

# The excommunication of Henry A. Kissinger

by Rabbi Marvin S. Antelman, chief justice,  
Supreme Rabbinic Court of America.



■ ON SUNDAY, June 20, 1976, in a crowded hall at the New York Hilton Hotel, Henry Kissinger, Secretary of State of the United States of America, was formally excommunicated from Judaism. The religious ceremony was presided over by five Rabbis, members of the Supreme Rabbinic Court of America.

As the Court's Chief Justice, it was

my responsibility to execute into a final and definitive form the Writ of Excommunication and a Bill of Particulars. Our Court spent nearly a year investigating the matter as the result of a formal request posed in 1975 at a special session in Silver Spring, Maryland. The session dealt with the character of the Jewish people and whether the Government of Israel was

violating our rights by giving away portions of the "promised" land. It found itself reminding the Government of Israel of the religious character of the State, while at the same time reminding religious Jews of their national destiny as articulated in the Bible in such passages as Genesis 12:2, where it is written: "I will make you a great nation."

The Court declared that Israel was prohibited from relinquishing so much as one inch of its land since God created the universe and could, and did, designate a small part of the planet Earth to the Jewish people. It was within this context that the Kissinger excommunication question was raised, and it was in this context that the actual Writ of Excommunication was articulated.

One may ask, of course, where does a Rabbinic Court get the audacity to tell the Government of Israel how to conduct itself. This question can be answered by another question: Where did the prophets of Israel, such as Elijah and Isaiah, get the audacity to tell kings how to run their kingdoms? The authority came from the *Torah*, the *Pentateuch*, where we read:

*"You shall appoint judges and officials for your tribes, in all the settlements that the Lord your God is giving you, and they shall govern the people with due justice. You shall not judge unfairly: you shall show no partiality; you shall not take bribes, for bribes blind the eyes of the discerning and upset the plea of the just. Justice, justice shall you pursue, that you may*

*thrive and occupy the land that the Lord your God is giving you."* (Deuteronomy 18:16-25.)

The perpetuation of this authority is also assured:

*"If it is baffling to decide . . . matters of discipline in your courts, you shall promptly repair to a place which the Lord your God shall have shown and appear before administrating priests or the judges that will be present at the time and present your problem and they shall tell you the verdict of the case."* (Deuteronomy 17:8-9.)

Scrupulous observance of the decision was demanded.

From the time of Moses and Joshua, judges and prophets have handed down, interpreted, and decided the law from generation to generation and thus molded the traditions of Judaism. It has been so from the Great Assembly of Ezra, with 120 judges presiding, through other great notable bodies, to that of the present-day minimal Rabbinic court of three judges, called a *Bet Din*, which simply means "House of Law."

It is to the credit of Jewish tradition that courts of Jewish Law maintained an independent character so that, if ever pressure to organize and control large segments of the Rabbinate occurred, Jewish Law would demand recognition of *independent* courts presided over by validly ordained Rabbis. Those graduates of various institutions which do not give authentic rabbinical ordination according to Jewish Law, and whose institutions while calling their graduates "rabbis" categorically

deny the divinity, eternal character, and binding nature of the Torah, are excluded from those courts. Examples of such institutions are the Jewish Theological Seminary of America and Hebrew Union College. In this category also are authentically ordained rabbis who have turned their backs on these same eternal values.

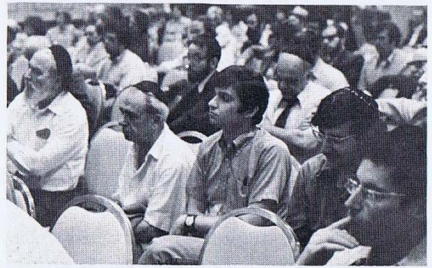
The independent character of courts of Jewish Law manifested itself throughout the ages. For example, Pinchas, son of Eleazer, son of Aaron the Priest, carried out an exemplary independent action on his own initiative. As is discussed in the Torah: "he followed the Israelite into the chambers and stabbed both of them — the Israelite and the woman through the belly" (Numbers 25:8). This incident took place when a tribal leader flaunted an immoral act with a Midianite woman in front of Moses and the Israelites. Thus:

*"While Israel was encamped in Shittim, the people profaned themselves by whoring with the Moabite women who invited the people to the sacrifices for their god. Thus Israel attached itself to Baal-peor and the Lord was incensed with Israel." (Numbers 25:1-3.)*

Moses was old enough to be Pinchas' grandfather; yet, the action was called for and Pinchas did not need to ask Moses' permission or wait for Moses to perform the act.

It is interesting to note that Pinchas was recruited by Moses in a retaliatory campaign against the Midianites (Numbers 31:3). In that campaign, the

Jews slew the kings of Midian and Balaam, son of Beor, priest of the Baal-peor worship (*Ibid.* v. 8) which emphasized belief in the "Eye of Osiris." Curiously, it employed the symbol of the open or All Seeing Eye — the same symbol used by Adam Weishaupt when



**On edges of their chairs at the Cherem.**

he established the nefarious Illuminati on May 1, 1776. Indeed, the Torah refers to Balaam as *Gever Shtum Ha-Ayin*, which literally means Man of the Open Eye (Numbers 24:3).\* Balaam plotted an immorality conspiracy against Israel: "for they assailed you by the conspiracy [niklu in Hebrew]; they practiced against you" (*Ibid.* 25:18). The woman Pinchas killed, Cozbi, was the daughter of the Midianite Chieftain Zur (*Ibid.* v. 15).

The enemies of the Jewish people have not changed much since Biblical times — they conspire, demoralize, and plot against God and Nations. They even employ the same symbols! Pinchas later on became the Chief Justice of Israel (Judges 20:28 and I

\*This meaning has gotten lost in translations; as in the King James version where it appears as "The man whose eyes are open."



Chronicles 9:20) and an excellent role model for Jews, and especially Rabbis, to emulate.

The greatness of Pinchas lies not only in his zealous passion for the Lord but in his ability to expose a conspiracy at its roots. As the great Rabbi Shlomo Yitzchaki (1040-1105) observes in his commentary (called *Rashi*) on Numbers 25:14, Pinchas did not restrain himself from acting even though his victim Zimri was a prince in Israel. Indeed this was proper conduct for judges as they were instructed in Deuteronomy 1:17 to fear no man."

The Torah declares of Pinchas: "He was jealous for his God and made atonement for the children of Israel" (Numbers 25:13). So we too, though far removed spiritually and millennially, took our cue to pronounce a *Cherem* (excommunication)\* upon Henry Kissinger, though he be Secretary of State of the United States, out of jealousy for our God and the atonement of Israel.

The concept of *Cherem* is Biblical in origin and the expulsion from Eden is regarded as such an act. According to the Talmud, the Biblical curse in Judges 5:23 ("curse ye Meroz . . . curse ye bitterly the inhabitants there-

of because they came not to the help of the Lord") was an excommunication. Meroz is taken in this context to be the name of a person and a city bearing his name. All were excommunicated when Deborah was prophetess in Israel.

*Cherem* was used throughout the Middle Ages. One of the more famous cases being that of the philosopher Baruch Spinoza in 1656 because he publicly promulgated a sophisticated version of atheism called pantheism which maintains God is not personal, and is no more than the sum total of the wisdom of the universe. In 1756, there were mass excommunications by the Council of Four Lands, which was a grand Rabbinic court consisting of 30 Judges. They excommunicated the Sabbatians and Frankists who believed in the violent overthrow of governments and religions. It was men of their ilk who later participated in the formation of the Illuminati.† In 1918, the Odessa *Bet Din* excommunicated Leon Trotsky. In 1945, the Union of Orthodox Rabbis' *Bet Din* excommunicated from Judaism for heresy Rabbi Mordechai Kaplan of the Jewish Theological Seminary of America.

The Supreme Rabbinic Court of America was formed after the Yom Kippur War with the idea of dealing with survival issues facing the Jews of the United States. We are constituted so that a majority of our Rabbis, while having a regular Rabbinic ordination, also have the advanced Rabbinic degree of Yadin Yadin or judge. At the time of our origination, a policy statement was drawn up on the use of

\**Cherem* (or *Herem*) is pronounced with a guttural CH as in the German word for book, *buch*. The term *Cherem* is familiar in common parlance as "Harem," which has the same Semitic root and which means a place where access is prohibited; to be shut up or excluded.

†The Sabbatians and Frankists are described in detail in my book *To Eliminate The Opiate*, 1974, Zahavia Ltd., 371 Seventh Avenue, New York 10001.

*Cherem*. The policy was articulated as follows:

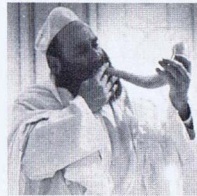
*"We Jews are not a large people numerically, but we have survived because most of us have been able to hold before our eyes and in our hearts love for the Covenant and the peoplehood which grows out of it. Encouraging the progress of an enemy, especially a murderous one, is a luxury permitted only to powerful and numerically great peoples. For a Jew to engage in such activity is not magnanimous — it is stupid, arrogant and treasonous. If such activity aids the enemies of Judaism and Jewry, it must be cut out root and branch.*

*"This BET DIN and religious courts in all places are empowered by Jewish Law, Biblical and Talmudic, to erect bulwarks of survival and excise the misguided and treasonous among us. If at this juncture we do not express our revulsion for the words and acts of those who claim to represent us in their malevolent pronouncements, who will disclaim them? If we are not outspokenly for ourselves, how then can we expect others to act?"*

*"Those who would consume Jacob and lay waste to his pleasant places must under no circumstances be supported by the sons of Jacob. Those who break the Covenant of Abraham must be cut out of it, LEST the whole of our people succumb."*

And it came to pass on the 22nd day of Sivan in the year 5736 of the Hebrew-Sumerian calendar that the *Bet Din* was called to order by Rabbi Marvin S. Antelman, and Rabbi Herbert J.

Gilner sounded a blast of the *shofar* (ram's horn). And in that day did Rabbi Gilner address the *Bet Din* speaking of the gravity of the charge before it and of the depravity of the society in which Jewish people of the Lord dwelt and the "righteous men of the nations who were concerned with the Lord's work." He spoke also of Sodom and Amorah, of the responsibilities to his Rabbinic ancestors Elijah Gaon of Vilna (1720-1797) and Rabbi Chaim of



**Rabbi Gilner  
blasts the shofar  
at excommunication.**

Volozin (his disciple), as well as to his potential descendants. When he had finished, Rabbi Gerald Meister did charge the *Bet Din* and summarize the treachery of the villainous Henry Kissinger, stating that it was impossible to cite the totality of the evil that Kissinger had perpetrated.

The Rabbi related just one incident not detailed in the court's Bill of Particulars. It concerned Henry Kissinger's ordering of *ham and eggs* at the kosher King David Hotel in Jerusalem. It was procured by special order. Not only was this an affront to Judaism, of course, but it was openly malicious, undermining the protocol that Secretaries of State and diplomats maintain in any country that they visit. He thus not only desecrated his own religion but proved out the Judaic teaching that

those Jews who are traitorous to the God of Israel and his Torah are in the end traitors to those righteous nations that they serve.

Then did Rabbi Marvin Friedman read the following Writ of Excommunication in the English language:

**NOW COME WE**

*A duly constituted Bet Din, Court of Jewish Law, and say that a certain Henry Kissinger, Secretary of State of the United States of America, has in actions and in certain publicly proclaimed widely circulated pronouncements, posed a clear and present danger to the Jewish people, the Jewish State of Israel, and the fulfillment of the covenantal destiny of the Jewish people according to the Torah.*

**AND WE FIND**

*That said Henry Kissinger is applying intense pressure against Israel to violate the COVENANT between God and Abraham very severely coercing Israel to transgress it by giving up Divinely ordained, liberated areas of our eternal everlasting possession.*

**AND WE FIND**

*That Henry Kissinger is continuing pressure upon our people to continue to give up Divinely ordained, liberated areas of our Promised Land; and thus blaspheme GOD and the Holy Nation Israel before the world.*

**AND WE FIND**

*That he openly and strongly advocates giving Land which belongs to the people of Israel to enemies of Israel, and that he attempts to provide a rationale for the existence of a new alien enemy on GOD-given Soil.*

**NOW WE ASSERT**

*in the name of the SHEM HAME-FORESH, of the GOD of Israel, the Jewish people are a covenantal community and a God-sanctified people, and it is through the act of BRIT MILAH, the ritual circumcision of our males on the eighth day that we give evidence to the unique relationship between God and His people Israel.*

**WHEREAS**

*We find said Henry Kissinger guilty of Treason in actions and in pronouncements in violent repudiation of Israel's BRIT (covenant) with God in that they publicly challenge God's gift of His Land to His people, AND whosoever repudiates the BRIT (covenant) is to be cut off from his people.*

**AND WE FURTHER ASSERT**

*In God's words of the covenant, "I will maintain my covenant between me and you, and your offspring to come, as an everlasting covenant throughout the ages, to be God to you and to your offspring to come. I give the land you sojourn in to you and your offspring to come and the land of Canaan, as an everlasting possession, I will be their God." (Genesis 17:7,8.)*

**NOW OUR COVENANT**

*presupposes that God, Creator of heaven and earth, can give to whom-ever He pleases, any portion of His creation. He so did in giving to the people of Israel the land of Israel.*

**THIS TRIBUNAL ASSERTS**

*that our people were forced to leave their land against their will, AND that although a majority of our people were forced to wander and dwell in many*

foreign lands, some of our people always lived in Israel, AND that we, the Jewish people of Israel, always aspired to return to our land, AND that this aspiration was not a mere sentimental gesture, but was consummated in the act of circumcision and in daily beseeching God to return us to Israel, our Land, and protesting our forced expulsion from our Land, AND that these GREAT PROTESTS and supplications are repeated in our Grace After Meals, AND that, therefore and thereby, world Jewry has constantly participated in protests and daily assemblies against its forced expulsion from Israel.

**NOW THIS TRIBUNAL NOTES**

That the act of circumcision is called OT LABRIT; a sign of the covenant, and that he who does not have this sign "shall be cut off from his people" (Genesis 17: 14), AND it is self-evident with more than ample precedent in Jewish Law to assert today that this also applies not only to the sign of the covenant, but to any particulars of that covenant.

**WE THEREFORE**

members of this duly constituted BET DIN (Court of Jewish Law) by our vested Halachic authority, hereby formally and unconditionally EXCOMMUNICATE said Avraham Ben Elazar Kissinger . . . from the Jewish people, in the language of "Cherem." AND proclaim him a traitor to our God, our people, the Jewish Nation of Israel, and our Eternal Heritage and way of life, our TORAH.

Details of the exact nature of this

Cherem, and other matters relating thereto, are to be found in the Bill of Particulars read by each Rabbi present, taking turns, starting with Rabbi Moshe Brown. The final and most dramatic aspect of the ceremony began with my own reading of the Cherem in Hebrew, which had its own nuances and was patterned after the excommunications recorded in the log books of the Council of Four Lands which spans over two hundred years from the Sixteenth Century. The reading was rendered in a traditional sing-song melancholy manner until the actual ancient verse was repeated seven times by all Rabbis present excommunicating Kissinger, thus: "*Shaketz Tishaktzenu Vitaev Titavenu Ki Cherem Hu.*" The verse is from Deuteronomy 7:26: "You shall utterly defeat it (him) and you shall utterly abhor it (him) because it (he) is Cherem."

In this context he is both cursed and excommunicated. As soon as the verse was completed, candles which had been lit before each Rabbi representing and symbolizing the illumination of Henry Kissinger's soul were individually extinguished. The shofar was blasted, and the rest of the Hebrew charge of Cherem was completed. The audience reaction to all this was intense. It was the first time most had ever witnessed an actual excommunication. After the *Bet Din* adjourned, they flocked to the dais where the Court was seated and proclaimed their praise for a great deed which they felt had to be done, surrounding the Rabbis with enthusiasm.



As for the Bill of Particulars, there were eleven, including the following:

*This BET DIN notes that, in the International arena, Kissinger knew no bounds in his attempts at destroying the Jewish State. Whether it was preventing Israel to initiate a preventative strike during the Yom Kippur War or holding up their military supplies — contributing to the deaths of thousands of Jewish soldiers — or holding up the Jewish Nation to the world as INTRANSIGENTS AND INFLEXIBLE.*

*This BET DIN takes note that in addition to Henry Kissinger being a threat to the Jewish future in his conduct with respect to Israel, he is also pursuing a policy of destruction of Jews and Jewish values in his public and personal life. In his role as Secretary of State, he has publicly pursued a policy of "détente" to such an extent as to endanger Soviet Jewry by openly opposing amendments to the Trade Bill with Russia, which would free Soviet Jewry from persecution.*

*Furthermore in his pursuits of appeasement via "détente," we find him weakening the greatest free country in the world, the U.S.A., thus endangering Jews worldwide; for Judaism and Communism are antitheses; Communism indeed is in battle to destroy Judaism as the mother religion of all Monotheistic faiths which it considers to be "The Opiates of the People."*

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\*Sefirah is a period of mourning between Passover and Pentecost when marriage is prohibited.

*We have also investigated and found that Henry Kissinger, in his private life having been raised and educated as a religious Jew, in his later youth began to turn against Judaism, eating non-kosher food behind his parents' back; and then retrogressing to "other acts" of irreligious and immoral conduct; to finally marrying out of the faith on the Sabbath Day during Sefirah.\* Not being satisfied in violating Halacha en-masse himself, he attempted to coerce other Jews to transgress their faith as in issuing a directive to all Jewish personnel at the State Department to violate the most sacred Jewish Holidays Yom Kippur and Rosh Hashana by forbidding them to take off. His life style manifests a complete repudiation of ethical, observant and believing Judaism.*

*Aside from the primary issue of sanctity of the Land of Israel and its covenantal status, this BET DIN holds it to be self-evident that not only can World Jewry or Jewish Law never recognize an entity called "Palestinians" and their spurious claims to the LAND, but intrinsic to their pernicious claims, they are to be regarded as an enemy of the Jewish people. Furthermore, their representatives, the so-called "Palestinian Liberation Organization," by virtue of their most heinous and ignoble acts of terror against defenseless men, women, and children of the Jewish people, are in the category of Amalekites. Of these Amalekites, our TORAH teaches that "The Lord will be at war with Amalek throughout the ages" (Exodus 17:16),*



and "Therefore when the Lord allows you safety from all your enemies surrounding you in the Land that the Lord your God is giving you as a hereditary possession, you shall exterminate the memory of Amalek from under the heavens. Do not forget." (Deuteronomy 25:17.)

We find Henry Kissinger's contemptible conduct to be of such a grave nature that we "condemn him to Din Biyedei Shamayim" or heavenly judgment. We submit him from our earthly BET DIN (Shel Mata), to the heavenly tribunal for God to judge and to pronounce sentence.

The last Particular was based on a concept in Judaism expressed in a famous collection of Rabbinic homilies dealing with Deuteronomy called *Dev-arim Raba* (5:5): "If there is no judgment below, there will be no judgment above."

During the entire proceedings, television cameramen and newspaper reporters were present and took pictures. That evening, local television and radio carried the proceedings on their news features. However, despite this exposure, not one word was mentioned about it the following day in any local or national New York newspaper. We had nonetheless resolved to carry out this action irrespective of whether we had news coverage, because Jewish Law teaches that "a *Bet Din's* voice is heard everywhere."

In Israel, the *Cherem* was immediately broadcast and reported in all major newspapers. Then an amazing thing happened; Jews started talking about it

all over New York City. On the succeeding Monday, members of our *Bet Din* received responses from throughout the country from such diverse places as New Orleans and Los Angeles. Our people had heard about what had happened — by word of mouth. Subsequently, certain national and international weeklies did pick up the story, including the *National Enquirer* and *Paris Match*.

There are two members of the *Bet Din* who were not part of the *Cherem* tribunal. They are of a Chasidic mystical orientation in contradistinction to that of a rational orientation. According to their perspective, Kissinger's attempts against the State of Israel and the Jewish people strengthened Satanic power in the world. According to religious Jewish mysticism, Satan is beholden to God in accordance to the teachings of Job (1:12) where God warns Satan against putting his hand forth against that good man. However, Satan's influence fluctuates. According to Chasidic mysticism, when God created the universe He contracted, leaving residual sparks of Himself that were contained inside shells. When a person performs a good deed, he destroys some of the shells and releases the sparks and they fill the world. When a person does a bad deed, the Divine presence is again trapped inside the shells. Satan's power becomes stronger the more shells there are in the universe, and weaker with the diminution of the shells. Furthermore, it is Chasidic teaching that those Divine sparks which affect the destiny of Is-

rael can only be utilized by Satan through a Jew. Unless there is Jewish collusion, they contend, any anti-Semitic plan to destroy Israel will come to naught. The Chasidim point this out throughout history from Pharaoh to Hellenistic and Roman persecution through the Spanish Inquisition and Hitler.

Now these Chasidic Rabbis maintain that their *Bet Din* has, through its action, shattered the shells, releasing Divine sparks by destroying Kissinger's illumination; thus favorably helping Jewish destiny. They then predicted that, within one month, events would bear out that the power of Satan had been lifted from Israel which had been manifested since the end of the Yom Kippur War. Later that week, a telephone caller from New York City informed me that in the same hotel, on the same floor, where our *Cherem* was pronounced, a Jewish dignitary who had come to present an award to Betty Ford for the President, for supposedly "helping" the Jewish State, had actually died right on the spot while making the presentation. However, before the week was over, a group of Israelis and others were hijacked and taken to Uganda. So I inquired of our Chasidic mystics, "What happened?" They answered that this was a test, that nothing

definitive had happened yet but that it would — and when it does the world shall see.

The rest is history. The entire world knows of what took place in those 90 minutes at Entebbe when the Israeli Army proclaimed "God was with us." The world awoke and realized that the Divine Countenance was again shining on Israel. Kissinger's policy of friendliness towards Communist dictatorships in Africa received a stunning blow at Entebbe during the week that the rest of the world sat and did nothing.

But you should know that there is a custom in vogue with respect to decisions and acts of a special nature that a *Bet Din* institutes. The custom is that the *Bet Din* conceals a particular reason or reasons for its due process over a period of time, usually a year. Accordingly, we have done the same here. It can be said, however, that the Bill of Particulars is not the Court's last word on Kissinger. There are other particulars. They concern an organization called the Council on Foreign Relations (C.F.R.), of which Henry Kissinger is a member; a certain George Vasilyevich Chicherin,\* who attempted to sabotage the formation (in 1915) of the Jewish Legion which served later under England and played a critical role in establishing Israel; and, one Aaron Aaronson,† who on his way to Versailles on May 15, 1919, to bring the cause of the Jewish Legion to international attention, was thrown out of an airplane into the English Channel by founding fathers of the C.F.R. ■ ■

\*Chicherin later became Soviet Commissar For External Affairs.

†Aaronson was a brilliant agricultural expert who was employed by Jacob Schiff. The conspiratorial Schiff had fought the Zionist idea and the Jewish Legion tooth and nail.

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