

## Christian Rescuers-

A UJ Lecture by Rabbi Harold M. Schulweis

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Male: And now we present this year's lecturer, one of America's most innovative rabbis. Sometime next month you will be able to watch a segment on 60 Minutes of the Jewish Foundation for Christian Rescuers, a group this distinguished rabbi has founded. He has stimulated new approaches to Jewish religious life throughout our country. Ladies and gentlemen, may I present Rabbi Harold Schulweis.

Rabbi Harold Schulweis: I hope you can hear me well enough. I have a touch of laryngitis which I brought over from Encino. And if you can't hear me, try to read my lips. In 1985, Yitz Greenberg wrote a very provocative piece in which he asked whether or not there will be one Jewish person by the year 2000. Many people thought that this was hyperbolic, that it was highly exaggerated. But it seems to me that, I hear some of the rumblings of a great schism amongst us. In fact what I would say is that, as I look at our Jewish life, I sense a mounting anger in our people, a barely concealed resentment.

An anger that sometimes is leaked by statements of many of our leaders, political, religious, secular, in Israel, at home, there is a kind of underlying fear and suspicion about, first of all, the world, the gentile world, then about sometimes against the church, sometimes against governmental foreign policies, sometimes against public media. And because it is the nature of anger that it cannot be contained easily, that anger spills out over all of us. Last year, American Jews returning from the World Zionist Congress reported that they had witnessed a microphone being seized, the harassment, the speakers jostling and booing beyond the ethos and political discourse.

If you read the Jewish press and the controversies between Aguda, and Shas, and Degel Hatorah, a National Religious Party Satmer, Belzer, and Lubavitch you will find far from spiritual delicacy amongst religious and you will find not less--not more delicacy, I should say, among the secular. And among us in America, between the Orthodox and the non-Orthodox, there is simply no dialogue, there is a bias, there is no fraternizing. We have, in effect, a de facto, Jewish apartheid in which Jewish children of the Orthodox do not fraternize with the Jewish children of the non-Orthodox; they don't play together, they don't pray together, they are quite separate.

Ironically, it may be that we will not, as a people, succeed in stopping mixed marriage, but we will most assuredly succeed in stopping Jew from marrying Jews. In our own local press, we have found that the language, the rhetoric is acerbic. There are statements filled with deprecation, with verifications, with insinuations, with character assassinations, and it is much more serious. Rabbi Ahron Soloveichik, who is the presumed successor of J.B Soloveichik, in a talk at a National Convention at the Union of Orthodox Jewish Conversation, said that dialogue is prohibited between Orthodox and Reform Conservative or Reconstructionist People.

By Jewish's law, he claims, that Orthodox Jew cannot converse, cannot engage in a dialogue on religious issues in the very same way that it is prohibited for there to be a Christian-Jewish dialogue. Rabbi Yizwack Weiss leader of Beth Din Zedek in Israel and Rabbi Eliezer Waldenberg, a leading desizer of Israel's Modern Orthodoxy, both ruled according to the Halakha, that in principle, it is forbidden to save the life of a Reform Conservative Jew on the Sabbath. On the same grounds that, in principle, it is not allowed to desecrate the Sabbath to save a gentile's life. If exception is to be made, Mipnei Darchay Shalom: For the sake of peace, it is for pragmatic reasons as Rabbi Weiss put it, "if we permit the blood of their people to be shed, then their doctors will permit our blood to be shed."

So you are now beginning to talk very seriously, on a very high level of separate bloods. There are now Gentile bloods, and Jewish blood, and Conservative bloods, and Reform bloods and Orthodox blood. And you are finding a process of gentilizing of those Jews of whom we disagree. On the issue of who is a Jew, J. David Bleich, a prominent American Orthodox rabbi, proposes to solve the problem of the definition of who is a Jew regarding the recognition of reform converts in Israel, he says, "We will do it the same way that the law recognizes Muslim and Christian converts that is to say as members of separate religion." Now I'm interested in Halakahah.

Now I'm interested in the rage, in the anger that is abundantly clear to me in this kind of dialogue. If this is the Halakahah, it is not drawn from the sources of love, but from the seat of anger. It's interesting and strange that a people, after four millennia, cannot, finally, come up with a definition as to who is a Jew. Except the phenomenological definition of a Jew which is a Jew, as a person, who goes around asking who is a Jew. What is it that it counts for this growing alienation from each other, this absence of civility, this embitterment and polarization.

A number of years ago, I had this conversation with Penchis Peli, aleha hashalom, and Penchis Peli tried to calm me and explained something about the nature of divisiveness. You must understand--and he gave me an anecdote which I find to be precious. So these two Lubavitcher were discussing the polarization, the bifurcation, the fragmentation of Jewish life and he said--one said, di gange velt iz zirteiflt oif tzvern. I don't have to translate for a Sinai-oriented group,

right? I think I should translate. Right. The whole world is divided into two parts. First of all, you have them and then you have us. And you know who they are. There's no point talking about them, let's talk about us. The whole world divided between the Ashkenazim and the Sephardim. There's no point talking about the Sephardim, let's talk about the Ashkenazim. Mithnagdim and Chasidim. The whole world is divided between the Mithnagdim and Chasidim. There is no point talking about the Mithnagdim, let's talk about the Chasidim. Among the Chasidim, the whole world is divided between the Satmar and Lubavitch.

There is no point talking about the Satmar, we'll talk about the Lubavitch. Among the Lubavitch, the world is divided between two parts, the Maskilim those who really know, the Tanya those who know the mystical sources of the Lubavitch and those who are the Farbrengen who simply enjoy going to the parties where the rabbi makes the toast etc etc. We will not talk about the Farbrengen, let's talk about the Maskilim, the intellectual Lubavitch that leaves you and me. And you know how little you know.

Now that is an unusually perceptive story because beyond the humor, it speaks about a phenomenon that I wanted to begin to discuss with you called schismatic thinking, dichotomous thinking, which inevitable excludes one group from the other. It begins with them and us. It begins with Jews, but inevitably it ends up with a split amongst us and leaves you with a solipsistic kind of a sect. Now the rabbis understood that anger was a powerful emotion and they wrote much about it. The rabbis warned that anger is like a boiling kettle when the kettle boils it spills hot water on its sides. It may begin with them, but invariably it will spill on us. Why the anger? Why there's so much anger? What do you expect? You expect there are people battered, a people that has absorb such unparalleled torture and humiliation and punishment, you expect such a people to emerge calm, whole and unscathed? Consider what happened to all of us within the short period of twelve years.

1 out of 3 Jews in the world were destroyed in our life time. 2 out of every 3 Jews living in Europe were murdered in our lifetime. The decimation of 90% of East European Jews took place in our lifetime. The killing of 1.5 million Jewish children who died not because of anything they did, but because they had been born, happened in our lifetime. You expect that such a people should emerge from this kind without anger, fear, outrage, recrimination, guilt. There's a lot of anger in all of us and comes out in our conversation, in our ideology, in the way in which we handle our lives, in our denominations. Anger is in all of us, myself included. I am the son and the grandson of Polish Jews.

I have heard from my grandparents and from my parents much about what happened before the holocaust and during the holocaust. My father came here from Warsaw. Have you ever read the Warsaw Diary of Chayim Kaplan, fully-documented, detailed Hebrew chronicle running from September 1, 1939 to August 4<sup>th</sup>, 1942? In it he records an incident of a rabbi in-Lodz who was

forced by the S.S to spit on the Torah Scroll of the Holy Ark. Fearful of his life, the rabbi complied and when his mouth dried and he had no saliva, the S.S man spit into the rabbi's open mouth. You think that such memories cannot affect the Jewish psyche? The holocaust is the dominant psychic reality in our lives. I don't care what topic it's going to be. Under whose it's going to be. But you will find that it is like a dybbuk. The holocaust disturbs our conscious life, whether we're talking about intifada, or whether we're talking about education, or whether we're talking about mixed marriage, or whether we're talking about anti-Semitism. It is there like a dybbuk. The holocaust clings to our skin. Beneath our skin the stench of our crematoria is in our nostril. It is in the color of the air.

When I went to Dachau in the 60s, I went there accompanied by a former inmate, who told me, "you know rabbi," he said it very casually, "you know rabbi we could tell who was being burnt by watching the color of the smoke through the chimney. So how could he do that? If the smoke was yellow, we knew it must be newly captured Russian soldiers who still had some fat in them. But if the smoke were green, we knew it came from the emaciated, anemic bodies of people who were there a long time. The soul of our people is in mourning. And in mourning there is anger. Something there is in us that still crying. We have an obligation that we all sense to speak to our children, to explain the holocaust.

After all, men like Axel Springer who was one of the great German owners of the largest chains of newspapers in Germany, took his son to Bergen Belsen to place some flowers at the grave of Anne Frank. And he said to him, "Dig the soils with your fingers until you find some bones of human beings, take one, and place it where you will see it so that you can never forget what we did to their people." That's a German talking to his son. Can you do less? Can I do less as a father, as a grandfather? That I am torn by conflicting impulses. I want my child to dig the soil. I want my child to know the charred skeleton, the mass graves, the sadistic medical experiences though my children and my grandchildren were not born at that time, they have to know because as Cicero observed, "Not to know what happened before you were born is to remain forever a child." And that is a fatal innocence.

I want my children to know my fears, my anxiety, my overreactions, my paranoia. I want them to understand my over reactions to verbal anti-Semitism, to the anti-Semitic rappers, to the ranting of the skinheads, why my heart doesn't simply leap with joy at the forecast of a United Germany. I am not myself a survivor nor are all of you survivors, but we are all of us products of our people's memories. This past year, before Kristallnacht, a member of my congregation, a distinguished psychiatrist in the solemnity of the study, whispered to me what happened in his memory on Kristallnacht. His father a physician in Frankfurt was arrested by the S.S brought into a room, into a dark room, seated before a desk where there was placed before him, ten decapitated Jewish heads each wearing a skullcap. Here Jude is your Minyan. His memories are now mine. I can't help it. I wish he hadn't told me that story. But it's important that I know. It's

important that you know. And it's important that my children know. But there is something else that is tugging at me, I do not want to lay a stone upon my children's heart, I don't want to crush their fate, their trust, their hope. I don't want them to be paralyzed with a cynicism and the pessimism and the despair. I don't want to frighten them into Jewishness. I don't want them to feel that to be a Jewish, to be thrust into the leprous circle of the den. I don't want them to internalize what the church father St. Chrysostom said "Jews, God hates you." So I'm conflicted. They must know the truth, but I don't want to break their morale, and their trust, and their confidence, and their hope in the world. So the question is not whether to remember the holocaust, but how to remember the holocaust.

The question is whether or not we should mourn, the question is how do you mourn. And here I have to appeal to the therapeutic wisdom of Judaism when there is a death in the family, I mean a personal death, and people come to the rabbi for counsel he explain to them in [inaudible 0:20:07.4] that there is an art in mourning, that there is a dialectic in mourning to hold on and to let go. Through Kaddish, Yahrzeit, Yizkor, you hold on to the recollection of the disease. But at the same time, you have actions which mean to let go.

The garments of the deceased are cut, the fringes of the tallit are severed, the casket is covered, lowered, for the sake of closure. There is to be Shiva but 7 days and no more. There is to be Kaddish 11 months and no more. Because if you mourn excessively, let's say the rabbis in their most perceptive psychological wisdom. He who mourns more that is necessary does not mourn for the deceased but for someone else, perhaps for oneself. So there's an art in mourning. The function of mourning, the function of memory is to be able to walk through the valley of the shadow of death, not to remain lodged there.

We are comforted by the knowledge that those who we mourn loved us and having loved us want for us life and hope and faith. Hold on to Jewish martyrdom, hold on to Jewish will to live. But what is it then that you let go of our collective memory? I think that we have to be prepared to let go of a false, misleading and dangerous interpretation of a holocaust that sees the holocaust as a confirmation of a belief in the primordial fissure in the human species. That the holocaust has come to teach you and your children and your children's children that there is an eternal split between them and us. They the perennial Gentile persecutors, we the eternal victims.

They who carry in their genes the transmitted hatreds of Ishmael, Esau and Amalek and the Isaac bound the altar forever. It is a former split thinking that has its sources in Judaism. I would not deny that. You will find it the Tanya, Shneur Zalman, Maharil, Yehudah Halevi, it is a metaphysical biologism which now has begun to surface very seriously in religious and even in secular life. Uri Zvi Greenberg, the great poet, put it very simply there are two kinds of human beings in the world; the circumcised and the uncircumcised. The popular Israeli song of the 60s was the whole world is against us, well if so, to hell with the whole world. That's anger and

Anger has to be respected. And I'm not making fun of anger. To understand anger means to see it as Max Scheler, the phenomenologist saw it, he called it resentment. The bitter secretion in a sealed vessel of prolonged impotence. Rage comes from impotence, powerlessness, abandonment and terrible disillusionment. Whenever I say disillusionment, I think of uncle Nathan in the Bronx who had a portrait of Franklin Delano Roosevelt hanging on the wall because as he had said, "The portrait was removed and uncle Nathan became an embittered and enraged man.

Young Christian today over the guilt of their forbearers. I'm not interested in compiling the church to pay verbal tribute to our losses or browbeating them to feel more anguished over the memory of our dead. I'm not interested because the result of such accusation is counter-productive, it leads to nothing but defensive amnesia, denial, scapegoating. As a Jew, I don't want to hear anybody tell me what's wrong with my people. I have my own problem. Interesting matter happened in which he had an affair November in New York. In which we reunited the British gentile couple and David Gilat the Jew who was rescued.

A man rose New York in the presence of an audience of Jews and Christians said the following, I am here for myself. I am here to plead to you, you who are Jews never, never, never for a moment permit yourself or your children to forget the suffering. To those of you who are Christians, never, never for a moment let yourself or your children forget the guilt. We need both. If we are going to bring about that kind of world that the Rabbi spoke about, then I as a Christian must remember that essentially it was people, my people who brought the Holocaust and you as Jews must never permit yourself to forget your suffering. Don't you be mindful of my guilt. Let me worry about my guilt and you worry about your suffering and we can maintain memory of the suffering and we can maintain the sense of guilt. And please God, please God it can't happen again.

It's more fitting for the cardinal to talk this way to his people than for me, because I agree here with the Jewish historian Yosef Yerushalmi, who spoke from this pulpit who said addressing a Christian audience, "Not by your ancestors but by your actions will you be judged." I am more interested in the living. I am more interested in seeing to it that the church be encouraged to extol those Christians who manage to transcend the culture of contempt and the narrow circle of their church to help Jews because Christians need moral heroes to emulate. It's to our Jewish interest and it's to the interest of world morality. And don't be afraid that heroes will mitigate the tragic awfulness of the Holocaust. There are no heroes without villains.

There are no sanctuaries without crematoria. When the church recognizes Christian Rescuers they in-reluctantly must teach of those who pursued innocence. Goethe wrote, and it's the way I think it's important for people to behave, speak to a person as he is and he will remain as he is.

Speak to him as he might be and he will grow to that level. So I say to the church and I encourage the church, celebrate the German priest Fr. Bernard Lichtenberg of St. Hedwig Cathedral in Berlin, whose servants denounced Nazis, who called upon his Catholic immunity to protect Jews, who asked that he himself be deported with his Jews to the ghetto of Lodz and who died on his way to Dachau. This is sacred memory for 1100 Jews that were hid in Berlin throughout the war by German goyim. Did you ever hear of Elizabeth Skobtsova? Mother Maria of Paris, a Russian poet, a Russian nun, who from a previous marriage before she became a nun had a child by the name of Yuri. Yuri was held as a hostage by the Nazis because Elizabeth Skobtsova, Mother Maria of Paris continued to rescue Jews.

They took Yuri to Buchenwald. They tortured him to death. Mother Maria did not cease. She ended up in a Ravensbrück Concentration Camp where she gave her Aryan identification papers to a Jewish woman, who was scheduled to be destroyed. My want, the church is to my interest and is the world, to honor Fr. Marie-Benoît the Capuchin monk who turned his monastery in Marseilles, later in Nice into an entire rescue agent and who was known by the rescued Jews as Father of the Jews. He became the head of Delegación Asistencia Emigrante Ebrei, an underground manufacturer. I think that Christians need it and I think that I need it. I need it because it is important for my sanity and it is important for my Jewish countries. I need to know about these Christians, these altruists because Judaism has to struggle against the deep misanthropic attitudes, the deep pessimism, the cynicism of Thracymachus and Machiavelli and Nietzsche and Hobbes for whom the human being was nothing but a wolf homo homini lupus.

It helps me balance the picture of the human being beyond the lopsided and disturbed belief of Freud for whom the cosmeticized surface of civilization only hides a human nature. Now a quote now from his famous Civilization and Its Discontents, human nature is intent only on gratifying aggressiveness, exploiting the capacity to work without recompense, sexually exploiting his neighbor without his consent, seizing his possessions to humiliate him, to cause him pain, to torture and to kill him. I wonder what Sigmund Freud would say if we were to present him with the tens of thousands of altruist that we already do know.

Would he say its fraction altruist and you find beneath it nasty, short and brutish men? That's not Jewish. Jews don't believe that human beings are fakes. We don't go around saying even what Spinoza said homo homini deus man is to man a God. Jews do not believe in a Pollyanna attitude naïveté that everyone, every human being is a savior. Everyone is a rescuer but we do believe what I think Erik Erikson identified as the mark indispensable for your health and for your vitality. You have to develop a favorable ratio of basic trust over basic distrust because if not, you're going to live in sadness, in pessimism, in paralysis. There are people whom I have met and read since the '60s and they are legion in number who made themselves into hiding places. There are people who understood in their lives that there are times when people should be more afraid of living than of dying. These people, they are the refutation of Eichmann's lies. There

were, are and always will be alternatives to passive complicity with totalitarian murder. These people did it in their lives. These people are the living existential refutations of Waldheim's lies who said, "I only knew about the phenomenon but I didn't do anything about it." For that, I would point to these people who would say to them knowledge is not a cognitive cheap little sport. If you see with your eyes, if you hear with your ears the torture and the anguish of these people and you don't lift up a finger, then you are guilty of shedding the blood of innocents.

I need these people because I refuse to allow Judaism to become a provincial insularly isolationist entity. We are too big in the history of world ideas to become--to raise a mechtza against the whole world and to say to hell with that world. That would violate our mission as a people for the repair of the world. Don't let us become small in our own eyes. Ladies and gentlemen, you know who Professor Yehuda Bauer is? He is the director of the Holocaust Studies at the Hebrew University. In the New York Times last November, he wrote the perception of some Israeli politicians that all the Gentiles were against us during the Holocaust is--I'm quoting now, "Nonsense. Just nonsense." The Jews of a number of countries were saved by the local population.

I want you to read a book called Accounting for the Genocide by Helen Fein, who points out that no minority can survive without bonds to the others. No Jewish people can possibly exist without cultivating such bonds. I am not going to teach my children that we were and that we are and will always be hated and friendless because we are never so alone as when we act on that belief. I want to talk to your children and my children in this manner. Dear children, we were not alone in Holland, in Amsterdam where the first general strike of Christian metal workers and shipyard workers risk their freedom to protest the roundup of Jews who were sent to Buchenwald and Mathausen. We were not alone in the village of Niewlander. Do you know such a village? A village in Holland where every single--every single household, Christian household of Niewlander sheltered Jews.

Holland, a land without woodlands are favorable topographic features for hiding. Eighty percent of the Jewish population of Holland, 140,000 Jews were destroyed but tens of thousands of Jews were saved by Dutch Christians and I don't want to forget that. You ever heard of Cornelius and Triny Roels, a blind Dutch couple, both of them blind hiding Jews. My wife, Mark and I from the Soviet Union Israel landed in Sofia in Bulgaria and we stood in front of the Alexander Nevsky Church, strange country, big square. I didn't know. I should have known, that 50,000 Jews in Bulgaria were saved by the Metropolitan Stefan and the Bishop Kiril and the Vice President of the Sobranie Dimitar Peshev, who said to the King Boris, "You will not give in to Hitler's edict that you deport these 50,000 Jews. But if you do," the Metropolitan Stefan said, "King Boris, your soul will be in jeopardy and we will lie down on the railroad tracks." We were not alone in Bulgaria, 50,000 Jews were saved. Do you think you should know this? That part of Holocaust memory, you think you should know about little Finland? Little Finland, the ally of

Germany, fighting Russia, dependent on Germany for food, refuse to surrender 2,000 Jews of Finland to the Nazis. Why don't your children know about General Roatta? Why don't you know about the Italian army and the Italian diplomats who wherever they controlled an area given to them whether in Croatia, Yugoslavia, Albania, Southern France, rescued Jews. You have to struggle in order to discover goodness.

You have to want to discover goodness in others because there is no such thing as immaculate perception. I want your children to see a film. It's a great film. It's an important film. It's a film of tremendous honesty and integrity that's a classic witness to the conspiracy of goodness. It is a film called "Weapons of the Spirit". It is about a village in France called Le Chambon-sur-Lignon in which 5,000 protestants hid and protected 5,000 Jews among them a family with a young child. That young child grew up. That young child dedicated his energy, his intellect, his money, his finance in order to put together this remarkable film, Weapons of the Spirit, which should be shown to every synagogue and every church. That man is here. And I want you to meet my friend, Pierre Sauvage. Would you please rise? You go to--you go to Europe. You have itineraries from the federation, from the synagogues, from the centers. Your children belong to nixy or nifty or USY have itineraries.

Let them go to Dachau. Let them go to Auschwitz. Let them go to Buchenwald but let them also go to Le Chambon, to Pierre Sauvage's place, to Niewlander. Let them see the cemeteries and the crematoria but let them also see the human sanctuaries. Why should they not express recognition of goodness of human beings? It's called "hakarot hatov" the recognition of goodness. Listen dear friends, it's a matter of fairness. It's a matter of Jewish conscience. It's not fair. It's not fair that we should promulgate evil and ignore goodness. It's not fair that people like this should be ignored. Let them know that they are not forgotten. Let them know that Jews care. Let them live out their waning years of their lives in dignity.

Don't forget, don't forgive. Remember the evil but don't forget the good, my last word to you. The first German Christian that I got to know when I was living in Oakland, a man called Hermann Graebe, only German who testified against the Nazis at the Nuremberg trial, German civil engineer in Poltava, Ukraine. I asked him, "Hermann, why did you do it?" And he said, as they all say, "And what would you do?" And he didn't understand what a terrible question it was. Would I open up my door? Would I take in this pregnant woman? Would I take this frightened couple in with a child, an infant who cries and whose sobs will reveal the hiding place and mean the death of my family? Would I scrounge for food? Would I handle their refuse everyday, every week, every month, every year? Will I call for a doctor knowing that there's not supposed to be anybody in my home? Would I bury the dead body? Stefa Krawkowska hid 40 Jews, among them was a Jewish old woman who knew that she was dying and she kept on crying. This is in the Chumash textbook. "My body, what will you do with my body? They will know if you bury my body." At night, secretly and in stages, they buried her dismembered body. Blow the breath

of hope into the cremated ashes of our people but from the smoldering embers that spark may be salvaged. It is a Jewish obligation and it was chaos and darkness on the face of the deep. And God said, "Let there be light." And let us add our light to His.

Male: I would like now to invite our discussant Howard Friedman for his comments and for his engagement in dialogue with Rabbi Schulweis. Howard?

Howard Friedman: Thank you very much. As we were in the caterer's room before coming on the beam of this evening, we were talking about the great voices of Jewish life 20 and 30 years ago Stephen S. Wise, Abba Hillel Silver talk about other great preachers, John Haynes Holmes and Reinhold Niebuhr. And Harold was commenting that isn't it a shame we don't have those types of leadership--leaders today and at the earmark of those leaders was their constant wrestling with ideas. I want to say a few words about this electrifying speech you just heard and about the man who presented it before I really respond to the substance and content of it as it were. In terms of the implications of that message and what to me seemed to be some limitations of the message.

Truly, Harold Schulweis is in exactly the tradition of the great speakers, the great theologians, the great leaders that we were talking about before. And I say that because I am one who has come to learn from Harold often in disagreement. And I learned that the most important part of disagreeing with Harold is his tolerance of mind because upon disagreement I have found I then am compelled to come to Valley Beth Shalom at his invitation and deliver a sermon responding to him. But I've learned from him and I have learned that one of the things that Harold stands for is the ability to think about fresh ideas. And the message he gave you tonight is a message of historic importance for the Jewish people.

It is almost a kind of message which will be recorded as people look back upon those ideas, which have helped mold the Jewish people as they lived in the common culture if you will. He is the founder of something called the Jewish Foundation for Christian Rescuers of which I am proud to be a part. He has sensitized the mind of Jews or the minds of Jews in this country to precisely the kind of message you heard. And that foundation, which was created by him follows major research, which he helped spawn on what is the kind of personality involved in the people who were rescuers.

The published volume now called *The Altruistic Personality*, which tries to probe what it is in the background of people that would call upon them to act in the fashion that he has described. And then the foundation itself recognizing an obligation to help memory by balancing memory, if you will, has also recognized that it is the responsibility of the Jewish people if you will to provide sustenance and support to those who personified in their own conduct the kind of goodness that he talked about. For the foundation has identified some 200 rescuers living in various countries in the world and are constantly finding others and are providing help to those

people where they need it. Many of them are pariahs in their own communities for the very acts that Harold described and the foundation provides support for some in Poland like \$20 dollars a month, others in western countries at \$200 dollars a month. It's calculated that to meet this obligation that I've described to the people who have now been identified will take about a million and a half dollars to continue these support activities for the rest of the life expectancy of these people.

I'm not here to make a fund raising speech but I'm here to emphasize that what this man has done is to change a mindset of a whole people as they view the world outside them. Martin Buber once said that we Jews are a community of memory and so it is. But the nature of our memory is what molds the character of our being. And what Harold has done is to help mold a memory that emphasizes the importance of remembering the evil, the singular evil, the unique evil in Jewish history and at the same time recognizing that in the context of that absolutely unique kind of evil there were some human beings capable of doing the kinds of things that he's talked about. What a remarkable kind of balancing of memory that is and one which I--as I have already indicated I think will have durable consequences in terms of what our children are taught, in terms of how we view the outside world. But here are some of the implications it seems to me of what Harold has talked about and perhaps some of the limitations.

The world may not be just divided between good and evil people. We Jews have a certain genius about us. We have memory for glory if you will, ecstasy if you will, living in a society where we can be creative, make contributions and draw from the surrounding society, and we have memory, which is also tuned to the evils of which society is capable. But there is a vast area in between. And the message that Harold derived and all of us are participating in deriving as much as that there were these remarkably good people, who called--who were called upon in the most extreme of circumstances to demonstrate their humanity, there were also millions of people who were not necessarily evil but who sat still while evil was perpetrated. And a terribly important question that is raised by that, do we judge that vast group of people that I've just described by the standards which the models of behavioral goodness provide or do we judge them by the models of the evil incarnate in the Nazi system or that we recognize some ambiguity in the human condition as it were, as people living in societies that have gone to ruin if you will are confronted with.

I suggest that the lesson of Jewish history is the lesson of understanding the ambiguities of the human condition rather than only searching for goodness against evil and if that is really the secret by which Jews have been able to live in the world.