Haggadah for the Seder for Yom HaShoah veHaGevurah

Edited by Jacobo Rubinstein

עורך: יעקבRubinstein

Haggadah for Yom HaShoah
To my in-laws Sarah and Schlomo,

To every survivor of the Shoah,
you who were there,
you are the eye witness, you survived;
I have seen your number tattooed
on your arm and on your soul

To your families,
your fruits show your scars,
your fruits show your courage,
your fruits will remember and remind us:
Am Israel Hai!

To you teachers, your lesson:
Never Forget - Never Again!

To you Rabbis, your words serve as inspiration: Ani Ma’amin

To our children the mandate:
And you will tell your children!
Introduction

The Hagadah for Yom HaShoah provides each Jewish family with a guide to commemorate the events and heroism of the Shoah in a formal family tradition (Seder) that can be held year after year.

In spite of the cataclysmic effect of the Shoah, there is very little in the Jewish Liturgy that formalizes the commemoration of the events. This is a proposal to create a formal family tradition that helps parents fulfill their responsibility of “Vehigadta leBincha”, you will tell your children...

The Shoah Seder does not replace ceremonies that can be held in temples and community centers. The Seder adds an intimate ceremony that provides an opportunity to handle the emotions and lessons from the terrible events, while sitting around the table along with the rest of the families of the Jewish People.

There are three key messages in the Shoah Seder: the first one, Never Forget – Never Again! These are horrible events and many want to deny them; hate crimes and intolerance still roam among us. The second message, Ani Ma’amín – I Believe; allows us to fill our children with faith, trust and confidence to support their hope and fighting spirit even in the darkest hours. The third message, Am Israel Hai – Israel Lives! forces us to feel as if each one of us is a survivor from the Shoah and is in turn a key link in the responsibility of preserving Jewish values and teachings. This message helps us recognize all contributions of the Jewish People even after the devastation caused by the Shoah. The more research and the more discussions, the better!

The Shoah Seder is short and stimulates discovery, discussion and reflection upon the events of the Shoah. The Haggadah is historically correct, follows as close as possible the Jewish traditions and it is a useful educational tool to help process these emotions. Many of the questions may have no answers in the Haggadah, but in our tradition posing the right questions is much more important than getting the right answers.

The Shoah Seder honors the memories of those individuals slaughtered in the Shoah as well as those who survived and their families. It is addressed to future generations, to grandchildren and future descendants of our People, so they can connect with this difficult past experiences through an intense intimate ceremony. As survivors slowly pass due to old age, this is my way of stating: It did happen! I saw Survivors. It is my obligation to retell the history of the Shoah to my sons and daughters so they can also remember and pass it on to their own children. Remember! Never Forget! And Never Again!

Hineni Heoni Mimaas – I humbly stand before you, It is with pain and humility, free of pretensions and qualifications, that I do what I have to do: I have to tell you...Vehigadta lebinchah...

Jacobo Rubinstein

Dr. Jacobo Rubinstein works with Hudson Valley Cerebral Palsy Association in Patterson, New York. He holds a Ph.D. From Stanford University in Infrastructure Planning and Management.

I dedicate this project to the memory of my mother-in-law Sarah (Babi) Weissbrod Z’L Shoah survivor and who passed away in Mexico City in 2008.
**Set the Seder-table**

You will need:

**Candles**, six small ones and one bigger;

**Wine** for six half-cups and a full seventh cup. In addition, a cup of wine for Eliyahu Hanavi;

A **Ke’arah** – Seder plate with all the symbolic foods indicated below;

**Salted water** and **vinegar** for dipping;

A small **glass object** to break at the beginning of the Seder;

A **yellow rose** or a yellow Magen David to pin on the lapel of each participant;

A **bengal flare-light** (sparkler) for each participant.
Seven candles are used in the Yom Hashoah Seder.

The Menorah, symbol of the State of Israel, is the candelabra suggested.

Six candles represent the six million Jews murdered by the Nazis. These six candles are smaller and if possible either white or black.

The seventh candle represents the State of Israel. The candle is bigger, stands taller and should be light blue, the color of Israel’s flag.

Before you light the next candle, you must blow out the previous ones lit, pause in silence to see the smoke go up, and then proceed to light the candles to that stage in the Seder. The candles should be lit in a darkened room.

The smoke represents the souls of the innocents killed, gassed and cremated. The relighting of the candles represents the resiliency and determination of the Jewish people. Lighting the candles in a darkened room shows that a single light can conquer all darkness.

The last candle, the seventh one, is lit with the room full of light. It represents the joy we feel in the re-birth of the State of Israel, the beacon for all the Jewish people. If appropriate, each person in the Seder should have a Bengal flare light (sparkler) and use it to collectively light the candle representing the State of Israel. Bengal flare lights are ashy-grey. They appear to be burnt and dead; however, when lit, they sparkle and shine. Am Israel rose from the ashes and keeps shining through the darkness.
The Cups of Remembrance

The cups of wine for Yom Hashoah are different from those we drink on other Jewish holidays. Instead of filling the wine glasses to the rim, tonight the glasses are filled only half way. Only the seventh cup is filled completely.

We offer six half-filled glasses of wine to remember our lost grandmothers and grandfathers, aunts and uncles, cousins, brothers and sisters, and all the sons and daughters of our people.

We honor the memory of those lost in the senseless genocide of the Shoah and the War.

The seventh cup commemorates the birth of the State of Israel and celebrates that Am Israel Hai.
Ke’arah – Seder plate

Dry Fruits / Nuts
Dry fruits are wrinkled and ugly. Nuts are dry and hard. Both are sources of energy and hope. They are also symbols of mourning and are present during Shiva. Nuts also represent the craziness of the holocaust and the war.

Potato Skins
Potato Skins remind us of the hunger and famine in ghettos, concentration camps and during the war.

Maror
Parsley and bitter herbs symbolize the bitterness and harshness endured by the Jewish people.

Olives / Dates
You can consume the outside; but, no matter how hard you bite, you cannot crush the core. They represent the inner strength of our core values.

Prickly Pear / Sabra
Prickly pears have a thorny thick hide on the outside and they are sweet and soft on the inside. Sabra lives and blossoms in the desert; Sabra represents Israel.

Vinegar
To feel the intense pain and sacrifice.

Boiled Egg
The more you boil it, the harder it gets. It is a single cell capable of generating life.

Salt Water
To remember the tears and sufferings.
And even if all of us were wise, all of us full of understanding, all of us masters, all of us learned...

... it is our responsibility to tell our children...

And the more one tells the story, with ever more detail and fervor, the greater praise one’s merit.
Lighting the First Candle

By the earthly tribunal, with the consent of the congregation, we are prepared to kindle the flame of Yom HaShoah veHaGevurah.

*Al daat hakabal, birshut rabotai, anuh madlikin ner shel Yom HaShoah veHagevurah.*
Kiddush

Rabbi Pynchas Brener says,

Tonight we remember the valor of our brethren that died for Kiddush Hashem.

We remember those citizens of different countries who helped those fleeing from the Germans and their accomplices.

We remember the silence of the world when our people suffered.

We remember the bravery of our brethren that fought empty handed against the enemy’s army. We accept the covenants of the creator of the universe with our people.

Blessed are You Adonai, King of the Universe, Creator of the fruit of the vine.

Baruch atah Adonai, Eloheinu melech ha-olam, borei peri ha-gafen.

Amen!

Maggid- Segregation and Destruction

By the earthly tribunal, with the consent of the congregation, we are prepared to read of the Shoah.

Al daat hakabal, birshut rabotai, anub korim kinot HaShoah.
Kristallnacht (Novemberpogrom or Magen) marks the beginning of the policy of anti-Semitism and the persecution of the Jewish people in Europe. These policies led to the Final Solution, the “extermination” of six million Jews in the Shoah. Today, we remember the lives of those lost.

On Kristallnacht under the pretext of avenging the killing of German Rath by Grynszpan hayehudi, almost all 1,500 synagogues in Germany were attacked, defiled and destroyed. About 100 Jews were beaten to death; 30,000 more were arrested and taken to Dachau, Buchenwald and other concentration camps. Jewish cemeteries, businesses and homes were looted.

The air was filled with smoke, and the burning shtetls illuminated the dark sky.

Kristallnacht

מְסַמֵל אֶת תְּחִילַתוֹ של הַפִּתְרוֹן הַסוֹפִּי
שֶׁתִּכְנֵן הַפִּתְרוֹן הַבָּדַד
לְהַשְּׁמִיד אֶת הָעָם הַיְהוּדִי בְאֵירוֹפָה.
הַשְׁוָאָה הַזֹּאת בְּחֵיקָהּ לְשָׁמַר אֶת נְמֵיסֵיהּ אֶלֶף שֶׁל
שֶׁשֶה מִלְיוֹן יְהוּדִים שֶׁאָנוּ זוֹכְרִים
הָהוֹם.

בַּלַיְלָה הַזֶּה, בְּעָשָׁנָה של נְפַךְ בָּעוּל
רְכִּסְפוּהֵי הַגַּלְּל שֶׁל יְהוּדִים, עֹלִילִי
נֹסֵעֱתָם בְּרֶמֶנֶה הַגֶּרְמָנִי
עַל נְפַךְ אֲשֶׁר שֶׁלָּם חִיוּנָם,
כְבָרוּ הַבַּתֵּי כְּנֶסֶת הַגֶּרְמָנִי,
נְשָׁרֵיָם
מַצֵּבָּה בִּרְמֶנֶה הַגֶּרְמָנִי,
SetValue.

עַשָׁנָה שָׁחֹר מֵהַשְטֵיטֵל הַבוֹעֵר
עַל אוֹר הַיוֹם.

Using the back of a knife or the edge of the table, break a small glass object.
Jews were singled out and isolated from the rest of the population. Jews were forced to wear a yellow Magen David. Jews were banned from all professional jobs. Jews were forced to live inside crowded ghettos in dilapidated areas of large cities. Jews were not permitted to leave the ghettos; these were prisons where many Jews died from starvation, disease and cold. Starvation was prevalent because food rations for the Jews were a fourth of that available to Germans. In addition, tuberculosis, typhoid and other diseases were sources of frequent epidemics. This was compounded by very limited medicines. The cold winters without gas or wood made living conditions unbearable. Jews were forced into slave-labor for German factories built within ghetto walls.

Ashkenazim and Sephardim, old and young, men and women, no Jews were spared.
Lighting the Second Candle
הדלקת נר שני

By the earthly tribunal, with the consent of the congregation, we are prepared to kindle the flame of Yom HaShoah veHaGevurah.

蛩 ה́שֹעָה ה́גו́ו́רָה

Before you light the second candle, gently blow out the first one, observe in silence how the smoke rises up, remembering the souls of the massacred. Turn off the lights in the room, and light the darkened room with both candles.

 elő דַעַת הַקָהָל בְרָשׁוּת רַבוֹתַי אָנוּ מִדְלִיקִּין נֵר שֶׁל יוֹם הַשּוֹאָה ה́גו́ו́רָה

Al daat hakabal, birshut rabotai, anub madlikin ner shel Yom HaShoah veHagevurah.

Second Cup
сал שֵׁנִית

Fill only up to half a cup

Lift your cup and remember what was there before the Shoah.

זָכהֹר אֵת אֲשֶר ה́יָה לִפְנֵי ה́שֹוָה

Zachor et asher Hayah lifnei HaShoah

Reflect about the lives of Jews in their communities before the Shoah. See photographs and read their testimonies.
It is burning, brothers, it is burning.
Our poor little town, a pity, burns!
Furious winds blow,
Breaking, burning and scattering,
And you stand around
With folded arms.
O, you stand and look
While our town burns.

It is burning, brothers, it is burning
Our poor little town, a pity, burns~
The tongues of fire have already
Swallowed the entire town.
Everything surrounding it is burning,
And you stand around
While our town burns.

It is burning, brothers, it is burning!
You are the only source of help.
If you value your town,
Take up the tools to put out the fire,
Put out the fire with your own blood.
Don’t chust stand there, brothers,
with your arms folded.
Don’t chust stand there, brothers,
Put out the fire, because our town is burning.

Es Brent – It is Burning
Music and Lyrics by Mordechai Gebirlig

Es Brent in Yiddish

Es brent, briderlej, es brent.
Undzer orem sbtel, nebej, brent!
Beyze vintn irgazon,
Brejn, brenen un tseblozn,
Un ir shteyt un kukt,
Azoy zyj, mit farleygte bent.
Oy, ir shteyt un kukt
Azoy zyj, vi undzer sbtel brent.

Es brent, briderlej, es brent.
Undzer orem sbtel, nebej, brent!
Es bohn sboyn di fayertsungen
Dos gantse sbtel ayngesblungen.
Alts arum sboyn brent,
Un ir shteyt un kukt
Azoy zyj, vi undzer sbtel brent.

Es brent, briderlej, es brent.

Di bilst iz nor in ayj gevent,
Az dos sbtel iz ayj tayer,
Nemit di keylim, lesht dos fayer,
Lesht dos fayer mit eygn blut,
Shteyt mit brider
Ot azoy zyj mit farleygte bent.
Shteyt mit brider
Lesht dos fayer, vayl undzer sbtel brent.

Share the song in Hebrew:

It is burning, brothers, it is burning!

Oy, you stand and look
While our town burns.

Es brent, briderlej, es brent!!

Music and Lyrics by Mordechai Gebirlig
Blessed are You, Adonai our God, King of the universe, who creates the fruit of the earth.

Baruch atah Adonai, Eloheinu melech ha-olam, borei peri ha-adamah.

Amen!

Karpas – Hunger and famine

Every one takes a piece of potato skin or a piece of stale bread and dips it into the vinegar.

This is the bread of affliction, which our ancestors ate in the Ghettos of Europe.

Let all who are hungry come and eat.
Let all who are in need, come and join with us.

Today, we are here. Next year, in the land of Israel.

Today, we are slaves. Next year, we will be free.

Ha Lachmah – The Bread of Affliction

This is the bread of affliction, which our ancestors ate in the Ghettos of Europe.

Let all who are hungry come and eat.

Today, we are here. Next year, in the land of Israel.

Today, we are slaves. Next year, we will be free.

Ayekah - Where are you?

Where is Noah to build the Ark before the flood?

Where is Abraham, to save Lot; and where are the ten righteous people to stop the destruction of Sodom and Gomorrah?

Where is Miriam to save Moses from the waters of Egypt?

Where is Moses to lead us out of Egypt?

Where are Mordechai and Queen Esther to change the luck of the Jewish people from Hodu to Kush?

Ayekah Noach shebana Tevah lifnei hamabul?
Ayekah Abraham sheHitzil et Lot; ve
Ayekam aseret hatzadikim shelo nimitzeuh Sdom ve Gomorrah velachen neharsu?
Ayeh Miriam sheHitzila et Mosheh mimey Hayeor?
Ayekah Mosheh sheHotzi otanu miMitzraim?
Ayekam Mordechai ve Esther Hmalkah sheHafruh et haGzirah veHitzilu et hayebudim mi Hodu ve ad Kush?
אלי, אלי, למה עזבתני?

למה גרשני ממביתני, אדריכתון ומקורי מחיתנונ?
למה גרשני מביתך הנביא בחדות וטע閣נ, שבית שפרונ?
ומhomme נבריסיואת בחך למדנונ?
למה אצלו אותניungalow עוגן דוד צוה על בניגון, ולחוסינך לשמונא?
שיאלא שרוחה, בלב שוחו אותנו פיבורום?
למה נאכלני לשים עלבהונך وكלוות אנטישמיות ולעיבר בדיקות?
פסידה-מباشرות חוכהות את "בריתות" חומת מחמודיה?
למה כפוי עגון ליוות אסירים בפשפשא, שיאל מאותון חשש, פיון?
נקים ומונות?
למה אנסו אותנו לעבדفعבדים עבורה שחרים במאותה השמדת?
שחיקום?
למה העמיסו אותרונ בנייבים, חולים וرؤשים ועל רבטה של חוויבלי?
אתיונ למחווה השמדת?
למה גילהו את ראשהונ הפריסיו את בְּבַדְיוו ורדשו אותנו למחִיאות?
שחוריהם בָּכָו פינא באת איקלונ?
למה ראשימין ומפעשים התיישו לגוף כמח שיחני שפיני נסיעא?
למה ק liéר הפשאימי?
למה אנסו אותנו לעבדבעבדים מותי, להเพื่อนר בָּכָו אתים ולחישך?
במישראיה?
למה מללוימ מבוני עמעני נרצחו בפשישה ובאקריה, נרדף?
הומנה בכתובות מחמשMission?
אלי, אלי, למה עזבתני?
Eli, Eli Lama Azavtany

My God, my God Why have you forsaken me?
Eli, Eli Lama Azavtany?

Why were we forced out of our houses, our land, and our means of sustenance?
Why were we forced out of schools, universities and synagogues?
Eli, Eli Lama Azavtany?

Why were we forced to wear distinctive symbols of our Judaism on our clothes and add Israel and Sarah to our original names?

Why were we forced to endure racist discrimination, eugenics and compulsory sterilizations enacted by pseudo-scientific doctrines?
Eli, Eli Lama Azavtany?

Why were we forced to live as prisoners in ghettos, deprived of our liberty, clean water, and decent food?

Why were we forced to work as slaves for the death industries of our captors?
Eli, Eli Lama Azavtany?

Why were we forced to board overcrowded trains and endure hunger, cold and disease only to be relocated to concentration and death camps?

Why were we forced to strip our clothes and have our heads shaved before we were gassed with Zyklon in shower rooms?
Eli, Eli Lama Azavtany?

Why were we forced to participate as guinea pigs in ill-conceived medical and military experiments?

Why were we forced on death marches, pushed into ovens and buried in mass graves?
Eli, Eli Lama Azavtany?

Why were we so alone in resisting and fighting this evil monster?
Why were millions of us systematically hunted and brutally killed in less than five years?

Eli, Eli Lama Azavtany?
Lighting the Third Candle
谴點第三支燭

Before you light the third candle, gently blow out the first two, observe in silence how the smoke rises up, remembering the souls of the massacred. Turn off the lights in the room, and light the darkened room with the three candles.

By the earthly tribunal, with the consent of the congregation, we are prepared to kindle the flame of Yom HaShoah veHaGevurah.

Al daat hakhal, birshut rabotai, anub madlikin ner shel Yom HaShoah veHagevurah.

Third Cup
第三杯

Fill only up to half a cup

Lift your cup and remember what was present during the Shoah.

Zachor et asher Hayah biTkufat HaShoah

Talk about the life in the Ghettos and concentration camps. Read histories and testimonies of survivors.
Every one takes a boiled egg and dips it into the vinegar.

Blessed are You Adonai, King of the Universe, by Whose word all things came to be.

Baruch atah Adonai, Elo-heinu melech Ha’Olam shehakol nibiyah bed’varo.

Amen!
Tonight is different. Why do we put out the lights and pause in silence before we light each candle again?

Ma shoneh halila? Maduah balaila hazeh anu mechabim et hanerot, ondim bidmamah lifnei sheMadliquim otam shuvo?

Tonight is different. Why are our wine cups filled only up to half the cup?

Ma shoneh halila? Maduah balaila hazeh kos hayayen maleh rak ad haMachtzit?

Tonight is different. Why do we break a glass object at the beginning of the ceremony?

Ma shoneh halila? Maduah balaila hazeh anu shovrim zechuchtitch betchilit betzivim?

Tonight is different. Why do we pin ourselves with a yellow flower or a yellow star?

Ma shoneh halila? Maduah balaila hazeh anu ondim al bizdo nevunim betzivim betzivim?

Tonight is different. Why do we remember so many killed so cruelly and so swiftly?

Ma shoneh halila? Maduah balaila hazeh anu ondim al bigdeinu shoshanah ob Magen David Tzachow?

Tonight is different. Why do we uplift our spirits in a single night from the ashes of the dead to the heroes of the People of Israel?

Ma shoneh halila? Maduah balaila hazeh anu matbilim gam b’mei melach ve’gam b’chometz?

Ma shoneh halila? Maduah balaila hazeh maalim al nebs et guiborei Am Israel sheAlu meafar bokedoshim?
We were held Prisoners

We were held prisoners by men that became evils in Europe. And the earth was chaos and there was very heavy darkness all around. And the corrupt ones enacted laws and regulations to segregate the Jews form amidst them. And they did not let them work in their places of work. And they did not let them study in their schools. And they did not let them live in their neighborhoods. And they did not let them live.

And the Jews that came from a Jewish mother, alongside those that did not think they were still Jews, five generations removed, all of them were in the ghettos, and all of them rode the trains, and all of them in met their fate concentration camps, all of them smoke and ash.


Yehudim tahirim, yehudim mitbolelim yeeanshem shebeshuleshet hayehudim shelahem hayah velo pm yehudei echad, cumal nedhesu laguetot u lerakevot, veculam misrefu bemisrafo, ve-bachlu le afar veahfar.
המלחמה.

המהומות של הלוחות, המוקדים והבריאים
ולעה המקורים שהורר שיש בול מים
והודים: הלוחות המוסיפים לבריס.
לישוב מהם
נשבים מספרים רבים של פרשות.

המגניניהם והאפרים עליבים, המגנונים
ודי חותים של השבכלים אמשאיר השק
יחציו, ולא רבים ואמר רבי פפמא
דקור וערוזתו. והאכל שמחיה לה להמה.
ממש 갖고 שלחתי אמור להipline מהמה.
האסירים בודרים שאר לעערוזהשנקה של בוד
בוש יהちら מעונות הבדה נורא מהמה.
והיה הוא שב⸳/embed נזירה, מקורות.
בניןせてליות הספרים. כל מי ששתורף
פתקה נזרה בקסיום.

ל딧ות לא היה כל עזר. רבם מהם
מות לאמסטר חותים ורבע. אוונרים יעד
כיה על כל להלמות הצאירים ותפשים.
מלבד ההעבידה המפוארת של הפסיגים
ווירודים בברת משלוחותpron._iteration=pron
הענישיםвязбриוזיםבקרמלענותכל
רזרואפביתבריה.

המחטומים—שבטי נצירות.

הלדם ריבים, מספר האמנים להעבה
ולכשוחות בשינויים למסורות “נדוויות”.
המוסדות והשיטות בסה שחרי שיפור.
ם הרובים בflashdata המאורות. והרוק
ולא הרהדות שלונה דפי לשבה פצית קים.
משפיעים.

היצונים זרמו לשלל בל ישתט ריבים
ואצוי השלדים וצאורים בועלים מהם
ובפשימים לכל כיחיים.
The Final Solution sealed the fate of the Jews. The regime decided to systematically eliminate all the Jews and other “untermentchen.” Resources and technology were used to deport Jews to killing centers where the old, the sick and the very young, all those unable to work were immediately killed. Jewish workers died of starvation and forced labor; and in the end all remaining Jews were murdered.

Jews were herded into town squares and packed into rail cars used for cattle with no place to seat, without water and sanitary facilities. Many died on their way to concentration, labor and death camps. Many froze, starved, suffocated or were killed by diseases. The dead stayed inside the cars until reaching final destination so each body could be accounted for by the evil’s accounting practices.

Upon reaching the camp, Jews were separated by sex; men on one side, women and children on another. Their valuables were taken away from them, they were stripped naked and their hair was shaved from their bodies. Those considered unfit to work were sent immediately to their death in gas chambers disguised as showers, where a cyanide-based gas replaced the water. The corpses were searched and the gold found in their teeth and elsewhere was melted down and sent back to keep financing the evil effort.

Those deemed able to work were given a shower, disinfected, issued a striped prison uniform and assigned a number, sometimes the number was tattooed in their arm. Prisoners lived in crowded barracks with wooden bunk-beds with two or three tiers and no personal space to stretch or sleep. Food was scarce, some bread and a liquid resembling soup, tea or coffee, barely enough to survive a short period of time. Prisoners worked 10 to 14 hours per day, in factories, mines, roads and building other infrastructure, often in severe weather conditions without appropriate clothes or shoes. Those that disobeyed orders or could no longer work were shot on the spot or sent to the death camps. They were immediately replaced by new arrivals to the camps. Frequent abuse, harassment and torture were used to further debilitate and dehumanize the prisoners. Roll calls and severe punishment to all were designed to minimize escape attempts from the camps.

Many children, twin brothers and sisters and other prisoners were used as guinea pigs for scientific experimentation. Some were infected with diseases, to evaluate how they would respond to experimental medicines and therapies. These experiments tortured the individuals and proved of no scientific value. Many died, but those survivors carried physical and emotional traumas all their lives.
Different Jews – different reactions

Four different types of Jews face impossible choices.

One forgot he was a Jew. They reminded him. Without *Brith* and without *Mitzvoth*, he asks: what am I doing in here, in the ghettos and in the concentration camps?

One is a *Tzadik*. His life filled with Torah, Mitzvoth, and good deeds. He listens to hear Adonai’s voice. He waits for the Messiah to come. Not today, perhaps tomorrow.

One is enraged. Like Yehudah ha Maccabi like Jabotinsky and Trumpeldor, he shouts his battle cry: It is good to die for our beliefs. We act, we do not listen. Adonai is with me, I fear nothing. With no arms, and with hands that do not know how to kill, he stands alone facing the evil ones.

One saw the signs and manages to leave into uncertain waters; or to send away his brother, his sister and his kids. Leave your land, your relatives, and your father’s house. But where to go? Very few heroes took Jews in with them.
Remember what Amalek did to you on the road after you left Egypt, of how he appeared on your way and killed from your rearguard all the weak ones and the tired ones.

And he did not fear God, thus, when Adonai, Your God, will let you rest from your enemies, in the land Adonai, your God gives you and your descendants, you will erase Amalek’s memory from under the sky.

Do not forget, may his name be erased and his memory forgotten, and his males be erased to be never remembered.

Remember that laws were enacted to justify intolerance and madness.

They decided who is a Jew and who is considered inferior race.
They decided who you can marry and who cannot bear children.
They decided what you do and what you’re forbidden to do.
They decided where you live and where you die.
They decided when you live and when you die.

Remember you were forced
out of your house into a ghetto,
out of your work into slavery,
out of living into final solution.

Remember how the different became enemies;
the train ride became a trip to death camps;
the work place became factories of death;
the water in the shower became Zyclon B gas;
the babies became lab-rats.
Blessed be He who keeps His promise to Israel; blessed be He. The holy one, blessed be He, predetermined the time for our final deliverance in order to fulfill what He had pledged to our father Abraham in a covenant, as it is written: “He said to Abram, your descendants will surely sojourn in a land that is not their own, and they will be enslaved and afflicted for four hundred years; however, I will punish the nation that enslaved them, and afterwards they shall leave with great wealth.”

Lift the cup of wine and recite V’hee Sheamdah

This covenant that remained constant for our ancestors and for us has saved us against any who arose to destroy us in every generation, and throughout history when any stood against us to annihilate us, the Kadosh Baruch Hu kept saving us from them.
You cannot live...

The Romans said: You cannot live as Jews in this land... and they forced us to the Diasporah.

The Spanish inquisition said: You cannot live as Jews … and they forced us to convert.

The Nazis said: You cannot live… and they forced us to extermination.

The Romans said: "You cannot live as Jews in this land... and they forced us to the Diasporah.

The Spanish inquisition said: "You cannot live as Jews … and they forced us to convert.

The Nazis said: "You cannot live… and they forced us to extermination."
Lighting the Fourth Candle
מדלקת נר רביעי

Before you light the fourth candle, gently blow out the first three, observe in silence how the smoke rises up, remembering the souls of the massacred. Turn off the lights in the room, and light the darkened room with the four candles.

By the earthly tribunal, with the consent of the congregation, we are prepared to kindle the flame of Yom HaShoah veHaGevurah.

עַל דַעַת הַקָהָל, בְרָשׁוּת רַבוֹתַי, אָנוּ מַדְלִיקִּין נֵר שֶׁל יוֹם הַשּׁוֹאָה וְהַגְבוּרָה

Al daat hakabal, birshut rabotai, anuh madlikin ner shel Yom HaShoah veHagevurah.

Fourth Cup
כוס רביעית

Fill only up to half a cup

Lift your cup and remember what will no longer be because of the Shoah.

בֹּרֶר את אֲשֶׁר לֹא יִהְיֶה בִּגְלַל הַשּׁוֹאָה

Zachor et asher loh Yihyei biglal HaShoah

Imagine what could have been the life of each individual killed in the Shoah. Imagine their lost dreams and the contributions to mankind that they would have made.
Lo Dai – It was not enough!

It was not enough that you were a stranger in a strange land, Now you were a stranger in the land you were born to.

It was not enough that you were segregated into ghettos at night, Now you were confined to the ghetto during the day and during the night.

It was not enough that numerus clausus limited your chances to study in a University, Now if you were a doctor, engineer, professor or any other profession you were forbidden to work in your professions.

It was not enough that you could not escape, Now if you escaped, there was nowhere to go, very few noble ones would give you shelter and food.

It was not enough that you were riding the train to your death, Now death from thirst, suffocation, cold and sickness caught up with you on the train and on the forced marches.

It was not enough that you were condemned to die, Now you had to watch your spouse and kids die separated from you.

It was not enough that you wanted to fight, Now you had to fight alone and without arms.

Lo dai she ger hayitah be'eretz zarah, Atta zar atah be'eretz ba noladta
Lo dai she chayav atah lichyot sagur baguetot baleilot, Atta chayav atah lichyot sham gam bayom vegam balaila.
Lo dai shelMespar moet shel yehudim ifshiru lilmot baUniversiyot. Atta afilu m'ene ba'me'ah gorshe veloh butar labem la'avo boh Miktzoam.
Lo dai shekeshbey chayah livroach, Atta gi dar baruchta, lean telech? M'ene meah natnu lechah machasab.
Lo dai she纳入ato bekevet lemachenot hamavet, Atta hamavet hesig otcha barakevet hadechusot baben atah met metzamah, chenek, kohr vemachalot.
Lo dai sheencharetz dincha lamut, Atta atah tzofeh bamotam shel ishecha veyaldecha.
Lo dai sheatah rotzeh lechalem baoyev, Atta atah nilcham lvadecha bli neshok.
בכְּלֵל דָּוָר וַדָּוָר חַיָּב אָדָם לִרְאוֹת אֶת עַצְמוֹ כְּאִּלּוּ הוא יָצָא מִמִּצְרַיִּם וְכְאִּלּוּ הוא נִגְאַל מֵהָשּׁוֹא, שֶׁנֶאֱמַר: "וְהִּגַּדְתָּ לְבִּנְךָ בַּיּוֹם הַהוּא לֵאמֹר, בַּעֲבוּר זֶה עָשָּׂה יְיָ לִּי בְצֵאתִּי מִמִּצְרַיִּם וּמִגֵּיא הַמָּוֶת".

לֹא אֶת אֲבוֹתֵינוּ בִּלְבָד גָאַל הַקָדוֹשׁ בָרוּךְ הוּא, אֶלָּא אוֹתָנוּ גָאַל עִּמָהֶם, שֶׁנֶאֱמַר: "וְאוֹתָנוּهوֹצִּיא מִשָּם לְמַעַן הָבִּיא אֹתָנוּ, לָתֶת לָנוּ אֶת הָאָרֶץ אֲשֶר נִשְׁבַּע לַאֲבֹתֵנוּ".

בכְּלֵל דָּוָר וַדָּוָר הִזְרַח לְרָאָה אֶת עַצְמוֹ כְּאִּלּוּ הוּא נִגְאַל מֵהָשּׁוֹא, שֶׁנֶאֱמַר: "הַגְּדוֹת לְבִּנְךָ בִּיְמֵי הָזֵי לֵאמֹר, בַּעֲבוּר זֶה עָשָּׂה יְיָ לִּי בְצֵאתִי מִמִּצְרַיִּם וּמִגֵּיא הַמָּוֶת".

שֶׁ נֶאֱמַר: "וְאָנוּ נִלְּלוּ לָהֶם, שֶׁהֵבִיא הַקָּדוֹשׁ בָּרוּךְ הוּא אֶלָּא לְהֶבֶל". קְרָא אוֹתָנוּ בִּלְבָד, שֶׁלֹּא אָנוּ נִלְּלוּ לָהֶם שֶׁהֵבִיא הַקָּדוֹשׁ בָּרוּךְ הוּא אֶלָּא לְהֶבֶל, שֶׁנֶאֱמַר: "וְאָנוּ נִלְּלוּ לָהֶם, שֶׁהֵבִיא הַקָּדוֹשׁ בָּרוּךְ הוּא אֶלָּא לְהֶבֶל".
In every generation each one has to see himself as if he was freed in Egypt and saved from the Shoah, as it is said:

And you will tell your son on that day, this is what Adonai did when he delivered me from Egypt and from death.

Not only our forefathers were saved by God, blessed be he, but we were also saved with them, as it is said:

We were delivered from there, to be brought to and give us the land that He promised our Fathers.
13 Principles of Faith

1. I believe with perfect faith that the Creator, Blessed be His Name, is the Creator and Guide of everything that has been created; He alone has made, does make, and will make all things.

2. I believe with perfect faith that the Creator, Blessed be His Name, is One, and that there is no unity in any manner like His, and that He alone is our God, who was, and is, and will be.

3. I believe with perfect faith that the Creator, Blessed be His Name, has no body, and that He is free from all the properties of matter, and that there can be no (physical) comparison to Him whatsoever.

4. I believe with perfect faith that the Creator, Blessed be His Name, is the first and the last.

5. I believe with perfect faith that to the Creator, Blessed be His Name, and to Him alone, it is right to pray, and that it is not right to pray to any being besides Him.

6. I believe with perfect faith that all the words of the prophets are true.

7. I believe with perfect faith that the prophecy of Moses our teacher, peace be upon him, was true, and that he was the chief of the prophets, both those who preceded him and those who followed him.

8. I believe with perfect faith that the entire Torah that is now in our possession is the same that was given to Moses our teacher, peace be upon him.

9. I believe with perfect faith that this Torah will not be exchanged, and that there will never be any other Torah from the Creator, Blessed be His Name.

10. I believe with perfect faith that the Creator, Blessed be His Name, knows all the deeds of human beings and all their thoughts, as it is written, “Who fashioned the hearts of them all, Who comprehends all their actions” (Psalms 33:15).

11. I believe with perfect faith that the Creator, Blessed be His Name, rewards those who keep His commandments and punishes those that transgress them.

12. I believe with perfect faith in the coming of the Messiah; and even though he may tarry, nonetheless, I wait every day for his coming.

13. I believe with perfect faith that there will be a revival of the dead at the time when it shall please the Creator, Blessed be His name, and His mention shall be exalted for ever and ever.
Maimonides – The Rambam wrote the text for Ani Ma’amin. The melody is attributed to Rabbi Azriel David Fastag from Warsaw. He composed the music in a cattle train car on his way to the death camp of Treblinka, along with hundreds of children, women, elderly man and women, and young adults packed in the train cars. Rabbi Azriel David Fastag started to remember the Yom Kippur services when he sang in front of his Rabbi Shaul Yedidia Eleazar, Rebbe of the Congregation of Modzitz in Poland. His congregation was famous because of the beautiful melodies they created, most of which were Azriel David’s.

During his final voyage, the words of the Ani Ma’amin floated in front of his eyes, and he paused to think: “Just at this precise moment, when everything seems to be lost, the faith of the Jew is put to the test”. He started to hum a melody with the words of the Ani Ma’amin. In no time, everyone in the train joined in Rabbi Azriel David’s song.

All of a sudden, Azriel David opened his eyes and when he noticed what had happened, he concluded that this melody could not disappear in Treblinka’s crematories. Azriel David turned to the crowd and said: “I will give half of my portion to the Next World (Olam Habah) to the person who can escape and deliver this song to the Rebbe of Modzitz”.

Two young men volunteered for the mission. With a great deal of effort they managed to open a small window in the train car and escape through it. One of them died instantly when he jumped off the train. The second one managed to reach Rebbe Shaul Yedidia Elazar with the melody and the story of its creation. The Rebbe had escaped from Europe and when he reached New York, he sang the Ani Ma’amin on his first Yom Kippur service. There was not a single dry eye in the congregation. The Rebbe explained: “With this melody (nigun) the Jewish people walked into the gas chambers, and with this nigun, the Jewish people will meet the Messiah”.

Ani Ma’amín
The Melody

Ani Ma’amín
The Melody

Ani Ma’amín
The Melody
Therefore it is our duty to thank and praise, pay tribute and glorify, exalt and honor, bless and acclaim the One who performed all these miracles for our fathers and for us. He took us out of slavery into freedom, out of grief into joy, out of mourning into a festival, out of darkness into a great light, out of slavery into redemption. We will recite a new song before Him! Hallelujah!


Therefore it is our duty to thank and praise, pay tribute and glorify, exalt and honor, bless and acclaim the One who performed all these miracles for our fathers and for us. He took us out of slavery into freedom, out of grief into joy, out of mourning into a festival, out of darkness into a great light, out of slavery into redemption. We will recite a new song before Him! Hallelujah!

We bow to you, Adonai our God, who has redeemed us and our fathers from HaShoah and enabled us to reach this night that we may remember the souls of the departed. Lord our God and God of our ancestors, enable us to reach also the forthcoming holidays and festivals in peace, rejoicing in the rebuilding of Zion your city, and joyful at your service. We shall sing a new hymn of praise to you for our redemption and for our liberation. Praised are you, Lord, who has redeemed Israel.


Amen!
Lighting the Fifth Candle
מדלקת נר חמישית

Before you light the fifth candle, gently blow out the first four, observe in silence how the smoke rises up, remembering the souls of the massacred. Turn off the lights in the room, and light the darkened room with the five candles.

By the earthly tribunal, with the consent of the congregation, we are prepared to kindle the flame of Yom HaShoah veHaGevurah.

על đẹp התכלה, ברשות רוחנית, עם_membership נר של יום השואה והגבורה

*Al daat hakabal, birshut rabotai, anub madlikin ner shel Yom HaShoah veHagevurah.*

Fifth Cup
כוס חמישית

Fill only up to half a cup.
Lift your cup and remember everyone that fights or resists the enemy.

זאכר את כל מי שלחון בוירב

*Zachor et kol mi shelacham baoyev.*

Recognize the moral strength and all acts of heroism and human dignity during the fights and during the resistance in the Shoah. Use stories and films that illustrate the struggle to fight for survival and human dignity.
Rahatz – Washing the hands

Blessed are You Adonai, King of the Universe, who sanctified us with his commandment to wash our hands.

Baruch atah Adonai Eloheinu melech ha-olam, asher kid’shanu b’mitzvotav, v’tzivanu al n’tilat yadayim.

Amen!

HaMotzi – Blessing the bread

Hold a piece of bread and dip in salt

Blessed are You Adonai, King of the Universe, who brings forth sustenance from the earth.

Baruch atah Adonai, Eloheinu melech ha-olam, hamotzi lechem min ha-aretz.

Amen!

Maror – Bitter herbs

Hold a piece of bitter herbs and dip in vinegar

Blessed are You Adonai, King of the Universe, by Whose word all things came to be.

Baruch atah Adonai, Elo-heinu melech Ha’Olam shehakol nihiyah bed’varo.

Amen!
The problem was that all refused to know. No one thought it was possible. It was not possible to imagine any city that no longer had Jews living in it, Judenrein. It made no sense; we are their neighbors, their colleagues, their doctors, their jewelers. We have lived among them for generations, it is not possible.

And yet, with efficiency and determination they tightened the noose around the Ghetto’s neck, choking it. The evil ones were masters in creating the illusion of safety to those whose final hour was not due yet. “They have to go, but We have nothing to fear” was the phrase repeated in everyone’s mind until finally each one believed it. The hope that the nightmare will soon end lulled the Ghetto into thinking that everything would return to normal.

They shot Yankel because he was in touch with the partisans... if we do not contact the partisans, we will not be shot.

They took Rivka and her family way because she kept a diary and she took pictures... if we do not write, we can stay here.

They hung Binyamin for smuggling medicines into the Ghetto... if we do not engage in smuggling activities we will not be hung.

They reduced the food ration because Daniel failed to pay the extortion money... if we pay up we will be able to eat.

They led all the men to the forest and never came back, because Tsvika tried to escape... we cannot escape, all those who remain will be executed.

Hope and faith lulled the Ghetto to sleep. Famine, sickness and uncertainty drained all its energy.
These heroic children

The children were heroes. There was a role reversal. Children took upon themselves the responsibility of providing food for their families. Everyday they would sneak out of the Ghetto through cracks on the walls and fences to bring back a piece of stale bread, a small potato or an onion. Their life was in constant danger.

The children took upon themselves the responsibility of communicating the Ghettos. They would go to and fro carrying messages and news. They moved from Ghetto to Ghetto. The news would not appease anybody’s nerves but they kept the connection between Ghettos.

The children took upon themselves the responsibility of defending their communities. They would buy and hide arms and ammunition to smuggle them into the Ghetto to use them with those who resisted the evil ones. Children and young adults from all Jewish Youth movements united to fight heroically against the oppressor. Their valor and determination in facing the beast set the tone for the creation of the State of Israel and the spiritual strength of Tzahal.

We recognize those heroes who have never received any medals. With no one to describe in detail their heroic deeds and victories, we remember their might with love and gratitude.
Primo Levi says

“Monsters exist, but in such small numbers so as to make them less dangerous. A lot more dangerous are those... middle level bureaucrats ready to believe and act without asking questions.”

Ideologies, fanaticism, and personal magnetism of the strong leader simplify the decision of the many: either collaborate or go. Independent thinking in banned, tolerance is no longer tolerated. The more despotic and cruel the caudillo is, and the more extreme the penalties become for disobeying an order, the smaller the ability to make decisions it becomes, especially moral decisions.

But, the worst part is that these collaborators start to amplify the deformations of the totalitarian system. They do not question themselves. They use their power to extend to others terror, servile behavior, oppression and deepening the ideologies. They become active agents in the implementation of the evil policies. And they are so many! Most of them mediocre and incompetent in a free society, they find in blind loyalty to the evil regime sources of power that amplifies their evil doings. They are also accountable and guilty!

When all forms of authority and power are kidnapped by a few;
When opponents become mortal enemies;
When the law is used to prosecute the weak ones;
When justice only protects the strong;
When the means of sustenance and jobs are restricted and controlled;
When food is scarce and becomes more valuable than friendship;
When your friends risk their lives and families for being friends;
When fear replaces judgment;
When what you are born with determines what you can become;
When racial treats limit your dreams;
When you no longer sleep and you no longer dream.

As we recognize these signs, we ask you Adonai to change all the actions and dissipate all bad intentions of those that conspire against me.
Pour out your fury on the nations that do not know you, upon the kingdoms that do not invoke your name, they have devoured Jacob and desolated his home. Pour out your wrath on them; may your blazing anger overtake them. Pursue them in wrath and destroy them from under the heavens of the Lord!

**Lets fight**

- **Let us fight.** The enemy only recognizes strength. We will purchase arms and we will fight!

- **Let us resist.** The sacrifice of the few buys time to save the many. Let us buy food and medicine and we will wait!

- **Let us fight.** The enemy despises our intellectuals. They hate our spiritual values. Let us join the partisans and we will fight!

- **Let us resist.** If we are in charge of our own *Judenrâte* we can organize the Ghetto in its suffering. We make difficult decisions to last one more day.

- **Let us fight.** It is better to die fighting to preserve our dignity and our memory.

- **Let us resist.** It is better to live, even under impossible conditions. Our obligation is to rebuild our People.

**Shfoch Hamatchah - Pour Out Your Wrath**

ישפוך חמתך על העולים, אשר לא ידעו

יעל ממלכיות אשר שפרו לא קרוא:

כיפל אח תשב, את נורו ברוח:

ישפוך עליה שופך וזרת אפך שופך:

הגרוekt באה ושמיעו ממהות שמיYe.
Defiance - Victory

To preserve the Jewish life in the ghettos is defiance
To die with dignity is victory

To provide diaries and testimonies like Frank is defiance
To survive is victory

To escape is defiance
To return and fight the enemies is victory

To join the allies to fight the enemy is defiance
To be tortured like Szénes without revealing any information is victory

To fight with pistols and Molotov cocktails is defiance
To resist like Anilievicz for weeks in the Warsaw Ghetto is victory

To survive is defiance
To build a new life and family is victory

To build a new life is defiance
To build Eretz Israel is Victory

Fear not the sudden terror and destruction of the evil ones.

Their projects will be frustrated and their plots will not prosper, because God is with us.

In your old age I am beside you. I will support you and help you, I will defend you and save you.
שיר הפרטיזנים

מילולי: יהיר גליק
תרגם/נוסח עברי: אברהם שלונסקי
لاثן: דמיטרי פוקראס, דניאל פוקראס
שנת חתימת יידיש: 1943
שנת כתיבת הפרטיזנים: 1945
שנת הלחנה: 1937

אל נא תאמר: הִנֵּה דַרְׂכִי הָאַחֲרֹנָה,
אֶת אוֹר הַיוֹם הִסְׂתִירוּ שְׂמֵי הָעֲנָנָה.
זֶה יוֹם נִכְׂסַפְׂנוּ לוֹ עוֹד יַעַל וְׂיָבוֹא,
וּמִצְׂעָדֵנוּ עוֹד יַרְׂעִים: אֲנַחְׂנוּ פֹה!

מאָלָא טָמְרוּ הָאַחֲרֹנָה
מֵאֶרֶץ הַתָּמָר עַד יַרְכְּתֵי כְּפוֹרִים
אֲנַחְׂנוּ בְּׂמַכְּאוֹבָהוֹת וְׂיִסְׂרוּ וְׂיִסְׂרוּ
וּבַאֲשֶׁר טִפַּת דָּמֵנוּ שָם נִגְרָה
הֲלֹא יָנוּב עוֹד עֹז רוּחֵנוּ בִּגְבוּרָה.

עִמּוּד הַשָּׁחַר עַל יוֹמֵנוּ אוֹר יָהֵל.
עִם הַצּוֹרֵר יָחֲלֹף תְׂמוֹלֵנוּ כְּמוֹ צֵל.
אַךְ אִם חָרַלָה יְׂאַחֵר לָבוֹא הָאוֹר
cְּמוֹ סִיסְׂמָה יְׂהֵא הַשִּׁיר מִדוֹר לְׂדוֹר.

בִּכְּתַב הַדָּמָה וְׂהָעוֹפֶרֶת הוּא נִכְּתַב;
הוּא לֹא שִׁירַת צִפוֹר הַדְּרוֹר וְׂהַמֶּרְחָב,
כִּי בֵּין קִירוֹת נוֹפְּלִים שָרוּהוּ כָּל הָעָם
יַחְּדִיו שָרוּהוּ וְׂנַעַגְּנִים בְּׂיָדָם.

עַל כֵּן אַל נָא תֹאמַר: הִנֵּה דַרְׂכִי הָאַחֲרֹנָה,
אֶת אוֹר הַיוֹם הִסְׂתִירוּ שְׂמֵי הָעֲנָנָה.
זֶה יוֹם נִכְׂסַפְׂנוּ לוֹ עוֹד יַעַל וְׂיָבוֹא,
וּמִצְׂעָדֵנוּ עוֹד יַרְׂעִים: אֲנַחְׂנוּ פֹה!
Zog nit keynmol - Partisan’s Hymn

Words by Hirsh Glik, Music by Dmitri Pokrass

Never say that you are
going your last way,
Though lead-filled skies above
blot out the blue of day.
The hour for which we long will
certainly appear,
The earth shall thunder neath
our tread that we are here!

From lands of green palm trees
to lands all white with snow,
We are coming with our pain and
with our woe,
and wherever a spurt of our
blood did drop,
Our courage will again sprout
from that spot.

For us the morning sun will
radiate the day,
And the enemy and past will
fade away,
But should the dawn delay or
sunrise wait too long,
Then let all future generations
sing this song.

This song is written in blood not in pencil-lead.
It is not sung by the free-flying birds overhead,
But a people stood among collapsing walls,
And sang this song with pistols in their hands!

Zog nit keyn mol az du
geyst dem letstn veg,
chotsh himlen blayene
farshten bloye teg.
Kumen vet noch undzer
oysgebrante sho—
S'vet a poyk ton undzer
trot- mir zaymen do!

Fun grinem palmenland biz.
vaysn land fun shney,
Mir kumen on mit undzer payn,
mit undzer vey,
Un vu gefaln s'iz a shprits
un undzer blut,
Shprotsn vet dort undzer
gvure, undzer mut.

S'vet di morgenzum bagilden undz dem haynt,
Un der nechten vet farshvinden miten faynd.
Nor oyb faryazen vet di zun in dem kayor,
Vi a parol zol geyn dos lid fun dor tsu dor.

Dos lid geshriven iz mit blut un nit mit blay,
S'iz nit keyn lidel fun a foygel oyf der fray,
Dos bot a folk tsvishen falendike vent,
Dos lid gezungen mit naganes in di bent!
In every generation they stand up against us to annihilate us.
And God, blessed be he, saves us from their hand.

Bechol Dor Vador Odim Aleinu Lechaloteinu
Vehakadosh Baruch hu matzileinu miyadam

Shulchan Orech -
The Meal

שלהן עורך
Blessed are you, Adonai our God, King of the universe, who nourishes the whole world with grace, kindness and mercy.

You provide food to all creatures, for your kindness endures forever.

Through this great goodness we have never been in want; may we never be in want of sustenance.

God sustains us all, doing good to all, and providing food for all creation. Blessed are you, Adonai, who sustains all.

Rabotai n’varech.

Y’hi sheim Adonai n’vorach mei-atah v’ad olam.

Birshut maran v’raban v’rabotai n’vareich (Eloheinu) she-achalnu mi-shelo.

Baruch (Eloheinu)she-achalnu mi-shelo u’v’tuvohayecnu.

Baruch hu uvaruch sh’mo.

Baruch atah Adonai Eloheinu melech ha’olam, hazan et baolam kulo b’tuvo b’hein b’hesed u’v’r’hamim, hu notein lehem l’khol vasaer ki l’olam hasdo. u’v’tuvo hagadol, tamid lo hasar lanu, v’al yehsar lanu mazol l’olam va’ad. Ba’avur sh’mo hagadol, ki hu eil z’an um’fiarnes lakol umei-tiv lakol, umeichin mazon k’chol b’riyotav asher bara, Baruch atah Adonai, hazan et hakol.

Amen!
We remember Sarah with love

Have mercy, Adonai our God, on Israel your people, on Jerusalem your city, on Zion the abode of your glory, on the kingdom of the house of David your anointed one, and on the great and holy Temple that bears your name. Our God, our Father, tend and feed us; sustained and support us and relieve us. Speedily, Adonai our God, grant us relief from all our troubles. Lord our God, O make us not rely on the gifts and loans of men but rather on your full, open and generous hand, that we may never be put to shame and disgrace.

Rebuild Jerusalem the holy city speedily in our days. Praised are you, Adonai, who will rebuild Jerusalem in mercy. Amen.
First they came for the Communists and I did not speak out—because I was not a Communist.

Then they came for the Jews and I did not speak out—because I was not a Jew.

Then they came for the trade unionists and I did not speak out—because I was not a trade unionist.

Then they came for the Catholics and I did not speak out—because I was a Protestant.

Then they came for me—and there was no one left to speak out for me.

Keeping quiet never helps the oppressed, silence legitimizes the oppressor and his band of thugs.

Keeping quiet abandons the weak, never protects them, silence undermines the will to act and justifies inaction.

I’d rather be wrong talking and demanding justice, than keeping quite and accepting the consequences of terror.
Lighting the Sixth Candle
מדלחת נר שיש

Before you light the sixth candle, gently blow out the first five, observe in silence how the smoke rises up, remembering the souls of the massacred. Turn off the lights in the room, and light the darkened room with the six candles.

By the earthly tribunal, with the consent of the congregation, we are prepared to kindle the flame of Yom HaShoah veHaGevurah.

עַל דַעַת הַקָהָל, בְרָשׁוּת רַבוֹתַי, אָנוּ מַדְלִיקִּין נֵר של יומ הַשּוֹאָה והגְבוּרָה

Al daat hakabal, birshut rabotai, anuh madlikin ner shel Yom HaShoah veHagevurah.

Sixth Cup
כוס שישית

Fill only up to half a cup

Lift your cup and remember everyone that helped and saved a Jew.

זְכֹר אֶת כֹּל מִי שֶׁעָזַר וְהִּצִּיל יְהוּדִי.

Zachor et kol mi sheazar veHitzil yehudi.

Remember the goodness and human dignity of those that save a Jew during the Shoah. Use stories and films.
It is difficult to believe one can survive those horrible conditions. How much can you take away from the human being without losing its humanity? Who survives? Why? What for? And How? Are questions with different answers for each individual survivor. Every survivor’s story is unique and special. You must listen to them, learn from their experience, and pass it on to your children.

Standing on the right at the right line, having the skills required by the henchman, receiving a little bit more food, being in the infirmary at the right time, or getting the “protection” of somebody in the camp saved them. Good luck? Bad luck? Karma? Fate? Miracle?

But those who survived continued their ordeal. They returned to homes that were no longer theirs, with neighbors who did not recognize them. They waited for the return of family members and friends that perhaps also survived. But, how would you know if they survived? The survivors wanted to immigrate to countries that took a long time to let them in. They had to survive anew.

Fate? Miracle? Each survivor managed to rebuild a family and to contribute to their communities during the day, while reliving nightmares and past horrors during the night.

They are the witnesses. They forced themselves to live to re-tell the story, they are brave! Each one in his or her own way leaves their memories with us.

Each one wishes to survive to live again. There is hope!

Frankl searches for meaning.
Kertesz finds meaning in words.
Lau rises in Faith,
Levi excels in chemistry and literature until his fall.
Polanski creates and destroys illusions.
Wiesel is a messenger of Peace.
Wiesenthal hunts down the coward fugitives.

Remember and honor the memories of the survivors in your communities. Their lives are an inspiration to all. Their memory comforts our spirit.

To live you must survive. There is hope!
These “elderly” children

The children in the Ghetto became adults in a very short time.

They no longer played, because their work was key to the survival of their families.
They no longer attended schools, because the streets were their classrooms.
They no longer runned, because slow-walking did not raise suspicions.
They no longer listened, because the wailing and lamenting left them deaf.
They no longer danced, because they walked over roof tops and tunnels communicating the Ghettos.
They no longer forgot.
They no longer cried, because the crying gave away their hiding place.
They no longer laughed, because hunger and cold robbed them of their happiness.
They no longer complained, because complaining was useless.
They no longer had dreams, because when they closed their eyes the only things left were shivers and nightmares.

Robert Krell reflecting on reuniting with his family after the Shoah:
“For the first time in three years, I cried. During the years of hiding, I had neither complained nor cried. We little children somehow knew we were in danger and at the mercy of our hiders. We intuitively became quiet and cooperative.”

The children wished for a new chance to:
Rebuild their world; reunite the broken pieces; kiss once more their parents’ cheeks; and imagine their future free of menacing clouds. Be born again; dream without nightmares and work in liberty;
Understand what happened and review the lessons learned; inspire the ethical values that make a better world; and prevent this madness from ever hapening again.
We recognize those Righteous Among the Nations of the world.

They helped and saved Jews because it was right.

In spite of personal risks and with no financial interest in mind, these noble ones provided much needed assistance to some lucky ones.

We recognize those that hid Jews in their properties, providing them with shelter and food.

We recognize those who provided legal coverage with new documentation and identities.

We recognize those who saved Jewish lives providing jobs in factories related to the evil-war effort.

We recognize those who saved Jewish children by taking them into their homes and temples, without forcing them to convert.
Blessed are you, Adonai our God, King of the universe, who performed miracles for our fathers in those days at this time.

ברוך אתה אלוהינו מלך העולם, אשר עשה נסים לאמוינו
בימיםهام בזמון זה.

Baruch atah Adonai eloheinu melech ha-olam, she-'asah nissim la-avoteinu ba-yamim ha-hem, bazeman ha-zeh.

Amen!
Eliyahu’s Cup

Fill up completely Eliyahu’s Cup.

Fill up completely everyone’s cup. The last cup celebrates the creation of the State of Israel and will be a traditional Kidush cup. A drop of wine is removed from the cup as each death camp is mentioned.

Open the door for Eliyahu Ha-navi, who is the forerunner of the Messiah, and sing Eliyahu’s song, then close the door.

Eliyahu Ha-navi
Eliyahu Ha-tish-bi
Eliyahu Ha-giladi
Bim Heira B’yameinu
Yavo eileinu
Im mashiach ben Davia.
Bim Heira B’yameinu
Yavo eileinu
Im mashiach ben Davia.

O Lord, please save us!
O Lord, please save us!
O Lord, let us prosper!
O Lord, let us prosper!

Ana Adonai hoshi-ah na.
Ana Adonai hoshi-ah na.
Ana Adonai hatzlichah na.
Ana Adonai hatzlichah na.
יִזְכֹּר אֶת הַקְּדוֹשִׁים

הצלה מימיה, אֵלָהּ חַּדָּה: עַמֶּה הָעָבָרָה כָּל שֶׁמַעַן מַחֲנוֹת הַשְּׁמָדָה, טִפָּה שֶׁל יַיִן נִשְפָּכֶת מִתּוֹךְ הַכּוֹס מַחֲנוֹת הַשְּׁמָדָה—פוֹלִּין

אָוֹשְוִיז ריַרְקִיבָא — פוֹלִּין

מֵאָדִיבָק — פוֹלִּין

סֵרְבְּלִינָקָה — פוֹלִּין

סֵופִיבָוָר — פוֹלִּין

בָּלְלִי ז’ — פוֹלִּין

גּוּרְנָה בֶּלֶזֶּ — בֶּלַארוּס

בֶּרְגְּן בֶּלֶזֶּ — הָרֶפּוּבְלִּיקָה הָצֶ’כִּית

בֶּרְבַּנְט — אוֹסְטִירָה

מְאוּטוֹזֶן — הָרֶפוּבְלִּיקָה הָצֶ’כִּית

דֶּטְרָלֶנְסַט — פוֹלִּין

טֶרְנְשֶטַאָט — פוֹלִּין

וָאָרְשָה — פוֹלִּין

זֶבְנָבָרוּק — צְאוֹרְקָה

גֶּרְמְנָה

יָגָנְטָבָר — אֲאוֹסְטִירָה

יָסְטָבָנָק — אֲאוֹסְטִירָה

יֳאָרְפָּט — אֲאוֹסְטִירָה

ואֲסְטִיוֹטָל — אֲאוֹסְטִירָה

זֶּרֶס — אֲאוֹסְטִירָה

כָּל הַמַחֲנוֹת, צַעֲדוֹת הַמָוֶת, שָדוֹת חֲשוּפִים, מֶרְכָּזֵי עָרִּים וּדְרָכִּים שֶׁהָפִּיכּוּ לִמְקוֹמֵי הַשְּׁמָדָה לְיַוְּדָע.
Yizcor et Ha’Kedoshim

These are the concentration and death camps that annihilated our fathers and mothers in Europe before the Holy One, blessed is He, delivered us from their hand. And they are:

_Elu Machanot habashmadah vehaMavet shebachem hishmidu avoteinu beEuropa lifnei she Hakadosh Baruch Hu hitzileinu miyadam, Ve Elu hem:_

As each Death camp is mentioned, a drop of wine is removed from the cup

**Death Camps**

- **Chelmno** (Kulmhof) - in Poland
- **Auschwitz / Birkenau** - in Poland
- **Majdanek** (KZ Lublin) - in Poland
- **Treblinka** - in Poland
- **Sobibohr** - in Poland
- **Belzec** - in Poland

And other deadly Concentration camps

- **Bergen Belsen** - in Germany
- **Buchenwald** - in Germany
- **Dachau** - in Germany
- **Janowska** (Lwow) - in Ukraine
- **Jasenovac** - in Croatia
- **Maly Trostienenets** - in Belarus
- **Mauthausen** - in Austria
- **Theresienstadt** (Terezin) - in Czech Republic
- **Warsaw** - in Poland

And, all other camps, death marches, roads, open fields, town squares and places where a Just was annihilated.

During Yom HaShoah in Israel, flags are at half mast. Sirens sound for two minutes all over Israel at 10:00am. The entire country stops and remembers the Shoah in silence.

Let's stand up and join with them observing one minute of silence.
God full of mercy who dwells on high
Grant perfect rest on the wings of Your Divine Presence In the lofty heights of the holy and pure who shine as the brightness of the heavens to the souls of my relatives both on my father’s side and my mother’s side the holy and the pure who were put to death, slain, slaughtered burned to death or suffocated in the sanctification of God’s name as, without making a formal vow, I pledge to give charity to commemorate their souls.

Their resting place shall be in the Garden of Eden.

Therefore, the Master of mercy will care for them under the protection of His wings for all time, And bind their souls in the bond of everlasting life.

God is her inheritance and they will rest in peace and let us say Amen.
Kaddish la Kedoshim

Exalted and sanctified is God's great name Amen in the world which He has created according to His will, and may He establish His kingdom in your lifetime and during your days, and within the life of the entire House of Israel, speedily and soon; and say, Amen.

May His great name be blessed forever and to all eternity.

Blessed and praised, glorified and exalted, extolled and honored, elevated and lauded be the Name of the Holy One, blessed be He, (blessed be He) beyond all the blessings and hymns, praises and consolations that are spoken in the world; and say, Amen.

May there be great peace from heaven, and life, for us and for all Israel; and say, Amen.

Yisgadal v'yiskadash shmei rabah,
Be'almah divroh hirusay v'yamloo malchusay Ba'agolah u'bizman kariv ve'imru Amen.
Yehay shmei rabah mevoroch, le'olam ul'amey almayah,
Yisborach v'yistabach v'yispoahr v'yisnasei v'yishadahr v'yishaleh v;yishalal shmei dekudeshah. Brich Hu. L'aylah min kol birchatah v'shiratah tushbechatah ve'nechematah da'amiran b'almah ve'imru Amen.

Yehay shmei rabah min shmayah ve'chaim aleinu ve'al kol Israel, ve'imru Amen.
Oseh shalom bimromav hu ya'aseh shalom aleinu ve'al kol Israel, ve'imru Amen.
**Lighting the Seventh Candle**

The seventh candle is different; it is light blue and much bigger than the other six. It represents the light brought by the State of Israel. It will be lit with all lights in the room on; in a festive mood. You may use the Bengal lights (sparklers) to light this candle.

Before you light the seventh candle, gently blow out the first six; observe in silence how the smoke rises up, remembering the souls of the massacred. Turn ON the lights in the room, and light the seven candles.

By the earthly tribunal, with the consent of the congregation, we are prepared to kindle the flame to honor the establishment of Medinat Israel.

**Seventh Cup**

This cup is full. It is the traditional Kiddush cup.

Blessed are You Adonai, King of the Universe, Creator of the fruit of the vine

Baruch atah Adonai, Eloheinu melech ha-olam, borei peri ha-gafen.

*Amen!*
Blessed are you Adonai our God King of the universe who has sustained us, maintained us and enabled us to reach this moment in life.

Praised are you, Adonai, King of the universe, for the vine and its fruit, and for the produce of the field, for the beautiful and spacious land which you gave to our ancestors as a heritage to eat of its fruit and to enjoy its goodness. Have mercy, Adonai our God, on Israel your people, on Jerusalem your city. Rebuild Jerusalem, the holy city, speedily in our days. Bring us there and cheer us with its restoration; may we eat there Israel’s produce and enjoy its goodness; we praise you for Jerusalem’s centrality in our lives.

For you, Adonai are good and beneficent to all, and we thank you for the land and the fruit of the vine.

For Adonai, Amen!
I believe with complete faith
In the coming of the Messiah, I believe
And even though he may tarry
Nonetheless I will wait for him
Nonetheless, I will wait for him
I will wait every day for him to come.

Ani ma’amín,
Be’emuna shelema
Beviyat haMashıaḥ ani ma’amín
Beviyat haMashıaḥ, ma’amín
Veaf pi sheyıtmaheha
Im kol zeh, achake lı́y
Im kol zeh, im kol zeh, achake lı́y
Achake bechol yom sheyavoh
Our Father in Heaven, Rock and Redeemer of the people Israel; Bless the State of Israel with the beginning of the blossoming our redemption. Shield it with Your love; spread over it the shelter of Your peace. Guide its leaders and advisors with Your light and Your truth. Help them with Your good counsel. Strengthen the hands of those who defend our Holy Land. Deliver them; crown their efforts with triumph. Bless the land with peace, and its inhabitants with lasting joy. And let us say: Amen.

Shema Israel Adonai eloheinu Adonai ehad.
Baruch shem kevod malchutoh leolam vaed.

Next Year in Jerusalem!
As long as the Jewish spirit is yearning deep in the heart,
With eyes turned toward the East, looking toward Zion,
Then our hope – the two-thousand-year-old hope – will not be lost:
To be a free people in our land,
The land of Zion and Jerusalem.

Kol od balevav Pnimah –
Nefesh Yehudi homiyah
Ulfat ey mizrah kadimah
Ayin l’tzion tzofiyah.
Od lo avdah tikvatenu
Hatikvah bat shnot alpayim:
L’biyot am chofsi b’artzenu –
Eretz Tzion v’Yerushalayim.
Am Israel Hai!
The People of Israel Live!

Am Israel raises from the ashes and lives in our traditions! Amen Selah!
Acknowledgments

Special thanks to Phyllis Schieber, Devora & Tsvi Lissack who are part of the team that created this Haggadah. Once again, Phyllis improved patiently and lovingly the readability of the texts in English. Phyllis is herself the daughter of survivors of the Holocaust. Devora and Tsvi provided invaluable contributions translating texts into the Shabbat-Hebrew I wanted for the Haggadah.

Rabbi Pynchas Brener helped us keep this Haggadah as close as possible to the acceptable Jewish orthodoxy. Any misstep is not his fault, but mine alone.

The road to creating this Haggadah provided us with the privilege to share and confront ideas with rabbis and leaders of important institutions. We will mention only a few to express our appreciation for their time and comments both pro and against the project. Mentioning them does not in any way make them responsible of any of the concepts expressed in the Haggadah, and it does not assume any explicit nor tacit support to the project. It is just sincere appreciation for their contributions in life.

Elie Wiesel, his accomplishments are extraordinary, and even more so since he himself is an eyewitness to the Holocaust. He is an inspiration to all. Rabbis Avi Weitman, Jonathan Morgenstern and Elyse Frishman, for providing generously their individual perspectives when discussing the project. Ari Zev from USC Shoah Foundation Institute for Visual History and Education for his kind remarks during our phone conversations and for facilitating access to testimonials of survivors archived in the project initiated by Steven Spielberg.

Robert Krell from Canada and Larry Rotenberg from Pennsylvania stimulated with their comments and perspectives, as children who survived the Shoah, the conviction for the need to provide a formal liturgy to commemorate the memory of the Shoah.

My gratitude to Hillo Ostfeld and Perla Hazan for your good intentions and contacts. Goldy Yisrael, Monique de Azoulay and Sonia Zilzer provided the lists of the Shoah Survivors that made their way to Venezuela.

The graphic design had the generous and uninterested labor of love from my friend Ruben Zilzer and the graphic designers Dania Slochowski, Daniela Bronfénmajer and Karina Chocron. David Lev and Amalia Yarkoni were in charge of adding the nikud to the Hebrew texts to make it easier to read for those of us who cannot read without the Hebrew vowels in the texts.

My deepest gratitude!

Jacobo Rubinstein
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Photographs:

Ruben Zilzer and David Lev provided photographs and illustrations used in the Haggadah.
In particular, photos of the concentration camps in Germany are Ruben Zilzer’s.
Photos of flowers and birds are David Lev’s
Photos from the Seder are Bernardo Rubinstein’s

Additional Sources of Information

Yad Vashem’s library and educational materials.
http://www6.yadvashem.org/library/listResult.do

“The Yad Vashem Library is the world’s most comprehensive collection of published material about the Holocaust. It contains over 115,000 titles in 54 languages and seeks to collect all material published about the Holocaust, making it available to the reading public and safeguarding it for future generations.”

USC Shoah Foundation Institute and Visual History Archive.
http://college.usc.edu/vhi/

The Institute’s Visual History Archive has nearly 52,000 testimonies of survivors.

The United States Holocaust Memorial Museum in Washington
http://www.ushmm.org/

“The USHMM’s collections contain more than 12,750 artifacts, 49 million pages of archival documents, 80,000 historical photographs, 200,000 registered survivors, 1,000 hours of archival footage, 84,000 library items, and 9,000 oral history testimonies.”
In honor of each Survivor of the Venezuelan Community (2010)

Colonomos Er Na
Colonomos Nico
Cooper Fanny
Cooper Frank Z’L
Crivosei Moni
Croitorescu Weber Robert
Cula Leon Z’L
Czajkowski Eduordo Z’L
Czechowicz Fanny Z’L
Dauber Freddy
Davidsohn De Schachter Rosika
De Rodan Klara
De Tobel Judit
Deutsch Andres
Deutsch Mordechai
Deutsch Raquel
Deutsch De Katz Hedy
Deutsch Max
Dines Stefania
Donath Karol
Dorfinan Lupo
Dresner Josef
Druckmann Dodel
Dum Moric Z’L
Dunaevschi Simon
Eckstein Magda
Eckstein Zelio
Edelstein Ghitel
Eidelman Sara
Ekerman Leil
Elias De Waishbuh Sara
Engel De Sterba Ruzena
Faidengold De Zabner Rifka
Faidengold Mali
Falik Stanislaw
Farbman Dora
Fekete Dinah
Fekete Josef
Fendrich Margarita
Feueberger Simon
Figa Guta Z’L
Finkenthal Todres Abraham
Fischbach Lila
Fishman Edith
Fleischer Arie
Fleischer David
Fogel Lily
Foldes De Walder Catalina (Vilmochefe)

Ackerman Blima
Akerman De Segall Sidi
Altman De klein Z’L Susana
Altman De Rehavai Klahra
Altman Jenny
Apeloig Andres Z’L
Apeloig Musia
Arje Edith Z’L
Ast Margit
Bandel Renata
Beke Laszlo
Belinski De Sitzer Francoise
Benadon Ida
Beracha Benco
Beracha Saltiel
Berl Miguel
Birnbaum Arie
Birnbaum Martha
Blank Giza
Blatt Clara
Bloch Manfred
Blum Gretel
Blumensztejn Baila
Bock Jacob Z’L
Bogusz Zozislawa
Bone Raya
Bone Zeev
Borgman Nattali
Braun Helena
Breder Ana
Breder De Pressner Silvia
Breder Samuel Z’L
Brief Jorge
Brod-Speiser Ladislas
Broitman Shana
Bubis Ani
Bubis Mendel
Bubis Yehuda
Budik Iziu
Burger Mina
Bzoza Lucy
Calderohn De Saihas Alegre
Cimblar Amnon
Cofman Brandes Sulim
Coga Nunia
Cohen Bahar Moshe
Cohen Julia
Cohen Moises Z’L
In honor of each Survivor of the Venezuelan Community (2010)

Gunszler Aranka
Gurfninkel Mariano
Gutt Rey
Halaz Lily
Halpern De Rawicz Eugenia
Hammer Jacobo
Hanz Leopoldo Z’L
Hanz Susana
Hartman Magda
Hausman Malka
Hausman Manfredo
Herdan Conrad
Herman Alberto
Herman De Finkenthal Henia
Herrmann Petr
Herschdorfer Jorge
Herz Stefan
Herz Yolanda Z’L
Heymann Ezra
Hirsch Herbert
Hirschbein Ruth
Hirschl Elena
Hirshbein Ezra
Hirshfeld Herbert Z’L
Hollo De Deustch Verohnica
Horenkrieg De Slimak Musia
Horowitz Chaim
Horowitz Dora
Horowitz Sara
Horszowski Anna
Horszowski Stefan
Iacoboni Lili
Iczkovits De Lanes Edith
Itic De Jaergeman Finy
Jaegerman Fritzi
Jaegerman Wilhelm (Willy)
Jahr Martin
Jelinowski Boleslaw (Benek) Z’L
Jodlowsky Maciej
Jungwirth Dan
Karpel Erich Z’L
Katz De Berman Miriam
Katz De Feldman Nusia
Katz Hilda (Hedy)
Katz Myller Adalberto
Kaufman De Landau Zofia
Keme George
Frank Robert
Freid Janos
Frieder Eduardo
Friedman Salamon Joseph
Fruchterman Frida Z’L
Fuchs De Horoszowski Ania
Fuhrer Sechter Benjamin
Fulop Lazlo Z’L
Furman Rivca Z’L
Furt Otto
Furth Otta
Gabor George
Gali Lea
Ganowski De Figa Guta
Gartner Froino
Gaspar Lya
Gaspar Zoltan
Gemer Rubin Z’L
Gemer Woginiak Betty
Getzel De Hecht Rosa
Gicherman Lucy
Gicherman Bernardo Z’L
Glijenschi Marcos
Gliksman De Almaleh Madeleine
Goldberg De Jacoby Lily
Goldentaier Malka
Goldfaeb De Rotker Cylia
Goldfarb Grobla Joseph
Goldstein Clara
Goldstein Elena
Goldsztajn De Rosenblit Justyna Z’L
Gomery Lorenzo
Gordan Andres
Gordan Hedwig
Gordon Roberto
Gottenger Amalia
Gottenger Andre
Gratzer Otto
Grauer Emanuel
Grauer Marianne
Grauer Rosenfeld Manek Z’L
Gross De Gunczler Aranka
Gross Oscar
Grosz De Eckstein Magdalena
Grunhaus Alexandra
Gruszka Szulim
Gunczler Aranka
Gunczler Enrique
In honor of each Survivor of the Venezuelan Community (2010)

Mittler De Fischbach Lila
Modiano De Benadon Ida
Moskovitz Nandor
Mughinstein Clara
Najman Mathias
Nath Mina
Nelson De Blum Gretel
Neufeld De Rohov Edith
Ores Helena
Oser Dorit
Oser Neuman Harry
Ostfeld Ackerman Hillo
Ostfeld Peseta Klara
Pasateano Aron Z’L
Perelman Menia
Perez Eusebio
Perlmutter Arthur
Perlmutter Ladislao
Pinkas Maria
Poler Dora
Pollak De Ciobotaru Chanka
Pressner Joseph
Pressner Silvia
Rado Guttmann De Varnagy Marta
Rais Isaac
Rajchenberg Izak
Rand De Nath Mina
Rapaport Israel
Rauchwerger David
Rawicz Eugenia
Rawicz Genia
Rawicz Marcelino
Reinfeld Annie
Reisch De Bubis Ana
Rettig Ida
Revai Clara
Revai Zoltan Z’L
Reznikowicz Mihalina
Rodan Klara
Rohov Ivan
Romis Aljamati Isaac
Rona De Batay Magdalena
Rosenberg De Stern Agnessa Z’L
Rosenbaum Isaac
Rosenhein Silvia
Roth Jose Z’L
Rotker Cylia
Rotker Gewandsznajder David
Kertznus Schenfeld Zunie
Klahr Leon
Klein Eva Renee
Klein De Helin Hana
Klein Emerico
Klein Nicolas
Klein Susana Z’L
Kleiner Josef
Kleinerman De Talmaciu Reiza
Klugerman Salo
Kombluth Moises
Kombluth-Seinfeld Frida
Kracovitz De Herz Yolanda
Kraower Dalia
Kratower David
Kratower Janek
Kraus Agnes
Kraus Ana
Kraus De Gaspar Lya
Krausz Eva
Kreisel Dona
Krulig Kristina
Krzypow Hancher Abraham
Kuperstein Eidelman Elias
Kupferschneid Lola
Labunsky Margot
Landa Hans
Landau Wasserbeger Josef
Landau Zofia
Lanes Marianne
Leider De Sternbach Christiane
Libfeld Ida
Libfeld-Warn Josef
Lichtenstern De Rivadeneira Rene
Lizer Sabina
Lutwak Edith
Lutwak Isidoro
Mangel De Spira Trudy
Margarici Israel
Margulis De Blank Ghiza
Margulis Sara
Martinez Abelardo Z’L
Mathias Tibor Z’L
Meir Jaime
Mendel Edith
Mezan Konorti Josef
Milchgrub Rachmil
Mitler Simon
In honor of each Survivor of the Venezuelan Community (2010)

Stembach Bernard
Stembach Christiane
Sterba Arnost
Sterba Ruzena
Sternbach De Krakower Dalia
Stolear Carlos
Stransky Alexander
Strulovic Susana
Suchar De Fuhrer Frima
Szekulesz De Vandor Eva
Szirtes Tibor
Szolnik Jose
Sztainblat Baigelman De Ozyp Chana
Talmaciu Reiza
Tobias Pfeffer Juan Fehlix
Treiner-Schachter Nathan
Treiner-Schachter Rozalia
Tress De Gruszka Sonia Z’L
Urbach Felicia
Urbach Otto
Vaisman Clisci Volf
Vaisman Ita
Vamagy Tibor
Vandor Eva
Vandor Imre
Visoi-Sudar Koch Veronika
Vrana Livia
Wacher De Wacher Nusia
Waisbuh Sara
Walg De Reinfeld Annie
Weisburn Sarina
Weisinger Steffi
Weiss De Osers Dorit
Weiss Josef
Weissbrod (Zino) Schlomo Z’L
Weissbrod (Babi) Sarah Z’L
Windt Hajnal
Winkler Harry
Wittels Alfons
Wolfermann Ana
Wolfermann Hanz
Wolstin De Broitman Shena
Yisrael Sicherman David
Zabner Luisa
Zabner Samuel
Zaffir Helena Z’L
Zaffir Menachem

Rotkopf Ena
Rotter Anna
Rotter Zigmunt
Russo De Perli Rebeca
Saiaas Alegre
Salamon Alice
Salomon Alexander
Salomon Andres
Salomon Marcu Yanku
Salomonovich De Cohehn Julia
Sancovsky Gisela Z’L
Schachter Nathan
Schilling De Borgman Tonka
Schlesinger De Vrana Lili
Schreiber Freddy
Schreiber Helga
Schreiber Kurt
Schreiber Manfredo
Schwarcz Edita
Schwarcz Stefan
Segall Jaime
Segall Kliwgher Harry Z’L
Segall Sidi
Seidemann Pedro
Seidl Alfredo
Seidl Andre
Seidl Clara
Seidl Dinah
Siglic Freide
Sinek De Morgenstern Hana
Sitzer Francoise
Siwka Kerebayser Heronim
Skornicki Chaskiel
Slimak Clara
Slimak De Herman Miriam Ptasznik
Smuel David
Snornicki Malka
Spiegel Abraham
Spielberger Ladislaus
Spira Gertrudy
Springer De Grauer Mariana
Stahlman Paula
Steimetz Fany
Steiner Bondi
Steinmetz Efri
Steinmetz Fanny
Steinmetz Wolf
Stem Tomis
Express Yourself!

We would like to hear from you any comment or contribution to improve on this Haggadah La Seder Yom Hashoah veHagevurah.

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