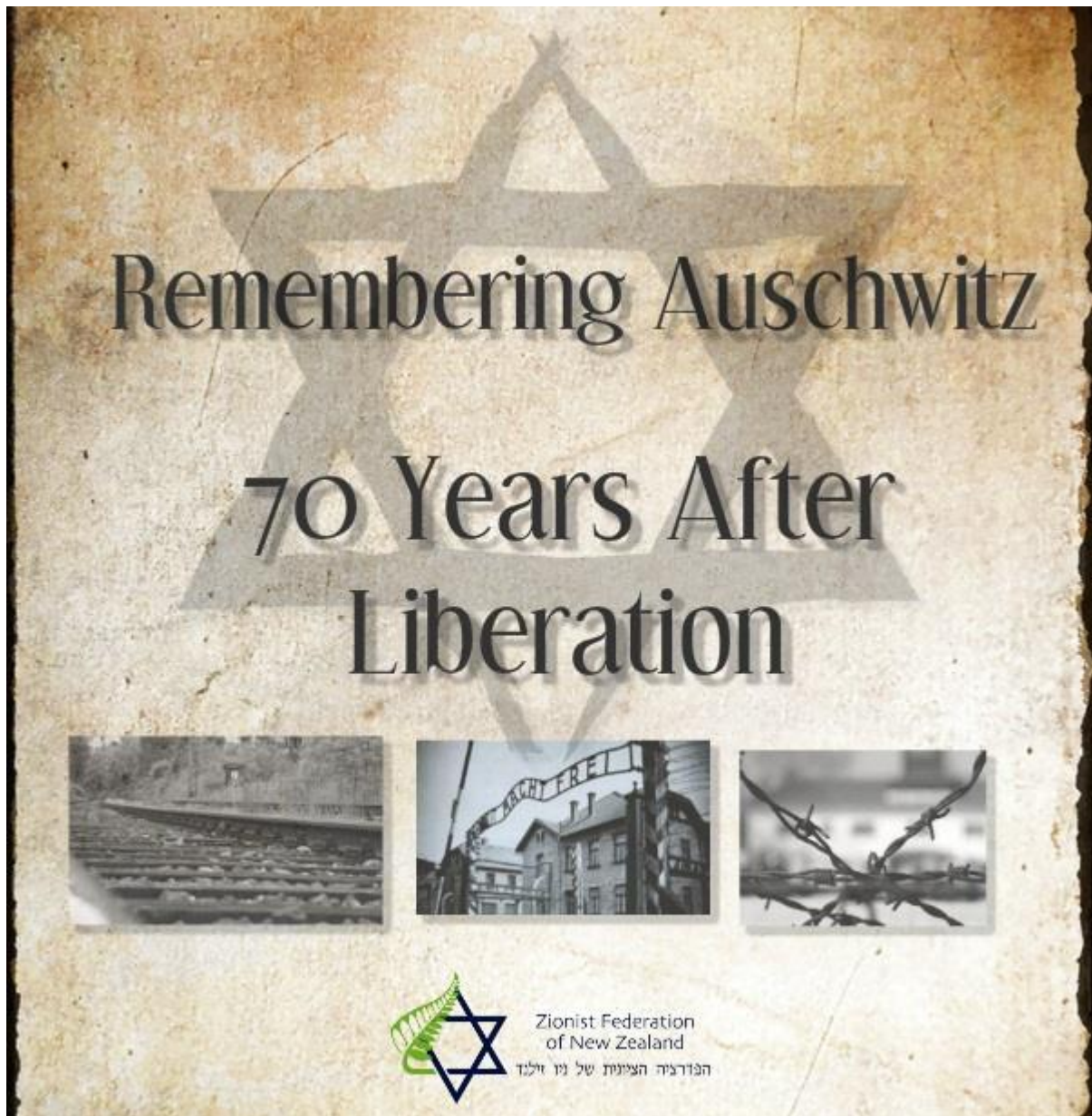


Yom Ha'Shoah

2015 / 5775





Yom Ha'Shoah – 19^h April, 2015

Opening - Daniella Haver (MC)

A moment of silence

Music “Kaddish” by Maurice Ravel- Eliah Sakakushev and Jane Sohn

Commemoration recital of names of victims – slide show

Nizkor – Hebrew & English – Maya Netzer, Oliver Hoffmann

Reading 1 – first generation – Bob Narev

El Male' Rachamim – Rabbi Friedler

Light 6 Memorial Candles by survivors escorted by youth movement Madrichim

Kaddish– Rabbi Brent Gutmann

Reading 2 - second generation – Jack Porus

Presenting Perry Trotter – Daniella Haver

Speaker - Perry Trotter – Shadows of Shoah

Presenting Ambassador Yosef Livne – Daniella Haver

Speaker – Ambassador Yosef Livne

Reading 3 –third generation

Reading 4 – MOTL participant –Adam Szentes

Speaker – Rob Berg, ZFNZ president

Israel National Anthem - HaTikvah

Nizkor / Abba Kovner

Let us remember our brothers and our sisters
The homes in the cities and houses in the villages
The streets of the towns that bustled like rivers
And the inn standing solitary on the way.
The old man with his etched-out features
The mother in her sweater
The girl with the plaits and the children.
The thousands of communities of Israel with their families
The whole Jewish people
That was brought to the slaughter on the soil of Europe by the German destroyer.
The man who screamed out suddenly and died while screaming
The woman who clutched her baby to her breast and whose arms tumbled down.
The baby whose fingers groped for her mother's nipple which was blue and cold
The legs, the legs that sought refuge and there was no escape.
And those who clenched their hands into fists
The fist that gripped the steel
The steel that was the weapon of the vision the despair and the revolt.
And those with staunch hearts and those with open eyes
And those who sacrificed themselves without being able to save others.
We shall remember the day
The day in its noon, the sun
That rose over the stake of blood
The skies that stood high and silent
We shall remember the mounds of ash beneath flowering parks.
Let the living remember their dead for behold they are here before us
Behold their eyes cast around and about.
So let us not rest
May our lives be worthy of their memory.

This version of “Yizkor” for commemorating the victims of the Holocaust was written by Abba Kovner, (Vilna), one of the leaders of Jewish resistance during the Holocaust.



נזכור את אחינו ואחיותינו,
את בתי העיר ואת בתי הכפר,
את רחובות העיירה שסאנו כנהרות
ואת הפונדק הבודד עלי אורח:
את הישיש בקלסטר פניו,
את האם בסודרה,
את הנערה בצמותיה
את הטף;
את אלפי קהילות ישראל על משפחות האדם
את כל עדת היהודים,
אשר הוכרעה לטבח על אדמת אירופה מידי הכורת הנאצי;
את האיש שזעק פתאום ובזעקתו מת.
את האשה שחבקה את תינוקה אל ליבה וזרועותיה צנחו;
את התינוק שאצבעותיו מגששות אל פיטמת האם והיא כחולה וצוננת
את הרגליים,
את הרגליים שביקשו מפלט ולא היה מנוס עוד;
ואת שקפצו ידיהם לאגרוף,
האגרוף שחפן את הברזל,
הברזל שהיה לנשק החזון, היאוש והמרד,
והם ברי הלבב
והם פקוחי העיניים
והם שהשליכו נפשם מנגד וידם קצרה מלהושיע;
נזכור את היום, את היום בצהריו, את השמש שעלתה על מוקד הדמים,
את השמים שעמדו גבוהים ומחרישים;
נזכור את תלי האפר אשר מתחת לגנים הפורחים.
נזכור החי את מתיו כי הנה הם מנגד לנו,
הנה ניבטות עיניים סביב סביב
ואל דומי, אל דומי לנו, עדי יהיו חיינו ראויים לזכרם.

נוסח זה של "יזכור" להתייחדות עם קרבנות השואה נכתב על ידי אבא קובנר (וילנה) מהוגי רעיון ההתנגדות היהודית בשואה ומפקד יחידה יהודית בפרטיזנים.

The Theme for Holocaust Remembrance Day 2015

The Partisan Abba Kovner used to tell the story of a Jewish woman survivor he met in Vilna, when he arrived at the site of the destroyed ghetto with the Soviet liberating soldiers. For almost a year, the woman and her young daughter had hidden in a small nook, and had come out from their hiding place for the first time after the liberation. As her mother broke down in tears, relating their experiences for the first time, the child asked her, surprised: "*Mame, men tor shoyrn weinen? – Mommy, is it okay to cry now?*"

On 8 May 1945, when the defeated Germans finally capitulated to the Allied Forces, great joy spread throughout the world. The most horrific of wars had come to an end – a war that had wreaked destruction on a scale unprecedented in history: roughly 60 million dead; millions of refugees of every nationality spread throughout Europe; economies and infrastructures shattered. Soldiers from the US and the Soviet Union banded together on the smoldering ruins of Berlin, and throughout the European continent, barely freed from the clutches of the Nazi regime, military parades and celebrations followed one another in close succession. Yet one nation did not take part in the general euphoria – the Jews of Europe. For them, victory had come too late.

The day of liberation, the one for which every Jew had longed throughout the years of the Holocaust, was for most a day of crisis and emptiness, a feeling of overwhelming loneliness as they grasped the sheer scale of the destruction on both the personal and communal level. At the war's end, in the early spring of 1945, it became apparent that some six million Jews had been murdered – about one-third of world Jewry. Those who had survived were scattered throughout Europe: tens of thousands of survivors of the camps and death marches, liberated by the Allied armies on German soil and in other countries, were in a severely deteriorated physical condition and in a state of emotional shock. Others emerged for the first time from various places of hiding and shed the false identities they had assumed, or surfaced from partisan units with whom they had cast their lot and in whose ranks they had fought for the liberation of Europe. In the wake of international agreements signed at the end of the war, some 200,000 additional Jews began to make their way back West from the Soviet Union, where they had fled and managed to survive the war's years.

With the advent of liberation, piercing questions arose in the minds of the survivors: How would they be able to go back to living a normal life, to build homes and families? And having survived, what obligation did they bear towards those who had not – was it their duty to preserve and commemorate their legacy? Were the survivors to avenge them, as they demanded before their death? The overwhelming majority of survivors took no revenge on the Germans, but set out on a path of rehabilitation, rebuilding and creativity, while commemorating the world that was no more.

During the Holocaust, many Jews lived with the feeling that they were the last Jews to survive. Nevertheless, after liberation, survivors went far and wide in search of family members, friends and loved ones who might also have stayed alive, against all odds. Many decided to go back to their pre-war homes, but they encountered utter destruction. In some places, especially in Eastern Europe, Jews met with severe outbreaks of anti-Semitism – some 1,000 Jews were murdered in the initial postwar years by the locals. The most appalling episode was the Kielce pogrom – a violent attack in July 1946 by Polish residents against their Jewish neighbors – in which 42 Jews were murdered, some of them the sole survivors of entire families, and many others were injured.



The Kielce pogrom became a turning point in the history of the *She'erit Hapleita*, – the surviving remnant – as Holocaust survivors began to be known, in Poland. In the eyes of many, it was the final proof that no hope remained for rebuilding Jewish life in those lands. During the months following the pogrom, the flow of migrants from Eastern Europe increased manifold: In any way they could, Jews tried to make their way west and southward. Young surviving Jews, together with delegates and soldiers from the Land of Israel, aided and directed this exodus, the mass migration that came to be known as *Habricha*, "The Escape" – a grand-scale attempt to transfer as many Jews as possible to territories controlled by British and US troops in Germany, as a step before leaving Europe.

The activities of the *She'erit Hapleita* in the DP camps were a powerful expression of the survivors' efforts to return to life after the war. As early as the first days and weeks after liberation, survivors began to recover and organize themselves, despite the grief, physical weakness, and extensive hardships. They formed new families and an independent leadership, set up educational and foster-care facilities for children and youth, published dozens of newspapers and magazines, collected testimonies on the fate of Jews during the Holocaust, and became a significant factor in the Zionist movement's international aspirations towards the establishment of a Jewish state.

At the same time, many survivors sought to leave Europe and move to places where they could safely rebuild their lives and their homes. About two-thirds of the survivors who chose not to remain in Europe after the war set their sights on *Eretz Israel*. Yet going to Israel was a formidable struggle, in view of the policies imposed by the British Mandate that barred them from entering into the Land. As part of the effort to break through the borders and prohibitions, the illegal immigration movement – the *Ha'apala* – was organized, whereby survivors boarded old vessels in various Mediterranean ports and sailed for *Eretz Israel*. The remaining third immigrated to the US, Latin America, South Africa, Canada and Australia.

The *Ha'apala*, as well as immigration to other countries, was a pivotal stage in the survivors' postwar recovery process. Holocaust survivors contributed, each in their own way, to building a better world for themselves, for their children, and for future generations that would never know the horrors of the Holocaust. As survivor Riva Chirurg, who lost dozens of family members in the Lodz ghetto and at Auschwitz, said: "If more than 20 people, second and third generation, gather around my *Pesach Seder* table, I know I have done my share."

The author is Prof. Dina Porat, Chief Historian of Yad Vashem.

My life started from the end/ Helena Birenbaum

My life started from the end

First I have known death,

Then - birth

I was growing amidst hatred, in the kingdom of destruction

Only to learn later about creation

Breathing bleakness, fires, deterioration of feeling

This was the atmosphere of my childhood

Only then I have seen the light

Only then I have flourished.

I have always known love

Even when it was terrible or worse!

Love was there even in hell

I have encountered it!

My life began from the end and just then

Everything returned to the beginning,

I was resurrected.

It was all not in vain, not in vain,

Because goodness is not less powerful than evil

In me is strength too

I am the proof



אל מלא רחמים

אל מלא רחמים שוכן במרומים, המצא מנוחה נכונה על כנפי השכינה, במעלות קדושים וטהורים כזוהר הרקיע מזהירים את כל הנשמות של ששת מיליוני היהודים, חללי השואה באירופה, שנהרגו, שנשחטו, שנשרפו ושנספו על קדוש השם, בידי המרצחים הגרמנים הנאצים ועוזריהם משאר העמים. לכן בעל הרחמים יסתירם בסתר כנפיו לעולמים, ויצרור בצרור החיים את נשמותיהם, ה' הוא נחלתם, בגן עדן תהא מנוחתם, ויעמדו לגורלם לקץ הימיו, ונאמר אמן.

God, full of mercy, who dwells in the heights, provide a sure rest upon the Divine Presence's wings, within the range of the holy and the pure, whose shining resemble the sky's, all the souls of the six million Jews, victims of the European Holocaust, who were murdered, slaughtered, burnt and exterminated for the Sanctification of the Name, by the German Nazi assassins and their helpers from the rest of the peoples. Therefore, the Master of Mercy will protect them forever, from behind the hiding of his wings, and may the soul be bound in the bound of life. The Everlasting is their heritage, the Garden of Eden shall be their resting room, and they shall rest peacefully upon their lying place, they will stand for their fate in the end of days, and let us say: Amen

קדיש

	יִתְגַּדֵּל
Auschwitz	וְיִתְקַדֵּשׁ
Lodz	שְׁמֵהּ רַבָּא.
Ponar	בְּעֵלְמָא דְּיֵי בְּרָא כְרַעוּתֵיהּ,
Babi Yar	וְיִמְלִיךְ מַלְכוּתֵיהּ
Maidanek	בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן
Birkenau	וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
Kovno	בְּעֵגְלָא וּבְזַמַּן קָרִיב,
Janowska	וְאָמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵינָא.

	יִתְבָּרַךְ וְיִשְׁתַּבַּח
Theresienstadt	וְיִתְפָּאֵר וְיִתְרוֹמֵם
Buchenwald	וְיִתְנַשֵּׂא וְיִתְהַדָּר
Treblinka	וְיִתְעַלֶּה וְיִתְהַלָּל
Vilna	שְׁמֵהּ דְקַדְשָׁא, בְּרִיךְ הוּא,
Bergen-Belsen	לְעֵלְמָא
Mauthausen	מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא,
Dachau	תְּשַׁבַּחְתָּא וְנִחַמְתָּא
Minsk	דְאָמִירוֹן בְּעֵלְמָא,
Warsaw	וְאָמְרוּ: אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן־שְׁמֵינָא וְחַיִּים עָלֵינוּ
וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ: אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ
וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ: אָמֵן.

Elie Wiesel

התקווה



So long as still within our chests
The Jewish heart beats true
So long as still towards the east
To Zion looks the Jew

Kol od balevav P'nimah -
Nefesh Yehudi homiyah
Ulfa'atey mizrach kadimah
Ayin l'tzion tzofiyah.

So long as our hopes are not yet lost
Two thousand years we cherished them
To live in freedom in the land
The land of Zion and Jerusalem

Od lo avdah tikvatenu
Hatikvah bat shnot alpayim:
L'hiyot am chofshi b'artzenu
Eretz Tzion v'Yerushalayim

FORTHCOMING COMMUNITY EVENTS

Israel Day of Remembrance for the Fallen Soldiers of Israel and Victims of Terrorism

6pm - Life in the shadow of bereavement: a bereaved brother shares his story (In Hebrew)

7pm - Community ceremony

Join us at Beth Shalom for

Yom HaZikaron

Wednesday 22 April
180 Manukau Road, Epsom

Zionist Federation of New Zealand

יזכור

Yom HaZikaron, Wednesday 22 April

6pm - Life in the shadow of bereavement: a bereaved brother shares his story (In Hebrew)

7pm - Community ceremony

180 Manukau Road, Epsom

Yom Israel Family Fun Day

3 May
12:30pm

Falafel, Shuk, fun music and more...

Save the date!!

Israel Independence Day celebration Yom Israel Family Fun Day
Sunday, 3 May, 12:30PM
180 Manukau Road, Epsom

