

MEMORY AND ANGER

by Harold M. Schulweis

I know the Rabbi who normally occupies this pulpit. I listen to his often. In fact, I have to my knowledge never missed any of his talks. I try to understand him, and it has not always been easy. I wish you ^{better} good luck.

In memory I find a mounting anger in our people. a hurt rage, barely concealed resentment. Leaked in public statement of many of our leaders--religious, secular, in Israel, at home. There is an anger in us, a fear and a suspicion towards "them"--the Church, foreign policy, the media. There is an anger towards "them" and towards us. The illustrations are all over. *I* can sense it.

-- American Jews attending the World Zionist Congress spoke of microphones seized, the harassment of speakers, jostling and bullying.

-- Last month the Likkud party ended the meeting in chaos, with angry accusations.

-- Between Agudah, Chas, Degel Hatorah, National Religious Party, Satmer, Belzer, and Lubavitch no peaceable dialogue prevails.

-- And among us: orthodox and non-orthodox: no dialogue, no fraternizing; a silent broygez. *kind of apartheid*

-- Locally there is no small trepidation these days in calling a public meeting at which doves or hawks are to be heard.

-- Our own Jewish journals are filled with insinuations, imprecations, accusations, villifications. *with impunity*

There is anger in us.

Rabbi Yizchak Weiss, leader of the Beth Din Zedek in Israel, and

Rabbi Eliezer Waldenberg, a leading posek of Israel's modern orthodoxy; both ruled according to halachah it is forbidden to save the life of a Reform or Conservative Jew on the Sabbath on the same grounds that it is not allowed to desecrate the Sabbath to save a gentile's life. If it is permitted, it is for pragmatic reasons. As Rabbi Weiss puts it, "If we permit the blood of their people to be shed, their doctors will permit our blood to be shed." "Their blood"--conservative and reform and "ours." We are ^{getting closer to being} separate bloods. There is anger in us.

On the issue of "who is a Jew," J. David Bleich, prominent American orthodox, proposes to solve the problem of definition by recognizing Reform converts in Israel the same way the law recognizes Moslem and Christian converts--i.e. as members of a separate religion. If this is the halachah, it is not drawn from the sources of love, but from the seat of anger. We are an interesting people.

Strange, how is it that after 4 millennia, Jews can't define themselves? Except by the newest of definitions: a Jew is someone who goes around asking "Who is a Jew."

What accounts for this alienation from each other, this absence of delicacy, civility, this embitterment? I was discussing the matter with the late Pinchas Peli, he tried to calm me with an anecdote. Two Lubavitcher--discussing tensions: Di gange velt iz zirteilt oif tzvern.

"Them" and "us."

Ashkenazim and Sephardim.

Mithnagdim and Chasidim.

Satmar and Lubavitch.

Maskilim and Farbrengen.

You and Me.

More than humor in polarization. Schismatic thinking/
dichotomous thinking that divides, excludes, ~~and that~~ starts with
"them" and "us" but ^{in split thinking} inevitably ends up with splitting "us", until you
reach solipsistic sect. It is the nature of anger.

The rabbis shrewed about anger--anger is like boiling kettle

"When the kettle boils, it spills hot water on its sides" (Keheleth
Rabbah 7).

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Why the answer?

But what else could be expected. Who can expect a battered
people who has absorbed such torture, humiliation, punishment to
emerge unscathed, whole? Consider within 12 years:

-- 2 out of every 5 Jews killed

-- ^{2 out of every 3} ~~2/3~~ of ^{living in} the Jews of Europe murdered

-- decimation of 90% of East European Jews

-- killing of 1.5 million Jewish children who died not because of
anything they did, but because they had been born. They died of
Jewishness.

Who could expect no anger, no fear, no outrage?

Anger is in us all...I am the son and grandson of Polish Jews.
I have heard their stories. My father came here from Warsaw. I have
re-read the Warsaw Diary of Chayim Kaplan--full and detailed Hebrew

document running from September 1, 1939, to August 4, 1942 =

-- an incident of a Rabbi in Lodz, forced by S.S. to spit on the
Torah scroll in the Holy Ark. Fearful of his life, he complied--and
when his mouth dried and he had no saliva, the S.S. man spit into the
Rabbi's open mouth. Can such memories ^{be expected} not effect Jewish Psyche?

To understand depth of Jewish attitudes, the underlying character of Jewish statesmanship--the attitude towards the gentile world.

The Holocaust is the dominant psychic reality of our lives.

WANTION on the computer, lesson

Chose the topic--mixed marriage, anti-Semitism, orthodox -- non-orthodox, intifada, listen: --it is there, like a dybbuk, like an imprint. The Holocaust spirit clings to our skin, beneath our skin. The stench of the crematoria is in our nostrils. The Holocaust hovers over the face of the Jewish deep. *its in the color*

The soul of our people is in mourning. And in mourning there is anger. It has not been easy mourning. Something still is crying.

-- Not easy working out our grief. ~~It has not been easy to transmit meaning to our children or grandchildren.~~
AS FATHER | grandpa

I am torn by conflicting impulses. I want my children to know the truth--the charred skeletons, the mass graves, the sadistic medical experiments. My children/ grandchildren were not born yet, but they must know. Cicero: "Not to know what happened before you were born is to remain forever a child." That is fatal innocence. *up from*

And I want them to know me--my fears, my anxieties, my angers, my paranoia, my sensitivity even to verbal anti-semitism, to anti-semitic rappers, ranting of skin-heads, why my heart doesn't leap with joy at forecasts of united Germany. *why with the LID someone for heads & Eastern Europe & watch for anti-semitism*

I hear and see differently because I have memories. When I visited Dachau with a former inmate--in 1960s--he told me casually--tell by color of smoke who was cremated. Yellow meant recently captured Russian soldiers--still had fat in bodies. Green = emaciated, starved bodies of Jews and non-Jews there a long time.

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You don't need Jews for antisemitism.

Who was it that said: On an ANTISEMITIC is someone who HATES Jews more than is Absolutely necessary.

You read events differently according to memory. A member of my congregation, a psychiatrist, told me in hushed tones in my study of his memories of Krystal Nacht. His father, a physician in Frankfurt, arrested. Brought into a dark room seated before a desk, placed ten decapitated Jewish heads, each wearing skull cap, "Here Jude, is your Minyan." His memories are now mine. That is holocaustal definition of Jewishness. A Jew is defined by what hurts him.

My children must know. Yet, there is another side tugging at me. I do not want to lay a stone upon his heart, to crush his faith, trust, hope with a paralyzing cynicism. I do not want to frighten him into Jewishness, to make him feel as if they are cursed, condemned to leprous circle of the damned. I do not want to have them internalize the curse of St. Chrysostom: "Jews, God hates you."

~~It's an intergenerational question.~~ ^{Or what?} not whether to remember Holocaust, but how to remember. The question is not whether to mourn, but how to mourn. I turn to Jewish therapeutic wisdom. How do we mourn privately, personally, with death in family? We are counseled by Jewish dialectic of mourning. Hold on/ let go.

Through Kaddish/ Yahrzeit/ Yizkor--hold on to recollection. Yet at same time--let go. Garments cut, fringes of tallit severed, casket covered, lowered, sake of closure. Sit Shiva--7 days and no more. Kaddish--11 months and no more. Why no more? ^{Brilliant answer}

^{וְהַיְהוֹדָה לַיהוָה כְּכֹהֵן וְכַלְבַּיִם וְכַלְבַּיִם וְכַלְבַּיִם}
"He who mourns more than is necessary does not mourn for the deceased--but for someone else (perhaps even oneself)."

Mourning requires memory. Memory calls for wisdom. Memory is not a masochism. ^{You remember to the future} Jewish memory is for life--for the will to pass through the valley of the shadow. ^{in collective mourning} So we must hold on/ let go.

Hold on to memory of martyred peoples, to their spiritual resistance, and their love for us. ^{that is virtue for Volody and Gail.} In personal and collective memory, those we mourn loved us and wanted for us life.

But what to let go! False interpretations that leave a legacy of cynicism, deadly fatalism. There are many who teach Holocaust as confirmation of belief in primordial fissure--in the human species. An eternal split between "them" and "us"--"They" gentile persecutors. "We"--the eternal victims. "They"--who carry in their genes the transmitted hatred of Ishmael, Esau, Amalek. "We"--Isaac, bound to altar forever.

It is split thinking--dichotomous thinking in Tanya/ Maharil/ Yehudah Halevi/ a metaphysical biologism now re-emerging in religious circles--and in secular world. Rage of impotence. Uri Zvi Greenberg--

אין שני מינים
באדם

"There are two kinds of human beings in the world: Circumcised and uncircumcised."

The popular Israeli song of 60s:

הכל נגדנו
אם כן, שיהיה לנו
עם כל העולם

"The whole world is against us--well if so, to hell with the whole world."

The rage must be understood. Max Scheler, the phenomenologist, called it "ressentiment"--the ^{biten} secretion in a sealed vessel of prolonged impotence. It is born of impotence, frustration and deep disillusionment. (My uncle had it: hung a portrait of FDR on wall. Roosevelt was savior. Di yidden habon drie velten.)

Understand anger, but be wary of it. For as rabbinic wisdom
"Anger deprives a sage of his wisdom and a prophet of his vision."

What results from rage is blindness--a false interpretation of

Simply EXTRANEUS

history. History is transmogrified into metaphysics. What is superimposed upon history is a Manichean dualism--a split universe that is rooted in an eternal hatred of Jews. As in Cynthia Ozick's declamation: "The whole world wants us dead." Wnated, wants, will want us dead.)

This is not history--it is ^{Bias of} an apriori theology that gives immortality to Jewish hatred. Those who shout defiant "never again" predicate their slogan on the pessimistic metaphysics of "ever again"--the eternal return of hatred--past, present and future.

~~That~~ ^{is} psychologically pernicious. ~~And~~ ^{politically} ~~condemns our future~~ destroys our talent for diplomacy. P. M. Shamir's public response to Cardinal Glemp's stupid anti-semitic remarks ^{was it he tried to reject him of Cardinal, chad} surrounding the fiasco of Carmelite Convent, "The Poles suck anti-semitism in with their mother's milk. There is something deeply imbued in their tradition, their mentality." ^{can you fault} I understand Shamir. Shamir's father narrowly escaped being a victim of the Nazis only to be murdered by his fellow Poles. But ^{Shamir's} ~~that~~ hurt, that rage must not guide our statesmen, that wholesale condemnation of Poles is hurtful to the Jewish future, to the prospects of Israeli-Polish diplomatic, cultural and economic rapprochement. ^{AND RESTAURANT TO SHAMIR -} ~~And something was left out.~~

~~Rage boomerangs.~~ P. M. Menachem Begin, after the tragic massacre at Sabra and Shatilla said as quoted in the media, ^{U.P., A.P.} "Goyim kill goyim and then they come to hang the Jews." That was not the voice of diplomacy. That was the voice of cumulative rage. Understand Begin. He sent a revealing letter to the then-president Reagan during the shelling of Beirut. "Now may I tell you, dear Mr. President, how I feel these days when I turn to the Creator of my

soul in deep gratitude. I feel as a Prime Minister empowered to instruct a valiant army facing Berlin where among innocent civilians, Hitler and his henchmen hid in a bunker beneath the surface. What happened to us from Berlin will never happen again."

These are not the words of a vindictive man. These are the words of a ^{heart} man who is still looking for Hitler even in a bunker in Beirut. He is still looking to get even, to settle the score. This is the fantasy ^{of resentment} born of remorse, regret, ~~resentment~~, guilt over past Jewish impotence. Fantasy is ^{curious} ~~marvelous~~. It has no regard of chronology. In fantasy, time is reversible. ^{1980's and 1940's} In fantasy do Auschwitz over again and this time with a different ending. In fantasy Beirut is Berlin, Arafat is Hitler, Reagan is Roosevelt. In fantasy we can turn the clock back again. We can scale the convent at Auschwitz as if climbing the walls of the crematoria.

But the pathos of the fantasy frightens me. ^{then it is not content.} Begin=is=one war too late and it is another war, with different enemies, and different persons. If we see the present and future as simply a replication of the past, then nuns are ^{runners out} Nazis and convents are ^{with} crematoria and "they" are all the same. "Scratch a gentile ^{any gentile} you'll find an anti-semite."

✓ "If all you have is a hammer, everything looks like a nail." If the Holocaust is the single lens through which we see the world, then all roads lead to Auschwitz ^{and then is nothing left than RETREAT From gentile world}

~~Fine and well~~--to let go of the metaphysics of fatalism--but how do you handle the cognitive dissonance between reality and faith How do you speak to your child with honesty about atrocity without breaking his morale? How speak to your children of death of 6 million and then turn to the Bible and psalmist--teach them that men and women are created in God's image, that the human being is but

little lower than the angels, when the ^{Judean} Holocaust contradicts that trust? Can you find the smallest spark of human decency to deny, that we are friendless, alone, ^{ABANDONED} surrounded by "them," who slaughter, maim or remain indifferent? Where do you look to overcome Holocaustal despair?

There is evidence, hard, empirical evidence of a powerful phenomenon from out of the hell of Auschwitz that is curiously neglected--unattended, untaught, unheralded, denied memory.

I have met gentiles, Christian men and women, flesh and blood beings from all walks of life and from every country occupied or intimidated by the Nazis who risks life, limb, wealth of their families to hide and protect and save members of our people. Christian rescuers, of another faith, who hid our kin in closets, attics, sewers, pigsties, holes in the ground. Christian people--those Begin called "goyim"--who falsified passports, baptismal certificates, with full awareness that apprehension meant death.

Their names, their exploits are ^{incapable of} buried in ^{at Best in Footnote} anonymity. Our ignorance is costly. Our children are robbed of morale, robbed of the knowledge of existence of goodness, robbed of allies, friends, rescuers of our people.

Why along with the names of Hydrich and Himmler and Klaus Barbie should they not know the names of Jan Kleiman, Geis and Victor Kugler? Those are names of Christians who kept Anne Frank and her family and the others hidden in the attic for two and a half years. Why does the entry in the Encyclopedia Judaica under the entry of Anne Frank not record names, or reveal the acts of altruism of these brave spirits, but dismisses them with seven words, "They were kept

alive by friendly gentiles." Who are they? What happened to them after their crime of compassion was discovered? What happened to them in the labor camps, in Amersfoort camp? ^{How do they live? who care?} Are they nothing to our memory?

Why in our schools, in our Hebrew schools, Sunday schools, day schools, Yeshivoth are our children ignorant of this sacred dimension of Jewish history? of ~~the tens of thousands~~ of Christians--in every country--a figure ranging from 50,000 to 500,000--who acted

I would have them meet and know as I do this man of Dutch descent, son of a Seventh Day Adventist, who while living in Paris witnessed with his own eyes on a train deporting Jews to the east, an S.S. officer who ripped a crying baby from the arms of a Jewish woman and crushed its head, to the laughter of German officers.

This man organized a network of 300 co-conspirators--known as the Dutch-Paris Express--and rescued over 800 Jews through mountain trails across the border to safety in Switzerland, and across the Pyrenees to safety in Spain.

Captured by the Gestapo, he was placed in a tank of icy water, his head held to the bottom of the tank in a desperate effort to have him reveal the names of his co-conspirators. He did not. But other rescuers, among them his beloved sister Gabrielle, were arrested and taken away. Gabrielle never came back. The name of that man is John Weidner.

I have been blessed by the privilege of meeting others--Aart and Johne Vos (Holland), Hermann Graebe (Germany), Alex Roslan (Poland), Jeanne Damann (Belgium) ^{and several} who affected my theology and deepened by Jewish faith. I am jealous for our children. Why do we

deprive Jewish children of the tears of joy, the exaltation of friendship and love and kiddush ha-shem?

Aristedes de Sousa Mendes, a Portuguese Christian, a Portuguese consul stationed in Bordeaux, knew what was happening to Jews being rounded up, deported to their death. He defied his Portuguese superiors, sat up nights and days without food or sleep, issuing thousands of passports with Portuguese visas to stranded Jews. He was recalled by the Portuguese government for disobeying orders. He continued to defy their recall and ^{CHASTISE} stopping by at consulate at Bayonne reproached the consul asking him "Why don't you help these people?" When the consul refused to help, Aristedes took over, gathered seals and rubber stamps, opened the Chancellery to frightened Jews without.

He was summarily dismissed from the Foreign Ministry, forced to sell his family estate in Cabanas de Viriatô, and died in 1954--an impoverished, forgotten man--a father of 12 children who knew the consequences of his acts: Why, Aristedes? "If thousands of Jews can suffer because one Catholic (e.g. Hitler), then surely it is permitted for one Catholic to suffer for so many Jews." In our midst is ^{two} ~~one~~ of the children of Aristedes de Souse Mendes. John Paul Abranches (Carlos, Sebastian).

Who of ~~them~~ knows of the 10,000 Jewish children trapped in Germany, Austria and Czechoslovakia, who were rescued by British and Quaker organizations, ferried to England between 1938 and 1940--and who found homes there amongst "them."

-- Who of them knows of the incredible heroism ^{the fantastic story} that allowed 1100 Jews to be hid in Berlin throughout the war under the noses of Nazis.

-- Who of our children know of Sempo Sugihara, the Japanese Consul

stationed in Cracow who issued 3500 transit visas to Polish Jews; who after the war was dismissed from his post on grounds of insubordination.

-- Or of Paul Gruninger, chief of police in St. Gallen, Switzerland who lost his position and pension for enabling 3,000 Jewish refugees to find sanctuary in Switzerland. Mendes saved almost 10,000; Sugihara saved 3,500; Gruninger saved 3,000; between them 16,500 Jews--is that not worthy to be placed in Jewish memory?

~~A~~ In Nazi-occupied Poland, to offer a Jew a piece of bread, much less to offer him lodging for a night meant death. In Stefan Korbonski's book The Jews and Poles of W. War II, Korbonski himself a rescuer, recipient of Yad V'shem's Medal of Honor reveals from records:

-- 96 Polish men were murdered in village of Biala for the crimes of hiding and feeding Jews

-- in Stary Ciepielow, the S.S. pushed 23 Poles--men, women and children--into a barn which they then burned down because they helped Jews.

-- 2500 Christian Poles were executed for actions helping Jews

~~This~~ A young Catholic Polish girl who was caught in invasion of her country, saw the humiliation and death march of Jews. Herself stranded, alone without parents and sick with anemia--became a house-keeper for a German major--hid 12 Jews in a cellar under the eyes of the Gestapo. She was apprehended, humiliated, but managed to sustain those 12 Jews, guided Jews to the forest and warned Jews of Nazi raids. On November 10, 1941, Nazis issued warning to all Poles "offering a Jew a night's lodging, food or taking them into vehicles

of any kind" is punishable by death. Outside there are ^{STRAKOWSKI} Czmalkowiki--
black mailers, who for one quart brandy, 4 pounds sugar, a carton of
cigarettes are prepared to inform. I know this woman: She has
enriched my life? I would have our children, all children emulate--
gallant, heroic woman--Irene Opdykē.

Speaking of Poland, the Roman Catholic Prelate Cardinal Glemp
after the fiasco of the Carmelite Convent claims that the Polish
people has not been educated to know what happened to Jews during the
Shoah: And there will be Inter-Faith Center outside Auschwitz. I
don't know what he intends to teach them. || But I hope the Cardinal
embroiled in Auschwitz convent tells them of another convent,
Benedictine, in Vilna--and of Anna Borowskã, the Mother Superior of
that convent who with six Catholic sisters risked life and convent by
hiding out Jewish leaders of the Vilna Ghetto.

Abba Kovner, Abraham Sutzkever, Edik Borak, Arie Wilner--whom
they dressed in nun's habit. The Mother Superior who scrounged for
ammunition, hand grenades, knives into the resistance Vilna Ghetto.

Let Glemp tell them of Anna Simiate, the Lithuanian librarian at
the University of Vilna, who smuggled food and clothes into ghetto to
sustain the lives of Jewish children. ^{Udva} ^{Jewish} ^{Empire} ^b
^{"I could no longer go on with my work. I could no longer in my study. I was advised that I was not"}
Let Glemp invite to Poland
Alex and Mila Roslan--my dear friends--and the two young Jewish boys,
^{kept throughout war. SCARLET FLOWER - yeshiva punkel medicine, sold these - to BRIBI when it was}
now men, Yaakov and David Gilat. || Let him tell them of the Polish
sewer workers who hid 17 Jews for 14 months in the rat-infested
sewers of Lwow. Let him teach of Zegota (1942-1945) Council for Aid
to Jews created largely through Zofia Kosak Szczwaka--helped 40 to
50,000 Jews--from medical help to economic help.

|| Why is it important for Christians after the Holocaust to know
of Christian rescuers? I am not interested in forcing a collective

"mea culpa" on the Church. I am not interested in creating brooding among Christians today over the guilt of their forebears.

(A) It tends towards a kind of masochism which more often ends up in a defensive scapegoating of the victim. The Rabbis of the Talmud knew "ayn adam meysim atzmo rasha"^{אלו אינם פלנים פלילי}---"a human being does not make himself wicked."

The historian Yosef Yerushalmi said it well--addressing Christian audience, "Not by your ancestors but by your actions will you be judged."

I am more interested in the Church transmitting to its believers Christian heroes who transcended their ~~state~~^{country} of faith, transcended the culture of contempt and saved the innocent, pursued. Christians need moral heroes to emulate. It is to our interest and the interest of morality that the goodness is publicized and praised.

And we need not fear that heroes will mitigate the tragic awfulness of the Holocaust. There are no heroes without villains. There are no sanctuaries without crematoria. When the Church recognizes Christian rescuers they teach their congregations how true believers should behave.

-- Goethe wrote, "Speak to a person as he is and he will remain as he is; speak to him as he might be and he will grow to that level."

-- Let the Church celebrate the German priest Bernard Lichtenberg of St. Heldwig's Cathedral whose sermons denounced Nazis and called his community to protect Jews, who asked to be deported with Jews to the Ghetto of Lodz and who died on his way to Dachau.

-- Let them know of Skobstova, Mother Maria of Paris, a Russian ^{poetess and} nun who rescued Jews, ended up in Ravensbrueck concentration camp and who

~~who was~~
were not fully who
a man before she
14
there - man was
let fallen or drop to stop mother Maria's rescue of Jews.
yuki was taken to Buchenwald and forced to death.

gave up her Aryan papers to a Jewish woman sentenced to crematorium. Mother Maria too weak to walk took her place; too weak to walk she was executed February 14, 1943.

-- Let the Church celebrate Father Marie Benoit, the Capuchin monk who turned his monastery into a rescue agency for Jews and who was know by the Jewish rescued as "Father of the Jews."

Christians need to have heroes to emulate.

We are witnesses to evil and to good.

-- And Jewish children need to know that the whole world is not one grand conspiracy of death against them.

Is not the behavior of the Bulgarian Orthodox Church and the Sobranie, the Bulgarian Parliament and its U. P. Demeta Peshev part of Jewish sacred memory. When against pressures of its Nazi ally, Bulgaria was on the brink of deporting its Jews--the Metropolitan Stefan and Bishop Kiril contacted King Boris and told him that his soul stood in jeopardy--that they would lay their bodies on railroad tracks--50,000 Jews.

-- Why should they not know of Little Finland, in alliance with Germany against Russia--dependant for food and arms defied the Nazi edict to deport its 2,000 Jews.

-- Jewish children have the right to know about the role of General Roatta and Italian Army, and of Italian statesmen who resisted German pressures and saved tens of thousands of Jews--in Croatia, Yugoslavia, Greece, Albania, Southern France--wherever the Italian army was in control.

-- Jewish children must not be denied the tears of sorrow but why not as well the tears of joy.

-- The bravery of Dutch people, the first strike in Europe by metal-

Beyond the implication for such revelation,
the real possibility of breaking down
xenophobia, stereotypes & see in others
my murderous enemies -

for I believe that if we ~~find~~ need more
heroes from the "other side", from the perpetrator
of every side, from "them" -

I believe that Blacks need white heroes,
Empire need ~~the~~ just heroes, Palestinians need
Israeli heroes \Rightarrow to perceive the DENOMINATION of
the other

Besides all that \Rightarrow it is a matter of conscience

= in our case Jewish conscience that other people
be deceived = identify ^{beforehand} helped to live out
their wrong years in decency.

~~The~~ In my involvement with Jewish Foundation for
Christian Rescue I have been convinced
that there is a message after the Holocaust:

called Halkaeth GATOV 11Co 5:23

- that we need ~~to~~ Rastin Kharebid / Amin Wazir
to spread out love with some good heart down end

You must want to look for good. As you stand in the way. You must look hard for good.
There is no ~~other~~ alternative percept

- we have a double witness =

Witness testing of ~~the~~ the basest part of human
& testimony to the noblest behavior

Uomo Uomo leguo (Hobbes)

Uomo Uomo ~~deus~~ deus (Aquinas)

workers and shipyard workers in protest of the Nazi round-up of Dutch Jewish youth sent to Buchenwald and Mauthausen.

February 22, 1941.

-- In our travels to Europe why have we not been told of Dutch village of Niewlender where every Dutch household sheltered a Jew-- Holland, a land without woodlands or favorable topographic features for hiding hunted. Why do we not know of the Onderduikers--which in Dutch means "the divers," the Jews who hid out. I think of non-Jewish couple Cornelia and Mrs. Roelofs--both of them blind. This sightless couple protecting Jewish children and refusing to surrender even when their brother was arrested.

In the organization of trips to Europe when our youth groups properly see the hell of Auschwitz or Dachau--why should United Synagogue Youth visit with those rescuers--to express Jewish thanks, Jewish friendship.

Here is one man--himself and his parents survivors--who has poured energy, talent, mind to producing great and rare films: Weapons of the Spirit, document 5,000 Christians in Chambon-sur Lignon. Pierre Sauvage. Why should that city not be on the itinerary of Jews--a sacred pilgrimage. ~~with~~ ←

~~-- I want my children to meet Alex and Mila Roslan and their daughter--and David and Jacob Gilat, the two abandoned Jewish boys in Warsaw Ghetto. I want them to hear it from the Gilats. One of many stories: when scarlet fever--Yarek, age 10, divided powdered medicine--how the Roslans sold their home, to move and bribe surgeon in the Warsaw hospital.~~ ←

~~-- It changed my thinking. It sustained my Jewish faith in~~ ←

are before the frontier, 16 months for unpopulated relation = for 2 billion the
must ~~be~~ ~~done~~ ~~from~~ the ~~only~~ ~~side~~ of any

BLACKS new ~~with~~ / ~~admission~~ / ~~truth~~ / ~~Blacks~~ / ~~Schub~~ / ~~Polish~~ / ~~anti~~

Be no other
matter of conscience:
the front must
not be
interred in
the

possibility of change, in trust, in real people who acted in the manner that Isaiah, "They made themselves into hiding places from the wind and shelter from the tempest."

Will it help transmit the Holocaust better? It will not remove sorrow, sadness, outrage! It will not change the grief. But the closure will be different.

-- It will not close the door on the future. It will help overcome the pessimism, cynicism of Hobbes, Machievilli, Nietzsche or Freud--~~It is not true Homo Homini Lupus.~~ That is split, skewered, distorting notion contrary to evidence and to Jewish conviction of Tzelon Elokim.

-- It will help overcome the false and dangerous xenophobia that dismisses all of "them" to our eternal enemies, that endows Jewish hatred with immortality. And flirt with self-fulfilling prophesy.

-- It will help overcome the isolationism that believes that we are or can be a people alone, self-sufficient in the world.

Yehuda Bauer, director of Holocaust studies--Hebrew University, **New York Times**, last November. The perception of some Israeli politicians that all the gentiles were against us during the Holocaust is "nonsense. Just nonsense. The Jews in a number of countries were saved by the local population."

-- As Helen Fein: Accounting for Genocide, concludes, "no minority can survive without bonds to others."

In every instance in German-occupied states in which a Jew was saved, trust was involved, "often trust linking a network of strangers."

MEMOR is an art. It must be used with honesty and wisdom.
-- Remember the evil but do not forget the good. For we live by that goodness. It is our hope, our promise, our strength, our legacy to

