

Yom HaShoah

2014 / 5774



Consider Me Lucky

Sabina Schweid grew up during the war in Zborow, in occupied Eastern Galicia. She had a very happy childhood, but when the Germans marched into town in July 1941, it all came to an end. Sabina's father was appointed chairman of the Judenrat in Zborow. Sabina took refuge in a hiding place and was alone with the problems she faced in growing and maturing into a woman. She moved from one hiding place to another, and when the war was over, Sabina was reunited with her mother. She joined a Zionist youth movement, came to Israel, and fought in the War of Independence. She is the grandmother of our previous Shlichah Osnat Dvorkin, and was the first person to visit NZ as part of the HOPE project.

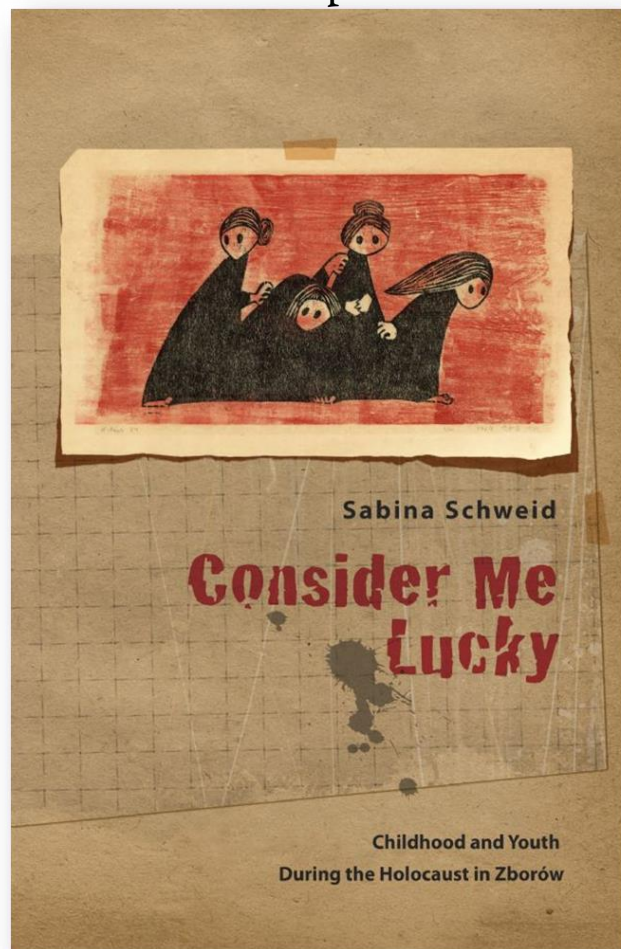
Her amazing story is told in her book, "Consider Me Lucky" It is now available for sale through ZFNZ for

\$25.00

Limited copies available
Your purchase will support
the HOPE project.

To receive the book please
contact our office at:

officemanager@zfnz.org.nz



Yom HaShoah – 27th April, 2014

Order of Service

Opening remarks - Daniella Haver

Moment of silence

“Prayer” by E. Bloch - Eliah Sakakushev

Yizkor – Memorial Prayer

Hidden Children - Debbie Knowles, Second generation

El Male’ Rahamim – Rabbi Altschul

Lighting of Memorial Candles

Kaddish Mourner’s Prayer – Rabbi Brent Gutmann

Reading by “March of The Living” representative

Dame Lesley Max

Hon Judith Collins, Minister of Ethnic Affairs

Yosef Livne, Ambassador of Israel

Perry Trotter , Shadows of Shoah

Reading – Joel Porus

“Jewish Song” by E. Bloch - Eliah Sakakushev

HaTikvah – Israeli National Anthem

Hidden Children

When World War II began in September 1939, there were approximately 1.6 million Jewish children living in areas that the Germans or their allies would occupy. When the war in Europe ended in May 1945, more than 1 million - perhaps as many as 1.5 million - Jewish children were dead. They were systematically targeted as victims in the Nazi calculated program of genocide. Liberation from Nazi tyranny brought no end to the sufferings of the Jewish children who survived - many would have to face the future without any living family members or without knowledge of their Jewish identity.

Some Jewish children survived the Holocaust because they were protected by people and institutions of other faiths. Children quickly learned to master the prayers and rituals of their "adopted" religion in order to keep their Jewish identity hidden from even their closest friends.

Parents, children, and rescuers faced daunting challenges once the decision was made to go into hiding. Some children could pass as non-Jews and live openly. Those who could not had to live clandestinely, often in attics or cellars. Children posing as Christians had to carefully conceal their Jewish identity from inquisitive neighbors, classmates, informers, blackmailers, and the police. Even a momentary lapse in language or behavior could expose the child, and the rescuer, to danger.

Finding a rescuer was quite difficult, particularly one who would take care of his or her charges for a period of years. Some individuals took advantage of a persecuted family's desperation by collecting money, then reneging on their promise of aid—or worse, turning them over to the authorities for an additional reward. More commonly, stress, anguish, and fear drove benefactors to turn out the Jewish children from their homes.

Among the most painful memories for hidden children was their separation from parents, grandparents, and siblings. For a variety of reasons—the lack of space, the inability or unwillingness of a rescuer to take in an entire family, or the decision of the parents not to abandon other family members in the ghetto—many Jewish children went into hiding alone.

A hidden child's safety and security demanded strict secrecy. The children themselves well understood the need for security. They kept away from situations where their true identity might be exposed, held fast to their false names and religion, and avoided mannerisms or language that might be construed as "Jewish" or foreign.

Following the war, Jewish parents often spent months and years searching for the children they had sent into hiding. In fortunate instances, they found their offspring with the original rescuer. Many, however, resorted to tracing services, newspaper notices, and survivor registries in the hope of finding their children.

Time and again, the search for family ended in tragedy. For parents, it was the discovery that their child had been killed or disappeared. For hidden children, it was the revelation that there were no surviving family members to reclaim them.

We dedicate this year's memorial service to these children and their parents.

Yizkor / 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 / אבא קובנר

נזכור את אחינו ואחיותינו,
את בתי העיר ואת בתי הכפר,
את רחובות העיירה שסאנו כנהרות
ואת הפונדק הבודד עלי אורח:
את הישיש בקלסתר 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.

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 ונספדו 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 הימין, 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 will tie their souls with the rope 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

Auschwitz יתגדל
Lodz ויתקדש
Ponar שמה רבא.
Babi Yar בעלמא די ברא כרעותה,
Maidanek וימליך מלכותה
Birkenau בחיכון וביומיכון
Kovno ובחיי דכל בית ישראל,
Janowska בעגלא ובזמן קריב,
ואמרו: אמן.

יהא שמה רבא מברך לעלם ולעלמי עלמא.

Theresienstadt יתברך וישתבח
Buchenwald ויתפאר ויתרום
Treblinka ויתנשא ויתהדר
Vilna ויתעלה ויתהלל
Bergen-Belsen שמה דקדשא, בריך הוא,
Mauthausen לעלא
Dachau מן כל ברכתא ושירתא,
Minsk תשבחתא ונחמתא
Warsaw דאמירן בעלמא,
ואמרו: אמן.

יהא שלמא רבא מן-שמא וחיים עלינו
ועל כל ישראל, ואמרו: אמן.

עשה שלום במרומינו, הוא יעשה שלום עלינו
ועל כל ישראל, ואמרו: אמן.

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



Dr. David Silberklang

Senior Historian at the International Institute for Holocaust Research at
Yad Vashem, Jerusalem, Israel

Lecture, 4 May at 5:30pm at Beth Shalom

The "Unprecedentedness" of the Holocaust in an age of Genocide

The Holocaust Centre of New Zealand thanks the NSW Jewish Board of Deputies in bringing Dr. Silberklang to Australia and for facilitating his visit to New Zealand. We also thank the Raye Freedman Trust in making his visit to New Zealand possible.

Biography:

David Silberklang is Senior Historian at the International Institute for Holocaust Research at Yad Vashem, and Editor of the scholarly journal *Yad Vashem Studies*, as well as Series Editor of The Holocaust Survivors' Memoirs Project.

He teaches Jewish History at the Rothberg International School of the Hebrew University of Jerusalem and at the University of Haifa graduate school, and has taught at Case Western Reserve University, the IDF College, and Tel Aviv University.

Dr. Silberklang also serves as Israel's representative on the Academic Working Group of the International Holocaust Remembrance Alliance (formerly known as the International Task Force).

Among his past functions at Yad Vashem, he served as Editor-in-Chief of Publications and as Chief Historian of Yad Vashem's Museum Development Project. In the latter capacity he wrote the extensive conceptual historical outline that served as the basis for the content of the new Holocaust History Museum at Yad Vashem.

Dr. Silberklang has published widely on the Holocaust and his book, *Gates of Tears: The Holocaust in the Lublin District of Poland* will soon be published by Yad Vashem.

David received his BA from Columbia University and his MA and PhD from the Hebrew University. He is married with four children.

Yom Ha'atzmaut

4 Pm, May 11, 2014



Selwyn College Theatre



Yair Katz
(Percussion)



Asher Truppman Lattie
(Tenor Saxophone)



Rui Inaba
(Double Bass)



Michal Lotan

www.iticket.co.nz/events/2014/may/yom-haatzmaut



Yom Hazikaron , Sunday 4 May, 7PM 180 Manukau Road



Israel Independence Day celebration and concert

11 May, 4PM, Selwyn College

Tickets are available online only

<http://www.iticket.co.nz/events/2014/may/yom-haatzmaut>



ההסתדרות הציונית העולמית
World Zionist Organization



Zionist Federation
of New Zealand
הפדרציה הציונית של ניו זילנד



EMBASSY OF ISRAEL
IN NEW ZEALAND



A strong, vibrant community with a spiritual heart embracing Jewish life and its diversity

בית שלום

