

PAUL THILTGES DISTRIBUTIONS

presents

# THE LIVING WITNESSES

a film by **KAROLINA MARKIEWICZ & PASCAL PIRON**



with

**MARIAN TURSKI** **CLAUDE MARX** **CHRISTINA KHOURY** **CHADON TINA MARIE YAPO** **DEAN SCHADECK**

director of photography **AMANDINE KLEE** sound recordist **ARNAUD MELLET** music **ANDRÉ DZIEZUK** editing **FELIX SORGER** sound mix **LOÏC COLLIGNON** colorgrading **RAOUL NADALET**

post production **MICHEL DIMMER** written & directed by **KAROLINA MARKIEWICZ & PASCAL PIRON** production manager **LAURA LUX** produced by **PAUL THILTGES & ADRIEN CHEF**

with the support of **FILM FUND LUXEMBOURG**



FILM FUND  
LUXEMBOURG



# THE LIVING WITNESSES

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## SPECIFICATIONS

## LOGLINE

"Auschwitz ist nicht vom Himmel gefallen!"  
(Alexander Van der Bellen, Austrian Federal President)

## SHORT SYNOPSIS

Three living witnesses from the Second World War meet three Luxembourg students, either born here or immigrated.

## SYNOPSIS

**THE LIVING WITNESSES** is a film tying the past to the present: from antisemitism, racism and the Holocaust of the Second World War to the new wave of racism emerging throughout Europe today. Three living witnesses from the Second World War, survivors of deportation or concentration camps, meet three students from Luxembourg either born here or immigrated from Syria or the Ivory Coast. With the deportation and the extermination of Jews in mind, the six discover how crimes against humanity still play a considerable role in the consciousness of contemporary societies. We are still living in the post-war era, but the statements of "never again" seem to fade away.

**EPK** [electronic press kit](#)

**TRAILER**

**SCREENER** [on demand -> info@ptd.lu](#)

## FILM SPECIFICATIONS

LUXEMBOURG | 2021 | 84 min | 2.39 | Documentary | DCP2K | HD | Bluray | MP4 | OVsubEN

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## DIRECTOR'S NOTE

The historical starting point of the documentary **THE LIVING WITNESSES** is linked to a historical fact dated October 16, 1941. 375 citizens of Jewish origin based in Luxembourg were reunited and 323 were arrested across the country and brought back first to the at Cinqfontaines abbey then at Luxembourg station. The wagons then took them through Nazi Germany to Łódź (Litzmannstadt), a town in central Poland. These people arrived in one of the most inhumane ghettos in history. Only 12 survived and returned to Luxembourg after the war. Most perished in the extermination camps. The starting point of the film is a meeting around this historical fact between Marian Turski, historian and survivor of Auschwitz and Claude Marx, witness of the war - hidden child and an audience of high school students.

This meeting gave rise to an invitation from Marian Turski to a group of three high school students accompanied by Claude Marx. This group travels through Luxembourg, Germany and Poland to understand and see the consequences of the Holocaust, but above all to understand the reasons for this tragedy - to also see how history was and always will be written collectively.

The group will question itself more and more during the trip on the responsibility of each other (citizens, governments, international communities) but also on the complexity of the news related to recent political and societal developments across Europe, with populists, nationalists, anti-Semites and racists. Throughout the journey with a return to Luxembourg, the group will also question anti-Semitism and responsibility in Luxembourg during the war period. Beyond that, the question will arise about civic responsibility today.

Since the beginning of our collaboration, we have been working on questions linked to history, through particular stories, people, but also around transmission and memory and the mythology that we make of it, whether it be upstream or downstream of a historical fact.

It is for this reason that we agreed to respond to the request of the MemoShoah association in early 2017 and thought about a documentary that would not only retrace in a certain way the history and presence of the Jewish community in Luxembourg during the World War II and today, but this film would also question how history is written. The idea will be to make a trip undertaken by a small group of high school students based in Luxembourg who carry their particular stories, Christine Khoury who had to flee Syria at war, Marie who was confronted with instability and violence in Côte d'Ivoire. All three are accompanied by other living witnesses, notably those of the Shoah: Claude Marx, a Jew, who survived the war, as a child hidden in an attic for months, in the south of France, Marian Turski and his poignant testimony, tireless survivor of Auschwitz and the death marches, committed intellectual and able to awaken spirits through his speeches and articles and then Dr Halina Szpilman, Polish, carrying the story of the deportation of the Poles, doctor and woman committed to the transmission of memory and wife of the famous Jewish pianist, Władysław Szpilman who survived the Warsaw ghetto.

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## DIRECTOR'S NOTE

This trip starts from Luxembourg to Poland, just as the Luxembourg-based Jewish community must have done in 1941, but for the film, the group returns to Luxembourg via Berlin.

To make a connection through the words of the witnesses of 1941 and those of the young witnesses of today seems particularly important to us. The testimonies on the monstrosities of the Second World War seem crucial to us, in particular through the prism of Luxembourg history, which has not yet been fully studied, and contemporary facts. But the film is not a report or a historical film. The idea is to draw a parallel between past history and current history.

For **THE LIVING WITNESSES**, we rely on the testimonies of the protagonists as well as Joanna Podolska and David Gurfinkjel.

In the research phase, we also worked with historians, Renée Wagener and Denis Scuto; both historians have expertise in WWII and anti-Semitism before, during and after WWII in Luxembourg in a European context. We also did research in Cinqfontaines, in the archives of the Litzmannstadt Ghetto and Radegast Station, in the Auschwitz-Birkenau memorial and archives as well as in the POLIN museum in Warsaw. All these testimonies and all these traces of history are put in relation with the reflections of the young people, built little by little over the course of the film, but also with the apparent traces / inscribed in the natural and urban landscapes, as well as in the social and political behavior in European societies. A story that obviously hasn't been digested yet. This digestion, this reflection is slow just like the rhythm of the film, with silences or musical interruptions, reversals of the camera and its dancing fluidity provided by Amandine Klee. The editing will also be crucial like a rhythmic composition, under the expert eye of Félix Sorger. The music of Andre Dzieziuk but also the song performed by the Brzeska band are so many external and poetic comments, almost those that one finds in the ancient theater by the means of the choir which observes the situation and which comments on it.

**THE LIVING WITNESSES** took to the road, crossing and asking deep questions; provoking reflections on violent historical facts, particularly in matters of responsibility. These are facts which are repeated paradoxically, as with each massacre, almost all civil and political society proclaims the famous: "Never again!". And yet ...

**THE LIVING WITNESSES** probe a society's slide towards total and utterly deadly extremism, as it did during World War II. Parallels can be drawn with the current situations in Syria, Libya, the successive tragedies on the Mediterranean Sea and at the gates of Europe.

The added reason for wanting to make this film today is obviously the resurgence of anti-Semitism and general political instability in which many countries find themselves. This is a pivotal moment we all find ourselves in, here and elsewhere, and one that is very important to pay attention to. The younger generations challenge us.

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## DIRECTOR'S NOTE

The quote from Antonio Gramsci which still clearly identifies the starting point of **THE LIVING WITNESSES**: "The old world is dying, the new world is slow to appear and in this chiaroscuro appear monsters".

Through this film, we want to reach everyone, young and old, in order to draw attention to a Luxembourg, European, human historical fact, but also to bring closer to the complexity of particular stories that can echo others today. Who tells us that no one will ever be able to redo a Wannsee conference and decide on another final solution? It is about opening up a space of possible lucidity and supporting inter-generational reflection - a space for reflection that does not forget and that keeps watch.

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## PROTAGONISTS

### MARIAN TURSKI

He is Jewish and Polish. He is a historian and a journalist. He was the editor of a famous Polish magazine, *Polityka*. He created the Polin Museum in Warsaw and he is a member on the Auschwitz board. He was 17 when he, his family and close friends were deported to Auschwitz from the ghetto of Litzmannstadt. His mother survived, as well as some of his friends. He was 18 when he had to march from Auschwitz first to Włodzisław Śląski and then to Buchenwald. He survived and since then he travelled a lot, he studied history in the USA, he was a friend of Martin Luther King. He is the father of Joanna and the grandfather of Klaudia. Since the end of the war, he believes in education and transmission, he believes that imagination and mostly knowledge make people less indifferent to the pain of other people - especially of minorities. It is crucial for him to create all possible ways to educate all people.

### CLAUDE MARX

He is Jewish and French and has been living in Luxembourg for the last 65 years. He was a hidden child during the Second World War. He was 8 years old back then, and for months, he was hidden in a small attic, unable to see his family. Today he is one of the most important representatives of the Jewish community in Luxembourg. The transmission of History is crucial to him, through conferences with students, exhibitions and the present film. He is a member of Memo Shoah, and it was his original idea to relate, either directly or as a starting point, the story of Luxembourgish Jews deported to Litzmannstadt in a film.

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## PROTAGONISTS

### CHRISTINA KHOURY

20 years old. This year, she became Luxembourgish. She arrived from Syria with her family in 2013. As a child, she also lived in Russia. She has graduated in 2020 and is now studying international law and political sciences in Groningen (NL). She asks herself a lot of questions about migration policies and human rights, but also about the future of Syria and the destiny of Syrians all over the world, which seem to be completely forgotten.

### DEAN SCHADECK

He is Luxembourgish and 17 years old. He is a high school student, and very interested in the history of the Second World War because of his grand mother who raised him. He is also interested and worried about homophobia, minorities like LGBTQ and in children's rights. He was a battered child. He wants to study history and to continue being involved as a citizen to change society.

### CHADON TINA MARIE YAPO

20 years old. She lives and studies in Luxembourg, where she arrived in 2017 from the Ivory Coast, a country where the political situation is often unstable. She is interested in the history of Europe, in particular the relation of the Second World War with the history of her country and the African continent, as well as colonialism and racism.

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## OTHER APPEARANCES

**RABBI ALEXANDER GRODENSKY** was born in Dushanbe, Tajikistan and grew up in the Russian North. In 2015 he graduated from Abraham Geiger College in Berlin-Potsdam with a rabbinic ordination and from the University of Potsdam with a Master of Arts in Jewish Studies. Before joining Abraham Geiger College, Rabbi Alexander studied in different yeshivot in Russia and Israel and was a fellow at Paideia – The European Institute for Jewish Studies in Stockholm. During his rabbinic training he worked as a rabbinic intern in Hamburg, Vienna and Ridgewood, New Jersey. He has also accompanied the programme Dialogue Perspectives: Religions and Worldviews in Dialogue since its launch in autumn 2015, first as Clergy in Residence and later as an advisor.

He is married to Isak Schneider.

**DR. HALINA SZPILMAN-GRZECZNAROWSKA** was born in 1928 as the daughter of the mayor of Radom, the socialist and independence fighter Józef Grzecznarowski (1884-1976), during the Second World War Grzecznarowski was a prisoner in the Sachsenhausen and Buchenwald concentration camps. She studied medicine in Kraków, married the composer and pianist Władysław Szpilman (1911-2000). The Pianist by Roman Polanski is a film based on his life. During four decades, worked as a doctor, as a specialist in hematology. In addition to her professional career, she was actively involved in social matters. She was a member of the ombudsman's office and member of the expert commission for people with disabilities. After the death of her husband, she became the curator of his musical estate. She died in 2020.

**IWONA WYSZOGRODZKA** is an intellectual and an activist for women rights, she is involved in movements such as Strajk Kobiet. She lives and works in Warsaw.

**MARTA SZYMANDERSKA, TOMASZ SZYMANDERSKI-PASTRYK** and **JAGNA KĄDZIELA** are students and activists. They demonstrate peacefully against nationalist movements but also for human, women & LGBTQ rights.

**DAWID GURFINKIEL** lives and works in Łódź. He is an active member of the Gmina Żydowska, the Jewish commune in Łódź, which preserves the Jewish heritage such as the cemetery and the old Synagogue, where he guided the group through. He strongly believes in a revival of the Jewish community and culture.

**JOANNA PODOLSKA**, born in 1964, is a journalist & publicist, writing about multicultural Łódź. Since 1993, she has been a journalist for Gazeta Wyborcza. Since 2011, she is the director of the Dialogue Center Marek Edelman.

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Marek Edelman



## MEMORIAUX ET FAITS HISTORIQUES

The **DIALOGUE CENTER MAREK EDELMAN** in Łódź is a modern institution that deals with the memory, history and identity of the city of Łódź. Working with Polish and foreign artists, experts and scientists, using modern educational methods, auteur programmes and creative solutions, the Dialogue Center provides a dynamic and diverse cultural and educational programme addressed to both the Polish and foreign community, who are increasingly often visiting the institution and Łódź. Most of the projects implemented have had a very current context, bringing out the contemporary and multicultural character of Łódź, in accordance with the adopted principle: remember, understand and create.

**MAREK EDELMAN:** his date and place of birth are uncertain, he was adopted on January 1, 1922 in Warsaw or on January 1st, 1919 in Gomel, died October 2, 2009 in Warsaw. He was a Polish politician and social activist of Jewish origin, cardiologist, one of the leaders of the Warsaw Ghetto Uprising in 1943.

The **WARSAW GHETTO UPRISING** was the 1943 act of Jewish resistance in the Warsaw Ghetto in German-occupied Poland during World War II to oppose Nazi Germany's final effort to transport the remaining ghetto population to Majdanek and Treblinka death camps.

**RADOGOSZCZ STATION** is a historic railway station in Łódź, Poland. The station, which was originally built between 1926 and 1937, was used extensively during the Holocaust. It served as the Umschlagplatz (holding area) for transporting Jews from the Łódź Ghetto to the extermination camps during Operation Reinhard. During Second World War, the station was situated just outside the Łódź Ghetto- one of the biggest Jewish ghettos in German-occupied Europe. The Umschlagplatz at the Radegast station was the place where predominantly Jewish inhabitants of Łódź, including thousands of persons expelled from across occupied Poland, were gathered for deportation directly to Chełmno (Kulmhof) and Auschwitz, German extermination camps. Approximately 200,000 Polish, Austrian, German, Luxembourgish and Czech Jews, and many Roma, Sinti and Lalleri, passed through the station on the way to their deaths in the period from January 16, 1942, to August 29, 1944. Today it is one of the most important memorials of the Holocaust.

**POLIN MUSEUM** of the History of Polish Jews is a museum on the site of the former Warsaw Ghetto. The Hebrew word Polin in the museum's English name means either «Poland» or «rest here» and relates to a legend about the arrival of the first Jews to Poland.

The **AUSCHWITZ CONCENTRATION CAMP** was a complex of over 40 concentration and extermination camps operated by Nazi Germany in occupied Poland during World War II and the Holocaust. It consisted of Auschwitz I, the main camp (Stammlager) in Oświęcim; Auschwitz

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„KTO NIE PAMIĘTA HISTORII SKAZANY JEST  
NA JEJ PONOWNE PRZEŻYCIE.”

GEORGE SANTAYANA

”THOSE WHO DO NOT REMEMBER THE PAST  
ARE CONDEMNED TO REPEAT IT.”

GEORGE SANTAYANA

## MEMORIALS AND HISTORICAL FACTS

II-Birkenau, a concentration and extermination camp with gas chambers; Auschwitz III-Monowitz, a labor camp for the chemical conglomerate IG Farben and dozens of subcamps. The camps became a major site of the Nazis' Final solution to the Jewish question. Today it is a major historical and cultural monument, which contributes to the "duty of memory", Auschwitz has been a UNESCO World Heritage Site since 1979. The entire camp and various ancillary grounds, including the land with part of the era railway line, has an area of around 55 square kilometers, of which around 10 square kilometers are for the camp alone. It is a perpetual memorial enclave on Polish territory.

The **MEMORIAL TO THE MURDERED JEWS OF EUROPE** (Denkmal für die ermordeten Juden Europas), also known as the Holocaust Memorial (Holocaust-Mahnmal), is a memorial in Berlin to the Jewish victims of the Holocaust, designed by architect Peter Eisenman and engineer Buro Happold.

The **WANNSEE CONFERENCE** was a meeting of senior government officials of Nazi Germany and Schutzstaffel (SS) leaders, held in the Berlin suburb of Wannsee on 20 January 1942. The purpose of the conference was to ensure the co-operation of administrative leaders of various government departments in the implementation of the Final solution to the Jewish question, whereby most of the Jews of German-occupied Poland would be deported to occupied Poland and murdered. Conference participants included representatives from several government ministries, including state secretaries from the Foreign Office, the justice, interior, and state ministries, and representatives from the SS. In the course of the meeting, Heydrich outlined how European Jews would be rounded up and sent to extermination camps in the General Government (the occupied part of Poland), where they would be killed.

**MEMOSHOAH - LUXEMBOURG.** The MemoShoah association emerged from the consciousness of a group of dedicated citizens interested in history. Its objective is to organise and support, regardless of political or religious background, projects and initiatives that contribute to the work still to be carried out and to the understanding of the Holocaust - in particular as regards the Luxembourg victims. In memory of their terrible fate under Nazi rule between 1940 and 1945, MemoShoah Luxembourg a.s.b.l. aims to raise awareness and inform about the Holocaust but also of the situation of innocent victims of other genocides and crimes against humanity, which continue to take place. The living witnesses is based on the initiative of Memoshoah Luxembourg, where Claude Marx is an active member.

The **HOLOCAUST IN LUXEMBOURG** refers to the systematic persecution, expulsion and murder of Jews in Luxembourg after its occupation and later annexation by Nazi Germany. It is generally believed that the Jewish population of Luxembourg had numbered around 3,500 before

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## MEMORIALS AND HISTORICAL FACTS

the war although many fled into France at the time of the German invasion of 10. May 1940 or in the early months of the occupation. Around 1,000 to 2,500 were murdered during the Holocaust after being deported to ghettos and extermination camps in Eastern Europe.

The **LUXEMBOURG SYNAGOGUE** is a Jewish Synagogue in Luxembourg City, completed in 1953.

The first synagogue in Luxembourg City was founded in 1823 on Rue du Petit-Séminaire (today Rue de la Congrégation). Samuel Hirsch served as the first Chief Rabbi in 1843. The synagogue left this location in 1891 and was replaced by Congrégation de Notre-Dame. A memorial for the deportation of Jews was installed at this location on June 17, 2018.

The second synagogue: In 1894 a new synagogue was built at the corner of Rue Notre-Dame and Rue Aldringen. It was designed by German architects Ludwig Levy and Charles Arendt who also oversaw construction. The synagogue was built in a Moorish Revival style, similar to the Great Synagogue of Florence. It had room for 300 people: 150 for male worshippers, 120 for female worshippers and 30 seats for the chorus and schoolchildren. It was opened on September 28, 1894 by Chief Rabbi Isaac Blumenstein and members of the government and communal council. In May 1941, the synagogue was desecrated by the Gestapo and was progressively demolished until 1943, when it became difficult to find a company willing to do the work.

The third synagogue: Plans for a third synagogue were prepared by architects Victor Engels and René Mailliet. The windows of the synagogue were designed by Frantz Kinnen.

Construction began on June 12, 1951 on Avenue Monterey. The synagogue was consecrated on June 28, 1953 by Chief Rabbi Charles Lehrmann in the presence of Grand Duke Jean. In November 2018, a commemorative plaque was placed at the location of the destroyed synagogue on Rue Notre-Dame.

The new synagogue in Esch-sur-Alzette (2009) of the liberal Jewish Community of Luxembourg is located at 52 rue du Canal, at the intersection with rue Dicks, about 100 meters from the site of the first synagogue which was built in the 1950s.

The old synagogue in Esch-sur-Alzette, a town in the south of the Grand Duchy of Luxembourg, was destroyed by the Germans during World War II.

The **MEMORIAL TO THE VICTIMS OF THE SHOAH** is a sculpture by the Franco-Israeli artist Shelomo Selinger, who survived the concentration camps. It was inaugurated on 17 June 2018 in the city of Luxembourg. The monument commemorates the persecution, deportation and murder of native Jews and those who fled to Luxembourg during the National Socialist dictatorship. The 17th of June 2018 was chosen for the inauguration because 75 years earlier, on the 17th of

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## MEMORIALS AND HISTORICAL FACTS

June 1943, the last deportation train with Jews had left Luxembourg, and the location Boulevard Roosevelt because the first synagogue of Luxembourg existed nearby.

### THE CONVENT OF CINQFONTAINES

Located near Troisvierges, the convent of the congregation of priests of the Sacred Heart of Saint-Quentin in Cinqfontaines was built in 1906.

This convent is unfortunately known as the only place of internment for Jews in the Grand Duchy of Luxembourg during World War II. From 1941, the Nazis expelled the religious community and transformed it into a triage and assembly house, calling it Sanatorium. the last step before deportation to the concentration camps in the east. 700 Jews passed through this transit point until June 1943. In 1969, a monument was inaugurated to commemorate their memory.

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## FILMOGRAPHY EXHIBITIONS

[info@markiewicz-piron.com](mailto:info@markiewicz-piron.com)  
[www.markiewicz-piron.com](http://www.markiewicz-piron.com)  
[www.kulturstruktur.com](http://www.kulturstruktur.com)

**2018**

**SOLIDARITÉIT ASS EE GROUSST WUERT**, RoutWäissGro, documentary, 26 mn, LU

**2017**

**SIDE-EFFECTS OF REALITY**, Centre d'art Dominique Lang, Dudelange / LU (solo)

Luxembourg City Light Festival, Casino Luxembourg - Forum d'art contemporain et Luxembourg City Museum, / LU

Rencontres Internationales, Haus der Kulturen der Welt, Berlin / DE Homeland, Argos Centre for Art and Media, Bruxelles / BE

Rencontres Internationales, Gaité Lyrique, Paris / FR

23rd Nancy International Film Festival, Nancy / FR

**2016**

**BLACKBOX**, Casino Luxembourg - Forum d'art contemporain, Luxembourg / LU (solo)

**THE PRESENT IS YOURS**, the future is mine, Cercle Cité, Luxembourg / LU Festival du film de la ville de Québec, Québec / CA

European Film Weeks, Helsinki / FI

One World Film Festival, Bucharest / RO

4th Silk Road Festival, Dublin / IR

**2015**

**THE SILVER LINING**, événement collatéral de la 56ème Biennale de Venise, Venise / IT

**A FEW POEPLA LAUGHED**, a few people cried, most people were silent, CAPE, Ettelbruck / LU (solo)

**SOME POEPLA LAUGHED**, some people cried, most people were silent, neimënster, Luxembourg / LU (solo)

**WO DAS GRAS GRÜNER IST**, Kunstmuseum Liechtenstein, Vaduz / LI

Rencontres Internationales, Haus der Kulturen, Berlin / D

5th EU Human Rights Film Days, Ankara & Istanbul, TR

Rencontres Internationales, Berlin 2015, Haus der Kulturen, Berlin / D

**MOS STELLARIUM**, documentary, 52 mn, Tarantula, Luxembourg / LU Philoktet, pièce de théâtre, CAPE, Ettelbruck / LU

**PHILOKTET**, pièce de théâtre, opderschmelz, Dudelange / LU Philoktet, pièce de théâtre, neimënster, Luxembourg / LU

**2014**

Rencontres Internationales, Paris 2014, Gaité Lyrique, Paris / F Fail, Nosbaum & Reding, Luxembourg / LU

**ANGSTE POVERA**, Carré Rotondes, Luxembourg / LU Co-fondateur de Kulturstruktur video talks

**2013**

**ENHANCED REALITIES**, Galerie Beim Engel, Luxembourg / LU Truth be told, CAPE, Ettelbruck / LU (solo)

**EVERYBODY SHOULD HAVE THE RIGHT TO DIE IN AN EXPENSIVE CAR**, Kiosk (commission AICA), Luxembourg / LU

Festival Oodaaq, Rennes / F

**OUT OF THE CROWD**, Kulturfabrik, Esch-sur-Alzette / LU

**IT'S NOT US, IT'S YOU**, Galerie Schlassgoart, Esch-sur-Alzette / LU

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## CREDITS

with  
**MARIAN TURSKI**  
**CLAUDE MARX**  
**CHADON TINA MARIE YAPO**  
**CHRISTINA KHOURY**  
**DEAN SCHADECK**

other appearances  
Translator for Mr. Turski  
**JOWITA GOGOLEWSKA**  
Students from the Lycée technique du Centre - Kirchberg

Synagogue Esch-Sur-Alzette **RABBI ALEXANDER GRODENSKY**  
Łódź Gmina Żydowska **DAWID GURFINKIEL**  
Kid in Synagogue **PIOTR MURAS**  
Marek Edelman Dialogue Center Director **JOANNA PODOŁOSKA**  
Musician/Singer "HENIEK MAŁOLEPSZY" **MACIEJ MOŚCICKI**  
Musician "DOMAŃSZCZAK" **GRZEGORZ DOMAŃSKI**  
"TORCIK" **JAKUB JURKOWSKI**  
Brzeska **HALINA GRZECZNAROWSKA-SZPILMAN**  
**MARIA LESZCZYŃSKA**  
**WŁADYSŁAW LESZCZYŃSKI**  
Demonstrators in Warsaw **JUSTYNA GRABOWSKA**  
**JAGNA KADZIELA** - **TOMASZ SZYMANDERSKI** - **PASTRYK**  
**MARTA SZYMANDERSKA** - **IWONA WYSZOGRODZKA**

written & directed by **KAROLINA MARKIEWICZ & PASCAL PIRON**  
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editor **FELIX SORGER**

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focuspuller berlin / poland **ALEXANDER KOHN** - **ROUVEN SCHARDT**  
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Maximilian Ludovicy **CLAUDIU JEGAN**  
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colorgrading **RAOUL NADALET** Espera  
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ADR & foley recordist **KEN NNGANYADI** Philophon  
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trailer **MARC RECCHIA**

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image lab **RAOUL NADALET** Espera  
sound studio **PHILIPPE KOHN** Philophon  
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**DR. MICHAŁ TRĘBACZ** - **PROF. DR. ANDRZEJ ŻBIKOWSKI**

acknowledgements  
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MemoSHOAH  
**MEMORSHOAH**  
Luxembourg edit

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artwork  
Children Drawings in Block 27 - Auschwitz-Birkenau  
artist **MICHAŁ ROVNER** - courtesy of Yad Vashem - The World Holocaust Remembrance Center

text read by demonstrators  
"Do prostego człowieka" (To the Simple Man) a poem by **JULIAN TUWIM**  
first published on October 27, 1929 - edition of Robotnik daily.

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