

Michael Berenbaum Interview

March 7, 2001

Ed (sound guy): March 7, 2001 in Washington DC for Boni Productions. Shoot is Desperate Hours. PD2 at 30 frame non-drop 48 K sample rate and here's tone at minus 14.

TONE for 2 seconds

Ed: This is sound roll 1. This is sound roll 1.

Dennis Boni: O.K. We're gonna roll.

Ed: Speed.

(People talk for a few seconds)

D: Marker please.

Todd (AC): Marker.

(People talk in background)

Victoria: O.K. Action Michael.

TAKE ONE:

Michael Berenbaum: Germany was closing down, turning inward. Casting aside those it defined as outsiders. Turkey was opening up, turning outward and it welcomed the Jews precisely for those qualities of intellectualism. They became the ferment of modernization.

TAKE TWO:

M: Germany was closing down, turning inward. It was casting out those that deemed it outsiders yet at this very moment, Ger, uh, Turkey was inviting these people in. Their inviting them in to become the ferment who brought about modernization. Once again Jews became the agents of modernization and the way of opening up to the west.

TAKE THREE:

M: Germany was closing down, turning inward yet at this very moment Turkey wanted these men. They were the agents of mod, they were invited in as outsiders to be the agents of modernization. To introduce the very qualities of intellectualism that the Nazis

regarded as so abhorrent. Once again Jews were the ferment that would transform Turkish society.

TAKE FOUR:

M: Germany was closing down, turning inward. Yet at this moment Turkey wanted these men. They were invited in as outsiders to be the agents of modernization. They were invited in for the very qualities of intellectualism that Turkey re, that the Nazis regarded as so abhorrent. Once again Jews were the ferment that would transform Turkish society.

TAKE FIVE:

M: Germany was closing down, turning inward. Yet at this moment Turkey wanted these men. They were invited in as outsiders to bring the very qualities of intellectualism that the Nazis had regarded as so abhorrent to become the agents of modernization. Once again Jews were the ferment that would transform Turkish society.

NEW LINE

TAKE ONE:

M: When you compare the number of Professors who were killed with the number of, uh, forget about it...

TAKE TWO:

M: When you compare the number of Professors who were saved with the number of people who were killed in the Holocaust it's insignificant except when you consider the alternative. These were 150 families who would have likely been murdered by the Nazis and instead they and their descendants are alive because Turkey took them in.

TAKE THREE:

M: When you consider the number of Professors who were saved in Turkey with the number of Jews who were killed by the Nazis in the Holocaust it's insignificant except when you consider the alternative. These were 150 families who survived the war. They and their descendants are alive today because Turkey took them in.

NEW LINE

TAKE ONE:

M: The tragedy of the Struma had many causes. First you had the people in Romania who put 750 people or more on a boat that was meant for 150 with essentially no engine. Secondly you have the British who flatly refused to allow them into Palestine and finally

you had the Turks who towed them out to sea and left them there in waters that could be hostile.

TAKE TWO:

M: The causes of the Struma tragedy are many. First you had the, uh, first you had the people in Romania who loaded more than 750 people onto a ship meant for 150 people with essentially no engine. Then you have the British who flatly refused to allow them into Palestine. And finally you had the Turks who towed a powerless ship into waters known to be hostile and left them there.

TAKE THREE:

M: The tragedy of the Struma has many causes. First you have the people in Romania who loaded a 750 people onto a boat meant for 150 with essentially no engine. Secondly you have the British who flatly refused to allow these people into Palestine and finally you have the Turks who towed a powerless boat out into, uh, waters that were known to be hostile and left it there.

TAKE FOUR:

M: The tragedy of the Struma had many causes. First you had the people in Romania who loaded more than 750 people onto a boat that was meant to carry 150 and it essentially had no engine. Second you have the British who flatly refused to allow them into Palestine. And finally you have the Turks who towed a powerless, uh, boat out to seas that were known to be hostile and left it there.

NEW LINE

TAKE ONE:

M: The goal of the Jewish agency was information and rescue. Rescue and information.

NEW LINE

TAKE ONE:

M: In dealing with the rescuers I'm struck with the ordinariness of the deed. But in those days the ordinary...

TAKE TWO:

M: In dealing with the, In dealing with the rescuers I'm struck by the ordinariness of the deed. It's routine, it's natural, they didn't feel that they were doing something extraordinary. But in those days the ordinary was extraordinary. We cannot let the

simplicity of the deed obscure the nob, nobility of the impact. Nor can we let the nobility of the impact conceal the simplicity of the deed.

TAKE THREE:

M: In dealing with the rescuers I'm struck by the simplic...

TAKE FOUR:

M: In dealing with rescuers I'm stuck, In dealing with the rescuers I'm struck by the ordinariness of the deed. It's routine, it's naturalness. But in those days the ordinary was extraordinary. We cannot let the nobility of the circumstances obscure the simplicity of the deed. Or the simplicity of the deed conceal the simplicity of it's circumstances.

NEW LINE (SAME AS SECOND LINE IN INTERVIEW)

TAKE ONE:

M: When you compare the number of Professors who were saved in Turkey with the number of Jews that were murdered by the Nazis it's insignificant. But on the other hand if you look at the 150 families who were saved they and the descendants are alive, uh, O.K. let me try it again.

TAKE TWO:

M: When you look at the number of Professors who were saved in Turkey with the number of Jews who were murdered in the Holocaust it's insignificant. And yet if you look at 150 families who were taken in by Turkey and you understand that they and their descendants are alive today because they were saved it made all the difference in the world.

NEW LINE

TAKE ONE:

M: They acted honorably and with distinction. In the battle between the all powerful killers and the powerless victims, indifference always helps the killers and never the victims.

TAKE TWO:

M: They acted with honor and with distinction. Would that more people had acted that way. In the battle between all powerful perpetrators and their powerless victims, indifference always helps the killers and never their victims.

NEW LINE

TAKE ONE:

M: Between the 15th of May and the 8th of July 437,402 Jews were deported from the cities of Hungary toward Aushwitz on 147 trains.

TAKE TWO:

M: The fate of Hungarian jury can be simply described between the 15th of May and the 8th of July 437,402 Jews were deported on 147 trains to Aushwitz. By the 8th of July the only living Jewish community in Hungary was in Budapest.

TAKE THREE:

M: The fate of Hungarian jury can be described simply on the 19th of March the Germans invaded, in April there was ghettoization, confiscation of property and between the 15th of May and the 8th of July of 1944, 437,402 Jews were deported on 147 trains to Aushwitz. By July 8th the only living Jewish community in Hungary was in Budapest.

NEW LINE

TAKE ONE:

M: The length these diplomats went on behalf of the Jews is really quite remarkable. Especially if you consider the other indifference of most diplomats toward the Jews.

TAKE TWO:

M: The length these diplomats went on behalf of the Jews is quite remarkable especially if we consider the utter indifference of most diplomats toward the fate of the Jews. They suspected, no, they knew that deportation meant certain death.

TAKE THREE:

M: The length these diplomats went on behalf of the Jews is quite remarkable especially if we consider the utter indifference of most diplomats toward the fate of the Jews. They suspected, no, they knew that deportation was a death sentence.

NEW LINE

TAKE ONE:

M: These are critical moments. The moments that define one's humanity. And these men, these three diplomats demonstrated how effectively one could stand up to the Nazis. It begs the question why didn't other diplomats act on behalf of the Jews.

TAKE TWO:

M: And it begs the question why couldn't more diplomats have acted just like this.

TAKE THREE:

M: These are critical moments. The type of moments that test one's humanity. And these three men, these three diplomats demonstrated how effectively one could stand up to the Nazis. And it begs the question why couldn't other diplomats have done the same.

NEW LINE

TAKE ONE:

M: The truth is that most people turned their back on those seeking help. They felt no common bond of humanity, no sense of obligation. Those who acted to rescue seldom thought of themselves as righteous, they felt a common connection with the other person as a human being. It didn't take the grand gesture like stopping a train, but it was simple deeds that were very important. Feeding the hungry, opening your home, offering shelter. In those moments these made all the difference between life and death. And it was remarkable how many people did it but also how few.

TAKE TWO:

M: The truth is that most people turned their back on those needing help. They felt no common bond, no sense of common humanity, no feeling of obligation. No sense of responsibility. Those who rescued seldom thought of themselves as righteous, they acted naturally, humanely. They had a sense of responsibility. And they felt that it was their obligation to act. Most of them describe their needs as, most of them described their

TAKE THREE:

M: They behaved naturally, humanely. Most of them said it was nothing they thought about, they just acted instinctively on behalf of humanity. It didn't take a grand gesture like standing up to an SS officer or stopping a train. But in those days elementary acts, basic acts of human decency, opening up your home and offering shelter, feeding the hungry. These were the acts that made the difference between life and death. And it's remarkable, sadly, so, how few were willing to put themselves at risk.

NEW LINE

TAKE ONE:

M: Simple values, elementary decency, the love of God and the love of God's creation. All of God's creation.

Ed (sound guy): Transcriber, please put this in all caps. Note to Victoria, at this point there was a sound gap from 09:32:34 to 09:34:06. At that point we redid the take.

NEW LINE

TAKE ONE:

M: By 1943 when these rescue efforts resumed, 80% of the Jews who were to die in the Holocaust were already dead. Important as they were, these rescue efforts were two years too late.

NEW LINE

TAKE ONE:

M: Divide and conquer was no longer possible but divide and survive was. It was a blatant attempt to separate the Americans and the British from the Soviets.

TAKE TWO:

M: Divide and conquer was no longer possible but perhaps they could divide and then survive. It was a blatant attempt to separate the American and the British from the Soviets.

TAKE THREE:

M: Divide and conquer was no longer possible but perhaps they could divide and survive. It was a blatant attempt to separate the British and the Americans from the Soviets.

NEW LINE

TAKE ONE:

M: The Germans had fought two worlds, the world war and the war against the Jews. At this moment of crisis they sent two unlikely emissaries to find a way out of both wars.

Ed: Role number 86.

TAKE TWO:

M: The Germans had fought two wars, the world war and the racial war, the war against the Jews, the attempt to annihilate the Jews. This month of crisis they sent to unlikely emissaries to seek a way out of both wars.

TAKE THREE:

M: The Germans fought two world, wars, uh, the Germans fought...

TAKE FOUR:

M: The Germans fought two wars, the world war and the racial war, the war against the Jews the attempt to annihilate the Jews. At this moment of crisis they sent two unlikely emissaries to find a way out of both wars.

NEW LINE

TAKE ONE:

M: The leadership of the Yishuv was desperate. They finally had an opportunity to rescue the Jews but as British citizens they could not negotiate with the enemy and they did not have the material in order to provide for, um, and they did not have the re, and they did not have the resources in order to provide the material that was requested. They tried to set up a meeting in Portugal with an American. They tried to send one of their own to Vienna. Everywhere they turned they were rebuffed.

TAKE TWO:

M: The leadership of the Yishuv was desperate. They finally had an opportunity to save the Jews, they finally had the opportunity to save some Jews. When as British, but as British citizens, but...

TAKE THREE:

M: The leadership of the Yishuv was desperate. They finally had an opportunity to save some Jews. But as British citizens they could not negotiate directly with the enemy and they did not have the resources to provide the material that was requested. They tried to continue the mission somehow, to arrange a meeting in Portugal with an American Jew, to send one of their own to Vienna or Berlin. Everywhere they turned they were rebuffed.

NEW LINE

TAKE ONE:

M: The British judged it a monstrous offer that this was a blackmail attempt. On one hand they could prolong the war, providing the enemy with the material, but on the other hand they could rescue 1 million Jews or else be responsible for all that would be, that would follow. They didn't want to feed Soviet paranoia so they withheld in forming their own allies.

TAKE TWO:

M: The British judged this a monstrous offer. It was blackmail. They faced a choice of prolonging the war by providing material to the enemy or dooming 1 million Jews and thus having responsibility for all that would follow. They didn't want to feed Soviet paranoia so they withheld informing their ally.

INTERVIEW WITH RABBI GREENBERG

March 7, 2001

Michael: What did they Jewish people learn about power in the aftermath of the Holocaust?

Rabbi Greenberg: The Jews learned the bitter lesson from the Holocaust that powerlessness leads to victimization. Only living now in a time when it was unlimited power available to aggressors. So nobody can go on living as a potential victim without taking power. The response was particularly the creation of the state of Israel. A place where a majority of Jews could exercise self-defense and reaffirmation or reestablishment of the value of Jewish life.

M: Now you've said that there's a paradigm related to the Holocaust about innocence and guilt. Tell us about it.

G: The Holocaust has very paradoxical effects, almost perverse as values. One paradox of the Holocaust is that the innocent feel guilty and that the guilty feel innocent. The survivors, the innocent victims of this whole outrage often feel guilty for having survived. Never have I met an SS man who has spent sleepless nights, why did he do what he did. Cardinal, a classic example of this is Pope John the 23, who as Papa Nuncio in Hungary did everything he could to save Jews.

M: He was Papa Nuncio in Turkey.

G: Sorry. A classic example of this is Pope John the 23rd..

Dennis: Forget the camera's here. Just talk to Michael.

G: Oh, I was looking at the wrong place. O.K.

Victoria: Just look at, have eye contact with Michael.

G: A classic example of this is the, is Pope John the 23rd who as Papa Nuncio in Turkey did everything he could to save Jews. Encouraged priests to, to lie. When the Vatican tried to intervene with the Germans he felt so guilty after the war that he stepped in to check the ancient expression of the teaching of contempt of Jews and began the process of opening up the church to a transformation and repentance for what it had done to Jews. His successor, Pope Paul the 6th felt far less guilty, slowed the process down, felt much less need to do so. And the amazing thing of course is the Christians who feel guilty for the Holocaust, how Christianity set up Jews for this hatred, have carried out a remarkable revision of 2000 years of tradition of contempt, and literally released the New Testament to become the gospel of love that it always wanted to be.

M: How do you think Jews are gonna look back on Vatican 2 and the recent visit of Pope John Paul the 2nd to Israel and most specially Yad Vashem and to the Western world?

G: The, there is a remarkable process of transformation going on in Christianity and Catholicism in a notable way. The reversal of, the reversal of prejudice, the reversal of misrepresentation, stereotypes of Jewish religion. When people look back at this process which I believe will be seen as one of the golden ages of Christianity and which has showed remarkable ethical capacity to turn from hatred and become an expression of love. One of the truly remarkable moments of that transformation will be the Pope's visit to Yad Vashem and to the wall. Here a Pope not only acknowledged and affirmed the living tradition, not only placed a prayer in that wall which is the most sacred place of Judaism, but in a more powerful and unspoken way he acknowledged the dignity and the independence of Judaism as a religion and the Jewish people as a free people with the fullest respect of the Catholic church. What is reminded of Cardinal Mary de Vow who, when Hertzl started Zionism which led to the state of Israel said to him the church cannot support this movement for it would take the Jews out of the status of the wandering Jew or the accursed people into dignity and here is a, here is a Pope who embraces and acknowledges and prays in honor of this development.

M: I got everything I need.

G: Let me try that power on once more. Can I just, one more run at just um...

M: Absolutely.

G: The Jewish people learned from the Holocaust the absolute insufferability of powerlessness. Powerlessness leads to victimization but we're living in a time now where they aggressors have unlimited power. The response to this, therefore, was the creation of the state of Israel where a majority of Jews could exercise power for self-defense, for reestablishing the value of life, of Jewish life, and in a sense, this became a role model for the world. Every potential victim has to have enough dignity and enough access to power not to have to depend on the goodwill even of good people for their basic dignity and safety.

M: I got exactly what I need. That's it. Thank you.

G: O.K. There is a published report which stated that John had composed a prayer about the Jews for Vatican 2. It includes saying "We are conscious today that many centuries of blindness have cloaked our eyes so that we can no longer see the beauty of thy chosen people. We realize that the mark of Kings stands on our foreheads. Across the centuries our brother Able has lain in blood which we drew or shed tears we caused, forgetting thy love. Forgive us for crucifying thee a second time in their flesh for we knew not what we did. While the player is a procwafoe, no trace of it has been found in John's pairs. It clearly reflects the thoughts and reflections of John's communication about his feelings about the Jews and what was done and not done for them.

M: That's it. Thank you very much.

CONTINUATION OF INTERVIEW WITH MICHAEL BERENBAUM

March 7, 2001

NEW LINE

TAKE ONE:

M: The Secretary of State, Cardinal Maglione, replied that the holy sea had helped Jewish immigration in the past. But unfortunately this help is increasingly encountered no slight difficulties, which for the time being are insurmountable. He did not even respond to the request for radio broadcast. Roncalli understood correctly that the Vatican had said no rather emphatically.

TAKE TWO:

M: The Secretary of State, Cardinal Maglione, replied that the Holy Sea had helped Jewish emigration in the past but unfortunately this help is increasingly encountered no slight difficulties. He did not even respond to the request for radio broadcast. Roncalli understood correctly that the Vatican had said no rather emphatically.

NEW LINE

TAKE ONE:

M: He wrote to Mother Marie Casilda, a sister of Lady of Zion, and I quote, "Poor children of Israel. Daily I hear their groans around me. They are the relatives and fellow countrymen of Jesus. He pleaded with King Boris of Bulgaria whose country he had served for a decade not to deport the Jews.

TAKE TWO:

M: He wrote to Mother Marie Casilda, a sister of Lady, of our Lady of Zion... He wrote to Marie Marie... He wrote

TAKE THREE:

M: He wrote to Mother Marie Casilda, sister of our Lady of Zion, "Poor children of Israel. Daily I hear their groans around me. They are relatives and fellow countrymen of Jesus. He pleaded with King Boris of Bulgarian whose country he served for a decade not to deport his Jews.

NEW LINE

TAKE ONE:

M: In all likelihood the legend of Roncalli transmitting Baptismal certificates stems from the fact that he worked with Vatican officials in Romania and Hungary to transmit Palestinian certificates of immigration. Which were quasi, which conferred their rights but they were quasi-official documents and they were certainly much better than nothing.

TAKE TWO:

M: In all likelihood the legend of Roncalli's handing out Baptismal certificates stems from the fact that he was involved with Vatican officials in Romania and Hungary in handing out certificates of immigration for Palestinians...uh

TAKE THREE:

M: In all likelihood the legend of Roncalli's involvement with false Baptismal certificates stems from the fact that he was involved with Vatican officials in Hungary and Romania handing out certificates for immigration into Palestine. These certificates conferred no rights but they were quasi-official documents and they certainly were better than nothing.

NEW LINE (Same as second statement in very beginning)

TAKE ONE:

M: Germany was closing down, turning inward. Yet at the very same moment Turkey wanted these men, they cherished the very qualities of Jewish intellectualism that Germany was discarding. They used the Jews in order to modernize the very qualities of intellectualism or to ferment Turkish society.

TAKE TWO:

M: Germany was turning inward, closing down. Yet at the very same moment Turkey wanted these men. They were invited in as outsiders in order to be agents of modernization. Once again the Jews, the very intellectual quality... They were invited in

as outsiders to be the agents of modernization. The very qualities of intellectualism that Germany discarded became of importance to Turkey. Once again Jews were used as the ferment in order to transform Turkish society.

NEW LINE

TAKE ONE:

M: They acted honorably with decency and with distinction. In the battle between all powerful perpetrators and their powerless victims indifference always helps the killers and never their victims.

NEW LINE

TAKE ONE:

M: They could go by land to Syria and then on to Hifa but each border point, each border, but each border crossing, but each border crossing...

TAKE TWO:

M: They could go by land from Istanbul to Syria and then on to Hifa, but each border crossing was a point of danger and each involved bribing some officials...

TAKE THREE:

M: They could go by land from Istanbul to Syria and then on to Hifa, but each border crossing presented a different danger. So for most the best way to go was by sea and most of the sea roots went right through Turkey.

NEW LINE (the same as a few pages above)

TAKE ONE:

M: The leadership of the Yishuv was desperate. They finally had an opportunity, however slim, to save a significant number of Jews. But each attempt at rescue was rebuffed.

NEW LINE

TAKE ONE:

M: They asked questions. Was this an attempt to split the allies? Could the Gestapo be trusted to save the Jews? Would they actually deliver? But in the end they decided that they had to try it because there was nothing else they could do. So they sent Venja

Pomerantz back to Jerusalem to meet with the leadership of the Jewish agency with David Ben Gurion and Moshe Shertock.

TAKE TWO:

M: They asked questions. . Was this an attempt to split the allies? Could the Gestapo be trusted to save the Jews? Was it not unthinkable to negotiate with the Nazis? But in the end they decided that they had to try this because they had no other way of rescuing the Jews. So they sent Venja Pomerantz to Jerusalem to meet with the leadership of the Jewish agency with David Ben Gurion and Moshe Shertock. And they informed the Americans and the British.

NEW LINE

TAKE ONE:

M: And those who were frustrated by the imbalance between the desperate needs of their people and the meager resources that were at their disposal went on to build a state. Teddy Kalleck armed, brought arm. Teddy Kalleck bought arms for the. Teddy arms. Teddy Kalleck

TAKE TWO:

M: In the forties Teddy arm. In the late 1940's Teddy Kalleck bought arms for the fledgling Israeli army. In the fifties he was David Ben Gurion's secretary and in the sixties through the nineties he was the mayor of Jerusalem where he built a magnificent city. Akiva Lewinsky went on. Akiva Levinsky went on to head the Jewish agency and Venja Pomerantz became a distinguished nuclear physicist and one of the fathers of Israel's nuclear program.

TAKE THREE:

M: And Venja Pomerantz went on to become a distinguished nuclear scientist, one of the fathers of Israel's atomic program.

TAKE FOUR:

M: And Venja Pomerantz went on to become a very distinguished nuclear scientist. And Venja Pomerantz went on to become a very distinguished nuclear scientist harnessing the atom for Israel. Harnessing the power of the atom for Israel's future.

TAKE FIVE:

M: And Venja Pomerantz went on become a distinguished nuclear scientist, harnessing the power of the atom for Israel's future.

Ed (sound guy): Role 88, marker.

NEW LINE (Had been said before earlier as well)

TAKE ONE:

M: In dealing with the rescuers one is struck with the ordinariness of the goodness. It's naturalness, it's routine character. But in those days the ordinary was extraordinary. We cannot let the simplicity of the deed obscure the nobility.

TAKE TWO:

M: We can not... We cannot let the nobility of the deed obscure the... We cannot let the... We cannot let the simplicity of the deed obscure the nobility of the circumstances nor can we let the nobility of the circumstances conceal the simplicity of the deed.

TAKE THREE:

M: In dealing with the rescuers I'm stuck by the ordinariness of the good. It's naturalness, it's routinization. But in those times the ordinary was extraordinary. We cannot let the simplicity of the deed obscure the nobility of it's circumstances. Nor the nobility of it's circumstances conceal the simplicity of the deed. All that was required was so little. And so little did so very very much. It made all the difference between life and death.

NEW LINE

TAKE ONE:

M: As we look at... As we look at a map of continental Europe we see something very interesting that neutrality was not a function of German power but of German need. Sweden was needed for trade, Switzerland for finance and for trade, Spade for, Spain for information. Sweden was needed for trade, Switzerland was needed for finance and for trade, and Spain was needed for information. Each of these countries, countries profited handsomely from their circumstances and exploited their relationship with the Nazis to bankroll themselves.

TAKE TWO:

M: If we look at a map of continental Europe we see that neutrality was not a function of German power but of German need. Sweden was needed for trade, Switzerland was needed for finance and for trade, and Spain was needed for information. Each of these countries cooperated and served German national purpose and no matter how neutral they in essence fulfilled very important German needs. Turkey was in a very different situation and it tried to stay as far away as it could possibly stay away from engagement with the war effort, tried to position it's neutrality in order to balance itself and therefore

protect itself. And was in less of a position to profit handsomely from it's own neutral status.

NEW LINE

TAKE ONE:

M: These diplomats could have taken comfort in the fact that they performed their jobs and there would have been no consequences had they not stood up and offered themselves to facilitate the rescue. In fact they might have even put their careers and themselves at considerable risk. But in those days in order to save people it was not sufficient merely to perform one's job. One had to live up to one's values and the values these men lived by were very simple which is that Turkey does not discriminate among it's citizens on the basis of religion. Those values were literally the antithesis of the values of Nazi Germany.

NEW LINE

TAKE ONE:

M: Jews are forever haunted by the failure to save the six million Jews who were murdered by the Nazis. We cannot imagine how powerless the Jewish community was in those days in comparison it's contemporary situation. And we can't imagine how limited their resources were. Never the less when you lose one third of your people, two thirds of all the Jews in Europe there's a frustrating agony, something should have been done, something could have been done, and it's very difficult to come to terms with the fact that people tried and tried and tried. They risked themselves, they risked their lives. They risked their future and they did not succeed. So the grand mission is one of these moments when you think if only this had developed and for the historian it's very difficult to under... For the historian it's very difficult to, For the historian, who looks at the situation realistically, it is very disapointing to discover that this plan, too, was not realistic. It probably would not have stopped the war and it probably would not have saved the Jews. It was the desperation of the Nazis to preserve their regime. Meeting the desperation of the Jews to try and halt the war against the Jews and to preserve a remnant of the Jewish community of Europe.

NEW LINE

TAKE ONE:

M: The 12 years of Hitler's regime from 1933-1945, the twelve years of Nazi Germany were desperate years, dark years, awful years, murderous years, but even in that darkness there were moment....

TAKE TWO:

M: They were desperate years. But even amidst, but even during those desperate years there were moments, rare moments, of decency.

TAKE THREE:

M: But even in those desperate years, there were moments, all too rare moments, of decency.

END OF TAPE