

Kay Tsch -
SHARON GROSS -
shots her -
Holocaust

The Jewish Diaspora - post Holocaust - search for God

LETTING GO/HOLDING ON

Harold M. Schulweis

The Baal Shem Tov was haunted by a strange dream. In the dream the ~~very~~ incarnation of Evil appeared in ~~the image of~~ ^{as} a dark heart seething malevolence. All the cruelties of the world were concentrated in that sinister form. Frightened and repelled, The Baal Shem Tov clenched his fist and pounded furiously upon the evil heart, meaning to kill it. Suddenly, he heard the sobbing of an infant from within it. He stopped, amazed that within such evil innocence could live.

The dream is rooted in the cabalistic masterpiece the Zohar, which states that when God came to create the world and reveal what was hidden in the depths, light and darkness were entwined with each other; holy and profane, good and bad impulses cleaved to one another. ^{that is the way of the world.}

What are we to do, we who know this commingling? ^{of our land.} ^{visit} Our task is havdalah, the act of differentiation, the disentanglement of good from evil, ^{to} the search for the sparks of decency buried within the coarse husks, sparks which when gathered together ^{we} form a torch that can light up the dark corridors. The Baal Shem Tov heard the infant's cry, and in that cry hope was restored. WE HAVE TO LISTEN. HAVE TO CH.

The Holocaust is ^{our} the nightmare from which we struggle to awake. It intrudes on our sleep and spills over into our waking moments. The Holocaust ^{remains} the dominant psychic reality in our lives. It lies hidden in our hoarse conversations with our children about mixed marriage in our arguments over the low fertility rates of Jews, in our debates over support of the State of Israel, in our appeals for Jewish unity, in our fund-raising -- whatever the Jewish cause. ^{it is the ARGUMENT about the ARGUMENT? ... ULTIMATE ARGUMENT - limit of how much we can accept} The Holocaust shapes our stance toward the world and our self-understanding. ^{it is our nightmare} It clings to our skin and penetrates beneath our skin, motivating our agenda and our policies.

our relationship with the world.

How could it be otherwise? Who could expect that a people that lost two out of every five of its members -- 40 percent of its community -- should emerge unscathed, unscarred, ^{whole,} ^{fully} ^{together.} normal?

How US UNDERSTANDS SHOCK → will determine course of the course & ending.

We are a ^{PATRIARCHAL} ~~attered~~ people still working out our shock, our sense of abandonment, resentment and disillusionment. Beneath surface tranquility, seething angers and ^{unresolved} anxieties persist. We are an abused people still working out our grief, still in mourning. Soyuz

it is
WHAT IS LEGACY, LESSON FOR THEM SOME AFTER.
I know this as a father and a rabbi. Part of me understands that my children must know ^{ESPECIALLY} everything -- the charred skeletons, the mass graves, the green and yellow smoke from the chimneys, the diabolic experiments of Mengele. I want them to know it all not only because a feigned ignorance would betray the martyrdom of our family, but because I want my children to understand me: my anxieties, my restlessness, my sensitivities, my paranoia.
~~Why the world will never let go of the Holocaust.~~

at the same time: ^{my children} But another part of me cautions against unwittingly laying a stone upon their hearts, crushing them with melancholy, filling them with a paralyzing cynicism.

IN OUR GRIEF AND FAITH
How we are to master the trauma how we are to confront the world, how we are to extract meaning and morale from our nightmare so that we and our children can live with wisdom, courage and hope -- that is the depth agenda for the post-Holocaust generation.
~~and affect minimal degree of self-fulfillment.~~

✓ For this internal mastery we need to apply Jewish therapeutic wisdom to our collective loss. How does the Jewish tradition guide us through our personal losses, our private mourning?

When there's a death in the family, the tradition counsels us to "hold on and to let go."

On the surface contradictory counsel, but upon reflection this bonding and loosening provide a profound key to our healing.

To hold on means to cherish every gesture, kindness, embrace of those we loved. Every recollection has its own afterlife, its own immortality of influence in our lives. Kaddish, yahrzeit, yizkor are the ritual bonds to our significant past.

At the same time, we are urged to let go to rend the garment of the mourners, cut the fringes of the tallit (prayer shawl) of the deceased, lower the casket, return the dust to the earth from which life was drawn. These are the loosening rituals which signify closure. Mourners are like aerialists on a swinging trapeze, letting go one ring to catch hold of another. Letting go in order to hold on, a dialectic of mourning.

→ החזקתו והפיקודו של ה' יחדיו, וזוהי ה' יחדיו, וזוהי ה' יחדיו (16 34/11)
Holding on and letting go means that the shivah days of mourning are seven and no more; the kaddish recited eleven months and no more. As our sages observed, "He who mourns more than is necessary does not mourn for the deceased" but for someone else or something else, perhaps oneself. At the end of the shivah, the mourners are bidden to rise from the low bench, to leave their home and to walk around the neighborhood, to reenter the world.

~~The most important thing~~
Memory is an ambiguous energy. For the sake of health, it must be used to sustain us, to help us walk "through," not remain "in," the valley of the shadow of death. Life-sustaining memories are selected with that crucial knowledge that those we love loved us, and, loving us, wish for the restoration of our will to live.

We can do no better in working out our collective mourning. Holding on, we sift through the cremated ashes of our tragic past to salvage some sparks of decency: the

Spiritual Resurrection

courage to resist, the will to live, the talent to choose. But of what are we to let go?

We must let go of those false and dangerous interpretations that extract the wrong lessons for ourselves and our children from the tragedy of the Holocaust. We must let go of that tendency that sees in the Holocaust confirmation of a primitive fissure in the human species, a primordial split between "them" and "us"; between "them," the perennial persecutors, and "us," the eternal victims; between the children of darkness who carry the genes of Ishmael, Esau, and Amalek, and us, the eternal scapegoats, the hated descendents of Isaac, Jacob, and Israel. This kind of dichotomous thinking uses the catastrophe of the Holocaust to vindicate a schismatic interpretation of Jewish history.

Handwritten notes in the left margin: "We must let go of those false and dangerous interpretations..."

WE MUST NOT BE CONFUSED

This polarization of humanity is not the wise and reverent exercise of Jewish memory. It is rather the imposition of a deeply divisive metaphysics that vitiates the mind-set of a Manichaean dualism upon the whole of Jewish history, past, present, and future. It is bound to a belief in the eternal repetition of the hatred of the Jew, wherein every anti-Semitic event is a confirmation of an original curse. It is ^{Jewish} our version of original sin, an anti-Jewish malediction that is seen to lie in the very blood of our existence. Its maxim is "ever again." Jews were, are, and will be hated by the world. Every and any sign of philo-Semitism is either dismissed as masking baser motivations or simply not registered in Jewish memory.

Handwritten notes in the left margin: "We must not be confused..."

Only the gullible are taken in by the report of good news. ^{Good fortune} The truly wise know the split nature of human history. As the lyrics of a popular Israeli song in the '60s had it, "The whole world is against us. This is an ancient tale. Well, if the whole world is against us, to hell with the world."

Handwritten notes in the left margin: "A Plucki we know..."

Handwritten Hebrew text: "אין לנו מנוח..."

This sentiment ^{psyche} does not properly memorialize Jewish history. On the contrary, it endows anti-Semitism with immortality. One of the distinguished recipients of the American Jewish Committee's Akiba Award, Professor Salo Baron, waged a long intellectual war against what he

termed the "lachrymose conception of Jewish history," the one-sided reading of Jewish history as exclusively one of *leidensgeschichte*, a history of suffering. Its focus on the negative eclipses the positive, creative, cultural, and spiritual activities in Jewish history. I add to that caveat my fear that Jewish history, past and future, is being bent to fit that pessimistic polarization.

It is not difficult to understand the Jewish quarrel with the world, particularly after the Holocaust. Who of us cannot appreciate the rage and disillusionment of a battered people?

But for the sake of our collective health, we must be concerned about the disequilibrium of the spirit it leaves in its wake, the imbalance that cripples our morale, ^{and our relationship with the world.} That metaphysical view must be let go because ^{PESSIMISM} its fatalism runs counter to Judaism and is dangerous. It encourages the self-fulfilling prophecy that predicts, "Scratch a gentile, pagan, Christian or Muslim and find the mortal enemy"; scratch a Jew and find the perennial victim. ~~The book of Numbers records the power of such self-fulfilling prophecy. "We were in our own sight as grasshoppers and so were we in their sight."~~

My uncle
HUNG
A picture
name of
FIDA.
in wall:
IT WAS
THE EARLY
IDENTIFICATION
1916
1917
1918
1919
1920

✓ The metaphysics of fatalism leads to a justification of the growing Jewish isolationism. For if the whole world is contaminated, there is nothing to be done, no one to cultivate, no alliances to be formed. What is left is to withdraw into ourselves. That isolationism ^{SPELLS} means the abandonment of Jewish statesmanship and a cynical disregard for public opinion.

CONTENT
and CONTENT FOR VIDEO

^{THINK DERIVE SOME ECONOMIC GAIN FROM}
^{CAPITALISM}
Some use the split thinking of "them" and "us" to scare Jews into insulating themselves. But who would choose to live in the leprous circle of the damned? Moreover, split thinking boomerangs upon us. The dichotomy of "them" and "us" inevitably leads to scandalous divisiveness within "us." = JEWS DIVIDE THEM AND "THEY" AND "US"

You better
be
your
of they
with
us.

A current anecdote tells of two Lubavitcher. One of them explains: "The whole world is

Bestial of CRUELTY to them did more to affect pity of Jews in situations than all chastisement of 56 peoples & nations

3'
DIA

divided between 'them' and 'us.' No point speaking of 'them.' Among 'us' the world is divided between Ashkenazim and Sephardim. No use talking of the Sephardim. Among Ashkenazim, the world is divided between Hasidim and Misnagdim. No use talking up about the Misnagdim. Among the Hasidim, the world is divided between the Satmar and the Lubavitcher. No use talking about the Satmar. Among the Lubavitcher there are the intellectuals and the *farbrengen* types. No use to talk about the latter. Among the intellectuals, there are you and me. And you know how little you know."

So Split thinking may begin with "them" and "us"; it leads to internal polarization, incivility, isolation, and the solipsism of Jewish cults.

We owe our children more than a legacy of isolation and basic distrust. We owe them the confidence that marks the great Jewish intuitions: that the human being is created in the divine image; that human beings are potentially good; that the prophetic faith in the possibility of a brighter future enables us to break out of the morose cycle of eternal recurrence.

P.B.
V.S.
12.16
12.15
12.16
12.15
12.16

All well and good. But where in the face of the Holocaust is there any empirical evidence of goodness? Where in the heart of evil is there the small sound of the infant's cry, the remotest trace of benevolence, the slightest record of altruism? There is sacred evidence, hard, authenticated witness to a powerful phenomenon that remains largely unattended, unrecorded, untaught, unused. There are in our midst witnesses to goodness who must be encouraged to come forth and to testify. But to discover goodness, to learn to use it for our recovery, we have to look, we have to want to look. There is no immaculate perception in vision. We have to pay attention to events and persons buried in anonymity or hidden in obscure footnotes.

MEMORY IS NOT PHOTOGRAPHY
MEMORY IS ART.

I HAVE ^{Sought} sought and I have looked.

I have met gentiles, Christian men and women, flesh-and-blood human beings, from all walks of life and from every country that the Nazis occupied, who risked their lives and the lives of their families, and lost their possessions, to hide, protect, feed members of our Jewish family. I have examined the testimony of survivors who are alive today because of ordinary people who acted in extraordinary fashion to hide Jews sought out by Nazi predators and collaborators, to hide them in closets, attics, barnyards, pigsties, sewers; who lied to authorities, falsified passports, and lost their fortunes ^{and reputations}. Not saints, these rescuers, but human beings who transcended the environs of prejudice and contempt and shielded Jews out of care, concern, responsibility, love. The experience of these rescuers and the testimony of the survivors -- the empirical reality of goodness -- have affected my theology, my morale, and my understanding of what must be done to create a healthier society, how to please my children and grandchildren.

I want my children to know the entire story -- the killers of the dream, the sadists and torturers of innocence. But I want them equally to know these significant others. I want them to be exposed as I have been to precious persons such as Alex and Mila Roslan, two Polish Christians who hid three Jewish children in their small home throughout the Holocaust years. I want them to hear as I heard from the lips of Yaakov and David Gilat, the surviving brothers hidden by the Roslans, how the Roslans made themselves "as hiding places from the wind and shelters from the tempest; as rivers of water in dry places; as shadows of a great rock in a weary land" (Isa. 32). I want them to hear how, when scarlet fever broke out and hit the children, Yurek Roslan, age 10, was taken to the Warsaw hospital where no Jewish person could enter; how Yurek carefully divided the powdered medicine given to him by the physicians so that the Jewish youngsters at home could be treated; how when Yaakov Gilat required surgery, the Roslans hollowed out their sofa and smuggled him into the hospital for an operation; how the family sold their home and repeatedly changed their residence to avoid detection of their magnificent crime. I would remind you that while these activities were going on the Polish population was warned by the German army that offering a Jew lodging,

food, or transportation was punishable by death.

What do the Roslans means to me as a Jew? What claims do they have upon my memory? I don't know what you mean.

NOT SPANISH = ordinary people - extremely odd must come to

The Roslans were not alone. ¹⁷ Should our children ¹⁴ not know of the Polish sewer workers who hid seventeen Jews for fourteen months in the rat-infested sewers of Lvov?

-- of the village in Holland in which every ^{single} non-Jewish family concealed at least one Jew?

-- of the citizens of Le Chambon sur Lignon who stood up to the Vichy police, the German army, and the Gestapo and saved 5,000 Jews from destruction? Philip Hallie, in his Le Innocent Blood Be Shed, describes the arrest of a lone Jew in Le Chambon ^{France} who is placed in a bus to be deported to the Nazi camps. The villagers lined up and each of them reached out through the open window to give him gifts: an apple, a candy bar, a newspaper.

-- of Demeter Peshev and the Bulgarian Orthodox church and the Sobranie, the Bulgarian parliament, which steadfastly defied the Nazis and refused to deport 50,000 Bulgarian Jews? Of Bishop Kiril, who wired King Boris warning that he would mount a campaign of civil disobedience and would himself lie down on the railroad tracks before the trains would deport Jews to death camps.

Susan Zucchetto
in the interim of the Holocaust
of the
45,000 souls

✓ ^{Diplomats} of General Roatta and the Italian army and the Italian diplomats who, in defiance of Nazi orders, rescued tens of thousands of Jews in Croatia and southern France?

some
38,000 names:
any of
the next period
note in occupied
Europe

-- of Paul Gruningier, the Swiss police official; and Aristedes de Sousa Mendes, the

(Italy did not rescue to France in 1922 → I had shelter as late as 1938 anyway)

? 0 JAGGER

Portuguese consul; and Sempo Sugihara, the Japanese consul stationed in Krakow -- all three ^{IN different places, circumstances, ways} of whom defied the Nazis and their respective governments, lost their positions and their fortunes, and were publicly humiliated for their acts of altruism? These three alone account for the rescue of 16,500 hunted and persecuted Jews.

✓ Jewish children do NOT KNOW and do NOT WANT that vital knowledge. NO independence, morals and courage and hope. Why not?

Why should our children hear only curses of the Jew-haters and not the blessings of those who rescued our people? Why are ^{only the} accounts of betrayal and persecution the rightful

legacy to leave our children, but not the memories of loyalty and love? Why only the tears of fear and hate and not the tears of love and hope? ^{I HAVE CALLED A JEW WHO CALLED BILLY. I SPoke to INCREASED SUPPORT. IS IT POSSIBLE NOT JEWS ARE LOVABLE??} There is something deeper. ^{a love we bear sacred to the extent ONLY STATE -}

There is something tragically wrong that our children know the names of Eichmann, Himmler, and Klaus Barbie but not the names or exploits of the Christian families who hid Anne Frank and her family in an attic for two and a half years. Consult, if you will, the Encyclopaedia Judaica in the ^{LAST} section dealing with Anne Frank and you will find no mention of the names of the rescuers, what they did, nor what became of them after they were caught. You will find them and their acts dismissed with seven words: "They were kept alive by friendly gentiles." ^{WHO, HOW, WHERE}

The anonymity of numberless rescuers, given the moral heroism of their deeds, is a sad state of affairs. ^{ILLUSTRATES MISSED OPPORTUNITY BLACK TABLE BLACK} With all of the Holocaust centers now in existence, there has been no systematic study of Christian-Jewish relations during World War II, and no active search for these precious spirits of our time. ^{A FEW REVEALED IN DR. IVO HERZER'S DRAMAS -} This judgment has been independently expressed by Professor Yehuda Bauer of the Hebrew University, Professor Sybil Milton, formerly of the Leo Baeck Institute, and Dr. Ivo Herzer of the Riverside Research Institute. Why should the name of villainy be immortalized and that of the righteous lie buried in anonymity?

FOR SOME OF THESE WHERE ARE WE MISSING Beate Klarsfelds and Simon Wiesenthals to search out the rescuers of our

people with the same zeal and energy with which the murderers of our people are properly hunted down and brought to justice? ^{Open} Jewish institutions, Jewish historians, Jewish scholars must not allow the history of this phenomenon to be overlooked or to sink to the bottom of some footnotes. ~~And have these rescuers no claim upon us? Should we not know where they are today, how they fare, who protects them, who befriends them?~~

~~Why resist? Part in this ^{or Paris} ~~ANIMUS~~ ^{towards the Gentile world & a utopia} ~~whole world wasted & burnt & destroyed~~~~

The reluctance to focus on rescuers is based on a number of concerns. Some suggest that speaking of heroic altruists lessens the tragedy of the Holocaust. I think not. There are no heroes without villains. There are no Jeanne Damanns, no Herman Graebes without the Mengeles and Himmlers. The ordeals of the rescuers can illuminate the darkness of the cave which many fear to enter. ~~We may more readily help many face the evil by using the activity of the rescuers to sustain their morale.~~

IT REQUIRES COURAGE TO LOOK.
and wisdom to help others look.

Some non-Jews there are who turn away from the Holocaust because they cannot bear the accusation against the Christian world. ^{It is human nature = the rest of the world is the same} But I am less interested in forcing on them a collective mea culpa for their forebears, less interested in producing feelings of brooding guilt that frequently prove to be counterproductive, ^{guilt is short-lived} than in presenting them with Christian heroes, models of behavior, to be respected, honored, and emulated. Let them know of the moral heroism of the priest Bernard Lichtenberg of St. Heldwig's Cathedral who insisted on joining the Jews deported to the Jewish ghetto of Lodz and, punished by the Nazis, died on the way to Dachau; and of Father Marie Benoit, who turned his monastery into a rescue agency issuing baptismal certificates and passports to Jews, who in Rome was known as Padre Benedetti and by those he protected "Father of the Jews." Let them know of the moral courage of Cardinal Saliege, the archbishop of Toulouse, and pastors Hermann Maas and Heinrich Gruber. Memory is for the sake of the future. I agree with the historian Yosef Yerushalmi who, in addressing Christians, concluded, "Not by your ancestors but by your actions will you be judged."

~~Guilty is short-lived and terrifying~~ There is another way to speak to non-Jews - about Holocaust. It will enable them to look into dark abyss and emerge with a new determination, new goal.

2071
a man
to his
own
religion
& no
man
no action
harm
involves

Then the Numbers Game:

There are some who resist this concern for the rescuers because the numbers are too few. How many rescuers were there? Estimates range from 50,000 to 500,000. Whatever the number, there were too few. There are always too few moral heroes in history. But let me hasten to add (a) that we do not know because we have not searched and (b) that quantity is no measure of moral quality. We are not dealing with sacks of potatoes. We are dealing with life-and-death choices that must not be trivialized by the numbers game. In ~~our~~ Judaic tradition ~~we are taught~~ ^{It is Jewish tradition:} that for the sake of thirty-six righteous persons the world is sustained; for the sake of ten righteous persons Sodom and Gomorrah would not have been destroyed; and that the saving of one person is tantamount to saving the entire world. Many worlds were saved by rescuers. [Speaking of numbers, a Dutch Christian rescuer used the expression "the conspiracy of goodness." "Do you think," he said, "that I could have hidden that Jewish family without the knowledge and cooperation of the grocer, the milkman, the policeman?" If evil has many faces, goodness has many forms. Goodness must not be whittled down by numbers.

~~Just as dealing with sacred matters.~~

Goodness must not be trivialized. At a recent Holocaust conference, someone asked, "Was it so difficult to help a Jew?" To hide a Jew was a matter of life and death for the protector and his or her family. ✓ On January 29, 1943, the SS executed fifteen Poles in the village of Wierbicz, members of whose families saved Jews. One of those fifteen souls was a two-year-old child.

-- Ninety-six Polish men were murdered by the Germans in the village of Biala for hiding and feeding Jews.

-- In Stary Ciepielow, the SS pushed twenty-three Poles, men, women, children, and infants, into a barn and burned it down with all of them inside for their violation of the edict proscribing protection of the Jews.

REVISOR: The other side of the coin = out 6 miles or 2 miles.

✓ 2500 Poles killed by Nazis to help Jews.

Goodness is challenge us - all of us - in a way that Evil does not.
~~Goodness is a powerful mirror. Goodness challenges us in the way that evil does not.~~

✓ Compared to Eichmann, I am a saint; but compared to the Roslans, how do I measure up? Would I unlock the door? Would I take into my home this sick man, this pregnant woman, this frightened family -- would I keep them for days, weeks, months, years, knowing that discovery of my act by the Nazi predators would mean the imprisonment, torture and death of my family? How do I buy food in my impoverished community?.. How do I call a doctor for someone who doesn't exist, or remove ^{them} refuse or bury a body without detection, while outside the informer bribed by vodka and cigarettes looks on?

Theodore:

✓ Our people possesses sacred testimony, a double memory of the worst and the best: the memory of indescribable evil, and the memory of the precious human capacity to do good.

our sources

Our people possesses valuable ^{lessons} information for the character education of a post-Holocaust generation. ① The behavior and circumstance of these rescuers offer the deepest refutation of the Eichmann alibi that there was no alternative to passive complicity with the murderous regimes and refutation of the Waldheim argument that knowing of atrocities is not committing atrocities. Through their lives we know that there are alternatives to cog-in-the-wheel rationalizations. Through their lives, the rescuers have demonstrated that to know is no cognitive sport, that to know and to do nothing is to be guilty of standing idly before the shedding of innocent blood. Even in hell there were men and women who would not bend to the threats and seductions of the demonic.

Beyond passive duty Post-Holocaust our witness help in the overcoming cynical/bias just now
part-unknown

② We Jews have testimony to offer an embittered, cynical world. The behavior of tens of thousands of rescuers balances the lopsided bias of religious and secular sources that judge human nature to be nothing but nasty, brutish, and short. The naturalist George Santayana writes: "In human nature generous impulses are occasional or reversible; they are spent in

childhood, in dreams, in extremities, they are often weak or soured in old age. They form amiable interludes like tearful sentiments in a ruffian, or they are pleasant self-deceptive hypocrisies acted out, like civility to strangers because such is in society the path of least resistance. Strain the situation, however, dig a little beneath the surface and you will find a ferocious, persistent, profound selfishness" (Dominations and Powers).

Peel away the thin-layered persona of civil amenities and there appear the uncosmeticized faces of people who, in Sigmund Freud's judgment, "view their neighbor in order to gratify their aggressiveness, to exploit his capacity for work without recompense, to use him sexually without his consent, to seize his possessions, to humiliate him, to cause him pain, to torture and to kill him."

Against that ^{BIAS} distorted reading of human nature and the melancholy that inundates us, the ^{weighty testimony} mounting evidence of altruism has much to contribute to our spiritual equilibrium. Not only our own morale, but the morale of our world must be served. We need, and the future of civilization requires, basic trust; not a naive, uncritical trust but, in the words of Erik Erikson, "a favorable ratio of basic trust over basic distrust."

^{1017-16620017 WE SURVIVED}
We Jews are morally mandated to search out and recognize goodness. The vital mitzvah for our generation is hakarath ha-tov. That recognition requires more than passive acknowledgment. It means to identify the self-effacing righteous people, to befriend these noble and largely anonymous spirits; it means to help them live out their waning lives in dignity. Too many of them find themselves today in dire circumstances, pariahs among their own for acting against popular anti-Semitism. The Roslans had to move to Clearwater, Florida, because they were harassed by former Polish citizens who scoffed at their rescue, saying, "So what if there would be six million and two among their dead?" Those who protected our people with their bodies must themselves be protected from the shame of

abandonment and the ignominy of being forgotten. Hakarath ha-tov means to study the evidence of their lives so that they enter the teaching curriculum of Jewish and non-Jewish schools, providing a new generation with moral models beyond Rambo and Dirty Harry.

This submerged evidence must become part of our memory and our morale. It can help us work out our grief; free us and our children from the paralysis of cynicism; remind us that we are not alone in facing a genocidal world; remind us that there are friends out there, real friends and potential allies who must be cultivated to restore our human solidarity.

WE ARE NEVER SO ALONE AS WHEN WE ACT IN FAITH

~~You have to act to build -~~

Parenthetically, even in the recent tragedy of Beita, in the West Bank, there were Arab villagers who would not stone Jewish teenagers, who protected them from the raging mob. That piece of moral decency must not be ignored. In an atmosphere of dangerous distrust, single events of that sort light up the future, suggesting the possibility of reconciliation. Focusing on the relationship between non-Jewish rescuers and Jewish survivors of the Holocaust may provide a new perspective for reconciliation of Catholic-Protestant strife in Ireland, Moslem-Christian, Buddhist-Islamic, and black-white conflicts. Recognition and study of altruism among those commonly assumed to be enemies opens an untapped vein for harmony. "Who is strong?" the Rabbis ask, and answer, "They who can make friends of adversaries."

מי שמתחבר עם האויב - הוא חזק יותר
* "The whole world is against us" is a DAMNING ARGUMENT because it promotes SELF-FULFILLMENT

OUR TESTING IS CRUCIAL TO RECOVERY OF MORALE of the world.

The world needs moral heroes of flesh and blood. Members of threatened, submerged societies need models of moral altruism -- those who come from the other side, from the enemy side, and who stand for them. Those who have managed to transcend the enmity and contempt within their own circles and stand for the maligned victims of prejudice. The rescuers I have come to know helped me overcome the generalizations that put the others into the role of enemy. I came with my healthy share of suspicion and prejudice against Germans and Poles and goyim. But having come to know Graebe, Roslan, Irene Opdyke, Jeanne

Hold on and let go, =

REMEMBER THE EVIL BUT DO NOT FORGET THE GOOD. THERE IS A VOICE IN MY HEART = hear o' soul

Damann, hearing them and hearing the testimony of the survivors, I can let go of that morbid view that contaminates my Jewish faith and hope.

The reiterated myth that the whole world wants us dead -- always wanted us dead and will always want us dead -- is pernicious and false. We are never so alone as when we act on that belief. There are friends out there and potential friends, friends to be cultivated.

Remember the evil, but do not forget the good.

We must not allow goodness to be orphaned. For the sake of these we remember, for the sake of working out our grief, for the sake of our children's vitality, we must apply the therapeutic wisdom of our tradition: let go and hold on; let go in order to hold on.

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