

# THE AMERICAN CHAPLAIN AND THE SURVIVORS

IN MEMORY OF RABBI HERSCHEL SCHACTER z"l AND IN COMMEMORATION OF THE SEVENTIETH ANNIVERSARY OF THE LIBERATION OF BUCHENWALD

Jacob J. Schacter

April 19, 2015

Congregation Rinat Yisrael, Teaneck

## The New York Times

© 2013 The New York Times

NEW YORK, WEDNESDAY, MARCH 27, 2013

HERSCHEL SCHACTER, 1917-2013

### Rabbi Who Cried to the Jews Of Buchenwald: 'You Are Free'

By MARGALIT FOX

The smoke was still rising as Rabbi Herschel Schacter rode through the gates of Buchenwald.

It was April 11, 1945, and Gen. George S. Patton's Third Army had liberated the concentration camp scarcely an hour before. Rabbi Schacter, who was attached to the Third Army's VIII Corps, was the first Jewish chaplain to enter in its wake.

That morning, after learning that Patton's forward tanks had arrived at the camp, Rabbi Schacter, who died in the Riverdale section of the Bronx on Thursday at 95 after a career as one of the most prominent Modern Orthodox rabbis in the United States, commandeered a jeep and driver. He left headquarters and sped toward Buchenwald.

By late afternoon, when the rabbi drove through the gates, Allied tanks had breached the camp. He remembered, he later said, the sting of smoke in his eyes, the smell of burning flesh and the hundreds of bodies



LIBRADO ROMERO/THE NEW YORK TIMES

Rabbi Herschel Schacter in a Bronx synagogue in 1999.

strewn everywhere.

He would remain at Buchenwald for months, tending to survivors, leading religious services in a former Nazi recreation hall and eventually helping to resettle thousands of Jews.

For his work, Rabbi Schacter was singled out by name on Friday by Yisrael Meir Lau, the former Ashkenazi chief rabbi of Is-

*Continued on Page A17*

### Shore Rebuilding, Renters Go South

By KATE ZERNIKE

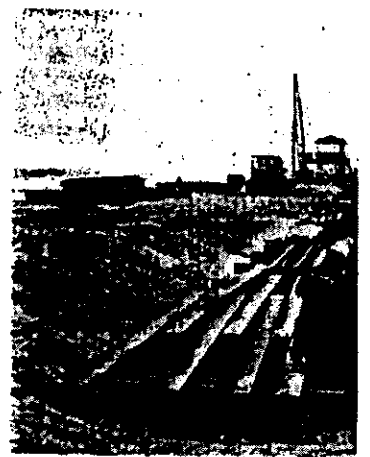
ORTLEY BEACH, N.J. — In a typical summer, Terriann and Joseph LoVerde's rental here makes for a listing a real estate broker called a real moneymaker.

A block from the beach! Walk to town! Two units and a cottage in back — bring the extended family!

This year, they would have to include a few caveats: Hurricane Sandy wiped out walls and windows, after washing away three houses between the LoVerdes' and the beach.

Here in the heart of the Jersey Shore, the warmer days of spring hint at the promise of summer: Ice cream at the Music Man, breakfasts at the Sunny Hunny. But roofs that were swept off by the storm still rest beside the main street. Beaches have been shortened by 30 or 40 feet, leaving no promise that one's favorite spot to lay down a towel can still be found.

Houses like the LoVerdes' are not available, and renters are staying away even from homes that are rentable, fearing that things look far bleaker now than they do in the sun-baked memories of summers past.



In Lavallette, N.J., repairs to beach, all damaged during Hurricane Sandy.

"Putting myself in their shoes, I'd be thinking, why would I go there?" Mrs. LoVerde said.

A state report on tourism released last week called it the \$22 billion question: Will the shore be ready for summer? Rentals are the key to that, and to the shore economy, which in turn generates half of the state's \$40 billion tourist market. With fewer renters, restaurants and stores do not see as much business, cannot

NATIONAL

Woman to Lead Secret Service

Julia A. Pierson will be the first woman

BUSINESS DAY B1-9

A Hedge Fund Mogul's Taste

Steven A. Cohen

INTERNATIONAL

Development

A group of five



Rabbi Herschel Schacter led the Shavuot prayer service at Buchenwald in May 1945.

## Rabbi Herschel Schacter Is Dead at 95; Carried Word of Freedom to Buchenwald

From Page A1

rael, in a meeting with President Obama at Yad Vashem, Israel's Holocaust memorial.

In Buchenwald that April day, Rabbi Schacter said afterward, it seemed as though there was no one left alive. In the camp, he encountered a young American lieutenant who knew his way around.

"Are there any Jews alive here?" the rabbi asked him.

He was led to the Kleine Lager, or Little Camp, a smaller camp within the larger one. There, in filthy barracks, men lay on raw wooden planks stacked from floor to ceiling. They stared down at the rabbi, in his unfamiliar military uniform, with unmistakable fright.

"Shalom Aleichem, Yidden," Rabbi Schacter cried in Yiddish, "Ihr zint freil!" — "Peace be upon you, Jews, you are free!" He ran from barracks to barracks, repeating those words. He was joined by those Jews who could walk, until a stream of people swelled behind him.

As he passed a mound of corpses, Rabbi Schacter spied a flicker of movement. Drawing closer, he saw a small boy; Prisoner 17030, hiding in terror behind the mound.

"I was afraid of him," the child would recall long afterward in an interview with The New York Times. "I knew all the uniforms of SS and Gestapo and Wehrmacht, and all of a sudden, a new kind of uniform. I thought, 'A new kind of enemy.'"

With tears streaming down his face, Rabbi Schacter picked the boy up. "What's your name, my child?" he asked in Yiddish.

"Lulek," the child replied. "How old are you?" the rabbi asked.

"What difference does it make?" Lulek, who was 7, said. "I'm older than you, anyway."

"Why do you think you're older?" Rabbi Schacter asked, smiling.

"Because you cry and laugh like a child," Lulek replied. "I haven't laughed in a long time, and I don't even cry anymore. So which one of us is older?"

Rabbi Schacter discovered

nearly a thousand orphaned children in Buchenwald. He and a colleague, Rabbi Robert Marcus, helped arrange for their transport to France — a convoy that included Lulek and the teenage Elie Wiesel — as well as to Switzerland, a group personally conveyed by Rabbi Schacter, and to Palestine.

For decades afterward, Rabbi Schacter said, he remained haunted by his time in Buchenwald, and by the question survivors put to him as he raced through the camp that first day.

"They were asking me, over and over, 'Does the world know what happened to us?'" Rabbi Schacter told The Associated Press in 1981. "And I was thinking, 'If my own father had not caught the boat on time, I would have been there, too.'"

Herschel Schacter was born in

### Aiding survivors of a newly liberated concentration camp.

the Brownsville section of Brooklyn on Oct. 10, 1917, the youngest of 10 children of parents who had come from Poland. His father, Pincus, was a seventh-generation shochet, or ritual slaughterer; his mother, the former Miriam Schimmelman, was a real estate manager.

Mr. Schacter earned a bachelor's degree from Yeshiva University in New York in 1938; in 1941, he received ordination at Yeshiva from Rabbi Joseph B. Soloveitchik, a founder of the Modern Orthodox movement.

He spent about a year as a pulpit rabbi in Stamford, Conn., before enlisting in the Army as a chaplain in 1942.

After Buchenwald was liberated, he spent every day there distributing matzo (liberation had come just a week after Passover); leading services for Shavuot, which celebrates the revelation of the Torah to Moses at Mount Sinai, and which fell that year in May; and conducting Fri-

day night services.

At one of those services, Lulek and his older brother, Naftali, were able to say Kaddish for their parents, Polish Jews who had been killed by the Nazis.

Discharged from the Army with the rank of captain, Rabbi Schacter became the spiritual leader of the Moshofu Jewish Center, an Orthodox synagogue on Hull Avenue in the north Bronx. He presided there from 1947 until it closed in 1999.

He was a leader of many national Jewish groups, including the Conference of Presidents of Major Jewish Organizations, of which he was a past chairman. He was most recently the director of rabbinic services at Yeshiva.

Rabbi Schacter, who in 1956 went to the Soviet Union as a member of an American rabbinic delegation, was an outspoken advocate for the rights of Soviet Jews and an adviser on the subject to President Richard M. Nixon.

A resident of the Riverdale section of the Bronx, Rabbi Schacter is survived by his wife, the former Pnina Gewirtz, whom he married in 1948; a son, Rabbi Jacob J. Schacter, who confirmed his father's death; a daughter, Miriam Schacter; four grandchildren; and eight great-grandchildren.

And what of Lulek, the orphan. Rabbi Schacter rescued from Buchenwald that day? Lulek, who eventually settled in Palestine, grew up to be Rabbi Yisrael Meir Lau.

Rabbi Lau, who recounted his childhood exchange with Rabbi Schacter in a memoir, published in English in 2011 as "Out of the Depths," was the Ashkenazi chief rabbi of Israel from 1993 to 2003 and is the chief rabbi of Tel Aviv.

On Friday, when Rabbi Lau told Mr. Obama of his rescue by Rabbi Schacter — he thanked the American people for delivering Buchenwald survivors "not from slavery to freedom, but from death to life" — he had not yet learned of Rabbi Schacter's death the day before.

"For me, he was alive," Rabbi Lau said in an interview with The Times on Monday. "I speak about him with tears in my eyes."

B. WIENER, Hon. Pres.

OFFICERS

- I. MEISLIN, President
- L. ROSENBLATT } Vice
- J. RUTSTEIN } Presidents
- M. SILVERMAN }
- M. MELTZER, Treasurer
- Rabbi N. TELUSHKIN, Chairman of Hebrew Board of Education
- Dr. MAXWELL ROSS, Chairman of English Board of Education
- ROSE FINKELSTEIN, President Ladies Auxiliary
- Mrs. B. GEWENTER, President Ladies Tomchei Shaas
- Mrs. D. EFRON, President Mother's Welfare & Social Club
- S. REIFMAN, President Parents' Ass'n
- M. GERSHBAUM, President Alumni Ass'n.
- Rabbi AARON EINHORN Executive Director
- S. NEWMAN Secretary

ישיבת ר' חיים ברלין  
 Yeshivath Rabbi Chaim Berlin

1899 PROSPECT PLACE

BROOKLYN, N. Y.

- RABBI L. LEVINE
- RABBI M. MAGNES
- RABBI B. APPELMAN
- RABBI S. LINCHNER
- J. ADELSTEIN
- REV. S. D. BELZER
- A. COHEN
- ABE COHEN
- MRS. DENMARK
- MRS. D. DIRECTOR
- P. DISKIND
- L. FISHMAN
- MRS. C. GOLDENBERG
- B. GORDON
- M. GROSSMAN
- I. HODESS
- MRS. R. HODESS
- I. KIRCHICK
- I. LAUER
- MRS. I. LIFSHITZ
- P. MANDEL
- MRS. P. REIFMAN
- MRS. S. ROSCH
- L. RUBIN
- L. SCHECHTER
- M. SCHUSSHEIM
- A. SEIF
- MRS. S. SILVERMAN
- R. SILVERSTEIN
- P. S. STERN
- H. TELLER
- M. TENENBAUM
- A. TURETSKY
- M. L. WEINBERGER
- MRS. R. ZWIREN

July 12, 1936

TO WHOM IT MAY CONCERN:

This will introduce to you Mr. Herschel Schacter, a former student of our Yeshivah, who has volunteered to assist our Yeshivah in making appeals in the mountain summer resorts. Mr. Schacter is an excellent orator and a very promising student for the Rabbinate, He is also authorized to make arrangements with hotel-keepers to book dates when appeals should be made in the future.

We cordially request you to receive him with due respect as the holy cause of promoting Judaism through the teaching of the Torah and the orthodox faith for which he is working certainly merits same.



YESHIVAH RABBI CHAIM BERLIN  
*Issac Meislin*  
 ISSAC MEISLIN  
 President

*Rabbi Al Levin, Out of the In Form*

*(Brooklyn, 2002)*

MEMORANDUM OF INVESTIGATION OF AGUDAS CHASIDEI CHABAD  
JANUARY 10, 1940

BK-RL 16570  
1/10/40

MEMORANDUM OF INVESTIGATION  
BY  
U.S. DEPARTMENT OF STATE  
RE  
TRANSFER OF HIERARCHY  
OF AGUDAS CHASIDEI CHABAD TO AMERICA  
PURPOSE OF INVESTIGATION

Rabbi Joseph Isaac Schneersohn, Rabbi Samarius Gourary and Rabbi Chaim Liberman have applied to the American Consulate in Riga for non-quota visas as Ministers of Religion. It is contemplated that other Rabbis of the Chabad will make similar applications.

the intent of the law, the Labor Department has held that the intent of the law is to enable religious bodies to bring needed Ministers

Section 4-d of the Immigration Act of 1924 provides a non-quota status for an emigrant who continuously, for at least two years immediately preceding the time of this application for admission into the United States, "has been carrying on and who seeks to enter into the United States solely for the purpose of carrying on the vocation of Minister of any religious denomination." The United States Department of Labor has defined Ministers of Religion as a person "duly authorized by a recognized religious sect to conduct religious worship to administer sacraments and perform other duties by a regularly ordained Pastor or Clergyman" and that he follow the "vocation as thus described for at least two years immediately prior to applying for admission, and that he is on such vocation here."

The Labor Department further has held that cantors, nuns and members of religious orders, who are not ordained Priests or Ministers, are not entitled to non-quota status as Ministers of Religion. In further clarifying the intent of the law, the Labor Department has held that the intent of the law is to enable religious bodies to bring needed Ministers "rather than to exempt such persons from quota requirements simply because of their vocational status." The non-quota status above referred to is accorded to the wife and minor children of the Minister.

Pursuant to the above law as defined by the Department of Labor, the United States Consuls abroad have uniformly required proof that the applicant - Rabbi has been affiliated with a recognized Congregation abroad as Rabbi for at least two years preceding the non-quota visa application and further responsible American Congregation.

In the case of Rabbi Schneersohn and the other Rabbis of the Chabad, they were not technically affiliated with any Congregation or community as Rabbi for such Congregation or community abroad. Moreover, while contracts have been obtained and could be obtained from American Congregations for Rabbi Schneersohn and the other Rabbis, nevertheless, it would delay submission of the formal contracts to the Consulate and possible interference with the contemplated work of the Rabbi and his group for the Chabad after they arrive in America: hence, the application for non-quota visas was made by Rabbi Schneersohn and the other Rabbis of the Chabad on the principle that they constitute members of the hierarchy of the Chabad; that the Chabad constitutes an independent sect or group among Orthodox Jews and is ruled by a hierarchy of which the supreme authority is vested in Rabbi Schneersohn, the Lubowitzer Rabbi, who holds a somewhat analogous position to that of the head of the Catholic Church. The application was further joined in by the American Branch of the Chabad to transfer the seat of the hierarchy from Europe to America in order to safeguard the spiritual integrity and welfare of the American Branch of the Chabad including its various Congregations and individual adherents, inasmuch as the disruption due to the present European war of the said hierarchy has and will, unless the said hierarchy is soon reconstituted, result in great harm to the interests and the affairs of the American Branch of the said denomination, because of lack of the supervision, inspiration and spiritual guidance which only the members of the said hierarchy, including the world renowned Chief Rabbi Schneersohn, are able to provide.

The American Consulate in Riga requested the State Department to investigate the above and report thereon to such Consul. It was for this purpose that Mr. L. Clifford Tubbs, of the United States Department of State, met with the following at Samuel Kramer's office on January 9th 1940:

- Rabbi Samuel Lewitin
- " I. Jacobson
- " S. A. Kazarnowsky
- " Sadowsky from Rochester
- " I. J. Schwartz
- " H. Schechter
- Mr. L. Rozman
- Mr. H. S. Kramer
- Mr. Samuel Kramer.

WHAT TRANSPIRED

1. At the outset, SK briefly explained the origin of Chasidism, its general principles, and the time when it was established about 200 years ago by the Baal Shem the basic principles being as follows:

to transfer the seat of the hierarchy from Europe to America in order to safeguard the spiritual integrity and welfare of the American Branch of the Chabad



# PRESENTATION CEREMONIES

OF A

SEFER TORAH

TO THE

POST CHAPEL

NEW ORLEANS STAGING AREA

NEW ORLEANS, LA.

CHAPLAIN HERSCHEL SCHACTER

SUNDAY AFTERNOON, FEBRUARY TWENTY-EIGHTH, NINETEEN HUNDRED FORTY-THREE

## » PROOFS «

### Walton Studio

Makers of FINE PORTRAITS

Brownwood, Texas

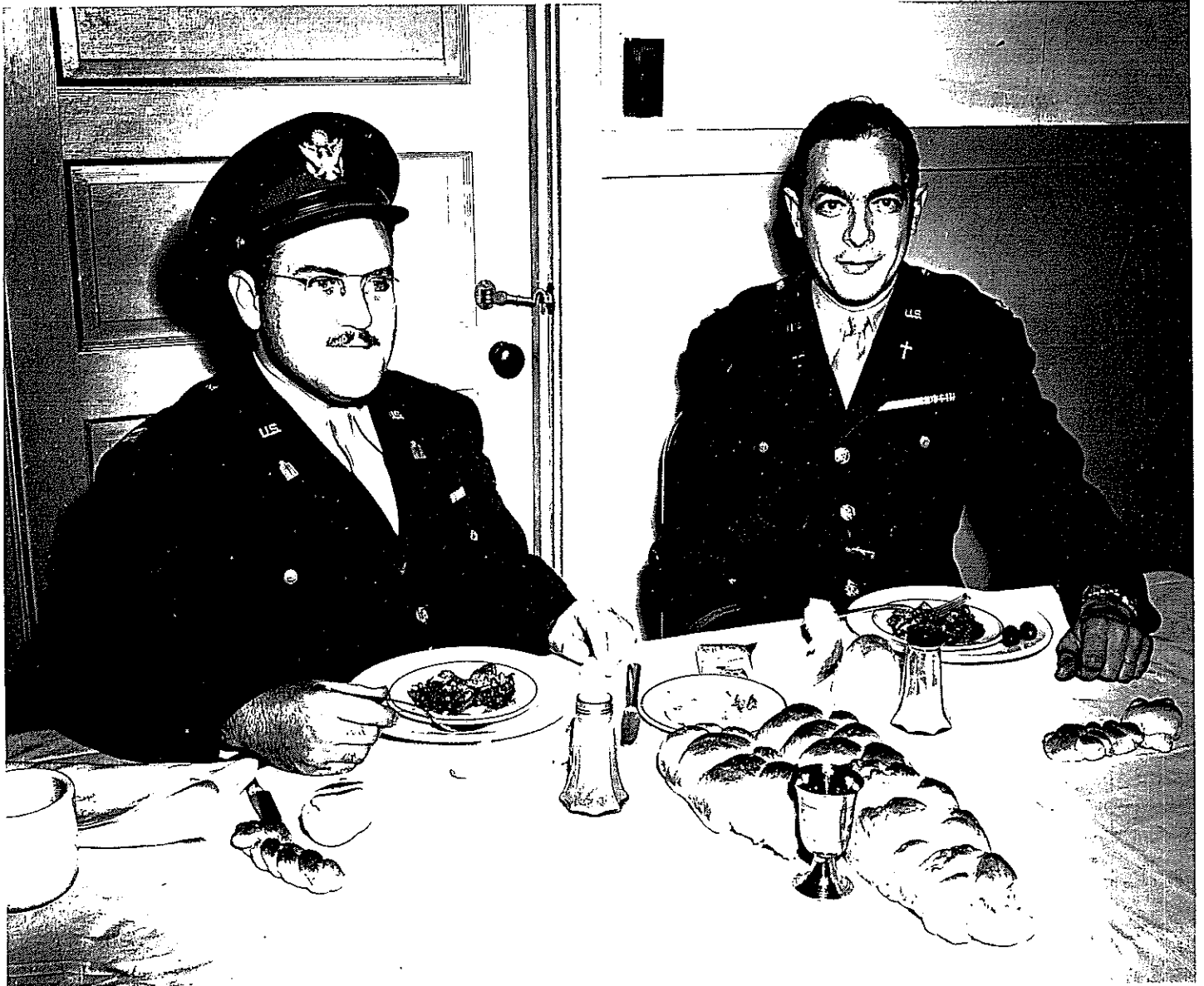
The enclosed Proofs are the Property of the Studio and must be returned or a Charge will be made for them. Please Return these Proofs in Person—so that we may give your order the best possible attention.

**WARNING**—These Proofs will Fade Rapidly If Exposed to Sunlight.

**POSTMASTER**—Return Postage Guaranteed



5



JEWISH HIGH HOLIDAY SERVICES,  
APO #858:

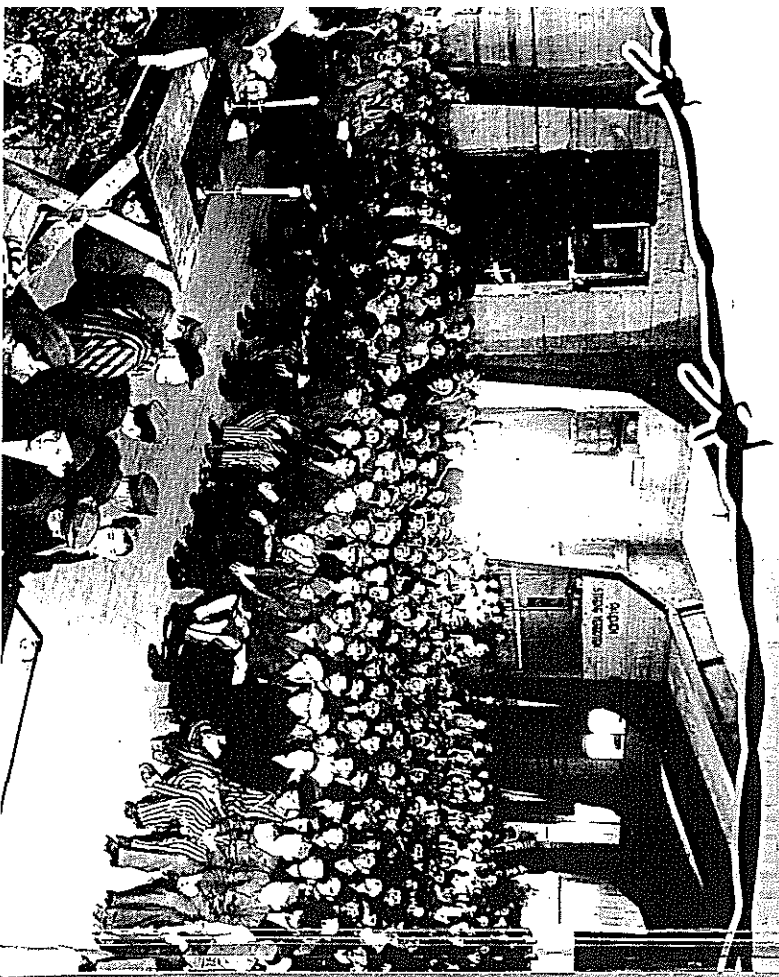
Dinner following Rosh Hasha-  
nah evening service. Capt Herschel  
Schacter, Ch C, (left) and guest,  
Capt Kenneth M. Gearhart, Ch C.

Signal Corps Photo  
GBC\*1-44-964A-(858)

BY: IW  
9/17/44

# אתרי זינדהיים

זכרונות ניצול שואה



ד"ר זמלין, לכתב תאריך

אלכסנדר רבי

צביה לכתב

מנצח, ירושלים מהדפוס

תולדות

הצמח מלחמת ארץ העליונה

קריאת המנונים

המקום ונתן אתם קמח

עליונה, ציון וירושלים

ולשמואל דפוס וכתב ונתן

המנונים לכתב, ירושלים

התורה קמח

המנונים לכתב רבי

המנונים לכתב רבי

המנונים לכתב רבי

המנונים לכתב רבי

המנונים לכתב רבי





חלק פרק אחד עשר מנהדרין

28

מסורת הש"ס

[א] כמ' ל' לאות רשע  
[ב] שם ל' [ג] שם ל' ל'  
על אותו רשע שחוק סמיו:

ואופן שנים שפסיד סקבי' לחדש אם עולמו . ויהיה עולם זה חרב  
אלף שנים אותן לדיקים היכן הם הוחל ואינן נקברין בארץ : לא  
נילא בסמור ארץ . כשמתחיל הקב"ה את הארץ לא נירא לפי שאט  
בלב ימים : וקווי ה' ימליפו כח . שיהא להם כח לשוט ולטופף בני

יחוקל להחיותם : אלו מסיס שבקטת דורא . שהמית נבוכדנצר  
מלך בבל על שהיו יפסי כולקמן : מנסר אל על מד רבס . מקומות  
הן היו בבקטת דורא : שופטום . מתמת חלוא : ולום סמלך וסרגן  
ועדיין סיו שופטום . שהיתה נראית וזו הארס וזו המלך ורמטום :  
תורה אור ובלו עלמות מן שבקטת ועפשו לו

לאותו רשע על פניו . והלט להם  
ואית לחמרי שמתות עלמות היה לו  
כלים וכשהגיעה שעה שחיו ספשו לו  
על פיו כשהיה רואה לשמות בהם :  
הזריסם על אלו מסיס מסיס . על

המים שנאמר על בן לא נירא בהמיר ארץ  
במוט הרים בלב ימים ושמת תאמר יש להם  
צער תל וקווי ה' יחליפו כח יעלו אבר  
בנשרים ירצו ולא יגעו ילכו ולא ייעפו ונילף

ממתיים שהחיה יחוקאל סבר לה כמאן דאמר  
באמת משל היה דתניא ר"א אומר מתים  
שהחיה יחוקאל עמדו על רגליהם ואמרו  
שירה ומתו מה שירה אמרו ה' ממת בצדק

ומחיה ברחמים ר' יתושע אומר שירה זו  
אמרו ה' ממת ומחיה מרוד שאול ויעל  
ר' יהודה אומר אמת משל היה אמר לו רבי  
נחמיה אם אמת למה משל ואם משל למה

אמת אלא באמת משל היה ר"א בנו של ר'  
יוסי הגלילי אומר מתים שהחיה יחוקאל עלו  
לארץ ישראל ונשאו נשים והולידו בנים  
וכנת עמד ר"א בן בתירא על רגליו ואמר

אני מבני בניהם והללו תפילין שהניח לי  
אבי אבא מרם ומאן נינתו מתים שהחיה  
יחוקאל אמר רב אלו בני אפרים שמנו לקץ  
ומעו שנאמר וובני אפרים שותלח וברד בנורא

ותרת בנו ואלעדה בנו ותרחת בנו וזבד בנו  
ושותלח בנו ועור (ואלעור) [ואלעד] ודרגום  
אנישי גת הנולדים בארץ וגו' וכתוב יוחאבל  
אפרים אביהם ימים רבים ויבאו אחיו לנחמו

ושמאל אמר אלו בני אדם שכפרו בתחיית  
המתים שנאמר ויאמר אלי בן אדם העצמות  
האלה כל בית ישראל המה הנה אומרים

יבשו עצמותינו ואבדה חקותנו נגזרנו לנו  
ר' ירמיה בר אבא אמר אלו בני אדם שאין  
בהן לחלודות של מצוה שנאמר העצמות  
היבשות שמעו דבר ה' ר' יצחק נפתא אמר

אלו בני אדם שחיפו את ההיכל כולו שקצים  
ורמשים שנאמר ואבוא ואראה ותנה כל  
תבנית רמש ובהמה שקץ וכל גלולי בית  
ישראל מחזקה על הקיר סביב וגו' וכתוב

התם והעבירני עליהם סביב סביב ר' עזרי  
יורגן אמר אלו מתים שבבקעת דורא וא"ר יורגן מנתר אשל עד רבת בקעת דורא שבשעה שהגלה  
נבוכדנצר הרשע את ישראל היו בהן בתורים שהיו מגנין את החמה ביופיין והיו כשרות רזאות אותן ושופעות  
זבות אמרו לבעליהן ובעליהן למלך צוה המלך ודרגום ועדיין היו שופעות זבות צוה המלך ורמסום  
תנו רבנן בשעה שהפיל נבוכדנצר הרשע את חנניה מישאל ועזריה לכבשן האש אמר לו הקב"ה ליחוקאל לך  
והחיה מתים בבקעת דורא כיון שהחיה אותן באו עצמות וספחו לו [א] לאותו רשע על פניו אמר מה  
סיבן של אלו אמרו לו חבריהן של אלו מחיה מתים בבקעת דורא פתח ואמר אותה כמה רברבין  
וחמדהי כמה תקיפין מלכותיה מלכות עלם ושלמניה עם דר ודר וגו' א"ר יצחק יוצק והב רותח לתוך פיו

[ג] של אותו רשע שאילמלא (\*לא) בא מלאך ומטרו על פיו ביקש לנגות כל שירות ותושבחות שאמר  
דוד בספר תהלים ת"ד ששה נסים נעשו באותו היום ואלו הן צף הבבשן ונפרץ הבבשן ודומק סודו ונהפך  
צלם על פניו ונשרפו ארבע מלכיות והחיה יחוקאל את המתים בבקעת דורא וכולהו נמרא וארבע מלכיות  
קרא דכתיב ונבוכדנצר מלכא שלח למכנש לאחשדרפניא סגניא ופחזותא אדרגוריא גדבריא דתבריא תפתיא  
וכל שלמיני מדינתא וגו' וכתוב איתי גוברין יהודאין וכתוב ומחכנשין אחשדרפניא סגניא ופחזותא והרברי  
מלכא חזוין לגבריא אלד וגו' תני רבי רבי אליעזר בן יעקב אפילו בשעת הסכנה לא ישנה אדם את עצמו

ואם תאמר אותן שנים שעתיד הקב"ה לחדש  
בהן את עולמו שנאמר ונשגב ה' לבדו ישיש  
ביום ההוא צדיקים מה הן עושין הקב"ה  
עושה להם כנפים כנשרים ושטין על פני

המים שנאמר על בן לא נירא בהמיר ארץ  
במוט הרים בלב ימים ושמת תאמר יש להם  
צער תל וקווי ה' יחליפו כח יעלו אבר  
בנשרים ירצו ולא יגעו ילכו ולא ייעפו ונילף

ממתיים שהחיה יחוקאל סבר לה כמאן דאמר  
באמת משל היה דתניא ר"א אומר מתים  
שהחיה יחוקאל עמדו על רגליהם ואמרו  
שירה ומתו מה שירה אמרו ה' ממת בצדק

ומחיה ברחמים ר' יתושע אומר שירה זו  
אמרו ה' ממת ומחיה מרוד שאול ויעל  
ר' יהודה אומר אמת משל היה אמר לו רבי  
נחמיה אם אמת למה משל ואם משל למה

אמת אלא באמת משל היה ר"א בנו של ר'  
יוסי הגלילי אומר מתים שהחיה יחוקאל עלו  
לארץ ישראל ונשאו נשים והולידו בנים  
וכנת עמד ר"א בן בתירא על רגליו ואמר

אני מבני בניהם והללו תפילין שהניח לי  
אבי אבא מרם ומאן נינתו מתים שהחיה  
יחוקאל אמר רב אלו בני אפרים שמנו לקץ  
ומעו שנאמר וובני אפרים שותלח וברד בנורא

ותרת בנו ואלעדה בנו ותרחת בנו וזבד בנו  
ושותלח בנו ועור (ואלעור) [ואלעד] ודרגום  
אנישי גת הנולדים בארץ וגו' וכתוב יוחאבל  
אפרים אביהם ימים רבים ויבאו אחיו לנחמו

ושמאל אמר אלו בני אדם שכפרו בתחיית  
המתים שנאמר ויאמר אלי בן אדם העצמות  
האלה כל בית ישראל המה הנה אומרים  
יבשו עצמותינו ואבדה חקותנו נגזרנו לנו

ר' ירמיה בר אבא אמר אלו בני אדם שאין  
בהן לחלודות של מצוה שנאמר העצמות  
היבשות שמעו דבר ה' ר' יצחק נפתא אמר  
אלו בני אדם שחיפו את ההיכל כולו שקצים

ורמשים שנאמר ואבוא ואראה ותנה כל  
תבנית רמש ובהמה שקץ וכל גלולי בית  
ישראל מחזקה על הקיר סביב וגו' וכתוב  
התם והעבירני עליהם סביב סביב ר' עזרי

לער : ויגליף ממסיס שפסיס יחוקאל .  
שחזרו ומתו קך לדיקים שעתיד  
להחיות יחזרו לעפרם כך שמעתי  
יחוקאל הגלה נבוכדנצר עם יכניה  
מלך יהודה והיה יחוקאל מתאבד  
בבבל וירמיה בארץ ישראל בחותן אחת  
עשרה שנה שמלך לדיקה : באמס .  
בכבוד : משל פיס . שהיה מרמו  
להם על הגלות כדאם מת שחזר ומי  
קך ישראל ישוב מן הגלות : מסס .  
שאופן תפילין היו שלהם : שפנו לקץ .  
של יצאת מלרים : ועשו . שלא היה  
להם למטות גזירת ועבדום וענו אחס  
אלא משטנל יצחק דהא כתיב (כחשיה

טו) כי נר יהיה זרעך זה יצחק  
דכתיב (טס כח) כי בנתק יקרא לך  
זרע והם מתו משעת הדיבור לאברהם  
ותניא בסוד עולם אברהם אבינו  
בשעה שדבר עמו בין הבתרים בן  
שבעים שנה היה ומזין הבתרים עד  
שטלו יצחק היה ל' שנה כדכתיב  
(כחשיה כח) ואברהם בן מאה שנה

בזולו לו את יצחק בט נמלאת אומר  
משדבר עמו בין הבתרים עד שילא  
ממלרים היו ארבע מאות ואותן ל'  
שמן הדטר עד לידת יצחק עשו בני  
אפרים . ומניין שבני אפרים הן שילא  
קודם ומן ונהנו שגלמו ובני אפרים  
שותלח וגו' והרגום אשוי גת ושמואל

אמר מתים שהחיה יחוקאל אלו בני  
אדם שכפרו בתחיית המתים שנאמר  
(יחוקאל לו) אבדה תקומת : שפלטום  
האלה כל בים ישראל מסס . עלמות  
הללו סימן לכל ישראל הן שעתידה  
להם תחיית המתים כמו לאלו שהרי  
אלו אמרו אבדה תקומתו ועכשו  
ידעו שאני מחיה את המתים וסימן

זה לכל ישראל שגם הם עתידין  
להחיות ולא מן הרין חיו דהא אמרן  
לשוח"ב אלא משום המתים אין לו חלק  
לפיכך . שהיו מניירין ללמים על קירות  
ההיכל דכתיב ואבא ואלאה מחוקה על  
הקיר סביב : ופסיב ופסיבירני עליהם  
סביב סביב . כלומר על אותן אנשים  
שכתבו עליהם סביב עבר עליהם

זהו חזון  
ההיכל דכתיב ואבא ואלאה מחוקה על  
הקיר סביב : ופסיב ופסיבירני עליהם  
סביב סביב . כלומר על אותן אנשים  
שכתבו עליהם סביב עבר עליהם

זהו חזון  
ההיכל דכתיב ואבא ואלאה מחוקה על  
הקיר סביב : ופסיב ופסיבירני עליהם  
סביב סביב . כלומר על אותן אנשים  
שכתבו עליהם סביב עבר עליהם

זהו חזון  
ההיכל דכתיב ואבא ואלאה מחוקה על  
הקיר סביב : ופסיב ופסיבירני עליהם  
סביב סביב . כלומר על אותן אנשים  
שכתבו עליהם סביב עבר עליהם

זהו חזון  
ההיכל דכתיב ואבא ואלאה מחוקה על  
הקיר סביב : ופסיב ופסיבירני עליהם  
סביב סביב . כלומר על אותן אנשים  
שכתבו עליהם סביב עבר עליהם

זהו חזון  
ההיכל דכתיב ואבא ואלאה מחוקה על  
הקיר סביב : ופסיב ופסיבירני עליהם  
סביב סביב . כלומר על אותן אנשים  
שכתבו עליהם סביב עבר עליהם

[לעיל ג]



HEADQUARTERS VIII CORPS  
Office of the Corps Chaplain  
APO 308 c/o Postmaster, New York



16 May 1945

Rabbi Leo Jung  
The Jewish Center  
131 West 86th Street  
New York, N. Y.

Dear Rabbi,

Your letter of May 1st with reference to Mr. Heinrich Chaskel Tydor reached me the other day and I immediately brought it to Buchenwald and gave it to Mr. Tydor. Unfortunately, he is now suffering from an acute attack of typhus and is very ill. I am doing all I can for him and while your letter was not as encouraging as he had hoped, nevertheless it did help him a lot.

He is an unusually fine man and devoted Jew who has suffered under the cruel heel of the oppressor for over six years and I certainly hope and pray that you will be successful in locating his children for him. I am trying to do all I can for all the tragic remnants of our people, but I do have a special interest in this man. He feels certain that Dr. Breuer should know the whereabouts of his children. Please make every effort to locate them and let me know immediately when you do. In fact, if I may impose upon your valuable time, I would suggest that it would be a great mitavah if you would write me (in any event, so that I could keep him informed).

With kindest personal regards, I am

Faithfully yours,

*Herschel Schacter*

JEWISH WELFARE BOARD  
Army and Navy Service Department

threads of their former lives. Some Jews, released from Buchenwald and other camps throughout Germany, began making their way back to Poland, Hungary, and Romania in the hope of encountering surviving friends and relatives, recovering lost possessions or property, and beginning their lives anew. Others, incapable of grappling with the dilemma, waited passively for instructions from the liberating forces as to where to go and what to do. Yet a third group of Jews, among whom were the founders of Kibbutz Buchenwald, expressed their national identity in the form of Zionist sentiment, which, as we have already seen in the previous chapter, began to take concrete expression throughout liberated Germany by the summer of 1945. A similar phenomenon had already evinced itself in Eastern Poland, where Zionist groups had begun to take shape in the autumn of 1944, almost immediately after liberation.

### LINGERING RESENTMENT AGAINST GERMANS

Shortly after their liberation, Jews in Germany were forced to grapple with an issue that put their moral steadfastness to the test: How would they treat the defeated German population that, in their minds, either had collaborated with the Nazis or had stood idly by as the Jews met their gruesome fate? One survivor, now a noted Holocaust scholar, remembers accompanying a group that left a camp in order to wreak vengeance upon the local population in the form of rape, looting, and the like. When the group of young men opened the door of the first house in their path, they found a young German woman with a nursing infant in her arms. This sight of the vulnerable mother and child so unnerved the young survivor that he ran into the woods and was sick to his stomach. His partners in vengeance, however, were apparently not as squeamish as he. Going from house to house, they continued to bring their wrath down on the local population, leaving havoc in their wake.<sup>1</sup>

The same desire for active revenge was evident in Buchenwald, where more than a few Jews chose to act upon their retaliatory impulses by taking out their frustrations on the local population. Initially, visits to nearby villages were meant to secure food, but these revenge-seekers also looted, harassed Germans in general, and raped young German women. Shortly thereafter, a black market began to operate in Buchenwald, with the active involvement of nearly all the young people in the camp. Here, the small group that was soon to found Kibbutz Buchenwald came into play. Poznansky, Gruenbaum, Tydor, and another religious Jew, Moshe Zauderer, found these activities repugnant, and specifically feared their destructive effect on camp youth.<sup>2</sup> Some two weeks after liberation, Avraham Gottlieb described his impressions of the effect of the newly found "freedom" on the Jews of Buchenwald. Officially they were free, he stated, as no barbed wire surrounded them, but practically speaking they had no true liberty. Although officially forbidden by the commandant to

Juda 1945  
Kibbutz Buchenwald, (Rafes, 1997)

leave the camp, many Jews nevertheless made excursions into the neighboring villages. "Some sighs; others go to 'organize' something to barter: eggs, salami, onions, salt, etc. Others seek a woman. . . . But this is not freedom. We want to live a settled life, to feel its measured pulse. Here there is nothing but forest, no people, only the memory of the camp."<sup>3</sup>

Gottlieb's poignant analysis of the situation was concretely expressed by Tydor, Gruenbaum, and Zauderer, who approached Chaplain Schacter in a desperate attempt to find a stopgap solution to the rapidly escalating moral bankruptcy. Their analysis of the situation left only one hope for a solution: In the camp there are young people with Zionist backgrounds, they stated. These young men must be removed from Buchenwald as quickly as possible before they are contaminated by the increasing licentiousness in the camp. The best thing would be to find land nearby and establish a training farm where they could train prior to their *alyah* (immigration; literally, ascent) to Palestine. Did Rabbi Schacter have any idea how to implement this plan?

The decision to approach Schacter was not an arbitrary one. Ever since Buchenwald's liberation, Schacter's function as a religious guide to Jewish soldiers in the American Eighth Army was slowly being supplanted by an intense concern for the problems of the released concentration camp inmates. Consequently, many of the Jewish activists in Buchenwald saw him as a natural audience for their problems, desires, needs, and hopes. Schacter took every query to heart, which earned him a reputation as a savior among hundreds of homeless, indigent survivors. In this case, his own repugnance for the behavior of many young Jewish DPs caused him to give the unusual request extra thought. Like every other officer in the American army, he was aware that the key to the solution lay in the hands of the G-5 division commander, who oversaw the civil administration of the occupied territories.

One evening in early May, Schacter met with the commanding officer for the Weimer region (his name later escaped Schacter's memory), and in the course of their conversation, he broached the issue of the Jews at Buchenwald. Schacter found himself making a moving appeal to the senior officer to ensure the future of at least the young people in the camp by removing them to a more wholesome environment. Unfamiliar with the particular ins and outs of the Jewish DP problem, the colonel replied that he didn't see why the Jews of Buchenwald were causing so much trouble and could not be repatriated to Germany and Eastern Europe. Shocked at what he considered a combination of ignorance and callousness, Schacter, who as he later recalled immediately lost the "last vestiges of his military naïveté," tried to enlighten the officer as to why repatriation in the East was not a viable option for the Jews from those countries. He concluded his plea: "How can they return to Poland, a land saturated with Jewish blood?"<sup>4</sup>

Buchenwald Survivors



A United Nations Relief and Rehabilitation Administration worker is calling off names as this six year-old orphan waits for his name. He is in a group of 350 orphans scheduled for departure to Switzerland. The children, five to eighteen years old, are all orphans of the war. Some of them have been at the Buchenwald camp for as long as six years.

*Photo credit: National Archives, courtesy of USHMM Photo Archives*

*Boarding train from Buchenwald to Switzerland*



April 21, 1945

Dearest

I made a trip to the Buchenwald concentration camp near Weimar yesterday, some 75 miles from here, a short distance from the superhighway to Leipzig. What I saw there is by now familiar to everyone who has the strength to read and to listen and the power to imagine. This one was considered the best camp of all in Germany -- I cannot picture things any worse, except the actual slaughterhouses of Majdenek, Treblinka and Auschwitz. The latter three are in a class by themselves for they were constructed with the express purpose of wholesale, scientific, efficient, quick and trace lists extermination of millions, of the undesirables, of the useless, the old, the women, the children, entire populations of cities and districts. They did not practice persecution and individual murder--no time for such luxuries. They were plenty busy as is with three eight hour shifts and a Honda giant ovens. Though, this one was just a concentration camp where the useful tunes and political prisoners of all other nationalities with, so out of a hard labor present. But as far as the Jews were concerned, it was just another extermination camp. For they got 95 percent of all the atrocities committed there and 99 percent of the death.

The Jews were housed in the long one-story wooden shacks, with no heat. The walls were lined with three shelves in tiers, each six-foot deep, from one end of the building to the other. These were partitioned into cubicles, four foot wide. In each cubicle, 4x6, six men were lodged; five men lengthwise and one curled up somehow at their feet. They had to lie on their sides, wedged in. If a man wanted to turn, all the others were forced to turn. If one died against or in the back of you, you just had to lie squeezed into him till morning. In each shack, the size of an average American military barracks, existed 1800 men. One toilet bowl supplied the shack, dysentery and all. Each morning 50-60 dead would be gathered up from each "block", each building, and stacked up in front for incineration -- so much garbage to be carted away. By next night, their places would be filled from the pile who had to sleep in heaps in the aisles the night before. Fresh carloads of humanity of arrived daily. You only have to squeeze them into place at first; in a few days they will shrink enough; in a few weeks they will stop kicking altogether. In the "natural" course of events these nameless hollow-eyed, scalped, withering, clothesless individuals will expire slowly, peacefully from just starvation -- simple. In the meantime you can work them hard and fast, no time to lose -- 12 hours in the nearby munitions factory, then four hours privately for an SS man or a good citizen of Weimar. A worker would get an extra slice of bread on Monday and Thursday but that didn't apply to Jews anyway. If a man was too weak to work he'd be brought to the crematorium, made to step onto the trapdoor, plunged 10 feet into a basement, there to be tortured to death in many ways, shoved into an elevator, brought to the oven and cremated for fertilizer. There were 3000 Jews there yesterday; two days before the Americans came there were 12000. The others were rounded up that night by 500 SS men in a great hurry, miraculously missed the rest. What happened to the others, it's easy to guess. I walked into a barracks -- here were hundreds of humans, of all ages, all eyes, , eyes, nothing else just hundreds of sickly, glistening, expressionless eyes, staring at you. The rest of the body is just a skeleton, literally, except for swollen feet. A feeble squeak of jubilation and a baby-like clapping of hands greeted us. God, how they all look alike, all alike. All the same size, same appearance, same big ears, wrinkles, age, and eyes all identical, reduced to the common denominator, the irreducible after a first glance. I couldn't see any more for my eyes filmed; my nose revolted to the stench; I had to run from there. I couldn't bring myself to take a picture there, though my camera was cocked. It is like photographing a defecation, and constantly the buzzing saw of the guide in my ears, statistics, horrible figures and descriptions. Stop it, I can't hear it any more, let me out of here. I rushed out; outside of the gate. There is an inscription over the entrance: "Right or wrong, my country." Even that, they stole. Could it be they were trying to justify their shame, that they were conscience stricken? I was followed by a score of inmates: "I'm the only one in my family left. . . ." "I've got a bother in Palestine, please tell him that. . . ." "They should all be cut up into tiny pieces. . . ." "the Poles are equally as bad, I'll never go back to Poland. . . ." "We have nothing to live for, nothing, nothing, nothing at all." "I was a lawyer in Krakow . . ." "I was a Professor of Medicine in Warsaw . . ." "We are having a service tonight by an American chaplain, will you join us?"

I ran away. It was too much for one day. The worst two hours I spent in my life. But it follows me around just the same, all the time. Will I ever be the same again?

Darling, there is still no mail from you, you or anybody else. What the matter [illegible]

All my love and devotion,

## פרשת צו

וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: צוֹ אֶת־אַהֲרֹן וְאֶת־בָּנָיו לֵאמֹר נְאֻם תּוֹרַת  
 הָעֹלָה הוּא הָעֹלָה עַל־מוֹקְדָה עַל־הַמִּזְבֵּחַ כָּל־הַלַּיְלָה עַד־הַבֹּקֶר וְאֵשׁ  
 הַמִּזְבֵּחַ תּוֹקֵד בּוֹ: וְלִבְשׁ הַכֹּהֵן מִדּוֹ בֹדַד וּמִכְנָסֵי־בָד וְלִבְשׁ עַל־בְּשָׂרוֹ  
 וְהָרִים אֶת־הַדָּשֵׁן אֲשֶׁר תֹּאכַל הָאֵשׁ אֶת־הָעֹלָה עַל־הַמִּזְבֵּחַ וְשָׂמוּ אֶצֶל  
 הַמִּזְבֵּחַ: וּפָשַׁט אֶת־בְּגָדָיו וְלִבְשׁ בְּגָדִים אֲחֵרִים וְהוֹצִיא אֶת־הַדָּשֵׁן אֶל־  
 מַחוּץ לַמַּחֲנֶה אֶל־מְקוֹם טְהוֹר: וְהָאֵשׁ עַל־הַמִּזְבֵּחַ תּוֹקֵד־בוֹ לֹא תִכָּבֵה  
 וּבֵעֵר עָלֶיהָ הַכֹּהֵן עֲצִים בְּבֹקֶר בְּבֹקֶר וְעֵבֶר עָלֶיהָ הָעֹלָה וְהִקְטִיר עָלֶיהָ  
 חֲלָבֵי הַשְּׁלָמִים: אֵשׁ תָּמִיד תּוֹקֵד עַל־הַמִּזְבֵּחַ לֹא תִכָּבֵה: וְנְאֻם  
 תּוֹרַת הַמִּנְחָה הַקָּרֵב אֵתָּה בְּנֵי־אַהֲרֹן לִפְנֵי יְהוָה אֶל־פְּנֵי הַמִּזְבֵּחַ: וְהָרִים

ו  
 מ' וערא

## PARASHAS TZAV

<sup>1</sup> **H**ASHEM spoke to Moses, saying: <sup>2</sup> Command Aaron and his sons, saying: This is the law of the burnt-offering: It is the burnt-offering [that stays] on the flame, on the Altar, all night until the morning, and the fire of the Altar should be kept aflame on it. <sup>3</sup> The Kohen shall don his fitted linen Tunic, and he shall don linen Breeches on his flesh; he shall separate the ash\* of what the fire consumed of the burnt-offering on the Altar, and place it next to the Altar. <sup>4</sup> He shall remove his garments and don other garments, and he shall remove the ash to the outside of the camp, to a pure place. <sup>5</sup> The fire on the Altar shall be kept burning on it, it shall not be extinguished;\* and the Kohen shall kindle wood upon it every morning; he shall prepare the burnt-offering upon it and shall cause the fats of the peace-offerings to go up in smoke upon it. <sup>6</sup> A permanent fire shall remain aflame on the Altar; it shall not be extinguished.

<sup>7</sup> This is the law of the meal-offering: The sons of Aaron shall bring it before HASHEM, to the front of the Altar. <sup>8</sup> He shall separate from it with his threefingers-