

*"I believe"*



World Premiere of  
**I Believe – A Shoah Requiem**

2013 DETROIT COMMUNITY-WIDE INTERFAITH YOM HASHOAH OBSERVANCE

produced by

**ADAT SHALOM SYNAGOGUE**

Farmington Hills, Michigan



**Composed by Daniel Gross**

Cantor of Adat Shalom Synagogue

April 7, 2013 • 4pm

27 Nisan 5773

Orchestra Hall

Detroit, Michigan



*I Believe* is being BROADCAST LIVE by Detroit Public Television on WTVS Channel 56, and webcast and available on-demand at [dptv.org](http://dptv.org)

## 2013 DETROIT COMMUNITY-WIDE INTERFAITH YOM HASHOAH OBSERVANCE

INTRODUCTION	Norma Dorman & Sanford Vieder, Co-Chairs
WELCOME	Congressman Gary Peters, U.S. House of Representatives
INVOCATION	Reverend Kenneth J. Flowers, Greater New Mt. Moriah Missionary Baptist Church
ANTHEMS	Hartford Memorial Baptist Church Cathedral Choir
MESSAGE	Rabbi Daniel Nevins, Dean of the Rabbinical School of The Jewish Theological Seminary

### I BELIEVE – A SHOAH REQUIEM

Jerry Blackstone, conductor

*Translation read by Rabbi Daniel Syme, Temple Beth El (Bloomfield Hills)*

1. Aron HaTorah Hazzan Daniel Gross, Lauren Skuce Gross & I Believe Choir

*Translation read by Archbishop Allen Vigneron, Archdiocese of Detroit*

2. Adonai Shimah Tefilati Neil Michaels (Temple Israel - West Bloomfield) & I Believe Choir

*Translation read by Reverend Dr. Charles G. Adams, Hartford Memorial Baptist Church (Detroit)*

3. Zechor Adonai I Believe Choir & Children's Choir

*Translation read by Rabbi Arnie Sleutelberg, Congregation Shir Tikvah (Troy)*

4. LeZichron Kedoshim Alaina Brown, Tiffany Green (Temple Kol Ami - West Bloomfield),  
Nicole Greenidge-Joseph, Lauren Skuce Gross, Cantor Penny Steyer (Temple  
Shir Shalom - West Bloomfield) & I Believe Men's Choir

*Translation read by Reverend Dr. DeeDee Coleman, Russell Street Missionary Baptist Church (Detroit)*

5. Se questo è un uomo I Believe Choir

*Translation read by Cantor Pamela Schiffer, Congregation Shaarey Zedek (East Lansing)*

6. Nachem Hazzan Daniel Gross & I Believe Choir

*Translation read by Rabbi Michael Moskowitz, Temple Shir Shalom (West Bloomfield)*

7. Todesfuge I Believe Choir

*Translation read by Reverend Kenneth J. Flowers, Greater New Mt. Moriah Missionary Baptist Church (Detroit)*

8. Shomer Yisrael Lauren Skuce Gross & I Believe Choir

*Recognition of Survivors and Translation read by Rabbi Joseph Krakoff, Congregation Shaarey Zedek (Southfield)*

9. El Molei Rachamim Hazzan Daniel Gross & I Believe Chamber Choir

*Translation read by Father Garabed Kochakian, St. John Armenian Church (Southfield)*

10. El Melech Yosheiv I Believe Choir

**Shoah Kaddish** *Responsive prayer led by Rabbi Aaron Bergman, Adat Shalom Synagogue (Farmington Hills)*

*Translation read by Rabbi Daniel Nevins, The Jewish Theological Seminary (New York)*

11. Kaddish Yatom Hazzan Daniel Gross & I Believe Choir

12. Shema

*Translation read by Irene Miller, Holocaust Survivor*

13. I Believe Elan Krakoff, I Believe Men's Choir & Children's Choir

# ANTHEMS

## The Star-Spangled Banner

O! say can you see by the dawn's early light  
What so proudly we hailed at the twilight's last gleaming,  
Whose broad stripes and bright stars through the perilous fight,  
O'er the ramparts we watched were so gallantly streaming?  
And the rockets' red glare, the bombs bursting in air,  
Gave proof through the night that our flag was still there.  
O! say does that star-spangled banner yet wave,  
O'er the land of the free, and the home of the brave?

## The Hope - הַתְּקוּוּהָ - Hatikvah

Deep within each Jewish heart  
The soul in longing yearns,  
And far away, to eastern parts,  
The eye to Zion turns.

כָּל עוֹד בְּלִבָּב פְּנִימָה  
נֶפֶשׁ יְהוּדֵי הוֹמִיָּה  
וּלְפָאֲתֵי מִזְרַח קַדִּימָה  
עֵין לְצִיּוֹן צוֹפִיָּה

Kol od balevav penimah  
Nefesh Yehudi homiyah.  
Ulefa'atei mizrach kadimah  
Ayin letziyon tzofiyah.

Our ancient hope is not in vain,  
Two-thousand-year-old dream  
Of freedom in our land again—  
Zion, Jerusalem!

עוֹד לֹא אַבְדָּה תְּקוּוּתֵנוּ  
הַתְּקוּוּהָ בֵּת שְׁנוֹת אַלְפַּיִם  
לְהִיּוֹת עִם חֹפְשֵׁי בְּאֶרְצֵנוּ  
אֶרֶץ צִיּוֹן וִירוּשָׁלַיִם

Od lo avdah tikvateinu  
Hatikvah bat shenot alpayim  
Lih'yot am chofshi be'artzeinu  
Eretz tziyon virushalayim.

## HARTFORD MEMORIAL BAPTIST CHURCH CATHEDRAL CHOIR

directed by Delores Ivory Davis

### SOPRANOS

Claudria Brown  
Dolores B. Davis  
Valerie K. Eason  
Jacqueline M. Elam  
Phyllis C. Gibson  
Debra B. Jackson  
Sharon James  
Candace L. Jenkins  
Carolene Johnson  
Carnell D. Jones  
Jacqueline Lurry  
Delisa W. Mitchell  
Emma Russ  
Shiela Sipes  
Vernett Smith  
Jacqueline Snead  
Mildred Strawter  
Edna Walker  
Mary Walker Harris

### ALTOS

Agnes H. Adams  
Cheryl A. Anderson  
Mia S. Bennett  
Barbara S. Brice  
Joanne Clark  
Patricia A. Clifford  
Delores Ivory Davis  
Julia Dear  
Gloria Y. Graham  
Daphne V. Harris  
Bernice Hood  
Connie T. Jackson  
Audrey E. Mitchell  
Betty Rice  
Cynthia Y. Smith  
Lydia Smith

### TENORS

Rev. Dr. Charles G. Adams  
John Bradley  
Joe L. Green  
Donald R. Johnson  
James N. Moore  
Ron Tucker

### BASSES

Sealoyd Jones  
Daryl Lawrence  
Bernard Maye  
Roy Matthews  
Silas Norman, Jr.  
Darryl Stanbrough  
Stanley Waldon  
Willie Watt  
Jimmy Womble

## PRELUDE IN THE ATRIUM

*Kol HaKavod* of the University of Michigan

## PHOTOGRAPHY IN THE ATRIUM

*Living Witnesses* by Monni Must

# I BELIEVE – A SHOAH REQUIEM

Hazzan Daniel Gross

As the Holocaust is still a relatively recent tragic event in history, there is not yet a significant portion of liturgy dedicated to its memorial. It is only recently that modern siddurim (prayer books) have included any prayers for the Shoah. Three extant self-contained services of note are David Roskies' *Night Words*, the Rabbinical Assembly's *The Shoah Scroll*, and Adam Fisher's *An Everlasting Name*. Although these are beautiful and worthy memorials, none are entirely musical. It is because of this paucity of musical liturgy that I felt compelled to contribute a musical service. Elie Wiesel wrote, "In order not to betray the dead and humiliate the living, this particular subject demands a special sensibility, a different approach... and, above all, faithfulness to memory."<sup>1</sup> For me, music encourages the soul to experience a service in a way that words and prayers alone cannot. I am hopeful that my contribution to the collection of memorials fulfills Mr. Wiesel's ideals.

*I Believe* is dedicated to my savta (grandmother), Masha Gross (née Einstein) מ"ז, who was the only member of her immediate family to survive the Holocaust. Her parents, eight brothers and sisters, and countless other relatives were killed in Belzec. This piece was written to honor her memory and that of the family I will never know. Likewise, it is my intent that it will honor all those who lost their lives, both remembered and forgotten. It is my hope that this piece will provide a medium that allows people of all faiths to connect to their individual pasts and ancestors. It will not be long before the last of the Holocaust survivors are no longer with us, at which point our bonds to our shared history will grow even more tenuous.

An a cappella cantata, *I Believe* is composed for cantor, soloists, choir, and children's choir. This work was conceived with the notion that it would be manageable for a volunteer chorus to prepare with adequate rehearsal, yet appropriately sophisticated for a professional chorus. Some piano reductions are provided for rehearsal purposes only. While *I Believe* is comprised of many of the traditional prayers recited during a memorial ceremony, separate movements of this piece can be and are encouraged to be excerpted and used individually to enhance more traditional memorial observances.

This composition is a revised edition of a work originally submitted as my Masters Thesis for the H.L. Miller Cantorial School at the Jewish Theological Seminary in May 2009.

I would like to thank Bruce Adolphe for his guidance on this work. I would also like to thank Hazzanim Dr. Charles Davidson, Robert Kieval, Jacob Mendelson, Henry Rosenblum, Perry Fine, Alberto Mizrahi, Dr. Boaz Tarsi, and Joel Caplan for their part in instructing me in the traditions of nusach, hazzanut, and cantillation. Much of what I learned from them has been incorporated within this piece.

Lastly, I would like to extend my utmost gratitude to all of you who are attending this World Premiere. Thank you for being here and showing your support on a day when solidarity is paramount. May we learn from the past, relish the present and go forth into the future with peace, hope and unity.

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<sup>1</sup> Wiesel, Elie. "Art and the Holocaust: Trivializing Memory." *The New York Times*. June 11, 1989.

*Because this is a prayer service, please refrain from applause both in between movements and at the end of the program. All of those participating in today's observance truly appreciate your support and sensitivity.*

## Texts and Translations

The Hebrew text uses different fonts for prayers (יִשְׂרָאֵל) than for quotations from Hebrew scripture (יִשְׂרָאֵל).

Torah quotations include the cantillation marks (יִשְׂרָאֵל). Since Jewish tradition avoids printing the Tetragrammaton (the unutterable four-letter name of God) in disposable materials, ה' represents the Tetragrammaton.

### 1. Aron HaTorah • אַרְוֹן הַתּוֹרָה

*From The Shoah Scroll by Reuven Hammer*

The ark of Torah, of faith, of learning stands empty and bereft.	אַרְוֹן הַתּוֹרָה אַרְוֹן הָאֱמוּנָה עוֹמֵד בּוֹדֵד שְׁכוּל	Aron haTorah, aron ha'emunah, omed boded shakul:
We have come here to remember those who cannot be forgotten.	בָּאנוּ לְזָכֹר אֶת אֱלֹהִים שֶׁאֵין לְשִׁכְחָם	Banu lizkor et eileh she'ein leshok'cham.
We have come to speak of that which cannot be spoken but must not be left unsaid.	בָּאנוּ לְדַבֵּר עַל דְּבַר שֶׁעָלֵינוּ אֵי אֶפְשָׁר לְדַבֵּר אָבֵל אֵין לְהַשְׁאִירוֹ בְּלִתֵּי נְאֻמָּה	Banu ledaber al davar she'alav ee efshar ledaber – aval ein lehash'iro bilti ne'emar.
We have come to remind not others but ourselves of what was done and what was left undone.	בָּאנוּ לְהַזְכִּיר לְעַצְמָנוּ אֶת אֲשֶׁר נַעֲשָׂה וְאֶת אֲשֶׁר לֹא נַעֲשָׂה	Banu le hazkir le'atzmenu et asher na'asah ve'et asher lo na'asah;
We have come to ask the questions that cannot be answered but cannot be left unasked.	בָּאנוּ לְשַׁאל הַשְּׁאֵלוֹת שֶׁאֵין לָהֶן מַעֲנָה אָבֵל אֵין לְהַשְׁאִירָן לֹלֵא שְׁאֵלָה	Banu lish'ol hashe'elot she'ein lahen ma'aneh, aval ein lehash'iran lelo sh'elah.
We know how to remember the dead we have known.	יּוֹדְעִים אָנוּ כִּי צַד לְזָכֹר אֶת אֱלֹהִים שֶׁהִכָּרְנוּ וְאֵינָם	Yod'im anu keitzad lizkor et eileh shehikarnu, ve'einam.
We know how to commemorate the death of one person.	יּוֹדְעִים אָנוּ לְהַעֲלוֹת זְכָרוֹ שֶׁל אָדָם אֶחָד	Yod'im anu leha'alot zichro shel adam echad.
But we are all mourners, we must all elevate the memories of not one alone	אָבֵל אֲנַחְנוּ אַבְלִים כָּלֵנוּ מְעֲלִים זְכָרָם שֶׁל שֵׁשׁ מֵאוֹת רְבוּא	Aval anachnu avelim, kulanu ma'alim zichram shel shesh me'ot ribo
but six million ones, not only those we have known, but those no one can know.	וְלֹא רַק שֶׁל אֶחָד בִּלְבָד לֹא רַק אֱלֹהִים שֶׁהִכָּרְנוּ אֱלֹהִים אֱלֵה שֶׁאֵישׁ אֵינוֹ מְכִירָם	velo rak shel echad bilvad. Lo rak eileh shehikarnu elah eileh she'ish eino makiram.

2. Adonai Shimah Tefilati - ה' שְׁמַעָה תְּפִלָּתִי

*Selected from Psalms 102*

<sup>2</sup> Adonai, hear my prayer, and let my cry come before You.	ה' שְׁמַעָה תְּפִלָּתִי וְשִׁוְעָתִי אֵלֶיךָ תָּבוֹא	Adonai shimah tefilati, veshav'ati elecha tavo.
<sup>3</sup> Do not hide Your face from me now, when suffering overwhelms me. Bend Your ear to me, when I cry answer me swiftly.	אַל-תִּסְתֵּר פְּנֵיךָ מִמֶּנִּי בְּיוֹם צָר לִי הִטֵּה-אֵלַי אָזְנוֹךָ בְּיוֹם אֶקְרָא מֵהָר עֲנֵנִי	Al tas'ter panecha mimeni beyom tzar li; hateh elai oznecha beyom ekrah; maher aneni.
<sup>4</sup> The days of my life have gone up in smoke, my bones are smoldering like hearth logs.	כִּי-כָלוּ בְעֵשֶׁן יָמַי וְעֲצָמוֹתַי כְּמוֹקֵד נִחְרוּ	Ki chalu be'ashan yamai ve'atzmotai kemoked nicharu.
<sup>5</sup> My heart is as dry as desert grass, I forget to eat my bread.	הוֹכַח-כְּעֵשֶׂב וַיִּבֶשׁ לִבִּי כִּי-שָׁכַחְתִּי מֵאֲכֹל לַחֲמִי	Hukah cha'esev, vayivash libi, ki shachachti me'achol lachmi.
<sup>6</sup> My groaning bones chatter inside my flesh.	מִקּוֹל אֲנַחְתִּי דָּבָקָה עֲצָמֵי לִבְשָׁרִי	Mikol an'chati davka atzmi livsari.
<sup>9</sup> My enemies revile me all day long, my own name has become a curse to me.	כָּל-הַיּוֹם חִרְפֵּנִי אוֹיְבֵי מְהוֹלְלֵי בִי נִשְׁבְּעוּ	Kol hayom cherfuni oyvai, meholalai bi nishba'u.
<sup>10</sup> I eat ashes for bread, my drink is soured with tears.	כִּי-אָפַר כָּלֶחֶם אֲכָלְתִּי וְשִׁקְוִי בִבְכֵי מִסְכָּחִי	Ki efer kalechem achalti, veshikuvai biv'chi masachti
<sup>11</sup> Because of anger and indignation You have lifted me up and thrown me down.	מִפְּנֵי-זַעַמְךָ וְקִצְפֶּךָ כִּי נִשְׂאתַנִּי וַתִּשְׁלִיכֵנִי	mipnei za'am'cha vekitzpecha, ki nesatani vatashlicheni.
<sup>12</sup> My days are like a lengthening shadow, like the grass I wither and fall back.	יָמַי כְּצֶל נֹטֵי וְאֲנִי כְעֵשֶׂב אֵיבֵשׁ	Yamai ketzel natui, va'ani ka'esev ivash.
<sup>13</sup> But You, Adonai, sit enthroned forever, and Your name endures for all generations.	וְאַתָּה ה' לְעוֹלָם תִּשְׁבַּע וְזָכְרֶךָ לְדוֹר וָדוֹר	Ve'atah, Adonai, le'olam teshev, vezichrecha ledor vador.
<sup>14</sup> You will arise, You will lift up Zion. For it is time to be gracious to her, the appointed time is come.	אַתָּה תִקּוּם תִּרְחַם צִיּוֹן כִּי-עֵת לְחַנּוּנָהּ כִּי-בָא מוֹעֵד	Atah takum, terachem Tziyon, ki et lechenenah, ki vah mo'ed.
<sup>18</sup> You lift the prayer of the forsaken up.	פָּנָה אֶל-תְּפִלַּת הָעֲרֵר וְלֹא-בָזָה אֶת-תְּפִלָּתָם	Panah el tefilat ha'arar, velo vazah et tefilatam.
<sup>19</sup> This that I say will be written for a coming generation so that those not yet born will know how to praise You.	תִּכְתֹּב זֹאת לְדוֹר אַחֲרוֹן וְעַם נִבְרָא יְהַלֵּל-יָיָה	Tikatev zot ledor acharon ve'am nivra yehalel Yah
<sup>20</sup> For You have looked down from the height of Your sanctuary, from heaven did You behold the earth	כִּי-הִשְׁקִיף מִמְרוֹם קֹדְשׁוֹ	ki hishkif mimrom kodsho,
<sup>21</sup> to hear the groaning of the prisoner, to relieve the binding of death	ה' מִשְׁמַיִם אֶל-אֶרֶץ הַבַּיִת לְשִׁמּוֹעַ אֶנְקַת אֲסִיר לְפַתַּח בְּנֵי תְמוֹתָהּ	Adonai mishamayim el erez hibit lishmo'a enkat asir, lefate'ach benei temutah,

<sup>22</sup> so that the dwellers of Zion may sing to Adonai.      לְסַפֵּר בְּצִיּוֹן שֵׁם ה'      lesaper betziyon shem Adonai  
 All of Jerusalem will offer praise      וְתִהְיֶה לְבִירוּשָׁלַיִם      utehilato birushalayim,  
<sup>23</sup> when the nations are gathered together      בְּהִקְבֹּץ עַמִּים יַחְדָּו      behikavetz amim yachdav  
 in harmony to serve Adonai.      וּמַמְלַחֹת לְעַבְדָּתְךָ      umamlachot la'avod et Adonai.

### 3. Zechor Adonai - זְכוֹר ה'

*Selected from Lamentations 5*

<sup>1</sup> Remember, Adonai, what has befallen us,      זְכוֹר ה' מַה־הָיָה לָנוּ      Zechor Adonai meh hayah lanu;  
 behold, and see our distress.      הַבִּיטָה וּרְאֵה אֶת־חֲרַפְתָּנוּ      habitah ur'eh et cherpatenu.  
<sup>2</sup> Our inheritance has passed to strangers,      נַחֲלָתֵנוּ נִהְפְּכָה לְזָרִים      Nachalatenu nehef'chah lezarim,  
 our houses to foreigners.      בְּתֵינוּ לְנֹכְרִים      bateinu lenochrim.  
<sup>3</sup> We have become orphans, fatherless;      יְתוּמִים הָייִנוּ וְאֵין אָב      Yetomim hayinu ve'ain av;  
 our mothers are as widows.      אִמֹּתֵינוּ כְּאַלְמָנוֹת      imoteinu ke'almanot.  
<sup>4</sup> We must pay to drink our own water,      מִיְמֵינוּ בְּכֶסֶף שָׁתִינוּ      Meimeinu bechesef shatinu,  
 collect our own wood for a price.      עֲצֵינוּ בְּמַחִיר יָבֹאוּ      etzeinu bim'chir yavo'u.  
<sup>5</sup> To our very necks are we pursued;      עַל צַוְאַרְנוּ נִרְדַּפְנוּ      Al tzavarenu nirdafnu;  
 we labor and are given no rest.      יִנְעָנוּ וְלֹא הוּנַח לָנוּ      yaganu velo hunach lanu.  
<sup>6</sup> We hold out a hand to Egypt,      מִצְרַיִם נָתַנוּ יָד      Mitzrayim natanu yad,  
 and to Assyria, to be sated with bread;      אַשּׁוּר לְשַׂבֵּעַ לֶחֶם      Ashur, lisbo'ah lachem  
<sup>7</sup> Our fathers have sinned and are no more,      אָבֹתֵינוּ חָטְאוּ וְאֵינֵם      Avotenu chatu ve'einam,  
 and we must bear their guilt.      וְאֲנַחְנוּ עוֹנֵתֵיהֶם סָבְלָנוּ      va'anachnu avonoteihem savalnu.  
<sup>9</sup> We get our bread at the peril of our lives,      בְּנַפְשֵׁנוּ נִבְיֵא לֶחֱמֵנוּ      Benafshenu navi lachmenu  
 because of the sword of the wilderness.      מִפְּנֵי חֶרֶב הַמִּדְבָּר      mipnei cherev hamidbar.  
<sup>10</sup> Our skin is hot like an oven,      עוֹרֵנוּ כִּתְנוּר נִכְמָרוּ      Orenu ketanur nichmaru  
 because of the burning heat of famine.      מִפְּנֵי זִלְעָפוֹת רָעַב      mipnei zalafot ra'av.  
<sup>13</sup> Young men must carry millstones,      בַּחֲוָרִים טָחוּן נָשְׂאוּ      Bachurim techon nasa'u,  
 and children stagger under loads of wood.      וַיִּנְעָרִים בְּעֵץ כְּשָׁלוּ      une'arim ba'eitz kashalu.  
<sup>14</sup> Old men are gone from the gate,      זְקֵנִים מִשַּׁעַר שָׁבְתוּ      Zekeinim misha'ar shavatu,  
 young men from their music.      בַּחֲוָרִים מִגִּינִינָתָם      bachurim minginatam.  
<sup>15</sup> Gone is the joy of our hearts,      שָׁבַת מְשׁוֹשׁ לִבֵּנוּ      Shavat mesos libenu,  
 our dance is turned into mourning.      נִהְפְּדָה לְאֵבֶל מִחֻלָּנוּ      neh'pach le'evel mecholenu.  
<sup>17</sup> For this our hearts are sick,      עַל־זֶה הָיָה דָוָה לִבֵּנוּ      Al zeh hayah daveh libeinu,  
 because of these our eyes are dim.      עַל־אֵלֶּה חָשְׁכוּ עֵינֵינוּ      al eileh chash'chu eineinu.  
<sup>19</sup> But You, Adonai, are enthroned forever.      אַתָּה ה' לְעוֹלָם תִּשְׁבֵּב      Atah Adonai le'olam teshev.  
 Your throne endures from generation to generation.      כִּסְאֲךָ לְדֹר וָדֹר      Kis'acha ledor vador.  
<sup>20</sup> Why have You forgotten us utterly,      לָמָּה לָנַצַּח תִּשְׁכַּחֵנוּ      Lamah lanetzach tishkachenu,  
 forsaken us for all time?      תַּעֲזֹבֵנוּ לְאֶרֶץ יָמִים      ta'azvenu le'orech yamim.

<sup>21</sup> Take us back, Adonai, to Yourself,  
and let us come back,  
renew our days as of old.

הַשִּׁבְנוּ ה' אֵלֶיךָ  
וְנָשׁוּבָה  
חֲדָשׁ יָמֵינוּ כְּקֶדֶם  
Hashiveinu Adonai elecha  
venashuva;  
chadesh yameinu kekedem.

<sup>22</sup> For truly, You have rejected us,  
bitterly raged against us.

כִּי אִם־מָאֵס מְאֹסָתָנוּ  
קִצְפָּת עָלֵינוּ עַד־מָאֵד  
Ki im ma'os ma'astanu,  
katzafta aleinu ad me'od.

<sup>21</sup> Take us back, Adonai, to Yourself,  
and let us come back,  
renew our days as of old!

הַשִּׁבְנוּ ה' אֵלֶיךָ  
וְנָשׁוּבָה  
חֲדָשׁ יָמֵינוּ כְּקֶדֶם  
Hashiveinu Adonai elecha  
venashuva,  
chadesh yameinu kekedem.

#### 4. LeZichron Kedoshim - לְזִכְרוֹן קְדוֹשִׁים

*Memorial prayer; text based on traditional sources*

May God remember the souls  
of the holy and pure ones  
who were killed, murdered,  
slaughtered, burned,  
drowned, and strangled  
for sanctifying the name of God,  
at the hands of the Nazi oppressors  
(may their name and memory be obliterated).  
Because, without making a vow,  
I shall give tzedakah<sup>1</sup> on behalf of the victims.  
As reward for this, may their souls be  
bound in the Bond of Life,  
together with the souls of  
Abraham, Isaac and Jacob,  
Sarah, Rebeccah, Rachel and Leah,  
and together with the other  
righteous men and women  
in the Garden of Eden.  
Now let us respond, “Amen.”

יִזְכֹּר אֱלֹהִים נְשָׁמוֹת  
הַקְּדוֹשִׁים וְהַטְּהוֹרִים  
שֶׁהוּמְתוּ וְשֶׁנֶּהְרְגוּ  
וְשֶׁנִּשְׁחַטוּ וְשֶׁנִּשְׂרְפוּ  
וְשֶׁנִּטְבְּעוּ וְשֶׁנִּחְנְקוּ  
עַל קְדוּשַׁת הַשֵּׁם  
עַל יְדֵי הַצּוֹרְרִים הַנָּאֲצִיִּים  
יִמַּח שְׁמָם וְזִכְרָם  
בְּעָבוּר שֶׁבְלִי נֶדֶר  
אֶתֵּן צְדָקָה בְּעַדָּם  
בְּשִׁכְרֵי זֶה תִּהְיֶינָה נַפְשֹׁתֵיהֶם  
צְרוּרוֹת בְּצִרּוֹר הַחַיִּים  
עִם נְשָׁמוֹת  
אַבְרָהָם יִצְחָק וְיַעֲקֹב  
סָרָה רִיבְקָה רָחֵל וְלֵאָה  
וְעִם שְׂאֵר  
צְדִיקִים וְצִדְקָנִיּוֹת  
שֶׁבְּגַן עֵדֶן  
וְנֹאמֵר : אָמֵן  
Yizkor Elohim nishmot  
hakedoshim vehatehorim  
shehumtu veshenehergu  
veshenishchatu veshenisrefu  
veshenitbe'u veshenechneku  
al kidush hashem  
al yedei hatzorerim haNatziyim  
yimach shemam vezichram,  
ba'avur shebeli neder  
eten tzedakah ba'adam.  
Bis'char zeh, tiheyena nafshoteihem  
tzerurot bitzror hachayim  
im nishmot  
Avraham, Yitzchak veYa'akov,  
Sarah, Rivkah, Rachel veLe'ah,  
ve'im she'ar  
tzadikim vetzidkaniyot  
shebeGan Eden.  
Venomar, Amen.

<sup>1</sup> “Tzedakah” is often translated as “charity,” but it actually means “righteous action.” Tzedakah is seen as a religious obligation that must be performed regardless of financial standing, even by the poor.

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5. Se questo è un uomo ▪ If This Is a Man

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*By Primo Levi (1919-1987), chemist and writer, imprisoned in Auschwitz in 1944-45.  
This poem—here translated by Stuart Woolf—is the epigraph to his first book,  
published in English as Survival in Auschwitz: The Nazi Assault on Humanity.*

Voi che vivete sicuri	You who live safe
Nelle vostre tiepide case	In your warm houses,
Voi che trovate tornando a sera	You who find, returning in the evening,
Il cibo caldo e visi amici:	Hot food and friendly faces:
Considerate se questo è un uomo	Consider if this is a man
Che lavora nel fango	Who works in the mud,
Che non conosce pace	Who knows no peace,
Che lotta per mezzo pane	Who fights for a crust of bread,
Che muore per un sì o per un no.	Who dies by a yes or a no.
Considerate se questa è una donna	Consider if this is a woman
Senza capelli e senza nome	Without hair, without name,
Senza più forza di ricordare	Without the strength to remember,
Vuoti gli occhi e freddo il grembo	Empty are her eyes, cold her womb
Come una rana d'inverno.	Like a frog in winter.
Meditate che questo è stato	Never forget that this has happened:
Vi comando queste parole.	Remember these words.
Scolpitele nel vostro cuore	Engrave them on your hearts
Stando in casa andando per via	When at home or in the street,
Coricandovi alzandovi	When lying down, when getting up.
Ripetetele ai vostri figli.	Repeat them to your children.
O vi si sfaccia la casa	Or may your houses be destroyed,
La malattia vi impedisca	May illness strike you down,
I vostri nati torcano il viso da voi.	May your offspring turn their faces from you.

6. Nachem - נחם

From Siddur Sim Shalom for Weekdays

Adonai, our God, comfort	נחם יהוה אלהינו	Nachem Adonai Eloheinu
the remnant of your people Israel,	את שארית עמך ישראל	et she'erit am'cha Yisra'el,
<i>Zech. 3:2</i> an ember drawn from the fire.	אור מצל מאש	ud mutzal me'esh,
For a cruel enemy arose to destroy us—	כי קם עלינו אויב אכזר	ki kam aleinu oyev achzar.
to murder	בקש להשמיד להרג ולאבד	bikesh lehashmid laharog ule'abed
every Jew,	את כל היהודים	et kol haYehudim
young and old, women and children,	מנער ועד זקן טף ונשים	mina'ar ve'ad zaken, taf venashim,
saying:	ואמר	ve'amar:
<i>Ps. 83:5</i> “Come, let us annihilate them,	לכו ונכחידם מגוי	“Lechu venach'chidem migoy,
so that the name of Israel might no longer	ולא יזכר שם ישראל עוד	velo yizacher shem Yisra'el od.”
be uttered.”		
<i>Ps. 124:4</i> The waters engulfed us,	אזי המים שטפנונו	Azai hamayim shetafunu,
our tormentors fed us bitter poison.	הרונו לענה	hirvunu la'anah.
<i>Jer. 4:13</i> Alas, we are undone	אוי-נא לנו כי שדדנו	Oy nah lanu ki shudadnu,
for our source of comfort is yet far off.	כי רחק ממנו מנחם	ki rachak mimenu menachem.
<i>Lam. 1:16</i> Recalling these things, I weep.	על-אלה אני בוכיה	Al eileh ani bochiyah,
But You will not forget us eternally,	אך לא לנצח תשכחנו	ach lo lanetzach tishkachenu,
because you listen to the prayer of	כי אתה שומע תפלת	ki atah shome'ah tefilat
Your people Israel with compassion.	עמך ישראל ברחמים	amcha Yisra'el berachamim.

7. Todesfuge - Death Fugue

By Paul Celan (1920-1970); originally in Romanian, translated into German by Celan himself

schwarze Milch der Frühe	black milk of daybreak
wir trinken sie abends	we drink it at evening
wir trinken sie mittags und morgens	we drink it at midday and morning
wir trinken sie nachts	we drink it at night
wir trinken und trinken	we drink and we drink it
wir schaufeln ein Grab in den Lüften	we dig a grave in the air
da liegt man nicht eng	there one lies unconfined
ein Mann wohnt im Haus	a man lives in the house
der spielt mit den Schlangen der schreibt	he plays with the serpents he writes
der schreibt wenn es dunkelt nach Deutschland	he writes when the dusk falls to Germany
dein goldenes Haar Margarete	your golden hair Margarete
er schreibt es und tritt vor das Haus	he writes it and steps out of doors
und es blitzen die Sterne	and the stars are flashing
er pfeift seine Rüden herbei	he whistles his hounds here

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## I Believe – A Shoah Requiem: Text and Translations

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er pfeift seine Juden hervor	he whistles his Jews out
läßt schaufeln ein Grab in der Erde	to have them dig a grave in the earth
er befiehlt uns spielt auf nun zum Tanz	he commands us play now for the dance
schwarze Milch der Frühe	black milk of daybreak
wir trinken dich nachts	we drink you at night
wir trinken dich morgens und mittags	we drink you in the morning and midday
wir trinken dich abends	we drink you at evening
wir trinken und trinken	we drink and we drink you
ein Mann wohnt im Haus	a man lives in the house
der spielt mit den Schlangen der schreibt	he plays with the serpents he writes
der schreibt wenn es dunkelt nach Deutschland	he writes when dusk falls to Germany
dein goldenes Haar Margarete	your golden hair Margarete
Dein aschenes Haar Sulamith	your ashen hair Shulamith
wir schaufeln ein Grab in den Lüften	we dig a grave in the air
da liegt man nicht eng	there one lies unconfined
er ruft stecht tiefer ins Erdreich ihr einen	he shouts dig deeper in the earth you there
ihr andern singet und spielt	you others sing and play
er greift nach dem Eisen im Gurt er schwingts	he grabs for the iron in his belt he swings it
seine Augen sind blau	his eyes are blue
stecht tiefer die Spaten ihr einen	dig deeper you there with your spades
ihr andern spielt weiter zum Tanz auf	you others play on for the dance
schwarze Milch der Frühe wir trinken dich nachts	black milk of daybreak we drink you at night
wir trinken dich mittags und morgens	we drink you at midday and morning
wir trinken dich abends	we drink you at evening
wir trinken und trinken	we drink and we drink you
ein Mann wohnt im Haus	a man lives in the house
dein goldenes Haar Margarete	your golden hair Margarete
dein aschenes Haar Sulamith	your ashen hair Shulamith
er spielt mit den Schlangen	he plays with the serpents
er ruft spielt süßer den Tod	he yells play more sweetly than Death
der Tod ist ein Meister aus Deutschland	Death is a master from Germany.
er ruft streicht dunkler die Geigen	he yells bow more darkly your fiddles
dann steigt ihr als Rauch in die Luft	then as smoke you will rise in the air
dann habt ihr ein Grab in den Wolken	then a grave you will have in the clouds
da liegt man nicht eng	there one lies unconfined
schwarze Milch der Frühe	black milk of daybreak
wir trinken dich nachts wir trinken dich mittags	we drink you at night we drink you at midday
der Tod ist ein Meister aus Deutschland	Death is a master from Germany

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## I Believe – A Shoah Requiem: Text and Translations

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wir trinken dich abends und morgens	we drink you at evening and morning
wir trinken und trinken	we drink and we drink you
der Tod ist ein Meister aus Deutschland	Death is a master from Germany
sein Auge ist blau	his eyes are blue
er trifft dich mit bleierner Kugel	he strikes you with leaden bullets
er trifft dich genau	his aim is true
ein Mann wohnt im Haus	a man lives in the house
dein goldenes Haar Margarete	your golden hair Margarete
er hetzt seine Rüden auf uns	he sets his hounds on us
er schenkt uns ein Grab in der Luft	he grants us a grave in the air
er spielt mit den Schlangen und träumet	he plays with the serpents and dreams.
der Tod ist ein Meister aus Deutschland	Death is a master from Germany
dein goldenes Haar Margarete	your golden hair Margarete
dein aschenes Haar Sulamith	your ashen hair Shulamith

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### 8. Shomer Yisra'el - שׁוֹמֵר יִשְׂרָאֵל

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*Traditional, from Tachanun and Selichot*

Guardian of Israel,	שׁוֹמֵר יִשְׂרָאֵל	Shomer Yisra'el,
watch over the remnant of Israel,	שְׁמוֹר שְׂאֵרֵי יִשְׂרָאֵל	shemor she'erit Yisra'el,
and preserve the people Israel,	וְאֵל יַוָּאד יִשְׂרָאֵל	ve'al yovad Yisra'el,
who proclaim: "Hear, O Israel."	הָאוֹמְרִים שְׁמַע יִשְׂרָאֵל	ha'omrim: "Shema, Yisra'el!"
Guardian of a unified people,	שׁוֹמֵר גּוֹי אֶחָד	Shomer goy echad,
safeguard the remnant of these people	שְׁמוֹר שְׂאֵרֵי אֶחָד	Shemor she'erit am echad,
and preserve these people	וְאֵל יַוָּאד גּוֹי אֶחָד	ve'al yovad goy echad,
who affirm:	הַמְּיַחַדִּים שִׁמְךָ	ham'yachadim shim'chah,
"Adonai is our God, Adonai alone."	ה' אֱלֹהֵינוּ ה' אֶחָד	"Adonai Eloheinu, Adonai echad!"
Guardian of a holy people,	שׁוֹמֵר גּוֹי קָדוֹשׁ	Shomer goy kadosh,
safeguard the remnant	שְׁמוֹר שְׂאֵרֵי	shemor she'erit
of these holy people,	עִם קָדוֹשׁ	am kadosh,
and preserve these holy people,	וְאֵל יַוָּאד גּוֹי קָדוֹשׁ	ve'al yovad goy kadosh,
who chant in praise of the Holy One:	הַמְּשַׁלְּשִׁים בְּשֵׁלֶשׁ קְדוּשׁוֹת	ham'shal'shim beshalosh kedushot
"Holy, Holy, Holy."	לְקָדוֹשׁ	lekadosh.

9. El Molei Rachamim - אל מלא רחמים

*Based on traditional sources*

Exalted, compassionate God	אל מלא רחמים	El molei rachamim
who dwells on high,	שוכן במרומים	shochein bamromim,
grant infinite rest	המצא מנוחה נכונה	hamtzei menuchoh nechonoh
under the wings of Your sheltering presence,	תחת כנפי השכינה	tachas kanfei haShechinoh,
among the holy and pure ones,	במעלות קדושים וטהורים	bema'alos kedoshim utehorim,
who shine like the radiance of the heavens,	כזהר הרקיע מזהירים	kezohar horoki'ah maz'hirim,
for the souls	את נשמות	es nishmos
of all our brethren from the Children of Israel	כל אחינו בני ישראל	kol acheinu benei Yisro'el
who were slaughtered in the Holocaust.	שנטבחו לשואה	shenitbechu laSho'oh,
Men, women and children	אנשים נשים וטף	anoshim, noshim vetaf,
who were murdered, burned,	שנהרגו ושנשרפו	shenehergu veshenisrefu
drowned and strangled	ושנטבעו ושנחנקו	veshenitbe'u veshenechneku
for sanctifying the name of God	על קדוש השם	al kidush hashem,
at the hands of the Nazi oppressors	על ידי הצוררים הנאציים	al yedei hatzorerim haNatziyim,
(may their name and memory be obliterated).	ימח שמם וזכרם	yimach shemom vezichrom.
Because, without intending a vow,	בעבור שבלי נדר	Ba'avur shebeli neder
I will give tzedakah	אתן צדקה	eten tzedokoh
for the remembrance of the victims' souls.	בעד הזכרת נשמותיהם	be'ad hazkoras nishmoseihem.
May their resting place be	בגן עדן	BeGan Eden
in the Garden of Eden.	תהא מנוחתם	tehei menuchosom
Therefore, may the Master of mercy	לכן בעל הרחמים	Lochen, ba'al horachamim,
shelter them in the shelter of His wings	יסתירם בסתר כנפיו	yastirem beseser kenofov
for all eternity,	לעולמים	le'olomim
and in the Bond of Life bind	ויצרור בצרור החיים	veyitzror bitzror hachayim
their souls.	את נשמתם	es nishmosom.
Adonai is their heritage,	ה' הוא נחלתם	Adonoi hu nachalosom
and may they dwell in peace	וינוחו בשלום	veyonuchu besholom
in their resting place.	על משכבותיהם	al mishkevoseihem.
And let us say, "Amen."	ונאמר אמן	Venomar: "Omein."

10. El Melech Yoshev - אֵל מֶלֶךְ יוֹשֵׁב

*Traditional, from the liturgy for Yom Kippur*

God alone	אֵל מֶלֶךְ	El melech
who dwells in compassion,	יוֹשֵׁב עַל כִּסֵּא רַחֲמִים	yoshev al kishah rachamim,
guided by grace,	מִתְנַהֵג בְּחַסִּידוּת	mitnaheg bachasidut,
forgiving the sins of your people,	מוֹחֵל אֲוֹנוֹת עַמּוֹ	mochel avonot amo,
one by one, as they come before you,	מֵאַחַד רִישׁוֹן רִישׁוֹן	ma'avir rishon rishon,
generously forgiving sinners	מֵרַבָּה מְחִילָה לַחַטָּאִים	marbeh mechilah lachata'im,
and pardoning transgressors,	וּסְלִיחָה לְפֹשְׁעִים	uselichah lefosh'im,
acting charitably	עוֹשֶׂה צְדָקוֹת	oseh tzedakot
with every living thing:	עִם כָּל בְּשָׂר וָרוּחַ	im kol basar varu'ach—
do not punish them for their misdeeds.	לֹא כִרְעַתָּם תִּגְמֹל	lo chera'atam tigmol!
God, you taught us	אֵל הוֹרִיתָ לָנוּ	El horeita lanu
how to recite the Thirteen Attributes.	לֹמַר שְׁלוֹשׁ עֶשְׂרֵה	lomar shelosh esreh,
Remember the promise implied	זְכוֹר לָנוּ הַיּוֹם	zechor lanu hayom
in these Thirteen Attributes,	בְּרִית שְׁלוֹשׁ עֶשְׂרֵה	brit shelosh esreh,
which you first revealed to Moses the humble one	כְּהוֹדַעְתָּ לְעֵנֹו מִקֶּדֶם	kehodata le'anav mikedem
as it is written:	וְכֵן כָּתוּב	vechen katuv:
<i>Ex 34:5-7</i> “God descended in a cloud	וַיֵּרֶד ה' בְּעָנָן	“Vayeired Adonai be'anan,
and stood beside him,	וַיִּתְיַצֵּב עִמּוֹ שָׁם	vayityatzev imo sham,
and he called the name Adonai:	וַיִּקְרָא בְשֵׁם ה'	vayikra veshem Adonai,
And Adonai passed before him and called:	וַיַּעֲבֵר ה' עַל-פָּנָיו וַיִּקְרָא	vaya'avor Adonai al panav vayikra:

'Adonai, Adonai,	ה' ה'	'Adonai Adonai
God, merciful and compassionate,	אֵל רַחוּם וְחַנּוּן	El rachum vechanun,
patient,	אֶרֶךְ אַפַּיִם	erech apayim
abounding in lovingkindness and truth,	וְרַב-חֶסֶד וְאֱמֶת	verav chesed ve'emet,
assuring love for thousands of generations,	נֹצֵר חֶסֶד לְאַלְפִים	notzer chesed la'alafim,
forgiving faults, misdeeds and imperfections,	נֹשֵׂא אֲוֹנוֹ וּפְשָׁעוֹ וְחַטָּאתָּהּ	noseh avon vafesha vechata'ah,
the One Who Cleanses...” <sup>1</sup>	וְנִקְיָהּ	venakeh.”

<sup>1</sup> The bordered section is the Thirteen Attributes of Divine Mercy in God's revelation to Moses: 1. ה' 2. ה' 3. אֵל 4. רַחוּם 5. חַנּוּן 6. אֶרֶךְ אַפַּיִם 7. אֶרֶךְ אַפַּיִם 8. וְרַב-חֶסֶד 9. וְאֱמֶת 10. נֹצֵר חֶסֶד לְאַלְפִים 11. נֹשֵׂא אֲוֹנוֹ 12. וּפְשָׁעוֹ 13. וְחַטָּאתָּהּ 14. וְנִקְיָהּ. The thirteen movements of *I Believe – A Shoah Requiem* are symbolic of the Thirteen Attributes.

Shoah Kaddish • קדיש שואה

*Responsive reading*

יִתְגַּדֵּל Yitgadal

*Auschwitz*

וַיִּתְקַדֵּשׁ veyitkodash

*Lodz*

שְׁמֵה רַבָּא shemeh raba

*Ponar*

בְּעֵלְמָא דִּי בְּרָא כְרַעוּתָהּ be'alma di verah chir'uteh

*Babi Yar*

וַיַּמְלִיךְ מַלְכוּתָהּ veyamlich malchuteh,

*Maidanek*

בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן bechayechon uv'yomechon

*Birkenau*

וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל uvechayei dechol beit Yisra'el

*Kovno*

בְּעֵגְלָא וּבְזִמְן קָרִיב ba'agala uvizman kariv.

*Janowska*

וְאָמְרוּ אָמֵן Ve'imru, "Amen."

יְהֵא שְׁמֵה רַבָּא מְבָרַךְ Yehei shemei raba mevarach

לְעָלַם וּלְעֵלְמֵי עֵלְמַיָּא le'alam ul'almei almaya.

יִתְבָּרַךְ וַיִּשְׁתַּבַּח Yitbarach veyishtabach

*Theresienstadt*

וַיִּתְפָּאֵר וַיִּתְרוֹמַם veyitpa'ar veyitromam

*Buchenwald*

וַיִּתְנַשֵּׂא וַיִּתְהַדָּר veyitnaseh veyit'hadar

*Treblinka*

וַיִּתְעַלֶּה וַיִּתְהַלַּל veyit'aleh veyit'halal

*Vilna*

שְׁמֵה דְקַדְשָׁא shemeh dekudsha,

*Bergen-Belsen*

בְּרִיךְ הוּא לְעֵלָא Berich hu. Le'ela

*Mauthausen*

מִן כּוֹל בִּירְכָתָא וְשִׁירָתָא min kol bir'chata veshirata

*Dachau*

תִּשְׁבַּחְתָּא וְנַחֲמְתָּא tushbechata venechemata,

*Minsk*

דְּאִמִּירָן בְּעֵלְמָא da'amiran be'alma.

*Warsaw*

וְאָמְרוּ אָמֵן Ve'imru, "Amen."

יְהִי שְׁלָמָא רַבָּא מִן שְׁמַיָּא Yehei shelama raba min shemaya,  
 וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל vechayim, aleinu ve'al kol Yisra'el,  
 וְאָמְרוּ אָמֵן ve'imru, "Amen."  
 עֲשֵׂה שְׁלוֹם בְּמִרְמָוִי הוּא יַעֲשֶׂה שְׁלוֹם Oseh shalom bimromav, hu ya'aseh shalom  
 עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן aleinu ve'al kol Yisra'el, ve'imru, "Amen."

11. Mourners' Kaddish - קְדִישׁ יְתוֹם

*Traditional*

Exalted and holy	יִתְגַּדַּל וְיִתְקַדַּשׁ	Yitgadal veyitkdash
be God's great name (Amen)	שְׁמֵהּ רַבָּא (אָמֵן)	shemeh raba (Amen)
throughout the world which He has created	בְּעֵלְמָא דִּי בְּרָא	be'elma di vera
according to His will.	כְּרַעוּתָהּ	chir'uteh
May He establish His kingdom soon,	וְיִמְלִיךְ מַלְכוּתָהּ	veyamlich malchuteh,
in our lifetime	בְּחַיֵּינוּ וּבְיָמֵינוּ	bechayechon uv'yomechon
and within the life of the entire House of Israel,	וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל	uvechayei dechol beit Yisra'el
speedily and soon.	בְּעֵגְלָא וּבְזִמְנָא קָרִיב	ba'agala uvizman kariv.
And let us say, "Amen."	וְאָמְרוּ אָמֵן	Ve'imru, "Amen."
May His great name be praised	יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ	Yehei shemei raba mevarach
forever to all eternity.	לְעָלְמֵי עֵלְמַיָּא	le'alam ul'almei almaya.
Blessed and praised	יִתְבָּרַךְ וְיִשְׁתַּבַּח	Yitbarach veyishtabach
celebrated and exalted	וְיִתְפָּאֵר וְיִתְרֹמַם	veyitpa'ar veyitromam
acclaimed and honored	וְיִתְנַשֵּׂא וְיִתְהַדָּר	veyitnaseh veyit'hadar
adored and revered	וְיִתְעַלֶּה וְיִתְהַלַּל	veyit'aleh veyit'halal
be the name of the Holy One,	שְׁמֵהּ דְקֻדְשָׁא	shemeh dekudsha,
blessed be He—	בְּרִיךְ הוּא	Berich hu.
beyond all	לְעֵלְמָא מִן כָּל	Le'ela min kol
the blessings, songs,	בִּרְכָתָא וְשִׁירָתָא	bir'chata veshirata
praises and consolations	תִּשְׁבַּחְתָּא וְנַחֲמָתָא	tushbechata venechemata,
that are ever spoken in the world.	דְּאִמְרָן בְּעֵלְמָא	da'amiran be'alma.
And let us say, "Amen."	וְאָמְרוּ אָמֵן	Ve'imru, "Amen."
May there be abundant peace	יְהִי שְׁלָמָא רַבָּא	Yehei shelama raba
from heaven, and life,	מִן שְׁמַיָּא וְחַיִּים	min shemaya, vechayim,
for us and for all Israel.	עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל	aleinu ve'al kol Yisra'el,
And let us say, "Amen."	וְאָמְרוּ אָמֵן	ve'imru, "Amen."
May He who creates peace in the universe	עֲשֵׂה שְׁלוֹם בְּמִרְמָוִי	Oseh shalom bimromav
grant peace	הוּא יַעֲשֶׂה שְׁלוֹם	hu ya'aseh shalom
to us and to all Israel.	עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל	aleinu ve'al kol Yisra'el,
And let us say, "Amen."	וְאָמְרוּ אָמֵן	ve'imru, "Amen."

12. Shema - שְׁמַע

*Deut. 6:4* Hear, O Israel,  
Adonai is our God;  
Adonai is one.

שְׁמַע יִשְׂרָאֵל Shema, Yisra'el:  
ה' יְאֵל הַיְיָ Adonai Eloheinu;  
ה' אֶחָד Adonai echad.

13. I Believe

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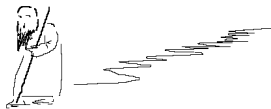
*Text from an unsigned inscription found on the wall of a cave in Cologne where Jews had been hiding.  
Translated from the French original.*

I believe in the sun  
even when it's not shining.

I believe in love  
even when feeling it not.

I believe in God  
even when He is silent.

*We thank Joe Lewis of the Singlish™ Publication Society  
for preparing these pages of text and translation.*



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# I BELIEVE CHOIR

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Jerry Blackstone, conductor

## SOPRANOS

Brooke Bain  
Alaina Brown\*  
Patti Carey  
Suzanne Cohen  
Susan Edelman  
Joanna Edelson  
Virginia Fallis  
Julia Fantich  
Olivia Finkelstein  
Cheryl Gluski  
Kelly Goldberg  
Katie Goldkamp  
Tiffany Green  
Nicole Greenidge-Joseph\*  
Sue Hiser  
Diane Howitt  
Rebecca Kell  
Crystal Kim  
Marta Lazar  
Annette Mamassian  
Rio Mizuno  
Donna Page  
Kristen Reid  
Beth Richert  
Marci Shulman  
Mary Simmons  
Janice Snow  
Penny Steyer  
Diane Storm  
Sue Barcus Tushman  
Sarah Waanders  
Lynda Wood

## ALTOS

Diane Bernstein  
Janis Braun-Levine  
Jan Brody  
Sarah Cohen  
Winnie Cunningham  
Dorothy Duensing\*  
Amanda Elder  
Lana Floer  
Linda Goodman  
Susie Graham  
Lauren Skuce Gross\*  
Portia Hendrix  
Delcene Hughley  
Terri Hutcherson  
Mary Kargilis  
Rayna Kogan  
Ilysa Koltonow  
Claire Krawczak  
Marilynn Leedom  
Gabriella Lowenthal  
Martha Manting  
Betsy Marsh  
Joanne Miller  
Kathy Murrenus  
Robyn Pearson  
Alison Purvis  
Dana Rimelspach  
Danielle Rogers  
Sheran Tioran  
Shanele Tyler  
Julie Wiener

## TENORS

Richard Blauvelt  
Henry Bodzin  
Paul Chute  
Jonathan Frankel  
Jonathan Israilov  
Joe Lewis  
Bradley Lieto\*  
Peter Marsh  
Christopher Martin  
Glenn Perry\*  
Stuart Pinsky  
Steve Rotenberg  
Jonathan Schiff  
Carl Storm  
Joseph Trate  
Tanya Walker  
Matthew Weberman  
Aaron Wilson

## BASSES

Alan Baum  
Jason Biederman  
William Blauvelt  
Carl Dibble  
Nick Dulmage  
Steven Goldsmith  
David Hearshen  
Ari Layno-Moses  
Marty Liebman  
Jason Lin  
Jeffrey Maisels  
Robert Martin  
Evan Marymee  
Dan Medow  
Neil Michaels\*  
Glenn Miller\*  
Art Rose  
Tim Rugenstein  
Mark Shatz  
Barry Smith  
Arthur Sugarman  
Roger Woods

\*I Believe Chamber Choir

## CHOIRS REPRESENTED

Adat Shalom Synagogue Choir, directed by Hazzan Daniel Gross  
Madrigal Chorale, directed by Dr. Robert A. Martin  
Temple Shir Shalom Choir, directed by Cantor Penny Steyer  
West Bloomfield High School Chamber Choir, directed by Sheryl Hauk  
Zamir Chorale of Metropolitan Detroit, directed by Cantor Penny Steyer

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# I BELIEVE CHILDREN'S CHOIR

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Dalia Albert  
Daniel Azariah  
Elyssa Biederman  
Ethan Biederman  
Emma Cherrin  
Sarah Chynoweth  
Elisha Cooper  
Shay Finn

Joshua Gallatin  
Maya Eliana Gamer  
Elana Hirsch  
Rafael Ifraimov  
Elijah Kaye  
Liora Kaye  
Ruby Kellman  
Nia Sophia Kepes

Rebecca Lanis  
Aaron W. Levine  
Sami Lofman  
Jordan Manela  
Erin Sydney Mattler  
Abraham Miller  
Yael Morais  
Alexis Morton

Eliana Orel  
Avery Owen  
Emily Sherman  
Maya Siegmann  
Rachel Siporin  
Hannah Stryk  
Allison VanDerAue  
Anna Weinbaum

Asa Weinstein  
Ilan Weiss  
Maxym Wolberg  
Maya Wolock  
Nathan Yusufov  
Isabel Zaltz  
Emma Claire Zdrojewski

## CHILDREN'S CHOIRS REPRESENTED

Adat Shalom Synagogue Ruach Choir, directed by Hazzan Daniel Gross  
Hillel Day School Ruach Choir, directed by Andrea Trivax

## YOM HASHOAH REFLECTIONS

*Rabbi Daniel Nevins, The Jewish Theological Seminary (New York)*

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Shoah, the Hebrew word used to describe the destruction of European Jewry during World War II, is a biblical term used by the prophets, and in Psalms and Proverbs, to indicate the onset of a sudden and unprecedented evil. The prophet Zephania (whose name may mean, "God is hidden") describes Shoah as a "day of calamity and desolation, a day of darkness and deep gloom, a day of densest clouds." Faced with such evil, what is there to say? What light can be shed in this darkest hour? No words can make sense of the enormity of the Shoah, and yet such an event has elicited an outpouring of creative responses. Great art and poetry, literature and song, have been produced in response to the suffering, like sparks erupting from the clash of hammer and anvil. And in the darkness of divine absence, a yearning to believe, to reclaim faith in the goodness and purpose of life – in the goodness and purposefulness of the Creator – glimmers in the soul, giving strength and hope to those who are unwilling to allow chaos and evil to triumph. *I Believe – A Shoah Requiem*, is a profound example of the yearning to assert holiness in a world profaned by hatred. By drawing together a diverse gathering of faith communities, Hazzan Daniel Gross and his team have added meaning and even beauty to our heartbroken service of remembrance of the victims of the Shoah. May our service bring honor to the victims and strengthen our resolve to be for each other, our brothers' and sisters' keepers.

*Archbishop Allen Vigneron, Archdiocese of Detroit*

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I am deeply grateful and honored to have been invited to participate in this Yom HaShoah Observance with all of you, Jewish friends and neighbors, and many others from around Metro Detroit. On this somber occasion, when we remember the horrific events of the Holocaust in Europe during World War II, when Evil became a tangible reality in the lives of millions of Jews and other human beings, we come together today to share our sorrow and our fervent prayer, in the words of Pope John Paul II of blessed memory, that we will be able to "shape a future in which the unspeakable iniquity of the Shoah will never again be possible."

As the leader of the Roman Catholic Archdiocese of Detroit and primary teacher of faith, I fully embrace the teaching of the Church as articulated during the Second Vatican Council "[The Catholic Church] deplores the hatred, persecutions, and displays of anti-Semitism directed against the Jews at any time and from any source" (*Nostra Aetate*). This is my pledge: "the spoiled seeds of anti-Judaism and anti-Semitism must never again be allowed to take root in any human heart" (*We Remember: A Reflection on the Shoah*).

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## I Believe – A Shoah Requiem: Reflections

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### Rabbi Aaron Bergman, Adat Shalom Synagogue (Farmington Hills)

Some may be surprised to learn that I have never seen the movie *Schindler's List*. I simply could not bear it. The concentration camp from which Schindler took prisoners as workers in his factory in order to save their lives was the very camp in which my father said goodbye to his father. It was the camp in which my grandfather died. I could not watch a movie, knowing that he was in there somewhere, beyond help.

In 1999 I was at that very spot in Poland with my father and brother. My father went back to teach that goodness cannot be destroyed, that a people can be eternal no matter what happens, as long as we vow to live lives of meaning under all circumstances.

I decided to be a rabbi in part because I wanted to face the pain of the Holocaust without anger or a desire for vengeance, and with a mission to help bring peace into a broken and wounded world. I am so grateful to my colleague and friend Hazzan Daniel Gross for bringing together so many people from so many places in the spiritual world to remind us that recognizing our common humanity is the greatest and most necessary belief of all.

### Reverend Kenneth J. Flowers, Greater New Mt. Moriah Missionary Baptist Church (Detroit)

Today, we gather to remember the 6 million Jews who were killed during the Holocaust. Yom HaShoah is of utmost importance so that we "NEVER FORGET" those who lost their lives due to hatred, bigotry, anti-Semitism, and disdain for a group of people just because they were Jewish. I have visited Yad Vashem five times, as well as The National Holocaust Museum in Washington, D.C. and the Holocaust Memorial Center in Farmington Hills many times. Each time I leave in tears. The photojournalism and news accounts of the abuse and lynching of my Jewish Brothers and Sisters are haunting reminders of my African American foreparents also being lynched, beaten and enslaved here in America. Both groups are hated and vilified by The Ku Klux Klan, Neo-Nazis and other hate groups. Thus, our two communities are inextricably bound together by the divine garment of destiny in that we have experienced the ultimate fate that comes from oppression and discrimination. Therefore, let us come together as ONE COMMUNITY... Blacks and Jews to strive for FREEDOM, JUSTICE, EQUALITY AND PEACE!!! Let us work to end racism and anti-Semitism in our lifetime. May we all say, "NEVER AGAIN" and "WE SHALL NEVER FORGET!!!"

### Rabbi Daniel Syme, Temple Beth El (Bloomfield Hills)

Yom HaShoah is a moment, frozen in time, when people of good will from all over the world attempt to grasp the magnitude of what the world allowed to happen over six decades ago.

We know that there is evil in the world. Today, however, we also affirm that there is goodness and caring and kindness and love. We must not allow the memory of the 6 million to dim with the passing of time. But as importantly, we must tell the story, from year to year, and resolve that never again will any people be brutalized by genocidal despots.

This – is our mission. This – must be one of our proudest accomplishments. Zachor!

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## I Believe – A Shoah Requiem: Reflections

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### *Rabbi Arnie Sleutelberg, Congregation Shir Tikvah (Troy)*

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I grew up hearing a short snippet of my mother's wartime life until she broke down in tears. That was it until the next snippet days, weeks, or months later. I heard how she was expelled from school, couldn't meet her friends in parks or at the beach, and how she was spirited away in the night of October 3, 1942, separated from her family and everything she knew, to the attic of a farm house where she awaited liberation for two years and seven months. October 3 would be her Yom Kippur each year while in hiding. Her Holocaust family became and remains our family. Now into the 4th and 5th generations, we participate in one another's weddings, funerals and day-to-day lives even with an ocean between us. The de Kock family members are true "Righteous Gentiles," honored with a tree at Yad Vashem, upholding the best of humanity to this day. Yom HaShoah is one day I deliberately remember her trials while mourning the hundreds of aunts, uncles, and cousins who I never got to meet.

### *Rabbi Joseph Krakoff, Congregation Shaarey Zedek (Southfield)*

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In the Jewish tradition, memory is paramount. We are reminded in the Torah to remember everything from the Sabbath day (which should lead to observance) to the evil that Amalek inflicted on the innocent Israelites as they marched through the desert. It is an extension of this ancient Biblical command “to remember” that informs our approach to the Shoah (the Holocaust) that needlessly and tragically decimated so many of our beloved brethren—men, women, and children. We remember so as not to forget as we work together across religious lines to insure that such a calamity must never happen again.

We also remember... because memory is a blessing. We affirm in the Memorial Prayer (*El Malei*) that those whose lives are no more are not forgotten by us. Their souls continue to exist in the next world, sheltered and nourished by the Almighty's tender embrace, having entered eternity and their heavenly abode. We furthermore affirm that having touched our lives, all those who have gone before are linked to us forever, even as they rest in peace. In their memory, we commit ourselves to furthering their values and ideals in this world. As we once again mark Yom HaShoah, may we affirm that as a greater community we stand together to bring peace and tranquility to a world that really needs it.

### *Father Garabed Kochakian, St. John Armenian Church (Southfield)*

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It is an honor for me to join with you and take part in remembering the Yom HaShoah observance of the Jewish Holocaust. As one whose family has come, in like manner, from a painful past suffering of persecution, bigotry and hatred because of who we were and are, sharing in the remembrance of the dark days of your history today helps the hurt and wounds we Armenians have also endured because it comforts us to know that we have not been alone in our plight. Like you, we live every day driven with the compelling words, *never again*.

The Jewish and Armenian people have endured both holocaust and genocide in the past. We both commemorate our national tragedies in the month of April, but no longer keeping them silent and forgotten among the citizens of the world. We share them, so that the world may know that man's inhumanity to man can never subdue the spirit and soul; and that God's created image in us cannot be eternally destroyed, but in us his spirit lives. Though evil fanaticisms still prevail in the world, the sacred act of remembrance propels us both to celebrate life, revealing that the power of good can prevail over

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## I Believe – A Shoah Requiem: Reflections

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evil, and that it can no longer be tolerated, unquestioned and left unchallenged. As we desire to reveal the truth we become advocates for justice through gatherings of prayer, remembrance and witness so that our actions will be heard in positive ways and that the truth shall prevail, despite twisted minds and words and the actions of those who still attempt to deny the truth of the past and corrupt history.

In Christian terms and the tradition of the faith I live as a priest, the word resurrection is most meaningful. It bears witness to the undying spirit we hold against the evils we have endured. With hope, like you, we celebrate life anew so that together we may be a voice and a force against the evils in this world. And with that enduring spirit of strength we can rise from the ashes like the phoenix; from being a victim to becoming a victor, advocating for peace, and the sanctity of life and the pursuit of human dignity.

Soon, on April 24<sup>th</sup>, the Armenian community globally will gather together to remember our Martyrs who fell to Ottoman oppression in 1915, and we, like you, shall weep with tears for what happened. But we move onward, for every day is a new beginning. We honor and celebrate the memory of those who perished, by living and pursuing the fullness of life that God the Creator has given to us; today, rising from death to the victory.

Let us keep the memory alive, and in so doing bring honor to those who fell to evil. It is our obligation with prayer, to remember the victims who left this life in pain and sorrow. And it is our duty to celebrate their spirits and souls, pursuing every way and means to meet head on the enemy of death, overcoming fear with faith!

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### *Rabbi Michael Moskowitz, Temple Shir Shalom (West Bloomfield)*

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Standing at the memorial of Dachau, I prayed. Though in that moment, remarkably, words were unable to be grasped. My intent was to pray quietly, just my own thoughts, my own words, yet none appeared. I felt inadequate. How can I not articulate something meaningful at this place filled with memory and filled with loss? But as a Jew we have words to say, words given to us from generations, words spoken in prayer by parents, grandparents, by so many we have never known. How many thousand times had I heard the words of Kaddish? How many times had I said this prayer? So this could help. This could guide me. I began my prayers....*Yitgadal v'yitkadash sh'may rabbah*. And then I stumbled. I couldn't find the words. It wasn't that I did not want to say them. I could not remember them. I had lost the prayer. I started over. But again the words would not come out. Standing in silence, I apologized.

Still today, 25 years later, I struggle with why my prayers could not be found on that cold and rainy April morning. I have no answer. Maybe for that moment, my soul knew how the Shoah literally sapped such creativity from our lives. Its acts have stolen so much from humanity. For that reason our standing together today continues to fill the vast emptiness. It reminds us not only of the words we can say, the prayers we can articulate, but also the music we bring to life. The creativity we celebrate and add to our world with our gathering this afternoon is the greatest testament to our being and to our belief.

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## I Believe – A Shoah Requiem: Reflections

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*Reverend Dr. DeeDee Coleman, Russell Street Missionary Baptist Church (Detroit)*

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This glorious opportunity to participate in this Yom HaShoah (Holocaust Remembrance Day) Service is an honor and a privilege. We honor the retelling of the Holocaust experience through this ecumenical service that not only reaches those Jewish Freedom Fighters that stood up to injustice, but the community at large, so that we shall never forget those who risked their lives during this dark period of Jewish history some 70 years ago.

Today, April 7, 2013, is a day of honor! To be in the midst of my Jewish Sisters and Brothers and remember their strength, heroic struggle, and courage is a historical truth – the remembrance of this day should forever hold a sacred place in the lives of those who are yet to hear and bear testimony that the Holocaust experience will not and should not ever happen again.

Had it not been for those brave men and women whose bravery was beyond their pain, whose faith was beyond their substance, and their endurance to bear witness to future generations was beyond death and sorrow, I would not have had the experience of understanding and knowing the shared pain we have together, as Jewish and African American servants of the truth.

The Holocaust did happen! We must not forget. Therefore, this day must serve as an educational torch, to be remembered, proclaimed and passed on for generations to come, so that Yom HaShoah will burn in the hearts of men to join our Jewish Family and embrace them with long-lasting love and peace.

*Cantor Pamela Schiffer, Congregation Shaarey Zedek (East Lansing)*

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On a recent mission to Poland with the Cantors Assembly we visited the former concentration camps of Auschwitz and Birkenau. Each of us was given the name of a Cantor who perished in the Shoah, a voice silenced but a soul we could honor through our own voice, our own prayer. We worshipped there in an extraordinary memorial prayer service on the grounds where more than one million Jews died during the Holocaust. It was the first time that a Torah reading had been allowed at the location. After the Torah reading, we made a circle around those survivors and their children who had journeyed with us, wrapping them in our *tallitot* (Jewish prayer shawls). The Torah was then unwrapped and the survivors were encircled within the opened Torah. It was a profound experience. I carry the remembrance of that service and the soul of that Cantor, a sweet singer of Israel, with me always. Although his voice and voices of millions more were silenced, we can remember and honor them from generation to generation by keeping their memory in our hearts, our minds, and, most importantly, by coming together on Yom HaShoah, to remember them as a community dedicated to ensuring that such a tragedy never happens again.

*Reverend Dr. Charles G. Adams, Hartford Memorial Baptist Church (Detroit)*

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Our Dear Friends:

It is with love, joy and deathless hope that we accept the gracious invitation to participate in this celebration. We know that if together we remember the Holocaust and celebrate the Heroes and Heroines who resisted it, such blatant and murderous destructions of innocence will never re-occur. We are excited about the present opportunity to sing together to celebrate human freedom, promote justice

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## I Believe – A Shoah Requiem: Reflections

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and create peace on earth. We know what it means to be hated without a cause, rejected without a reason and killed viciously by the cruel hands of brutal ideologies with no motive but the insanity of hateful inhumanity. It is for healing, hope and universal love that Jews and Black Christians have joined hands, heads and hearts to sing together and work together until “justice rolls down like waters, and righteousness like an ever-flowing stream, until all nations beat their swords into plowshares and their spears into pruning hooks... then the glory of the Lord shall be revealed, and all people shall see it together.”

Elie Wiesel, Hebrew poet, philosopher and prophet to the nations, tells this story: A man is on a boat. He is not alone, but acts as if he were. One night – without warning – he suddenly begins to cut a hole in the floor under his seat. The other people on the boat shout and shriek at him: “What on earth are you doing? Have you gone mad? Do you want to sink us all? Are you trying to destroy us?” Calmly the man answers, “I don’t understand what you want. What I’m doing is none of your business. I paid my way. I’m not cutting under your seat. Leave me alone!”

What the fanatic (and the egoist) will not accept, but what you and I cannot forget, is that all of us are in the same boat. Wherever we sit, we are responsible for the health and viability of the whole boat and the whole voyage. Martin Luther King Jr. said, “We are tied together in a single bundle of destiny, so that whatever happens to one person or group directly, happens to all the rest of us indirectly.” Injustice anywhere distorts justice everywhere. Bigotry anywhere poisons fairness everywhere. The restriction of human conscience anywhere suppresses human freedom everywhere!

We must never be indifferent to any race or nation. And we must never be discouraged by our current challenges. We are a blessed people, a great people, and together we can do great things, new things and good things to improve the quality of life and the integrity of creation. Let us all work together to make and keep this great nation a society on earth that is worthy of the dedication of “our lives, our fortunes and our sacred honor.”

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### *Irene Miller, Holocaust Survivor*

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Like a house without a foundation, I am an adult without a childhood. My childhood ended abruptly with fires, explosions and corpses in the streets. What followed were years of extreme hunger, loneliness, fear, and loss of my world of loved ones. I never cried, never complained, but poured my feelings into poetry I wrote. Miraculously, one notebook of my poems written in Polish survived. On Yom HaShoah, I will go back in memory to the world I lost, to all my cousins, aunts and uncles killed in the Warsaw Ghetto. Knowing that my community honors this day with me makes my pain less lonely.

# THANK YOU

Without the assistance from the following, today's program would not be possible:

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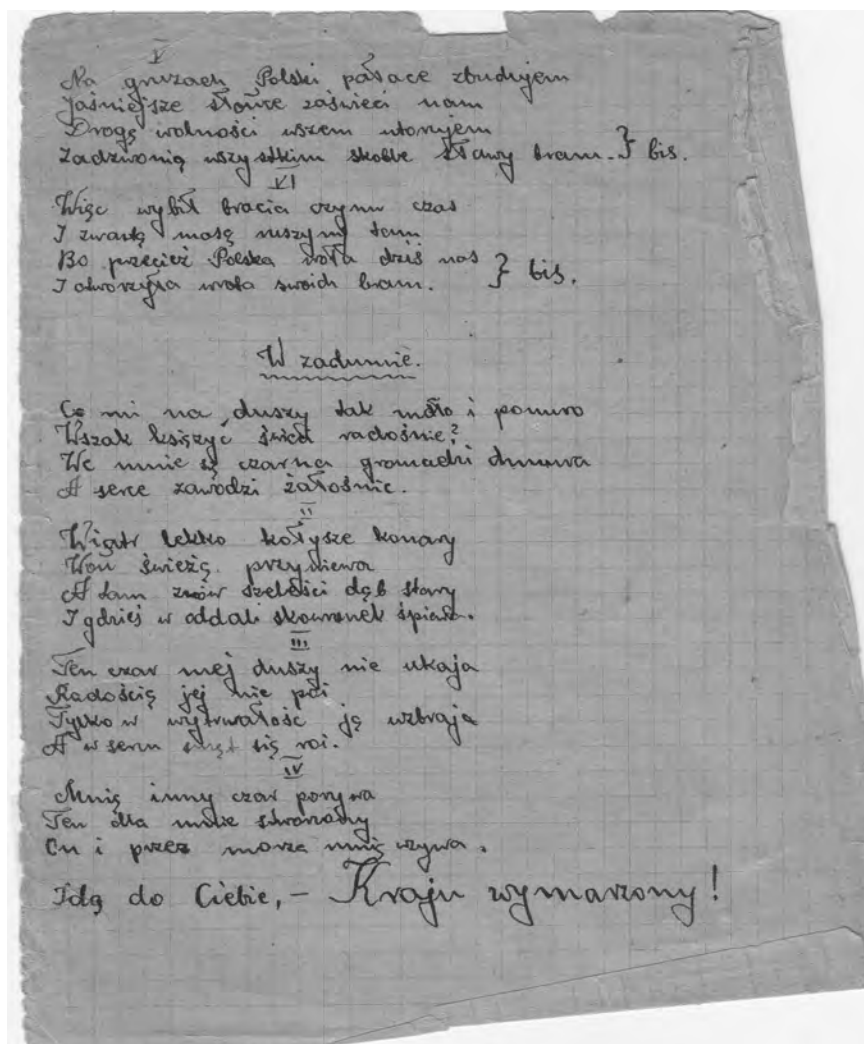
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A page from Irene Miller's childhood book of poetry, composed in 1945 in an orphanage for exiled Jewish children in Uzbekistan. (The country of longing referred to in the poem *W zadumie*, translated below, is Poland, which appears in the incomplete poem at the top.)

### In Reflection

English Translation by Irene Miller

Why is my soul so bleak and in gloom,  
My heart in pain and sadness?  
Why do the black clouds engulf me  
When the moon shines with joy?

The wind gently rocks the canaries.  
It brings fresh aromas and the shimmer of trees,  
And in the distance the birds sing.

This charm does not calm my soul,  
Nor does it nourish it with joy.  
But it empowers it with endurance  
And in my heart a world is growing.

A different charm is pulling,  
This one created just for me.  
It calls me from beyond the oceans.  
To you I come, THE COUNTRY OF MY DREAMS!

