

YOM HA'SHOAH

Northern Virginia's 2013 Holocaust Observance

reflects upon: RESISTANCE THROUGH ART

Jewish Community Center of Northern Virginia
Sunday, April 7, 2013 | 27 Nissan 5773



OPENING MUSIC

Cantor Allen Leider, *Temple Rodef Shalom*
Ronni Levine, *Northern Virginia Hebrew Congregation*

Blowing the Shofar
National Anthem, USA

WELCOME

Allon Schiff, *President, Jewish Community Center of Northern Virginia*

OPENING REMARKS

Cookie Hymer Blitz, *Vice President, Jewish Community Relations Council (JCRC) of Greater Washington*
George Allen, *former United State Senator and Governor of Virginia*
Rosalind Gold, *Rabbi Emerita, Northern Virginia Hebrew Congregation*

FOUNDATIONS of SPIRITUAL RESISTANCE

Rabbi Amy Perlin, *Temple B'nai Shalom*
Alok Srivastava, Ph.D., *Rajdhani Mandir*

Rabbi Rose Jacobs, *Fauquier Jewish Congregation*

Miriam Novitch (1908-1990) Miriam Novitch fought in the French resistance until her capture and incarceration in the Vittel concentration camp. There she met and was heavily influenced by poet and Zionist Yitzchak Kazanelson before his murder in Auschwitz. By 1946, Miriam was liberated and in Israel keeping a vow to the poet, “to travel around the world and collect the tears of my people.”

Miriam helped found the Ghetto Fighter’s Kibbutz, “Lohamei Haghetat.” She worked tirelessly to rescue film, art and artifacts in the early post-war years from countries unwilling to address their own wartime complicity. This collection became the first museum of the Holocaust. It was named in tribute to Kazanelson and Miriam was its first and longest serving curator. Many artists in today’s program have works lovingly displayed in her museum.

As Israel struggled with images of a passive Jewry led to its Holocaust fate, Miriam countered this narrative proclaiming the heroism and dignity of spiritual resistance. She defined this as “attempts by individuals to maintain their humanity, personal integrity, and sense of civilization in the face of Nazi attempts to dehumanize and degrade them.” Her book *Spiritual Resistance – Art from the Concentration Camps* is co-authored with Holocaust Professor Lucy Dawidowicz (1915-1990), Art Historian and Curator Tom Freudenheim (1937-) and a Foreword by Rabbi Leonard Schoolman. Here are their words, hers, and Kazanelson’s:

Dawidowicz: Before their final ordeal, Jews responded even in the extremity of their suffering with a stubborn determination to **outlast their oppressors, a grim will to live...** Wherever they had the least opportunity, they tried to salvage something of their familiar world... to devise means of mutual aid... islands of **culture and civilization... that would enable** them to retain their humanity in a world gone savage. There were makeshift schools for children and lectures for adults... religious study **groups... libraries, and sometimes even theater** and music. At times the Germans permitted these activities, but more often the Jews risked their very lives... turning the pursuit of culture into... a demonstration of political defiance.

Schoolman: **For most of us the Holocaust is remote... But** the depth of the loss becomes vivid through drawings from the transit camps and concentration camps. Suddenly there is a realization that people lived – or tried to live – in the face of great trauma. The artists of the camps defied Nazi regulations on canvas, paper, tissue – in pen, or ink, or color wrung from tattered clothing...

Novitch: The list of those who died... will never be completed. Who will list them all, these talented artists, victims of barbarism? Of course we cannot name them all. Let their memory live through this collection. The task assembling as many of these works as possible, saving them from oblivion, preserving them for future generations of our people and all humanity, has been the purpose of my own survival.

The Song of the Murdered Jewish People

And it continued. Ten a day, ten thousand Jews a day.
That did not last very long. Soon they took 15,000.

Warsaw' The City of Jews - the fenced-in, walled-in city,
Dwindled, expired, melted like snow before my eyes.

Warsaw, packed with Jews like a synagogue on Yom
Kippur, like a busy market place...

You are deserted now, Warsaw, like a gloomy wasteland.

By Yitzchak Kazanelson (trans. Noah H. Rosenbloom)

You are a cemetery now, more desolate than a graveyard.
Your streets are empty-**not even a corpse can be found...**
Your houses are open, yet no one enters, no one leaves.
The first to perish were.. children, abandoned orphans,
The world's best, the bleak earth's brightest there.

*(Miriam Novitch rescued Yitzchak's hidden works from France after the war
and restored them in her museum)*

POETS and PARTISANS

Sant Gupta, *United Hindu Jain Association*

Rabbi Jillian Cameron, *Temple B'nai Shalom*

Rev. Clark Lobenstine, *Interfaith Conference (IFC) of Metropolitan Washington*

Hannah Senesh (1921 – 1944) Hannah Senesh was born into an assimilated Hungarian family, her Zionism grew alongside the growing persecution of Jews in Europe until she emigrated to Israel in 1939. There she joined a kibbutz and the Haganah, a pre-Israel paramilitary organization, while continuing her poetry and plays.

Hannah was one of 37 Haganah members who convinced the British Army to allow them to parachute into Yugoslavia. Their mission was to infiltrate ghettos and warn the Jews of their impending death transport to Auschwitz. All of these missions were heroic. All of these missions were also fatal.

Hannah was arrested, tortured, threatened with the death of her mother, and finally executed. Throughout her ordeal, she never revealed the details of her mission or the code that would put others at danger. Instead Hannah communicated through song, drawings and words to raise the spirits of her fellow prisoners. Her poetic resistance moved a nation and the world. Hannah is memorialized among Israel's founders on Mount Herzl, in streets named for her throughout Israel, in music and in film. Her poem, "Blessed is the Match," was the inspiration for the below work:

*Blessed is the memory of a woman who chose to parachute
back into Hungary to save others over her own safety in Palestine.*

*Blessed is the whisper of a woman whose fierce legacy
beckons to the living from high on Mt. Herzl.*

*Blessed is the courage of a woman whom days of torture
Could not break, who 'gambled on what mattered most' and lost.*

*Blessed is the fire of a woman who knew no temporary
failure, who still kindles light in a dark world.*

*Blessed are the bright, blue eyes of a woman who refused
a blindfold, locking her Nazi executioners in her steady gaze.*

*Blessed are the words of a poet who prayed that these things
Never end: the sand and the sea, prayers for woman and man.*

*Blessed is the heart of a woman who had the strength
To stop its beating for her people and honor's sake.*

*Davi Walders
Women Against Tyranny:
Poems of Resistance During the Holocaust*

Blessed is the Match - "Ashrei Hagafur"

Community Choir

Written by Hannah Senesh / Composed by Lawrence Avery

Blessed is the match consumed in kindling flame.

Ash-rei ha-gaf-rur she-nis-raf ve-hi-tzit le-ha-vot.

Blessed is the flame that burns

Ash-rei ha-le-ha-vah

in the secret fastness of the heart.

she-ba-a-rah ve-sit-rei le-va-vot.

Blessed is the heart with strength

Ash-rei ha-le-va-vot

to stop its beating for honor's sake.

she-yad-u la-cha-dol be-cha-vod.

Blessed is the match consumed in kindling flame.

Ash-rei ha-gaf-rur she-nis-raf ve-hi-tzit le-ha-vot.

"Blessed is the match" is one of the last poems Hannah wrote after she parachuted into a partisan camp in Yugoslavia.

The Hebrew writing shown here is from Hannah's own surviving note given to fellow parachutist, Reuven Dafni.

He was instructed that if she did not come back, it should be given to her friends in Kibbutz Sdot-Yam.

Abraham Sutzkever (1913 - 2010)

Marco Grimaldo, *Virginia Interfaith Center for Public Policy*
Rajwant Singh, *Sikh Council USA*
Rabbi Jeff Saxe, *Temple Rodef Shalom*

Abraham Sutzkever was born in Belarus. He married the day before World War II began and was sent to the Vilna Ghetto with his wife in 1941.

The Nazis ordered Sutzkever to hand over important Jewish manuscripts and artworks for display in an Institute for the Study of the Jewish Question that was to be based in Frankfurt. Defying these orders, Sutzkever and his friends hid a diary by Theodor Herzl, drawings by Marc Chagall and other treasured works behind plaster and brick walls in the ghetto before escaping with his wife to join a resistance group.

Sutzkever kept a journal of poetry and drawings throughout many resistance missions. When he was unable to find other material, he wrote with bird feathers and crushed berries he found along his path.

After the war, Sutzkever emigrated to Tel Aviv, where he lived until his death in 2010. He was one of several survivors, including Primo Levi and Elie Wiesel, to contemplate Holocaust shoes bereft of their owners.



The exhibit of lost shoes at the U.S. Holocaust Memorial Museum



A Wagon of Shoes
The wheels they drag and drag on,
What do they bring, and whose?
They bring along a wagon
Filled with throbbing shoes.
*The wagon like a chuppah **
In evening glow, enchants:
The shoes piled up and heaped up,
Like people in a dance.
A holiday, a wedding?
As dazzling as a ball!
The shoes — familiar, spreading,
I recognize them all.
The heels tap with no malice:
Where do they pull us in?
From ancient Vilna alleys,
They drive us to Berlin.
I must not ask you whose,
My heart, it skips a beat:
Tell me the truth, oh, shoes,
Where disappeared the feet?
The feet of pumps so shoddy,
With buttocks like dew —
Where is the little body?
Where is the woman too?
All children's shoes — but where
Are all the children's feet?
Why does the bride not wear
Her shoes so bright and neat?
'Mid clogs and children's sandals,
My Mama's shoes I see!
On Sabbath, like the candles,
She'd put them on in glee.
The heels tap with no malice:
Where do they pull us in?
From ancient Vilna alleys,
They drive us to Berlin.

From the poem at right:

* Chuppah: Jewish ceremonial wedding canopy

Rev. Anya Sammler-Michael, *Unitarian Universalists of Sterling* **POETS and PARTISANS (con't)**
Vasanthi Aharam, Ph.D., *Sri Venkateswara Lotus Temple*
Rabbi Michael Rogozin, *Congregation Sha'are Shalom*

Alexander Bogen (1916 - 2010)

Alexander Bogen was born in Vilnius in 1916. He was a grandson of a famous rabbi and son of a doctor. Bogen studied painting and sculpture and was also a partisan brigade commander who infiltrated the Vilna ghetto at its most difficult period. After the war he became a famous artist, set designer and book illustrator in Poland before emigrating to Israel in 1951. There he continued his life's work as a painter, sculptor and art educator. Bogen donated some of his works from the war period to Miriam Novitch's art collection in the Ghetto Fighter's House Museum. Here is what he said about his art:



We saw abandoned children. We saw people being led to the slaughter. I did not lay down my pencil for a moment. An artist condemned to death portraying people condemned to extermination. Is my conscience clear? Was I right to make a bereaved mother, an abandoned little girl or an old man starving to death into artist models? As a partisan I recorded in telegram style, so to say, while on my way to some action, leaning over my rifle or standing tensely in ambush. I sketched the forest, my brothers-in-arms, the battle itself. There was no table. There were no paints. There was no paper. I found packing paper. I burnt dry branches and prepared charcoal for my sketches.

I asked myself why I was drawing, when I was fighting day and night... This is something similar to biological continuation. Every man, every people, is interested in continuing his people, his family, in bringing children into the world for the future – in leaving this one thing.

Another motivation was to get information to the so-called free world...

... and to be creative in the situation of the Holocaust, this is also a protest. Each man when he came face to face with real danger, with death, reacts in his own way. The artist reacts through his medium. This is his protest!... This is his weapon... This is what shows that the Germans could not break his spirit.

Partisan Hymn

Lyrics by Hirsch Glick, Vilnius Ghetto, 1943

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

Zog Nit Keyn Mol!

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!

Community Choir

זאג נישט קיינמאל!

זאג נישט קיינמאל אז דו גייסט דעם לעצטן וועג,

כאטש הימלען בלייענע פארשטעלן בלוייע טעג;

קומען וועט נאך אונדזער אויסגעבענקטע שעה –

ס'וועט א פויק טאן אונדזער טראַט – מיר זיינען דאָ!

Never say that you have reached the very end,
Though leaden skies a bitter future may portend.

For the hour for which we've yearned will yet arrive, (2x)
And our marching steps will thunder: We survive!

From land of palm trees to the land of distant snow,
We are here with our pain, and with our woe,
And whenever our blood was shed in pain, (2x)
Our fighting spirits will resurrect again.

RESISTANCE through ART and through GENERATIONS

Rabbi Bruce Aft, *Congregation Adat Reyim*

Debra Linick & Steven Adleberg, *JCRC of Greater Washington*

Rebecca Linick, *Kol Ami Northern Virginia Reconstructionist Congregation*

At Congregation Adat Reyim, the spiritual resistance of our parents and grandparents is taught “**Generation to Generation**” - Dor L' Dor to our youth. During times of celebration and times of religious dedication, we recognize the importance of remembrance, of not bearing silent witness, of uplifting the dignity of all G-d's people and creations. **One way we do this, is through the Holocaust Twinning Project that is part of each child's preparation for their Bar or Bat Mitzvah.**

My daughter, Rebecca Linick, upon becoming Bat Mitzvah, participated in Adat Reyim's Holocaust twinning project. She created a tallit, or prayer shawl, and a remembrance tile for a child whose life was cut short by virtue of being born in Europe during a time of unspeakable evil, and being born a Jew.

Ten of these children are remembered this year through the efforts of Adat Reyim students. The JCRC brought survivors to synagogues, churches, public and private schools. They gifted their living testimony to over 600 students this year. Some of the artwork inspired by those visits is on display tonight. I hope each of us will have a moment to visit with these pieces in respectful contemplation.

Rebecca Linick: I recite today's reading and dedicated my Bat Mitzvah in memory of my namesake Rabecka Graber, who was born, like me, in Germany. Her life began in Berlin on October 13, 1930, and was abruptly ended in Riga, Latvia, in 1941, at the age of 12. Riga was liberated on October 13, 1944, on what would have been Rabecka's 14th birthday. At that time only 150 Jews remained from a pre-war population that had numbered over 43,000.

RESISTANCE through ART and through GENERATIONS (con't)

At My Bat Mitzvah – and Hers

When I was thirteen, I became a Bat Mitzvah.

When she was thirteen, she became a Bat Mitzvah.

When I was thirteen, my teachers taught me - to put Tefillin* on my arm.

When she was thirteen, her teachers taught her - to throw a hand grenade with her arm.

When I was thirteen, I studied – the pathways of the Bible and roadways of the Talmud.*

When she was thirteen, she studied – the canals of Warsaw and the sewers of the Ghetto.

At my Bat Mitzvah, I took an oath to live as a Jew.

At her Bar Mitzvah, she took an oath to die as a Jew.

At my Bat Mitzvah, I blessed G-d.

At her Bat Mitzvah, she questioned G-d.

At my Bat Mitzvah, I lifted my voice and sang.

At her Bat Mitzvah, she lifted her fists and fought.

At my Bat Mitzvah, I read from the Scroll of the Torah.

At her Bat Mitzvah, she wrote a Scroll of Fire.

At my Bat Mitzvah, I wore a new Tallit* over a new dress.

At her Bat Mitzvah, she wore a rifle and bullets over a dress of rags.

At my Bat Mitzvah, I started my road of life.

At her Bat Mitzvah, she began her road to martyrdom.

At my Bat Mitzvah, family and friends came – to say “L’chayim.”**

At her Bat Mitzvah, Rabbi Akiba and Trumpeldor, Hannah and her seven sons – came to escort her to Heaven.*

At my Bat Mitzvah, they praised my voice, my song, my melody.

At her Bat Mitzvah, they praised her strength, her courage, her fearlessness.

When I was thirteen, I was called up to the Torah – I went to the Bimah.*

When she was thirteen, her body went up in smoke – her soul rose to G-d.

When I was thirteen, I became a Bat Mitzvah – and lived.

When she was thirteen, she became a Bat Mitzvah – and lives now within each of us.

Adapted from Rabbi Howard Kahn’s “At My Bar Mitzvah - And His” and dedicated to the memory of a thirteen-year-old hero of the Resistance.

* Bat / Bar Mitzvah - coming of age ceremony for a 13 year old Jewish boy / girl
* Tefillin - tiny boxes and straps containing Torah verses and worn traditionally during morning prayer
* Talmud - book of Rabbinic interpretations of the Torah,
* Tallit - prayer shawl
* L’chayim - Hebrew toast “To Life”
* Akiba, Hannah and Trumpeldor are beloved Jewish heroes who were martyred
* Bimah - synagogue platform area containing the pulpit and Torah ark

CHILDREN of the HOLOCAUST: Their ART & Their PROTECTORS

Birdsong

Composed by Raymond Smolover

He doesn't know the world at all,
who stays in his nest and won't come out;
He doesn't know what birds know best,
nor what I want to sing about.

What I want to sing about (3X)
is that the world is full of loveliness.

When dew drops sparkle in the grass
and earth's aflood with morning light;
A blackbird sings upon a bush
to greet the dawning after night.

Community Choir

To greet the dawning after night (3X);
then I know how good it is to be alive.

Open up your heart to beauty
and go to the woods someday,
And weave a wreath of memories there;
and if the tears obscure your way;

If the tears obscure your way (3X),
you will know how good it is to be alive.

(unknown writer in Teresienstadt, 1942-1944)

Rev. Scott Sammler-Michael, *Accotink Unitarian Universalist Church*

Rev. Jon Barton, *Virginia Council of Churches*

Rabbi Brett Isserow, *Beth El Hebrew Congregation*

Janusz Korczak (1878 - 1942) and the Orphan March to Auschwitz

Born Henryk Goldszmit, Janusz Korczak adopted this pen name for a popular children's radio program and books he wrote. Trained as a pediatrician, he served as a doctor in the Russo-Japanese War and for Poland in World War I before finding his calling in children's rights. He opened a Jewish orphanage in Warsaw and was moved into the Ghetto along with its young residents. Though friends urged him to escape several times and captors offered the opportunities, Korczak refused to leave the children. He worked tirelessly to find them food and necessities and encouraged their education and culture through a children's newspaper and his stories. Through their art, education, theater and music, Korczak bolstered the children's morale.



Korczak is remembered as the orphan's protector by a statue that stands before the children's memorial at Yad Vashem, the Holocaust museum in Israel. The poem we are about to read, tells of his defiant march leading the children out of the ghetto to their untimely death with song, bravery and dignity.

Bareheaded, with fearless eyes,
Janusz Korczak walked on before.
One child held on by his pocket,
And two in his arms he bore.....

The children got into the boxcars, as if
they were going for a trip on Lag b'Omer,*
and one little boy felt strong and brave —
it was his turn to be "shomer." *

In the midst of a war that is sordid and vile,
an abyss of corruption and shame,
in a nightmare life where men sell their souls
for a few more weeks of the same,

On a front where no medals are handed out
for the combat with things of the night,
Janusz Korczak, the orphans' protector, stood,
the one soldier, strong and upright.

And I thought to myself, as I witnessed that scene
which the eyes of Europe have missed,
that our history knows no more glorious man,
no greater moment than this.

*Written by Wladyslaw Szlengel (1914-1943)
A poet, composer, and chronicler of life
in the Warsaw Ghetto before his untimely death there.*

*Lag b'Omer - a one day Jewish holiday when the semi-mourning of the 49 day "Omer" period is suspended.

* Shomer - Hebrew for "guardian" or leader.

The Weary Soldier

Composer: Viktor Ullmann

Natalie Green, *Soprano*, George Mason University
Stephanie Edwards, *Piano*, George Mason University

A poor girl, denuded, white as a sheet,
Stands at the roadside as I walk far past.
So stand they all, rank upon rank
And head after head.

What can I remember of holy waters,
what of a village sunset?
I am skewered by a thousand knives
and weary of too much death.

The children's eyes are like golden rain
The cup of wine glows in their hands.
I want to lie down under the trees
And never be a soldier again

Rabbi Linda Joseph, *Beth Chaverim Reform Congregation*
Rabbi Jennifer Weiner, *Congregation Ner Shalom*

Friedl's Children in Theresienstadt (1899 - 1944)

Friedl Dicker-Brandeis was an artist of many talents: interior and set design, textiles, watercolors, bookbinding... Sent to Theresienstadt with her husband Pavel in December 1942, Friedl continued her personal drawings but the talent that now shown brightest was the hope and gentle guidance she provided as mentor and tutor to hundreds of children sent to the camp.

Art was a form of expression and Friedl was the children's guide, pioneering the discipline of art therapy. Art created by day was a propaganda tool for the Nazis to dupe an outside world reluctant to face Nazi atrocities. But the forbidden creations of the night were their own and depicted dreams and remembrances of a better life as well as fears of the reality faced by Jews.

Friedl hid nearly 5,000 of these pieces that only came to light through two suitcases rediscovered a decade after her death at Auschwitz. She signed few of her own works, but insisted the children sign their names and ages on each of their creations, an echo of 660 lives, over 500 of which were extinguished. **The children's works are exhibited in Prague and Israel and travel worldwide inspiring music, film and remembrance projects, like "The Last Butterfly" which created 1,500,000 origami pieces in Houston reflecting the lives of children lost.**

Frau Brandeis said every object tells a story
if you look hard

She said that art supplies perspective
and engraves memories

She said that childhood is genius ...

She said that we are like mortar
or stone in a fresh building

She told us to imagine ourselves
as an open window or a rising staircase
or a bamboo tree growing in bursts ...

She praised the illuminating hand ...

She said the wisdom lives in the pencil
and the paper remembers everything

But no one drew pictures anymore
after the materials ran out
and the art teacher
was deported

Two suitcases sat on a forgotten shelf
collecting dust
and waited to be remembered
But when the locks were unfastened
the drawings spilled over
like a waterfall
and everyone was drenched

Edward Hirsch
"Lay Back the Darkness" (*Knopf*, 2003)

Viktor Ullmann in Theresienstadt

In addition to the 15,000 child victims of Theresienstadt were 139,000 adults, including the composer, conductor, musician and music critic Viktor Ullmann. Viktor was born and served in WWI for the Austro-Hungarian Empire. His father had converted from Judaism, which allowed the family to pursue successful secular careers **through the 1930's. Viktor created 41 compositions** before 1942 many of which have been lost to the world following his deportation to Theresienstadt and death at Auschwitz in October 1944.

The Traveller wakes at the Inn

Composed by Viktor Ullmann
Anjanette Trebing, *Soprano*, George Mason University
Stephanie Edwards, *Piano*, George Mason University

I awake slightly I gaze at the moon,
Unused to a strange bed lower my head
Is it frost that has spread and think of my destination
A white carpet overnight?



CANDLE LIGHTING CEREMONY

Candle One

John Baer
Janine Bland
COL Frank Cohn
Ania Drimer
Marcel Drimer

Candle Two

Maria Dworzecka
Lottie Goldman
Leonard Gordon
Michael Hartogs
Edith Heilberg

Candle Three

Anne Herman
Ruth Kohn
Michel Margosis
Irene Rehbock
Erica Robinson

Candle Four

Lore Schneider
Charles Stein
Irene Weiss
Edith Ziskind

Fifth Candle of the Next Generation

Galeet BenZion,
In honor of Dina Katan BenZion & Joseph BenZion

Nelson Blitz,
In memory of David Blitz & in honor of Rose Blitz

Ava Flores,
In memory of Agnes Szabo Hertzler & Oscar Szabo

Judith Fogel, *in memory of Ha'Rav Hersch Tzvi Fogel
and in honor of Elona Goldstein Fogel*

Amy Friedman, *In memory of Meyer Wildfeuer*

Daniel Gilman, *In memory of Harry J. Gilman*

PaulGold, *In memory of Hermann Pressman*

Myra Gondos, *In memory of Judith Braun*

Frank Kohn,
In memory of Dr. Herbert Kohn & alongside Ruth Kohn

Olimpia Nowicka-Sulla,
In honor of Jan Nowicki & Sofia Pietrovna Schwartz

Julia Salpeter,
In memory of Jenő Iles & in honor of Irma Iles

Lesley Weiss, *In memory of WWII veteran Martin
Weiss & alongside Irene Weiss*

Marty Zelman, *In memory of David Zelman & in
honor of Toby Torens Zelman*

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;

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;

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

The Sixth Candle of Hope

Ambassador Douglas Davidson

Special Envoy for Holocaust Issues, US State Department

Oren Marmorstein

Diplomatic Head of Regional Affairs, Embassy of Israel

Marius Osswald,

First Secretary of the Political Department, Embassy of Germany

Professor Marion Deshmukh

History & Art History, George Mason University

Yonina Blech-Hermoni, Artist

Dana Ellyn, Artist

Janet Gohres, Artist

Lynn Goldstein, Artist

Cherie Redlinger, Artist

Lloyd Wolf, Artist

Please Rise

MOMENT of SILENCE

followed by **"Meditation"** - an original composition created for tonight's service

Composer: Adam Rothenberg, Masters of Music (May 2013), George Mason University

Rachel Bergman (flute), Associate Professor of Music, George Mason University

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 Nancy Ginsberg, Beth El Hebrew Congregation

אל מלא רחמים

אל מלא רחמים שוכן במרומים, המצא מנוחה נכונה על
כנפי השכינה, במעלות קדושים וטהורים כזוהר הרקיע
מזהירים את כל הנשמות של ישות מיליוני היהודים,
חללי השואה באירופה, שננהרגו, שנשחטו, שנשרפו
ושנספו על קדוש השם, בידי המרצחים הגרמנים
ועוזריהם מנשאר העמים. לכן בעל הרחמים יסתירם
בסתר כנפיו לעולמים, ויצרור בצרור החיים את
נשמותיהם. ה' הוא נחלתם, בגן עדן תהא מנוחתם,
ויעמדו לגורלם לקץ הימים, ונ' אמר אמן

El maleh rachamim shochan bameromim, hamtzey menuchah nechonah al kanfey hashechinah, bema'alot kedoshim utehorim kezohar harakiya mazhirim et kol haneshmot shel sheshet milyoneh hayehudim, chalileh ha'Shoah ba'Eropa, shenhergu, shenish'chetu, shenis-refu, veshanisfu al kidush haShem, b'yadey hameratzchim 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'emdu legoralam l'ketz hayamim, v'nomar amen.

The Holocaust Kaddish recited tonight serves as a memorial for those who perished on dates and in locations unknown. We intersperse many of the locations of death in our prayer. We also remember survivors from our community who have died this year, among them, Mrs. Charlene Schiff. Charlene was a friend and co-congregant of my family for 13 years. My four children are among the hundreds, maybe thousands with whom Charlene bravely shared her story and her urgent plea to combat the “four I’s” of ignorance, injustice, intolerance, and indifference. Steven David Stone, *JCRC of Greater Washington*



THE HOLOCAUST KADDISH

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

Ve-yit-aleh, ve-yit-halal <i>Ohrdruf, Plashov, Papenburg, Ponary</i>	ויתעלה ויתהלל	Yit-gadal <i>Auschwitz-Birkenau-Bun, Balanowka, Belson</i>	יתגדל
Shmei d'kudesha, b'rich Hu, <i>Prague, Radom, Ravensbruck, Rehmsdorf, Riga</i>	שמה דקודשא בריך הוא	Ve-yit-kadash <i>Belzec, Bialystok, Babi Yar</i>	ויתקדש
Le-eyla <i>Sachensburg, Sachsenhausen, San Sabba, Shauliai</i>	לעלא	Shmei raba <i>Bochini, Bogdaovka, Buchenwald</i>	שמה רבה
Min kol birchata v'shirata <i>Skarzysko, Kameinna, Sobibor, Stutthof</i>	מן כל ברכתא ושירתא	B'alma divra chir-utei <i>Chelmno, Cracow, Dachau</i>	בעלמא די ברא כרעותה
Tus-bechata ve-neche-mata <i>Thereisenstadt, Transnistria, Treblinka, Vilna</i>	תשבחתא ונחמתא	V'yamlich mal-chutei <i>Dakovo, Danica, Dora</i>	וימליך מלכותה
Da-amiran b'alma <i>Viavara, Warsaw, Zemun, Zhitomir and the scores of other camps.</i>	דאמירן בעלמא	Be-chayei-chon, uv'yomei-chon <i>Dumanovka, Ebensee, Edineti, Flossenburg</i>	בחייכון וביומכון
V'imru Amen.	ואמרו אמן.	U'vchayei d'chol beit Yisrael <i>Gross Rosen, Gunskirchen, Gurs</i>	ובחיי דכל בית ישראל
Yehei Shlama raba min shmaya <i>אמא</i>	יהא שלמא רבא מן שמיא	Ba-agala u'vizman kariv <i>Herzogenbusc, Iasi, Jadovno, Kaiserwald</i>	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-meï alma-ya	לעולם ולעלמי עלמיא.
Oseh shalom bim-romav	עשה שלום במרומיו	Yitbarach ve-yishtabach <i>Kamenets-Podolsk, Kishniev, Kovno, Klooga</i>	יתברך וישתבח
Hu ya-aseh shalom	הוא יעשה שלום	Ve-yitpa'ar ve-yitromam <i>Lodz, Lubin, Lublin, Lvov, Lyons</i>	ויתפאר ויתרומם
Aleinu ve-al kol Yisrael	עלינו ועל כל ישראל,	Ve-yit-naseh, ve-yit-hadar <i>Majdanek, Mauthausen, Minsk, Natzweiler Neuegamme</i>	ויתנשא ויתהדר
V'imru Amen.	ואמרו אמן		



Moment of Silence

OSEH SHALOM

Spanish-Portuguese

Community Choir

עֲשֵׂה שָׁלוֹם בְּמִרְמֵי, הוּא יַעֲשֵׂה שָׁלוֹם,
עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן:

Oseh shalom bimromav Hu yaaseh shalom aleinu v'al kol Yisraeil, v'im'ru: Amein.

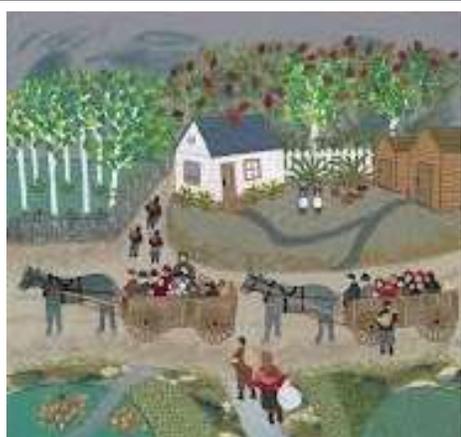
May the One who causes peace to reign in the high heavens, cause peace for us and for Israel, and let us say: Amen.

A LEGACY in ART, HEALING, & REMEMBRANCE

Bernice Steinhardt, *daughter of Holocaust survivor Esther Krinitz, co-founder of “Art & Remembrance”*

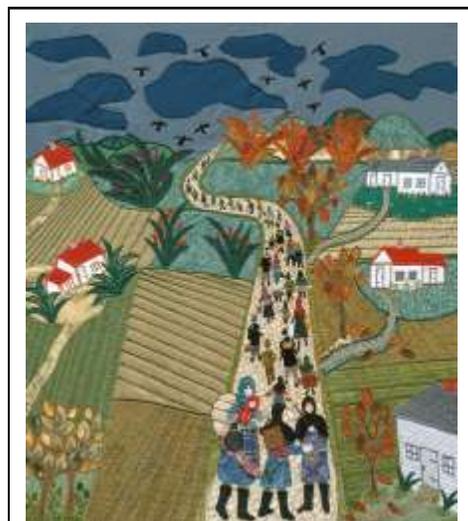
Douglas Bush, *Annandale Stake President, The Church of Jesus Christ of the Latter-day Saints*

Beyond the stories of survivors themselves, we are blessed to have the legacy of their children. People like **Bernice Steinhardt** whose mother **Esther** was the only member of her family to escape the Holocaust’s grasp, along with her sister. Esther told her Holocaust story through needlework art that is currently on display at the **Baltimore Visionary Art Museum**. **Bernice** and her sister, **Helene McQuade**, inspired by their mother’s lifework, are co-founders of **Art and Remembrance**, a nonprofit educational organization dedicated to using the power of story and art to illuminate the effects of war.



“We will all perish (Saying Goodbye):” depicts October 15, 1942, (Esther’s family was) ordered by the Gestapo to leave their homes to join all the other Jews on the road to Krasnik railroad station and then on to their deaths. Esther along with her 13 year old sister, went into hiding... they sought refuge in the depths of the forest (then) disguised themselves as Catholic farmhands and lived for years in fear as the war raged on.

One week ago we observed my mothers yahrzeit, the 12th anniversary of her death. My mother used to say that not a day went by when she didn’t remember her mother--now I understand that completely. But my mother’s memories went from her mind to her hands, resulting in a remarkable series of fabric-embroidered panels in which she narrated her story of survival as a young girl. This was her legacy: her undying love for the family she lost, passed on to my sister and me, the family she created. In every single stitch, she held fast to the memories of those she loved, as though her thread could bind those memories for all time. We are awed by the honor of this legacy, not only to pass on to our own children, Esther’s grandchildren, but to share with others this



The Road to Krasnik, cover picture from Esther Krinitz and Bernice Steinhardt’s book, “Memories of Survival.”

universal story of love of family, of courage and resilience, of the capacity of the human spirit to heal and endure. Through Art and Remembrance, the organization my sister and I created, we share our legacy with the world, in hopes that our mother’s story will inspire others and bring to them an understanding of the stunning cruelty and magnificence of this world and empathy for those who survive it.

L'dor V'dor

Composed by Josh Nelson

We are gifts and we are blessings,
we are history in song
We are hope and we are healing,
we are learning to be strong
We are words and we are stories,
we are pictures of the past
We are carriers of wisdom,
not the first and not the last

L'dor vador nagid godlecha
L'dor vador... we protect this chain
From generation to generation
L'dor vador, these lips will praise Your name

Madeline LeBeau, *Temple Rodef Shalom*

Looking back on the journey
that we carry in our heart
From the shadow of the mountain
to the waters that would part
We are blessed and we are holy,
we are children of Your way
And the words that bring us meaning,
we will have the strength to say

L'dor vador nagid godlecha
L'dor vador... we protect this chain
From generation to generation
L'dor vador, these lips will praise Your name

CLOSING REMARKS

Jeff Dannick & Ron Halber
*Jewish Community Center of Northern Virginia
& JCRC of Greater Washington*

Ha'Tikvah

Composed by N.H. Imber

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

*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.*

Carol Boyd Leon, *Olam Tikvah Congregation*

כל עוד בלבב פְּנִימָה
נֶפֶשׁ יְהוּדִי הוֹמִיָּה,
וּלְפָאֵתִי מִזְרַח קְדִימָה
עֵין לְצִיּוֹן צוֹפִיָּה

עוד לא אֶבְדָּה תִּקְוַתִּנוּ,
הַתִּקְוָה בַּת שָׁנוֹת אֲלָפִים,
לְהִיּוֹת עַם חֲפֹשִׁי בְּאַרְצֵנוּ
אֶרֶץ צִיּוֹן וִירוּשָׁלָיִם.

PROGRAM ACKNOWLEDGEMENTS and THANK YOUs

Holocaust Programming & Youth Engagement

For more than three decades the Jewish Community Relations Council has organized community commemorations for the Greater Washington community. With thanks to Joe Sandler (President), Ron Halber (Executive Director), Cookie Hymer Blitz and Steven David Stane (Northern Virginia co-chairs), Judy Flippen-Anderson (Board Member), Debbie Linick (DC & Virginia Director), Steve Adleberg (Educational Outreach Associate) and Samantha Seigman (Assistant). In 2013, the following Holocaust survivors agreed to speak at churches, synagogues, and schools in our area: John Baer, Marcel and Ania Drimer, Maria Dworzecka, Leonard Gordon, Ruth Kohn, Michel Margosis, Irene Rehbock, and Irene Weiss. Together they reached over 600 teens with their eyewitness testimony, inspiring several class and individual art projects.

Holocaust Art Exhibits

Irene Gavin (JCCNV Art Director) arranged the exhibit of eleven local artists in, **“Resistance Through Art.”** Thank you Marilyn Banner, Yonna Blech-Hermoni, Dana Ellyn, Linda Gissen, Janet Gohres, Lynn Goldstein, Lillianne Milgrom, Cherie M. Redlinger, Paula Wachsstock, Liz Wolf, and Lloyd Wolf. Additional thanks to Yael Ingel (JCCNV Community Shlichah - Representative from Israel) for organizing the **“Israel & the Holocaust”** exhibit.

Holocaust Art Then & Now

In a seminar preceding the observance, George Mason University History and Art History Professor Marion Deshmukh described and displayed works of art created during the Holocaust and interviewed artists Lillianne Milgrom and Lynn Goldstein about their contemporary works on display at the JCCNV.

“Unto Every Person There is a Name” - organized by B’nai B’rith Chesapeake Bay Region

The B’nai B’rith Chesapeake Bay Region, 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. Thanks to Barbara Brenman, Ira Bartfield, and Jerry Jacobs for their efforts.

Community Choir

Organized by Cantor Allen Leider, Director of Lifelong Learning, Temple Rodef Shalom
Accompanist: Frank Conlon, Temple Rodef Shalom Congregation Adat Reyim: Mitch Bassman (Director), Robin Gross, Bill Korth, Frannie Nadel, Tara Nadel, Valerie Schwartz, Ed Stoker. Congregation Olam Tikvah Chorale: Carol Boyd Leon (Director), Ruth Abramovitch, Jeff Ackerman, Clare Campbell, Tamra Gordon, Debbie Dubin Kritzer, John McPeck, Sharon Pearl, Michelle Rendelman. Northern Virginia Hebrew Congregation: Henry Chadwick, Frank Newman. Temple Rodef Shalom: Libby Chisholm, Deborah Droller, Nancy Finken, Susan Gorsky, Sunny Hersh, Rich Haines, John Huennekens, Marion Jacknow, Gerry Kadonoff, Nancy Lawrence, Michael Rubin, Jayme Sophir, Betsy Stillman, Chuck Thornton.
George Mason University Musicians: Natalie Green, Anjanette Trebing (sopranos), Stephanie Edwards (piano) and Associate Professor Rachel Bergman (flute)

Photography

With special thanks to Frank Kohn, Frank Kohn Photography

Thank You!

In 2013, JCRC organized the Northern Virginia Holocaust Observance with co-hosts at the Jewish Community Center of Northern Virginia: Allon Schiff (President), Jeff Dannick (Executive Director), Laurie Albert (Director of Community Engagement), Dan Kirsch (Cultural Arts Director), Irene Gavin (Visual Arts), and Yael Ingel (Community Shlichah).

Rabbi Rosalind Gold oversaw the commemoration and Cantor Allen Leider directed the community choir with support from Professor Rachel Bergman.

Volunteers for this program included: Sandy Acosta, Noah Calderon, Susan Calderon, Judy Flippen-Anderson, Sarah Jacobs, Sandi James, Martin Siegel, Marilyn Silver, Jenna Velasquez, and Stephany Warner

The following organizations joined JCRC and JCCNV to support Northern Virginia's 2013 Holocaust Observance:

Non-Profits American Jewish Committee, Anti-Defamation League, Art & Remembrance, B'nai B'rith Chesapeake Region, Fairfax County Office of Human Rights and Equity, Fairfax Faith Communities in Action, Garden of Remembrance Memorial Park, Gesher Jewish Day School, George Mason School of Music, Hadassah, Interfaith Conference of Metropolitan Washington, Jewish Historic Society of Greater Washington, Jewish Council for the Aging, Jewish Social Service Agency, National Council of Jewish Women, Partnership for Jewish Life & Learning, Jewish War Veterans, Sikh Council USA, Virginia Holocaust Museum, Unitarian Universalists of Sterling, United Hindu Jain Association, Virginia Council of Churches, Virginia Interfaith Center for Public Policy
Congregations: Accotink Unitarian Universalist Church, Adat Reyim, Agudas Achim, Annandale Stake of the Church of Jesus Christ of the Latter-day Saints, Beth Chaverim Reform, Beth El Hebrew, Beth Emeth, Bethlehem Lutheran Church of Fairfax, Etz Hayim, Fauquier Jewish, Fort Belvoir Jewish Military Congregation, Kol Ami: Northern Virginia Reconstructionist, Ner Shalom, Northern Virginia Hebrew, Olam Tikvah, Rajdhani Mandir, Sha'are Shalom, Shoreshim, Sri Venkateswara Lotus Temple, Temple Beth Torah, Temple B'nai Shalom, Temple Rodef Shalom, Unitarian Universalists of Sterling

Join JCRC on Sunday, April 27, 2014:

Northern Virginia's 2014 Holocaust Observance

