

Zachor...

A KIT FOR TEACHERS AND STUDENTS TO STUDY AND MEMORIALIZE THE HOLOCAUST



A LIVING
MEMORIAL
TO THE
HOLOCAUST

Zachor...

A Kit For Teachers and Students to Study and Memorialize the Holocaust

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The Importance of Shoah Education and Commemoration

THE EVENTS OF THE SHOAH DRAMATICALLY TRANSFORMED THE JEWISH WORLD. Whether or not our families experienced the Shoah personally, everyone is somehow affected by this tragedy. Yet, despite growing awareness and knowledge of the Holocaust in our society, many young people today lack a personal understanding of the event and its implications for Jewish life. Our students now bear responsibility for the future of remembering the Shoah. As years continue to separate us from the actual event, the importance of Holocaust commemoration only grows. It is therefore imperative that Jewish leaders and educators work with students to commemorate the Shoah in our schools and communities with meaningful rituals and thoughtful educational programming.

Remembrance plays a central role in Jewish ritual; our past is very much a part of our present and our future. By studying, discussing, and memorializing the Holocaust, we keep this part of our history alive, renewing its significance and meaning. Through the process of Holocaust commemoration, we recount its history, explore its meanings, remember its victims, celebrate its heroes, and learn lessons of tolerance, resilience, and hope for the future.

There are no set rituals for Holocaust commemoration. While traditional Jewish law is quite specific in its prescriptions for personal mourning, the scale of this tragedy is so unprecedented and vast that we must search for new ways to remember and reflect on it.

Many schools and communities struggle to find appropriate ways to commemorate the Holocaust. Often, they do not have enough time to engage in the issue, and as a result plan Holocaust commemorations year after year that follow the same format and cover the same material. In attending the same basic program every year, students often do not experience Holocaust commemoration in relevant, meaningful, or age-appropriate ways.

This Commemoration Kit seeks to address these challenges by offering guidelines that emphasize both ritual commemoration and classroom programming. These guidelines will help you provide your students with a moving emotional experience and an educational context for learning, reflection, and action. This kit will give you strategies to:

- Begin a discussion at your school about the value of Shoah commemoration and Shoah education;
- Bring together teachers from all grade levels to plan an appropriate Holocaust education program for their classes before and after the commemoration;
- Set a standard for annual commemoration and establish a system for varying the commemoration practices each year;
- Develop student leadership skills by engaging them in all aspects of the preparations and programming for your community commemoration;
- Help shape the future of the broader community by remembering the past.

This kit was developed through STAJE (Shoah Teaching Alternatives in Jewish Education), a program of the Museum of Jewish Heritage — A Living Memorial to the Holocaust. STAJE was established in 2003 through the generous funding of the Conference on Jewish Material Claims Against Germany: Rabbi Israel Miller Fund for Shoah Research, Documentation and Education. Through STAJE the Museum provides professional development conferences and seminars for teachers, curriculum materials, and special Museum programs for students in Jewish schools.

The mission of the Museum of Jewish Heritage — A Living Memorial to the Holocaust is to help people of all ages and backgrounds learn about Jewish life before, during, and after the Holocaust. The Museum honors those who died by celebrating their lives and documenting the stories of ordinary people who faced extraordinary challenges and choices. The Museum has served the educational needs of thousands of students and teachers since opening to the public in 1997. Through personal objects, photographs, and original films, the Museum allows us to put a name, a face, and a story to some of the people who perished, as well as those who survived.

How to Use this Kit

T HIS KIT PROVIDES DETAILED INSTRUCTIONS FOR CREATING A MEANINGFUL Shoah commemoration event at your school in conjunction with age-appropriate Holocaust education in the classroom. We have included a range of options so that you may select those most relevant to your specific needs.

The kit incorporates suggestions for getting the planning process started, sample components of a commemoration event, logistical considerations to keep in mind, ideas for related classroom programming, and further resources for you and your planning team of teachers, students, and parents. The kit is intended for use at Jewish schools, but the strategies and resources may be relevant to communal commemorations in many different settings.

Feel free to contact the Museum's Education Department at 646.437.4310 for further guidance in developing a commemoration to meet your specific needs.

Please visit our website www.mjhnyc.org for more information about the Museum and our educational resources.

A Brief History of Holocaust Remembrance Day

COMMEMORATING THE HOLOCAUST HAS BECOME AN IMPORTANT PART OF JEWISH LIFE. In 1951 the Knesset (Israel Parliament) passed a resolution proclaiming the 27th day of the Hebrew month of Nisan as Yom Hashoah Ve-Hagevurah, a “Day of [Remembrance of] the Holocaust and Heroism.” The date corresponds to the period of the Warsaw Ghetto Uprising. Israelis commemorate this day each year by standing silently for two minutes as sirens sound across the country. In the United States, the survivors of the Warsaw Ghetto formed the Warsaw Ghetto Resistance Organization (WAGRO) in 1963, to preserve the memory of the six million Jews. They established an Annual Gathering of Remembrance, now hosted in collaboration with the Museum of Jewish Heritage — A Living Memorial to the Holocaust. There was no official national commemoration in this country until 1980, when Congress unanimously legislated a day for the remembrance of the Holocaust.

In 2005, the United Nations General Assembly voted to establish an annual International Day of Commemoration in memory of the victims of the Holocaust, on the anniversary of the liberation of Auschwitz. The observance of this day on January 27th each year serves to reaffirm the Universal Declaration of Human Rights. Today, a growing number of institutions and nations around the world hold commemoration events to recall those who were murdered.



Beginning the Planning Process

WHETHER YOU ARE AN ADMINISTRATOR, TEACHER, OR PARENT, REINVESTING Holocaust commemoration with meaning and significance requires the support of others at your school. The entire school community must work together to create relevant educational and commemorative programming this year and every year.

MEET WITH SCHOOL LEADERSHIP

As the lead coordinator, you should be clear about why Shoah education and commemoration are important at your school. Review the school's mission statement and consider how the values of the school community relate to the lessons learned through Shoah education and commemoration.

If you are not the principal of the school, schedule a meeting with the principal to discuss your proposal. Explain why Shoah commemoration is important, discuss options for implementing yearly commemoration activities, and consider when to hold the event. Appropriate times for a Shoah commemoration include:

- *Kristallnacht*, during the fall;
- *Asarah B'Tevet* and/or the United Nations International Day of Commemoration (January 27), during the winter;
- *Yom HaShoah*, during the spring;
- *Tisha B'Av*, during the summer.

MEET WITH FACULTY

After gaining support from the principal for yearly commemoration, schedule a meeting to collect input from the entire faculty at the school. Make sure to include administrators, staff from all grade levels, and teachers of both Jewish and secular studies.

Here are some suggested discussion points for the meeting:

- ***Why is Shoah education important at our school?*** You may distribute copies of the school's mission statement and discuss how the values of the school community relate to lessons learned through Shoah education.
- ***What do our students already know about the Holocaust?*** What are we teaching in the different age groups? You may ask teachers from each grade to present their Holocaust curriculum to the group.
- ***How can commemoration complement and enhance our curriculum?*** You might discuss ways affective and cognitive learning occur differently in the classroom and in a school-wide commemoration; how ritual can spark a deeper connection to the material; how a commemoration can empower students; how it can build community by creating connections between the generations; and ways that a school-wide commemoration can convey a clear message about the significance of the topic to the entire community.

- *How have we commemorated the Holocaust as a school in the past?* You may ask faculty to discuss what has worked well and what else is needed.
- *What grades should participate in Holocaust commemoration?* The Museum recommends that Holocaust education begin in middle school. Younger students are not able to comprehend the magnitude and historical context of the Holocaust and thus they often become confused, overwhelmed, and even traumatized by an inappropriate introduction to the material. Consider teaching concepts of difference, prejudice, discrimination, respect, and compassion in the younger grades to prepare students for subsequent exposure to Holocaust studies.

ESTABLISH A COMMEMORATION PLANNING COMMITTEE

Once you have built consensus and set some general goals for your Holocaust commemoration, put together a committee to plan the event. The committee should include a diverse group of students, teachers, and others who are invested in Shoah commemoration and have various skills to offer to the process. You must decide which teachers, students, parents, and others will be involved and how to select them — either as volunteers, by nomination, or according to some other strategy. Make it clear that the experience of planning is also one of learning.

At your first committee meeting, consider asking participants the following questions to clarify your objectives:

- Why do you want to be involved in Shoah commemoration? Distribute notes from the initial meeting of the faculty and discuss their comments about the importance of Shoah education at your school.
- What is an appropriate way to approach Shoah commemoration? You might distribute and discuss the STAJE Guiding Principles for Teaching the Shoah, found on page 14 of this guide. A more complete explanation of the guidelines is also included separately with this kit.

The committee may establish a theme for the commemoration, which can be changed from year to year. Themes stimulate understanding of specific topics and help to organize the program. Possible themes include Communities, Children, Women, Resistance, Rescuers, Liberators, etc. Themes can also be related to specific anniversaries or individuals. Brainstorm some ideas for possible themes and select one.

Once the committee has established a theme, you should begin thinking about programming and logistics. Give the group some basic information about the expected length of the program, the budget, and the venue. Discuss the possible components of the event. Potential components of a Holocaust commemoration are listed below and described in greater detail on the following pages:

- | | |
|----------------------------|----------------------------------------------------|
| • Opening Remarks | • Poetry, Writings, Film, or Dramatic Performances |
| • Speaker Presentation | • Prayers or Jewish texts |
| • Candle-Lighting Ceremony | • National Anthems |
| • Moment of Silence | • Concluding Remarks |
| • Music | |

You may organize the components in any way you prefer. After deciding which components you will include, determine how long each part should run and organize a subcommittee to plan each section. An additional subcommittee (or subcommittees) will be needed to coordinate general program logistics — e.g., obtaining necessary equipment, designing an invitation and program, managing outreach efforts, arranging for a photographer, buying supplies, preparing handouts, creating seat assignments, and acting as ushers to welcome the audience and guide participants during the event.

We suggest that each subcommittee include students from various grade levels, and at least one teacher, adult, or mature student to help coordinate.



What Will Your Commemoration Look Like?

YOUR COMMEMORATION MAY INCLUDE SOME OR ALL OF THE FOLLOWING COMPONENTS. The planning committee should choose those elements that seem most appropriate given your audience and your particular goals.

1. OPENING REMARKS:

Opening remarks set the tone for the program, presenting the goals of your Shoah commemoration and explaining how the program was developed.

Planning Tips...

In your planning, discuss who will deliver the opening remarks. It could be a school administrator, teacher, student, etc. What are the pros and cons of each option? After deciding who will deliver the remarks, discuss possible subcomponents:

- Welcome and Introductions;
- A brief history of Holocaust commemoration;
- The significance of the day selected;
- The objectives of the program and theme selected;
- Inspirational quotes;
- Thanks to the organizers and community for participation.

2. SPEAKER PRESENTATION:

Survivor testimony is an important component of Holocaust education. It helps engender greater understanding, compassion, and empathy by highlighting the story of one person in the midst of overwhelming tragedy. If a Holocaust survivor is not available, you might look for a speaker who is a member of the second or third generation, or a scholar who can incorporate first-person narratives into the presentation.

Planning Tips...

Discuss who would be a good speaker given the theme of your commemoration. Consider whether there are members of the school community who are Holocaust survivors. A presentation by someone who has a relationship with the school can add significantly to the program.

Many survivors have spoken about their experiences in front of audiences before and are fully prepared to deliver a presentation and answer questions about their lives. Others may need help understanding the value of their presentation to your school or help organizing their thoughts according to the theme you have selected. Students can help the survivor create an outline of his or her remarks, including information and anecdotes about the individual's experiences before, during, and after the Holocaust. Sometimes, memoirs or films about their lives can help in forming the outline of the presentation.

You might choose to schedule a question-and-answer period with the speaker after his or her remarks. You will also want to make sure that the speaker is appropriately introduced and thanked during the commemoration.

The Museum's Speakers Bureau can provide speakers for groups in New York City, Westchester, Long Island, and New Jersey. Call 646.437.4305 for more information. For schools outside this area, contact the Association of Holocaust Organizations at 516.582.4571 or www.ahoinfo.org to find local resources.

3. CANDLE-LIGHTING CEREMONY:

Candle-lighting is a traditional component of Jewish remembrance rituals. Six candles are often used to represent the six million Jews murdered during the Holocaust. Six candles are enclosed with this kit.

Candle-lighting ceremonies often include some sort of introduction, the lighting of six candles by participants, and the recitation of Statements of Remembrance. As students and/or guests light their candles, they recite Statements of Remembrance to focus reflection on a particular aspect of the tragedy. These statements help the audience connect to the events of the Holocaust.

Planning Tips...

At the Museum, staff and other guests deliver Statements of Remembrance written by Mr. Norbert Friedman in honor of those who perished. Mr. Friedman's statements are included in Appendix 1 of this guide (page 20), and he invites you to use these in your commemoration if you wish. Following Mr. Friedman's statements we have included four additional sets of statements based on stories highlighted at the Museum.

You may choose to use any of the statements mentioned above or have students develop their own Statements of Remembrance. Guidelines for students are included on page 25 of this guide. Encourage students to craft their statements around family stories. Many students have family members who lived during WWII, and students can take this opportunity to connect with their families while gaining a personal insight into the history. You may ultimately choose six student statements, reflecting the diversity of Holocaust experiences, to use in the commemoration.

4. ADDITIONAL COMPONENTS:

Additionally, your program might include a moment of silence, relevant songs, prayers, poetry, dramatic performances, film clips, or the reading of names. For example:

- **Moment of Silence:** In Israel, everyone stands silently for two minutes on Yom HaShoah as sirens sound across the country. During your commemoration, a moment of silence would offer students an opportunity to reflect on the six million victims represented by the six burning candles.
- **Music:** Whether a traditional Yiddish song that was popular at the time of the Holocaust (such as *Oyfn Pripetshik*), a song of resistance (such as the *Zog Nit Keyn Mol*, the Partisan Hymn), or a Hebrew song of hope (such as *Eli Eli* or *Ani Ma'Amin*), singing will provide students with an alternative mode of expression and complement the themes of the program.
- **Poetry, Writings, Film, or Dramatic Performances:** Excerpts from Holocaust memoirs, or from works created in response to the Holocaust, will help focus participants on the thoughts, feelings, and experiences of those who lived during the Shoah. Visit www.mjhnyc.org or contact the Museum for ideas and resources.

- **Prayers or Jewish texts:** The Holocaust can be commemorated through the recitation of appropriate liturgy, such as the *Kaddish* (the sanctification of God’s name) or *El Maleh Rachamim* (the prayer for the dead). Additional options include *Kinot* (lamentations that are read on *Tisha B’Av*), *Av Harachamim* (which describes God’s endless mercy), and *Tehilim* (Psalms), which are recited in times of need and distress.
- **National Anthems:** This part of the program may conclude with the singing of national anthems as a symbol of the survival of the Jewish people throughout the world. *Hatikvah*, the national anthem of Israel, is a powerful reminder of the importance of the Jewish homeland, especially in the aftermath of the Holocaust.

Planning Tips...

In your committee, discuss how some of these additional components might add to the program. Make sure the components you decide to use reflect historically accurate information, based on actual events or primary documentation, and individual Jewish experiences. Remember also to ensure that the components are age-appropriate for all participants. Some activities may be more appropriate as classroom lessons.

A variety of prayers, poems, and song lyrics can be found in Appendix 2 of this guide beginning on page 28. You may wish to photocopy some of these for use during the commemoration.

5. CONCLUDING REMARKS:

The concluding remarks draw the program to a close by thanking the audience for their commitment to Holocaust commemoration and emphasizing the themes and values presented in the program. The remarks can also highlight important lessons and reinforce the connection between past, present, and future in Jewish life.

Concluding remarks might include:

- Biblical quotes, such as:
 - “Remember...Never Forget.” (Deuteronomy 25:17, 19)
 - “There is hope for your future.” (Jeremiah 31:17)
 - “Learn to do good, devote yourselves to justice.” (Isaiah 1:17)
 - “Thou shalt not stand idly by the blood of your neighbor.” (Leviticus 19:16)
- Discussion of ongoing challenges — including anti-Semitism, Holocaust denial, or other genocides around the world;
- Hopeful messages — emphasizing, for example, the resilience of the Jewish people or opportunities for *Tikkun Olam* (Repair of the World);
- A reminder that the discussion of the Shoah will continue in the classroom;
- Thanks to the organizers and participants.

Planning Tips...

During your planning meetings, discuss the following questions and consider how the commemoration program can help to answer them:

- How do groups of people take different lessons from studying the Shoah?
- Was the Shoah a unique event? Was it one in a long line of genocides?
- Why is the Shoah an important event in the history of the Jewish people?
- Why is the Shoah an important event for all people?
- Do Jews have a special role in the fight against genocide?
- Why are Holocaust education and commemoration important?



Logistics Checklist

BELOW IS A CHECKLIST OF LOGISTICAL TASKS FOR THE PROGRAM AS A WHOLE AND FOR each potential component. This list can help committee members stay on track during the planning process, as well as on the day of the event.

GENERAL PROGRAM LOGISTICS

- ☐ **Gather materials and information from all subcommittees, including:**
 - Program components
 - Time allocation
 - Handouts for the audience
- ☐ **Convey relevant program information to classroom teachers.**
- ☐ **Create invitation list, including students, family members, community members, and the press.**
- ☐ **Design and reproduce invitations, making sure to include:**
 - Name and description of program
 - Date, time, and location
 - Acknowledgement of any funders
- ☐ **Design and reproduce program and handouts, including:**
 - Schedule of events
 - Biographies of speakers
 - List of committee members
 - Relevant student work
 - Acknowledgement of any funders
- ☐ **Mail invitations, create and send a press release, arrange for a photographer, and manage other publicity.**
- ☐ **Assign ushers to pass out programs and handouts, escort and greet visitors, and help speakers during the program.**
- ☐ **Prepare the venue with:**
 - Decorations, such as posters, timelines, and maps, making sure that all materials avoid unnecessary display of graphic images that dehumanize victims
 - Microphone, podium, chairs
 - Audio/Visual aids (computer, slide projector, screen, etc.)
 - Candles and matches
 - Bottled water and cups for speakers

OPENING REMARKS — LOGISTICS

- ☐ Gather program information from the other subcommittees.
- ☐ Write sections of the opening remarks to deliver to the speaker, or write the entire script for the remarks.
- ☐ Edit the opening remarks.
- ☐ Rehearse and give feedback on the opening remarks.

SPEAKER PRESENTATION — LOGISTICS

- ☐ Gather information about several potential speakers.
- ☐ Present information to the group and choose a speaker. The Museum recommends one speaker rather than multiple speakers.
- ☐ Invite the speaker. Be sure to:
 - Inform the speaker about the background, ages, and number of students;
 - Specify time constraints (allowing at least 20 minutes for the presentation and Q&A period);
 - Ask the speaker for permission to distribute his or her contact information to students after the program.
- ☐ Obtain materials such as photographs, documents, films, or books about the speaker or by the speaker.
- ☐ Use information from the speaker and from knowledge of the history of the Holocaust to write an introduction that places the speaker presentation in context.
- ☐ Use information from the speaker to put together materials for distribution and/or display. Coordinate the distribution/display during the program.
- ☐ Write brief statement to thank speaker at the conclusion of his or her remarks.
- ☐ Rehearse and give feedback on the introduction and thanks.
- ☐ Assign tasks for moderating the Q&A period.
- ☐ Arrange transportation for the speaker.
- ☐ Assign a liaison to welcome and assist the speaker at the venue.
- ☐ Ask students to write thank you notes after the commemoration. Collect and review the notes to make sure they are appropriate before sending them on to the speaker.
- ☐ Write a thank you note after the commemoration is complete, including feedback for the speaker and letters from the students.
- ☐ Collect feedback and report on the success of the program.

CANDLE-LIGHTING — LOGISTICS

- ☐ Write the introduction.
- ☐ Write and/or choose Statements of Remembrance.
- ☐ Identify, invite, and announce candle-lighters.
- ☐ Rehearse and give feedback on the Statements of Remembrance.
- ☐ Prepare candles and matches and determine their placement on stage.
- ☐ Collect feedback and report on the success of the program.

ADDITIONAL COMPONENTS — LOGISTICS

- ☐ Write introductions to provide context — including who wrote the piece, when it was created, and highlighting any critical themes (especially related to the overall theme).
- ☐ Edit, rehearse, and give feedback on the introductions.
- ☐ Collect and reproduce copies of relevant texts, including translations, transliterations, and musical notation as necessary.
- ☐ Assign singing, playing, and/or speaking roles. Organize rehearsals.
- ☐ Determine and procure any necessary props, costumes, or stage equipment.
- ☐ Collect feedback and report on the success of the program.

CONCLUDING REMARKS — LOGISTICS

- ☐ Gather program information from other subcommittees.
- ☐ Write and edit the concluding remarks.
- ☐ Rehearse and give feedback on the concluding remarks.
- ☐ Collect feedback and report on the success of the program.

AFTER THE CEREMONY — LOGISTICS

- ☐ Collect feedback and report on the success of the program.
- ☐ Maintain records about the program for use in planning the next commemoration.

Connecting in the Classroom

EFFECTIVE COMMEMORATION MUST BE PART OF A BROADER PROGRAM OF HOLOCAUST education. In advance of the commemoration, members of the planning committee should attend a faculty meeting and inform teachers about the theme and components of the program. With this information in mind, teachers can develop age-appropriate curriculum units to complement the commemoration with classroom learning before and after the event.

GUIDING PRINCIPLES

When teaching about the Holocaust, educators should keep the following guiding principles in mind. You may wish to photocopy and distribute this list. A complete, annotated version is also included separately with this kit.

PEDAGOGY:

1. Utilize a variety of resources in teaching the Shoah, emphasizing personal testimonies.
2. Coordinate an age-appropriate and sequential curriculum throughout the grades.
3. Respond with sensitivity and preparedness to the reactions of students toward the material.
4. Partner with others to teach across the disciplines, both in secular and Jewish studies.
5. Incorporate commemoration activities with an educational curriculum.
6. Avoid passing judgment on victims and survivors.
7. Avoid simulation activities.
8. Avoid shock techniques that focus on horrors.
9. Avoid sectarian agendas.
10. Avoid conclusions that lead to feelings of victimhood, fear, aggression, or insularity.

CONTENT:

1. Provide a context for the Shoah as an event in world history and Jewish history, including the impact of the Shoah on Jewish communities worldwide.
2. Use Jewish sources that relate to the Shoah. Jewish religious and cultural texts, documents, and letters from the time period tell the stories of Jewish resistance, spiritual resilience, and cultural commitment.
3. Highlight individual stories of Jewish responses during the Shoah.
4. Avoid portraying Jews as passive victims of the Shoah.

5. Highlight the diversity of Jewish responses to the Shoah.
6. Highlight the deeds of Jews as active agents facing impossible odds during the Shoah.
7. Probe the actions of Nazis, their collaborators, and bystanders as secondary to the Jewish narrative.
8. Recognize other victims.
9. Emphasize acts of courage and hope.
10. Discuss how and why the Shoah is relevant today.

DEVELOPING CLASSROOM ACTIVITIES

Classroom activities should vary by grade to ensure that lessons are geared appropriately to students' knowledge and developmental levels. Some suggestions for age-appropriate lessons are included below. Teachers may contact the Museum's Resource Center Coordinator for additional assistance in curriculum development and for access to our vast collection of resource materials (including films available for classroom use). Call 646.437.4290 for assistance. Please see the Museum's online Teacher's Guides (www.mjhnyc.org) for additional ideas and further resources, as well.

FOR ELEMENTARY SCHOOL...

For students in elementary school, who will not participate in the commemoration, teachers can lay a foundation for Holocaust education by teaching about such topics as social difference, prejudice, and discrimination. Classroom lessons should emphasize the roles of family, community, and charity in fostering respect and compassion. There are many children's books that can help teach these lessons in the younger grades. The Museum's Resource Center has a collection of children's books available for review.

FOR MIDDLE SCHOOL...

Teachers of middle-school students may consider incorporating some of these ideas into the activities they develop for their classes:

- Review Holocaust geography, chronology, and vocabulary;
- Utilize the Museum student workbook, *Meeting Hate with Humanity: Life During the Holocaust*, and online Teacher's Guide;
- Study individual stories of rescue and survival, especially through survivor testimony;
- Encourage family members to speak to their children about any experiences that provide personal connections;
- Organize an exhibit or school display.

FOR HIGH SCHOOL...

For high-school students, teachers can draw on the following suggestions:

- Discuss the diversity and complexity of Jewish experiences and responses during the Holocaust;
- Study the variety of Jewish experiences in different locations;
- Discuss physical and spiritual resistance;
- Utilize the Museum student workbook, *A Teenage Artist During the Holocaust: Life in the Terezin Ghetto*;
- Discuss ethical dilemmas confronted by the Jewish victims;
- Discuss post-Holocaust theology;
- Discuss the experiences of other victims;
- Discuss the experiences of the Liberators;
- Utilize the Museum student workbook, *All of Ours to Fight For: Americans in the Second World War*, and online Teachers' Guide;
- Discuss individual vs. group behavior of victims, bystanders, collaborators, and perpetrators;
- Discuss the search for justice;
- Encourage family members to speak to students about any experiences that provide personal connections;
- Review the definition of genocide and discuss other examples, such as Armenia (1915-1917), East Timor (1975-99), Cambodia (1975-1979), Rwanda (1994), Bosnia-Herzegovina and the Srebrenica Massacre (1995), Kosovo (1999), and Darfur (2004-?);
- Write and present research papers around chosen themes;
- Coordinate a 24-hour name-reading to commemorate the individuals who perished.

Students of all grades may visit a museum or memorial such as the Museum of Jewish Heritage — A Living Memorial to the Holocaust to enhance their classroom learning. Contact the Museum's Scheduling Coordinator at 646-437-4304 to book a class visit.

A NOTE REGARDING POST-COMMEMORATION DISCUSSION

Immediately following the commemoration event, teachers should take the opportunity in their classrooms to discuss students' responses to the program. Ask students what they liked and disliked, which aspects of the program were most touching, and if they felt a personal connection with any parts of it. Strive to create an environment in which students will feel safe sharing their feelings and opinions. If you observed any distinctive behavior among the students during the commemoration, point it out for discussion. Discuss how the commemoration made them feel, and why. If students are reluctant to discuss their feelings in front of the whole class, split the class into small groups or pairs, to create a less intimidating setting. Alternatively, you might ask students to express their reactions to the commemoration in writing.

In your discussion, be prepared for the following common reactions among students:

- **Challenging moral questions:** Students may ask questions regarding the reasons for the Holocaust and the role of God. For example, "Why did the Holocaust happen?", "Where was God?", and "Why were such pious Rabbis tortured and killed?" Instead of trying to resolve these complex, philosophical debates, simply note that while no individual can adequately explain the Holocaust or God's role in it, it can still be helpful to discuss the issues. Encourage students to articulate their own opinions. Incorporate Jewish texts and concepts, such as "*tzaddik v'rah lo*" — bad things happening to good people — into the discussion.
- **Lack of emotion/callousness:** Some students may show no emotion. This could be because they are not affected by the subject, or because they are extremely affected but do not want to show it. Try to get these students to open up about what they are feeling and which aspects of the commemoration were most effective for them. Perhaps go through the program piece-by-piece and solicit student response to each element. Ask students why one may not feel emotion after exploring such a serious topic. Emphasize that there is not one "correct" response to the Holocaust, and that students should not feel pressure to react in any particular way. Explain that people have varied responses to tragedy — some cry while others go silent — and all are understandable.
- **Joking/boisterous behavior/inattention:** Some students may find it easier to joke around and ignore the topic at hand. This could be because they find it too difficult to explore and cannot figure out the proper reaction to such an immense tragedy. Without criticizing their insensitivity, try to gauge from these students whether they see a connection between the topic of the Holocaust and their attitudes at the commemoration. Ask them if any aspects of the Holocaust interest them in particular, and discuss those topics in greater depth and seriousness.
- **Feelings of victimhood:** It is not uncommon for Jewish children to identify with a feeling of victimhood after learning about the Holocaust. Some students experience trauma and suffer from nightmares after studying this material. Probe the students about the connection they feel to the victims: How are they similar to and different from the European Jews of that period? Lead this into a discussion of the other ways in which our world is different from the world of Nazi Germany. Mention the State of Israel and the strong Jewish presence in America and around the world. Make the message hopeful, emphasizing Jewish revival and continuity.

To conclude, discuss with students the different types of Holocaust memorials or commemorations they have experienced. Ask for suggestions for next year's commemoration and let students know how they can get involved in the planning if they are not already involved.



APPENDIX 1:

Statements of Remembrance

Feel free to photocopy any or all of the Statements of Remembrance on the following pages for use in your commemoration program.

A SURVIVOR REMEMBERS

INTRODUCTION: Norbert Friedman was born in Krakow, Poland in 1922. In September 1939, the Nazis invaded Poland and in June of 1942 Mr. Friedman was imprisoned in a forced labor camp. From 1942 until liberation by the American army in May 1945, Norbert survived in 11 concentration camps, including Dachau and Flossenbug. Upon liberation, Mr. Friedman went to work as an interpreter for the American army and in the fall of 1945 he entered university in Frankfurt, Germany. He left Germany for the United States in May 1950, met and married an American woman in 1955, and had two sons.

For many years Mr. Friedman has shared stories about his experiences during the war. He has written his memoirs, entitled *Sunrays at Midnight* (2006), and proudly served for many years as a Gallery Educator at the Museum of Jewish Heritage — A Living Memorial to the Holocaust.



Norbert Friedman, 2006.

Mr. Friedman wrote these Statements of Remembrance, and welcomes others to use them in their commemoration ceremonies.

CANDLE 1: In memory of the one-and-a-half-million innocent children whose lives were extinguished in the cruelest way, a candle is lit.

CANDLE 2: In memory of parents whose indescribable anguish of separation from their children was exceeded only by the torment of witnessing their murder, a candle is lit.

CANDLE 3: In memory of those saintly sages whose lives were dedicated to the teaching of Torah, and who went to their death with the cry of Sh'ma Yisrael on their lips, a candle is lit.

CANDLE 4: In memory of all the Righteous Among the Nations who risked their lives to save and protect their Jewish brothers and sisters, a candle is lit.

CANDLE 5: In memory of all the brave souls who perished offering physical and spiritual resistance, not in expectation of conquest, but for the honor and glory of the Jewish People, a candle is lit.

CANDLE 6: In memory of all those men, women, and children who have no one else to remember them or say *kaddish* for them, whose very names have been erased, but whose memory lives on in our hearts and in our thoughts, for them, a candle is lit.

FOR THE HISTORY WE MUST NEVER FORGET

INTRODUCTION: From 1933-1945, as Jews confronted increasing exclusion and degradation in Germany and Nazi-occupied Europe, the atmosphere became more difficult and oppressive each day. In memory of the terrible events that shaped this history, and in honor of the six million Jews who ultimately perished in the Holocaust, we light six candles.

CANDLE 1 – Self-Reliance: German Jews struggled to lead normal lives under challenging circumstances. To survive, many focused on building self-reliance and created their own Jewish cultural, professional, educational, and social service organizations. Mary Offentier was one of many Jewish youth to join a Jewish sports club. Among her most precious possessions was a sports blouse emblazoned with the Star of David, which she wore with pride from 1936 to 1938 in Berlin. In honor of those who found strength in their Jewish heritage, a candle is lit.

CANDLE 2 – *Kristallnacht*: Nazi hate turned violent in an eruption of anti-Semitism known as *Kristallnacht*, the Night of Broken Glass. Across Germany from November 9th to 10th, 1938, mobs torched, attacked, and destroyed synagogues, Jewish shops, and homes, and arrested and murdered men on the street. When the Gestapo, the Nazi secret state police, came looking for Seligmann Baer Bamberger in the city of Hamburg, he was not at home. He was at his synagogue, rescuing the holy Torah scroll of his community from damage. In honor of those who saw their homes and community life destroyed, a candle is lit.

CANDLE 3 – Seeking Refuge: Increasingly, Jews felt that they must flee Germany. Yet, endless paperwork was required to emigrate and then enter any other country. Few nations were willing to accept Jews seeking refuge. Leaving Germany also meant giving up jobs, homes, and a culture of which they were a part. When England announced that it would take in Jewish children under the *Kindertransport* program, many parents chose to send their children to possible safety. Loving parents Isidor and Grete Lefor of Ludwigshafen, Germany entrusted their daughter Edith into the hands of strangers in England. In honor of these and other parents who faced impossible decisions, a candle is lit.

CANDLE 4 – Ghettos: In 1939, Germany invaded Poland, and by 1940 most of Western Europe came under Nazi domination. In Eastern Europe, Jews were forced into ghettos where hunger, overcrowding, and poor sanitation bred conflict and disease. Despite the daily humiliation, Jews made heroic attempts to preserve their dignity. Rabbi Ze'ev Wolf Rosenberg hid a few valuable religious possessions in his backyard, but also kept a spice box with him when deported from Hungary. Though flattened and hidden, this ritual item gave the Rosenbergs hope despite the injustices of life in the ghetto, and the camps. In honor of those who fought against hate by remembering their own humanity, a candle is lit.

CANDLE 5 – Killing Centers: Jews met cruelty and death throughout Nazi-occupied Europe. Yet within the nightmare of the concentration camps and ghettos, six places had a unique purpose. These were the killing centers, built to murder all the world's Jews swiftly and efficiently: Auschwitz-Birkenau, Belzec, Chelmno, Majdanek, Sobibor, and Treblinka. Young Jacques Wisniak from Paris was just one of the innocent victims. He was deported to Sobibor the day before his tenth birthday, along with his mother and brother. In honor of those who confronted an existence more terrifying than any they could have imagined, a candle is lit.

CANDLE 6 – Liberation: For Jews, liberation was the end of a nightmare, but it was also the beginning of a painful process. Survivors had to cope with sorrow, sickness, and unprecedented loss. When 14-year-old Awiwa Finkelstejn made her way to America with only a small green suitcase of all her belongings, she was reunited with her father, the only surviving member of her family. In honor of those who lost almost everything, a candle is lit.

FOR THE CHILDREN

INTRODUCTION: Under Nazi rule, even the children were victims. Over 1.5 million Jewish children were murdered during the Holocaust, and even those who survived suffered great hardships. Many children experienced starvation and disease, saw their parents killed and their homes destroyed. Some ran away or hid, suddenly forced to fend for themselves. Others were left with strangers. These children bore physical, emotional, and spiritual scars, and were robbed of their childhoods. In honor of the children who suffered, and in honor of all six million Jewish victims of the Holocaust, we light six candles.

CANDLE 1: Annette Szer was born in Paris, France, in 1929. She recounts, "What [the outbreak of war] meant initially, for me as a ten-year-old, was the end of a predictable, secure, and safe life." When the Nazis occupied northern France, Annette and her family fled south, traveling by night and hiding by day. She remembers, "I clutched my mother's hand. I knew I'd never see my home again." In 1942, the family left France and fled to Spain, and after being abandoned by their guides, continued on a dangerous trek to find safety in Portugal. For Annette Szer, a candle is lit.

CANDLE 2: Ludwig Biermann was born in Berlin in 1931. At the age of twelve, Ludwig was deported from his home in Germany to the Terezin Ghetto where he suffered hunger and brutality. Despite the hardships, Ludwig had a bar mitzvah in the ghetto, experiencing the ritual of becoming a Jewish adult. For Ludwig Biermann, a candle is lit.

CANDLE 3: Erika Berger was born in Budapest, Hungary in 1937. She last saw her father when she was five, before he was taken into a Hungarian forced labor division. Erika's mother changed her name and lived as a housekeeper in a Christian home while Erika was sent to a Protestant orphanage. For Erika Berger, a candle is lit.

CANDLE 4: Jan Braun was born in Slovakia in 1934. Jan's teacher and her husband provided protection for the Brauns when Germany occupied Slovakia in 1944. Jan was forced to hide in a suitcase on top of a closet in complete silence when there was fear of a Nazi search. For Jan Braun, a candle is lit.

CANDLE 5: Dorien Grunbaum was born in Rotterdam in 1942 and was only 13 months old when the Nazis came to arrest her parents. Her parents had arranged to leave Dorien with Christian neighbors when they were deported, but when they saw her crying bitterly, her parents brought her with them. They were deported to the Westerbork transit camp, and later to the concentration camp of Bergen-Belsen. For Dorien Grunbaum, a candle is lit.



Candle 6: Yocheved Farber was born in Poland in 1938, and entered the Vilna Ghetto when she was barely two years old. Yocheved lived in the ghetto with her mother and father until she was seized during a children's *aktion*, round-up. Her father wrote in his diary on March 27, 1944, "These are holy things we simply do not understand until a time in the future when God, blessed be He, might explain them to us." For Yocheved Farber, a candle is lit.

Yocheved Farber, 1939. Yaffa Eliach Collection, donated by the Center for Holocaust Studies.

FOR THOSE WHO WERE MURDERED

INTRODUCTION: Jews met cruelty and death throughout Nazi-occupied Europe. Yet within the nightmare of the concentration camps and ghettos, six places had a unique purpose. These were the killing centers, built to murder all the world's Jews swiftly and efficiently: Auschwitz-Birkenau, Belzec, Chelmno, Majdanek, Sobibor, and Treblinka. Since most Jews lived in Eastern Europe, the Nazis built their killing centers in Poland. They organized a vast rail network to bring Jews from across Europe to these factories of death. In memory of the nearly three and one-half-million Jews who were killed in these factories of death, and in honor of all six million Jews who perished in the Holocaust, we light six candles.

CANDLE 1: At the first killing center, Chelmno, the Nazis murdered people with automobile exhaust piped into crowded vans. Five-year-old Shlomo Rosenkier and his family were sent to the ghetto at Wloclawek. He was later deported to the Lodz Ghetto with his sisters and from there he was sent to his death at Chelmno. For Shlomo Rosenkier, for those like him who survived in the ghetto only to be deported to the death camps, and for all the victims of Chelmno, a candle is lit.

CANDLE 2: The complete murder of Europe's Jews was the ultimate plan of the Nazi Party, but the Nazis could not complete their "final solution" alone. The unprecedented scale of deportations and mass murder needed accomplices, help from local populations, leaders, governments, and individuals. Troops collaborating with the Nazis rounded up and deported Matica Pardo and most of her Greek town's Jewish families, deporting her and others to the Treblinka death camp. For Matica Pardo, for those like her who were betrayed by their own neighbors, and for all the victims of Treblinka, a candle is lit.

CANDLE 3: On the journey to the death camps, thousands suffocated or starved in foul, crowded cattle cars. When the wagon doors opened, uncontrolled fear brought panic as families were ruthlessly torn apart. Jacques Wisniak was deported from Paris with his mother, Rose, and his brother, Robert. He was deported to Sobibor the day before his tenth birthday. For Jacques Wisniak, for those like him who lost entire families, and for all the victims of Sobibor, a candle is lit.

CANDLE 4: The Nazis gathered mountains of valuables from those arriving at the killing centers, including trunks, baby carriages, pots and pans, and other personal belongings. At Belzec, Rifka Glicksman would have arrived with items from her home in Jedlicze, Poland, but she was forced to give them up along with her very life, murdered at the age of 22. For Rifka Glicksman, for those like her whose young lives were so full of potential, and for all the victims of Belzec, a candle is lit.

CANDLE 5: Told to strip, shaved of their hair, and a number tattooed on their forearms, the victims of death camps came to experience one of the greatest periods of inhumanity. After selections, some were forced to perform slave labor, some were tortured in grotesque experiments, and those who survived eventually became mere skeletons moving on two legs. When the Nazis deported Roche Feiler from her home in France, they shot her husband and sent her to Majdanek. For Roche Feiler, for those like her who suffered even further inhumanities after the loss of loved ones, and for all the victims of Majdanek, a candle is lit.

CANDLE 6: At Auschwitz-Birkenau, the largest death camp, the Nazis herded Jews into gas chambers disguised as shower rooms. Tzvi Hersh Klein was 82 years old when the Nazis arrested and deported him from Hungary to Auschwitz. He was a father of seven children, five daughters and two sons. For Tzvi Hersh Klein, for the elders of the community, and for all the victims of Auschwitz, a candle is lit.

FOR THOSE WHO RESPONDED WITH COURAGE AND HOPE

INTRODUCTION: Jews during the Shoah responded to their persecution with heroic deeds against impossible odds. In memory of those who responded with courage and hope, and in honor of the six million who were murdered in the Holocaust simply for being Jews, we light six candles.

CANDLE 1 – Hiding: Children were among the victims under Nazi rule. Many children saw their parents killed and their homes destroyed. Some ran away or hid, suddenly forced to fend for themselves, and others were left with strangers. When Germany occupied Slovakia, the Braun family decided to go into hiding. Ten-year-old Jan Braun was always prepared to find his secret place in the suitcase above a closet in case there was a Nazi search. For Jan Braun and all those who lived silently in hiding, a candle is lit.

CANDLE 2 – Creating a Record: In the face of starvation, sickness, and humiliation, ghetto Jews struggled daily to preserve their dignity. Life became a battle for survival. Jews responded by opening soup kitchens, hospitals, orphanages, old age homes, and other self-aid societies. Teenager Helga Weisssova drew pictures of her life in the Terezin Ghetto, where typhus epidemics ravaged the inmates. Her response to suffering was to create a record for the world to see. For Helga Weisssova, and for all those who bore witness, a candle is lit.

CANDLE 3 – Kindness: The killing centers were built to murder all the world's Jews swiftly and efficiently: Auschwitz-Birkenau, Belzec, Chelmno, Majdanek, Sobibor, and Treblinka. When Hanoch Kolman first arrived in Auschwitz-Birkenau, he was given a prison uniform of thin, striped material, and a cap, which soon became badly worn and threadbare. Exceptional kindness compelled a friend of Kolman's to provide him with a new cap, one with extra lining that protected against the life-threatening cold. For Hanoch Kolman, and for all those true friends who undertook great personal risk and sacrifice for others, a candle is lit.

CANDLE 4 – Dignity: The prisoners were shaved of all their hair, and a number was tattooed on their forearms. Some were then forced to perform slave labor, and others were tormented in grotesque experiments. Those who survived the torture and punishment in the camps eventually became mere corpses moving on two legs. When 16-year-old Ruth Grunberger was taken to Auschwitz-Birkenau, she agonized over the loss of her beautiful hair. By secretly gathering metal from her work in a factory, she managed to put together a small comb, which she kept as a sign of a time when her hair would return, and as a symbol of her continued dignity. For Ruth Grunberger, and for all those who found ways to maintain hope and humanity, a candle is lit.

CANDLE 5 – Physical Resistance: Across occupied Europe, some Jews responded to the persecution by taking up arms. Against all odds, despite hunger, isolation, and lack of weapons, they led uprisings in ghettos and death camps. Others formed partisan bands or joined local underground movements that were willing to accept Jews. When German-born Rudy Blatt joined the Dutch resistance, he fought with limited resources using a small pistol as his weapon. Blatt later escaped Nazi occupied territory to join the British military, and was decorated for his wartime heroism. For Rudy Blatt, and for all those whose small acts of physical resistance were great acts of bravery, a candle is lit.

CANDLE 6 – Spiritual Resistance: In the shadow of death, some risked their lives to observe their religion. This, too, was a form of defiance, an attempt by Jews to control an important aspect of their lives and preserve their identity. Religious observance also made a powerful statement that although Nazis were able to kill Jews, they could not kill the Jewish faith. To Shmuel Stern, an inmate at Buchenwald, a set of tefillin was more important than a sweater for warmth. He exchanged his sweater for the forbidden ritual item, and was able to use it secretly for prayer. For Shmuel Stern, and for all those who were determined to maintain their observance and faith, a candle is lit.

Developing Statements of Remembrance Based on Personal Family Histories

GUIDELINES FOR STUDENTS

To develop your own Statement of Remembrance, collect information by interviewing family members, asking a relative to talk about the history of a family member who is no longer alive, or interviewing neighbors and family friends.

When interviewing:

- Ask questions that pertain to the survivor's life before, during, and after the Holocaust;
- Focus on the survivor's individual circumstances and responses to the hardships he or she faced. Encourage the survivor to share personal stories and memories that one cannot learn in a history book;
- Remember that the subject matter is extremely sensitive. Be respectful if the survivor seems uncomfortable about specific topics;
- Take good notes and record the interview, with the survivor's permission.

After conducting the interviews and gleaning all the necessary information, present the interview in the form of a short biographic essay. The essay will be most moving if you include direct quotes from the survivor. The piece as a whole can be dedicated in honor of the survivor, or in the memory of friends, family, or community members who perished.

Next, summarize your biography into a Statement of Remembrance that is a few sentences long. The statement can begin or end with the phrase "In honor of (insert name)" or "In memory of (insert name)." You can also incorporate photographs of those who are honored, to display in the program or during the ceremony.

Remember to keep your statement brief. Your Statements of Remembrance are special because they are about you, your family, and your community. You should invite these people to participate in the ceremony and consider inviting them to light the candles.



APPENDIX 2:

Songs, Poems, and Prayers

Feel free to photocopy any of the songs, poems, and prayers on the following pages for use in your commemoration program.

At the Fireplace: Oyfn Pripetshik

This well-known Yiddish lullaby by Mark Warshawsky (1848-1907) describes children learning the Hebrew alphabet, symbolic of passing down the Jewish tradition from generation to generation.

The song concludes, "When you grow weary and old, you will understand that this alphabet contains the tears and weeping of our people; when you grow weary and burdened with exile, you will find comfort and strength with the Jewish alphabet."

אויפן פריפעטשיק ברענט אַ פֿײַערל,
און אין שטוב איז הייס.
און דער רבי לערנט קליינע קינדערלעך
דעם אַלף-ביט.

זעט זשע, קינדערלך, געדענקט זשע, טײַערע,
וואָס איר לערנט דאָ,
זאָגט זשע נאָך אַ מאָל און טאַקע נאָך אַ מאָל:
קמץ-אַלף: אַ!

לערנט, קינדער, מיט גרויס חשק,
אַזוי זאָג איר אײַך אָן,
ווער ס'וועט גיכער פון אײַך קענען עברי,
דער באַקומט אַ פּאָן.

אַז איר וועט, קינדער, עלטער ווערן,
וועט איר אַליין פאַרשטיין,
וויפל אין די אותיות ליגן טרערן,
און ווי פיל געוויין.

אַז איר וועט, קינדער, דעם גלות שלעפן,
אויסגעמוטשעט זײַן,
זאָלט איר פון די אותיות כוח שעפן,
קוקט אין זיי אַרײַן!

Oyfn pripetshik brent a fayerl,
Un in shtub iz heys.
Un der rebe lernt kleyne kinderlekh
Dem alef-beyz.

Zet zhe, kinderlekh, gedenkt zhe, tayere,
Vos ir lernt do,
Zogt zhe nokh a mol un take nokh a mol:
Komets-alef: o!

Lernt, kinder, mit groys kheyshek,
Azoy zog ikh aykh on,
Ver s'vet gikher fun aykh kenen ivre,
Der bakumt a fon.

Az ir vet, kinder, elter vern,
Vet ir aley n farshteyn,
Vifl in di oysyes lign tremn,
Un vi fil geveyn.

Az ir vet, kinder, dem goles shlep n,
Oysgemutshet zayn,
Zolt ir fun di oysyes koyekh shepn,
Kukt in zey arayn!

In the glowing stove
Flames leap merrily,
And fill the house with heat.
And the rebbe teaches all the little ones
Our "Aleph-Beit."

Remember, little ones,
Remember, precious ones,
What you're learning now.
Say it once again
And even once again,
"Kometz Aleph: O!"

Partisan Hymn: Zog Nit Kein Mol

In April 1943 when news of the Warsaw Ghetto Uprising reached the Vilna Ghetto, Hirsh Glick wrote this defiant anthem. The song became known as the hymn of the partisans, and begins, "Never say this is the final road for you."

זאָג ניט קיינמאל אז דו גייסט דעם לעצטן וועג,
כאַטש הימלען בלייבענע פאַרשטעלן בלויז טעג,
קומען וועט נאָך אונדזער אויסגעבענקטע שעה,
ס'וועט אַ פּוּיק טאָן אונדזער טראָט – מיר זיינען דא!

פון גרינעם פאלמען-לאַנד ביז וואַסן לאַנד פון שניי,
מיר קומען אָן מיט אונדזער פֿיין, מיט אונדזער וויי,
און וואו געפאלן ס'איז אַ שפּריץ פון אונדזער בלוט,
שפּראַצן וועט דאָרט אונדזער גבורה, אונדזער מוט.

ס'וועט די מאַרגן-זון בגילדן אונדז דעם היינט,
און דער נעכטן וועט פארשווינדן מיטן פיינט,
נאָר אויב פארזאמען וועט די זון און דער קאַיאָר,
ווי א פאראל זאל גיין דאָס ליד פון דור צו דור.

דאָס ליד געשריבן איז מיט בלוט און ניט מיט בליי,
ס'איז ניט קיין לידל פון א פויגל אויף דער פריי,
דאָס האָט א פאלק צווישן פאלנדיקע ווענט,
דאָס ליד געזונגען מיט נאגאנעס אין די הענט.

*Zog nit keynmol az du geyst dem letztn veg,
Khotsh himlen blayene farshteln bloye teg
Kumen vet nokh undzer oysgebenkte shoh,
S'vet a poyk ton undzer trot - mir zaynen do!*

*Fun grinem palmen-land biz vaysn land fun shney
Mir kumen on mit undzer payn, mit undzer vey.
Un vu gefaln s'iz a shpritz fun undzer blut,
Shprotzn vet dort undzer gvure, undzer mut.*

*S'vet di morgn zun bagildn undz dem haynt;
Un der nekhtn vet farshvindn mitn faynt
Nor oyb farzamen vet di zun un der kayor,
Vi a parol zol geyn dos lid fun dor tsu dor.*

*Dos lid geshribn iz mit blut un nit mit blay;
S'iz nit kayn lidl fun a foygl oyf der fray
Dos hot a folk tzvishn falndike vent
Dos lid gezungen mit naganes in di hent.*

Never say this is the final road for you,
Though leaden skies may cover over days of blue.
As the hour that we hungered for is near,
Beneath our tread the earth shall thunder: We are here!

From lands so green with palms to lands all white with snow,
We shall be coming with our anguish and our woe,
And everywhere our blood has fallen to the earth,
There our courage and our spirit have rebirth.

We'll have the morning sun to set our day aglow,
And our yesterdays shall vanish with the foe.
And if the time is long before the sun appears,
Then let this song go like a signal through the years.

This song is written with our blood and not with lead.
It's not a song that summer birds sing overhead.
It was a people, among toppling barricades,
That sang this song of ours with pistols and grenades.

It Burns: *Es Brent!*

Mordechai Gebirtig (1877-1942) was a popular writer of Yiddish songs and poetry. His most famous song, *Es Brent!*, was written in response to a 1936 pogrom in the town of Przytyk. During World War II, it was sung throughout the ghettos of occupied Europe. Gebirtig was shot and killed by the Nazis on July 4, 1942, in the Krakow Ghetto. The chorus rings out with the warning, "It burns, brothers, it burns."

ס'ברענט! ברידערלעך, ס'ברענט!
אוי, אונדזער אָרעם שטעטל נעבעך ברענט!
בייזע ווינטן מיט ירגזון
רײַסן, ברעכן און צעבלאזן
שטאַרקער נאָך די ווילדע פלאַמען.
אַלץ אַרום שוין ברענט.

און איר שטייט און קוקט אזוי זיך
מיט פאַרלייגטע הענט,
און איר שטייט און קוקט אזוי זיך –
אונדזער שטעטל ברענט!

ס'ברענט! ברידערלעך, ס'ברענט!
די הילף איז נאָר אין אײַך אַליין געווענדט.
אויב דאָס שטעטל איז אײַך טײַער,
נעמט די כלים, לעשט דאָס פײַער,
לעשט מיט אײַער אייגן בלוט,
באַװײַזט, אַז איר דאָס קענט.

שטייט נישט, ברידער, אַט אזוי זיך
מיט פאַרלייגטע הענט,
שטייט ניט, ברידער, לעשט דאס פײַער –
אונדזער שטעטל ברענט!

It burns, brothers, it burns!
Our little, quiet shtetl burns tonight.
Angry winds fan high the flames here,
Leaping tongues of fire enraged here,
Evil winds are roaring round,
Everything is burnt!

And you stand, nearby, looking on
With your shaking hands.
Folded arms, just looking on,
While our shtetl burns.

S'brent! briderlekh, s'brent!
Oy, undzer orem shtetl nebech brent!
Beyze vintn mit yirgosen
Raysn, brekhn un tseblozn
Shtarker nokh di vilde flamen,
Alts arum shoybn brent.

Un ir shteyt un kukt azoy zikh
Mit farleygte hent.
Un ir shteyt un kukt azoy zikh-
Undzer shtetl brent!

S'brent! briderlekh, s'brent!
Di hilf iz nor in aykh aleybn gevendt.
Oyb dos shtetl iz aykh tayer,
Nemt di keylim, lesht dos fayer.
Lesht mit ayer eygn blut,
Bavayst, as ir dos kent.

Shteyt nisht, brider, ot azoy zikh
Mit farleygte hent.
Shteyt nit, brider, lesht dos fayer-
Undzer shtetl brent!

It burns, brothers, it burns!
It is on you that we all now depend.
Our shtetl needs your help now,
All you need to do is ask how.
With your blood, if you desire,
Save it from this end!

Don't just stand there looking on, now,
With your shaking hands.
Take away your folded arms now
Help to make amends.

I Never Saw Another Butterfly

Pavel Friedman was born in Prague. At age 11 he was deported to the Terezin Ghetto, where he wrote this poem. Pavel was murdered in Auschwitz in 1944 but his poem remains to this day in the collection of the State Jewish Museum in Prague.

The last, the very last,
So richly, brightly, dazzlingly yellow.
Perhaps if the sun's tears would sing
Against a white stone...

Such, such yellow
Is carried lightly 'way up high.
It went away I'm sure because it wished to
Kiss the world goodbye.

For seven weeks I've lived here,
Penned up inside this ghetto
But I have found my people here.
The dandelions call to me
And the white chestnut candles in the court.
Only I never saw another butterfly.

That butterfly was the last one.
Butterflies don't live here, in the ghetto.

The Mourner's *Kaddish*

The Mourners' *Kaddish*, a traditional prayer recited daily by a mourner in the presence of the congregation, concludes with the words, "May there be peace upon us and all of Israel, Amen." The *Kaddish* praises God even in the presence of death.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דִּי בְרָא כְרַעוּתָהּ וְיִמְלִיךְ
מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְכָל בֵּית יִשְׂרָאֵל בְּעָגְלָא וּבְזִמָּן
קָרִיב. וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵינָא.

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא. לְעָלְמָא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבְּחָתָא
וְנִחְמָתָא דְאִמְרוּן בְּעָלְמָא. וְאָמְרוּ אָמֵן יְהֵא שְׁלָמָה רַבָּא מִן שְׁמֵינָא,
וְחַיִּים עָלֵינוּ, וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן עוֹשֶׂה שְׁלוֹם בְּמִרוֹמָיו,
הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ, וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן.

*Yitgadal v'yitkadash sh'mei raba.
B'alma di v'ra khirutei v'yamlikh malkhutei,
B'chayeikhon u'v'yomeikhon u'v'chayei d'khol beit yisrael,
Ba'agala u'vizman kariv, v'imru amen.*

Y'hei sh'mei raba m'vorakh, l'olam u'l'olmei almaya.

*Yitbarakh v'yishtabach v'yitpa'ar v'yitromam v'yitnasei,
V'yit-hadar v'yit'aleh v'yit-halal, sh'mei d'kud'sha, b'rikh hu.
L'eila min kol birkhata v'shirata,
tushb'chata v'nechemata,
Da'amiran b'alma, v'imru amen.*

*Y'hei sh'lama raba min sh'maya,
V'chayim aleinu v'al kol yisrael, v'imru amen.*

*Oseh shalom bimromav, hu ya'aseh shalom aleinu,
V'al kol yisrael, v'imru amen.*

May the name of God be exalted and sanctified throughout the world. May God's great name be blessed forever and ever. Blessed, praised, glorified, exalted, extolled, honored elevated, and lauded be the name of the holy one. May there be peace and life upon us and all of Israel, Amen.

Memorial Prayer:

El Male Rachamim

During the *Yizkor* memorial service, God is petitioned to “find appropriate rest” for the souls of loved ones and family members who have passed away. The traditional service also includes a special prayer, available in various versions, for those who perished in the Holocaust. This is one possible version.

אל מלא רחמים, שוכן במרומים, המצא מנוחה נכונה תחת כנפי
השכינה, במעלות קדושים וטהורים, כזהר הרקיע מזהרים,
לנשמות כל אחינו בני ישראל שנטבחו בשואה, אנשים נשים וטף,
שנחנקו ושנשרפו ושנהרגו, שמסרו את נפשם על קדוש השם, כגון
יעדן תהי מנוחתם. אנא בעל הרחמים, הסתירם בסתר כנפך
לעולמים. וצור בצור החיים את נשמותיהם. ה' הוא נחלתם.
וינוחו בשלום על משכבותיהם. ונאמר אמן.

*El male rachamim, shokhen bam'romim,
Hamtze m'nucha n'khonah tachat kanfei hash'khinah
B'maalot k'doshim ut'horim, k'zohar harakia mazhirim,
L'nishmot kol acheinu b'nei yisrael shenitb'hu vashoah
Anashim nashim v'taf
Shenechn'ku v'shenisr'fu v'shenehergu
Shemasru et nafsham al kidush hashem,
B'gan eiden t'hi m'nuchatam.
Ana baal harachamim
Hastireim b'seiter k'nafekcha l'olamim.
U'tz'ror bitz'ror hachayim et nishmoteihem.
Adonai hu ncachalatam.
V'yanuchu v'shalom al mishk'voteihem.
V'nomar amen.*

Most compassionate God, find appropriate rest in your heavens for the souls of Israel, who perished in the Shoah, those men, women, and children who were slaughtered. May their souls thus be bound in the bond of life. May they rest in peace, and let us say: Amen.

I Believe: *Ani Ma'amin*

These Hebrew lyrics are inspired by *The Thirteen Articles of Faith* written by the 12th-century Rabbi Moses Ben Maimon, also known as the Rambam or Maimonides. One popular tune for this poem is attributed to those who reportedly sang this song as a final act of faith in God and his redemption of the Jewish people, even as they were forced into the gas chambers.

אני מאמין, באמונה שלמה
בביאת המשיח, אני מאמין
ואף על פי שיתמהמה,
עם כל זה אני מאמין

*Ani ma'amin be'emuna sh'leima,
B'viat hamashiah, ani ma'amin.
V'af al pi she'yitmameha, kol zeh ani ma'amin.*

I believe with perfect faith,
In the coming of the Messiah, I believe.
And even though he tarry, I still believe.

Towards Caesarea: *Eli, Eli*

Hannah Senesh, born in Budapest, Hungary, immigrated to Palestine and trained with the underground Jewish army. As the war escalated, she returned to Europe to fight as a volunteer in the British army, but in 1944 she was captured, brutally interrogated, and executed. Hannah Senesh is remembered both as a hero and as a poet, well-known for this moving song, a simple prayer for God's blessings.

אֵלִי, אֵלִי, שְׁלֵא יִגְמַר לְעוֹלָם
הַחֹל וְהַיָּם
רִישְׁרוּשׁ שֶׁל הַמַּיִם
בְּרַק הַשָּׁמַיִם
תְּפִילַת הָאָדָם

*Eli, Eli, shelo yigamer l'olam:
Hachol v'hayam, rishrush shel hamayim,
B'rak hashamayim, t'filat ha'adam.*

Oh Lord, my God, I pray that these things never end:
The sand and the sea, the rush of the waters
The crash of the heavens, the prayer of mankind.

The Hope: *Hatikvah*

The words of Naphtali Herz Imber, written in 1886, became the national anthem of the State of Israel. The lyrics express the hopes of the Jewish people, “to be a free people in our land, the land of Zion and Jerusalem.”

כָּל עוֹד בְּלִבֵּב פְּנִימָה
נֶפֶשׁ יְהוּדִי הוֹמִיָּה,
וּלְפָאֲתֵי מִזְרַח קְדִימָה
עֵין לְצִיּוֹן צוֹפִיָּה

עוֹד לֹא אֶבְדָּה תְּקוּנָתִנוּ,
הַתְּקוּהָ בֶּת שְׁנוֹת אֲלֵפִים,
לִהְיוֹת עִם חֶפְשִׁי בְּאֶרְצֵנוּ
אֶרֶץ צִיּוֹן וִירוּשָׁלַיִם

*Kol od balevav p'nimah
Nefesh yehudi homiyah
Ulfa'atei mizrach kadimah
Ayin l'tzion tzofiyah.*

*Od lo avda tikvateinu
Hatikvah bat sh'not alpayim:
L'hiyot am chofshi b'artzeinu
Eretz tzion virushalayim.*

As long as within our hearts
The Jewish soul beats,
As long as our eyes gaze east,
Towards Zion —

Our hope is not yet lost.
This hope is two thousand years old.
To be a free nation in our land,
The land of Zion, and Jerusalem.

Additional Resources

YOUR INITIATIVE IN PLANNING THIS EVENT REPRESENTS AN IMPORTANT CONTRIBUTION to the future of Holocaust commemoration. By instilling the value of preservation and memory in your school's community, you ensure that the link between present and past will continue into the future. Through the act of commemoration we honor the lives and memories of victims and survivors.

For additional information about Holocaust education and commemoration, visit these websites:

- **Museum of Jewish Heritage — A Living Memorial to the Holocaust**
www.mjhnyc.org under "Teach and Learn"
- **Auerbach Central Agency for Jewish Education**
www.ajae.org under "Holocaust Education"
- **Hillel: The Foundation for Jewish Campus Life**
www.hillel.org under "Student Life" in the section on "How-to Guides"
- **The Holocaust Memorial Day Trust, UK**
www.hmd.org.uk under "Organising an Event"
- **United States Holocaust Memorial Museum**
www.ushmm.org under "Remembrance"
- **World Union of Jewish Students**
www.wujs.org.il/activist/programmes under "Programs" and "Tekasim"
- **Yad VaShem: The Holocaust Martyrs' and Heroes' Remembrance Authority**
<http://www.yadvashem.org> under "Education" and "Ceremonies"

As younger generations accept the responsibility of remembering the Holocaust, commemorative practices will evolve. The Museum is grateful to receive information from teachers and students about their commemoration programs, including samples of student work. We will use this information to help other teachers prepare their programs. Please send all submissions and other inquiries to:

Museum of Jewish Heritage — A Living Memorial to the Holocaust
36 Battery Place, New York, NY 10280, Attn: Education Department
646.437.4310 / www.mjhnyc.org

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... אקודרטה... חנקה ת' אולידס... חנקה
פארגעסן פארגעסן פארגעסן פארגעסן פארגעסן
forget. There is hope for your future. Remember
תשובה ויש תקווה לעתיד... חנקה
... אקודרטה... חנקה
פארגעסן פארגעסן פארגעסן פארגעסן פארגעסן



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