



Bulletin number 144 - March 2026

Feedback on the Righteous Among the Nations, Sípos Eleonora
A Picture's story: Amos Steinberg's Shoe (Munkacz/Vizny Verecke)
From the radio broadcasts: The Mermelstein family from Ha'ogen (Munkacz)
Testimony of Unger Ilona (Uzhgorod)
Righteous Among the Nations from Carpatorus (Katz family: Uglya)
Israelis born in Carpatorus: Rosenblit Moshe (Yassin)
Ours: Nissim Yonit (Neresnice / Vilchivtsy)

The annual commemoration at Yad Vashem will take place this year on Sunday, **May 10, 2026**. Details will appear in the April newsletter. **Save the date!**

Appendix to the newsletter: Questionnaire for uploading your family story to the organization's collaborative system. This will be a single platform, where you can view the stories of our community members, as well as the opportunity to create connections that are not yet known.

1. Feedback on the Righteous Among the Nations, Sípos Eleonora [Bulletin 138, September 2025]

A few months ago, following the article about the Righteous Among the Nations, I received a moving email. I don't know how the article reached Eleonora's relative, but I will quote her words, verbatim:

"Dear Mrs. Ruth Fixler,

My name is Sunčica Golubić, and I am writing to you as a direct descendant of Eleonora Vera Lazarek, known later in New Zealand as Nora Sipos, whose heroic acts during the Holocaust you have so carefully documented, also recognized in 1978 for Designation of the Just of Yad Vashem. Nora was the aunt of my grandfather, Mirko Lazarek, and the sister of my great-grandmother, Huberta Lazarek. She had five other sisters who lived in Subotica and Sombor. Their parents were Johan and Huberta Lazarek from Černovice; they moved to Sombor, later to Subotica .

Having read your detailed account of her courageous rescue efforts for the Steinmetz family, I am deeply moved by her bravery and unwavering humanity in such a perilous time. According to your research, she was instrumental in saving Herman (Zvi Meir) and Dora Steinmetz and their daughters – Yehudit (later the mother of Rabbi Berl Lazar), Rachel, and Eszther – as well as supporting other members of the Steinmetz family. Her acts not only preserved their lives but left a lasting legacy of light, compassion, and moral courage that resonates to this day.

I would be profoundly grateful if you could help facilitate a connection with the descendants and survivors who were directly impacted by my great-aunt's actions, particularly:

Rabbi Berl Lazar - Nora saved his mother, and her sisters, their parents - Herman and Dora - and other family members. I think they were connected, through Shlomo-Dov's sawmill and wood supply in Debrecen and Subcarpathian region, Neresnytsa, since Nora and her husband were producing furniture and wood carpentry; Eszter Steinmetz - since great aunt carried her from Debrecen to safety in her home in Budapest; Rachel/Yehudit Steinmetz - since she placed both of them and hid in Subotica, both were saved by her efforts; Dr. Michael Silber of the Department of the History of the Jewish People at the University of Jerusalem.

My hope is to learn, from their own recollections, how Eleonora's bravery and humanity shaped their lives and the lives of their families during such inhuman times, and to understand the lasting influence of her deeds on the Jewish community.

I have attached a photograph of Nora Lazarek from 1976, during her visit to Subotica to see her sister and family. My mother, Ksenija Lazarek, who still resides in Subotica, is also pictured. As well as Nora's younger sister, Lota, is in the picture. This connection underscores the deep family roots and enduring bonds that Nora maintained with her homeland even after emigrating to New Plymouth, NZ.

Finally, as Nora had deep connections with the Steinmetz family – both during the war and after her emigration to New Zealand, while they settled in New York – I would be particularly grateful to be able to connect with them and sense firsthand the impact of her bravery, compassion, and humanity left on their lives.

Any assistance you could provide in connecting me with these family members or others who can share their firsthand memories of Nora's impact would be sincerely appreciated. I would be honored to help preserve and share the story of her extraordinary courage and humanity.

Thank you very much for your time, generosity, and dedication to documenting the lives and legacies of the Righteous Among the Nations.

Sunčica Golubić"



In the middle: Righteous Among the Nations, Eleonora (Nora) Sipos.
Left: Lota, Nora's sister;
Right: Ksenija Lazarek, Sunčica Golubić's mother

"I live in Zadar, Croatia with my family. As you know, our Balkan region also went through a war in the 1990s, which caused many migrations and family separations."
When I asked how she came to me, these were her words: "I Am continuously researching since 2019 Eleonora's legacy - sometimes more

intensively. After my mother, Ksenija Lazarek, visited me and reminded me of our family connection through her grandmother's sister, Eleonora (Nora) Lazarek Sipos since early September, I have been researching Nora's life more intensively, studying documents and newspaper articles that were kindly shared with me by an employee of the New Plymouth District Council. I am sharing with you articles from the Taranaki Herald and library reference collection that I found."

WEEKENDER
Profile

"I have the honour to inform you that the Commission for Designation of the Just of Yad Vashem decided, after due deliberation, to bestow upon you the Medal of the Just for the bravery and human kindness you showed in risking your life to save Jewish lives during the Holocaust."

This citation is signed in Jerusalem by Dr Moshe Bejski, President of the Commission for the Just. . . .

At a ceremony in the Pukakura Park tea kiosk on Monday the Israeli Ambassador to New Zealand, Yairon Morris, will present the medal to Mrs Eleonora Sipos.

The award entitles her to plant a tree in the Avenue of the Just on the Mount of Remembrance just outside Jerusalem.

The ambassador will make the presentation personally because he wishes to honour Mrs Sipos' courage in saving the lives of 13 people in the face of danger and risk to her own life.

Eleonora Sipos —
risked her
life for others

138 \$1 Golden Hit

Just \$60,000	to \$2,500,000	to \$500,000	to \$1,000,000
to \$100,000	to \$500,000	to \$1,000,000	to \$2,500,000
to \$500,000	to \$1,000,000	to \$2,500,000	to \$5,000,000

COACH
CRUELTY
CONTRACTS
REFUGEE
INQUIRY
MINISTERS
QUESTIONED

Taranaki has own 'Wallenberg'



Mrs Eleonora Spitz photographed in 1977... saved many Hungarian Jews during the Holocaust.

A Taranaki woman saved many Hungarian Jews from imminent death by the Nazis in World War II. Mrs Eleonora Spitz, now Plymouth, saved her life to save Jews, as did Swedish Raoul Wallenberg in Hungary in connection to a dramatized account this week.

Mrs Spitz was a successful businesswoman in Hungary, where in Bratislava the nation's third-largest city she owned four income streams, a transport firm, textile firm, was a city councillor and the wife of Countess of Leo Vojtech Witt.

Later in Budapest she saved a similar firm and through her work was able to help many Jews out of Hungary, becoming known for her liberal and humane outlook.

On a business visit to a Jewish man in the Communist Revolution, she learnt he and his family were taking in a forged card. She took money to them on occasions so they could buy food.

A man who lived in Budapest came to her one day and asked if she would accompany her wife and three children by train to Budapest, from their home-town some distance away which had become a ghetto.

At that time anyone caught helping a Jew was liable to be deported to Siberia.

The husband Zvi Weil, who now lives in New York, wrote in a letter to the Israeli Government a few years ago, that Mrs Spitz agreed without hesitation.

Rescuing one episode of the dangerous journey, Mr Weil wrote:

"The 'assistant' of the passengers at the West Budapest Station was most nervous, with every passenger being examined. In her great German, Mrs Spitz asked a German officer who stood guard to help her, explaining the children had been crying.

"The officer took one girl in his arms and made way for them through the place where the passenger scrutiny was being done.

"Mrs Spitz then, to conceal my family, took my wife and children into her small apartment and agreed the ransom that this was a Yugoslav woman whose husband was in the army, and who was willing to work for her as a maid."

"The wonderful woman not only saved my family but also my sister-in-law, and her son, and lots of my nephews."

"One man came to her during the night while a German soldier walked outside. She gave him thousands of 'pence' with which he bribed the Germans."

This man now lives in New York.

"She had another woman in her house, after Nazis had surrounded that woman's house."

Mr Weil's letter was signed by 12 others who Mrs Spitz saved.

Mrs Spitz, who had no children, was widowed in 1948.

In 1958 she and Louis Spitz fled from Hungary to Australia where they married in Vienna, in Germany and eventually by ship to New Zealand.

An escaped person in Austria they had been accepted as members of the International Refugee Organization and were assisted with their passage to New Zealand.

But they had to smuggle themselves out of Vienna to Salzburg.

Mrs Spitz was a master craftsman of fine furniture including replicas of Jacobean and French Baroque styles.

She owned a factory employing 80 craftsmen in Slovakia. But he says he fled that city when Yugoslavians moved in because under communist rule he would have been considered an exploiter of workers, and a class enemy.

After six weeks in an army camp at Pabianice the couple returned to New Plymouth.

Mrs Spitz (85) now lives in Chesham Hospital following a severe stroke last August.

An 1978 Eleonora Spitz was awarded the Israeli medal of merit for her role in the "Righteous of the World".

In 1972 she was awarded the New Zealand Red Cross Society medal for outstanding service. At that time it was only the third award ever made.

The certificate with the award says she has been an active Red Cross member since 1914 as a volunteer in Hungary making bonnets. She spoke six languages and from 1916 until the end of World War I was connected with prisoners of war, mainly Russians and Italians. She also helped with the welfare of POW children.

During World War II she was interned for a time and in 1944 during the occupation of Budapest saved her own funds to buy and bring back loads of food for children in hospital there.

In New Plymouth she was very involved with the Red Cross, being appointed treasurer for 10 years before she was appointed treasurer from 1981-84.

2. A Picture's story: Amos Steinberg's Shoe (Munkacz/Vizny Verecke)

In bulletin 74 of August 2020, I brought a fascinating article, titled: From the Press: Discovery in the Shoe of the Child Murdered in Auschwitz / Itamar Eichner, Ynet 21.7.2020 – Judaism. Excerpt from the article: "A historical discovery inside the shoe of a Jewish child, murdered in Auschwitz: **Three documents were hidden - and discovered by chance - during conservation work on the permanent exhibition at the extermination camp museum.** The conservation work was done on the shoe, that belonged to a Jewish child, only six years old, a victim of the Nazi Auschwitz extermination camp, and was displayed in one of the permanent exhibitions at the camp museum.

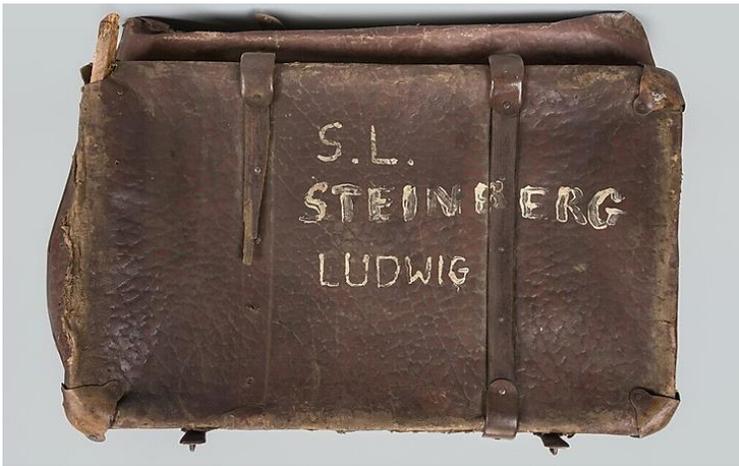
One of the documents contained the child's first and last name, details of the transport, in which he arrived and his registration number: Amos Steinberg, born on June 26, 1938. The other two documents belonged to Jews who lived in Munkács and Budapest.

A statement issued by the Auschwitz Museum stated that the child Amos lived in Prague. On August 10, 1942, he was imprisoned with his parents, Ludwig and Ida, in the Theresienstadt ghetto near Prague - and from there the family was deported to Auschwitz. "The surviving document indicates that the mother and the son were deported on the same transport, on October 4, 1944 - and both were apparently murdered in the gas chambers after the selection," says Hanna Kubik of the Auschwitz Museum. "We assume that the mother was the one who hid the documents inside the shoe... Following the publication on Ynet about the discovery of the documents in the shoe from Auschwitz: Prof. Avigdor Shinan and his sister, Leah Shamir Shinan, were astonished to see that it was the shoe of their brother, Amos Steinberg, who he and his mother perished in the extermination camp. "From now on, on every 17th of Tishrei, I will light a memorial candle and say Kaddish for his soul," said Prof. Shinan. "For us, this is closing a circle," says Leah Shamir Shinan. "When I saw the article, suddenly I see the name Amos Steinberg. At first, I thought I couldn't see well. "It's impossible to describe what I went through when I saw the photo of Amos' shoe, which is my half-brother, who was murdered in Auschwitz with his mother."

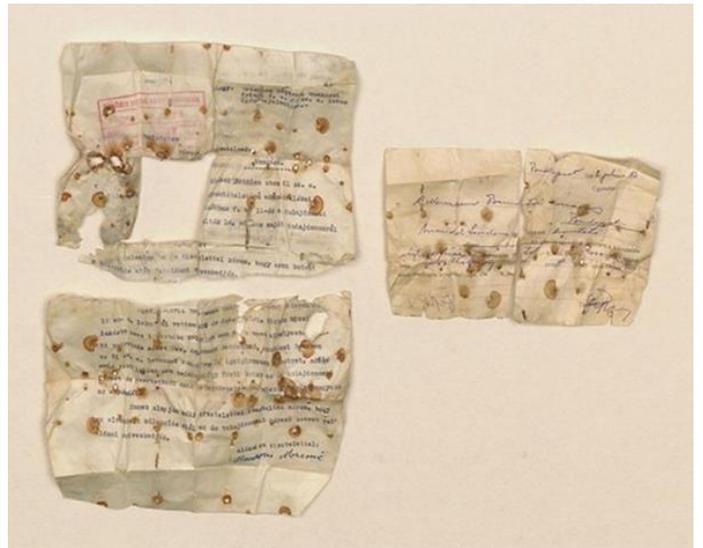
Link to the article: <https://www.ynet.co.il/judaism/article/HyPTXoEgD>



The article recently appeared in the media again and I thought it would be appropriate to locate Prof. Avigdor Shinan, who is Professor Emeritus in the Department of Hebrew Literature at the Hebrew University of Jerusalem. Avigdor was born in 1946 in Prague, to his father, Ludwig/Yehuda Steinberg, and his mother, Hanna. His sister, Leah, was also born in Prague. The family immigrated to Israel in 1949. The shoe and the documents inside it



The discovery of the shoe led to the finding of the suitcase of Amos' father, Steinberg Ludwig L.S



The three documents



Yehuda Ludwig Steinberg, later Shinan, with his first wife, Ida, Amos' mother



Amos and his parents



A six-year-old shoe, in which the documents were buried

Yehuda Steinberg and his second wife, Hanna Fanta



Amos Steinberg

With his father



In 1942, Amos and his family were sent to the Theresienstadt camp in the Czech Republic. Two years later, in 1944, they were sent to the Auschwitz extermination camp. Amos and his mother, Ida, were sent to the gas chambers and murdered immediately; Yehuda was sent to a labor camp in Auschwitz, a camp that produced war materials. After the war, Yehuda Shinan married Hanna, née Fanta. They had two children: Avigdor and Leah. Yehuda was a teacher, principal, and cantor. He died in 1985, leaving behind 6 grandchildren and 14 great-grandchildren.

A page of testimony filled out by Yehuda Steinberg, in memory of his first wife and son Amos. His wife: Idel, born in 1913, née Stein – from Munkács; Amos – 6 years old, Auschwitz, October 1944

Link to the testimony of Leah Shamir Shinan, Amos' half-sister. The story appears starting at minute 39.

<https://www.youtube.com/watch?v=nbRq29YdCyo>

In her testimony, Leah tells that Yehuda, her father, studied at the teachers' seminary in Munkács.

Ida also spoke Hebrew – perhaps she studied at the Hebrew Gymnasium in Munkács. They wrote letters to each other in Hebrew.



Following the discovery of the grave of Yehuda Shinan (Steinberg) and his wife, Hana, in which his full name [Yehuda Leibish] is inscribed, I was able to know the name of Yehuda's father. Clearly on the Yad Vashem website I found the testimony page that Yehuda filled out in memory of his father: Yoel Zvi, Born in 1886, Vishni Varetzky [Hungarian: Alsoverrecke Ukrainian: Nyzhni Vorota], Volovec District, Merchant Killed in Auschwitz in May 1944 Wife: Gitel, née Roth (his 2nd wife); Children: Bila-Hinda (12) Chaya-Rivka (11), Yeshayahu (8)

רשות זכרון לשואה ולגבורה - ירושלים
ד"ר יעד
להענקת ארוחות זכרון לחללי השואה

יודעים ר"ח בן יהודה ז"ל

1	שם המשפחה	שבת ציון הורא
2	שם פרטי	שבת ציון הורא
3	שם כנוי או שם משפחה	שבת ציון הורא
4	שם האב	שבת ציון הורא
5	שם האם	שבת ציון הורא
6	מסב מסמחתי	שבת ציון הורא
7	התאריך הלידה	1913
8	מקום הוציא הלידה	מנקאצ' / פולין
9	השתייכות לקהילות	מנקאצ' / פולין
10	בא"צ	מנקאצ' / פולין
11	התאריך ביקור ב-1939	מנקאצ' / פולין
12	המקום של מותו	אוסוויץ / פולין
13	תאריך הוצאה להורג	1944
14	שם המפקדה למי שהשאיר	מנקאצ' / פולין
15	שנת הלידה	1913
16	מקום הלידה	מנקאצ' / פולין
17	שם המפקדה למי שהשאיר	מנקאצ' / פולין
18	שנת הלידה	1913
19	מקום הלידה	מנקאצ' / פולין
20	שם המפקדה למי שהשאיר	מנקאצ' / פולין
21	שנת הלידה	1913
22	מקום הלידה	מנקאצ' / פולין

רשות זכרון לשואה ולגבורה - ירושלים
ד"ר יעד
להענקת ארוחות זכרון לחללי השואה

יודעים ר"ח בן יהודה ז"ל

1	שם המשפחה	שבת ציון הורא
2	שם פרטי	שבת ציון הורא
3	שם כנוי או שם משפחה	שבת ציון הורא
4	שם האב	שבת ציון הורא
5	שם האם	שבת ציון הורא
6	מסב מסמחתי	שבת ציון הורא
7	התאריך הלידה	1886
8	מקום הוציא הלידה	מנקאצ' / פולין
9	השתייכות לקהילות	מנקאצ' / פולין
10	בא"צ	מנקאצ' / פולין
11	התאריך ביקור ב-1939	מנקאצ' / פולין
12	המקום של מותו	אוסוויץ / פולין
13	תאריך הוצאה להורג	1944
14	שם המפקדה למי שהשאיר	מנקאצ' / פולין
15	שנת הלידה	1886
16	מקום הלידה	מנקאצ' / פולין
17	שם המפקדה למי שהשאיר	מנקאצ' / פולין
18	שנת הלידה	1886
19	מקום הלידה	מנקאצ' / פולין
20	שם המפקדה למי שהשאיר	מנקאצ' / פולין
21	שנת הלידה	1886
22	מקום הלידה	מנקאצ' / פולין

3. From the radio broadcasts: The Mermelstein family from Ha'ogen (Munkacz)

On September 3, 2025, an interview was broadcast on Channel B with Ofra Yahav (Zakai), daughter of Chaim Zakai [about whom I wrote in Bulletin 127 of October 2024], who was born in Munkacz and one of the founders of Kibbutz HaOgen. Ofra, who was born and raised in Kibbutz HaOgen, spoke about the establishment of the kibbutz in 1939 by illegal immigrants, who came from Munkacz, some of whom were graduates of the gymnasium, including her parents. The interview also discussed **the first son of the kibbutz, Uri Shaham Marmelstein**, who currently lives in Sha'ar Ha'Golan, whose parents also came from Munkacz. Uri's mother was named Shoshana; she married to Moshe Mermelstein. They immigrated to Israel on the ship "Hilda". [Other natives of Carpatorus boarded the same ship, one of whom, Bistritzer Shmuel, fell in the War of Independence; Chaim Davidovich – about whom I wrote in the last December newsletter - and more]. The English transferred them to the Atlit camp. Shoshana was released because she was pregnant and that is how she ended up at the kibbutz, Ha'ogen. Since there was not enough income at that time, the kibbutz forbade having children – but for Shoshana it was too late... Thus, **Uri, the first son of Kibbutz Ha'ogen, was born, without the company of children.** In 1945, Shoshana, Moshe and son Uri were forced to leave Kibbutz Ha'ogen and they moved to Kibbutz Sha'ar Ha'Golan. As a farewell gift, Shoshana received the book, in which she was thanked for treating typhus patients.

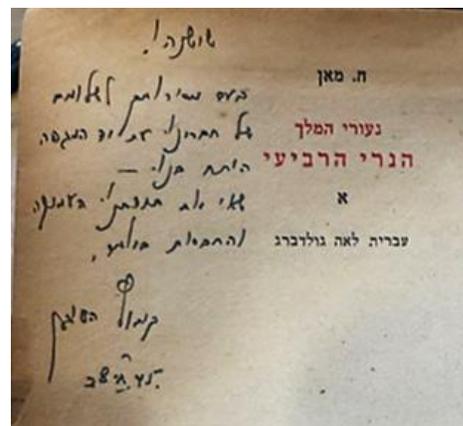
This is where journalist Roey Sharon entered the picture. He added details to this special story and wrote about it on his Facebook site in November 2025. Link to Roey Sharon's Facebook site:

https://www.facebook.com/story.php?story_fbid=10164263832382577&id=737972576&rdid=F2ESp76SdOjn7p30

I will only upload the supplementary information:

"Before leaving Kibbutz Ha'ogen, Shoshana received a gift - the book "The Youth of King Henry IV", with the dedication, written in November 1945: "Shoshana, for your dedication to the well-being of our friends, when the plague was upon us. We express our deepest gratitude and friendship, Kibbutz Ha'ogen, 28.11.45". That year a typhus epidemic broke out in the kibbutz, which is, probably, why the dedication was made.

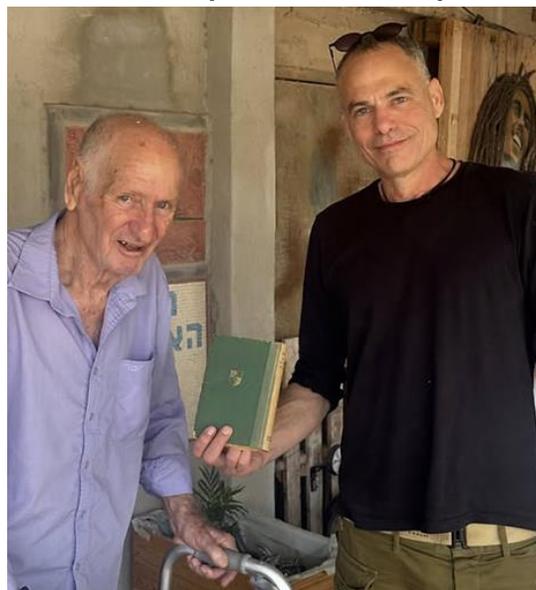
From there, the book rolled and found its way to Jerusalem, until a few months ago it was found by my mother, dear Adi Sharon, in a street library. [Mother] gave me the historical find, Assaf Lieberman [journalist] and I read the dedication on "Kan" on Reshet B, and asked who knew Shoshana... The book was returned this morning to its rightful owner, Uri Shaham from Kibbutz Sha'ar Ha'Golan".



Uri Shaham [85.5 years old] and Roey Sharon

Avital Singer, sister of Ofra Yahav, wrote to me: "Journalist Roey Sharon's mother found books rolling around on the streets of Jerusalem. One book caught her eye because of the dedication in it and on a broadcast on Channel 11 she asked who Shoshana was. My sister [Ofra] told the full story on Channel 2".

I contacted Ofrit Shaham, Uri's daughter. This month, **March 2026, he will be 86 years old [born in 1940]** – and so we are uploading documentation this month. We wish Uri good health in the bosom of his family! Ofrit added moving photos of the Mermelstein family – and for that I thank her.





Uri, the first baby of Kibbutz HaOgen, born in 1940, who grew up until 1945 without the company of children and was forced to move with his parents to Kibbutz Sha'ar Ha'Golan



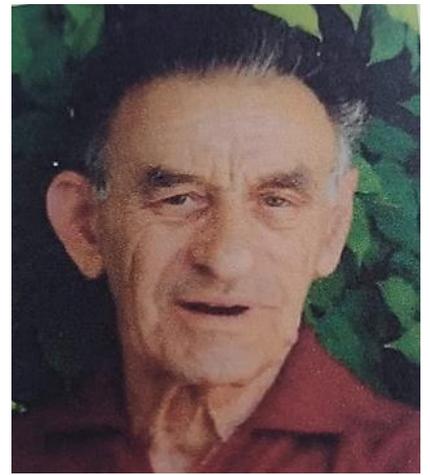
Uri in his adulthood at the educational institution where he studied



The Marmelstein family in full formation, Uri in the center



Shoshana and Moshe Marmelstein – in their youth and adulthood



4. Testimony of Unger Ilona (Uzhgorod)

While collecting testimonies from the natives of Carpatorus from the Yad Vashem website, I found an extraordinary document, written by Unger Ilona (nee Hart) from Uzhgorod. When I spoke with Ilona's daughter, Eva Petrides, she confirmed that, indeed, she remembers her mother telling this terrible story. Ilona was a Holocaust survivor, who survived the horrors of the Holocaust with Roszi Lefkowitz. She immigrated to Israel in 1972, lived in Kfar Saba, mother of two daughters, four grandchildren and a great-grandchild; Ilona died in January 2020. Here is the link to her testimony: <https://collections.yadvashem.org/he/documents/10393191>

Moshe, Moishele and the Water

I first met Moishele when we were forced to take our miserable places in Auschwitz on three-story wooden platforms. Moishele's mother arrived at the third floor, as the ushers hurried us along, and everyone tried to squeeze into their seats, as did the mother, who had Moishela in her womb. Her movements were heavy because of her pregnancy, and a blow to her stomach caused her to scream, which attracted everyone's attention. This is how we learned that she was three or four months pregnant. Because of this, she was considered and given a place on the lower floor.

She spoke fluent German. She was beautiful and intelligent. I had never seen a pair of eyes, that produced heat like hers. The cruelty of fate allowed her to continue her pregnancy until the baby was born. The birth lasted a day and a half, and the SS commander was annoyed because he had to report the incident. For some reason, he did not do so. Thus, he wanted the matter to be over as quickly as possible.

Moishele was born. He was a beautiful, healthy baby. He was immediately taken to the camp prisoners' bathing hut, where the SS commander was waiting for him. He took the baby, put his head under the running tap water and said: 'Come on, Moishele, here you will float on the water' and drowned the poor toddler. Then, an SS woman-soldier took the baby and put him in a cardboard box, covered it and, with tearful eyes, showed it to the tormented and shocked mother, who was staring at her murdered son with a stony gaze.

Not long after that, the war ended. The mother and I returned to our town, Ungvar. The baby's father also survived and the toddler's parents were reunited. The mother gave birth to another beautiful child, whom she raised happily. After some time, the mother was abandoned by her husband.

Much later, the mother learned the whereabouts of her eldest son's murderer. She also learned where she should go to sue him for his actions. The trial caused waves throughout Germany, but since no witnesses were found, who saw the act, she did not win the trial.

Many years passed. I knew about the cruel incident, that took place in the camp, but I did not know who was present, except the SS officer in the bathing hut. The only one we thought was present at the time of the murder claimed not to have been there.

A few years later, I had the opportunity to visit Brooklyn, New York, where I met my friends from my hometown, with whom I had survived the horrors of the camp. At one of the meetings, Yuli, one of my friends, told me that she had bathed herself in the same bathing hut while the SS officer drowned the baby to death, and forbade her to leave the hut. Thus, she witnessed the officer's plot and heard his words to the toddler moments before he took his own life. In a freeze, I heard the strange tricks of fate. Through no fault of her own, she didn't know about the trial, because she was on the other side of the world, in America. I lost contact with Moishele's mother. Later, I learned that the poor woman had ended up in some nursing home.

לראשונה התודעתי למוישי'לה כשנאלצנו לתפוס את מקומותינו העלובים באושוויץ על גבי דרגשי עץ בני שלוש קומות. אמו של מוישי'לה הגיעה לקומה השלישית, מאחר והסדרנים האיזו בנו, וכל אחד השתדל לחשחיל עצמו למקומו, וכך גם האימא שמוישי'לה היה ברחמה. תנועתיה היו כבדות בגלל הריונה, ומכה שקיבלה בבטנה הכאיבה לה עד כדי זעקה שמשכה את תשומת ליבם של כולם. כך התברר לנו כי היא בחודש השלישי, רביעי להריונה, בשל כך זכתה להתחשבותו וקיבלה מקום בקומה התחתונה. היא דברה גרמנית שותפת היא הייתה יפה וחכמה, מעולם לא ראיתי זוג עיניים המפיקות חום כשלה, אכזריות הגורל אפשרה לה להמשיך בהריונה עד לידת התינוק. הלידה ערכה כיום וחצי, ומפקד האס אס התעצבן כי היה עליו לדווח על המקרה, מסיבה כל שהיא הוא לא עשה זאת, לכן רצה שהעניין יסתים מהר ככל האפשר. מוישי'לה יצא לאור העולם, הוא היה תינוק יפה ובריא. מיד העבירוהו לביתו הרחצה של אסירות המחנה, שם המתין לו מפקד האס אס אשר לקח את התינוק שם ראש תחת מי הברז הזורמים ואמר: "נו מוישי'לה, כאן תשוט על המים" והטביע את הפעוט המסכן. לאחר מכן חיילת האס אס לקחה את התינוק ושמה אותו בקופסת קרטון, כיסתה אותו ובעיניים דומעות הראתה אותו לאמו המיוסרת והתמומה שהביטה במבט מאובן על בנה הנרצח. זמן לא רב אחר כך הסתיימה המלחמה, האס ואני חזרנו לעירו אונוור, גם אבי התינוק שרד, והזר הפטיט התאחדו מחדש. האימא ילדה שוב ילד יפפה אותו היא גידלה באושר. לאחר זמן מה האם נעבה על ידי בעלה. כעבור זמן רב נודע לאם מקום הימצאו של רוצח בנה הבכור, נודע לה גם לאן עליה לפנות כדי לתבוע אותו על מעשיו. קיום המשפט עורר גלים ברחבי גרמניה, אך מאחר שלא מצאו עדים שראו את המעשה לא זכתה במשפט. עברו שנים רבות, אני ידעתי על המקרה האכזרי שהתרחש במחנה, אולם לא ידעתי מי היה נוכח מלבד קצין האס אס בביתו הרחצה. היחידה שחשבו שהייתה נוכחת במקום בשעת הרצח טענה שלא הייתה שם. כעבור כמה שנים הודמן לי לבקר בברוקלין שבניו יורק, שם נפגשתי עם חברותי מעיר מולדתי עימן שרדתי את זוועות המחנות. באחת הפגישות סיפרה לי יולי, אחת מחברותי, כי רוצה עצמה באותו ביתו הרחצה בזמן שקצין האס אס טביע למוות את התינוק ואסר עליה לצאת מהביתו, כך הייתה עדה לזימת הקצין ושמעה את דבריו לפעוט רגעיים ספורים לפני שנטל את חייו. בקיפאון שמעתי את תלילי הגורל המשונים שלא בהשמתה, היא לא ידעה מהמשפט כי הייתה בקצה אחר של העולם, באמריקה. את הקשר עם האימא איבדתי, יותר מאוחר נודע לי שהמסכנה הגיע למסד סיעודי כל שהוא. שוב התערב הגורל, ובעיתון התפרסמה מודעה על מפגש יוצאי אונוור, הגעתי למפגש ולפתע מבין המפגש נתקלתי במבט מקרין חום כשל האימא מאושוויץ, אך הפעם החום קרן מעיניו של גבר נאה. ניגשתי אליו ושאלתי: "מי אתה?", הגבר השיב לשאלתי ואני שאלתי: "האם אתה בנה של רוג'יי", המסכנת לשאל לשלומה והוא השיב לי כי בעוד מספר ימים ימלאו 30 יום למוות. אחרת עם מציאת העד. הרוצח יישר ללא עונש ראוי. לא הצלחתי לנקום את מותו של מוישי'לה מסכן, ומותם האכזרי והמיוסר של ילדי השואה שמתו מות קדושים.

כך נוצר הקשר בין משה מוישי'לה והמים. לאחד המים נתנו את החיים בדרך נס, ולשני מוות טרגי. נדרתי נדר לכתוב על הסיפור הטרגי הזה ולפרסמו ברבים, וכך להצניח את מוישי'לה שלא זכה לחיים.

Fate intervened again and an ad appeared in the newspaper about a reunion of Ungvar survivors. I arrived at the reunion and suddenly, among the crowd, I encountered a gaze radiating warmth, like the mother from Auschwitz, but this time the warmth was radiating from the eyes of a handsome man. I approached him and asked: 'Who are you?' The man answered my question and I asked: 'Are you Roszi's son?' I continued to ask how she was doing and he replied that in a few days it would be the 30th anniversary of her death. I was late in finding the witness. The murderer will remain unpunished. I was unable to avenge the death of poor Moishele. And the cruel and agonizing deaths of the children of the Holocaust, who died martyrs.

Thus, was born the connection between Moishele and the water. To one the water miraculously gave life, and to the other - a tragic death.

I vowed to write about this tragic story and publish it publicly – and thus to commemorate Moishela, who did not deserve to live.

Does anyone know the son of Rosie/Shoshana Lefkowitz from Uzhgorod? Update Ruthi Fixler 0505643299 ruthfixler@walla.co.il

Eva, Ilona's daughter, said that her mother met Roszi's son at a gathering in the Ben Shemen Forest! It is appropriate that we, the descendants of the natives of Carpatorus, be aware of this testimony, which represents only a fraction of the human evil that our families experienced.

5. Righteous Among the Nations from Carpatorus (Katz family: Uglya)

Ivan and Anna Nemesh were farmers and the parents of two toddlers in the village of Uglya (today Uhlya, Carpathian Ruthenia District). Ivan and Mr. Katz worked together as lumberjacks in the local area. In November 1938, under the First Vienna Award, which was a result of the Munich Agreement, Southern Slovakia and the area where the Nemeshes lived, was lost to Hungary.

In the summer of 1941, after Jews in the region, mainly non-Hungarian Jewish citizens, had been expelled to Kamenets Podolsk (now Kam'yanets' Podil's'kyy), Mr. Katz and his family, managed to return home. Most of the expelled were murdered there at the end of August.

With Ivan's help, the Katzes built a dugout in the forest, as a place to hide, should this prove necessary. In the spring of 1944, the region was overrun by the Germans and Nazi anti-Semitic policies were introduced. The Katz family, which consisted of **two parents, nine children, and an aged grandmother**, like the other Jewish families in the village, sought ways to escape deportation, so they moved into the hideaway, which they had prepared. Ivan supplied them with food every week, and thanks to him **the twelve of them survived in the forest for about a year and a half.**

One day, two of the Katz children left the dugout and went down to the spring, where they had the misfortune to be spotted by a shepherd. The children fled and hoped the shepherd would not

say anything, but rumors had already spread amongst the inhabitants of Uglya that there were Jews hiding in the forest. When Ivan learned of the rumors, he immediately warned the fugitives. They left at once and found a new place in which to hide, deeper in the forest. The next day they heard shots in the area of the dugout. This time they had to make with a makeshift-hiding place, that had not been prepared properly, and within a few weeks, local residents, again discovered their whereabouts. Fortunately, the front had already reached the outskirts of the village, and the family was liberated shortly thereafter. They reached Budapest in the wake of the Soviet army, and in 1948 immigrated to Israel.

On March 18, 2001, Yad Vashem recognized Ivan and Anna Nemesh as Righteous Among the Nations. The ceremony was held in Kiev.

Since the Yad Vashem website indicated that Meir was born in 1928, I understood that he was one of the boys who survived.

On the MyHeritage website, I found records of the parents and some of the siblings. The years of birth were recorded from the website and the book of the youngest child [see below].



Meir Katz, 1928-2002



Frida Landau, 1925-



Malka Yaakovi, 1922-1981



Helena Katz, 1920-1984

Sonia-Sarah, 1938-2021

Benny Katz, 1937

Yitzhak Katz 1934-1991

Hava Stern, 1933-1975

Tova Hirsch, 1929-1985



The parents were named Moshe-Yehuda 1894-1957 and Rachel (nee Markowitz), 1896-1976. Both are buried in Acre.

I also tried to find out the grandmother's name and it was the paternal grandmother Moshe Katz, because the following information appeared about her on the family website: Hanna Scheindel Katz, born: June 12, 1866, Czech Republic, died at the age of 97 - December 21, 1963.

I found support for this story in "The Book of Maramuresh", p. 274: "The



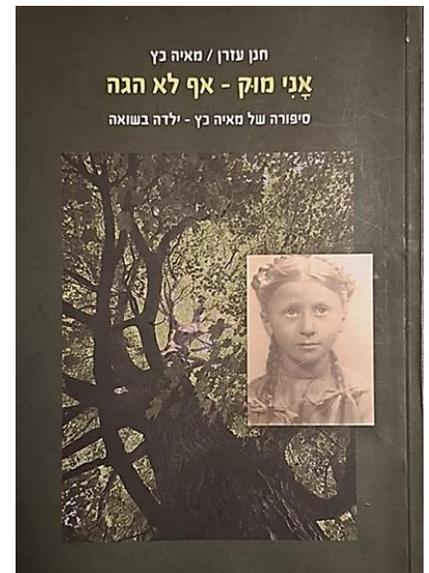
story of the rescue of the Katz family deserves special mention. Sheindel Katz, an 88-year-old woman, gave birth to Yehuda Moshe and his family, which numbered ten [11 people], five daughters [there were six daughters] and three sons. They built themselves an elaborate bunker, equipped with food and sanitary arrangements, and in it they spent all the months of the Holocaust, until the occupation of the place by the Red Army. The entire family immigrated to Israel (Sheindel was 90 years old when she immigrated to Israel) and settled in Acre”.

Regarding the status of Moshe Katz, the father, the same source states, p. 273: “There were usually two Jews in the village council. In recent years, Moshe Katz and Avraham Markowitz were members of it”.

In an interesting way, I managed to locate Hava ben-Yefet (Stern), the granddaughter of Hava, nee Katz, who married Shmuel Stern. Hava Stern died in 1975, aged only 43. Hava, the granddaughter, named after her, lent me the book of the other sister. This is Sonia, later Sarah - and later Maya Katz, who documented her difficult childhood in the book, written by the journalist Hanan Azran. In the photo on the cover of the book, she is a girl of about 6 years old, as she was born in 1938.

The book added a lot of information about the family and the strength of spirit of the father, who also saved his family in 1941, during the deportation to Kamenitz Podolsk, and also during the Holocaust, in the bunker he prepared for his family...

The book’s special name is “the same expression that was used towards Maya in attempts to silence her whenever there was a fear that the Ukrainians, or the Germans, were about to reveal the family’s hiding place.” Maya testified: “One memory never leaves me. The cry: I’m mute! I didn’t even think! They cover my mouth with a clenched hand and ask me to keep quiet. I didn’t even think. Because outside are the Hungarian gendarmes. The Ukrainians. The Germans. And I suffocate. The palm covers my mouth and prevents me from even moaning. Then my sisters hug me. They try to make it easier for me”.



In the dedication to the book, Maya writes: “**This book is dedicated to my father, Moshe Katz, the father of our family, who gave us life and rescued us from the dark days of the Holocaust. Also, to all those children in the Holocaust, who could have grown up and become wheat among us, but became memories.**”

At the beginning of the book, Maya documented her family members:

Meir Katz – grandfather. He left the family home in the city of Uglya in 1919 and went to the United States. He supported and helped the family in its hardships.

Sheindel Katz – grandmother. She came to Uglya from Vienna after the death of her parents. She married Meir but refused to go with him to the United States for fear that the children would be assimilated there.

Moshe Katz – father. He ran his business with great success and saved the family in the Holocaust. He gathered everyone with determination and leadership skills after the war and brought them to the Land of Israel.

Rachel – mother. Daughter of Rabbi Markowitz. She married Moshe with great love, despite the opposition of her ultra-Orthodox parents to a son-in-law, who was not ultra-Orthodox enough for their liking.

Helena – nicknamed **Henchi**, introverted, mother’s right hand.

Malka – sophisticated, gifted with the ability to do things and worked in every way to get closer to Zionism, which was beginning to take shape in the town.

Frida – love aesthetics and beauty and was considered very spoiled in our eyes.

Meir – considered a “prince” due to being the first boy in the family.

Tova - Gitl, we called her **Gizi**. Modest and kind-hearted, like her name.

Hava – stood out for her intelligence and was perceived by us as having great ability in thinking and understanding our situation.

Yitzhak – playful, full of giving and love for those around him.

Benny – a bookworm, introverted, but also excelled in handicrafts.

Sarah - Maya. Me. The last baby of the family. Gypsy”...

Sarah changed her name to Maya because her birth date was recorded on May 1, 1938, even though it was not her exact birthday. “In the family they called me Sonya. And then Sarah, **Shurla**.”



The siblings Yitzhak, Sarah, Benny and Hava

Grandma Hanna Sheindel’a Katz

The pictures are from the book of Sarah - Maya

Maya was 3 years old when she was expelled from home in 1941 - and 6 years old when she survived in the bunker in 1944. The book is written from her perspective as a child in the Holocaust.



Father Moshe was a wealthy timber merchant, owner of a sawmill in the town, who employed many of the townspeople in logging and sawmilling. The trees were transported along the tributaries of the river.

The children were born about every year and a half, so it is clear that the documentation next to their photos is not always accurate.

Grandfather Meir was a widower with 3 children, and when he left for the US, his sons from his first marriage joined him. His financial support for the family that remained in Uglya allowed Moshe to save his family members from extermination.

In 1941, the family was deported because they did not have documents proving their Hungarian citizenship. This deportation was applied to many settlements throughout Carpatorus. Grandma Sheindel was left at home with her granddaughter Gitl. The journey began in the direction of Bushtina (by train), Yasinya (by truck) to Horodenka, in the Ivano-Frankivsk region, towards the

Dniester River and Kamenets Podolsk. Father Moshe met a Jewish forced laborer, whom he knew, and he told him: "Run away from here. It doesn't matter where. Anyone who leaves here and reaches the Dniester River will be executed." This is how Maya describes the escape in the dark: **"Father arranged us in a column, close to each other, and then, under the cover of the general chaos that prevailed there, he led us after him."** They hid in a cornfield and from there, with endless hardships, managed to return home, to Uglya, until 1944, when another chapter of survival began... "Father and his brothers, Baruch and Israel, went out into the forest with shovels. Sweaty and tired, they returned in the evening. Everyone who was interested in their departure into the forest was told that it was to prepare a new plot for felling trees. The place where they chose to dig the bunkers was in the heart of a pine forest, next to a spring of flowing water. Father dug the first bunker next to a large, wide-stemmed tree, that had fallen from a lightning strike. The tree was hollow and father turned it into a ventilation duct for future occupants of the bunker. The beams supported the ceiling, on which earth, grass and branches were spread. A well-camouflaged wooden shelter served as an exit. ...and another hiding place, in case of emergency, in another bunker.

...We fled to the forest. We had prepared clothes and food beforehand. I saw everyone busy packing clothes, food and blankets. All of this was put into backpacks and my brothers were ordered to carry them on their backs. On a particularly dark night we set off on foot. It was the eve of Passover. **...Father knew the forest trees and we were saved thanks to him.** Nature created the materials for building, camouflage and hiding. ...The days were divided between a frightened stay in the dark bunker and a short exit outside. The boys were assigned the role of scouts. They positioned themselves in the treetops and watched from above what was happening around us in the forest. Their role was to warn of strangers approaching the bunker.

...The food was slowly running out. We needed supplies. The mushrooms, berries, and even squirrels, that the boys hunted did not satisfy their hunger. Father contacted a gentile, a good friend of him, to provide us with food from the city. That Gentile, who would visit father at the meeting place every few days, was the only source of information about what was happening around us.

...One time the adults went down to get food, they learned that the Gentile, who had provided us with food had gotten drunk and, in the process, revealed our hiding place. Father decided immediately to change our place of shelter.

...A shepherd was seen moving a flock not far from the bunker. ...The shepherd had a dog ...We felt the dog shuffling through the pile of branches on the bunker. The next day, the shepherd stood with local gendarmes at the entrance to our bunker... The gendarmes called us out. My brothers reacted with fear. The gendarmes threatened to throw a grenade into the bunker if we did not hurry up and get out... Everyone was tied up and led out of the forest.

...After a short rest, we were put on carts and set off for Bushtina, escorted by gendarmes. ...The trains, that left from there, were supposed to continue to Auschwitz. ...And **again, it was father who saved us.** While we were huddled with hundreds of Jews, deported from their homes, waiting at the train station, he apparently disappeared. Former employees of father's made the connection, that led to our rescue. It turned out in retrospect, we were told, that he had contacted Israel Kastner, handed him money he had, and Kastner arranged for us to board the train to Budapest, instead of the one, that went to Auschwitz. The luck I am telling you about once again brightened us up. A sigh of relief. Tears. **Father"**.

This documentation by Sarah-Maya Katz contradicts what is said on the "Yad Vashem" website: "Fortunately, the front had already reached the outskirts of the village, and the family was liberated shortly thereafter*. They arrived in Budapest* following the Soviet army." They still had a period of suffering in Budapest. The family was brought to a detention camp in the Great Synagogue in

Rumbach and was destined for deportation to Auschwitz. "But at the last moment ... we found our place in a ruined house in Budapest, far from the detention center. **Our luck determined our fate.** My sister Frida [who was already a mother to a baby] was taken to work in the hospital in Budapest." "Father put the little children in an orphanage.

My sister Malka received Christian papers and was accepted as a ticket collector on the city tram." She also ran errands on behalf of the Zionist youth underground movement [her name, unfortunately, is not included in the list of underground members].

Brother Yitzhak was thrown into the Danube, bound with his hands and a rag stuffed in his mouth. A bullet hit the rope and freed him, and he survived, wandering the streets and looking for food in an orphanage, disguised as a girl. Father found him, still in disguise, when he was looking for his children in the orphanage and returned him to the bosom of the family.

Elder sister Henci was deported to Matthausen. The family members were scattered in several places, unable to communicate.

At a certain point they were rescued again by the Swedish Count Polka Bernadotte.

"In Budapest 1945, in the last days of the war, father walked around the city with an axe and offered his services in tree pruning. So, he pretended to be a local farmer and did not enter the ghetto, searching for every piece of information about where his children were, so that he could collect the family members".

After the war, the Katz family reunited and moved to Satu Mare in Romania; from there they moved to Bukovina and then to Liberec in the Sudetenland region of the Czech Republic.

Sister Henci, whom the family thought had perished in the camps, arrived there. "Henci was also saved after she had already been thrown into a pile of dead. They found her alive among the corpses".

"1948. Father saw the future. He understood that there was no safe and stable future for the family in the Czech Republic, and that the **right destination was to immigrate to the Land of Israel.**"

Not all members of the family immigrated to the Land of Israel together; the married daughters immigrated separately. Moshe, Rachel and their children Yitzhak, Benny and Sara-Maya immigrated together, via Italy, on the ship "Galila". Hava and Tova arrived in the Land of Israel with the youth immigration; Hava was 12 years old. The ship was seized and they were deported to Cyprus.

"Thus, in 1949, the whole family came together. Even the 97-year-old grandmother. We all immigrated to the Land of Israel.

Is it all thanks to luck? Or thanks to Dad's wisdom? I think thanks to both of them. But **the honor goes to my father, the only one who didn't believe the Germans, and then the Russians**".

The family settled in Acre. Benny was accepted into Kibbutz Degania and Yitzhak into Kibbutz Evron. Moshe ran a vegetable store.

In 1957, Moshe died of cancer. "The disease ate away at his body and he weighed 26 kg when he died. This is what is left of my red-haired, brave and hero father".

Finally: What became of the Katz family?

Helena was married to Menachem (Emil) Katz. Their son, Eli, contracted polio during the 1951 epidemic. Helena was a kindergarten teacher and served as a foster family.

Frida immigrated to Israel in 1948 with her husband, Israel, and their daughter, Yona, who was born on the way, in Italy. Frida suffered from deafness and blindness following an injury in bombed-out Budapest.

Malka married Yitzhak Yaakovi. They lived in Kiryat Haim and later in Kiryat Motzkin. Their sons: Yaakov and Yoram.

Meir was married to Zehava. He lived in Acre and later in Kiryat Motzkin.

Hava married Shmuel Stern. "Hava was the Golda Meir of Acre." A playground in Acre is named after her. "I called my sister Hava the 'Einstein' of the family'. When the Russian army entered Budapest, she served as an interpreter. She spoke several languages and thanks to this privilege she was able to deliver food to the family".

Tova (Gizi) was married to Ephraim Hirsch. She worked as a kindergarten teacher's assistant. She died at the age of 56 from cancer.

Yitzhak married Esther. He was killed in a car accident.

Benny married Nili, whom he met on the ship, on which they both immigrated to Israel. She was also born in the Carpathians.

Sonia-Sarah Maya was involved in fashion. She passed away on **May 31, 2021** [age 83]. How symbolic that she also passed away in May...

Sister Frida also wrote memoirs. I will upload the additional details, that emerge from this documentation.

1940 :Father Moshe was taken to forced labor in the labor companies. He managed to be released as a disabled person, having been wounded in World War I.

From Horodenka, the family was sent to Kamenitz Podolsk. From there she escaped to the cornfield. In 1944, in a bunker in the forest, Frida gave birth to her first daughter. The baby was mortally wounded in a bombing of Budapest; she died when the family reached Satmar.

The father, with one of the sons, walked and in horse-drawn carriages until they reached Uglya. There was a K.G.B office in the family home. They were not allowed in and they returned to Satmar.

Link to Meir Katz's testimony on the "Yad Vashem" website:

<https://collections.yadvashem.org/he/documents/4404005>

Link to Yad Vashem website: <https://collections.yadvashem.org/en/righteous/4242513>

6. Israelis born in Carpatorus: Rosenblit Moshe (Yassin)

In the "Encyclopedia for the Pioneers of the Settlement and Its Builders", volume 5 (1952), page 2199, I found information about Moshe Rosenblit, who was born in Yassin [Korosmezo, Rakhov District]. A Google search for information brought up interesting information about the contribution of this man, who was Haredi in his faith, and contributed greatly to the building of the country. I will provide the summary of the information from Google, with the completions from that primary source – as well as from the "Kikar Hashabbat" website.

The person who helped with the documentation, including the photo of Moshe, is his great-grandson, **Shlomo Segal**, the grandson of Avigail, his eldest daughter – and for that, many thanks!

Moshe Rosenblit, who lived between January 19, 1890 – December 3, 1989

[almost 100 years old], was one of **the founders of "Kfar Gideon" and the builders of Jerusalem.**

His father was named Menachem Mendel and his mother was Tova, a Rosenthal family [according to the book of Maramuresh, this was one of the first families to settle in Yassin – and one of the wealthiest in the town].

In 1911 he married Rachel, daughter of Akiva Sapir [Zapir].

He studied with Rabbi Yeshayahu Silberstein of Weizen [in Hungarian: Vác in the Pest region of Hungary], who ordained him as a rabbi, and with Rabbi Moshe Greenwald, author of "Arugot



Habosem." He received his general education in high school and then, as an autodidact, he studied foreign languages and acquired wisdom and knowledge in many different fields.

He invented a game for children and teenagers in the form of a model of the Temple and its vessels, which the children were asked to assemble from wooden blocks - according to the Lego method (the model was previously exhibited in London), and in addition, he printed a scientific-technical guide, based on the sources: The Bible, Talmud, Rambam, the Bible commentators, Josephus and others. Among other things, in his introduction, he wrote: 'Our generation, which has been privileged to see the partial fulfillment of the vision of the prophets, the return of our ownership of a large part of our land and the miracle of the ingathering of the exiles, is also entitled to expect the construction of the Temple on its own terms'.

In 1923, while in Frankfurt, he **bought land for settlement in the Land of Israel**, but came away disappointed.

In 1925 he immigrated to Israel, settled with ultra-Orthodox immigrants from Transylvania on the land of Kfar Gideon settlement, and worked there as a farmer - until the crisis at the end of 1927. Then he moved to Jerusalem and devoted himself to **land redemption, trade and industry**.

He bought the ship "Galim", which ran aground in Mersin in 1939 [a port city in southern Turkey].

In 1940 he **brought a shipment of cattle from Sudan** for slaughter, following the blockade of transport routes from the Balkan countries, due to the war.

In the years 1934–1940, he engaged in and participated in the redemption of lands: in Jerusalem - the land of the Moledet neighborhoods, the Elisher neighborhood, Hadar Jerusalem, Halat Hussein, Kerem Yitzhak, Hashachar, the Diamond neighborhood, as well as Kiryat Rambam in the Haifa Bay and the land of Hanita.

He granted the land of Hanita, without compensation, to Yehoshua Hankin.

He opened a **diamond factory** in Jerusalem, where he professionally trained and **employed about two hundred and fifty orphans** from the Diskin orphanage. These people supported their families for the first time in their lives through their own labor, and were very grateful to Rabbi Moshe Rosenblit for this.

He established a **chocolate and candy factory ("Aluf")**, a **tile factory**, a **steel wool factory**, a **candle factory**, a **laying hen farm** in Givat Shaul B, redeemed the lands of "Tel Erza" and **established the industrial zone on them the first**.

He **founded the Gemach Fund**, **trained young people to work as scribes of the Satam** so that they could earn a decent living and would not need the charity fund.

After the passing of his wife Rachel, a woman of great charity, and the passing of his son Yitzhak, Rabbi Moshe decided to **dedicate his modest three-room apartment to the public**. Thus, in the large room - the living room of the house, he hung a "Torah" sign, and in it he seated a group of young men to study Torah. In the second room, he hung an "Work" sign, and in it he himself engaged in binding holy books for synagogues and seminaries; in the tiny bedroom that he left by his bed, he hung a "Gemilut Chasadim" sign, and in it he opened a Gemach Fund in the name of his wife and son. Thus, he personally applied the Mishna in Tractate Avot: **"The world stands on three things: on the Torah, on work, and on Gemilut Chasadim"**.

He worked with a generous spirit for the elderly, the homeless, and the abandoned and needy youth, who found him a loyal support at all times.

Alongside his work with the weak people on the margins of society, he also dealt with matters of global concern. He was always up-to-date on everything that was happening, and had an opinion. He had extensive correspondence with the leaders of the State of Israel on various issues at hand,

including constructive advice, and even corresponded with various world leaders, such as the Chancellor of West Germany, Helmut Schmidt, and others.

Since the Six-Day War, he used to walk every day to pray at the Western Wall. He was also one of the first to come to pray at the Cave of the Patriarchs in Hebron, even when at that time Jewish transportation did not exist at all, and the only way to get there was via an Arab transportation line from East Jerusalem.

In 1979, he received the **"Beloved of the City of Jerusalem"** medal from the President of the State, Mr. Yitzhak Navon, and from the Mayor, Teddy Kollek [see documentation below].

When a public-municipal committee came to recommend that Rabbi Moshe Rosenblit be awarded the honorary medal of "Beloved of Jerusalem", it defined him as **'a man of action, whose ninety years of life were filled with blessed activity, initiative, and exemplary resourcefulness.'** The committee also said that during his years there were ups and downs, and he tasted great wealth - and also knew the taste of poverty; sometimes his businesses flourished and prospered - and sometimes they collapsed and all his wealth was lost, but he always managed to recover and with renewed strength rebuilt himself and put into practice the words of the Sages, **'Who is rich, who rejoices in his lot'?**

Moshe Rosenblit died in Kislev 1979, almost 100 years old, and was buried on Har Hamenuchot in Jerusalem. He left behind grandchildren, great-grandchildren and great-great-grandchildren.

Supplement from "Encyclopedia for the Pioneers of the Yishuv and its Builders" [Editor David Tidhar, <https://www.tidhar.tourolib.org/tidhar/view/5/2199> and from the "Kikar Hashabbat" website [Article by Israel Shapira, 20.6.2020, <https://www.kikar.co.il/haredim-news/364419>

From Yassin, Moshe's family came to live in Nyírbátor in northern Hungary. There he edited and published the local weekly newspaper Nyírbátori Újság [Nyírbátori Newspaper].

When he decided to immigrate to the Land of Israel, this was not common in Hungary at that time. His wife, who wanted to follow in her husband's footsteps, feared her jealous father and told her husband: "My father is far from Zionist, he believes that it is forbidden to go up the wall and that the end should not be rushed, and he will probably oppose our trip to the Land of Israel".

And indeed, her father, hearing this, raised a cry: "It would not be like this! Palestine - we have no travelers to Palestine! When the Messiah comes, our righteous one, we will all go up to Zion in peace! Not before..." Rabbi Moshe got up, left his wife and children behind, and traveled alone. After a few months, his father-in-law saw that his son-in-law was determined, and sent his wife and her six children to the Holy Land.

In Kfar Gideon, he encountered enormous difficulties. The settlement did not receive assistance from the settlement institutions in the Land of Israel, and Rabbi Moshe lost a lot of money.

Towards Passover 1928, there was not enough money to buy the necessities for the holiday. Suddenly, news arrived that a postal envelope had arrived from Hungary and was waiting at the post office in Afula. Rabbi Moshe harnessed the cart, took his son with him, and drove to the post office in Afula. There, an envelope from his father-in-law in Hungary was waiting for him. The envelope contained ship tickets back to Europe and a considerable sum of money for the holiday. In the envelope was a letter from his father-in-law: "You tried. You did your thing. The attempt failed. Take your family, get on a ship and return to Hungary." After a moment of silence, Rabbi Moshe decided what he had to do. He went back into the post office and asked the clerk for a few pennies to buy a stamp and an envelope, put the cruise tickets and the money back into the envelope, wrote his father-in-law's address on it and sent the envelope back. His son's pleaded to,

at least, keep the money for the holiday were of no use. But Rabbi Moshe explained to his son: "If I take the money, I will cease to be a free man, and I will be forced to accept my father-in-law's demands. I prefer to remain on my own and do the right thing and stay in the Land of Israel. But please don't tell your mother anything about the money."

A few years later in Kfar Gideon, after losing a great deal of money in settling in the valley, he moved to Jerusalem, to the "Meah Shearim" neighborhood. He was heavily involved in redeeming lands from foreigners, especially in the north of the country and the Jerusalem area. **He transferred most of that land to the JNF without compensation, including the land on which a campsite was later built on the northern border.**

He sent his children to study at Rabbi Rubman's "Tiferet Carmel" yeshiva, and later sent his son to the Mir yeshiva in Poland. He no longer had money with him, but he brought with him plenty of ideas and initiatives.

Immediately upon arriving in Jerusalem, he realized how great the hardship of livelihood was among its residents. As a result, he initiated and established the **first diamond polishing plant** in Jerusalem, where he **provided work for 250 family heads**, who received their paychecks from him with trembling hands at the end of each week. He also established a **matzo factory** and a **chocolate factory** in Jerusalem, **beehives in Motza**, a **chicken farm in Givat Shaul**, and a **candle factory** [called "Yehuda"].

The other factories he founded were: the Asher Khimi Cooperative, the Jerusalem Farm, the Hamesapek Company, the Yiripco Company, the Industrial House - some of them with their own capital, and the rest - in partnership with capitalists.

In 1949, when the first Knesset elections came, the atmosphere in these neighborhoods was one of a general boycotts of the elections. Pashkevils [wall posters or leaflets on the Haredi street, carrying a militant message towards some idea or person] were pasted on all the walls against the Zionist idea. Rabbi Moshe gathered all his descendants and ordered everyone to wear holiday clothes in this day and all go to vote in the elections - because for two thousand years we have been waiting for this great moment.

He founded **more than ten synagogues**, where classes were held for studying the Daf Yomi in the Talmud.

A frightening story is told about Rabbi Moshe: Once, he went out to breathe the air of Jerusalem on the streets of the city. Suddenly, a woman came towards him and stopped him with tears in her eyes, and almost began to hug him. Rabbi Moshe asked: "Who are you?" She replied: "You saved me and my family from destruction and the atrocities of hunger!", and the amazing story is as follows: About twenty years ago, the same woman came to Rabbi Moshe and told him that she had given two of her children to missionaries and that since she had no money, she would do the same with the remaining three. Her husband was sick and did not work, and she had no way of living without the charity of those missionaries. Rabbi Moshe heard this story - he was extremely shocked and immediately arranged for her to receive a handsome scholarship from the Hungarian kollel, and also arranged for the husband to be treated in a professional hospital. Thus, he saved a family from ruin.

Moshe and Rachel's six descendants: Avigail, wife of Moshe Burstein [died in 2016], Michael [died in 2013], Yitzhak [died in 1976], Shalom [was married to Pnina, died in December 2003], Chaya, wife of Zvi Goitin, Zipporah, wife of Rafael Halpern [died in 2012].

Some of his sons were engaged in crafts.

Shalom, Moshe's son, founded the "Pelech Banot" school in Jerusalem with his wife. At the school they studied towards a matriculation certificate and their studies also included Gemara and English studies. The Rosenblits ran the school for seven years, from its actual establishment in 1967 until 1974. Prof. Alice Shalvy, who replaced him, said of Shalom Rosenblit: "He was a rare combination of Zionist, Haredi, and a man with an enormous thirst for knowledge. He was "genius," both in Torah, mathematics, and other fields. When he concluded that no high school would offer his daughter this combination, he decided to establish it himself".

Shalom and Pnina's daughter is Efrat Badikhi, who lives in moshav Keshet in the Golan Heights - and I managed to get in touch with her. From her I received the contact information to the grand-grandson, Shlomo Segal. Shlomo sent me the booklet prepared for Moshe's coronation as the Beloved of Jerusalem in 1979: "In the Secrets of the Beloved of Jerusalem" by Menachem Barash-Roei, pages 164-176. I will upload more information from this booklet.

"On the front of an old-fashioned house, on Shivtei Israel Street in Jerusalem, at the end of the Ungarin houses... hangs a faded sign with the verse from the Psalms: 'Go, my sons, listen to me, I will teach you the fear of God.' Many passed by the house, linger a moment, glance at the words, which never wear out, reflect or smile, and continue on their way. It has been about fifty years or more since Rabbi Moshe came to live here. Here, multitudes have passed by the house... What did they learn from Rabbi Moshe, in addition to the fear of God? They learned a lot... a lot of Torah, a lot of wisdom, a lot of earthly wisdom. **They learned how to live and how to create, how to get rich and not be blinded, how to get poor and not despair, how to believe and not collapse, how to hope and not fall, how to love and not hate, how to give and not take, how to age and not be burdened, how to prolong life and be happy.** He is an extraordinary old man. 'He does not celebrate birthdays'... His strength in his prime, awake and fresh, agile and active, from dawn until late at night he is engaged in many crafts, takes care of a hundred matters and interests and fulfills honorable roles, which could employ a dozen young men in full-time jobs. His height is less than average, but erect, his body is healthy, his mind is clear, clever and sharp, brilliant and witty as a ragged sword, a well-read man, who filled his belly with Shas and Poskim and even acquired a broad and comprehensive general education, knowledgeable about the realities of the world and fluent in half a dozen foreign languages. ...He also tried to 'catch' us with his thirst for knowledge, his daughters testify. He was very involved in our studies and demanded much more from us than we learned in school. ...**His main characteristic: love**, he knows no hatred. He loves God and loves Torah, loves Israel and the Land of Israel, loves life and loves every person created in His image. Other qualities that stuck with him: **humility and lowliness of mind, compassionate and charitable, bold and courageous, a fighter and dreamer, a broad-hearted and kind-hearted, an initiator and planner, pleasant-natured and accepting of every person with a beautiful face, even the simpleton in the market...** Our father is a 'hopeless optimist', with a far-sighted vision, his imagination surpasses even the boldest of his dreams, and his intention to deal with difficult challenges sometimes falls short of rationality. ...'With me, there is nothing that is out of bounds. ...I have done a lot of business, I have collaborated with many people, and as usual, there are sometimes differences of opinion. I have always tried not to let matters deteriorate to the point of quarreling and rift, I have never sued my friends in court, neither in Torah law nor in their courts. As long as it concerns my finances - I compromised... Let's sit down and talk... without a trace of anger... And God has almost always ended with a handshake, mutual agreement, friendship. This is an important 'secret', this is a proven virtue for health, for longevity'.



His day begins at four-thirty in the morning, summer and winter... After an hour of studying Gemara... he rushes to the synagogue in Batey Ungerin for the morning prayer in congregation, from where he returns home for breakfast, which he prepares with his own hands, consisting of one slice of bread for the blessing of "Hamotziah", a tomato with paprika and some "other vegetables" - and finally a glass of hot milk. A similar meal awaits him at noon and in the evening. "I only taste meat on Shabbat, the rest of the week I don't need anything more than that... Simple and natural food strengthens my health and contributes to my longevity; the penny, thank God, is in my pocket and I can afford royal delicacies, but I know **that luxury and clumsy food are the disaster of modern man, while simplicity and a modest lifestyle, while being content with little, guarantee a person's happiness and health.**"

"A few years ago, I came across a place near Jerusalem. There in the 'Geniza' I saw many books, and even single leaves, that had been thrown away... I took a pile of such 'Shemot' home, went to a bookbinder in Jerusalem, and said to him: Please teach me the art of binding and I will give you your wages. He agreed. Not many days passed before I learned the art of binding. **In the fifteen years that have passed since then, Rabbi Moshe has bound and repaired no less than forty thousand books, all of them, of course, Holy Books, Pentateuch, Gemarot, Mishnayot, Tehillim and Books of the Fearful.**" He went around synagogues and seminaries, went to the 'genizahs', collected 'Shemot' and loose books, brought them home, bound them and returned them to synagogues and seminaries repaired, almost new, worthy of study and study for many years".

Another story, testifying to the extraordinary personality of Rabbi Moshe Rosenblit:

"In those good days, there was no office for the absorption of aliyah, no Jewish agency, and no aliyah emissaries, but there were Jews who immigrated to the Land of Israel. ...'One day I saw two young women standing with a pile of suitcases and waiting for a car to take them to the port of Haifa. What are you doing? I asked - and they said that a few weeks ago they came to Israel with the idea of settling here and building their future here. But, unfortunately, the situation here is very difficult. They have no source of income, so they decided to return 'home', to Hungary. ...I asked them to come into my office for a little while, and I also brought their suitcases in. I served tea and cakes and began to 'beat' a lesson in love for the homeland. I said that I, too, had come from Hungary, that my situation was also very difficult, but I held my ground, overcame all the setbacks and difficulties with my willpower, and, God willing, the situation changed for the better... I advised them to stay here, promised to help as much as I could... Our conversation lasted several hours, and at the end the two young women agreed to cancel their trip to Haifa. ...From heaven they took pity on me and kept my promise. Success brightened their faces and they got jobs, that provided them with dignity. Later, they both married, put down roots, and started wonderful families. Every time they meet Rabbi Moshe, their words are not enough to bless him for saving their lives. **If he had returned, God forbid, to Hungary, they say, our fate would have been the same as that of other Jews in the Holocaust in Europe.**

On Shabbat, he gathers the neighborhood children in his room, distributes nuts and crackers to them, and tests their knowledge of the weekly Parasha.

On Wednesdays of the week, the hours before noon are dedicated to visiting his sons, daughters, and grandchildren, while in the afternoons he retires to the elders' meeting and spends a few hours with the elders. 'These elders,' he says, 'are seventy and eighty years old, need a little encouragement and to lift their spirits, and that is what I bring them, along with a modest offering, a bottle of wine, some fruit, a package of goodies, and so on.' The main thing: to do, to act, God forbid, to be idle for even one hour, because time is short and the work is great. His main concern is given to the Avrechim, who study in his 'kollelim'; Each of them receives three thousand pounds

a month... The entire amount comes from the fruits of foundations, that he and his wife established with their money and savings”.

There is a synagogue named after him and his wife called O’hel Moshe and Rachel at 19 Pearl Street in Bnei Brak.

In 1979 [the year the booklet was written], Rabbi Moshe, of his six children, had 22 grandchildren and about fifty great-grandchildren.

There is no doubt that Rabbi Moshe Rosenblit was a model and example as a God-fearing man and as a hard worker, with insights that can provide us with food for a thought!

7. Ours: Dr. Nissim Yonit (Neresnice / Vilchivtsy)

While collecting testimonies from the Holocaust of people born in Carpatorus on the Yad Vashem website, I found the testimony of Faiga Senderovitch. Since I know that we have friends, whose last name is Sendrovitch, and they are from Neresnice, I tried to find out who she was. That’s how I came across Faiga’s daughter, Ethel (Etyeh) Ilana Aizik. This is what it says in the introduction to the testimony, which is the link to it:

<https://collections.yadvashem.org/he/documents/5595762>



Testimony of Sendrovitch (Shayovitch) Faiga, born in 1927, Neresnice, later in Vilchivtsy (two villages in the Tyachiv district), about her experiences in Auschwitz, in Buchenwald, in Derbek, in Guttau and more. The testimony is from August 2005. 5 months later, on the first international Holocaust Remembrance Day, on 27.1.2006, Faiga passed away. [International Holocaust Remembrance Day was established by the UN General Assembly on 1st November, 2005].

After the war, Faiga returned “home”, with none of her family surviving. Her parents and four siblings perished in the Holocaust: Michel, Pesl, Haya-Sureh and Henya.

In Teresva [Tyachiv District] Faiga met Shlomo (Salomon) Sendrovitch, who lost his wife and his son and daughter, aged 1 and 3, in the Holocaust. They married and had 3 children: Etyeh (named after Faiga’s mother); Leib-Berl/Aryeh [died 2019] and Moshe (named after the brother, Michel/Moshe, who disappeared in the riots in 1941, aged 12, probably in Kamenitz Podolsk), who lives in London.



The Sendrovitch family from Tereseva, Rosa and Layosh, With their children, Shlomo’s family, Faiga’s husband, Yonit’s grandfather





Faiga and Shlomo Sendrovitch with their children – Tereseva



Faiga and Shlomo's children: Ilana (Etya), Moshe and Aryeh

The family immigrated to Israel in June 1967, two weeks after the end of the Six-Day War, after 12 years of struggle. Yonit's mother married Shaul, whose original surname was Hershkovitz, but changed to Sinaizik: son of Aizik [later was changed to Aizik].

This is the place to return to Yonit: Yonit was born and raised in Kiryat Ata. She served in the army and after a year -married Sasi Nisim. She studied at the University of Haifa. Her first and second degrees were in general history and literature; her doctorate was in history and philosophy. Yonit is a graduate of the first class of the Mandel Institute - in the Academic Leadership Program.

As part of where she works in Tel Hai University, and together with Beit Berl College – they united in a project to prevent antisemitism and racism, called SCORA; The project was conducted in collaboration with two teacher training seminars in Baden-Württemberg and Stuttgart.

After a joint seminar in Stuttgart, which began immediately upon their arrival, they held a ceremony to commemorate "Kristallnacht" on November 9th in the central synagogue. In this framework, the group of senior academics and teachers compiled brochures on the subject of anti-anti-Semitism and education to prevent racism among teachers, educators, lecturers and teaching students.

Yonit is very connected to her personal family history and the issue of the Holocaust is present in her life even now. She told me about two moving events.

One: After completing his military service, Yonit's son was assigned, as part of his work, at the Ministry of Defense, as a security guard at embassies abroad. The first embassy he was assigned to was in Berlin, on March 1, which was Grandma Faiga's birthday!

The second: As part of his departure to study and acquire an education, the son chose to study medicine in Kosice [Slovakia], where Faiga's uncles lived - and where she came to study sewing; in Kosice Faiga was taken to the brick factory - and from there, on the last transport, that left the city - to Auschwitz.

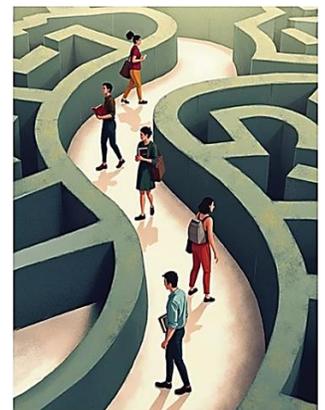
The rector at the university interviewed Slovak survivors and Yonit shared with him her grandmother's story. As a result, Yonit awarded a scholarship in memory of Grandma Faiga. The rector of the university undertook to continue awarding scholarships in memory of Faiga Sendrovitch - when the scholarship recipient would be a woman, and the topic of the work was the prevention of anti-Semitism! This is what the award at the University of Kosice was called: Faiga Senderovitch award for the best thesis dedicated to fight against anti-semitism, Holocaust distortion and right-wing extremism, at the the Pavol Jozef Šafárik University in Košice.



The ceremony in the second year: Awarding scholarships for a master's thesis by an anti-Semitism researcher named after Grandma Faiga Sendrovitch at the University of Košice.

On the Tel Hai College website, in preparation for the publication of the book "Men and Women of Education - Identity on a Journey of Ambiguity," that Yonit was one of the authors of it, it was recorded: "Dr. Yonit Nissim served as Dean of Students, as Head of the School of Continuing Studies, as Head of the Faculty of Education at O'halo College, and as Head of the Department of Education and Teaching at Tel Hai College. Dr. Nissim is a senior lecturer and researcher in the fields of teacher training, leadership, and innovation. She is a graduate of the Mofet Institute, the School for Professional Development in Teaching and Supervision Training, and a graduate of the Mandel Institute in the Academic Leadership Program.

She has published two books in the past year and numerous articles in local and international journals and has appeared at international conferences.



אנשי ונשות חינוך
זהות במסע של אי־בהירות
איתן סימון ויונית ניסים



Her 2nd book (left) is published by Pardes. About the book: "The chapters in the book present action and dealing with change processes, from the perspectives of the change leaders – the students and stakeholders – while dealing with the perception of the teacher as a leader. The perspective of teacher training, which constitutes a pivot and anchor in the various chapters, invites a glimpse into one of the professions that has the power to change the face of society. This is the teaching profession and the role of the teacher as the pillar of the education system. All this while describing successes, failures, test cases and systemic questions and examining them in light of the challenges and opportunities".

The Tel Hai College Facebook page posted on February 3, 2025:

"An Anchor of Stability in an Ocean of Chaos' [is] a pioneering study, conducted by Dr. Yonit Nissim and Dr. Edni Neufeld, from the Faculty of Education and Teaching at Tel Hai Academy, and examined the perspectives of 177 early childhood educators (ECEs) in Israel during the challenges of the October 7 war, which broke out after the murderous attack by Hamas. The study examined the role of early childhood educators in maintaining stability, in the midst of wartime uncertainty, and is considered the first of its kind in the world, because there is no information in the research literature regarding the perspectives of early childhood educators during wartime."

Yonit has lived since 1992 in the community settlement of Koranit, in the Galilee, within the Misgav Regional Council.

**Congratulations on your professional achievements and
on the honorable way to commemorate your grandmother!**

Wrote the leaflet: Ruthi Fixler.

For comments: ruthfixler@walla.co.il

Thanks to Gita Berkowitz for helping with the English translation