

## 1985-04-18, Yom HaShoah, April 18, 1985, Salem High School, Holocaust Center of the North Shore

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5:09

Ladies and gentlemen, may I have your attention for a moment please?

5:16

Many of you were in the cafeteria viewing the film.

5:19

You are free.

5:21

And we were wondering if anyone here we have a producer with us here still.

5:25

And finally, Landis, if any of you had any questions or comments about the film that you saw this, Landis would be very happy to answer your questions.

5:50

OK, here's the lady in right here.

5:52

Yes, the question was what causes this land is to make this particular film.

6:01

This land is going to come up here, please.

6:18

The film was an outrose of the Season project at Boston University and my Co producer and I were all from Graduate School at BU in the graduate film program.

6:27

My Co producer had heard that BU Hillel was doing a series of interviews with liberators.

6:34

In fact, they had advertised in the local papers looking for anyone from the Greater Boston area and liberation and that's part the idea to then make it into something larger and to put it on film.

6:47

Any other questions?

6:56

I might add that if any of you saw the Donahue program this morning with the married couple that is in the film were on Donahue this morning.

7:15

Like I don't know what these things do.

7:17

Write me other question for me dealing with our music.

7:19

Thank you.

8:25

None.

8:55

None.

11:43

The old trees that stand in silence upon the hills of time to hear the voices of the city as bells of the evening chime.

12:00

The show was something from the temple calling the world to you.

12:07

Bread.

12:08

A shepherd won't be in your love and your pieces everywhere.

12:37

The.

14:01

The.

15:04

The.

15:49

None.

17:46

I.

18:39

Still our dreams are hopes are your needs.

18:43

Bring your loved ones, save the old, be the vehicles of the lengthy hours.

18:54

Wherever we roll, I'll go, I'll go.

21:03  
The.

21:53  
Be recording.

24:14  
All the wagon bells for marketing and the camp when the war polo.

24:24  
I am loving this swallow wings with me through the sky always.

24:35  
I love you in life with all the more.

25:12  
Stop the ladies and the farmer who you look after thee holy.

25:22  
You have the wings, the lie with it like that's why I'm so proud of thee.

25:30  
All the wings are lovely.

25:35  
They laugh with all them.

26:07  
'Cause I easily evolved and slaughtered you, never knowing the reason why, but wherever the treasures freedom like that's what I learned to lie.

26:22  
I will win the living in life with all the world laugh and laugh the whole day through.

26:38  
I have the summer's night singing Donna, Donna, Donna, Donna, Donna.

28:31  
None.

29:19  
None.

30:12  
None.

33:44  
Please be seated.

33:50  
I am Israela Abrams, chairperson of the 1985 Holocaust commemoration sponsored by the Jewish Federation of the North Shore.

34:00

We are overwhelmed by the turn out tonight and we apologize for any inconvenience that might have occurred due to the large numbers in our audience.

34:11

We have gathered here tonight to commemorate the Holocaust and to celebrate the 40th anniversary of liberation of the Nazi death camps and to address ourselves to the scene 40 years later.

34:26

What have we learned?

34:28

We have gathered together to pay tribute to those who bore witness, the survivors who symbolize human courage in its highest form, and to the liberators who helped make life and freedom a reality.

34:44

We have gathered together, people from many backgrounds and revisions, to share our thoughts, our ideas.

34:52

We have gathered together to try to better understand the horror which took place 40 years ago and to reaffirm our commitment to never allowing Steve Neutroncie to occur again.

35:06

It now gives me great pleasure to introduce Audrey Weinstein, Chairperson of the Holocaust Committee.

35:16

The Holocaust Center of the Jewish Federation of the North Shore was created to provide community awareness and education about the Nazi Holocaust in order that history does not repeat itself.

35:37

Overseeing this project, created just four years ago, is a non sectarian committee who determines program priorities such as the Media Center, the Speaker's Bureau, workshops for clergy, survivors and educators, teen retreats and teacher training sessions.

35:59

The nationally accredited Facing History in Ourselves curriculum is used in countless schools in the Greater Boston area and the North Shore.

36:10

Never one thing and seldom one person.

36:14

To make for success, it takes a number of them merging into one perfect toll.

36:21

This truly describes not only our Holocaust Center Committee, but also the committee staff, Harriet Wax and Sonya White, and volunteers whose energy, dedication and cooperation made this evening's program so very special.

36:42

Tonight's community commemoration of the Holocaust has been a major undertaking involving a year of planning.

36:50

I know that you've joined with me in extending profound thanks to the chairperson who really made all of this scene less overwhelming whelming.

37:00

Israel Abrams.

37:02

Izzy, please accept our sincerest appreciation for your exceptional dependability and tireless effort.

37:22

Survivors, according to Elie Wiesel, advocate hope non despair.

37:29

They chose to remain human, to fight for human rights everywhere, for humankind always.

37:36

They have learned from their nightmare not to be neutral in times of crisis.

37:42

They have learned that silence is never the answer.

37:45

They have learned that the opposite of love is not hatred, but indifference.

37:51

When the last eyewitness is no longer here to tell the story of man's inhumanity to man, nothing will prevent the world from forgetting unless we, you and I, remember for always those who perish.

38:07

By acknowledging those who survived, their collective recollections help us to look at one another, not with bitterness and guilt, but with courage and compassion.

38:20

The candle lighting ceremony about to begin will hopefully illuminate your thoughts and stimulate your mind as together we dedicate ourselves not only to remembrance, but to the pursuit of justice for all mankind.

38:36

And we pray that by doing so we show that from despair may come home from darkness everlasting life.

38:46

As the survivors and their families walk forward, they remind us that the Holocaust did happen, and this unprecedented horror and human tragedy could happen again if we dare forget.

39:13

None.

40:53

Image to defy denied man's consciousness, and dies upon the altar of insanity.

41:05

Come take this giant leap with me into the other world, the other place, and trace the eclipse of humanity where children burned while mankind stood by and the universe has yet to learn why.

41:42

I would now like to introduce Rabbi Abraham Mooreheim of Temple near Timing of PC, Massachusetts, who will lead us in a special parish in a special ceremony.

41:54

And we'll also present a few words that you would like to share with us.

41:57

Tonight.

42:01

People throughout the free world will pause to remember the millions upon millions who died under the Nazis in World War 2.

42:12

We are still trying to come to grips with some of the issues, particularly how did Hitler and the Nazis gather so much power in such a brief period of time.

42:28

To some, it was essentially part of National Socialism, to some it was the only solution to Germany's problem.

42:41

To some it was a way of proving Aryan superiority, to some it was an act rooted in ignorance and prejudice, to some it was greeted with silence and was taken for granted, to some it was an act of patriotism, and to some its existence was denied.

43:12

But friends, for the more than 6,000,000 Jews was the Holocaust.

43:21

We therefore recall to memorial the six million of our people, 1/3 of the Jewish people who are barbarically, ruthlessly, inhumanely and deliberately murdered as part of the so-called Final solution to the so-called Jewish problem.

43:43

We call to mind the innocent Jewish men and women and children who are slaughtered by the Nazis.

43:51

We will remember that by and large, the world's democracies, notwithstanding their all out war against Hitler, looked the other way when there were opportunities to rescue thousands of Jews.

44:07

We must continue to remember so that such acts of barbarism and inhumanity never occur again.

44:15

We must continue to remember so that at the very least, the memory of those who perish will not disappear under the rage of rewriting world history.

44:31

And when we gaze at this beautiful holy Torah scroll, which is at the edge of our stage here, a Torah scroll that was dedicated last night at our synagogue, rescued from the Holocaust as a symbol of survival.

44:49

Friends who might not be aware that Hitler had a grandiose plan in mind when he gathered thousands of religious artifacts and articles which he planned to display at a special museum that he was going to build, a museum dedicated to a vanishing race.

45:09

May this Torah scroll continue to serve us as a reminder that ultimately God's Word will prevail and justice will try out when we recite the Mourners Scottish.

45:25

Let it be a statement that we now know to what depths of mankind can see and a pledge that we will never allow a Holocaust to happen again.

45:38

And I ask and invite you to turn to the sheep that you all have with the Kaddish on it.

45:43

And I read any result words.

45:46

Let us say Kaddish, not only for the dead, but also for the living who have forgotten the dead.

45:53

And let the prayer be more than a prayer, more than lament.

45:57

Let it be outright protest and defiance.

46:01

And above all, let it be an act of remembrance.

46:06

For that is what the victims wanted, to be remembered, at least to be remembered.

46:12

But just as the killer was determined to erase Jewish memory, so were the dying heroes in fighting martyrs, men's on leads gaining it alive.

46:23

They are now being defamed or forgotten, which is like killing them a second time.

46:29

Let us say the cottage together and not allow others to betray them posthumously.

46:35

Please rise and recite the cottage together with thee Kadal.

46:43

I got it.

46:44

The Yika Dash Warsaw Svena bar Auschwitz, the almighty Baraki to take back out the Amnique.

46:52

Marquette \*\*\*\*\* ball.

46:55

The Kayako Paviyar Kayako.

46:59

Pages ahead of Belk Bhargala is mankari kelvo bebroo amazed Jehesh Mei raba karak de la meiya.

47:12

He karak the Ishtabad slobibor the IFA heart be intramar my heads the ITA say the qadar tribation the Italian he kalau replica shibeni kucha Ferguson Leila Leila dilna Nicole beer Patel the Shiva 1000 tushka cha Vedic in Mata Trekinau.

47:39

The Amirah will be all my flesh of me guru amaya.

47:44

The kayin Hallelujah bodhi shahel me guru amaya oh say shala please be seated.

48:05

We asked the hushes to finally pass out the raw potatoes.

48:10

And please friends, do not partake of it until the appropriate blessing is recited.

48:17

Friends, we recall tonight those who were in the field and saw the cattle cause gem filled with Jews on the way to the death camps and they responded by throwing raw potatoes into the railroad foxcards so that these Jews and prisoners might have some food to eat.

48:37

Surely an act of kindness and sensitivity on the most desperate conditions.

48:43

We recall to mind those non Jews who risked their lives by extending a helping hand or rescuing Jews at the peril of their own lives.

48:57

It is because of these righteous Gentiles that we are distributing these raw potatoes as a symbol of their response to an almost impossible situation.

49:20

I raise my voice in prayer so that we may never again be confronted or threatened by such barbarism and by such suffering, and I offer the traditional Jewish prayer.

49:34

Baruch Qatar dunai eloheynu melanchola borae 3 haadabaam.



49:40

We bless you, dear God, who is King of the universe, for continuing to provide us with food and sustenance, especially that which grows from the ground.

49:53

Amen.

50:05

Thank you, Rabbi Moore High.

50:08

I would now like to call on Reverend Aram Mourashian of the First Baptist Church, say Rabbi Moore High and guests, before we address the question 40 years later, what have we learned?

50:37

We need to realize that at the same time, throughout this country, people of our Iranian descent are commemorating the 7th, 5th year anniversary of the first genocide.

50:53

I stand before you tonight as the son of two survivors of that first genocide, as well as being the pastor of the First Baptist Church here in Salem.

51:08

As I was in school, I had an opportunity to read many books of a very learned man of this century.

51:17

His name was Rabbi Abraham Joshua Ashley and he writes in his book, The Insecurity of Freedom.

51:27

There is an evil which most of us condone and are guilty of Indifference to evil.

51:35

We remain neutral, impartial, and not easily moved by the wrong thumb to other people.

51:43

Indifference to evil is more insidious than evil itself.

51:48

It is more universal, more contagious, more dangerous, a silent justification.

51:56

It makes possible an evil erupting as an exception, becoming the rule and being in turn accepted because the world was indifferent to evil.

52:11

During the time of 1915 to 1917, a million and a half Armenians died at the hands of the Turks.

52:20

And because the world was indifferent to evil, Hitler and company were not afraid to create Holocaust.

52:29

Hitler has been quoted to say, as he did to his people who were to run the deaf units, to exterminate without mercy men, women and children or Jews, he said.

52:42

After all, who remembers today the extermination of the Armenians?

52:50

This January, with many clergy, I had an opportunity to visit Israel, and while there we went to visit God Hashem, which is in commemoration of the Holocaust.

53:05

The title memes in memory of the name.

53:08

As I was visiting, I took a look around and there was an epitaph to children and to the number of children that were dead during the Holocaust.

53:20

We were a million and a half.

53:23

It struck a chord within me.

53:26

It raised many strong emotions because that was the figure of the amount of people of ancestors that I had lost and they were children.

53:40

It reminded me of my mother's own story as she was a survivor of the diverse genocide.

53:47

She came from a town in Armenia which is called Zaitoun.

53:51

It was a high mountainous place and not many people could get up there because it only took 4 riflemen at each pathway to block.

54:02

In Rose, the Turks duped the Bishop who lived in that town, and he listen to their cunning words, and he asked his people to put their weapons down.

54:17

They did.

54:18

And when the Turks entered, they killed everyone.

54:23

My mother remembers it was a Sunday.

54:26

She remembers being in church.

54:29

They were candlelight like we have tonight.

54:33

There was incense burning.

54:35

She remembered being pushed into the arms of an old lady, and then she and the old lady, with many other children were marched.

54:46

They were being marched to Musa da, a place where people were to die, and many died on the way.

54:53

As they traveled S through Armenia, they came through a town called Ituf in Ituf.

55:00

The town was divided.

55:02

Turks were on one side, Armenians on the other, and these old Armenian ladies knew the Armenian section.

55:11

They took four of the young girls, of which my mother was one, and they threw her and the others over the wall.

55:19

The four of them were adopted.

55:22

They were taken, cleaned up, told to keep their mouths shut because their dialect was different than the Armenians who lived in Eintah.

55:34

My grandfather, who was a very grave man, found a way to escape with the family.

55:41

They escaped to Aleppo, Syria, and from there they were able to come to the United States.

55:49

If those people had not helped my mother, she would not have survived.

55:57

There was a great ambassador at that time to the United States, Ambassador Henry Morgenthau.

56:05

Who was he?

56:07

He was a man like you and I, but he was a Jewish background.

56:11

He was burdened with a passion for the Armenian people.

56:16

Some of his own people accused him of not helping his own enough, but he knew in his heart that from history his own people had been murdered time after time.

56:30

Again he saw through the Armenian massacres that they were like his own people.

56:37

He was reliving that.

56:39

He also saw that what happened to the Armenians could happen to his own.

56:46

He knew that that was a possibility.

56:49

And so he did what he did.

56:52

Armenians and Jews and people who have had genocide and Holocaust, we have something we need to do together, and that is to raise our voice against man's inhumanity to man.

57:09

But not only our voice.

57:11

We must be willing to back up our voice with action, not only through our own government, but we must be willing to lay down our lives for those that are being killed.

57:25

Genocide.

57:26

Will it ever stop?

57:28

No, but we must be ready to try and stop it as Hitler was stopped.

57:35

If we do not then people like the Biafrans will continually be killed.

57:41

People like the Kirgis who were killed by the Russians will continually be slaughtered.

57:47

The Kurds being killed by Khomeini will continually die because they are Kurds.

57:54

Hitler wanted to get rid of the Jews because they were Jews.

57:59

The turds wanted to kill the Armenians because they were Armenians.

58:03

But together, when we say no to them, we can stop them.

58:10

We can stop the evil that's being perpetrated.

58:13

But we must be willing to get up and act.

58:18

We must put our words into action.

58:22

Are you ready to put your words into action?

58:27

I stand here having been a son of a survivor.

58:32

I am ready.

58:34

My God, my parents prepared me for such a thing.

58:39

That's why I feel like a brother to those who are here on this platform to stand side by side, to speak up against this evil.

58:50

We must not let indifference take a hold of us but go forward hand in hand, for we are the people of the world who can stop these evil that's going on.

59:20

My name is Sonia Weitz.

59:23

I have been given the great privilege of introducing the keynote speaker for this young Hashawa, His Excellency Bernard Francis Law, the Archbishop of Costa.

59:40

I had the pleasure of meeting His Excellency just one year ago when we both participated in the Holocaust commemoration at the State House.

59:52

At the time I had of course heard and read that the new Archbishop is a man of strong social conscience, fighting bigotry during the early days of the civil rights movement in the South.

1:00:12

Always involved in a range of interfaith issues and projects, his sympathy with the problems of the Jewish community here and worldwide and his support for Israel are a matter of public record.

1:00:33

In fact, a prominent leader of the Jewish community recently wrote that the Archbishop is a Mensch.

1:00:45

A Mensch is a Yiddish word most difficult to translate.

1:00:51

A good and caring man, yes, but more than that, a committed human being, firm in his faith yet tolerant of other people's views and beliefs.

1:01:10

When we met that morning one year ago, we recalled that during a visit to Auschwitz, Pope John Paul the Second said it is impossible to be a human being in our time without reckoning with this place.

1:01:36

As the Archbishop and I spoke, I sensed a connection and understanding between us, but not till later, after my brief presentation, when I saw the sincere and deep compassion clearly reflected upon his face, that I realized this man once to share my pain.

1:02:07

He really cares.

1:02:12

Tonight, I am deeply honoured to welcome His Excellency the Most Reverend Bernard Francis Law, the Archbishop of Boston.

1:02:26

Thank you very much.

1:02:28

Certainly that has to be the most beautiful and the most touching introduction to which I have ever responded.

1:02:44

I have a clear sense that the most appropriate stance for someone like myself to take on a on an occasion like this is a reverent and a prayerful silence.

1:03:13

But you have asked me to speak, and I will do so, although I must say that I find it an uncommonly difficult thing to do under the circumstances.

1:03:35

I'm grateful to Audrey Weinstein, the chairperson of the Holocaust Center Committee, for this gracious invitation to Israel on Abrams, who has already been recognized for what certainly is an outstanding event.

1:03:57

But more than that, allow me once again to express my deep appreciation for the unceasingly warm welcome that the greater Boston's Jewish community has afforded since I came here just a little more than a year ago.

1:04:21

I know that that welcome is rooted in the ministry of my predecessors, particularly Cardinal Cushing and Cardinal Medeiros.

1:04:37

Had it not been from for them, you would have not known me quite so soon.

1:04:49

I thank you for that welcome to me.

1:04:58

Reference has already been made to Yadavashan and anyone who has visited there, as have I, has to have that visit, that visit seared deeply in one's memory.

1:05:28

I wasn't here for the movie at 7:00.

1:05:34

I couldn't be here for the movie at 7:00, and I could leave it at that.

1:05:41

But I'm glad I wasn't here for the movie at 7:00 o'clock, because the emotional effect of just that visit at Yard Mission is something which is very, very easily evoked, as it was once again, as the survivors who honor us by their presence, as the survivors made their way to this place.

1:06:32

But what have we learned?

1:06:35

But that's why we've got it.

1:06:38

What have we learned?

1:06:42

It's necessary that we name the darkness that darkness which gives rise to totalitarian states which the individual is subordinate to the collective, where the totalitarian dimensions in any state in which the rights of any human person are seen as negotiable.

1:07:30

We have to name the darkness which dismisses one or another group of people as less human for the sake of a superior race.

1:07:50

We must begin if we are to learn, by naming the darkness that in the face of evil, in the face of evil, silence or indifference furthers that evil.

1:08:20

We have to name the darkness that tells us that the Holocaust, the Holocaust which we focus on today, that Holocaust which 40 years ago saw something of light, that that Holocaust, certainly one of the darkest moments that the world has ever known occurred in a world that was able to listen to Bach and to Wagner and which called itself the Christian West.

1:09:32

It is important for us to name the darkness which tells us that good people, good people, can too easily yield to the most obscene seductively portrayed as progress, as nationalism, as technology, as economic growth.

1:10:13

We have to name it the darkness and recognize it that while it is diminished, perhaps diminished, hopefully diminished, what does it mean to be diminished?

1:10:39

That the that the disease, the moral disease called anti-Semitism, is still infecting too many hearts, is still inflicting too many pain with disastrous results.

1:11:05

And it's important for us to recognize too, that in naming this darkness, it should simply open our minds and hearts to the reality of other prejudices equally to be deployed equally diminishing of the human spirit.

1:11:36

And to recognize that anti-Semitism is indeed all prejudice must not only be condemned ritually on an annual basis, but it must be systematically rooted out of our hearts and every hearts by every means at our command.

1:12:04

We need to remember and name the darkness that while genocide has occurred before, as we were movingly reminded by my Baptist brother in the case of the Armenian Genocide, and while genocide has occurred since.

1:12:34

We need to remember that the destruction of 11 to 13 million Jews under Nazi oppression, but rather the destruction of 11 to 13 million under Nazi oppression, the slaughter, particularly of 6,000,000 Jews, systematically women and children, that this Holocaust, which we commemorate this evening, has become a paradigm for the monstrous power of people.

1:13:14

The Holocaust suffered by the Jews under it, is the paradigm for the evil of genocide in human memory.

1:13:38

This experience of the Jewish people is a Crucible.

1:13:45

It's a Crucible in which the unimaginable suffering of 6,000,000 has ground into the Jewish psyche and threw them into the psyche of all civilized persons.

1:14:05

The need never to forget, to remember is a sacred thing.

1:14:18

To remember is in a very real sense how the Jew expresses identity.

1:14:33

To remember is the way in which I express my religious identity.

1:14:45

To remember is at the heart of Jewish faith.

1:14:55

And so we have to name the darkness.



1:14:57

We have to learn from that darkness.

1:15:01

We have to experience it in what I hope is the pain of this moment, even as we glory in the liberation which too few experience.

1:15:19

But what about the future?

1:15:25

The challenge which faces us today on the 40th anniversary of liberation is not the evoking of individual personal guilt for the past.

1:15:44

The challenge that faces us today is awakening responsibility and renewing commitment for the future.

1:15:58

Future which says never again.

1:16:07

As a Catholic Christian, I share in the sense of responsibility to the future, which was spelled out in 1974, the Second Vatican Council indicating that the overriding preoccupation, an overriding preoccupation for improving Catholic Jewish relations in all dioceses, even in areas where no Jewish communities exist.

1:16:38

I hope, I pray, I publicly dedicate myself to that unfinished text, to the strengthening of relationships between Catholics and Jews, so that the isolation of the past which bore such tragic results, will not occur again.

1:17:16

This responsibility demands, among other things, a faithful return to the prophetic voices of Israel, honored by my tradition as well, to hear with the heart as well as the ear Isaiah as he speaks to us, not his word, but God.

1:17:51

Turn not your back on your own play.

1:17:58

Turn not your back on your own.

1:18:10

I make mine the words of Pope John Paul the Second spoken at Auschwitz.

1:18:21

It is not permissive for anyone to pass by with indifference.

1:18:36

Difference yields to silence, and silence surrenders to forgetfulness, and to fail to remember would make it true that the only good to come out of the Holocaust was the survivor.

1:18:57

Hopefully more goodwill come than the momentary liberation of a few survivors.

1:19:08

Hopefully the good that will come will be a cry for the human heart, from the human heart.

1:19:17

Never again.

1:19:21

And I make my own the words of the Jewish community in Salem this night and everywhere, that full hearted cry.

1:19:33

Never again.

1:19:34

And that's why we read that.

1:19:39

Never again.

1:19:40

Not just for us, never again.

1:19:46

Not just for the children that we know best, but never again for anything of any time, of any ways of anything, if we are true.

1:20:08

To those who suffer, if we are true to the prophets, indeed we do not turn our back on our own flesh, then we say never again for any human person.

1:20:31

Diane with the beginning I end with the beginning that God gives us in the book of Genesis.

1:20:42

I end with the beginning of Ruach, God's created spirit brooding over the chaos, breathing light, male and female.

1:21:02

He made us in His image and likeness He made us.

1:21:14

We are not to turn our back on our own flesh and to remember that to be a lie to God's creative spirit rule.

1:21:40

To rule out of our existence show Holocaust, the taking away of God's creative spirit.

1:22:00

These are weak and feeble worlds, and if you are disappointed in them, you shouldn't.

1:22:16

Because in the face of what we remember, the best we can pray is a reverent, prayerful, hopeful silence.

1:22:48

Those are really truly moving words.

1:22:51

Country.

1:22:52

Thank you so much.

1:22:53

And I would like to call on Reverend Frank.

1:22:56

I core the Shalom Fellowship of Salem.

1:23:15

What have we learned?

1:23:20

Most of us have learned that Churchill was right.

1:23:24

Winston Churchill called the Holocaust.

1:23:26

In fact, he didn't call it that.

1:23:27

He called it the crime with no name.

1:23:31

Most of us have also learned to ask a question.

1:23:35

I wonder what I would have done if I would have been alive during the Holocaust, or if I would have been at the place where I could have acted.

1:23:47

I'd like to share some shocking things with you tonight.

1:23:51

Because, you see, you won't have to wonder what you would have done.

1:23:56

What I'm simply saying is, it's time to start doing it.

1:24:01

Let me explain.

1:24:03

The same signals that preceded the Holocaust are with us today.

1:24:09

Most of you know that I was raised in a home that could have been a Nazi.

1:24:14

I was raised to hate Jews until a Jew named Jesus turned my life around the Marine Corps.

1:24:20

I'm looking out.

1:24:22

Most of you know that today we're trying to build bridges of unconditional love between Christians and Jews on national radio.

1:24:31

And every so often, because I choose to build a bridge of love where once I build walls of hate.

1:24:38

And by the way, walls of hatred where no one ever corrected me, walls of hatred where no one ever came up and said you shouldn't say that when I was parroting the phrases of my father or other loved ones.

1:24:49

But because I'm building bridges of long letter from Las Vegas to Nevada.

1:24:56

This one from a one of my listeners.

1:24:59

Just you listen to someone plead and cry for the Jews like you did today.

1:25:03

I only wish by the way, this was an exception.

1:25:05

They come into my hands constantly, the same time you're addressing Jesus Christ while crying for love for the Jews is enough to make me very ill.

1:25:17

Oh, how you mourn and wail for the poor, lowly, mistreated, rejected, persecuted vagabonds who were cursed from the dare the very day they murdered righteous Abel.

1:25:27

Strange theology, no?

1:25:29

This letter, I thought, will not change you or the way you believe, but it will do what I want you to.

1:25:34

You'll go out and promoting, protecting and loving the enemies of God, the perverted \*\*\*\*\*.

1:25:42

You don't even suspect that the same Antichrist you're big people.

1:25:46

You need to hear it because people right me and say Frank, this couldn't be happening in America.

1:25:51

This comes into my hands constantly.

1:25:56

You don't even suspect that the same Antichrist, \*\*\*\*\* \*\*\*\*\* perverts, scum, trash, parasites might be using you going to attempt to destroy that one through Christ?

1:26:12

I pray that your program will fail very soon and if I could cause it personally, I would towards you.

1:26:20

Indeed devils they are and always will be.

1:26:24

It's too bad that Hitler didn't kill the 6,000,000.

1:26:27

He'd have done the whole world a big favour, denying the Holocaust and now this thing.

1:26:32

I would rather that he had killed every one of them five times over and then he goes so that their memory could be blotted from the earth.

1:26:41

Perverted scum and filled closed by calling me Kite Lever.

1:26:50

Five page letter Arlington, VA This is only a copy, no cost spared to color.

1:26:56

I'm a journalist.

1:26:58

I wish I had the money to put it out.

1:27:00

The amount that he must have used.

1:27:02

5 pages with a picture, a picture of Adolph and a little bit of the letter.

1:27:14

It has been just 40 years old.

1:27:16

This is from that coal commander of the New Order.

1:27:21

As I said, no cost spared.

1:27:22

40 years since he appeared here on Earth in human form.

1:27:26

2000 years ago I might have understood, but he's talking about somebody else.

1:27:30

It's been just 40 years since he gave his life as a supreme sacrifice for Aryan man.

1:27:34

Today the mighty spirit of Adolf Hitler has indeed arisen, and I'm afraid he's right on that one.

1:27:40

Listen, even if I write these lines of acting in mysterious ways that you suspect as an unseen factor in events now taking place, there is only one way for America to come back.

1:27:53

All this talk about going back to the Constitution or that big Jew in the sky is ridiculous.

1:27:59

We're talking about the movement of Adolf Hitler.

1:28:02

He then goes on to challenge his people to tie for the next 88 days to help him raise a tremendous amount of money.

1:28:10

And then he closes by challenging his readers to place this picture of Hitler in an appropriate place.

1:28:16

Imagine what you would do if Adolf himself were actually standing right there in the room beside him.

1:28:23

Then honor him and his movement with a kind of sacrificial and a meaningful gift you would want him to have not only one more I have a catalogue, but only one more the ages old ritual murder charge against the Jews that was done by crusaders and those performing all of the horrible things in the past.

1:28:44

Listen, he mentioned over the centuries and hundreds or this is the Christian defence lead, this one Louisiana.

1:28:53

So we have California where the Holocaust is getting denied.

1:28:55

Louisiana, Virginia is coming in from all over the country over the centuries and hundreds of different locales, young Christian boys, occasionally girls have disappeared.

1:29:05

He's talking about the kidnappings only to be found bled to death.

1:29:10

Marks of their bodies correspond to the marks of the crucifixion of Christ.

1:29:14

And almost all the cases happened during Passover.

1:29:18

In every case, the evidence pointed towards Jews as being the culprit in a bizarre ritual recreating the crucifixion.

1:29:25

And listen to this for its incitement to murder.

1:29:28

Approach the subject with an open mind, read the facts, and then judge for yourself.

1:29:33

Find out why young Christian boys disappear every year, never to be seen again.

1:29:42

Well, precious one, this is going on.

1:29:45

I know I was hard enough.

1:29:49

I suppose the thing that I would like to communicate though, is there something else going on?

1:29:53

There's something else going on because there are Christians across the country who are learning what unconditional love is.

1:29:59

A couple of anti Semites drove a tractor to a synagogue in Manalapan, NJ.

1:30:03

Our broadcaster served there.

1:30:05

I was thrilled when I found that 1000 people strong from churches across the board, gathered with Governor Thomas Keene, went over to the destroyed synagogue, stood next to the rabbi and his people, and informed those who hated you so they would not hate them in return, but that an attack on the Jew would be an attack on them, and they would resist it with all their might.

1:30:25

They then fixed up the synagogue at their cost and Andy semis got the got the message.

1:30:31

Don't pick on the Jews in Manalapan.

1:30:33

There are too many Christians around.

1:30:37

I'm also thinking of a of a professor.

1:30:41

There are educators who are combating the insidious inroads that are bringing about the same signals to David Christie with the Holocaust.

1:30:48

AR Fox, electrical engineer writing a book called The Hoax of the 20th Century, \$29.95.

1:30:55

I haven't even bought the book yet.

1:30:57

Can't afford it.

1:30:58

Hoping somebody will send me a copy so I can use it.

1:31:01

2995 I want to find out what he's saying because I know only a little bit calling the Holocaust the hoax.

1:31:07

And he's already sold 150,000 copies.

1:31:10

He's selling them, by the way, to educators and he wants to send a copy to every preacher across the land.

1:31:16

But then I think it's professors on the other side.

1:31:19

I think of the Marvin Wilsons who at Gordon College.

1:31:27

I think of the Doctor Wilsons who pour into their the hearts of their young people.

1:31:31

To build bridges is costly.

1:31:33

It's also Christian.

1:31:35

It's not normal.

1:31:36

It's normal.

1:31:37

In fact, Doctor Wilson has about 60.

1:31:39

The youth from Gordon here tonight.



1:31:41

This man has had profound effect on my own life.

1:31:44

He preceded me by years here and I consider him my mentor, Doctor Wilson.

1:32:02

I would like to give you the opposite of silence briefly, the opposite of a 7 letter word.

1:32:08

Silence is courage.

1:32:10

May I break it down in a simple acrostic for you, so that every time you and I ever see the word courage will remember again that old cliché that silence is not always golden.

1:32:20

I've always said it can sometimes be yellow.

1:32:23

There is a time for courage, and to me, this is what courage now spells this sea in breaking it down in a simple acrostic, let's consider every persecuted individual as a member of our family.

1:32:37

As the Archbishop has said, we're one.

1:32:40

We're one flesh.

1:32:41

We're on one planet.

1:32:43

Looking at every single person as a member of my family, his pain is my pain.

1:32:47

I don't have to agree with you theologically to lay my life on the line for you.

1:32:52

That isn't noble.

1:32:53

That's supposed to be part of my Christian ethics.

1:32:56

So the seed is for that, the O.

1:33:00

It's time to oppose every hateful, hurtful word or action with a telephone call, with a letter, by going to the media when these things happen and letting them know that as Christians, we won't tolerate such horror against the Jews or anybody else.

1:33:16

We're going to stand and our voice is going to be heard.

1:33:19

We're going to be our brother's keeper.

1:33:21

I think of of a broadcaster in Florida who was challenged to put our broadcast on the air.

1:33:27

It's a high class broadcast.

1:33:28

Well done.

1:33:29

And he received the demo table, the man who was going to pay for a year for us, put it on for a year so we can get started in Florida.

1:33:35

He said, what are you thinking?

1:33:37

The tape, He said, I close right on.

1:33:38

He's courageous.

1:33:39

He says it lovingly.

1:33:41

It's scriptural.

1:33:42

We all ought to do it.

1:33:43

Then you'll put him on.

1:33:44

He said no, I wouldn't touch his broadcast with a 10 foot pole because I would have redneck Nazis burning my station better.

1:33:52

Well, we're not having Tampa yet, but we will be the sea and the O EU understand that those who destroy others today will come for you tomorrow.

1:34:01

Nemo learned it, but he learned it too late.

1:34:04

And a minister, a dear friend, won't give me his name.

1:34:07

Fine, fine, wonderful guy, but he came to me one almost by night, like Nicodemus.

1:34:12

And he said, Frank, I want you to know I respect you and I love you and Marvin Wilson's and the others.

1:34:17

But he said, I'll pray for you.

1:34:18

I'll even support you once in a while.

1:34:20

Don't expect me to take a stand though if I did, they might put a swastika on my church.

1:34:26

I wanted to shake him.

1:34:28

My dear brother, whom I love and say, isn't that what Christianity, the genuine kind, is all about?

1:34:35

Not to pass by on the other side, to reach out and to share the R and courage.

1:34:43

Refuse to hate the haters.

1:34:45

Hate what they stand for, but love them.

1:34:48

I still recall twisting up a letter in my hands from one of those haters years ago, growing in the wastebasket.

1:34:54

And that's when the Lord quietly came to me and said, Son, you're going to know better what you do.

1:34:59

I, I, my heart seemed to say, well, well, God.

1:35:02

I squeezed his neck and threw it in the basket.

1:35:05

I had to pull the paper out, straighten it out, pray for the person.

1:35:09

There was no address so I couldn't write it.

1:35:11

Now I attempt to turn a hater into a lover.

1:35:14

I know I lived there once.

1:35:16

So refuse to hate the haters, hate what they stand for but love them.

1:35:20

And then the A in the word courage.

1:35:22

Accept the fact of being your brothers keeper as normal not noble.

1:35:27

Every so often people will come up and say, oh, you're such our Jewish friends praying, you're such a noble person, or Doctor Wilson or whoever you are, Brother Marashalian or Archbishop, lawyer, so noble.

1:35:38

It is not nobility, it is normalcy.

1:35:41

It is not the job of a few leaders.

1:35:43

It is the job of a normal, genuine Christian not to pass by on the other side.

1:35:48

There's no way out.

1:35:50

Vomit.

1:35:50

We believe the book.

1:35:51

And finally the G give God your fear and take him as your courage.

1:35:57

It costs.

1:35:58

I'll be very honest.

1:35:58

Somebody says frighten you get scary.

1:36:01

I get horribly scared.

1:36:02

I'm human and sometimes I don't sleep something when I think, what have I got myself into?

1:36:07

And that's when God went worse to me and says, you got yourself into what I put you into.

1:36:11

And I'm learning little by little to fear him.

1:36:14

More than that.

1:36:15

We've got to get rid of our fears.

1:36:17

And the only way I know to do it is to look to him and say, Lord, let me see your love and reach out to my fellow man and learn not to live a fearful life.

1:36:25

And the eve engage the enemy when the cause is unpopular, but just I'm looking at little Israel today singled out still not accepted as far as her survival is concerned still in state.

1:36:38

I think it's up to Christians and I think it's time for us to make it understood.

1:36:42

We do not have to stand by Israel on every political issue, but we will continue to stand by her in her fight for survival cost what it made and that's our position.

1:36:52

I mean I have to do that as a as a man of God.

1:36:55

I have to do it as a Christian.

1:36:56

I have to do it as a humanitarian.

1:36:58

Let me close with a simple quote.

1:37:00

Sonia Weitz is the poet and we all know it.

1:37:03

I don't attempt to tell, but every so often I tune into the heart of the Lord and kind of listen real close when I well, this one changed.

1:37:12

It's called When all the closets open.

1:37:14

You realize today Nazis are being investigated.

1:37:18

They're after Mengele.

1:37:20

A whole lot of the secrets of the Holocaust are now coming out and we're finding out that there was complicity in the highest places, Magic when all the closets open, they were tightly locked for 40 years.

1:37:32

Closets with dark secrets that revealed us for who we really were and all the lies we guarded behind those padlocked doors as we smiled and said ours is not too Mull over the past, we must move on to the future.

1:37:48

The wonder.

1:37:48

We shook our heads and mocked disgust and those who would not let us forget the Holocaust when the wholesale slaughter of Jews was at fever pitch and we tried to blame it only on the Nazi killers themselves.

1:38:03

We were afraid.

1:38:04

We were afraid our closets would be discovered and from those dark, sunless hiding places, the truth would escape and start talking.

1:38:13

Yes, the truth would scream or whimper or whisper, but it took more than Nazis to murder Jews.

1:38:20

It took Freeman Freeman out of reach of Hitler to share in six million final gasps, but the locks and the hinges were strong enough to keep what was in those closets from escaping.

1:38:35

But along with our lies, if there was nothing we could do, lies content to exist forever in dark closets, we had tried to put truth in a pitch black corner and ask truth to remain there, silent.

1:38:50

But truth can be spiteful and squelched and seemingly suffocated and yet become pregnant with its own inherent life.

1:39:00

Truth will demand a hearing to tell when they try to hide as we shrink back in shame in our open closets.

1:39:07

What is that awful stench?

1:39:08

A stench coming from the statesman's closet?

1:39:12

Tales of unbound railroad tracks to Auschwitz, of Jewish children sent to their deaths rather than even a corner of our vast empty places in America, of State Department lies and presidential indifference and the open closets of the educator, the social worker, the cultural leader, these who spoke for justice and hope and concern.

1:39:39

We're now early deathly silent as Jews wept and wailed and and wasted away while the world plagued problem solving.

1:39:51

Oh, there were Jewish closets too.

1:39:52

Closets that wanted to be sealed from crying fingers and peering eyes.

1:39:57

Jews who were safe in America and the good life and refused to rock the boat by demanding fellow Jews be saved at any cost.

1:40:07

But the saddest closet of all is the church's closet.

1:40:12

For the secrets are out on the trumpetless clergy and the sound and few who salved our fearful and uncaring consciences by pontificating Jewish faith as due to their rejection of Christ.

1:40:27

Called to bless Jews, we cursed them through indifference.

1:40:31

Called to comfort, We let others lay on them the impossibly hideous while we sang our hymns and preached our sermons can pass by on the other side.

1:40:46

But Jesus himself came as a Jew told us.

1:40:48

Nothing could be covered that would not be repealed.

1:40:51

And things hidden in the closets of carelessness and cowardice are now proclaimed upon the housetops, 40 years after the closets were locked.

1:41:03

And the lesson these open closets give to all is the warning that people still suffer as victims, both near and far away, and that each of us will answer for what we could have done, should have done, when truth has the final word and all the closets are open.

1:41:23

Thank you.

1:41:39

Program could not be with us tonight.

1:41:42

We are pleased, however, to have with us another Liberator, Mr.

1:41:46

George Kaiser of Winthrop.

1:41:59

If I may speak just one moment in levitating, I'd like to get a hold of the chairman and put me after that speaker.

1:42:11

Magnificent.

1:42:12

I I had intended to appear on your program.

1:42:14

I had become ill, was hospitalized, and was unable to make the appointment.

1:42:19

We shall do it again soon.

1:42:20

Time.

1:42:25

I could keep you here for a solid hour, regaling you with stories of the Holocaust, what I have seen.

1:42:33

And then I would like you to take a breath.

1:42:35

And I could keep you here for another hour.

1:42:38

But I have one.

1:42:40

Patient notes The first time I heard the word Liberator was in 1981.

1:42:51

That was when the United States Holocaust Memorial Council was formed and a call went out for both the liberated prisoners of concentration camps and those troops who took an active part in that liberation to convene in Washington.

1:43:09

My first reaction was that a genuine embarrassment at being called a Liberator.

1:43:15

We certainly did not ride for the camps, bans flying as though we were Knights on white chargers.



1:43:24

What we did was stumble into these camps quite unexpectedly, quite unemployed.

1:43:34

We killed some of the German guards.

1:43:35

We took some of the German guards prisoners.

1:43:39

We arranged for medical and other forms of health prisoners in the camp.

1:43:46

For the most part they were desperately ill.

1:43:49

Many starved, many too damaged both physically and emotionally to survive liberation.

1:44:00

As a combat infantryman, I spent mere hours in the confines of the Dachau concentration, and yet I came up with the trauma that surfaces to this very day.

1:44:14

And when I remember the sights of the death and the humanization, I relive them.

1:44:18

I don't really retell them.

1:44:22

What I cannot understand, it can only be pawed by, is the amazing way in which so many former concentration camp inmates have been able to put their hurts and their losses behind them and face the world with calm and dignity.

1:44:46

I often have wondered, would I have been able to have survived concentration camps knowing my temperament?

1:44:57

Now I am in awe of the temple, of this deal of such people as Sonia Weitz, Elie Wiesel, Rudi Verva, others who escaped finally from the concentration camps.

1:45:15

I accept your kind words in the name of all the soldiers who fought the German armies who destroyed the Nazi machine.

1:45:24

It was this combat that was the true liberation action.

1:45:29

The day we arrived at Dafo and liberated that camp was but the dramatic climax of our journey.

1:45:39

As for my own sacrifice, 5 1/2 years in the army, seven months in combat, A small price for me to pay for taking part in securing the freedom of the survivors To those who died, to those who survived, it is I who salute you.

1:46:26

We would like to present a small token of appreciation to the liberators who are here this evening.

1:46:33

And as I call their name, would they please come up on stage?

1:46:42

John Copeland, whose son Michael will be representing.

1:47:05

Edwin Fitzgerald, Arthur Heifetz, John O Kane.

1:47:47

Alan Rockhorn, Edward Koji at Cornier.

1:48:17

Representing Edward Koji, William Gardner.

1:48:34

Reverend Clinton Mason, John Carpilio and George Kaiser, please don't leave it.

1:49:09

Would you all come a little closer?

1:49:17

I would like to share with you a poem which is a salute to the liberators.

1:49:25

It is also an attempt to describe my liberation day 40 years ago.

1:49:34

Sick with titles and unable to distinguish between the nightmares and reality, I have but one vivid memory of Madhausen.

1:49:46

On May 5th, 1945, a black GI stood by the door.

1:49:56

I never saw a black before.

1:49:59

He'll set me free before I die.

1:50:03

I thought he must be the Messiah.

1:50:09

A black Messiah came for me.

1:50:12

He stared with eyes that didn't sing.

1:50:16

He never heard a single word which hung absurd upon my tongue.

1:50:24

And then he simply throws in place the shock, the horror.

1:50:31

He says he didn't weep, he didn't cry, but deep within his gentle eyes, a flood of devastating pain, his innocence forever swinging.

1:50:50

For me with yet another dawn, I found my black Messiah Dawn.

1:50:56

And on we went, our separate ways for 40 years without a trade.

1:51:05

There's a special bond we share which has grown strong because we dare to live.

1:51:52

And now when our show, we have a very special surprise.

1:51:56

I'd like to call upon Barbara Glaser.

1:52:09

Ladies and gentlemen dignitaries, I am here to speak with you for a few moments about Sonya White and to dedicate a work of art created for her which is to be placed in the recently opened Holocaust Center on Community Rd.

1:52:31

in Marblehead.

1:53:05

The plaque is by master wood Carver Joseph Goldman of Medford, whose moving work depicting eternal Jewish themes is exhibited permanently at Temple Shalom in Medford and in many private collections.

1:53:37

At the top of the carving, I immediately sees the barbed wire hated symbol of the camp.

1:53:46

The brush of gold over the wire, hints of the hope for rescue.

1:53:53

Superimposed is the center's logo, selected by Sonia to remind us that we are the generation who witnessed the flames.

1:54:05

And carved into the hollow beneath the wire are the words spoken in some by Jewish martyrs through the centuries prior to death.

1:54:17

Ani Mani Hebrew, or I believe.

1:54:23

Below is the Book of Life, the pages blank awaiting the inscription of the stories of the survivors, the liberators, the witnesses, the 6,000,000 Jews and the 5 million non Jews who were beheaded, hanged, poisoned by injections, starved to death, tortured through medical experiments and gassed in Auschwitz, Robbins Brook and other finishing institutions.

1:55:03

Resting on the book is the Shofar used throughout antiquity to summon our people together in times of momentous importance, and to the right is incised of following phrases from Son.

1:55:21

Thou hast turned my voice, turn not away from my plea.

1:55:28

Although the voice referred to as that of God, we know He is speaking through Sonia.

1:55:36

It is Sonya as a poet, Sonya as a survivor, Sonya as a teacher, and Sonya as an inspiration whose voice we hear in this community when we think of Holocaust.

1:56:13

Sonja brings to her work a personal intensity that is shattering.

1:56:20

To hear her speak and to read her poetry is a journey that takes us into the deep reaches of darkness.

1:56:30

As with and through her, we touch the essence of absolute evil.

1:56:37

But even as we are pierced and torn by the Odysseus suffering that leaps from her work, we are encased and protected by a tenuous distance she places between US and herself.

1:56:54

In her moments of greatest despair, she cradles her pain and softens the image for us so that we are left with unbearable anguish instead of rage, and share in the tears that come from contemplation.

1:57:13

That man could sink so low.

1:57:18

And through her clear, firm voice we are uplifted from our own despair, and for a moment Thrush parts with her in a timeless, soundless way and are transformed by her forgiveness.

1:57:38

Fragile, luminescent, she glows with a fire that is not destructive, but rather a light which frightens our vision so that we can see more clearly that the earth, the human race is not a burning.

1:57:58

Like a slender taper, she hushes our many colored faces and lights and answering flames.

1:58:20

It isn't very often that I am speechless, but I am today.

1:58:26

I truly didn't know a thing about it.

1:58:28

It is simply beautiful.

1:58:30

It is a wonderful, wonderful honor for me to listen to you.

1:58:35

Thank you.

1:58:36

I love you.

1:58:48

Thank you all for coming tonight.

1:58:50

I'm going to ask that we allow gentlemen holding the Torah to lead the way out of the auditorium and that for those of you who would like to view the film that was shown at 7, there will be another showing now in the in the cafeteria, excuse me, down here on the 1st floor.

1:59:09

Thank you for coming.