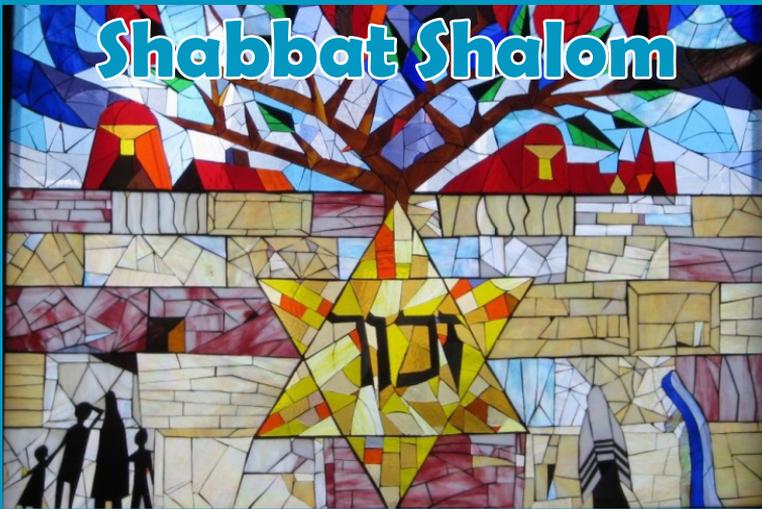




Carnegie Shul Chatter

November 7, 2018



Shabbat Shalom

Candlelighting 4:50pm

Shabbat Services 9:20am

Life Goes On

Life goes on.

Many of us are still numbed by the horrific events at Tree of Life a week ago, but life must go on.

The vigils continue.

Fundraisers like the Carnegie Indian Community's River City Brass Band concert are held.

And we do not forget.

Just as we do not forget Kristallnacht and the Holocaust.

It has been 80 years and we do not forget.

Life will and must go on.

But we will never forget the many attempts to destroy the Jewish people, and we will never forget Tree of Life.

Even as life goes on.

80 Years, and Still...

This week marks 80 years since Kristallnacht, the Night of the Broken Glass, occurred.

It was a night when Nazi Germany clearly demonstrated the degree of its hatred for the Jewish people, and it should have caused the rest of the world, including the United States, to stand up and do something. Unfortunately, the world did not, and the Holocaust was the consequence.

This year, Kristallnacht will be commemorated by the Holocaust Center of Greater Pittsburgh with the presentation of *The Children of Willesden Lane, a Commemoration in Honor of the 80th Anniversary of Kristallnacht*, on Monday, November 12,



from 7pm-9pm at Byham Theater (101 6th St, Pittsburgh, PA 15222).

Following sold-out theatrical runs in London, New York, Chicago, and Los Angeles, Grammy nominated American concert pianist, author, and radio host Mona Golabek comes to Pittsburgh's Byham Theater to perform *The Children of Willesden Lane*. This theatrical production, based on the best-selling book of the same name written by Ms. Golabek and Lee Cohen, will inspire as it celebrates the triumph of the human spirit and the power of music to transcend the unimaginable. The event is presented in partnership with Classrooms Without Borders.

This event is free and open to the public. Registration is strongly recommended and can be made at <https://hcofpgh.org/kristallnacht-2018/>.

Here is a history of Kristallnacht from jewishvirtuallibrary.org:



Almost immediately upon assuming the Chancellorship of Germany, Hitler began promulgating legal actions against Germany's Jews. In 1933, he proclaimed a one-day boycott against Jewish shops, a law was passed against kosher butchering and Jewish children began experiencing restrictions in public schools. By 1935, the Nuremberg Laws deprived Jews of German citizenship. By 1936, Jews were prohibited from participation in parliamentary elections and signs reading "Jews Not Welcome" appeared in many German cities. (Incidentally, these signs were taken down in the late summer in preparation for the 1936 Olympic Games in Berlin).

In the first half of 1938, numerous laws were passed restricting Jewish economic activity and occupational opportunities. In July, 1938, a law was passed (effective January 1, 1939) requiring all Jews to carry identification cards. On October 28, 17,000 Jews of Polish citizenship, many of whom had been living in Germany for decades, were arrested and relocated across the Polish border. The Polish government refused to admit them so they were interned in "relocation camps" on the Polish frontier.

Among the deportees was Zindel Grynszpan, who had been born in western Poland and had moved to Hanover, where he established a small store, in 1911. On the night of October 27, Zindel Grynszpan and his family were forced out of their home by German police. His store and the family's possessions were confiscated and they were forced to move over the Polish border.

Zindel Grynszpan's seventeen-year-old son, Herschel, was living with an uncle in Paris. When he received news of his family's expulsion, he went to the German embassy in Paris on November 7, intending to assassinate the German Ambassador to France. Upon discovering that the Ambassador was not in the embassy, he settled for a lesser official, Third Secretary Ernst vom Rath. Rath, was critically wounded and died two days later, on November 9.

The assassination provided Joseph Goebbels, Hitler's Chief of Propaganda, with the excuse he needed to launch a pogrom against German Jews. Grynszpan's attack was interpreted by Goebbels as a conspiratorial attack by "International Jewry" against the Reich and, symbolically, against the Fuehrer himself. This pogrom has come to be called Kristallnacht, "the Night of Broken Glass."



Germans pass broken windows of a Jewish-owned shop

On the nights of November 9 and 10, rampaging mobs throughout Germany and the newly acquired territories of Austria and Sudetenland freely attacked Jews in the street, in their homes and at their places of work and worship. At least 96 Jews were killed and hundreds more injured, more than 1,000 synagogues were burned (and possibly as many as 2,000), almost 7,500 Jewish businesses were destroyed, cemeteries and schools were vandalized, and 30,000 Jews were arrested and sent to concentration camps [added by Mitchell Bard from his book *The Complete Idiot's Guide to World War II*. NY: MacMillan, 1998, pp. 59-60].

The official German position on these events, which were clearly orchestrated by Goebbels, was that they were spontaneous outbursts. The Fuehrer, Goebbels reported to Party officials in Munich, "has decided that such demonstrations are not to be prepared or organized by the party, but so far as they originate spontaneously, they are not to be discouraged either." (Conot, Robert E. *Justice At Nuremberg*. NY: Harper & Row, 1983:165)

Three days later, on November 12, Hermann Goering called a meeting of the top Nazi leadership to assess the damage done during the night and place responsibility for it. Present at the meeting were Goering, Goebbels, Reinhard Heydrich, Walter Funk and other ranking Nazi officials.

The intent of this meeting was two-fold: to make the Jews responsible for Kristallnacht and to use the events of the preceding days as a rationale for promulgating a series of antisemitic laws which would, in effect, remove Jews from the German economy. An interpretive transcript of this meeting is provided by Robert Conot, *Justice at Nuremberg*, New York: Harper and Row, 1983:164-172):

'Gentlemen! Today's meeting is of a decisive nature,' Goering announced. 'I have received a letter written on the Fuehrer's orders requesting that the Jewish question be now, once and for all, coordinated and solved one way or another.'

'Since the problem is mainly an economic one, it is from the economic angle it shall have to be tackled. Because, gentlemen, I have had enough of these demonstrations! They don't harm the Jew but me, who is the final authority for coordinating the German economy. If today a Jewish shop is destroyed, if goods are thrown into the street, the insurance companies will pay for the damages; and, furthermore, consumer goods belonging to the people are destroyed. If in the future, demonstrations which are necessary occur, then, I pray, that they be directed so as not to hurt us.

'Because it's insane to clean out and burn a Jewish warehouse, then have a German insurance company make good the loss. And the goods which I need desperately, whole bales of clothing and whatnot, are being burned. And I miss them everywhere. I may as well burn the raw materials before they arrive.

'I should not want to leave any doubt, gentlemen, as to the aim of today's meeting. We have not come together merely to talk again, but to make decisions, and I implore competent agencies to take all measures for the elimination of the Jew from the German economy, and to submit them to me.'

It was decided at the meeting that, since Jews were to blame for these events, they be held legally and financially responsible for the damages incurred by the pogrom. Accordingly, a "fine of 1 billion marks was levied for the slaying of Vom Rath, and 6 million marks paid by insurance companies for broken windows was to be given to the state coffers. (Snyder, Louis L. *Encyclopedia of the Third Reich*. New York: Paragon House, 1989:201).



The burning of the synagogue in Ober Ramstadt

Kristallnacht turns out to be a crucial turning point in German policy regarding the Jews and may be considered as the actual beginning of what is now called the Holocaust.

1. By now it is clear to Hitler and his top advisors that forced immigration of Jews out of the Reich is not a feasible option.
2. Hitler is already considering the invasion of Poland.
3. Numerous concentration camps and forced labor camps are already in operation.
4. The Nuremberg Laws are in place.
5. The doctrine of lebensraum has emerged as a guiding principle of Hitler's ideology. And,
6. The passivity of the German people in the face of the events of Kristallnacht made it clear that the Nazis would encounter little opposition—even from the German churches.

Following the meeting, a wide-ranging set of antisemitic laws were passed which had the clear intent, in Goering's words, of "Aryanizing" the German economy. Over the next two or three months, the following measures were put into effect (cf., Burleigh and Wippermann, *The Racial State: Germany, 1933-1945*. NY: Cambridge, 1991:92-96):

1. Jews were required to turn over all precious metals to the government.
2. Pensions for Jews dismissed from civil service jobs were arbitrarily reduced.
3. Jewish-owned bonds, stocks, jewelry and art works can be alienated only to the German state.
4. Jews were physically segregated within German towns.
5. A ban on the Jewish ownership of carrier pigeons.
6. The suspension of Jewish driver's licenses.
7. The confiscation of Jewish-owned radios.
8. A curfew to keep Jews off the streets between 9:00 p.m. and 5:00 a.m. in the summer and 8:00 p.m. and 6:00 a.m. in the winter.
9. Laws protecting tenants were made non-applicable to Jewish tenants.
10. [Perhaps to help insure the Jews could not fight back in the future, the Minister of the Interior issued regulations against Jews' possession of weapons on November 11. This prohibited Jews from "acquiring, possessing, and carrying firearms and ammunition, as well as truncheons or stabbing weapons. Those now possessing weapons and ammunition are at once to turn them over to the local police authority."]



One final note on the November 12 meeting is of critical importance. In the meeting, Goering announced, "I have received a letter written on the Fuehrer's orders requesting that the Jewish question be now, once and for all, coordinated and solved one way or another." The path to the "Final Solution" has now been chosen. And, all the bureaucratic mechanisms for its implementation were now in place.

It should be noted that there is some controversy among Holocaust scholars as to the origin, intent and appropriateness of the term Kristallnacht. The term, after all, was coined by Walter Funk at the November 12 Nazi meeting following the pogrom of November 8-10. The crucial question is whether the

term was a Nazi euphemism for an all-out pogrom against German Jews and whether the Nazis used the term in a derisive manner. There is considerable evidence that both of the above questions have an affirmative answer.

Holocaust, and Kristallnacht survivor, Ernest Heppner made the following observation in a recent (June, 1995) exchange of ideas on the Internet Holocaust Discussion List:

...as an eyewitness I was very emotionally involved in this event and its consequences. Like everyone else here in the United States, for some 50 years I called those horrible days and nights Kristallnacht. I changed my mind reluctantly when, during my research, I discovered Goering's intent to use this designation to ridicule this event.

Carnegie Indian Community Reaches Out

Rick D'Loss, Wendy Panizzi, Paul Spivak and Marcia Steinberger represented the Carnegie Shul at a prayer meeting at Carnegie's Indian Community Center on Sunday, November 4. The Carnegie Indian Community is also sponsoring a concert by the River City Brass Band on Wednesday, November 14 with the proceeds slated to assist those most profoundly impacted by Tree of Life attack.



Yahrzeit Plaques

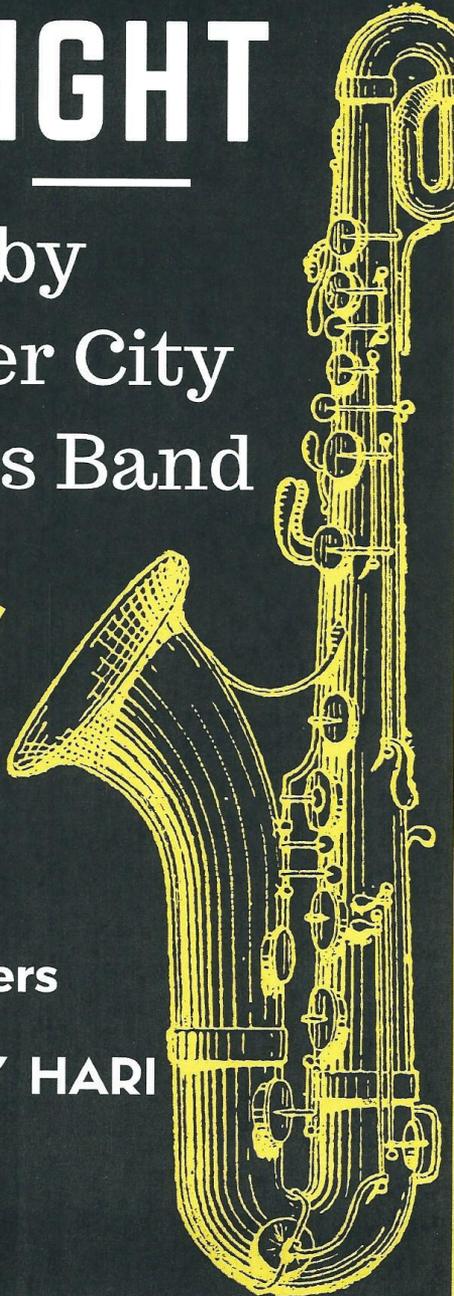
Commemorate a loved one by dedicating a yahrzeit plaque in his or her memory at the Carnegie Shul. These beautiful plaques, mounted on the sanctuary walls, are lit on the loved one's yahrzeit, Yom Kippur, and days when Yizkor is recited. The names are also read aloud from the Bimah during services on the Sabbath of the yahrzeit and on Yom Kippur. To purchase a plaque, for only \$175, please email Mike Roteman at mrmike7777@yahoo.com.



Please consider sponsoring a Kiddush in honor or in memory of a loved one, for only \$36. Your sponsorship will be announced from the bimah and in the weekly Chatter. To sponsor a Kiddush, email mrmike7777@yahoo.com.

MUSIC NIGHT

by
River City
Brass Band



Singers

AKSHAY HARI

**WEDNESDAY
11.14.2018
7 PM**

**Tickets \$15 each
includes light
dinner at 6 pm**

**Proceeds go to local
charitable foundation**

**Underwritten by a
generous grant from
The Eden Hall
Foundation**

**Hari 412.302.9461
Krishna 412-613-6859
Reshma 412-519-8604
Chetan 412-908-1711
Sumedha 412-600-7489**

**ICC
205 MARY ST
CARNEGIE, PA**

Proceeds will help support those impacted by the anti-Semitic attack at Congregation Tree of Life incident.



SOUTH HILLS
JEWISH PITTSBURGH

Israel at the *Crossroads*

An insider's look at the quest
for security, democracy and
peace in the Middle East

An evening with
Gil Hoffman

Chief political correspondent
and analyst for
The Jerusalem Post

Thursday November 15th, 7:00 PM
Crowne Plaza Pittsburgh South
164 Fort Couch Rd Pittsburgh, PA

\$5 Advance reservations

\$10 At the Door

Reserve online at www.ChabadSH.com

412-344-2424 / rabbi@chabadsh.com