Yom HaShoah
Holocaust Memorial Service

The Righteous Among the Nations:
Remembering Those Who Saved Jewish Lives

Sunday, May 1, 2016
23rd of Nisan, 5776

Rabbi Brad L. Bloom
Cantor Nancy Dubin
Music Director: David Kimbell
Accompanist: John Martin Marks
CBY Shabbat Choir
Yom HaShoah was inaugurated in 1951, signed into law by the Prime Minister of Israel David Ben-Gurion and the President of Israel Yitzhak Ben-Zvi. The original proposal was to hold Yom HaShoah on the 14th of Nisan, the anniversary of the Warsaw Ghetto Uprising (April 19, 1943), but this was problematic because the 14th of Nisan is the day immediately before Pesach (Passover). The date was moved to the 27th of Nisan, which is eight days before Yom HaAtzma’ut or Israeli Independence Day.

Most Jewish communities hold a solemn ceremony on this day, but there is no institutionalized ritual accepted by all Jews. Lighting memorial candles and reciting the Kaddish - the prayer for the departed - are common.

In Israel

Yom HaShoah opens in Israel at sundown in a state ceremony held at the Warsaw Ghetto Plaza at Yad V’Shem, and the Holocaust Martyrs and Heroes Authority in Jerusalem. During the ceremony the national flag is lowered to half staff, the President and the Prime Minister deliver speeches, Holocaust survivors light six torches symbolizing the approximately six million Jews who perished in the Holocaust, and the Chief Rabbis recite prayers.

At 10:00 AM on Yom HaShoah, sirens are sounded throughout Israel for two minutes. During this time, people cease from action and stand at attention; cars stop, even on the highways; and the whole country comes to a standstill as people pay silent tribute to the dead.

On Yom HaShoah ceremonies and services are held at schools, military bases, and in other public and community organizations.

Abroad

Those Jews in the Diaspora who observe Yom HaShoah may observe it within the synagogue, as well as in the broader Jewish community.

Commemorations range from synagogue services to communal vigils and educational programs. Many Yom HaShoah programs feature a talk by a Holocaust survivor or a direct descendant, recitation of appropriate psalms, songs and readings, or viewing of a Holocaust-themed film.
Yom HaShoah Program

Prelude Music........... Schindler’s List................................................. David Kimbell and John Martin Marks
Processional........... Ani Ma’amín-I Believe (Folk) ........................................ Cantor Dubin and Shabbat Choir
Survivors, their children and the youth of Congregation Beth Yam will light candles
Reading.................. We Commune ................................................................. Rabbi Bloom
Welcome and Introduction: Jeremiah 17:5-8 ......................................................... Rabbi Bloom
Reading.................. A Brave Act ................................................................. Michael Goldschmidt
Reading.................. Statement by Johje Vos .............................................. Michael Goldschmidt
Music...................... Save a Life (Friedman) ............................................ Cantor Dubin
Reading.................. Jules-Gerard Saliege ............................................... Sam Birnbaum
Reading.................. Cornelia ten Boom ...................................................... Mark Britanisky
Reading.................. Excerpt from President Barak Obama.
Speech at the Israel Embassy in honor of recently inducted Americans into
Yad V’Shem’s Righteous Among the Nations, January 27, 2016 ........... Janice Fradkin
Music...................... Eli Eli (Halichah L’Keisariah) ...................................... Cantor Dubin
Introduction of Becky Smith, niece of Lois Gunden—Righteous Among the Nations ........... Rabbi Bloom
A Story of Righteous Among the Nations
Music...................... Yeish Kochavim (Klepper) ....................................... Cantor Dubin and Shabbat Choir
Reading.................. Yizkor In Memorium .................................................. Alan Baer
Music...................... El Maleh Rachamim (Steinsnyder) .......................... Cantor Dubin
Reading.................. El Maleh Rachamim, English Translation ...................... Rabbi Bloom
Reading.................. Everyone Has a Name ............................................... Sophie Miklos
Reading.................. Kaddish L’Yom HaShoah ........................................... Rabbi Bloom & Alan Kupfer
Announcements ....... .................................................................................. Janice Fradkin
Music...................... May the Memory (Shur) ............................................. Shabbat Choir
Reception ........... ...................................................................................... In the Social Hall
The Courage of the Righteous Among the Nations

Yad Vashem is, by definition, a place fraught with emotion. A flame leaps from the dark floor of the Hall of Remembrance, illuminating the names of the infamous camps. Mirrors in the Children’s Memorial refract memorial candles into infinite dimensions, representing the 1.5 million murdered Jewish children. But perhaps the most moving site within the entire complex is the row of trees known as the Avenue of the Righteous Among the Nations.

Known in Hebrew as the Chasidim Umot Ha’olam, these “righteous gentiles” risked everything to save Jews—often Jews they didn’t even know. The Righteous Among the Nations serve as a counterpoint, reminding us of humanity’s potential for goodness and compassion. The Righteous ranged from educated to illiterate, from religious to agnostic, from rich to poor; the only common denominator was their humanity. Those whose stories have been told and verified are honored at Yad Vashem and are entitled to Israeli citizenship. And there are undoubtedly others whose honorable deeds remain unrecorded.

“Who is courageous? One who conquers his own desires.”

The Nazis and their many collaborators serve as a perpetual reminder of humanity’s potential for great evil. But we instinctively categorize Holocaust perpetrators (those who actually manned the camps and death squads) as essentially different from us. We know that we could never have acted as they did. However, we also know...
that alongside the perpetrators stood millions of others who knew what was happening, yet did little to stop it. Their indifference reminds us of humanity’s potential for apathy. Elie Wiesel has said: “What hurts the victim most is not the cruelty of the oppressor but the silence of the bystander. Let us not forget, after all, there is always a moment when moral choice is made.”

“Only a few had the courage to care.”

When viewed against the backdrop of the millions of bystanders, the courage of these Chasidei Umot Ha’olam impresses us all the more. Maybe that is because our deepest fear in the face of unspeakable evil is not that we will become perpetrators, but that we will become bystanders. So we are compelled to ask: What would we have done had we been there? Would we have stuck our necks out? Who among us would have dared to put our families in mortal danger in an attempt to save others? These difficult questions are the ones that keep us up at night.

Elie Wiesel wrote of the uniqueness of those who are now called the Righteous Among the Nations: “Only a few had the courage to care. These few men and women were vulnerable, afraid, helpless. What made them different from their fellow citizens? Why were there so few?”

We make risk assessments every day as a common course of thought, weighing potential gain against potential damages. And when the stakes are incredibly high, we are generally quite risk averse. But for the Righteous Among the Nations, the risk assessment took on a very different calculus. Pirke Avoth, the great second-century collection of rabbinic wisdom asks, “Who is courageous? One who conquers his own desires.”

The Righteous Among the Nations conquered their desires for personal gain, comfort and security in favor of intangible principles of human dignity and a sense of shared humanity. They had nothing to gain and everything to lose but they still chose to do that which was morally right. That is the very definition of courage.

Hannah Arendt coined the phrase, “the banality of evil” to refer to the common human tendency to follow orders or to conform to societal norms, without thinking critically about the moral consequences of their actions. “Under conditions of terror most people will comply but some people will not... Humanly speaking, no more is required, and no more can reasonably be asked, for this planet to remain a place fit for human habitation.” Similarly, the Torah speaks of a world that God has deemed unfit for human habitation when it introduces us to Noah. The text tells us that while his generation was filled with evil people, Noah was “righteous in his generation.” The courageous Righteous Among the Nations stand with Noah. They remind us that each person is responsible for his own deeds, regardless of the era in which he or she lives.

Avenue of the Righteous Gentiles
Yad Vashem, Jerusalem
Ani Ma’Amin - I Believe

**Folk**

Ani Maamin
b’emunah sh’leimah b’v’iat hamashiach.
V’af al pi she’yitmameihah,
im kol zeh ani maamin.

I BELIEVE with perfect faith in the Messiah’s coming.
Despite it all, I still believe.

This incredible image depicts Jews, not in hiding, but within an transit camp in Holland lighting a Menorah on Hanukkah. If you look carefully, you can see just how packed this room is.

"The opposite of love is not hate, it’s indifference. The opposite of art is not ugliness, it’s indifference. The opposite of faith is not heresy, it’s indifference. The opposite of life is not death, it’s indifference."
We Commune
Abba Kovner,
as quoted in
Beneath the Starry Sky: Melodies of Remembrance.

Today, on the 27th of Nissan, Holocaust Martyrs' and Heroes/Remembrance Day, we commune with the memory of the six million members of our nation who perished as tormented martyrs at the hand of the Nazis and their helpers; of the communities and families of the House of Jacob that were destroyed and obliterated in a malevolent scheme to eradicate the name and civilization of Israel from under heaven, we remember with respectful awe the fortitude of our brethren who gave their lives for their people in sanctity and purity; the sublime valor of those quarantined in the ghettos and of the fighters who rose and kindled the flame of rebellion to redeem their people's honor; the lofty, relentless struggle of the Jewish masses for their humanity and their Jewish civilization; [And] the Righteous among the nations, who saved Jews at the risk of their own lives.

Yesterdays and then Tomorrows
Holocaust Anthology of Testimonies and Readings
Compiled and edited by Safira Rapoport, Pg 186

“For evil to flourish, it only requires good men to do nothing.”
Simon Wiesenthal
A Brave Act

‘A brave act, by definition implies risk-taking. The issue to consider is, for whose sake is the risk taken? Is it for the sake of the individual himself or herself, a close relative, a dear friend, or is it a commitment to one’s group or society? The more distant and intangible the cause, the greater the courage implied by the action. At the Farthest extreme of motivation we find those who do not act for themselves or for them close kin but, like Emile Zola, for the sake of an abstract idea. I maintain that there is even something more courageous than that. It is when one human being risks everything in order to help save another human being who has been hunted down, degraded, and abandoned by all’

Shlomo Breznitz in The Courage to Care: Rescuers of Jews During the Holocaust p. 151

"They thought we were stupid to do it (hide Jews) of course; in fact, it was beyond their comprehension that we would risk so much for Jews.
Diet Eman "Things We Couldn’t Say"

Statement by Joyje Vos

‘Some people have asked me whether I was ever afraid. Oh, God, yes! I was scared to death. And very near death also.
At one point I was in the hands of the Gestapo, my husband was in jail, and the Nazis were doing a lot of house searching.
We were hiding 36 people, 32 Jews and four others who were also being sought by the Gestapo… It was not always easy and often we were frightened but we were able to help a little bit, and we did it because we believed it was the right thing to do.’

Joyje Vos, honored by Yad Vashem, along with her husband, Art, as a Righteous Gentile, in The Courage to Care: Rescuers of Jews During the Holocaust, p.27.

If you saw a dog going to be crushed under a car, wouldn’t you help him?
Oskar Schindler
Broken hearts, shattered vision, pieced together, one by one.
Save a life and you will save the world.

Hurt another and the world’s destroyed, but save a life and you will save the world.
No more darkness, no more hiding, no more crying, no more lies.

No more darkness, no more hiding, no more crying, no more lies.
Looking for the way back home again; save a life and you will save the world.

Looking for the way back home again; save a life and you will save the world.

No more darkness, no more hiding, no more crying, no more lies.

Looking for the way back home again; save a life and you will save the world.

Darkness fades, the morning light appears; shadows dance and come to greet the day.

The voices of angels sing, words of comfort whispering;
Save a life and you will save the world.
Save the world.

In the garden, voices singing, wipe your eyes now, no more fears.
Take my hand, we’ll build the world together; save a life and you will save the world.

In the garden, voices singing, wipe your eyes now, no more fears.
Take my hand, we’ll build the world together; save a life and you will save the world.

Morning comes, a new day has begun; see the light and come to greet the day.

Morning comes, a new day has begun; see the light and come to greet the day.

Take my hand, we’ll build the world together save a life, and you will save the world.

The voices of angels sing, words of comfort whispering;

The voices of angels sing, words of comfort whispering;

Singing in the DP Camp, 1946
This image of an unknown teenager singing in a DP Camp (where they held Holocaust survivors for a while) is just so beautiful. There’s something so special about seeing an image of so many survivors in one picture, smiling, and with this girl in the center looking absolutely joyous.

“If I am not for myself, who will be for me? And if I am only for myself, What am I? And if not now, when?”
Hillel
Jules-Gerard Saliege

Jules-Gerard Saliege was the Archbishop of Toulouse. During the war he was already old and frail, but still a man of great popularity and authority. He stood out against Vichy from the start. In fact, he first voiced concern about Nazism in 1937, when Pope Pius XI published his pastoral letter, *With Burning Concern*, which dealt with anti-Christian aspects of Nazism. Saliege expressed his own concerns in line with the Pope's letter in his sermons and writings.

After France was defeated in 1940 he publicly denounced racism. In 1941 he was a leading voice against the anti-Jewish laws proclaimed by the French collaborationist Vichy Government. In this, Saliege stood in stark contrast to the attitude represented by Leon Berard's letter, condoning anti-Jewish measures. In 1942, when the deportation of French Jews started, Saliege published a pastoral letter of his own, denouncing the deportations:

‘That children, that women, fathers and mothers should be treated like animals, that family members should be separated and sent off to an unknown destination, it has been reserved for our own time to see such a sad spectacle. Why does the right of sanctuary no longer exist in our churches? Why are we defeated? ... The Jews are real men and women.

Foreigners are real men and women. They cannot be abused without limit. ... They are part of the human race. They are our brothers like so many others. A Christian cannot forget it.’

Four other French bishops in the unoccupied zone of France followed Saliege's example and issued pastorals.

After the publication of his pastoral letter Saliege became one of the leaders of the efforts to stop the deportation of the Jews. His opposition to the deportations and to the persecution of the Jews brought about a change in French public opinion. As a result of this change, more Jews could now find hiding places with the French population. Vichy officials asked the Papal Nuncio to send Archbishop Saliege on a retreat with the hope that his influence on French Catholics and on French public opinion would diminish.

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*The Holocaust and the Christian World*
Edited by Carol Rittner, Stephen D. Smith, Irena Steinfeldt, Pg 92
Cornelia ten Boom was born in Amsterdam in 1892 and moved to Haarlem at a very young age. During the war her family spearheaded a rescue operation in Holland that helped many Jews. Motivated by their Christian faith, they hid Jews in their own home and risked their lives while finding hiding places with other families, getting food supplies and food coupons for rationed foodstuffs for the many hidden Jews in their care. They had built a secret hiding room in their home, concealing the entrance behind a cabinet. There were four permanent residents in this place, but it also served as a temporary refuge for Jews who were waiting for more permanent shelter. When a new family was found that was willing to help Jews, Cornelia ten Boom would go there and see to it that a proper hiding place was built. She would also visit the Jews in hiding regularly to make sure they were safe. She provided medical care for the concealed Jews, and sometimes had to make arrangements for burial in Christian cemeteries for Jews who had died in hiding. The whole family and many others were involved in the rescue operations, and eventually paid a very high price for their courageous deeds.

The whole family was arrested, betrayed by a traitor. Cornelia’s elderly father died in prison, and she and her sister were sent to Ravensbruck, the concentration camp for women in Germany. Even in the camp, Cornelia was a source of support and comfort for her fellow inmates, telling them stories from the Bible and helping them to keep their faith. After the war Cornelia said that she sensed God’s presence in Ravensbruck more than she had ever known before. This helped her make sense of her suffering. She related that the Lord clearly said to her and her sister Betsie: ‘It is for My People you must suffer.’ Cornelia was eventually released from the camp, but her sister Betsie died there. Her brother died of an ailment that resulted from his imprisonment.

‘If Jesus says to love our enemies, He gives us the love that He asks from us. I have always believed, and now I know from personal experience, that the light of Jesus is stronger than the deepest darkness. A child of God cannot sink deeply endlessly; the arms of the Eternal are always deeper.’

The ten Boom family before the war. Four members of the ten Boom family perished having been arrested for helping Jews; Cornelia’s father Casper ten Boom (who is shown sitting center), her brother Willem, her sister Betsie and their nephew Kik.
The Talmud teaches that if a person destroys one life, it is as if they’ve destroyed an entire world, and if a person saves one life, it is as if they’ve saved an entire world.

What an extraordinary honor to be with you as we honor four Righteous individuals whose courage is measured in the lives they saved – one child, one refugee, one comrade at a time – and who, in so doing, helped save our world.

To the survivors, families of the Righteous and those they saved, to all the distinguished guests: We gather to honor the newest of the Righteous Among the Nations and make real the call to “never forget,” not just on this day of remembrance, but for all days and for all time.

The four lives we honor tonight make a claim on our conscience, as well as our moral imagination. We hear their stories, and we are forced to ask ourselves, under the same circumstances, how would we act? How would we answer God’s question, where are you? Would we show the love of Walery and Maryla Zbijewski? There, in Warsaw, they could have been shot for opening their home to a five-year-old girl. Yet they cared for her like one of their own, gave her safety and shelter and moments of warmth, of family and music -- a shield from the madness outside until her mother could return.

Would we have the extraordinary compassion of Lois Gunden? She wrote that she simply hoped to “add just another ray of love to the lives of these youngsters” who had already endured so much. And by housing and feeding as many Jewish children as she could, her ray of love always shone through, and still burns within the families of those she saved.

Would we have the courage of Master Sergeant Roddie Edmonds? I know your dad said he was just doing his job, but he went above and beyond the call of duty, and so did all those who joined in that line. Faced with a choice of giving up his fellow soldiers or saving his own life, Roddie looked evil in the eye and dared a Nazi to shoot. His moral compass never wavered. He was true to his faith, and he saved some 200 Jewish American soldiers as a consequence. It’s an instructive lesson, by the way, for those of us Christians. I cannot imagine a greater expression of Christianity than to say, I, too, am a Jew.

And finally, all of us have a responsibility to speak out, and to teach what’s right to our children, and to examine our own hearts. That’s the lesson of the Righteous we honor today – the lesson of the Holocaust itself: Where are you? Who are you? That’s the question that the Holocaust poses to us. We have to consider even in moments of peril, even when we might fear for our own lives, the fact that none of us are powerless. We always have a choice. And today, for most of us, standing up against intolerance doesn’t require the same risks that those we honor today took. It doesn’t require imprisonment or that we face down the barrel of a gun. It does require us to speak out. It does require us to stand firm. We know that evil can flourish if we stand idly by.

I want to close with what I’m told is a Jewish legend. It’s said that within every generation there are 36 virtuous individuals – individuals so honorable, so filled with compassion, that their good works sustain the very existence of the world. They are called Lamed Vovniks, and without them, society crumbles, according to the legend. We don’t know who they are. They’re entirely indistinguishable, ordinary people – like Walery and Maryla and Lois and Roddie. You wouldn’t necessarily recognize them in a crowd. But I believe that their generation – the generation of Schindler and Wallenberg and Karski – demanded a lot more than 36. It called for more than 26,000 Righteous Among the Nations. It called for the millions of heroes who did not go quietly and who stood up and fought back.

And may we all strive to live up to their noble example, to be the Lamed Vovniks of our generation, to do our part to sustain each other and to embrace the humanity that we share, and in so doing, save our world.

January 27, 2016
Embassy of Israel,
Washington, D.C.

Eli Eli (Halichah L’Keisariah)

Eli Eli, shelo yiqameir l’olam:
Hachol v’hayam, rishrush shel hamayim,
b’rak hashamayim, t’fillat haadam.

O God, 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 the heart.

“Yeish Kochavim
(Friedman)

Yeish kochavim she-oram magia artzah
rak kaasher heim atznam avdu v’einam.
Yeish anashim sheziv zichram mei-ir
kaasher heim atznam einam od b’tocheinu.
Orot eileh hamav’hikim
b’cheshkat halayil
heim heim shemarim laadam et haderech.

There are stars up above,
so far away we only see their light
long, long after the star itself is gone.
And so it is with people that we loved —
their memories keep shining ever brightly
though their time with us is done.
But the stars that light up the darkest night,
these are the lights that guide us.
As we live our days, these are the ways we remember.

“I will never be able to go back to Stockholm, without knowing inside myself, that I’d done all a man could possibly do to save as many Jews as possible.”
Raoul Wallenberg

“The last of the human freedoms To choose one’s attitude in any given set of circumstances To choose one’s own way.”
Dr. Viktor Frankl, Holocaust Survivor

“Despite everything, I believe that people are really good at heart.”
Anne Frank
Let us remember our brothers and our sisters
The homes in the cities and houses in the villages
The streets of the town that bustled like rivers
And the inn standing solitary on the way.
The old man with his etched-out features
The mother in her sweater
The girl with the plaits
And the children.

The thousands of Jewish communities
With their families
The whole Jewish people
That was brought to the slaughter on the soil
Of Europe by the German destroyer.
The man who screamed out suddenly
And died while screaming
The woman who clutched a baby to her breast
And whose arms tumbled down.
The baby whose fingers groped for her mother's
Nipple which was blue and cold
The legs, the legs that sought refuge
And there was no escape.
And those who clenched their hands into fists
The fists that gripped the steel
The steel that was the weapon of the vision
The despair and the revolt.
And those with staunch hearts
And those with open eyes
And those who sacrificed themselves without
Being able to save others.

We shall remember the day.
The day in its noon, the sun
That rose over the stake of blood
The skies that stood high and silent
We shall remember the mounds of ash
Beneath flowering parks.
Let the living remember their dead for
Behold they are here
Before us
Behold their eyes cast around and about
So let us not rest
May our lives be worthy of their memory.

* Abba Kovner was an underground leader and partisan commander in the Vilna Ghetto, one of the architects of the **Bericha**, a poet and a writer.

As quoted in *Beneath the Starry Sky: Melodies of Remembrance.*

quoted from the printed material accompanying a CD-ROM

Jerusalem, Israel: The Eternal Light in the Hall of Remembrance at Yad Vashem.

“Even unto them will I give mine house and within my house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name. I will give them an everlasting name, that shall not be cut off.”
(Isaiah 56:5)
El Malei Rachamim

אלMalei Rachamim, שוך וברכות. ושואל מהנה נענה מהות, כנפי חכויות, בצעלון דרךוים ותיקים, קמד זכויות מבתי, נא גשמי שתת关于我们, ושליך נאיקה ונתיך. שבחים על קדיש הנשיא. בעל זכים תשניכם בברך נפנפי צלוליהם, עלقرار בעצרת חכימוATEDעה. היא נאלה, על צלייה. ולאומנו, אמי.

FULLY COMPASSIONATE God on high:

To our six million brothers and sisters murdered because they were Jews, grant clear and certain rest with You in the lofty heights of the sacred and pure whose brightness shines like the very glow of heaven.

Source of mercy:
Forever enfold them in the embrace of Your wings; secure their souls in eternity.

Adonai: they are Yours.
They will rest in peace.
Amen.
Everyone has a name
given to him by God
and given to him by his parents
Everyone has a name
given to him by his stature
and the way he smiles
and given to him by his clothing
Everyone has a name
given to him by the mountains
and given to him by his walls
Everyone has a name
given to him by the stars
and given to him by his neighbors
Everyone has a name
given to him by his sins
and given to him by his longing
Everyone has a name
given to him by his enemies
and given to him by his love
Everyone has a name
given to him by his holidays
and given to him by his work
Everyone has a name
given to him by the seasons
and given to him by his blindness
Everyone has a name
given to him by the sea and
given to him
By his death.

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Compiled and edited by Safira Rapoport, Pg 216

"It's Hebrew. It's from the Talmud. It says 'Whoever saves one life, saves the world entire.'"
Itzhak Stern in "Schindler’s List"

Pedagogic and Resource Center, Yad Vashem
Kaddish Lyom Hashoah

Auschwitz
Lodz
Ponar
Babi Yar
Maidanek
Birkenau
Kovno
Janowska

Theresienstadt
Buchenwald
Treblinka
Vilna
Bergen-Belsen
Mauthausen
Dachau
Minsk
Warsaw

Kaddish Lyom Hashoah

יהוה שלחךacerbין זכר כל ישראל ויהוה שלום עליכם.

Elie Wiesel
May the Memory

Shur

May, may, may the memory
of good people bless our days,
Bless, bless our days,
bless our days
Zeicher, zeicher,
zeicher tzadik, livrachah,
Livrachah, zeicher,
zeicher tzadik livrachah

“I was brought up to believe that a person must be rescued when drowning regardless of religion and nationality.”
Irena Sendler
Images from the Garden of the Righteous Among Nations at Yad Vashem
Attitudes towards the Jews during the Holocaust mostly ranged from indifference to hostility. The mainstream watched as their former neighbors were rounded up and killed; some collaborated with the perpetrators; many benefited from the expropriation of the Jews property.

In a world of total moral collapse there was a small minority who mustered extraordinary courage to uphold human values. These were the Righteous Among the Nations. They stand in stark contrast to the mainstream of indifference and hostility that prevailed during the Holocaust. Contrary to the general trend, these rescuers regarded the Jews as fellow human beings who came within the bounds of their universe of obligation.

Most rescuers started off as bystanders. In many cases this happened when they were confronted with the deportation or the killing of the Jews. Some had stood by in the early stages of persecution, when the rights of Jews were restricted and their property confiscated, but there was a point when they decided to act, a boundary they were not willing to cross. Unlike others, they did not fall into a pattern of acquiescing to the escalating measures against the Jews.

In many cases it was the Jews who turned to the non-Jew for help. It was not only the rescuers who demonstrated resourcefulness and courage, but also the Jews who fought for their survival. Wolfgang Benz, who did extensive research on rescue of Jews during the Holocaust claims that when listening to rescue stories, the rescued persons may seem to be only objects for care and charity, however “the attempt to survive in illegality was before anything else a self assertion and an act of Jewish resistance against the Nazi regime.

Only few were successful in this resistance”. Faced with Jews knocking on their door, bystanders were faced with the need to make an instant decision. This was usually an instinctive human gesture, taken on the spur of the moment and only then to be followed by a moral choice. Often it was a gradual process, with the rescuers becoming increasingly involved in helping the persecuted Jews. Agreeing to hide someone during a raid or roundup to provide shelter for a day or two until something else could be found – would evolve into a rescue that lasted months and years. The price that rescuers had to pay for their action differed from one country to another. In Eastern Europe, the Germans executed not only the people who sheltered Jews, but their entire family as well. Notices warning the population against helping the Jews were posted everywhere. Generally speaking punishment was less severe in Western Europe, although there too the consequences could be formidable and some of the Righteous Among the Nations were incarcerated in camps and killed. Moreover, seeing the brutal treatment of the Jews and the determination on the part of the perpetrators to hunt down every single Jew, people must have feared that they would suffer greatly if they attempted to help the persecuted. In consequence, rescuers and rescued lived under constant fear of being caught; there was always the danger of denunciation by neighbors or collaborators. This increased the risk and made it more difficult for ordinary people to defy the conventions and rules. Those who decided to shelter Jews had to sacrifice their normal lives and to embark upon a clandestine existence – often against the accepted norms of the society in which they lived, in fear of their neighbors and friends – and to accept a life ruled by dread of denunciation and capture.

Most rescuers were ordinary people. Some acted out of political, ideological or religious convictions; others were not idealists, but merely human beings who cared about the people around them. In many cases they never planned to become rescuers and were totally unprepared for the moment in which they had to make such a far-reaching decision. They were ordinary human beings, and it is precisely their humanity that touches us and should serve as a model. So far Yad Vashem recognized Righteous from 44 countries and nationalities; there are

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“I believe that it was really due to Lorenzo that I am alive today; and not so much for his material aid, as for his having constantly reminded me by his presence… that there still existed a just world outside our own, something and someone still pure and whole… for which it was worth surviving”

Primo Levi describes his rescuer,

Lorenzo Perrone

(If This Is A Man)
Christians from all denominations and churches, Muslims and agnostics; men and women of all ages; they come from all walks of life; highly educated people as well as illiterate peasants; public figures as well as people from society's margins; city dwellers and farmers from the remotest corners of Europe; university professors, teachers, physicians, clergy, nuns, diplomats, simple workers, servants, resistance fighters, policemen, peasants, fishermen, a zoo director, a circus owner, and many more.

Scholars have attempted to trace the characteristics that these Righteous share and to identify who was more likely to extend help to the Jews or to a persecuted person. Some claim that the Righteous are a diverse group and the only common denominator are the humanity and courage they displayed by standing up for their moral principles. Samuel P. Oliner and Pearl M. Oliner defined the altruistic personality. By comparing and contrasting rescuers and bystanders during the Holocaust, they pointed out that those who intervened were distinguished by characteristics such as empathy and a sense of connection to others. Nehama Tec who also studied many cases of Righteous, found a cluster of shared characteristics and conditions of separateness, individuality or marginality. The rescuers' independence enabled them to act against the accepted conventions and beliefs. Bystanders were the rule, rescuers were the exception. However difficult and frightening, the fact that some found the courage to become rescuers demonstrates that some freedom of choice existed, and that saving Jews was not beyond the capacity of ordinary people throughout occupied Europe. The Righteous Among the Nations teach us that every person can make a difference.

There were different degrees of help; some people gave food to Jews, thrusting an apple into their pocket or leaving food where they would pass on their way to work. Others directed Jews to people who could help them; some sheltered Jews for one night and told them they would have to leave in the morning. Only few assumed the entire responsibility for the Jews’ survival. It is mostly the last group that qualifies for the title of the Righteous Among the Nations.

The main forms of help extended by the Righteous Among the Nations: Hiding Jews in the rescuers' home or on their property. In the rural areas in Eastern Europe hideouts or bunkers, as they were called, were dug under houses, cowsheds, barns, where the Jews would be concealed from sight. In addition to the threat of death that hung over the Jews' heads, physical conditions in such dark, cold, airless and crowded places over long periods of time were very hard to bear. The rescuers, whose life was terrorized too, would undertake to provide food – not an easy feat for poor families in wartime – removing the excrements, and taking care of all their wards' needs.

Jews were also hidden in attics, hideouts in the forest, and in any place that could provide shelter and concealment, such as a cemetery, sewers, animal cages in a zoo, etc. Sometimes the hiding Jews were presented as non-Jews, as relatives or adopted children. Jews were also hidden in apartments in cities, and children were placed in convents with the nuns concealing their true identity. In Western Europe Jews were mostly hidden in houses, farms or convents. Providing false papers and false identities in order for Jews to assume the identity of non-Jews they needed false papers and assistance in establishing an existence under an assumed identity. Rescuers in this case would be forgers or officials who produced false documents, clergy who faked baptism certificates, and some foreign diplomats who issued visas or passports contrary to their country's instructions and policy. Diplomats in Budapest in late 1944 issued protective papers and hung their countries flags over whole buildings, so as to put Jews under their country's diplomatic immunity. Some German rescuers, like Oskar Schindler, used deceitful pretexts to protect their workers from deportation claiming the Jews were required by the army for the war effort.

Smuggling and assisting Jews to escape – some rescuers helped Jews get out of a zone of special danger in order to escape to a less dangerous location. Smuggling Jews out of ghettos and prisons, helping them cross borders into unoccupied countries or into areas where the persecution was less intense, for example to neutral Switzerland, into Italian controlled parts where there were no deportations, or Hungary before the German occupation in March 1944.

The rescue of children parents were faced with agonizing dilemmas to separate from their children and give them away in the hope of increasing their chances of survival. In some cases children who were left alone after their parents had been killed would be taken in by families or convents. In many cases it was individuals who decided to take in a child; in other cases and in some countries, especially Poland, Belgium, Holland and France, there were underground organizations that found homes for children, provided the necessary funds, food and medication, and made sure that the children were well cared for.

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INDIANA-BORN MENNONITE ONLY FOURTH AMERICAN TO BE HONORED AS RIGHTEOUS GENTILE

By Ahuva Balofsky July 14, 2013, 2:57 pm

Lois Gunden, a Mennonite from Goshen, Indiana, was recognized as a Righteous Gentile by the Yad Vashem Holocaust Memorial in Jerusalem for her work saving Jewish children in France during the Holocaust.

Happy is he that considereth the poor; the LORD will deliver him in the day of evil. (Psalms 41:2)
There is none so poor as one whose life is in danger, nor none so generous as one who risks his life to save another. Lois Gunden, a Mennonite from Goshen, Indiana, was one such generous person. She has been recognized as a Righteous Gentile by the Yad Vashem Holocaust Memorial in Jerusalem for her work saving Jewish children in France during the Holocaust.

In 1941, at the age of 26, Gunden accepted a call to serve with the Mennonite Central Committee in France. She joined the Mennonite organization Secours Mennonite aux Enfants in Lyon, and was asked to establish a children's home in a town on the Mediterranean seaside. The home would become a safe haven for the children of Spanish refugees, as well as for many Jewish children, especially those smuggled out of the nearby Rivesaltes internment camp.

Gunden kept a journal of her time in France, in which she recorded her experiences rescuing Jewish children. She reported one incident in which a policeman arrived at the center to arrest three children while they were out on a walk. She turned him away, telling him they were not present. When he returned, she insisted she could not yet pack their bags, as the laundry had just been done and it would not be dry for some time. All the while, she wrote in her journal, she prayed for guidance, wisdom and the safety of her young charges. The policeman eventually stopped coming for the three children.

Ginette (Drucker) Kalish is one of the children Gunden rescued. She was born in 1930 in Paris, and in 1942 her father was deported to Auschwitz. Gunden approached her mother and begged the woman to allow her to take young Ginette to safety. Ginette’s mother finally agreed. Ginette remembers Gunden as a “quite kind and passionately determined to take me and these other Jewish children out of Rivesaltes to protect them from harm...I remember Lois Gunden being kind and generous and she made a special effort to blend us in with the other children. None of the other children were told that we were Jewish.”

Although Gunden, as an American, was considered an enemy alien, she was permitted to continue running the children's center after America entered the war. She was detained by the Nazis in January 1943 and held until 1944, when she was released in a prisoner exchange. Later she returned home to Indiana and in 1958, she married a widower, Ernest Clemens. She taught French at both Goshen and Temple Colleges and served as a Mennonite minister. She passed away in 2005.

Gunden was first recognized as Righteous Among the Nations in February. She will be formally honored in a posthumous ceremony in the United States, during which her niece, Mary Jean Gunden, will accept a medal and certificate of honor on her behalf.

Gunden joins Varian Fry and Waitstill and Martha Sharp to become the fourth American recognized as Righteous Among the Nations.
Numbers of Righteous Among the Nations
per Country as of January 1, 2016

The numbers of Righteous are not necessarily an indication of the actual number of rescuers in each country, but reflect the cases that were made available to Yad Vashem.

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Passover offers lessons in courage, past and present

BY BRAD L. BLOOM Special to the Packet/Gazette

Passover has arrived and Jewish families on Hilton Head Island will participate in the ancient festive ritual. The idea here was to create an institution devoted to chronicling the truth of the Nazi period so that the world would never forget. The Israelis understood that righteous people of all faiths, Oskar Schindler for example, risked their lives to save Jews whenever and wherever they could. Some were simple families. Others were communal leaders, foreign diplomats and a few Christian clergy who defied the Nazis. They deserved to be recognized as heroes and to be remembered in perpetuity for their bravery and courage.

In January, President Obama spoke at the Israeli embassy in Washington, D.C., in a special ceremony for four non-Jewish Americans who risked their lives in World War II to save Jews from genocide. One was a Mennonite woman who left her home in Goshen, Ind., to work at first in a refugee camp in the south of France protecting refugee children fleeing the Spanish Civil War. She saved hundreds of Jewish children in France. She was arrested by the Gestapo and held under house arrest with other American officials until a prisoner swap was arranged. Her name was Lois Gunden and her niece lives on Hilton Head. That niece will tell her aunt’s story at Congregation Beth Yam’s annual Holocaust Memorial service. That service focuses on the heroic work of Christians and many others who hid and rescued Jewish people, especially children.

These Righteous Among the Nations not only hid Jewish people but they provided false papers and false identities and worked to assist Jews in their escape to nations not under German control.

Yad v’Shem’s honor - called The Righteous Among the Nations - represents the Israeli and the Jewish people worldwide who are grateful for all those who did the right thing for their Jewish neighbors because of an intrinsic respect for human life. How can the Jewish people forget that when the value of remembering is so much part of Judaism’s ethos of remembering the Exodus and that Jews were slaves in Egypt?

Today the enduring lessons of the Holocaust must serve as an ongoing teaching experience for young and old. The lesson is that standing up for righteousness is part and parcel of the good in all religions.

As President Obama said at the induction ceremony, “And finally, all of us have a responsibility to speak out, and to teach what’s right to our children, and to examine our own hearts. That’s the lesson of the Righteous we honor today - the lesson of the Holocaust itself: Where are you? Who are you? That’s the question that the Holocaust poses to us. We have to consider, even in moments of peril, even when we might fear for our own lives, the fact that none of us are powerless. We always have a choice. And today, for most of us, standing up against intolerance doesn’t require the same risks that those we honor took. It doesn’t require imprisonment or that we face down the barrel of a gun. It does require us to speak out. It does require us to stand firm. We know that evil can flourish if we stand idly by.”

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Artistic Expressions

from the
High School Class
of
Congregation Beth Yam
Religious School
“Even in darkness, it is possible to create light.”
- Elie Wiesel, “Open Heart”

Benjamin Eisinger
A Holocaust Reflection
An Essay by Cameron Wynne

Recently my 8th grade class from Hilton Head Prep went on a trip to Washington, D.C. One of the museums we went to was the Holocaust Memorial Museum. Considering that I have a Jewish religious school background, I was shocked at how much I didn’t know about the Holocaust. The museum made me think hard and take in all this information that is really difficult to learn.

I learned a lot of very disturbing and sad things that I didn’t know before. I saw the boxcar that the Jews traveled in to the concentration camps. The boxcar was very small, and as I imagined all the people that they stuffed in there, it made me realize how much they all suffered as they traveled in total fear and discomfort for many days. Also, it was haunting to see all the signs at the entrances of the concentration camps and the hallways with names of everyone who was in the Holocaust. There were thousands of people’s names.

Walking through the museum hallway with the pictures of victims of the Holocaust was so very sad. It hurt me that innocent people both young and old were taken away by the Nazis. They were forced to leave, and there was no time for them to hide. People got lost and separated from their families knowing they might never see them again.

Seeing all the shoes that people wore during the Holocaust surprised me. There were hundreds of shoes. Knowing people died in these shoes, I realized that there was no way for them to escape. They kept traveling to different concentration camps in them. The shoes were breaking, but their spirit, though damaged, remained. Forced to give up their clothes, wear their uniforms, and have their numbers stamped on them, it was clear that they were just a number to the Nazis and no longer seen as a person.

Learning about the Holocaust is very important because millions of people were taken and killed by the Nazis. This shows such a horrible a time in our collective history. This museum can change how people view and think about what happened during this ethnic genocide. Actually visiting the museum gave me a visual about the Holocaust. I think that everyone should learn about this tragedy because it is important history for all people regardless of their age or religion. We should never forget that it happened, and by remembering it, we can help ensure that it will never happen again.

The Holocaust is very important for the Jewish people, and people in all communities, and congregations because we need to remember and honor the victims, and we also need to educate the children about what happened. More than half of the victims in the Holocaust were Jewish. Many survivors and their families still live today and come visit temples and synagogues to honor those we have lost. We need to celebrate Yom HaShoah and pray for everyone who died during the Holocaust. I was changed by what I learned, and I will never forget this important experience.
“Monsters exist, but they are too few in number to be truly dangerous. More dangerous are the common men, the functionaries ready to believe and to act without asking questions.”

— Primo Levi
They tried to take my heart  
My mind  
My soul  
But they were not successful.  
Renewal  
Within the branches of the oak  
The whispers can be heard  
Of a time of poison seeping in  
Through each action-every word.  
Wind carries stories near and far  
Of cold and bitter pain  
To the small and dainty sapling  
Which appeared to be mundane.  
The sapling listens closely  
For she learned of the days past  
Whose effect remains upon the earth  
And will forever last.  
The sapling sees the roots upturned  
Although the tree is strong  
And she listens to the stories  
Of a world where she belongs.  
The oak grew strong every day  
In even the worst of weather  
And the sapling grows beside it too:  
Strong and tall together.
I have never been more awed by children. Reading their poems, looking at their drawings of
  Despair
  Anguish
  Death
  Struggle
  Darkness
  Hate

Were no match for their minds full of
  Confidence
  Fight
  Perseverance
  Butterflies
  Dreams
  Hope

To be in such a situation,
  Where it seems like there is no hope
  Where the walls are much too high
  Where their innocence is no match for the pain
  Where there suffering is enough for a lifetime

And to still write about
  Beauty
  Nature
  Hope
  Happiness
  Family

Shows so much of such little people.
It’s awe inspiring.
We are so rarely called upon to show great feats of strength of courage of faith. But when the world turned its back to our people plagued by ignorance and fear we were left with nothing. The strength the courage the faith the sheer amount of power shown by our people when their lives were taken from them is immeasurable.

Our people over the years have endured such hardships it feels that we have long ago done our time.

But even when God is silent in our times of need we know He is watching over us and our strength our courage our faith will carry us through as it has done time and time again when our people have faced injustice throughout history.

And God did carry us through this time of darkness and our people prevailed stronger than ever more courageous than ever with more faith than ever.

Now that the darkness is behind us our people can once again live by our own ways free to express our beliefs and values.

We can watch the sun rise and fall without having to look through bars of imprisonment. We can eat as we want without the fullness of our stomachs being determined by those who mean us harm. We can breathe freely without worrying that it might be our last breath.

This perseverance could have never been reached based on the sole power of God. The Jewish people who survived the sinful reign of the Nazis during the Holocaust are the true heroes.

Had they not shown a strength never before exhibited by a human being we could not live as we do today with the strength the courage the faith we possess today thanks to the example set by our survivors.

Thank you.
Acknowledgements

Candle Lighters.......................... Alan Baer, Sam Birnbaum, Mark Britanisky, Eva Brown, Christina Bruderer, Ken & Diane Degenhardt, Janice Fradkin, Michael Goldschmidt, Allen Kupfer, Sofie Miklos, Lynn Minetti, Eve Sanker, Ilene Schwartz

Ritual Committee Chair.......................... David Kurjan

Presiding Officer.......................... Judy Bluestone

Cantor........................................ Cantor Dubin

Accompanist................................. John Martin Marks


Music Director............................. David Kimbell

Ushers......................................... CBY Men’s Club: Richard Chalson, Maury Fradkin, Alan Krumholz, Jack Miller

Youth Participation, Poetry & Art............................ Robin Krumholz, Hilary Williams, High School Students: Benjamin Eisinger, Ashley Hamlin, Becca Keating, Ariel Shatz, Miyah Shatz, Cameron Wynne

Chair............................................ Janice Fradkin

Program................................. Rabbi Bloom, Michele Johnson
My father was born in Paris in 1894 the oldest in a family that was not too well off. He served during the 1st world war; both he and my mother lost a brother during that war. He was decorated with both the Médaille Militaire and the Croix de Guerre. He entered the theological seminary of the French reformed church in Paris and was ordained as a minister. He served a number of years in various parishes and during that time went to medical school. After medical school and a residency in psychiatry he opened a private residential clinic in 1931 in a small village six miles from Compiègne, itself 50 miles north of Paris. By the way Compiègne is where Hitler danced his famous jig!

After the invasion in 1940 the Germans took over the clinic and made it into a medical facility but they left it the following year and my fathe reopened it. I don’t know how he started hosting Jews in the hospital for various periods of time. These refugees were referred to him by a Protestant network. Among those who survived with Hammel’s assistance were Nicole Kahn, Olga Poliakoff-Rabinovitch and her daughter Veronique (both of whom joined the shelter in the hospital in the spring of 1944), Tanya Metzel (Veronique's half sister), and a Jewish couple of physicians from Poland by the name of Jossipovitch. Dr. Hammel treated his wards devotedly and generously and camouflaged them as “patients” with false names and identification cards. He provided food and care. In times of danger, during unexpected visits from the Germans, whose units were stationed in the area, or bombing, he hid the fugitives in the basement. Georgette, Hammel’s wife, helped her husband take care of both the real patients and the Jewish refugees during this time. She died suddenly of an asthma attack at the age of forty-four while getting ready to take a train to visit her son Jean-Pierre, a Resistance member who had been interned in the Fort Montluc detention camp. Thus, Hammel was left alone with five children to raise. Despite the heavy burden, Hammel did not abandon his mission and continued to take care of his Jewish refugees. On August 27, 1996, Yad Vashem recognized André and Georgette Hammel as Righteous Among the Nations.
did not fool us. We had figured that they were married, a young Polish girl about my age who is still alive in Paris. A delightful woman, Madame Rabinowitz, who did not even use an alias as most people did and whose, then little girl, lives in Tel Aviv. A woman whose name escapes me who was a fine pianist and whose son was a major in the free French forces in London. And a delightful couple brother and sister; he had been a well known piano dealer in Paris. Of course most used false names and identity papers and one of the first things after we were liberated was for everyone to share their real names. My father was not a saint. He was not a great father and he was a pretty bad husband but he was bigger than life when it came to courage and he deserved the medal which he never sought.

Geneviève Geer

“In those times, there was darkness everywhere. In heaven and on earth, the gates of compassion seemed to have been closed. The killer killed and the Jews died and the outside world adopted an attitude of complicity or of indifference. Only a few had the courage to care. These few men and women were vulnerable, afraid, helpless - what made them different from their fellow citizens?...Why were there so few?...Let us remember: what hurts the victim most is not the cruelty of the oppressor but the silence of the bystander...Let us not forget, after all, there is always a moment when moral choice is made...and so we must know these good people who helped Jews during the holocaust. We must learn from them, and in gratitude and hope, we must remember them.

Elie Wiesel
Congregation Beth Yam Leadership

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Brad L. Bloom

**President**  
Twyla Sable

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Elaine Lust, 2nd Vice President  
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Alan Krumholz, Men’s Club President, ex officio

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Bernice Lewin*  
Irwin Lindenbaum  
Hank Noble  
Bert Reinhold*  
Jack Resnick  
Howard Sherman*  
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Dan Caplan*

*Deceased

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Please call for information on our Voluntary Dues Program for new members.

**In the event of a medical emergency, a defibrillator is located on a cart in the closet between Social Halls A & B.**

**CBY Religious School**  
Pre-K through High School  
Sundays 9:00 - 12:00  
Thursdays 4:30 - 6:00

For all information please contact  
Robin Krumholz, Principal  
school.cby@gmail.com