



GLASNIK

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Darko Fischer, urednik "Glasnika"

Uz sedamnaesti broj BB Glasnika



Poštovane čitateljice i čitatelji,

Siječanj 27: Dan sjećanja na žrtve Holokausta ove je godine posebno obilježen u svijetu i u Hrvatskoj. Ove godine je 75 godina od 27. siječnja 1945. kada je oslobođen najzloglasniji logor smrti Auschwitz. Donosimo osvrt o nekoliko tih događaja.

Holokaust u Hrvatskoj je izložba nedavno postavljena u Zagrebu povodom 75 godina od oslobođenja Auschwitza ali i povodom hrvatskog predsjedanja Vijećem Europe. Donosimo prikaz s otvaranja ove izložbe.

Zborni pjevanje među Židovima Zagreba ima dugu tradiciju. Tko je bio Moša Pijade čije ime je nosio prvi židovski zbor i koji su danas židovski zborovi u Zagrebu naći ćete u ovom broju Glasnika.

Kako, preko pričanja svoje bake, na Holokaust gleda jedna djevojčica. Pročitajte u „Priči o jednoj baki“ koju donosimo u ovom broju.

Issur Danielovitch sin siromašnog useljenika iz Bjelorusije umro je u 104. godini života. Gotovo svi svjetski mediji donijeli su tu vijest. Ne zato što je bio u 11. deceniji života, ne zato što je bio židovskog porijekla i privržen judaizmu kroz većinu svog života. Bio je to znameniti holivudski glumac Kirk Douglas. Pročitajte životnu priču siromašnog židovskog dječaka koji je postao slavan.

Darko Fischer, editor of "Voice of BB"

Editorial to theseventeenth issue of The Voice of BB



Dear readers,

January 27: Holocaust remembering day was this year marked with a special intensity around the world and in Croatia. This year it was 75 years from liberation of that most notorious death camp Auschwitz. You can find several our comments concerning this event.

Holocaust in Croatia is an exhibition recently staged in Zagreb on the occasion of 75 years since the liberation of Auschwitz, but also on the occasion of the Croatian presidency of the Council of Europe. We bring a preview from the opening of this exhibition.

Choral singing among the Jews of Zagreb has a long tradition. Who was Mosha Pijade whose name was given to the first Jewish choir and what are the Jewish choirs in Zagreb today you will find in this issue of our Voice.

How, through her grandmother's talk, one young girl looks at the Holocaust. Read it in the "Grandma's Story" we bring in this issue.

Issur Danielovitch, a son of a poor Jewish immigrants from Belarus died aged 104. Almost all world media announced this. Not only because he was in 11th decade of his life, not only he was Jewish, dedicated to Judaism most of his life. He was the famous Hollywood actor, Kirk Douglas. Read about the life of the poor Jewish boy who became famous.

Svjetski Holokaust forum 2020

Dana 23. siječnja u Jeruzalemu se okupio veći broj istaknutih svjetskih političara na Petom Holokaust forumu. Došli su odati počast za šest miliona židovskih žrtava Holokausta te da obilježe 75 godina od oslobođenja logora Auschwitz. Sovjetska Crvena armija je toga dana 1945. godine u svom prodoru prema središtu Njemačke ušla u Auschwitz. Od 2005. godine ovaj se datum obilježava kao Dan sjećanja na Holokaust. Svjetski čelnici iznijeli su svoje stavove o tom zlu u kojem su smrtno stradali milioni nevinih ljudi. Donosimo izvatke iz govora nekolicine njih.

Izraelski predsjednik vlade Benjamin Netenyahu

..Vaša prisutnost u Jeruzalemu odaje počast i sjećanje na šest miliona žrtava Holokausta. Izrael i židovski narod Vam na tome zahvaljuje.

Pred 75 godina, naš narod – izraelski narod izašao je iz najvećeg područja ubijanja u povijesti čovječanstva.

No naročito danas trebamo reći: za šest miliona naših ljudi, od toga milion i pol djece, vrata pakla probijena su prekasno. Prekasno.

Zato na temeljima uspostave i oživljavanja Države Izrael naš je glavni zadatak: neće nikada biti drugog Holokausta. Za mene kao predsjednika Države Izrael ovo je je moja najviša obaveza.

Za mnoge je Auschwitz najveći simbol zla. On i je to. Tetovirane ruke onih koji su prošli kroz njegova zloglasna vrata, hrpe cipela i naočala oduzetih zatočenicima u njihovim zadnjim životnim trenucima, plinske komore i krematoriji koji su pretvorili te ljude u pepeo, sve to nosi svjedočanstvo o strašnoj dubini u koju čovječanstvo može potonuti.

Mike Pence, potpredsjednik Sjedinjenih država

Ovom prilikom ovdje na brdu Herzl sakupili smo se da ispunimo svečanu dužnost, dužnost sjećanja: nikada ne dozvoliti da sjećanja na one koji su umrli u Holokaustu budu zaboravljena, od bilo koga i bilo gdje u svijetu.

Lica milion i pol djece pretvorila su se u dim pod vedrim nebom zbog krivice da im barem jedan od djedova ili baka bio Židov. Noć koju je Elli Wiesel nazvao „sedam puta zapečaćenom“ uništila je tada vjeru mnogih, i predstavlja izazov za vjeru mnogih još i sada.

Danas se prisjećamo što se događa kada na bespomoćni zovu u pomoć dok moćnici uskraćuju odgovor

Ime mjesta bilo je Oswiencim. U svom planu da unište poljsku kulturu, nacisti su poljskim gradovima davali njemačka imena. Ovaj su grad nazvali Auschwitz.

Kada su vojnici otvorili vrata Auschwitza 27. siječnja 1945. našli su 7000 izgladnjelih polu-golih zatočenika, našli su kutije s dokumentima s logorskim zapisima o najvećem masovnom ubojstvu u povijesti. Prije nego što je rat završio, u trajanju od pet godina, više od 1.1 milion muškaraca, žena i djece nestalo je u Auschwitzu.

...Ne možete prolaziti kroz Auschwitz a da vas ne obuzme bol i tuga. Ne možete gledati hrpe cipela, plinske komore, krematorije, teretni vagon na ulasku u logor, zrnato grube fotografije muškaraca, žena i djece poslanih smrt bez da su mogli i pitati „Kako to možete?“

Danas oplakujemo s onima koji oplakuju i žalujemo s onima koji žaluju. Sjećamo se imena i lica i obećanja šest miliona Židova koji su ubijeni u Holokaustu.

Danas također odajemo počast onima koji su preživjeli, koji su svih ovih godina nosili sjećanje na to zlo i svojim primjerom služili čovječanstvu.

I konačno, moramo imati hrabrosti da spoznamo kako smo mi, vođe naroda koji smo se ovdje sastali, odgovorni i imamo moć, da se ovo čega se sada sjećamo nikada više ne dogodi.

Dok odajemo počast i sjećamo se šest miliona židovskih stradalnika Holokausta, svijet se može i čuditi nad vjerom i prilagodljivosti židovskog naroda, koji je samo tri godine nakon hoda po dolini smrti, ustao se iz pepela da osigura židovsku budućnost i obnovi židovsku državu.

Ponosan sam kao potpredsjednik Sjedinjenih država da je američki narod bio s vama u svakom koraku od 1948. godine. I tako ćemo ostati i dalje.

Danas se ne sjećamo samo oslobođenja Auschwitza, već i pobjede slobode, ispunjena obećanja, ljude vraćene na njihovo pravo mjesto među narodima Zemlje. I mi se sjećamo – sjećamo se duge noći prošlosti preživjelih i lica onih koje smo izgubili, heroja koji su stajali nasuprot zla tog vremena. A danas smo se okupili nas gotovo 50 naroda, ovdje u Jeruzalemu da u jednom glasu kažemo: Ne ponovilo se!

Neka uspomena na mučenike bude upisana u srca cijelog čovječanstva za sva vremena!

Engleski princ Charles

Neobična je čast, iako vrlo svečane vrste, biti danas ovdje i u ime Ujedinjenog kraljevstva komemorirati sve one tragično izgubljene u Shoa.

Doći na ovo sveto mjesto, Yad Vashem – „Spomenik i ime“ znači suočiti se s onim za što nikakvo ime, nikakva riječ i nikakav jezik nije dovoljno opravdan.

Veličina genocida koju je podnio židovski narod prkosi razumijevanju i tjera nas koji živimo u sjeni tih neopisivih događaja da se osjećamo beznadno nedostojnim.

Razmjer zločina bio je toliko velik, posljedice toliko duboke da to zasjenjuje bezbrojne pojedinačne ljudske priče i tragedije od kojih su te patnje sastavljene. Zbog toga su mjesta kao ovo i događaj kao ovaj od vitalne važnosti.

Za mnoge od vas ovdje i za židovski narod širom svijeta, ove priče su vaše priče: bilo da ste svjedočili i nekako prebrodili užasnu brutalnost Holokausta lično bilo da ste osjetili kroz iskustva vaših voljenih ili kroz gubitak roditelja djedova, baka tetaka i tetki ili drugih rođaka koje niste ni poznavali.

No nikada ne smijemo zaboravitida su oni i naša priča: priča o nerazumljivoj nečovječnosti iz koje cijelo čovječanstvo može i mora naučiti. To, što se zlo ne može opisati, ne znači da se ono ne može pobijediti. To da se zlo ne može u potpunosti razumjeti, ne znači da ga ne možemo savladati.

Od posebnog je značaja da se sastajemo ovdje u Izraelu gdje su mnogi preživjeli Holokausta tražili i našli utočište te izgradili budućnost za sebe i ovu državu.

Isto je tako bila moja posebna privilegija da sam u svom životu susreo mnoge preživjele Holokausta koje smo prihvatili u Ujedinjenom kraljevstvu, koji su tamo započeli novi život, ali i nemjerljivo doprinijeli boljitku naše zemlje i svijeta u godinama koje su slijedile.

Kao što svaki život izgubljen u Shoa predstavlja milione koji su umrli, svaka inspiratorna priča kao ona Anite Lasker-Wallfish predstavlja snagu duha, neizrecivu hrabrost, odlučan prkos humanosti kada je suočena s najgorim.

Dame i gospodo, prošao je gotovo jedan ljudski vijek otkako se užas Holokausta nadvio nad europskim kontinentom, dok svjedoka tih događanja nažalost ima sve manje. Moramo se stoga posvetiti tome da osiguramo kako bi njihove priče živjele, kako bi ih dolazeće generacije upoznale i razumjele.

Holokaust ne smije nikada postati samo jednostavna povijesna činjenica: ne smijemo prestati biti potreseni i užasnuti svjedočanstvima onih koji su kroz to prošli. Njihova iskustva trebaju nas poučavati, voditi i upozoravati.

Lekcija Holokausta bolno je relevantna u današnje vrijeme. 75 godina od oslobođenja Auschwitza i Birkenaua, mržnja i netolerancija još vrebaju u ljudskom srcu, govore nove neistine, prihvaćaju nova prerusavanja i traže nove žrtve.

Holokaust je bio strašna tragedija Židova, no to je bila i opća ljudska tragedija s kojom smo sukrivci ako ne poslušamo njenu lekciju.

Na ovaj dan, na ovom mjestu i na sjećanje na milione koji su nestali u Shoa, prihvatimo toleranciju i poštovanje

Vladimir Putin, predsjednik Ruske federacije

Oplakujemo sve žrtve nacizma, uključujući i šest miliona Židova, zlostavljanih po getima logorima smrti i okrutno ubijenih u progonima. Četrdeset posto njih bili su građani Sovjetskog saveza, pa je Holokaust bio duboka rana za nas, tragedija koje ćemo se uvijek sjećati.

Prije svog posjeta Jeruzalemu pregledao sam originalne dokumente, izvještaje časnika Crvene armije nakon oslobođenja Auschwitza, Moram da Vam kažem, kolege, vrlo je teško, nepodnošljivo čitati ove vojne izvještaje, dokumente koji u pojedinostima opisuju kako je logor bio ustrojen, kako je radio hladnokrvni stroj ubijanja.

Dvadeset i sedmi siječanj označava 75 godina od oslobođenja Auschwitza. U tom paklu, kamo su ljudi iz raznih zemalja dovedeni da bi ih se mučilo, podvrgavalo monstruoznim eksperimentima i masovnom ubojstvu, stotine tisuća ljudi raznih narodnosti su pobijeni. Polovica od njih bili su Židovi.

Zločini koje su počinili nacisti, njihovo namjerno, planirano i kako su oni zvali „konačno rješenje židovskog pitanja“ jedne je od najmračnijih i najsrमतnijih stranica moderne svjetske povijesti.

No, ne smijemo zaboraviti da je taj zločin imao i saučesnike. Oni su nekada bili okrutniji od svojih gospodara. Tvornicama smrti i koncentracionim logorima upravljali su ne samo nacisti već i njihovi pomagači u mnogim europskim zemljama.

Na okupiranim teritorijima Sovjetskog saveza gdje su radili takvi kriminalci, ubijen je najveći broj Židova. Tako je u Ukrajini ubijeno 1,4 miliona Židova i 220000 ljudi ubijeno je Litvi. Skrećem Vam pažnju, prijatelji, da je to 95 % predratne populacije Židova u toj zemlji. U Latviji je 77000 Židova ubijeno. Samo je nekoliko stotina latvijskih Židova preživjelo. Holokaust.

Holokaust je bilo namjerno uništenje naroda. No moramo se sjetiti da su nacisti namijenili istu sudbinu drugim narodima. Rusi, Bjelorusi, Ukrajinci, Poljaci i mnogi drugi narodi bili su proglašeni „Untermensch“. Njihova zemlja bila je namijenjena za životni prostor nacista, za njihov lagodan život,

dok bi se Slaveni i ostali narodi uništili ili postali robovi bez prava, kulture, povijesnih spomenika i jezika.

Sjećanja na Holokaust služiti će kao pouka i upozorenje samo ako ostane cjelovit, bez izostavljanja. Nažalost, danas sjećanje na rat, njegove pouke i nasljeđe koriste se u neposredne političke svrhe. To je potpuno neprihvatljivo. Dužnost je sadašnjih i budućih političara, državnih i javnih ličnosti da čuvaju dobro ime živućih i palih heroja, civila i žrtava nacista i njihovih pomagača.

Svi smo mi odgovorni osigurati da se strašne tragedije tog rata ne ponove, da će se dolazeće generacije sjećati užasa Holokausta, logora smrti i opsade Lenjingrada.

Zahvaljujem se našim izraelskim kolegama za topao i vrlo gostoljubiv prijem ovdje u Jeruzalemu, želim mir, prosperitet i sve najbolje svima na ovoj konferenciji, a također isto građanima Izraela.

World Holocaust forum 2020

On January 23 many most prominent world leader gathered in Jerusalem for fifth Jerusalem Holocaust forum. They came to pay tribute to six million Jewish victim of Holocaust and to mark the 75th anniversary of liberation the Auschwitz concentration camp. Soviet Red army on its way to central Germany, entered the notorious death camp on January 27 1945. From 2005 this date is mark as Holocaust remembrance day. World leader presented in Jerusalem their views on this evil when millions of innocent people were taken to death. Here are excerpts of some of these speeches

Israel's prime minister Benjamin Nataniahu:

...Your presence in Jerusalem honors the memory of the six million victims of the Holocaust. Israel and the Jewish people, thank you.

Seventy-five years ago, our people – the Jewish People – emerged from the largest killing field in the history of humanity.

But especially today, it must be said: For the six million of our people, including 1.5 million children, the gates of hell were broken into too late. Too late.

And therefore, at the foundation of the revival of the State of Israel is one main imperative: There will never be a second Holocaust. As the Prime Minister of Israel, this is my supreme obligation.

For many, Auschwitz is the ultimate symbol of evil. It is certainly that. The tattooed arms of those who passed under its infamous gates, the piles of shoes and eyeglasses seized from the dispossessed in their final moments, the gas chambers and crematoria that turned millions of people into ash, all these bear witness to the horrific depths to which humanity can sink.

Mike Pence, Vice president of United States

On this occasion, here on Mount Herzl, we gather to fulfill a solemn obligation — an obligation of remembrance: to never allow the memory of those who died in the Holocaust to be forgotten by anyone, anywhere in the world.

The faces of a million and a half children reduced to smoke under a silent sky for the crime of having a single Jewish grandparent. The night Elie Wiesel called “seven times sealed” consumed the faith of so many then, and challenges the faith of so many still.

Today we remember what happens when the powerless cry for help and the powerful refuse to answer.

The town’s name was Oświęcim. As part of their plan to destroy the very existence of Polish culture, the Nazis gave Polish towns German names. And this one they called Auschwitz.

When soldiers opened the gates of Auschwitz on January 27, 1945, they found 7,000 half-starved, half-naked prisoners, hundreds of boxes of camp records that documented the greatest mass murder in history. Before the war was over, in its five years of existence, more than 1.1 million men, women, and children would perish at Auschwitz.

... One cannot walk the grounds of Auschwitz without being overcome with emotion and grief. One cannot see the piles of shoes, the gas chambers, the crematoriums, the lone boxcar facing the gate to the camp, and those grainy photographs of men, women, and children being sent to their deaths without asking: “How could they?”

Today we mourn with those who mourn and grieve with those who grieve. We remember the names and the faces and the promise of the 6 million Jews who were murdered in the Holocaust.

Today we also pay tribute to those who survived, who all these years have borne witness to that evil and have served mankind by their example.

And, finally, we must have the courage to recognize all the leaders and all the nations that are gathered here that, today, we have the responsibility and the power to ensure that what we remember here today can never happen again.

As we honor and remember the 6 million Jewish martyrs of the Holocaust, the world can only marvel at the faith and resilience of the Jewish people, who just three years after walking in the valley of the shadow of death, rose up from the ashes to reclaim a Jewish future and rebuild the Jewish State.

And I’m proud to say, as Vice President of the United States, that the American people have been with you every step of the way since 1948. And so we will remain.

Today we remember not simply the liberation of Auschwitz but also the triumph of freedom — a promise fulfilled, a people restored to their rightful place among the nations of the Earth. And we remember — we remember the long night of that past, the survivors and the faces of those we lost, the heroes who stood against those evil times. And today we gather nearly 50 nations strong, here in Jerusalem, to say with one voice: Never again.

May the memory of the martyrs be enshrined in the hearts of all humanity for all time.

Prince Charles of England

It is a particular honor, although one of the most solemn kind, to be present here today, and, on behalf of the United Kingdom to commemorate all those so tragically lost in the Shoah.

To come to this sacred place, Yad Vashem –“A Memorial and a Name” – is to be faced with that for which no name, no words and no language can ever possibly do justice.

The magnitude of the genocide that was visited upon the Jewish people defies comprehension and can make those of us who live in the shadow of those indescribable events feel hopelessly inadequate.

The scale of the evil was so great, the impact so profound, that it threatens to obscure the countless individual human stories of tragedy, loss and suffering of which it was comprised. That is why places like this, and events like this, are so vitally important.

For many of you here, and for Jewish people across the globe, those stories are your stories: whether you witnessed and somehow endured the appalling barbarity of the Holocaust personally; or whether it touched your lives through the experience of your loved ones, or through the loss of parents, grandparents, uncles, aunts or other family you were never able to know.

But we must never forget that they are also our story: a story of incomprehensible inhumanity, from which all humanity can and must learn. For that an evil cannot be described does not mean that it cannot be defeated. That it cannot be fully understood, does not mean that it cannot be overcome.

And so it is of particular significance that we should gather here, in Israel, where so many of those who survived the Holocaust sought and found refuge, and built a new future for themselves and this country.

In the same way, it has been a singular privilege, throughout my life, to have met so many Holocaust survivors who were welcomed to the United Kingdom and who began new lives there, contributing immeasurably to the welfare of our country, and the world, in the years that followed.

Just as each life lost in the Shoah stands for all the millions who died, each inspirational story such as that of Anita Lasker-Wallfisch, stands for the strength of spirit, the unparalleled courage, the determined defiance, of the very best of humanity when confronted with the very worst.

Ladies and Gentlemen, almost a lifetime has passed since the horror of the Holocaust unfolded on the European continent, and those who bore witness to it are sadly ever fewer. We must, therefore, commit ourselves to ensuring that their stories live on, to be known and understood by each successive generation.

The Holocaust must never be allowed to become simply a fact of history: we must never cease to be appalled, nor moved by the testimony of those who lived through it. Their experience must always educate, and guide, and warn us.

The lessons of the Holocaust are searingly relevant to this day. Seventy-five years after the Liberation of Auschwitz-Birkenau, hatred and intolerance still lurk in the human heart, still tell new lies, adopt new disguises, and still seek new victims.

The Holocaust was an appalling Jewish tragedy, but it was also a universal human tragedy, and one which we compound if we do not heed its lessons.

Vladimir Putin, president of Russian Federation

We mourn all the victims of the Nazis, including the six million Jews tortured in ghettos and death camps and killed cruelly during raids. Forty percent of them were citizens of the Soviet Union, so the Holocaust has always been a deep wound for us, a tragedy we will always remember.

Before visiting Jerusalem, I looked through original documents, reports by Red Army officers after the liberation of Auschwitz. I must tell you, colleagues, it is very difficult, unbearable to read these military reports, documents describing in detail how the camp was set up, how the cold-blooded killing machine worked.

January 27 marks the 75th anniversary of the liberation of Auschwitz. In this hell, where people from different countries were brought for torture, monstrous experiments and mass killing, hundreds of thousands of people of different ethnicities died. More than half of them were Jews.

The crimes committed by the Nazis, their deliberate, planned, and as they said, "final solution to the Jewish issue," is one of the darkest and most shameful pages of modern world history.

But we should not forget that this crime also had accomplices. They were often crueler than their masters. Death factories and concentration camps were served not only by the Nazis, but also by their accomplices in many European countries.

In the occupied territories of the Soviet Union, where these criminals were operating, the largest number of Jews were killed. Thus, about 1.4 million Jews were killed in Ukraine, and 220,000 people were killed in Lithuania. I draw your attention, friends, to the fact that this is 95 percent of the pre-war Jewish population of this country. In Latvia, 77,000 Jewish people were killed. Only a few hundred Latvian Jews survived the Holocaust.

The Holocaust was deliberate annihilation of [a] people. But we must remember that the Nazis intended the same fate for many other peoples. Russians, Belarusians, Ukrainians, Poles and many other peoples were declared Untermensch. Their land was meant to serve as living space for the Nazis, providing for their prosperous existence, while the Slavs and other peoples were meant either to be exterminated or to become slaves without rights, culture, historical memory and language.

The memory of the Holocaust will serve as a lesson and a warning only if it remains fully intact, without any omissions. Unfortunately, today the memory of war and its lessons and legacy often fall subject to the immediate political situation. This is completely unacceptable. It is the duty of current and future politicians, state and public figures to protect the good name of the living and fallen heroes, civilians and victims of the Nazis and their allies.

We are all responsible for making sure that the terrible tragedies of this war will not happen again, that the generations to come will remember the horrors of the Holocaust, the death camps and the siege of Leningrad.

I would like to thank our Israeli colleagues for a warm, very hospitable reception here in Jerusalem, and to wish peace, prosperity and all the best to everyone at the conference, and, of course, to the citizens of Israel.

Ninislav Perović:

Ako tebe zaboravim...
Holokaust u Hrvatskoj 1941. – 1945.
Zadnje odredište Auschwitz

(Naslov izložbe *AKO TEBE ZABORAVIM...* je preuzet iz biblijskog Psalma 137,5 simbolično upućuje na posljedice djelovanja nedemokratskog, netolerantnog i rasističkog ustaškog režima koje se ne smiju zaboraviti.)

Hrvatski povijesni muzej na inicijativu Ministarstva kulture Republike Hrvatske priredio je izložbu pod naslovom *AKO TEBE ZABORAVIM... - Holokaust u Hrvatskoj 1941. – 1945. / zadnje odredište Auschwitz.*

Izložba se tematski odnosi na stradanja Židova iz Hrvatske za vrijeme Drugoga svjetskog rata s posebnim naglaskom na sudbine Židova deportiranih iz Hrvatske u Koncentracijski logor Auschwitz-Birkenau u Poljskoj.

Prvi put po osnutku Republike Hrvatske otvoreno se predstavlja i dokumentira najcrniji period hrvatske povijesti: zločinački ustški režim Nezavisne Države Hrvatske od 1941. do 1945. Izložba je postavljena na simboličnom mjestu: u Francuskom paviljonu, autentičnom mjestu stradanja Židova iz Zagreba i drugih mjesta Hrvatske ispred kojega su bili sabirani i deportirani željezničkim vagonima u koncentracijske logore.

Otvaranju izložbe prisustvovali su najviši predstavnici hrvatske Vlade te ne mali broj veleposlnika, predstavnici židovske, muslimanske i srpske zajednice u Republici Hrvatskoj.

Pokrovitelj izložbe je Vlada Republike Hrvatske te je shodno tomu izložbu otvorio predsjednik Vlade gospodin Plenković govorom iz kojeg izdvajamo slijedeće:

Izložbom Hrvatskog povijesnog muzeja, simboličnog naslova „Ako tebe zaboravim...” iskazana je poruka koju je hrvatska Vlada u njezinom sadržaju prepoznala i stoga i prihvatila pokroviteljstvo. Poruka je da zaborava nema i ne smije biti, jer je zaborav zločina negiranje čovjeka i negiranje njegove ljudskosti.

„Ako tebe zaboravim“, prestajem biti čovjek.

„Ako tebe zaboravim“, prestajemo biti ljudi.

A zaboravljamo svaki put kada, kao pojedinci ili kao zajednica, propustimo ustati protiv bilo kojeg oblika diskriminacije i kada ne ustanemo jasno i glasno za vrijednosti zaštite ljudskog dostojanstva, ravnopravnosti i dijaloga. Zaboravljamo svaki put kada propustimo jasno progovoriti o Holokaustu, i osobito o tragičnim posljedicama nedemokratskog, totalitarnog i rasističkog ustaškog režima u Hrvatskoj od 1941. do 1945.

U tome je vrijednost ove izložbe jer jasno ukazuje na sustav terora uspostavljen na području Nezavisne Države Hrvatske protiv židovskog, srpskog i romskog stanovništva, te protiv hrvatskih antifašista i demokrata, koji su protiv toga bili ustali.

Ova izložba je u skladu s nastojanjima, politikom i stavom Vlade koji je da svi društveno-politički, stručni, znanstveni, a napose odgojno-obrazovni mehanizmi moraju pronaći svoje mjesto u njegovanju kulture sjećanja. Moraju pronaći svoje mjesto u angažmanu na traženju istine, savladavanju podjela i izgradnji budućnosti, u kojoj će tolerancija, dijalog te međusobno uvažavanje, postati temelj i trajni zalag mira.

Vjerujem da će izložba pridonijeti shvaćanju razmjera zločinačkih ideologija rasizma i antisemitizma, iz kojih je proizišao najmračniji period europske i svjetske povijesti, ali isto da će nas potaknuti na promišljanje o svim oblicima totalitarizama. Vjerujem i nadam se da će nam iskustvo pripreme ove izložbe pomoći i u projektu novog nacionalnog postava Republike Hrvatske u Državnom muzeju Auschwitz-Birkenau u Poljskoj.

Izložbena građa – sudbine ubijenih, svjedočanstva preživjelih, sačuvani, malobrojni izvorni predmeti iz logora, fotografije i dokumenti iz hrvatskih i međunarodnih muzejskih i arhivskih institucija kao i oni posuđeni od obitelji stradalnika te Pravednika među narodima – raspoređena je u četiri tematske cjeline:

Prva cjelina, ukazuje na sustav terora uspostavljen na području Nezavisne Države Hrvatske (NDH) protiv židovskog, srpskog i romskog stanovništva, komunista i antifašista te posebice na odnos prema židovskom stanovništvu koje je bilo podvrgnuto rasnim zakonima i kao takvo posve obespravljeno.

Druga cjelina govori o sustavu logora u NDH te drugim područjima današnje Republike Hrvatske (Istra i Hrvatsko primorje te Međimurje) koja su u to vrijeme bila pod talijanskom, odnosno mađarskom aneksijom i/ili okupacijom. Daje se naglasak i na logor Jasenovac koji je postao simbolom ustaškog terora i stradanja Židova, Srba, Roma i antifašista. Naime, i prije masovnih deportacija Židova u logor Auschwitz u kolovozu 1942. i svibnju 1943. godine, u logorima na području NDH ubijena je većina hrvatskih i bosansko-hercegovačkih Židova. (U Hrvatskoj, broj preživjelih Židova na kraju rata nije dosegao brojku od deset posto od ukupnog broja Židova prije 1941.)



Premijer Plenković govori na otvaranju izložbe

U trećoj cjelinise prezentira logor u kojemu je u razdoblju od 1942. do 1944. stradao velik dio židovskog stanovništva s područja NDH, ali i s područja Istre, Hrvatskog primorja i Međimurja. Obuhvaćeni su i neki drugi logori, poput Mauthausena, Bergen-Belsena i Buchenwalda, u kojima je također stradavalo židovsko i drugo stanovništvo.

Posljednja cjelina, nazvana „Sjaj u tami“ prezentira Židove, sudionike antifašističkog otpora te hrvatske Pravednike među narodima, pojedince koji su sudjelovali u spašavanju Židova, time izlažući pogibelji i vlastiti život.

U okviru ovih tematskih cjelina, prikazane su pojedinačne sudbine stradalnika, posebice Židova. Organizatori i izvršitelji zločina predstavljeni su unutar pojedinih tematskih cjelina s obzirom na kontekst, njihovu ulogu u datom vremenu i prostoru. Izložba obuhvaća i izbor fotografija stradalnika, Židova iz različitih hrvatskih gradova i mjesta, koji su stradali u ustaškim logorima i Auschwitzu.

Prikazani su i videoisječci, svjedočenja preživjelih logoraša iz Auschwitza – Branka Lustiga, Tonke Petričević, Olega Mandića i Ota Konsteina. Uz to je gospodin Mandić-posljednji zatočenika Auschwitza - održao na izložbi govor koji se teško zaboravlja.



Francuski paviljon, sabiralište Židova 1942., sada mjesto izložbe

Značaj ove izložbe je slojevit. Jedna, zasigurno ključna značajka jest da se temelji na znanstvenom pristupu, istraživanju te odgovornom radu struke u propitivanju i prezentaciji izuzetno turbulentnog, tragičnog i kratkog razdoblja hrvatske povijesti na temelju znanstveno utvrđenih povijesnih činjenica i suvremenih metoda muzeološke prakse. To bi nas trebalo zaštititi od nekad popularnih licitacija o broju stradalih koji se, ovisno o izvorniku i političkoj potrebi kretao između 30 do 700 tisuća. Nadalje, izložba pruža sve što je potrebno da se Jasenovac konačno klasificira kao logor smrti a

Jadovno kao stratište. Za očekivati je da će se i trajna postavka muzeja u Jasenovcu prilagoditi toj činjenici.

Osim toga, Jasenovac i ustaški zločini često su bili tema prigodnih govora rukovodećih političara na prigodne dane kada se te teme nisu mogle izbjeći. Većina ljudi koje su te teme istinski i opravdano zanimala jasno su uočavale ne male razlike između političke stvarnosti u Hrvatskoj i izgovorenog od strane političara stranke na vlasti i Predsjednice Republike. Stoga se uvijek čulo isto pitanje: kada ćete konačno prijeći s riječi na djela? Kada će se realna politika približiti ako ne i izjednačiti sa rečenim u tim prigodnim govorima?

Treba vjerovati da izložba predstavlja prvi prepoznatljivi korak prelaska s riječi na djela. Očekuje se da će jasne poruke govora predsjednika Vlade gospodina Plenkovića dodatno stimulirati taj proces. To će se uskoro potvrditi ukoliko izložba postane cilj organiziranih školskih posjeta jer ono što hrvatski učenici pišu o periodu kojeg ona pokriva je vrlo upitno.

Izložba će biti otvorena u Zagrebu dva mjeseca a potom će krenuti po svim većim gradovima Hrvatske.

Ninoslav Perović:

**If i forget you...
The Holocaust in Croatia 1941 – 1945
Final Destination Auschwitz**

(The title of the exhibition is taken from the Psalm 137.5 and symbolically points at the consequences from the undemocratic, intolerant and racist regime of Ustasas that must not be forgotten.)

By the initiative of the Ministry of Culture of the Republic of Croatia, the exhibition under the title *IF I FORGET YOU... – The Holocaust in Croatia 1941-1945/ Final Destination Auschwitz* has been organized Croatian History Museum.

The exhibition focuses on the sufferings of Jews from Croatia during World War II, with a special emphasis on the fates of Jews deported to the Auschwitz-Birkenau concentration camp in Poland.

For the first time in the 30 years history of the Republic of Croatia, the bleakest period of Croatian history has been openly presented and documented: the criminal Ustasha regime ruling the Independent State of Croatia between 1941 and 1945. The exhibition has been set up at the French Pavilion, a site where the Jews from Zagreb and other places in Croatia, were originally gathered and from which they were transported in railway wagons to the concentration camps.

The opening of the exhibition was attended by highest representatives of Croatian Government, a number of ambassadors and representatives of Jewish, Muslim and Serbian communities in Croatia. The sponsor of the exhibition was the Government of the Republic of Croatia, and accordingly, it was opened by Mr. Plenković, the Prime Minister of Croatia. The following quotations have been selected from his inspiring speech:

The exhibition entitled "If I forget you..." , prepared by the Croatian History Museum, conveys a message whose content was recognized by the Government of Croatia and therefore accepted patronage. The message is that one must not allow such crimes to sink into oblivion because forgetting the crimes is denying a human being and denying his humanity.

"If I forget you... " I stop being human.

"If I forget you... " we stop being human.

The act of forgetting happens every time when we as individuals or a community fail to stand up against any form of discrimination and speak up loud and clear to protect human dignity, equality and dialogue. We forget every time when we fail to clearly speak about the Holocaust, notably about the consequences of the undemocratic, totalitarian and racist Ustasha regime in Croatia from 1941 to 1945.

The value of the exhibition is that it clearly reveals the system of terror established in the territory of the Independent State of Croatia against the Jewish, Roma and Serb people as well as against Croat antifascists and democrats who stood up against that regime.



Mr. Pleković, Croatian prime minister at the exhibition

The exhibition is in line with the government's endeavours, policy and attitude that all socio-political, professional, scientific and especially educational mechanisms must find their role in nurturing a culture of memory. They must find their place in engaging in the search for truth, overcoming divisions and building a future in which tolerance, dialogue and mutual

respect will become the foundation and lasting pledge of peace.

Further, Prime Minister Andrej Plenkovic said: *"I believe that the exhibition will contribute to understanding the full scale of*

criminal ideologies of racism and anti-Semitism, from which the darkest period of European and world history has sprung, but it will also inspire us to reflect on all forms of totalitarianism. I believe and hope that the experience of preparing this exhibition will help us in the carrying out the project of a new national exhibition of the Republic of Croatia at the Auschwitz-Birkenau National Museum in Poland.”

The exhibition venue, destinies of the killed, testimonies of the survivors, and the few preserved original objects from the camp, photographs and documents from various Croatian and international museums and archives, as well as those borrowed from the families of the victims and the Righteous among the Nations, have been divided into four thematic units:

The first unit, positions the theme in place and time. It provides the visitors with an insight into the broader context of historical events and informs them about the regime of terror established in the Independent State of Croatia (NDH) against the Jewish, Serbian, and Roma populations, Communists and anti-Fascists, and in particular its attitude towards the Jewish population, now subjected to the racial laws and deprived of all their rights.

The second unit describes the camp system in NDH, as well as in other areas of present-day Croatia that were under Italian (Istria and the Croatian Littoral) or Hungarian (Međimurje) annexation and/or occupation. A particular emphasis has been placed on the Jasenovac camp, which has become a symbol of Ustasha terror and the suffering of Jews, Serbs, Roma, and anti-Fascists. Namely, even before the mass deportations of Jews to the Auschwitz camp in August 1942 and May 1943, most Croatian and Bosnian-Herzegovinian Jews were killed in the camps located in the territory of NDH. (In Croatia, the number of Jews at the end of WWII was less than ten percent of the number of Jews before 1941)



Certificate of Honour to the Righteous

Dr. Mate Ujević

includes a selection of photographs of the victims, Jews from various Croatian cities and towns, who were killed in Ustasha camps and in Auschwitz.

Video clips with the testimonies of surviving Auschwitz inmates – Branko Lustig, Tonka Petričević, Oleg Mandić, and Oto Konstein – are shown at the exhibition. In addition, Mr. Mandić delivered a speech at the exhibition that will be difficult to forget.

There is a multilayer importance of this exhibition. Maybe the key characteristic of it is that it is based upon scholarly work and research in this field, and the responsibility of the profession to explore and present this extremely turbulent, tragic, and brief period of Croatian history (1941-1945) based on methodically established historical facts and the contemporary methods of museological practice. This should protect us from earlier often popular auction-like bidding about the number of victims. (From 30 000 up to 700 000 killed in Jasenovac, depending whose political interest the numbers should support or disqualify.) Further, the exhibition delivers and documents everything required to finally qualify Jasenovac as an extermination camp and Jadovno as an execution site. Hopefully, the permanent display of the Jasenovac museum will adjust to this fact.

Further, extermination camp Jasenovac and the Ustasha atrocities were often the subject of commemorative speeches of political leaders at commemorations when this subject could not be avoided. Those of the attendees who were sincerely and justifiably interested in the subject, could clearly identify the gap between the political realities in Croatia and what the speeches - mostly by the politicians of the governing party and Mrs President of the Republic – tried to deliver. Consequently, the always same question was asked: when will deeds finally replace words? When will the political reality in Croatia mirror the words spoken in those commemorative speeches? We think that this exhibition represents the first recognizable step in that direction. We believe that the inspired speech of the Prime Minister Mr. Plenković will additionally stimulate this process. And therefore it is to expect that the exhibition will become mandatory for school children to attend. Especially considering what the official history books teach students today about this period of Croatian history and what is below any professional standard.

The exhibition will be open in Zagreb for two months. After that it will be visiting numerous cities in the country.

Darko Fischer:

Moša Pijade i židovski pjevački zborovi u Zagrebu

U Zagrebu je nedavno održan jubilarni koncert mješovitog pjevačkog zbora „Lira“ povodom 65 godina neprekidnog rada ovog zbora koji je osnovan i djeluje u okviru Židovske općine Zagreb. Ovo je prilika da se podsjetimo na rad ovog i još jednog židovskog zbora u Zagrebu i na osobe zaslužne za njihov uspješan rad ali i na osobu čije ime je taj zbor nosio preko 30 godina. Današnji zbor „Lira“ nosio je do 1991. ime značajnog jugoslavenskog i židovskog antifašiste Moše Pijade, danas nažalost zaboravljenog, slikara, novinara, partizanskog borca i državnika.

Moša Pijade rođen je 4. siječnja 1890. godine u Beogradu u sefardskoj židovskoj obitelji. Nakon završene osnovne škole i niže gimnazije, 1905. godine pohađao je zanatsko-umjetničku školu u Beogradu, a od 1906. do 1910. studirao je slikarstvo u München i Parizu. Uz to bavio se aktivno i novinarstvom. Svoje novinarske korake započeo je 1910. godine. Od 1911. do 1912. godine bio je tajnik udruženja novinarskih suradnika, a od 1913. do 1915. nastavnik crtanja u Ohridu. Rano je postao član Komunističke partije Jugoslavije. Bio je pokretač nekoliko ljevičarskih novina koje su izlazile u Beogradu. Zbog svoje političke aktivnosti bio je više puta uhićen i suđen te je na robiji proveo 14 godina. Za vrijeme robijanja u Sremskoj Mitrovici i Lepoglavi prevodio je Marxa i neku drugu komunističku literatura. Bio je aktivni borac u jugoslavenskoj partizanskoj i antifašističkoj borbi gdje je obavljao mnoge značajne funkcije. Proglašen je Narodnim herojem, najvišim odlikovanjem u komunističkoj Jugoslaviji, bio jedan od 11 narodnih heroja židovskog porijekla. Nakon rata bio je na visokim političkim položajima. Njegovo židovsko porijeklo rijetko se kada isticalo. Umro 1957. na dužnosti predsjednika skupštine Jugoslavije. Nakon njegove smrti u mnogim su mjestima tadašnje države podizani spomenici i imenovane ulice i

ustanove po njemu. U Zagrebu je popularno Narodno sveučilište nazvano „Moša Pijade“ a ispred zgrade te ustanove bio je njegov spomenik rad poznatog hrvatskog kipara Augusta Augustinčića. Nakon pada komunizma ulice i ustanove koje su nosile ime Moša Pijade su preimenovane pa je tako i židovski pjevački zbor koji je nosio njegovo ime nazvan Lira. Pijadin spomenik uklonjen je s javnog mjesta u Zagrebu i prenesen u vrt židovskog doma za starije osobe. Tako je tek pola stoljeća nakon smrti komunistički vođa čije židovsko porijeklo se skoro nikada nije spominjalo dok je bio živ, dobio simboličku poveznicu s narodom iz kojeg je potekao.



Moša Pijade kao partizan

Mješoviti pjevački zbor Židovske općine Zagreb »LIRA« obilježio je 65 godina svoga djelovanja jubilarnim koncertom u prepunoj dvorani Muzeja Mimara u Zagrebu. Zbor je osnovala Židovske općine u Zagrebu još 1954. godine u vrijeme kada su gotovo uništene židovske općine u Hrvatskoj i Jugoslaviji, bivšoj komunističkoj državi kojoj je tada Hrvatska pripada, tražile način za stvaranje vlastitog identiteta u prilikama koje nisu bile naklonjene niti vjerskim a niti nekim etničkim zajednicama. Podsjećamo, da je u tadašnjoj državi prevladavao neprijateljski stav prema Izraelu zbog izričite naklonjenosti tadašnjih vlasti prema arapskim zemljama, posebno Egiptu. Također se na vjersku aktivnost nije gledalo sa simpatijama. U takvim okolnostima okupljanje Židova u kulturnoj aktivnosti kao zborna pjevanje bio je dobar način da se oživi i vjerska i etnička sastavnica osiromašene židovske populacije. Zato je djelovanje zbora bilo usmjereno da se nakon holokausta sačuvaju od zaborava mnoge vrste židovskih zbornih pjesama, sinagogalno-liturgijske, jidiš, španjolsko-sefardske romance i hebrejski folklorni napjevi, ali da se istovremeno obrađuju i hrvatski napjevi. To je dalo posebnost, s kojom je ovaj zbor stekao ugled i kod publike i kod kritike

Zahvaljujući ovome, zbor „Moša Pijade“, današnja Lira proširio je svoj ugled ali i ugled hrvatske zborne pjesme u mnoge države širom svijeta. Zbor je, naime, u toku svog 65 godišnjeg djelovanja gostovao u mnogim zemljama, svagdje s velikim uspjehom. Kroz sadržaje svojih uspješnih koncerata zbor je kroz pronosio vrijednosti ne samo židovske glazbene kulture, već i hrvatske kulturne baštine kao i djela svjetski poznatih skladatelja.

Česta i zapažena bila su gostovanja u Izraelu, bilo ih je čak šest. Iako je tokom vremena po svom sastavu zbor sve više gubio svoj židovski sastav, to se nije dogodilo i u sadržaju s kojim zbor nastupa te on i dalje, kao i na nedavnom jubilarnom koncertu u gotovo jednakoj mjeri ima na programu židovske i ne-židovske napjeve. Jubilarni koncert pod vodstvom svog sadašnjeg dirigenta zbor je odlično odradio s tim da je uz zbor nastupilo i nekoliko gostiju. Brojna zagrebačka publika prihvatila je nastup s velikim odobravanjem. Među publikom je kao pozvani gost bio i veleposlanik Izraela u Hrvatskoj gospodin Ilan Mor.



Mnogi sadašnji ali i bivši članovi zbora kao i dirigent dobili su ovom prilikom priznanja i povelje

Mihael Mišo Montiljo

Mihael (Mišo) Montiljo bio je pravnik i židovski aktivist. Rođen je u Sarajevu u sefardskoj obitelji od oca Isaka i majke Sare rođene Papo. Od rane mladosti uključio se u aktivnosti židovske zajednice. Bio je član omladinskog cionističkog udruženja Hašomer hacair (Mladi stražar). Dolaskom ustaša na vlast 1941. već

pri prvim progonima Židova bio je zatočen u sabirnom logoru u Sarajevu iz kojeg je uspio pobjeći. Bio je interniran u talijanskom logoru za Židove u Kaporu na Rabu do 1943.

Iza toga se priključuje partizanima u Slavoniji. Nakon rata je završio Partizansku gimnaziju u Osijeku i studij prava u Zagrebu gdje je diplomirao 1957. godine. Radio je u Zagrebu na konzularnim i protokolarnim poslovima u tadašnjoj hrvatskoj vladi (Izvršno vijeće Sabora). U svom djelovanju kao



židovski aktivist bio je predsjednik Omladinske sekcije u tadašnjoj Jevrejskoj općini Zageb (danas Židovska općina Zagreb, ŽoZ). Najveći mu je doprinos osnivanje pjevačkog zbora u ŽoZ 1954, kada je pod nazivom „Zagrebački jevrejski hor“ osnovan zbor koji i danas djeluje. Zbor je 1959. promijenio ime u „Mješoviti pjevački zbor Moša Pijade“ po najpoznatijem židovskom učesniku antifašističke borbe u Jugoslaviji za vrijeme Drugog svjetskog rata. Zbor i danas djeluje pod imenom Lira u okviru Židovske općine Zagreb, dok drugi židovski pjevački zbor u Zagrebu u okviru vjerske zajednice Bet Israel nosi njegovo ime, zove se „Mišo Montiljo“. Mišo Montiljo je pola stoljeća bio glavni organizator i pokretač svih aktivnosti zbora „Moša Pijade“, kasnije Lira. Kako nije imao vlastitu porodicu, često je naglašavao, da je zbor njegova obitelj, da su svi članovi zbora njegova djeca i prema njima se stvarno brinuo s očinskom ljubavi i pažnjom. Bio je i član vijeća ŽoZ u nekoliko mandata kao i potpredsjednik ŽoZ od 1986. do 1990. Bio je

Emil Cossetto

osnivač i predsjednik Hrvatsko izraelskog društva. Posebno se istakao kao organizator i voditelj brojnih putovanja u Izrael. Bio je jedan od osnivača i prvi potpredsjednik vjerske zajednice Bet Israel.

S umjetničke, a to znači glazbene strane, najznačajnija osoba za zbor Moša Pijade bio je Emil Cossetto. Ovaj vrhunski zborovođa i kompozitor cijeli je svoj život posvetio zbornom pjevanju, dirigiranju i komponiranju za zborove. K tome je

uglavnom radio s amaterskim zborovima i s njima je znao postići vrhunske rezultate. Preko 40 godina vodio je osim zbora „Moša Pijade“ nekoliko poznatih mješovitih zborova u Zagrebu (Joža Vlahović, Lado). Za svoj svestrani rad dobio je mnoga priznanja i nagrade.

Sa zborom „Moša Pijade“ često je gostovao u mnogim zemljama, nekoliko puta u Izraelu. Svojim je djelovanjem ostavio dojmljiv trag u glazbenoj kulturi Židova Hrvatske. Pod njegovim djelovanjem zbor je na repertoaru imao židovske pjesme ali i djela hrvatskih kompozitora i skladbe iz hrvatskog folklor.

Njegovi nasljednici, dirigent i skladatelj Tomislav Uhlik, i Robert Homen, koji dirigira zborom od 2004., uspješno nastavljaju rad kojemu je put utro Emil Kossetto

U okviru zagrebačke vjerske zajednice Bet Israel djeluje još jedan židovski pjevački zbor. Zbor nosi ime jednog od osnivača zajednice Bet Israel, osnivača i dugogodišnjeg direktora zbora Lira, ovdje opisanog Mihaela Montilja. Zbor nastoji i želi glazbom nadahnuti slušatelje na međusobno poštivanje i prihvaćanje, usprkos ili upravo zbog različitosti, te na taj način obogatiti i unaprijediti sebe i društvo.

Program Zbora čine židovske tradicionalne, liturgijske, narodne i suvremene skladbe aškenaske, sefardske, orijentalne i izraelske tradicije. Zbor istražuje i javnosti predstavlja djela poznatih i ne toliko poznatih hrvatskih židovskih kompozitora, kako bi ih sačuvao od nestanka i podario im novi život. Zborom ravna maestro Miroslav Salopek, stalni dirigent Baleta HNK u Zagrebu, i klavirski pratilac istaknutih hrvatskih opernih umjetnika. Predsjednik zbora je Vatroslav Ivanuša.

Povodom Dana sjećanja na žrtve Holokausta koji se obilježava po cijelom svijetu 27. siječnja kada je sovjetska Crvena armija oslobodila zloglasni logor smrti Auschwitz, zbor Mihael Montiljo održao je 26. siječnja 2020. u prostorijama vjerske zajednice Bet Israel koncert. (Uvodna riječ, repertoar, dirigent, publika)

Mosha Pijade and mixed choirs in Zagreb

A jubilee concert of the mixed choir "Lira" was recently held in Zagreb on the occasion of 65 years of continuous work of this choir, which was founded and operates within the Jewish Community of Zagreb. This is an opportunity to remember activities of this and another Jewish choirs in Zagreb and people responsible for its successful work. Also it is an opportunity to say few words about a person whose name the choir has carried for over 30 years. Until 1991, the Lira Choir bore the name of the prominent Yugoslav and Jewish anti-fascist Mosha Pijada.



**Monument to Mosha Pijade,
Jewish Senior Citizens home
Zagreb**

today Unfortunately, although he was a painter, journalist, a very prominent partisan fighter and statesman today he is almost totally forgotten.

Mosha Pijade was born on January 4, 1890 in Belgrade, to a Sephardic Jewish family. After graduating from elementary school and lower grammar school, in 1905 he attended art and craft school in Belgrade, and from 1906 to 1910 studied painting in Munich and Paris. In addition, he was active in journalism. He began his journalistic steps in 1910. From 1911 to 1912 he was secretary of the Associate of Journalists, and from 1913 to 1915 was a drawing teacher in Ohrid. He early became a member of the Communist Party of Yugoslavia. He was the originator of several left-wing newspapers that appeared in Belgrade. Due to his political activity, he was arrested several times and spent 14 years in prison. During his incarceration in Sremska Mitrovica and Lepoglava, he translated Marx and other communist literature. He was an active fighter in the Yugoslav partisan and anti-fascist struggle, where he performed many important functions. He was proclaimed the People's Hero, the highest decoration in communist Yugoslavia, and was one of 11 national heroes of Jewish descent. After the war, he held high political positions. His Jewish origins rarely stood out. He died in 1957 as President of the Yugoslav Parliament. After his death,

monuments were erected in many places of the then state. Also streets and establishments were named

after him. In Zagreb, the popular National University was called "Mosha Pijade", and in front of the building of this institution was its monument the work of the famous Croatian sculptor August Augustinčić. After the fall of communism, the streets and institutions that bore the name of Mosha Pijade were renamed, and so the Jewish choir that bore his name was called Lira. Pijade's monument was removed from a public place in Zagreb and transferred to the garden of a Jewish home for the elderly. Thus, only half a century after his death, a communist leader whose Jewish origins were almost never mentioned when he was alive



Jewish Mixed Choir in 1955

received a symbolic link with the people from which he originated.

The mixed choir of the Jewish Community of Zagreb »LIRA« celebrated its 65th anniversary with a concert in the crowded hall of the Mimara Museum in Zagreb. The choir was established by Jewish Community in Zagreb as early as 1954, at a time when the Jewish communities in Croatia and

Yugoslavia, the former communist state to which Croatia belonged, were almost destroyed, looking for a way to create their own identities on occasions that were neither favored nor religious, nor to any ethnic community. It is recalled that the hostile attitude towards Israel prevailed in the then state because of the express inclination of the authorities at that time towards the Arab countries, especially Egypt. Religious activity was also not viewed with sympathy. In these circumstances, gathering Jews in cultural activity as choral singing was a good way to revive both the religious and ethnic component of the impoverished Jewish population. Therefore, the choir was directed to preserve many types of Jewish choral songs, synagogue-liturgical, Yiddish, Spanish-Sephardic romances and Hebrew folk songs after the Holocaust, but at the same time to deal with Croatian tunes. This gave a specialty, with which this choir gained reputation both with the audience and with criticism.

Thanks to this, the choir "Mosha Pijade", today's Lira has expanded its reputation as well as the reputation of the Croatian choir to many countries around the world. The choir has toured in many countries throughout its 65 years, everywhere with great success. Through the contents of his successful concerts, the choir has conveyed values not only of Jewish musical culture, but also of Croatian cultural heritage as well as works of world-renowned composers.

The choir visited Israel six times and had remarkable success

During past years the choir was gradually losing its Jewish singers, but it retained its Jewish character concerning songs it was and is still performing. So, at this recent performance, the anniversary concert, both Jewish and non-Jewish songs were on the program. The Jubilee concert, led by its current conductor, did a great job, with several guests performing alongside the choir. Numerous Zagreb audiences have accepted the performance with great approval. Israel's Ambassador to Croatia Mr. Ilan Mor was among the invited guests.

Many current and former choir members as well as the conductor received charters of recognition for their activities in the choir.

Michael (Misho) Montiljo was a lawyer and Jewish activist. He was born in Sarajevo to a Sephardic family of father Isaac and mother Sarah born Papo. From an early age, he became involved in the activities of the Jewish community. He was a member of the Zionist youth association Hashomer haca'ir (Young Guard). When the Ustasha came to power in 1941, he was picked up by them at the early beginning of persecutions of Jews and was detained in a concentration camp in Sarajevo. He managed to escape and was later interned in an Italian camp for Jews in Kapor on Rab until 1943. After that he joined the partisans in Slavonia. After the war, he graduated from the Partisan High School in Osijek and studied law in Zagreb, where he graduated in 1957. He worked in Zagreb for consular and protocol jobs in the then Croatian government (the Parliamentary Executive Council). In his activities as a Jewish activist he was the president of the Youth Section in Jewish Community. His greatest contribution was the founding of the choir in this community in 1954, when the choir was founded under the name "Zagreb Jewish Choir", which still operates today. In 1959, the choir changed its name to "Mixed Choir Mosha Pijade" after the most famous Jewish participant in the anti-fascist struggle in Yugoslavia during World War II. The choir still operates under the name Lira within the Jewish Community of Zagreb, while the other Jewish choir in Zagreb within the Bet Israel religious community bears his name, "Miso Montillo". For half a century, Misho Montiljo was the main organizer and initiator of all activities of the choir "Mosa Pijade", later Lira. As he did not have a family of his own, he often emphasized that the choir was his family, that all the choir members were his children, and he really cared for them with father's love and attention. He was also a member of the Council of Jewish community for several terms as well as a Vice President of the Community from 1986 to 1990. He was the founder and president of the Croatian Israeli Society. He especially distinguished himself as the organizer and leader of numerous trips to Israel. He was one of the founders and first vice president of the Bet Israel religious community.

On the artistic, musical side, the most significant person for the choir Mosha Pijad was Emil Cossetto. This superb choir conductor and composer has dedicated his entire life to choir singing, conducting and composing for choirs. In addition, he worked mainly with amateur choirs and achieved top results with

them. For over 40 years he has led In addition to conducting „Mosha Pijade“ he was the leader of several other well-known mixed choirs in Zagreb (Joža Vlahović, Lado). He received many significant awards for his versatile work.

With the "Mosha Pijade" choir he has frequently toured in many countries, several times in Israel. His work has left an impressive mark on the musical cultural activities of Jews in Croatia. Under his influence, the choir had on its repertoire Jewish songs as well as works by Croatian composers and compositions from Croatian folklore. His successors, conductor and composer Tomislav Uhlik, and



Robert Homen, who has been conducting the choir since 2004, successfully continue the work that Emil Cossetto paved the way for.

Another Jewish choir operates within the Bet Israel religious community. The choir bears the name of one of the founders of the Bet Israel community, the founder and longtime director of the „Lira“ choir, Michael Misho Montiljo (see the former text about him). The Choir has an intention to inspire listeners to mutual respect and to accept diversity among people, and thus enrich and enhance individuals and the society.

The Choir's program consists of Jewish traditional, liturgical, folk and contemporary compositions of Ashkenazi, Sephardic,

Mixed Choir „Michael Montiljo“

Oriental and Israeli origin. The choir investigates and presents to the public the works of well-known and less known Croatian Jewish composers in order to preserve them from extinction and give them a new life. The conductor of the chori is Miroslav Salopek, permanent conductor of the Croatian national theatre Ballet in Zagreb, and piano accompaniment to prominent Croatian opera artists. The president of the choir is Vatroslav Ivanusha.

The „Michael Montiljo“ choir performed a concert on January 26, 2020 at the premises of the Bet Israel religious community. This was a commemoration performance for Holocaust Remembrance Day, January 27, when the Soviet Red Army in 1945 liberated the infamous Auschwitz death camp.

Darko Fischer:

Umro je Kirk Douglas u 104. godini života

Jedan od najpoznatijih holivudskih glumaca židovskih korijena umro je 4. veljače 2020. u svom domu na Beverly Hillsu.

Rođen kao Issur Danielowitch 1916. godine u Amstrdamu u državi New York, nakon siromašnog djetinjstva s roditeljima imigrantima i šest sestara, debitirao je na filmu "Čudna ljubav Marte Ivers" (1946.). Ubrzo se razvio u vodećeg glumca, poznatog po ozbiljnim dramama, ali i po ulogama u western i ratnim filmovima. Tijekom karijere glumio je u više od 90 filmova. Bio je jedna od posljednjih preživjelih zvijezda zlatnog doba filmske industrije.

Kao glumac i filantrop, Douglas je dobio tri nominacije za Oskara, Oscara za životno djelo i Predsjedničku medalju za slobodu. Kao autor napisao je deset romana i memoara. Bio je jedan od najznačajnijih ličnosti na popisu slavnih sve do smrti 5. veljače 2020. u dobi od 104. Nakon što je jedva preživio pad helikoptera 1991. godine, a zatim pretrpio moždani udar 1996. godine, usredotočio se na obnovu svog duhovnog i vjerskog života.

U svojoj autobiografiji iz 1988., "Torbarev sin", Douglas opisuje poteškoće koje je, zajedno sa šest sestara i roditeljima, trpio tijekom njihovih ranih godina u Amsterdamu:

„Moj otac, koji je u Rusiji bio trgovac konjima, nabavio je konja i mala kola, pa je postao trgovac starim stvarima, kupujući stare krpe, komade metala i smeće za sitne novčiće. Čak i u Eagle Street ulici, u najsiromašnijem dijelu grada, gdje su sve obitelji jedva preživljavale, trgovac starim stvarima bio je na najnižoj ljestvici te hijerarhije. A ja sam bio sin takvog trgovca.“, napisao je u svojoj autobiografskoj knjizi. Također se prisjetio, "godinama unazad pokušao sam zaboraviti da sam Židov", ali kasnije u karijeri počeo je "dolaziti u susret onome što znači biti Židov", što je postalo tema u njegovom životu.

„Judaizam i ja smo se razišli prije mnogo godina, kad sam bio siromašno dijete koje je odrastalo u Amsterdamu, NY. Tada sam bio prilično dobar u židovskoj školi, tako da su Židovi iz naše zajednice mislili da će učiniti prekrasnu stvar i prikupiti dovoljno novca da me pošalju u ješivu kako bi postano rabin. O moćni Mojsije! To me je prestrašilo. Nisam želio biti rabin. Htio sam biti glumac. Vjerujte,



Bračni par Douglas i predsjednik Ronald Reagan, prosinac 1987

članovi Izraelovih sinova bili su uporni. Imao sam noćne more – da nosim duge zaliske i crni šešir?!. Morao sam jako naporno raditi da bih se iz toga izvukao. Ali dugo mi je trebalo da naučim da ne trebaš biti rabin da bi bio Židov.”

Iako su njegova četiri sina imala majke koje nisu Židovke, Douglas je izjavio da su "kulturno svjesni" njegovih "dubokih uvjerenja" i da nikada nije pokušao utjecati na njihove vjerske odluke. Douglasova supruga Anne preobratila se u židovstvo prije nego što su obnovili svoje vjenčane zavjete 2004. Douglas je 1999. godine proslavio drugu ceremoniju Bar-Mitzvah, u dobi od 83 godine.

Zihrono Livraha

Darko Fischer:

Kirk Douglas died age 104

One of most famous Hollywood actors of Jewish roots died February 4 2020 at his home in Beverly Hills.

Born as Issur Danielowitch in 1916 in Amstrdam, NY, after an impoverished childhood with immigrant parents and six sisters, he made his film debut in "The Strange Love of Martha Ivers" (1946). He soon

developed into a leading actor, known for serious dramas, including westerns and war films. During his career, he appeared in more than 90 films. He was one of the last surviving stars of the film industry's Golden Age.

As an actor and philanthropist, Douglas received three Academy Award nominations, an Oscar for Lifetime Achievement, and the Presidential Medal of Freedom. As an author, he wrote ten novels and memoirs. He was the highest-ranked living person on the list until his death on February 5, 2020, at age 104. After barely surviving a helicopter crash in 1991 and then suffering a stroke in 1996, he focused on renewing his spiritual and religious life.

In his 1988 autobiography, "The Ragman's Son", Douglas notes the hardships that he, along with six sisters and his parents, endured during their early years in Amsterdam:



„My father, who had been a horse trader in Russia, got himself a horse and a small wagon, and became a ragman, buying old rags, pieces of metal, and junk for pennies, nickels, and dimes ... Even on Eagle Street, in the poorest section of town, where all the families were struggling, the ragman was on the lowest rung on the ladder. And I was the ragman's son.“ he wrote in his autobiographic book. He also recalled, "years back, I tried to forget that I was a Jew," but later in his career he began "coming to grips with what it means to be a Jew," which became a theme in his life.

Judaism and I parted ways a long time ago, when I was a poor kid growing up in Amsterdam, N.Y. Back then, I was pretty good in cheder, so the Jews of our community thought they would do a wonderful thing and collect enough money to send me to a yeshiva to become a rabbi. Holy Moses! That scared the hell out of me. I didn't want to be a rabbi. I wanted to be an actor. Believe me, the members of the Sons of Israel were persistent. I had nightmares – wearing long payos and a black hat. I had to work very hard to get out of it. But it took me a long time to learn that you don't have to be a rabbi to be a Jew.

Although his four sons had non-Jewish mothers, Douglas stated that they were "aware culturally" of his "deep convictions" and he never tried to influence their own religious decisions. Douglas's wife, Anne, converted to Judaism before they renewed their wedding vows in 2004. Douglas celebrated a second Bar-Mitzvah ceremony in 1999, aged 83.

Zihrono Livraha.

Bela Lacko:

O Holokaustu i o jednoj baki

Povijest je zabavna i uzbuđljiva kada učimo o davnim narodima i njihovim bogovima, o otkrivanju svijeta, o jedrenjacima i novim izumima, kada nas s crno-bijelih fotografija gleda nasmijani mladić, zadovoljan jer je nešto čudesno skladao, kada se pred nama šepure dame u čipkanim dugim haljinama. Čak i dijelovi povijesti koji počinju revolucijama, nose neku radost i nadu.

Ali ovo polugodište i II svjetski rat su me dotukli. Ne volim ratove, ne volim slike ubijanja, nasilje, bitke i generale, tenkove i logore.

Genocid, holokaust, antisemitizam, nacizam, fašizam....kakve riječi.

Niti ih razumijem, niti razlikujem, ali u meni izazivaju jezu. Sam pogled na riječ "Hitler" nagoni me da zatvorim udžbenik i pobjegnem van, a ne da učim koju je točno zemlju kada osvojio i koga je sve tamo pobio. Ja to nisam mogla naučiti. Nije mi ulazilo u glavu.

Zato bih vam htjela napisati što ja znam o tim godinama i II svjetskom ratu.

Svi znate moju baku Mariju, živi ispod naše škole i često me vodila u školu i dočekivala nakon nastave. I bila na svim razrednim priredbama. Jako ju volim jer uvijek svima pomaže. Ovo je priča koju mi priča kada kukam nad teškim gradivom.



Prabaka Finika

Priča počinje još onda kada je moj pradida Mato Maćela s otoka Pelješca otišao „trbuhom za kruhom“ u Australiju i tamo uspio završiti visoke ekonomske škole. Točnije, onda kada se 1935. godine s diplomom vratio u domovinu i odmah dobio mjesto u predstavništvu naftne kompanije „Shell“ u Zagrebu. Te iste godine je Mussolini pokorio Etiopiju – „abesinijska kriza“.

Pradida Mato je u Zagrebu iznajmio sobu u Preradovićevoj ulici kod stare zagrebačke obitelji Knežić (pravo prezime bilo im je Kaufmann i bili su Židovi). Knežići su imali dva sina - Vladu i Karla, koji su već imali svoje obitelji i jednu kćer, prepametnu i prezgodnu mladu damu Finiku, točnije moju prabaku.

I dok je Hitler osvajao Poljsku i dok su zabrinuto slušali vijesti iz Europe, ona i Mato su se zaljubili i oženili.

Baka Marija kaže da su bili najljepši par u cijelom Zagrebu. Bili su mladi i puni snova o budućnosti. Čak su 1937.-e bili na Svjetskoj izložbi u Parizu. Na izložbi su vidjeli Picassovu sliku „Guernica“ koja je tamo bila prvi put izložena. Slika prikazuje užas rata i Francove diktature u Španjolskoj. Mlada Finika je sliku zauvijek zapamtila, a u godinama koje su bile pred njom, vidjet će ju čudesno oživljenu.

Kada je Hitler Njemačkoj pripojio Austriju, rodila se moja prateta Nevenka, a pradida je premješten u centralu „Shella“ u Beograd. Učili smo da su 6. travnja 1941. Nijemci bombardirali Beograd. Prabaka Fina je s mojom bakom Marijom u truhu i trogodišnjom Nevenkom jedva pobjegla iz stana i zgrade koju

je pogodila bomba. Pradida je odmah bio mobiliziran u Jugoslavensku vojsku. Nijemci su ušli u Beograd. Prabaka Fina se skrivala.

Onda je 10. travnja, kao što smo učili, u Hrvatskoj proglašena NDH. Donesen je Rasni zakon. Prabaka Fina je znala da se kao Židovka ne smije vratiti u Zagreb, nego je odlučila bježati na Pelješac kod pradidinih roditelja. Otišla je u njemačku komandu i, kako je znala njemački, pravila se da je njemica pa je uspjela dobiti propusnicu za njemački vojni vlak prema moru, prema luci Ploče. Skupila je stvari i svoju curicu Nevenku i ugurala se u vlak.

Kada je vlak stigao u Sarajevo, Nijemci su započeli bombardiranje Sarajeva. Vlak je stao. Kolodvor je bio pogođen. Prabaka je osjetila trudove i potrčala tražeći pomoć. Ulice su bile prazne, odjekivale su bombe. Pored mosta preko Miljacke utrčala je u neku baraku. Tamo je bio skriven odred bosanske jugoslavenske vojske. Jedan od vojnika, otac petero djece, ju je porodio, vojničkim nožićem presjekao pupčanu vrpцу i tako se rodila moja baka Marija.

Oprali su je vodom iz Miljacke i zamotali u vojničku košulju, a kada je prošlo bombardiranje, odveli su ih sve u bolnicu. Uspjeli su nekako javiti pradidi Mati da su sve žive i da mu se rodila kćerka. Nijemci su po bolnici tražili Židove i odvodili ih, ali nitko nije odao skrivenu bebicu. Pradidin kolega iz „Shellove“ podružnice u Sarajevu uspio ih je tajno utrpati na vlak za Ploče i tako su pobjegle na otok Pelješac, u rodnu didinu kuću.

No, na otocima su već bili Talijani i Ustaše i brzo se saznalo da su tu „Maćeline Židovke“.

Otočani su ih skrivali, svaku noć su spavale na drugom mjestu, u pastirskim stanovima ili vani pod zvijezdama. Ustaše su hapsili i ispitivali otočane. Upali su i u kuću pradidinih roditelja, razbijali i noževima sjekli jastuke i perine i vikali da će to raditi i „Maćelinim Židovkama“ i svima koji ih skrivaju. Više nisu mogle ostati tu.

Za to vrijeme se pradida Mato povezao s partizanima i stigao na oslobođeni teritorij na Biokovu. Od tamo je organizirao čamac koji je s Pelješca dovezao njegove Maćeće. Napokon su bili zajedno, ali na kratko jer je pradida kao diplomirani ekonomista raspoređen u Štab NOB-a.

Maćeće su ostale na Biokovu. Prabaka Fina je bila gotovo jedina školovana među izbjeglim narodom, znala je strane jezike, daktilografiju i stenografiju, pa je dobila važan zadatak u improviziranoj radio-telegrafskoj stanici s tiskarskim strojem. Slušala je vijesti iz svijeta, prevodila ih i tipkala. I tako su izlazili prvi brojevi „Slobodne Dalmacije“. S njom su radili i naši poznati pjesnici Jure Kaštelan i Marin Franičević.

Puno godina kasnije moja baka Marija je studirala književnost, a profesor joj je bio Jure Kaštelan. Kada mu je rekla tko je ona, sjetio se male bebice s Biokova koju su hranili kozjim mlijekom, rasplakao se i bez riječi ju zagrlio.

Na Biokovu se prabaka upoznala i s doživotnim prijateljima Bertom i Otonom Postružnikom. On je bio slikar, a ona Židovka. Odmah su se prepoznale u patnji.

Kasnijim nevjerojatnim križanjem životnih puteva, sreli su se mlada arhitektica Nevenka Maćela (starija seka bake Marije) i Danko Postružnik (sin Otona Postružnika), zaljubili i oženili.

Obruč oko slobodnog teritorija se stezao i naređen je prelazak preko Neretve. Prabaku su s curicama stavili na jednu mazgu, a cijelu „Slobodnu Dalmaciju“ na drugu. Kada je prabaka vidjela kamo se spuštaju i kad je čula bombe, znala je da idu u smrt. Okrenula je mazge natrag, vratila se i sakrila. Više od polovice naroda koji je prelazio Neretvu je poginuo. Prabaku su partizani skoro strijeljali zbog neposluha, ali je i to preživjela i kasnije dobila zahvalnicu „Slobodne Dalmacije“.

Napokon, 1943. godine Italija je kapitulirala. U tom sretnom trenutku začeta je i treća sestra Maćela koja će dobiti ime Nadica.

No, Nijemci se nisu dali tako lako otjerati. Krenuli su u osvajanje dotad talijanskog teritorija i tako tjerali izbjegli narod preko Biokova prema moru. Skupilo se preko 25 000 ljudi iz Dalmacije, bio je to tzv. „Dalmatinski zbjeg“.

Pradida Mato je tada bio u Štabu na Visu. Organizirani su ribarski brodovi da pokupe izbjeglice, među njima i prabaku Finu s curicama. Brodovima je s Visa kao prevoditelj poslan i pradida. Obitelj je ponovo bila na okupu i više se nikada nisu rastali. „Dalmatinski zbjeg“ otplovio je u Bari u Italiju. Od tuda su ih saveznički brodovi prebacili na Sinaj. Na Božić 1943. godine stigli su u izbjeglički logor „El Shatt“. U



Zbijeg u El Shatu 1944.

njihovu „Obećanu zemlju“. U pustinju. Gdje je po danu bilo i do 50 stupnjeva, a po noći ispod nule. Po 30 ljudi je spavalo skupa u američkim vojnim šatorima. Nedostajalo je i hrane i vode i hlada. Ali, brzo su se organizirali oni koji su bili naviknuti na preživljavanje. Oformila se bolnica, škola, male obrtničke radionice, kazališta i zborovi. Bio je to kažu, najbolje organizirani izbjeglički logor. Saveznici su pričali o nevjerojatnim Dalmatincima. Tu se rodila i mala Nadica, ako je vjerovati očevicima, najslađa bebica na svijetu.

Pradida i prabaka su bili aktivni u prevođenju i organizaciji pa su dobili i pozive od savezničkih oficira da izbjegnu u Ameriku ili Australiju, ali njih je srce vuklo samo u Zagreb. Uostalom trebalo je saznati što se dogodilo s ostatkom prabakine obitelji.

Odmah nakon oslobođenja, točnije 19. svibnja 1945. godine vratili su se u Zagreb. Cijela prabakina obitelj stradala je ili u Auschwitzu ili u Jasenovcu. Preživio je samo prabakin brat Vlado, jer je kao oficir Starojugoslavenske vojske završio u njemačkom vojnom logoru, a Nijemci su s protivničkim vojnicima puno bolje postupali nego sa Židovskom ili Romskom djecom. Nakon kapitulacije Njemačke Vlado je završio u Sabirnom centru u Beogradu. Posvetio se traženju svoje obitelji, svoje žene i sina. Našao ih je. U hrpi pepela u Auschwitzu.

Kada je saznao da je sestra Finika možda preživjela pojurio je u Zagreb i usred noći pokucao na prabakina vrata. Baka Marija uvijek plače kad to priča. Sjeća se tog zagrljaja brata i sestre.

Stric Vlado je u svojoj potrazi za nestalima upoznao mladu djevojku Ninu koja je uspjela preživjeti Auschwitz, ali je ostala potpuno sama na svijetu. Spojili su se u zajedničkoj tuzi, oženili, a kad je 1948. osnovana Država Izrael odselili su se tamo jer je Europa za njih imala previše tužnih uspomena. Imaju dvije kćeri Beti i Ednu. Ostali smo jako bliski s njima i njihovim obiteljima. Teta Edna redovito dolazi i onda ona i baka Marija pričaju te nevjerojatne priče o našim prabakama i pradjedovima.

Da, moji su napokon počeli mirno živjeti. Svi su preživjeli zahvaljujući maloj, hrabroj ženi Finiki. Sve tri „Maćeline Židovke“ izrasle su u pametne i vesele djevojke, završile su fakultete, udale se i dobile djecu. Do dan danas ostale su duboko povezane i ovisne jedna o drugoj.

Svake Sisvete kada idemo na Mirogoj baki Fini i didu Mati, sjećamo ih se i zahvaljujemo im, ali palimo svijeće i za sve stradale u tom strašnom dobu, za svu djecu koja su trebala biti radost i budućnost svijeta, ali su nestala u dimu Hitlerovih koncentracijskih logora.

Broj šest milijuna ubijenih Židova ne mogu razumjeti, ali šest milijuna Finika, Vlada, Nevenka, Karla, Marija i Nadica, mogu i boli me. To je moja povijest. Nju znam i ne želim zaboraviti.

Bela Lacko:

About Holocaust and a grandmother

History is fun and exciting when it is about ancient nations and their gods, or about world discoveries, about sailing ships and big inventions, when a smiling face is looking at us out of a black and white photo, a boy happy because he just composed a fabulous piece of music, when we look at ladies boasting in long lace dresses. There is some joy and hope even in those parts of history starting in wars and revolutions.

But this semester and the World War II disturbed me greatly. I don't like wars; I don't like to watch killings, violence, battles, generals, combat vehicles and prisoner camps.

Genocide, holocaust, antisemitism, nazism, fascism some words.

Although I don't understand them, cannot even distinguish them, they give me the chills. When I see the word „Hitler“ I want to close the textbook and run away, not to learn which countries he occupied and how many people he killed there. I could not learn that. It simply did not get into my head.

Therefore I would like to write what I know about those years and the World War II.

You all know my grandma Marija, she lives close to our school and she often took me to school or came to pick me up after school. She attended all our performances. I love her very much because she always helps everybody. This is the story she tells me when I complain about some difficult lesson.

The story begins with my great-grandfather Mato Maćela who took off from the peninsula Pelješac to seek better life in Australia and succeeded there to get high education in economy. Actually, story begins in the year 1935 when he brought his diploma back to his homeland and was soon employed in Zagreb in the branch office of Shell company. That same year Mussolini occupied Ethiopia—„Abyssinian crisis“.

My great-grandfather Mato rented a room in Zagreb, in Preradovićeve street, by the Knežić family (their

real family name was Kaufmann and they were Jewish). There were two sons in the family Knežić, Vlado and Karlo, both with families of their own, and there was also a daughter, an exquisitely clever and pretty young lady, Finika, who was my great-grandmother.

By the time Hitler occupied Poland and everybody worried and listened to the radio for the latest news, Finika and Mato fell in love and got married.

My grandma Marija tells me they were the most handsome couple in Zagreb. They were young and dreamed about their future. They even visited the World Fair in Paris in 1937. There they saw Picasso's painting Guernica which was exhibited for the first time. The painting shows the horror brought upon Spain by the war and Franco's dictatorship. The painting stayed in young Finika's memory forever and in the years to come she will see those scenes miraculously alive.

By the time Hitler took Austria my great-aunt Nevenka was born and my great-grand father was transferred to the Shell headquarters in Belgrade. We learned at school how the Germans bombed Belgrade on April 6, 1941. That day my great-grandmother Fina with three-years-old Nevenka and my grandmother Marija inside her belly barely made it to escape from her apartment before the building was bombed. My great-grandfather was promptly mobilized into the Army of Yugoslavia. The Germans entered Belgrade. My great-grandmother Fina had to hide.

On April 10, 1941, as we also learned at school, the Independent State of Croatia (Nezavisna država Hrvatska-NDH) was proclaimed. The Racial Law was passed. My great-grandmother Fina was Jewish and she knew she could not go to Zagreb so she decided to go to the island Pelješac where great-grandfather's parents lived. She went to the German army headquarters pretending to be German since she spoke German, and so she managed to provide the pass for the German army train to the harbor Ploče on the Adriatic coast. She grabbed her stuff and her little daughter and squeezed themselves into the train.

When the train reached Sarajevo, the German bombing of Sarajevo started. The train stopped. The railway station was hit. My great-grandmother felt that her labor started so she went running to find help. The streets were empty, only the bombing could be heard. By the Miljacka bridge she had run into a barrack. A unit of Bosnians from the Yugoslav Army was hidden there. One of the soldiers, himself a father of five children, helped her to give birth, cut the umbilical cord with an army knife and so my grandmother Marija was born.

She was washed with water from the river Miljacka, wrapped in a military shirt and only when the bombing ceased could they be transferred to the hospital. They managed to send a message to great-grandfather Mato letting him know they are all alive and that he became father of a little daughter. The Germans searched hospitals for the Jews but nobody revealed the hidden baby. A colleague who worked with my great-grandfather in Shell managed to smuggle them into the train to Ploče, so they fled for the island Pelješac, to the house where my great-grandfather was born.

But the islands were occupied by Italians and Ustašas and before long they knew about „Maćela's Jews“ presence in the area.

Neighbors hid them, they spent every night in another place, mostly by the shepherds or outside under the stars. Ustašas kept questioning and arresting people. They came to the house of great-grandfather's parents where they broke furniture and slashed pillows with knives, threatening they will do the same to

„Marćela's Jews“ and those who hid them. They could not stay there anymore.

In the meantime, my great-grandfather Mato made connections with partisans and joined them on the liberated territory on Biokovo mountain. He arranged for a boat to bring his Maćela girls from Pelješac. They were all together at last, but not for long because my great-grandfather was assigned to the National Liberation Army headquarters since he had a degree in economy.

Maćela girls stayed on Biokovo. My great-grandmother Fina was one of the few educated persons among the refugees there, she spoke foreign languages and she knew typing and shorthand so she was assigned to an important duty in a provisory radio-telegraph station. She listened to the news from the world, and then translated and typed them. This is how the first issues of „Free Dalmatia“ („Slobodna Dalmacija“) were published. Our famous poets Jure Kaštelan and Marin Franičević also worked with her.

Many years later my grandmother Marija studied literature and Jure Kaštelan was her professor. She told him who she was and he remembered the little baby on Biokovo, how they fed her with goat milk, and he started to cry and hugged her speechless.

My great-grandmother met Berta and Oton Postružnik on Biokovo and stayed friends with them for life. He was a painter and she was Jewish. Instantly they recognized their similar lives full of suffering.

Many years later, due to miraculous turns of life, a young architect Nevenka Maćela (grandma Marija's older sister) met Danko Postružnik (Oton Postružnik's son) and they fell in love and got married.

The free territory was surrounded tightly by the enemy so the command was issued to evacuate across the river Neretva. My great-grandmother and her girls were seated on a mule and the gear for „Free Dalmatia“ on another. When she saw where they were headed and heard the bombing she knew they were going straight into death. She turned the mules, went back and hid. More than half of the people crossing Neretva were killed. Great-grandmother was close to be sentenced to the shooting squad by the partisans for disobedience but she got away with it and later earned the testimonial of gratitude from „Free Dalmatia“

In 1943 Italy capitulated at last. In this happy moment the third Maćela sister was conceived, to be named Nadica.

But the Germans did not want to give up. They started to occupy the former Italian territory, so the misplaced population fled over Biokovo toward the sea. More than 25.000 people gathered from all over Dalmatia into the so called „Dalmatian refugee camp“

My great-grandfather Mato was stationed in the headquarters on the island Vis. They organized fishing boats to save refugees, my great-grandmother Fina and her girls among them. Great-grandfather also travelled on one of the boats since he was sent as interpreter. The family was united at last and they never parted again. The „Dalmatian refugee camp“ sailed to Bari in Italy. From there they travelled to Sinai on ships provided by Allies. On Christmas 1943 they arrived to „El Shatt“ refugee camp. To their „Promised Land“. To the desert. Where temperature was up to 50 degrees by day and lower than zero by night. 30 persons slept together in American army tents. There was never enough food and water and shade. But those who were so well trained in survival organized themselves in no time. A hospital, a school, small craft workshops, theatres and choirs were established. It was, the story has it, the best organized refugee

camp. The Allies told stories about incredible Dalmatians. Little Nadica was born there, the sweetest baby in the world, according to eyewitnesses.

Great-grandfather and great-grandmother showed great ability in interpreting and organizing things so they were invited by Allied officers to emigrate to America or Australia but the only place they longed for was Zagreb. They also wanted to find out what happened to the rest of the great-grandmother's family.

They returned to Zagreb soon after the liberation day, on May 19, 1945. The whole great-grandmother's family perished in either Auschwitz or Jasenovac. Only Vlado, great-grandmother's brother, survived since he was an officer in Yugoslav army and as such was confined in the German military camp where Germans treated enemy officers much better than Jewish or Gypsy children. After the German capitulation, Vlado found himself in the detention center in Belgrade. From there he started to search for his family, his wife and son. He found them. In a pile of ashes in Auschwitz.

When he found out that his sister may be alive he hurried to Zagreb and knocked on her door in the middle of the night. My grandmother Marija is always in tears telling this story. She remembers the embrace of brother and sister.

During the search for his family uncle Vlado met a young girl, Nina, who managed to survive Auschwitz but remained totally alone. Their sad lives drew them together and they got married and left for Israel in 1948 when the state of Israel was established; Europe held too many sad memories. They had two daughters, Beti and Edna. We stayed closely connected to them and their families. Aunt Edna visits us frequently, she and grandma Marija keep telling all these incredible stories about our great- grandfathers and great-grandmothers.

Yes, my family started to live peacefully at last. They all survived thanks to a little, brave lady Finika. All three „Mačela's Jews“ became brilliant and joyful young ladies, they all graduated at universities, married and got children of their own. To this day, they stayed deeply connected and dependent on each other.

Every year on All Saints' Day we go to Mirogoj to visit grandma Fina and grandpa Mato, we talk about them and we express our gratitude, but we also light candles for all those perished during that horrible time, for all children who should have become the joy and the future of the world but perished in the smoke of Hitler's concentration camps instead.

I cannot comprehend the number of six millions Jews killed, but six millions Finikas, Vlados, Nevenkas, Karlos, Marijas and Nadicas – this I can comprehend and it hurts. This is my history. This is what I know and I do not want ever to forget.