

THE BLUE CARD CALENDAR



Assisting Holocaust
Survivors in Need



5787

THE BLUE CARD is a charitable organization that has been aiding Holocaust survivors since 1934. It is dedicated to the support of survivors of Nazi persecution and their descendants in this country, who still suffer from the effects of Nazi persecution, are sick or emotionally unstable, have been unable to achieve economic independence, or have lost it through sickness or old age; in many cases the Holocaust has deprived them of family. The Blue Card's activities aren't duplicated by any other Jewish welfare agencies. During the year 2025 (unaudited), The Blue Card distributed over \$2.1 million. This brings the grant total since The Blue Card's inception to over \$50 million.

THE BLUE CARD continues to receive a four-star rating from Charity Navigator, a distinction awarded to only four percent of all charities. The Blue Card is Better Business Bureau (BBB) accredited.

THE BLUE CARD mirrors the social conscience of our community. We hope it will be important to you, and that you will remember it in your last will. Your contribution is fully tax deductible.

THE BLUE CARD has been publishing this calendar for its friends and friends-to-be for more than 75 years in order to remind them throughout the year that there is an organization which is always ready to render assistance to our neediest.

PLEASE SEE the inside back cover of this calendar for more information about The Blue Card.

A copy of the most recent financial report may be obtained from The Blue Card, Inc., 171 Madison Ave. Suite 1405, New York, NY 10016.

Front cover: *Lighting a Hannukah menorah in London.*

Back cover: *A concert at the Jewish Culture Festival in Krakow, Poland.*

THE BLUE CARD CALENDAR

For 5787 (2026-2027 C.E.)

ITS THEME:

THE JEWS OF EUROPE TODAY

Published by

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Serving needy Jewish Holocaust survivors since 1934

171 Madison Ave., Suite 1405

New York, NY 10016, USA

Tel.: (212) 239-2251

Fax: (212) 594-6881

Visit our Web site: www.BlueCardFund.org

E-mail: info@bluecardfund.org



Assisting Holocaust
Survivors in Need

5787

INTRODUCTION

At the end of World War II, Jewish life in Europe had been almost entirely destroyed. Before the war, Europe was the global center of Jewish civilization, with approximately 9.5 million Jews living across the continent. By 1945, about two-thirds of them — roughly six million — had been murdered in the Holocaust.

The survivors faced immense challenges. Between 250,000 and 300,000 Jews had withstood the concentration camps and forced marches. Many were barely alive, having faced starvation, disease and exhaustion. Many of those who ultimately recovered would take months or years to do so. Many others were displaced persons, living in camps administered by the Allied powers. Entire communities in Eastern Europe — especially in Poland, Lithuania, Ukraine, and Hungary — had been annihilated. Synagogues, schools, and cultural institutions were destroyed.

Even after liberation, Jews often encountered hostility. In many areas, returning survivors searching for their relatives found their homes occupied and property confiscated, and in some cases they were attacked and murdered by their former neighbors. Violent antisemitism did not disappear with the defeat of Nazi Germany; in fact, pogroms continued in places such as postwar Poland.

This environment contributed to a mass exodus of Jews from Europe between 1945 and the early 1950s. Large numbers emigrated first to Palestine and then to the newly established State of Israel, which was established in 1948, as well as to the United States, Canada, and Latin America. Western Europe retained some Jewish populations, but Eastern Europe—especially under communist regimes—experienced steep declines because of emigration, repression of religious life and state-sponsored antisemitism.

But in the decades since 1950, Jewish life in Europe has experienced a rebirth, though an uneven one. In the 1950s and 1960s, Jewish communities focused primarily on reconstruction. Synagogues were rebuilt, communal organizations reestablished, and efforts made to preserve religious and cultural traditions. The memory of the Holocaust remained vivid, but communities also sought to create a future rather than live solely in remembrance of the past.

One of the most important developments was the arrival of large numbers of Jews from North Africa. Following the decolonization of French possessions in the 1950s and 1960s, hundreds of thousands of Jews from Algeria, Morocco, and Tunisia settled in France. Their arrival transformed French Jewry, giving France the largest Jewish community in Europe.

The fall of communism in Eastern Europe after 1989 opened a new chapter. During the communist era, religious expression had often been restricted, and many Jews concealed their identities. With the collapse of communist regimes, Jewish communities in countries such as Poland, Hungary, the Czech Republic and Romania gained greater freedom to organize openly. Synagogues were restored, Jewish schools reopened, and cultural festivals flourished. In some places, individuals discovered or publicly acknowledged Jewish ancestry that had been hidden for decades. In Germany especially, a growing Jewish population — augmented since the 1990s by immigrants from the former Soviet Union — has contributed to the revival of communal life.

The rebirth of Jewish life has also been cultural and intellectual. Jewish museums, research centers, and Holocaust memorial institutions have been established across Europe. Cities such as Berlin, Warsaw and Budapest have become centers of Jewish cultural activity. Jewish film festivals, music programs, literary events, and educational initiatives attract both Jewish and non-Jewish audiences.

Despite these achievements, challenges remain significant. Antisemitism continues to threaten Jewish communities. Violent attacks in France, Belgium, Germany and elsewhere have heightened security concerns and prompted some Jews to emigrate. Rising political extremism, anti-Jewish conspiracy theories and tensions connected to events in the Middle East have increased hostility toward Jewish people and institutions.

In this calendar, we look at Jewish life in Europe today and some of its historical context.

A note about the Jewish population numbers cited: these are in all cases approximate. Getting anything approximating a precise count is impossible because of intermarriage, non-Jewish household members, and the disparity between the numbers of people who identify as Jewish and those who are Jewish by ancestry.

Ralph Hammelbacher edited this year's edition. Hella Hammelbacher created the original design, which Jennifer Grace ably realized. Many thanks to Jacqueline Enrique for designing the calendar for many years.

— Ralph Hammelbacher



Recently arrived Jewish immigrants waiting to be served lunch in France in the early 1960s, from the JDC Archives.

varied among the three countries. In Algeria, an 1870 decree granted French citizenship to most Jews. In Morocco and Tunisia, Jews generally remained subjects rather than citizens, although many adopted French language and culture.

World War II profoundly affected North African Jews. The Vichy regime imposed antisemitic laws throughout French-controlled territories. Jewish students were expelled from schools, civil servants lost their jobs, and many restrictions were placed on Jewish life. Although these measures were eventually repealed, the war weakened confidence in the security of Jewish life under colonial rule. As Algeria, Morocco and Tunisia moved toward independence, many Jews worried about their future status in newly independent Arab-majority states.

The emigration of Jews from North Africa to France after World War II was one of the most significant demographic transformations in modern Jewish history. Between the late 1940s and the 1970s, approximately 250,000 Jews from Algeria, Morocco and Tunisia left to settle in France.

Before World War II, North Africa was home to some of the largest and oldest Jewish populations in the world; Jews had lived in the region since long before the Arab conquest of the seventh century CE. Under French colonial rule, conditions

Elul 5786 – Tishri 5787

SEPTEMBER 2026

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
		1	2	3	4	5
6	7 <i>Labor Day</i>	8	9	10	11 <i>Erev Rosh Hashanah</i>	12 <i>Tishri 1 5787 Rosh Hashanah</i>
13 <i>Rosh Hashanah Second Day</i>	14	15	16	17	18	19
20 <i>Erev Yom Kippur</i>	21 <i>Yom Kippur</i>	22	23	24	25 <i>Erev Succoth</i>	26 <i>Succoth 1st Day</i>
27 <i>Succoth 2nd Day</i>	28	29	30			



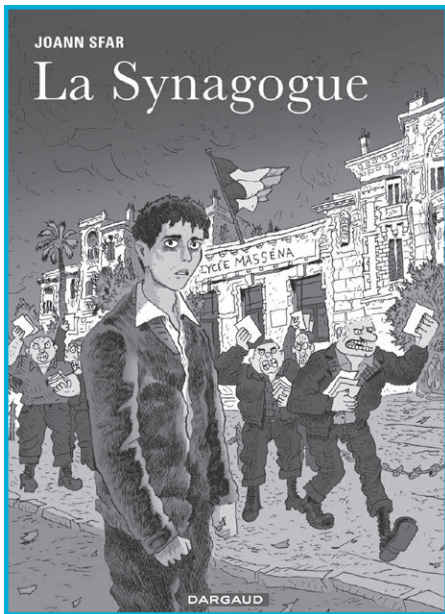
The interior of the Synagogue de La Victoire, Paris (also known as the Grand Synagogue of Paris). It was inaugurated in 1874 and today has a membership of about 2,000 families.

seen in Jewish neighborhoods — where North African couscous and Moroccan pastries are found alongside Ashkenazi staples.

The majority of Jews in France live in Paris and its surrounding areas, with sizable Jewish populations in Marseilles, Lyons, Toulouse, Nice, Strasbourg, Grenoble, Metz, and Nancy, along with about a dozen smaller communities spread across the nation.

Today, France is home to one of the world's largest Jewish communities, with an estimated 500,000 to 600,000 people. That makes it the largest in Europe and the third largest in the world. Because of immigration from North Africa, French Jewry is currently about 60% Sephardic, but it is a pluralistic community that still carries distinct elements of both Ashkenazi and Sephardic culture. It is increasingly difficult to separate the two, as a distinctly French Jewishness has emerged. This blending is visible in everything from synagogue liturgy to the foods

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
				1	2 <i>Hoshana Rabba</i>	3 <i>Shemini Atzeret</i>
4 <i>Simchat Torah</i>	5	6	7	8	9	10
11	12 <i>Columbus Day Indigenous Peoples' Day Heshvan 1</i>	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	31



The cover of Joann Sfar's book La Synagogue, which deals with themes of Jewish belonging in France in a time of antisemitic extremism.

France today has some 448 synagogues, 230 Jewish communities, and more than 20 Jewish day schools in Paris alone, along with vibrant cultural expression. France hosts a Jewish Book Week, a Jewish Music Week and an annual seminar on Jewish studies. Jewish dance and theater companies are active, and a lively Jewish press features two weekly newspapers and a number of monthly journals. Weekly Jewish programs are broadcast on radio and television, and several local Jewish radio stations operate in Paris and other major cities. The writer, graphic novelist and filmmaker Joann Sfar, whose work draws deeply on Jewish themes and memory, is one of France's most celebrated creative voices.

The Musée d'Art et d'Histoire du Judaïsme in Paris is one of Europe's leading museums devoted to Jewish history and culture. Its exhibitions showcase Jewish life in France and across the diaspora, featuring art, religious objects, and historical documents.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
1 <i>Daylight Time Ends</i>	2	3 <i>U.S. Election Day</i>	4	5	6	7
8	9	10	11 <i>Kislev 1</i>	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26 <i>Thanksgiving</i>	27	28
29	30					



A 1797 ink drawing of the interior of the synagogue in Łańcut, Polish Galicia, by the Polish painter and illustrator Zygmunt Vogel.

and Central Europe — Crusade-era massacres, the Black Death pogroms, and expulsions from England, France and German states. Poland-Lithuania, though, welcomed Jewish settlement. Over centuries one of the largest Jewish populations in the world ended up there, concentrated in what is now Poland, Belarus, Ukraine, and Lithuania.

Russia itself had historically barred Jewish settlement. But with the Partitions of Poland in 1772, 1793 and 1795, the Russian Empire annexed the eastern portion of Poland-Lithuania — and with it most of that large Jewish population. This is how the vast majority of Russia's Jews became Russian subjects.

Jews have lived in areas that became part of the former Soviet Union for some two millennia, arriving over many centuries in several migration streams. Jews settled in the Caucasus and Crimea in antiquity, likely via Persia and the Greek Black Sea colonies; these became the “Mountain Jews” of the Caucasus and the Krymchaks of Crimea. Georgian Jews trace their community back even further, with tradition holding they descend from Babylonian exiles who arrived in Georgia in the sixth century BCE.

But the largest source by far was migration that initially arrived outside Russia's borders. Beginning in the medieval period, Ashkenazi Jews fled persecution in Western

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
		1	2	3	4 <i>Hanukkah First Candle</i>	5
6	7	8	9	10	11 <i>Tevet 1 Hanukkah Eighth Candle</i>	12
13	14	15	16	17	18	19
20	21	22	23	24	25 <i>Christmas Day</i>	26
27	28	29	30	31 <i>New Year's Eve</i>		



The marketplace in Drohobych, in present-day Ukraine, in the early 1900s.

The vast majority of Russia's Jews were confined to a geographic zone known as the Pale of Settlement, established by Catherine the Great in 1791. The Pale encompassed present-day Lithuania, Belarus, Poland, Moldova, and much of Ukraine. Within the Pale, Jews clustered in small market towns called *shtetls*, where they worked as merchants, innkeepers, tailors, cobblers and moneylenders. Larger cities like Odessa, Vilna, Minsk, and Kiev had substantial Jewish communities. Jews in the Pale were victims of many murderous attacks, called pogroms.

Russia is both the home of a large number of European Jews, and the source of Jewish immigration to many other European countries.

When the Bolsheviks seized power in Russia in October 1917 — which led to the formation of the Soviet Union in 1922 — roughly five to six million Jews lived within the borders of the former Russian Empire. That constituted one of the largest Jewish populations in the world. Their presence in that region was not the result of free migration, but of deliberate imperial policy stretching back more than a century.

SUNDAY

MONDAY

TUESDAY

WEDNESDAY

THURSDAY

FRIDAY

SATURDAY

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New Year's Day

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Shevat 1

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*Martin Luther
King Jr. Day**Tu B'Shevat*

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A photo of the Russian poet Osip Mandelstam taken by the NKVD — the Russian secret police and intelligence agency — after his arrest in 1938. He died of typhoid while in captivity.

Although the Soviet era brought an end to pogroms and a brief period of cultural openness, the practice of Jewish religion was soon repressed. By the 1930s, there was virtually no open Jewish worship, and that was followed by purges, show trials and executions that included a disproportionate number of Jews.

World War II was catastrophic for Soviet Jews. The Jews of Ukraine, Belarus, the Baltic states and Moldova were almost entirely annihilated by the Nazis and their local collaborators. Of the roughly two million Jews killed on Soviet soil, the majority died in mass shootings. The postwar period under Stalin saw the destruction of remaining Jewish institutions and further

purging and murders of Jewish intellectuals. What remained was a population that was Jewish largely by ancestry and state classification.

The Israeli victory in the Six-Day War of June 1967 helped awaken a sense of Jewish identity that decades of Soviet assimilationist pressure had suppressed but not extinguished. Young Jews who had grown up knowing almost nothing about Jewish religion, history or culture suddenly began seeking it out, initially in clandestine fashion.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
	1	2	3	4	5	6
7	8	9	10 <i>Adar I 1</i>	11	12	13
14 <i>Valentine's Day</i>	15 <i>Presidents' Day</i>	16	17	18	19	20
21	22	23	24	25	26	27
28						



Refusenik Anatoly Sharansky (front row, third from right) with other refuseniks and Western visitors in 1974. Sharansky was imprisoned by the Soviets, released in 1986, took the first name Natan and emigrated to Israel, where he has had a long career in public life.

From the late 1960s through the 1970s, tens of thousands of Soviet Jews applied for exit visas to emigrate to Israel. The Soviet state denied most of these applications. Those who applied and were refused became known as refuseniks.

The refuseniks were often fired from their jobs, expelled from professional organizations, and subjected to KGB harassment. But their efforts garnered attention in the West, with organizations lobbying governments to press the Soviet Union on the refuseniks' behalf. In the U.S., legislation was passed linking American trade concessions to Soviet emigration policy.

During a period of détente in the early 1970s, a significant wave of emigration was permitted, with roughly 250,000 Jews leaving the Soviet Union between

1970 and 1980. But much less Jewish emigration was allowed during the early 1980s.

The collapse of communist authority prompted a surge of popular antisemitism in some areas, particularly in the newly nationalist movements of Ukraine, the Baltic states, and parts of Russia itself. Combined with the economic chaos of the Soviet collapse, this drove the largest emigration wave of all. Between 1990 and the mid-1990s, more than one million Jews left the former Soviet Union — the majority going to Israel, and a substantial number going to the U.S. and Germany.

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
	1	2	3	4	5	6
7	8	9	10 <i>Adar II 1</i>	11	12	13
14 <i>Daylight Time Begins</i>	15	16	17	18	19	20
21	22	23 <i>Purim</i>	24	25	26 <i>Good Friday</i>	27
28 <i>Easter Sunday</i>	29	30	31			



The Brodsky Synagogue in Kyiv, Ukraine, opened in 1898.

dynamic Jewish revival. Before the Russian invasion, Ukraine had a vibrant Jewish community, with as many as 50,000 people identifying as practicing Jews and up to 400,000 eligible for Israeli citizenship. (Ukraine's president, Volodymyr Zelenskyy, is Jewish.) The war, though, has led to a great deal of emigration, while at the same time the conflict has also deepened Jewish identity among those who remain. For many of the Jews still in Ukraine, the worldwide Jewish community has become a critical element of support.

Overall, somewhere between 250,000 to 350,000 people who identify as Jews remain across the former Soviet states today.

The three former Soviet countries where a combined 90% of the region's Jews live today are Russia, Ukraine, and Belarus. Russia retains the largest community, centered in Moscow and St. Petersburg, with a network of synagogues, Jewish community centers and cultural organizations — though independent Jewish life operates under the same general strictures affecting all Russian civil society.

Ukraine had, until recently, been the site of the most

Adar II – Nisan 5787

APRIL 2027

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
				1	2	3
4	5	6	7	8 <i>Nisan 1</i>	9	10
11	12	13	14	15	16	17
18	19	20	21 <i>Erev Passover (First Seder)</i>	22 <i>Passover 1st Day</i>	23	24
25	26	27	28	29 <i>Passover 8th Day</i>	30	



Children in the Foehrenwald displaced persons camp in 1953. When Foehrenwald shut in 1957, it became the last of the displaced persons camps to close.

immigration policies in those countries that might have taken them in, it took time for the number of remaining Jews to diminish. That began to change in 1948, with the establishment of the State of Israel and a relaxation of U.S. immigration policy.

A relatively small number of Jewish displaced persons, around 10,000–15,000, the majority of Polish origin, chose to remain permanently in West Germany. Some stayed for practical reasons (family, health, business ties formed in the interim), others out of ambivalence about emigrating. This created a community with a different character from the highly assimilated German-speaking Jewish population that existed before the war.

In 1947, roughly 250,000 Jewish displaced persons were living in Germany, Austria and Italy. These included survivors of Nazi concentration and death camps, Jews liberated from forced labor who had nowhere else to go, and many Polish Jews who had survived the war in the Soviet Union and who after repatriation to Poland in 1945–46 fled westward into the American zone. Many of the displaced persons lived in camps in terrible conditions, especially at first.

Because of restrictive

Nisan – Iyar 5787

MAY 2027

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
						1
2	3	4 <i>Yom Hashoah</i>	5	6	7	8 <i>Iyar 1</i>
9 <i>Mother's Day</i>	10	11	12 <i>Israel Independence Day</i>	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30	31 <i>Memorial Day</i>	<i>Lag B'Omer</i>				



Dr. Peter Kirchner, Chairman of the Jewish Community of Berlin (right, with wreath), laying a wreath in 1988 at a Jewish cemetery commemorating Jewish victims of fascism.

The Jewish community in Germany remained modest in size for decades until the much larger immigration from the former Soviet Union in the 1990s substantially increased Germany's Jewish population.

Jewish life began to be rebuilt after 1950. The Central Council of Jews in Germany was formed in 1950 and local communities reestablished synagogues, cemeteries and social services, often with support from the Joint Distribution Committee and with German state funding. The Luxembourg Agreement of 1952 provided for reparations to Israel and to individual survivors.

But while the German Jewish population grew to about 25,000–30,000 by the late 1980s, its status was fragile. Many community members saw their residence as impermanent, and there was a widespread sense of living among the perpetrators' descendants and, in the early decades, alongside actual former Nazis reintegrated into postwar society. Antisemitic incidents and denial or minimization of the Holocaust persisted in German public life. By 1990, Germany's Jewish population was aging and largely stagnant.

Iyar – Sivan 5787

JUNE 2027

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
		1	2	3	4	5
6	7	8	9	10	11	12
<i>Sivan 1</i>				<i>Erev Shavuot</i>	<i>Shavuot 1st Day</i>	<i>Shavuot 2nd Day</i>
13	14	15	16	17	18	19
						<i>Juneteenth</i>
20	21	22	23	24	25	26
<i>Father's Day</i>						
27	28	29	30			



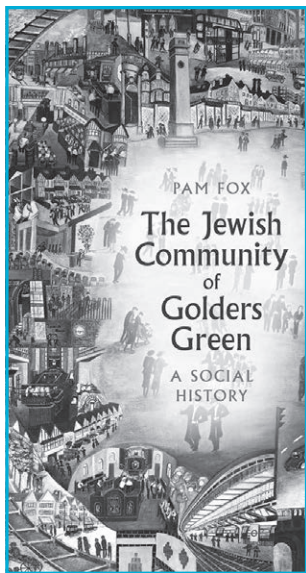
The Ohel Jakob Synagogue in Munich, opened in 2006.

(including non-Jewish family members) reaching 200,000 or more.

The Soviet Jewish immigrants differed sharply from the existing German Jewish community in critical ways. They were more secular: decades of Soviet religious suppression meant many arriving families had little formal Jewish religious education or practice. Russian, not German, Yiddish or Hebrew, became the dominant language of daily life in many communities, and there were Russian-language Jewish newspapers, cultural events, and social networks. Unlike the aging postwar community, immigrants included many children and working-age adults, dramatically lowering the average age of German Jewry. And many immigrants were highly educated and included engineers, doctors and academics.

After the collapse of the Soviet Union and German reunification in 1990, Germany granted Jews from the former Soviet Union a simplified path to residency. Part of Germany's motivation was having a revitalized Jewish community be evidence of Germany's transformation. The numbers were staggering relative to the community's prior size. Between 1990 and the mid-2000s, approximately 200,000 to 220,000 Jews and their family members emigrated from the former Soviet Union to Germany. The officially registered Jewish community grew to over 100,000 by the early 2000s, with unofficial estimates of the broader Jewish-connected population

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
				1	2	3
4 <i>Independence Day</i>	5	6 <i>Tammuz 1</i>	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	31



The Golders Green neighborhood in London has long been one of the centers of Jewish life in the city.

In the United Kingdom, William the Conqueror encouraged Jewish merchants and financiers to migrate from northern France to London in 1070, but this ended abruptly when King Edward I expelled them in 1290. No organized community existed again in England until Oliver Cromwell permitted Jews to live in England once more in 1656. From the 1700s onward, British Jews became increasingly integrated into national life.

Britain today is home to the second-largest Jewish population in Europe after France, with about 300,000 people centered mainly around London, Manchester and other cities. A growing percentage, currently about one-quarter, are the strictly orthodox, who have higher birth rates than the non-orthodox community.

British Jews maintain an extensive institutional infrastructure, with around 100 Jewish day schools, university Jewish studies departments, welfare bodies such as Jewish Care, and youth movements spanning the religious and political spectrum. The non-orthodox in particular have achieved high rates of educational achievement and economic prosperity.

Tammuz – Av 5787

AUGUST 2027

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
1	2	3	4 <i>Av 1</i>	5	6	7
8	9	10	11	12 <i>Tisha B'Av</i>	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				



The synagogue in Norrköping, Sweden, opened in 1858. Though no longer in regular use for religious services, it hosts concerts, meetings and occasional religious gatherings.

Europe today has many other Jewish communities. These range from small but culturally vibrant revivals to fragile, aging remnants shaped by war, emigration and decades of assimilation.

Poland, once home to the largest Jewish population on the continent, now has only about 4,500 Jews. Yet there has been a cultural revival, with heritage museums and Jewish festivals. Hungary retains one of the region's more substantial communities, concentrated in Budapest, with active synagogues, schools, and youth movements. Smaller, older populations persist in Romania, Slovakia, Bulgaria, and the Baltic states, most shrinking through emigration and low birth rates.

Russia's community, centered in Moscow and St. Petersburg, continues to contract because of

steady emigration. Ukraine's Jewish population has been diminished by the ongoing war, which has driven Jews toward Israel, Germany and other countries.

The Netherlands, Italy, Switzerland and Austria each retain communities in the tens of thousands, with active synagogues, schools, and cultural institutions. Antwerp, Belgium has a large Orthodox community with one of Europe's highest Jewish birth rates. Spain and Portugal host small but growing communities, aided in recent years by "law of return" citizenship offers for descendants of Jews expelled in 1492 and 1497.

Av – Elul 5787

SEPTEMBER 2027

SUNDAY

MONDAY

TUESDAY

WEDNESDAY

THURSDAY

FRIDAY

SATURDAY

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Elul 1

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Labor Day

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A still from a video circulated by an Islamic group showing the firebombing of a synagogue in Liège, Belgium.

Antisemitism in Europe has reached an alarming level of intensity, one that poses an existential threat to Jews in many European communities. UNESCO's Director-General has stated that hate speech, particularly antisemitism and Holocaust denial, has reached levels not seen since World War II. The European Union Agency for Fundamental Rights' survey published in 2024 found that 96% of Jewish respondents experienced at least one form of antisemitism in the year before the survey.

Recent years have seen numerous violent attacks, several of which have been linked to foreign state actors. In London, there were roughly ten attacks on synagogues, schools and Jewish charities in early 2026, including arson at synagogues and a stabbing. Explosive devices detonated outside a synagogue in Liège, Belgium; a synagogue in Rotterdam was set on fire; and a Jewish school in Amsterdam was targeted by another explosive device. In France, a synagogue in Rouen was firebombed and there

was there was an explosion outside a synagogue near Montpellier. In addition, there have been many violent attacks on Jewish individuals.

And Germany's nationalist Alternative für Deutschland party (AfD), which has become the largest opposition party, has, despite official denials, been repeatedly linked to antisemitism.

Elul 5787 – Tishri 5788

OCTOBER 2027

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
					1 <i>Erev Rosh Hashanah</i>	2 <i>Tishri 1 5788 Rosh Hashanah</i>
3 <i>Rosh Hashanah Second Day</i>	4	5	6	7	8	9
10 <i>Erev Yom Kippur</i>	11 <i>Yom Kippur Columbus Day Indigenous Peoples' Day</i>	12	13	14	15 <i>Erev Succoth</i>	16 <i>Succoth 1st Day</i>
17 <i>Succoth 2nd Day</i>	18	19	20	21	22 <i>Hoshana Rabba</i>	23 <i>Shemini Atzeret</i>
24 <i>Simchat Torah</i> 31	25	26	27	28	29	30



Established in Germany in 1934, The Blue Card's sole purpose was to provide financial assistance to Jews fleeing from that country's growing persecution. It was re-established in the United States in 1939, to continue aiding refugees escaping from the Nazi horror. Today, it is the only organization in the United States whose sole mission is to aid needy Holocaust survivors by providing cash assistance.

The Blue Card offers its invaluable help to Holocaust survivors through a variety of vital programs.

THE BLUE CARD'S ASSISTANCE PROGRAMS

Claims Conference Emergency Cash Assistance

One-time grant assistance for emergency needs including:

- Housing and related costs such as late payments to prevent eviction, homelessness or utilities being shut off.
- Food purchases
- Medical and dental care, including medical equipment.
- Essential clothing and footwear
- Purchase and repair of essential major and minor appliances

Emergency Prevention

- Monthly Stipend – supports the most poverty-stricken survivors with monthly checks.
- Telephone Emergency Response System – provides this system to Holocaust survivors who do not have the financial resources to pay for installation, service and maintenance.

Health and Well-being

- Sigi B. Wilzig Fighting Cancer Together – offers aid to survivors battling cancer.
- Vitamins – provides survivors with multivitamins, minerals, and supplements, as well as liquid meals.
- Jewish Holiday – provides financial support to help survivors enjoy a happier holiday season.
- Mazel Tov Birthday – provides survivors with a card and a check on their birthday.
- Summer Vacation – survivors are provided with handicapped accessible accommodations, transportation, scheduled meals, and a well-planned itinerary, making the program structured, safe, and group-oriented.

- Sonia and Max Lonstein Bring a Smile – provides additional support to terminally ill Holocaust survivors.
- Mark Cuban Cost Plus Drug Company Partnership – to limit survivors' need to go to the pharmacy and to ease their financial burden. The Blue Card partnered with the Mark Cuban Cost Plus Drug Company to cover the cost and delivery of survivors' medication.

Outreach

- Nutrition Guidance – educates survivors on proper nutrition.
- The Blue Card-Lissner Hospital Visitation Program – offers volunteer hospital visits to Holocaust survivors who need guidance and emotional support. Tech-Friendly Aging
- LIFWARE Utensils/Steady – An electronic stabilizing handle with interchangeable attachments (spoon, everyday spoon, fork, and spork), designed to help individuals with hand tremors—such as those caused by Parkinson's disease or essential tremor—eat more easily.
- Mood Restore Light Box – Intelligent Light Therapy – A specific, compact and portable, light therapy unit provides much needed light therapy to Holocaust survivors.
- Companion Pets – Companion pets bring comfort and happiness to older Holocaust survivors, with interactive cats and dogs that replicate the look, sound and feel of real pets. Many studies have found that these pets can enhance one's well-being and quality of life through companionship.
- Freestyle Libre Glucose Monitoring – The Freestyle Libre 2 system continuously measures glucose data with customized, optional real-time alarms. The units give people with diabetes excellent accuracy and critical information to better manage their condition.

Crisis and Disaster Relief

- Natural Disaster Relief Fund – The Blue Card offers emergency relief to Holocaust survivors who have been affected by natural disasters such as wildfires, hurricanes, tornadoes, and more. This aid comes in the form of cash assistance, emergency services, transportation to safe places, and access to mental health resources.
- Holocaust Survivors Facing Antisemitism Today – Survivors of the Holocaust have already been victims of antisemitism, but unfortunately, some are being re-victimized as incidents of antisemitic attacks in the U.S. become more frequent. This program provides support to Holocaust survivors who have survived an act of antisemitism. The Blue Card is committed to enhancing their mental health resources to survivors in the wake of these traumas, providing cash assistance and any essential supplies to help them recover, heal and regain ownership and dignity. We offer safety and dignity in the hope that no more Holocaust

survivors are forced to endure hatred in their final years.

THE BLUE CARD'S HOLOCAUST EDUCATION PROGRAMS

Bnei Simcha

Our foremost education program is the Bnei Simcha Program, which pairs Bar and Bat Mitzvah students with Holocaust survivors to create bonds and educational opportunities that last for years. The students get to know the survivor they are paired with, learning their story and the importance of never forgetting the events of the Holocaust. The program culminates in the student writing a biography of the survivor and leading a presentation on what they learned while in the program.

Students of all Ages

The Blue Card takes pride in matching students of all ages with Holocaust survivors to ensure meaningful experiences for all. Volunteers connect with The Blue Card and express their interest in meeting a survivor and The Blue Card matches them with a survivor based on mutual interests and availability.

Survivor Presentations at Schools

The Blue Card Speakers Bureau is a group of Holocaust survivors with incredible stories who volunteer their time to speak at schools, corporate meetings, and events to promote Holocaust education. These survivors have decades of experience educating audiences of all ages and levels. The Blue Card works hard to ensure that these survivors can share their stories with as many people as possible while also being sensitive to the toll that sharing their experiences takes on the survivors.

Interfaith

In 2021, The Blue Card partnered with the Amity School in Brooklyn, to present a pilot program of Holocaust education for Muslim students. The program took place as an elective class available to high school students that culminated in a trip to the Holocaust Memorial Museum in Washington D.C. The class had high enrollment and students provided overwhelmingly positive feedback about the program at the end.

Combat Hate – Educate

The Blue Card hosts events across the country to raise awareness for The Blue Card's mission of helping Holocaust survivors and promoting Holocaust education. Events are attended by federal, state and city elected officials.

Missions

The Blue Card organizes educational missions to nations marked by a history of intolerance. These trips include visits to Holocaust sites and concentration camps.

Hologram Holocaust Education: An Immersive Experience with a Holocaust Survivor

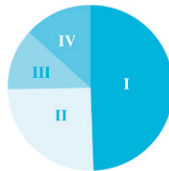
The Blue Card's Holocaust Education Program features Holocaust survivor Sonia Warshawski and her moving testimony, as captured in the award-winning documentary *Big Sonia*.

Through interactive hologram technology, participants of all ages can engage with a lifelike, virtual projection of Sonia, creating a powerful, immersive learning experience. This program allows audiences to hear firsthand about the Holocaust while inspiring reflection, empathy, and meaningful dialogue about antisemitism and standing up to hate in all its forms.

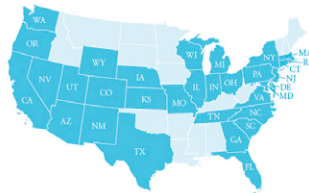
In 2025, The Blue Card distributed \$2,161,692 to destitute Holocaust survivors in the United States; below is the breakdown of that number.

I. Ongoing Cash Assistance to Prevent Emergencies	\$1,067,237
II. Emergency Cash Assistance Program	\$549,241
III. Telephone Emergency Response Program	\$262,545
IV. Supplemental Assistance (including Jewish Holiday Grants and Well-being programs)	\$282,668
Total	\$2,161,692

**Unaudited*



The Blue Card's Clients Across the United States





Assisting Holocaust
Survivors in Need

THE BLUE CARD CALENDAR

5787

