



# GLASNIK

## B'nai B'rith „Gavro Schwartz“ Hrvatska

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# VOICE

## of B'nai B'rith „Gavro Schwartz“ Croatia

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**Uz šesnaesti broj BB Glasnika**



**P**oštovane čitateljice i čitatelji,

**U** mjesecu studenom redovno se prisjećamo „Kristalne noći“, noći 9. studenog 1938. godine kada se dogodio prvi brutalni i sveopći napad nacista na Židove u Njemačkoj. Gorile su knjige, devastirane sinagoge, razbijane židovske radnje, Židovi su odvođeni u logore i ubijani na licu mjesta. Bio je to tek uvod u još veća nasilja nad Židovima po cijeloj okupiranoj Europi. Prisjećajući se tog kobnog događaja, želimo da se tako nešto nikada ne ponovi, želimo da naši potomci žive u svijetu gdje će takve surovosti biti nemoguće. U ovom broju donosimo kratki osvrt na obilježavanje tog dana u Zagrebu.

**Z**animanje za kulturno nasljeđe Židova Europe sve je veće. U rujnu se obilježava Dan židovskog nasljeđa. Opisujemo kako je taj dan obilježen ove godine u Zagrebu. Također, nekoliko gradova podunavskog područja iz raznih zemalja pokrenulo je zajedničku inicijativu za očuvanje ovih vrijednosti. Osvrćemo se na projekt „Rediscover“ u kojem sudjeluje i grad Osijek.

**O**ve godine nastavljena je tradicija okupljanja Židova iz država bivše Jugoslavije ali i okolnih zemalja. u Ornogorskom ljetovalištu Budvi. Susretu je prisustvovalo oko 400 učesnika. Donosimo prikaz Nives Beissmann o tome kako je ove godine prošao taj susret.

**U** Zagrebu je nedavno preminuo Branko Lustig, proslavljeni producent, dobitnik „Oscara“ i suradnik Stephana Spilberga. Rođen u Osijeku, kao dijete, Lustig je preživio Auschwitz. U ovom broju možete pročitati kratak osvrt na njegov buran život.

*Darko Fischer, editor of "Voice of BB"*

**Editorial to the sixteenth issue of *The Voice of BB***



**I** Dear readers,

**I**n November Europe commemorates the “Kristallnacht”, the night of November 9, 1938, the first brutal Nazi attack on Jews in Germany. Books were burnt, synagogues ruined, Jewish shops devastated, Jews arrested and killed. It was only the beginning of even more severe atrocities against Jews in the occupied Europe. Remembering this event we wish it should never happen again so that our descendents can live in the world free of such crimes.

**J**ewish heritage and culture is in a focus of interest in many European countries. In September the day of Jewish heritage was honored in many countries, also in Zagreb, Croatia. We give you a short report about this manifestation. Also, several towns of the Danube region initiated activities for preserving Jewish heritage. “Rediscover” is the name of this project, and the Croatian town of Osijek is included in it. You can read our report about this activity.

**T**get together of Balkan Jews this year took place in Budva, Montenegro as a continuation of these gatherings in previous years. Read a report about Mahar gathering in Budva written by Mrs. Nives Beissmann.

**B**ranko Lustig, a famous film producer, winner of two Oscar awards and Stephen Spielberg’s close co-worker, has died recently in Zagreb, aged 88. He was borne in Croatia and as a child survived Auschwitz. In this issue you can read a story of his turbulent life.

## Mahar konferencija 2019.

Ovogodišnji Mahar u organizaciji Jevrejske zajednice Crne Gore, sedmi po redu, održavao se od 31. listopada do 4. studenog u hotelu „Avala“ u Budvi. Na ovoj se konferenciji okupilo oko 450 sudionika, članova židovskih općina iz regije ali i šire. Neki su došli kao predavači, neki kao sudionici, a neki su bili i jedno i drugo. S obzirom da se tijekom ove godine nisu održali tradicionalni seminari na koje smo navikli (Kladovo, Limud, DOR), bila je ovo prilika koju mnogi nisu željeli propustiti - prilika da se sretnu stari prijatelji, da se nauči nešto novo, kao i da se uživa u ljepotama Budve.

Hotel „Avala“ oduševio je i ove godine – osoblje je ljubazno, hotel uredan, obroci odlični. Hrana je bila košer, a kuhari su pokazali koliko raznovrsno i ukusno se ona može pripremiti (što je na nekim prethodnim seminarima bio problem). Kako je hotel uz samu staru jezgru Budve, tako su mnogi iskoristili slobodno vrijeme za šetnju i neizbježni šoping. Program nije bio pretrpan, pa je bilo vremena za sve. Također su i plaže odmah uz hotel pa su mnogi prva dva dana konferencije uživali u kupanju u moru koje je za ovo doba godine bilo neuobičajeno toplo, nekih 22° C, jednako kao i temperatura zraka. A ako je nekome to ipak bilo hladno, tu je bio bazen i spa centar.



Mahar, Nastup crnogorske folklorne grupe

Konferencija je započela otvaranjem na kojem je, nakon izvedbi himni Crne Gore i Izraela, predsjednik Jevrejske zajednice Crne Gore gospodin Đorđe Raičević pozdravio sve prisutne. Na otvaranju je bio i predsjednik Crne Gore Mile Đukanović, koji je izrazio svoju zabrinutost zbog porasta antisemitizma iksenofobije, posebno na društvenim mrežama. Zbog toga je neophodno, istaknuo je, koristiti modernu tehnologiju u borbi protiv mržnje, da bi postigli uzajamno razumijevanje i

toleranciju u društvu. Porast antisemitizma nije opasnost samo za Židove, naveo je. To je opasnost za cijelu Europu i njene suštinske vrijednosti. Također je istaknuo da je ponosan jer u Crnoj Gori nema niti je bilo antisemitizma.

Na otvaranju je u prisustvu gospodina Menahema Margolina, predsjednika Europskog židovskog udruženja, gospodina Yitzhaka Vaknina, izraelskog ministra vjere, Eliezera Simcha Weissa, predstavnika glavnog izraelskog rabinata, Aria Goldberga, direktora Europskog rabinskog centra i Luciana Moše Prelevića, hrvatskog rabina i dosadašnjeg rabina Crne Gore, obavljena inauguracija Vrhovnog rabina Crne Gore Arija Edelkopfa. Rabin Edelkopf je prvi rabin koji sa svojom obitelji živi u Crnoj Gori.

Predavanja na konferenciji su bila raznolika. Mogli smo čuti kako se boriti sa izazovima s kojima se susreću Židovi danas (prvenstveno u Americi), saznati o razvoju periferije, čuti koji su izazovi u oblasti obrazovanja i poljoprivrede u Izraelu, prisjetiti se situacija u prošlosti na Bliskom istoku, saznati više o problemima s Iranom, te se upoznati s danasnjim Izraelom i ekonomskim i naučnim dostignućima. Također smo mogli saznati kakav je utjecaj Izraela na dijasporu i obrnuto. Bilo je govora i o tragovima židovske kulturne baštine na prostoru centralno-istočne Europe, ali i o razlozima nevjerovatnog porasta nasilja i sve češćih



antisemitskih napada, kao i o odgovorima na te napade. Sva su predavanja bila na engleskom ili hebrejskom, uz simultani prijevod, tako da se problem jezika riješio vrlo jednostavno. Od svih predavanja, posebno bih istaknula ono o životu Ženi Lebl, koje je održala Ana Lebl, predsjednica Židovske općine Split. Ana je nimalo lak zadatak obavila profesionalno i život svoje tete nam približila kroz fotografije i privatne detalje, ne ispuštajući sve ono bitno što je Ženi Lebl učinila u svom životu. Bilo je potresno i jako emotivno.

Imali smo priliku vidjeti i izložbu „Šoa, kako je to ljudski bilo moguće?“, koju su pripremili Edita Jankov i Goran Levi iz Jevrejske opštine Novi Sad. Dvije smo večeri imali prilike uživati u kulturno-umjetničkom programu. U subotu nas je zabavio pop zbor „Budo Tomović“ iz Podgorice koji je koncert započeo s borbenim, partizanskim pjesmama koje su neke od nas oduševile, neke pomalo razljutile, a svakako nas sve iznenadile. Nastavak koncerta je bio u „normalnijem“ tonu, premda dirigent zbora odudara od svih koje smo ikada imali prilike gledati. On je fenomen sam za sebe. Mislim da je malo tko od nas u potpunosti čuo kako zbor pjeva, jer smo svi prvenstveno gledali u dirigenta. U nedjelju smo uživali u izuzetnom folklornom nastupu KUD-a „Crna Gora“, također iz Podgorice. Plesači, pjevači i svirači su u sat i pol vremena prikazali desetak različitih nošnji i dočarali nam pravi ugođaj tradicionalne Crne Gore. Prvenstveno nas je zadivila kondicija plesača koji su bili neumorni.

Nakon završenog Mahara možemo reći da je mala (i mlada) židovska zajednica još jednom pokazala da i mali broj ljudi može prirediti kvalitetan program i dobar provod svojim prijateljima iz drugih zajednica. Bitno je samo potruditi se, a članovi židovske zajednice Crne Gore su se stvarno potrudili, uložili ogroman napor i priuštili nam nezaboravna četiri dana u svojoj zemlji. Kol hakavod!

*Nives Beissmann:*

### **Mahar 2019 Conference in Budva, Montenegro**

This year Mahar Conference took place in the hotel *Avala* in Budva from October 31 to November 4. It was organized by Jewish Community of Montenegro and was the seventh in the row. The Conference was attended by some four hundred and fifty people, mostly from Jewish communities in neighboring countries, but some came from afar. A number of them came to give lectures, some just to attend the program, some came for both. Having in mind that the traditional seminars like *Kladovo*, *Limud* and *DOR* were omitted in 2019, it was an opportunity for all to meet old friends, to gather new information and to enjoy the sightseeing in the beautiful city of Budva.

The *Avala* hotel impressed the guests with good food, amiable staff, and well cared spaces. The Kosher food was offered in a variety of choice and presentation. Having some different experiences from previous stays, many were very pleased.

The hotel is situated in down Budva being at the same time the old part of the town. For many it was an excellent opportunity to take stroll around and also do inevitable shopping. As the programme at the Conference was not too dense, there was time for all kinds of leisure activities. Even swimming in the sea. The beach is very close by and the water temperature was at comfortable 22 degrees Celsius, as was outside. For those who were not brave enough to plunge in the sea there was spa center and the pool.

The Mahar 2019 Conference started with national anthems of Montenegro and Israel and the welcome speech given by Djordje Raicevic, the president of the Jewish Community of Montenegro. The President of Montenegro, Mile Djukanovic also took part in welcoming the participants using the opportunity to express his concern about overall soaring anti-Semitism and xenophobia, which are especially widespread in social networks. The modern technology should be harnessed in fighting animosities with a goal to establish mutual understanding and tolerance among people. At present the victims of soaring anti-Semitism are not only Jews, said Djukanovic, and the phenomenon poses a threat to Europe and its elemental values. He was also glad to say that there were no and had never been anti-Semitism in Montenegro.

At the Mahar opening the rabbi Ari Edelkopf was inaugurated into a chief rabbi of Montenegro in the presence of Yitzhak Vaknin, the Israeli Minister of Religious Services, Eliezer Simcha Weiss, the representative of the Israeli Chief Rabbinate, Ari Goldberg, the Director of European Rabbinic Center, and Luciano Moshe Palavic, the Croatian rabbi and the rabbi of Montenegro to that moment. Rabbi Edelkopf is going to be the first rabbi to live with his family in Montenegro.

The subjects of the lectures given at the Conference covered a variety of themes: the challenges imposed on Jews in modern world and how to handle them, the focus being on Jews living in the States; the challenges Israel



Mahar in Budva: Opening ceremony

meets today in the fields of agriculture or education; reminiscence on past episodes in the Middle East; learning more about the problems with Iran; learning about modern Israel economy and scientific achievements; the influence of Israel on diaspora and vice versa; the traces of Jewish heritage in the Middle and East Europa; about considerable growth of anti-Semitic aggression in the world and the counter measures. All lectures were given in English or Hebrew languages with simultaneous translations.

Personally I found the lecture about the life of Ženi Lebl outstanding, moving and emotional. It was given by her niece Ana Lebl, who today is the president of the Jewish Community in Split.

The programme of the Conference in Budva was enriched with several cultural events and shows: the exhibition “Shoah, how could it happen?” was conceived by Edita Jankov and Goran Levi, from Jewish Community in Novi Sad. The pop-chorus “BudoTomovic” from Podgorica started their concert by singing partisan war songs from WWII. Some people in the audience were thrilled, some not so, all were utterly surprised. The rest of the concert went on in a more “normal” way, except that the chorus conductor was far from what we were used to see by drawing the attention of the audience upon himself, so that the concert was rather watched than listened to. Finally on Sunday the KUD “Crna Gora” also from Podgorica presented the audience with a pot-pourri of traditional folk songs and dances in various national costumes. The dancers impressed the audience with enormous stamina.

The rather young and not very big Jewish community of Montenegro invested a lot of work and enthusiasm in preparing the Mahar 2019 Conference with a rich and interesting programme so that after four days in Budva the guests left with unforgettable memories.

Kol Hakavod!

*Ninoslav Perović:*

### **Sjećanje na *Kristalnu noć***

Židovska općina Zagreb i Koordinacija židovskih općina Hrvatske komemorirale su 81. godišnjicu *Kristalne noći* na Trgu žrtava fašizma u Zagrebu. Prisustvovali su predstavnici antifašističkih organizacija kao i političari jasnog antifašističkog opredjeljenja. To ujedno znači da nije bilo predstavnika stranke na vlasti. Svečanosti je prisustvovao i njegova ekselencija gospodin Ilan Moor, ambasador Izraela u Hrvatskoj.

Gospodin Kraus, predstavnik ŽOZ-a i Koordinacija, u svom govoru je evocirao taj strašan događaj kojim je u srcu Europe započelo sistematsko uništenje jednog naroda i njegove kulture. U nacističkom divljanju te noći živote je izgubilo više od 1.300 osoba, razoreno je ili teško uništeno 1.400 sinagoga i više od polovice zgrada židovskih općina u Njemačkoj i Austriji; opustošeno je 7.500 trgovina. Idućeg dana, 10. studenog, odvedeno je u koncentracijske logore više od 30.000 muškaraca.



Nažalost, g. Kraus nije mogao izbjeći da ne ukaže kako današnja situacija u Europi a posebice u Hrvatskoj ne dozvoljava zaključak: „ne ponovilo se“. Jezik mržnje i fizički napadi na „druge“ – bilo da su „drugi“ po boji kože, religiji, kulturnim tradicijama, pa čak po drukčijim političkim stavovima - sve su više prisutni kako u Europi tako i u Hrvatskoj. Međutim dok se u Zapadnoj Europi politika i demokratske institucije jasno distanciraju od tog fenomena te ga aktivno sprječavaju, u predizbornoj Hrvatskoj desne stranke i političari su sudionici pa i kreatori ovih opasnih procesa. Mogli smo čuti da su neki saborski zastupnici iz vladajuće stranke predložili ukidanje dana obilježavanja antifašističke borbe kao državnog praznika. Te kako je bivši, a možda i budući predsjednik

Predsjednik Židovske općine Zagreb O. Kraus govori povodom Kristalne noći

vladajuće stranke, objavio je za novine da će njegova politička platforma za reizbor biti demontaža antifašizma. Gospodin Kraus misli da nismo daleko od toga da isti ti predlože da se državnim praznikom proglasi dan osnutka NDH, 10. travnja 1941.

Jasna je tendencija pa i napor vrhova vlasti da se tolerira rehabilitacija ustaškog pokreta i NDH, zločinačke tvorevine sazidane na rasnim zakonima. Dozvoljavaju izjednačavanje ustaštva i antifašizma. Financira se nova povijest Hrvatske i daje potpora da se infiltrira u sve pore ovog društva, od školskog odgoja nadalje. Zakoni koji postoje da sprječavaju i kažnjavaju takove ispade i tendencije se uopće ne primjenjuju.



„U komemoraciji za žrtve totalitarnih sistema, 23. kolovoza, na šestinskom groblju, gdje su stradali pripadnici ustaške i njemačke vojske, sudjelovali su najviši državni dužnosnici – od Predsjednice Republike, izaslanika predsjednika vlade i ministara, do gradonačelnika. U kojoj zemlji zapadnoeuropske civilizacije je to moguće? Njemačkoj? Austriji? Italiji?“

Stoga je gospodin Kraus na kraju svoga govora poslao jasnu poruku: „Tu smo, da se sjetimo *Kristalne noći*, da se poklonimo svim žrtvama rasnih zakona ma gdje završile i da ne dozvolimo izjednačavanje ustaštva i antifašizma. I da upozorimo na opasnost od ksenofobije i nacionalizma. Na opasnost koja je pred vratima.“

*Ninoslav Perović:*

### **Remembering *Kristallnacht***

The Jewish Community of Zagreb and the Coordination of Croatian Jewish Communities commemorated the 81st anniversary of *Kristallnacht* at the Square of Victims of Fascism in Zagreb. Commemoration was attended by representatives of antifascist movement as well as politicians of a clear antifascist profile. Consequently, there were no representatives from the governing party. His excellency Ilan Moor, the Ambassador of Israel to Croatia was also present.

In his speech Mr. Kraus, the president of Jewish Community in Zagreb and the Coordination brought back the memories on the horrible night when systematic destruction of Jewish nation and its culture began in the middle of Europe. In this rampage of Nazism more than 1300 people were killed, over 1400 synagogues were destroyed



together with more than half of Jewish community buildings in Germany and Austria. 7500 shops and businesses were devastated. The next day, on November 10<sup>th</sup>, more than 30000 men were transported to concentration camps.

Unfortunately, the current situation in Europe, and especially in Croatia, does not give us hope it will happen „never again“.

Hate speech and physical attacks on „different“ –either because they are different by complexion, faith, cultural tradition and, as it happens in Croatia right now, have different political pursuits – are present daily in Europe as well as in Croatia. However, while in Western Europe the politics and democratic institutions distance themselves and fight against such tendencies, in Croatia, the parties of the right center and most right wing parties and their politicians support, participate and even create such tendencies.

In Mr. Kraus' speech we could hear that a number of MPs from the governing HDZ party suggested to remove the official state holiday that marks the beginning of antifascist movement in Croatia in the WWII. Further, the previous but also possibly the future president of HDZ made clear in an interview how his political platform will encompass the „dismantling of antifascism“ Mr. Kraus believes it is not far fetched to say that the same people will soon suggest

to put on the list of official state holidays April 10, 1941, when the fascistic Independent State of Croatia (NDH) was established.

The tendency and the effort to rehabilitate NDH, a criminal state based upon racial laws, along with Ustasas are clearly tolerated in some governing circles. As is observing as equal the anti fascist movement and Ustasas. The rewriting of new, revised history of Croatia is officially financed and there is support to infiltrate it in education programs at all levels. The laws that penalize such activities do exist, but so far they were never implemented.

„On August 23 there was a commemoration held for the victims of totalitarian regimes on the cemetery in Šestine – a suburb of Zagreb. In this cemetery a large number of German soldiers and Ustasas were buried. In attendance to this commemoration were top public officials of Croatia, like Mrs. President, the emissary of Prime Minister, and various ministers, the Mayor of Zagreb ... Could this be possible in any country of Western Europe today? Germany, Austria, Italy ...?

For all these and numerous other similar reasons at the end of his speech Mr. Kraus sent a clear message: We are here to remember the *Kristallnacht*, to honor the victims of racial laws wherever they fell and to prevent equalization of antifascists with Ustasas. And to warn of dangers of any xenophobia and nationalism – dangers that are knocking at our doors..

*Ninoslav Perović:*

## Europski dan židovske kulture

Europski Dan židovske kulture i baštine obilježen je ove godine u Zagrebu izuzetnim kulturnim događajem u organizaciji Židovske općine Zagreb. U poznatom kulturnom centru Zagreba – Gliptoteci, predstavljena su dva tipična oblika židovske kulture u Europi: glazba i likovna umjetnost.

Večer je počela otvorenjem izložbe lani preminulog hrvatskog umjetnika židovskog porijekla, akademika Zlatka Boureka. Njegov život i djelo su izvrsna paradigma židovske kulture unutar europske. Stoga se vrlo dobro uklapa



u ovu proslavu koja se osvrće na uvijek prisutne židovske doprinose u sveukupnim europskim kulturnim izrazima. O životu i djelu Zlatka Boureka prisutnima je govorio akademik Tonko Maroević.

Zlatko Bourek bio je svestrani umjetnik koji je ostavio jasan i dubok trag u kulturi Hrvatske, ali i Europe i svijeta. Po

Zlatko Bourek

izobrazbi kipar, što je često podcrtavao, Bourek se uspješno bavio brojnim umjetničkim izrazima. Kao slikar i grafičar izlagao je samostalno, a često na grupnim tematskim izložbama u Europi i svijetu. Snimio je nekoliko igranih filmova, no najviše animiranih temeljenih na vlastitim scenarijima. Jedan je od osnivača Zagrebačke škole crtanog filma. U kazalištima u Hrvatskoj i Europi često i puno je radio kao scenograf i kostimograf. Možda ga najbolje

pamtimo kao autora grotesknih i nadrealističnih lutaka, npr. u poznatoj predstavi Hamlet koja mu je donijela svjetsku slavu. Uz sve to intenzivno se zanimo judaističkom kulturom i razvio se u velikog stručnjaka.

Zlatko Bourek je rođen u Požegi 1929. u židovskoj obitelji i mladost je proveo u Slavoniji, koja je kao sredina i način života ostavila dubok trag u njegovom umjetničkom izrazu i figurativnom oblikovanju. Razdoblja Drugog svjetskog rata, kad je prolazio progone zbog židovskog porijekla, i Domovinskog rata također su se odrazila u njegovim umjetničkim interpretacijama. Na koncu i sam kaže: "Ako si iole normalan ne možeš pisati, komponirati ili slikati a da te rat nije taknuo". Uz sav uspjeh i popularnost ostao je jednostavan, dostupan, duhovit i srdačan sve do svoje smrti 2018.

Glazbeni program ove svečanosti koncipiran je pod motom: "Glazba – trag u povjesti Židovskog naroda, most između tradicije, sjećanja i vjere – dijalog prošlosti i budućnosti". Program, aranžmani i izvedbe jasno su odražavali taj moto. U programu su bila predstavljena sljedeća djela:

David Meisel	Keduschah
Aron Marko Rothmüller	Tirsa Jaffa
F. Mendelssohn-Bartholdy	Ich wollt' meine Lieb' ergoisse sich Abendlied Suleika i Hatem
Aron Marko Rothmüller	Mikol Hamudot
Aron Marko Rothmüller	Psalm 13
Židovska tradicionalna	Avinu Malkenu (ar. Marijan Mlakar)

Koncert je počeo sinagonalnom glazbom Keduscha koja se smatra najstarijim zabilježenim djelom te vrste u Hrvatskoj, djelo koje simbolizira toleranciju i dijalog kultura na području tadašnjue Austro-Ugarske Monarhije. Djela gospodina Rothmüllera (Slavonski Brod 1908. – Bloomington, SAD 1993.) uglazbljena su u orijentanom stilu a integriraju tekstove u spomen Bialika jasno ukazujući na pokret za stvaranje Židovske države.

Uključivanjem djela Mendelssohna ukazalo se na poveznicu židovske kulture s europskom glazbenom ali i književnom tradicijom 19. stoljeća. U izvedenim lirskim duetima Mendelssohn je uglazbio stihove H. Heinea i W. Goethea.

Ovaj lijepi program realizirali su sopranistica Arrijana Gigliani Philipp te bariton Vitomir Marof zajedno s gostom - umjetnikom na klarinetu Brunom Philippom uz umjetničku suradnju pijanistice Tamare Jurkić Sviben. Program su osmislile u suradnji Tamara Jurkić Sviben i kustosica judaike u Židovskoj općini Zagreb Mira Wolf.

*Ninoslav Perović:*

### **The Day of Jewish Culture**

This year the Day of Jewish Culture and Heritage in Europe was observed in Zagreb with two exceptional events. They took place on Thursday, September 19, in the well-known cultural center of Gliptoteka and were organized by Jewish Community of Zagreb. What could represent Jewish culture better than fine arts and music.

The evening was opened with an exhibition of paintings by the world known Croatian painter of Jewish origins, Zlatko Bourek. His life and oeuvre is a paradigm of Jewish culture in Europe, and therefore the best possible



choice for the event that evokes the permanent presence of Jews in an overall European cultural profile. Zlatko Bourek was also a member of the Croatian Academy of Science and Fine Arts. Tonko Maroević, also Academy member, spoke at the event about the life and work of Zlatko Bourek.

Zlatko Bourek was a versatile artist who left a clear and everlasting mark in the cultures of Croatia, Europe and beyond. By education he was a sculptor, what he often liked to emphasize. Still, his artistic works are encompassed in numerous fields of fine arts. As a painter and graphic artist Bourek had

numerous single exhibitions but also participated in the variety of thematic exhibitions in Europe and round the world. In film he directed a large number of them, mostly animated films, where he also wrote scripts. In the early fifties he co-founded a popular and in the world known Zagreb school of animated films. In theatres across Croatia and Europe he worked as a scenographer and costume designer and puppeteer. Bourek may be best

remembered as the author of grotesque, surrealistic puppets and characters. The Stoppard's play "15 Minutes Hamlet" was played with Bourek's almost human size puppets, for which he became famous. Additionally, Zlatko Bourek took great interest in the Judaic culture and was considered to be a great expert in the field.

Zlatko Bourek was born in 1929 in Požega in a Jewish family and spent his adolescence in Slavonija – Eastern Croatia. Slavonija remained an everlasting muse of his artistic expression and figurative compositions. The period of the WWII when he experienced anti-Semitic pursuits as well as the experience from the Croatian War for Independence were strongly mirrored in the work of Bourek. As he would say: „If you are at all normal, you cannot write, compose or paint ignoring those wars“. Although famous and popular, Bourek remained easy and open, witty and genial until his death in 2018.

The musical program of the evening was defined by the motto: „Music, the trail in Jewish history, the bridge between tradition, memories and faith- a dialog between the past and future“. The motto was nicely reflected in the program arrangements and the performances either played or sung or both.

It was presented by the following works:

David Meisel  
Aron Marko Rothmüller  
F. Mendelssohn-Bartholdy

Aron Marko Rothmüller  
Aron Marko Rothmüller  
Židovska tradicionalna

Keduschah  
Tirsa Jaffa

Ich wollt' meine Lieb' ergoisse sich  
Abendlied  
Suleika i Hatem  
Mikol Hamudot  
Psalm 13  
Avinu Malkenu (ar. Marijan Mlakar)



The concert started with the temple music Kedescha, which is considered to be the oldest recorded composition of that type in Croatia. It symbolizes tolerance, a dialog among cultures on the territory of former Austro-Hungarian Monarchy.

The works of Mr. Rothmueller (Slavonski Brod 1908-Bloomington, USA 1993) are composed in oriental style and integrate the texts by Bialik clearly addressing the Zionist ideas.

Bringing the works of Mendelssohn into the program spoke of the connection between the Jewish and European musical and literary traditions in the 19th century. The lyric duets of Mendelssohn set to music the poems of H. Heine and W. Goethe.

This lovely program was realized by Mrs. Arijana Gigliani Philipp, soprano, and Mr. Vitomir Marof, baritone, accompanied by the guest-artists Mr. Bruno Phillip on the clarinet and Mrs. Tamara Jurkić Sviben on the piano.

The program was defined by Mrs. Tamara Jurkić Sviben and the curator of Judaica in Jewish Community Zagreb, Mrs. Mira Wolf.

*Vesna Brezovac, Darko Fischer:*



## Projekt „REDISCOVER“

Podsjetiti i obogatiti saznanja o židovskoj baštini gradova Podunavlja i nekih drugih gradova u blizini ovog područja svrha je projekta nazvanog „Rediscover“ (ponovo otkrij). Projekt nosi puni naziv „Rediscover, expose and exploit the concealed Jewish heritage of the Danube Region“ odnosno „Ponovno otkrij, prikaži i iskoristi skrivenu židovsku baštinu Podunavlja“ (DTP2-084-2.2)

U travnju 2017. godine grad Segedin pozvao je na suradnju u ovom projektu niz partnera iz podunavske regije: Turističku zajednicu grada Segedina i okolice, gradove Galati i Temišvar, grad Regensburg, Institut za kulturu, turizam i sport Murske Sobote, grad Osijek, Gradski muzej Subotica, općinu Kotor i grad Banja Luka.

Grad Osijek je prihvatio ovaj poziv iz želje da se iz zaborava otrgnu značajna materijalna i nematerijalna postignuća naših sugrađana židovskog podrijetla te im tako iskaže bar dio zahvalnosti za zaista velik doprinos razvoju grada. Nemjerljiv je njihov doprinos osječkom gospodarstvu, društvenom životu, kulturi i umjetnosti. Iako su u najprosperitetnijim danima činili 9 - 10% stanovništva Osijeka, čak je 1/3 svih osječkih intelektualaca pripadalo je židovskoj zajednici. Mnogi su bili i gradski zastupnici.



Projekt je prijavljen na 2. poziv za podnošenje projektnih prijedloga Transnacionalnog programa Europske unije InterregV-B Dunav 2014.-2020., pod prioritetom 2 „Dunavska regija odgovornog pristupa okolišu i kulturi“, sa specifičnim ciljem 2.2 „Poticati održivu uporabu prirodne i kulturne baštine te resursa“.

Pridruženi strateški partneri ovoga projekta su gradovi Subotica i Murska Sobota, Židovska općina Segedin, Židovska općina Temišvar, dio Federacije židovskih zajednica Rumunjske, Židovska općina Osijek, Židovska zajednica Crne Gore, Židovska općina Banja Luka te Rumunjski Institut za istraživanja o nacionalnim manjinama. Ovi partneri imaju stručnu savjetodavnu ulogu u projektu, ali su zbog poznavanja tematike židovske materijalne i nematerijalne baštine nužan segment provedbe ovoga projekta.

Srednja i Istočna Europa je bila je dom vrlo prosperitetnih židovskih zajednica prije Drugog svjetskog rata. Korištenjem tog naslijeđa moguće je stvoriti novu vrijednost u društvenoj koheziji, turističkom potencijalu i kulturnom bogatstvu. Glavni cilj projekta je ponovo otkriti i prikazati trenutno sakriveni potencijal u židovskoj kulturnoj baštini gradova i razviti suvremena turistička rješenja. Ključni element pristupa je nematerijalna baština koja se smatra važnim čimbenikom za stvaranje svijesti i interesa. Ponovo otkriveni elementi židovske kulturne i tradicijske baštine (glazba i književnost, religija i festivali, tradicije i životni stil, kuhinja i domaći recepti, povijest i doprinos razvoju lokalne zajednice, usmena predaja, zbirke fotografija, ostavština poznatih židovskih ličnosti rođenih u danoj lokalnoj zajednici) organiziraju se u kreativne atrakcije, u kombinaciji s vidljivim naslijeđem - sinagogama, grobljima, spomenicima / spomen-mjestima i zgradama. Projekt traje tri godine, započeo je 1. lipnja 2018. i završava 31. svibnja 2021.

Nakon razotkrivanja ove skrivene i djelomično zaboravljene baštine Podunavlja, projektni partneri su razvili lokalne portfelje potencijalnih turističkih proizvoda i usluga temeljenih na židovskoj kulturnoj baštini te zajedničku transnacionalnu turističku rutu temeljenu na židovskoj baštini srednje velikih podunavskih gradova. Cilj im je izraditi Zajedničku strategiju vidljivosti i Priručnik za valorizaciju židovske kulturne baštine proizašle iz zajednice, web repozitorij ove baštine svih gradova, mobilne aplikacije koja prezentira baštinu pojedinih gradova i niz kulturnih događanja u ovim gradovima temeljenih na bogatoj kulturnoj baštini sugrađana židovskog podrijetla.

Dodana vrijednost ovoga projekta leži u činjenici da uključivanje lokacija s različitim povijesnim i ekonomskim pozadinama također omogućuje izradu rješenja koja su primjenjiva za različite kontekste, omogućavajući transfer na druge gradove i sredine.

U ovom članku donosimo za nekoliko gradova, sudionika ovog projekta, neke značajne elemente materijalne i nematerijalne baštine Židova tih mjesta. Preostale gradove i njihovu židovsku baštinu prikazat ćemo u kao nastavak u idućem broju Glasnika.

Grad Segedin (mađarski Szeged) na jugu Mađarske, neposredno uz granicu sa Srbijom, poznat je velebnoj sinagogi sagrađenoj u stilu panonske secesije. Sinagoga je sagrađena 1903., a njen projektant bio je poznati židovski arhitekt Lipót Baumhorn. Oslikani stakleni prozori izrađeni u radionici umjetnika koji se zvao Manó Róth kao i simbolična staklena kupola iznimne su ljepote i to jedinstveni ukrasi eklektične sinagoge. Prozori prikazuju svečane

cikluse židovske godine. Nacrte je izradio poznati rabin i učenjak Immanuel Löw, koji je bio stručnjak za biblijsko cvijeće i njihovu simboliku. On je također izradio planove za vrt Nove sinagoge sastavljen od biblijskih biljaka posađenih 1902. Godine 2017. vrt je obnovljen. Hram i park jednom su tvorili organsku cjelinu, a ni jedno ni drugo se ne može lako u potpunosti razumjeti. Löwovo uređenje natpisa i simbola smatra se remek-djelom, bez premca u svijetu. Stara sinagoga u Segedinu je mala građevina, ali jedan je od najljepših primjera neoklasicističke arhitekture grada. Izgrađena je između 1837. i 1843. Njeni projektanti bili su braća Lipovszky. Na njenom zidu u dvorištu ispisana su imena Židova koji su pali u Prvom svjetskom ratu. Židovsko groblje u Segedinu nalazi se na rubu grada, u blizini javnog groblja, a i danas je u upotrebi. Njegova povijest i nadgrobni spomenici vrlo dobro odražavaju kulturu, prošlost, sadašnjost i sudbinu Židova koji su ovdje živjeli od kraja 18. stoljeća do danas. Grobovi su locirani prema židovskoj tradiciji. Grobljanski vrt nalik parku projektirao je Mózes Joachim Schäffer (1793-1882). Ovdje su grobovi mnogih poznatih osoba iz Segedina: Ödöna Hellera, poznatog slikara, rabina i botaničara Immanuela Löwa, Izsó Jósa (Isidorosenberg, odvjetnik), obitelji Milkó, te mnogih značajnih liječnika, intelektualaca, trgovaca i obrtnika. Chevra Kadisha iz Segedina osnovana je 1787. godine. 1885., na preporuke Immanuela Löwa, njeni su statuti također sastavljeni na mađarskom jeziku. Zapisi o Segedinskoj Chevri Kadiši još uvijek su dostupni. S desne strane groblja nalazi se kuća Ciduk Hadim, mrtvačnica. Projektirao ju je također Lipot Baumhorn, koji je projektirao i novu gradsku sinagogu i kuću u kojoj



Sinagoga u Segedinu

je danas židovska opština. Mjesta, stanovi i kuće odakle su u vrijeme Holokausta odvođeni Židovi obilježeni su „kamenima spoticanja“ - „Stolpersteine“, malenim natpisima na pločniku zgrada gdje su stanovale žrtve. - način obilježavanja spomena na sudbine stradalih osoba u nacističkim progonima, kako poginulih tako i preživjelih žrtava u njemačkim koncentracionim logorima,

zatvorima, centrima za eutanaziju, klinikama za sterilizaciju, kao i drugih protivnika nacionalsocijalizma i pripadnika pokreta otpora. Takve spomenike zamislio je i postavlja njemački umjetnik Gunter Demnig koji je diljem Europe postavio oko 40 tisuće ovakvih obilježja.

U Segedinu je bilo nekoliko vrlo poznatih Židova, osnivača i vlasnika tvornica. Svjetski poznati osnivač trgovine začina, János Kotányi rođen je 1858. u Segedinu kao Jakob Kojeteiner, a umro je imenom Johann Kotányi u Beču 1928. godine. 1862. obitelj je preimenovana u Kotányi. János Kotányi imao je svoju prvu trgovinu u Beču, zatim u Budimpešti, a nakon toga u Segedinu. Márk Pick (1843-1892) bio je poznati industrijalac salame iz Segedina. Svoj vlastiti posao pokrenuo je 1869. Njegov proizvod pod nazivom „Pick salama“ postao je međunarodno poznat brend.

Subotica je grad u Srbiji nedaleko mađarske granice i u blizini Segedina. Do 1918. bio je u sastavu Austro-ugarske monarhije i u njemu i sada živi brojna mađarska manjina. Subotička sinagoga, jedna od najznačajnijih građevina grada, datira iz 1902. Ona je djelo budimpeštanskih arhitekata D. Jakaba i M. Komora. To je jedan od najimpresivnijih primjera mađarskog arhitektonskog stila. Interijer dizajniran kao šator, evocira starozavjetna

vremena, a svijetli sklad boja pobuđuje osjećaj radosti. Zgradu Židovske općine Subotica, sagrađenu 1904. godine, projektirali su arhitekti Komor i Jakab. Zgrada je prvotno bila sjedište Glavnog rabinata, a nakon Drugog svjetskog rata bilo je sjedište Židovske općine u Subotici. Postoji i mala sinagoga tzv. Zimska sinagoga. Židovsko groblje s dječjim grobljem nalazi se pored nekadašnje Halaške kapije. Prvo spominjanje groblja datira iz 1777. Budući da se Židovi nisu pokopavali jedan nad drugim, oko 1300 spomenika predstavlja cjelokupnu kulturnu povijest subotičke židovske zajednice. Židovsko groblje - na hebrejskom bet ha-kvorum (kuća grobova) ili bet ha-haim (kuća življenja) i bet olam (vječno skrovište) vječni je dom svih koji su tu nekad živjeli. Unutrašnjost groblja sastoji se od tri vremenska sektora, a jedan sektor je spomen-dio:

Prvi dio je najstariji, dio za ukop, gdje su pokapani pokojnici do Prvog svjetskog rata. U drugom dijelu obavljan je pokop između dva svjetska rata, dok treći dio služi za ukop nakon Drugog svjetskog rata. Četvrti dio je spomenički sa spomen-obilježjem žrtvama fašizma. Njega su podigli pripadnici židovske općine Subotica nakon oslobođenja u spomen na više od 4.000 židovskih žrtava iz Subotice koji su živote izgubili u deportacijama, u logorima smrti ili na prisilnom radu. Na židovskom groblju Subotica nalaze se i nadgrobni spomenici sa židovskog groblja iz Malog Idoša koje je ukinuto. Grobljem je upravljala Hevra Kadisha (Sveto društvo), najstarija ustanova subotičkih Židova osnovana 1790. godine. Zgrada mrtvačnice židovskog groblja ima natpise na hebrejskom i mađarskom jeziku, a građena je u neo-klasičnom stilu. Ima dvije odvojene sobe za obredno čišćenje (kupanje) tijela pokojnika, te mjesto za pratnju, gdje na židovima postoje ploče s odgovarajućim molitvama na hebrejskom. Na vanjskom zidu mrtvačnice, koji gleda prema groblju, postavljene su spomen-ploče žrtvama Holokausta.

Židovi su dali veliki doprinos kulturnom životu i identitetu Subotice. Napoznatiji je nagrađivani pisac Danilo Kiš (Kohn), koji je velik dio života proveo u Parizu i Strasbourgu, gdje je i predavao na fakultetima. I osim njega u Subotici ili rođeni ili djelovali židovski pisci i kulturni radnici Eugen Verber, Geza Čat, Artur Munk i Izidor Milko.

Temišvar (rumunjski Timișoara) je grad u zapadnoj Rumunjskoj poznat po svojoj secesijskoj arhitekturi. Od židovskih građevina značajna je Cetate sinagoga sagrađena za potrebe neologijskog judaizma. Izgrađena je prema projektu arhitekta Karla Schumanna od 1863. do 1864., a otvorena 1865. Sinagoga Fabric\_u Ulici I. L. Caragiale 2, izgrađena je po projektu mađarskog arhitekta Lipóta Baumhorna, koji je između ostalog osmislio neološke sinagoge Brašovu i Segedinu. Židovsko groblje u Temišvaru sadrži važan dio povijesti grada i moglo bi se pretvoriti u muzej na otvorenom. Getta Neumann, kći Ernsta Neumanna, bivšeg rabina Temišvara, iako živi u Švicarskoj, brine se dugi niz godina o sudbini židovskog groblja. Na groblju se nalazi preko 11.500 grobova.



**Fabric sinagoga u Temišvaru**

Ovdje možete pronaći najstariju grobnicu u Temišvaru, onu Azriela Assaela. Iako je u Temišvaru bilo mnogo židovskih zajednica (ortodoksni, neologijski, Status Quo, Hasidi), svi su Židovi pokopani na istom groblju, činjenica koja ističe dobre međusobne odnose.

Na groblju je vidljiva razlika u stilovima grobova pojedinih zajednica. Temišvar također kao i Segedin ima „Kamene spoticanja“ - Stopelsteine – pred zgradama iz kojih su odvedeni Židovi odvedeni u logore i gubilišta. obilježavanja spomena na sudbine stradalih osoba u nacističkim progonima, kako poginulih tako i preživjelih žrtava u njemačkim koncentracionim logorima, zatvorima, centrima za eutanaziju, klinikama za sterilizaciju, kao i drugih protivnika nacionalsocijalizma i



pripadnika pokreta otpora. Kamen spoticanja inače postavlja njemački umjetnik Gunter Demnig koji je diljem Europe postavio oko 40 tisuće ovakvih spomenika. Postavljaju se na pločnik ispred zgrada tj. na lokacije što bliže povijesnim lokacijama zločina.

Od poznatih umjetnika Židova u Temišvaru je djelovao Ladislau Rothje dirigent i skladatelj. Bio je dirigent Opere u Temišvaru, Jeruzalemskog simfonijskog orkestra, Kamernog zbora u Tel Avivu, Zbora Tzadikov itd. Napisao je glazbene adaptacije za mnoge emisije. Umjetnički život Temišvara obogaćuje zbor Shalom koji njeguje mnoge vrste židovske narodne glazbe, vježba svake nedjelje i redovito nastupa. U književnom stvaralaštvu Temišvara poznata je Getta Neumann i njeno djelo "Destinee vreiești la Timișoara. Portretul comunității din perioada interbelică până azi" i Smaranda Vultur "Memoria salvata. Evreii din Banat, ieri și azi".

Galati (Galați njem. Galatz) je grad i velika luka na Dunavu u Rumunjskoj. Od židovskih objekata ističe se hram - sinagoga Izraelskog obrtničkog društva, ulica Dorna, br. 7 iz 1895. Godine 1896. godine održana je velika svečana ceremonija otvaranja hrama židovskih zanatlija u nazočnosti velikog broja građana, gradskih vlasti i predstavnika židovskih institucija. Hram je 1941. služio kao radni logor u kojem su pod neizvjesnim uvjetima mjesecima, od lipnja do kraja studenoga, bili zatvoreni Židovi iz Galatija. U kolovozu 1944. godine hram je zapaljen, ali je obnovljen i vraćen u nekadašnji sjaj upornim naporima aktualnog predsjednika Židovske općine iz Galatija te otvoren 28. travnja 2014. Iako je broj članova Židovske općine Galati znatno opao, zanatski hram ostaje kao kulturno i povijesno središte.

Židovsko (Izraelitsko) groblje osnovano je 1867. godine kada je Židovska općina Galatija kupila zemljište na imanju Filești-Calica za uspostavu židovskog groblja, oko 1 km udaljeno od Galatija. Ovo groblje postoji i koristi se i danas. Unutar groblja nalazi se mrtvačnica, sagrađena sredstvima slavnog draguljara Moritza Helderera. Blizu ulaza je Spomenik heroja, koji sadrži imena 128 židovskih junaka koji su poginuli tijekom Prvog svjetskog rata.

*Vesna Brezovac, Darko Fischer:*

## **Rediscover project**

The purpose of the project called *Rediscover* is to remind of and enrich the knowledge on Jewish cultural heritage of the Danube region cities and cities of adjacent regions. The full title of the project is Rediscover, expose and exploit the concealed Jewish heritage of the Danube Region (DTP2-084-2.2), and the project acronym is *Rediscover*.

In April of 2017 the Municipality of Szeged invited a number of Danube region partners to cooperate in this project: Szeged and Surroundings Tourism Nonprofit Ltd., municipalities of Galati and Timisoara, City of Regensburg (World Heritage Management), Institute for Culture, Tourism and Sport Murska Sobota, cities of Osijek and Banja Luka, Municipal Museum of Subotica and Kotor Municipality.

The City of Osijek accepted this invitation wishing to rescue from the oblivion the significant tangible and intangible achievements of its citizens of Jewish origin, thus expressing at least some gratitude for their great contribution to the development of our city. Their contribution to Osijek economy, social life, culture and art was enormous. Although they used to constitute 9 to 10% of Osijek's total population in the most prosperous days of

our city, as many as 1/3 of all the Osijek intellectuals belonged to the Jewish community. Many of them were city councillors.

This project was applied to the Interreg Danube Transnational Programme's 2nd call for proposals under the Environment and culture responsible Danube region priority and 2.2 specific objective - Foster sustainable use of natural and cultural heritage and resources.

Associated strategic partners to this project are cities of Subotica and Murska Sobota, Jewish communities of Szeged, Osijek, Banja Luka and of Montenegro, Jewish Community Timisoara, part of Federation of Jewish Communities of Romania, and the Romanian Institute for Research on National Minorities. These partners have an expert, advisory role in this project, but they are a necessary segment of the project implementation due to their comprehensive knowledge of the tangible and intangible Jewish cultural heritage topics.

Central and East Europe was home to flourishing Jewish communities before WWII. By capitalising on this legacy, an added value in social cohesion, tourism potential and cultural abundance can be created. Main objective is to build on currently undiscovered potential in the Jewish cultural heritage of cities, and develop contemporary tourism solutions, while smartly arranging visibility, accessibility and sustainability. A key element of the approach is intangible heritage considered as a valid factor to raise the awareness and interest. These elements (music & literature, religion & festivals, traditions & lifestyle, cuisine & local recipes, history & contribution to the development of the local community, oral history, photo collections, legacy of famous local born Jewish personalities) are organized into creative attractions, combined with visible synagogues, cemeteries, memorial sites and buildings. The project lasts for 3 years, starting on June 1, 2018, and finishing on May 31, 2021.

After having rediscovered this hidden and partly forgotten heritage of the Danube region, the project partners have elaborated the local portfolios of potential tourism products and services based on the Jewish cultural heritage, and the joint transnational tourism route based on the Jewish cultural heritage of mid-sized Danube region cities. Their objective is to create the Joint Visibility Strategy and Community-sourced Jewish Cultural Heritage Valorisation Handbook, web repository of this heritage of all the partner cities, mobile application presenting the heritage of the individual cities and a series of cultural events based on the rich cultural heritage of our citizens of Jewish origin.



**The Synagogue in Galati**

The added value of this project lies in the fact that involving the locations with different historic backgrounds and economic development status also enables the preparation of solutions applicable for various other cases, thus supporting transferability to other cities, towns and regions.

In this article we are presenting some significant elements of tangible and intangible Jewish heritage of several project partner cities. The Jewish heritage of the rest of the partner cities will be presented as a sequel in the next issue of Glasnik.

The city of Szeged in the south of Hungary, next to the border with Serbia, is famous for its grandiose synagogue built in the style of Pannonian, Hungarian Art Nouveau.



The synagogue was built in 1903. It was designed by the famous Jewish architect Lipót (Leopold) Baumhorn. The painted glass windows from Manó Róth's workshop and the symbolic glass dome of exceptional beauty are unique ornaments of this eclectic synagogue. The painted glass windows depict the festive cycles of the Jewish year. The windows were designed by the famous botanist Immanuel Löw, an expert on Biblical flowers and their symbolism. The synagogue garden planted in 1902 was also formed from Biblical plants based on the plans of this famous Szeged rabbi and botanist.

The garden was renovated in 2017. The temple and the park once formed an organic unit and both are not easy to understand completely. Löw's arrangement of the inscriptions and symbols is considered a masterpiece, unique in the world.

The Old Synagogue is a small building, but it is one of the most beautiful examples of the neoclassical architecture in Szeged. It was built between 1837–1843, its designers were the Lipovszky brothers. The names of the Jews who fell in the First World War are inscribed on the courtyard wall. The Jewish cemetery of Szeged is located on the edge of the town, near the public cemetery. It is still in use today. Its history, tombstones, and monuments reflect very well the culture, past, present, and the fate of the Jews living here from the end of the 18th century until the present. The graves are located according to Jewish tradition. The park-like cemetery garden was designed by Mózes Joachim Schäffer (1793-1882). There are the graves of many famous persons from Szeged: famous painter Ödön Heller, rabbi and botanist Immanuel Löw, Izsó Jósa (Isidor Rosenberg, lawyer), Milkó family, and many significant doctors, intellectuals, salesmen and craftsmen.

Chevra Kadisha of Szeged was established in 1787. In 1885 its statutes were also composed in the Hungarian language, which was recommended by Immanuel Löw. The records of the Szeged Chevra Kadisha are still available. The mortuary, the Chiduk Hadim house, is located to the right of the cemetery. It was designed by Lipot Baumhorn, who also designed the new city synagogue and the building which now houses the Jewish Community of Szeged.

The places, apartments and houses from which the Jews were taken away during the Holocaust were marked with the "stumbling blocks" - "Stolpersteine", small inscriptions on the sidewalk in front of the buildings where the victims lived as the way of commemorating the fate of the victims of the Nazi persecution, both the dead and the surviving victims in German concentration camps, prisons, euthanasia centers, sterilization clinics, as well as other opponents of National Socialism and members of the resistance movements. Such monuments were conceived and erected by German artist Gunter Demnig, who has installed around 40,000 of them throughout Europe.

There were several very famous Jews in Szeged, the founders and owners of factories. The world-famous founder of the spice trade, János Kotányi, was born in 1858 in Szeged as Jakob Kojeteiner, later named Johann / János Kotányi, and died in Vienna in 1928. In 1862 the family was renamed Kotányi. János Kotányi had his first store in Vienna, then in Budapest, and finally in Szeged. Márk Pick (1843-1892) was a well-known salami industrialist from Szeged. He started his own business in 1869. His product called "Pick salami" has become an internationally known brand.

Subotica is a city in Serbia, not far from the Hungarian border and Szeged. Till 1918 it was a part of Austro-Hungarian Monarchy. A numerous Hungarian minority still lives there. The synagogue of Subotica, one of the most significant buildings in the city, dates back to 1902. It was designed by Budapest architects D. Jakab and M.

Komor. It is one of the most impressive examples of Hungarian Art Nouveau. The interior, designed like a tent, evokes the Old Testament times, and the bright harmony of colours stirs the emotions of joy.

The building of the Jewish Community of Subotica built in 1904 was designed by the architects Komor and Jakab. The building was originally the seat of the Chief Rabbinate and after the World War II it became the seat of the Jewish Community of Subotica. There is a small synagogue inside it, the so-called Winter synagogue.

The Jewish cemetery with the children's cemetery is located next to the former Halas gate. It was first mentioned in 1777. Some 1,300 cemetery monuments represent the entire cultural history of the Subotica Jewish community due to the fact that the Jews did not bury their dead on top of each other. The Jewish cemetery - in Hebrew 'bet ha-quorum' (house of graves) or 'bet ha-haim' (house of living) and 'bet olam' (eternal hideaway) is the eternal home of all who once lived. The interior of the graveyard consists of three time sectors, and one sector is a memorial part: The first part is the oldest, intended for burial, where the dead were buried until the First World War, In the second part the burials were conducted between two world wars, and the 3rd part was used for burial after the Second World War. The fourth part is the Memorial part of the cemetery with a memorial for the



The Sinagogue in Subotica

victims of fascism, which was erected by members of the Jewish community of Subotica after the liberation in memory of more than 4,000 Jewish victims from Subotica who lost their lives in deportations, in death camps or in forced labour camps. On the Subotica Jewish cemetery there are also tombstones of the Jewish cemetery of Mali Idoš which was disbanded. The Jewish cemetery was managed by Chevra Kadisha (Holy Society), the oldest institution of the Subotica Jews established in 1790. The building of the Subotica Jewish cemetery mortuary has inscriptions

in Hebrew and Hungarian which mean "eternal house – home of the living." The mortuary was built

in a neoclassical style. It has two separate rooms for the ritual cleaning (bathing) of the body of the deceased, and a place for escort, where on the walls there are plates with appropriate prayers in Hebrew. On the outer wall of the mortuary, which looks towards the cemetery, memorial plaques are placed for the victims of the Holocaust.

The Jews have contributed greatly to the cultural life and the identity of Subotica. The most famous is the award-winning writer Danilo Kiš (Kohn), who spent a great part of his life in Paris and Strasbourg, where he taught in universities. Besides him, the writers and cultural workers Eugen Verber, Geza Čat, Artur Munk and Izidor Milko were born or worked in Subotica.

Timișoara is a city in west Romania famous for its Art Nouveau architecture. There are some significant buildings of Jewish heritage there as well, like the Neolog Judaism Cetate synagogue, built 1863-1864 according to the design by Karl Schumann and opened in 1865.

The Fabric synagogue in I. L. Caragiale Street was built between 1897 and 1899 according to the design of the Hungarian architect Lipót Baumhorn, who also designed the Neolog synagogues of Brasov and Szeged.

The Jewish cemetery in Timisoara contains an important part of the city's history and could be turned into an open-air museum. Getta Neumann, the daughter of Ernst Neumann, the former Rabbi of Timisoara, has been taking care of it for many years although she now lives in Switzerland. In the cemetery there are over 11,500 graves. The oldest tomb in Timisoara, that of Azriel Assael, can be found here. Although in Timisoara there were many Jewish communities (Orthodox, Neolog, Status Quo ante, Hasidic), all Jews are buried in the same cemetery, a fact which highlights the good relations between the communities. There is a visible difference between the styles of the graves of different communities.

Timisoara has „the stumbling stones“ (Stolpersteine), like Szeged, placed in front of the buildings from which the Jews were taken away to death camps.

Among numerous famous Jewish artists in Timisoara, Ladislau Roth, a conductor and composer, should be mentioned. He has been the conductor of the Timisoara Opera, the Jerusalem Symphony Orchestra, the Tel Aviv Chamber Choir, the Tzadikov Choir, etc. He has written musical adaptations for many shows. The Shalom choir enriches the artistic life of

Timisoara. It nurtures many kinds of Jewish folk music, practices every Sunday and performs regularly. Getta Neumann is famous in Timisoara literary circles with her work *Destinee vreięsti la Timișoara. Portretul comunității din perioada interbelică până azi*, as well as Smaranda Vultur with *Memoria salvata. Evreii din Banat, ieri și azi*.

Galati (Galați, German: Galatz) is a city and a big Danube port in Romania. The Israeli Craftsmen Temple stands out among the built Jewish heritage –the Synagogue of Craftsmen from 1895 located in Dorna Street. In 1896 the great Inauguration ceremony of the Israeli Craftsmen Temple was held in the presence of city authorities and representatives of the Jewish institutions. In 1941, the Temple served as a labour camp where the Jews from Galati were held from June until the end of November, under precarious conditions. In August 1944 the Temple was set on fire, but it was restored and brought back to its former glory by the sustained effort of the current president of the Jewish Community of Galati on April 28, 2014. Although the number of the members of the Jewish Community of Galati has declined considerably, the Temple of Craftsmen remains the heart of the Mosaic cult in the city of Galati, as well as a cultural and historical center.

The Jewish (Israelite) cemetery was established in 1867 when the Jewish Community of Galati purchased the land of the Filești-Calica estate for establishing the Jewish cemetery. This cemetery, located about 1 km away from the city, still exists and is still functional. Within the cemetery there is the mortuary built by the funds of the famous Galati jeweler Moritz Helder. Close to the entrance there is the Monument of Heroes, with the names of the 128 Jewish heroes fell during the First World War.

## Jacques Chirac i Holokaust u Francuskoj

Jacques Chirac bivši predsjednik Francuske umro je u rujnu nove godine u 86. godini života. Bila je to prilika da se židovski mediji prisjete njegovog stava prema ulozi Francuske u Holokaustu. Donosimo mišljenja koje je nedavno objavila Jewish Telegraph Agency (JTA).

Jacques Chirac je 1995. održao govor u kojem se osvrnuo na mračno doba francuske povijesti razbijajući tabu o ulozi Francuske u Holokaustu. Izjavio je, da su Francuzi i Francuska podupirali kriminalna djela okupatora, kao što je bio progon u Vel' d'Hiv-u kada je 4500 francuskih policajaca uhitilo 13000 Židova – partizana i držali ih u neprimjerenim uvjetima do njihovog odvođenja u Auschwitz.

„Francuska, domovina prosvjetiteljstva i ljudskih prava, zemlja koja je prihvaćala azilante, toga je dana napravila nešto nepopravljivo. Prekršivši obećanje, izručila je ljude pod svojom zaštitom njihovim krvnicima. Francuska im duguje trajnu ispriku“ rekao je Chirac o tom uhićenju.

Tim je riječima Chirac razbio mit o francuskoj nevinosti, mit koji su podupirali njegovi prethodnici od Charlesa de Gaulla do Françoisisa Mitterranda.

Kada su nacisti okupirali Francusku u lipnju 1940., Republika je prestala postojati. Zločini počinjeni na francuskom tlu – protu-židovski zakoni, uhićenja, deportacije, oko 75000 stradalih Židova Francuske – bili su pod odgovornošću nacističke Njemačke i marionetskog režima iz Vichyja. Bivši francuski predsjednik François Mitterrand kazao je “U 1940. nije bilo Francuske, bio je režim u Vichyju, to nije bila Republika”.

Vođe Francuske koji su ju obnovili nakon Drugog svjetskog rata protivili su se političari negacije i zaborava. Ali tek 50 godina nakon progona u Vel' d'Hivu, 1992., i dugo nakon što je Njemačka započela sa suđenjima nacističkim zločincima, Mitterrand se oglasio s „Mrtvi vas čuju“ govoreći o tom događaju, no izbjegao je priznati francusku ulogu u zločinu. Na to ga je opomenuo njegov dugogodišnji prijatelj Robert Badinter, predsjednik ustavnog vijeća.

Lovac na naciste Serge Klarsfeld optužio je Mitterranda kao osobu koja je „vjerna samom sebi“. Prije no što se pridružio pokretu otpora, Mitterrand je bio službenik režima u Vichyju.

S druge strana, Chirac je bio samo 11 godina star 1944. kada je Francuska oslobođena. Bio je prvi u novoj generaciji političara neopterećen iskustvima rata. Njegov govor 1995. prema Klarsfeldu „sadržao je sve što smo se nadali da ćemo jedno dana čuti“.

Općenito, Chirac je bio daleko od poštenog čovjeka. Bio je politički kameleon i hipokrit. U govoru 1991. izrekao je notornu rasističku izjavu “*le bruit et l'odeur*” da bi u predsjedničkoj kampanji 2002. protiv desničara Jean-Marie Le Pena isticao svoje protu rasističko uvjerenje. Bio je okrivljen, sud ga je 2011. proglasio krivim zbog zloupotreba javnih sredstava za financiranje svoje neo- Gaullističke stranke. Predsjednici nakon njega, François Hollande („Istina je da je to počinila Francuska u Francuskoj) ili Emmanuel Macron („Bila je Francuska ta, koja je to organizirala“) govorili su tako o ulozi Francuske u Holokaustu baš zbog Chiraca.

Godine 1995. Chirac je rekao: „Priznati greške prošlosti i greške koje je država načinila i pri tome ne sakriti tamne trenutke naše prošlosti, to je jednostavan način za obranu vizije čovjeka, njegove slobode i digniteta“.

Ukratko, bio je kompleksna ličnost, tu osobinu njegovog nasljeđa ne možemo poreći.



## Jacques Chirac and Holocaust in France

(An opinion publisher recently by JTA)

Jacques Chirac, the former French president who died on September 26 at age 86, had only been in office two months when, on July 16, 1995, he delivered a speech that began a vital reckoning with one of the darkest aspects of France's recent history.

Breaking a 50-year taboo on acknowledging France's role in the Holocaust, Chirac said that "the criminal folly of the occupiers" — including the July 1942 Vel' d'Hiv roundup, during which 4,500 French police arrested nearly 13,000 Parisian Jews, confining them in crowded, unsanitary conditions prior to their deportation to Auschwitz — "was seconded by the French, by the French state."

"France, the homeland of the Enlightenment and of the rights of man, a land of welcome and asylum, on that day committed the irreparable," Chirac said of the roundup. "Breaking its word, it handed those who were under its protection over to their executioners." France owes the victims "an everlasting debt."

With these words, Chirac shattered the myth of French innocence his predecessors on the left and right of French politics, from Charles de Gaulle to François Mitterrand, had, in the name of national unity, created and nurtured for decades.



When the Nazis occupied France in June 1940, so the story went, the Republic ceased to exist. All the crimes committed on French soil — the anti-Jewish laws, the arrests, the deportations, the near-75,000 dead French Jews — were therefore the responsibility of Nazi Germany and the puppet Vichy regime, not France. To quote former French President François Mitterrand, "In 1940, there was a French state, this was the Vichy regime, it was not the Republic."

Far from cultivating a culture of remembrance, the leaders who rebuilt France after World War II and presided over it in subsequent decades sanctioned an official culture of denial and forgetting. As late as 1992—50 years after the Vel' d'Hiv roundup and long after Germany had begun its own process of coming to terms with the past—Mitterrand pointedly avoided acknowledging France's role in a major speech marking the event. "The dead hear you," Mitterrand was warned by his longtime friend Robert Badinter, the president of the Constitutional Council.

The Nazi hunter Serge Klarsfeld condemned Mitterrand as someone who was only "faithful to himself." Prior to joining the French resistance in 1943, Mitterrand had been a civil servant in the Vichy regime. The urge not to remember was therefore in part self-serving.

Chirac, on the other hand, was only 11 at the time of France's liberation in 1944. He was the first of a new generation of French leaders unencumbered by the experience of World War II. His 1995 address, Klarsfeld would say, "contained everything we hoped to hear one day."

Chirac in general was far from an honorable man. He was a political chameleon and a hypocrite. The same politician who gave the notoriously racist "*le bruit et l'odeur*" speech in 1991 was the anti-racist option when he campaigned for the presidency against the far-right's Jean-Marie Le Pen in 2002. And he was corrupt, as a French court found in 2011 when it found him guilty of embezzling public funds to illegally finance his neo-Gaullist political party.



But when successive French presidents, from François Hollande (“The truth is that this crime was committed in France, by France”) to Emmanuel Macron (“It was indeed France that organized this”), speak so openly of France’s complicity in the Holocaust, they do so because of Chirac.

“To recognize the errors of the past and the errors committed by the state and not to hide the dark hours of our history, that is plainly the way to defend a vision of man, of his freedom and dignity,” he said in 1995.

A complicated figure, to say the least, this aspect of his legacy cannot be negated.

## In Memoriam Branko Lustig

Hrvatski producent, dobitnik nagrada Oscar i jedan od preživjelih holokausta – Branko Lustig umro je prošlu srijedu u Zagrebu u 87. godini života. Rođen je u Osijeku 1932. te je kao židovsko dijete odveden u koncentracione logore, prvo u Auschwitz-Birkenau a potom u Bergen-Belsen. Šoa ga je ostavila bez najvećeg dijela njegove obitelji.



1955. absolvirao je na Akademiji scenskih umjetnosti u Zagrebu. Nakon toga bio je producent u nizu stranih filmova koji su snimani u tadašnjoj Jugoslaviji. Često je nastupao i kao glumac u sporednim ulogama.

1988. preselio se u Sjedinjene države gdje je doživio ključni uspjeh kao producent filma Stevena Spielberga „Šindlerova lista“ (1993). U filmu se Spielberg služio i konkretnim iskustvom Branka Lustiga iz Auschwitza. Godinu potom Branko Lustig dobio je kao prvi Hrvat nagradu Oscar. Drugi

Oscar dodijeljen je gospodinu Lustigu godine 2001. za film „Gladijator“.

1994. bio je jedan od osnivača Spielbergove fondacije Šoa čiji cilj je bio u što većem broju putem videozapisa zauvijek zabilježiti svjedočanstva ljudi koji su preživjeli holokaust. Svog Oscara za Šindlerovu listu poklonio je 2015. Yad Vashemu.

Prije šest godina Branko Lustig se vratio u Zagreb.

## In Memoriam Branko Lustig

Der kroatische Filmproduzent, Oscar-Preisträger und Holocaust-Überlebende Branko Lustig ist am Mittwoch im Alter von 87 Jahren in Zagreb gestorben. Dies berichteten kroatische Medien am Donnerstag. Der in Osijek geborene Lustig war als Kind wegen seiner jüdischen Herkunft in die Konzentrationslager Auschwitz-Birkenau und Bergen-Belsen verschleppt worden. In der Schoah verlor er den Großteil seiner Familie.

1955 absolvierte er die Akademie für Darstellende Künste in Zagreb. Danach war er als Produzent für eine Reihe von ausländischen Filmen tätig, die im damaligen Jugoslawien gedreht wurden. In Nebenrollen trat er auch als Schauspieler auf.

1988 ließ er sich in den Vereinigten Staaten nieder. Ein bahnbrechender Erfolg war ihm als Produzent von [Steven Spielbergs](#) „Schindlers Liste“ (1993) beschieden. Der amerikanische Star-Regisseur griff dabei auch auf die konkreten Auschwitz-Erfahrungen von Lustig zurück. Im Jahr darauf erhielt er dafür als erster Kroat ein Oscar.

Einen zweiten Oscar erhielt er 2001 als Produzent von „Gladiator“. 1994 war er einer der Mitbegründer von Spielbergs Shoah Foundation, die es sich zum Ziel setzt, die Zeugnisse von Überlebenden des Holocausts auf Video aufzuzeichnen. 2015 schenkte er den Oscar, den er für „Schindlers Liste“ erhalten hatte, der israelischen Holocaust-Gedenkstätte Yad Vashem.

Übernommen aus FAZ

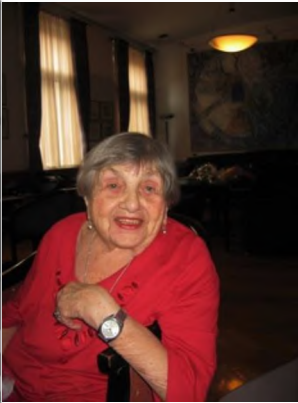
## In memoriam Lea Kriesbacher

Sve nas je rastužila vijest da je Lea Kriesbacher, dugogodišnja članica Židovske općine Zagreb umrla 31. kolovoza 2019. u 93. godini.

Lea Kreisbacher rođena je 10. 4. 1927. u Zagrebu kao jedinica od majke Margit rođ. Stern i oca Desidera Fürsta. Rano je krenula u židovski vrtić u Palmotičevoj 16, a kasnije tamo završava i osnovnu školu. Obiteljski judaistički odgoj dobiva od strica, očevog bratića Gabriela Schehtera koji je bio iz Budimpešte i s njegovom je djecom bratićem Mihajlom i sestričnom Klarom provela djetinjstvo, s kojom je ostala u vezi čitav život.

Lea je polazila III. žensku klasičnu gimnaziju u Klaićevoj. Nije voljela datum svog rođendana jer ga je povezivala s datumom kada je prekinuto njeno sretno djetinjstvo. Za holokausta kako bi izbjegli ustaški progon, jer su već bili na spisku za Jasenovac, spasio ih je jedan ustaški odličnik, pa Lea s majkom i ocem odlazi u Budimpeštu misleći da su tamo na sigurnom. U budimpeštanskom Getu su od 1942. do 1944., gdje su joj majku ubili. Lea izlazi iz Geta u Budimpešti, pa je uhvaćena i dok je vode pješice u Auschwitz, ona bježi iz te kolone i vraća se u Dom u Budimpeštu, koji je u međuvremenu bombardiran. Dana 24. 12. 1944. bila je u koloni za strijeljanje na obali Dunava, no uspijeva se spasiti kada su počele Budimpeštu gađati sovjetske kačuve, pa sama dolazi do Doma koji je gotovo srušen sa zemljom. U podrumu ostaje do dolaska osloboditelja. Po dolasku Rusa u Budimpeštu Lea u Getu pronalazi svog oca.

Početkom 1945. priključuje se s ocem transportu za repatrijaciju i s emigrantima se preko Vojvodine (Baranje) vraća u domovinu. Tako je Lea ipak preživjela Holokaust.



Po povratku u Zagreb polazi 4. razred partizanske gimnazije, a poslije toga upisuje Filozofski fakultet i studira svjetsku književnost, engleski i ruski jezik. S oduševljenjem je pričala da je radila kao simultani prevoditelj za tri jezika (engleski, njemački i mađarski), a to joj je bila prilika da službeno putuje što je također uvijek voljela - putovanja i društvo.

Govorila je da je imala zanimljiv život, godine 1948. prvi put se udaje, no poslije deset godina po povratku muža s Golog otoka se rastaje. U tom braku ima sina Borisa, od kojeg ima četvero unuka i dvije praunučice – malu Milu i nedavno rođenu Olivu.

Slijedi drugi brak s Glavačem od 1962. do 1972. godine, a 1984. se s 57 godina udaje za dr Kriesbachera koji se poslije petnaest godina razbolio i kasnije umro u Domu zaklade Lavoslava Schwarza.

Lea je i u 90. godini s prijateljima komunicirala preko Facebooka, pod šifrom "vesela udovica". Svi znaju da je svakom od prijatelja napisala za rođendan pjesmu s posvetom. Uvijek je puno čitala i napisala je uspomene o svom djetinjstvu i mladosti u Zagrebu prije i poslije Drugog svjetskog rata. Na tradicionalnim susretima preživjelih žrtava holokausta sudjelovala je na jedanaest susreta u Opatiji i imala svoje nastupe "Vicoteke". Pričala je da je u mladosti željela biti glumica i družila se s glumicom Leom Deutsch. O njoj je zadnjih godina snimljeno više TV-emisija, a njena pripovijedanja su uvijek bila sjajna, slikovita i zanimljiva.

Također je sudjelovala u osnivanju Čitateljskog kluba ženske sekcije Židovske općine Zagreb, sve dok je bolest nije spriječila, bila je redovna posjetiteljica na preko 35 sastanaka, a posebno je na knjiženom susretu oduševila našeg gosta književnika Miru Gavranu.

Čak je i po odlasku u Dom zaklade Lavoslav Schwarz sudjelovala na proslavama svih blagdana, te se nadala da će opet dolaziti svakog ponedjeljka u ŽOZ na Klub starijih članova, koji je prozvala Geri klub i interesirala se za sve znance.

Još nedavno smo posjetili Leu u njenoj sobi u Domu Lavoslava Schwarza na Bukovačkoj cesti. U posjeti su uz D. Fischera iz hrvatskog B'nai B'ritha bili i Jessica Copeland i Vlatka Đukić iz veleposlanstva SAD u Zagrebu. Tom smo prilikom zabilježili jednu od njenih posljednjih fotografija. Lea je, kao uvijek, bila vesela, dobronamjerna i komunikativna, iako je bila prikovana za bolesnički krevet.

Lea je bila dobar duh svih naših okupljanja, "dama u crvenom", voljela je najviše crvene tulipane i čokoladu, bila je puna humora, veselog pripovijedanja, dobrih savjeta na predavanjima za mlade o ratnim danima ali i naglašavala potrebu opraštanja, s komentarima koji se pamte ali iznad svega dobronamjerna osoba, uvijek puna optimizma. Dugo ćemo pamtiti njen humor i viceve, svaki susret s njom bio je neponovljiv trenutak ugodnih razgovora skoro do posljednjeg prije nekoliko dana, pa će nam naša legendarna Lea zauvijek ostati u sjećanju.

## ZIHRONO LIVRAHA

*Narcisa Potežica:*

### Farewell to Lea Kriesbacher



The news that Lea Kriesbacher, a long time member of Zagreb Jewish Community, died on August 31 at the age of 93 left us all very sad.

Lea Kriesbacher was born in Zagreb on April 10, 1927 as a single child to Margit Furst, neé Stern, and Desider Furst. At a very early age she was placed in the Jewish kindergarten in Palmoticeva Street, where later she also graduated from elementary school. The elements of Jewish family life she acquired from her father's cousin, Gabriel Schechter who originated from Budapest. She spent her childhood days with cousins Mihajlo and Klara and maintained a close relationship with them all her life.

In Klaićeva Street in Zagreb Lea attended the Third Gymnasium for Girls. The date of her birthday was not very dear to her because at the exact day NDH (the Nazi puppet Croatian state during WW II) mounted to power and her happy childhood ended. When family found out that they were on the list for concentration camp in Jasenovac, an Ustasa functionary helped them to go to Budapest where they felt safe. The family was placed in the ghetto from 1942 to 1944. There her mother was killed, while Lea tried to escape. Soon she was caught but ran again from the row that marched to Auschwitz, looking for shelter in the Budapest Safe house. On December 12, 1944 she found herself in the execution row on the embankment of the river Danube, but managed to escape

Lea Kriesbacher with J. Copeland from US Embassy in the nursing home (April 2019.)

again when Budapest was hit from Russian catchusas. She went back to the Safe house, which at that time was almost leveled with the ground. Lea lived in the basement of the Safe House till arrival of

Russians to Budapest and in the meantime found her father. In 1945 with her father she joined the repatriation transport and via Baranja they reached the homeland. That's how Lea Kriesbacher survived Holocaust.

Back in Zagreb Lea went back to school to finish her last grade. In the new circumstances it was a partisan gymnasium. She then enrolled in the Zagreb University where she listened to literature and Russian and English languages after which she worked as a simultaneous translator in English, German and Hungarian languages. The work of translator and interpreter enabled Lea to travel and socialize a lot, which, she admitted herself, thrilled her enormously.

To her own account, her life was an interesting one. In 1948 she married for the first time but was divorced when her husband returned from spending the sentence on Goli Otok (the notorious prison during communist rule). From that marriage she had a son Boris who gave her four grandchildren and two grand-grand children, a girl Mila and recently born girl Olivia. From 1962 to 1972 Lea was married to Glavač, and in 1984 at the age of 57 she married Dr. Kriesbacher, who after fifteen years fell ill and died in nursing home Lavoslav Schwarz in Zagreb.

At the age of 90 Lea was present on Facebook under the code the *Marry Widow*. She was known for dedicating personal birthday poems to her friends. Lea read a lot and also wrote herself. She wrote about her childhood memories and youth in Zagreb before and after the Second World War. She took part in regular meetings of Holocaust survivors in Opatija eleven times with the act of *Vicoteka (book of jokes)*. To her own account when she was young she wanted to become an actress and actually made friends with actress Lea Deutsch (A Jewish girl of Zagreb who, before she was taken to Auschwitz, became a famous actress). In recent years she could be seen in some talk shows on television, giving formidable, nice to listen and very interesting accounts of whatever she was asked.

Lea Kriesbacher took also part in founding the Women's Reading Circle in Zagreb Jewish Community and participated in thirty five of them until she fell ill. She went to nursing home Lavoslav Schwarz what did not stop her to take interest in what was going on in ŽOZ Club of the Zagreb Jewish Community, or to take part in nursing home holiday activities, or to inquire about wellbeing of her friends and acquaintances. Recently, some six months ago, president of B'nai B'rith Lodge Gavro Schwartz Mr. Darko Fischer accompanied by two ladies from US Embassy social care office, Mrs. Jessica Copeland and Mrs. Vlatka Dukich visited Lea. She was already tied to bed in the Jewish nursing home „Lavoslav Schwarz“. At this occasion we made one of her last photos. Lea, as always, was well-meaning and communicative. Lea was a good fairy of our get-togethers, “lady in crimson” as she loved red tulips, she adored chocolate, she was full of good humor, a person who could always give good advices in the lectures she prepared for young people, and always emphasized how important it was to forgive. Above all she was benevolent and full of optimism. Each encounter with Lea was one of the kind, one to remember for as long as we live.

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