Learning from the past ~ lessons for today

Holocaust Education Trust Ireland in association with
The Department of Justice and Equality
Dublin City Council
Dublin Maccabi Charitable Trust
Jewish Representative Council of Ireland
Sisters of Sion, Council for Christians and Jews
Summary of the Declaration of the Stockholm International Forum on the Holocaust

Issued in January 2000, on the 55th anniversary of the liberation of Auschwitz-Birkenau in 1945, and endorsed by all participating countries, including Ireland.

We, the governments attending the Stockholm International Forum on the Holocaust, recognise that the Holocaust was a tragically defining episode of the 20th century, a crisis for European civilisation and a universal catastrophe for humanity. In declaring that the Holocaust fundamentally challenged the foundations of civilisation, we share a commitment to commemorate the victims of the Holocaust, and to honour those who stood against it. The horrors that engulfed the Jewish people and other victims of the Nazis must forever be seared in our collective memory. With humanity still scarred by genocide, antisemitism, ethnic cleansing, racism, xenophobia and other expressions of hatred and discrimination, we share a solemn responsibility to fight against these evils. Together with our European partners and the wider international community, we share a commitment to remember the victims who perished, to respect the survivors still with us, and to reaffirm humanity’s common aspiration for a democratic and tolerant society, free of the evils of prejudice and other forms of bigotry.

Holocaust Memorial Day

The Holocaust Memorial Day commemoration is designed to cherish the memory of all of the victims of the Nazi Holocaust. A candle-lighting ceremony is an integral part of the commemoration at which six candles are always lit for the six million Jews who perished, as well as candles for all of the other victims. The commemoration serves as a constant reminder of the dangers of racism and intolerance and provides lessons from the past that are relevant today.
Holocaust Memorial Day Commemoration

Sunday 26 January 2014
Mansion House, Dublin

Programme

MC: Yanki Fachler  Music: Conor Shiel, clarinet; Maria Geheran, keyboard

• Introductory remarks: Yanki Fachler, MC
• Words of welcome: Oisín Quinn, Lord Mayor of Dublin
• Keynote address: Alan Shatter, TD, Minister for Justice, Equality and Defence
• The Stockholm Declaration: Dr Martin McAleese
• Europe and the Holocaust: Francis Jacobs, European Parliament Office Dublin

Musical interlude

• Evian: Andrew Woolfe, Jewish Representative Council of Ireland
• Kristallnacht: Tim O’Connor
• Ireland and the Holocaust: Pat Hynes, Glencree Centre for Peace and Reconciliation
• Holocaust survivor: Jan Kaminski (read by Jadzia Kaminska)
• Ghetto: Owen Keegan, Dublin City Manager
• Wannsee: Seán Ó Foghlú, Secretary General, Department of Education and Skills
• Systematic murder: Kevin Manning, history teacher, Malahide Community College
• Arrivals: Micheal O’Siadhail
• Selection: Mary Banotti

Musical interlude

• Victim readings
  People with disabilities: Brendan O’Connor, broadcaster and editor
  Poles: Dr Aneta Stepken, Department of Russian and Slavonic Studies, Trinity College, Dublin
  Roma: Gabi Muntean, The Roma Project, Pavee Point
  Homosexual victims: Dil Wickremasinghe, social justice and mental health activist
  Black and ethnic minorities: Thabi Madide, writer
  Political victims: Brendan O’Sullivan, President of Irish National Teachers Organisation
  Christians: Sr Stanislaus Kennedy
• All of the victims: HE Boaz Moda’i, Israeli Ambassador to Ireland
• Holocaust survivor: Tomi Reichental
• Entering Buchenwald: Jennifer Johnston, novelist
• Scroll of Names: Stratford College, Dublin; Franciscan College, Gormanston, Co. Meath; Drimmnagh Castle CBS, Dublin; Fingal Community College, Co. Dublin

Musical interlude

• Hidden children: Ingrid Craigie, actor;
• Irena Sendler: Zlata Filipovic, writer and documentary maker
• Liberation: Emily Logan, Ombudsman for Children
• Righteous Among The Nations: Colin Wrafter, Director, Human Rights Unit, Department of Foreign Affairs
• Second generation: David Reichental
• Universal lessons: Mrs Catherine McGuinness
• Go home from this place: The Honourable Mrs Justice Susan Denham, Chief Justice
• Minute’s silence

CANDLE LIGHTING

• El Malay Rachamim: Prayer for the Repose of the Souls of the Departed, Rabbi Zalman Lent, Cantor Alwyn Shulman, Irish Jewish community
• Closing remarks: Yanki Fachler, MC
As Lord Mayor of Dublin, I am privileged to be hosting Holocaust Memorial Day 2014 today in the Round Room of the Mansion House on behalf of the people of Dublin. An annual event held every January, it is a very important date in the city’s calendar. It is a date to remember the suffering of those who have gone before us and also to reflect on pain still being inflicted on man throughout the world.

This Memorial Day is held in January to mark the date of the liberation of Auschwitz-Birkenau in 1945. I have heard stories from the older generation of Irish people who remember seeing the photographs in the newspapers following the liberation and their shock at what they saw. It was hard to believe what man could do to his fellow man but in remembering it here today, we ensure the pain is not forgotten and lessons are learned from history.

In particular, I would like to welcome here today survivors and descendants of survivors of the Holocaust who have made Dublin and Ireland their home. You are now part of our Dublin community and we are happy to call you one of us.

My thanks from the people of Dublin to Holocaust Education Trust Ireland for their hard work in organising today’s event and for educating about the Holocaust and its consequences.

Oisín Quinn
Lord Mayor of Dublin
The Jews of Europe before World War II

The majority of the Jews living in Eastern Europe were members of Orthodox Jewish communities. Many lived in small towns or villages called shtetls. They adhered strictly to religious practices, and their lives revolved around the Jewish calendar. There were great centres of Jewish learning and Yiddish culture in Eastern Europe. Many Jews in these areas made their living in commercial activities. Their first language was Yiddish, and many wore distinctive clothing, the men being particularly noticeable in their black coats, long beards, side curls and black hats.

By contrast, a large number of the Jewish people living in the great cities of western Europe, such as Berlin, Paris, Prague, Budapest and Warsaw, lived a more assimilated existence. Although many observed Jewish festivals, the Sabbath and kashrut (dietary requirements), the majority were quite secular in their lifestyle. They spoke the language of the country in which they lived, they dressed like everyone else, and participated in all areas of life: academia, the arts, the professions, commerce and politics.

There were also Sephardi Jewish communities, most of whom resided in the countries around the Mediterranean and in the Balkans. Sephardi Jews originated from the Iberian Peninsula and mainly spoke Ladino, a language with Spanish roots. The communities were scattered after the expulsions from Spain and Portugal in the fifteenth century. Some Sephardi Jews occupied important positions in the economy and government administration, others rose to become diplomats. There were also Sephardi communities in Amsterdam and London.

Despite continual upsurges in persecution and expulsion, Jews had lived and flourished in Europe for many hundreds of years. Some had been living in central and southern areas of the European continent since Roman times, and in the Aegean and Mediterranean areas since Greek times, more than two and a half thousand years before the outbreak of the World War II. The Holocaust witnessed the savage destruction of six million Jewish lives – men, women, children and babies – as well as the destruction of Jewish life itself – of long established patterns of religious worship, culture, languages and livelihoods.

Before Hitler and the Nazi Party came to power in 1933, Jewish life in Germany and elsewhere in Europe had not been free from struggle and conflict, but it had seen the participation of Jews in all spheres of life and society. In the interwar years, contributions by Jews to literature, art, music, science and commerce were at a height. This period also saw a confident assimilation of Jews in national European life.

By the beginning of the twentieth century, many Jews were as secure as they had ever been, yet there were still large areas of poverty, particularly in eastern Poland and western Russia. Anti-Jewish prejudice was never far beneath the surface, even in the most modern and cultured States of Europe.

By the end of World War II, most of the European Jewish communities had been decimated by the Holocaust and those of Eastern Europe had been utterly destroyed.

Grodno, Byelorussia: A street in a shtetl

Suddenly, all those places where Jews had lived for hundreds of years had vanished. And I thought that in years to come, long after the slaughter, Jews might want to hear about the places which had disappeared, about the life that once was and no longer is.

Yad Vashem
Antisemitism: When Adolf Hitler became leader of the Nazi party in 1921, he stated that his ultimate aim was ‘the removal of the Jews from German society.’ By the time he was appointed Chancellor of Germany in 1933, he was planning the removal of the Jews by expulsion – making conditions so difficult for Jews, they would be compelled to leave the country. Hitler’s hatred of Jews was soon manifested into actions. Violence against Jews by the SA became prevalent.

懑ewish books and books by Jewish authors were burned in public bonfires along with other books judged by Hitler and the Nazi party to be ‘degenerate’. These public book burnings took place in Berlin and other university towns throughout Germany, where some of the finest works of German literature, history, sociology, philosophy, music, art and architecture were destroyed.

April 1933 saw a boycott of Jewish shops, businesses and professions. Jews were also forced out of jobs in the civil service, universities and the media.
Antisemitism fuelled their propaganda and reached all levels of German society. Nazi ideology alleged a hierarchy of peoples: the pure ‘Aryan’ German at the top, with Poles, Slavs, Gypsies and ethnic minorities very low down on the list. Jews were at the bottom, considered ‘sub-human’. The Nuremburg Laws of 1935 classified Jews as a ‘race’, and many laws were enacted for ‘the protection of German blood and honour’. Non-Jews were not allowed to marry or have relationships with Jews. Increasingly, Jews were excluded from German society and no longer allowed in public places: parks, cafes, cinemas, theatres, sports clubs and public transport. Jewish banks and bank accounts held by Jews were closed, and Jewish employees were sacked from their places of work.

The Nazis considered all people with intellectual and physical disabilities as ‘life unworthy of life’ and a ‘burden on the state.’ High school textbooks contained examples of maths problems calculating the costs of care for people with disabilities compared to the costs of caring for a healthy person.

The black athlete Jesse Owens won four gold medals at the Berlin Olympic Games. Hitler refused to shake hands with a ‘member of the inferior race’.

Nazi racist policies also extended to others, and laws were passed enforcing the sterilisation of Roma (Gypsies), black and mixed race people.
Anschluss

As it became increasingly difficult for Jews to continue working in Germany, they sought refuge elsewhere. Few countries were prepared to accept Jewish refugees, and borders were gradually closed to them. Franklin D. Roosevelt, President of the United States, convened an international conference in Évian-les-Bains, France, in July 1938, to consider refugee policies. Out of all of the 32 countries represented at Évian, including Ireland, none was willing to take in more refugees, and the conference was deemed a failure.

Ireland and the Holocaust

We do not know how many Jewish refugees applied to come to Ireland, although it is definitely in the hundreds, if not thousands. Only a small percentage of applicants was actually admitted. While it is important to examine Ireland’s reaction to the refugee crisis in the light of the broader historical context, and the policy examples provided by other countries, especially Britain, one cannot ignore a persistent theme about this episode in Irish history: immigrants were not welcome, refugees were not welcome, but Jewish immigrants and Jewish refugees were less welcome than others.

Ireland and the International Reaction to Jewish Refugees, Katrina Goldstone, Dublin 2000

A very small number of Jewish families from Austria and Czechoslovakia received permits to work in the hat and ribbon factories in the west of Ireland – leaving behind families who later perished in the Holocaust.

One Irish citizen, Ettie Steinberg, who was married to a Belgian Jew, Vogtjeck Gluck, perished in Auschwitz along with her husband and baby son, Leon. The permits for them to come to Ireland arrived the day they had been arrested and deported.
**Kristallnacht, the November Pogrom**

On the night of 9/10 November 1938, the state-sponsored pogrom known as Kristallnacht erupted against the Jews of Germany and Austria. Hitler Youth, bolstered by the SA and locals, unleashed a night of terror, violence and destruction. Synagogues and schools were wrecked and set ablaze; Jewish businesses and homes had their windows smashed, leaving the streets strewn with glass. Ninety-one Jews were murdered, and 30,000 Jewish men were thrown into concentration camps. After the destruction, the Jewish communities were fined one billion Reichsmarks to pay for the damage!

For many Jews, it became clear that they had to leave. With the confiscation of their property and bank accounts, and no longer able to find employment, Jews were forced to sell their businesses and properties far below their market value. Offices were set up to speed Jewish emigration.

After years of official harassment of Jews in Nazi Germany, the state-sanctioned violence of Kristallnacht is seen as the start of the rapid road downhill to the Holocaust.

**Kindertransports**

Prompted by the events of Kristallnacht, Britain agreed to accept some 10,000 Jewish children from Nazi-occupied lands. Between December 1938 and September 1939 Britain accepted 10,000 Jewish children from Germany, Austria, Czechoslovakia and Poland. They arrived on special trains via Holland and Harwich called Kindertransports. Jewish and Christian voluntary organisations worked together to find homes for the children. Funds were raised, guarantors were found. Children were housed in private homes, farms, castles, boarding schools and holiday camps – anywhere they were accepted. Although the majority of the children who had arrived on the Kindertransports survived the war, most of their parents perished in the Holocaust.

**A Memorable Evening in Berlin**

Yesterday evening, we marked the 75th anniversary of Kristallnacht which took place on 9/10 November 1938. Each year when we commemorate this date, we hear stories about distant history, and we look at photos. But this year, I was part of living history as I witnessed an unforgettable closing of the circle.

The main ceremony of the Conference of European Rabbis to mark the 75th anniversary of Kristallnacht took place in a Berlin synagogue. It was a very impressive ceremony, with the participation of the German Interior Minister, the Israeli Chief Rabbi, and leading rabbis and public figures.

But the most important speech of all, and the main story of the ceremony, was by a 90-year-old Eli Fachler, now an Israeli citizen, who used to live in Berlin before World War II, in the apartment building adjoining the synagogue. From the window of his family’s apartment, he watched Nazi SA destroying ‘his’ synagogue on the night of Kristallnacht in 1938. This is the synagogue where his father was the Torah reader, where his uncle was the warden, and where he himself had celebrated his barmitzvah. When the SA were leaving, he heard one of them yelling up the stairs: ‘Are there any more Jews up there?’ He stood frozen to the spot, fearing for his life.

His father and mother did not survive to tell their story. But he survived. And his sister survived. They started families of their own in Israel and overseas – children, grandchildren and great-grandchildren who continue the legacy. Eli came back to Berlin in order to tell his story, accompanied by his children, grandchildren and great-grandchildren. Back to the place where he stood 75 years earlier and watched his whole world being destroyed before his very eyes.

When he finished telling his story, the entire audience rose to its feet and applauded. And even though the conference was under ultra-orthodox auspices, he and his whole family sang Israel’s national anthem, Hatikva, at the end of the ceremony. That wonderful and precious man is my grandfather, Eli Fachler. Yesterday, I was part of a historic and unforgettable closing of the circle.

Avinoam Fachler, Jerusalem
Murder

In the brief two years between autumn 1939 and autumn 1941, Nazi Jewish policy escalated from the prewar policy of forced emigration to the Final Solution as it is now understood, the systematic attempt to murder every last Jew within the German grasp.

Christopher R. Browning

Today I will once more be a prophet: if the international Jewish financiers in and outside Europe should succeed in plunging the nations once more into a world war, then the result will be...the annihilation of the Jewish race in Europe!

Adolf Hitler, January 1939

Ghettos

More than a thousand ghettos were established in the countries occupied by the Germans, and over a million Jews died in them. The purpose of the ghettos was to separate the Jews from the rest of the population so that they could be easily controlled and transported. Ghettos were created in cities and large towns, close to railways, and often near killing sites or death camps. Many ghettos were walled in or fenced off, and Jews who left them without permission were often severely punished and sometimes shot. The brutality, harsh living conditions, and disease added to the death toll.

The inhabitants of the ghettos, who came from all walks of life, soon realised that the ghetto served as a place to destroy them physically and psychologically, and that their eventual fate would be death. The illusion that the ghetto was a temporary place to reside before being sent for 'resettlement in the east' was soon dispelled as the ghetto residents realised the euphemism for murder.

Although there are heroic stories of resistance, most of the ghetto populations were murdered.

Thousands of Roma and Sinti were also incarcerated in some of the ghettos, and they ultimately met the same fate as the Jews.

In the end, all the ghettos created by the Nazis were razed, and there were few survivors.

Einsatzgruppen/Killing squads

On 21 June 1941, Germany launched Operation Barbarossa – the invasion of the Soviet Union. Special killing squads called Einsatzgruppen followed the German army through Eastern Poland into Russia, Lithuania, Latvia, Estonia and the eastern territories, where they operated hundreds of killing sites in these regions. Einsatzgruppen comprised SS units, police, local collaborators, and officers and soldiers of the German army. They murdered more than 1.5 million Jews in the forests, fields and cemeteries. They herded them into ravines or forced their victims to dig pits themselves before they were shot into them. Einsatzgruppen mostly killed Jews, but they also murdered Gypsies, Communists and others. This 'slow and cumbersome' method of murdering their victims, as well as the face-to-face killing, was having a psychological effect on some of the killers. This prompted the Nazis to find a more efficient method of murdering the Jewish people – the establishment of purpose-built death camps. Einsatzgruppen continued to operate in rural areas in parallel to the annihilation of the Jewish people taking place in these camps.
The Nazis employed different methods to murder the Jewish people of Europe. It suited them if they could demonstrate that the Jews had died ‘from natural causes’ – invariably from brutality, disease, starvation, exposure and hard labour. These methods were soon expanded by the Einsatzgruppen (killing squads) operating in the Eastern territories and by the establishment of purpose-built death camps, specifically to murder Jews by poison gas.

Wannsee Conference

The Wannsee Conference took place on 20 January 1942 in a secluded lakeside villa, south-west of Berlin. Fifteen senior Nazi and German government officials had been summoned by Reinhard Heydrich of the Reich Security Head Office and Head of German Secret Police. He was seeking endorsement to carry out the Führer’s plans to annihilate the Jews of Europe. Adolf Eichmann presented the delegates with a list of the number of Jews living in each European country, whom the Nazis intended to destroy; Ireland appears on the list with a total of 4,000 Jews.

The delegates debated at length who was Jewish according to bloodline considerations and discussed ‘evacuation’ and ‘resettlement’ of the Jews. They concluded that a more efficient method of ‘disposal’ was necessary and one that would also spare those operating the killing sites in the eastern territories from the psychological effects of one-on-one killing.

It took the delegates less than two hours to give unanimous support to Heydrich for the implementation of the ‘Final Solution to the Jewish question’ – murder of the Jewish people by poison gas.

Operation Reinhard

Named after Reinhard Heydrich, this was the establishment of three death camps at Belzec, Sobibor and Treblinka, in which Jews were murdered by poison gas. Between March 1942 and August 1943 some 1,700,000 Jews, mostly from Poland, were murdered in gas chambers. These camps were dismantled on completion of their ‘function’, and all traces of their existence were destroyed. The lands where they had stood were planted with forests, farms and grasslands.

In March 1942 every major Jewish community was still intact, and 80% of those European Jews who would be murdered in the Holocaust were still alive. By February 1943, just under one year later, 80% of those European Jews were already dead.

Christopher R. Browning
Concentration camps were an integral feature of the Nazi regime. Originally for political opponents, the first concentration camps were established in Germany in 1933. After 1939, they were places of imprisonment for Jews. At least 1,500 concentration camps were established in the territories of the Reich.

Labour camps

The labour camp system meant annihilation through work. Prisoners were forced to carry out super-human tasks such as shifting boulders or laying roads or railways by hand, often for twelve hours a day, with little to eat or drink.

Transit camps

Transit camps were usually established beside large cities as a place to collect Jews (and others) for deportation. They were sometimes purpose-built, but often they were run-down apartment blocks, where hundreds were forced into poor living conditions, overcrowding, maltreatment and brutality.

Death camps

There were six purpose-built death camps, all of them on Polish soil, established to murder the Jews of Europe by poison gas. Other victims were also murdered in these camps.

Hungary

Nazi policy towards Hungary, which had been an Axis partner of the Third Reich, changed dramatically in July 1944. Eichmann was dispatched to oversee the round-up and deportation of the Jews of Hungary, and in just eight weeks, 437,000 were deported to Auschwitz-Birkenau. The railway line at the death camp was extended under the gateway right up to the unloading ramp where ‘selections’ were made. The Germans were supported by their Hungarian collaborators the Arrow Cross, who were responsible for shooting more than 100,000 Jews into the Danube.
Death Marches

A view of the death march from Dachau passing through German villages in the direction of Wolfratshausen, Germany, April 1945

As the Allies closed in, the Nazis wanted to remove all traces of their extermination projects. They forced prisoners out of the camps to march hundreds of kilometers back towards Germany. It is estimated that 250,000 camp internees, already weakened by malnutrition, labour and ill treatment, died on these death marches. German civilians secretly photographed several death marches from the Dachau concentration camp as the prisoners moved slowly through the Bavarian towns. Few civilians gave aid to the prisoners on the death marches.

Auschwitz-Birkenau

Auschwitz-Birkenau was the largest of the Nazi camps. There were 40 subcamps in the Auschwitz camp complex: Auschwitz I, Auschwitz II Birkenau, and Auschwitz III Monowitz, where Primo Levi was incarcerated, being the most well known. Birkenau was the killing centre where between 1.1 and 1.4 million victims were murdered, 90% of whom were Jews.

When Auschwitz-Birkenau was liberated by Soviet troops in January 1945, they found:

- 7,600 emaciated prisoners alive
- 836,500 items of women’s clothing
- 348,800 items of men’s clothing
- 43,400 pairs of shoes
- Numerous hundreds of thousands of spectacles

Each lock of hair, each pair of shoes and each pair of spectacles belonged to one person.

ARRIVALS

Clamourings for water, even a handful of snow.
By day the glimpsed places, in the dozed night
Groans or bickering until their wagons slow
And crash open into a station’s eerie floodlight.
Uncanny ordinariness. ‘No Baggage’, they’re told.
A dozen SS men with a stony indifferent air
Move among the arrivals questioning ‘How old? Healthy of ill?’ and pointing either here or there.
Men won’t abandon wives. ‘Together afterward’;
They’re reassured. Some mothers unreconciled
To leaving small children are soon transferred:
‘Good,’ they say, ‘Good, just stay with the child.’
A finger is pointing. Caprices of fate allotted.
Frozen silence of lives unseamed and parted.

Micheal O’Siadhail

SELECTION

He was a tall man who looked slim and fit in his spotless uniform. What a contrast to us, who were untidy and grimy after our long journey! He had assumed an attitude of careless ease, supporting his right elbow with his left hand. His right hand lifted, and with the forefinger of that hand he pointed very leisurely to the right or to the left. None of us had the slightest idea of the sinister meaning behind that little movement of a man’s finger, pointing now to the right and now to the left, but far more frequently to the left.

Viktor Frankl, Man’s Search For Meaning
People with disabilities
Hitler initiated the T4 Euthanasia Programme in 1939 in order to kill elderly people, the terminally ill and people with disabilities, whom the Nazis referred to as ‘life unworthy of life’. Although the programme was officially discontinued in 1941 due to public outcry, the killings continued clandestinely until 1945. It is estimated that 200,000 people with disabilities in Germany and Austria were murdered in the T4 Euthanasia Programme.

Political opponents
The torching of the Reichstag national parliament building in 1933 gave the Nazis a pretext for brutally suppressing Communists and later, Social Democrats. The Nazis abolished trade unions and co-operatives, confiscated their assets and prohibited strikes. As early as 1933, the Nazis established the first concentration camp, Dachau, as a detention centre for political prisoners.

Poles and Slavs
Hitler ordered the elimination of the Polish intelligentsia and professionals. Tens of thousands were murdered or sent to concentration camps. Polish children did not progress beyond elementary school, and thousands were forcibly taken to Germany to be ‘Aryanised’ and reared as Germans. It is estimated that three million Poles were murdered by the Nazis.

Roma and Sinti (Gypsies)
The Nazis deported thousands of Roma and Sinti people (Gypsies) to ghettos and concentration camps. In 1941 Himmler ordered the deportation of all Romanies living in Europe to be murdered in Auschwitz-Birkenau. It is estimated that between 250,000 and 500,000 Roma and Sinti people were murdered by the Nazis.

Black, mixed race and ethnic minorities
In 1933 the Nazis established Commission Number 3, whereby hundreds of adults and children of African descent were forcibly sterilised. According to Nazi philosophy, this would ‘preserve German blood and honour’. By the outbreak of World War II, thousands of black, mixed race and ethnic people had fled, and most of those who remained were murdered.

Homosexual victims
Thousands of gay men were arrested by the Nazis and imprisoned in concentration camps, where they were subjected to harder work, less food and more brutal treatment than other inmates. Hundreds were put to death, and thousands died from the appalling conditions and brutality. Homosexuality remained on the German statute books as a criminal offence until 1969, and many former gay internees had to serve out their original prison sentences after the war, with no allowance for the time they had served in the camps. This deterred many gay survivors from telling their stories.

Christian victims
Hundreds of Jehovah’s Witnesses were murdered by the Nazis for their refusal to salute Hitler as ‘Saviour’ or to serve in the German armed forces. Thousands of priests, nuns and Protestant religious leaders were persecuted and murdered by the Nazis for their opposition to the regime. There were also a great many Quakers and others of Christian affiliation who risked their lives to save Jews.
The white figures on black relate to the approximate number of Jews who perished in each European country between September 1939 and May 1945. The total of just over 5,750,000 does not include thousands of infants murdered by the Nazis in late 1941, before their births could be recorded. Thousands of people from the remoter villages in Poland were added to the deportation trains which left larger localities, without any record of their existence or of their fate.
Partisans/Resistance

By spring 1942 some Polish, Russian and even German deserters had become partisans. Many partisan groups were well armed and organised. Villagers, thrown out of their homes to make way for ethnic Germans, swelled their ranks. Most partisan groups did not welcome Jews.

Jewish partisan groups, consisting of men and women who had fled deep into the forests of Eastern Europe to escape the guns of the Einsatzgruppen, also began to emerge early in 1942. The first Jewish resistance group in Eastern Europe was started by the 23-year-old intellectual Abba Kovner in Vilna in 1941. Another group was set up by the four Bielski brothers in early 1942, and their numbers reached 1,500 by the end of the war. Many more Jews joined local Communist-led partisan units as individuals.

Resistance in the camps and ghettos

There were uprisings in the concentration camps, death camps and ghettos. All of them failed, and although there were a few survivors, the majority of the participants met their deaths at the hands of their German oppressors.

Passive resistance, as it is sometimes called, was the courageous effort by many Jews to maintain their Jewish, religious and cultural practices in the ghettos and the camps, despite the threat of severe punishment.

Liberation

The defeat of Nazism would have taken much longer without the Red Army’s invasion of German-held territory in the East. The D-Day allied invasion of Normandy took place in June 1944. The same month, the Soviets advanced. By the end of summer 1944 the Soviet army had liberated Majdanek death camp and reached the gates of Warsaw. The road to Berlin had been opened. On 27 January 1945, the Soviet army, including many Jewish soldiers, liberated Auschwitz-Birkenau. It is this date that was designated by the United Nations as International Holocaust Memorial Day.

So for us even the hour of liberty rang out grave and muffled and filled our souls with joy and yet also with pain. Nothing could ever happen good and pure enough to rub out our past. The scars of the outrage would remain with us forever, in the memories of those who saw it, in the places where it occurred and in the stories that we shall tell of it...

Primo Levi
When the Allied armies occupied Germany in 1945, they found some six to seven million displaced persons alive. DP camps were established in many of the former concentration camps, still surrounded by barbed wire, with the only clothing available to the survivors being the striped clothing they had worn as prisoners. Some of these DP camps remained in operation until 1951 and one as late as 1957. Paradoxically, for a brief period after World War II, Germany, the cause of the Jewish tragedy, became the largest and safest sanctuary for Jewish refugees awaiting rehabilitation or for the opportunity to emigrate. The Jewish DPs were different from the other survivors because they had nowhere to return to. They had lost everything – their homes, their entire families, their youth, their hope. They called themselves the Shéerit Hapletah, The Spared Remnant.

Antisemitism did not stop with the end of the war: there were pogroms in various towns and villages in Hungary, Poland and Slovakia from 1945 till the end of 1947. Historian Jan T. Gross tells how surviving Polish Jews returned to their homeland to be vilified, terrorised and, in some 1,500 instances, murdered.

One might have thought that if anything could have cured Poland of its antisemitism, it was World War II. Polish Jews and Polish Christians were bonded, as never before, by unimaginable suffering at the hands of a common foe. One might also have thought there would have been pity for the Jewish survivors, most of whom had lost nearly everything. Besides, there were so few of them left to hate!

In the city of Kielce a rumour of a ritual murder caused a massacre of 42 Jewish Holocaust survivors in 1946, something few had believed was still possible in post-war Poland. The Polish government stood helpless in the face of the violence perpetrated by police officers, soldiers and civilians, augmented by workers from the steel factories. This event persuaded 100,000 Polish Jews that they had no future in Poland after the Holocaust, and once more they gathered their belongings and fled.

I went in. At one end lay a heap of smoking clothes amongst which a few ghouls picked and searched – for what, God only knows. As we entered the long hut the stench hit us in the face, and a queer wailing sound came to our ears. Along both sides of the shed was tier upon tier of what can only be described as shelves. And lying on these, packed tightly side by side, like knives and forks in a chest, were living creatures - some of them stirring, some of them stiff and silent, but all of them skeletons, with the skin drawn tight over their bones, with heads bulging and misshapen from emaciation, with burning eyes and sagging jaws. And as we came in, those with strength to do so turned their heads and gazed at us; and from their lips came that thin unearthly sound. Then I realised what it was. It was meant to be cheering. They were cheering the uniform that I wore. They were cheering for the hope that it brought them. We walked the length of the shed – and then through another one. From the shelves feeble arms rose and waved, like twigs in a breeze.

Denis Johnston on entering Buchenwald after liberation, 1945
In 1953, the State of Israel established Yad Vashem, The Holocaust Martyrs’ And Heroes’ Remembrance Authority, in order to document and record the history of the Jewish people during the Holocaust. Yad Vashem inaugurated the award Righteous Among the Nations in 1963, to honour non-Jews who had risked their lives to save Jews during World War II and the Nazi era. More than 28,000 people from 44 different countries have received the award. There are countless others who have never received any recognition, and many more who were killed by the Germans for assisting Jews.

The Righteous come from all levels of society, from different religious and cultural backgrounds, different nationalities and different age groups. They are individuals such as farmers and villagers from occupied countries, families or groups of friends. Some are members of organisations such as the Dutch Resistance or Zegota, the Council for Aid to Jews in Poland; others are even larger groups such as the villagers of Le Chambon sur Lignon, in France, or the people of Denmark. The award also honours well known efforts such as that of businessman Oskar Schindler and the assistance of diplomats such as the Swedish consul to Hungary, Raoul Wallenberg or the Japanese official in Lithuania, Sempo Sugihara. Many Jews who survived the Holocaust owe their lives to the Righteous Among the Nations.

Irena Sendler

Irena Sendler was a young Polish Catholic woman who joined Zegota, the Council for Aid to Jews in Poland. This underground network forged thousands of birth certificates and other documents to give Jews safe ‘Aryan’ identities. Irena was employed in the social welfare department of the Warsaw municipality and received a special permit that allowed her access to and from the ghetto. This gave her the opportunity to provide many Jews with medicine, clothing and money. When walking through the ghetto streets, Irena wore an armband with the Star of David, both as a sign of solidarity with the Jewish people and so as not to draw attention to herself.

She persuaded parents to hand over their children and give them a chance to live, having arranged for them to be sheltered in orphanages, convents and private homes and farms. Irena was personally responsible for saving the lives of 2,500 Jewish children.

With widespread contacts outside the ghetto, Irena and her colleagues smuggled Jewish children out of the Warsaw ghetto through sewer pipes and other underground passageways. Children who were old enough to talk were taught to rattle off Catholic prayers and mimic other Catholic religious behavior. Babies and small children were smuggled out by merchants and others who had access to the ghetto. One trolley driver hid them in trunks, suitcases or sacks under his seat. An ambulance driver kept his dog beside him, having trained him to bark to camouflage any cries or noises from the babies hidden within.

As she found homes for the Jewish children, Irena kept a record of each child’s Jewish name as well as the new Christian name. After the war, Irena handed over the names of the rescued children.

Few of the parents from the Warsaw ghetto survived, but their children did, and they can trace their histories thanks to Irena’s meticulous record keeping.

In 1965, Irena was recognised as Righteous Among The Nations for saving Jewish children during the Holocaust. She passed away in 2008 at the age of 98.

It is ironic that the nightmare and horrors of the Holocaust also became a defining moment of courage and decency.

But we have not forgotten...and we have not forgotten those who stood beside us and risked their lives to save Jews.

Abraham Foxman ADL Bnei Brith
One and a half million Jewish children were murdered in the Holocaust. Between twenty and thirty thousand children, aged from infancy to fourteen years, survived in hiding. The stories of these hidden children, who were given false identities and kept out of sight by courageous gentiles, was a closely guarded secret that protected them during the war and, for most of them, persisted after the war ended.

In 1991 some 1,600 ‘children’ attended the First International Gathering of Children Hidden During World War II, which was held in New York. Their accounts varied widely as they began to tell their stories for the first time. They have been trying to come to terms with the pain of survival as well as their pain of separation and of losing their loved ones, their confused, frightening and lost childhoods. Some of these children, who returned to a Jewish milieu after the war, were told how fortunate they were to have escaped the horrors of the concentration camps, thus until recently, they did not consider themselves Holocaust survivors.

‘Hidden Children’ were those whose parents managed to find someone – a gentle friend or neighbour, people from the Resistance, a past employee or a colleague, perhaps a Christian institution – who risked their lives and those of their households by taking a Jewish child into their home. Parents made the heart-wrenching decision to give their children up to strangers, sometimes for money but more usually out of pure goodness and courage on the part of the fostering or ‘hiding’ families.

When hidden children suddenly found themselves in strange surroundings, there was no time for any preparation or introduction. They immediately had to take on another identity, answer to a different name and blend into the lifestyle and behaviour of their benefactors. Most of the hidden children were loved and integrated into their Christian families, although a few were not so lucky. They tell of cruelty, of being kept in dark cellars or cupboards, hungry and frightened. Some were betrayed.

But the majority of hidden children managed to blend in well without raising the suspicion of neighbours or of the dreaded Gestapo. The risks were enormous. When anyone was found to be harbouring a Jewish child the entire household was usually severely punished and often shot. No records exist to tell of their fate, but accounts exist of a remote spot in the Tatra Mountains where a notice reads: *All the former inhabitants of this village were killed for harbouring Jews.*

A few hidden children survived alone living from day to day with the fear of capture and death. They spent months in sewers, closets, barns and forests. Some of them joined the partisans and fought the enemy – they stayed alive! All hidden children had to make daily efforts to hide the fact that they were Jewish – one slip could mean arrest and deportation.

After World War II and the liberation of Europe, there was further trauma for the hidden child, the ‘hiding’ families and the surviving parents or relatives. When the Jewish children were reclaimed, they often did not recognise their families and did not want to leave the foster parents they had grown to love and who, in turn, did not want to give them back. The Communist regime that prevailed in Eastern Europe in the ensuing years compounded the difficulties for surviving parents seeking their children and many were never traced.

Some hidden children never knew they were Jewish, and others only learned of this on the death of their “hiding” parent, discovering for the first time that they were the only survivors of once large Jewish families. Today, a lot of healing and a lot of rediscovery is taking place as the stories continue to unfold.
Tomi Reichental was born in 1935 in Piestany, Slovakia. In November 1944 he was captured and deported to Bergen-Belsen concentration camp along with his mother, brother, grandmother, aunt and cousin. Tomi was just nine years old when the camp was liberated. 35 members of Tomi’s family were murdered in the Holocaust.

I was captured with my mother, grandmother, aunt, brother, and cousin. We were herded into a cattle car and from that moment onwards, we were treated worse than animals. There was no privacy or hygiene, the stench and conditions were unbearable.

Eventually, after seven nights the cattle train stopped. The doors were opened and we were greeted by shouts from the SS with guns at the ready, and the barking of their Alsatian dogs – we had arrived at our destination – Bergen-Belsen concentration camp. I was there from November 1944 until the liberation of the camp in April 1945.

What I witnessed as a nine-year-old boy is impossible to describe. The starvation, the cruelty of the camp guards, the cold and disease. People, who were just skin and bone and looked like living skeletons, were walking around very slowly, some of them dropping where they fell, never to get up again. They were dying in their hundreds, their emaciated bodies left where they fell or thrown into heaps. In front of our barracks there were piles of decomposing corpses. For many prisoners in Bergen-Belsen, the conditions were too much to bear and they threw themselves on the electrified barbed wire at night in order to put an end to their misery. We found their corpses there in the mornings.

70,000 prisoners of Bergen-Belsen are buried there in mass graves.

I lost 35 members of my family in the Holocaust.

Since his retirement, Tomi has dedicated much of his time to telling his story to young people throughout Ireland. He works closely with Holocaust Education Trust Ireland in coordinating a senior schools’ programme, Hearing A Survivor Speak… sharing his personal experiences of the Holocaust with pupils and university students. Tomi addresses hundreds of students every year, and HETI is indebted to him for his commitment to Holocaust education and awareness.

Demand for Tomi’s autobiography, I Was A Boy In Belsen (O’Brien Press, 2011), warranted a reprint, and he is now working on a second volume focusing mainly on his life after Belsen. A documentary film about Tomi’s experiences, Till the Tenth Generation, was transmitted twice by RTE and a sequel, Close to Evil, is near completion for transmission this year.
Jan Kaminski

Jan Kaminski was born Chaim-Srul Zybner in 1932, the second eldest of a Jewish family of two boys and two girls. They lived with their parents in the small rural town of Bilgoraj in eastern Poland.

Under Operation Reinhard, Nazi forces ‘liquidated’ Bilgoraj on 3 and 9 November 1942, dispatching almost the entire Jewish population of 5,000 – which had been incarcerated in an exposed ghetto situated in the market square – to the nearby death camp of Belzec. Chaim found himself separated from his family during the liquidation and fled to the relative safety of the thick woods that surrounded the town. From then onwards, he adopted a non-Jewish identity and became Jan Kaminski, a name he would retain for the greater part of his life.

Working on small farms for food and shelter, Jan would move on whenever he felt vulnerable or that anyone suspected his Jewish origins. He was captured and deported with other children to be ‘Germanised’ until he was rescued by Polish Underground forces. Jan was ‘adopted’ by a tailor’s family and apprenticed to that trade. In 1943, while attending a summer camp a group of boys discovered that Jan was Jewish, and reported him. While awaiting his inevitable fate, he found himself momentarily alone, and once again fled to the woods.

Yet again Jan found himself seeking shelter where he could, doing odd jobs on farms and living on his wits. By 1944 he had made his way to Lublin, into which Russian forces were advancing. Spotting a unit of Polish soldiers attached to the Russian army, Jan became the ‘mascot’ of the 21st Artillery Regiment of the Polish army. Later he joined another unit on its way to Murnau in south-eastern Germany, where the United Nations had set up a school in the camp, and where Jan began his education at the age of 15.

Jan ultimately arrived in Britain, where he learned English, and with the support of Zofia Sarnowska, manager of the Polish YMCA in Sloane Square and of van Karnebeek of the Dutch embassy, he completed his education. He passed his GCE exams and through the Catholic agency Veritas he obtained a scholarship in 1954 to study in Ireland at Cork University. He successfully completed entrance exams and transferred to Trinity College, Dublin, where he studied Economics and Politics. When he graduated at the end of the 1950s, he was granted an Irish passport.

In 1965 Jan married an Irish woman, Margaret (Breach), and begun his long and varied business career in the computer education and tourism industries. He and Margaret had three children, Orla, Jadwiga and Jas. It was only about 25 years ago that Jan revealed his original Jewish identity to his family.

After World War II it was revealed that the once flourishing Jewish communities of Poland had been utterly destroyed. Jan’s entire family had been wiped away: his parents, Mindla and Szulim, his sisters, Chana-Matla and Rywka, and baby brother, whose name is not recorded, were all gone. Today, there is a modest project of Jewish revival taking place in Jan’s home town of Bilgoraj, but so far no further traces of his direct family have been found.

Jan lives in Dublin and remains keenly aware of his Polish and Jewish roots. He retired in 2006. He is surrounded by his children and grandchildren and is still active in the Polish community.
Suzi Diamond

Suszi (Suzi) Molnar was born in Debrecen, near Budapest, in Hungary. In April 1945, she was found with her brother, Tibor (Terry), in Bergen-Belsen concentration camp by the British liberators. She was two years old and her brother was five.

Suszi’s father had been taken away by the Nazis. Suzi, her mother and her brother were rounded up and forced into cattle trucks. They were sent first to Ravensbrück, a concentration camp for women and children, and then on to Bergen-Belsen. During the journey the three huddled together, their mother attempting to shield them from the overcrowding and squalor. On arrival at Bergen-Belsen, the two-year-old was washed down with a fire hose.

Suzi remembers her mother giving her and Terry almost all of her own rations. Eventually her mother became so weak that she was moved to another hut; she did not return, and died of typhoid shortly after the arrival of the British.

When the camp was liberated, Suzi herself was ill with typhus. The army established a makeshift hospital for the thousands of ailing survivors. An Irish volunteer paediatrician, Bob Collis, working with the Red Cross, befriended Suzi and Terry, and eventually brought them home to Ireland with four other children.

Suzi and Terry recovered their physical health, and Bob Collis arranged for them to be adopted by an Orthodox Jewish couple in Dublin, Elsie and Willie Samuels.

Like many Holocaust survivors, for Suzi the emotional damage has outlasted the physical. According to the prevailing attitude at the time of her youth, traumatic experiences were suppressed in the hope that they would be forgotten. Suzi buried her concentration-camp experience. However, she still lives with a fear of water, an utter abhorrence of dirt and a mistrust of all that is unfamiliar. Also, like many other survivors, she was unable to speak about Bergen-Belsen until fifty years after leaving it behind.

Suzi has spent her life in Dublin. She is married to Alec Diamond and they have two grown-up children. Her brother Terry passed away in January 2007.

I remember the long, oblong-shaped carriage; there were no seats, only wooden floors, and the three of us huddled together.

Inge Radford

Inge Radford was born in Vienna in 1932, one of ten children, and now lives in Northern Ireland. Inge lost six members of her immediate family in the Holocaust, her mother and five brothers, Sigmund, Kurt, Walter, Herbert and Fritz.

From evidence given in post-war criminal trials we know what they, with thousands of other Austrian Jews, endured before they were finally shot or gassed. They were initially incarcerated in the Minsk ghetto and then transferred to the labour camp in the village, Maly Trostinec. This camp had no permanent gas chambers but victims were murdered in mobile gas vans. In May 1943, five hundred victims per day were murdered in gas vans that went daily between Minsk and Maly Trostinec.

Five of my family were spared the unspeakable ordeal of ghetto living, imprisonment and violent death; we got out before war broke out. Our passports were stamped with a large red ‘J’, and the middle names of Sara for girls and Israel for boys were added to identify us as Jews. My eldest sister, Elli, went to live with relatives in the USA. My 13- and 14-year-old brothers, Ernst and Erich, went to live on farms in Denmark, and my nine-year-old sister, Rose, and I, aged seven, came to England (separately and unbeknown to each other for several years). Our passage out of Vienna was organised under the auspices of the Jewish Children’s Refugee Organisation, which raised the £50 per child asked for by the British government, who arranged the mechanics of our escape.

Homes and hearts were opened to us. Many children like myself stayed with our adoptive families through school, university, marriage and parenthood. For me, these new, kind and loving relationships blurred the picture of a small smiling woman surrounded by several boys, all waving as the train pulled out of Vienna Station.
Yad Vashem, Israel’s Holocaust museum, has by now managed to identify four million of six million Jews murdered by the Nazis and their collaborators during the second World War.

One and a half million new names were added over the last decade, increasing the list of confirmed victims by 60 per cent, as the museum stepped up efforts to counter Holocaust denial from neo-Nazi groups and Iranian president Mahmoud Ahmadinejad.

Yad Vashem chairman Avner Shalev said one of the museum’s main aims since it was set up in Jerusalem in 1953 had been to recover every victim’s name and personal story. ‘The Germans sought not only to destroy the Jews but also to erase their memory. One of our main missions is to give each victim a face and a name.’

The figure of six million victims was based on pre-war census lists of Jewish communities in areas occupied by the Nazis. Due to the difficulty of obtaining accurate information, particularly from eastern Europe and the former Soviet Union, Mr Shalev admitted a comprehensive tally was impossible, but said Yad Vashem was aiming to eventually account for five million victims.

In an effort to boost its database, in 2004 Yad Vashem launched its Pages of Testimony project. Visitors to the museum and to its website were encouraged to fill in special forms on the victims, which were then double-checked against existing archival information. The project was a huge success, and 55 per cent of the four million names came from Pages of Testimony.

Names of Jews deported from western European states, such as Germany, France and the Netherlands, were well documented. In the eastern areas occupied by the Nazis, mass killings and an absence of accurate lists of victims created a difficult task for Yad Vashem researchers.

In recent years the museum has focused its efforts on these areas, making significant headway. Whereas in 2005 only 20 per cent of the victims from Ukraine were listed, the figure today is 35 per cent. In Poland the percentage has risen from 35 to 46 per cent.

Mr Shalev said Yad Vashem was co-operating with east European states to obtain extra names from existing archives. ‘We will continue our efforts to recover the unknown names, and by harnessing technology in the service of memory, we are able to share their names with the world.’

Mark Weiss, Jerusalem
Irish Times, Thursday 23 December 2010
Max Heller
Born Chomotow, Czechoslovakia
Murdered Auschwitz 1943
Aged 73 Years

Klara Heller
Born Hermanstat, Czechoslovakia
Murdered Auschwitz 1943
Aged 68 Years

Gisella Molnar
Born Debrecen, Hungary
Murdered Auschwitz 1943
Aged 60 Years

Baja Herberg
Murdered Auschwitz 1943
Aged 35 Years

Matthias Herberg
Murdered Auschwitz 1943
Aged 39 Years

Ruchla Orzel
Born Wloziszow, Poland
Murdered Treblinka 1942
Aged 41 Years

Fajwel Orzel
Born Wloziszow, Poland
Murdered Treblinka 1942
Aged 38 Years

Slazma Urbach
Born Wloziszow, Poland
Murdered Treblinka 1942
Aged 39 Years

Hirsch Urbach
Born Wloziszow, Poland
Murdered Treblinka 1942
Aged 45 Years

Tauba Urbach
Born Wloziszow, Poland
Murdered Treblinka 1942
Aged 23 Years

David Josef Urbach
Born Kiecz, Poland
Murdered Treblinka 1942
Aged 16 Years

Shaul Urbach
Born Kiecz, Poland
Murdered Treblinka 1942
Aged 16 Years

Abe Tzi Urbach
Born Kiecz, Poland
Murdered Treblinka 1942
Aged 14 Years

Gitla Frajdla
Born Kiecz, Poland
Murdered Treblinka 1942
Aged 12 Years

Laja Faygla
Born Kiecz, Poland
Murdered Treblinka 1942
Aged 10 Years

Nuchim Mordechai
Born Kiecz, Poland
Murdered Treblinka 1942
Aged 8 Years

Ruchla Golda Urbach
Born Wanne-Eickel, Germany
Murdered Stutthoff, Poland 1944
Aged 62 Years

Sarah Urbach
Born Wanne-Eickel, Germany
Murdered Auschwitz 1943
Aged 76 Years

Chil Urbach
Born Wanne-Eickel, Germany
Murdered Auschwitz 1943
Aged 76 Years

Szymon Urbach
Born Wanne-Eickel, Germany
Murdered Auschwitz 1943
Aged 76 Years

Nuchim Urbach
Born Wanne-Eickel, Germany
Murdered Auschwitz 1943
Aged 76 Years

Agnes Fried
Born Wanne-Eickel, Germany
Murdered Auschwitz 1943
Aged 76 Years

Adela Fried
Born Wanne-Eickel, Germany
Murdered Auschwitz 1943
Aged 76 Years

Oskar Scheimovitz
Born Wanne-Eickel, Germany
Murdered Auschwitz 1943
Aged 76 Years

Julius Mayer
Born Wanne-Eickel, Germany
Murdered Auschwitz 1943
Aged 76 Years

Gejza Suri
Born Wanne-Eickel, Germany
Murdered Auschwitz 1943
Aged 76 Years

Oskar Scheimovitz
Born Wanne-Eickel, Germany
Murdered Auschwitz 1943
Aged 76 Years

Adela Fried
Born Wanne-Eickel, Germany
Murdered Auschwitz 1943
Aged 76 Years

Bella Fried
Born Wanne-Eickel, Germany
Murdered Auschwitz 1943
Aged 76 Years

Katerina Fried
Born Wanne-Eickel, Germany
Murdered Auschwitz 1943
Aged 76 Years

Anagis Fried
Born Wanne-Eickel, Germany
Murdered Auschwitz 1943
Aged 76 Years

Ezekiel Reichental
Born Wanne-Eickel, Germany
Murdered Auschwitz 1943
Aged 76 Years

Katarina Reichental
Born Wanne-Eickel, Germany
Murdered Auschwitz 1943
Aged 76 Years

Kalmar Reichental
Born Wanne-Eickel, Germany
Murdered Auschwitz 1943
Aged 76 Years

Ilona Reichental
Born Wanne-Eickel, Germany
Murdered Auschwitz 1943
Aged 76 Years

Gita Reichental
Born Wanne-Eickel, Germany
Murdered Auschwitz 1943
Aged 76 Years

Ibi Reichental
Born Wanne-Eickel, Germany
Murdered Auschwitz 1943
Aged 76 Years

Desider Reichental
Born Wanne-Eickel, Germany
Murdered Auschwitz 1943
Aged 76 Years

Ferdinand Alt
Born Wanne-Eickel, Germany
Murdered Auschwitz 1943
Aged 76 Years

Renka Alt
Born Wanne-Eickel, Germany
Murdered Auschwitz 1943
Aged 76 Years

Erd Elbert
Born Wanne-Eickel, Germany
Murdered Auschwitz 1943
Aged 76 Years

Marta Elbert
Born Wanne-Eickel, Germany
Murdered Auschwitz 1943
Aged 76 Years

Josef Dreichsel
Born Wanne-Eickel, Germany
Murdered Auschwitz 1943
Aged 76 Years

Rosalia Scheimovitz
Born Slovakian
Murdered Auschwitz 1943
Aged 76 Years

Julius Mayer
Born Slovakian
Murdered Auschwitz 1943
Aged 76 Years

Gejza Suri
Born Slovakian
Murdered Auschwitz 1943
Aged 76 Years

Oskar Scheimovitz
Born Slovakian
Murdered Auschwitz 1943
Aged 76 Years

Adela Fried
Born Slovakian
Murdered Auschwitz 1943
Aged 76 Years

Bella Fried
Born Slovakian
Murdered Auschwitz 1943
Aged 76 Years

Katerina Fried
Born Slovakian
Murdered Auschwitz 1943
Aged 76 Years

Anagis Fried
Born Slovakian
Murdered Auschwitz 1943
Aged 76 Years

Ezekiel Reichental
Born Slovakian
Murdered Auschwitz 1943
Aged 76 Years

Katarina Reichental
Born Slovakian
Murdered Auschwitz 1943
Aged 76 Years

Kalmar Reichental
Born Slovakian
Murdered Auschwitz 1943
Aged 76 Years

Ilona Reichental
Born Slovakian
Murdered Auschwitz 1943
Aged 76 Years

Gita Reichental
Born Slovakian
Murdered Auschwitz 1943
Aged 76 Years

Ibi Reichental
Born Slovakian
Murdered Auschwitz 1943
Aged 76 Years

Desider Reichental
Born Slovakian
Murdered Auschwitz 1943
Aged 76 Years

Ferdinand Alt
Born Slovakian
Murdered Auschwitz 1943
Aged 76 Years

Renka Alt
Born Slovakian
Murdered Auschwitz 1943
Aged 76 Years

Erd Elbert
Born Slovakian
Murdered Auschwitz 1943
Aged 76 Years

Marta Elbert
Born Slovakian
Murdered Auschwitz 1943
Aged 76 Years

Josef Dreichsel
Born Slovakian
Murdered Auschwitz 1943
Aged 76 Years
We Remember...

Bedriska Drechsler
Born Prague, Czechoslovakia
Murdered Zamosc 1942
Aged 46 Years

Paul Drechsler
Born Prague, Czechoslovakia
Murdered Zamosc 1942
Aged 54 Years

Metra Drechsler
Born Bzenec, Czechoslovakia
Murdered Zamosc 1942
Aged 41 Years

Bella Perberg
Born Bzenec, Czechoslovakia
Murdered Zamosc 1942
Aged 44 Years

Irma Popper
Born Bzenec, Czechoslovakia
Murdered Zamosc 1942
Aged 52 Years

Ephraim Nyanman
Born Dlogoslohd, Poland
Murdered Zamosc 1942
Aged 24 Years

Zvi Nyanman
Born Dlogoslohd, Poland
Murdered Zamosc 1942
Aged 60 Years

Chayaya Zecker
Born Bzenec, Czechoslovakia
Murdered Zamosc 1942
Aged 41 Years

Israel Zecker
Born Bzenec, Czechoslovakia
Murdered Zamosc 1942
Aged 52 Years

5 Zecker Children
Born Bzenec, Czechoslovakia
Murdered Zamosc 1942
Aged 46 Years

Rozay Cenntensherber
Born Dlogoslohd, Poland
Murdered Zamosc 1942
Aged 41 Years

Moshe Cenntensherber
Born Dlogoslohd, Poland
Murdered Zamosc 1942
Aged 41 Years

6 Cenntensherber Children
Born Dlogoslohd, Poland
Murdered Zamosc 1942
Aged 41 Years

Fisheh Bernholz
Born Dlogoslohd, Poland
Murdered Zamosc 1942
Aged 41 Years

Mrs Bernholz
Born Dlogoslohd, Poland
Murdered Zamosc 1942
Aged 41 Years

Bernholz Children
Born Dlogoslohd, Poland
Murdered Zamosc 1942
Aged 41 Years

Lable Nyanman
Born Vishkof, Poland
Murdered Majdanek, Poland 1940–41
Aged 42 Years

Mrs Nyanman
Born Vishkof, Poland
Murdered Majdanek, Poland 1940–41
Aged 48 Years

Nyanman Children
Born Vishkof, Poland
Murdered Majdanek, Poland 1940–41
Aged 48 Years

Menachem Nyanman
Born Vishkof, Poland
Murdered Majdanek, Poland 1940–41
Aged 48 Years

Mrs Nyanman
Born Vishkof, Poland
Murdered Majdanek, Poland 1940–41
Aged 48 Years

Nyanman Children
Born Vishkof, Poland
Murdered Majdanek, Poland 1940–41
Aged 48 Years

Mordechai Shteinbock
Born Drohobycz, Ukraine
Murdered Bronica forest, Ukraine 1943
Aged 60 Years

Hendel Shteinbock
Born Drohobycz, Ukraine
Murdered Bronica forest, Ukraine 1943
Aged 60 Years

Sara Shteinbock
Born Drohobycz, Ukraine
Murdered Bronica forest, Ukraine 1943
Aged 60 Years

Ester Shteinbock
Born Drohobycz, Ukraine
Murdered Bronica forest, Ukraine 1943
Aged 60 Years

Moshe Shteinbock
Born Drohobycz, Ukraine
Murdered Bronica forest, Ukraine 1943
Aged 60 Years

Meir Shteinbock
Born Drohobycz, Ukraine
Murdered Bronica forest, Ukraine 1943
Aged 60 Years

Regina Shteinbock
Born Drohobycz, Ukraine
Murdered Bronica forest, Ukraine 1943
Aged 60 Years

Israel Shteinbock
Born Drohobycz, Ukraine
Murdered Bronica forest, Ukraine 1943
Aged 60 Years

Hinda Shteinbock
Born Drohobycz, Ukraine
Murdered Bronica forest, Ukraine 1943
Aged 60 Years

Hertz Shteinbock
Born Drohobycz, Ukraine
Murdered Bronica forest, Ukraine 1943
Aged 60 Years

Chaya Shteinbock
Born Drohobycz, Ukraine
Murdered Bronica forest, Ukraine 1943
Aged 60 Years

Meir Shteinbock
Born Drohobycz, Ukraine
Murdered Bronica forest, Ukraine 1943
Aged 60 Years

Elia Shteinbock
Born Drohobycz, Ukraine
Murdered Bronica forest, Ukraine 1943
Aged 60 Years

Hofman Children
Born Drohobycz, Ukraine
Murdered Bronica forest, Ukraine 1943
Aged 60 Years

Zelig Shteinbock
Born Drohobycz, Ukraine
Murdered Bronica forest, Ukraine 1943
Aged 60 Years

Mordechai Shteinbock
Born Drohobycz, Ukraine
Murdered Bronica forest, Ukraine 1943
Aged 60 Years

Baruch Gottlieb
Born Drohobycz, Ukraine
Murdered Bronica forest, Ukraine 1943
Aged 50 Years

Royze Gottlieb
Born Drohobycz, Ukraine
Murdered Bronica forest, Ukraine 1943
Aged 50 Years

Gottlieb Children
Born Drohobycz, Ukraine
Murdered Bronica forest, Ukraine 1943
Aged 50 Years

Racemiel Smaiovitch
Born Teresva, Czechoslovakia
Murdered Jasenovac, Croatia 1945
Aged 45 Years

Sara/Foremen Smaiovitch
Born Teresva, Czechoslovakia
Murdered Jasenovac, Croatia 1945
Aged 45 Years

Arei/Lycho Smaiovitch
Born Teresva, Czechoslovakia
Murdered Jasenovac, Croatia 1945
Aged 45 Years

Lea/Lycho Smaiovitch
Born Teresva, Czechoslovakia
Murdered Jasenovac, Croatia 1945
Aged 45 Years

Rachel/Rochele Smaiovitch
Born Teresva, Czechoslovakia
Murdered Jasenovac, Croatia 1945
Aged 45 Years

Miriam Polack
Born Teresva, Czechoslovakia
Murdered Jasenovac, Croatia 1945
Aged 45 Years

Doyetch Blimi
Born Teresva, Czechoslovakia
Murdered Jasenovac, Croatia 1945
Aged 45 Years

Jure Mataija
Born Lika, Croatia
Murdered Jasenovac, Croatia 1945
Aged 45 Years

Ivica Mataija
Born Lika, Croatia
Murdered Jasenovac, Croatia 1945
Aged 45 Years

Anika Mataija
Born Lika, Croatia
Murdered Jasenovac, Croatia 1945
Aged 45 Years

Kalman Rosenthal
Born Yasina, Ukraine
Murdered Auschwitz 1944
Aged 66 Years

Eleonora Rosenthal
Born Kuty, Poland
Murdered Auschwitz 1944
Aged 62 Years

Abraham Soustiel
Born Thessaloniki, Greece
Murdered Auschwitz 1943
Aged 63 Years

Polin Soustiel
Born Thessaloniki, Greece
Murdered Auschwitz 1943
Aged 63 Years

David Soustiel
Born Thessaloniki, Greece
Murdered Auschwitz 1943
Aged 63 Years

Shemon Soustiel
Born Thessaloniki, Greece
Murdered Auschwitz 1943
Aged 63 Years

Regena Soustiel
Born Thessaloniki, Greece
Murdered Auschwitz 1943
Aged 63 Years

Rapae Soustiel
Born Thessaloniki, Greece
Murdered Auschwitz 1943
Aged 63 Years

Marta Soustiel
Born Thessaloniki, Greece
Murdered Auschwitz 1943
Aged 63 Years

Shbatai Soustiel
Born Thessaloniki, Greece
Murdered Auschwitz 1943
Aged 63 Years

Lusi Soustiel
Born Thessaloniki, Greece
Murdered Auschwitz 1943
Aged 63 Years

Moshe-Yom Tov Soustiel
Born Thessaloniki, Greece
Murdered Auschwitz 1943
Aged 63 Years

Adela Soustiel
Born Thessaloniki, Greece
Murdered Auschwitz 1943
Aged 63 Years

Agedni Soustiel Brudo
Born Thessaloniki, Greece
Murdered Auschwitz 1943
Aged 63 Years
<table>
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<tr>
<th>Name</th>
<th>Nation</th>
<th>Place</th>
<th>Age</th>
<th>Date</th>
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<td>Emanuel Brudo</td>
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<td>Soustiel Children</td>
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<td>Heinrich Hainbach</td>
<td>Born Czernovitz, Austria</td>
<td>Murdered Riga, Latvia 1941</td>
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<tr>
<td>Selma Hainbach</td>
<td>Born Wien, Austria</td>
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<td>Simcha Zaks</td>
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<td>Berel Zaks</td>
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<td>Nachman Zaks</td>
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<td>Chana Zaks</td>
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<tr>
<td>Aarom Zaks</td>
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<td>Chana Sherhai</td>
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<td>Joel Dow Zaks</td>
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<tr>
<td>Leah Tzedak</td>
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<td>Gitel Zaks</td>
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<td>Shoshana Zaks</td>
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<td>Rosa Zaks</td>
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<td>Tyla Feige Fachler</td>
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<td>David Majer Fachler</td>
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<td>Moshe Fachler</td>
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<tr>
<td>Geila Fachler</td>
<td>Born 1878</td>
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<td>Shayndel Milechman</td>
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<td>Yechiel Milechman</td>
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<td>Theo Milechman</td>
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<td>Peppi Grzypp</td>
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<td>Chaya Milechman</td>
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<td>Yochevet Milechman</td>
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<td>Chaim Meier Milechman</td>
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<td>Noosen Noote Fachler</td>
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<td>Ester Zarka Jakubovich</td>
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<td>Meeme Alte Meilechman</td>
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<td>Murdered 1944</td>
<td>Aged 36</td>
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<td>Levi Fachler</td>
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<td>Murdered Kielce pogrom, Poland 1946</td>
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<td>Izzy Fachler</td>
<td>Born Berlin, Germany</td>
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<td>Natam Fachler</td>
<td>Born Berlin, Germany</td>
<td>Murdered Theresienstadt 1942</td>
<td>Aged 55</td>
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<tr>
<td>Johanna Karlsberg Sommer</td>
<td>Born Franksich-Crubach, Germany</td>
<td>Murdered Theresienstadt</td>
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<td>Emil Sommer</td>
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<td>Ettie Steinberg</td>
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<td>Leon Glick</td>
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<td>Vogtjeck Gluck</td>
<td>Born Cartur Bereze</td>
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<td>Aged 64</td>
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<td>Moshe Taboliticki</td>
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<td>Zaha Taboliticki</td>
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<td>Rahbel Taboliticki</td>
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<td>Hatzkel Abram</td>
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<td>Murdered Riga Ghetto, Latvia 1941</td>
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<td>Belia Abram</td>
<td>Born Suwalki, Poland</td>
<td>Murdered Riga Ghetto, Latvia 1941</td>
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<td>Ossia Joseph Abram</td>
<td>Born Riga, Latvia</td>
<td>Murdered K.L.A. Battle of Tartu, Estonia 1941</td>
<td>Aged 19</td>
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<td>Sigmund Selig Cohn</td>
<td>Born Friedland, Krs. Stargard, Germany</td>
<td>Murdered Riga-Jungfernhof, 1941</td>
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<td>Ida Cohn (g. Wintersberg)</td>
<td>Born Wolfhagen, Hess-Nass, Germany</td>
<td>Murdered Riga-Jungfernhof, 1941</td>
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<td>Heinrich Herbst (g. Wolf)</td>
<td>Born Nowy Sacz, Germany</td>
<td>Murdered Treblinka, 1942</td>
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<td>Karoline Herbst</td>
<td>Born Jever, Germany</td>
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<td>Else Zimmak (g. Herbst)</td>
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<td>Denny Zimmak</td>
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<td>Chana-Matla Zybner</td>
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<td>Rywka Zybner</td>
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<td>Daughter of Frankla Zybner</td>
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…We will always remember
Holocaust Memorial Day Candle Lighting

It is traditional at Holocaust memorial events to light six candles in memory of the six million Jews who perished in the Shoah. In Ireland, we also light candles in memory of all of the other victims of Nazi atrocities.

PEOPLE WITH DISABILITIES:
In memory of people with disabilities and disabling conditions who were murdered, starved to death and forcibly sterilised by doctors and other willing helpers.
Candle-lighters: Deirdre Spain of Inclusion Ireland and John Dolan, CEO of Disability Federation of Ireland

POLES, SLAVS and ETHNIC MINORITIES:
In memory of millions of Poles and Slavs who were murdered, displaced, and forcibly ‘Aryanised’ by the Nazis; and the thousands of people from ethnic minorities who were persecuted, sterilised and murdered.
Candle-lighters: Beata Molendowska, Dublin City Library, and Georgina Nnamani, member of the black community

ROMA/SINTI (GYPSIES):
In memory of the Romany people of Europe who were rounded up, murdered, displaced and forcibly sterilised by the Nazis.
Candle-lighters: Riccardo Muntean and Bianca Paun of the Roma community

HOMOSEXUALS:
In memory of homosexual men and women who were persecuted and murdered because of their sexual orientation.
Candle-lighters: Daniel Zagórski and Raz DJ Sheridan of BeLonGTo

POLITICAL VICTIMS:
In memory of the political victims of the Holocaust – Socialists, Communists, Trade Unionists, Democrats, and other anti-Nazi organisations.
Candle-lighters: Manus O’Riordan and Laurence Bond of the Equality Authority

CHRISTIAN VICTIMS:
In memory of Christian victims of all denominations including the Jehovah's Witnesses who were persecuted and murdered by the Nazis.
Candle-lighters: Louise O’Sullivan, Loreto Sisters, and Kathy Hallisey, Taney Parish

JEWISH VICTIMS
Six candles are dedicated to the memory of the six million Jews, including one and a half million children, who were annihilated in the Holocaust by the Nazis and their collaborators. Jews were murdered in concentration camps and death camps, Jews perished in the ghettos, Jews died of starvation and disease, Jews were shot in the forests and Jews were murdered in the streets and in their homes.

Those lighting candles in memory of the Jewish victims of the Holocaust are children or grandchildren of Holocaust survivors, second and third generation. All of them lost countless members of their families who perished in the Holocaust.
Candle-lighters:
- Brenda Borchardt, whose grandparents Hatzkel Abram and Belia Abram and many family members perished in the Holocaust
- Mark Hainbach, whose grandparents Heinrich Hainbach and Selma Hainbach and whose other family members perished in the Holocaust
- Emma Zinn-Collis, whose father, Zoltan, survived Bergen-Belsen and whose other family members perished in the Holocaust
- Marina Herbst, in memory of the Herbst and Cohn families who perished in the Holocaust
- Joe Katz, whose mother, Frida, survived Auschwitz and whose other family members perished in the Holocaust
- Sharlette Caplin, whose father, Raphael Urbach, survived Buchenwald and Theresienstadt and whose other family members perished in the Holocaust
REFERENCES and ACKNOWLEDGEMENTS

HONOURED GUESTS

Suzi Diamond – Bergen-Belsen
Jan Kaminski – Bilgoraj, Poland
Inge Radford – Vienna
Tomi Reichental – Bergen-Belsen
Doris Segal – Sudetenland

BIBLIOGRAPHY

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MUSIC:

- The Hidden Children, Barbara Barnett and Lynn Jackson, HETI, 2014
- Baermann: etude in Bb minor; E. Satie: Gnossienne No 1 for Clarinet and Piano; A. Piazzolla: Oblivion; J.S. Bach: Arioso from Cantata BWV 156

REFERENCES and ACKNOWLEDGEMENTS

The committee wishes to acknowledge the co-operation of:
- The Department of Justice and Equality
- The Lord Mayor of Dublin and Dublin City Council

FINANCIAL CONTRIBUTIONS and GRANTS

The commemoration was made possible through the generosity of:
- The Department of Justice and Equality
- The Dublin Maccabi Charitable Trust
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- The Council for Christians and Jews
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- Treblinka notice: Yad Vashem
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- The Sisters of Sion
- The Council for Christians and Jews
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- Baermann: etude in Bb minor; E. Satie: Gnossienne No 1 for Clarinet and Piano; A. Piazzolla: Oblivion; J.S. Bach: Arioso from Cantata BWV 156

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Printing: Print Bureau, Inchicore, Dublin 8 Design: Siobhán O’Reilly, Print Bureau

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The only public Holocaust memorial monument in Ireland was unveiled in the Garden of Europe in Listowel, Co Kerry, in May 1995. The occasion marked fifty years since the end of World War II when the horrors of the Holocaust were revealed.

Paddy Fitzgibbon, of the Rotary Club of Listowel, made a very moving speech on that occasion; an excerpt is printed below:

Our generation, and the generation or two after us, will be the last that will be able to say that we stood and shook the hands of some of those who survived. Go home from this place and tell your children and your grandchildren and your great-grandchildren that today in Listowel, you looked into eyes that witnessed the most cataclysmic events ever unleashed by mankind upon mankind. Tell them that you met people who will still be remembered and still talked about and still wept over 10,000 years from now – because if they are not, there will be no hope for us at all. The Holocaust happened and it can happen again, and every one of us, if only out of our own sense of self-preservation, has a solemn duty to ensure that nothing like it ever occurs again.
Promoting Holocaust education awareness and memorialisation

Teacher Education  The Crocus Project  Exhibitions
Survivors’ Testimony  Holocaust Memorial Day  Resources

OUTREACH  PUBLIC LECTURES  EVENTS

If you would like to support our important work we would be delighted to hear from you.

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