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Dec 6, 1978

Dear Dr. Roskies,

Thank you for your prompt reply to my question re Aaron Zeitlin's poem.

And interestingly enough you answered my question precisely because I had "Night Words" which you wrote, in my files, and that is where I found the poem and probably where I had seen it and had forgotten where. I searched our State Univ of New York Library here in Albany several times thinking I had ^{seen} the poem as I roamed the book stacks. Of course I was upset with myself forgetting ^{since} I had your Midrash right here at home under my nose. I thought "it was in English but the transliteration confused me. Since I was and have been interested in Holocaust programming I noted an article about "Night Words" in our Jewish World newspaper almost a year ago

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and sent for it at that time.

I hope to be able to use Zeitlin's poem in a somewhat translated form - except for the names of the children in Yiddish - in a revised program I set up for my Bnei Shalom congregation here in Albany a few years ago. I am enclosing a copy of the program hand out of the 1976 presentation. I do not have an extra copy of the program itself at this time because the extras went with our former Rabbi, office file, etc. Also since I expect to leave for vacation this Sunday into February, I cannot Xerox the work now. However, I shall either send you the copy of the 1976 program or the revision if I am able to get it done for the Holocaust anniversary.

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You may be interested in knowing my procedure.

The group of participating Temple members are called "The Speaking People."

Each individual reads his part into a loud speaker microphone. The Temple is in total darkness except for candles in front of the Ark and beside the reader who is not in view of the congregation.

Therefore there is no visible acting - hence the Holocaust victim becomes a voice - and this voice is presented in such a way that one feels (or should feel) all the pathos of the horror.

The material itself is generally actual quotes or representation of authority -

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all tied up together by a narrator.

I strive for clarity and simplicity. The 1976 "Service" was a total Friday night service (Reformed) with the program in place of the customary sermon, and taking about an hour.

Since few of our congregation understand Yiddish, the translation of other than names of course is imperative. Unfortunately I know only a little Yiddish but I believe there is still one or two "scholars" from Europe in Albany. I understand a bit having been in contact with my grandparents now and then when I was young.

I appreciate sincerely your information and thank you.

Sincerely

Arthur A. Rosenberg