

Introduction

Since October 2017, together with Jewish and Christian friends and committed teachers and students from Rome and its surroundings, our RICORDIAMO INSIEME = LET'S REMEMBER TOGETHER Team has been walking every October the Thousand Steps from the center of St. Peter's Square, the symbolic heart of the Catholic Church, to Palazzo Salviati, a former military college, men made forecourt to hell arranged by baptized people for more than 1,000 Roman Jewish citizens from October 16 to October 18, 1943.

Since then, every year our team has invited Pope Francis to visit this place of historical memory so close to his home and to express, if possible through this visit, his shame for the Catholic Church's involvement in this global crime.

So far no Pope has ever set foot in this place.

Our letters of invitation in Italian were brief but personal and told, for example, of little Ada Tagliacozzo, of Settimia Spizzichino and others who hoped in vain for help from the Vatican at the time.

In 2017, 2019, 2020 and 2022 we received no response from the Vatican, while in 2018, 2021, 2023 and 2024 we received friendly rejections.

*We add here our three letters of June 2024 to the Pope:
in Italian (signed by Rivka, Grazia and Sara),
in German (signed by Federika and Tobias) and
in English (signed by the five of us)
to give you an idea and consequently we show you (p.4) the
“Collage of Cancellations”...*

We posted an additional letter to Pope Francis before the commemoration of Let's Remember Together 2024 near the Obelisk at the center of S. Peter's Square, so far we are waiting for a kind reply. The reading of this letter by Grazia Spizzichino constituted the greeting of our Association in St. Peter's Square on October 15, 2024.

We will not give up hope.

Your Let's Remember Together Team

Federika and Tobias Wallbrecher Rivka, Grazia and Sara Spizzichino

HERE IOUR INVITATION IN ENGLISH:



LET'S REMEMBER TOGETHER

Dear and most honored Pope Francis,

Rome, 06/21/2024

We are Rivka, Sara and Grazia Spizzichino, co-founders of the LET'S REMEMBER TOGETHER association in Rome (RICORDIAMO INSIEME). We thank you very much for having asked His Eminence Cardinal Koch, last October, to bring your personal greetings to our commemorative meeting in the former Military College, Palazzo Salviati, (today Military University CASD) to which we have urgently invited you for seven years through your Italian office and, last year, through His Eminence Cardinal Kasper. In his greeting, His Eminence Cardinal Koch wrote to us:

“Remembrance takes place where our soul is deeply wounded; only when it hurts a healing process can begin.” (letter in the documentation booklet that we attach)

We therefore take the liberty of inviting you again today to come on Tuesday, October 15, 2024, at 5:30 p.m. to the aforementioned former Military College so close to your home, to commemorate the deportation of the Roman citizens of Jewish faith who were imprisoned there on October 16, 1943 and who eight days later were killed in German extermination camps.

Our great-aunt Settimia was the only woman to survive this hell.

(October 15, 2024 is the day before the start of this year's Jewish holiday of Sukkoth.)

We are convinced that the personal presence of the head of the Catholic Church in this place is very necessary. Furthermore, since the fall of 2023, with the exponential growth of anti-Semitism - in universities, in institutions, in the streets - we believe that his firm condemnation is crucial to stop the anti-Semitic hatred that you yourself remember in your book through the delicate teachings of your mother and grandmother.

For this reason, every Sunday, during the Angelus prayer, you can see the Catholic members of our association in St. Peter's Square with the flag of Israel sewn to the Vatican flag.

In October of last year, we heard the following words pronounced by Rabbi Prof. David Rosen, special advisor to the Abrahamic Family House in Abu Dhabi, in St. Peter's Square:

Even then, some two and a half thousand years ago, it happened that Jews were singled out for disproportionate oppression. For Isaiah, the theological significance of this was obvious. Because you were chosen to represent the Divine and the good in the world - whether you deserve it or not and whether or not you respect it - anyone who denies the Divine and the good will find your presence intolerable and will seek your persecution (if not extermination). In this sense, therefore, the Jewish people take upon themselves/suffer the sins of others, the evildoers.

Isaiah would obviously have assumed that the Nazi ideology would choose the Jews for persecution and extermination, because nothing would have been more contrary to the authentic biblical message of the Divine and of the good that they were destined to bring to the world.

(see Documentation 2024, for which you had thanked the president on May 22, 2024, p. 14)

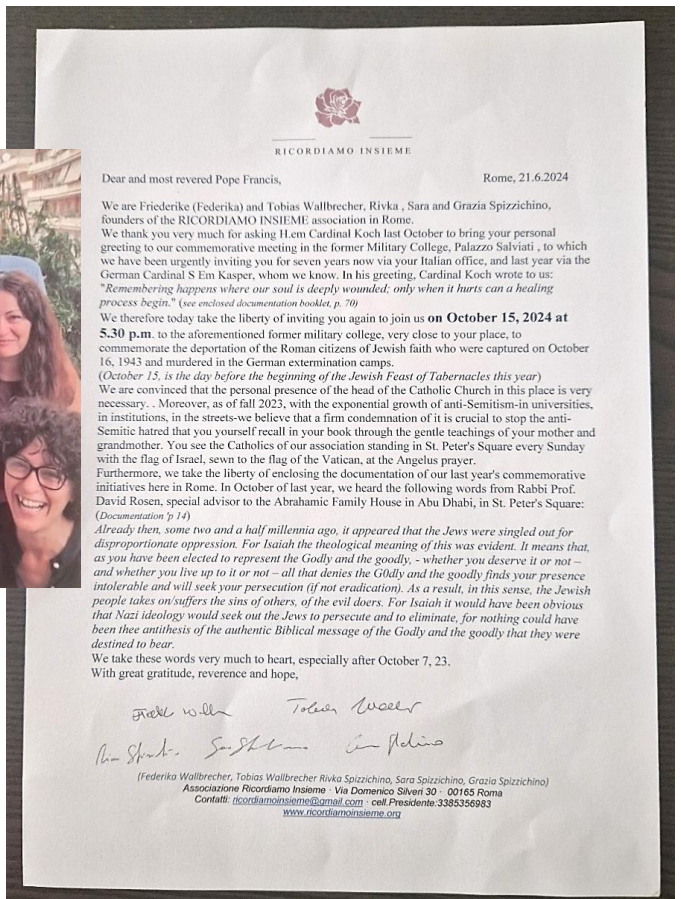
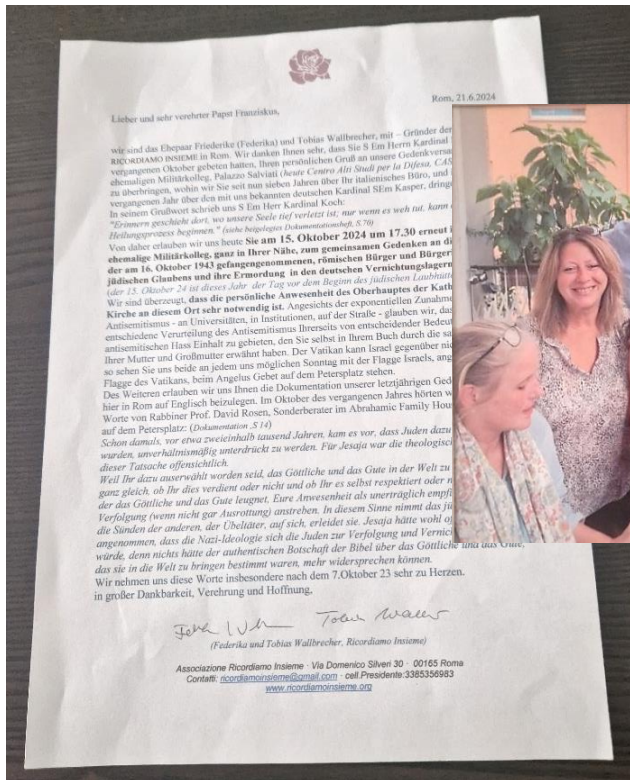
We take these words to heart, especially after October 7, 2023.

With great gratitude, reverence and hope,

(Rivka Spizzichino, Sara Spizzichino Grazia Spizzichino)

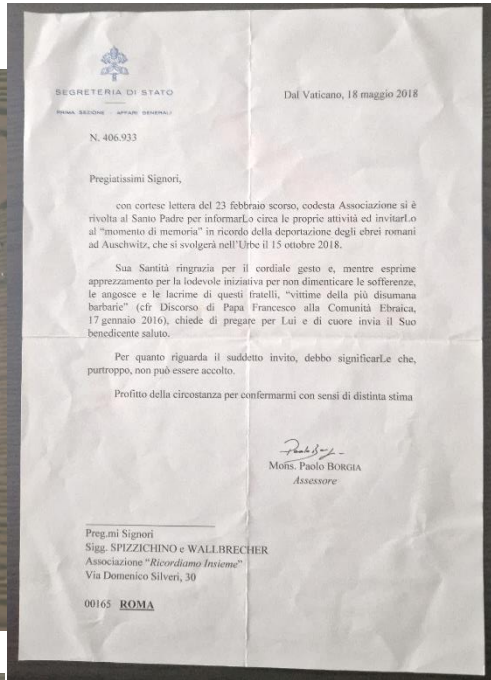
Associazione Ricordiamo Insieme · Via Domenico Silveri 30 · 00165 Roma
Contatti: ricordiamoinsieme@gmail.com · tel.: 3385356983
www.ricordiamoinsieme.org

INVITATION IN GERMAN ... (Federika and Tobias) AND IN ENGLISH ... (all associates)

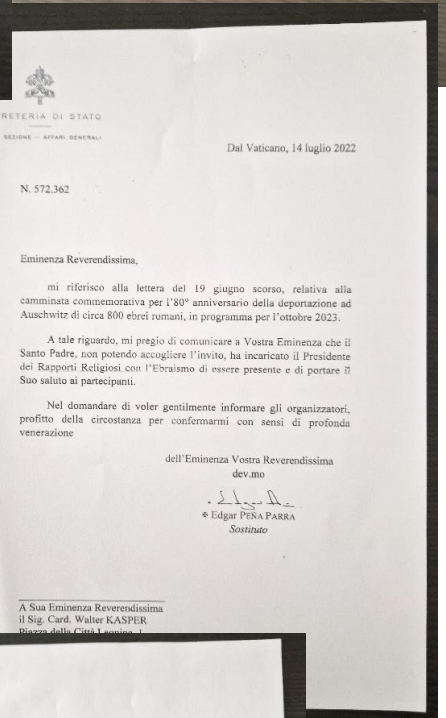


Collage of Cancellations

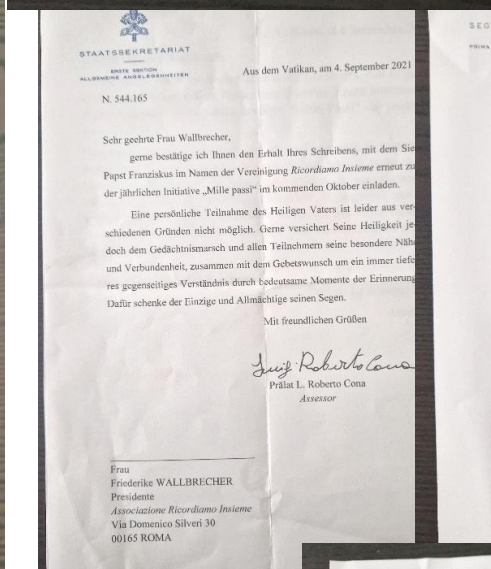
2017



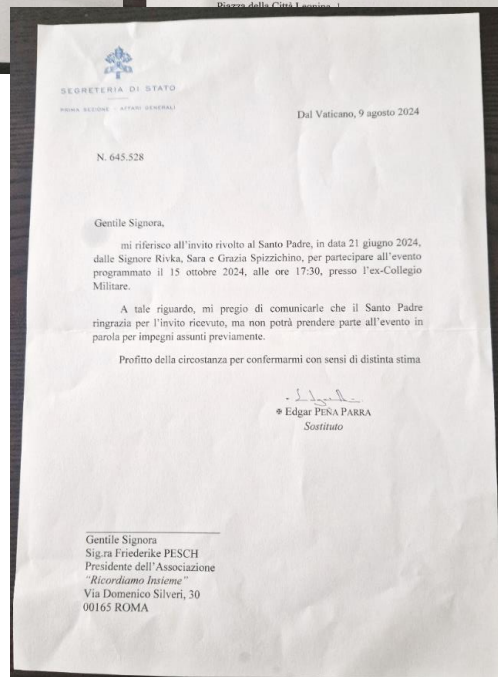
2019



2020



2023



Here you find the text of the letters from the Vatican:

Secretariat of State, First Section, General Affairs, N.406.933

From the Vatican, May 18, 2018

Dear Sirs, With a kind letter dated February 23rd of this year, your Association contacted the Holy Father to inform him about your activities and to invite him to a “moment of remembrance” in memory of the deportation of Roman Jews to Auschwitz, which will take place in the Eternal City on October 15th, 2018. His Holiness thanks you for your kind gesture and, while expressing his appreciation for the praiseworthy initiative to not forget the suffering, anguish and tears of these brothers, “victims of the most inhumane barbarism” (cf. Address of Pope Francis to the Jewish Community January 17, 2016), asks to pray for Him and sends His blessing greetings.

Regarding the aforementioned invitation, I must inform you that, unfortunately, it cannot be accepted.

I take this opportunity to confirm my highest esteem

Mons. Paolo Borgia, Councilor

Dear Mr. and Mrs. Spizzichino Wallbrecher Associazione Ricordiamo Insieme Via Domenico Silveri 30 00165 ROME

Secretariat of State, first section, general affairs N.544.165

From the Vatican, September 4, 2021 (letter originally written in German)

Dear Ms. Wallbrecher, I am pleased to confirm having received your letter, in which you once again invite Pope Francis to the annual “Mille Passi” initiative next October on behalf of the Ricordiamo Insieme Association.

A personal participation of the Holy Father is unfortunately not possible for several reasons.

His Holiness gladly assures the March of Remembrance and all participants of his special closeness and unity, together with the wish to pray for an ever deeper mutual understanding through significant moments of remembrance. For this, may the One and Almighty God grant his blessing. With kind regards,

Prelate Roberto Cona, Councilor

Secretariat of State first section general affairs N.572.362

From the Vatican, July 14, 2022 (letter addressed to a Cardinal, who had personally brought our invitation to Pope Francis (we mistakenly received the reply only in August 2023...))

Your Eminence, I am referring to the letter dated June 19th regarding the commemorative march for the 80th anniversary of the deportation of about 800 Romans to Auschwitz (in our letter, obviously, the correct numbers!!) scheduled for October 2023.

In this regard, I am pleased to inform Your Eminence that the Holy Father, unable to accept the invitation, has asked the President of the Commission for Religious Relations with the Jews to be present and to convey his greetings to the participants.

In asking you to kindly inform the organizers, I take this opportunity to confirm myself with sentiments of profound veneration, Your Most Reverend Eminence

dev.mo Edgar Peña Parra, Substitute

Secretariat of State, first section, general affairs, N.545.528

From the Vatican, August 9, 2024

*Dear Madam, I am referring to the invitation extended to the Holy Father, on June 21, 2024, by Mrs. Rivka, Mrs. Sara and Mrs. Grazia Spizzichino, to participate in the event scheduled for October 15, 2024, at 5:30 p.m., at the former Military College. In this regard, I am pleased to inform you that the Holy Father thanks you for the invitation he has received, **but will not be able to attend the event in question due to prior commitments.***

I take this opportunity to confirm my highest esteem.

Edgar Peña Parra, Substitute



Shortly before Maurizio Di Veroli sang the initial prayer song, Annalisa Toti posted our new letter to the Pope:

We remain curiously awaiting a response from the Vatican.



OCTOBER 15, 2024 RICORDIAMO INSIEME IN S. PETER'S SQUARE





I believe with complete faith in the coming of the Messiah and,
 although He might be delayed,
 I will await His coming every day.

אני מאמין באמונה שלמה
 בביאת המשיח



Moses ben Maimon

While Andrea Di Veroli, President of the National Association of Ex Deportees, Rome and Rev. Rafael Starnitzky light the six commemorative candles bought for Ricordiamo Insieme by Jadwiga e Julia Chmys

MAURIZIO DI VEROLI
 founder of Progetto DAVKA...

... sings for us “*Ani Maamin*”, I believe, 12th Principle of Faith formulated by the Jewish theologian, philosopher and physician Moses ben Maimon (1135 - 1245) and set to music by Rabbi Asriel Fastag in a cattle car bound for the German gas chambers.





Josua Wallbrecher introduces the guest of honor:

Good afternoon everyone and welcome. We would like to thank him for joining us today, and give the floor to His Excellency Dr. Bertram Maier, Bishop of Augsburg and President of the Commission for the Universal Church's Work of the German Bishops' Conference.





HE Dr. Bertram Maier, BISHOP OF AUGSBURG

President of the Commission for the Universal Church's Work of the German Episcopal Conference

LET'S REMEMBER TOGETHER October 15, 2024 St. Peter's Square

Dear Friends,

Dear Professors David and Susan Kertzer,

Dear Professors Giuliani and Gargiulo,

dear Wallbrecher family!

Eighty-one years ago, on October 16, 1943, here in Rome, in the early hours of Shabbat morning, at the beginning of the Jewish holiday of Sukkot, the vigil of which will be tomorrow evening, more than 1,250 Jews, mostly women, children and elderly people, were dragged out of their homes and arrested. Two days later, over 1,000 of them were loaded onto cattle cars and deported to Auschwitz-Birkenau. Only a few of them survived the Shoah.

The memory of the October 16 raid fills me with shame as a German bishop.

It was the Germans who planned and carried out the raid.

It was Germans who persecuted and arrested Jews, fully aware that they would be killed, and this roundup took place here in Rome, in the heart of the Catholic Church.

It is true that National Socialism was an anti-Christian ideology and the motivations of those who planned and carried out the extermination of European Jews were in total contrast to all Christian beliefs. However, we must not forget that the Shoah took place in Europe, in a culture deeply influenced by Christianity. All those who participated in the arrest, deportation and killing of Jews had learned the Ten Commandments. Everyone knew the commandment "Thou shalt not kill".

The Shoah remains a painful wound in the heart of Christianity.

During the Second Vatican Council, the Church profoundly reformed its relationship with Judaism with the declaration *Nostra aetate*. In many places, also here in Rome, the centuries of “teaching of contempt” (Jules Isaac) have been replaced by a culture of dialogue that excludes all forms of anti-Semitism. Pope Francis has clearly expressed this concept:

“A Christian cannot be an anti-Semite.” And not only that: a Christian must actively oppose anti-Semitism. This is particularly important today!

After the brutal massacre that Hamas carried out on October 7, 2023 in Israel, the number of anti-Semitic attacks in Western countries has skyrocketed. In Germany alone, last year anti-Semitic crimes doubled. The Hamas terrorist attack and the rise of anti-Semitism have deeply shaken Jewish communities in Europe.

After October 7 and the beginning of the war in Gaza, interfaith dialogue in many places has broken down and many friendships have been damaged. Many Jews today wonder if they have once again become strangers.

October 7th therefore represents a challenge for us Christians too. It is our duty to oppose anti-Semitism in our daily lives and to support Jews when they are attacked.

It remains our duty to cultivate Jewish-Christian dialogue and the friendships that have developed between Jews and Christians. This is also true when we do not agree with the Israeli government's policy or with the military actions in Gaza and Lebanon.

It is not controversy that puts an end to dialogue, but silence.

When you soon are about to take the Thousand Steps to the former Military College, I ask you to pray for the victims of the roundup in Rome, but also for the hostages still in the hands of Hamas, and for the victims of the wars started by Hamas, Hezbollah and Iran in Gaza and Lebanon.



OUVERTURE

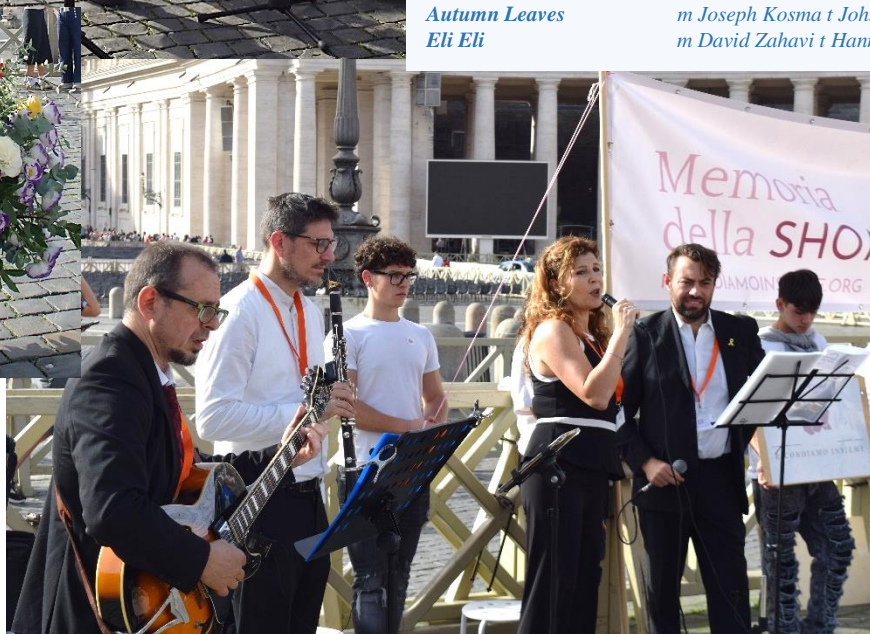


Stefano Galli guitar

Marco Macor clarinet

Bibiana Carusi flute and vocals

Maurizio Di Veroli vocals



Autumn Leaves
Eli Eli

m Joseph Kosma t Johnny Mercer
m David Zahavi t Hannah Szenes



Grazia Spizzichino – ASSOCIATION RICORDIAMO INSIEME -
St. Peter's Square Tuesday, October 15, 2024



RICORDIAMO INSIEME

Dearest, esteemed Pope Francis,

Rome, St. Peter's Square, October 15, 2024

On October 22, 2023, 15 days after October 7, Cardinal Kurt Koch wrote to us on your behalf:

I quote his words:

... “in our information society practically everything can be archived. But archiving information is not the same as remembering. Remembering happens where our soul is deeply marked; only when it hurts can a healing process begin. Remembering must therefore involve a renewed confrontation with the past and therefore - if it is God’s will - a gift of reconciliation.” ...

(see attachment)

Dear Pope Francis!

For eight years we have been here in St. Peter's Square once a year and for eight years we have been inviting you in various ways to join us, or independently of our events, to visit Palazzo Salviati. You travel all over the world and in Rome you visit a great variety of institutions, places and people, sometimes even in surprising ways:

We cannot understand why you do not visit the former Military College, which is only 500 meters from your home.

Nor do we understand why, in all these years, we have never received any explanation as to why you do not do so, or if you intend to do so later, or if you refuse to do so on principle.

Within the walls of this Renaissance palace, Palazzo Salviati, now the Italian Military University (CASD), exactly tomorrow, 81 years ago, the German Nazi occupants of Rome committed a great injustice, one that cries out to heaven. The place became the square of the artificial hell of Auschwitz.

The Pope at the time was aware of this and did not protest publicly, nor did he go in person to the site to defend the innocent victims. There are still many unanswered questions.

The CASD management has assured us that any request for a visit from you would be considered the highest honor and would be welcomed with great pleasure and respect.

The five of us from Ricordiamo Insieme believe that the time has come for one of the successors of Peter, (the Jewish fisherman from Galilee), to undertake this short journey to remember the terrifying paradox: *(as emphasized last year by Monsignor Pino Pulcinelli, right here, in St. Peter's Square, I quote his words:*

“the physical proximity between these two places - a few steps separate them - and at the same time a shameful distance, that between the innocent condemned to death and the indifference of those who knew and remained in their cowardice” (Mons. Pino Pulcinelli, St. Peter's Square 25.10.2023, see attachment)

With great gratitude and veneration

The Let's Remember Together Team

The signatures of:

Grazia Spizzichino Rivka Spizzichino Sara Spizzichino Federika Wallbrecher Tobias Wallbrecher

We are curiously awaiting a response from the Vatican:



Sara Spizzichino - ASSOCIATION RICORDIAMO INSIEME -
S. Peter's Square Tuesday, October 15, 2024



On September 25, 2024, our Association received an email with this message:

"I wanted to communicate my decision to no longer join the Association given the criminal behavior of the State of Israel towards the Palestinian population and others."

It is not the first time that someone has distanced themselves from our initiatives related to the Shoah due to current international tensions regarding Israel. Many have begun to show extraordinary caution in participating in our events, despite our well-known attitude of non-violent dialogue.

A parish priest in the Roman suburbs some time ago invited the faithful not to *"act like the Israelites, who behave well only to be praised for it,"* I would like to point out that these words perpetuate anti-Semitic stereotypes. They reinforce a distorted view of Jews, portraying them as opportunists, an idea that has deep roots in historical anti-Semitism and has justified discrimination and violence for centuries.

I would like to remind this priest that, since the Second Vatican Council,

the Catholic Church has recognized the errors of the past and has worked towards true reconciliation with the Jewish world, and that it is essential to continue along this path.

An emblematic example of these contradictions is the figure of Agostino Gemelli, venerated in the Catholic world and by Pope Francis, but who openly uttered anti-Semitic statements in 1939. Today there are universities and hospitals named after him, despite his controversial past: If Christian anti-Judaism has endured for so many millennia, it is perhaps because we have continued to protect figures whose flaws represent values that we should reject today.

In the axiom of communication, Paul Watzlawick argues that one cannot not communicate and that even silence is a form of communication, because there is no behavior that is not non-behavior: therefore everyone is responsible not only for what they do, but also for what they don't do. So while today we remember the Shoah,

I think that in this last year which has been so difficult for the Jewish world I would have liked to have seen more empathy from the windows of St. Peter's.

I would really like to remember my family with you today, and all the families involved during the deportations. But what happened on October 16, 1943 can be read everywhere. At the CASD (*ex Military College, Palazzo Salviati n.e.*) you will soon be able to watch a performance that I created in their memory, but I feel that I will be able to remember them better if together with you I reflect about how this horrible déjà-vu is working and how Christian anti-Judaism is being called into question.

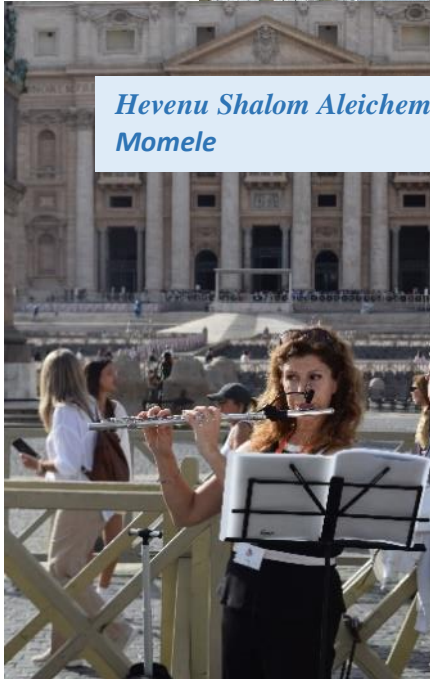
I want us to reach a point where anti-Semitic statements and behavior are considered out of place, no longer socially acceptable, neither in the cultural world nor in the local coffee shop. Today, anti-Semitism not only has become a glamorous phenomenon in cultural circles, but people don't even recognize anti-Semitic attitudes in themselves, and therefore can't neutralize them.

It goes without saying that we're back to yet another stereotype, where Jews see anti-Semites everywhere. The problem is not the anti-Semites that a Jew sees, but the anti-Semitism itself that a person does not see. Theoretically separating Jews and Christians for a moment, we can observe that our relationship presents the characteristics of a dysfunctional relationship. This dynamic is based on a persistent sense of guilt – from deicide to genocide – which manifests itself through passive aggression, as in the case of silence or the lack of open support. Have we ever considered that the Jewish-Christian relationship is no longer a problem to be addressed in a historical, religious or socio-political way, but psychoanalytically? It may be time to shift the debate to a more psychological level. In my opinion we are ready to do so, trying to overcome the historical and religious barriers through an analysis that leads to a deeper and more sincere reconciliation.





Hevenu Shalom Aleichem traditional Jewish wedding song
Momele m. Al Goodhart Mitchell Parish



Prof. Massimo Gargiulo
pro Director of the Cardinal Bea Center
Gregorian Pontifical University

In this brief talk I would like to take up the stimulus proposed by the title, referring it to what is commemorated here, the deportation of the Roman Jews on October 16, 1943. The imperative to remember is all the more important in historical phases of scarce attention, if not of revisionism.

A correct historical memory is, on the other hand, preparatory to a more conscious approach to the present.

My starting point may seem unexpected: Roberto Farinacci, a leading exponent of fascist squadrista, secretary of the PNF (*National Fascist Party e.n.*) from 1924 to 1926, a fervent supporter of the *racial laws* desired by Mussolini's government and promulgated by King Vittorio Emanuele III, which caused a great disillusionment

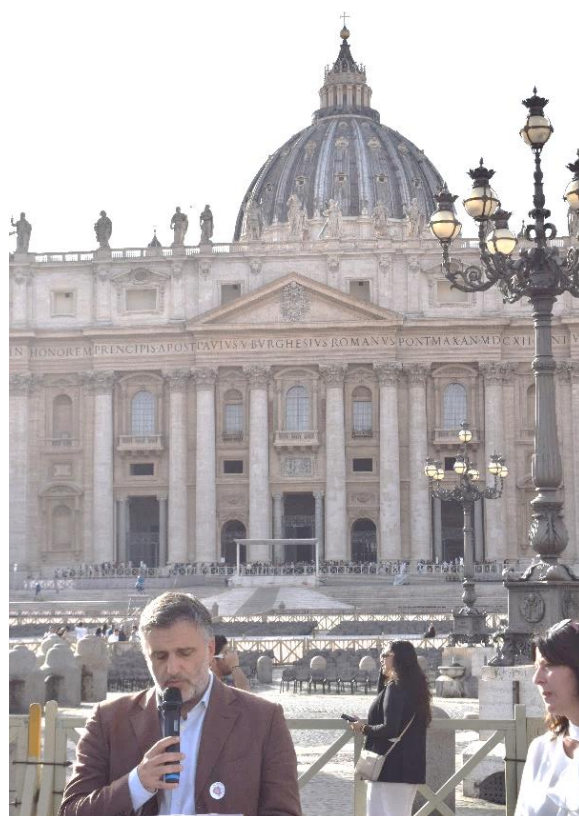
among Jews with respect to the Savoy monarchy, the same monarchy that under Carlo Alberto, almost one hundred years earlier, had granted full civil rights to Jews in Piedmont and Liguria. Well, on November 7, 1938 Farinacci held a famous conference in Milan for the inauguration of the Institute of Fascist Culture. The speech was entitled *La Chiesa e gli ebrei* (The Church and the Jews) and targeted the Church's opposition to the *racial laws*. This opposition was motivated essentially by the fact that they were based not on traditional Christian anti-Judaism, but on racist principles, as well as the lack of exceptions for Jews converted to Catholicism.

I will quote some passages and comment on them. Almost at the beginning Farinacci states:

«You will remember that for over fifteen years I denounced the Jewish danger and the need to free the delicate ganglia of our country from the Jews who had succeeded with diabolical maneuvering in spreading their tentacles everywhere. »

This in itself tells us a lot of what I would like to mention here. On the one hand, we have one of the typical accusations of Nazi and Fascist anti-Semitism: the Jews have deviously taken control of what today would be called the strategic *assets of society* and are represented as monsters, since they have no hands, but tentacles. On the other hand, one of the paradoxical aspects of this conference immediately emerges, revealing to us a reality that had its roots in the long centuries of Christian Europe: the maneuver of the Jews is defined as diabolical, a religious adjective that recovers the lexicon of Christian anti-Judaism. Jerome, who also wanted to go to the *Hebraica veritas* and consulted with Jewish doctors, already spoke of the “synagogues of Satan”.

Immediately after, as if to clear the field of self-absolving tendencies present in some reinterpretations of that past, aimed at blaming the alliance with Nazi Germany for the worst of fascist policies, Farinacci continues: «And don't come and tell us that the anti-Semitic policy followed today by Italy was suggested to us or we borrowed it from Germany. One must be in bad faith to affirm this. The national press has recently republished excerpts from speeches



and writings from '23 and '25 and the following years, in which the *Duce (Mussolini n.e.)* affirmed the necessity of defending our race [...] Even before National Socialism arose in Germany, Mussolini published the following on June 4, 1919 in *Popolo d'Italia*:

“If Petrograd does not fall, if Denikin marks time, it is because that is what the great Jewish bankers of London and New York want, linked by racial ties with the Jews who in Moscow as in Budapest are taking revenge against the Aryan race that has condemned them to dispersion for many centuries. In Russia, eighty percent of the soviet leaders are Jewish. Could Bolshevism be the revenge of Judaism against Christianity? The subject lends itself to meditation.” »The man whom Farinacci called his boss, already in 1919 combined the accusation of controlling international finance with that of leading the Bolshevik revolution. Once again, anti-Semitism, in this case economic, cannot be separated from the religious discourse: Jews crave revenge against those Christians who for centuries have forced them into diaspora and marginality.

There is not missing a section on Zionism which, although in the midst of delusional statements, can provide useful food for thought on current affairs: “The Jews in Italy — when I say Jews I mean the multitude and ignore the exceptions — never took a decisive stand against the Jewish International. Not only that, but they sent their representatives to Geneva, the seat of the International Jewish Parliament. Not only that, but it was printed and said several times by the Jews themselves that they represent a different race from ours, unmistakable and unassimilable, and that they recognized no principle of nationality other than their own, and they exalted it, this principle, with the campaign in favor of Zionism. For the Jews, we were nothing but Goim, contemptible zoological beings”.

And so I arrive at the center of these brief reflections of mine, with the paradox that they arise from the phrases with which Farinacci most wants to attack the Church for its opposition to the racial laws. For him, the Jewish question would be resolved by these laws, or rather, even before that, by the self-exclusion of the Jews described in the previous quote. But, he continues: “We would no longer concern ourselves with them [the Jews] if we had not been surprised by the attitude of the official Church, which is in strident antithesis with the entire history of Catholicism. We Catholic Fascists consider the Jewish problem to be strictly political, not religious, and in political matters everyone has and defends their own ideas. But we say, for the comfort of our souls, that if we as Catholics have become anti-Semitic, we owe it to the teachings that the Church gave us for twenty centuries. At first glance it would seem that we could be comforted by what the hierarchy says, when he talks about the official Church's opposition to anti-Jewish laws. Unfortunately, what comes immediately after dispels the illusion, with the statement, which could not be clearer, that fascist anti-Semitism is the product of the teachings given by the Church for twenty centuries.” It is obvious that Farinacci distorts and simplifies a more complex history, but it is equally clear that there are elements of strong truth in these words. In this regard, I would like to quote what Anna Foa says. “Whoever made this comparison [between ancient anti-Judaism and modern anti-Semitism] precisely to try to shift the Church to the positions of fascist biological racism, calling it to be consistent with its past positions, was Roberto Farinacci, [...] he tried to demonstrate the absolute harmony between ecclesiastical anti-Judaism and racist anti-Semitism. This, however, demonstrates nothing more than the will of fascism to draw the Church to its side [then she cites the further example of the Jesuit Tacchi Venturi]. If anything, it demonstrates the continuity of the Church's traditional anti-Jewish attitude, its seeing in racist laws not so much a prelude to extermination - however blind this position might have been in 1943 – but the reversal of the hated emancipation of the Jews, their rejection of a social subordination that the Church, even in 1943, and albeit for a short time, continued to consider legitimate”^[1]. There would be much to say, but it is not possible to do so here. Suffice it to say that those who read the rest of Farinacci's speech, will notice the precision with which he takes up key concepts of Christian anti-Judaism, starting with the Augustinian idea of Jews as witnesses of the truth.

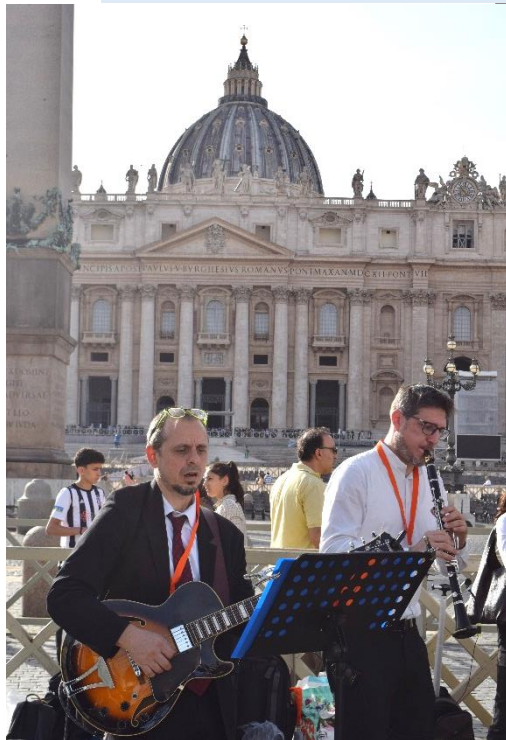
In these few lines I have therefore tried to recall, together with you, some facts connected to today's anniversary. The not only accessory role of fascism with respect to anti-Jewish persecutions, even the primacy claimed, and the intimate connection between Fascist-Nazi anti-Semitism and Christian anti-Judaism, which obviously does not exclude the examples of Christians and Catholics who gave their lives against Nazi-Fascist horror and did so in order to save persecuted Jews. The Church emerges from this period full of ambiguities, not only tactical but also theological. It is precisely this latter area that we are called upon to progress in, eighty-one years after those tragic events, aware of the steps that, fortunately, have been taken since then.



[1] A. Foa, "Le discriminazioni antiebraiche nell'Europa medioevale e moderna" (Anti-Jewish discrimination in medieval and modern Europe), in G. Lacerenza – R. Spadaccini (eds.), *Proceedings of the study days for the seventieth anniversary of the racial laws in Italy: Naples, "L'Orientale" University - State Archives 17 and 25 November 2008, Archive of Jewish Studies I, Naples 2009, pp. 48-49*



Sh'ma t Deut.6.4 m Tavika Pik
Somewhere t / m Leonard Bernstein, Steven Sondheim



Prof. Massimo Giuliani

Professor of Jewish Thought, University of Trento



Exactly eighty years ago, in the fall of 1944, the writer and literary critic Giacomo Debenedetti recorded in a dry chronicle, in sculptural prose, what happened to the Jews of Rome on the morning of October 16, 1943, a *Shabbat*. No other title, only that date: *October 16, 1943*.

A few weeks earlier he had written another memorable essay, entitled *Eight Jews*, the account of the Jewish community's other tragedy, which occurred on March 24, 1944:

the massacre committed by the Germans at the Fosse Ardeatine (*Ardeatine Caves n.e.*).

The two short texts are, by unanimous international recognition, one of the highest documents of those tragedies, still engraved in the *back up* of this ancient community, of the sons and daughters of Israel. They are remembered every year in honor of the deported and the dead and in the hope that their memory will be a *memento* for all, Jews and non-Jews, believers and non-believers. A *memento* especially in this city considered “the heart of Catholicism” so that the collective conscience is jolted into an awakening of responsibility in the face of the extreme consequences that can arise when prejudice becomes an ideological system, finally degenerating into metaphysical hatred, whether religious or secular in origin.

Jews throughout Europe were then targeted as the “object” of that ancient stigma which over the centuries had become a chain of prejudice, discrimination and open persecution of people, before of their (only recently) acquired rights. This stigma affected Jewish property and Jews themselves, impacting their overall identity, made up of religious faith and cultural traditions, made up of bodies and souls immersed in a three thousand year history, which had been the bed and womb of Christianity itself.

In one of the many editions, DeBenedetti's book *16 ottobre 1943* (October 16, 1943) was compared to the denunciation made by Alessandro Manzoni with his *Storia della colonna infame* (*History of the column of infamy*), a text that in 1843 aroused the admiration of Shmuel David Luzzatto, professor of the then Rabbinical College of Padua. To him those pages of Milanese chronicle reminded "monuments of infamy erected against the Jews", and as Luzzatto himself wrote, these still exist 'neither demolished by the hand of enlightenment nor by that of conscience'. Historical enlightenment and ethical conscience, since the time of Shadal and Manzoni and then the tragic years of 1943-44, have made great progress in many parts of the modern West. And yet! And yet here we are today, remembering and commemorating together, only a year after other very tragic events that struck at the heart of the Jewish people, this time in their homeland and in the State of Israel, the state that arose in the aftermath of the Shoah to provide a safe haven for those who had been and could again become victims of anti-Jewish prejudice and hatred. October 7, 2023 was also a *Shabbat*, and what's more it was *Shmini Atzeret*, the final day of the *Sukkot* holiday. Israel's haters struck in the most brutal and inhuman way, without warning and without any scruples, young and old, women and children, in scenes that were a repugnant *remake* of the atrocious actions of the Nazis and their willing collaborators. Now, a year later, such a dramatic year with consequences that are still unpredictable, it is impossible for this community – for the Roman Jews – not to associate the memory of October 16th 81 years ago to the memory of the fresh, open, burning and exhausting wounds of "October 7". The endless series of analyses, debates and geopolitical studies on that day and what followed do not change the fact that an apparently unbroken thread links the ancient hatred to that of the Shoah to the hatred of Hamas and Hezbollah. However one judges the current war, and whatever strategy one hopes for to achieve peace among the peoples living in the Middle East, it remains true that there will be no peace in the region until the hatred of Jews and Judaism is eradicated from people's hearts, that is, from their minds, from school books and from the words of politicians, parents and educators; in other words, until the dignity and the right to exist of Israel in its religious, cultural and political specificity are recognized. This recognition – and this "replacement" of hatred with acceptance – is the key so that the Palestinian people can also finally raise their heads, and their wounded bodies, and start thinking of themselves in a different and autonomous way in the Middle East. How can we blame those who remind us that we cannot, in Europe, continue to commemorate the Jews of the Shoah, who died as victims of a racist ideology and totalitarian regimes, and at the same time vilify and delegitimize the living descendants of those victims, denying them the right to defend themselves from the same hatred that surrounds them and wants to annihilate them. On January 27th, Shoah Remembrance Day, one cannot celebrate the Jews dressed as internees in Auschwitz and in the other death camps, victims of Nazi-fascism, and at the same time prevent or reproach the great-grandchildren of the Auschwitz survivors for defending and protecting with the uniform of *Tzahal* – the Israeli Defense Force – their country and their land. A land which embodies today's synthesis of the entire history that, from the Bible to the present day, testifies to the courage to rebuild almost from nothing a state and an economy, the cradle of an extraordinary intellectual and religious life, the State of Israel without which the Jewish people cannot today consider themselves united, even in their diversity and internal divisions.

The memory of October 16, 1943, in this place so symbolic of Christian history, also implies a reminder that the deportation of Roman Jews took place, as the historian Susan Zuccotti wrote, "under the windows of the Pope" (*of the Pope at the time*).

It is true that since the post-war period the Catholic Church, together with other Christian churches, has taken great steps towards abandoning traditional anti-Jewish prejudices, which date back to the first centuries of the formation of Christian doctrines, when the struggle with the Jewish matrix was still alive.

Many churches self-define the profound changes that have taken place with a term from the Jewish tradition itself, calling them a path of *teshuvà*. *Teshuvah* means different things: awareness, repentance and atonement for mistakes made, a change of perspective, determination to repair the damage caused and taking responsibility for the future. In recent decades, many Jewish circles have recognized the value of this change of pace in the Christian approach to Jews and Judaism, and have expressed their appreciation and not infrequently encouragement to continue. Yes, to continue in full recognition of Jewish identity, which today requires the inclusion of the centrality of the land of Israel for that identity, for the existence and the future of the Jewish people, whether they live in that land or not. It is crucial that the Christian world understands why the State of Israel is an integral part of the present-day destiny of the people with whom God has made a loving covenant, a covenant that, to use a phrase coined by a Pope, “has never been revoked” by God or by the sons and daughters of Israel. *Remembering together* the tragic events of October 16, 1943, one year after what happened in the State of Israel, means reaffirming together that the bond between the land of Israel and the Jewish people is equally “irrevocable”; whether this is justified theologically or only historically matters less than the very fact that it is justified and accepted. So much is owed to the hope that binds the victims of eighty-one years ago (the survivors have now almost completely disappeared) to their descendants, who continue to grow and animate this Jewish community of Rome, the oldest of the European diaspora and which, as such, wants to continue to live and prosper. *Yehi ratzon*. May it be the will of Heaven “that our merits multiply and the verse of the Torah be fulfilled for us:

U-faniti alekhem u-iffreti etkhem, ve-hirbeti etkhem va-haqimoti et briti etkhem – I will turn to you, I will make you fruitful, I will multiply you and I will confirm My covenant with you (Wayqrà/Leviticus 26,9)». Amen.



Prof Giuliani reads the letter sent to Ricordiamo Insieme by HE Ambassador Y. Sideman:



AMBASSADOR OF ISRAEL
TO THE HOLY SEA

שגריר ישראל
ליד הכס הקדוש

Dear Grazia, Rivka and Sara Spizzichino, Federika and Tobias Wallbrecher,

Rome, October 10, 2024

I recently took on the role of Israeli Ambassador to the Holy See and have already had the privilege of meeting you. In such a difficult time for Israel, discovering true friends like you is invaluable.

I wish to express my gratitude for your initiative “Ricordiamo Insieme” (Remembering Together), now in its twelfth edition. I am sorry I cannot be with you today, but I am with you in spirit as you carry on this important work.

A year has now passed since the terrible massacre of October 7th, perpetrated by Hamas terrorists that caused the brutal death of many innocent people, the biggest massacre of Jews since the Holocaust.

Immediately after these events the world showed solidarity with Israel as a victim. Unfortunately, as soon as we started defending ourselves that solidarity vanished, also highlighting currents of anti-Semitism that continue to persist.

INDEED, anti-Semitism is re-emerging with force and has been growing exponentially since October 7.

This phenomenon should be a source of concern for all of us. Anti-Semitism is an ancient and dangerous hatred that threatens our fundamental values and risks erasing the lessons taught to us by history if we do not remain constantly vigilant.

Thank you, Rivka, Sara, Grazia, Federika and Tobias, for your valuable and complex work.

Best regards, *Yaron Sideman*

Roma, 10 ottobre 2024

Cari Grazia, Rivka e Sara Spizzichino, Federika e Tobias Wallbrecher,

di recente ho assunto il ruolo di Ambasciatore di Israele presso la Santa Sede e ho già avuto il privilegio di incontrarvi. In un momento così difficile per Israele, scoprire veri amici come voi è inestimabile.

Desidero esprimere la mia gratitudine per la vostra iniziativa “Ricordiamo Insieme”, giunta ora alla sua dodicesima edizione. Mi dispiace non poter essere presente con voi oggi, ma vi sono vicino con lo spirito mentre portate avanti questo importante lavoro.

È passato ormai un anno dal terribile massacro del 7 ottobre, perpetrato dai terroristi di Hamas, che ha causato la brutale morte di molte persone innocenti, si è trattato del più grande massacro di ebrei dalla Shoah.

Immediatamente dopo questi drammatici avvenimenti, il mondo ha dimostrato solidarietà nei confronti di Israele, in quanto vittima. Purtroppo, non appena abbiamo iniziato a difenderci, quella solidarietà è svanita, evidenziando anche correnti di antisemitismo che continuano a persistere.

L'antisemitismo, infatti, sta riemergendo con forza e sta crescendo esponenzialmente dal 7 ottobre. Questo fenomeno dovrebbe essere fonte di preoccupazione per tutti noi. L'antisemitismo è un odio antico e pericoloso, che minaccia i nostri valori fondamentali e rischia di cancellare le lezioni impartiteci dalla storia se non srimaniamo costantemente vigili.

Grazie, Grazia, Rivka Sara, Federika e Tobias, per il vostro prezioso e complesso lavoro .

Cordiali saluti,



Yaron Sideman

Sigg.ri Federika e Tobias Wallbrecher
Via Domenico Silvieri, 30
00165 Roma



אָנִי מֵאָמִין **Ani Maamin I Believe** t Rav A. Fastag m P. Coldwell S. Ivory

*I believe
with complete faith
in the coming of the Messiah
and even if He should delay
I believe in His coming.*

אָנִי מֵאָמִין בְּאַמוּנָה שְׁלֵמָה בְּבִיאַת הַמָּשִׁיחַ,
וְאַף עַל פִּי שְׂיִתְמַדְמַדָּה, עִם כָּל זֶה אֶחְסְכָה לוֹ
בְּכָל יוֹם שְׂיָבוֹא.



MILLE PASSI THOUSAND STEPS



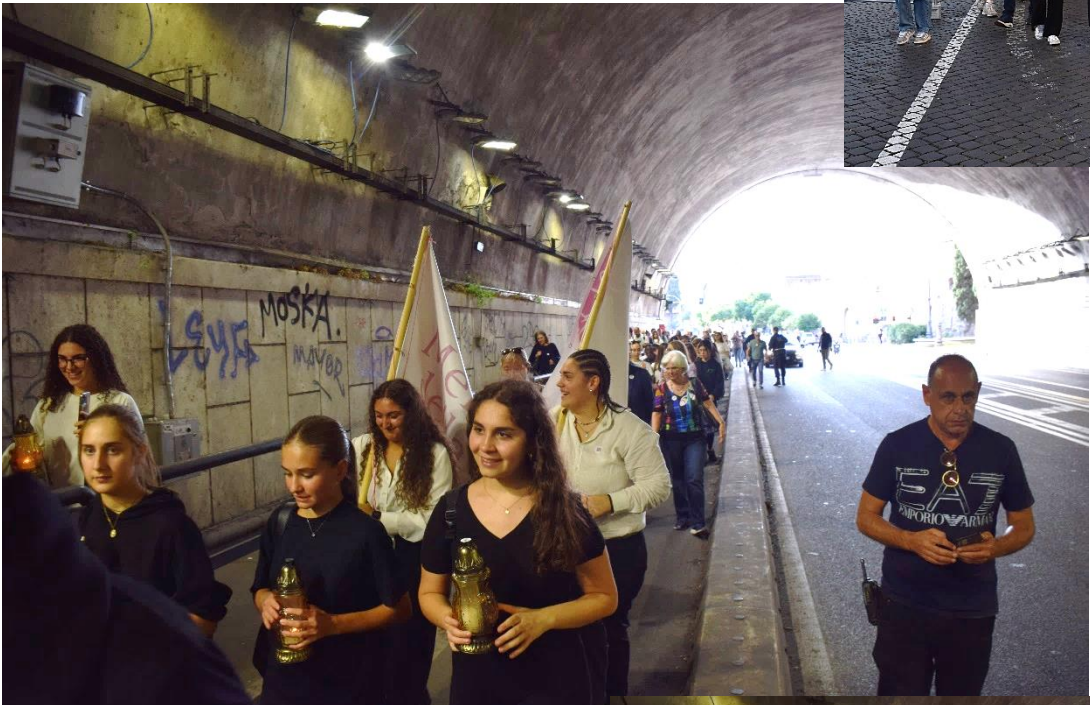
2024

with our friends Angelo Di Capua,
Susan and David Kertzer





...and with the moving and admirable participation of some schools with their students and teachers...





We enter the courtyard of **Palazzo Salviati**,
ex Military College, today Center for Higher Defense Studies.





**Daniel Coen sings the prayer from Psalm 137
Im eshkech Yerushalaim**
אם אֶשְׁכַּח יְרוּשָׁלַיִם

and at the same time the more than 250 candles are lit on the four tables in Memory of the children deported from Rome and killed in the German gas chambers .

*If I forget you, Jerusalem,
may my right hand forget its skill.
May my tongue cleave to the roof of my mouth
if I do not remember you,
if I do not consider Jerusalem
my greatest joy.*



Marco Macor and Stefano Galli with the melody
"Portico D'Ottavia" by Mons. Marco Frisina



Rivka Spizzichino **RICORDIAMO INSIEME**



On behalf of the association “Ricordiamo Insieme” (Let's Remember Together) I would like to open the commemorative ceremony with some brief reflections:

We have had a very difficult year, and for those of us who have been dealing with Remembrance for many years frustration has often taken over. But it has also been a year of research and study into the subject of anti-Semitism.

We saw anti-Semitism in action in the faces of those who, convinced they were acting justly, prevented Jewish speakers from taking part in conferences. We watched with dismay the growing hostility in some cultural circles, particularly in cinema and visual arts, where Jewish presence has once again become a controversial issue. In newspapers, 80 years later, we had to see reproduced again the blatantly anti-Semitic cartoons which are based on those of 1938. We have understood through which lies it was possible to legitimize the “leggi razziali”, *laws on race* and that, however, under the umbrella of freedom of thought, not every storm of hate can be tolerated.

Those who are unable to recognize anti-Semitism, do not know how to recognize the return of the old theme of anti-Jewish hatred and do not know how to distinguish an anti-Semitic statement from one that is not. If today we are finally capable of being outraged by sexist or racist content, the same is not yet true for anti-Semitism. Anti - Semitism is often attributed to other causes, it is justified, or even legitimized.

And while we talk about Remembrance in schools, we still talk too little about anti-Semitism.

We have built a house made of mosaics, complex to recompose, but we have neglected the foundations. And when an earthquake hits, the pieces of our mosaic will collapse to the ground. In this regard, it would be useful for students to have a better knowledge of the authors who have dealt closely with this issue, first and foremost Deborah Lipstadt who has walked with us the Thousand Steps that separate us here from St. Peter's Square, bearing in mind that if you don't know the phenomenological basis of anti-Semitism, you can't claim not to be an anti-Semite.

Anti-Semitism begins with the lies you choose to believe, and the only antidote is a deep knowledge of anti-Jewish hatred in its historical and current forms. Our hope is for a future society that recognizes and condemns the themes of anti-Jewish hatred, and that is outraged by anti-Semitism in universities, cultural circles, and in cartoons.

Josua Wallbrecher **RICORDIAMO INSIEME**

We thank you all
for being here today.

We thank with particular
affection and friendship all
the people who are witnesses of
the Shoah of the first, second and
third generation.

**On behalf of the Team of
Ricordiamo Insieme, I bow
before all the relatives and
friends of the victims of last
October 7th, that is, before the
entire People of Israel.**

We thank the schools present,
the teaching staff and the
students, especially the Youth Choir With Us, the Pinchetti Music High School from Tirano,
Sondrio, who will donate their music to us today to honor the memory of the children deported
and killed in the German gas chambers in the Auschwitz-Birkenau extermination camp.
We thank and honor Carolina Milani, the only Catholic person who heroically boarded
the cattle car headed for the gas chambers. We are honored by the presence of two of her
granddaughters. The president of the Progetto Memoria Association, Dr. Lello Dell'Araccia,
made today's meeting with them possible.
We greet him, Carolina's esteemed relatives and the deputy mayor of Scarperia,
with a round of applause.



We also greet the following with gratitude for their presence:

- General Stefano Mannino, our host, president of the Center for Advanced Defense Studies,
whose sensitivity and hospitality help us to make this meeting possible.
- His Excellency the Military Archbishop for Italy, Santo Marciànò
- Rabbi Dr. Riccardo Shemuel Di Segni, Chief Rabbi of Rome

We are honored by the presence of Pulitzer Prize winner Prof. David Kertzer and his wife
Prof. Susan Kertzer and we thank all the representatives of the various embassies, military,
civil and religious institutions, as well as friendly associations, for their presence and support.
To honor the memory of the Jewish children deported from Rome and tragically killed during
the German occupation, we **now invite you to participate in the performance “The Silence
of the Children”**. Starting from the front rows, you will be invited to stand up and approach one
of the four tables placed behind you. At each table, you will receive a candle and a plaque with
the name of a child. Then, using the diagonal corridors at each corner, we will ask you to place
the candles on the wooden slabs you see in the center, thus placing the name plates in front of each
candle. As there are an awful lot of names, we invite you to repeat this process two or three times.
Of course, anyone who doesn't feel up to participating is free to remain seated. At the same time,
the performance **“La Sartoria della Memoria”** (The Tailoring of Memory) begins, organized by the
creative department of Ricordiamo Insieme, 24 H Drawing Lab and Spizzichino Remote Studio.
The Youth Choir With Us will accompany the performance with a song.
Let's take a moment to listen to them before beginning our commemoration



Sewing Remembrance

Sewing pieces of cloth back together to tell you that preserving memory is a fragmentary, imperfect process and how important it is to re-establish a form of dialogue with the lost person. Between the torn pieces of cloth, the reconstruction of an insoluble puzzle, one that interweaves with the direct and the heartfelt story: remembering is a difficult exercise, but one that is done to keep each family bound by a thread, interconnected despite the loss.

The cotton fabric of an antique wedding trousseau, used to support the image of the family, is an element full of tradition and intimacy: it represents life, family continuity and cultural heritage through a century.

The photographic image, fragile and incomplete, encloses a Remembrance that is crumbling, evoking the memory of the people and lives broken during the Shoah.

The act of tearing and then sewing, associated with “keriah” - the Jewish practice of mourning that involves the symbolic tearing of clothes - brings a dimension of pain and loss to this work. The keriah represents the broken heart, but sewing indicates an attempt at healing, of processing trauma and mourning - personal and collective - without ever forgetting the rupture that has marked history. This scar on the fabric becomes a visual metaphor: the inflicted laceration is visible and permanent, but the thread that unites it indicates the will to keep the stories and the lost people alive, despite the deep ruptures that the Shoah has left.

The image, photographically printed on the fabric, emerges from the darkness of the camera obscura: this developing process, in which figures gradually take shape out of nothing, evokes the difficult emergence of personal and collective stories, many of which have remained in the shadows. The camera obscura becomes a metaphor for the darkness of oblivion and trauma, while the photosensitization recalls the work of memory, a delicate process that requires time and care.

The image does not appear immediately, but only after a deliberate intervention, as if to suggest that the memory needs to be 'activated', brought to light and re-sensitized so as not to disappear completely. This “emergence from darkness” is significant because it underlines the fragility of memory and of life, and at the same time, the power to make reappear what risks being lost.

The ancient fabric and the physical act of sewing also suggest a historical continuity between past and present, the legacy of suffering and the way in which it is reworked in successive generations. A trauma that for generations has sought consolation in family photographs, where the images become testimony of them having existed.

The creative department of the Ricordiamo Insieme Association offers a tribute to all the memory tailors who industriously recompose fragments, sew pieces together - often in the dark – and establish associations in an attempt to reconnect not only portions of history, but of missed family life.



Giuditta Spizzichino, deported 18 October, 1943
silver salt print on emulsified cotton

SEWING REMEMBRANCE

In the Spizzichino Family's Tailor Shop of Remembrance
from the bleeding shreds of Memory
from the immense pain and terrible fears...
of loved ones
of close family members
of the victims
from the faded photographs of a time
they search incessantly
stitch by stitch
in tears
to sew vital fabric
tender unity
vibrant light
like the candles in the courtyard
to weave today
a glimmer of hope
a glow that intertwines with the lives of countless murdered people
who are now ashes in the wind above Auschwitz forever
tiny particles of their being
horribly dissolved in the currents of the river Sola
which flows with shivers towards eternity
everywhere
and nowhere in the world.



So that there may be a place again in which to commemorate them.

May their Memory be a Blessing.



אלי. אלי
שלא יגמר לעולם
החול והים,
רשרוש של המים,
ברק השמים,
תפלת האדם.

*Lord, that there might never
end in the world
the sand and the sea
the rush of the waters
the lightning in the skies
and the prayer of man
(t. Hanna Szenes)*

Let me hear in the morning of Your
steadfast love,
for in You I trust.
Make me know the way I should go,
for to You I lift up my soul.
Deliver me from my enemies, O LORD!
I have fled to You for refuge.
Teach me to do Your will,
for You are my G.d!
Let Your good Spirit lead me
on level ground!
For Your name's sake, O LORD, preserve
my life!
In Your righteousness bring my soul
out of trouble!
And in Your steadfast love You will cut
off my enemies,
and You will destroy all the adversaries
of my soul,
for I am Your servant.



Psalm 143 by David.

Hear my prayer, O LORD;
give ear to my pleas for mercy!
In Your faithfulness answer me,
in Your righteousness!
Enter not into judgment with Your servant,
for no one living is righteous before You.
For the enemy has pursued my soul;
he has crushed my life to the ground;
he has made me sit in darkness like those
long dead.
Therefore my spirit faints within me;
my heart within me is appalled.
I remember the days of old;
I meditate on all that You have done;
I ponder the work of Your hands.
I stretch out my hands to You;
my soul thirsts for You like a parched
land. *Selah*
Answer me quickly, O LORD!
My spirit fails!
Hide not your face from me,
lest I be like those ho go down to the pit.

בצדקתך: עָנֵנִי בְּאַמְנַתְךָ אֱלֹהֵי-תַחְנוּנֵי הָאֲזִינָה תִפְלֹתַי שְׁמַע אֶיְהוָה לְדֹד מִזְמוֹר



**YOUTH CHOIR
WITH US**



RICORDIAMO INSIEME

XII EDITION 2024

Tuesday October 15, 2024

Youth Choir With Us

Director: Camilla Di Lorenzo

Pianist: Francesco Capogreco

Choir members:

Carolina Altieri
Lidia Averini
Caterina Benincasa
Emma Biancolin
Estella Bottacchiari
Arianna Brunetti
Alice Caruso
Sofia Cese
Eleonora Crestacci
Marta Croppo
Margherita D'Andrea
Bianca Da Rin
Sofia De Rosa
Alice Demontagne
Valeria Fiori
Maria Milella
Angelica Moro
Laura Muratori
Laura Murgia
Diana Munzillo
Alice Onorati
Ilaria Orlando
Emilia Raimondi
Claudia Tagliacozzo
Nicole Turco
Sara Maria Ventura



Eli Eli – Halicha Lekeisarya

(H. Senesh, D. Zehavi, arr. R. Brisotto)

Al shlosa d'varim

(P. Avot, A. E. Naplan)

segnato in Lis

Hine ma tov

(E. Naplan – Salmo 133:1)



While the Youth Choir *With Us* begins to sing Hannah Szenes' Eli Eli, Sara Spizzichino and her mother Assunta Francesconi sit down at the "Sartoria della Memoria" (*table of the tailors of Remembrance*) and begin to sew the shreds of Memory with careful hands. They never stop.

People silently approach the four tables placed in the courtyard, receive a plaque with the name of a murdered child and a small candle already lit in a transparent vase. The candles had already been lit during the initial prayer, sung by Daniel Coen. But there are so many, so many candles! Now, they bring the lights and the small wooden commemorative plaques.

They start from the center of the courtyard, where the small plates mark the place where the candles will be positioned.

Every gesture is an act of devotion. Here, the Chief Rabbi of Rome stands up.

I see some men who were persecuted as children, and I can't hold back my tears.

The choir, sings Hanna Szenes's Eli Eli, a poignant and pure melody, their voices are angelic. One of the choir members recites Psalm 143 in Hebrew and Italian.

They continue to place the little candles. The Military Archbishop. There, a Mayor?

And again. And again. Students, the young musicians who came from Tirano,

a General, the Councillor for Memory of the Jewish Community of Rome, I also see

a nun. The very famous historian with his wife. It is a humble gesture, deeply

humble. Slowly the sun sets and the small lights tremble in the semi-darkness.

There are so many names that each participant has to stand up several times, so that no murdered child is forgotten.

The October wind occasionally extinguishes the flickering lights.

Some students, together with a German doctor, relentlessly light them again where they have gone out.

"I'll light them again."

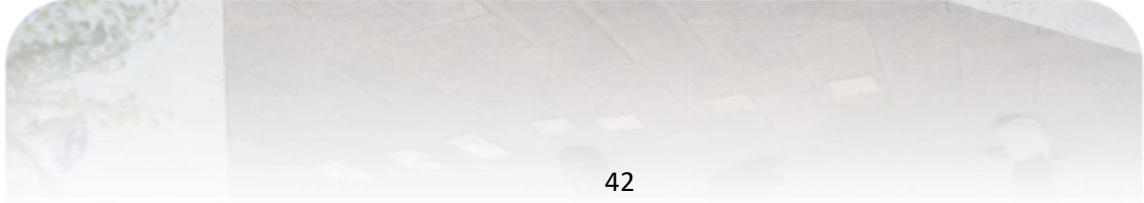
"I'll always light them again."

Tonight, today, they must shine.

I don't want to forget the names.



“THE SILENCE OF THE CHILDREN”





ELI, ELI...



SEWING REMEMBRANCE

**...of your loved ones
close family members
the victims**





**...THAT THERE MAY NEVER END IN THE WORLD
THE SAND AND THE SEA**





...THE RUSH OF THE WATERS
THE LIGHTNING IN THE SKIES...





AND THE PRAYER OF MAN



הֵנָּה מָה-טוֹב וּמָה-נְעִים,
שָׁבֶת אֲחִים גַּם יָחַד.

HERE'S HOW GOOD AND PLEASANT IT IS THAT BROTHERS STAY TOGETHER.

SEWING REMEMBRANCE



**...from the faded photographs of the past
they try incessantly
stitch by stitch...**



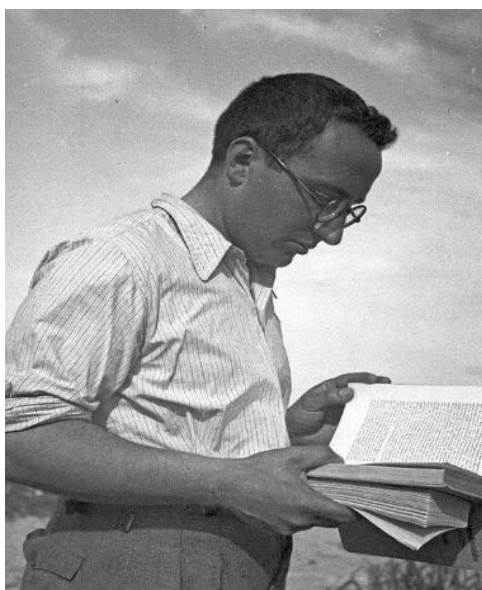
Dr. Rabbi Riccardo Shemuel Di Segni
Chief Rabbi of Rome



Good evening, the song we have just heard from this very talented choir is a song by Hannah Szenes. This summer, in Israel, I went to visit the new national library in Jerusalem, an impressive building in terms of its architecture, its size and what it contains. In this library you find a room where famous manuscripts are exhibited:

There are all kinds of them, and one of these is a school exercise book containing the first draft of the song we have just heard, “Eli, Eli”, by **Hannah Szenes**, who is considered a heroine in Israel.

She was a Hungarian girl who had already gone to live in Israel in the 1920s. When the war broke out, she wanted to enlist in the British army; she parachuted into Hungary, was arrested, tried and shot in '44.



And a similar fate befell an important Roman, Enzo Sereni, who also parachuted over the German lines, who was captured and killed in an extermination camp. These are details of an enormous story, the story of the destruction of European and North African Judaism, which took place during the Shoah, of which this place is a dramatic testimony. It is the place where, after the raid on October 16th, 1943, the 1200 rounded up were gathered; a selection was made, about two hundred were left free, and after two days, on October 18th, they were taken to the Tiburtina Station and from there to the Auschwitz extermination camp, where, on arrival the following Saturday, eight hundred of them were immediately gassed.

And here we are, remembering this very sad date, remembering in particular the fate of the children. We already held this ceremony last year, when the terrible event of October 7th had just happened. We still hardly realized the dimensions and enormity of what had happened. And above all, we couldn't have imagined that a year later we would still find ourselves in dramatic conditions, always having to worry and fret about what happens because of an endless war and yet another form of anti-Jewish hatred that is not only anti-Israeli, but also purely anti-Jewish and seeks to exterminate the Jewish people wherever they may be. So today's celebration is a dutiful remembrance, but unfortunately it is also a celebration of current events. And this not only makes us feel alert, but also anguished and worried. I would like to thank first of all the host, General Mannino, who, following in the footsteps of his predecessors who directed this prestigious school, wanted to offer this venue to remember, in this very place, what happened. And I think this attention is a very important sign of the new culture that should guide this country. And I thank all of you, the organizers and those participating in this ceremony, for the attention you are giving us. We will continue to hold these ceremonies, but at least we hope to be able to do so in a more peaceful atmosphere than we can have today.



General C.A. Stefano Mannino

President of the Center for Higher Defense Studies

Good evening everyone, welcome to Palazzo Salviati, a beautiful building that, alas, as the Chief Rabbi reminded us, was a passive witness to what was one of the saddest and most dramatic pages not only in the history of this city, but of this country and of all humanity.

We are here to remember, and for this reason I would like to thank the promoters of this initiative who, immediately after I took over as head of the organization at the end of July, asked me to join them for a coffee to introduce me to this day.

I would like to thank the Association Ricordiamo Insieme and in particular Federika and Tobias, and I know that behind them there are many other volunteers, who have made this ceremony possible.

I immediately accepted this invitation because memory, the responsibility of Remembrance, is something that we must carry with us as a moral obligation. The responsibility of memory as a moral obligation that I want to express in two different ways:

The first is to remember so as not to forget.

We must all make sure that what happened in the Shoah does not remain just a chapter written in a history book, abandoned in a library and perpetually questioned.

It is up to us every day to reinforce what is now an established history; it is up to us to pass on this knowledge to new generations. I am pleased to see so many school groups here today, who are defending everything that has been achieved over the years. Today's sad reality shows us that the values in which our societies believe, the freedom that we have struggled to achieve in much darker years, must be defended and must be extremely defended day after day. Hence the importance of Remembrance.

But, in my opinion, there is also another fundamental aspect when it comes to Memory: that of keeping hope alive. The hope that there may be a light at the end of the tunnel, a light that may allow us all to share diversity in the end; a diversity of languages, a diversity of religions, a diversity of values, traditions, history, and culture.

So this is what I believe in and I am firmly convinced that initiatives like these can promote exactly this vision of hope.

This morning, reflecting on today's event, I asked myself:

what message can we give these young people, seeing what has happened in the recent past and what is happening around us today?

What message of optimism can we give them?



I don't have the answer, so I went to read a page, a letter written by Albert Einstein to Sigmund Freud in 1932, "Why War?", entitled by Albert Einstein, in which he asked Sigmund Freud what the solution is and how we can ensure that the scourge of war leaves humanity. Sigmund Freud, as well as entering into a very intense and very careful dialectic about the negative impulses of the human being, also says in this letter: "I don't have an answer as to how to remove the scourge of war from humanity, but I can say", and here I quote: '...that everything that promotes civil education works against war'. Well, in civic education I see everything that has to do with Memory, that's why we are here today. In civic education I also see everything that has to do with culture. This is a place that was once the seat of the old Military College and, alas, had to witness the deportation of those 1022 people who never returned, but today there is a higher education center, today it is a university. Here you can breathe culture, the good kind, not the kind that tarnishes, and so I think that tonight is truly an important moment, for Remembrance, to remember what happened and to do it with an approach to culture that is a positive plan for the future. I would like to thank the association once again, we are really happy to be able to witness this meeting today, because we owe it to history which, alas, saw us present in 1943, and we have a moral obligation to be present in the future as well.

I wish you all a good ceremony.



SEWING REMEMBRANCE



**...in tears
to create vital fabric
tender unity...**



H.E. Military Ordinary Archbishop Santo Marciànò

Italian Military Bishop



With intense and emotional participation, I extend my greetings to all of you who have gathered here, as every year, for this significant moment of Remembrance, of sorrow, and also of prayer.

We are doing so and we are once again in the heart of Rome to remember the tragedy of the deportation of our brothers and fellow citizens of the Jewish religion who, for the Romans, I believe this must be emphasized, were friends, work colleagues, schoolmates, playmates and who, in an instant, disappeared among the general terror, pushed into a destiny of oppression, a destiny of violence, a destiny of death.

A memory that, as mentioned before, is still an open wound.

Some memories bleed and make the heart bleed. They continue to do so in the heart of this city, in the history of humanity.

That episode, I would say, contrasts with the very nature of Rome, with its vocation as a welcoming city, a meeting place of cultures, races, religions, peoples, and it contrasts with the most basic requirements of respect for humanity, because it wanted to erase so many human faces simply by denying the intrinsic dignity that belongs to every person.

It is a cancellation that arouses horror, it is indeed pure horror.

And it is in fact a horror that we remember.

I say this especially to the young people. Use this word, make it part of your cultural heritage.

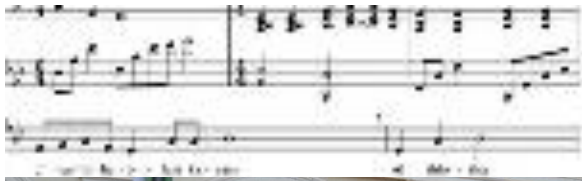
Horror!! A horror that, unfortunately, is still happening today, as the Chief Rabbi said, and happens far too often. This horror is present in every form of anti-Semitism, the desire, as the Rabbi stated, to eliminate the Jewish people, which definitely has to be condemned by everybody.

It is present in the physical or verbal violence - so much violence! - directed at people, in the desecration of places, in the very denial of the truth of history.

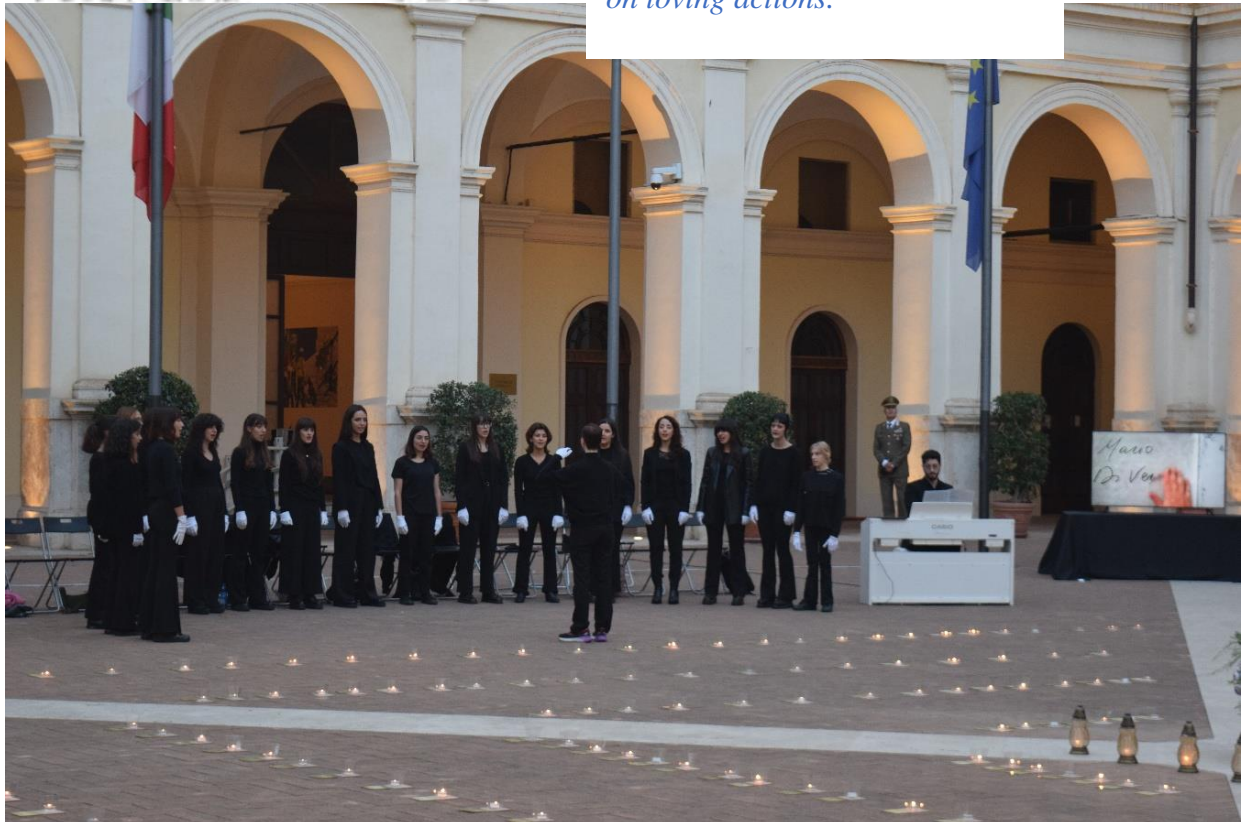
This is terrible, it is an affront to intelligence and to culture. This horror lives on in every attack on human life, especially if the victim is weak or vulnerable, every time human life is rejected or discarded from the moment it begins in the womb until the last breath, this horror lives on. It lives on in every form of abuse of others - I'm stronger than you, I'm more powerful than you, I'm better than you. I must prevail over you! Abuse, young people, abuse!
The seed of that abuse of power which leads, by justifying it, to violence and war.
Abuse of power. And it lives on in every war.
Today, remembering together, let us pray together to the God of our fathers – and this is what we are actually doing - that the power of memory and the increasing awareness of the horror perpetrated in this place, may lead humanity to an ever greater awareness of human dignity.

Life is sacred. Every human person has his or her own dignity
and may the city of Rome be an ever more authentic sign of respect, of fraternity,
of hope and of peace.





*The world stands on three things:
on the Torah,
on service and
on loving actions.*



Dr. Lello Dell'Ariccia

*President of the Association Progetto Memoria * Memory Project*



Good evening, first of all, a well-deserved thank you to the Center for Higher Defense Studies, CASD, for hosting us, to Federika and Tobias Wallbrecher, Rivka, Sara and Grazia Spizzichino's association Ricordiamo Insieme who have been organizing this ceremony for years. Thank you for the poster you created, a sign that gives us unprecedented visibility, thanks to the Deputy Mayor of Scarperia, Pietro Modi, to those who talked before me, and to all of you and finally a warm hug to Mirella and Stefania Milani.

I would like to read two short documents to you:



Ministry of the Interior
 phonogram arriving
 from the Rome Police Headquarters
 Open City Command of Rome
 to the Ministry of the Interior General
 Management P.S.R.T. Rome Prefecture
 transmitted: Costanzo
 received Negri

data 18.10.1943 ore 22.00
No. 190906 Today at 2 p.m. the DDA train left
 Tiburtina Station with 28 wagons of Jews
 (about a thousand) including women, children
 and men, bound for the Brenner Pass. No
 incidents.

signed Travaglio 5

A rare example of sinister bureaucratic cynicism.

SEWING REMEMBRANCE

**...vibrant light
like the candles in the courtyard
to weave today ...**



*Danuta Czech
Calendarium
Events at the Auschwitz concentration camp
1939 – 1945*

October 23, 1943

Two gypsies are assigned the numbers Z – 9541 and Z – 9542.

In the experiments department of Prof. Dr. Clauberg, in block 10 of the main camp, the number of female detainees is reduced by 5 women destined for experiments: there are now 67 detainee nurses and 389 detainees for experimental purposes.

The Russian prisoner Afasanij Mirharzodow (n.585556), born on July 21, 1913, was caught during an escape attempt and locked up in the Block 11 bunker. After a selection process conducted in the bunker, he was shot on November 9, 1943.

Number 158490 was given to an inmate who had been interned from Katowice.

1,035 Jews, men, women and children arrived on an RSHA transport from Rome.

After the selection, 149 men, who received the numbers from 158,491 to 158,639,

and 47 women, who received the numbers from 66,172 to 66,218, were interned in the lager.

The other 839 people were killed in the gas chambers.

Prisoner 66219 was interned the day before in Oppeln.

The only non-Jewish person who had traveled on that tragic train was also killed in that gas chamber

her name was Carolina Milani,

she was the carer of **Enrichetta De Angeli,**

an elderly Jewish lady, who was ill,

whom she had become friends with over time.

Arrested together with the lady she assisted and brought to this courtyard, she had refused the freedom offered to her by the German military - as she was not Jewish - and had preferred to get on that train to remain close to her friend.

A noble gesture of generous humanity, courage and solidarity.

In my opinion, the first Righteous among the Nations from Italy.

Together with the unnamed baby born in this courtyard and who left for Auschwitz in his mother's arms, she is in some way the symbol of what has rightly been called "the German infamy".

For about 80 years the Jewish community and historians have searched without success for Carolina Milani:

where and when she was born, her relatives, her story ...

Then, unexpectedly at the beginning of this year, following a fortunate series of coincidences we at Progetto Memoria found ourselves, recognized and met with her great-great-granddaughters.

A moving and exciting encounter that gave a special meaning to our activity on memory.

Carolina was born in Scarperia, in the province of Florence in 1881, and at the beginning of the last century she moved to Rome.

We remembered her yesterday at the Tiburtina train station, where that train departed from, and today, together with her great-great-granddaughters Mirella and Stefania Milani, we remember her in this courtyard.

As I said, perhaps the first Italian righteous among nations.

And at this moment I find it right and natural to remember the righteous:

**PEOPLE ARMED WITH A SIMPLE AND SILENT COURAGE
BELIEVERS AND NON-BELIEVERS, DEFINITELY NOT MOVED BY
A POLITICAL IDEOLOGY, BUT BY A SENSE OF GENEROUS HUMANITY
WHO RISKED THEIR LIVES AND THOSE OF THEIR FAMILIES TO SAVE THE LIVES
OF DESPERATE, HUMILIATED AND PERSECUTED PEOPLE
WHO IN A MOMENT OF TERROR, DESPAIR AND DEATH
GAVE US HOPE AND LIFE
WITHOUT ASKING FOR ANYTHING AND RECEIVING ANYTHING
IF NOT OUR ETERNAL GRATITUDE**

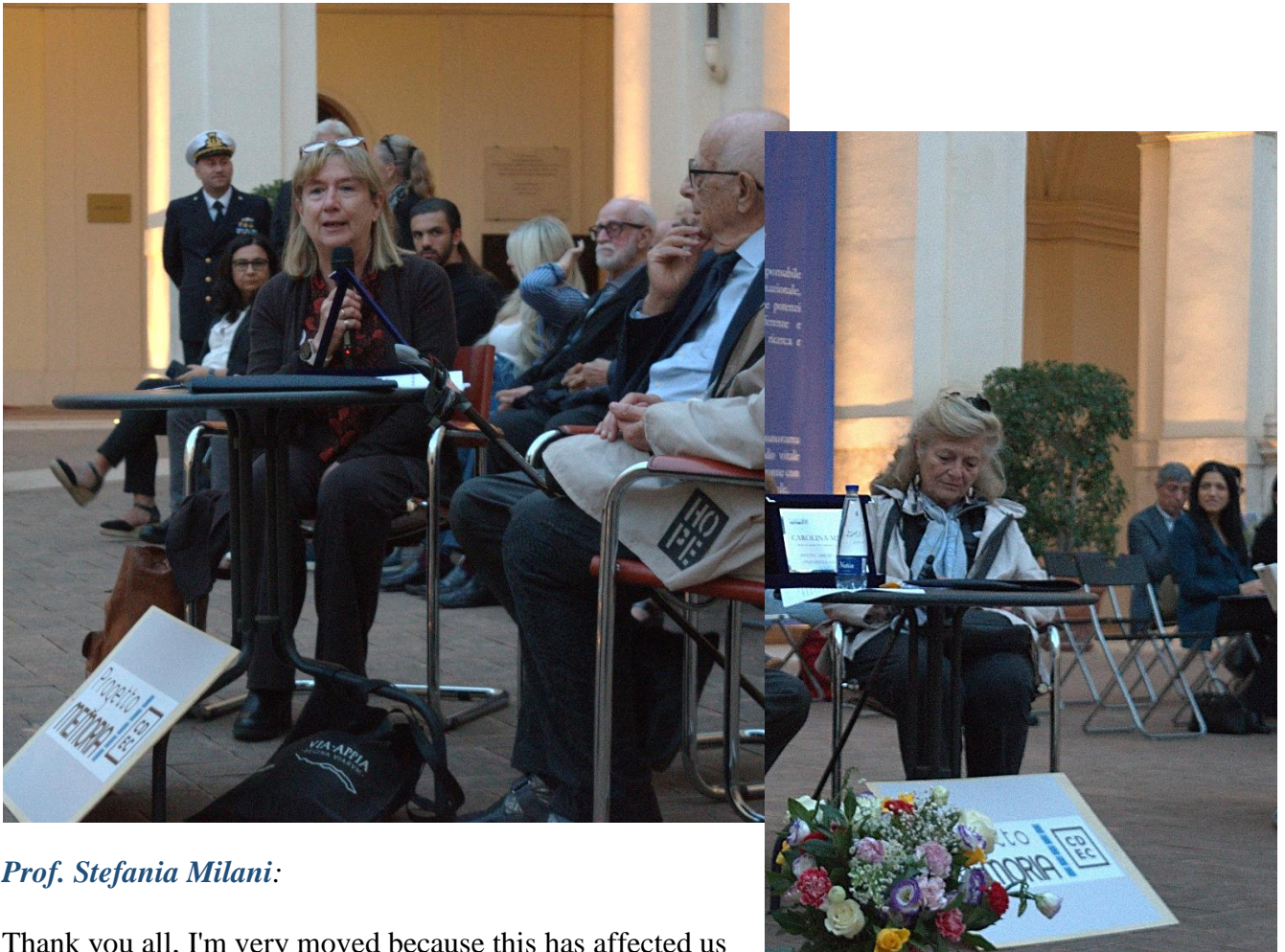
And Carolina was a righteous woman.

I would like to conclude by paying tribute to this heroine, this courageous and generous woman, a symbol of humanity, friendship and solidarity, with what I consider the most beautiful word in the Hebrew language and culture, and which is beautiful when translated into any language:

Shalom Carolina, your memory is a blessing



Stefania and Mirella Milani
Carolina Milani's great grandchildren



Prof. Stefania Milani:

Thank you all, I'm very moved because this has affected us deeply and we wanted to thank Lello (*Dell'Ariceia, president of Progetto Memoria*) in particular, who has really done a wonderful job finding all this information about Carolina that even we, her family, didn't know. We knew some of it, and so it was a memory shared between the family and your work, which is exceptional. We really wanted to thank you so much. This afternoon there is just me and Mirella, but the whole Milani family thanks you because it was really important for us. Of course, we experienced this story that you told us here in a personal way together with our family. Carolina had always been sought after, especially by my grandfather, who was Carolina's favorite little brother. We had no news for a long time, we were just left in the dark, that's all. Not knowing anything about where her sister and our great-aunt had ended up. Grandpa Milani, who is my grandfather, managed to find information about her with the help of a lawyer in Rome, her route from Scarperia here to Rome that stopped here at these damned tracks, the train tracks. And from there the discovery that Carolina had been deported. We couldn't know about her courage, we didn't know that she had a choice, for us she was just an exceptional great-aunt because she had done what few have done.

She took responsibility and followed the person who had been with her for almost her entire life. And so she used her affection (towards Enrichetta) as her strength and followed her.

We all know how it went.

They arrived there and were the first ones to be killed in the gas chambers....



Carolina Milani
date of birth: May 21, 1881
place of birth: Scarperia,
(near Florence, Italy)
date of death: 23/10/1943

Enrichetta De Angeli
date of birth: August 29, 1869
place of birth: Florence, Italy
date of death: 23/10/1943
daughter of: Cesarina del Monte
and Alessandro De Angeli

place of arrest:

date of arrest:

place of imprisonment:

place of collection:

fate:

number of the convoy:

date of departure of the convoy:

date of arrival of the convoy:

destination camp:

serial number:

Rome

16/10/1943

ROME Military College

ROME Military College

death in an extermination camp

convoy n.02, 18/10/1943

18/10/1943

23/10/1943

Auschwitz

S

SEWING REMEMBRANCE

...a glimmer of hope

a glow that intertwines with the lives of countless murdered people

who are now ashes in the wind above Auschwitz forever...



letter from Elisa Martinelli, Carolina Milani's great-granddaughter:

Florence (Italy) 12/10/2023

I heard about Aunt Carolina from time to time, growing up, in a casual way, when the family happened to be watching movies or documentaries about the Holocaust or the roundup of the Rome ghetto. "Aunt Carolina, who went to Auschwitz with a Jewish lady", 'Aunt Carolina, who didn't want to abandon the Jewish lady she had been entrusted with'.

Both my sister and I have always had a keen interest in the history of the Second World War and the Holocaust, thanks also to the educational activities at school, with which I also participated in a pilgrimage to the camps of Auschwitz - Birkenau and Mauthausen. These half-sentences about Aunt Carolina always aroused our curiosity, which was never fully satisfied, for the simple reason that nobody in the family knew much about it.

Carolina Milani was the sister of my grandmother's grandfather. My grandmother, who was six years old at the time of the roundup, had never met her in person, but she had heard about her, almost like a legend passed down from generation to generation. All she could tell us was that she lived in Rome, was Catholic, but worked for a Jewish lady, to whom she was very attached. When on October 16, 1943, her employer and friend was arrested and taken to the concentration camps, Carolina did not want to abandon her and neither of them ever returned. That was all.

For years, Carolina remained like a ghost that hovered over the family, a figure with blurred and evanescent contours. Until January of this year, on the occasion of Holocaust Remembrance Day, I decided to prepare a lesson for my elementary school pupils on the life of Anne Frank. Telling my grandmother about the interest and participation I saw in the children, the conversation turned to Carolina. My grandmother said: "We never knew much about her, I know my parents did some research, we only know that she ended up in Auschwitz and never returned".

As a good millennial, I decided to do what any person of my age would do, and that I had never done before: I typed "Carolina Milani" on Google. What I discovered amazed me, because in reality it was all there. There was a file on the website of the Jewish Documentation Center, with the date of arrest, of death, even the convoy on which she was loaded. There was also a video, with a speech by Lello Dell'Ariccìa, which I listened to and that really struck me, because he defined Carolina as one of the faces of the tragedy of the roundup in Rome. Finally that ghost was beginning to take on a definite shape, a human dimension that had been lost in all these years of oblivion. My grandmother was incredulous: so many years of mystery and everything was just a click away!

I wrote to Lello Dell'Ariccìa on Facebook and from there that contact became an exchange of information and anecdotes, and a journey made together with my family to give the right recognition to someone who was not a ghost, but a real woman, in flesh and blood, with her life made up of joys and disappointments, decisions and difficulties, and who had shown the courage of a lioness in facing danger rather than abandoning a loved one in difficulty.

My family and I started searching, exchanging information, discovering documents and new details. Carolina, who had suffered a disappointment in love in her youth and had never wanted to get married, who had had the initiative to leave her village and move to Rome to work as a companion to Enrichetta de Angeli, who had established a solid friendship with her employer, and who had found a second family in the capital so far away from her home...

Carolina was becoming less and less of a ghost and more and more a person, almost like a friend who watches over us and who we like to think would be happy to know that 80 years later she has not been forgotten.

Our hope is to pay her the right tribute, to make her an example in times when indifference is more than ever a mortal sin, and restoring her the dignity of a person that the Nazi-Fascists believed they had taken away from her forever.

It was a great pleasure to meet Lello Dell'Ariccia and, through him, my great-aunt Carolina Milani, a righteous woman and heroine who was forgotten for too many years.

Elisa Martellini

Paolo Modi

Deputy Mayor of Scarperia, Carolina Milani's birthplace



Thanks to Lello Dell'Aricecia, thanks to all the responsables from Progetto Memoria for this very welcome invitation. I had the pleasure of listening to Stefania and Mirella tell the touching story of Carolina Milani. As the municipal administration, we are obviously available to find the best way to remember and make known such a rare and important story.

And I believe a stumbling stone placed in Scarperia could be the best way to remember Carolina's story. Obviously we will act in agreement with the Milani family that with so much dedication and affection has tried to retrace her steps. It is a truly touching story in what we know to be the horror in which the Nazi-Fascists plunged the world. How important it was in those years to know that there was an example of human brotherhood that goes beyond religious affiliation, because Carolina did not share the same faith as the lady she was accompanying and who she accompanied until the very end. But it also reminds us that even in the darkest of times, these kinds of human relationships can be born and have great significance. So thank you again.

I'm happy to say another word, given that there are so many students here today. The speakers before us have already spoken to us about the importance of the topic of Remembrance in such an evocative place, it's not even worth repeating. When I have the opportunity to talk about topics like these of Remembrance, I remember a response that I think is really important, which is to always link the topic of Remembrance to that of commitment. Even the small ceremony we had earlier, small but very evocative, gives a practical meaning to Remembrance. I believe that even a small gesture helps us to remove the theme of Remembrance of history and Memory from the simple cultural level. Sometimes the act of remembering certain moments in history risks becoming a simple routine. This is what I wanted to tell the students: when we talk about Memory, and in the 20th century there have been so many events to remember: Always try to link it to a form of commitment, even physical, whether it's a walk, a parade, **or lighting candles as we did today.**

Thank you again, participating here was a great pleasure for me.

SEWING REMEMBRANCE



**...tiny particles of their being
horribly dissolved in the currents of the river Sola
that flows with shivers towards eternity...**



OCTOBER 15 2024

CENTER FOR HIGHER DEFENSE STUDIES CASD

RICORDIAMO INSIEME

REMEMBRANCE CONCERT OF THE MUSIC HIGH SCHOOL
"B. PINCHETTI" IN TIRANO, SONDRIO, ITALY

Nokina - B. De Marzi
(Classe 5B)

Notturmo dalla Sonata n. 7 - V. Ullmann
(Matteo Bertolina, pianoforte)

A Nacht in Gan Eden
(Classe 3B)

Invenzione Op. 36 n. 3 - E. Schulhoff
(Gabriele Medde, pianoforte)

Kaddisch - M. Ravel
(Michela Dal Pozzo, voce - Giada Di Segna, violino)

Bulgar from Odessa
(Classe 3B)

Invenzione Op. 36 n. 8 - E. Schulhoff
(Ruben Iannone, pianoforte)

Classe 3B

Andreotti Lorenzo
Allegra David
Bulgarelli Emma
Busin Emma
Cheibas Selin
Corso Gioele
Martinelli Giovanni
Medde Gabriele
Menegola Samuele
Pegorari Beatrice
Pini Alice
Pola Mattia
Rodigari Adriana
Sabetta Francesca
Volkova Anastasiia
Zanoli Linda

Theme from "Schindler's List" - J. Williams
(Giada Di Segna e Gioia Gurini, violini)

Ma Navu
(Classi 3B e 5B)

Classe 5B

Berbenni Laura
Bongianni Anna
Dal Pozzo Michela
Di Segna Giada
Gurini Gioia
Iannone Ruben
Patrizi Dell'Agnello Aurora
Pini Juan
Travaglia Melissa
Trinca Colonel Riccardo



*REMEMBRANCE
CONCERT*





MUSIC: HIGH SCHOOL
"B. PINCHETTI"
FROM TIRANO
(SONDRIO, ITALY)





THANK YOU SO MUCH

*Lorenzo · David · Emma · Selin · Gioele
Giovanni · Emma · Gabriele · Samuele · Beatrice
Alice · Mattia · Adriana · Francesca · Anastasia
Linda · Laura · Anna · Michela · Linda
Ruben · Aurora · Juan · Melissa · Riccardo*

SEWING REMEMBRANCE

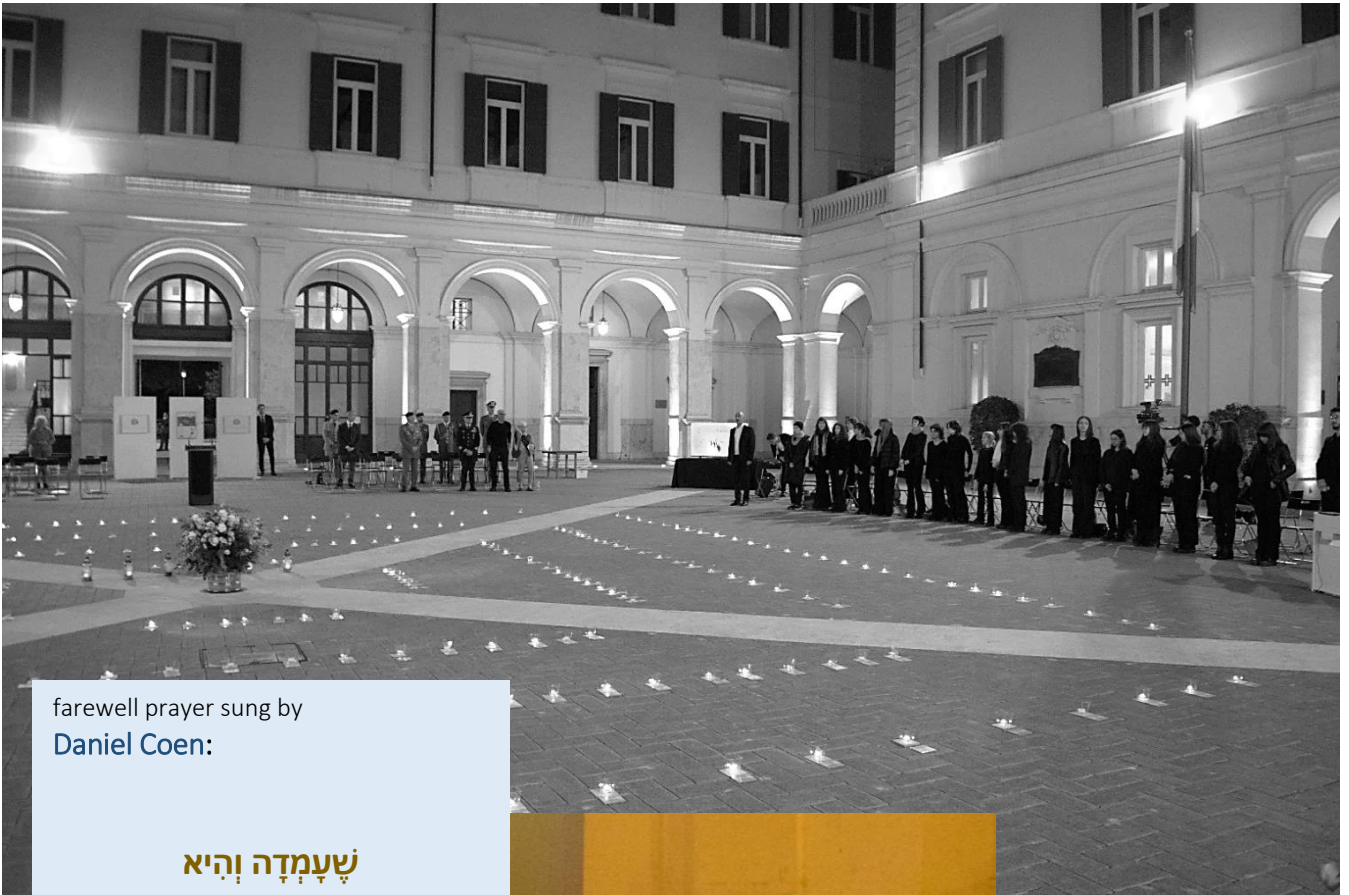
**...everywhere
and nowhere in the world.**

So that there will be a place to commemorate them again.



MAY THEIR *MEMORY*

BE A BLESSING.



farewell prayer sung by
Daniel Coen:

שְׁעִמְדָּה וְהִיא

Ve hi she amdà

And this (the blessings of G.d and the Torah) is what sustained our fathers and what allows us to survive. Because not only has one risen and tried to destroy us, but in every generation they try to destroy us, and G.d saves us from their hands.



Thank you, see you at the Remembrance Conference!



RICORDIAMO INSIEME



RICORDIAMO INSIEME

REMEMBRANCE CONFERENCE



SUNDAY OCTOBER 27, 2025

Auditorium of the Maestre Pie Filippini Sisters

Via Delle Fornaci, Rome, Italy

OVERTURE with Andrea Pagani



Rivka Spizzichino *Ricordiamo Insieme*

Dear ladies and gentlemen, dear friends!

We at Ricordiamo Insieme are very happy that you have decided to come here again this year to our CONFERENCE ON REMEMBRANCE OF THE SHOAH!



Thanks to our friends **Andrea Pagani**, whose music welcomed us, and to you **Maurizio Di Veroli** being here with us, with Progetto DAVKA!
We are especially happy about the presence of our witnesses, THE DAUGHTERS AND SONS OF THE SHOAH,
Dr. Andrea Di Veroli
president of the National Association of Former Deportees, Rome
our friend Roberta Di Veroli
as well as our special guest
Maria Sophia Zazo who speaks in place of her mother **Marianne Kirchner in Zazo** who unfortunately passed away recently, may her memory be blessed.
Dear witnesses, thank you for your courage.
Heartfelt thanks to Prof. Aldo Winkler with his colleague **Dr. Alessia Giglielmi** of INGV and CNR Italy.
(National Institute for Geophysics and Volcanology)
We are honored by the presence of the Vice-Ambassador of the Federal Republic of Germany to the Holy See **Dr. Achim Schkade**, and the President of the Italian Jewish-Christian Friendship Association **Prof. Marco Cassuto Morselli**.
From the Simon Wiesenthal Center Paris we greet **Dr. Alex Uberti** as well as the **Director of the Department of Church History, Pontifical Gregorian University** **Prof. Paul Oberholzer** and all the representatives of our friends' associations, and of **all of you, dear friends!**

Once again this year, we don't want to forget to thank our hosts, **the Maestre Pie Filippini**, Catholic nuns who have been welcoming us here in this beautiful house where we commemorate the Shoah for more than ten years. Thank you for your generosity!

In fact, today's Shoah Commemoration event

is the 16th organized by us at Ricordiamo Insieme in this house.

We look back, we remember the Shoah and in the face of the massacre of October 7, 2023, we realize that the interest of Christianity, Catholic and Protestant, in this issue has not grown, quite the contrary.

For this reason, we have decided to open a center for documentation and reflection on anti-Judaism and Christian anti-Semitism near the Vatican.

It will be right here, next door, at 32 Via Domenico Silveri, a property that Tobias' parents bought in the early '90s and that the Wallbrechers inherited in 1998.

Tobias Wallbrecher *Let's Remember Together*

Since both of my and Federika's parents wanted to see a renewal of the Catholic Church to which they belonged, and recognized the enormous guilt it bears in relation to the Shoah, after October 7, 2023, we decided to use this inheritance to help the Church come to terms with this guilt by reflecting on the Christian roots of the abyss of evil of the Shoah.



We plan to organize exhibitions, educational events and others, as well as our annual meetings to commemorate the Shoah in Rome, there as we did before the Covid lockdown. In collaboration with the American Jewish Committee and the International Council for Christians and Jews, we would like to set up a reception point for Jewish delegations or private individuals from abroad. Naturally, we are grateful for any kind of support and collaboration!

If you are interested, please get in touch with your known contacts at We Remember Together, Ricordiamo Insieme.

On page 151 and following of this documentation book you will find the presentation of the project.

Thank you very much

Andrea Di Veroli
President of ANED ETS



Good morning everyone,

*all family photos are the property of Andrea Di Veroli,
reproduction is prohibited*

I am Andrea Di Veroli, President of the National Association of Former Nazi Camp Deportees Third Sector Organization (ANED ETS), a non-profit association that welcomes survivors of Nazi extermination, family members of deportees, and anyone who embraces the value of the fight against Nazism, Fascism, and the Resistance, and wants to spread and defend constitutional values.



It is with great gratitude that I address you today, on this occasion of remembrance and reflection. First of all, I would like to express my sincere thanks to the “Ricordiamo Insieme” Association and its founders, Federika and Tobias Wallbrecher, for their tireless commitment to the promotion of historical memory and the enhancement of the experiences of our loved ones. An affectionate greeting goes to co-founders Sara, Rivka and Grazia Spizzichino for their work and continuous commitment to remembrance, which reminds us of the importance of not forgetting.

I would also like to greet Aldo Winkler of the National Institute of Geophysics and Volcanology for his fundamental contribution as coordinator of the project “Pagina della memoria” (Memory Page) that has been able to unite science and history in a significant way, and who has been committed for years to research and memory, allowing us to discover stories of the submerged. Special recognition also goes to Alessia Glielmi, Head of Document Management and Archives at the CNR, for her valuable work in preserving and enhancing our collective memory.

Thank you to everyone for being here today, for sharing with us the importance of not forgetting and keeping alive the memory of those who came before us.

Today we want to remember one of the deepest wounds in our recent history: October 16, 1943. On that tragic day, the Nazi occupation forces arrested more than 1,250 Jews in Rome, including many children, women and elderly people. A note in Italian, given to them by the authorities, gave them twenty minutes to pack their bags and leave their homes. At that point, they were loaded onto trucks and taken to the Military College, only a small number were released.

Two days later, on October 18th, 1022 people, including a baby who had been born just the day before, were loaded onto cattle cars at the Tiburtina station and deported to Auschwitz-Birkenau.

Of all those innocent lives, only 16 survived.

Among them, only one woman: Settimia Spizzichino. Settimia, with unshakable determination, returned to bear witness to the horrors of the Shoah, without concessions to rhetoric or easy emotion. Her testimony was precise, harsh, a sentence without the possibility of appeal against those who committed those atrocious crimes.

[Aunt Settimia said: "If we don't tell the story, there's a risk that the memory will fade."](#)

October 16th is not just a date; it is an open wound, an episode that marks a deep incision in the history of our city and of Italy. As Giacomo Debenedetti wrote, the roundup at the Portico d'Ottavia marked the destiny of an entire community and initiated a series of raids throughout the country.

Allow me to make a premise: before fascism, the Jews of Rome had always considered themselves and lived as Romans and Italians, citizens in every sense of the word. They shared their daily lives with non-Jews, attending the same schools, working together and spending their free time side by side. There were no significant differences between citizens; the Jews were men and women with whom one lived in harmony, often without being aware of their religious or cultural identity.

The history of the Jewish Community of Rome is deeply intertwined with the history of Italy. The Jews were emancipated and became Italian citizens to all intents and purposes with the Unification of Italy in 1861. However, the ghetto of Rome, established in 1555, was not officially abolished until 1870, when Italian troops entered the city. From that moment on, the Jews began to enjoy greater freedom and integration into Italian society.

But let's get back to us. Before the deportation of October 16, 1943, there was a dramatic event that led the Roman Jews to believe they could avoid deportation by paying a very high price.

On the morning of September 26, 1943, the Italian Public Security Authority summoned the president of the Italian Jewish Communities, Dante Almansi, and the President of the Jewish Community, Foà, to the office of the German police commander in Rome, Herbert Kappler. Initially, Kappler was courteous, but then his tone changed:

“We Germans consider you to be solely Jews and as such our enemies, (...) the worst enemies against whom we are fighting”.

Kappler revealed that they didn't need the lives of the Jews, but their gold.

He ordered the delivery of fifty kilograms of gold within thirty-six hours, threatening to deport two hundred Jewish heads of household if they did not comply.

Payment could include dollars or pounds, but not lira, because as Kappler said; ***“we can print as many lira as we need”.***

The Jews, trusting the Nazis, handed over the gold, but on September 28, a few days later several members of the SS searched the Tempio Maggiore, (*main Synagogue(s) at the Tiber River*) taking away documents and a sum of 2,021,540 lire kept in the safe.

In the following days, SS officers also visited the libraries of the Jewish Community and the Rabbinical College, seizing volumes of inestimable value.

The Jewish authorities turned to the Ministry of Education, asking for intervention to prevent the looting of the libraries. Unfortunately, the Ministry was unable to protect the cultural heritage, and the precious Synagogue library was plundered, with the books loaded onto railroad cars bound for Munich (in Bavaria).

Meanwhile, the ghetto in Rome was stripped of its last resources. October 13 was set as the deadline for the final liquidation of the neighborhood, and on October 16 the deportations took place. On that day, 1,260 people were rounded up, including 689 women, 363 men and 207 children, almost all of them belonging to the Roman Jewish community. This day went down in history as “Black Saturday”. Of these people, 252 were released on the afternoon of the first day from the Military College on Via della Lungara, as they were mixed or married couples. After the release of some families, 1,022 rounded up were deported to the Auschwitz extermination camp. In October 1943, shortly before the deportation of October 16, another event shocked the city: the deportation of about 2,000 carabinieri from Rome to German concentration camps.

The Carabinieri had been a symbol of security for many Roman citizens; however, with the German occupation, the Nazis decided to dismantle any structure that could threaten their control.

The deportation of the Carabinieri was a strong and intimidating message, aimed at depriving the city of any defense, making the citizens feel more vulnerable and isolated. An order came from Berlin to deport 8,000 Roman Jews, a decision that underlined the Nazi regime's intention to carry out systematic ethnic cleansing in Italy as well. To realize this cruel objective, a special SS squad was selected, led by Captain Theodor Dannecker, an officer already known for his involvement in the deportation of Jews in other European countries. Dannecker, an officer experienced in the “Final Solution”, had been sent to Rome to coordinate the operations with extreme efficiency.

October 16, 1943, was not only a day of terror, but also a Saturday, the day of Shabbat, and the Jewish holiday of Sukkot, making the event even more tragic.

Families were gathered at home to celebrate the holy day, immersed in an atmosphere of meditation and prayer, when the brutality of the raid interrupted their quiet.

This detail adds a symbolic and spiritual weight to the tragedy: the day intended for peace and reflection turned into a nightmare, and people were torn from their community, their faith, their loved ones, with a violence that seems even more inhuman in that context.

The raid, which took place at dawn on October 16, 1943, was methodical and ruthless.

The SS surrounded the Ghetto of Rome and raided the homes of the Jews.

No neighbourhood in the city was spared: the highest number of arrests occurred in Trastevere, Testaccio and Monteverde. Some were saved by chance, many escaped the raid by hiding in the homes of neighbors or friends, or finding refuge in religious houses, such as the areas adjacent to St. Bartholomew's on the Tiber Island. The deportation of Roman Jews was not immediate. After the raid of October 16, 1943, the Nazi authorities temporarily detained the deportees awaiting a possible reaction from the city of Rome or, above all, from the Vatican. However, neither the city nor the Vatican took any concrete action. This silence, which many hoped would be broken by a protest or a public gesture of condemnation, allowed the deportation machine to move forward.

Giacomo Debenedetti writes:

“There was no voice to defend them, no gaze that rested on them with pity; October 16, 1943 was the day Rome let its conscience die.”

According to some historians, the Vatican, fearing retaliation against its premises and faithful, adopted a policy of reserve, even though there were priests and individual members of religious orders who worked to hide and protect the Jews.



However, the lack of an official stance contributed to a climate of passivity and silence surrounding the tragedy.

So, on October 18th, without any resistance or official protest, 1,022 Roman Jews were loaded onto cattle cars at the Tiburtina train station and deported to Auschwitz-Birkenau.

This event remains one of the most painful chapters in the history of Rome and Italy, an indelible reminder of the atrocities committed against the Jews in those years.

As soon as they arrived at the camp, the 1022 deportees were subjected to selection.

Of these, only a small part was considered “suitable” for work and admitted to the camp, while the majority were taken directly to the gas chambers.

The selection determined the fate of 149 men and 47 women, considered fit to work, who were admitted to the camp. The majority, including many children, the elderly and people deemed “incapacitated”, were immediately destined to die.

Of the 207 children on the convoy, none survived.

Allow me to also remember **Carolina Milani**: Carolina Milani is an example of extraordinary responsibility, love and dedication, representing a fundamental lesson for all. Currently, research has shown that Carolina is the only non-Jew arrested and deported on October 16, 1943, along with 1021 other Jews during the Nazi raid in Rome. Her decision not to save herself, despite having the chance to do so, reveals great humanity. In fact, Carolina found herself in the difficult and dangerous role of assistant to Enrichetta De Angeli, an elderly disabled Jewish woman. When the German police raided Enrichetta's home, Carolina did not hesitate to remain by her side, refusing to abandon her at such a critical moment.

The deportation of Carolina and Enrichetta represents a dramatic chapter in the history of the Shoah in Italy, a reminder of how solidarity and compassion can endure even in the darkest of times. Carolina's courage is a shining example of dedication to life and to the dignity of others, a lesson that continues to inspire present and future generations to fight injustice and defend human rights.

We still remember Marcella Perugia, a young mother who, on that tragic night at the Military College, gave birth to a baby before being deported. This little child remains unnamed to us, but his mother certainly gave him a name, a sign of love and hope in a moment of great darkness. Marcella and her baby child (*it is not known whether a boy or a girl e.n.*) represent one of the many stories that we must preserve in our memory, so that their memory continues to live and inspire us in the fight against injustice and anti-Semitism. Every name, every life, every story matters.

Now I would like to share with you the story of my family, in particular my maternal grandparents, **Giulio Amati and Emma Sonnino, who lived in Genzano di Roma.**

Their story is closely linked to the events of October 16, 1943 and also touches on themes such as denunciation and the suffering of those who, like them, lived in a climate of fear and uncertainty. The daily life of my grandparents, marked by dreams and plans, was tragically interrupted by the brutality of Nazi persecution. Like many other Jews, they were forced to suffer the consequences of racial laws and growing social tensions.

My grandparents:

Giulio Amati, a young merchant from Genzano di Roma, and **Emma Sonnino**, a housewife, married and went to live in Genzano di Roma where they had three daughters:

Enrica, Dora and Ornella. Dora was my mother, who at the time was only 5 years old. Enrica was 8 and Ornella was 10 months old.

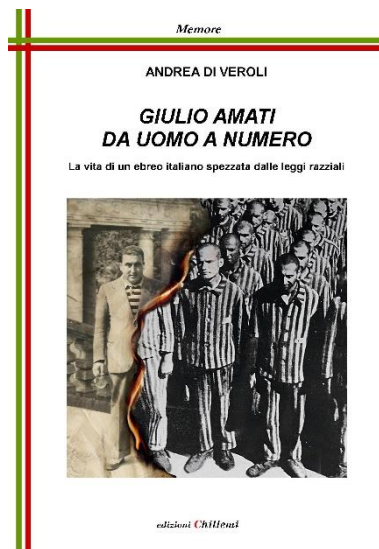
Viewing of the film by Marco Di Porto and Adriano Leoni
The Specialists of Hate - Gli Specialisti dell'Odio (Rai 2 Sorgente di Vita)

narrator:

Among the Jews captured for denunciation was Giulio Amati, a merchant from Genzano. Married and the father of three daughters, he was sold to the Germans by a person he considered a friend to whom he had entrusted part of his assets.



His grandson Andrea Di Veroli has reconstructed his story for his book: *“Giulio Amati - Da uomo a numero”*. Giulio Amati – from man to number.



left ?, Emma Sonnino with Ornella (Amati) in her arms in front of her her daughters Dora and Enrica Amati



Andrea Di Veroli tells us:

On February 1, 1944, my grandfather Giulio was invited to meet with the person he considered a friend, to whom he had entrusted the shop in Genzano close to Rome.



At the meeting that took place here at the *Grandicelli Bar* on the Lungotevere, street along the Tiber river, near the Synagogue (*this bar no longer exists, n.e.*) he was also found by the fascist militia who arrested him and took him to Via Tasso (*a German torture prison near the Roman Lateran Basilica n.e.*) together with his daughter Dora, who was only five years old.

Dora, who survived the Shoah, recounts:

“This car stops, they stop my father with this other guy, and they immediately go after my father. They ask him: “Are you Giulio Amati??” and he says no. He had fake documents. But instead they immediately made us get into their car and took us to Via Tasso”.



“I remember that I clung to my father for the entire long journey. They made him go over to the desk, they made him empty all his pockets, everything he had in his pockets, money, his wristwatch and he wanted to save as much as he could, at least me”.

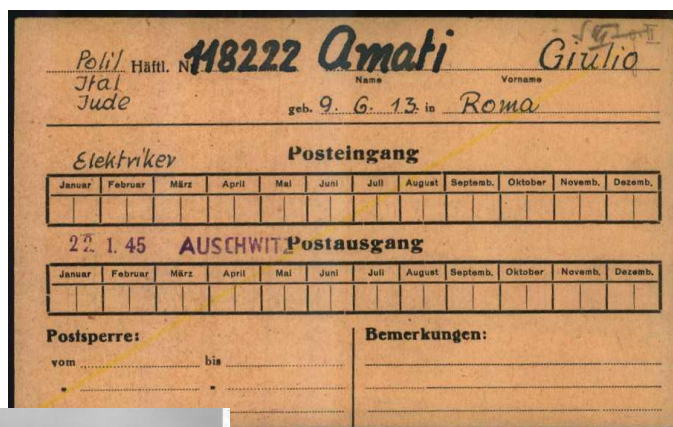
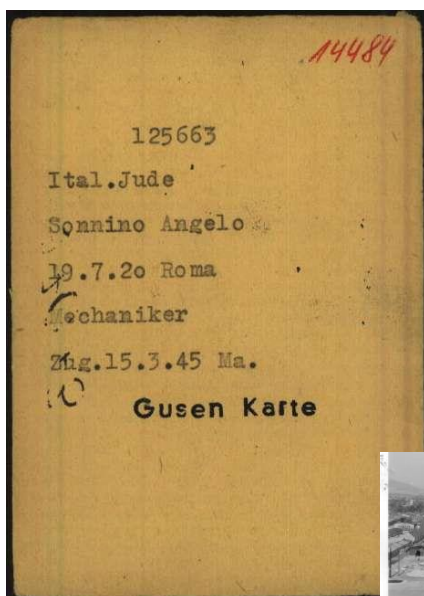
To obtain his daughter's freedom, Giulio Amati promised his captors a large sum of money. He convinced them to be accompanied to Via della Reginella in the heart of the Jewish quarter, where his hiding place was, in order to make the dramatic exchange.

“They arrived in Via della Reginella, where my uncle was. Hearing his brother-in-law's whistle, he opened the door, thinking that - having realized that Giulio had been captured - he had managed to free himself and escape somehow.

But unfortunately he went in and... *(she doesn't finish the sentence)*

...then they took me away. A lady who was there, one of their operatives, took me from my father's hands and took me away. And of course they took both my father and my uncle, my father's brother, away with them.

The fate of Giulio Amati was that he was arrested together with his brother-in-law on February 1, 1944. He was taken to Via Tasso, from Via Tasso he was moved to the third wing of Regina Coeli (*Roman Prison e.n.*), from Regina Coeli to Fossoli, and from Fossoli to Auschwitz. *His brother-in-law will manage to survive.*



But Giulio won't.

A “stumbling stone” in his memory is now placed in Via Catalana in Rome together with those of other deported family members.



“This was a terrible thing for me throughout my youth, because every single night, until I grew up and was married with children, I had a dream.... My only dream was: the Germans taking me, the Germans taking me (*crying*) that was....

But fortunately, amidst lots of things, I was saved ”.



At the end of the war there were numerous trials, but few convictions, because many accusations had been made anonymously and because most of the people who had been denounced did not return from the camps and therefore could not testify.

“There was also a trial for this and they took me to testify in Campitelli, where this police station was, but my testimony was not recognized. Because I was a five-year-old child.”

“A five-year-old child“, they said, ”cannot testify”.

We know that the victims of the deportation of the Shoah in general are around seven thousand. Most of these people were caught or arrested or taken to court by other Italians. (Amedeo Osti Guerazzi)



After watching the video, I feel deeply struck by the importance of historical memory. Even if the story of my grandfather Giulio isn't directly linked to October 16, 1943, that of my great-grandparents Amedeo and Dora Pavoncello is intrinsically connected to that tragic event. Their destiny, like that of so many others, reminds us of the atrocities of anti-Semitism and discrimination that have marked our history.

The suffering of those who remained was immeasurable. The absence of Giulio, Amedeo, Dora and Angelo became an unbearable burden, an infinite weight that left deep scars on their lives. The hope of a return that never happened became a burden difficult to bear, a constant reminder of how fragile life was and how merciless circumstances could be. Grandma Emma's words, her determination and her love for the family live on in us, teaching us the importance of remembering, resisting and fighting against all forms of hatred and prejudice.

Perhaps my commitment to memory is also the result of her pain and her teachings. After the roundup of October 16, Jews were persecuted and arrested not only because of the fascist racial laws, but also thanks to denunciations by some citizens. These denunciations led to the capture of over 1,000 Roman Jews. The memory of these events is fundamental for understanding not only the history of Roman Judaism, but also the lessons we can learn about civic responsibility, solidarity and resistance against injustice in all its forms.

Now, a year later, such a dramatic year full of uncertainty and unpredictable consequences, it is impossible for me and for all of us not to associate the memory of October 16, 81 years ago with the memory of the fresh and open, burning and exhausting wounds of "October 7, 2023". Antisemitism is a thread that links the ancient anti-Jewish hatred to that of the Shoah and that of the Shoah to the hatred of Hamas and Hezbollah towards Israel. There will be no peace in the region until hatred of Jews and Judaism is eradicated from hearts and minds, and until Israel's dignity and right to exist are recognized.

How can we blame those who remember that in Europe it is not possible to commemorate the Jews of the Holocaust and at the same time vilify the descendants of those victims, denying them the right to defend themselves?

We cannot celebrate the victims of the Shoah and criticize the great-grandchildren of the survivors to protect their country.

It is our duty to resist anti-Semitism in our daily lives and to support Jews when they are threatened or attacked. This is true even when we do not agree with the political choices of the Israeli government. In such a difficult time, we want to reaffirm our commitment to peace.

We hope for the release of the hostages, an end to the missiles on Israel and a cessation of the war. We think of the many children involved in this conflict, for whom no distinction should ever be made on the basis of religion.

May the warning "Never again" become a reality and not just words.

Shalom.



RICORDIAMO INSIEME



RICORDIAMO INSIEME

Roberta Di Veroli
Daughter of the Shoah

All family photos are the property of the Renato Di Veroli archive, reproduction is prohibited



Good Evening, I am **Roberta Di Veroli**,
 second child of my father
Renato Di Veroli 's
 second marriage.
 On June 4, 1933 he married



Wanda Della Torre, (born March 9, 1914)



Together Wanda and
 Renato had two children,
Adolfo and Rina.

wedding invitation on the right:

Adolfo and Ester Di Veroli are announcing the wedding of their son Renato to Miss

Wanda Della Torre

Giacomo and Rosa Della Torre are announcing the wedding of their daughter Wanda to Mr.

Renato Di Veroli

and we invite you to the reception

which will take place on Sunday, June 4, 1933 at 10.30 a.m.

at Caffè Giuliani – Corso Vittorio Emanuele

In ? Saturday 9th at 21.00 Viale Glorioso 16

Here I show you the invitation to their wedding:



His daughter Rina was ten years old in October 1943 and his son Adolfo, eight and a half.

Here you see them walking with their maternal grandfather Giacomo Della Torre, and of course they were also photographed together with their grandmother Este will tell you later. I'm also very moved to be able to show you a photo of Rina's report card for the school year 1942/43 when she was nine years old. She was in the third grade at the Vittorio Polacco Jewish elementary school, located at 12 Lungotevere Sanzio in Rome.

Look, how good she was, in all subjects she got either “good” or “commendable”:



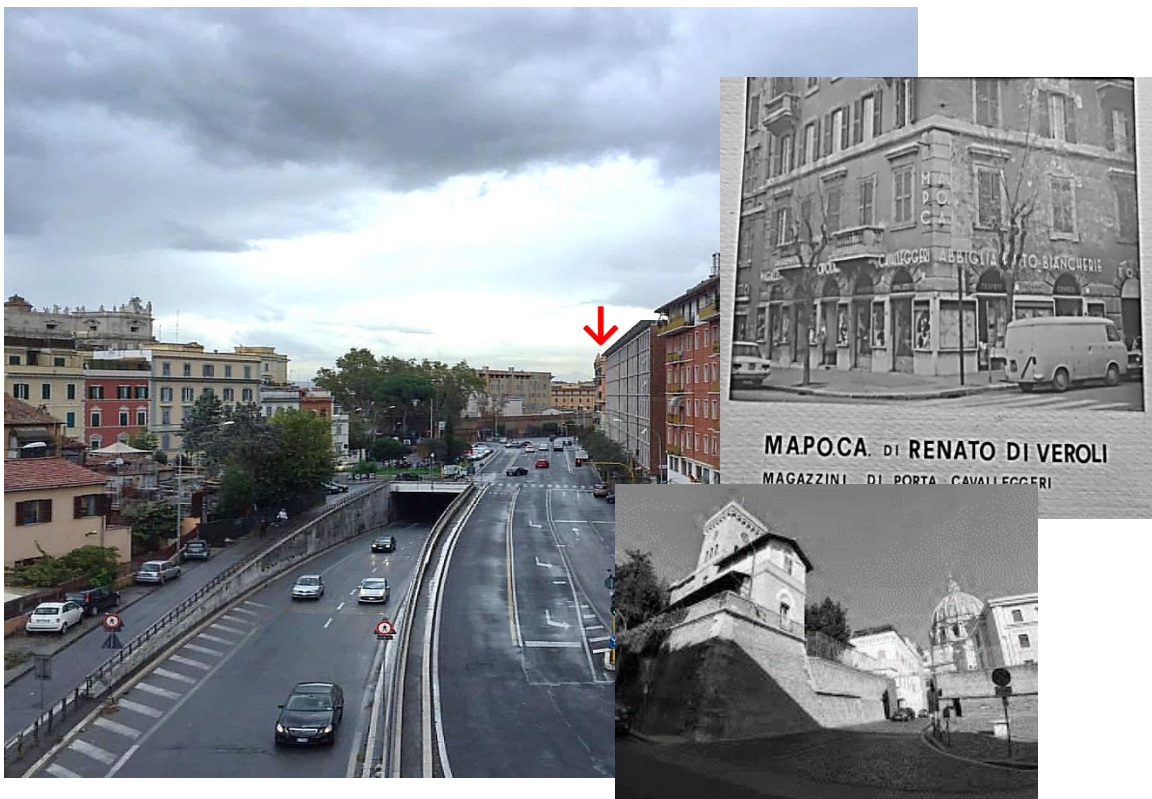
On October 16, 1943, people thought that the Nazi German torturers only took the men, but in reality they took everyone as you can see here in the works of Aldo Gay, who witnessed the deportation and shortly afterwards created these dramatic pictures.

My father Renato, also thought that they would only take him, so at the time of the raid on October 16, 1943 he fled at a moment's notice and fortunately was protected in the Vatican. Unfortunately I don't know the details of how and where, as he never talked about it nor did my mother.



He had set up a large clothing store in Via Porta Cavalleggeri that was and still is owned by the Vatican.

In the photo you can see where the shop was located; unfortunately I had to close it three years ago. In the photo, in the front left, you can also see a small part of St. Peter's Basilica the little red arrow indicates the location of dad's shop:



Dad, as I told you, was being protected in the Vatican and left his wife Wanda and his daughter Rina at home. Their son Adolfo wasn't at home at the time because he was hospitalized at the Jewish Hospital (*Ospedale Israelitico*) on Tiber Island. Adolfo had an abscess from an infected puncture so they had taken him there.



**The day after when
my Dad Renato
returned from the
Vatican he didn't
find anybody at home.**

**And he did not only not find his wife and his little daughter,
but the Germans with a certain document went to
the Jewish Hospital (*Ospedale Israelitico*) and took away
the sick child in order to deport him.**

In 1952 the management of the Ospedale Israelitico (Jewish Hospital) confirmed that a certain Dr. Vittorio Ghiron had operated on little Adolfo on October 15, 1943. The document reads:

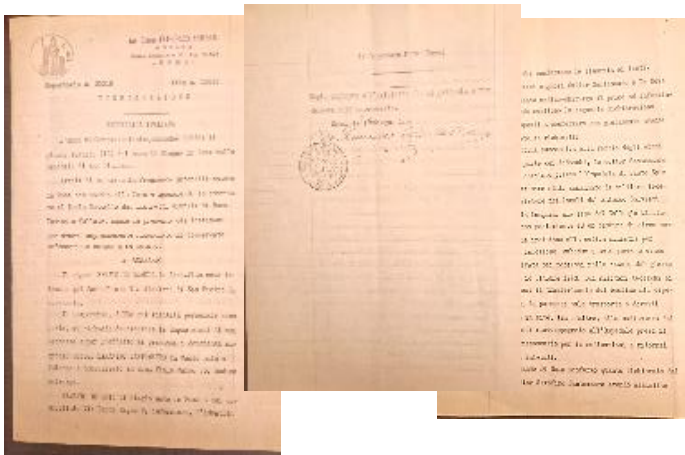
On the basis of a statement by our Chief Surgeon Prof. Vittorio Ghiron, it is certified that on the morning of October 15, 1943, in the surgery of this hospital, by Prof. Vittorio Ghiron himself, an abscess was lanced by injection into the buttocks of the child Adolfo Di Veroli, son of Renato, aged 8 1/2.

This certificate is issued at the request of the interested party and only for the uses permitted by law.

*Secretary Guglielmo Curiel
Medical Director (illegible)*

The doctor had guaranteed that this child was ill. He had thought that perhaps he had managed to hide himself, but no, instead they had taken Adolfo away from the hospital where he was hospitalized!

This is the hospital's certificate, with the doctor's testimony, here you can see the doctor's name, now let's read the text:



(after the wording of the notarial document of June 13, 1952)

Therefore, Dr. Santomauro and Mr. De Meis, the first a doctor and surgeon and the second a nurse, issue the following declaration that they are willing to confirm with an oath before the magistrate if requested:

“The morning after the German raid on the Jews in Rome, I, Dr. Santomauro, being on duty at the Santo Spirito Hospital in Rome, was ordered by German soldiers to assist in the premises of Palazzo Salviati in Via della Lungara, formerly the headquarters of the Military College, a woman in labor and a child of about nine years of age with an incision on his left buttock due to an abscess from an injection. Both of these people had been taken by the Germans in the raids of the previous day, October 16, 1943.

The German military to whom I proposed transferring the child to the hospital did not allow me to do so and I had to take care of the child on site, including medicating him. Once I was back at the hospital, I took the necessary medication and returned to the Salviati building.



(photo: Salviati Palace with courtyard)

I, Armando De Meis, confirm what Dr. Serafino Santomauro stated having assisted.



Let's repeat: the doctor who was called by the German SS to Palazzo Salviati assisted in the birth of a child and treated Adolfo's wound, but the Germans did not allow him to take them to the nearby *Santo Spirito* Hospital. Taking a sick child away from a hospital is even more tragic, even more dramatic. They also treated him, so they took him away in the gas chambers healthier!
 This is the child, this photo of the little boy was attached to the hospital's statement.

1939	Id.	Messa Enrico di Ottone e di Annunziata nato a Servino il 29-1-1934	Prelevato dal suo domicilio per motivi razziali il 16-10-1943
1939	Id.	Della Torre Giacomo (n. Angelo e fa Gattegra Rosa, resid. Roma	Prelevato dal suo domicilio per motivi razziali il 16-10-1943
1939	Id.	Santoro Rosa (n. Mosè e fa Gattegra Olimpia, residente a Roma	Prelevato dal suo domicilio per motivi razziali il 16-10-1943
1939	Id.	Della Torre Wanda di Giacomo e Di Veroli, residente a Roma	Prelevato dal suo domicilio per motivi razziali il 16-10-1943
1939	Id.	Di Veroli Adolfo di Renato e di Della Torre Wanda, residente a Roma	Prelevato dal suo domicilio per motivi razziali il 16-10-1943
1939	Id.	Di Veroli Rina di Renato e di Della Torre Wanda, resid. Roma	Prelevato dal suo domicilio per motivi razziali il 16-10-1943
1939	Id.	Erzetti Giuseppe (n. 1907)	Scomparsa in guerra
1939	Id.	Erzetti Andrea (n. 1907)	Scomparsa per eventi bellici



At my father Renato's house the declaration of presumed death arrived. It was a sheet of paper containing the names of the missing persons.

You could almost tell that it was an official declaration of death. At my mother's house, the deportation of Wanda, Adolfo and Rina was never spoken of, because the pain was simply too great. So my father was practically left without a family. He did a lot of research for this deported family, and in the Vatican they gave him a lot of help. They sent letters to America, to Germany, to the Red Cross and everywhere people said they knew nothing. Here you can see my father's request to the Jewish Community of Rome on August 14, 1956, in Lungotevere Cenci:



prot.(ocol) It is known to this Community that on October 16, 1943 the child Di Veroli Adolfo born to Renato e Della Torre Wanda (born) on 4/29/1935 (in Rome) was captured in Rome by the Germans for racial reasons. There is no news of where he was deported and until today he cannot be found.

This certificate is issued on plain paper for uses permitted by law-request of the father Mr. Renato Di Veroli – V.Porta Fabbrica 10. The Secretary (Mr. SADUN NAPOLEONE) signs and stamps

and also the letter of reply from the Red Cross to whom he had addressed his request:

With reference to your request of 5/18/c? regarding your wife Mrs. DELLA TORRE Wanda married DI VEROLI daughter of Giacomo

– aged 30, we assure you that we have immediately opened an investigation in order to obtain recent news.

As soon as we have an answer on the matter, we will forward it to you.

Then, after that, little by little the whole story came out and it was learned that Wanda, Adolfo and Rina arrived at Auschwitz on October 23, 1943 and were immediately gassed.

And this became known quite a while later.



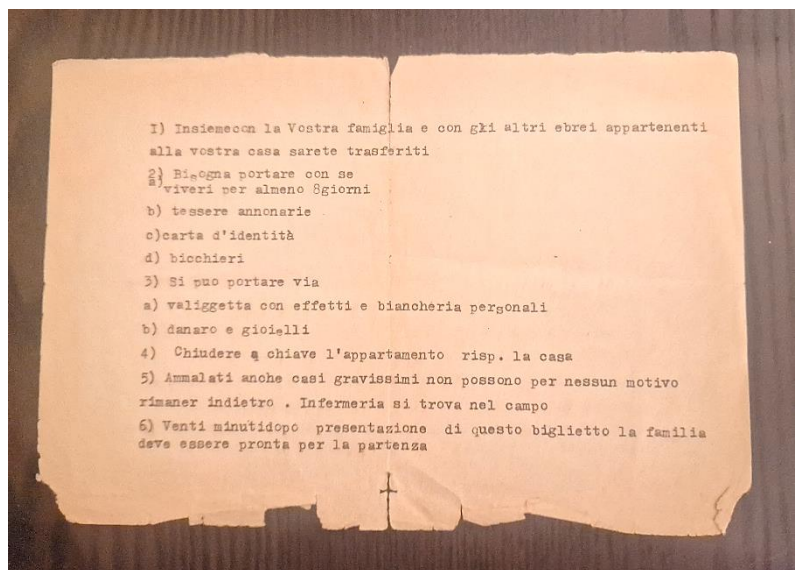
We had their photo. We had a photo of this lady with these children on our bedside table. This is **Wanda**, the mother, and the other photo shows her two children, **Adolfo and Rina**. But we had never

asked my father who they were and why their photo was here on the bedside table. My father certainly never said anything because it was too painful for him. And mom kept repeating: "They are your brother and your sister"! But we didn't understand. And little by little the dramatic story came out.

I had never seen any documents, I had never seen anything, until after my father passed away, my mother started to bring it up.

And we found one of the few notes that the Germans left before leaving the house, with a list of what they could take with them.

- 1) **Together with your family and the other Jews belonging to your household, you will be transferred.**
- 2) **You must bring with you**
 - a) **food for at least 8 days**
 - b) **ration cards**
 - c) **identity card**
 - d) **drinking glasses**
- 3) **You can take with you**
 - a) **a suitcase with personal belongings and linen**
 - b) **money and jewelry**
- 4) **Lock the apartment/house**
- 5) **Even the very seriously ill cannot, under any circumstances, be left behind. An infirmary is located in the camp**
- 6) **Twenty minutes after presenting this note, the family must be ready to leave**



After the war, my father was very sad. He returned to the shop, where my mother was a saleswoman.

Normally my mom would bring him food, because this man really didn't eat anymore, he wasn't living anymore. Fortunately they got engaged and then married, and then my brother and me were born. My father also had to close the shop. There is a document where there is written on the license "closed for racial reasons"... that is, a Jew wasn't supposed to live, wasn't supposed to work wasn't supposed to do anything and children couldn't even go to school anymore!

The certificate also contains the expression "racial reasons".

S.P.Q.R.

In view of the question submitted by Mr. DI VEROLI Renato, born in Rome on 16-6-1910- registered in the protocol of this Municipality with the N. 808/0/56

(Division VII- Delegation)

In view of article 151 of the Municipal and Provincial Law of 4-2-1915, n.148

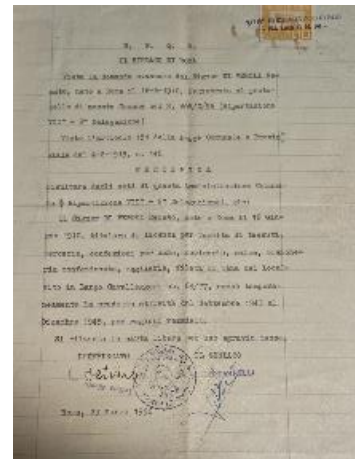
CERTIFIES

as appears from the records of this Municipal Administration (Department VII – 8 Delegation), that: Mr. DI VEROLI Renato, born in Rome on June 16, 1910, licensee for the sale of fabrics, haberdashery, menswear, shirts, socks, ready-made lingerie, knitwear, woolen yarns in the premises located at Largo Cavalligieri 69/77, temporarily ceased the aforementioned activity from September 1943 to December 1945, for racial reasons.

Issued on unstamped paper for tax purposes.

Signed by a Clerk

The Mayor



After they made him close the shop, they stole everything from him. I repeat, he had nothing left, he had no money, he had no goods, he had nothing. And I must say that the suppliers that my father had trusted him. He was very well liked, they gave him goods without making him pay, they said: "Renato, we know you" and he started working again. That's how my father started again, hard and heavy, but that's how it was.

And this is my Dad. This is my very sweet

Dad. My Dad died of a heart attack and they found another one below, which was already very strong. My second daughter has a ten-year-old daughter named Tal Rina. At the age of ten they deported Rina. My daughter wanted to give this same name to her own daughter, she said:

"We have to give Rina a soul."

Here you can see her in the foto, they live in Israel.



I must also tell you that my mother Rosina, called “Rosa”, was saved - even if it doesn't seem true - by the famous *black panther*. At that time there was a perverse person called Celeste Di Porto, alias Stella di Piazza Giudia, (*Star of the Jewish Square*) who, when a Jew or a Jewish woman was passing by, she would look at the Germans, throw a handkerchief on the ground which meant that this was “a Jew to be deported”.

In this way she earned a lot of money, five thousand lire for a man, three thousand for a woman and one thousand for a child, which were large sums at the time.

Instead, this woman (*Stella*) called my mom on Garibaldi Bridge. My mom was shocked and Stella said, “Rosa, don't show yourself for a while!” so she saved her at that moment. Maybe she was an old friend of her, miracles do happen, this is one of them.



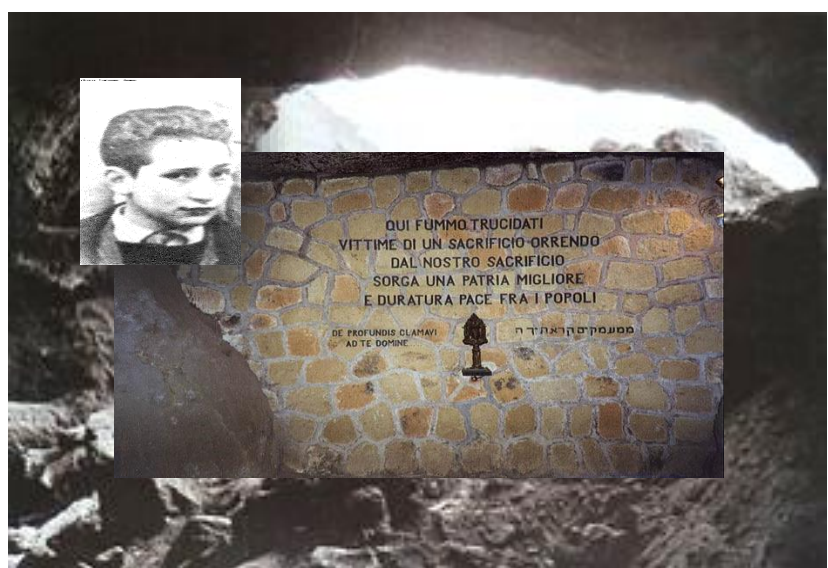
It's not a nice story, and it's a story that we experienced very hard at home, because my father was much more attached to us, all fathers are attached, ...but we were even more valuable to him!

This is my mother's story.

I would just like to add that my family was not only tragically affected by this, but also by the Fosse Ardeatine (*Ardeatine Caves*). My mother's brother Michele was killed in the Fosse Ardeatine, he was the youngest victim. He was only 15 years old. He was killed together with my mother Rosina (called Rosa) Di Veroli's father, Attilio Di Veroli, who then was only 54 years old.

Son of Attilio Di Veroli and Costanza Funaro, Michele was born in Rome on February 6, 1926,

so he was 15 years old during the roundup of October 16, 1943. The family managed to find refuge in a convent. For some time Michele's family led a clandestine life, managing to survive thanks to his father Attilio's work as a street vendor, mostly in Via Arenula.

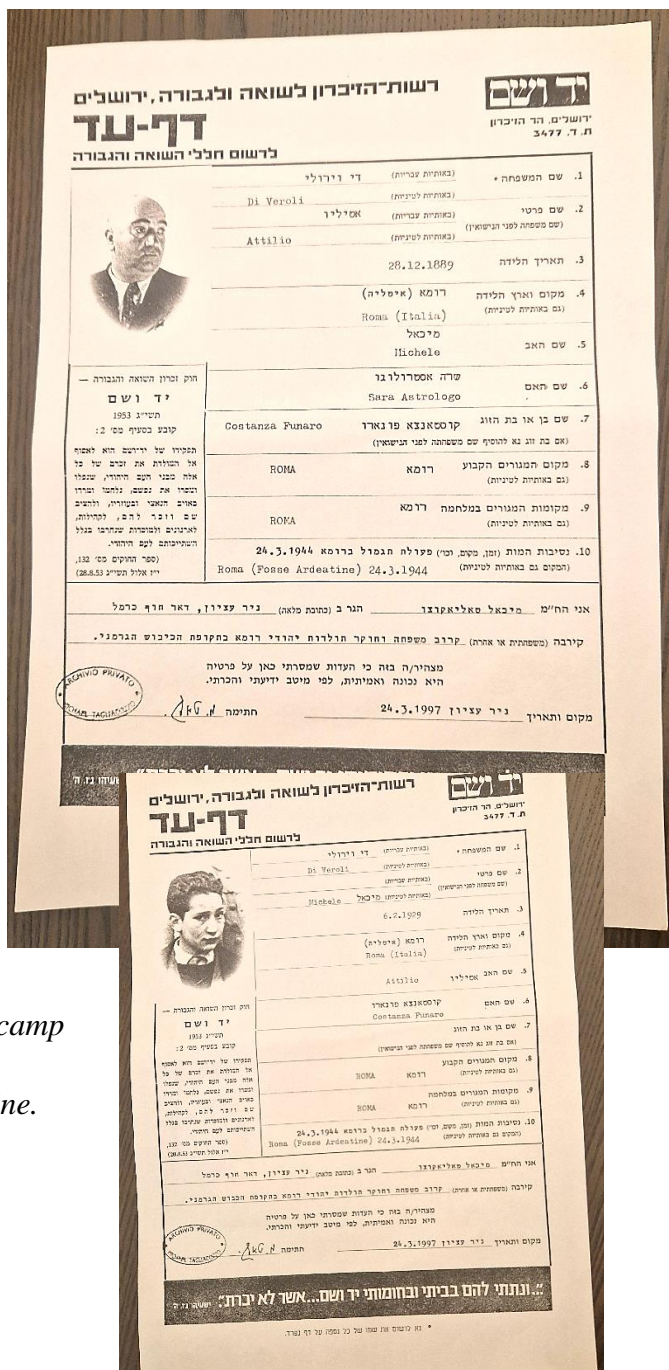


He was the son of Sara and Michele Astrologo, the youngest of four siblings. Attilio was married to Costanza Funaro. Their son Michele has four sisters: Silvia, **Rosina (my mother)**, Ida and Debora. The family lived at 13 Via Portico D'Ottavia. After the racial laws were introduced Attilio no longer had a license for his work and he tried to go from house to house selling and repairing objects. They escaped the roundup of October 16, 1943 by wandering through the streets of Rome, then found refuge in a convent, San Benedetto al Gazometro.

On March 18, 1944 Michele and his father were arrested by Italian fascists, a few days before the attack in Via Rasella. A spy, whose name is known, Luigi Roselli, had betrayed them and they were taken to Regina Coeli prison on the 19th. They were in the same cell, No. 312, where their relatives managed to bring them something to eat. On March 24th they were taken to the Ardeatine Caves (Fosse Ardeatine), where father and son were killed by their German captors. The massacre was carried out by the men of the Aussenkommando Roma, (field squad Rome) under the orders of Herbert Kappler, in retaliation for the killing of 33 Germans during the anti-Nazi attack carried out in Via Rasella on March 23, 1944, by the Patriotic Action Group against a company of the Bozen Regiment of the German army. The 335 victims were taken from among the prisoners in the fourth wing of the Regina Coeli prison and from the cells of the Sipo-SD command in Via Tasso. To these were added all the Jews from the third wing of Regina Coeli where they were waiting to be transferred to the camp at Fossoli and then deported. Seventy-six Jews were killed at the Fosse Ardeatine. (text by ANED on the right, pages from Yad Vashem)

May their memory be a blessing.

THANK YOU





RICORDIAMO INSIEME



RICORDIAMO INSIEME

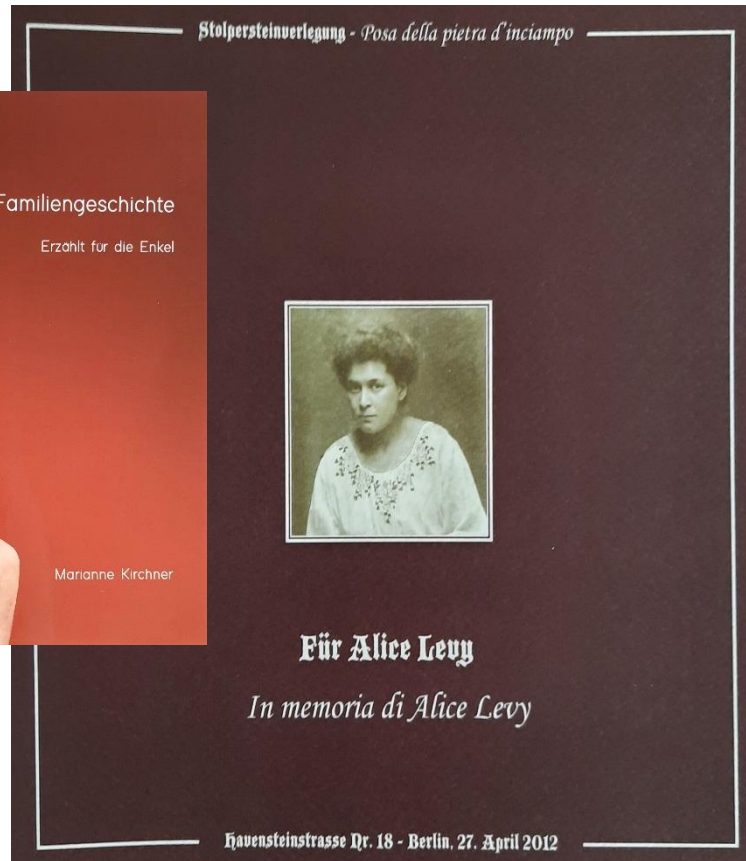
Maria Sophia Zazo for MARIANNE KIRCHNER married ZAZO z/l

All the family photos belong to Maria Sophia Zazo. Reproduction is forbidden.



In Memory of
Marianne
Kirchner

Good evening, **Marianne Kirchner's** daughter whose mother, **Alice Levy**, was one of the victims of the Auschwitz death camp, and whose arrest and deportation she personally witnessed. This evening she was supposed to be the one to bear witness to this story, but, unfortunately she passed away a few weeks ago. I will therefore try to take her place in recounting the tragedy she had to live through in her childhood in Nazi Germany.



To do this, I will often use her own words and the collection of images that were included in the little books and stories she made a few years ago at the request of her young grandchildren.

Alice Levy and Ernst Kirchner



grandparents Levy

CHILDHOOD IN BERLIN

I'll read you what Marianne wrote about her parents and her childhood in Berlin:

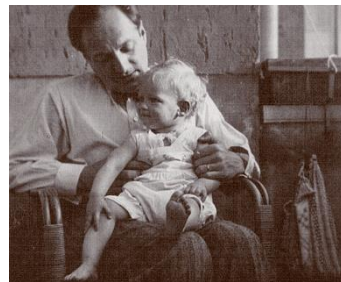
"My mother, Alice Levy, was born in Saarlouis in 1896, into a wealthy Jewish family.... I know very little about her: both her parents died during the Spanish flu epidemic in 1916...."

My mother Alice was the eldest daughter, then came Alfred, a year younger, and finally Elisabeth, born 12 years after my mother. My mother wanted to study medicine, but had to give it up and became a teacher...

My father Ernst Kirchner, born in 1901 in Frankfurt, was an only child... his parents ran a hotel..."



"My parents got married in 1928 and have always lived in Berlin, where my father worked as an economic consultant ... in an auditing firm, becoming administrator and attorney of the National Labor Bank of Berlin at the age of just 30."



*“I was born on June 8, 1932 in Berlin-Tempelhof, in a clinic not far from the airport. I was told that when my father saw me he was filled with joy and promised himself: **”You should never lack anything in life”.***

He could not have foreseen that, shortly afterwards, he would pass away, followed a few years later by my mother and, with her, everything that surrounded me, because I was born during one of the saddest and most painful periods in Germany.”

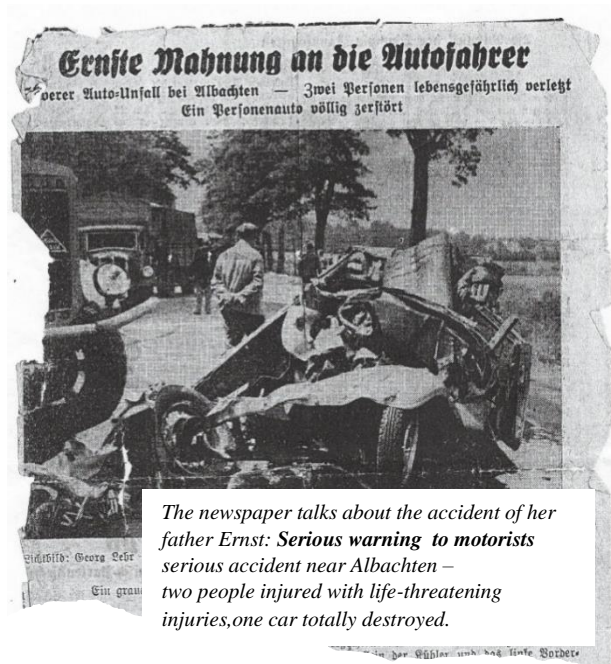
Alice and Ernst were therefore what you might call a mixed couple! My grandfather came from a Protestant family while my grandmother, as already mentioned, belonged to a Jewish family. For different reasons, life became complicated for both of them due to the rise of the Nazi regime.

Between 1932 and 1936 my grandfather's position became increasingly difficult, both because he was always close to the Social Democratic Party, but also because he had married a Jewish woman, so much so that at the beginning of 1936, as a precaution, my grandparents were forced to divorce. In the same year, my grandfather, realizing that the situation in Germany was too dangerous for them, wanted his wife and daughter to move to Italy to live with their aunt, his mother's sister, who had married an Italian.

And indeed Alice and Marianne traveled to Rome to stay with *Tante Elisabeth (Aunt Elisabeth)*, but my grandmother Alice wanted to return, claiming that she could never live outside Germany, she would die of homesickness.

This was the first opportunity my grandmother Alice had to leave Germany.

After her parents' divorce, my mother still talks about a brief period of serenity, with frequent visits from her father to the house in Lankwitz, on the outskirts of Berlin, where they had moved. This period of serenity was shattered in 1936 by the sudden death of her father following a very serious car accident, ...



...about the dynamics of which strong doubts were immediately raised by relatives and witnesses who reported signs of shooting at the car. It was immediately suspected that my grandfather Ernst, because of his work and his ideas, was an inconvenient figure for the regime.



It was no coincidence that, having realized how much the situation was degenerating, he had asked for his daughter to be baptized, which was done after Ernst's death and proved fundamental for my mother's salvation. Meanwhile, the situation for Jews in Germany was becoming increasingly difficult, so much so that in 1938, Uncle Alfred

(Alice's brother) had his passport taken away.

At that point, even though he too had absolutely not believed that they could be in danger, he decided that the time had come to leave the country. And once he arrived in France he tried to convince his sister to join him, initially without their daughter, because it would be safer. But my grandmother refused to abandon her daughter, and she was still convinced that the persecution of the Jews would not worsen.

Unfortunately, this was my grandmother's last chance to escape from Germany, because shortly after, with the beginning of the war, the borders were closed and also the daily persecutions against my mother's family started. First they confiscated their radio, then their telephone and finally they also tried to take away their apartment.



my grandmother Alice Kirchner

I quote my mother again:

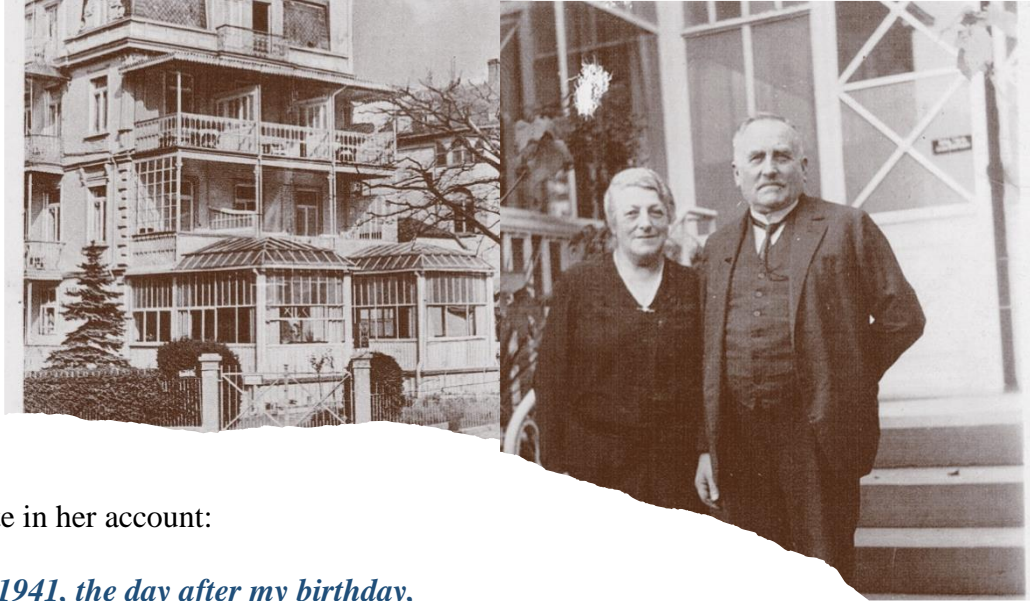
"I must point out that, at the time, I didn't know that my mother was Jewish: she and the rest of the family had decided not to tell me, because I was very lively and would certainly have told everyone."

And again:

"In 1941 my mother was fired from the school where she was still teaching and was sent to work in a factory ... she left very early in the morning and came back very late in the evening, which meant that during the day I was completely alone ..."

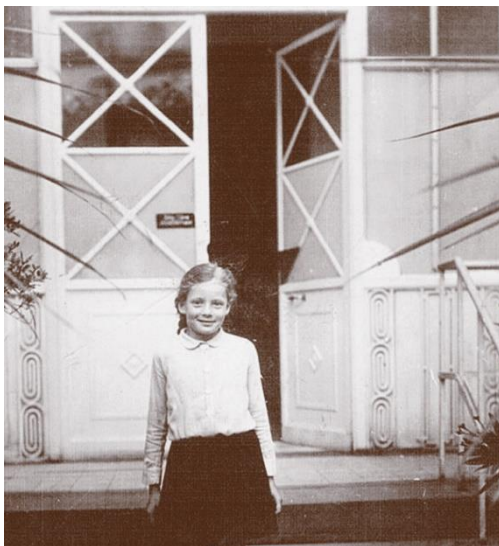
WITH THE KIRCHNER GRANDPARENTS IN BAD HOMBURG

At this point it became increasingly clear that my mother, who had just turned nine at the time, could no longer live in Berlin alone with her mother. And so it was decided that she would move in with her grandparents who lived in Bad Homburg, a spa town near Frankfurt, and continue her schooling there.



My mother wrote in her account:

“So on June 9, 1941, the day after my birthday, I had to part and leave my mother. For me it was the first trauma.”



A year later, in the summer of 1942, during the summer holidays, **my mother did everything to go and visit her mother in Berlin**, whom she hadn't seen since Christmas. However, the situation for Jews had become increasingly dangerous in the meantime, so much so that my grandparents were absolutely against her leaving for Berlin, and moreover alone, since they couldn't leave the hotel and their jobs.

In the end, however, they had to give in, because my mother had started a hunger strike.

And here I resume her story:



“It was a time when the trains were packed, especially the ones going to Berlin. I remember that, while my grandmother was crying, my grandfather gave me my baptism certificate, telling me to give it to my mother as soon as we arrived. On the platform in Frankfurt there was an incredible crowd waiting for the train to Berlin: people were getting on the carriages not only through the doors but also through the windows. So, as small as I was, I begged a man to lift me up together with my suitcase so that I could get through the window: this way I got into the carriage and was able to leave....

I was overjoyed, or rather, I think we were both happy. I had so much to tell and I couldn't believe I was back home with my mother (I had dreamt about it for a year).

DEPORTATION: JULY 18, 1942

And unfortunately it was during this brief period spent in Berlin with her mum that my mother witnessed her deportation. It was July 18, 1942.

"Exactly two weeks had passed since my arrival when, one Saturday morning, very early, two men in civilian clothes rang the doorbell. They identified themselves as Gestapo (the Nazi secret state police e.n.) and said they had been sent to search the house. They didn't say exactly what they were looking for.

During the search, which lasted a few hours, one of them called me into the kitchen and told me that my mother would have to go with them.

He asked me what I wanted to do, that is, if I wanted to go with her or to our friends, as my mother had said. My answer, of course, was:

"I'm going with my mother!" My mother heard the answer, opened the door and said:

"The child is going to our friends."

The two Gestapo men asked how she could say such a thing, and she simply replied:

"The child is baptized", and she handed them my baptism certificate.

The two had to give up. For the last time my mother prepared my breakfast.

As a farewell (my mother certainly knew it was forever; I of course didn't) she only said to me:

"Child, always be good".

I stayed with our friends until the end of the holidays.



(last photo of Marianne with her mother, summer 1942)

Throughout that period I always hoped to see her again, but then I had to return to Bad Homburg because school was starting.

As you can well imagine, this was a very difficult period for my mother, made even sadder by the fact that in February 1943 her grandmother died of cancer.

Without his wife and unable to leave anything to his granddaughter (my mother) because she was half-Jewish, my grandfather was forced to sell everything. At that point they moved to a rented apartment in the city center

In this new situation, there were several people who helped them by sometimes giving them meat and sometimes even sweets that Grandfather always hid to then surprise her.

I'll continue by reading part of the story to you:



"Sometimes, he would also bring me some sweets, which my grandfather would hide and then give to me as a surprise. And speaking of sweets, one day I was punished in a way that I have never forgotten: one afternoon, my grandfather was resting and the keys had slipped out of his pocket. I thought I would take some sweets from his desk. I opened it and what did I find besides sweets?"

I found a letter from the Auschwitz-Birkenau concentration camp, informing us that my mother had died at the end of April 1943!

Sterbeurkunde

(Standesamt II Auschwitz) Nr. _____
Die Lehrerin Alice Sara Kirchner geborene _____
Levy _____ gläubenslos früher mosaisch-
wohnhaft Berlin-Lankwitz, Havensteinstrasse _____
Fr. 16 e _____

ist am 30. April 1943 um 06-Uhr-30-Minuten
in Auschwitz, Kasernenstrasse _____ verstorben.

Die Verstorbene war geboren am 9. Februar 1896
in Saarlouis, Kreis Saarbrücken _____

(Standesamt _____ Nr. _____)
Vater: Jacob Levy _____
Mutter: Berta Levy geborene Weil _____

Die Verstorbene war ~~nicht~~ verheiratet geschieden _____

Auschwitz, den 24. Juli 1943
Der Standesbeamte
für Verfertigung
[Signature]

Gebühr RM _____
Gebührenfrei

Death certificate

Auschwitz Registry Office No.
Professor Alice Sara Kirchner,
née Levy without faith before Mosaic faith
resident in Berlin, Lankwitz, Havensteinstrasse No.16
died on April 30, 1943 at 06.30
in Auschwitz, Kasernenstrasse.
The deceased was born on February 9, 1896
In Saarlouis, Saarbrücken district
(Registry Office)
Father: Jakob Levy
Mother: Berta Levy, née Weil
The deceased was divorced

(STAMP)

Auschwitz, July 24, 1943
(signature of the registry office official)

My grandfather didn't have the courage to tell me because I still believed that my mother could come back. 1943 was a terrible year for me, even more than the previous one. My grandfather tried in every way to console and support me, poor man, he was more than seventy years old. In 1944 the situation worsened... towards the end of the year, the persecution of half - Jewish people also increased; the lists for deportation had already been prepared. So one evening, my grandfather and I decided that if they came to get me, we would turn on the gas: it was better to die".

Fortunately, the war ended shortly afterwards and, despite the many difficulties she endured and the cruelty of the events she experienced, my mother managed to save herself and start a new life, which she spent mostly in our country, Italy.

I would like to conclude this article with a leap forward in time, but one that is closely linked to what I have just told you.

About ten years ago, in a beautiful and simple ceremony, a “Stumbling Stone” was placed in Berlin in memory of my grandmother, right on the sidewalk in front of the house from which she was deported.



The curious thing is that, a few years later, a teacher from a nearby middle school, who noticed the presence of this stone, wanted to know its history, and managed to contact my mother. She invited her to tell the students about her experience, which she did with great pleasure. Even today, the school children go there regularly, on the occasion of Alice's birthday and on November 9th, the day of the “*Kristallnacht*” (*Night of the Pogroms n.e.*), to polish the metal surface and lay flowers.

In closing, with the photo you can see here, I like to remember that we went to Berlin with my mother for the last time, also visiting the Stumbling Stone this past April!



Marianne - Berlin 2024

may her Memory be Blessing



RICORDIAMO INSIEME



RICORDIAMO INSIEME



INTERVAL



WITH MUSIC BY PIANIST AND
COMPOSER ANDREA PAGANI





**October 16, 1938 - October 16, 1943:
from the cultural raid to that of the Jews of Rome**
Alessia Glielmi - National Research Council
Aldo Winkler - National Institute of Geophysics and Volcanology

Introduction

The presentation on October 27, 2024, as part of the conference organized by the “Ricordiamo Insieme” Association at the Maestre Pie Filippini Auditorium in Rome, first and foremost highlights the connection - as if it were the dramatic epilogue - between the growing fascist anti-Semitism that began on July 14, 1938 with the “Manifesto of Racist Scientists”, which in turn was a prelude to the anti-Jewish legislation known as the “Racial Laws”, and the tragic Nazi roundup of October 16, 1943, which led to the deportation to Auschwitz of over a thousand Roman Jews. In fact, in 1938, another October 16 had already been an inauspicious date, that of suspension from service of “Jewish race” teachers. This suspension later became a dispensation, on the following December 14. 96 tenured university professors were dismissed from their posts because they were Jewish, to which we must add over 400 lecturers, free teachers, assistants and teaching assistants, not to mention technicians, operators and scholars expelled from academies, cultural institutions and research organizations. The National Institute of Geophysics and Volcanology (INGV) has dedicated a [website](#) and a project called “Page of Memory” to the dramatic impact of the racial laws on science and culture in Italy. This website will collect and disseminate testimonies and documentation on the tragic effects of the racist measures – the consequences of which are still being paid for – involving the cancellation of entire disciplines following the expulsion of eminent scholars, including many women, whose participation in studies, in Jewish society, was at the forefront of the customs of the time. In this regard, we remember Anna Foà, entomologist, one of the first tenured professors in an Italian university, and [Jone Foà](#), chemist, both ousted from the Society of Naturalists in Naples, as well as, among the testimonies collected for the site, [Lucia Bedarida Servadio](#) who, emigrating to Tangier, provided medical care to the Islamic female population, and [Alda Levi](#), a pioneer of Italian archaeology.



In the following, as presented on October 27, 2024, you may find the results of research carried out at the INGV and the National Research Council of Research (CNR) as part of the agreement stipulated between INGV, the National Academy of the Lincei, CNR, the National Institute for the Analysis of Public Policies, the Union of Italian Jewish Communities and the Jewish Community of Rome.

The agreement was signed on January 10, 2023 at the Archives of the Jewish Community and the Great Synagogue of Rome. The project is sponsored by AISSI (Association of Italian Scholars and Scientists in Israel), Uni Nettuno, the Progetto Memoria Association and, in Bologna, the Historical Archives of the University and the Jewish Museum.



The measure was submitted for deliberation by the board of directors at the meeting of [2nd June 1939](#), reporting the names of 8 employees of the CNR and one consultant who were exempted from service as they were of Jewish race.

CONSIGLIO NAZIONALE DELLE RICERCHE
UFFICIO DEL PERSONALE
PRATICA DA SOTTOPORRE ALLE DELIBERAZIONI DEL DIRETTORE
RIUNIONE DEL 2 GIUGNO 1939-ANNO XVII

ARGOMENTO: Notifica dei provvedimenti con i quali il personale di razza ebraica è stato dispensato dal servizio.

A sensi del R.D.L. 17 novembre 1938 n. 1728 concernenti i provvedimenti sulla razza e della circolare della Presidenza del Consiglio dei Ministri n. 5441-4.2.1 del 17 novembre 1938-X-3.2.2 personale del Consiglio comunque appartenente alla razza ebraica è stato immediatamente allontanato dall'Ufficio e collocato in aspettativa. A sensi del predetto R.D.L. ed in seguito alle disposizioni richieste alla Direzione Generale per la Demografia, S.E. il Presidente, con suoi provvedimenti, ha dispensato dal servizio del sottotenuto personale appartenente alla razza ebraica, con la data del 4 marzo 1939-XVII

NOME E COGNOME	UFFICIO DI APPARTENENZA
Provenzal prof. Giulio	Redazione Rivista Ricerca
Provenzal Sig.na Anita	id.
Schuhmann dr. Frida	Biblioteca
Morpurgo Ing. Elio	Centro Documentazione Tecnica
Angelucci Bassi Sig.ra Ida	Segreteria Generale
Ferro Luzzi Dr. Sonia	Bibliografia Italiana
Sacerdote prof. Gino	Istituto di Elettroacustica
Anticoli Leone	Istituto di Geofisica

Per quanto riguarda l'ing. Salvadori Mario, che non aveva l'incarico di Consulente presso l'Istituto Appl. del Calcolo, si è cessato di corrispondergli il compenso per tali funzioni percepite, salvo a riprendere in esame la pratica al suo ritorno dall'America e se, dai documenti che gli

NATIONAL RESEARCH COUNCIL,
PERSONNEL OFFICE
Practice to be submitted FOR DELIBERATION BY THE BOARD OF DIRECTORS
MEETING OF JUNE 2, 1939-Year XVII

SUBJECT: Notification of the measures by which personnel of Jewish race has been exempted from service.
In accordance with Royal Decree no. 1728 of November 17, 1938 concerning measures regarding race and the circular of the Presidency of the Council of Ministers no. 5441-4.2.1 of November 17, 1938 - XVII all

3.2.2 council staff belonging to the Jewish race were immediately removed from the office and placed on leave. In accordance with the aforementioned Royal Decree Law and following the precise instructions requested from the General Directorate for Demography and Race, His Excellency the President, with his provisions, ordered the dismissal from service of the under-noted personnel belonging to the Jewish race, dated March 4, 1939 - XVII

NAME AND SURNAME	OFFICE OF AFFILIATION
Provenzal Prof. Giulio	Editorial office of the Scientific Research Magazine
Provenzal Miss Anita	id.
Schuhman Dr. Frida	Library
Morpurgo Ing. Elio	Technical Documentation Center
Angelucci Bassi Mrs. Ida	General Secretariat
Ferro Luzzi Dr. Sonia	Italian Bibliography
Sacerdote Prof. Gino	Institute of Electroacoustics
Anticoli Leone	Geophysics Institute

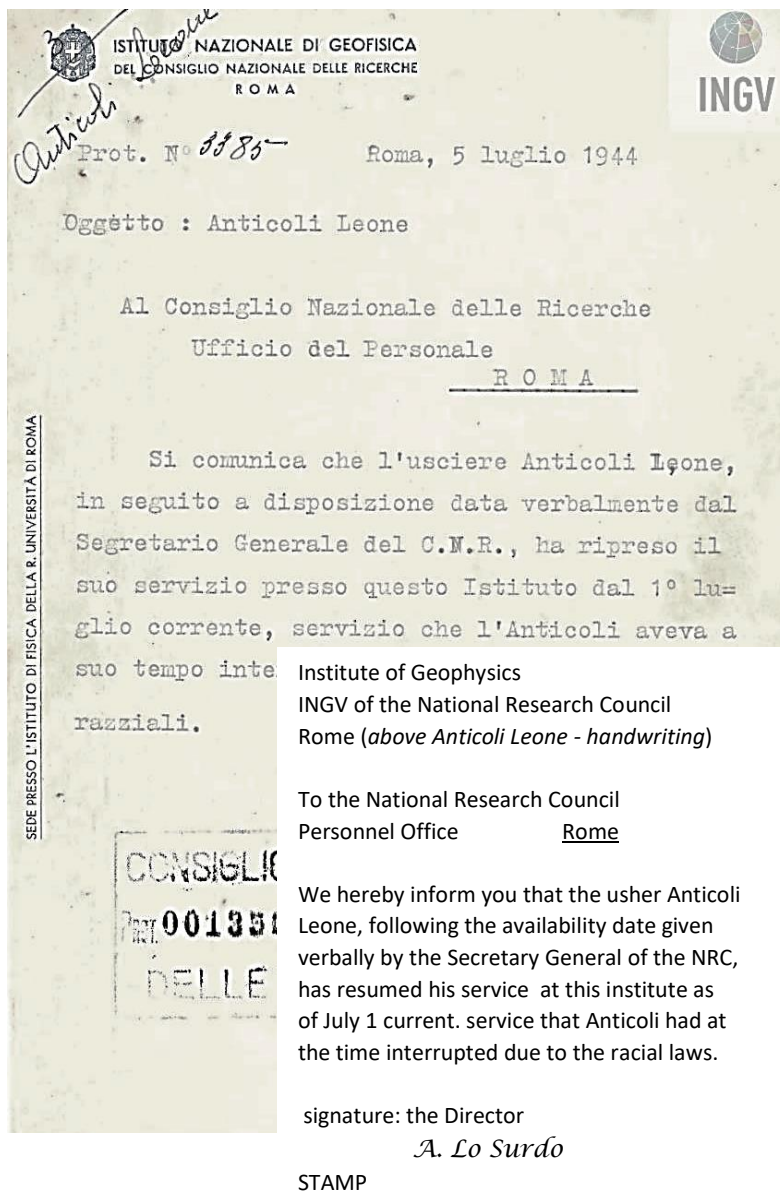
As for Mr. Salvadori Mario, who was not an employee but was a consultant at the National Institute for Applied Calculus, we stopped paying him the compensation he received for these functions, except to resume examination of his position upon his return from America and if, from the documents that were requested of him, he will be able, as it seems, to prove his non-belonging to the Jewish race. The Directory is invited to take note of the measures.
RELEASE OF THE DIRECTORY: the secretary general takes note: signed: Francarelli

Practice to be submitted for deliberation to the Directory of the CNR, with the names of eight employees and one consultant whose release has been arranged



On [12 June 1944](#), the day after the liberation of Rome from the Nazi-Fascists, Leone applied for reinstatement to the National Research Council. Following a verbal order from the Secretary General of the CNR, Leone Anticoli thus resumed service from July 1, 1944, as communicated on [July 5, 1944](#) by the Director of the ING, Antonino Lo Surdo.

Extensive documentation followed, establishing the procedures for his reinstatement, first as a day usher with a daily pay of 600 lire per month, then re-established at 780 lire per month, in addition to the temporary war allowance and war injury compensation, when due, according to the deliberations of Guido Castelnuovo, Extraordinary Commissioner of the CNR. Moreover, Leone Anticoli had to sign the documentation for the High Commissioner for national [purge of political figures](#), excluding him from active participation in the political life of Fascism. On [November 12, 1945](#), Leone Anticoli was assigned to the ING, a new autonomous research organization under the direct supervision of the Ministry of Public Education, with Lo Surdo as special commissioner.



Leone Anticoli: back in service from July 1, 1944

Nothing emerges from the documents in Leone Anticoli's personal file about the harrowing story of his daughter Fiorella, who was captured at the age of two, on October 16, 1943, and then deported and murdered. A birth certificate, issued on [September 19, 1944](#), for check purposes, recalls her date of birth, July 19, 1941.

IV Rip. - Mod. 109



COMUNE DI ROMA
Ufficio dello Stato Civile

Certificato di nascita

Prot. N. _____
RICHIESTA DELLA
DELEGAZIONE

L'Ufficiale dello Stato Civile
CERTIFICA

che Anticoli Fiorella

figli { di Leone
e di Di Segni Letizia

è nat in ROMA

il giorno dieciannove del mese di luglio
dell'anno mille quattrocento come
risulta dal registro degli ATTI DI NASCITA dell'anno 1 947
Parte I Serie A2 N. 2102

Si rilascia in carta libera per no amque

Roma, 19 SET 1944 Anno

L'impiegato _____



Ufficiale dello Stato Civile
Selva Ezio

Birth certificate of Fiorella Anticoli, daughter of Leone and Letizia Di Segni

Despite the drama of being dismissed from work and the deportation of his daughter and mother, Leone continued to study, with brilliant results in the advancement of his working career at ING. On **November 11, 1944**, he obtained his stenographer's diploma, followed on **19 October 1945**, by the professional start-up license; moreover, he studied English and French with private lessons for three years, as shown in the certificate of **16 September 1948**, in which he is indicated as the son of a deportee.

Thus, on **1 February 1949**, in the year of his death, Leone became chief usher, shown in an official paper signed by Lo Surdo.

In the two-year period **1960-61**, the Administration and Management of the INGS (National Institute of Social Security) made a commitment to the INA-Casa Commission, through letters that made heartfelt mention of his "having been tried by so much tribulation" and bearing "the painful mark of tragic destiny", so that Leone's family could benefit from more dignified accommodation than that in Carletti Street 8. Leone and his family were thus given accommodation in Acilia, at Venturini Street 17.

On **1 August 1973**, Leone Anticoli became part of the auxiliary office staff, as a result of his significant technical tasks, carried out *with commendable dedication*, as certified on **May 23, 1973**. On **October 2, 1975**, Leone won the competition for the position of Senior Assistant, culminating, on **September 15, 1976**, with his appointment as a filing clerk. Leone Anticoli retired in 1978, greeted by a [moving note](#) from the President of ING, Pietro Dominici, a distinguished geomagnetist and scholar of ionospheric propagation; the last act of his career, the settlement note, dated **20 September 1978**, concluded by citing, once again, racial persecution. Leone Anticoli died on February 13, 1993.

Shoah at the National Institute of Geophysics: Fiorella Anticoli, daughter of Leone

Fiorella Anticoli, daughter of Leone, was born in Rome on July 19, 1941.

She was captured on October 16, 1943, together with her grandmother, Fiorina Spizzichino, Leone's mother. They were deported to Auschwitz on October 18 and murdered upon their arrival at the camp on October 23, 1943. The material displayed and commented on during the event on October 27 was published on the [website Pagina della Memoria](#); it was kindly granted by the Arolsen-Archives, the international documentation center on Nazi persecution, and was originally published and discussed in: Gentiloni Silveri, U., Palermo, S. "16.10.1943. Li hanno portati via", Ed. Fandango, Rome 2012.

The documents refer to the searches carried out by Leone to find his daughter, starting on [December 5, 1950](#) when, signing as an employee of the National Institute of Geophysics, he asked UNESCO, in a heartbreaking letter, in which the typing mistake on his daughter's date of birth is evident, to trace his child, also on behalf of his wife, defined as: "the poor mother who still hopes". He attached a photo of Fiorella, which the Arolsen Archives have sent us.

Leone Anticoli and the letter to UNESCO, searching for his daughter Fiorella.

Courtesy of the Arolsen Archives

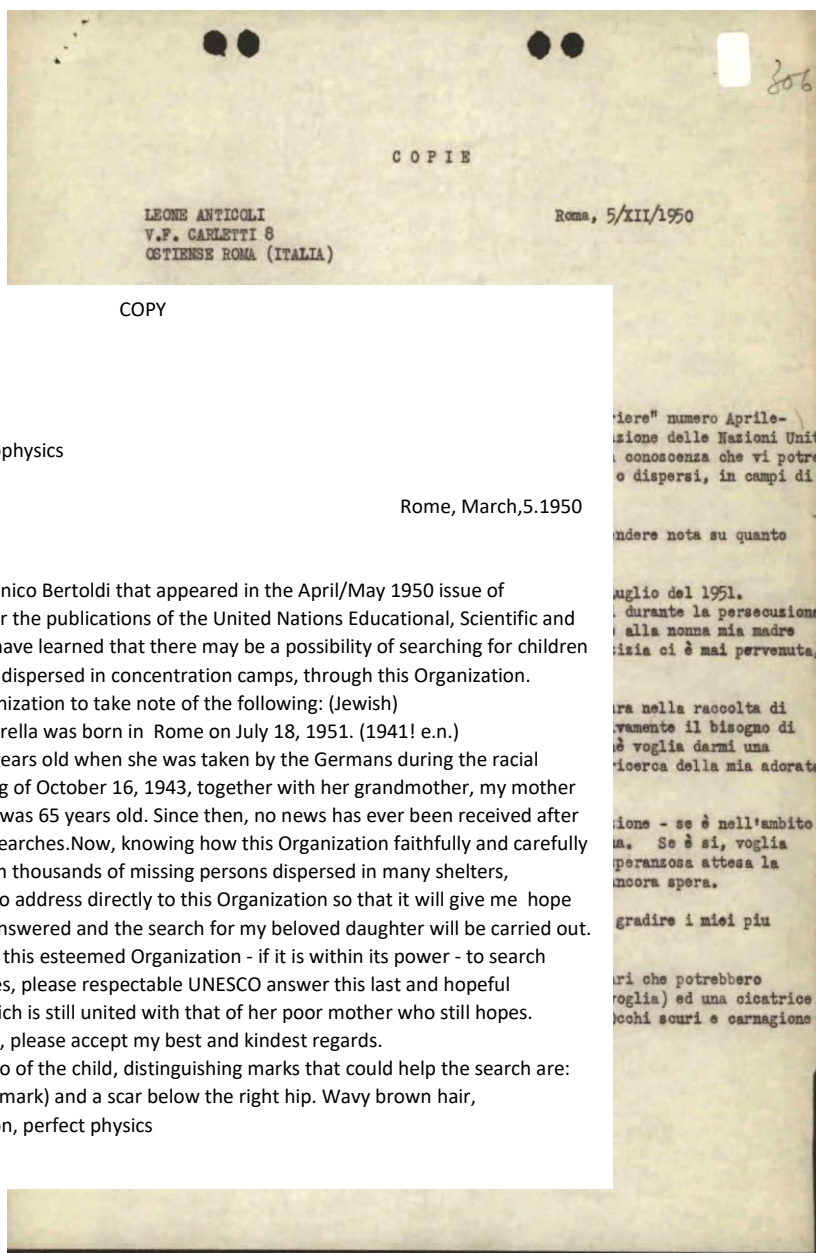
LEONE ANTICOLI
V.F. Carletti 6
OSTIENSE ROME (ITALY)
Employed at:
National Institute of Geophysics
Rome University City

Dear UNESCO,

From an article by Domenico Bertoldi that appeared in the April/May 1950 issue of "Il Corriere" (page 17) for the publications of the United Nations Educational, Scientific and Cultural Organization, I have learned that there may be a possibility of searching for children who were deported and dispersed in concentration camps, through this Organization. I therefore ask this Organization to take note of the following: (Jewish)
My daughter Anticoli Fiorella was born in Rome on July 18, 1951. (1941! e.n.)
She was two and a half years old when she was taken by the Germans during the racial persecution that morning of October 16, 1943, together with her grandmother, my mother Fiorina Spizzichino, who was 65 years old. Since then, no news has ever been received after numerous and anxious searches. Now, knowing how this Organization faithfully and carefully collects information from thousands of missing persons dispersed in many shelters, I strongly feel the need to address directly to this Organization so that it will give me hope that my prayer will be answered and the search for my beloved daughter will be carried out. I therefore earnestly ask this esteemed Organization - if it is within its power - to search for my little girl. If it is yes, please respectable UNESCO answer this last and hopeful expectation of mine, which is still united with that of her poor mother who still hopes. While waiting for a reply, please accept my best and kindest regards.

n.b. I'm enclosing a photo of the child, distinguishing marks that could help the search are: a large red spot (or birthmark) and a scar below the right hip. Wavy brown hair, dark eyes and complexion, perfect physics

Anticoli Leone





Copy of B 3.2.1.784145367
in conformity with ITS Digital Archive, Arulsen Archives
Files of children identified by name

The photo of Fiorella Anticoli, which Leone sent to UNESCO together with the letter requesting information

On January 23, 1951 Vera Samsonoff, head of the Child Tracing Branch of the International Tracing Service (ITS), replied asking Leone for further details, mainly regarding the relationship with other children named Fiorella Anticoli, in a context of widespread homonymy among the tragically deported.

In his subsequent reply, dated February 1, 1951, Leone told of the drama also experienced by his brother **Angelo Anticoli**, deported with his wife **Celeste Zarfati**, together with their four children, one of whom was also named Fiorella, his mother-in-law and sister-in-law.

Another girl named Fiorella was the daughter of **Giacomo Anticoli**, an usher at the CNR (*National Research Council en*) and also Leone's brother.

On February 12, 1951, the IS asked the Jewish Agency for Palestine to verify the presence of the girl in their records, and on May 9, 1951, received a negative response, which was sent to Leone on June 21, 1951.

On February 14, 1951 Vera Samsonoff wrote again to Leone Anticoli to inform him that they had begun searching at the Committee of Liberated Jews in Poland, and also to announce the return of the photo of Fiorella, the only one he had. On April 18, 1951 Vera Samsonoff wrote to Leone Anticoli again, this time to inform him that their offices had come under the control of the Allied High Commission, and therefore they could not carry out any further investigations into Fiorella. She advised Leone Anticoli to contact the officials of the Soviet Government Commission that oversaw the Auschwitz and Birkenau death camps, because some of the freed children had been transferred to children's sanatoriums in the Crimea.

On June 27, 1951, Leone Anticoli thanked Vera Samsonoff for her efforts, stating that he would not give up on the idea of trying to trace his daughter, still hoping to see her again one day.

The family of Giacomo Anticoli, an employee of the CNR (National Research Council): from being dismissed from service to deportation

Giacomo Anticoli, brother of Leone, was born on February 26, 1907;

he was hired by the Ministry of National Education in 1928, as a driver and head usher, and was then transferred to the CNR. Married to **Gemma Anticoli**, they had two daughters: **Fiorella**, born December 3, 1934, and **Luciana**, born February 3, 1938.



Fiorella and Luciana Anticoli, on the right in the photograph. source: Arolsen Archives # 6.3.2.1/84145324

From 1937, Giacomo Anticoli lived with his family in the service apartment reserved for ushers in the new CNR headquarters, paying the requested rent. With his exemption from service, Giacomo and his family lost their job and their home. They moved to 5 Via Ippolito Nievo, where they were captured during the roundup of October 16, 1943.

Giacomo Anticoli's family was deported to Auschwitz on October 18, 1943, never to return.

	Cognome	ANTICOLI
nome	Luciana	figlio di Giacomo
e di	Anticoli Gemma	nato a Roma
il	3.2.38	di c
stato civile	nubile	surname Anticoli
proveniente da		name: Luciana child of Giacomo and Anticoli Gemma born in Rome
abitazione	piazzale delle	born February 3, 38 condition
numero del foglio di famiglia		marital status not married
matrimonio religioso		coming from household
religione del coniuge		Piazzale delle Scienze 7 and via Prentani
religione dei figli		Palace of the National Council of Research
		family record book number 4587
		religious marriage
		religion of spouse
		religion of children

The home of Giacomo Anticoli and his family, in the building that houses the CNR, as can be seen from the census of Jews carried out by the Prefecture of Rome. source: State Archives of Rome, Prefecture of Rome – Cabinet - Jews - Census - vol. 1.

In their honor, on January 10, 2024, at the CNR headquarters in Rome, at Piazzale Aldo Moro 7, the ceremony of laying the *stumbling stones* in memory of Giacomo, Gemma, Luciana and Fiorella Anticoli was the first one ever to take place in a research organization.

The event was divided into several parts: after the laying of the *stumbling stones*, there were the institutional greetings in the Sala Marconi of the CNR, given by the President of the CNR Maria Chiara Carrozza, the President of the INGV Carlo Doglioni, the Israeli Ambassador to Italy Alon Bar, the Chief Rabbi of the Jewish Community of Rome Riccardo Shemuel Di Segni, the Councillor for Culture of the Municipality of Rome Miguel Gotor and the Minister of University and Research Anna Maria Bernini.

This was followed by a round table with contributions from Giulia Simone (University of Padua), Adachiara Zevi (President of the association “Arte in Memoria”) and Maria Paola Gargiulo (Head of the Secretariat of the Senate Anti-Discrimination Commission, with greetings from Senator Liliana Segre), as well as those of the project managers of the Jewish Community of Rome and the Accademia Nazionale dei Lincei.

At the end, there was a guided tour of the CNR Digital Gallery, where there was installed the historical-documentary exhibition “Stories and Images”, accompanied by explanations of the project curators. It was dedicated to the employees of the organization who, as Jews, were exempted from service.



The laying of the stumbling stones dedicated to the Anticoli family, in the square in front of the CNR Headquarters



Final considerations

LA DIFESA DELLA

ANNO I - NUMERO 1
5 AGOSTO 1938 - XVI
ESCE IL 5 E IL 20 DI OGNI MESE
UN NUMERO SEPARATO LIRE 1
ABBONAMENTO ANNUO LIRE 20

Direttore: TELESIO INTERLANDI
Comitato di redazione: prof. dott. GUIDO LANDRA
prof. dott. LIDIO GIPRIANI - dott. LEONE FRANZI - dott.
MARCELLO RICCI - dott. LINO BUSINCO

RAZZIA

SCIENZA DOCUMENTAZIONE POLEMICA

RAZZISMO ITALIANO

Un gruppo di studiosi fascisti docenti nelle Università italiane sotto l'egida del Ministero della Cultura Popolare ha fissato nei seguenti termini quello che è la posizione del Fascismo nei confronti dei problemi della razza:

- 1 LE RAZZE UMANE ESISTONO. — La esistenza delle razze umane non è più una estraneità del nostro spirito, ma corrisponde a una realtà fisiologica, materiale, percepibile con i nostri sensi. Questo realtà è rappresentata da masse, quasi sempre impercettibili, di milioni di uomini, uniti per caratteri fisici e psicologici che furono ereditati e che continuano ad ereditarsi. Dove che esistono le razze umane non vuol dire o pretendere che esistano razze umane superiori o inferiori, ma soltanto che esistono razze umane differenziate.
- 2 ESISTONO GRANDI RAZZE E PICCOLE RAZZE. — Non bisogna soltanto ammettere che esistano i gruppi sistematici maggiori, che complessivamente sono chiamati razze e che sono individualizzati solo da alcuni caratteri, ma bisogna anche ammettere che esistono gruppi sistematici minori (come per es. i nordici, i mediterranei, i danubici ecc.) individualizzati da un maggior numero di caratteri comuni. Questi gruppi costituiscono dal punto di vista biologico le vere razze, la estensione delle quali è una verità evidente.
- 3 IL CONCETTO DI RAZZA E' CONCETTO PURAMENTE BIOLOGICO. Esso è quindi basato su altre considerazioni che non i concetti di popolo e di nazione, fondati essenzialmente su considerazioni etiche, linguistiche, religiose. Però alla base delle differenze di popolo e di nazione stanno delle differenze di razza. Se gli Italiani sono differenziati dai Francesi, dai Tedeschi, dai Turchi, dai Greci, ecc., non è solo perché essi hanno una lingua diversa e una storia diversa, ma perché la costituzione razziale di questi popoli è diversa. Sono state preparazioni diverse di razze differenziate che da tempo molto antico costituiscono i diversi popoli, ma che una razza abbia il dominio assoluto sulle altre, sic che tutte risultino fuse armonicamente, sin. infine, che persistano ancora inasimilabili una alle altre le diverse razze.
- 4 LA POPOLAZIONE DELL'ITALIA ATTUALE E' DI ORIGINE ARIANA E LA SUA CIVILTÀ E' ARIANA. — Questa popolazione o civiltà ariana ebbe da diversi millenni la nostra penisola, ben poco è rimasto della civiltà delle genti preterrene. L'origine degli Italiani attuali parte essenzialmente da elementi di quelle stesse razze che costituiscono e costituiscono il tessuto preesistente vito dell'Europa.
- 5 E' UNA LEGGENDA L'APPORTO DI MASSE INGENTI DI UOMINI IN TEMPI STORICI. — Dopo l'invasione dei Longobardi non ci sono stati in Italia altri notevoli movimenti di popoli ceppi di influenze la fisiologia razziale della nazione. Da ciò deriva che, mentre per altre nazioni europee la composizione razziale è variata notevolmente in tempi anche moderni, per l'Italia, nella sua grande linea, la composizione razziale di oggi è la stessa di quella che era mille anni fa: i querebologhi e i milanesi d'oggi rimangono quindi nell'essenziale maggioranza o famiglie che abitano l'Italia da un millennio.

- 6 ESISTE ORMAI UNA PURA "RAZZA ITALIANA". — Questo enunciato non è basato sulla confusione del concetto biologico di razza con il concetto storico-linguistico di popolo e di nazione, ma sulla purissima parzialità di tempo che unisce gli Italiani di ogni età, generazioni che da millenni popolano l'Italia. Questo unico portatore di sempre è il più grande titolo di nobiltà della Nazione Italiana.
- 7 E' TEMPO CHE GLI ITALIANI SI PROCLAMINO FRANCAMENTE RAZZISTI. — Tutte l'opere che finora ha fatto il Regno in Italia è in fondo del razzismo. Frequentissimo è stato sempre nei discorsi del Capo il richiamo ai concetti di razza. La questione del razzismo in Italia deve essere trattata da un punto di vista puramente biologico, senza intenzioni ideologiche o religiose. La concezione del razzismo in Italia deve essere essenzialmente italiana e l'indirizzo ariano-nordico. Questo non vuole dire però introdurre in Italia le teorie del razzismo tedesco come sono e affermare che gli Italiani e gli Scandinavi sono la stessa cosa. Ma vuole soltanto definire agli Italiani un modello fisico e soprattutto psicologico di razza umana che per i suoi caratteri puramente europei si stacca completamente da tutte le razze extra europee. Questo vuol dire elevare l'Italiano ad un ideale di superiore coscienza di se stesso e di maggiore responsabilità.
- 8 E' NECESSARIO FARE UNA NETTA DISTINZIONE TRA I MEDITERRANEI D'EUROPA (OCIDENTALI) DA UNA PARTE GLI ORIENTALI E GLI AFRICANI DALL'ALTRA. — Sono perciò da considerarsi pericolose le teorie che sostengono l'origine africana di alcuni popoli europei e comprendono in una comune razza mediterranea anche le popolazioni asiatiche e celtiche stabilendo relazioni e similitudini ideologiche assolutamente inammissibili.
- 9 GLI EBREI NON APPARTENGONO ALLA RAZZA ITALIANA. — Dei semiti che nel corso dei secoli sono approdati sul nostro suolo della nostra Patria nulla in generale è rimasto. Anche l'occupazione araba della Sicilia nulla ha lasciato all'interno del ricordo di qualche nome e del resto il processo di assimilazione fu sempre rapidissimo in Italia. Gli ebrei rappresentano l'unica popolazione che non si è mai assimilata in Italia perché essa è costituita da elementi razziali non europei, diversi, in modo assoluto dagli elementi che hanno dato origine agli Italiani.
- 10 I CARATTERI FISICI E PSICOLOGICI PURAMENTE EUROPEI DEGLI ITALIANI NON DEVONO ESSERE ALTERATI IN NESSUN MODO. — L'Italiano è assimilabile solo nell'ambito delle razze europee, nel quale caso non si deve portare di vero e proprio ibridismo, dato che queste razze appartengono ad un corpo comune e differiscono solo per alcuni caratteri, mentre sono capaci per milioni di anni. Il carattere puramente europeo degli Italiani viene alterato dell'incrocio con qualsiasi razza extra-europea e portatrice di una civiltà diversa dalle millennarie civiltà degli orienti.

The Manifest of Racist Scientists or Race Manifesto, prelude to fascist racial legislation (the English translation of this anti Jewish manifesto can be found in the web. e.n.)

The story of the brothers Giacomo and Leone Anticoli and their families is also the story of two prominent research organizations, in the phases that saw them first united, then autonomous, and finally again associated in the study and memory of the dramatic consequences of Nazi – Fascism. October 16, 1943 was the tragic epilogue of a process that began in 1938, in which Jews were first put on file, and then deprived of their fundamental rights, including the right to study and work. The “Page of Memory” project is a vehicle for knowledge of the history of science, of collaboration and common intent, and also of moving moments of friendship and sharing, in reaffirming that scientific research cannot ignore ethics, which, starting from the publication of *the Manifest of the Racist Scientists*, was betrayed by all those Italians who believed, out of zeal, personal convenience and cowardice, that they were more, and better, than others.



RICORDIAMO INSIEME

REMEMBRANCE CONCERT



with **PROGETTO DAVKA** by Maurizio Di Veroli

Maurizio Di Veroli *vocals*

Eleonora Graziosi *clarinet*

Daniele Ercoli *contrabass*

Desirée Infascelli *accordion*



TANGO OF HOPE





THANK YOU

*Teresa Wallace
Rivna Spinić
Sara Sh...
Gina...
Federica...*

the Ricordiamo Insieme Team



RICORDIAMO INSIEME

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*From March 2025 we are also the “Fondazione Ricordiamo Insieme”
(Let's Remember Together Foundation).*

*Our Centro Ricordiamo Insieme (see presentation of the project on the following pages),
will open its doors on April 15, 2027, Settimia Spizzichino's birthday.*

Stay tuned!



Project: **Ricordiamo Insieme Center:**

www.ricordiamoinsieme.org ricordiamoinsieme@gmail.com

Christian anti-Judaism is the root of the Shoah

“The Shoah must be understood by Christians as an epochal catastrophe, that is, a catastrophe that seals and transforms Christianity itself”.

Gregor Taxacher (2023), German theologian from the University of Dortmund

Impulse:

With the Second Vatican Council document *Nostra Aetate* of 1965, the Catholic Church began to distance itself from its 2000 years of anti-Judaism - but in the concrete life of the Catholic Church we experience a massive repression of the Church's guilt towards the catastrophe of the Shoah and we clearly see, among other things, the return of the teaching of the *Christian theology of substitution*:

Having lived in Rome for almost 30 years (*Federika and Tobias Wallbrecher*) we perceive a great ignorance of many Catholics towards the Jewish world.

In catechesis, in religious education, in the order of reading the Sunday texts, in Sunday sermons, in discussions on the web etc., the superiority of the Christian faith is assumed and presented in a subtle and often even evident way.

In some ecclesiastical circles we see the continuation of disgusting prejudices against Jews, even massive anti-Semitic outbursts, for example in soccer stadiums, where the majority of spectators are still baptized Christians.

From October 7, 2023, the situation will worsen dramatically. In societies without a Jewish population, mass anti-Semitism will manifest itself, as happened recently at the world's largest international art exhibition, “Documenta”, in Kassel (*Germany*) in 2022.

The story

Since 2013, as an association, we have been publicly commemorating the Shoah in Rome. So far, we have invited and documented more than 70 witnesses. Many scholars, artists and musicians have participated. Since 2017, we have been inviting Pope Francis every year to walk the Thousand Steps with us, from the center of St. Peter's Square to the former Military College, Palazzo Salviati, to reflect on the Vatican's extraordinary proximity to the former Military College of Rome where more than a thousand Roman Jews were imprisoned for two horrifying days before their cruel deportation to Auschwitz-Birkenau in October 1943, “*under the eyes of the Pope*”. We are well aware of the complexity of such an invitation, but today we are even more convinced that entering this place could be a necessary exercise in conscience for the head of the Catholic Church.

We are very grateful for the support and accompaniment of the Jewish Community of Rome and the Union of Italian Jewish Communities (UCEI), the AEC Federation, Rome and Italy and the International Council for Christians and Jews and other associations and representatives.

For example, we were very honored and encouraged by the visit and friendship of *Pulitzer Prize* winner **Prof. David I. Kertzer** in 2022 and 2024, and the United States Special Envoy for Monitoring and Combatting Antisemitism, **Prof. Deborah Lipstadt**, in 2023. The demonstration in St. Peter's Square was also attended by senior representatives of the Catholic Church such as HE Bishop Georg Bätzing, president of the German Bishops' Conference (2023) and HE Bertram Meier, Bishop of Augsburg (2024).

our objective and the planned activities:

To build the **CENTRO RICORDIAMO INSIEME LET'S REMEMBER TOGETHER CENTER**, a permanent place of remembrance and reflection of anti-Semitism / anti-Judaism = Christian anti-Jewish hatred worldwide

- creation of a digital archive on Christian anti-Semitism
- setting up of exhibitions (temporary and permanent)
- organization of lessons, conferences and meetings
- joint Jewish-Christian assistance in the social, medical, legal fields, etc.
- provision of an “International Welcome Desk” within the framework of Jewish-Christian cooperation

First step:

Starting in January 2027, a property in the immediate vicinity of the Vatican, with a view of St. Peter's Dome and a large adjacent garden, will be renovated and prepared for these activities. *A trial period of three years is planned.*

Presentation of the premises

Via Domenico Silveri 32/34, 00165 Rome
located in the St. Peter’s area, five minutes walk from Vatican City

Owner:

Centropa sas, the Wallbrecher family's real estate company.
Use of the property in recent years: Bistro / Café / Retail shop:

Total size: Premises: 85 m2 Garden: 240 m2

Estimated start-up costs: 110,000 €
Renovation, furniture, computer hardware and software, construction of structures in the garden

Operating costs (for three years, from 2027) 120,000 €
Rent, utilities, maintenance, consumables, tax consultant and accounting, repairs, insurance
No personnel expenses are expected for the first 3 years.

Total expenses for the first three years: 230,000 €

Contributions pledged:

The Federika and Tobias Wallbrecher family will take care of the rent and utility costs for 3 years

Guaranteed voluntary work: office administration, cleaning of the premises, gardening

In the next two years of preparation, the issues of permits, safety and equipment will be clarified, also with the competent authorities.

Second step:

The foundation “Fondazione Ricordiamo Insieme” was recently established (*March 2025*)

- to be able to collaborate with public institutions such as museums, universities, etc.
- to be able to issue tax-deductible donation receipts
- to guarantee the financing of the “Ricordiamo Insieme” project in the future.

Third step:

In 2025, the public and educational documentation activities of our association “Ricordiamo Insieme” will begin.

- Participation in training events in Rome for teachers from various schools in Germany and the United States.
- Information events for museums and foundations
- Planning and organization of public and academic conferences on Christian anti-Judaism with subsequent publication in specialized magazines.
- Continuation of previous documentation on testimonies of the Shoah within the “Ricordiamo Insieme” association.
- Republication in three languages of Settimia Spizzichino and Isa Di Nepi Olper’s book “Gli anni rubati” (*The Stolen Years*)

now please accompany us to look at the place:

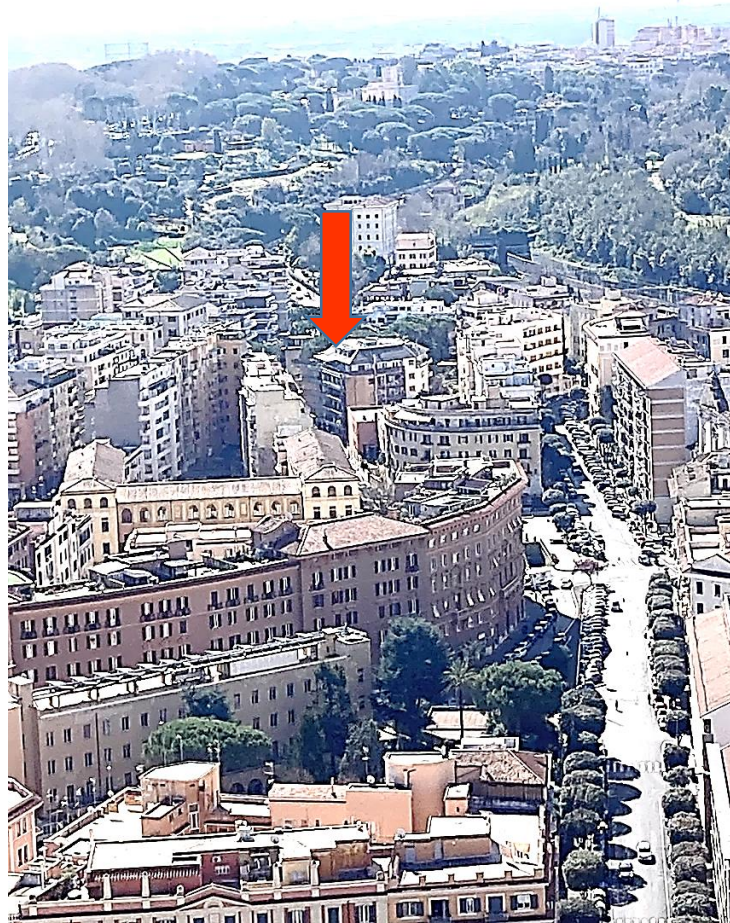
Via Domenico Silveri 32 / 34



... in the "Quartiere San Pietro", the area round S.Peter's



... see the location in Via Domenico Silveri from the dome of St. Peter's Cathedral



... see the dome of St. Peter's exiting from Via Domenico Silveri 32

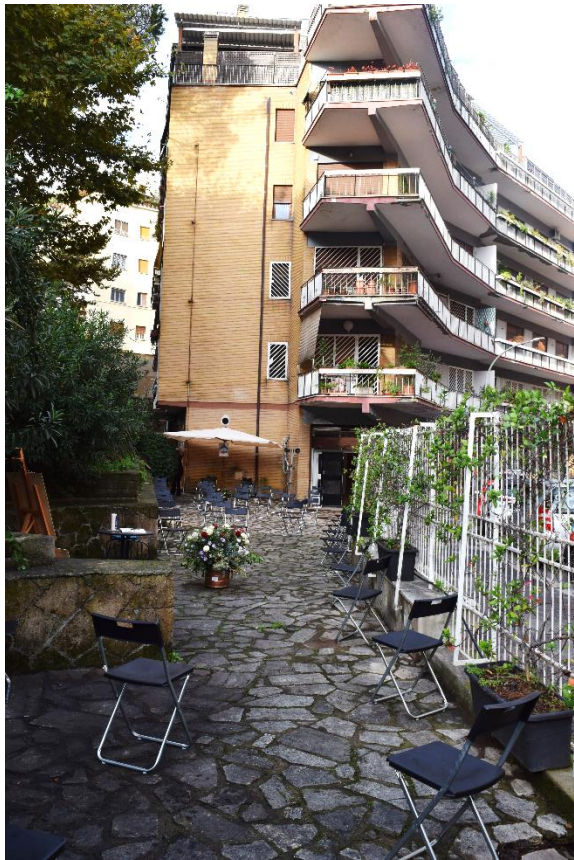
here garden and location seen from the road



**Shoah Remembrance Event *Let's Remember Together 2020*
in the localities with an exhibition by Artist Georges de Canino**



garden during the Remembrance Conference Let's Remember Together 2020
(during the Covid epidemic, about 60 chairs positioned in distance)





RICORDIAMO INSIEME

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Associazione Ricordiamo Insieme CF: 97926220589 Via Domenico Silveri 30 · 00165 Roma

Fondazione Ricordiamo Insieme ETS CF: 96623110580

Contatti: ricordiamoinsieme@gmail.com · cell. segreteria: 3385356983 presidente 3397548695

www.ricordiamoinsieme.org