL WAY OF LIFE.

--WHO WAYLAID AND KILLED ALL THE WEAK AND FAINT,
AND HUNGRY, WHO COULDN'T KEEP UP;"

Lo Tishkach

" --DO NOT FORGET!"

AMALEK THEN AND AMALEK NOW!

OUR BATTLE AND THE LORD'S BATTLE WITH AMALEK
ARE FROM GENERATION TO GENERATION--
THEY NEVER STOP!

SOME FARMERS IN NEBRASKA,
WHO ARE PLAGUED BY ECONOMIC DISTRESS,
ARE BEING TARGETED, BY RIGHT WING EXTREMISTS
OF THE ARYAN NATIONS,

AND THE MILITANT IDENTITY MOVEMENT OF WILLIAM P. GALE
TO "BLAME IT ON THE JEWS."

WHO ELSE? WHO ELSE IS MORE VULNERABLE
AND AVAILABLE AND SAFE TO BLAME;
TO USE AS A SCAPEGOAT?

I HAD NUMEROUS CALLS FROM SHOCKED AND FRIGHTENED PEOPLE,
AS IF ANOTHER HOLOCAUST WAS ABOUT TO BE LAUNCHED.
AFTER ALL, HITLER STARTED WITH A SMALL GROUP OF BIGOTS TOO.

THE TROUBLE WITH THE 20/20 SHOW WAS, HOWEVER,
THAT IT OVERSTATED THE CASE.

A FEW SIMPLE-MINDED FARMERS
WERE PARADED BEFORE THE TV CAMERAS

AND SCARED THE HELL OUT OF SOME OF OUR PEOPLE
WITH THEIR FIRSTHAND ANTI-SEMITISM,
BASED ON SECONDHAND MISINFORMATION AND BIGOTRY.

THE FACT IS, THAT MOST FARMERS IN NEBRASKA
HAVE NEVER SEEN A JEW
AND THERE IS LITTLE EVIDENCE TO INDICATE,
THAT THEY ARE RESPONDING TO THE HATE-MONGERING.

THIS IS THE GOOD NEWS: WE KNOW WHO THE KOOKS ARE,
AND WE CAN WATCH THEM. THE ANTI-DEFAMATION LEAGUE, THE FBI,
and the Amer. Jewish Committee,

YISKOR--REMEMBER--3

I BELIEVE, THAT IN A BIZARRE, ABSURD WAY,
THE NAZIS OF SKOKIE, THE KU KLUX KLAN,
THE 20/20 TV FARMERS IN NEBRASKA,
THE FARRAKHANS AND THE JESSE JACKSONS,
HAVE DONE US A SERVICE!

BECAUSE THEY REMINDE US AND ALERT US!

YISKOR - REMEMBER!

A GENERATION HAS GROWN UP,
SINCE THE DAYS OF THE HOLOCAUST,
AND THE SECOND WORLD WAR.

A GENERATION HAS ARISEN,
THAT REMEMBERS NOT HITLER, AND HIS MAD HORDE OF KILLERS;
WHO MURDERED ONE OUT OF EVERY THREE JEWS IN THE WORLD--
6 OUT OF 18 MILLION.

FORTY YEARS HAVE GONE BY! THEY SAY THAT TIME HEALS!
BUT THE SCARS REMAIN! *and ache every time an antisemitic act occurs.*
THE PAIN OF MEMORY,
CAN NOT BE WIPED OUT.

FROM THE GHETTOES AND CAMPS OF SLAUGHTER,
AROSE THE CRIES OF THE VICTIMS.
THE WORLD, DID NOT WANT TO HEAR THEM THEN,
AND NOW IT TRIES, NOT TO REMEMBER!
NO YISKOR, PLEASE!

YISKOR--REMEMBER--4

AND NOW WE ARE TOLD, EVEN BY JEWISH VOICES,
THAT WE ARE "OBSESSED WITH THE HOLOCAUST...."

"ENOUGH IS ENOUGH." HOLOCAUST SURVIVORS ARE DEEPLY UPSET,
ANGRY AND IN TEARS, SHOCKED, TO HEAR
SUCH SENTIMENTS, TO BE TOLD:

"IT'S UNHEALTHY, UNWISE" TO SAY YISKOR SO OFTEN!

"--AND IT'S UN-JEWISH!" BUT THE TORAH SAYS OTHERWISE:
"Zachor - ... Lo Tishkach - Remember & do not forget!"

THINK OF IT! WE ARE ASKED TO "RETURN
TO THE AUTHENTIC JEWISH FAITH
THAT AFFIRMS THE FUTURE, AND THE GOODNESS
OF THE HUMAN SPIRIT!"

HAVE WE FORGOTTEN GOODNESS, CHARITY, COMPASSION,
LOVE, FREEDOM, AND JUSTICE?

THESE HAVE ALWAYS BEEN THE JEWISH WAY.

THE NUREMBERG LAWS AND THE GAS CHAMBERS,
WERE THE NAZI WAY.

AFFIRMING THE FUTURE AND GOODNESS OF JEWISH VALUES,
SHOULD NOT BLIND US TO THE EVIL AND HORROR
OF FORGETTING WHAT AMALEK DID, THEN AND NOW!

THE TORAH TELLS US "REMEMBER AND DON'T FORGET!"

SO IT IS PAINFUL FOR ALL OF US,

THE SURVIVORS OF THE HOLOCAUST,

AND WE, WHO WOULD NOT HAVE SURVIVED;

FOR IF HITLER HAD WON--

THE WHOLE WORLD, WOULD HAVE BEEN JUDENREIN!

YISKOR--REMEMBER--5

IT IS VERY PAINFUL TO HEAR A VOICE--
A JEWISH VOICE, HERE AND ELSEWHERE, I AM SURE,
TELLING US THAT WE "OVER-REACTED TO BITBURG"
AND THAT IT IS TIME TO "CALL A MORATORIUM,
AND STOP INVOKING THE HOLOCAUST."
"ENOUGH IS ENOUGH!"

IT IS NOW A.B.--"AFTER BITBURG."
BITBURG IS FINALLY OVER.
BUT THE PRESIDENT LOOKED,
AS IF HE WERE SLEEPWALKING, THROUGH A NIGHTMARE!

HIS STONY FACE, INTIMATED, THAT IT WAS ALL,
AN UNFORTUNATE MISTAKE, STEMMING FROM BAD ADVICE.

HE SEEMED TO BE RIDDING HIMSELF,
OF SOMETHING ODIOUS. HIS SPEECH AT BERGEN-BELSEN WAS SUPERB;
HIS ADDRESS AT THE AIR FORCE BASE,
CONDEMNED THE SS HORROR, PROCLAIMING THE PHRASES,
"NEVER AGAIN," AND "WE ARE ALL JEWS,"
HE REMINDS ME, OF PRESIDENT KENNEDY, IN BERLIN,
SAYING, "MIR ZENEN ALLE BERLINER!"

IT'S OVER, BUT IT'S NOT OVER!
THE DAMAGE IS DONE, STATEMENTS BY PRESIDENT REAGAN:
"IT WAS MORALLY RIGHT TO GO," AND

YISKOR--REMEMBER--6

"THERE IS A PARALLEL
BETWEEN HOLOCAUST VICTIMS AND SS DEAD."

THESE WORDS WILL TAUNT US FOR MANY YEARS.

IT WAS WRONG!

BUT THE GOOD NEWS IS, THAT WE CAN LEARN FROM BITBURG.

I THINK THE FOLLOWING THREE LESSONS, ARE ALL IMPORTANT:

- (1) FIRST, THIS IS THE END OF SILENCE,
THE ERA OF INDIFFERENCE HAS PASSED.
WE MUST PROTEST, BECAUSE OUR CAUSE IS MORAL,
AND THE WORLD NEEDS TO BE REMINDED ABOUT MORALITY--
AND IT WAS!

A PREPONDERANT MAJORITY, OF THE HOUSE OF REPRESENTATIVES
AND SENATE, NUMEROUS VETERANS' ORGANIZATIONS,
THE MEDIA, MILLIONS OF WEST GERMANS,
MARGARET THATCHER, JERRY FALWELL, CARDINAL O'CONNOR,
TO MENTION A FEW.

THE PRESIDENT OF THE GERMAN REPUBLIC
DECLARED IN THE GERMAN PARLIAMENT,
ON THE DAY PRESIDENT REAGAN VISITED BITBURG,
"WE GERMANS, CAN NEVER SAY, 'WE DIDN'T KNOW.'
WE ALL KNEW! AND WE HAVE TO LIVE WITH THE SHAME
FOR THE REST OF OUR LIVES,
AND TEACH OUR CHILDREN SO THAT THEY SHOULD NEVER FORGET
THOSE TERRIBLE CRIMES OF THE NAZI MURDERERS."

YISKOR--REMEMBER--7

- (2) SECOND, THERE WAS A HOLOCAUST
AND NO ONE CAN PERSIST IN ITS DENIAL!
NOT THE SIGN-CARRYING BIGOTS IN BALBOA PARK,
AND NO ANTI-SEMITIC PROFESSORS,
CAN LECTURE AND WRITE BOOKS,
ANY MORE, THAT THE HOLOCAUST WAS A HOAX--

THE CONTROVERSY OVER BITBURG,
WITHOUT INTENDING TO DO SO, EMPHASIZED THE TRUTH
THAT THE DEATH OF SIX MILLION,
IS AN UNSPEAKABLE OBSCENITY, AND DENYING IT
AN EVEN GREATER OBSCENITY.

DURING THE WEEK AFTER BITBURG
THERE WERE A NUMBER OF UNFORGETTABLE TELEVISION PROGRAMS,
DEPICTING THE HOLOCAUST ATROCITIES--

I HAVE VISITED A CONCENTRATION CAMP, TERIESENSTADT.
I HAVE SEEN MANY DOCUMENTARY MOVIES--
A DOCUMENTARY PUT TOGETHER BY ALFRED HITCHCOCK
SHOWED SS TROOPS, BOTH MEN AND WOMEN,
WHO WERE FORCED TO BULLDOZE HUGE TRENCHES
AND DRAG BODIES TO A COMMON GRAVE.
HERE WERE THE MURDERERS, AND HERE WERE THEIR VICTIMS
FOR ALL THE WORLD TO SEE!

YISKOR--REMEMBER--8

THERE REALLY WAS A LINE OF SELECTION:

As we read during the Holy Days, "Mi yichyeh Umi Yamut"
"WHO WILL LIVE AND WHO WILL DIE."

THEY ACTUALLY ENTERED SHOWERS, THAT CASCADED UPON THEM,
NOT WATER, BUT POISON GAS.

THEIR BODIES WERE STUFFED INTO OVENS,
AND CREMATED INTO DUST AND ASHES.

BUT FIRST, THE GOLD WAS TAKEN FROM THEIR TEETH;

THEIR HAIR REMOVED FOR MATTRESSES.

FROM SKIN, LAMPS WERE FASHIONED;

FROM THE FAT OF THEIR BODIES, SOAP!

THIS WAS TRULY THE MOST CRUEL, INHUMAN DEPRAVITY OF ALL TIME.

AND THESE FILMS WERE HOME MOVIES TAKEN BY NAZIS, *to enjoy with their families at home;*
AND SS FILMS PRESERVED FOR THEIR RECORDS.

AND WE ARE TOLD BY JEWISH LEADERS

"WE ARE OBSESSED WITH THE HOLOCAUST,...

ENOUGH IS ENOUGH!... CALL A MORATORIUM,...

IT'S UNHEALTHY, UNWISE, AND UN-JEWISH!"

UN-JEWISH? THE TORAH SAYS,

Zechor — --REMEMBER! TO FORGET IS OBSCENE!
TO CALL FOR A MORATORIUM IS A GREATER OBSCENITY!

- (3) THIRD, IN THE LARGER CONTEXT, BITBURG IS A SYMBOL OF EVIL
THAT MUST NOT BE ERADICATED!

WHEN WE SHOW MERCY AND SYMPATHY TO AMALEK,
IN FORGIVENESS OF EVIL, WE MAKE THE NEXT EVIL EASIER.

WHEN WE OVERLOOK EVIL, WE FOSTER, CONDONE AND
CONDITION OURSELVES, FOR THE NEXT EVIL ACT.

THE POPE WAS SHOT BY A TERRORIST AND FORGAVE HIM.
THAT WAS HIS PRIVILEGE,
ALTHOUGH I THINK IT WAS OBSCENE
TO FORGIVE A MURDERER. BUT AFTER ALL,
IF THE POPE WANTS TO FORGIVE
THE MAN WHO TRIED TO MURDER HIM,
HE HAS A RIGHT TO DO SO.
BUT, BY WHAT RIGHT DO WE, WHO WERE NOT KILLED,
FORGIVE THE BEASTS WHO MURDERED SIX MILLION JEWS?
ONLY THE VICTIM HAS A RIGHT TO FORGIVE.

WE WHO SURVIVED DO NOT HAVE SUCH A RIGHT.
*To forgive huge armies of mass murderers is hideous
and, in itself, is criminal!*

AS ABRAHAM JOSHUA HESCHEL PUT IT,

"WE HAVE NO RIGHT TO FORGIVE!

THE ONLY PEOPLE WHO COULD FORGIVE ARE THE VICTIMS,
NOT THE SURVIVORS! NO ONE IS HERE TO FORGIVE."

AT NEILAH SERVICES WE PRAY "P'SACH LONOO SHAAR,"

"OH GOD, OPEN FOR US A GATE,"

EVEN AS THE GATE OF YOM KIPPUR CLOSES.

YISKOR--REMEMBER--10

OUR BRETHREN IN ISRAEL OPENED UP A GATE
FOR ALMOST A MILLION SURVIVORS,
EVEN AS THE GATES OF THE CAMPS OPENED UP TO THEM;
AND ALL OTHER JEWS--700,000 FROM ARAB LANDS
OF PERSECUTION, AND THOUSANDS OF JEWS
FROM RUSSIA AND RUMANIA, AND NOW ETHIOPIA--
HAVE A HOME.

IT WAS THE HORRORS OF THE HOLOCAUST
THAT OPENED UP THE GATES
TO THE HEART OF ALL HUMANITY,
AND MADE ISRAEL POSSIBLE.
LET US KEEP ALL GATES OPEN,
TO THE PAST AND TO THE FUTURE!

Zecher-- REMEMBER! *Lo Tishkachet* Do NOT FORGET!
WE CAN'T; WE WON'T; WE HEAR THE BLOOD
OF OUR BROTHERS AND SISTERS, CRYING OUT TO US!
" REMEMBER US! "

LET US CONTINUE TO HEAR THEIR VOICES
AND TEACH THE WORLD THE EVIL OF SILENCE!
NEVER AGAIN! NEVER AGAIN!
IT'S AN ONGOING LESSON WE JEWS AND THE WORLD
DARE NOT FORGET.



CONGREGATION
BETH
ISRAEL

Rabbi Laurie Coskey

September 24, 1985

Mr. Mike Zaks
New Life Club
Jewish Community Center
4079 - 54th St.
San Diego, CA 92105

Dear Mr. Zaks:

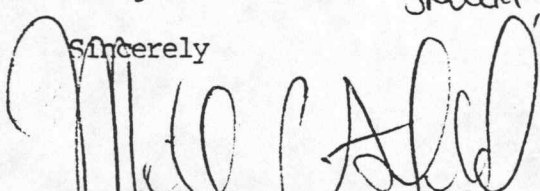
I would like to thank you for taking the time to compose your thoughts in a letter to me regarding my Erev Rosh Hashanah sermon on the subject of the Holocaust. Since the evening of that sermon, I have been very much disturbed by the reaction to it. Obviously your feeling is that I never should have given this talk and there may be some wisdom in this feeling.

I want to assure you that, in no way, did I ever intend to cause pain to Holocaust survivors or to demean your loss. In fact, if you have a copy of the sermon, I think I said this explicitly in several places. Never did I say that we should forget the Holocaust; never did I say that we should stop teaching about it. The point of my entire sermon was to stress that the Holocaust is a sacred memory which must not be desecrated by exploitation. In addition we don't wish to blacken our children's perception of Jewishness by causing them to believe that all the world hates Jews. When I said "it's time to stop sitting shiva", I was not speaking of forgetfulness. Quite the contrary. I was comparing this to the mourning process itself.

All this notwithstanding, I want you to know I am very much concerned that the sermon was received as reflecting insensitivity. I sincerely regret any anguish that this has caused you. I intend to communicate these same feelings to our congregation on Kol Nidre eve.

Thank you once again for taking the time to write to me in such a thoughtful manner. Shalom,

Sincerely,


Rabbi Michael P. Sternfield

2512 THIRD AVENUE

SAN DIEGO, CALIFORNIA 92103

(619) 239-0149

"What is all this fuss about the Holocaust anyway? I sayinn with being obsessed with the Holocaust! Enough is enough!" Complete contempt, addressed up in SACCHARINE OF FALSE COMPASSION!

This apology is full of clumsy lies and of false excuses, by which Michael Sternfield failed to whitewash himself from his guilt of desecrating the Holocaust-Remembrance by his infamous sermon of Yom Kipur, 1985

In his sermon Rabbi Sternfield has expressed his greatest contempt for the feelings of the Holocaust survivors and for all Jews of conscience, wisdom and compassion, who are "obsessed by the Holocaust," which spoils his appetite for dinner, when hearing about it, or seeing it on T.V.

"Too gruesome to be shown!" he says, though it seems to be easy for him to switch over to a more pleasant entertainment channel, which suits him better, like the Comedy Hour, perhaps

Elisabeth Laksen - Holocaust-survivor

December, 1985

My letter to a friend, concerning my recent conversation with a former high Congregation Beth Israel-official, which may be of importance to other Holocaust-survivors, to all American Jews and to all people of conscience.

Dear Dorsha!

I just happened to talk to a former high Temple Beth Israel's official, which deeply affected me and made me wonder about the mentality of ~~the~~ even the best and finest American Jews.

Here is what this gentleman (name deleted) said to me:

"Even though I am not an admirer of Rabbi Sternfield, but the opposite is true, yet the rabbi may be right in his sermon, when he says, that we should not be obsessed by the Holocaust any longer, but to forget about it for preventing us from becoming neurotic, paranoid, petrified and catatonic!"

I said: "But this statement, totally inspired by this rabbi, is totally absurd (!), hostile, false and damaging to the comprehension and the memory of the Holocaust and to the Jewish people! A totally anti Jewish distortion and exaggeration of fact!"

First you are yet to show me a single American Jew "obsessed" by the Holocaust to the point of becoming neurotic, paranoid, petrified and catatonic (as a result) in his outlook on his life in America.

The American Jews were not subjected to the six years long Nazi extermination of Jews. You did not suffer, except vicariously. You don't know, what it has been like, to be a Jew under the Nazis, but have only a vague and remote idea of this hell on earth; and some of you, with a heart of stone, who have never been moved by this slaughter, became very bored (!) by Holocaust and are now shouting "Dayeinu!!"

In stark contrast there are some righteous non-Jews, who became "obsessed by the Holocaust", like David Wyman, who devoted years of his life to research and wrote a book, "The Abandonment of Jews", under the Nazis by Britain and the United States, which then refused to save the European Jews, all condemned to certain death! But for Rabbi Sternfield and for some American Jews it is boring to hear (!)

about the Holocaust! Enough is enough! Dayeinu!! 2,
In fact we never asked you to prostrate yourself every morning for
mourning the martyrdom and slaughter of the 6,000,000 Jews to which
you were never subjected, nor directly affected by the Holocaust.

All we hoped for is, that you, American Jews, and people of conscience in
whole world comprehend, what has been done to all Jews in Europe (while
the murder of one more Jew, any place, should affect all Jews) that you un-
derstand our horror, pain and grief, that you let us ask the question "Why?"
and let us remember and, that you remember, honor and prevent another
Holocaust of Jews happening again here, or elsewhere!"

The former high official said to me:
"We already have a Day of Holocaust-Remembrance - the Yom Hashoah -
what else do you want us to do? Should we have a special Day of Remem-
brance for the burning of Jews by the Spanish Inquisition and for every
massacre of Jews for the last two thousand years?"
as for preventing another massacre to happen, it can never happen
here, in the United States!"

at this, I answered:
"First: This is exactly, what we kept saying to ourselves in Europe: It can ne-
ver happen to us here, in the 20th Century, in the midst of the most civi-
lized countries in the world! The conscience of the world will never al-
low to let us be slaughtered and will never abandon us to utter
bestiality!!"

yet it took one criminal madman to make the most lucrative "Final So-
lution" - a sacred, patriotic duty (dictated by unlimited greed, hate
and contempt, with all impunity assured in advance) to carry along
all of Germany with all its most learned professors: with the active par-
ticipation of numerous other countries and nations, and with the
rest of the world applauding, except for small Holland and Sweden, and
for some noble, self-sacrificing non-Jews of conscience, often punished
by death for hiding a Jew to save his life."

Second: This Holocaust did not happen in the Middle Ages; it
happened in our time, to us! Just yesterday! and it can happen
again! Here, or elsewhere!"

and this is why it is so important to remember the 20th Centu-
ry Holocaust of 6,000,000 Jews, supposed to be the final extermi-
nation of a nation! for preventing another Holocaust happening
again!!

Third; as about the Day of Holocaust Remembrance, Rabbi Michael Sternfield is calling for doing away with mentioning the Holocaust any further, with all his annoyance, contempt and resentment, because it bothers him: Enough is enough! 3

I don't blame any Jew for being callous, cruel and cynical about the Holocaust, since he can not help it, that in doing so, he reveals his true nature of the same qualities and his heart of stone!

Being callous, cruel and cynical about the Holocaust comes easy to such a totally insensitive human being and Jew, whom the Holocaust never made to suffer; his blood has never been shed; his whole family has ~~never~~ not been murdered from the closest to the most distant relative; he and his have not been brutally driven out of their houses in 5 minutes; nor instantly robbed of all their possessions and rights (!), and he has not seen all his people murdered, slaughtered, not like cattle, but like infected, contaminated cattle by the dreadful disease of being Jewish, but he and his continued to live the good life (!) undisturbed!

For the squeamish Rabbi Sternfield the Nazi-garbage-heaps of Jewish corpses, a documentary, or movie, or book about the Holocaust, even by the non-Jewish man of conscience, David Wyman, is too gruesome, redundant, overhearing and commercialized?! Just too boring to put up with any longer!!

It spoils one's appetite for dinner, as if one can't easily switch over to a comedy-program-channel, or to "Dance-Fever" on T.V.!

Why should one, even a Jewish Rabbi be allowed to call for doing away with remembering the Holocaust, the slaughter of 6,000,000 innocent human beings, young and old! a blasphemy and desecration of Sacred Yom Hashoah! The former Temple-official said to me again, "You are exaggerating this Rabbi's influence." I answered: Rabbi Sternfield's is exactly a position of influence! He preached and spread his denigration and doing-away-with-remembering the Holocaust-ideas, with the very sacred Jewish values of Remembrance and compassion, to a gathering of some 5,000? Jews and non-Jews, congregated in the Civic Center in September? he has also influenced you!! that we should stop being obsessed by the Holocaust "now" (truthful and absurd!) and he, as a Rabbi, has his numerous congregation of Jews and non-Jews every Friday and every Holiday for spreading the same contempt and resentment for our feelings about the Holocaust thus denigrating, belittling and mocking the Holocaust and all Jews alike to the non-Jewish world. A Jew?! a Rabbi?! or not?!

Why should this rabbi, of non-Jewish feelings, feed with 4. self-denigration and self-contempt the minds of his uncritical congregants, unable to think for themselves and see the facts and the truth through, what looks like demagoguery,; not able to resist and cope with this rabbi's anti-remembering-the Holocaust-ideas!

"Bathing our children in tears"?!! What a hostile, false exaggeration and distortion of reality!

This rabbi has yet to show us a single, American Jewish child, "bathed in tears" over the Holocaust!?!?

Should the American Jewish children grow up like ostriches, with their heads in the sand of fairy tales?! Or like piglets, without knowing, caring, nor honoring the memory of the Holocaust-victims (children and grown-ups alike), and let the same horror and nightmare repeat itself again?!

The Jews and the ^{whole} world should never forget the horror and infamy of the 20th Century, the Holocaust, the extermination of all European Jews by the means of the most efficient, most economical 20th-century-German-technology, with the forced help of Jewish prisoners, forced to carry away the remains of their families after mass-^{exterminations}. Yes, indeed, if we have a throw-away-and-cover-up-the-Holocaust-with-silence spiritual leader, like rabbi Michael Sternfield, we do not need any other "spiritual leader" to annihilate our dignity, our moral fiber, and all of us!

May this rabbi, rabbi Michael Sternfield, never be forgiven for the pain and shame inflicted upon the Holocaust-survivors and upon all Jewish people!

Elisabeth Laksier, Holocaust survivor
graduate of the College of Liberal Arts
and of the College of Education,
Senior-High-School teacher in Michigan
volunteer-school teacher in San Diego, Ca

From my letter to a friend.

My final conclusion is, that by the sacreligious demagoguery of his

anti-reviving the Holocaust sermon rabbi Michael Sternfeld not on-

ly confuses, misreads and stuffs the American Jews, but, what

is so far reaching and even worse, is the fact, that by his denigra-

ting and trivializing the Holocaust, when describing us as "des-

sed by the Holocaust, which is so undant overbearing and em-

meralded, he rabs this most tragic lesson for the Jews and for

humanity of its greatest meaning and significance of man's un-

manly to man and he kills the growing comprehension and over-

zeases of it by the Christians and kills their growing human sympa-

thy and compassion toward the suffering of the Jews unceasingly and

by doing so, recklessly sets all Christians free from all guilt for the

2,000 years of teaching and preaching bloodily hatred toward all Jews

the Holocaust's taking place in the 20th century in the heart of the

with most civilized Christian world possible!

and as Rabbi Aaron Gold says in his fiery sermon: Response to rabbi

"~~Gold~~" It was the HERBES of the Holocaust that turned up

the gates to the heart of all humanity and made Israel possible.

Set us keep all gates open to the past and to the future in

lay his ignominious, four Kipur sermon rabbi Sternfeld managed

to thrust another knife deep into the hearts and minds of the still

alive Holocaust survivors and has caused longregation

Both Israel with shame!

There is nothing of a Jew, or of a Rabbi in Michael Sternfeld, but a mockery of a

Rabbi, a disgrace and a shame!

He has been ordained as a Rabbi, perhaps by some oversight, or mistake of the

Union Hebrew College, which has later regretted and the little tried to stop him, but

from filling the position of an assisting Rabbi in Congregation Beth Shalom, but

no one could stop this overly aggressive, sly, cunning, ruthless and cruel man, who

subsequently gave a bad name to the Union Hebrew College and to Reform Judaism, whom

and those denigrating and trivializing the Holocaust, sermon, as "redundant, overbearing

and demagogic" (ii), turned away from respecting the memory of the greatest in his

man history martyrdom and regressing the Holocaust, back to the old anti-Jewish

prejudices and influences even with greater contempt, which he still continues to

do uncontrolled and unresistant TODAY!!

As I was told by many.

Dear Mrs Waterford!

12/24/85

Since I wrote my letter to you at different times, starting with page 3 some of my thoughts may be repeated, but there are also new thoughts and conclusions there.

Sorry! I just do not find the necessary energy right now to condense and rewrite it and am making my letter to you, as it is.

If you should wish to make a copy for mailing it to a friend, please, make and enclose a copy of this note too! Thank you!

My good wishes and fond thoughts are with you always.
E.L.

Dear Mrs Waterford:

12/22/88

I would like to express my admiration and gratitude to you for the extremely important work, you are doing, when sharing your indescribable suffering under the Nazis with others and revealing to them the incredible horror of the Holocaust, the greatest shame and infamy of the civilized 20th century world, when a highly advanced technologically country, Germany, successfully organized the extermination of the Jewish nation by mass executions of innocent, defenseless human beings, with other numerous, most civilized countries and nations, actively collaborating in the mass-murders and plunders, with the rest of the civilized world applauding, or in cold blood, indifferently turning away.

You are awakening in people of conscience the comprehension of the utter cruelty and bestiality done to the Jews just for being Jewish, trapped in the bloodthirsty Nazi claws of the Nazis with none caring enough to protest and try to save our martyred, slaughtered families, in the eyes of the world, with all impunity assured.

I am enclosing here the copy of my letter to a friend, which I have promised to mail to you.

Your letter, published in "Israel Today", which should bear the name: "I am obsessed by the Holocaust." is extremely gentle, almost apologetic, as if you are afraid to "hurt the feelings" or ruffle the feathers of Rabbi Michael Sternfield, who just made shambles of your dedicating your life to the Holocaust, and then with all his annoyance and contempt, kicked these shambles and the Holocaust away!

We have only once a year the Remembrance of the Holocaust - Yom Hashoah, and yet it still bothers Michael Sternfield. "Jageinn with being obsessed with the Holocaust! Enough is enough!"

And this by his non-rabbinical, un-Jewish sermon rabbi² Sternfield cynically did away with two of the most important Jewish values: respect for the memory of the martyrs of the Holocaust and with compassion!

The tragedy, created by the damaging to the Jews influence of this unfortunate sermon is, that the conscience and consciousness of the non-Jewish world is only now awakening to the full horror of the greatest slaughter of Jews in human history and in the 20th century.

This awakening is expressed in growing interest of the non-Jews of conscience to comprehend the reasons for the happening of our greatest tragedy; in sympathy for the Jews and in compassion, all of which rabbi Sternfield has successfully destroyed by belittling and denigrating our "obsession with the Holocaust", unfriendly and damaging to the Jewish people!

While you, Dear Mrs Waterford, by your revealing to your non-Jewish listeners your suffering and the enormity of the horror of the Holocaust in the ~~st~~ fortune and slaughter of the 6,000,000 of Jews, are counteracting the growing antisemitism in the U.S. (the ^{among} farmers; the extreme right; the KKK, Klan, the Neo-nazis, Louis Farrahan who gathers 20,000 of ~~harmless~~ black people, hawking against the Jews (Hewitt)) rabbi Sternfield, by his heartless sermon has destroyed your desperate effort to awaken the conscience of the non-Jews toward us, but ^{he} is making the non-Jewish world to dismiss their guilt for the Holocaust (!) to kill their interest in the Holocaust and their sympathy for the Jews, but increasing their indifference and feelings opposite to sympathy for Jews.

Recently I heard a group of Jewish people, discussing 3
rabbi Sternfield's unfortunate sermon: one of them said:
"It has been a great disservice to the Jewish people by the
Hebrew Theological Seminary to elevate to the dignity of a Rabbi
and to a position of great influence a man as totally insen-
-sitive, callous, cynical, self centered and hedonistic, as Michael
Sternfield, who has now covered Congregation Beth Israel and
all Jewish people with shame!

I suppose, when his rabbinical contract is up there, they will ter-
minate his contract."

The other person said:

"Don't worry about Rabbi Sternfield! He has powerful friends
and protectors on the Temple's Board. In eight years from
now, when his contract will be up, his protectors will double
his salary again and will change the name of Congregation
Beth Israel to Congregation Beth Sternfield."

"But this should never happen!" the first lady said, "Not
after his sermon so greatly damaging to the Jewish people!"
the first lady said again.

The second person answered:

"So who is going to do anything about it? You? Jewish
people are like sheep: they don't want to worry about a
threat until the knife is upon them and when it is too late?"

May you be blessed with good Health, Dear Mrs Water-
ford, for enjoying your family life and for keeping
up your badly needed, marvelous work, of great service
to the Jewish people, and for keeping the sacred memory and
the honor of the 600,000 Jewish Holocaust-martyrs alive!!!
With my friendliest feelings to you and
with affection,

Elizabeth Laksner,
Holocaust Survivor.

The Holocaust is the crown-result of the 2,000 years of teaching hate and contempt toward the Jews by the Christian churches all around the world: teaching and preaching that all Jews are Christ killers, evil children of the devil, not to be trusted, or spared, a damned nation, a scourge of the earth to be eliminated, and from eliminated to exterminated the distance is short!! *) ^{see below}

Some Holocaust-survivors, who managed to escape from the barbed-wire-and-Germans-with-guns surrounded Ghetto (until caught, or delivered to Gestapo (Germans) and thrown into extermination camps, from where there was no escape) who lived as servants with Christian families and went to church with them, heard at the services Christian clergymen spreading hatred and warnings against saving, hiding, or harboring a Jew, but to deliver him to his death. I have heard it myself!

I also knew some righteous Christians, risking their lives to save a Jew, afraid to be denounced by their neighbors, and sometimes paying with their lives, if discovered.

The Christian World in its late wakening to the horror of the Holocaust is only now starting to realize, that all Christians (except the Righteous ones!) are guilty of the Holocaust of the Jews!): the eager collaborators-participants, the applauding bystanders, the cold-blooded, indifferent spectators and the apathetic Christians in more distant lands, reading about the six-years-long slaughter of all Jews in Europe and dismissing it from their conscience and consciousness, as if nothing was happening. There was no world-outcry against the murder of 6,000,000 innocent human beings, guilty only of being Jewish!

What a tremendous irreversible loss for the whole world, even when considering only the great contributions in various fields by Jews benefiting the mankind!

And now, that the Christian Conscience and consciousness has been finally moved to a late ~~awakening~~ ^{and readiness} and greater ^{and readiness} comprehension of halfheartedly, tacitly, and sometimes subconsciously accepting its guilt for the Holocaust, there is a growing Christian interest in the Holocaust, sincere regret and warm sympathy for the unheard of suffering of Jews, the greatest slaughter of Jews in history, the shame and infamy of the 20-th century Christian World!

*) *) until Pope John 23rd, who removed the guilt for killing Christ from the Jews, as false! But Pope John 23rd was after the Holocaust!

Hence from the much belated, ^{conscious} or subconscious acceptance of 5
guilt for the Holocaust by the Christian World stems the, though slowly but
ever growing interest, Christian interest in the Holocaust and the sincere effort
to comprehend how and why such horror could have happened and what this
nightmare of human bestiality was like, and a will and determination,
perhaps not too strong yet, to work toward preventing mankind from
such Satanic darkness - at noon ever happening again.

This noble growing effort by Christians of conscience and of good will is be-
ing variously expressed:

A. In the Annual Holocaust Symposium at the Catholic University of San Diego,
with the participation of clergymen of all Christian Denominations, and of Rabbis,
and laymen of Christian and Jewish faith, as introduced and annually repeated
by the National Conference of Christians and Jews.

B. Writing by Christians about the Holocaust, like "The abandonment of
Jews by the Christian World" by David Wyman and others.

C. Various Christian Churches from all over the United States inviting Helen
Waterford, a Holocaust-survivor, and her companion, a former German-Nazi
to speak about the Holocaust.

D. Essays, Documentary-films, movies about the Holocaust and others.
and at this, perhaps most important, precious moment, or period of wake-
ning of the Christian conscience toward accepting guilt; guilt for the active
participation in the Holocaust-slaughter, or guilt by indifference and
passivity, of warm compassion and of sincere desire to learn more
about the Holocaust, to comprehend, what happened, to do good and to
prevent another Holocaust from happening again, comes Rabbi Mi-
chael Sternfeld, annoyed and bored by all this writing, talking, dis-
cussing and showing the Holocaust on T.V. which spoils one's
appetite for dinner, and he proclaims to a congregation of sever-
al thousand Jews and non-Jews, present at the services:

Dayeinu with being obsessed by the Holocaust! Enough is
enough!" thus belittling, deriding and denigrating the sacred-
ness of the martyrdom and slaughter of 6,000,000 Jews
and all the living Jewish people in the eyes of the non-Jewish
world, and painfully and deeply hurting the remaining Holocaust-
survivors. etc.

I paid a dollar for this paper: do not DESTROY it!

RABBINIC INSIGHTS

Out of the Ashes — Hope. From all the Pain — Promise

Are we obsessed with the Holocaust?

Rabbi Michael Sternfield's Erev Rosh Hashanah sermon has been the subject of considerable conversation and controversy. We have heard numerous comments about it, many from people who were not there to hear it firsthand. It is apparent that some of the things he said were misconstrued and/or taken out of context. We have received Rabbi Sternfield's permission to publish his sermon (unedited), to give you the opportunity to read and evaluate it for yourself.

- Ed.

In April and May of this year, we marked the fortieth anniversary of the end of the War in Europe, and the liberation of the concentration camps. When Ronald Reagan decided to visit the military cemetery at Bitburg, West Germany, in commemoration of this anniversary, he

Michael P. Sternfield is spiritual leader of Congregation Beth Israel.

Our over-reaction, however, is indicative of a much larger problem, which we Jews finally must begin to confront, and that is our obsession with the Holocaust.

If we had been more receptive, we might have listened more carefully to the President's speeches at Bitburg and at Bergen Belsen, which, by the way, were historically significant. He was speaking to us as well, delivering a message we have been loathe to heed.

At Bergen Belsen, the President said: "Here lie people — Jews — whose death was inflicted for no reason other than their very existence. Their pain was borne only because of who they were and because of the God in their prayers. Here death ruled. But," he said, "we have learned something as well. Because of what happened, we found that death cannot rule forever. And that is why we are here today...We are here to commemorate that life triumphed over the

After Wiesel's plea, we should have said "Dayeinu."

opened a real hornet's nest of opposition. American veterans, Jewish leaders and the vast majorities of both houses of Congress all were opposed to his visit. The mere thought that an American President actually would lay a wreath anywhere near the graves of the dreaded SS was appalling.

Elie Wiesel spoke for all Jews when he pleaded with the President: "Your place is not with them. Your place is with the victims." As one who has had many close contacts with Holocaust survivors and their families, I also knew instinctively that this ceremony was certain to re-open old wounds.

Well, despite many eloquent pleas, the President went anyway, adding a stop at Bergen Belsen to his itinerary, as if this would actually mollify the critics.

In retrospect, I still wish the President had not gone to the Bitburg cemetery. Even now, my heart is pained in knowing how excruciating it was for the survivors to observe the President of the United States participating in this memorial observance in close proximity to the graves of their loved ones' murderers. Wounds such as theirs will never heal, not even in a hundred lifetimes. The President should have known this before he decided to go to Bitburg.

Though our hearts still ache in sorrow and in remembrance, it is time to stop sitting shivah.

But in reassessing Bitburg, there are a number of issues which this visit has compelled us to consider. We say in Hebrew: "Gam Zu l'tovah," which means, "Perhaps even this was for the best."

I feel strongly that the Jewish community over-reacted to Bitburg. Obviously, the choice of this particular cemetery was poorly conceived. Nevertheless, there was a point at which the visit became inevitable, due to international considerations. We made our point — no one could have spoken more eloquently, nor more courageously than did Elie Wiesel. After Wiesel's plea, we should have said "Dayeinu." To further embarrass the President of the United States served no useful purpose. After all, Bitburg is only a cemetery, a symbol, with no practical impact on present day Jewish practical concerns. The President was not visiting a PLO camp, or a neo-Nazi gathering. It was just a cemetery. And the President is a proven friend of Israel and of the Jewish people.

tragedy and the death of the Holocaust...We are here today to confirm that the horror cannot outlast hope, and that even from the worst of all things, the best may come forth...Yes, out of this sickness — as crushing and cruel as it was — there is hope for the world as well as for the world to come. Out of the ashes — hope. From all the pain — promise."

For 40 years now, the recollection of the Holocaust has been the Jews' crushing burden.

For 40 years now, we have castigated ourselves and all others for the catastrophe we could not, or at least, did not prevent.

For 40 years, we have been plagued by distrust and hostility against all Christian peoples and nations, who closed their eyes and their borders, and thereby sealed the fate of European Jewry.

We still cannot turn away from those feelings, or deny them. But, the President was right when he said: "Death cannot rule forever."

In the Bible, 40 is a frequently recurring number: For 40 days and 40 nights it rained in the time of Noah; for 40 years the Israelites wandered in the wilderness; for 40 days and 40 nights, Moses was alone with God on Mt. Sinai.

The number forty is associated with almost each new development in the history of God's

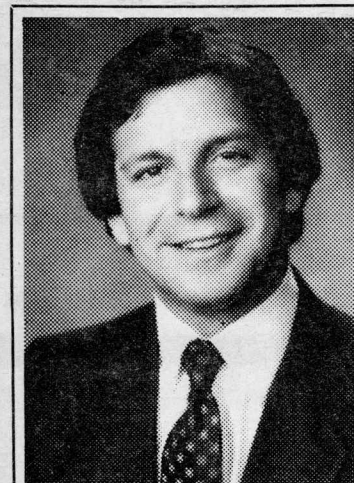
mighty acts, especially of redemption. When the Bible tells of 40 years, it means one full generation. In order for the people of Israel to enter the Promised Land as fully emancipated people, it was necessary for a period of 40 years to pass so that one generation might die and one new generation be born...one which had never known the bitterness of Egyptian slavery.

Reluctant as we are to admit it, after 40 years, we must finally put the past behind us. Though

For most, the Holocaust is history, irretrievably so.

our hearts still ache in sorrow and in remembrance, it is time to stop sitting shivah.

Every rabbi knows that mourning is a process which has a beginning and must also have a conclusion. Excessive grief is unhealthy and ultimately self-destructive. It blocks the possibility of creative living. That is why we say



Rabbi Michael P. Sternfield

throughout the Holy Days: "Choose life, that you may live."

The author of Ecclesiastes teaches: "to everything there is a season, and a time to every purpose under heaven...a time to keep and a time to cast away." There is a time to remember and also a time to set aside bitterness. It seems to me that we must do both.

This requires a number of specific positive steps which we must take, for our own well-being, and for the well-being of coming generations.

First, let us affirm publicly that we cannot hold responsible the new generation of Germans who knew not Hitler, for the sins their parents and grandparents committed. Nor can we continue to blame the human race at large, when the vast majority of all living people were not alive 40 years ago. That wretched sight of Josef Mengele's bones serves as a morbid reminder that his generation is now virtually extinct. As cheated as we may feel that many Nazis, including Mengele, escaped justice, the matter now is beyond human control.

Second, let us realize that the world has become weary of the Holocaust. For most, the

I do not believe that this tragedy is a fitting subject for commercial exploitation.

Holocaust is history, irretrievably so. Even the best of our friends will tell us that they do not relate to our former tragedy when there are so many others who are suffering here and now. They find our preoccupation with the past overbearing and redundant, and they reject our desire to make them feel responsible for events which occurred before most of them were even born.

Far too many films and television programs have been aired, and too many books written. It is time to call a moratorium. Enough is enough! Speaking personally, I do not believe that this tragedy is a fitting subject for commercial exploitation. There is nothing "entertaining" about the Holocaust!

And if we find Hollywood's commercialization of the death camps repulsive, then let's be honest enough with ourselves to admit that we Jews also have exploited the Holocaust continuously. Each and every Jewish defense organization raises its funds by reminding us of those same haunting memories, even going so far as to cart out desecrated Torah scrolls, atrocity photographs and other lurid relics, in crass emotional appeals for money.

Virtually every appeal for Israel also invokes painful memories of the death camps. Support for Israel must exist independently of the images of the gas chambers. Auschwitz should not be cited at every public forum to provide emotional blackmail compelling support of Israel or its policies. Nor can rabbis and teachers invoke

the Holocaust to command loyalty to Jewish teachings and institutions. If Judaism is going to remain viable in years to come, it must be for reasons far more noble than merely depriving Hitler of a posthumous victory. The memory of the Holocaust is too sacred to be made subser-

Continued on page 18

the sparks to be concealed.

understood the pervasiveness of evil in the for Jewish living, and not merely the post-

sign of the author.

From Out of the Ashes — Hope, From All the Pain — Promise

Continued from page 2
vient to other goals.

Third, we must make a more conscious effort to teach our children in a more positive manner than is being done now, in most places. To cast all current Jewish experience in the shadow of the Six Million is unwise, unhealthy, and un-Jewish. This teaches distrust of non-Jews, and worst of all, it teaches our children that to be a Jew is to be a victim. As Rabbi Harold Schulweis has pointed out: Our obsession with the Holocaust has conditioned us. We have adopted a negative mind-set which greets even acts of goodness with suspicion, as if good fortune for the Jews is a Trojan horse carrying disaster within.

This fixed negativism is being permitted to taint our children's view of being Jewish. We must not bathe our children in the tears of suffering. We need to be more concerned with positive Jewish morale. In our schools, we have been working toward this positive goal for some time, and we will continue to do so even more vigorously. I want our children to regard Judaism as a joyful and illuminating experience, as a blessing and not as a curse. I do not want them to grow up believing that the world hates the Jews, or that to be a Jew is an onerous burden. Let us teach our children of the terror and bestiality of the world — of course they must know these things — but let us not allow the sparks to be concealed.

Why has so little been taught about those many acts of heroism that saved thousands of lives? We teach all about the duplicity and silence of the Vatican, yet why have we not also taught about the courage of countless church men and women who sheltered Jews, who, at great personal risk saved many lives? Why are our children so familiar with names such as Eichmann and Mengele, yet not even recognize names such as that of the Italian Army's General Robatta who saved the lives of thousands of Croatian Jews from the grip of the Nazis? Why is not more taught of the courage of Bulgarians, Greeks, Danes and many others who refused to cooperate with the Nazis? Why is it that we have so belatedly learned of the extraordinary heroism of Raoul Wallenberg, who

We must not bathe our children in the tears of suffering.

saved as many as 100,000 Jews from certain death? What ever happened to that wise Jewish tradition which stresses the singular power of the few?

What ever happened to the tradition that acknowledged the overwhelming evil of Sodom and Gomorrah, yet held on to the saving power of the ten who might have redeemed those cities from destruction?

What ever happened to that tradition that understood the pervasiveness of evil in the

world, yet raised to high honor the few, the 36 lamid-vavniks, without whom the heavens would certainly fall?

Our obsession with cruelty has made us blind to the considerable goodness of those who resisted and saved many lives. The story of courageous resistance is worthy of retelling in detail in at least as much detail as we recount the efficiency of the death machine.

Finally, we must all begin to turn away from that Holocaust-conditioned view of human nature which teaches cynicism. It is one thing to be vigilant concerning anti-Semitism. It is another matter to live constantly fearful and suspicious of good people. There are millions of real and potential friends among the peoples of the world who are not contaminated by the Holocaust. To live with obsessive fear of the non-Jewish world is to be condemned to die a thousand deaths.

We must return to the authentic Jewish faith that affirms in the openness of the future, and also affirms the goodness of the human spirit. We must return to embracing the ennobling spirit of Judaism, which was so beautifully articulated by Edmond Fleg, when he wrote: "I am a Jew because when despair cries out, the Jew hopes."

We owe ourselves and our children more than an expectation of future suffering, more than a victim heritage. We owe them positive reasons for Jewish living, and not merely the post-

Holocaust reasons of cynicism, remorse and fear.

Tonight marks the beginning of a New Year, the 41st year since the end of the Holocaust.

Rosh Hashanah is a day whose many names are synonymous with hope itself.

We call this day, Yom HaZikaron, a Day of Remembrance. Yet, even as we do remember, Rosh Hashanah teaches us that the past is not where we live. That is why we also say "HaYom Harat Olam! Today the world is born anew!"

Rosh Hashanah represents the hope that, with the dawning of this New Year, we can free ourselves from obsessive remorse and bitterness over events now past, and experience a healing of the soul.

On this day, then, let us resolve to move forward, confronting the future as men and women who have learned much not only from the world's capacity for evil — but also for good.

As President Reagan said so well: "Out of this sickness, as crushing and cruel as it was, there is hope for the world, as well as for the world to come...Everywhere are memories, pulling us, touching us, making us understand that they never can be erased. Such memories take us where God intended His children to go— toward learning, toward healing, and above all toward redemption."

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RABBINIC INSIGHTS

A Response

The Holocaust: An Opposite View

Rabbi Aaron S. Gold

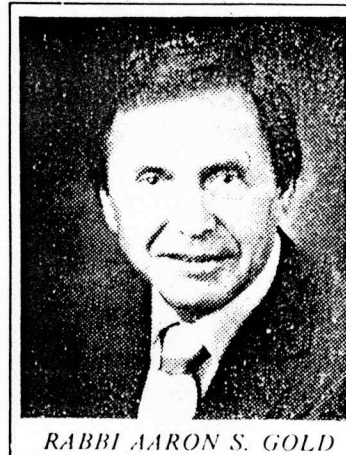
Spiritual leader, Tifereth Israel Synagogue

The policy not to attack the person, but the idea, has been a traditional trait of Talmudic rabbis. The phrase, "Perhaps the opposite view is correct" is frequently used by those sages.

I use this method in presenting the "opposite view" to Rabbi Michael Sternfield's sermon "Out of Ashes—Hope. From All the Pain—Promises."

The idea that after Wiesel's moving appeal to the President we should have said "Daveinu — the Jewish community overreacted to Bitburg" due to "our obsession with the Holocaust," and

commemoration of Yom Hashoah makes some people "weary" and the past horrors of the Holocaust "overbearing and redundant," then it is those people who have a problem — a failure to face a moral issue. If the Holocaust should no longer be commemorated, then many lesser celebrations and commemorations should be eliminated. Why celebrate July 4th and remind the British every year of their past injustices? Surely the present-day Englishmen are not guilty of the sins of their fathers. Why continue to observe Tisha B'av annually, or to break a glass at the end of a wedding ceremony? Why not wipe out of our history books the horror of



RABBI AARON S. GOLD

**"Dayeinu" is a nice Passover song,
but in the...world of political issues it
does not sing — it crows.**

"to further embarrass the President [would serve] no useful purpose" is sheer nonsense. Jewish leaders leaned over backwards to be respectful in the hope that the President would recognize that he was duped by Kohl, given bad advice, and would have the courage to say "I made a mistake. I'm sorry." Shall we say "Dayeinu," we have said enough, and not embarrass our President on lesser issues than the Holocaust, such as abortion and prayer in the public schools? Shall we, because we are Jews, be silent, and by our silence show indifference to the poor and needy in our midst, to the plight of the unemployed in racial minorities, to arms sales to Arab nations that endanger the security of Israel? "Dayeinu" is a nice Passover song, but in the real world of political issues it does not sing — it crows.

What makes American democracy great is that citizens do and should speak out to correct the wrongs in our society, even when the President stubbornly insists that his view is the only correct view.

Evidence that the Jewish view regarding Bitburg was right came from numerous sources — from Christian, labor, and black leadership here, from German leaders abroad, and from the general media. To even suggest that there was a "parallel between Holocaust victims and the SS dead" was, like the other thoughtless statements by our President, a blow to our nation's position as a world moral leader and an in-

the Crusades, the Inquisition, the pogroms or even a show like "Fiddler on the Roof?" All of these reminders may make some people feel guilty.

The argument that too many films have been shown and too many books written about the Holocaust ("It is time to call a moratorium. Enough is enough!") is ludicrous. The Holocaust was an event that shook the very

3. The third reason given in Rabbi Sternfield's sermon flies in the face of reality and just is not true. We do not "bathe our children in the tears of suffering." Our synagogues, including Beth Israel, do not "cast all current Jewish experience in the shadow of the 6 million." We do not "teach mistrust of non-Jews," or that "to be a Jew is to be a victim." All of our synagogues teach the joy of Judaism and celebrate Shabbat, joyous holidays like Chanukah, Purim, Simhat Torah, and Tu B'shvat, and stress the positive ethical values that enhance our lives as individuals and as part of humanity. The emphasis of our religious schools and holiday observances has been on freedom, peace, T'sedakah, love of humanity, and the joy of Jewish identity.

Yes, one a year we commemorate Yom Hashoah, and we often emphasize the contributions of non-Jews, to give our children the awareness that we are not alone. Israel does this through regular ceremonies honoring non-Jews

**The Holocaust..shook the very foundations of our capacity...to cope with
brutality and genocide.**

foundations of our capacity as human beings to cope with brutality and genocide. How and when will our world learn if we don't continue to remind and teach? Look at all the other horrors that have transpired since the Holocaust. Look at Biafra, Cambodia, Argentina, Afghanistan, and so on. If we don't remind the world, and yes, remind ourselves, what becomes of the possibility of changing the terror everywhere around us? I think of Rebbe, who in answer to a disciple's question, "Aren't you wasting your time speaking out against injustice and violence? You won't change them," he replied, "I may not change them, but I need to speak out regularly, so that they won't change me."

on the Avenue of the Righteous, where trees are planted on the road to Yad Vashem. Christians of many European countries are represented. In San Diego, several annual Holocaust commemorations sponsored by Jewish and non-Jewish organizations have featured the heroism of non-Jews. Each year I invite non-Jewish clergy to speak from my pulpit on Yom Hashoah, and they have invited me to reciprocate. I suspect that other rabbis in San Diego have had similar experiences.

"Though our hearts still ache in sorrow and remembrance it is time to stop sitting shiva" is a statement that ignores the herosim, initiative, and dynamic strength of our Holocaust survivors — those who have lost their families, have remarried, have raised second families, and have made significant contributions to Jewish and general life here in America and in Israel. Nobody is still sitting shiva. But we will always rise when they recite the Kaddish and thank the Author of life for their miraculous survival.

The nightmare of the Holocaust dare not be forgotten by us or by future generations. As the President of the German republic put it, "We Germans can never say 'We didn't know.' We all

**The nightmare of the Holocaust dare
not be forgotten by us or by future
generations.**

sult to those who perished that no brilliant speeches in Germany could paper over.

The three steps my colleague suggests "which we must take for our own well-being and for the well-being of coming generations" are based on false premises.

1. No responsible Jew or Jewish organization holds the "new generation of Germans" responsible for the sins of their fathers, or "continues to blame the human race at large." This notion is as preposterous as was the Christian world holding all Jews responsible for Deicide — before the Ecumenical Council under Pope John XXIII changed this anti-Semitic nonsense.

2. "The world has become weary of the Holocaust...the Holocaust is history.... They find our preoccupation with the past overbearing and redundant, and they reject our desire to make them feel responsible." I can't believe these words! The world is responsible! Any reading of history proves this. If the once-a-year

Is it time to call a moratorium and say enough is enough? Those who think so need only turn the knobs of their TV sets and refrain from buying those "redundant" books that exploit the Holocaust.

The assumption that people give money to

**...Talmudic Sages...(said) "Perhaps
the opposite view is correct."**

Israel due to tear-jerking references to the Holocaust is false. Most people I know give to UJF to support Israel and our local agencies because it is our responsibility and duty as Jews to do so, and not because of some fund-raisers who invoke the Holocaust. Numerous missions to Israel have inspired Jews to give more to Israel because the experience of being there has enabled them to see what Israel does and what Israel is, and to recognize Israel's needs for peace and security.

knew. And we have to live with the shame for the rest of our lives, and teach our children so that they should never forget those terrible crimes of the Nazi murderers."

Numerous German youths go to Israel during their summer vacations to work on a Kibbutz. Why? As one of them said, "We go to Israel to atone for the sins of our fathers."

Indeed, our Talmudic sages were right to question a colleague by saying, "Perhaps the opposite view is correct."



AUSCHWITZ MEMORIAL PAVILION Project
TOWN OF KUROSE
Hiroshima Province, Japan

October 1, 1985

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

Dear Rabbi Schindler,

We are pleased to present to you ten copies of our recently published brochure on the Auschwitz Memorial Pavilion Project. You are welcome to distribute them to interested parties as you see fit.

You can see in the brochure the recent events and developments in the project. Covered in the brochure is the concert given by Maestro Issac Stern in honor of the project which was an extraordinary success.

We are planning other events to further the project, one of which is possibly to visit the US with a travelling exhibit. If you have any suggestions, they would be welcome. One place considered was the Jewish Museum in New York. Also, we spoke to Leonard Bernstein while he was in Israel and he offered to help us publicise the project, but we haven't finalized the details yet.

Best wishes for a prosperous New Year and hope to hear from you in the near future.

Regards,
F. Inoue

Holocaust

✓

June 3, 1985

Mr. Menachem Z. Rosensaft
425 Park Avenue
New York, NY 10022

Dear Menachem:

It was thoughtful of you to share with me the interesting materials published by the International Network of Children of Jewish Holocaust Survivors. Many thanks.

I, too, hope that we will meet and have an opportunity to chat in the not-too-distant future. We share many concerns and aspirations and it would be good to talk.

With every good wish, I am

Sincerely,

Alexander M. Schindler

425 PARK AVENUE
NEW YORK, N.Y. 10022

May 28, 1985

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

Dear Rabbi Schindler:

I thought you might be interested
in reading the most recent mailing which we
sent to the members of the International Network
of Children of Jewish Holocaust Survivors.

I hope that we shall have the
oppportunity to meet in the not-too-distant
future.

With best regards,

Sincerely yours,

A handwritten signature in dark ink, appearing to read "Menachem", written in a cursive, flowing style.

Menachem Z. Rosensaft



International Network of Children of Jewish Holocaust Survivors, Inc.

One Park Avenue, Suite 1900 • NEW YORK, N.Y. 10016

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SARAH L. DUCORSKY

Secretary

May 17, 1985

Dear Friends:

For the past two months one issue has posed an unprecedented challenge to the Jewish community in the United States: the appearance of President Reagan at the German military cemetery in Bitburg where 49 Waffen-SS soldiers lie buried. The President's trip to Germany to attend the economic summit of the Western powers coincided with the May 8 anniversary of the Nazi surrender and the end of World War II in Europe. It was widely expected that the President would use this occasion to pay homage to the victims of war, including the 6 million Jews who perished in the Holocaust, by visiting a site of a concentration camp in Germany. It would have also been an appropriate place to underscore the emergence of a new Germany, a democracy firmly allied with the West, which, during the past 40 years, has made significant efforts to overcome the terrible legacy of the Third Reich. Regrettably, insensitivity to the emotions of millions of people, survivors of the Holocaust, other victims of the Nazi regime, the American war veterans, and all others who remember the depth of evil that Hitler and Nazism represented, and the political bungling by the President and the West German Chancellor Helmut Kohl, combined to turn this opportunity into its opposite -- a ceremony that, regardless of intentions, became a tribute to the perpetrators of Nazi crimes, and a gesture of rehabilitation of the SS murderers.

As the issue developed in March and April, the International Network became the leader among Jewish organizations in protesting these plans. At the March 23 press conference the President explained that he would not visit Dachau, the site of the first concentration camp set up by the Nazis, because he saw no point in imposing "unnecessary" guilt on the Germans, few among whom were old enough to remember the atrocities. Unfortunately, this statement provoked almost no response from the established Jewish leadership. Mario M. Cuomo, governor of New York, and Menachem Rosensaft were virtually alone in publicly condemning the President. On March 30, the New York Times published an Op-Ed article by Rosensaft, which pointed out the errors in Reagan's statement and criticized the plan to omit the visit to Dachau.

A few days later the White House announced the plan to visit Bitburg. Apparently, the lack of strong public reaction to the March 23 press conference led the President's staff to believe that the Bitburg ceremony would not cause too much of an uproar. In response to the wave of protests raised by Jewish and veteran organizations, and the criticism in virtually the entire media, the White House hastily amended Reagan's travel plans to add a Presidential visit to Bergen-Belsen. Evidently, the administration believed that homage to SS-men could be balanced by laying a wreath in memory of their victims. Despite continuing outrage, and the televised plea by Elie Wiesel to Reagan not to go to Bitburg, the White House refused to drop it from the President's itinerary.

On April 21 the American Gathering of Jewish Holocaust Survivors opened its Inaugural Assembly in Philadelphia. Despite misgivings by some survivor leaders who were reluctant to attack President Reagan, Rosensaft delivered an impassioned speech in front of the Liberty Hall, condemning the President for creating "a moral crisis of unprecedented proportions" by tying the Bitburg and Bergen-Belsen visits into "an obscene package deal." If the President did not eliminate the Bitburg visit, challenged Rosensaft, survivors and children of survivors should go to Germany to protest, so that the President would have to see them as he proceeded to honor the memory of the SS.

Immediately after the conclusion of the Gathering, officers of the Network began planning the protest in Germany. Since it was expected that the Bitburg site would attract large crowds of demonstrators who intended to use the Reagan visit as an occasion to press their own political agendas, such as the Green Party, the nuclear freeze movement, and other anti-American groups, we decided to stage our protest in Bergen-Belsen. The symbolic significance of the site where tens of thousands of Jewish victims lay buried seemed to us much more appropriate than the vicinity of a German cemetery. Our presence at Bergen-Belsen would have unmistakable legitimacy and thus have a greater impact. We also wanted to combine our protest with a memorial ceremony to honor the victims of the Holocaust.

We thus decided to send a delegation of Network leaders and activists to stand at the entrance to Bergen-Belsen as Reagan came in, with the intention of making clear that, in light of his intention to lay a wreath at Bitburg two hours later, his presence at Belsen constituted a desecration, because, for the first time since the liberation, the site would be used for blatantly political purposes. As our preparations proceeded, the Network received public support from only two Jewish organizations, the World Jewish Congress and the World Federation of Bergen-Belsen Survivors, particularly Sam Bloch, Hadassah Rosensaft, and Norbert Wollheim.

Menachem and I met with the Consul General of West Germany in New York, Dr. Peter Sympher, requesting his assistance in securing a demonstration permit. Through his good offices we were put in contact with the police authorities in Lower Saxony. They were very cooperative and courteous but turned out to be powerless: all security arrangements concerning the President's trip had to be cleared with the White House staff which had in the meantime set up operations in Bonn. All efforts to contact them and secure access to the site proved to be of no avail. Telephone calls made by Rosensaft from Israel went unreturned, and my efforts to contact the State Department in Washington were also frustrated, despite the personal intervention on our behalf by Sigmund Strochlitz, member of the US Holocaust Memorial Council, with a high State Department official.

On May 3, in Jerusalem, at a press conference held together with Sam Bloch, professor Yehuda Bauer of the Hebrew University, and Rositta Kenigsberg, Rosensaft stated: "President Reagan has accomplished in Germany what would be impermissible in America: denial of freedom of assembly and freedom of speech."

Meanwhile, in New York, Jean Rosensaft and Dr. Bonnie Maslin, wife of Dr. Yehuda Nir, a survivor who joined the delegation to Belsen, enlisted the assistance of Nina Rosenwald, Aaron Ziegelman, and Joel Boyarski, all of whom are prominent in the Jewish community, and together brought the situation to the attention of Senator Daniel Patrick Moynihan of New York. On May 4 Senator Moynihan devoted his entire national radio broadcast, made in response to Reagan's weekly radio talk, to the fact that we were being prevented by the administration from holding our demonstration at Bergen-Belsen while the President entered the memorial site. We learned later that Senator Joseph Biden of Delaware had also made intense efforts to help us in this matter.

The delegation, consisting of about 50 persons, held a press conference in New York before departure. Hadassah Rosensaft, a survivor of Auschwitz and Bergen-Belsen, Eva Fogelman, Stephen Tencer, Tom Teicholz and I explained the purpose of the trip and the form our protest would take. Similar press conferences were held in Hannover for the West German and international press. In addition to Rosensaft, Kenigsberg, Fogelman, Tencer, Teicholz and myself, the delegation included the following leaders of the Network: Michael Korenblit, Sarah Ducorsky, Esther Fink, Rebecca Knaster, Joyce Celnik, Charles Silow, Bernard Kent, Jeanette Friedman-Sieradski, and Ritalynne Brechner. We were also joined by professor Henry Friedlander of Brooklyn College, a survivor, who provided invaluable advice and assistance throughout the trip. In Germany our group was joined by Jack Eisner, president of the Holocaust Survivors Memorial Foundation.

Despite the efforts of the White House to stonewall us, we received help and cooperation from the authorities in Lower Saxony who provided our bus with a police escort, enabling us to cross all the checkpoints on the road to Bergen-Belsen. On Sunday, May 5, immediately after Reagan left Belsen by helicopter, we were allowed to enter the Memorial site. We lay roses at the Jewish Memorial and sang Ani Maamin. Menachem Rosensaft spoke on behalf of the delegation. His speech was followed by remarks made by Kalman Sultanik, a survivor and Vice-President of the World Jewish Congress, and Jack Eisner. Stephen Tencer read El Mole Rachamim, and the ceremony concluded with the saying of Kaddish and singing of the Zog Nit Kein Mol. In this way we paid homage to the memory of the victims and expressed our protest against the way they were exploited by the President.

Enclosed are some of the press accounts of our demonstration. They prove that, despite obstacles, we were correct in proceeding with our protest, and that we have accomplished our goal. We were helped by a number of individuals. In addition to those mentioned above, the officers would like to express their gratitude to Walter Kirschenbaum, who, together with Tom Teicholz helped us coordinate press briefings, Naomi Kabak and Kathy Golan of Kenness International, who made all travel arrangements, and Joseph Tekulsky and Solomon Zynstein, two other leaders of the survivors who gave us their encouragement and support. Above all, we are grateful to all those who, moved by a sense of moral outrage and deep concern that Bitburg would become a symbol of rehabilitation of Nazi crimes, offered to join the Network at their own expense, and came to be with us in Bergen-Belsen.

We shall keep you advised of all continuing developments and our future plans. With all good wishes,

W. . .

The New York Times

MONDAY, MAY 6, 1985

Reagan in Germany: Belsen Visit Condemned as 'a Desecration'

The Two Ceremonies at Bergen-Belsen

By JOHN TAGLIABUE

Special to The New York Times

BELSEN, West Germany, May 5 — There were two ceremonies at the Bergen-Belsen memorial today.

The first ended when President Reagan's helicopter lifted out of a sea of West German policemen. Rows of invited guests, shaking hands and chatting, then filed out and climbed into the Mercedes-Benz limousines of postwar West German prosperity.

The second ceremony began 20 minutes later, when 50 or so Jews, some former inmates and some the children of victims, entered the concentration camp in a somber procession, each bearing a rose and many in tears. They attended a brief commemorative service that one of their leaders, Menachem Rosensaft, said was to "reconsecrate" the memorial.

Says It Was 'Desecrated'

Mr. Rosensaft said the memorial had been "desecrated" by the visit of President Reagan and West Germany's Chancellor, Helmut Kohl.

"Never, until today, has anyone dared to prevent survivors and children of survivors from standing beside these mass graves and this monument," Mr. Rosensaft told a gathering at the squat, gray memorial to the more than 50,000 people who died in the camp, "while two politicians violate their sanctity and every principle of decency by coming here on their way to honoring the memory of the SS."

Mr. Rosensaft, the founding chairman of the International Network of Children of Jewish Holocaust Survivors, was born at Bergen-Belsen in 1947, when it served as a camp for displaced persons.

Camp Is Sealed Off

Hundreds of West German policemen, with American Secret Service agents at their side, sealed off the camp for all but the 400 or so invited guests while President Reagan and Mr. Kohl visited the memorial and laid a wreath to its dead.

"Here lie people — Jews — whose death was inflicted for no reason other than their very existence," Mr. Reagan said in his address.

Chancellor Kohl, in his brief remarks, said, "We bow in sorrow before the victims of murder and genocide."

Kohl Remarks At Camp Site

BERGEN, West Germany, May 5 (AP) — Following, in official translation, is the text of Chancellor Helmut Kohl's remarks today during the visit by Mr. Kohl and President Reagan to the site of the Bergen-Belsen concentration camp:

Mr. President, you have come here to pay homage to the victims of National Socialist tyranny. Bergen-Belsen was a place of unimaginable atrocities; it was only one of the many sites testifying to a demonic will to destroy.

At a ceremony here two weeks ago I, in my capacity as Chancellor of the Federal Republic of Germany, professed our historical responsibility.

You, Mr. President, represent a country which played a decisive part in liberating Europe and ultimately the Germans, too, from Hitler's tyranny. We Germans reverently commemorate the soldiers of your nation who lost their lives in that act of liberation.

We bow in sorrow before the victims of murder and genocide.

The supreme goal of our political efforts is to render impossible any repetition of that systematic destruction of human life and dignity. With their partners and friends, the Americans and Germans therefore stand together as allies in the community of shared values and in the defense alliance in order to safeguard man's absolute and inviolable dignity in conditions of freedom and peace.

Jewish leaders in the United States, Israel and elsewhere refused to send representatives to the service because

of President Reagan's decision to go from the camp to the Bitburg cemetery, where SS soldiers are buried.

On Saturday night, West German policemen removed a group of about a dozen Jews from the camp's document center, where they intended to remain to protest the President's visit. At 5 A.M. today, the West German police carried off about 35 French Jews, some of them former camp inmates, who refused to leave the parking lot where Mr. Reagan's helicopter later landed.

United States Secret Service agents were with the West German police patrols that blocked two forest roads leading to the camp memorial.

The roadblocks infuriated Jewish leaders, like Rabbi Avraham Weiss of the Hebrew Institute of Riverdale, the Bronx, who accused the White House of having ordered the West German police to seal the camp and bar Jews from protesting.

'They Cannot Do Both'

Speaking later by the camp memorial, Mr. Rosensaft said of the President and Chancellor Kohl: "Today, we say to them that they can either honor the memory of the victims of Belsen, or they can honor the SS. They cannot do both."

The absence of Jews at Mr. Reagan's service troubled some official guests, like Friedrich Wöbeking, Belsen's village pastor, who expressed "distress" and said he had considered staying away. By contrast, Norbert Blüm, Bonn's Minister for Social Affairs, approved the removal of the protesters. "Quiet is important," he said. "Dignity must prevail."

One who remembered less-dignified times was Dimitri Pluchator, 71 years old, a Galician Jew and survivor of Auschwitz, Birkenau and Bergen-Belsen who said he had visited the memorial almost every Sunday since British soldiers liberated him and other survivors in April 1945.

"For 14 days we wandered through here, stepping over corpses like wood in the forest," he said. "And now, I cannot enter, though I come every Sunday."

Wrapped in a trench coat against a chill wind, he shook his head and repeated, "Sad, sad."

The Boston Globe

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Reagan's desecration . . .

Minutes after President Reagan's helicopter had lifted him out of Bergen-Belsen, about 50 people were allowed to enter the grounds. They were survivors of the death camps and the children of survivors. While Reagan and Chancellor Helmut Kohl were making their visit and giving their speeches, the unofficial delegation had been kept out of sight of the cameras.

When they were finally permitted to visit the place where their mothers, fathers, sisters and brothers had perished, they had to reconcile the past and the present, the old memories of corpses strewn the earth and the new experience of having the White House staff prevent them from praying for their murdered families in the presence of the President.

Menachem Rosensaft, chairman of the International Network of Children of Jewish Holocaust Survivors, spoke to the small cluster of mourners. He said: "Never, until today, has anyone dared to prevent survivors and children of survivors from standing beside these mass graves and this monument, while two politicians violate their sanctity and every principle of decency by coming here on their way to honoring the memory of the SS."

If Reagan and Kohl spoke for their governments and were motivated by the cold calculations of politics, then Rosensaft was speaking for all the men, women and children who were shot or starved or gassed by the Nazis.

Rosensaft said that the visit to Bitburg by Reagan and Kohl was "a desecration of the six million dead." He was right; it was a desecration.

Kalman Sultanik, a survivor of the Belsen

camp and now vice president of the World Jewish Congress, expressed the hope that Reagan would "correct his repugnant comparison of Nazi murderers with their victims." He was right; it was a repugnant comparison.

Serge Klarsfeld, who tracked down Klaus Barbie, the Nazi official responsible for torturing and murdering French Resistance fighters and for deporting Jewish children to the concentration camps, took exception to Reagan's saying that one man - Hitler - was responsible for murdering millions of Jews, Poles, Czechs, Russians, Gypsies, homosexuals, socialists, Christians and democrats. He was right; the Holocaust was not the crime of one man.

Reagan in Germany spoke about reconciliation and remembrance, and he concluded his talk at Bergen-Belsen with the reverberating phrase, "Never again." The people who have his ear should now try to make him understand the difference between reconciliation with killers and reconciliation with the victims.

They should remind him of the shameful behavior of US officials who turned Jewish refugees away from sanctuary in America after the truth was known about the Final Solution. They should tell him about the Nazi criminals who went on the payroll of the US government after the war - for reasons of state.

Someone should tell him that he excluded the blacks of South Africa and the Indians of Guatemala from his list of people suffering today from the scourge of "totalitarianism." He should know that Hitler is still not alone.

A day of tears and bitterness

BELSEN — In a sea of tears and anguish, Jews from the world over converged on the Bergen-Belsen concentration camp yesterday.

Thousands streamed into Belsen, where 50,000 Jews died during World War II.

They were protesting President Reagan's trip later in the day to the Bitburg cemetery where 49 SS men are buried.

Fifty children of Holocaust



**By PETER
MOSES
in Belsen,
W.Germany**

survivors who came to pray and express their outrage made up the largest and most vocal contingent.

"There is no excuse for the Bitburg visit," said Mena-

chem Rosensaft, the leader of the International Network of Children of Jewish Holocaust Survivors.

"It is a desecration of the 6 million dead and to all of us that he has gone there. We must morally, spiritually and ethically oppose him."

Rosensaft, 37, was born at Bergen-Belsen after it became a Displaced Persons' camp following the war.

Both his parents — who are camp survivors — have testified in Germany against accused Nazi killers, and were instrumental in the creation of the Jewish Memorial at Belsen.

The British liberated the camp on April 15, 1945, and found thousands of bodies piled on top of one another.

For sanitary reasons, the British used bulldozers to bury the bodies in mass graves. One

month later, the British ordered all camp buildings razed because of disease.

Today, Bergen-Belsen is stark. The only objects breaking the horizon are the grass-covered mounds that hide the thousands of anonymous Jews who perished here.

There also are monuments to the butchered thousands.

When Rosensaft's group ar-

Continued on Page 22

A TASTE OF FEAR ON BUS TO HELL

By **PETER MOSES**
N.Y. Post Correspondent

BELSEN — I rode on the bus from Hannover to Bergen-Belsen yesterday with 50 people whose lives have been forever scarred by the Holocaust.

They are members of the International Network of Children of Jewish Holocaust Survivors, and almost all of them had parents who went through the inferno that was Bergen-Belsen.

At 11 a.m. a police escort took us from the hotel for the hour-and-a-half long journey to the camp, and from the moment the bus was boarded it was obvious that tensions were high.

"A German police escort," one rider observed,



"I hope we are not being taken for a ride."

Menachem Rosensaft, the group's chairman, laid out the ground rules and listed the itinerary.

"We have a chance to make history, to help right the wrong of Reagan's trip to Bitburg," he said.

Half way up to Bergen-Belsen the passengers murmured with the realization that they

were traveling the same route as those who perished in the camps.

"This is what we saw," said Henry Friedlander, 55, of New York, who survived death marches and the camps to become a historian and professor at Brooklyn College.

"Only then the road was filled with defeated German soldiers and refugees seeking a place to stop."

Jack Eisner, another Bergen-Belsen survivor, recounted his story.

"When we were in Eastern Europe, we always dreamed of escape," he said.

"But not in Germany. To us, Germany was one big concentration camp."

In the back of the bus

sat George Horney, 29, of Frankfurt.

"We are the first Jews in almost 35 years to celebrate Shabbat in Belsen," he said.

The mood in the bus became anxious again when we were forced to wait on the side of the road just two miles from the camp.

We were then ushered into the camp past other demonstrators and curious bystanders.

"We are on Bergen-Belsen soil," said Rosensaft softly, minutes later.

"Remember who we are and remain dignified. This is holy, sacred ground. We are here to honor the memory of our brothers in the mass graves."

Belsen: day of tears & bitterness

Continued from Page 3

rived at the Jewish memorial, they sang *Ani Ma'amin* (I Believe), the same song millions sang as they were led into gas chambers.

Earlier yesterday, the contingent was denied admission to the camp while the President was on the grounds.

Rosensaft said Reagan's staff

gave the orders to prevent them from confronting the President during the ceremony.

"Who is he to deny us the right to pray for our fallen brothers?" Rosensaft asked rhetorically.

"He had no right to bar us."

Before departing, the group solemnly said the *Kaddish* (mourners' prayer) for the 6 million dead Jews.

"President Reagan did for one hour what has not been done in 40 years," said Kalman Sultanik, the president of the World Jewish Congress.

"He made Bergen-Belsen *Judenfrei* [free of Jews]."

In other protests at Bergen-Belsen, five Jews from San Francisco managed to elude the heavy security and get within 50 feet of Reagan as he

left his helicopter.

"We told him that according to his definition, Adolf Hitler was a victim, too," Rabbi Mordechai Rindenow said.

Thirty-five French Jews, who followed a line of limousines to the camp, got to within a half-mile of Bergen-Belsen, only to be stopped by mounted police.

Roads were blocked for five

miles from the camp, and police went through the vast woods foot-by-foot, looking for possible snipers and terrorists. None was found.

"Let's hope we learn and never forget what this place stands for," said Rosensaft.

"This is sacred land, a holy place. Politics and Bergen-Belsen must never mix again."

The Washington Post

FRIDAY, MAY 10, 1985

Philip Geyelin

Off-Camera at Bergen-Belsen

It was mid-morning on Saturday, May 4. In two hours, Sen. Daniel Patrick Moynihan (D-N.Y.) was due to deliver a Democratic Party response to Ronald Reagan's weekly radio talk. Suddenly, there came an urgent call for help from a New York City constituent who happened to be in Hanover, West Germany. So shocked was the senator by what he heard that he threw away his script (on Social Security) and instead delivered an impassioned plea to the president "or to any of his staff" who might be listening:

"Please, won't you reconsider? It is not like you. It is not like us."

That was the day before Reagan's Sunday visit to the site of the Bergen-Belsen Nazi death camp, by way of offsetting his stop at the German war cemetery at Bitburg. But Moynihan, even though he thought Bitburg was "bad enough," knew well that it was too late to do anything about it. What the senator wanted the president to "reconsider" was something else; something that could still have been stopped; something so "incredible," the senator told his radio listeners, that "the mind cracks, the heart breaks . . . we must not let the world see this happen."

See what happen?

The story begins with an organization called the International Network of Children of Jewish Holocaust Survivors. Its founding chairman is a 37-year-old New York attorney, Menachem Z. Rosensaft. Bergen-Belsen has a particular resonance to Rosensaft: he was born in the town of that name three years after his parents were liberated from the death camp of that name in 1945.

He and 50 other children of Holocaust survivors, and a handful of survivors, were moved to approach the West German consul general in New York City for permission to stage a peaceful, nonviolent protest at the death camp gates when Reagan arrived. It was not the president's visit to Bergen-Belsen as such that outraged Rosensaft. It was the visit as an afterthought—as an antidote to Bitburg.

As Moynihan told it on the radio, and as Rosensaft elaborated in a telephone interview, the West German authorities were "very sympathetic." A recommendation was relayed to Bonn that the delegation "be accommodated." When the group arrived in Hanover, local German authorities were also "very responsive."

But then the stunning word came back: the West Germans were not in charge; security regulations for "non-Germans" were wholly in the hands of the "Bonn White House." And the presidential entourage had decreed that the Americans could get no closer than one kilometer (more than half-a-mile) to the gates of the Bergen-Belsen camp until the president had been whisked away.

Rosensaft made four calls to the embassy in Bonn, trying to reach the White House authorities. Four times he was told "someone would call me back." Nobody did. Hence his eleventh-hour appeal on Saturday morning to Moynihan, who quickly reached the State Department's man for human rights, Elliott Abrams, only to be told that not even an assistant secretary of state could get through to the "Bonn White House."

And so on Sunday, it was not until minutes after Reagan and his traveling press corps had departed that Rosensaft and the rest of the delegation made it to the death-camp site at Bergen-Belsen with the help of a local West German police escort. For all their long journey, during the moments that mattered, they were off-camera, out of sight, out of mind.

The writ of the First Amendment guaranteeing "the right of the people peaceably to assemble" did not run to Bergen-Belsen—by American, not West German, decree.

That's partly what Rosensaft has in mind when he says it was "a nightmare for us." As he sees it, the "Bonn White House" had accomplished at the gates of a former Nazi death camp in West Germany what the Washington White House couldn't have accomplished in front of its own gates in the United States.

Thus, in its small way, this episode explains how what should have been a moving ceremonial occasion was transformed into a needless trauma. It speaks to the arrogance of ham-handed game-playing with symbols, signals and camera angles in search of the mix and the balance that would somehow set everything right.

It speaks, as well, to a triumph of first reflexes over first principles—of the instinct to protect the presidential image at the expense of the very values the president made so much of in his various European preachments on freedom and democracy, genocide and tyranny.

German Police Persuade Jews to Give Up Bergen-Belsen Vigil

By TYLER MARSHALL, *Times Staff Writer*

BONN—After 10 hours of tense negotiations, West German police late Saturday persuaded a group of Jewish worshipers to leave the Bergen-Belsen concentration camp memorial before President Reagan's trip there today.

Meanwhile, a second group of 40 relatives of Holocaust survivors, who were spending the night 25 miles away, asserted that the White House has prevented their presence at the memorial during the presidential stop.

Both groups, composed largely of Americans, have said they wanted to protest Reagan's trip to a German military cemetery, also planned for today.

Police officials at the town of Celle, 15 miles east of the camp memorial, said they led the group of 18 Jews from the Bergen-Belsen grounds "as politely as possible."

"We did it with as much sensitivity as we can," said Wilfred Papst, Celle police spokesman.

Force Would Have Been Used

Papst said that the group, led by Rabbi Avi Weiss of New York City, was allowed into the memorial to celebrate the Jewish Sabbath on condition it leave at noon Saturday. If police had failed to convince the group to leave the camp memorial by early today, they would have been forced to carry members out.

While clearing an area before a presidential visit is considered routine and necessary for security purposes, the encounter between West German police and Jews at the camp memorial added more tension to Reagan's controversial trip.

Jewish and gypsy organizations formally invited to Bergen-Belsen during Reagan's stopover said Friday that they would not attend.

The Bergen-Belsen stop was added to Reagan's itinerary in an unsuccessful attempt to quell the uproar that erupted after plans for his visit to the German war cemetery at Bitburg were announced.

Among the Bitburg cemetery's 1,887 graves of World War II German war dead are 49 of soldiers from the Waffen SS, or combat arm, of Adolf Hitler's SS elite force.

Menachem Z. Rosensaft, spokesman for the second group attempting to be present at the presidential visit to Bergen-Belsen, the International Network of Children of the Jewish Holocaust, said that it had decided against any confrontation with the police.

"We didn't want to desecrate the memory of the dead or violate the sanctity of the graves," he said. There are 12 mass graves in the forest clearing where the camp once stood.

Rosensaft, who was born in Bergen-Belsen, said that he had been informed by West German authorities that the group's request to conduct a protest during Reagan's 55-minute visit to the memorial had been blocked by the White House.

Reagan is scheduled to give a speech at the memorial before flying on to Bitburg, 60 miles southwest of Bonn.

"It was vetoed by the Bonn White House," Rosensaft said, referring to the President's traveling staff.

Police spokesman Papst con-

firmed that the refusal for permission to carry out the protest "was made at the political level, from the American side."

No one from the White House staff was available for comment late Saturday. However, in the past, U.S. officials have declined to comment on any matter related to presidential security.

Rosensaft said that his group, mostly children of Holocaust survivors, had wanted to hold "a peaceful protest, a non-destructive rally" at the site.

"We were ready to submit to any and all security requirements," he said. "If the President did not want to be confronted, we would have stood 50, 100 or 200 yards away. We felt we had a right to be there. Our families died there."

"We want to protest the rehabilitation of the SS by President Reagan," he added.

Calls Unanswered

Rosensaft said that he made four telephone calls to the U.S. Embassy in Bonn last week, seeking permission to stand at the gates to the memorial while Reagan was there, but that none of his calls was returned.

West German police officials said that the group will be permitted to conduct its protest, but only after Reagan has left the area.

Rosensaft said the protest "would be vocal," consisting of a religious ceremony and a speech.

In Washington, Sen. Daniel Patrick Moynihan (D-N.Y.) accused the Reagan White House of pressuring the West German government into keeping Rosensaft's group from demonstrating outside the Bergen-Belsen camp while the President is there.

"Their purpose . . . was to make a statement through nonviolent demonstration. They intended no embarrassment to the President. They were exercising a right guaranteed them in the First Amendment to the Constitution," Moynihan said as he delivered his party's response to Reagan's weekly radio broadcast, which Saturday originated from Bonn.

**SPECIAL INTERVIEW
A SPECIAL HOMECOMING**

By Kevin Freeman

NEW YORK, May 8 (JTA) -- For Stephen Tencer, his return last weekend to the site of the concentration camp at Bergen-Belsen that after liberation 40 years ago by the allied forces served as his home for three years as a displaced persons camp, "was a very important homecoming for me."

"It was bad enough to go to Bergen-Belsen under any circumstances then to go in this circumstance--of trying to rectify a horror that was done to those who are buried there," said Tencer, chairman of the Second Generation Council of New Jersey.

The horror, according to Tencer and a delegation of 51 other American members of the International Network of Children of Jewish Holocaust Survivors, was President Reagan's visit to the site of the death camp at which thousands of men, women and children were slaughtered, followed by his visit to the German military cemetery at Bitburg where some 50 SS soldiers are buried among the 2,000 war dead.

Cites A More Personal Mission

In an interview with the Jewish Telegraphic Agency, Tencer also said he had another, more personal mission, besides participating in a protest at Bergen-Belsen. "I also had this personal mission I was on which I guess I didn't think much about, and that was going back to my hometown," Tencer said.

It was his first visit to West Germany and the hospital in Celle where he was born. Celle is located outside Bergen-Belsen's former displaced persons camp that he called home. The site of the former DP camp is now used as a base for a British military unit attached to NATO.

In Celle, however, where he visited briefly with a friend, he said he found a "negative reaction" to the controversy that surrounded Reagan's visit to the military cemetery Sunday, a visit that drew intense outrage for weeks from Jewish groups, war veterans and the Congress.

"I don't know whether you could say it was a small town mentality, anti-Americanism or anti-Semitism," Tencer said. He recalled that one hotel owner informed him that there were only two "good" American Presidents -- John Kennedy for his "Ich bin ein Berliner" speech at the Berlin Wall, and President Reagan for his visit to Bitburg.

Joining Tencer in the JTA interview were three other members of the Network who just returned from West Germany: Menachem Rosensaft, founding chairman of the International Network of Children of Jewish Holocaust Survivors; Eva Fogelman, chairperson of the Network's psycho-social committee; and Jerzy Warman, the Network's president.

Each participated in the ceremony at Bergen-Belsen, which began some 20 minutes after Reagan and West German Chancellor Helmut Kohl left the site. They had requested from the Bonn govern-

ment permission to protest at the gates of the site of Bergen-Belsen, but, according to Rosensaft, were refused permission to demonstrate, just a day before Reagan's visit, by the United States personnel responsible for security arrangements.

"The President of the United States," Rosensaft declared in the interview, "was able to accomplish in Germany what he could never have accomplished in the United States -- to prevent an orderly, peaceful protest against the visit."

After the President left the camp site, the delegation entered it to say Kaddish, and to "reconsecrate" the mass graves of thousands of victims of the Holocaust who are buried there. "What we mean by reconsecration is not that we have any religious authority to confer holiness on one place or another," Warman explained.

"But, rather by a symbolic statement that although what happened, happened, we still want to assure survivors ... that the memory of the victims that lie buried there will be preserved."

'Collective Memory Needs To Be Developed'

All four indicated that they had no problem with efforts at U.S.-German reconciliation, the stated purpose of Reagan's visit to Bitburg. But as Fogelman stressed, "We felt that the message of reconciliation that Reagan was giving is not the message of reconciliation that we as children of survivors and Jews want the Germans to know."

"We feel that the act of reconciliation needs to include both memory and commemoration," Fogelman said. "A collective memory needs to be developed of what had happened and the message that Reagan is giving people is that, in fact, there is no difference between the victims and the perpetrators."

Rosensaft, an outspoken critic of Reagan's Bitburg cemetery visit where he laid a wreath during a brief ceremony, said, "We support and are in favor of reconciliation with the Germany of the past 40 years meaning the Germany that has tried to create a new image for itself and to reject all of the attributes of the Third Reich. We will not accept any reconciliation with Nazism and we will not accept any type of rehabilitation of the SS."

"This is the first time in 40 years that an event took place at Bergen-Belsen in opposition to the wishes of the entire Jewish community," he added. "You had the travesty of a religious ceremony at Bergen-Belsen in which only priests and ministers -- Christians -- spoke in the name of the Trinity at a cemetery and at mass graves which are more than 90 percent Jewish. This was an absolute and utter desecration."

Concern Over Public Opinion Polls

The four children of Jewish Holocaust survivors expressed some concern over public opinion polls conducted before the Bitburg visit which indicated that a slim majority of Americans disapproved of the cemetery visit. Warman attributed the public opinion view to the power of the White House to "manage events" and diffuse controversy. (A New York Times/CBS News poll taken Monday showed the American public equally divided over Reagan's Bitburg visit. See separate story.)

Tencer viewed the public opinion split on the Bitburg visit as a result of general American support for the actions of the President. On the other hand, he said he attributed the results of the opinion poll to the lack of knowledge among most Americans of the events of World War II, and particularly the Holocaust.

Fogelman suggested that despite the poll's results, there was exhibited among the many who opposed the Bitburg visit a strong consensus against it, and that group made their voices heard in the media and among the general public. Rosensaft added that he felt many Americans were not concerned about the Bitburg visit.

Overall, however, all four of those interviewed expressed the view that some good may come from the controversy -- perhaps as Fogelman suggested, an increase in Holocaust education and a general awareness of the plight of Jews under the Nazis.

LONG ISLAND
JewishWorld

May 10-16, 1985

Protestors at Belsen respond with anger, prayers

By **WALTER RUBY**

BERGEN-BELSEN—Even with the prominence of Israel in the news over the last decade, it is still relatively rare for much of the world to focus its attention on the unfolding of a genuine Jewish psychodrama. The agitation over President Reagan's itinerary in Germany, which reached its denouement here and at the Bitburg cemetery on May 5, placed in sharp focus many of the contradictions within the Jewish world, as well as between Jews and the gentile world beyond.

One of the most evident splits revealed at Bergen-Belsen was between diaspora Jewry and Israel. While several hundred Jews of various affiliations demonstrated against the visit of Reagan and West German Chancellor Helmut Kohl behind police barricades half a kilometer from the entrance of Bergen-Belsen, and while the German Jewish community boycotted Reagan's speech despite an official invitation from the German government to community leaders, Israeli Ambassador Yitshak Ben-Ari was one of the 200 dignitaries who sat in chairs before the obelisk memorial to the murdered of Bergen-Belsen and listened to Reagan's remarks.

Asked by this reporter why he attended an event which was boycotted by the entire German Jewish community and described as a "desecration" by almost the entire leadership of American Jewry, Ben-Ari responded, "With all due respect, the decision of a Jewish community cannot be the same as a state. Israel has other interests and obligations."

Ben-Ari added, "Don't forget, it was the American Jewish community that demanded that Reagan go to a concentration camp... I believe Reagan's visit to Bitburg was a mistake and I said so publicly. But I believe the decision of the President to come to Bergen-Belsen was correct and there was nothing here that ought to have hindered anyone from attending. If the ambassador of Israel had not come, it would not have been understood by many of the people involved—including Chancellor Kohl and President

Reagan."

Student Leader Angered

David Makovsky, president of the World Union of Jewish Students, who led 600 Jewish students in a demonstration in Bitburg against Reagan's visit there, said of Ben-Ari, "I was very angry and upset to learn that the Israeli ambassador attended the ceremony at Belsen. It seemed to fly in the face of everything the international Jewish community had been trying to accomplish."

However, Menachem Rosensaft, founding chairman of the International Network of Children of Jewish Holocaust Survivors, who led the largest Jewish delegation at Bergen-Belsen, would say only, "I would rather doubt that the ambassador got much *nachas* from this event, so I do not want to make his day any worse."

The style of the various Jewish groups protesting the Reagan visit varied from the Gush Emunim style activism of Rabbi Avi Weiss and a small group of followers, who followed up their sit-in at the museum Saturday with a demonstration behind police lines outside Belsen, to the less confrontational style of the children of the survivors group.

The survivors group negotiated an agreement with German authorities to be provided with a police escort to bring them to a special ceremony at the 'Jewish monument' inside the gates of Belsen about 15 minutes after the departure of Reagan and Kohl and before other groups were allowed to enter the Bergen-Belsen grounds.

With reporters gathered round, Rosensaft stood beside the memorial built and maintained for many years by his father Yosef, himself a Belsen survivor, and spoke in a style that was at once dignified and impassioned.

According to Rosensaft, "I speak

today on behalf of all of those who are buried here in these mass graves, whose memory has been desecrated by the President of the U.S. and the Chancellor of Germany."

Terming the Reagan visits to Bergen-Belsen and Bitburg "a grotesque package deal," Rosensaft stated, "Never until today has anyone dared to prevent survivors and children of survivors from standing beside these mass graves and this monument, while two politicians violate their sanctity and every principle of decency by coming here on their way to honoring the memory of the dead SS."

Healing Process

In the end, as German and Jewish protestors left Bergen-Belsen, there was a feeling that few of the divisions that had marked the day had been appreciably lessened. Nevertheless, there appeared to be a subtle healing process beginning to work almost in spite of itself. Certainly among the Jewish protestors, despite the sharp political and cultural differences separating many, there was a palpable sense of shared satisfaction for having followed a moral imperative to the end and having appeared—despite everything—at one of the most notorious Nazi death camps.

According to Mike Kornblitt of Washington, D.C., a leader of the children of the survivors group, "On a personal level, it was terribly important for me to be at Bergen-Belsen on behalf of my parents, and to let my parents and all of the survivors know that despite the debacle with Reagan, there are some who cared and who were willing to come even here to express their feelings. We haven't forgotten and we never will."

Kornblitt added, "I would come back tomorrow to protect the sanctity of the mass graves of Bergen-Belsen." □



MANFRED OHRENSTEIN
MINORITY LEADER

THE SENATE
STATE OF NEW YORK
ALBANY

May 16, 1984

free

Rabbi Alexander Schindler
Union of Amer. Hebrew Congreg.
838 Fifth Avenue
New York, New York 10021

Dear Rabbi Schindler:

I'm sorry you were not able to attend the first meeting of the Advisory Board for the New York State Holocaust Memorial Resource Center/Exhibit. You missed a productive and successful meeting.

As we went around the table and introduced ourselves, I was moved and impressed by the backgrounds of those members who were present. I know that other members who could not be with us also have backgrounds which will enhance the Advisory Board and the project.

The three highlights of the meeting were: 1) announcement of the discovery of Nuremberg Tribunal documents in the basement of the New York State Library; 2) discussion of the Oswego refugee camp as a feature of the permanent Holocaust Exhibit now being planned for the New York State Museum; and 3) unveiling of a bronze sculpture by artist Hy Rosen, which will be part of the museum exhibit.

It will probably be some six months before we reconvene the Advisory Board. In the interim, please continue to give us your input by contacting my Advisory Board Coordinator, Rochelle Saidel, at my New York Office, 270 Broadway - Suite 1812, New York, New York 10007. The phone number is (212) 587-5531.

We would be especially interested in obtaining artifacts and memorabilia for the resource center and exhibit, and welcome your ideas on sources.

I am enclosing some informational materials. If you wish, please feel free to use the press release locally, by adding an opening paragraph that states you have been appointed to the Advisory Board. After adding the information about yourself, you can send the revised release to your local newspaper(s).

I look forward to working with you.

Sincerely,

Manfred Ohrenstein
Chairman

MO: cmm
Enclosures

MANFRED OHRENSTEIN State Senate Minority Leader

A30-84

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May 15,
1984

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NUREMBERG DOCUMENTS AND OSWEGO CAMP DISCUSSED AT FIRST MEETING OF NEW YORK STATE HOLOCAUST MEMORIAL ADVISORY BOARD

ALBANY -- The discovery of 144 crates of documents from the Nuremberg Tribunals on Nazi war criminals, now stored in the basement of the New York State Cultural Education Center, was announced here this month by New York State Senate Democratic Leader Manfred Ohrenstein at the first meeting of the advisory board of the New York State Holocaust Memorial Resource Center/Exhibit.

Some 50 Holocaust survivors, professors, teachers, and other concerned citizens from throughout the State, who have been appointed to the advisory board by its Chairman, Senator Ohrenstein, met to discuss the disposition of the Nuremberg documents, progress to date, and proposed plans for the exhibit and resource center. Elie Wiesel is Honorary Chairman of the advisory board.

Based on recommendations by a Library of Congress National Archives expert, the New York State Department of Education will determine how best to preserve and use the Nuremberg materials. Preliminary investigations have established that the documents are one of some 20 mimeographed sets now housed in libraries, documentation centers and universities in America and Europe, Martin Sullivan, the State Education Department's Assistant Commissioner for State Museum Science and Historical Services, told the advisory board.

The Albany documents consist of 12 trial transcripts of major war criminals. Included are minutes books, official court files, order and judgment books, clemency petitions, prosecution and defense exhibits, and prosecution and defense

Timothy Taylor
Press Secretary

(212) 587-5547
(518) 455-2721

- more -

documents books. A thorough examination of the documents has been requested by the State Library and Senator Ohrenstein.

"Both as an attorney and as a refugee from Nazi Germany, I was extremely excited to learn of the existence here of a set of Nuremberg documents," Senator Ohrenstein said. "I hope that further examination will result in the recommendation that they become the cornerstone of our New York State Holocaust Memorial Resource Center."

Advisory board member Professor Abraham Karp, a professor of Jewish studies at the University of Rochester and a past president of the American Jewish Historical Society, discussed Fort Ontario, the displaced persons camp that was located in Oswego, New York. During World War II, this was the only refugee camp in America that sheltered victims of the Holocaust. The Oswego site and experience will be a focal point of the Holocaust exhibit in the New York State Museum, Senator Ohrenstein said.

A bronze sculpture commissioned and created by Albany artist Hy Rosen was unveiled by the artist at the May 2nd meeting and presented to Senator Ohrenstein for the Holocaust exhibit in the State Museum. The two foot high sculpture is based on the photo of a small boy in the Warsaw ghetto, with hands raised and an SS gun pointed at his back.

The Legislature has appropriated \$90,000, at Senator Ohrenstein's request, with which to launch the New York State Holocaust project. Individuals are also contributing seed money through the Greater Albany Jewish Federation. Working with the Federation, the New York State Department of Education will be responsible for the exhibit and resource center. Both the exhibit and resource center will enhance the new Holocaust studies program that the Education Department has launched in secondary schools.

ADVISORY BOARD

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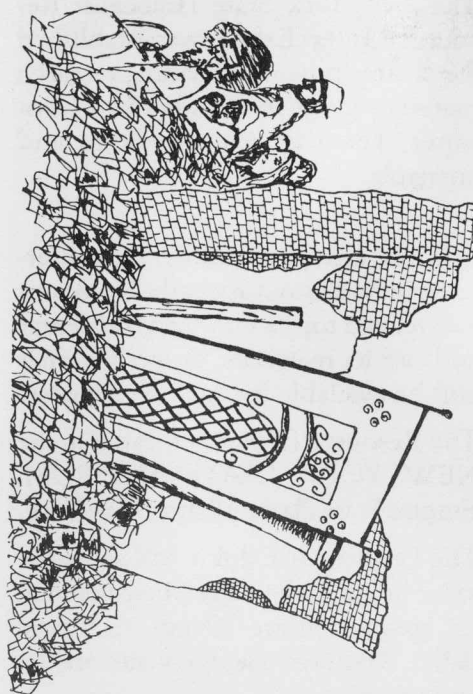
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Mrs. Anne Zima

Ms. Rochelle Saidel

Advisory Board Coor.

(as of May 1984)



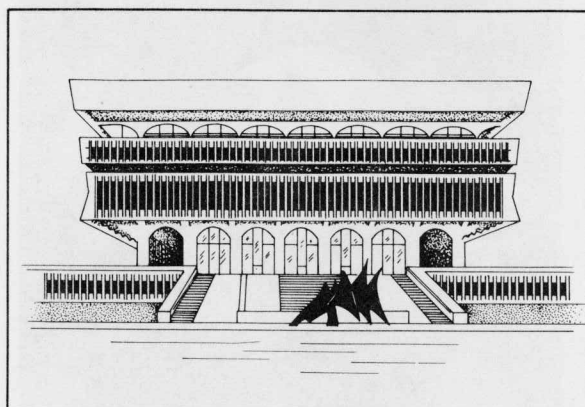
Holocaust Resource Center
N.Y.S. Museum
Albany, N.Y. 12230



NEW YORK STATE MUSEUM

Holocaust Resource Center and Permanent Exhibit

in the
Empire State Plaza
Albany, New York



The New York State Holocaust Resource Center/ Exhibit project was created by the New York State Education Department in conjunction with the Greater Albany Jewish Federation, through a legislative grant sponsored by NYS Senate Minority Leader Manfred Ohrenstein.

The Center was established to help bring to the public knowledge of the destruction of three-quarters of European Jewry and millions of other innocent victims by the Nazis and their collaborators during World War II. While the subject of the Holocaust continues to raise more questions than it answers, the Resource Center can help to erase the ignorance that leads to prejudice against any group in any place at any time.

What? The New York State Holocaust Resource Center/Exhibit was established for the purpose of providing research materials in the form of books, videotapes, records, art, speakers and curricula.

For Whom? Schools, groups and individuals interested in finding out about the Holocaust and related topics may visit the Center and use its materials. Some materials will be available for loan on request.

Where? The Resource Center is located in the NEW YORK STATE MUSEUM, Empire State Plaza, Albany, New York.

When? The Permanent Exhibit will share the same hours as the State Museum exhibit area which are 10 a.m. to 5 p.m. daily. Resource Center visits are by appointment.

Why? Philosopher George Santayana answers this question simply:

"Those who cannot remember the past are condemned to repeat it."

The raging madness of the Holocaust era demands that we understand the social, religious, economic, political and human behavioral causes that led to Nazi occupied Europe. There are no easy answers for the annihilation of any group, but the questions raised by the Holocaust are universal subjects of urgency for all humanity.

PERMANENT EXHIBIT

The permanent exhibit area will portray the origins and events of the Holocaust and show the tragic inability of the United States and the rest of the free world to help the victims of the Nazi "Final Solution."

In addition, it will show one inspiring effort of the War Refugee Board which established a "temporary haven" for 982 refugees in Oswego, New York and the positive actions of the inhabitants of this small upstate community. (Exhibit to open in Spring, 1985)

NEW YORK STATE MUSEUM LOCATION & PARKING

Museum Via Interstate I-90 West — Take I-90 West to I-787 South and exit at US 20 West. Continue on US 20 West (Madison Avenue) to Museum.

Museum Via Thruway North — Take Thruway Exit 23 to I-787, exit at US 20 West. Continue on US 20 West (Madison Avenue) to Museum.

Museum Via Thruway East or Northway — Take Thruway Exit 24 or from Northway, take Exit I-90 East (Albany). Follow I-90 East to I-787 South and exit on US 20 West. Continue on US 20 West (Madison Avenue) to Museum.

Parking — From I-787 follow signs to South Mall (Empire State Plaza) PARKING AREAS (Free on weekends).

- A — Museum Visitor Parking
- B — Underground Plaza Parking
- C — Philip Street Parking Lot
- D — Pearl Street Parking Lot

For Resource Center individual or group visits contact:

Norma L. Ball
Project Administrator
(518) 474-5801

Roselle Chartock, Ed.D.
Project Consultant

AGENDA

NYS HOLOCAUST MEMORIAL RESOURCE CENTER/EXHIBIT ADVISORY BOARD MEETING

ROOM 711-A, LOB

ALBANY, NEW YORK

11 A.M.

1. Invocation by the Rev. Bertrand Fay, College of St. Rose
2. Greetings and opening remarks by Senator Manfred Ohrenstein, Chairman
3. Introduction of Advisory Board Members
4. Greetings from Greater Albany Jewish Federation by Dr. Steven Windmueller
5. Overview of project by Norma Ball, Resource Center coordinator
6. Remarks by Dr. Roselle Chartock, project advisor for 1983-84
7. Tie-in of project with Holocaust curriculum by George Gregory,
Bureau of Curriculum Development, Dept. of Education
8. Report on existing resources, temporary and permanent
exhibit plans by Martin Sullivan, Asst. Commissioner for
State Museum Science Services and Historical Services
9. Background of Oswego, N.Y. refugee camp by Prof. Abraham Karp
10. Questions and discussion from the floor
11. Break at 12:45 and reconvene at 1:00 for buffet luncheon
12. Resume program at 1:30, Senator Ohrenstein presiding
13. Formal introductions of dignitaries and greetings
14. Presentation of Inscribed book from World Gathering of Holocaust
Survivors by Anton Segore
15. Presentation of Yom HaShoah Legislative Resolution
16. Presentation of Sculpture by Hy Rosen
17. Closing remarks by Senator Ohrenstein

HOLOCAUST RESOURCE CENTER

Audio/Visual Materials
March 1984

AVENUE OF THE JUST

55 minutes

Includes interviews with people who helped rescue imperiled Jews; explores their motivations. These individuals are memorialized at Yad Vashem in Jerusalem.

ACT OF FAITH

28 minutes

A dramatization of the role played by the Danish resistance in saving their countrymen from Nazi extermination.

GENOCIDE

52 minutes

Part of the British produced "World at War" TV series. The story of the "Final Solution" from the 1920's to 1945. Seeing and hearing the living who tell of the dying remains; a haunting experience for anyone who has viewed the film.

EMMY - A JOURNEY FROM THE PAST

57 minutes

Albany's Channel 13-filmed documentary of a local survivor's participation in the 1981 World Gathering of Jewish Holocaust Survivors in Israel. Emmy, who escaped from Germany on one of the children's transports, relates her story with deep sensitivity.

GENOCIDE

83 minutes

Using old film clips, still photographs, paintings and animation, the film traces the life of Europe's Jewish population from its mixture of hardship and scholarship in the 19th century to its tragedy in the ghettos, labor camps and concentration camps of Hitler's Europe. Reveals the victims' courage and philosophy of life.

THE WAVE

46 minutes

An ABC-TV Special (1981) which dramatizes the classroom experiment by a teacher who manipulates students much as Hitler manipulated the Germans soon after they see a film about the Nazi concentration camps. The piece responds to the often asked question, "How could anyone be a Nazi?"

ANNE FRANK IN MAINE

28 minutes

In Richard Murphy's Junior High School class in Kennebunk, Maine, a group of typical American youngsters learned about the Holocaust during a year of classroom study. In their quest for knowledge about the Holocaust, students begin to question adults who lived through the Holocaust years and gradually the whole community becomes involved.

JOSEPH SCHULTZ

14 minutes

Vital questions concerning personal moral choice vs. obedience to authority are raised in this film based on an actual incident which occurred during the Second World War. Schultz is a soldier in the Nazi army fighting in Yugoslavia. He has been a "good soldier" following orders which resulted in death and destruction. Yet, when he is ordered to take his place as a member of a firing squad and execute a group of villagers, he refuses to raise his rifle.

THE WALL

83 minutes

A dramatic adaptation of John Hersey's book based on the experiences of the Jews living in the Warsaw Ghetto and their heroic efforts in resisting the Nazis.

PLAYING FOR TIME

83 minutes

Written by Arthur Miller and based on the true story of Fania Fenelon, a Parisian nightclub singer who survived the monstrous Auschwitz-Birkenau Concentration Camp by performing in the desperate little Women's Orchestra there.

THE HUNTER AND THE HUNTED

57 minutes

A documentary based on individuals who have actively opposed the continued presence and protection of Nazi war criminals. These champions of justice, i.e. Simon Wiesenthal, Beate and Serge Klarsfeld, do not seek vengeance. They are motivated by the conviction that the failure to punish the executioners of six million Jews and five million Gentiles is an invitation to future holocausts.

THE CHILDREN'S STORY

27 minutes

Based on a story by James Clavell, this film depicts an elementary school classroom on the morning after the nation has been conquered by "the enemy." Skillful manipulation by the new teacher creates a chilling atmosphere vividly illustrating the acceptance of authority.

RAOUL WALLENBERG

47 minutes

During the Second World war, Raoul Wallenberg became Secretary of the Swedish Legation in Budapest. His job, urged upon the Swedes by the American War Refugee Board, was to save Jews. He stopped deportation trains and death marches to hand over protective Swedish passes to the deportees; he organized a section of "international houses" and saved the lives of thousands of Hungarian Jews.

THE WORLD THAT WAS

A series of lectures and programs to be held at the Cultural Education Center during late 1984. All topics are directly related to the themes expressed in Roman Vishniac's photographic exhibition -- A VANISHED WORLD -- which will be on display at the Center from mid-October through January, 1985.

ROMAN VISHNIAC will lecture at the reception for the show October 25

DAVID ROSKIES "The Shtetl" October 21

SARAH BLACHER COHEN "The Legacy of the Yiddish Theatre" October 28

JACK GOTTLIEB "Funny, it Doesn't Sound Jewish (A Study in American Popular Music)" November 4

SARAH BLACHER COHEN "Live Interviews of Tradition Bearers" November 11

ELIE WIESEL "The Holocaust: A Personal Experience" November 18

HOLOCAUST FILM SERIES WITH SCHOLAR: November 25, December 2, 9, 16

SUSAN FANTEL SPIVACK "Stories by Yiddish Writers" November 25
Storytelling sessions December 9

JEANNINE LAVERTY "Stories by Yiddish Writers" December 2
Storytelling sessions December 16

SUZANNE GROSSBERG "A Mourner's Kaddish" multi-media performance to be held during school hours for area students

With the exception of Suzanne Grossberg, all performances and lectures will be held on Sunday afternoons.

Schedule and content has been approved by the Museum Program Committee.

ADVISORY BOARD
NYS HOLOCAUST EXHIBIT/RESOURCE CENTER IN ALBANY

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Zachor Holocaust & Resource Ctr.
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NYS Division of Human Rights
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Judge Stephen Safranko
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Albany, NY 12207

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Union of Amer. Hebrew Congreg.
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Rabbi Arthur Schneier
Chairman
World Jewish Congress, Amer. Sec.
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New York, New York 10021

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76 Pinehurst Avenue
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Albany, New York 12203

Mr. Abe Singer
11 Alcid Court
Troy, New York 12180

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New Hartford, NY 13413

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Mamaroneck, NY 12209

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Albany, New York 12209

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Mt. View Terrace Apts.
Latham, New York 12110

Mr. Eugene Weiss
Latham Circle Shopping Center
Latham, New York 12110

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B'rith
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Room 907LOB
Albany, New York 12247
(518) 455-2951

(in formation)

May 2, 1984

M E M O R A N D U M

TO: Senator Manfred Ohrenstein
Holocaust Resource Center/Permanent Exhibit Advisory Committee

FROM: Norma L. Ball

SUBJECT: Project Update

RESOURCE CENTER

Statement of Mission:

Goal I

To inform the public, educators and students about the Holocaust, its historical precedence and its historical consequences.

Goal II

To identify for the public, educators and students the underlying human behavior traits that allowed the Holocaust to occur and to alert them that these traits still exist.

Goal III

To document for the public, educators and students the direct effect of the Holocaust on developments within the State of New York.

Goal IV

To record and make accessible to the public, educators and students the living memories and experiences of Holocaust survivors.

Goal V

To promote communications between New York State Holocaust studies agencies.

Goal VI

To facilitate the implementation of State Education Department Holocaust Curriculum materials throughout New York State.

The Holocaust Resource Room, located in the New York State Museum, is available for lectures, discussions and audio-visual presentations on the Holocaust for students in grades 7 - 12. They may be scheduled from 1-3 hours in length on Tuesday and Thursday mornings. The Resource Room will also provide individual sessions for teachers which focus on particular needs and interests. Sixty area secondary school Social Studies Department Heads were notified of this project in mid-April.

Video equipment has been purchased and the attached materials are presently available.

A bibliography of books to be purchased is being developed with the assistance of the State Library staff and will be distributed through their inter-library loan system.

PERMANENT EXHIBIT

Statement of Purpose:

The permanent exhibit area will portray the origins and events of the Holocaust and show the tragic inability of the United States and the rest of the free world to help the victims of the Nazi "Final Solution." In addition, it will show one inspiring effort of the War Refugee Board which established a "temporary haven" for 982 refugees in Oswego, New York and the positive actions of the inhabitants of this small upstate community.

A Task Force, headed by G. Carroll Lindsey, has engaged an exhibit script writer, Dardis MacNamee, and the preliminary script has been completed. It will go to the Exhibit Planning Department during May.

Area artist, Hy Rosen, has been commissioned to produce a Holocaust sculpture for the Permanent Exhibit. The original piece will remain in the Museum, but additional castings may be purchased by individuals or groups with income reverting to the project.

RELATED PROGRAMS

Roman Vishniac's photographic exhibit "A Vanished World" will open at the New York State Museum in mid-October 1984. It will be accompanied by ten weeks of in-depth programming relating to the pre-Holocaust and Holocaust periods. Schedule and content of programs have been approved by the Museum Program Committee. Funding for the entire schedule of events is underway.

The State Archives presently house 144 cases of Nuremberg Trial transcripts. They will be examined by a staff member from the Washington Archives.

We have been notified that the 1984-85 fiscal appropriation for this Special Project is \$40,000.00.

March 19, 1982

Dr. Jerry Hochbaum
Acting Executive Director
Memorial Foundation for Jewish Culture
15 East 26th Street
New York, NY 10010

Dear Jerry,

This is to acknowledge with gratitude on behalf of the UAHC
the Memorial Foundation's initial grant to us of \$15,000
for the Holocaust film project.

We are currently working on a first script for the project,
and you'll be kept in touch with our progress.

Thank you for the efforts you made to bring this grant about.
We'll meet soon.

Sincerely,

Rabbi Daniel B. Syme
National Director of Education

DBS:am

cc: Rabbi Alexander M. Schindler

82-IG-01

MEMORIAL FOUNDATION FOR JEWISH CULTURE

15 East 26th Street • New York, N.Y. 10010 • (212) 679-4074

March 16, 1982

Rabbi Daniel B. Syme
Union of American Hebrew Congregations
838 Fifth Avenue
New York, N.Y. 10021

Dear Sirs:

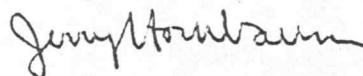
Enclosed please find our check # 5621 in the amount of \$15,000.00.
This disbursement represents the first payment of the Memorial Foundation's
grant to you for the project(s) listed below:

79-HOL-02 Audio Visual Project

Please keep us advised as work on the project(s) progresses. At the end of the academic year, a full detailed progress and financial report must be submitted. Upon receipt of these reports and copies of the published volume(s), the balance of the grant will be made available to you.

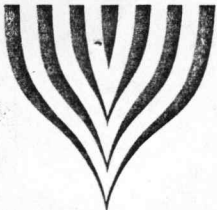
Please note that all future correspondence and published materials related to your grant must include the Foundation's project number.

Sincerely yours,



Dr. Jerry Hochbaum
Acting Executive Director

JH/rc
Enc.



איחוד
ליהדות
מתקדמת
באמריקה

Union of American Hebrew Congregations

PATRON OF HEBREW UNION COLLEGE—JEWISH INSTITUTE OF RELIGION
838 FIFTH AVENUE, NEW YORK, N.Y. 10021 (212) 249-0100 CABLES: UNIONUAHC

February 9, 1982

Dr. Jerry Hochbaum
Memorial Federation for Jewish Culture
15 East 26th Street
New York, N.Y. 10010

Dear Jerry:

I am happy to enclose the formal outline for the Holocaust trigger films, which are reflective of themes articulated in the curriculum.


The proposal outlines a series of six tapes, including a production budget, and bios on the two principals, producers of "Emmy - a Journey From The Past."

I would appreciate receiving a check for \$15,400. as soon as possible, so that we can begin work on the first two programs simultaneously. Needless to say, I would welcome comments from readers of your choosing.

Two copies of the proposal have been sent to your office in New York. I hope that the enclosed eight copies will be sufficient for readers.

Thank you, Jerry, for your unfailing support. I am confident that we will, together, add new and powerful tools to the field of Holocaust education.

Sincerely,


Rabbi Daniel B. Syme
National Director of Education

DBS/e
encl.

S.L.U.G. PRODUCTIONS

JOLA COPE-NYDEGGER
PRODUCER

NORMA BALL
ADMINISTRATOR

January 21, 1982

PROPOSAL

The production of a series of video-tape teaching segments on the Holocaust, each to be accompanied by an extensive written guide/teacher's aid which will outline suggestions as to how the tapes might be used, questions, issues to be discussed, follow-up exercises, etc. The intent of each individual tape segment, and of the package as a whole, is not to teach historical specifics; facts, figures, dates, numbers, etc. This series will be unique in that it will deal with human issues raised by circumstances; the greater issues surrounding the specific circumstances.

While the story of the Holocaust is unquestionably the story of the Jews, the producers of this series feel it is imperative that this package not be directed or aimed solely at Jewish students in Jewish schools. The issues involved are universal issues and must be felt, faced, and dealt with by the world at large, not just the Jewish community. To this end efforts will be made to make the introduction of this topic via these tapes essential to the overall educational process and aims of the non-Jewish teacher teaching non-Jewish students.

This series will form a logical, coherent package. The video tapes will also be structured and produced in such a way that each will be an entity unto itself. The written guide will have guidelines for the use of each segment as a complete unit in a cross-section of course areas, i.e. history, sociology, psychology, religion, etc. Packaging the series on six individual tapes will allow more than one teacher in a school to make use of the program or parts of it simultaneously. It should be offered on all readily available forms of video tape... 3/4", VHS, and Beta Max.

Each tape segment will be 8 to 15 minutes in length. Visually all written materials will be tied to each cassette. There will be a clean, consistent look and tone to each of the individual segments. Following is a brief description of the structure of each currently projected segment and a preliminary idea of how we intend to deal with the subject matter visually. While the specifics of script and video for each segment will no doubt change during the production process, we guarantee no talking head segments.

TAPE # 1: The making of a Nazi. Q: How could the Nazis do what they did? How could anyone become a Nazi? One of the first issues a student must come to grips with in dealing with the Holocaust is the realization that the Nazis were not alien beings, not monsters. Germany was a highly civilized nation, and the people who became Nazis were human beings... mothers, fathers, sons, and daughters, respectable law abiding citizens of a modern 20th century country. They were human beings like you and me, and as such, vulnerable to a philosophy which seemingly held relatively easy answers to their problems. Vulnerable to mass psychology, group dynamics, a charismatic leader -- capable of becoming followers of a cause, members of an elite and special group. There are examples today of the same process, the same psychology leading a group of people to follow a person or an idea which from the outside may look ludicrous... Jim Jones and the people in Guyana; the Ku Klux Klan; a long list of faith healers, etc.

TAPE # 2: The German Jew. Q: How could the Jews let this happen to them? Wasn't there something they could have done? Why didn't the Jews leave? In order to better understand how the Jews became victims of Hitler's policies, the student must understand the role of the German Jew in German society following World War I, particularly the Jew's perception of his/her place in that society. The Jews were an integral part of the German society, economically, culturally, etc. They had fought as Germans in WWI, they had assimilated so completely that they thought of themselves first as Germans. The sense of nationalistic pride was, and is, amazing. The second major issue to be understood is how the process happened. It was done legally, it was done slowly. Step-by-step rights and freedoms were taken away from the Jews. The net closed around them slowly and systematically with no "handwriting on the wall" as to the final step. The handwriting wasn't even on the wall for Hitler himself, so how could the Jews have foreseen what was to happen. Steps: 1. Emigration... why didn't the Jews just leave? Separation anxiety, assimilation, and no handwriting on the wall; 2. Concentration, registration, yellow star, ghettos; 3. Final Solution, beginning with the invasion of Russia, June, 1941.

TAPE # 3: The Holocaust. Q: Is the Holocaust unique and why? Is it unique to the history of the Jewish people? How do the more recent atrocities of Vietnam and Cambodia differ? The process and its execution set it apart. The intent, the complicity of millions, all one step removed from responsibility. While others

TAPE # 3 (cont.):

died in the killing machine, it was designed for the Jews, the Jews were the only people whose right to live was denied in principle. The Nuremburg Laws, particularly regarding Mischlings.

TAPE # 4: Resistance. Q: When the handwriting was finally on the wall, did the Jews resist, fight back? There must be an understanding not only that there was substantial resistance, but of the two very distinctly different forms resistance took. The armed resistance of the camps and the ghettos, such as the Warsaw ghetto where an incredible stand was organized and carried out by a group of 18-20 year olds. The other kind of resistance was a resistance of the spirit... the maintaining of civilization in a totally uncivilized setting. Music, literature of the ghettos and camps; schools in Warsaw and Lublin ghettos; the Vilna Ghetto Cultural Department. The saving and nurturing of culture, education, humanness and dignity as an ultimate form of resistance.

TAPE # 5: The Free World: Sins of Omission and The Righteous Gentiles. Q: If the Jews were resisting in the camps and the ghettos, where was the Free World, where were the protests of America, Great Britain, the Vatican? An understanding of what was going on in the rest of the world, outside of Hitler's Europe; and a recognition that while the world turned a deaf ear, there were those who stepped forward and took incredible risks to help the Jews. They were individuals, clergy, families, groups, towns, and countries.

TAPE # 6: The Survivors and the Second Generation. Q: What can we learn from the survivors? Why is it imperative that they talk? Is what the Historical Revisionists are saying worth worrying about? Did the survivors ever look for revenge? What is the role of Israel to the survivors? How did their experience affect their faith, and their commitment to Judaism? A look at the World Gathering and the legacy of the Second Generation.

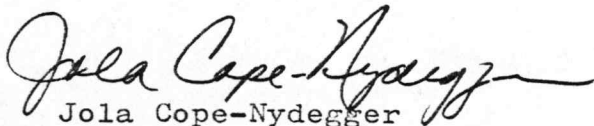
VISUAL TREATMENT

Although it is impossible to give you specifics about the visual treatments of these segments, we can give you an idea of where we will be culling the visual materials from and how they will be treated.

VISUAL TREATMENT (cont.)

There is a vast amount of original footage and photographs available in a number of different archives and libraries such as various Jewish organizations, the U.S. Army, the German government, Movietone archives, and various radio archives. In terms of still photographs, much can be done technically to make them come alive; they can be "animated," sound effects can be added, etc. Authentic and composed newspaper front pages will be used. Simple graphics or charts might be used to reinforce what's being said, either full screen or keyed over pictures. Original pen & ink or watercolor artwork might be used to illustrate a single idea within a segment. There will also be new video.

The idea will be to use simple visuals in order to reinforce the ideas being presented without detracting with too much flash and razzle dazzle. The word simple does not connote cheap or easy... merely effective.


Jola Cope-Nydegger


Norma L. Ball

BUDGET PER SEGMENT

| | |
|--|----------------------------|
| 8 hour shoot (1" video) | \$640.00 |
| 6 KCS 20 Cassettes | 150.00 |
| 4 One hour 1" tapes | 400.00 |
| 2 hr. transfer (old film footage, etc.) | 200.00 |
| 1" transfer to 3/4 with time code | 150.00 |
| 20 hrs. 3/4" editing | 600.00 |
| 8 hrs. 1" editing | 800.00 |
| 4 hrs. control room final put together | 640.00 |
| 2 hrs. announcer | 100.00 |
| Production Cost Total..... | \$3,680.00 |
| Contingency..... | <u>320.00</u> |
| | \$4,000.00 Production Cost |

Salaries:

| | |
|--------------------|---------------------------|
| Producer/Writer | \$2,400.00 |
| Assistant Producer | 300.00 |
| Writer/Consultant | <u>1,000.00</u> |
| | \$3,700.00 Total Salaries |

Total Cost per Segment:
(Production + Salaries)..... \$7,700.00

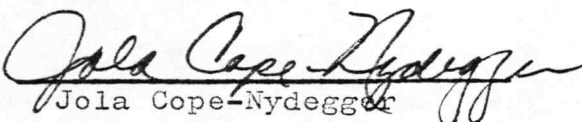
Estimated total production cost for the entire
package... video tapes (6) and the written material
in finished form: \$45,000.00

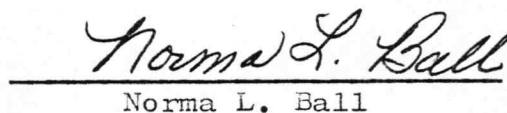
Estimated total publications cost for the entire
package: \$25,000.00

TOTAL PROJECT COST: \$70,000.00

A. Memorial Foundation Grant: \$35,000.00

B. U.A.H.C. Contribution: \$35,000.00


Jola Cope-Nydegger


Norma L. Ball

S.L.U.G. PRODUCTIONS

JOLA COPE-NYDEGGER
PRODUCER

NORMA BALL
ADMINISTRATOR

Norma L. Ball is the Director of Holocaust Studies for the Greater Albany Jewish Federation. For the past fifteen years, she has taught courses on the Holocaust in both public and private schools and lectured extensively on the topic.

Ms. Ball is the originator and administrator of a special "in-service" credit program for teachers on "Teaching the Holocaust in Public Schools" and has published papers and curricula in this area. She is a graduate instructor at The University at Albany and The College of St. Rose.

In 1978, Ms. Ball was honored by the Greater Albany Jewish Federation for her work in the field of Jewish Education and Holocaust Studies.

In 1980, she served as the Consultant/Advisor for "Emmy: A Journey from the Past."

S.L.U.G. PRODUCTIONS

JOLA COPE-NYDEGGER
PRODUCER

NORMA BALL
ADMINISTRATOR

JOLA COPE-NYDEGGER

For the past two years has been a producer and Public Affairs Director for WNYT-TV in Albany, New York. In charge of administrative responsibilities of the Public Affairs Department; development, production, and scheduling of PSAs; production of all local shows outside of news, including weekly and monthly Public Affairs shows as well as the development of specials in the form of local documentaries... the most recent being "Emmy... A Journey From the Past." Responsibilities on these special projects ranged from conceptualization through writing, shooting, editing, and post production.

*Man 7d
for Culture*

November 25, 1981

Dr. Uri Fargo
School of Social Work
Haifa University
Mount Carmel, Haifa 31999
ISRAEL

RE: 79-HOL-03
Teaching about the Holocaust in Israel

Dear Dr. Fargo:

We are pleased to inform you that the Memorial Foundation, in accordance with the recommendation of its Commission on the Holocaust, has approved a grant in the amount of \$2,000 for the above project. The grant carries the condition that your report will be completed by May 1, in order that the report can be distributed to members of the Commission on the Holocaust prior to their meeting next summer.

Please acknowledge receipt of this letter and your acceptance of the conditions attached to the grant. A reply form is enclosed for your convenience.

We ask that three copies of your report be sent to our office. Furthermore, there must be an acknowledgment, should any publication result from this project, that the preparation and publication of the work was made possible through a grant by the Memorial Foundation. The Foundation reserves the right to cancel any allocation whenever the project is not carried out as originally proposed, or the terms of the grant are not being fulfilled.

Payments of your grant will be as follows: the first installment, one-half of the allocation, will be paid upon receipt of your acknowledgment and confirmation that work on the project has begun. Upon receipt of your report and a financial statement of your expenses, the balance of the grant will be released.

We are pleased that the Foundation can assist you in this project which will contribute to the strengthening of Jewish culture.

With best wishes,

Sincerely yours,

Jerry Hochbaum, Ph.D.
Associate Executive Director

JH:fb
Enc.

cc: Dr. Joachim Prinz
Rabbi Alexander Schindler
Prof. Simon Herman