

YOM HA'SHOAH

Northern Virginia's 2016 Holocaust Observance

Seeking Truth & Justice - 70 Years After Nuremberg

Jewish Community Center of Northern Virginia

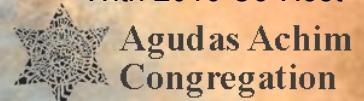
Sunday, May 1, 2016 / 23 Nissan 5776

Organized by:



Jewish Community Center
of Northern Virginia

With 2016 Co-Host



Partner Agency of
The Jewish Federation
OF GREATER WASHINGTON



OPENING MUSIC

BLOWING THE SHOFAR, **Henry Drembus**, Agudas Achim Congregation Youth Representative
THE NATIONAL ANTHEM, Led by **Cantor Rachel Rhodes**, Temple Rodef Shalom, Falls Church

WELCOME

Scott Brown, President, Jewish Community Center of Northern Virginia



OPENING REMARKS

Cookie Hymer Blitz, President, Jewish Community Relations Council (JCRC) of Greater Washington
Judy Flippen-Anderson, Northern Virginia Holocaust Commission Chair, JCRC
Rabbi Steven Rein, Agudas Achim Congregation, Alexandria

NUREMBERG: THE BIRTH OF INTERNATIONAL HUMAN RIGHTS LAW

Rabbi Laura Rappaport, Temple B'nai Shalom, Fairfax Station
Pastor Clarence Brown, Annandale United Methodist Church

Col Frank Cohn (ret.), Holocaust Survivor, WWII Veteran
Kim Bobo, CEO, VA Interfaith Center for Public Policy, Richmond

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 & 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 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.

I'D LIKE TO GO AWAY ALONE

Lyrics: Alena Synkova / Translation: Jeanne Nemcova

Music: Jeff Klepper

Youth Choir

I'd like to go away alone.
Where there are other nicer people,
Somewhere into the far unknown,
There, where no one kills another.

Maybe more of us,
A thousand strong,
Will reach this goal
Before too long.

THE GAVEL DESCENDS

Rabbi Gerald Serotta, Interfaith Conference of Metropolitan Washington

Taylor McConkie, President, Annandale Stake Church of the Latter Day Saints

Rabbis Bruce Aft and Jennifer Weiner, Congregation Adat Reyim, Springfield

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 Iron Curtain.

Auschwitz. Sobibor. Ravensbruck. Belzec. Dachau. Over the 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 backburner. 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.

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 must never forget that the record on which we judge these defendants today is the record on which history will judge us tomorrow...

Chief Prosecutor Robert Jackson
Opening testimony, International Military Tribunal, Nuremberg
November 21—22, 1945

QUESTIONS ABOUT RECONCILIATION AND JUSTICE

Myrna Goldenberg, PhD, Holocaust Studies Scholar

Rev. E. Scott Michael-Samlmer, Accotink Unitarian Universalist Church

Dan Finkel, Head of School, Gesher Jewish Day School

Rev. Melvin Jones, Antioch Baptist Church, Fairfax Station

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

Myrna Goldenberg, PhD, Holocaust Studies Scholar
Rabbi Brett Isserow, Beth El Hebrew Cong. of Alexandria

Sant Gupta, Interfaith Dialogue Liaison, Durga Hindu Temple
Rabbi Bruce Aft, Congregation Adat Reyim, Springfield

The writers' dialogue continued through the next year and through the shock of 9/11. Rachel Baum's final chapter was written after that date. 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:

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?

- adapted from Rachel Baum *

HA MILCHAMA HA'ACHRONA

Community Choir

Lyrics: H. Hef; Music: D Seltzer

And the day will come
When war will be no more
And there'll be peace on earth
And men shall beat their swords
And men shall beat their spears
Into plowshares & pruning hooks

May it be your will
to banish from the earth
bloodshed and war
Oh God, all wars must cease.
Teach us your ways of peace
Then we shall study war no more

Chorus:

Ani marti'ach lach, yalda sheli k'tana, Shezot ti'hyeh hamilchama ha'achrona

I promise you, my little girl, that this will be the last war

THROUGH AND THROUGH

j.Dance Director

Barri DeFrancisci

Choreography

Rebecca Weiss

Music: "Streets" by **Olafur Arnalds**

Dancers: Barri DeFrancisci,
Felicity Fei, Faith Hemmerdinger,
Tayler Hutson, Alexandra Neacsu,
Mia Rivelis, and Rebecca Weiss

CANDLES OF THE SURVIVORS

CANDLE ONE

Janine Bland
 COL Frank Cohn
 Erica Danty
 Anya Drimer
 Marcel Drimer
 Prof. Maria Dworzecka

Etelka "Stella" Fettman
 Edith Goldfein
 Lotte Goldman
 Leonard Gordon
 Michael Hartogs (born Max Cohen)
 Edith Heilberg

CANDLE TWO

Anne Herrmann
 Ruth Kohn
 Michel Margosis
 Sam Ponzchak
 Irene Rehbock
 Erika Robinson

CANDLE FOUR

Stella Broll Repper
 Joan Dasilva Sacks
 Lore Schneider
 Charles Stein
 Irene Weiss

FIFTH CANDLE OF THE NEXT GENERATION

Elinor Abraham
In memory of Margo Lange

Marguerite Adams
In memory of Jacques Grable

Galeet BenZion
In honor of Dina Katan BenZion and Joseph BenZion

Nelson Blitz
In honor of Rose Blitz and in memory of David Blitz

Myra Brown Gondos
In memory of Blanche and Morris Brown and sister Jehudis Brown

Patricia Fettman
In honor of and alongside Stella Fettman

Ava Szabo Flores
In memory of Agnes Szabo Hartz and Oscar Szabo, a Righteous Christian who save 29 Hungarian Jews

Judith Fogel
In honor of Elona Goldstein Fogel and in memory of Ha'Rav Hersch Zvi Fogel

Amy Friedman
In memory of Meyer Wildfeuer

BJ Schiff and Debi Gale
In memory of Manfred Gale

Rabbi Michelle "Mina" Goldsmith
In honor of David Gelbart

Frank and Daniel Kohn
In honor of and alongside Ruth Kohn and in memory of Dr. Herbert Kohn

Ita Zoberman Mandel
In memory of Louis Zoberman

Lilianne Milgrom
In honor of Miriam Blumenstock-Unreich of Australia and in memory of David Thaddeus Milgrom

Rabbi Steven Rein
In honor of Gerda and Ben Weltman

Amnon Salomon
In honor of Haviva and Fred Salomon of Israel

Julia Salpeter
In memory of Irma and Jeno Illes

Irv Varkonyi
In memory of Livia and Ignaz Livia Varkonyi

Ingrid Weinschel
In memory of Otto Feldheim and Alice Rosendahl-Feldheim

Lesley Weiss
In honor of and alongside Irene Weiss

Marty Zelman
In honor of Toby Torens Zelman and in memory of David Zelman

Les Ziskind
In honor of and alongside Edith Ziskind

THE SIXTH CANDLE OF HOPE

Nicholas Dean, Special Envoy for Holocaust Affairs, U.S. Department of State
 Peter Black, PhD, Tonight's Keynote Speaker and Former Senior Historian, US Holocaust Memorial Museum

MOMENT OF SILENCE

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

They are recited by children and grandchildren of survivors each year at our Holocaust Commemorations, creating an eternal bond *Dor V'Dor*, generation to generation.

THE PLEDGE OF ACCEPTANCE

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

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

We who are your grandchildren will carry the survivors' legacy to prove to ourselves and to others that we can carry our 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;

We pledge to educate people of other ethnic, religious, and cultural groups about our grandparents' experiences;

We pledge to commit to use lessons of the Holocaust to support justice, tolerance, peace, kindness and compassion;

We pledge to accept survivors' memories and to pass them on to future generations.

EL MALEH RACHAMIM

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.

Cantor Jason Kaufman, Beth El Hebrew Congregation, Alexandria

El maleh rachamim shochen bameromim, hamtzei menuchah nechonah al kanfey hashechinah, bema'ilot kedoshim utehorim kezohar harakiya mazhirim et kol haneshmot shel shesheit milyonim hayehudim, chalileh ha'Shoah ba'Eropa, shenehergu, shenish'chetu, shenisrefu, veshanisfu al kidush haShem, b'yadey hameratzhim haGermanim ve'ozrehem misha'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, vey'a'emu legoralam l'ketz hayamim, v'nomar amen.

THE HOLOCAUST MOURNERS' KADDISH

Rabbi Marvin Bash, Rabbi Emeritus, Congregation Etz Hayim, Arlington

Ve-yit-aleh, ve-yit-halal <i>Ohrdruf, Plashov, Papenburg, Ponary</i>	ויתעלה ויתהלהل לעלא	Yit-gadal <i>Auschwitz-Birkenau-Buna, Baranovka, Bergen-Belsen</i>	יתגדל ויתקדש
Shmei d'kodesha, b'reich Hu, Prague, Radom, Ravensbruck, Rehmsdorf, Riga	שםה דקודשא בריך הוא <i>Prague, Radom, Ravensbruck, Rehmsdorf, Riga</i>	Ve-yit-kadash <i>Belzec, Bialystok, Babi Yar</i>	שםה רבא <i>Bochnia, Bogdanovka, Buchenwald</i>
Le-eyla <i>Sachsenburg, Sachsenhausen, San Sabba, Shauliai</i>		B'alma divra chir-utei <i>Chelmno, Cracow, Dachau</i>	בعلמא די ברא כרעותה <i>Chelmno, Cracow, Dachau</i>
Min kol birchata v'shirata <i>Skarzycko-Kamienna, Sobibor, Stutthof</i>	מן כל ברכתא ושירתא תשבחתא ונחמתא <i>Theresienstadt, Transnistria, Treblinka, Vaivara</i>	V'yamlich mal-chutei <i>Dakovo, Danica, Dora</i>	וימליך מלכotta <i>Dakovo, Danica, Dora</i>
Tus-bechata ve-neche-mata <i>Theresienstadt, Transnistria, Treblinka, Vaivara</i>	דאמירן בעלמא ואהמְרָן אַמְּן.	Be-chayei-chon, uv'yomei-chon <i>Dumanovka, Ebensee, Edineti, Flossenbürg</i>	בחייכון וביומכון <i>Dumanovka, Ebensee, Edineti, Flossenbürg</i>
Da-amiran b'alma <i>Vilna, Warsaw, Zemun, Zhitomir and the scores of other camps.</i>		Uvchayei d'chol beit Yisrael <i>Gross-Rosen, Gunskirchen, Gurs</i>	ובחיי דכל בית ישראל <i>Gross-Rosen, Gunskirchen, Gurs</i>
V'imru Amen.		Ba-agala u'vizman kariv <i>Herzogenbusch, Iasi, Jadovno, Kaiserwald</i>	בעגלא ובזמן קרייב <i>Herzogenbusch, Iasi, Jadovno, Kaiserwald</i>
Yehei Shlama raba min shmaya	יהא שלמה רבא מן שמייא והחימ עליינו ועל כל ישראל ואמרו אמן.	V'imru Amen.	ואמרו אמן. יהא שם רבא מבורך לעולם ולעלמי עולם. יתברך וישתבח <i>Kamenets-Podolskiy, Kishinev, Kovno, Klooga</i>
Ve-chayim aleinu		Ye-hei shmei raba m'vorach <i>L'olam ul'ol-mei alma-ya</i>	ויתפaar ויתרומם <i>Lodz, Lubin, Lublin, Lvov, Lyons</i>
V'al kol Yisrael			ויתנשא ויתהדר <i>Majdanek, Mauthausen, Minsk, Natzweiler-Struthof, Neuengamme</i>
V'imru Amen.			
Oseh shalom bim-romav	עשה שלום במרומייו הוא יעשה שלום עלינו ועל כל ישראל, ואמרו אמן		
Hu ya-aseh shalom			
Aleinu ve-al kol Yisrael			
V'imru Amen.			

KADDISH / SHALOM Youth & Community Choir

Music: Elana Rozenfeld / Craig Taubman

יתגדל יתקדש שם רבא, יהא שם רבא מבורך לעולם ולעלמי עולם!

*Yit-gadal Ve-yit-kadash Sh'mei ra-ba
Ye-hei shmei raba m'vorach l'olam ul'ol-mei alma-ya*

*May His great Name grow exalted and sanctified
May His great Name be blessed forever and ever!*

Peace!

OSEH SHALOM Youth & Community Choir

Music: Rachelle Nelson & Robert Heath; Arrangement: Robert Heath

**עשה שלום במרומייו, הוא יעשה שלום,
עלינו ועל כל ישראל, ואמרו אמן!**

*Oseh shalom bim'romav, Hu ya'aseh shalom aleinu
V'al kol Yisrael, V'imru, imru amen.*

*May He who makes peace in the heavens,
grant peace to us and to the people Israel;
and let us say: **Amen!***

BLIND TO INJUSTICE AROUND US

Rabbi Steven Rein, Agudas Achim Congregation, Alexandria
Rabbi David Kalender, Congregation Olam Tikvah, Fairfax

Written by Rabbi Steven Rein, the below recitation is to be read responsively by role models and audience members.

We have denied our responsibilities to society at large	We have been bystanders who have stood silent
We have stood idly by as others dedicate their lives to the welfare of those in need	We have turned a blind eye to injustice
We have tolerated violence against children	We have been bystanders who have stood silent
We have evaded and avoided because we could not face the truth	We have turned a blind eye to injustice
We have been blinded by complacency, lessened by our self-righteousness	We have been bystanders who have stood silent
We have smugly disparaged those whose concept of justice is different than ours	We have turned a blind eye to injustice
We have closed our ears to the cry of the poor and wretched	We have been bystanders who have stood silent
We have failed to recognize the humanity of others	We have turned a blind eye to injustice
We have judged, profiled, and walked away	We have been bystanders who have stood silent
We have misunderstood the plight of our brothers and our sisters	We have turned a blind eye to injustice
We have quietly observed hatred and intolerance promoted in our name	We have been bystanders who have stood silent
We have been silent when our voices were needed for solidarity	We have turned a blind eye to injustice

A RENEWAL OF OUR COMMITMENT

We can and we will aid and support the most vulnerable of our society.

We renew our commitment to Justice!

Laurie Albert, JCCNV Community Engagement Director

Sheila Budoff, JCCNV Adult Group Coordinator

Samara Weinstein, Agudas Achim Social Action Chair

We can and we will give of our resources to the advancement of social justice

We renew our commitment to Justice!

Cookie Hymer Blitz, JCRC President

Connie Pesachowitz, JCCNV Immediate Past President

Joan Sacarob, JCCNV Trustees Circle Chair

We can and we will restore the dignity of all God's creations

We renew our commitment to Justice!

Joe Cohen and Cantor Rachel Rhodes, Temple Rodef Shalom Green Team Leadership

(Joe Cohen also stands as a Faith Alliance for Climate Solutions (FACS) Community Council Member)

We can and we will listen to the needs of all fellow citizens

We renew our commitment to Justice!

Ellen Blalock and Rebecca Porter, Jewish Social Service Agency

We can and we will raise our voices together to decry injustice

We renew our commitment to Justice!

Bob Budoff, Ira Bartfield, & Darcy Hirsh, JCRC Northern Virginia Commission

We can and we will pursue truth and justice in our society both locally and globally

Andrew Effron, Director, Military Justice Review Group

We renew our commitment to Justice!

LTC Justin Silverman, USAF, Judge Advocate General's Corps

Allison Rutland Soulen, Immigration Attorney, Just Neighbors

CONCLUDING REMARKS

Jeff Dannick, Executive Director,
Jewish Community Center of Northern Virginia

Ron Halber, Executive Director,
JCRC of Greater Washington

HA'TIKVAH
Composed by N.H. Imber
Cantor Allen Leider
Temple Rodef Shalom

Kol 'od balevav p'nimah
Nefesh Y'hudi homiyah
Ulfa'atei mizrach kadimah
Ayin l'tzion tzofiyah
Od lo avdah tikvatenu
Hatikvah bat shnot alpayim,
Lihyot 'am chofshi b'artzeinu
Eretz Tziyon vi'rushalayim

כל עוד בלבב פנימה
נפש יהודית חומיה,
ולפאתמי מזרח קדימה
עין לציון צופיה
עוד לא אבדה תקוננו,
התקווה בת שנות אלפיים,
להיות עם חפשי בארץנו
ארץ ציון וירושלים.

As long as the Jewish spirit is yearning deep in the heart, with eyes turned toward the East, looking toward Zion, then our hope - the two-thousand-year-old hope - will not be lost: to be a free people in our land, the land of Zion and Jerusalem.

PROGRAM ACKNOWLEDGEMENTS AND THANK YOU'S

JCRC HOLOCAUST PROGRAMMING

The Jewish Community Relations Council (JCRC) of Greater Washington's Holocaust Commission organizes Holocaust commemorative, educational and advocacy oriented activities throughout the year. Founded in 1938, JCRC's commitment to the lessons of the Holocaust is enduring and our community-wide commemorations date back to at least the 1970's. The Northern Virginia Holocaust Observance is organized under the leadership of **Cookie Hymer Blitz**, President; **Ron Halber**, Executive Director; and **Judy Flippen-Anderson**, Northern Virginia Holocaust Commission Chair; with **Debra Linick**, Holocaust Programming Consultant; and **Steve Adleberg**, Education Outreach Director; and the **JCRC staff**.

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 founded 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 (CON'T)

JCRC YOUTH ENGAGEMENT

In its year-round commitment to Holocaust education, the JCRC arranged for the following Holocaust survivors to speak at 18 Greater Washington synagogues; schools, and other venues: **Frank Cohn, Marcel and Ania Drimer, Anita Epstein, Leonard Gordon, Henry Greenbaum, Claude Kacser, Ruth Kohn, Michel Margosis, Al Munzer, Irene Rehbock, Joan DaSilva Sacks, Rubin Sztajer, Josie Traum, Irene Weiss, and Marsha Tishler.** Together they will have reached more than 2,000 local teens and others who will carry on their legacy. Today teens participated in "Justice Dispensed / Justice Denied" developed in partnership with the **Northern Virginia Education Directors Council (NoVA EDC)** with leading support from **Chaya Silver** and **David Weinraub**.

LEAD PARTNERS

The Jewish Community Center of Northern Virginia is the permanent partner of the JCRC in hosting the Northern Virginia Holocaust Observance: **Scott Brown**, President; **Jeff Dannick**, Executive Director; **Marc Jacob**, Associate Executive Director; **Laurie Albert**, Director of Community Engagement; **Laura Adler**, Marketing Director; **Sheila Budoff**, Adult Group Coordinator, and **Ken Wilson**, Technical Director; each assisted with development of the program. **Rabbi Steven Rein** of Agudas Achim Congregation oversaw the commemoration and **Hazzan Elisheva Dienstfrey** directed the community and youth choirs.

ART & PERFORMING ARTS

Dan Kirsch, JCCNV Arts Director and **Irene Gavin**, JCCNV Fine Arts Coordinator, arranged the exhibit of local artists: **Stella Broll Repper, Lynn Goldstein, Alexandra Rozenman, and Paula Stern**. Additional thanks to **Na'ama Gold**, JCCNV's Shiri Rachamim Community Shlichah, for organizing the "Anti-Semitism Then & Now" exhibit and **Barri DeFrancisci**, JCCNV 'j.Dance' Director.

THE KEYNOTE ADDRESS

Before the observance, **Peter Black, PhD** discussed "70 Years After Nuremberg." Dr. Black is a former Justice Dept. official from the Office of Special Investigations, which prosecutes former Nazis in the U.S. He recently retired as Senior Historian of the U.S. Holocaust Memorial Museum. Holocaust Survivor **Irene Weiss** joined him. Her eyewitness testimony helped convict Nazi war criminals in 2015 and 2016.

JEWISH SOCIAL SERVICE AGENCY

The Jewish Social Service Agency (JSSA) provides local Holocaust survivors with critical safety net services.

We thank **Ellen Blalock, Lauren Fedewa, and Rebecca Porter** for supporting this commemoration.

THE YELLOW CANDLE PROJECT

Thank you to **Bruce Gordon**, Regional President, who coordinated the Yellow Candle Project for the Federation of Jewish Men's Clubs.

"UNTO EVERY PERSON THERE IS A NAME"

The Uriah P. Levy Chapter of B'nai B'rith Chesapeake Bay Region, in conjunction with the Yad Vashem Holocaust Memorial Museum, sponsors "Unto Every Person There is a Name." This public name-reading commemorates individuals who perished in the Holocaust, restoring some dignity to those who were stripped of their identities and robbed of their lives.

Barbara Brenman chairs the program with the name reading led by **Jerry Jacobs, Ira Bartfield and Myra Roney**.

YAD VASHEM & US HOLOCAUST MEMORIAL MUSEUM'S NAMES RECOVERY

Thank you **Jonina Duker** and **Lorrie Johnson** of Yad Vashem's Names Recovery Project and **Jaime Mollnor** of the U.S. Holocaust Memorial Museum for hosting their displays. 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 the martyrs and survivors of the Holocaust.

THANK YOU!

Donors, volunteers, and singers at the JCRC's Holocaust Activities are acknowledged with gratitude in an addendum to this program.

SUPPORTING NON-PROFITS & HOUSES OF WORSHIP

The following non-profit organizations and houses of worship provided additional support for this year's observance:

Non-Profits Organization:

American Jewish Committee, Anti-Defamation League, B'nai B'rith Youth Organization, Fairfax Office of Human Rights and Equity, Fairfax Faith Communities in Action, Fairfax Human Rights Commission, Garden of Remembrance Memorial Park, Gesher Jewish Day School, Hadassah, Interfaith Conference of Metropolitan Washington, Jewish Council for the Aging, Jewish Foundation for Group Homes, Jewish Genealogy Society of Greater Washington, Jewish Historic Society of Greater Washington, Jewish Social Service Agency, Jewish War Veterans, National Jewish Military Museum, United Hindu Jain Temple Association, Uriah P. Levy Lodge B'nai B'rith Chesapeake Bay Region, Virginia Holocaust Museum, Virginia Interfaith Center for Public Policy

Houses of Worship:

Accotink Unitarian Universalist Church, All Dulles Area Muslim Society (ADAMS) Center, Annandale Stake of the Church of Latter Day Saints, Annandale United Methodist Church, Antioch Baptist Church, Beth Chaverim Reform Congregation, Beth El Hebrew Congregation, Congregation Beth Emeth, Bethlehem Lutheran Church of Fairfax, Congregation Adat Reyim, Congregation Etz Hayim, Congregation Olam Tikvah, Durga Hindu Temple, Fort Belvoir Jewish Military Congregation, Kol Ami: Northern Virginia Reconstructionist Congregation, Northern Virginia Hebrew Congregation, Shoreshim, Temple Beth Torah, Temple B'nai Shalom, Temple Rodef Shalom

Join JCRC and the JCCNV on Sunday, April 23 2017

NORTHERN VIRGINIA'S 2017 HOLOCAUST OBSERVANCE

DISPLACED PERSONS— STRUGGLES TO FIND A HOME



Jewish Community Relations Council (JCRC) of Greater Washington
6101 Executive Boulevard, Suite 300, North Bethesda, MD 20852 | 301-770-0881
Virginia Office: c/o JCCNV, 8900 Little River Turnpike, Fairfax, VA 22031 | 703-962-9230
DC Office: 1775 K Street, NW, Suite 320, Washington, DC | 202-552-5355
www.jcouncil.org | pr@jcouncil.org