



A FACE. THE DAY. A MEMORY.



REMEMBERING TOGETHER

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INTRODUCTION

In Memory of Israel's Fallen Heroes

A Face. The Day. A Memory. is an award-winning online commemorative project that highlights the lives of fallen Israeli soldiers and victims of terror through the creation of short animated films (from 3 to 5-minutes each).

Working with family and close friends, each film relates the story of a different fallen Israeli soldier or victim of terror by casting light on a special aspect or occurrence in their lives: a past celebration, a future dream, a special relationship, memories that bring the lives of those tragically lost close to all of us.

Each film releases a frozen moment in time, breathing life through powerful memories in a manner that evokes reflection, meaning, and pride in the resilience of the people of Israel.

Created by Jerusalem's Beit Avi Chai nine years ago, script writers work closely with Israeli and international animation artists, using different artistic styles, angles, and approaches to depict the scenes that will tell the stories in a manner that can resonate with different audiences and be suitable in many different platforms, including classrooms, larger commemorative events for schools, communities, JCCs, online media, television, study modules and personal viewing.

Since its launching, the project has grown exponentially with regard to the number of original films, their educational potential, and exposure in Israel and around the world. Thus far, 40 different films have been created and plans are in the works to create a large database of virtual Israeli memories.

All movies and programs, appropriate for a variety of age groups, can be found on a dedicated webpage on [Beit Avi Chai's website](http://BeitAviChai.org).

In these challenging times, when face-to-face meetings between friends, extended families and community members are not possible, ***A Face. The Day. A Memory*** seeks to strengthen the bond between Israel and Jewish communities in North America by bringing the unique stories of those whom we have lost as the link that can help bring us closer together.

In preparation to ***Yom Hazikaron*** [Memorial Day for the Fallen Soldiers of Israel and Victims of Terrorism], Beit Avi Chai is working to create a diverse set of guides for teachers and community leaders that are appropriate for interactive programs for youth. Each guide includes introductory and follow-up questions, points for discussion and additional ideas to generate substantive and engaging conversations among the participants.

**We hope you will join us in this important mission,
The Beit Avi Chai Project Team**



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REMEMBERING TOGETHER

PERSONAL MEMORIES AND THE COLLECTIVE MEMORIES OF A NATION

INTRODUCTION

Yom Hazikaron [Memorial Day for the Fallen Soldiers of Israel and Victims of Terrorism] brings two main types of memory to the surface – personal and the collective memories of a nation. The personal memories we have of our loved ones who are no longer with us, each full life, rich with experiences, stories, challenges and decisions, all fitting together into the mosaic of collective memory. Yet the collective memory does not deal with the individual private lives of fallen soldiers. Rather, it focuses on significant aspects and the larger picture that helps to form our nation's shared history. Personal stories are at times unintentionally moved to the margins of our collective memory, yet remain vital in honoring and commemorating the individual lives of our fallen heroes.

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PERSONAL MEMORIES
AND THE COLLECTIVE
MEMORIES OF A NATION



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REMEMBERING TOGETHER



PRE-DISCUSSION

* *Yom Hazikaron* is a symbol of collective belonging – both Israeli and Jewish.

- What do you believe is similar and what is different in the way that Jews in North America and Jews in Israel relate to *Yom Hazikaron*?
- What do you believe are the main values of *Yom Hazikaron* and what do you think is important to remember together?
- What are the personal stories of fallen soldiers that symbolize *Yom Hazikaron* to you?
- Do you believe that it is important to commemorate *Yom Hazikaron* together as a community?
- In what ways does your community (in schools, synagogues, at home) commemorate *Yom Hazikaron*?
- Do you believe that there are events that should be commemorated in a personal way? How?

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MAX STEINBERG

When Max Steinberg, a lone soldier, came to Israel on Birthright, the thought of making Aliyah did not really excite him very much. A visit to the military cemetery on Mount Herzl in Jerusalem, and specifically standing at the grave of Michael Levin¹ – a lone soldier who made Aliyah from the United States and fell in the Lebanon War – unexpectedly touched Max in a way that motivated him to change his plans. Max made Aliyah and enlisted in the IDF, leaving his entire family behind in the United States.

Max joined Regiment 13 in the Golani Brigade.

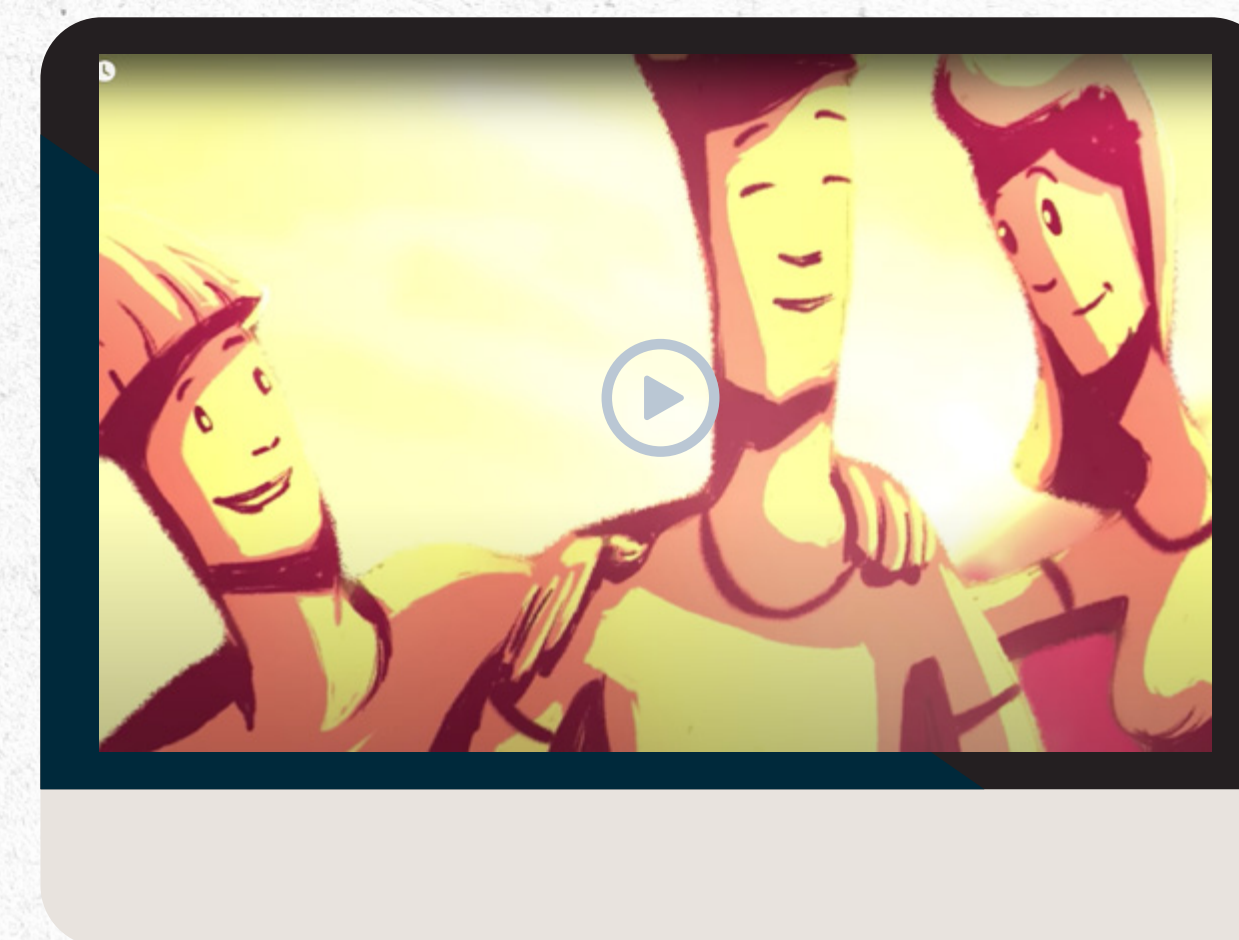
In 2014, Max fell in battle during Operation Protective Edge in Gaza.

Initially, his parents planned to bury him near his home in America but ultimately decided that Max would have preferred to be buried in Israel. As they had never been to Israel and did not know anyone there, they were worried that only a handful of people would attend Max's funeral.

More than 30,000 people came to Max Steinberg's funeral, honoring a lone soldier whom they never met but who meant the world to them.



ALIYAH,
A FILM IN MEMORY OF MAX STEINBERG



*
PERSONAL MEMORIES
AND THE COLLECTIVE
MEMORIES OF A NATION

¹ For additional information on [Michael Levin](#).



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REMEMBERING TOGETHER



QUESTIONS FOR DISCUSSION FOLLOWING THE SCREENING OF THE FILM:

- * Max's visit to the military cemetery on Mount Herzl and especially to Michael Levin's grave were the motivators for his decision to make Aliya.
 - Why do you think that a visit to the grave of one fallen soldier would have such an impact? Shouldn't a visit to the cemetery with long rows of graves be more powerful? Why do you think this made such a difference?
- * Max's family decided not to bury him in the United States and, despite their concerns that they had never visited or knew anyone in Israel, thirty thousand people came to his funeral.
 - Why did the family initially want to bury Max in America? What did they give up by not burying him there? And why did they ultimately decide to bury Max in Israel?
 - Why do you believe that thirty thousand people went to a funeral of someone they did not know?
 - How does a personal story become a national story?
- * In what way do we choose to connect to Yom Hazikaron to both the personal and the collective?



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SUMMARY

In many ways belonging to a nation, the fulfilment of a shared goal and a sense of "together" implies losing the personal story to a national one. *Yom Hazikaron* is an opportunity to examine the question of the individual whose story is important and the collective stories of a nation.

A national story cannot exist without its individual parts, a sense of belonging to something bigger and greater. The story of the Jewish people is composed of every individual who has dedicated their lives, at times paying a great price, to ensure that the national story can continue to be told. At the same time, we must remember and honor the individuals by highlighting and celebrating the significance of their personal, unique stories.

To view additional films and to receive more information about Beit Avi Chai's *A Face. The Day. A Memory.* project, please go to:

www.bac.org.il/specials/project/pnym-yvm-zykrvn?language=en

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