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THE DESTRUCTION

Step by Step

Speech by Rabbi Herbert A. Friedman

November 9, 1999

on the 61st Anniversary of

Kristallnacht

at the University of Miami

Institute of Mideast Studies

I. Introduction:

- President of the University (and any other officials).
- Professor Haim Shaked, Director of the Institute.
- Maxine Schwartz, Director, Center for Contemporary Judaic Studies.
- _____, Director of Hillel House.
- Faculty and Students.

II. Several Significant Dates:

- November 4, 1995 - Rabin shot.
- November 9, 1938 - Kristallnacht.
- January 30, 1933 - Hitler appointed Chancellor - died April 30, 1945
- January 30, 1933 - F.D.R. inaugurated President - died April 12, 1945

I. April 1, 1933 - Boycott Law

II. September 15, 1935 - Nuremberg Laws

III. July, 1938
Evian Conference

IV. November 9-10, 1938
Kristallnacht

V. May - June, 1939
St. Louis

VI. 1940
Systematic Deportations to concentration camps and ghettos

VII. January, 1942
Wannsee Conference - **FINAL SOLUTION - ENDLÖSUNG**

VIII. July 1, 1943
Germany was declared "Judenrein"

I. April 1, 1933

BOYCOTT LAWS -

“We ask you German men and women to fall in with this boycott. Do not buy in Jewish shops and department stores. Do not go to Jewish lawyers. Avoid Jewish physicians.... Whoever does not comply with this demand proves himself thereby on the side of Germany's enemies.”

These laws were passed after Hitler got an Enabling Act which allowed him to issue regulations without passing through Parliamentary approval.

* Jew was defined by origin, religion and family ties.

II. September 15, 1935 - signed by Adolf Hitler

NUREMBERG LAWS - These laws were passed at the Nazi Party Convention for the protection of German blood and German honor.

1. No Jew could be a German citizen, but was declared a “subject of the state”.
2. No Jew could marry a German.
3. No sexual intercourse could take place between Jews and non-Jews.
4. No Jews could be employed.
5. No Jews could employ Aryan household maids.
6. No Jews may purchase foods in German stores.
7. All Jews are compelled to wear the yellow badge.
8. Slogans appeared all over Germany:
 - a.) Juden sind unser Unglück
 - b.) Juden unerwünscht
 - c.) Herauskratzen Jüdische namen von Kriegs-töte 1914-1918

III. July, 1939

EVIAN CONFERENCE

During 1936 and 1937, 60,000 Jews had entered Palestine as legal immigrants. On March 10, 1938 England closed down - in the next six months no more than 2,000 immigrants (carrying £1000) and 1000 workers (without any capital) would be allowed in. On March 15, 1938, Hitler entered Vienna and 180,000 more Jews became his victims.

In July 1938, an international conference convened in the French town of Evian (producer of bottled water) on the shore of Lake Geneva. Thirty-two countries attended. Britain imposed further restrictions on immigration into G.B. The U.S. delegate James G. McDonald, (ten years later he became the first U.S. Ambassador to Israel), announced a U.S. freeze on the existing quota: 27,370 refugees a year from Germany and Austria. Almost all countries followed suit - only the Dutch, the Danes and Dominican Republic allowed Jewish refugees without restriction.

At the end of the conference, July 15, closing resolutions expressed "sympathy" for the refugees.

One of the Palestinian Jews, in attendance, Golda Meyerson, (later to become Prime Minister Golda Meir) said:

"There is one thing I want to see before I die - that my people should not need expressions of sympathy any more."

Evian established that the Jews were trapped in Europe, since practically all doors were closed to them.

Two months later, Göring announced a plan to confiscate all Jewish property, amounting to two billion dollars, and a special government department was to be organized to liquidate all Jewish businesses.

IV. November 9-10, 1938

KRISTALLNACHT

Herschel Grynszpan - son of Polish-Jewish parents, living in Germany until their deportation in October 1938 - shot Ernst vom Rath, third secretary of the German Embassy in Paris, on November 7. Rath died on November 9.

That night and the next day an *Aktion* started all across Germany. On November 10, a rally had been planned for Nazi leaders to commemorate the Beerhall Putsch in Munich on that very day in 1923. Was the coincidence of dates simply an accident? - or was the Grynsapan-vom Rath episode a carefully planned event to serve as an excuse for an acceleration of the overall Nazi plan to make Germany Judenfrei? We will never know. The fact that the *Aktion* took place throughout Germany would indicate that serious planning had been undertaken months earlier in order to coordinate the shootings, burnings and deportations.

While no complete tally exists, various accounts say that 30,000 Jews were arrested that night, including 8,000 in Austria, and sent to Dachau, Sachsenhausen and Buchenwald. Untold numbers of Jews were killed and wounded by SS troopers and Ordnung-Polizei. Hundreds of synagogues were burned (191) and another (76) completely demolished. 7,500 shops, businesses, warehouses and dwellings were destroyed. The breaking of glass store fronts and stained glass windows in synagogues gave the name Kristallnacht to these nation-wide pogroms. In every major city, throngs of German citizens stood passively on the sidewalks and watched the incredible actions taking place.

The next day, in Nuremberg, at the scheduled Nazi commemoration rally, 100,000 citizens poured into the stadium to hear the Nazi government announce a 1-billion-mark fine levied against the Jews, and the promulgation of additional laws for the Aryanization of German economic life. The elimination

of Jews from Germany was a major objective of Kristallnacht - forcing them to emigrate, leaving their wealth and property behind, and eventually to be murdered.

Shortly after, President Roosevelt recalled the American Ambassador from Germany.

Various accounts of Kristallnacht are to be found in all the major historical books:



Bauer - History of the Holocaust
Berenbaum - The World Must Know
Browning - Path to Genocide
Dawidowicz - The War Against The Jews
Gilbert - Atlas of Holocaust
Goldhagen - Hitler's Willing Executioners
Hilberg - The Destruction of the European Jews
Levin - The Holocaust
Reitlinger - The Final Solution

V. ST. LOUIS

- Sailed on May 13, 1939
- Reached Havana May 27
- Evening June 6, St. Louis headed back across the Atlantic, but not to Germany.
- Morris Troper, European Director of Joint Distribution Committee prevailed on several European countries to admit the frantic passengers.
- St. Louis arrived at Antwerp June 17, and the following disembarkations took place:
 - 247 to Belgium
 - 180 to Holland
 - 223 to France
 - 250 to England
- These countries, except for U.K., were later conquered by the Nazis - and the Jews once again fell into Nazi hands. Most were ultimately murdered.

VII. January 24, 1942

WANNSEE CONFERENCE

Excerpt from *The Holocaust* by Nora Levin

On July 31, 1941, Göring gave Heinrich Heydrich orders to organize the final solution of the Jewish question. Portions of the text of Göring's order follows:

I hereby charge you with making all necessary preparation with regard to organizational and financial matters for bringing about a complete solution of the Jewish question in the German sphere of influence in Europe. Wherever other governmental agencies are involved, they are to cooperate with you. I request, furthermore, that you send me an overall plan....for the implementation of the desired final solution of the Jewish question.

The power for organizing the deportations now fell to the RSHA* expert of Jewish Affairs, Adolf Eichmann.

Soon after Heydrich received the letter from Göring, Eichmann was summoned to Heydrich's office in Berlin. At his trial in Jerusalem, Eichmann testified that Heydrich said: "The Führer has ordered the physical extermination of the Jews."

Eichmann continued: "Later that year, I watched my first Jewish execution. It was at Minsk, then recently come under German occupation. I was sent by my immediate superior, General Müller.

Müller had heard that Jews were being shot near Minsk and wanted a report....The troops had already started, so I could see only the finish. Although I was wearing a leather coat which reached almost to my ankles, it was very cold. I watched the last group of Jews undress, down to their shirts. They walked the last 100 or so yards- they were not driven-then they jumped into the pit. It was impressive to see them all jumping into the pit without offering any resistance whatsoever. Then the men

* Reichssicherheitshauptamt

of the squad banged away into the pit with their rifles and machine pistols. I saw a woman hold a child of a year or two into the air, pleading. At that moment all I wanted to say was, "Don't shoot, hand over the child." Then the child was hit. I was so close that later I found bits of brains splattered on my long leather coat. My driver helped me remove them. Then we returned to Berlin.

Heydrich wanted to act as quickly as possible after receiving Göring's order, but various technical and economic matters had to be discussed first. The cooperation of many officials had to be assured.

Further, if the Final Solution was to be applied to all of Europe, the active and reliable support of all the ministries and the civil service had to be guaranteed.

To gain this support and coordinate all preparations, Heydrich called a conference of Undersecretaries of State and five key Police and S.S. officials on January 20, 1942, in a suburb of Berlin at Am Grossen Wannsee 56-58. The meeting was held in a beautiful villa, in a very rich suburb, on Lake Wannsee. Surrounding the villa were flower gardens; long walks through the trees; a handsome front lawn; high gates; a patio on the back side, facing the lake. In addition to Heydrich, fourteen men were present.

SS-Obergruppenführer Heydrich, Chairman (RSHA)

Gauleiter Dr. Meyer (East Ministry)

Reichsamtseiter Dr. Leibbrandt (East Ministry)

Staatssekretär Dr. Stuckart (Interior Ministry)

Staatssekretär Neumann (Office of Four-Year Plan)

Staatssekretär Dr. Freisler (Justice Ministry)

Staatssekretär Dr. Bühler (*Generalgouvernement*)

Unterstaatssekretär Dr. Luther (Foreign Office)

SS-Oberführer Klopfer (Party Chancellery)

Ministerialdirektor Kritzingen (Reich Chancellery)

SS-Obergruppenführer Hofmann (RuSHA)

SS-Gruppenführer Müller (RSHA IV)

SS-Obersturmbannführer Eichmann (RSHA IV-B-4)

SS-Oberführer Dr. Schöngarth (*BdS Generalgouvernement*)

SS-Sturmabführer Dr. Lange (*KdS*)

The Following officials were present:

Chairman - Heinrich Heydrich, SS Obergruppenführer

State Secretaries and Ministries

Dr. Meyer	(East Ministry)
Dr. Leibbrandt	(East Ministry)
Dr. Stuckert	(Interior Ministry)
Neuman	(Office of the 4 Year Plan)
Kritzinger	(Reich Chancellory)
Dr. Luther	(Foreign Office)
Dr. Freisler	(Justice Ministry)
Dr. Bühler	(General Gouvernement) Poland

S.S.

* Hofman - O.g.f	(RSHA)
Klopfer - O.f	(Party Chancellory)
* Eichman - O.s.f	(RSHA)
* Müller - G.f	(RSHA)
Schongarth - O.f	(General gouvernement) - Former Poland
Lange - S.f	(Latvia)

Excerpt from *The Destruction of the European Jews* by Raul Hilberg

Heydrich opened the conference by announcing that he was the plenipotentiary for the preparation of the "final solution of the Jewish question" in Europe. The Führer had now given his sanction (*Genehmigung*) to the evacuation of the Jews to the East as a further "solution possibility" (*Lösungsmöglichkeit*). The RSHA chief then drew out a chart which indicated the Jewish communities to be evacuated. (The list included even the English Jews.)

Eleven million Jewish throughout Europe (Heydrich's figures for France and the

* Reichssicherheitshauptamt

Soviet Union were exaggerated) were to be involved in this definitive solution. Heydrich spoke openly of a "Final Solution," but by this time, many Nazi bureaucrats already knew what the words meant.

Next, Heydrich explained what was to happen to the evacuees: they were to be organized into huge labor columns. In the course of this labor utilization a majority would undoubtedly "fall away through natural decline. The survivors (*Restbestand*) of this "natural selection" process - representing the tenacious hard core of Jewry - would have to be "treated accordingly".

Excerpt from *The War Against The Jews 1933-1945* by Lucy S. Dawidowicz

Its technical problems having been mastered and its administrative matters arranged, the Final Solution entered its second operative stage - mass murder by gassing. Though the Einsatzgruppen were to continue to perform their "special tasks" in the East, most SS energies were now directed to bringing the Jews from all over Europe to the killing camps. Everywhere the deportations were accomplished by strategem, terror, and force. "Resettlement for work in the East" was the fundamental lie used to deceive the Jews concerning their fate. To bolster the deception, the Germans usually permitted the Jews to take personal belongings with them. In the ghettos of Poland, where hunger ravaged its inmates, offers of bread and marmalade induced thousands of Jews to turn up voluntarily for "resettlement." "Resettlement" became the euphemism for the process of transporting Jews to the gas chambers.

Hitler himself addressed the German people and the world after the gassings were in full swing. This is what he said on September 30, 1942:

In my Reichstag speech of September 1, 1939, I have spoken of two things: first, that now that the war has been forced upon us, no array of weapons and no passage of time will bring us to defeat, and second, that if Jewry should plot another world war in order to exterminate the Aryan peoples of Europe, it would not be the Aryan peoples which would be exterminated, but Jewry....

At one time, the Jews of Germany laughed about my prophecies. I do not know whether they are still laughing or whether they have already lost all desire to laugh. But right now I can only repeat: they will stop laughing everywhere, and I shall be right also in that prophecy.

Heydrich was assassinated in Czechoslovakia a few months after the Wannsee Conference.

By December 1941, the annihilation of the Jews in the East had become a matter of official state policy.

The Grossen-Wannsee luncheon-meeting lasted a few hours and then formed into what Eichmann called an intimate social gathering, a very important occasion for Eichmann, who had never before met so many "high personages."

Eichmann later said: "After the conference, Heydrich, Müller and your humble servant sat cozily around a fireplace. I noticed for the first time that Heydrich was smoking. Not only that, but he had cognac. Normally, he touched nothing alcoholic. We sat around peacefully after our Wannsee Conference, not just talking shop but giving ourselves a rest after so many taxing hours.

The irreversible decision to kill a whole people had been made.

Not only Hitler, not only Heydrich, or Müller, or the S.S., or the Party, but the elite of the Civil Service had registered their support."

After the Wannsee meeting was concluded, thirty copies of the conference record were circulated in the ministries and the main offices of the S.S. Gradually the news of the Final Solution seeped into the ranks of the bureaucracy....

During the early months of 1942, one thing was not yet clear, i.e. the details of the killing methods. This problem was not solved until spring, when gas-chamber camps were established in Poland.

Auschwitz-Birkenau
Maidanek
Treblinka

Sobibor
Belzec
Chelmno

Eichmann carefully set up his timetables for the transports with the Ministry of Transportation and conveyed millions of Jews to their deaths.

Denver
Speech at Old Temple
Friday Night Service - October 8, 1999

Rabbi Foster; Rabbi Pollock; Cantor Heit; Marjorie Hornbein, author of the Centennial History of the Temple, officers, trustees and devoted members -

How nice it is to be here with all of you at the start of the Anniversary Celebration. I thank you for inviting me to participate in this wonderful celebration. I love this temple because it launched me on the tumultuous course of my life. The memories are precious. Speaking of memories, by the way, I beg forgiveness now for an increasing inability to remember names. This will become apparent during the next few days as you and I meet at various occasions. I am, after all, 81 years of age.

My whole experience in this, my first congregation, was rich and complex. It included a major intellectual and emotional struggle to re-shape the classical reform tradition of the beloved Rabbi William S. Friedman (no relation) into modern reform which is more traditional. More on this subject later. I received a warm and caring embrace from many friends, Abe Cowen, Louis Isaacson, Rachel Schwartz, Adolph Kiesler, Sam Rose. My first two children were born here under the watchful eye of Dr. Ray Gottesfeld. And through the Schwayder Camp I came to love the Rockies and the larger West. This temple and this region were the nourishing laboratories from

which I grew into vigorous Jewish manhood with a full set of values and beliefs that directed my long life in public service. I was only 25 when I stood on this pulpit as your senior rabbi. You enabled me to develop clear goals and the self-confidence to execute them through all the future decades of my work.

This congregation, one of the very largest in the West, well known by the general public, the Christian clergy, and the highest officials of state and city as an outstanding beacon of Jewish integrity and pride, as well as general civic responsibility - this congregation, two years older than the state of Colorado, is deeply respected by all for its reputation of strength and probity.

The year of its birth, 1874 also witnessed the births of Herbert Hoover, Chaim Weizmann and Winston Churchill. What a group of siblings! And Benjamin Disraeli became Prime Minister of England that same year. Shortly thereafter silver was discovered in Oro City, later named Leadville. A Jewish immigrant, Meyer Guggenheim, acquired many mines throughout Colorado and formed the American Smelting and Refining Co. His son, Simon, remained in Leadville, became a member of this temple, served on its Board of Trustees from 1900-1907 and was elected a United States Senator from this state in the term 1907-1913.

The Temple during its early days had trouble with rabbis. Throughout the first 15 years, six men came and went. One rabbi left after a year because he became a

devout Christian and joined the Presbyterian Church. Others were given short-term contracts - others argued over salaries, which averaged \$2200 per year. The board had financial difficulties, and sold pews for \$100. Dues were \$10 per month. After several years of struggle, the financial condition strengthened, and then the miracle occurred.

Rabbi William S. Friedman stepped up to this podium in 1889 at the age of 21. Born in Chicago, he spoke perfect English, unusual for rabbis of that era. Hornbein, in her history, described him as "magnetic". She wrote "His natural dignity commanded the respect of the Christians in the city (then 60,000 persons) as well as the Jews of the congregation. His oratorical gifts were rare and his words rolled forth in resonant rhythmic sentences which his listeners could not forget." When he attended his first meeting of the Board of Trustees shortly after his arrival he asked that five new teachers be hired for the religious school. The question was not even discussed. The teachers were promptly engaged. The congregation grew. His success was phenomenal. The governor appointed him as the Jewish representative on the state board of charities, where he met and enchanted the most prominent Christian clergy. Friedman spent much time and energy on interfaith work throughout his half-century career at Temple Emanuel. Two years after he arrived, he was elected at \$4000 a year, a princely salary then. Fifty-two years later I was elected at \$3900 per year.

The press landed him; public officials sought his membership on their

committees; the Jewish population glowed as the cloak of his prominence spread over them. Two generations of Temple members passed through his hands and learned his version of Judaism.

In May 1938 his era came to a sad end when he suffered a stroke at Green Gables, and the congregation received many letters from rabbis all over America eager to be interviewed for the Denver pulpit. The stricken rabbi retired to Coronado, California where he lived until April 25, 1944. Thousands mourned him. The funeral was held here in this Temple, filled to overflowing with dignitaries and plain folk: the national president of Bnai Brith; the U.S. Senator Edwin Johnson; the editor of Rocky Mountain News; and all the classes that Rabbi Friedman confirmed, from 1890 through 1938. I conducted the funeral service, and compared him to the mighty mountains which surrounded us. I invited Rabbi C.E.H. Kauvar of the Conservative B.M.H. Congregation to read the 23rd psalm and Rabbi Manuel Laderman of the Orthodox Hebrew Educational Alliance to offer a prayer of mourning. In those long-since-gone days there was no talk about denominational differences, the phrase "religious pluralism" had not yet been born, the rancor of today was unknown.

I had come to Denver in August 1943 at the behest of my mentor, teacher and personal friend the world-famous Rabbi Stephen S. Wise, from whose seminary in New York I was to be graduated and ordained in a few months. But I was needed now.

Due to a shortage of rabbis because so many had volunteered as chaplains in the Armed Forces, as I myself would do in one year, Temple Emanuel's pulpit was empty for the High Holidays. With only a few weeks to prepare, I was cued in to the music, learned the logistics and wrote four sermons which contained my basic beliefs. The congregation was to learn what it could expect from me. Shortly after the Holy Days Dr. Wise came out personally to install me, whom he called "my beloved young disciple." His presence drew a crowd of 2000, and his theme was that I was to be allowed to speak freely and I was not to serve only Temple Emanuel but the entire people of Israel in a universal sense. The installation produced a magnificent evening.

Quickly the difference in ideology between the two Friedmans emerged. The three major movements of today, Reform, Conservative and Orthodox were all born in Germany in the mid-19th century. The rabbis of the Reform movement in the U.S. called a conference in Pittsburgh in 1885 in order to write a platform of beliefs and values for their infant organization. One report says 15 rabbis were present; another says 19. They settled on eight points.

Number three said: "We reject all ceremonies as are not adapted to the views and habits of modern civilization." This swept away Bar Mitzvah, Mikveh and Sabbath observance.

Number four said: "We hold that all such Mosaic and Rabbinical laws as

regulate diet, priestly purity and dress are altogether foreign to our present spiritual and mental state.” This swept away Kashrut, head coverings, tallit.

Number five said: “We consider ourselves no longer a nation but a religious community, and therefore expect neither a return to Palestine nor the restoration of any of the laws concerning the Jewish State.” This swept away Zionism and Peoplehood.

The beloved Rabbi Friedman was a faithful servant of the Pittsburgh Platform, and adhered to its dogmas for the half-century of his rabbinate in this congregation.

My beliefs were the diametric opposite of William Friedman's. He was a product of 19th century German Reform, very assimilated, and I was a product of 20th century German Nazism. I felt that the only rational and emotional response we could possibly make to Hitler and Aushwitz was to deepen and strengthen our Jewish senses and to work like mad to create a Jewish state with a Jewish army in order to defend the Jewish people worldwide.

I enunciated those beliefs in my very first High Holy Day sermons in September 1943. I urged a return to rituals at home, to the celebration of Bar Mitzvah in the Temple in addition to Confirmation, to the wearing of Kippot, to more Hebrew in the liturgy - in other words, more Judaism, which I never felt was in conflict with our Americanism. I was fierce in those beliefs because the world was on fire, Jews were being gassed and we had to obey the Torah which said, לֹא יִהְיֶה לְךָ אֱלֹהִים אֲחֵרִים

“Thou shalt not stand idly by the blood of thy neighbor”(Lev. 19:16). I tried hard to teach you that Zionism - a political movement for a sovereign state - was the only posture to adopt, even if it was in conflict with what William Friedman taught.

A group of Temple members who preferred his position to mine tried to persuade me. I was adamant. They left and a new Temple, Micah, was born. I gave them a Sefer Torah and my blessing. And the reform movement throughout America, has matured into a fuller and richer Judaism.

Just this year, hundreds and hundreds of Reform rabbis, not 12 or 15, with a large number of women rabbis among them, met again in the same city of Pittsburgh to write a new statement of Principles of Reform Judaism. It emphasized the study of Torah, in Hebrew; the practice of all mitzvot which make our lives holier; the celebration of festivals and rituals in the synagogue and at home; working to repair the world (*tikkun olam*) by overcoming discrimination, feeding the hungry, welcoming the stranger, protecting the earth itself from pollution; and performing (*tzedakah*) by giving of our money to provide for those in need.

Concerning Israel, the Principles said:

“We are committed to the State of Israel and rejoice in its accomplishments. We affirm the unique qualities of living in Eretz Yisrael and support aliyah (immigration) to Israel. We encourage learning Hebrew as a living language and making periodic

visits to Israel in order to experience the land and its people.”

Pittsburgh 1999 was a far far cry from Pittsburgh 1885.

The strength and power of an American Reform Rabbinate was affirming the strength and power of you, its constituency, to remain true to its deep Jewish self and to its free and democratic American self. Rabbi Richard Hirsch, whom you will hear in a few months at the close of this celebration, put two questions which encapsulated the key issue facing the great Jewish Diaspora today: “The test is how do you become a part of the world and yet apart from the world? How do you keep your Jewish identity separate and dynamic while at the same time participating in a secular democratic society?”

And that brings us to the future. What will happen to Jewry in America? I titled the last chapter of my recent book “Whither American Jewry? To Live On or To Die Out?” In 1654, twenty-three Jews sailed into the harbor of New Amsterdam (later called New York), not long after the Mayflower landed in Boston. We Jews have been here from the very beginning. We have deep deep roots here and we have contributed mightily to the health, wealth and strength of this blessed nation. I am looking toward 2054, the 400th anniversary of Jewish settlement on this continent. What will be our situation then? A Harvard demographer, Elihu Bergman, has predicted that the Jewish population in the U.S. at that time will consist of fewer than one million. What a

shock!

(Page 416 Para. 2):

Large numbers of Jews are simply drifting away from Judaism because they aren't living and thinking as Jews. They are living and thinking as single-identity persons (Americans only). They don't know much about Judaism, nor practice its rituals, nor relate to Israel in any way - not even as tourists. Worse, perhaps, they seem not to care. They marry "out" (of the faith), and most don't even try to bring their mates and children "in". The inevitable result: a combination of ignorance, indifference, and intermarriage leading to total assimilation and disappearance into the culture of majority.

(Page 417 Para. 1):

Everyone in the American Jewish establishment knows what's happening. The national fundraising organizations, know it; the local federation system knows it. The synagogue system feels it. Even far-off Israel knows it.

(Page 425 Para. 3):

As an aside, let me make one point very clearly: the weakening or diminution or even withering away of the American Diaspora would not doom the Jewish people as a whole. A long look at Jewish history, studying the rise and fall

of previous strong Diaspora entities in Babylonia, Egypt, Spain, Iran, and Poland (to name a few) teaches us that even as old communities erode, new seeds are being planted in other lands, on other continents. Those seeds sprout and flourish to produce - in time - a new and vigorous Jewish environment that will absorb the wandering fugitives from the old ones.

(Page 425 Para. 4):

Should the spectacular American Diaspora come to a self-inflicted, tragic end in the coming century, those remaining Jews whose self-identity demands a robust Jewish environment can seek fulfillment in Israel, a land strong and capable of welcoming them to a new home whose seeds were sown two centuries earlier. Such is the magic of this hitherto unbreakable chain. The song "Am Yisrael Chai" (The People of Israel Live) embodies the core conviction. Even if some of its limbs and branches wither and disappear, the people as a whole is indestructible, immortal.

The national organizations plus thousands of synagogues must produce the electricity to light up the entire American Jewish Population. We have helped to build Israel, and we have rescued two million Jews from countries of danger. Now we must rescue our own Diaspora. The ability to overcome a mindless assimilation must become the main task of the next two generations of American Jews.

In order to achieve this, we need to create the following weapons:

1. Many hundreds of trans-denominational day schools.
2. Scores of day high-schools.
3. A center for Jewish life (a.k.a. Hillel) on every college campus, when there are more than 100 Jewish students.
4. An Israel Experience (now called Birthright) for every Jewish person between 15-25.
5. Hundreds of Jewish Summer camp, in the U.S.
6. Serious education classes in every synagogue and community center.
7. Family educators on the staff of every synagogue to teach new members, especially the intermarried.
8. Redesign of synagogue programs (Page 428, Point 8):

A redesign of synagogue programs to offer adult educational series that will increase the present small number of participants. The best ideas are usually discarded because they cost too much. If additional funds are required to supplement what the synagogue can afford, the local federation should provide them.

9. Welcoming the intermarried - best done through the synagogue (Page 428, Point #9 and Page 429 Para. 1):

I don't consider union between a Jewish person and a non-Jew who converts to Judaism an intermarriage: According to Jewish law and history, the convert

has the same status as the born Jew. The sincerity and long period of study required often make the convert a more knowledgeable Jew than his or her Jewish-born mate.

Every effort must be made - in honest, patient wooing and welcoming - to "rescue" the members of such families. Make the non-Jew feel comfortable and wanted: at home, in the synagogue, the center, the federation, the social group, the golf club, the bridge club, the mutual-fund club, the PTA, every institution into which to fit a new neighbor, and to encourage that person to convert.

How do we obtain the huge funds required for all these prescriptions which will prevent the disaster of 2054?

(Page 429, Para. 4, 5 & 6):

How do we obtain those huge sums? The money is available, a long life time of fund-raising makes me an expert. The only tool needed to raise the money is the will power to gather it.

Seventy-five percent of the American Jews - millions of people - are now not contributing a dime; they must be reached. Seventy percent of the wealth of this nation is in the hands of widows; they, too, must be reached. Communal property must be mortgaged. The billionaires must come forward, with sums they have never dreamed of, let alone contributed. Great non-Jewish

foundations must be approached for "heavy" money; I predict a favorable reaction from them because their intelligent leadership will understand the immense impact that the disappearance of our talented people would have on America.

And the final resource; the gigantic nest egg that has been growing for the past quarter-century or more in the endowment funds, by whatever name they are called, of the country's Federations. That amount has reached over \$6 billion and is constantly growing. Individuals have donated that money, taken their tax deductions, and retain the right to advise the Federations how their funds should be used. We need to urge those individuals to recommend that some of their billions be used on school tuitions, or the Israel Experience, or the other programs suggested above.

Peroration:

Permit me to close with a challenge to this wonderful congregation. You have 2000 family members, with about 600 children in your religious school. Some obtain their Jewish knowledge during three hours of instruction weekly. Others are exposed up to six hours per week. This is not enough. If we are in earnest about creating in our children a deep sense of pride about their Judaism we must admit that a much broader educational base is necessary. Of all the programs I mentioned a few moments ago, a day school education is the single most important and effective.

A strong move in the field of day school education is taking place in Denver right now. Two schools are merging and expanding. Herzl and Rocky Mountain Academy are combining in order to create a full K-12 curriculum. I urge you to support this merger, help it morally and financially, enroll your own children. Get involved in efforts to raise endowment funds so that tuition can be much lower. You will be adding your personal strength toward saving our Jewish future.

And after this new school gets on its feet, then I would urge you to take a deep breath and plunge into another exciting project - namely - the creation of your own Temple Emanuel day-school, also K-12, sponsored and supervised by your own staff of rabbis and educators, governed by your own group of parents, absorbing the hundreds of your own children. This would be a charter school. There are more than 20 reform-sponsored day schools in America today and more and more community

leaders are realizing their responsibility. Make your school as good as the best country day school in Denver. Set your goal as high as possible: your graduates shall know Jewish history, Bible, religion, holidays and modern Israel; and the secular curriculum shall be set high enough so that your graduates will be accepted by the best universities of this country. Just think - it is entirely possible for you to create two day-high-schools within ten years - first the merger and then the Emanuel School as soon as possible.

This challenge I put before you tonight, as your effort toward stopping the destructive assimilation. This same task was put before you 20 centuries ago in Talmud (Kiddushin 30a) in these words:

כִּשְׁמֵי שָׁמַיִם לְעַלְמֵי דְּבִרְיָא
 מִשְׁמֵי שָׁמַיִם לְעַלְמֵי דְּבִרְיָא
 אֲמַרְיָא לְעַלְמֵי דְּבִרְיָא

“When people provide an education for their children,
 the Torah considers them to be teaching themselves,
 their children and their grandchildren to the end of time.”

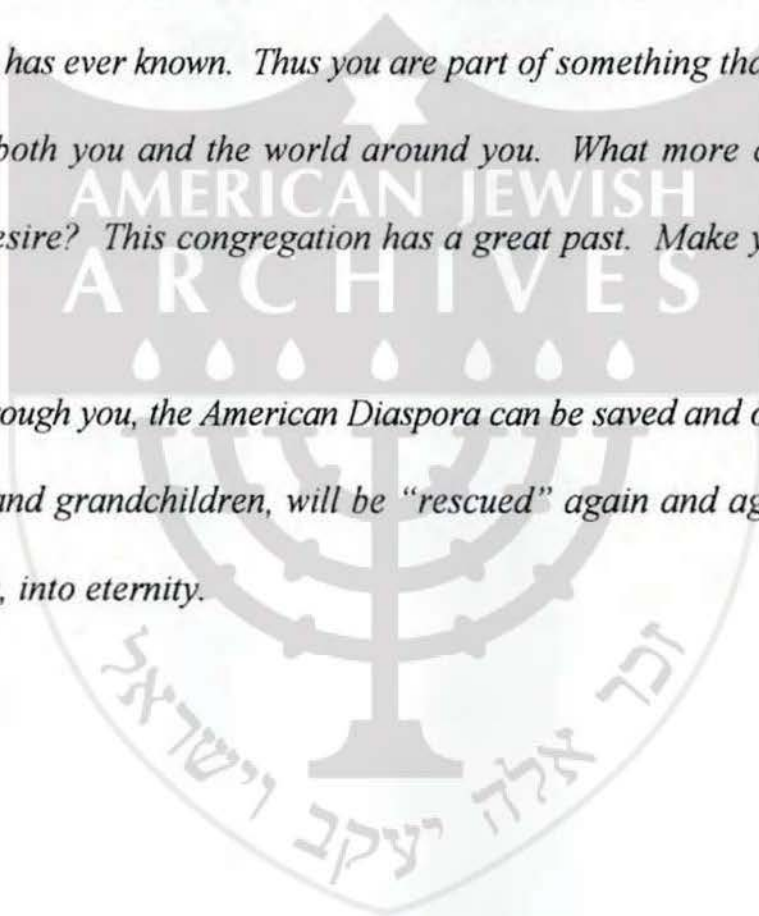
3. (Page 431, final three paragraphs):

You can all be Jewish leaders. Use this anniversary to stimulate strong action. If you go to work quickly, with vigor and imagination, you can succeed brilliantly. Bear in mind that eternal existence is decided anew every 40 years with each new generation. A people 3,700 years old must regularly renew its claim to exist. If you protect your heritage, it will protect you.

claim to exist. If you protect your heritage, it will protect you.

The value of Judaism to every Jew is that it provides a proud identity and a meaning to life by linking you to an ideal greater than yourself. The value of Judaism to the whole world is that it represents the greatest civilizing moral force man has ever known. Thus you are part of something that immeasurably enriches both you and the world around you. What more can one man or woman desire? This congregation has a great past. Make your future even greater.

Through you, the American Diaspora can be saved and our people, your children and grandchildren, will be “rescued” again and again, as often as necessary, into eternity.



Rabbi Herbert A. Friedman

**Speech for Solomon Schechter School Benefit
Event, March 1, 2000**

**Rabbi Lincoln, Chancellor Levy, Principals,
Presidents, Board members, Howard Rubin,
Wexner colleagues, Rabbi Laufer and Patrons.
Ladies and Gentlemen:**

**John Adams, the second President of the U.S.,
once wrote a remarkable paragraph:**

**“I will insist that the Hebrews have done more to
civilize men than any other nation. If I believed
in a blind fate, I should still believe that fate had
ordained the Jews to be the most essential
instrument for civilizing the nations. If I believed
that all is ordered by chance, I should believe that
chance had ordered the Jews to preserve and**

propagate to all mankind the doctrine of a supreme intelligent Almighty Sovereign of the universe, which I believe to be the essential principle of all morality, and consequently of all civilization.”

Here is this English Puritan paying tribute the Jewish people and their religion in the most extravagant and glowing language. He gives us credit for creating the idea of one God who taught the lesson of morality, thus human civilization for all nations. This is a fantastic tribute.

How many of our children today know that Judaism's concept of one God, instead of many

idols, gave birth to Christianity and Islam? As the Pope said recently, “You are the older brother of the other monotheistic religions.

Concerning morality, our children have heard of the Ten Commandments, but how much do they know of the rest of the Bible or the Tanach, which is filled with the message of justice, the basis of all sense of right and wrong?

Listen to a few of the great moral prophets of our people:

1. Amos, in the late 8th century B.C.E., spoke (3:15) of the wealthy people in Israel who:

**“Lie on ivory beds,
Lolling on their couches,
Feasting on lambs from the flock.
They drink straight from the wine bowls,
And anoint themselves with
the choicest oils,
But they are not concerned with the ruin of
their fellows.”**

**Then he thundered (5:24),
“Let justice well up like water,
Righteousness like a mighty stream.”**

2. Micah (6:8)

**“He has told you, O man, what is good,
And what the lord requires of you,
Only to do justice,
And to love goodness,
And to walk humbly with your God.”**

3. Deuteronomy (16:20)

“Justice, Justice, you shall pursue.”

4. Leviticus (19:15)

“Do not favor the poor, nor show deference to the rich. Judge your kinsmen fairly.”

This moral instruction is directed specifically to judges.

5. Exodus (23.5)

“If you encounter the ox of your enemy or his donkey wandering on the road, you shall return it to him.”

6. Exodus (22:21)

“You shall not ill treat any widow or orphan”.

God protects them and says:

**“If you do mistreat them,
I will heed their cry
and my anger shall blaze forth.”**

The famous philosopher Ahad Ha-Am

demanding, in a 1902 essay entitled, “Revival

of the Spirit”, that the Zionist movement should focus on, “the conquest of the schools”, because, “history bears witness that in the war between parents and children, it is always the children who win in the end.”

If our children are taking us in the direction of assimilation as a result of their ignorance of our heritage, it is mandatory for us, the parents and grandparents, to change the direction of American Jewish education. Where can our children acquire the knowledge that will give them a surge of pride in their Jewish identity?

Only in schools, which are carefully prepared with a dual curriculum of Judaic and secular studies. There is a growing comprehension today all across America that Jewish day schools on the elementary, middle and upper levels are the answer to the ignorance of Judaism that leads to indifference and assimilation.

The raising of funds for our own school system usually concentrates on a building. But there are two other needs: higher salaries to attract more and better teachers, and a student aid fund to enable more middle-class families to enroll their children. I was delighted to learn of

the million dollar scholarship fund set up in my name. I give you my heartfelt thanks for this honor.

There is a treasure of public Jewish philanthropic money existing in the endowment funds of the federation system, amounting around 7 billion dollars. We should make a concerted effort to approach those funds. I have some ideas in this regard.

May I extend high praise to you who build schools, teach in them, administer them and encourage children to enroll and learn.

Congratulations to you who accept this great responsibility, who give in great loving measure of your time, energy and money, so that this Schechter network of superior schools and other communal schools can grow across the land to strengthen the future of the American Jewish Diaspora. In so doing you will also be strengthening the future of the Jewish State of Israel. Remember the words of John Adams and may you be blessed in your holy work.

**JDC'S ROLE ASSISTING DISPLACED PERSONS (1945-1951)
A U.S. ARMY CHAPLAIN'S EXPERIENCE**

by Rabbi Herbert A Friedman

May 16, 2000

President Kolker, Executive Vice President Michael Schneider, and my contemporaries of ancient warriors, Ralph Goldman, Ted Feder and Ted Comet, since this is an 85th anniversary celebration, it is in order to take a few moments to reflect on how the magnificent instrument called the JDC was born.

Ron Chernow's book entitled "The Warburgs" tells us that the story begins in Turkey in 1914. The need for aid overseas grew pressing during World War I, when Turkey entered the war on the side of Germany. The seven million Jews stranded in the area between Russia and Poland desperately needed help as they were hounded from their shtetls, a calamity adding to their grinding poverty and persecution.

Also in need of emergency aid were the nearly 100,000 Jews living in Palestine under Turkish Ottoman rule. They were a vulnerable group consisting mainly of poor elderly people, who had gone to the Holy Land to die, and idealistic young pioneers working to build a new agricultural society. From Constantinople, the American

Ambassador Henry Morgenthau appealed to American Jewry to relieve Jewish suffering in Europe and Palestine.

To respond to this call, Jacob Schiff, Felix Warburg and other prominent German Jews met immediately at Temple Emanuel in October 1914. The Yiddish-speaking Orthodox Jews of Eastern European origin had already set up a war-relief committee. The German-Jewish leadership now created an umbrella group including the orthodox to join and coordinate all relief efforts. That act was the source of the word Joint, for they called the new body the American Jewish Joint Distribution Committee, at the suggestion of Felix Warburg's secretary Harriet B. Lowenstein. Louis Marshall would be president, and Schiff, declining to become treasurer, suggested Felix Warburg, who accepted and soon graduated to become chairman, a position he would retain for the next 18 years, followed by 5 more years as honorary chairman. The orthodox group eventually dropped out, to be replaced by the Jewish socialists, (Eastern European Yiddishists). Two years after the founding Felix Warburg was already raising millions for European and Palestinian needy Jews.

The Joint ran its own campaign for the next 24 years, competing, sometimes ferociously, with the growing Zionist movement campaign. The Joint saw itself as

purely a relief agency and disagreed with the political objectives of Zionism. These severe ideological differences caused heavy strains in the fundraising arena.

Suddenly on November 9, 1938, Kristallnacht exploded with the Nazi burning of synagogues, killing of Jews, and smashing of Jewish shops throughout Germany. The American Jewish leaders quickly understood that this new danger demanded unity. After decades of tension and struggle between the JDC and the Zionist Appeal, it took only six weeks for a new organization to be formed, called the United Jewish Appeal - UJA - which started its first campaign in January 1939.

World War II broke out that year and a new era of Jewish need was born. The UJA worked for the next 60 years, with historic results known to you all. Just last year for some reason still unclear to me, the UJA merged with the Federation system, and the future is murky. During all the 60 years, the JDC was an integral and highly respected partner in the UJA. As a matter of fact, in 1948, when the new State of Israel was born in blood, the JDC received a larger portion of the UJA campaign that year than Israel did. Today the JDC is once again an independent agency, back where it was 60 years ago. Fear not, it will flourish as it always has.

So much for the history of your birth, growth and now rebirth. Let me turn to the subject assigned to me.

In 1944, I was the rabbi at Temple Emanuel in Denver, volunteered for the Army and wound up as Jewish Chaplain (rank of Captain) with the 9th Infantry Division, Third Army, General George Patton commanding. When the war ended, there were about 10 million European ex-prisoners, who had been slave labor for the Nazi war industry, now liberated and milling around on German soil. General Eisenhower and President Truman decided that the Army should undertake the logistics of sending all these haggard, undernourished, weary people back to their homelands at American expense. There were some who could not go back home for they feared persecution as having collaborated with the Nazis. The small number of Jews had no homeland. Poland and Russia were large cemeteries, and few wanted to return there.

In order to facilitate the huge repatriation process, people were gathered into collection centers by nationality. Thus, Jews were thrown in with Poles, Lithuanians and others who may have been Nazi victims but had their own anti-Semitic feelings. It was impossible for Jews to live with them in the crowded centers. General Patton, a rough soldier, impatient, placed them in separate camps, locked them in, placed

armed sentries at the gate and required passes for entrance and exit. They were virtual prisoners. This was a bad period between the Army and the displaced Jews. Such action was against Eisenhower policy, prompting a confrontation between the two generals. Eisenhower asked Patton to be kinder to these people who had suffered so much and when Patton said "Why should I?" Ike answered, "Because I'm ordering you to do so."

General Eisenhower chose September 17, 1945, Yom Kippur Day, as the time to visit Camp Feldafing near Munich where the 5300 inhabitants scrubbed and polished the camp to the maximum presentability. As his motorcade drove through the camp, he was greeted with cheers and flags and applause. His famous smile lit up his face, as he entered the synagogue and ascended to the Bima, where two scrolls were taken from the Ark, and he was welcomed with bread and salt. Eisenhower was deeply touched and spoke from his heart. He said, as quoted by Leo Schwartz, "I am especially happy to be in a Jewish camp on the holiest day of your year. For the time being, you are here and you must be patient until the day comes when you can leave for whatever destination becomes yours. The United States Army is here to help you. And it must rest with you to maintain good order and friendly relations with the authorities. I know how much you have suffered and I believe there is still a bright day

ahead for you.”

Upon returning to his headquarters in Frankfurt he issued a sharp directive to all Army commanders that the care of liberated peoples was a “primary military mission”. Within weeks the people saw the effect of the Eisenhower letter. General Patton was relieved of his command. All requisitions for supplies to the camps were marked “for immediate action.” Visits to the Jewish camps by high-ranking officers became frequent. Military guards were removed from camps. Daily caloric ration per person was raised from 2000 to 2500. Additional UNRRA personnel were assigned to Jewish camps. And three weeks later Eisenhower wrote a long report to President Truman which ended with these words, “... we have made progress to bring these unfortunate people from the depths of physical degeneration to a condition of health and essential comfort. I have personally been a witness to the expressed gratitude of many of these people for these improvements.”

The Jewish DP's called themselves in Hebrew הַיְּתָרְמָנָה הַיְּשָׁרְיָה meaning, the Surviving Remnant. This was a phrase found in the Bible (II Chronicles 30:6) וְהַיְּתָרְמָנָה הַיְּשָׁרְיָה which referred to the remnant that remained in Canaan after the Assyrian conquest in the 8th century BCE. Most of the Israelites were taken into

captivity and disappeared. They were called the Ten Lost Tribes. So, the modern remnant chose to identify with that far earlier remnant. This is how the Jewish spirit continues - by linking the present with the past.

From the small number of survivors found in Germany in 1945, there grew a much greater number after a pogrom took place in the Polish town of Kielce on the Fourth of July 1946. More than a year after the Nazis were defeated, Polish anti-Semites killed 42 Jews and laid the bodies in a circle around the fountain in the town plaza. General McNarney sent Rabbi Bernstein, his civilian Adviser on Jewish Affairs, and myself, Bernstein's deputy, to Poland to estimate what effect this horror might have on the Jewish population of Poland. We spoke with the Catholic Cardinal, the American Ambassador, the Polish Prime Minister and the Jewish leader of the Communist Party. It was clear that a flood of survivors would pour toward the safety of the American Zone in Germany and our report to McNarney estimated that 150,000 would seek admission. Our estimate was low. The Bricha organized the flood and President Truman ordered the Army to open the border. The tiny remnant became a large remnant. By the end of 1946 we had a quarter million Jews housed in 64 camps, all set up by the U.S. Army.

Leo Schwartz was the director of JDC operations in Germany from February 1946 to March 1947. Ted Feder was Deputy Director. Leo wrote two books "Root and Bough" and "The Redeemers". General Lucius D. Clay, wrote a preface to "The Redeemers" that was a panegyric to the courage and spirit of these people who forced their way from the brutality which murdered their parents and children into a singular group that led the struggle for a Jewish state. Clay wrote: "The real glory of the DP history lies in how quickly within their camps they did re-establish moral values and learn to live once more as families within a community."

After spending two years with them 1945-1947 I would summarize the achievements of this remarkable remnant of displaced persons as follows:

1. They did not lapse into passivity in the DP camps in Germany and Austria, rather they organized their lives and asserted their independence.
2. They developed a national organization named "Central Committee of Liberated Jews in Germany" which operated as their internal government and achieved legal recognition from General Joseph T. McNarney in September 1946.
3. They created a pro-Palestine movement that achieved world-wide publicity, leading to the UN vote of November 1947 for the creation of a Jewish State.
4. They joined the ranks of the Israel Defense Force during the War of

Independence and thousands died, especially at the battle of the Latrum Fortress on the road to Jerusalem.

5. They became the mortar of the New State, doubling its population in the first 18 months of its existence.

I was assigned to Berlin HQ. Command as the only Jewish chaplain to 2000 Jewish Soldiers in the four Allied Armies occupying the city. I had another private assignment to assist with the secret Haganah operations called Bricha (meaning “flight”) and Aliya Bet (meaning Illegal Immigration to Palestine).

Berlin had two DP camps. The first, Schlachtensee, was a former stockade where the German Army kept Russian prisoners of war in the most filthy conditions; and the second, Tempelhof, was quickly constructed at the outer edge of the main airport. Schlachtensee could hold 10,000 people and Tempelhof another 3000. There was a wonderful JDC team in Berlin consisting of Eli Rock, Henry Levy and Max Helvarg. The camp director at Schlachtensee was an UNRRA official, Harold Fishbein. They all got along well together in caring for the DP's.

I performed my military duties, but the main love of my heart and soul was with

the operation of Bricha, into which I had been recruited by David Ben-Gurion in a secret meeting in Paris a few months earlier. But that is another story. (To avoid digression, may I take the liberty of revealing that I have written a memoir entitled "Roots of the Future" which contains many digressions and can be obtained from Amazon.com). The purpose of the Bricha organization was to manage and accompany the flight of surviving Jews coming from far off Russian provinces beyond the Ural mountains and from all of Eastern Europe, shepherding them westward toward the American Zones of Germany and Austria. The men operating the Bricha were Haganah soldiers from Palestine who planned the travel routes, bribed border guards, arranged food and shelter and transportation en route. The goal was Germany because there lay safety, specially under the American flag. Two routes were developed across Europe towards the two goals of Berlin and Munich. The northern route had its final point at Stettin, in Poland, a town up near the Baltic Sea. The southern route ended at Nachod in Czechoslovakia. The last leg from Stettin to Berlin was by truck, and the last leg from Nachod to Munich was by train. I was dealing with the northern route.

The Joint had a secret commitment to the Bricha to provide the funds for transportation, bribes, food, clothing, medicine, etc. for the journey of hundreds and hundreds of miles across Europe. The commitment was made by Dr. Joseph Schwartz,

the heroic Zionist-minded European Director, headquartered first in Paris, later fleeing to Lisbon when the Nazis conquered France. He estimated that the JDC cost for the Bricha was between \$10-12 million. The executive director of the JDC stationed in NY, Moses Leavitt, estimated the cost as \$25 million. In today's money, these sums would be \$80-\$90 million or \$200 million. Leavitt was probably more accurate.

My mission was to watch over the Stettin-Berlin run. Here is the routine I followed: six U.S. army trucks, with capacity for 50 persons each, manned by Palestinian Jewish soldiers as drivers, armed guards and mechanics, were to leave Berlin at dusk, drive about 150 miles through the Russian Zone of Germany, to arrive at the Stettin border crossing point by midnight. Loading 300 people took ½ hour. The bribes, to the Polish guards on their side and the Russian soldiers on the German side, required another ½ hour. This time was spent counting the cartons of cigarettes which constituted the bribe: one carton per Jew; value \$150 per carton on the black market. Would you be worth \$150 if you needed rescuing? Total cost - \$45,000 for the 300 people. And this went on night after night for many months.

Then, tarpaulins tied down, back on the road at midnight, driving fast through the Russian Zone, arriving at the French sector of Berlin by dawn. The round trip was

accomplished entirely during darkness. There was a certain element of danger, but that was the least of the problems, Gathering 300 cartons of cigarettes every single day was a nerve-wracking job. I had a constant campaign going among the 2000 Jewish troops in Berlin and constant pressure on my father back home in New Haven, CT. He shipped me dozens of mail sacks every day, the result of his forays among the synagogue men's club and his Bnai Brith buddies.

When the first European port was finally opened (it was Antwerp), the Joint was able to come to the rescue. Massive quantities of cigarettes arrived and I used to get freight car loads. God bless the JDC! The Stettin-Berlin truck convoys brought into Berlin almost 90,000 Jews during 1946.

Almost as fast as we brought them in, we had to get them out - because the total overload capacity of the two DP camps in the city was only 13,000. Transports were organized to ship truckloads of DP's south, out of Germany, down to the French or Italian coast to whichever port would have an Aliyah Bet ship bound for Palestine. Approximately 65 ship loads attempted the voyage, almost all of them were intercepted by British naval vessels on the Mediterranean and the refugees deposited into a prison camp on Cyprus. Once again the Joint came to the rescue and supported the Cyprus

population of about 60,000 people for several years, until the State of Israel was born in 1948.

Without the aid of the Joint , neither the Bricha, which brought a quarter million Jews into Germany, nor Aliyah Bet which carried 60,000 to Palestine (via Cyprus) would have been possible.

In addition to the Army and the Joint, each of whom deserves great commendation, tribute must also be paid to the Jewish Agency, which sent hundreds of workers from Palestine to the camps: doctors, nurses, social workers, teachers, counselors, psychologists, administrators. Their very presence made the Promised Land concrete in the eyes of the multitudes who yearned to come there, and offered hope as well as professional services. The Joint paid the Jewish Agency the cost of maintaining 100 workers in the camps. We should not forget the ORT which set up workshops in many camps, and provided the practical therapy of occupying otherwise idle hands, as well as teaching skills for the future gainful employment when the individual reached a permanent home in freedom. And the orthodox Va'ad Hatzalah made strenuous efforts to care for the needs of the people trying to live according to Halacha. This was very important for building morale among dispirited people.

Peroration

You past glory is your future challenge. Never do you dare to lower the scale of your past achievements. No matter what the future brings. The horrors of the 20th century may be surpassed in the 21st - no one can tell. We hope that man progresses to high standards, that civilized conduct becomes more the norm. But whatever happens, Jewish history teaches us to be alert. I would like to illuminate two serious current problems. First, an Israel which looks increasingly powerful and self-reliant but still endures an agonizing period in its search for peace with its neighbors, while at home there is poverty, inadequate education, a population divided. All these major social problems are amenable exactly to the remedies you have supplied so often to Jewries in need on every continent on Earth. Perhaps it is time for the JDC, for you, to think of a highly expanded multi-billion dollar program inside Israel for the 25% of the Jewish population living below the poverty line, and the 50% of Israeli Arab citizens who are in the same boat.

Second, forget not the former Soviet Union, where you have done splendidly in the past several years, thanks to Ralph Goldman and other staff members, - but there are more than one million Jews still remaining there who must be brought to a state of

knowledge concerning their Jewish roots and identities. This requires a vast infrastructure of schools and centers and synagogues and teacher training institutes and youth groups and summer camps, etc., etc. I am imagining billions of dollars to be plowed into that vast stretch of territory to equal the multitudes who know so little about their heritage because of the brutal regime which forbade the practice of Judaism, during three-quarters of the 20th century.

Since I have raised the question of money, let me close with a final plea. Prepare yourselves, psychologically and organizationally, to face a future in which you may have to engage in fund-raising on a scale hitherto unknown to the JDC. The new entity, UJC, United Jewish Communities, is based on a premise fundamentally different from the one to which you were accustomed for the past 60 years. You were a partner in the UJA and your share of the campaign was agreed upon periodically with your partner. The UJC doesn't speak of partners. Its language conceives of "owners". The Federations speak of "ownership". I don't know what word describes your status. If someone else owns a system, then you become a beneficiary. The owners will allocate to you whatever they wish.

The whole premise is repugnant to me. And I have spoken publicly against it

during the several years of the merger negotiations. Under this new arrangement, I think your role is to go to the owners, explain your program for a given year, ask for your budget, hope that you get it, negotiate for it, and wait for a reply. This process shows no respect for your 85 years of outstanding service to the Jewish people world wide. I think there is a certain arrogance in the very term "ownership". Even more important is the long delay inherent in the process-oriented approach of reaching consensus among almost 200 Federations. A desire to help mankind, to love fellow Jews, to serve their needs should not be subject to a complicated bureaucracy. But if it is, then you might have to depend upon other initiatives to supplement whatever the ownership process will provide. Do not even think of reducing the level of your work. That would be unworthy of you. I have indicated two huge areas that will require much larger expenditures than ever before - Israel and Russia. Your reputation for stretching yourselves in order to meet crises must ever be held high. Go out and raise all the money you need and may God bless your efforts with success.