

**2025
HOLOCAUST
REMEMBRANCE**



**Sponsored by Congregation Agudath Jacob, Temple Rodef
Sholom, and the Greater Waco Interfaith Conference**

#StandUpToJewishHate

2025 Holocaust Remembrance

Opening Reading - Harry Harelik (Congregation Agudath Jacob)

At the rising sun and at its going down:

We remember them.

At the blowing of the wind and in the chill of winter:

We remember them.

At the opening of the buds and in the rebirth of spring:

We remember them.

At the blueness of the skies and in the warmth of summer:

We remember them.

At the rustling of the leaves and in the beauty of the autumn:

We remember them.

At the beginning of the year and when it ends:

We remember them.

As long as we live, they, too, will live, for they are now a part of us, as

We remember them.

When we are weary and in need of strength:

We remember them.

When we are lost and sick at heart:

We remember them.

When we have decisions that are difficult to make:

We remember them.

When we have joy we crave to share:

We remember them.

When we have achievements that are based on theirs:

We remember them.

For as long as we live, they, too, will live for they are now a part of them, as

We remember them.

- Sylvan Kamens & Rabbi Jack Riemer

Welcome - Mary Cunningham (GWIC)

Opening Remarks - Rabbi Ben-Zion Lanxner (Congregation Agudath Jacob)

Candle Lighting Introduction - Jeff Levin (Congregation Agudath Jacob)

We light these six candles to honor the memory of the six million of our people who perished in the Holocaust. The crust of the earth is soaked with their innocent tears. The ground is soaked with their blood. Their anguished cries will ring out for a thousand generations. As we kindle the flames of memory, let us commit to responsibility for one another: to building a society that has no place for bigotry, no place for hatred, no tolerance for violence. Together, let us pray for the strength to fulfill this dream.

Readings for Candle Lighting

1. We light this first candle to consecrate our personal memories of family and friends who did not reach the fullness of old age with their families and loved ones because their lives were brutally taken from them.

2. We light this second candle to consecrate the memories of family members we have never met; aunts, uncles and cousins, grandparents and great grandparents with whom we never exchanged hugs or shared a holiday, because they perished in the Holocaust.
3. We light this third candle to consecrate the memories of six million of our people, most of whom we never knew, but whose kinship we feel keenly when we think of their suffering.
4. We light this fourth candle to consecrate the memories of one and a half million children, whose lives never blossomed, whose potential was never realized, whose graves are unmarked.
5. We light this fifth candle as a message to the world: we will not allow their memories to fade until violent anti-Semitism and genocide are wiped off the face of the earth forever.
6. We light this sixth candle as a message to ourselves: it is we who bear the responsibility to remember and ensure that the world will remember, so there will never be another Holocaust.

After Lighting - Cindy Wood (Temple Rodef Sholom)

Yet even amid the chaos and slaughter, there were “חסדי אמות העולם” (chasidei umot ha’olam), the righteous gentiles who opposed the Nazis, each in their own way. Some hid our people, risking their lives and the lives of their families. Some fought against the Nazis.

Each, in his or her own way, captured a spark of God’s divine light and permitted it to shine in a dark world. We remember them now, for their acts of courage and righteousness stand as a monument to the height to which human beings can climb, even as the Holocaust recalls the depths to which humans can sink.

Truly, as it is said, “The righteous of all nations have a share in the world to come.” Even as we mourn, we recall with gratitude the compassion and courage of men and women of other faiths and nations who, at the peril of their own lives, saved many of our people. Their legacy stands as a shining beacon to all humanity that compassion and mercy will triumph over cruelty and hatred.

Psalm 23 - Mizmor L’David (A Psalm of David) - Rabbi Sabine Meyer (Temple Rodef Sholom)

GOD is my shepherd; I lack nothing.
 [God] makes me lie down in green pastures, and leads me to water in places of repose—renewing my life, guiding me in the right paths as befits the divine name.

Though I walk through a valley of deepest darkness,
 I fear no harm, for You are with me; Your rod and Your staff—they comfort me.
 You spread a table for me in full view of my enemies;
 You anoint my head with oil; my drink is abundant.

Only goodness and steadfast love shall pursue me all the days of my life, and I shall dwell in GOD’s house for many long years.

מִזְמוֹר לְדָוִד: יְהוָה רֹעִי, לֹא אֲחָסֵר.
 בְּנֵאֻת דָּשָׁא, יִרְבִּיצֵנִי; עַל-מֵי מִנְחֹת יִנְהַלֵּנִי.
 נִפְשִׁי יִשׁוּבָב; יִנְחֵנִי בַמְעַגְלֵי-צֶדֶק, לְמַעַן שְׁמוֹ.
 גַּם כִּי-אֵלֶךְ בְּגֵיא צַלְמוֹת, לֹא-אִירָא רָע—כִּי-אַתָּה עִמָּדִי;
 שִׁבְטְךָ וּמִשְׁעַנְתְּךָ, הֵמָּה יִנְחֵמֵנִי.
 תַּעְרֹךְ לִפְנֵי, שְׁלָחוֹן—נֶגֶד צָרְרִי;
 דִּשְׁנֹת בִּשְׁמֵן רֹאשִׁי, כּוֹסֵי רוּיָה.
 אֵף, טוֹב וְחֶסֶד יִרְדְּפוּנִי—כָּל-יְמֵי חַיֵּי;
 וְשִׁבְתִּי בְּבֵית-יְהוָה, לְאֶרְךָ יָמִים.

Introduction of Featured Speaker - Rabbi Ben-Zion Lanxner

Speaker - Mark Jacobs

Mark Jacobs is the son of Holocaust survivor Mike Jacobs, z"l. Mike was born in Poland in 1925. In 1939, he and his family were confined in the Ostrowiec Ghetto. His parents, two brothers and two sisters, were murdered at Treblinka Death Camp. Mike survived several camps, including Auschwitz and was liberated from Mauthausen Gusen II by the U.S. Army in 1945.

אל מלא רחמים שוכן במרומים.
המצא מנוחה נכונה על פני השכינה.
במעלות קדושים וטהורים כזהר
הרקיע מזהירים את כל הנשמות של
ששת מיליוני היהודים. חללי השואה
באירופה. שנהרגו. שנשחטו. שנשרפו
ושנספו על קדוש השם. בידי
המרוצחים הנרמנים הנאצים
ועוזריהם משאר העמים. לכן בעל
הרחמים וסתר כנפיו
לעולמים. ויצרור בצרור החיים את
נשמותיהם. ה' הוא נחלתם. בגן עדן
תהא מנוחתם. ויעמדו לגורלם לקץ
הימין. ונאמר אמן

El Malei Rachamim - Rabbi Ben-Zion Lanxner

El Malei Rachamim (God full of compassion) is a Jewish prayer for the departed that is recited at funeral services, on visiting the graves of relatives and after having been called up to the reading of the Torah on the anniversary of the death of a close relative. The prayer originated in the Jewish communities of Western and Eastern Europe and since the end of the Holocaust, the prayer has been adapted as a memorial prayer for the victims of the Holocaust and Nazi persecution of other groups.

O God, Who art full of compassion, who dwellest on high, grant perfect rest in Thy Divine Presence to all the souls of our holy and pure brethren whose blood was spilt by the murderers in

Auschwitz, Belzec, Bergen Belsen, Dachau, Majdanek, Sobibor, Treblinka, and other extermination camps in Europe; who were killed, strangled, burned, and buried alive for the sanctification for Thy Name. For whose souls we now pray. May their resting place be in the Garden of Eden, may the Master of Mercy shelter them in the shadow of His wings for eternity; and may He bind their souls in the Bond of Life. Hashem is their heritage, and may they repose in peace in their resting places. Now let us say: Amen.*

*Hashem ("the Name") is one of the ways to refer to G-d.

Kaddish Yatom - Rabbi Sabine Meyer

This traditional prayer for the dead, with its mournful, rhythmic incantation, actually makes no mention of death but rather affirms God's presence in life.

Translation:

Let God's name be made great and holy in the world that was created as God willed. May God complete the holy realm in your own lifetime, in your days, and in the days of all the house of Israel, quickly and soon. And say: Amen.

May God's great name be blessed, forever and as long as worlds endure.

May it be blessed, and praised, and glorified, and held in honor, viewed with awe, embellished, and revered; and may the blessed name of holiness be hailed, though it be higher by far than all the blessings, songs,

May Heaven grant a universal peace, and life for us, and for all Israel. And say: Amen.

May the One who creates harmony above make peace for us and for all Israel, and for all who dwell on earth. And say: Amen.

*Yitgadal v'yitkadash sh'mei rabbah.
B'alma di vra khirutei v'yamlikh malkhutei,
b'khayeikhon u-v'yomeikhon u-v'khaye
d'khol beit yisrael, ba-agala u-vizman
kariv v'imru: Amen.*

*Y'hei sh'mei rabba m'varakh l'alam u-l'almei
almaya.*

*Yitbarakh v'yishtabakh v'yitpa'ar v'yitromam
v'yitnasei v'yit'hadar v'yitaleh v'yit'hallal
sh'mei d'kudsha. B'rikh hu.*

*L'eila min kol birkhata v'shirata tushb'khata
v'nekhemata da'amiran b'alma v'imru: Amen.*

Y'hei sh'lama raba min sh'maya v'khayim aleinu v'al kol yisrael v'imru: Amen.

Oseh shalom bimromav hu ya'aseh shalom aleinu v'al kol yisrael v'imru: Amen. Amen.

Hatikvah ("The Hope") - Rabbi Ben-Zion Lanxner

A 19th-century Jewish poem and the national anthem of Israel.

Translation:

As long as in the heart, within,
The soul of a Jew still yearns,
And onward, towards the ends of the east,
an eye still gazes toward Zion;

Our hope is not yet lost,
The hope of two thousand years,
To be a free nation in our land,
The land of Zion and Jerusalem.

*Kol 'od balevav penimah
Nefesh Yehudi homiyah,
Ulfa'ate mizrach kadimah,
Ayin leTziyon tzofiyah;*

*Od lo avdah tikvatenu,
Hatikvah bat shnot 'alpayim,
Lihyot 'am chofshi be'artzenu,
Eretz-Tziyon virushalayim.*

וַיִּתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעֵלְמָא דִּי בְּרָא
כְּרַעוּתָהּ וְנִמְלִיךְ מַלְכוּתָהּ
בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיִּי דְּכָל בֵּית יִשְׂרָאֵל
בְּעֵנְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן
וְהָא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי
עָלְמֵינָא
וְיִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא.
בְּרִיךְ הוּא
לְעָלְמָא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא
וְנַחֲמָתָא דְּאָמִירוּן בְּעֵלְמָא. וְאָמְרוּ אָמֵן
וְהָא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל
כָּל יִשְׂרָאֵל. וְאָמְרוּ אָמֵן
עוֹשֵׂה שְׁלוֹם בְּמִרְוּמָיו הוּא יַעֲשֶׂה שְׁלוֹם

כָּל עוֹד בְּלֵבב פְּנִימָה
נֶפֶשׁ יְהוּדֵי הוֹמִיָּה,
וּלְפָאֵתֵי מוֹרָח קְדִימָה,
עֵין לְצִיּוֹן צוֹפִיָּה;

עוֹד לֹא אֲבָדָה תְּקִוַּתֵנוּ,
הַתְּקִוָּה בַּת שְׁנוֹת אֲלָפִים,
לְהִיּוֹת עִם חֹפְשֵׁי בְּאֶרְצֵנוּ,
אֶרֶץ צִיּוֹן וִירוּשָׁלַיִם.

Closing Reading - Mary Cunningham (GWIC)

*On this most solemn of occasions,
we open our hearts, minds, and souls to you.*

As we remember the six million, the eleven million, the indifference, and the evil;

As we honor the heroes, the martyrs, the survivors, and the victims:

*We ask you to soothe our souls, to amplify our memories, to strengthen our resolve, and to hear our prayers.
We ask for your presence in our midst; for healing, light, and love to soothe and ease our pain, as we
commemorate the horrors that were committed not long ago.*

Please, Oh Holy One, be gentle with our souls....

*We ask that you strengthen our will, that you help us to ensure that the world does not again see such
monstrosities. We say "never again" and we dedicate ourselves to this principle, to the idea that justice
does not allow persecution, that genocide shall not be repeated, and that vigilance is the responsibility of
freedom, at all costs.*

Please, oh Holy One, make manifest our resolve that these horrors remain but memories.

- Rabbi David Katz

The Greater Waco Interfaith Conference is honored to have you share this evening with us.
The GWIC respects each congregation's distinctiveness while seeking unity in expanding our
faith experience within the Greater Waco community. Please reference our website
(<http://wacointerfaith.org>) for more information about our organization and how you
may support and join us in our work.

Sincerely, Mary Cunningham - 2025 GWIC President

CONGREGATION AGUDATH JACOB

Congregation Agudath Jacob (CAJ) is a member of the United Synagogue of Conservative Judaism, the organization for Conservative congregations in North America. Also known as Masorti Judaism in Israel, this worldwide movement practices an egalitarian form of traditional Jewish worship. CAJ was founded in 1888 as an Orthodox synagogue. Its members were Ashkenazim (European Jews), primarily from Germany, among the first people to settle and build organized communities in Central Texas. In 1966, CAJ became affiliated with the Conservative movement, and moved to its current location on Lake Shore Drive in 1972. Throughout its history, CAJ has been led by distinguished rabbis, its members active in national Jewish organizations, such as the Jewish Federations of North America.

Besides regular Shabbat and holiday services, CAJ offers educational, social, and cultural programming, and maintains a kosher kitchen under rabbinic supervision and an Orthodox cemetery. CAJ's spiritual leader is Rabbi Ben-Zion Lanxner.

TEMPLE RODEF SHOLOM

Temple Rodef Sholom is a warm and welcoming Reform Jewish congregation with a proud history spanning over 145 years. As an affiliate of the Union for Reform Judaism (URJ), it embraces progressive Jewish values, fostering an inclusive and meaningful spiritual home for individuals and families of all backgrounds. Under the spiritual leadership of Rabbi Sabine Meyer, Ph.D., Temple Rodef Sholom offers Shabbat and holiday worship services that blend tradition with contemporary insights, creating a space for reflection, connection, and celebration. "Temple Kids" - a small but vibrant religious school - provides a nurturing environment for children to develop a strong Jewish identity, while adult education programs offer opportunities for lifelong learning and spiritual growth. As McLennan County's largest and oldest synagogue, Temple Rodef Sholom is rooted in tradition, yet forward-looking and dedicated to fostering a sense of belonging and engaging in social action.

