

The Jewish Community Relations Council of Greater Washington presents

YOM HA'SHOAH V'HAGVURAH COMMEMORATION

Holocaust Remembrance Day 2016
Seeking Truth & Justice—70 Years After Nuremberg
In memory of the six million Jews who perished during the Holocaust
A Community-Wide Memorial Observance

Sunday, May 1, 2016 / 23 ניסן 5776
B'nai Israel Congregation
6301 Montrose Road, Rockville, MD



Partner Agency of
The Jewish Federation
OF GREATER WASHINGTON



NATIONAL ANTHEM

“The Star Spangled Banner” led by Cantors Josh Perlman, Sara Geller and Ilana Wolpert

MEMORIAL TO THE LOST COMMUNITIES

Quartet accompaniment

by Carl Tretter, 1st Violin; Gemma Kuypers, 2nd Violin; Miriam Goldberg, Viola; Jacqueline Mendels Birn, Cello.

The Nazis reached far and wide through all corners of Europe and found collaborators in the occupied nations to carry out their genocidal mission of destroying all Jewish life on the continent. We remember with somber reflection the vibrant communities and shtetls which existed and exist no more.

**Austria, Belgium, Bulgaria,
Czechoslovakia, Estonia, France,
Germany, Greece, Hungary, Italy,
Latvia, Lithuania, Luxembourg, Norway,
Poland, Romania, Soviet Union,
The Netherlands, Yugoslavia**

CANDLE LIGHTING

From Generation to Generation

The JCRC has organized Holocaust commemorations in partnership with local survivor groups for more than forty years. In recent years it has been part of our tradition to invite families of survivors to join in lighting the candles of remembrance as a declaration that our Jewish community continues and will prosper from generation to generation in forceful defiance of those who wish us harm.

Candle 1

Susan Taube, Born in Germany
Myron Taube

Candle 2

Sema Soffer, Born in Poland
Olimpia Sulla
Victor Sulla & Alberto Pardo

Candle 3

Manny Mandel, Raised in Hungary
Lisa Mandel-Trupp
Gabriele Trupp & Zachary Trupp

Candle 4

Alice Masters, Born in Czechoslovakia
Anne Masters
Sam Quinn

Candle 5

Isaac Gendelman, Born in Poland
Joycee Giberman
Ari Giberman
Joshua Giberman, Isabelle Giberman

Candle 6

Community Candle

ANNUAL RECONFIRMATION OF THE LEGACY OF THE HOLOCAUST

THE LEGACY OF HOLOCAUST SURVIVORS

written by **Eli Wiesel**

read by **Nesse Godin, Henry Greenbaum, and Susan Taube**

(Participants in the World Gathering of American Holocaust Survivors, Jerusalem, 1981)

The first World Gathering of American Holocaust Survivors took place in Eretz Israel, 1981. Thousands strong, they stood together at the *Kotel* as a human wall of defiance and victory against the fate Hitler's Nazis sought for them. The oaths below were penned and first uttered by Elie Wiesel in that sacred space and time.

All survivors are invited to rise and join in the reading of the pledge.

We take this oath! We take it in the shadows of flames, whose tongues scar the soul of our people; we vow in the name of our dead parents and children; we vow with our sadness hidden, our faith renewed; we vow we shall never let the sacred memory of our perished six million brethren be forgotten or erased.

We saw them hungry, in fear, we saw them in the loneliness of night, we saw them at the threshold of death, true to their faith. We received their silence in silence, we merged their tears with ours, we are the remaining witnesses: of deportations, executions, mass graves, death camps, mute prayers, hidden souls and cries of revolt. The young, the old, the rich and the poor. The ghetto fighters, the partisans, the scholars and the messianic dreamers, the tradesmen and businessmen, the *Chassidim and Misnagdim*. Like a cloud we saw them vanish.

We take this oath! Vision becomes word, to be handed down from father to son, from mother to daughter, handed down from generation to generation.

Zachor. Remember what the Nazi murderers and their accomplices did to our Jewish people. Remember them with rage and contempt. Remember what an indifferent world did to us and to itself. We also must remember the good deeds of the righteous gentiles.

In 1981 we took this oath in Israel near the *Kotel*. There we handed down a legacy to our children in the shadows of the flames of six symbolic candles. Tonight, at this assembly, we reaffirm our oath in the shadows of the flames of these six *yarzheit* candles honoring the memory of our six million, ***acheinu b'nai Yisrael***, our Jewish brethren.

We take this oath! Our memory will become words. Words of history of the Holocaust to be handed down from generation to generation, ***midor ledor. Unsere K'doshim mir velen eich keimol nit fargesen.***



THE PLEDGE OF ACCEPTANCE

Accepted by Charlotte Jan Siegel

Child of a Holocaust Survivor

Reading in honor of her mother, Johanna Franklin Saper

All children of survivors are invited to rise and join in the reading of the pledge

We, who are your sons and daughters, belong to a generation in which every attempt was made for us to never exist.

We, who represent your victory and your triumph over evil of unthinkable dimensions, accept the responsibility to preserve and protect the legacy of the Holocaust.

We pledge to commemorate. **We pledge** to educate. **We pledge** to forever remember.

We pledge to you, our mothers and fathers, who suffered in ways which words cannot describe, that our commitment is an everlasting commitment for this generation and for every generation to come.

We dedicate this pledge to our beloved grandmothers and grandfathers, who never lived to see us.

We dedicate this pledge to our aunts, uncles, cousins, brothers and sisters, who are forever missing from our lives.

We dedicate this pledge to all the six million Jewish men, women, and children who were so brutally murdered, but who will always be in our thoughts and in our hearts.

THE PLEDGE OF CONTINUATION

Accepted by Ariella Brodecki

Grandchild of a Holocaust Survivor

In honor of Sonia Z. and Bud Brodecki

All grandchildren of survivors are invited to rise and join in the reading of the pledge

We, who are your grandchildren, will carry on the Survivors' legacy to prove to ourselves and to others that we can carry on your victory, as well as to memorialize those loved ones who perished in the Holocaust.

We pledge to:

Always remember who we are, where we came from, and also the traumas our grandparents endured and survived;

Educate people of other ethnic, religious, and cultural groups about our grandparents' experiences;

Commit to use lessons of the Holocaust to support justice, tolerance, peace, kindness, and compassion; and

Accept Survivors' memories and to pass them on to future generations.

THE HOLOCAUST MOURNERS' KADDISH

Led by **Rabbis Jonathan Schnitzer** and **Michael Safra** of B'nai Israel Congregation and **Rabbi Arnold Saltzman** on behalf of Congregations Beith Chaverim of Calvert County, Sha'are Shalom of Waldorf and Hevrat Shalom of Gaithersburg with **Rabbis of the Community** and **Prof. Gideon Frieder**, USHMM Survivor Volunteer

Ve-yit-aleh, ve-yit-halal Ohrdruf, Plashov, Papenburg, Ponary	ויתעלה ויתהלל	Yit-gadal Auschwitz-Birkenau-Buna, Baranovka, Bergen-Belsen	יתגדל
Shmei d'kudsha, b'rich Hu, Prague, Radom, Ravensbruck, Rehmsdorf, Riga	שמה דקודשא בריך הוא	Ve-yit-kadash Belzec, Bialystok, Babi Yar	ויתקדש
Le-eyla Sachensburg, Sachsenhausen, San Sabba, Shauliai	לעלא	Shmei raba Bochnia, Bogdanovka, Buchenwald	שמה רבה
Min kol birchata v'shirata Skarzysko-Kamienna, Sobibor	מן כל ברכתא ושירתא	B'alma divra chir-utei Chelmno, Cracow, Dachau	בעלמא די ברא כרעותה
Tus-bechata ve-neche-mata Theresienstadt, Transnistria, Treblinka, Vaivara	תשבחתא ונחמתא	V'yamlich mal-chutei Dakovo, Danica, Dora	וימליך מלכותה
Da-amiran b'alma Vilna, Warsaw, Zemun, Zhitomir and the scores of other camps.	דאמירן בעלמא	Be-chayei-chon, uv'yomei-chon Dumanovka, Ebensee, Edineti, Flossenburg	בחייכון וביומכון
V'imru Amen.	ואמרו אמן.	U'vchayei d'chol beit Yisrael Gross-Rosen, Gunskirchen, Gurs	ובחיי דכל בית ישראל
Yehei Shlama raba min shmaya	יהא שלמא רבא מן שמיא	Ba-agala u'vizman kariv Herzogenbusch, Iasi, Jadovno, Kaiserwald	בעגלא ובזמן קריב
Ve-chayim aleinu	וחיים עלינו	V'imru Amen.	ואמרו אמן.
V'al kol Yisrael	ועל כל ישראל	Ye-hei shmei raba m'vorach	יהא שמה רבא מבורך
V'imru Amen.	ואמרו אמן.	L'olam ul'ol-mei alma-ya	לעולם ולעלמי עלמיא.
Oseh shalom bim-romav	עשה שלום במרומיו	Yitbarach ve-yishtabach Kamenets-Podolskiy, Kishiniev, Kovno, Klooga	יתברך וישתבח
Hu ya-aseh shalom	הוא יעשה שלום	Ve-yitpa'ar ve-yitromam Lodz, Lubin, Lublin, Lvov, Lyons	ויתפאר ויתרומם
Aleinu ve-al kol Yisrael	עלינו ועל כל ישראל,	Ve-yit-naseh, ve-yit-hadar Majdanek, Mauthausen, Minsk, Natzweiler-Struthof, Neuengamme	ויתנשא ויתהדר
V'imru Amen.	ואמרו אמן		

EL MALEH RACHAMIM

Performed by **Cantor Josh Perlman**, B'nai Israel Congregation

El maleh rachamim shochan bameromim, hamtzey menuchab nechonah al kanfey hashechinah, bema'alot kedoshim uteborim kezohar harak'ya mazhirim et kol hanesbmot shel sheshet milyoneh hayehudim, chalileh ha'Shoah ba'Eropa, shenebergu, shenish'chetu, shenisrefu, vesbanisfu al kidush haShem, b'yadey hameratzchim haGermanim ve'ozrehem mishpa'ar ha'amim. Lachen Ba'al harachamim yastirem b'seter k'nafav le'olamim, v'yitzror bitzror hachayim et nishmotehem. Adonai hu nachalatam, b'Gan Eden t'hey menuchatam, v'ya'emdu legoralam l'ketz hayamim, v'nomar amen.

God full of mercy Who dwells high, grant proper rest under the wings of the Divine Presence, in the great heights of the holy and pure who, like the brilliance of the heavens, shine to all the souls of the six million Jews slain in the European Holocaust who were killed, and slaughtered, and burned, and destroyed in sanctification of God's name, at the hands of the German murderers and their assistants from other nations. Therefore may the Master of mercy shelter them in the shelter of His wings for eternity, and bind their souls in the bond of life. The Lord is their inheritance; may the Garden of Eden be their resting place and may they stand for their destiny in the end of days. And let us say, Amen.

Nuremberg and the Birth of International Law

Read by **Rabbi Jonathan Schnitzer** and **Rabbi Michael Safra**, B'nai Israel Congregation;
Cookie Hymer Blitz, President, JCRC and **Ron Paul, MD**, Holocaust Commission Chair, JCRC

War crimes. Wars of aggression.
Crimes against the peace. Crimes against humanity.

These terms are seared in our collective conscience. They seem to have been in existence since Cain murdered Abel; since the annihilation of Carthage by the Romans; since before time was recorded. The erasing of one people by another may sadly date to the beginnings of mankind. But creating the word "Genocide"—the naming of these atrocities—took the unique heinousness of the Holocaust. And it took the trials at Nuremberg.

In January, 1942, nine governments-in-exile met in London and issued the St. James Declaration: an early call for Nazi criminals to face justice for their crimes.

Stalin would have been content with show trials; Churchill with firing squads. Roosevelt shared Churchill's view at first, but his ideas evolved into something different. He sought a strengthened United Nations to rise from the ashes of the League of Nations along with a new set of laws for international justice. Nuremberg.

As the war drew to a close, the Allied Powers developed a plan. Four judges & alternates and four prosecutors and staffs would represent the four Allied Powers. In an unprecedented stroke, Supreme Court Justice Robert Jackson temporarily left his lifetime appointment to help draft the new code of international human rights law. Then he became its lead prosecutor. This greatly enhanced the importance of what was to follow.

Each step was carefully considered with historic precedent in mind. The selection of the Palace of Justice in Nuremberg was highly symbolic. It was here that the façade of laws the Nazis used to indict the Jews was created and it would be here that Nazi criminals would face justice.

At Nuremberg, the Allied Powers sought a justice beyond victor's vengeance. A justice which would learn from Versailles and provide a lasting peace in Europe.

Could justice serve as long and short term deterrence?

Could justice strengthen the rule of law and guide the development of international human rights?

Could justice speak for its living victims, if at Nuremberg they were not yet afforded the right to speak for themselves?

Make no mistake, we fervently wish these laws had never been needed. We wish Rafael Lemkin never coined the term "genocide."

We wish there were never crimes against humanity. Nor ethnic cleansing, killing fields or machetes along the landscapes of Rwanda. And certainly not the Holocaust.

Until we find a way to eradicate these scourges of depravity; until we learn how to quell this barbarity in the human soul; until then, we rely upon a justice after the fact.

The tenets of justice created at the Nuremberg Trials re-emerged after the end of the Cold War. The Genocide Convention and Universal Declaration of Human Rights in 1948 provided the foundations for the Rome Statute of 2002, the establishment of the International Criminal Court in 2002, the tribunals in Yugoslavia in 1993, and in Rwanda 1994. Just weeks ago, the International Criminal Tribunal for the former Yugoslavia convicted a wartime Bosnian Serb of genocide, war crimes, and crimes against humanity while the United States determined ISIS to be guilty of genocides they are still committing.

These acts trace their roots and precedents to Nuremberg. A new standard of justice for the world community. Has it been used forcefully? Consistently? Has it acted as deterrent or a remedy for evils of the human soul?

As we ponder these questions, we stare at the abyss of atrocities that continue to be wrought by human hands and the silence of human hearts. We turn with some small hope, to the legacy of Nuremberg.

DONA DONA

Lyrics by **Aaron Zeitlin**, composed by **Sholom Secunda**
Performed by **Mazeltones**,
High School A Cappella Choir, B'nai Israel Congregation

On a wagon bound for market there's a calf with a mournful cry
High above him there's a swallow winging swiftly through the sky

"Stop complaining," said the farmer, "Who told you a calf to be?
Why don't you have wings to fly with like the swallow so proud and free?"

Calves are easily bound and slaughtered never knowing the reason why,
But whoever treasures freedom like the swallow must learn to fly.

Chorus: How the winds are laughing! They laugh with all their might.
Laugh and laugh the whole day through and half the summer night.

Dona Dona

The Gavel Descends

Read by **Rabbi Jack Luxemberg**, Temple Beth Ami, **Rabbi Steven Suson**, Congregation Har Tzeon-Agudath Achim and **Rabbi Batya Steinlauf**, JCRC

November 20, 1945, the gavel descends and the International Military Tribunal opens—the first and most famous of the trials referred to as “Nuremberg.”

Corresponding trials begin in Tokyo.

Just eight months after lawyers began gathering evidence and codifying laws, the first twenty-four defendants are indicted.

On Yom Kippur, 1946, verdicts are handed down. Hitler, Himmler, and Goebbels evade trial through suicide; many others will flee.

A second Allied tribunal is held before relations with the Soviets sour. The occupied sectors of Germany begin separate trials.

American Brigadier General Telford Taylor prosecutes twelve trials in the American sector, among them:

The Doctors' Trial: Mengele evades justice. But along with 14 convictions, a new code of medical ethics is born, “The Nuremberg Code.”

The Industrial Giants and Arms Manufacturers Trial: Companies I.G. Farben and Krupp face justice while other companies continue their work untouched.

The Eastern Front Killers Trial: Many top members of the Einsatzgruppen and the SS face death or prison.

German courts are also being reconstructed. German judges try crimes of German perpetrators against German victims. Yet again many perpetrators remain at large, living among their neighbors.

The Soviets mete out their own form of justice behind the former Iron Curtain.

Auschwitz. Sobibor. Ravensbruck. Belzec. Dachau. Over many years, murderers at these and other infamous sites are held to account. The trials are a symbol of justice, but not a thorough one.

Soon the Cold War, the Korean War, the Marshall Plan and the reconstruction of Germany push calls for justice to the back burner. De-Nazification washes the mark of Cain from the hands of thousands as Europe and Germany turn to rebuilding.

It will take another decade and a younger generation to watch the trial of Eichmann and question the guilt of their elders. It will take Hannah Arendt's commentary on *The Banality of Evil* and Karl Jaspers' *Question of German Guilt*. Both reawaken a call to conscience and reckoning for Nazi criminals and for society.

His role in discovering Eichmann will lead Simon Wiesenthal on a quest to prosecute 1,100 more war criminals, the murderer of Anne Frank, the commandants from Treblinka and Sobibor.

On his deathbed in 2005, Wiesenthal mused about a heavenly encounter with the perished 6,000,000 Jewish souls. Others might tell accounts of their careers or their families, but Wiesenthal would simply remark, “I did not forget you.”

The Wiesenthal Center continues to hunt Nazi criminals even as war criminals from new genocides perpetrate new barbarities. Some are brought to justice, while others escape justice or simply live in society, their sins forgotten.

EILI EILI

Lyrics by **Hannah Senesh**
Arranged by **Stephen Glass**
Performed by the **Community Choir**

O Lord, my God, I pray that these things never end: the sand and the sea, the rush of the waters,
the crash of the heavens, the prayer of the heart

אֱלֹהֵי אֱלֹהֵי	<i>Eli, Eli</i>
שָׁלוֹא יִגְמַר לְעוֹלָם	<i>Shelo yigamer le'olam:</i>
הַחֹל וְהַיָּם,	<i>Hachol vebayam</i>
רִשְׁרוּשׁ שֶׁל הַמַּיִם,	<i>Risbrush shel hamayim</i>
בְּרַק הַשָּׁמַיִם,	<i>Berak hashamayim</i>
תְּפִילַת הָאָדָם.	<i>Tefilat ha'adam</i>

In His Own Words - Opening Testimony from Justice Robert Jackson

Seventy years ago Supreme Court Justice Robert Jackson served as U.S. Prosecutor at the Nuremberg International Military Tribunal. His historic opening words and these trials established the concept of crimes against humanity and set the precedent for bringing not only nations to justice, but also the individuals who perpetrated these heinous crimes. These are some excerpts from his remarks:

“The privilege of opening the first trial in history for crimes against the peace of the world imposes a grave responsibility. The wrongs which we seek to condemn and punish have been so calculated, so malignant, and so devastating, that civilization cannot tolerate their being ignored, because it cannot survive their being repeated. That four great nations, ... stay the hand of vengeance and voluntarily submit their captive enemies to the judgment of the law is one of the most significant tributes that Power has ever paid to Reason.”

“This Tribunal, while it is novel and experimental, is not the product of abstract speculations nor is it created to vindicate legalistic theories. This inquest represents the practical effort ... to utilize international law to meet the greatest menace of our times—aggressive war. The common sense of mankind demands that law shall not stop with the punishment of petty crimes by little people. It must also reach men who possess themselves of great power and make deliberate and concerted use of it to set in motion evils which leave no home in the world untouched. It is a cause of that magnitude that the United Nations will lay before Your Honors.”

“What makes this inquest significant is that these prisoners represent sinister influences that will lurk in the world long after their bodies have returned to dust. We will show them to be living symbols of racial hatreds, of terrorism and violence, and of the arrogance and cruelty of power. They are symbols of fierce nationalisms and of militarism, of intrigue and war-making which have embroiled Europe generation after generation, crushing its manhood, destroying its homes, and impoverishing its life...”

“Civilization can afford no compromise with the social forces which would gain renewed strength if we deal ambiguously or indecisively with the men in whom those forces now precariously survive.”

We are able to do away with domestic tyranny and violence and aggression by those in power against the rights of their own people only when we make all men answerable to the law...The usefulness of this effort to do justice is not to be measured by considering the law or your judgment in isolation. This trial is part of the great effort to make the peace more secure... to ensure that those who start a war will pay for it personally...

KEYNOTE REMARKS

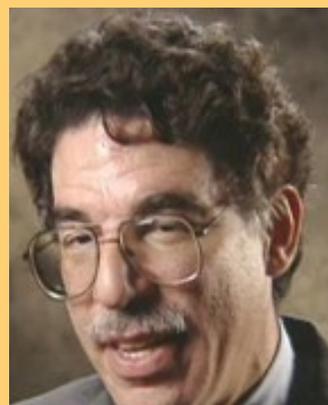
Peter Black, PhD

“Seeking Truth & Justice — 70 Years After Nuremberg”

Introduction by **Ronald Halber**

JCRC Executive Director

Dr. Peter Black served as Senior Historian and Director of the Division of the Senior Historian at the United States Holocaust Memorial Museum from 1997 until his retirement this year. From 1978 until 1997, he served as a staff historian and (after 1986) as Chief Historian for the Office of Special Investigations (OSI), Criminal Division of the United States Department of Justice. The OSI was charged with identifying and prosecuting Nazi war criminals in the United States and today also prosecutes war criminals from more recent genocides.



In addition to his government service, Dr. Black has held various teaching positions at George Mason University, Catholic University, American University, and Columbia University. He has written extensively for German and English publications on Nazi and World War II history. He is also the author of *Ernst Kaltenbrunner: Ideological Soldier of the Third Reich*. He remains active as an unaffiliated historian and can currently be heard teaching about the dangers of anti-Semitism here at B'nai Israel Congregation.

Questions About Reconciliation and Justice

Read by **Myrna Goldenberg**, PhD, Holocaust Studies Scholar
Rabbi Stuart Weinblatt, Congregation B'nai Tzedek

Rabbi Susan Shankman, Washington Hebrew Congregation
Halina Yasharof Peabody, USHMM Survivor Volunteer

In June 2000, a group of interfaith colleagues came together to seek a better understanding of **forgiveness, reconciliation, and justice**. How do these terms apply to a post-Holocaust world? They were Jews and Christians, philosophers and theologians, Germans, Americans, and a Belgian. Through their journey in dialogue, they reaffirmed the belief that atonement FOR the Holocaust lies beyond the reach of man.

How could one possibly speak in the name of six million Jews murdered? How could the depths of depravity be atoned for by its vicious perpetrators or indifferent bystanders? There can be no forgiveness for, no reconciliation to, and no justice that erases the scars of the Holocaust. Yet are we only left with paralysis, despair, isolation, and victimhood? Is this the legacy for survivors? And for future generations?

“A wound can’t stay open forever. Unhealed, it contaminates the body completely. Forgiveness and reconciliation are not cosmetics that hide the injury: they are healing processes that transform the wound into a scar. If the Holocaust is the scar on the face of the 20th Century, one can never forget or neglect the injury to which it bears witness. But can one live constructively with the scar?” Didier Polleyfeyt, p. 11*

The ideas of these writers have been adapted into the form of inquiry. For the questions they sought to address only have answers in the heart of each individual. As we read the below responsively, please reflect upon your own views. In the face of the inhumanity we saw in Europe, is there a way forward that allows Jewish souls to heal while honoring the memory and lives of those who endured unspeakable sufferings?



On Forgiveness

Atonement is affected through regret - *teshuvah*, confessions—*tefillah*, and repayment by the offender.

As Jewish repentance is directed toward the aggrieved, can it ever be repaid if the aggrieved is no longer among us? When the aggrieved is not even identified? When the unspeakable sin has been perpetrated against multitudes?

AUDIENCE: *If future generations seek forgiveness, in a traditional Jewish sense, forgiveness CANNOT be granted. But reconciliation of future generations, can that be sought?*

- Adapted from Peter Haas*

On Reconciliation

When forgiveness cannot be granted, does even the asking for forgiveness by later generations have importance? For in being refused, does it invite recovery of relationship? Of responsibility? Does it help find a way to turn together in seeking a repairing of the world?

- Adapted from David Patterson Knight

AUDIENCE: *Can our entwined relationship and concern for one another, Jew and non-Jew, combat our all-too-human tendencies to isolate one another and to leave people stranded in contrary worlds?*

- Adapted from Rachel Baum*

On Guilt

Guilt is the burden that the past places upon the future. Yet guilt is a personal category. Guilt cannot be shifted from one individual to another. Later generations cannot be held responsible for the crime itself. Nor are they free to escape their own historical situations.

AUDIENCE: *The victims look at us today, and they demand to be remembered. Survivors must be compensated. Perpetrators must be held responsible. Reconciliation requires a culture of remembrance that does not allow the victims of the past to be forgotten.*

Where children of perpetrators and children of victims accept the fact that there is no way out of their own history, are there ways of acting within the present, to shape a better future with understanding of our shared past?

- Adapted from Britte Frede-Wenger*

**After-Words, Post-Holocaust Struggles with Forgiveness, Reconciliation, Justice.*

Edited by David Patterson & John K. Roth.
University of Washington Press, 2004

...and the Jewish Soul in a Post-Holocaust World

Read by **Myrna Goldenberg**, PhD, Holocaust Studies Scholar, and
Rabbi Uri Topolosky, Beth Joshua Congregation & Melvin J. Berman Hebrew Academy

In Rachel Baum's* final chapter, she praised the many ways the Jewish community has been strengthened through our advocacy in the post-Holocaust world – the birth of Israel, the ongoing fight against discrimination and continuing genocides. While we acknowledge our profound accomplishments, Baum asks, might contemporary Jews also undertake a *teshuvah*, a turning back? Might we reflect upon questions of the Jewish soul and our Jewish future?

Please join with us in reading her adapted ideas responsively:

Read by **Rabbi Ari Sunshine**, B'nai Shalom of Olney

READER: In writing of the soul of a murdered people, I address my fellow contemporary Jews. Because the struggles of survivors have been entirely different. Simply to survive after the Shoah, to build lives and perhaps even to find some joy in life – surely this is enough for those who experienced the horror firsthand.

But for the future generations, perhaps we have moved too soon in transforming our pain into action. Perhaps now is the time to learn as a community how to sit with our pain and how to talk about our prejudices without holding on to them. How do we talk about the role of the Shoah in our identity as Jews?

AUDIENCE: *Have we attended carefully enough to what the Shoah has done to us, as a people?*

READER: Have we considered what spiritual lessons our young people draw from the Shoah?

AUDIENCE: *What will they do, spiritually, with the crisis of faith that learning about the Holocaust must bring? What will they do, existentially, with their doubts about human nature, about a loving G-d, about themselves and their own capacity for evil?*

READER: What will they do with their feelings about Germans, Christians, and other non-Jews?

AUDIENCE: *And how will we as a community help them to resolve those issues in a way that promotes their wholeness as human beings and their connection to other people and to G-d?*

How will we nurture the part of them that desires connection and wholeness, without erasing the memory of our suffering?

Hymn of the Partisans (Zog Nit Keyn Mol)

Lyrics by **Hirsch Glik**, Vilnius Ghetto, 1943

Music composed by **Aleksey Surkov** with lyrics later set to the music by **Dmitri & Daniel Pokrass**

Led by **Cantor Ilana Wolpert**, B'nai Israel Congregation

CHORUS: *Never say that you are going your last way,
though lead-filled skies above blot out the blue of day.
The hour for which we long will certainly appear.
The earth shall thunder beneath our tread
that WE ARE HERE!*

*The early morning sun will brighten our day,
and yesterday with our foe will fade away.
But if the sun delays & in the east remains
this song as password generations must maintain.*

*This song was written with our blood and not with lead.
It's not a little tune that birds sing overhead,
this song a people sang amid collapsing walls,
with grenades in hands they heeded to the call.*

Zog Nit Keyn Mol!

CHORUS:

*Zog nit keynmol az du geyst dem letstn veg,
Chotsh himlen blayene farshteln bloye teg;
Kumen vet noch undzer oysgebenktesho,
S'vet a poyk ton undzer trot: mir zenen do!*

*Es vet di morgunzun bagildn undz dem haynt,
Un der nekhtn vet farshvindn mint faynd,
Nor oyb farzamen vet di zun in dem kayor-
Vi a parol zol geyn dos lid fun dor tsu dor.
Dos lid geshribn iz mit blut un nit mit blay,
S'iz nit keyn lidl fun a foygl af der fray.
Dos hot a folk tsvishn falndike vent
Dos lid gezungen mit naganes in di hent!*

Closing Remarks & Acknowledgements

Cookie Hymer Blitz, President / JCRC

Ron Paul, MD, Maryland Holocaust Commission Chair / JCRC

Rabbi Jonathan Schnitzer, B'nai Israel Congregation

Ha'Tikvah (The Hope)

Composed by N.H. Imber

Led by Cantors Josh Perlman, Sara Geller and Ilana Wolpert

Kol 'od balevav p'nimah	כל עוד בלבב פְּנִימָה
Nefesh Y'hudi homiyah	נֶפֶשׁ יְהוּדֵי הוֹמִיָּה,
Ulfa'atei mizrach kadimah	וּלְפָאֵתֵי מִזְרַח קְדִימָה
Ayin l'tzion tzofiyah	עֵין לְצִיּוֹן צוֹפִיָּה
Od lo avdah tikvatenu	עוֹד לֹא אֶבְדָּה תִּקְוַתֵּנוּ,
Hatikvah bat shnot alpayim,	הַתִּקְוָה בַּת שְׁנוֹת אַלְפִּים,
Lihyot 'am chofshi b'artzeinu	לִהְיוֹת עַם חֲפְשֵׁי בְּאַרְצֵנוּ
Eretz Tziyon vi'rushalayim	אֶרֶץ צִיּוֹן וִירוּשָׁלַיִם.

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

TAKING ACTION ON LESSONS FROM TODAY'S COMMEMORATION

For those interested in learning more about contemporary organizations and initiatives related to today's theme:

The **Heroic Imagination Project** (www.heroicimagination.org) develops trainings for schools, non-profits and corporations to train "upstanders," not bystanders based on applied social psychology research. The **National Conference for Community and Justice** (www.nccj.org) formerly the "National Conference for Christians and Jews" was found in 1927 in response to anti-Catholic sentiment around Al Smith's candidacy for President. Today it offers interfaith dialogues, youth and adult trainings and anti-bias advocacy. **Operation Last Chance** (www.operationlastchance.org) is a joint project of the Simon Wiesenthal Center and the Targum Shlishi Jewish philanthropy offering monetary rewards to bring remaining Nazis to justice.

PROGRAM ACKNOWLEDGEMENTS and THANK YOU'S

JCRC of Greater Washington & the Holocaust Planning Commission

The JCRC President **Cookie Hymer Blitz**, Executive Director **Ronald Halber**, Maryland Holocaust Commission Chair **Ronald Paul**, MD, Holocaust Consultant **Debra Linick**, Education Outreach Director **Steve Adleberg**, and the **JCRC staff** gratefully acknowledge our Holocaust Planning Commission. Holocaust Survivor Organizations: Jewish Holocaust Survivors & Friends of Greater Washington: **Louise Lawrence-Israels & Ruth Cohen**; Holocaust Survivors - The Last Generation: **Halina Yasharof Peabody & Anita Epstein**; One Thousand Children: **Claude Kacser**; Washington DC Kindertransport Association: **Alfred Traum**; and the Generations After: **Dena Hirsh & Olimpia Sulla**. Other Supporting Organizations: B'nai B'rith Chesapeake Bay Region: **Jeremy Kay & Marilyn Bargteil**; B'nai Israel Congregation Liaison: **Marsha Tishler**; Exhibits Coordinator: **Sonia Beekman**; The Jewish Federation of Greater Washington's Life-Long Learning Directors: **Barry Krasner & Avi West**; Jewish Social Service Agency (JSSA) Holocaust Survivor Program Director **Ellen Blalock** & JSSA's VISTA Volunteer **Lauren Fedewa**; Federation of Jewish Men's Clubs Seaboard Regional President **Bruce Gordon**; Montgomery College *Portraits of Life* Exhibit Coordinators: **Professor Ken Jassie & Professor Emerita Myrna Goldenberg**; Yad Vashem's Names Recovery Project: **Jonina Duker**. Additional Members: **Susan Baines Harris, Nesse Godin, Martin Goldman, Manny Mandel, Wendy Reiter, Michael Eric Seigel, Lisa Mandel-Trupp**. With special thanks to **Debra Linick** for her excellent creative work on this program.

B'nai Israel Congregation & the Youth Education Program

With deep thanks to **Rabbis Jonathan Schnitzer & Michael Safra**, Executive Director **David Rothenberg**, President **Deedee Jacobsohn**, Events Coordinator **Beth Balinas**, and **Cantor Ilana Wolpert**. **Cantor Josh Perlman** led the Community Choir and Education Director **Dr. Louis Nagel** hosted today's teen program "Defying Authority / Pursuing Justice, along with B'nai Shalom of Olney's **Maryana Harouni**. In addition to today's commemoration, JCRC's **Steve Adleberg** helped reached over 2,000 local teens by arranging for Holocaust survivors to speak at 18 Greater Washington venues.

Supporting Synagogues & Organizations

Adat Shalom Reconstructionist Congregation, American Jewish Committee, Anti-Defamation League, Beit Chaverim of Calvert County, Beth Shalom Congregation and Talmud Torah, Bethesda Jewish Congregation, B'nai B'rith Youth Organization, B'nai Shalom of Olney, Charles E. Smith Jewish Day School, Congregation Beth El of Montgomery County, Congregation B'nai Tzedek, Congregation Har Shalom, Congregation Har Tzeon Agudath Achim, Garden of Remembrance, Hadassah, Hevrat Shalom Congregation of King Farm, The Interfaith Conference of Metropolitan Washington, The Jewish Council for the Aging, Jewish Foundation for Group Homes, Jewish Genealogy Society of Greater Washington, Kemp Mill Synagogue, Melvin J. Berman Hebrew Academy, Mishkan Torah, The Montgomery County Executive's Faith Community Advisory Council, Ohr Kodesh Congregation, Congregation Sha'are Shalom of Waldorf, Shaare Torah Congregation, Silver Spring Jewish Center, Temple Beth Ami, Temple Emanuel, Temple Sinai in DC, Congregation Tifereth Israel, Young Israel Ezras Israel of Potomac, the Washington Board of Rabbis, and Washington Hebrew Congregation.

"Unto Every Person There is a Name"

The Chesapeake Bay Region of B'nai B'rith, in conjunction with the Yad Vashem Holocaust Memorial Museum in Israel, sponsors "Unto Every Person There is a Name." This public name-reading commemorates children and adults who perished in the Holocaust, restoring some dignity to those who were stripped of their identities and robbed of their lives. We remember each year at this time the millions of individuals lost to the Jewish people by reading as many names as possible. Led by **Jeremy Kay**, Chair, **Perry Palan**, and **Marilyn Bargteil**.

Montgomery College Portraits of Life Art Exhibit & Other Arts & Artifacts

Thank you **Professor Ken Jassie**, Coordinator of the Exhibit and Art Professor at Montgomery College, for bringing "Portraits of Life," which includes biographies of over 30 Holocaust survivors in our region. Thanks to Exhibits Director **Sonia Beekman** for arranging the display of art & survivor artifacts.

Jewish Social Service Agency

The Jewish Social Service Agency (JSSA) provides Holocaust survivors in our region with critical safety-net services. We thank them for all their efforts.

The Yad Vashem & U.S. Holocaust Memorial Museum Names Recovery Projects

Thank you to **Jonina Duker** for organizing the Yad Vashem Names Recovery Project at this year's commemoration and **Jaime Mollnor** of the U.S. Holocaust Memorial Museum for hosting their display. Visit both museums' registries at: www.yadvashem.org/yv/en/remembrance/names/ and www.ushmm.org (search Benjamin and Vladka Meed Registry) to aid in their missions to record and acknowledge martyrs and survivors of the Holocaust.

The Yellow Candle Project

Thank you to **Bruce Gordon** for coordinating the Yellow Candle Project on behalf of the Federation of Jewish Men's Clubs.

Thank You

Donors, Volunteers and Singers are acknowledged with gratitude in an addendum to this program.

JOIN JCRC'S YOM HA'SHOAH V'HAGVURAH - SUNDAY, APRIL 23, 2017

Displaced Persons—Struggles to Find a Home

hosted at Washington Hebrew Congregation's Bindeman Center (11810 Falls Road, Potomac)



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