

he who - <sup>1st Conty</sup> ~~Be sure~~ <sup>TO TALK & ASK</sup> ~~TO TALK & ASK~~ <sup>AN HOUR</sup> ~~AN HOUR~~ <sup>ASSTY DDA</sup> ~~ASSTY DDA~~ <sup>→</sup> ~~→~~ <sup>clay to 20000</sup> ~~clay to 20000~~ <sup>in front of</sup> ~~in front of <sup>4</sup> ~~4~~ <sup>10/18</sup> ~~10/18 <sup>11/10</sup> ~~11/10  
 Blessed in the honor <sup>who if united</sup> ~~who if united~~ <sup>force</sup> ~~force =  
 more blessed still in <sup>that</sup> ~~that~~ <sup>the honor by</sup> ~~the honor by <sup>KNOWS</sup> ~~KNOWS~~ <sup>that he is united</sup> ~~that he is united <sup>in front of</sup> ~~in front of <sup>4</sup> ~~4~~ <sup>10/18</sup> ~~10/18 <sup>11/10</sup> ~~11/10  
 TO <sup>THAT</sup> ~~THAT <sup>THAT</sup> ~~THAT <sup>CONVICTION</sup> ~~CONVICTION <sup>→</sup> ~~→~~ <sup>THIS</sup> ~~THIS <sup>TRAIL</sup> ~~TRAIL <sup>IS</sup> ~~IS <sup>CRUCIAL</sup> ~~CRUCIAL  
 THAT <sup>ELDER</sup> ~~ELDER <sup>WAS</sup> ~~WAS <sup>DOA</sup> ~~DOA <sup>FOR</sup> ~~FOR <sup>THE</sup> ~~THE <sup>TRAIL</sup> ~~TRAIL <sup>IS</sup> ~~IS <sup>CRUCIAL</sup> ~~CRUCIAL~~

d=lettinggo  
 May 2, 1988

LETTING GO/HOLDING ON

✓ It is told: <sup>NO PAIN</sup> ~~NO PAIN <sup>QUESTION</sup> ~~QUESTION <sup>STRANGE</sup> ~~STRANGE  
 The Baal Shem Tov was haunted by a strange dream. In the dream there appeared the very incarnation of Evil. The image of a dark heart seething malevolent secretions. All the cruelties of the world were concentrated in that sinister form. The Baal Shem Tov clenched his fist and pounded furiously against the evil heart, <sup>MEANING</sup> ~~MEANING~~ <sup>to</sup> ~~to <sup>KILL</sup> ~~KILL~~ IT. Suddenly in the midst of the pummeling 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 Kaballah, in the Zohar which states that when God came to create the world and reveal what was hidden in the depths, light and darkness were all wrapped in one another; holy and profane, good and bad impulses cleaving one to another.~~

~~And what are we to do, we who are born into this admixture, into this co-mingling? Our task is "havdalah" // the act of differentiation, the disentanglement of good and evil, // the search for the sparks of decency buried within the coarse husks, // sparks which when gathered together form a torch with which to light up the night. ✓ The Baal Shem Tov heard the infant's cry and in that child's cry hope was restored.~~

✓ The Holocaust is our nightmare <sup>IT</sup> ~~IT~~ <sup>INTRUDES</sup> ~~INTRUDES <sup>IN</sup> ~~IN <sup>OUR</sup> ~~OUR <sup>SLEEP</sup> ~~SLEEP <sup>AND</sup> ~~AND <sup>SPILLS</sup> ~~SPILLS <sup>OVER</sup> ~~OVER~~ <sup>INTO</sup> ~~INTO <sup>OUR</sup> ~~OUR <sup>WAKING</sup> ~~WAKING~~ <sup>MOMENTS</sup> ~~MOMENTS. The Holocaust <sup>REMAINS</sup> ~~REMAINS~~ <sup>IS</sup> ~~IS <sup>THE</sup> ~~THE <sup>DOMINANT</sup> ~~DOMINANT <sup>PSYCHIC</sup> ~~PSYCHIC <sup>REALITY</sup> ~~REALITY~~ <sup>IN</sup> ~~IN~~ <sup>OUR</sup> ~~OUR~~ <sup>LIVES</sup> ~~LIVES. It lies hidden in our 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. The Holocaust is our ~~EXISTENTIAL DEF.~~ <sup>THE TALENT DIMENSION</sup> the underground of our stance toward the world. The Shoah ~~clings~~ <sup>our attitude</sup> to our skin and beneath our skin, motivates our agenda and our policies. How could it be otherwise? Who could expect that a people having absorbed the murder of 2 out of every 5 of its <sup>Family</sup> members - 40% of its <sup>community</sup> - should emerge unscathed, unscarred, fully normal?

~~We are a people~~ <sup>of a</sup> punneled conscience still <sup>Grieving</sup> working out our shock, our sense of abandonment, our resentment and disillusionment. Beneath our ~~surface tranquility~~ <sup>WE ARE STILL IN MOURNING!</sup>, seething angers and anxieties persist. ~~WE ARE IN STILL MOURNING!~~

It has not been an easy mourning for us, <sup>Not</sup> easy to work out our grief. ~~Not easy to transmit its meaning to our children and~~ <sup>The DIFFICULTY is in this.</sup> ~~it is not over.~~

I know this as a father and a Rabbi. <sup>I repeat it - surely a documentary in my film -</sup> Part of me understands that my children must know everything - the charred skeletons, the mass graves, the green and yellow smoke from the chimneys, the diabolic experiments of Mengele, the betrayal of erstwhile friends. I want them to know not only because a ~~feigned~~ <sup>I OWE IT TO MARTYRS & MY FAMILY & ALIY KATZ TO REMEMBER</sup> ignorance would betray the martyrdom of our family but <sup>surely</sup> because I want my children to understand me: my skepticism, my anxieties, my restlessness, my sensitivities, my paranoia. <sup>My MOTHER = GLEMP, and she is</sup>

But another <sup>WARRIOR</sup> part of me <sup>cautions</sup> against unwittingly <sup>I</sup> laying a stone upon their hearts, <sup>causing</sup> casting them into the leprous circle of the <sup>PARALYZED</sup> crushed, crushing them with melancholy, filling them with a paralyzing cynicism, robbing them of the breath of life: which is hope. <sup>IMMEDIATELY, I capture ST. CHARLOTTE - "GOD HASER FOR"</sup>

How we master the trauma, how we confront the world, <sup>How we work out</sup> what <sup>GRIEF</sup> meaning we extract, what ~~morale~~ <sup>we</sup> have strength to gather, defines depth agenda for the post-holocaust generation. WE are not of Amos.

<sup>TO FIND GUIDANCE FOR</sup> For this internal mastery of the Shoah we <sup>I think</sup> need to apply Jewish therapeutic wisdom to our collective loss. <sup>I turn to Jewish vision</sup> How does the Jewish tradition guide us through our personal losses, our private mourning? <sup>with a DEPTH of</sup>

With a death in the family, the tradition counsels us to "hold on and to let go." On the surface of things, contradictory counsel / but upon reflection this <sup>simultaneous</sup> bonding and loosening presents us with profound key to our healing.

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

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At the same time <sup>that we hold on.</sup> we are urged to let go: to rent 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 intend closure. We mourners then are like aerialists on a swinging trapeze, letting go one ring to catch hold of another. Letting go in order to hold on.

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<sup>a DIVISION OF LIMITATION: OF MOURNING</sup>  
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. For 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, <sup>CONFORTERS ASK</sup> we ask the mourners to rise from the low bench, to leave their home and to walk around the neighborhood, to re-enter the world.

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✓ Memory is <sup>A MBI FORM</sup> ~~an ambiguous energy~~ that must be used lovingly. For the sake of health, it must be used to help us walk "through" not remain "in" the valley of the shadow of death. <sup>- HEAVEN IS SELECTIVE FILTER</sup> With wisdom we select life-sustaining memories: knowing that those we loved, loved us and loving us wish for the restoration of our will to live--wish for us laughter, song and purpose.

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✓ We can do no better in working out our collective mourning. Holding on <sup>then apply this</sup>

we sift through the cremated ashes of our tragic past to salvage some  
<sup>THE COURAGE & RESISTANCE, THE DENIAL & SUICIDE, THE WILL - TO LIVE and to CONFRONT CHOSE.</sup>  
sparks of decency. But of what are we to let go?

~~Mass:~~ to let go of those false and dangerous interpretations that extract  
wrong lessons for ourselves and our children from the tragedy of the  
Holocaust. To let go of that interpretation that reads out of the  
Holocaust <sup>AS</sup> confirmation of a fateful metaphysics that asserts a primitive  
fissure in the human species, / a primordial split between "them" and "us"; /  
"they" <sup>as the</sup> the perennial persecutors and "we" the eternal victims; between the  
children of darkness who carry <sup>IN THEM WE</sup> the genes of Ishmael, Esau and Amalek and  
we the eternal scapegoats, the hated descendants of Isaac, Jacob and  
Israel. This kind of dichotomous thinking uses the catastrophe of the  
Holocaust as vindicating a schismatic interpretation of Jewish history.

✓ But this polarization of humanity must not be confused with the wise  
<sup>IS NO FAIR CHY</sup> and reverent exercise of Jewish memory. <sup>IMPOSES</sup> It is the imposition of a deeply  
divisive metaphysics that visits the mind-set of a Manichean dualism upon  
the whole of Jewish history, past, present and future. <sup>FROM THE SPLIT IN ETERN.</sup> It is bound to a  
belief in the eternal repetition of the hatred of the Jew in which every  
anti-semitic event as a confirmation of an original curse. <sup>IT IS OUR PARTICULARITIES</sup> It is our  
version of original sin / an anti-Jewish malediction that is seen to lie in  
the very blood of our existence. <sup>THE</sup> Its maxim is "ever again." Jews it  
claims were, are, and will be hated by the world. This endless opposition  
is inevitable. With that a priori world-view every and any sign of philo-  
semitism is either dismissed as masking baser motivations or simply not  
registered in Jewish memory. Only the gullible are taken in by the report  
of good news. The truly wise know the split nature of human history.

As the lyrics of a popular Israeli song in the 60's had it--

Schultz  
I think  
and that  
is what  
BEHOLD  
and

211 PINE 10  
- 1221 1012 IN 121  
1221 1012 IN 121 ✓

"The whole world is against us. This is an ancient tale. Well, if the whole world is against us, to hell with the world."

This sentiment- understandable as resentment may be- does not properly memorialize Jewish history. It <sup>MEMORIALISE</sup> endows anti-semitism <sup>EMPHASIS IT</sup> with immortality. (One of the distinguished recipients of the Akiba Award) Professor Salo Baron, waged a long intellectual <sup>WAR</sup> 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 <sup>AN O ESSENTIAL</sup> negative eclipses the positive, creative, cultural and spiritual activities in Jewish history. It bends Jewish history, past and future-- to fit that deep pessimistic polarization. TO BE A Jew IS TO BE GOD

It is not difficult to understand the Jewish quarrel with the world particularly after the Holocaust. Who of us can not appreciate the <sup>HE PAT BLOOMING</sup> disillusionment of a battered people? My <sup>DEAR FROM THE BROTHER</sup> uncle hung a picture of FDR on his living room wall - part of deification = part of the belief <sup>the best creature to J. P. DASH</sup>

SKEPTICISM IS MORAL BUT IN EXCESS IT CHANGES

But for the sake of our collective health, we must be concerned for the disequilibrium of the spirit it leaves in its wake, for the imbalance that cripples our morale. That metaphysical view must be let go because <sup>IT AROUND</sup>

fatalism runs counter to Jewish thinking and is dangerous. It engages in a 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. <sup>CRASHING & BURNING</sup> The Book of Numbers records the tragic consequences of such self-fulfilling prophecy. <sup>וְהָיָה כְּעַמְּךָ אֲשֶׁר יִשְׁכְּנוּ בְּתוֹכָם וְהָיָה כְּעַמְּךָ אֲשֶׁר יִשְׁכְּנוּ בְּתוֹכָם</sup> "We were in our own sight as grasshoppers and therefore were we in their sight."

The metaphysics of fatalism leads to a justification of a growing

WESPAAN CULTIVATI, IS ✓  
 Jewish isolationism. For if, the whole world is contaminated, then there is nothing to be done, no one to cultivate, no alliances to be formed, no public opinion to be considered! What is left is to withdraw into our selves. <sup>TURN YOUR FACE AWAY FROM THE WORLD</sup> That isolationism means the abandonment of Jewish statesmanship and a cynical disregard for public opinion. <sup>SET UP A BARRIER BETWEEN SERVICE TO GOD & PEOPLE.</sup> <sup>WE HAVE NO FUTURE</sup>

WE HAVE NO FUTURE  
 NEVER HAD!  
 NEVER WILL  
 NO RELIGION  
 NO FUTURE  
 NO RELIGION

Split thinking boomerangs. The dichotomous thinking of "them" and "us" inevitably leads to the scandalous divisiveness within "us."

✓ A profound current anecdote tells of two Lubavitcher who meet. One of them explains that "The whole world is 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 Satmer and the Lubavitcher. No use talking about the Satmer. 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 while split thinking may begin with "them" and "us" its nature leads to internal polarization, incivility and insularity. <sup>"Scipsism" & "cults"</sup>

✓ We owe our children more than a legacy of isolation and basic distrust. We owe them that confidence which marks the meliorism of Jewish faith that is rooted in the great Jewish intuitions: Akiba's insistence that the human being is created with divine image within; that in human beings lie the potentiality of goodness; that the prophetic conviction in the possibility of a brighter future is real and enables us to break the morose cycle of eternal recurrence; the belief in talent to change. <sup>WE CAN</sup>

NO! NO! NO!  
 NO! NO! NO!  
 NO! NO! NO!  
 NO! NO! NO!

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

to...  
 I need to...  
 6  
 ...

small sound of the infant's cry, the remotest trace of benevolence, the slightest record of altruism?

There is sacred evidence, <sup>G. R. to B. R. 1000</sup> hard authenticated, <sup>and 1</sup> witness to a powerful phenomenon that remains however largely unattended, unrecorded, untaught, unused. There are in our midst <sup>in our world of time..</sup> witnesses to goodness <sup>WITNESS</sup> who must be encouraged to come forth and to testify. But to discover goodness, to learn to use it for our recovery you have to look, and you have to want to look.

There is no <sup>IMMEDIATE</sup> perception? You have to pay attention to events and good persons that have been buried in anonymity or remain hidden in an obscure footnote?

*How Jewish?* I have looked. I have looked into their eyes. I ~~have met~~ <sup>NOT SUPERHERO</sup> gentiles, Christian men and women, flesh and blood human beings - farmers, peasants, <sup>teachers,</sup> doctors, priests, nuns - from all walks of life and from every country that the Nazis occupied - Italy, Germany, Belgium, Holland, Bulgaria, Yugoslavia, France, Austria - 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

<sup>read</sup> <sup>seen</sup> and heard the testimony of survivors who are alive today because of ordinary people who acted in extra-ordinary fashion to hide Jews sought out by Nazi predators and collaborators, to shelter them in closets, attics, barnyards, pig-styes, sewers, monasteries, graveyards; who lied to authorities, falsified passports, and lost their fortunes and often their lives.

Not saints these rescuers but flesh and blood human beings who <sup>vision</sup> transcended the circle of their church 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 <sup>REFINED MY MORAL SENSIBILITIES</sup> effected my theology, my morale and my understanding of what must be done to create a healthier society, how to speak to my children, work out my grief.

How I view human nature

How I look at Jewish world + spirit  
How to talk to children!

I was raised with bias, fear, ignorance

FILED

I want my children and yours - I want ~~Christian and Jewish and Muslim children~~ - to know the entire story - <sup>40</sup>the killers of the dream, the sadists and torturers of innocence. <sup>THAT I CAN OWN.</sup> 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 <sup>ANETA</sup> Roslan, two Polish Christians who hid three <sup>3, 20, 317, 2721</sup> Jewish children in their small home throughout the Holocaust years. I want

them to hear as I myself heard from the lips of Yaakov and David Gilat, the surviving brothers hidden by the Roslans, <sup>NEW living in ISRAEL -</sup> how the Roslans made themselves - in Isaiah's description -- "as hiding places from the wind and shelters

from the tempests; as rivets of water in dry places; as shadows of a great rock in a weary land." <sup>PRE-EMPT.</sup> I want them to hear how, when scarlet fever broke

out and hit the children, only young Yurek Roslan age 10 could be 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 <sup>FAMILY</sup> required

surgery, the Roslan's hollowed out their sofa and smuggled him into the hospital for an operation; <sup>with nurse</sup> how the family sold their home to bribe hospital physicians <sup>request by Dr MASURKIL / and then next day out of their sight</sup> and repeatedly changed their residence to avoid detection from

informers. I remind my children that while these activities were going on the Polish population was warned by the German Army that offering a Jew a night's lodging, food or taking them into vehicles of any kind <sup>was</sup> would be punishable by death.

✓ The Roslans were not alone. I want our children to know ~~what a heroism of~~

of the heroism of the Polish sewer workers who hid 17 Jews for 14 months in the rat infested sewers of Lwow?--

of the courage of village in Holland in which every non-Jewish family conceded at least one Jew?

they know of the <sup>whole THAMER</sup> Trocme's and the citizens of Le Chambon Sur Lignon <sup>villager village citizens</sup>



PHILIP MAILIE - LOST IN NOCTURNAL GETHO = IMPACT = in LECHMANDON  
 the NEGATIVE = LIES of one LITTLE JEW: put him in BUS to deport him to concentration  
 CAMP = THE VILLAGES; LECHMANDON - lined up, 13 of 1 reached into open windows  
 to have love for GIPIS = Apple candy ORAL NEWS... more in Germany!  
 who stood up to the Vichy police, the German army and the Gestapo and saved  
 5000 Jews from destruction?

that they know the name and acts of Demiter Peshev the vice  
 president of Sobranie, the Bulgarian parliament and courage of Metropolitan  
 Stefan and the Holy Synod of the Bulgarian Orthodox CHURCH which steadfastly  
 defied the Nazis and threatened to have his countrymen ~~led~~ <sup>by</sup> down on railroad  
 tracks in front of trains sent to deport Jews to death camps. 50,000  
 Bulgarian Jews were saved from torture and death.

<sup>LIBO, PROCLAIMS DEPORT 2000</sup> <sup>SABOTAGE</sup> --they know of General Roatta and the Italian Army who in defiance of  
 Nazi orders/actively intervened and were responsible for rescuing the lives  
 of tens of thousands of Jews in Croatia and Southern France?

--that they be taught in their religious schools of Paul Gruninger,  
 the Swiss police official; and Aristedes de Sousa Mendes, the Portuguese  
 consul stationed in Bordeaux; and Sempo Sugihara, the Japanese Consul  
 stationed in Cracow - All three of them officials who defied the Nazis and  
 their respective governments, and who as a result 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.

~~What measure of man, gentiles who for days and nights stamped  
 passports, visas, falsified documents and who would not turn Jews back to  
 countries of genocide.~~  
 I want our children to know Herman Graebes? Imone Opdyke, the Belgium  
 woman Jeanne Damman, Eduardo Focherini of Catholic daily Avenire D'Italia  
 whose children died in a concentration camp to punish their father for  
 protection of Jews, Anne Simiate the Lithuanian, Mother Maria of Paris who  
 ended up in Ravensbrueck for protecting Jews and who exchanged her Aryan

*Handwritten notes:*  
 MOSÉS GODO - GERMAN civil usua - 4 years - 200 Jews by constructing a RAINT LINDENHARD  
 GARIBOLDI to citizens before BELGICA? - I want our children to know Herman Graebes? Imone Opdyke, the Belgium  
 SEVEN - smughe FORD, LUTONS, SALL ADAS, AThamin - this + carrier VILVA CITIZEN  
 MORE COIN

~~Asked to fast up -  
why are you showing fees  
Father DATA ILLITERATE = ~~cannot~~ ~~do~~  
Wishes to know class  
Do you know this?~~

NOVA

identification card with a Jewish woman chosen for the gas chambers.

Why should our children, <sup>BE DENIED THIS</sup> Jewish and Christian, hear only the

curse of the Jew-haters and not a benediction of those who rescued our people? Why is betrayal and persecution the rightful legacy for our children / and nothing of the loyalty and love and moral heroism that led non-Jews to transcend the circle of their faith to protect members of our family?

Why without money to contribute to the... stations

Why should we be... DEPEND

The Talmud says after the Temple was destroyed only the gates of tears remain open. <sup>The child</sup> Why only the tears of fear and hate and not the tears of love and hope? → <sup>in America... Dependent & firm...</sup>

Let me say as an educator that there is something tragically wrong that our children know the names of Eichmann, Himmler and Klaus Barbie and not the names or exploits of the Christian families, who hid Anne Frank and the families in the attic for two and a half years. Consult, if you will,

<sup>Anticipation</sup> the Encyclopedia Judaica on the section dealing with Anne Frank and you will find no mention of the names of the rescuers, nor 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." Are their names and whereabouts not a crucial part of Jewish history? Have they no claims upon our memory? <sup>where are they now? How do they feel?</sup>

The anonymity of the rescuers and the ignorance of the moral heroism of their deeds <sup>damages is not fair!</sup> is a sad state of affairs. Why with all of the Holocaust centers has there been no systematic study of Christian-Jewish relations during World War II, and no active search for these precious spirits of our time? This judgement has been independently expressed by Professor Yehudah Bauer of the Hebrew University, Professor Sybil Milton <sup>for many</sup> of the Leo Baeck Institute and Dr. Ivo Herzer of the Riverside Research Institute. It is unfair that the name of villainy be immortalized and that of the

When is... 1960... This is... or a passing... to wait for... name...

righteous lie buried in anonymity. IT HAS CONSCIOUSLY ~~been~~ <sup>been</sup>

Why the reluctance to this focus of rescuers is based on a number of concerns. Why the muted half-hearted acknowledgment of this phenomenon?

Some question whether in speaking of heroic altruists we lessen the tragedy of the Holocaust. I think not. And in audiences I have addressed the contrary is true. Because there are no heroes without villains

There are no Jeanne Damanns, no Herman Graebes without the Mengeles and Himmlers. The inference is inescapable. The ordeals of the rescuers and those pursued only illuminate the darkness of the cave which many fear to enter.

But by the light and courage of the rescuers, others are emboldened to enter the cavern. And HELP those afraid to look

~~For it requires wisdom and empathy to confront head on the savagery of the genocide.~~

~~It is reported that some non-Jews turn away from the holocaust because they cannot bear the accusation against their church or their country.~~

understand that, No one enjoys the accusations of others of that which is sacred to them. But I confess to you I am less interested in forcing on them a collective mea culpa for their forebears / less interested in producing feelings of brooding guilt in my fellow christians that frequently prove to be counter-productive / than in presenting them with Christian heroes, models of behavior, to be respected, honored and emulated.

Let them know the moral heroism of Cardinal Faulhaber, and Priest Bernard Lichtenberg of St. Helwig's Cathedral who asked to be deported to Jewish ghetto of Lodz and died on way to Dachau.

Let them know the moral stand of jk Pastor Herman Maas and Pastor Herman Grouber. Memory is for the sake of the future.

I agree with the historian Yosef Yerushalmi who in addressing Christians at a Holocaust conference concluded "not by your

For  
Marie-Benoit  
Benedetti  
In book  
PADA  
Benedetti  
FATHER  
MARIE-BENOIT  
TULOUSE  
MARSCH  
TULOUSE  
MARSCH  
PAPA  
MARSCH  
CASSINO  
BAP ZISKI

FATHER  
MARIE-BENOIT  
BENEDETTI  
CASSINO  
MARSCH  
TULOUSE

HONOR  
IDENTITY  
OF LOVE  
SELF-SACRIFICE

RE

FATHER  
MARIE-BENOIT -> MARSCH / or // or BENEVOLENT  
PAPA BENEDETTI  
RESCUER - opus 7 usm BENEVOLENT  
MARSCH & the SEUSS  
MARSCH  
BENEVOLENT  
PASSANT

From Emp. to humanity the creation of refugees the Theresienstadt...  
 the biggest STAIN of ADOLF HITLER USA example...  
~~... and emboldened the~~  
~~... to ENOCH LE CAVE.~~

ancestors but by your actions will you be judged."

And there are some who are resistant to this concern for the rescuers because for them the numbers are too few. "How many were there?" How many

rescuers were there? <sup>800</sup> The speculative number about the non-Jewish rescuers ranges 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 that

① we do not know because we have not searched and we have not encouraged the witnesses to come forth and <sup>NOT EVEN</sup> that quantity is no measure of ~~moral quality~~ We are not dealing with sacks of potatoes. We are dealing

with life and death choice that must not be trivialized by the numbers game in the manner that revisionist historians seek to trivialize the gravity of the holocaust by counting the corpses of the crematoria. ② In our Judaic

tradition we are taught that for the sake of 36 righteous persons the world is sustained; for the sake of 10 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.

SIX OF  
 WEDNESDAY  
 BEATRICE  
 KLASZCZAK  
 PRESIDENT  
 FRED  
 GOTTSCHALK  
 at  
 camp  
 QUANTIN  
 Farm  
 SOLON  
 ABC  
 FOXMAN  
 ADL  
 FEL  
 J

c) Speaking of numbers, a Dutch Christian rescuer, hearing me speak about the conspiracy of evil, 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. <sup>all kinds of</sup> ~~we need~~ SIMON VILKINSON = BEATRICE KLASZCZAK ~~... out from~~

~~A lived goodness is sacred.~~ Goodness must not be trivialized. At a recent conference, someone asked "Was it so hard to help a Jew?" To hide a Jew was a matter of life and death for the protector and their family. On January 29, 1943, the S.S. executed 15 Poles in the village of Wierbicz, members of those families who saved Jews. One of those 15 souls was a two year old Polish child.

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

-- In Stary Ciepielow, the S.S. pushed 23 Poles, men, women, children and infants into a barn and burned down the barn with all of them for their violation of the edict proscribing protection of the Jews.

GOODNESS & STAKES FOUNDATION BEING

Call  
Nancy  
Talia  
&  
Stakes  
of  
Mentis

~~MEETING with these good - ordinary spirit - <sup>an object</sup> debate to face with a powerful MIRACOR! <sup>how do I look?</sup>~~  
The phenomenon of human goodness must not be trifled with. Compared to

Eichmann, I am a saint; but compared to the rescuers, how to I measure up?  
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 secure sleeping pills to keep infants from crying ~~excessively~~ and revealing the hidden place? How do I call a doctor for someone who doesn't exist? Or remove their refuse or bury a body without detection? And outside the informer bribed by butter, vodka, a pound of sugar and a carton of cigarettes looks on.

Would I  
UNLOCK  
FILE  
DOOR  
if the  
I know  
?

These are  
leaves in  
hell!

The rescuers have much to teach the world! As Franz Rosenzweig wrote, There are truths that can be verified only at the cost of one's life.

The rescuers verified truths for the post-holocaust world. In the behavior and circumstance of these rescuers we have the deepest refutation of the Eichmann alibi that there was no alternative to passive complicity with the murderous regimes; in their lives they refute the Waldheim alibi that knowing of atrocities is not committing atrocities. Through their lives they teach us that there are real alternatives to the cog in the wheel

rationalizations. Through their lives, the rescuers have demonstrated 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

WE  
NEED  
TO  
LEARN  
FROM  
THEM  
①

KNOWING  
IS NOT  
SPECTATOR  
SPORT = COGNITIVE GAME

THE  
MEAN  
POLITIC  
SOCIAL  
IMPLIC  
en  
vat.

MORAL LIVING IS NOT INTELLECTUAL GAME

WE NEED RESUR.

on a...  
a...  
C...  
N...  
P...

not bend to the threats and seductions of the demonic. We need Beate Klarsfelds and Simon Wiesenthals to search out the rescuers of our people with the same zeal and energy with which the murders of our people are properly hunted down and brought to justice.

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. We Jews who remember are morally mandated to search out and recognize goodness. The vital "mitzvah" for our generation: "hakarath ha-tov." It is a mitzvah to be done "lishmah", for its own sake, for it is an intrinsic good. That recognition requires more than passive acknowledgment. It means to identify the self-effacing righteous people, to befriend these noble and largely anonymous spirits and it means to help to sweeten the remainder of their lives, to 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 the popular grain of anti-semitism. A case in point: Alex and Mita Roslan had to move from Clearwater, Florida, because they were harrassed by former Polish citizens who scoffed at their rescue, saying "So what if there would be 6 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. Goodness must not be orphaned.

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Our people possess a double memory. The memory of indescribable evil, and the memory of the precious capacity in human beings to do good. "We are My witnesses," God declares and the Rabbis comment. It is as if God said, "If ye are My witnesses, I am God. And if ye are not My witnesses, I am not God. Those who possess that witness, must be witnesses to God's testimony."

Our people has within its memory a therapeutic wisdom to help heal the

17 is NOT FAIR THAT EVIL BE PUNISHED AND GOOD REWARDED  
A...  
L...  
F...

God!!

Off...

136

NOT ONLY FOR JEWISH ACTS

NOT FOR JEWS

Be... at...

with...  
P...

embittered, <sup>critical</sup> traumatized conscience of the ~~post Holocaust~~ <sup>our times</sup> generation. The behavior of tens of thousands of rescuers <sup>helps to</sup> balances the lopsided bias of thinkers ranging from Saint Augustine to George Santayana and Sigmund Freud that judges <sup>basic</sup> human nature to be nothing but exploitation, selfish, "nasty, brutish and short." Against that <sup>one of heroes</sup> distorted reading of human nature that <sup>twisted</sup> exhausts our minds, the mounting evidence of altruism in our times has much to contribute to the spiritual equilibrium of our world.

Consider - We Jews have in our grasp <sup>such</sup> invaluable data: corroborated evidence of persons who acted out their character ideals in moments of extreme crisis.

✓ What an opportunity we have to gather together moral educators, Christian and Jewish, - to <sup>and Boston</sup> translate these lives into character education for a generation in need of moral heroes beyond Rambo I, II, and III. <sup>"DIRTY HARRY"</sup>

✓ Theologians, philosophers, educators who can translate into the curricula of our Jewish and Christian religious schools the ideals of altruism. <sup>Plus/Bliss MODEL</sup> <sup>Not just for Jews!</sup> The

future of civilization requires morale, the restoration of basic trust; not a naive, <sup>inadequate</sup> uncritical, Pollyanna trust. <sup>NOT TRUST THE EVERYONE needs to do no harm.</sup> <sup>Not scratch a Gentile and find a rescuer</sup> - but in the words of Erik Erikson, "a favorable ratio of basic trust over basic distrust." A basic trust that has at its empirical base the evidence of human goodness.

✓ Parenthetically, even in the tragedy of Beita on the West Bank, Lt. Général Dan Shomron reported there were Arab villagers who would not side with the stoners of the Jewish teenagers, and who protected them from the raging mob. That piece of moral decency must not be ignored. It should be raised to high honor. In an atmosphere of dangerous distrust, single events, of that sort light up the future, promises the possibility of reconciliation. <sup>SM</sup> Focusing on the relationship between non-Jewish rescuers and Jewish survivors of the Holocaust may serve as a new perspective, a new model for attenuating the bitterness in the Catholic-Protestant strife