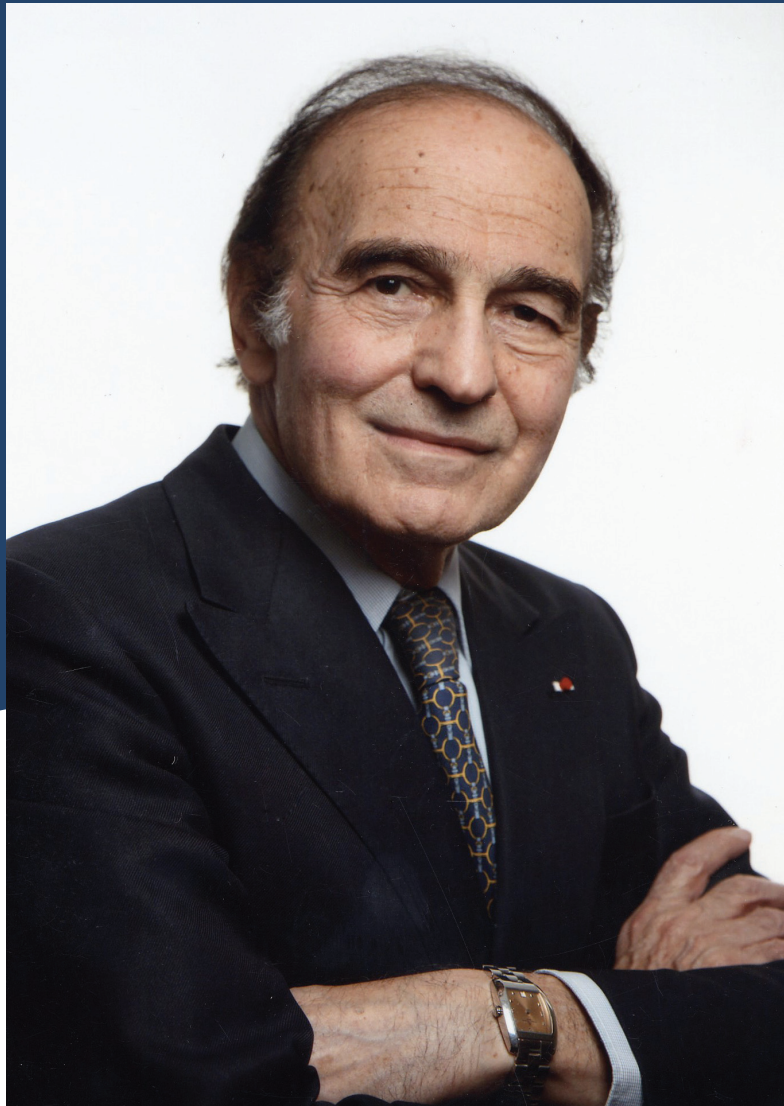




YAD VASHEM'S INTERNATIONAL SCHOOL
FOR HOLOCAUST STUDIES PRESENTS



THE PISAR HOLOCAUST STUDIES PROGRAM FOR
EDUCATORS AT YAD VASHEM'S INTERNATIONAL
SCHOOL FOR HOLOCAUST STUDIES
IN MEMORY OF DR. SAMUEL PISAR Z"l

Index

Holocaust Education Programs for Educators in Memory of Dr. Samuel Pizar z"l	4
"Will we never forget?" by Samuel Pizar	6
Obituary for Samuel Pizar z"l, The Jerusalem Post	9
Samuel Pizar Dies at 86; Lawyer and Adviser Survived Nazi Camps The New York Times	11



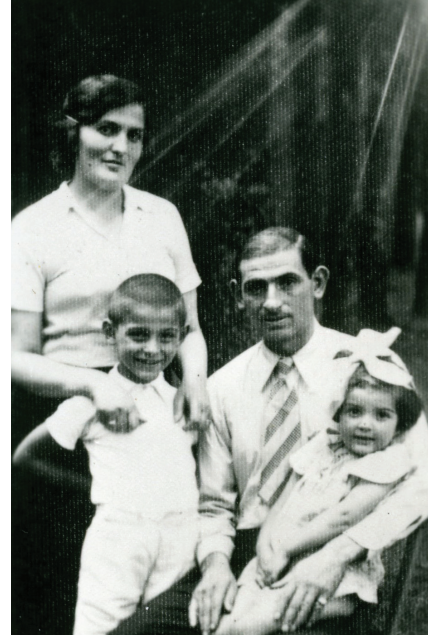
The Pizar Holocaust Studies Program for Educators at
Yad Vashem's International School for Holocaust Studies
in memory of Samuel Pizar was made possible through
the generous support of the Pizar Family



Holocaust Education Program for Educators in Memory of Dr Samuel Pizar z"l

SAMUEL PISAR was 10 years old when Hitler and Stalin invaded his native Poland and ignited World War II. After two years of Soviet occupation and four years of Nazi slavery in Auschwitz and other infernos, he escaped from a Dachau death march and was liberated by American GIs in the wake of the Normandy landings. At age 16, he was one of the youngest survivors of the camps, and the only one of his family and his school.

Retrieved from the ruins of post-war Germany by French and Australian relatives, he resumed his education in Paris, graduated with honors from the University of Melbourne, and earned doctorates from Harvard and the Sorbonne, as well as honorary doctorates from other major universities. In the 1950s, he served at the United Nations in New York and UNESCO in Paris, before becoming a member of John F. Kennedy's brain trust on foreign economic policy, and an adviser at the State Department, the Senate and the House of Representatives. He was made a citizen of the United States in 1961 by a special Act of Congress, signed by President Kennedy.



As an international lawyer admitted to American, French and British Bars, Pizar acted on behalf of governments, multinational corporations, charitable foundations and the International Olympic Committee. He presided at world conferences on law, economics and diplomacy, testified before the U.S. Congress in Washington, the European Parliament in Brussels and the Council of Europe in Strasbourg, and addressed the Davos Economic Forum, the North Atlantic Assembly, the International Monetary Fund and the New York Council on Foreign Relations. Elected a Trustee of the Brookings Institution in 1999, he was also the Founder-President of Yad Vashem France, and a Director of the Fondation pour la Memoir de la Shoah (Foundation for the Memory of the Shoah), the Aladdin Project and other public interest institutions.

A frequent interlocutor of both American and European statesmen, Pizar was one of the first to urge broader economic, cultural and human contacts as "weapons of peace" to reconcile the so-called "sworn enemies of history". At the height of the Cold War he helped shape Allied strategies for expanded commercial intercourse with Russia, Eastern Europe and China. As a defender of freedom and human rights, he took up the causes of political dissidents such as Greek composer Mikis Theodorakis, Russian scientist Andrei Sakharov and author Alexander Solzhenitsyn, and succeeded in freeing many "refuseniks" from Soviet jails. In the 1970s, he was nominated and short-listed for the Nobel Peace Prize.

Together with other survivors, Pizar founded the French Society for Yad Vashem, whose first

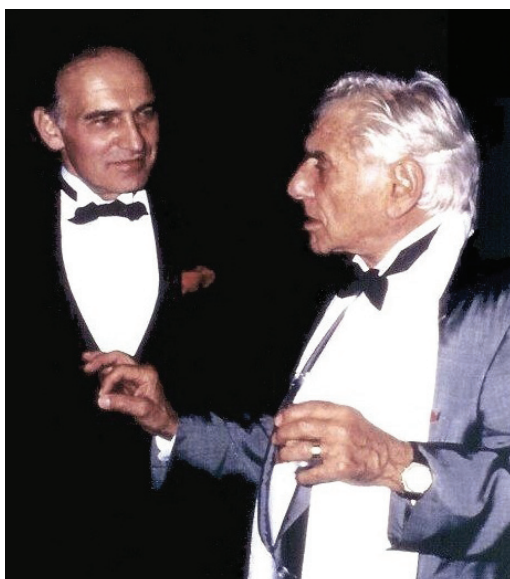
mission was to help establish the Valley of the Communities. Pisar took an active part in events and conferences at Yad Vashem. In 2002, he participated in the International Conference on the Legacy of Holocaust Survivors, and in 2012, he closed the International Educators' Conference.

Pisar also won great acclaim in musical circles with his libretto "KADDISH - A Dialogue with God", which he wrote at the request of Leonard Bernstein, for his monumental Symphony No.3, and performed close to 30 times with major world orchestras. Critics have dubbed it the vertebral spine that resurrected Bernstein's masterpiece as one of the most powerful works of 20th century music. A highlight for Pisar was the ability to perform his Kaddish in Israel in 2009, to a hushed audience on the Mount of Remembrance at Yad Vashem at the memorial to the victims of the Warsaw ghetto. For Samuel Pisar, it was a sort of homecoming. It was as if he was saying Kaddish for all the six million.



His seminal book "Of Blood and Hope," published in more than 20 languages, was greeted as "the memoir of a personality who is trying to find, from his own experience, a new path to the future" (The New York Times) and "powerful testimony to faith, courage and man's capacity for redemption" (Il Tempo, Rome). His other books include "Coexistence and Commerce," as well as "Transactions entre l'Est et l'Ouest, (prefaced by French President Valery Giscard d'Estaing) and "La Ressource Humaine" (prefaced by Jean-Jacques Servan-Schreiber).

Samuel Pisar had four children: Helena Pisar-McKibbin and Alexandra Pisar-Pinto from his first wife, Norma, and Leah Pisar-Haas and Antony Blinken from his marriage with Judith Pisar.



Under the Yad Vashem Holocaust Education Program in Memory of Dr. Samuel Pisar z"l, the International School will run a series of professional Holocaust Education Training Seminars annually, led by Yad Vashem's pedagogic experts in order to expand its scope in order to reach certain populations deemed most critically in need of Holocaust education training. The program will be carried out in close partnership with the Pisar family, in order to best honor the legacy of our friend Samuel Pisar z"l, a Holocaust survivor who understood more than most as to the importance of effectively teaching the Holocaust as a means of shaping the future.

Will We 'Never Forget'?

Washington Post, Sunday, January 23, 2005; Page B07
by Samuel Pizar

Sixty years ago the Russians liberated Auschwitz, as the Americans approached Dachau. The Allied advance revealed to a stunned world the horrors of the greatest catastrophe ever to befall our civilization. To a survivor of both death factories, where Hitler's gruesome reality eclipsed Dante's imaginary inferno, being alive and well so many years later feels unreal.

We the survivors are now disappearing one by one. Soon history will speak of Auschwitz at best with the impersonal voice of researchers and novelists, at worst with the malevolence of demagogues and falsifiers. This week the last of us, with a multitude of heads of state and other dignitaries, are gathering at that cursed site to remind the world that past can be prologue, that the mountains of human ashes dispersed there are a warning to humanity of what may still lie ahead.

The genocides in Armenia, Cambodia, Bosnia, Kosovo and Rwanda and the recent massacres of innocents in the United States, Spain, Israel, Indonesia and so many other countries have demonstrated our inability to learn from the blood-soaked past. Auschwitz, the symbol of absolute evil, is not only about that past, it is about the present and the future of our newly enflamed world, where a coupling of murderous ideologues and means of mass destruction can trigger new catastrophes.



When the ghetto liquidation in Bialystok, Poland, began, only three members of our family were still alive: my mother, my little sister and I, age 13. Father had already been executed by the Gestapo. Mother told me to put on long pants, hoping I would look more like a man, capable of slave labor. "And you and Frieda?" I asked. She didn't answer. She knew that their fate was sealed. As they were chased,

with the other women, the children, the old and the sick, toward the waiting cattle cars, I could not take my eyes off them. Little Frieda held my mother with one hand, and with the other, her favorite doll. They looked at me too, before disappearing from my life forever.

Their train went directly to Auschwitz-Birkenau, mine to the extermination camp of Majdanek. Months later, I also landed in Auschwitz, still hoping naively to find their trace. When the SS guards, with their dogs and whips, unsealed my cattle car, many of my comrades were already dead from hunger, thirst and lack of air. At the central ramp, surrounded by electrically charged barbed wire, we were ordered to strip naked and file past the infamous Dr. Josef Mengele. The "angel of death" performed on us his ritual "selection" -- those who were to die immediately to the right, those destined to live a little longer and undergo other atrocious medical experiments, to the left.

In the background there was music. At the main gate, with its sinister slogan "Work Brings Freedom," sat, dressed in striped prison rags like mine, one of the most remarkable orchestras ever assembled. It was made up of virtuosos from Warsaw and Paris, Kiev and Amsterdam, Rome and Budapest. To accompany the selections, hangings and shootings while the gas chambers and crematoria belched smoke and fire, these gentle musicians were forced to play Bach, Schubert and Mozart, interspersed with marches to the glory of the Führer.



Corpses of prisoners of Auschwitz found in Block 11 after the liberation of the camp.

In the summer of 1944, the Third Reich was on the verge of collapse, yet Berlin's most urgent priority was to accelerate the "final solution." The death toll in the gas chambers on D-Day, as on any other day, far surpassed the enormous Allied losses suffered on the beaches of Normandy.

My labor commando was assigned to remove garbage from a ramp near the crematoria. From there I observed the peak of human extermination and heard the blood-curdling cries of innocents as they were herded into the gas chambers. Once the doors were locked, they had only three minutes to live, yet they found enough strength to dig their fingernails into the walls and scratch in the words "Never Forget."

Have we already forgotten?

I also witnessed an extraordinary act of heroism. The Sonderkommando -- inmates coerced to dispose of bodies -- attacked their SS guards, threw them into the furnaces, set fire to buildings and escaped. They were rapidly captured and executed, but their courage boosted our morale.

As the Russians advanced, those of us still able to work were evacuated deep into Germany. My misery continued at Dachau. During a final death march, while our column was being strafed by Allied planes that mistook us for Wehrmacht troops, I escaped with a few others. An armored battalion of GIs brought me life and freedom. I had just turned 16 -- a skeletal "subhuman" with shaved head and sunken eyes who had been trying so long to hold on to a flicker of hope. "God bless America!" I shouted uncontrollably.

In the autumn of their lives, the survivors of Auschwitz feel a visceral need to transmit what we have endured, to warn younger generations that today's intolerance, fanaticism and hatred can destroy their world as they once destroyed ours, that powerful alert systems must be built not only against the fury of nature -- a tsunami or storm or eruption -- but above all against the folly of man. Because we know from bitter experience that the human animal is capable of the worst, as well as the best -- of madness as of genius -- and that the unthinkable remains possible.

In the wake of so many recent tragedies, a wave of compassion and solidarity for the victims, a fragile yearning for peace, democracy and liberty, seem to be spreading around the planet. It is far too early to evaluate their potential. Mankind, divided and confused, still hesitates, vacillates like a sleepwalker on the edge of an abyss. But the irrevocable has not yet happened; our chances are still intact. Pray that we learn how to seize them.

The writer is an international lawyer and the author of "Of Blood and Hope."

Obituary for Samuel Pizar z"l

World Jewry remembers Samuel Pizar, 'moral voice of a generation'

The Jerusalem Post | 07/29/2015

By Sam Sokol

THE JERUSALEM POST

"Pizar exemplified what was truly the 'greatest generation.' He taught us that the horrors of the past influenced but must never be allowed to dictate or determine our present and future."

The death of prominent spokesman for the Holocaust survivor community Samuel Pizar, 86, has elicited eulogies from across the Jewish world.

Organizations and communal leaders expressed deep sorrow at his passing on Tuesday.

A Polish-born survivor who went on to become a lawyer and writer, as well as an adviser to US president John F. Kennedy, Pizar spent time in several Nazi camps, including Majdanek, Auschwitz, Sachsenhausen and Dachau. He escaped during a death march at the end of World War II. After the war he earned a doctorate in law from Harvard University as well as from the Sorbonne in France.

Pizar was the founder of Yad Vashem France. He also wrote an award-winning memoir, *Of Blood and Hope*, about how he survived the Holocaust.

On Wednesday, European Jewish Congress President Moshe Kantor called Pizar "a moral voice of his generation."

"Surviving unspeakable horrors in the Nazi death camps and losing almost his entire family, he used this experience to shine a light on humanity and its failings, to inspire us to better the world. Pizar's contribution to the Jewish community and especially to the memory of the murdered Six Million is immense and will live on for eternity in places like Yad Vashem, where he played a significant role, and in his collaboration with Leonard Bernstein's musical masterpiece 'Kaddish.'"

Yad Vashem chairman Avner Shalev also recalled Pizar's lyrics for the Kaddish libretto, in which the survivor engages in a dialogue with God, beseeching the creator to "guide us toward reconciliation, tolerance and solidarity on this small, divided, fragile planet."

That work was his passion for the last decade and a half of his life, Shalev told The Jerusalem Post, recounting how he would travel to sing it personally.

"I knew him quite well for more than 20 years. He was a very unique personality," Shalev said, speaking of his great passion for the arts as well as his "universal attitude and deep understanding" of people.

He was an eloquent man who spoke slowly and clearly and who used his charisma and connections with world leaders to promote the memory of the Holocaust.

"He was one of the symbols of the community of the survivors. He made people understand that they had to have a commitment not just to remember but to [act]," Shalev said.

"He was a dear friend and [his death] is a big loss," not just for Jews but for "so many others."

Roger Cukierman, the president of the Conseil Représentatif des Institutions Juives de France, recalled Pizar's love of the Yiddish language and how he would participate in Yiddish culture in France as well as his concern over the rise of contemporary anti-Semitism.

"He was very concerned by the revival of anti-Semitism," he said.

"I vividly remember Sam Pizar's address to thousands of survivors in front of the Knesset during the World Gathering of Holocaust Survivors in June of 1981" in Jerusalem, said Menachem Rosensaft, general counsel of the World Jewish Congress and editor of *God, Faith & Identity from the Ashes: Reflections of Children and Grandchildren of Holocaust Survivors*.

"When he declared with eerie prescience that 'Today, when Israel sees any nuclear power plant in its region as a new gas chamber, any delivery of weapons to its adversary as a new enterprise of extermination, it displays an understandable psychosis about security.'" But at the same time, Pizar, like the survivors generally, always looked toward and hoped for a better future. In the same speech he said that 'We have a duty to reaffirm in this place and at this time the primordial importance of the great ethical values of Judaism in the continued quest for survival and peace.' "Sam Pizar exemplified what was truly the 'greatest generation,'" Rosensaft continued. "He taught us that the horrors of the past influenced but must never be allowed to dictate or determine our present and future."

JTA contributed to this report.

<https://www.jpost.com/Diaspora/World-Jewry-remembers-Samuel-Pizar-moral-voice-of-a-generation-410518>

Samuel Pizar Dies at 86; Lawyer and Adviser Survived Nazi Camps

By Steven Erlanger | July 28, 2015



Samuel Pizar in 2009. He wrote new words for Leonard Bernstein's "Kaddish" Symphony.

Credit: Ed Alcock for The New York Times

Samuel Pizar, who survived Auschwitz as a boy to become a successful lawyer, an adviser to presidents and the creator of the text for Leonard Bernstein's symphony "Kaddish," died on Monday in Manhattan. He was 86.

His daughter Leah Pizar-Haas said the cause was pneumonia after a stroke.

Mr. Pizar had an extraordinary life that arced from Bialystok, Poland, where he was born on March 18, 1929, through the Nazi death camps, and on to education in Australia, at Harvard and at the Sorbonne.

He was 10 when Poland was swallowed by Hitler and Stalin. He somehow survived the camps of Majdanek, Auschwitz and Dachau, emerging at 16, hardened and wild, his family gone to ash.

He spent a year and a half with older survivors as a hooligan and black marketeer in the American occupation zone of Germany, living high for revenge, riding a liberated BMW motorcycle and selling Lucky Strikes and used coffee grounds stolen from the kitchens of the American occupying troops, re-roasted and repackaged for the Germans.

Mr. Pizar was rescued by a French aunt, and with the help of uncles in Australia he slowly created a life of manifold accomplishments: becoming an adviser on foreign economic policy to John F. Kennedy, whom he met at Harvard, and a confidant to Presidents François Mitterrand and Valéry Giscard d'Estaing of France; advocating détente between the Soviet Union and the West through trade; and establishing himself as a lawyer to corporate executives and movie stars like Rita Hayworth and Elizabeth Taylor.

He became a citizen of the United States by an act of Congress and had homes in New York and Paris. The French government made him a Grand Officer of the Legion of Honor and an Officer of Arts and Letters. The Polish government made him a Commander of the Order of Merit.

Mr. Pizar, pressed to confront his carefully hidden demons by his second wife, Judith, and his children, wrote a memoir in 1979, "Of Blood and Hope," a saga of the nearly unspeakable, of survival and self-recovery. "I couldn't move around any more like a shadow," he said, "with all these taboos."

In a series of interviews with The New York Times in 2009, he described how he had survived the death camps by becoming pitiless and cruel, finding older protectors and ways to appear privileged in a hierarchy of despair, like persuading a prisoner-tailor to refashion a cap so that the stripes on the top perfectly met the stripes on the side. He was condemned to die at least twice, but managed to slip back into the general prison population, once convincing a guard that he was there only to wash the floor.

"I had to learn bad habits," he said, "to be good at lying and make instant judgments about people, what they were saying, what they really thought, and not just the guards and torturers, but my fellow prisoners, too. I was a cute kid, and there were a lot of psychotics around."

At the end of the war, he escaped during a death march.

But to rejoin the world, "I had to wipe out the first 17 years of my life," he said. "I muted the past" and "turned to the future with a vengeance."

Years later, having been pressed by his wife's friend Leonard Bernstein, Mr. Pizar, like Job, took his arguments to God. Mr. Bernstein, always unhappy with the lyrics of the "Kaddish" Symphony No. 3 he wrote in 1963 and dedicated to the assassinated President Kennedy, asked Mr. Pizar to write them instead. Mr. Pizar refused, feeling that his talents were not equal to the music.

But after Mr. Bernstein's death, in 1990, and prompted by the terrorist attacks of Sept. 11, Mr. Pizar finally accepted the task, writing a version of the Kaddish, the Jewish prayer for the dead, first performed in 2003 with the Chicago Symphony Orchestra.

Mr. Pizar called it "A Dialogue With God," and he kept refining the text.

With the same "visceral voice I once raised against you as a skeletal kid" at the edge of the gas chamber, he demands of God: "Why do You abandon us? How can You allow such carnage? Do You even care?"

He described Jews heading for the gas chambers “with Your name on their lips,” and said that that imposed obligations on God, too. “The Auschwitz number engraved on my arm reminds me of it every day,” he said. “And today, Father, I remind You!”

He said he was no longer furious with God. But pressed, he said: “I’m angry. And he may not even be there. But I love him, too. Because we have loved him for so many thousands of years.”

A highlight for Mr. Pizar was the ability to perform his Kaddish in Israel in 2009, to a hushed audience at Yad Vashem, the Holocaust museum. The concert was a memorial to the victims of the Warsaw ghetto, and it was also, to his daughter Ms. Pizar-Haas, a sort of homecoming. “It was so much more resonant there than elsewhere,” she said. “It was as if he was saying Kaddish for all the six million.”

Mr. Pizar also performed his Kaddish in Warsaw, and remained engaged in institutions dedicated to preserving the memory of the Holocaust. In 2012 he was named an honorary ambassador for Unesco and a special envoy for Holocaust education.

In a statement on Tuesday, President François Hollande of France said Mr. Pizar had “devoted himself to the vital obligation to transmit what he had lived and thus dedicated his singular life to the memory of those who experienced the horror of the Nazi camps.”

Vice President Joseph R. Biden Jr. said: “His success as a lawyer and statesman were only surpassed by the courage he showed in speaking of his Holocaust experience. He confronted not only the brutality of his experience but the person he had to become to survive.”

Mr. Pizar’s parents, David and Helena Suchowolski Pizar, and his younger sister, Frieda, died in the Holocaust.

Besides his daughter Leah, survivors include his wife; two other daughters, Helaina Pizar-McKibbin and Alexandra Pizar-Pinto; a stepson, Antony J. Blinken, who is a deputy secretary of state; and three grandchildren.

For all his success, Mr. Pizar liked to say, a feral child still lived haunted within him, mocking all his fitted suits, lovely furnishings and worldly renown.

“The little one with the sunken eyes and shaved head helps a lot,” he said. “He’s very severe with me; he disapproves of so many things; he’s a kind of conscience.”

Correction: Aug. 4, 2015

An obituary on Wednesday about Samuel Pizar, who survived Auschwitz to become a lawyer, an adviser to presidents and the creator of a text for Leonard Bernstein’s symphony “Kaddish,” misidentified the orchestra that first performed Mr. Pizar’s version. It was the Chicago Symphony, not the New York Philharmonic.

A version of this article appears in print on July 29, 2015, on Page B9 of the New York edition with the headline: Samuel Pizar, 86; Lawyer and Adviser Survived Nazi Camps.

<https://www.nytimes.com/2015/07/29/world/europe/samuel-pizar-dies-at-86-lawyer-and-adviser-survived-nazi-camps.html>

