

Title: Surviving the Holocaust: The life paths of Masha Feinstein and Rabbi Dovid Lifshitz

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Duration: 2 school lessons (90 minutes)

Age indication and place in the curriculum (Target group):

| Country | Lithuania | Poland |
|------------------------------------|---|--|
| Target group/Age indication | 15-17 | 14-18 |
| Place in the curriculum | II- IV (10- 12) History, english, ethics Commemoration of the 23 Sept (Remembrance Day of the Victims of the Genocide of the Jews of Lithuania) 27 Jan (Holocaust Memorial Day) | 8th grade of primary school: ethics, history, class tutor lesson, English 1st - 4th grade of high school: ethics, history and present, class tutor lesson Commemoration of the 27th Jan (Holocaust Memorial Day) or/and 19th April - the anniversary of the Warsaw Ghetto Uprising |

Teaching aims: (What do we intend to achieve by this learning activity?)

Using a variety of historical sources and models of cooperative learning, students will gain new knowledge, and deeper understanding about the life of Jews on the territories of Lithuania and Poland during and after WWII. Studying the lives and destinies of two Holocaust survivors, Masha Feinstein and Dovid Lifshitz, they will become aware of how difficult it is to make decisions in critical and dangerous circumstances, with little or no time to think. They will also learn about courageous deeds of individuals who put their own life in danger in order to save the life of another human being, or one's people's most cherished heritage and identity.

Learning outcomes (What will the learners **know, and be able to do** after taking part in this learning activity?)

Students will be able to:

- define the concepts of antisemitism, ghetto, the Holocaust;
- explain what factors led to the persecution, deportation and the killing of Jews
- recognize how past events affect individual identities, future and present life;

- develop empathy for others;
- understand the need to accept the diversity of other people and their various identities.

Rationale:

- ***an explanation of the choice of topic:***

Studying the lives and destinies of two Holocaust survivors, Masha Feinstein and Dovid Lifshitz, is relevant for both Lithuania and Poland, for teachers and learners, and for the general public. Their life paths testify to the hardship and terror suffered by Jews, as the result of Nazi antisemitic ideology, and their goal to kill all the Jews of Europe, destroy their communities and eradicate their customs and cultural heritage. Individual testimonies were selected with the aim of enabling students to reflect on the historical events through the lens of an insight into a personal life, and the consequences these historical events have for individuals, communities and nations, and the life after the Holocaust.

- ***the required students' prior knowledge:***

Before carrying out this Learning Activity with students, it is recommended to study in the classroom the main characteristics of the Nazi Germany and the main historical events of World War II in a European context.

Key question: How did the persecution of Jews during WWII shape the lives and destinies of individuals?

Lesson 1 (45min)

Note for the teacher: The Learning Activity begins with reading three short paragraphs that give a wider historical and social context to the individual life stories of the Holocaust survivors, Masha Feinstein and Dovid Lifshitz.

Introduction – Historical and social context (15 min)

In 1933, Hitler and the Nazi party took over political power in Germany. Hitler saw Jews as the source of evil: disease, social injustice, cultural decline, capitalism and especially Communism. Antisemitism, the hatred towards Jews, would become the predominant ideology of the Third Reich. Anti-Jewish laws were introduced soon: Jews were labelled by the Star of David, separated from non-Jews, and excluded from professions and studies. Jewish businesses and property were taken by the state. Jewish children were barred from schools, and all Jews were subjected to public humiliation and violence.

With the beginning of WWII, in September 1939, when Germany invaded Poland and subsequently other European countries, the persecution of Jews in the territories under German occupation began. First, they were evicted from their property, and deported to ghettos – closed and guarded districts in which Germans isolated Jews from the rest of the population. At its height in 1941, over 400,000 Jews were contained in the Warsaw ghetto, which was the biggest in Europe, suffering extremely harsh living conditions. Many died of disease and hunger.

The Nazi came to Lithuania in June 1941. Quite soon Jews were sent to ghettos, but only 3 ghettos (Vilnius, Kaunas and Siauliai) functioned for 2-3 years, because small ghettos were liquidated during weeks or a few months. Lithuania's Jews from small towns were killed by bullets from July until December 1941. Vilnius Ghetto was established on the 6th of September 1941 and about 40,000 Jews were imprisoned there.

Questions for students:

1. How did the Nazi treat Jews and why?
2. Why were Jews deported to ghettos?
3. What was life like in the ghettos?

Task 1: Student group work (25 minutes)

Two life stories – Masha Feinstein and Dovid Lifshitz

Note for the teacher: Organise the students to work in small groups – the number of people in the group depends on the number of students in the class or present at the lesson. It is best that each small group is up to 6 students. This means that two-three groups will work on Masha Feinstein's story and two-three on Dovid Lifshitz's story, depending on the size of your class. To create the teams we will use two photos of Masha (6 copies of each) and two photos of Dovid (also 6 copies of each). People who randomly select (or find in their folders) individual photos of Masha or Dovid will form small groups. Thanks to this activity, we will start working with photos – personalising the story.

In **Appendix 1** you will find the 4 photos to use for the group formation, give the students the photos without explanation who or what is on the photo. In **Appendices 2 and 3** you will find the photos accompanying Text 1 and Text 2.

The **task for students** is to **create a timeline of the key events**, either in digital (e.g. Sutori) or poster format which are then displayed around the classroom for all to see (and consult in Lesson 2).

Questions for students:

1. Read the life story of Masha/Dovid and agree in your group what would be the key 5 events in their life, as explained in their life story.
2. Who or what was crucial in their escape from death?
3. How does the war affect the individual lives of Masha/David?
4. How would you describe the identity of Masha/Dovid?
5. What value do the fates of Masha/Dovid have for you?

Text 1: The life story of Masha Feinstein

Life before the war

Masha Feinstein was born on December 26, 1939, in Vilnius to a family of lawyers, as the first and only child of Jakub Abramowicz Fajnsztejn and Chana Nasielewna Feinstein née Zusmanowicz. Her father was born in Vilnius on February 27, 1908. He earned his law degree from Stefan Batory University in Vilnius. They lived in an upmarket district of affluent Jews at 15 Zawalna Street. The apartment building is still there. Her grandparents—Abram Feinstein Danielewicz and Ida Feinstein Szepsielew—also lived there. They had an office that offered application and translation services. A Polish woman, Stanisława Butkiewicz, was hired as her nanny.

The new identity

In June 1941 the family was put in the Vilnius ghetto. Her mother, forced to work outside the ghetto's territory and anticipating death, took her to an arranged place and handed her over to nanny. That was in October 1941. The nanny gave Masha her last name and slightly altered the date of her birth. From that point on, Masha became Marysia Butkiewicz born on May 12, 1939, in Vilnius. She was very sick after staying in the ghetto. Her nanny put a lot of effort into getting her back on her feet. They did a lot of hiding and fleeing, first at her nanny's brother's in Vilnius, later at her cousin's in Niemenczyn near Vilnius, where they stayed until the end of the war. Her family perished in Ponary, near Vilnius.

After the war

After the war, in 1946, she set out for Poland with the nanny in a cattle car with cows, horses, chickens, and dogs. There were several families in each car. It was very crowded and very hot. She got a severe nosebleed. Everyone around her was helping to make it stop. They were assigned to Węgorzewo in the Olsztyn region. The town had been completely destroyed. The only houses were on the outskirts, and they moved into one of them. Maria never went back to her Jewish name Masza and her family last name Fajnsztejn. Nanny baptised her and raised her in the Catholic faith. Maria started school in 1947 and she was the smallest child in her class. But she was such a good student that after grade one it was decided that she would skip to grade three. Learning was her joy, she did extremely well at school. She passed the final exam of high school ("matura") in 1957 and she immediately started working in accounting, which has been her occupation all life. For her first wage, she bought her nanny a colourful fabric for a dress, paid the seamstress, and put the rest in a common shared fund "for life."

Own family

In 1957, at the age of 19, got married in a Catholic church and left with her nanny for Żagań, where her husband lived. She has three children and four grandchildren. Nanny helped raise all her children. In 1981 they moved to Zielona Góra. Stayed with her until the end of her days, that is, 1990. After her death, in 1992 was awarded the medal of "The Righteous Among the Nations." In July 2003 husband passed away.

Source : <https://zapispamieci.pl/en/maria-kowalska/>

Text 2: The life story of Dovid Lifshitz

The story is worthy of a movie script about wisdom, life, courage, tragedy, survival and being an example to others

Life before the war

Dovid Lifshitz was born in Minsk in 1906 to Yaakov and Itel Lifshitz. He had four sisters, three of whom immigrated to Palestine before the war, and three brothers, two of whom went to Russia.

He was recognized at a very young age as an "illui," a child prodigy in Jewish studies. At the age of 12, he co-edited a volume of commentary on the Bible. His wife, Cipa Joselevitz was born in 1906 in Zaslai, Lithuania. When Reb Dovid was 24 years old, the rov of the town of Suvalk, Rav Yosef Yoselowitz, asked Rav Eliezer Yehuda Finkel to help him find a shidduch for his only daughter, Tzipporah Chava. In those days, it was almost rare for a young man at the age of 24 to get married, especially in the Mirrer Yeshiva, but the Rosh Yeshiva felt that Reb Dovid would be a fitting match for the Suvalker Rov's daughter, and he did not hesitate to suggest the shidduch. The two were married in Cheshvan of the year 5693 (1933), at a wedding attended by many of the most illustrious rabbonim of Poland at the time. Just two years after Reb Dovid's marriage, his father-in-law passed away, and Reb Dovid succeeded him as the rov of Suvalk. Reb Dovid's official appointment to the position was approved by none other than the undisputed leader of Lithuanian Jewry at the time, Rav Chaim Ozer Grodzensky. He also became rov of Vilnius when two years after his marriage, Grodzensky's father-in-law died and the community of Vilnius asked him to take his place. Thus he became the leading Rav of Vilna at the age of 22. He was immediately accepted by all the older rabbis. When people remarked, "But he's so young for such a lofty position," Grodzinski humorously replied, "Don't worry, it's only a temporary blemish. I'll get over it with time". Dovid served as a rabbi for the city of Suwalki from 1935 through 1939, and at the start of World War II, he and Cipa had two daughters, a seven-month-old infant, Avivit Rashel, and a five-year-old girl, Shulamit.

Survival from 1939 to 1940

When the Germans entered Suvalk in 1939, Reb Dovid was summoned to Gestapo headquarters. Arriving there with a delegation of communal notables, he saw fit to offer some words recalling the good relations that had prevailed between the German soldiers and Suvalk's Jews during World War I. For this, he received a slap across his noble countenance from the Gestapo commandant, which opened his eyes to the nature of what they were now facing. In 1939, Gestapo agents ordered Rabbi Lifszyc to end kosher slaughter and close synagogues and schools. Rabbi Lifshitz and other communal leaders hid the town's Torah scrolls fearing possible confiscation. In November 1939, Germans commanded that all Jews leave the city. Reb Dovid worked relentlessly to help his townspeople escape across the Polish border into Lithuania, enlisting the help of the Jews of Lita (Lithuania) on their behalf to secure safe haven there for some 3,000 Suwalkers. Many fled, especially to Kalvarija, a nearby Lithuanian town; the rest were later deported.

In November 1939, Rabbi Lifshitz, who felt obligated to remain behind, sent his wife, mother-in-law and daughters in a horse and wagon. During the clandestine border crossing, the baby began to cry and the border guards opened fire. Reb Dovid's five-month-old daughter was tragically killed by the gunfire, and his wife and mother-in-law were captured by the Lithuanian police and returned to the Germans. Reb

Dovid's older daughter was separated from her mother and grandmother and somehow ended up in Kalvarija, a Lithuanian city that was home to 1000 Jews. Cipa returned to Suwalki to bury the baby, and after a few days, her mother also returned.

Trying to save yourself, others and values

After their successful escape to Kalvarija, Dovid helped rescue Jews remaining in Suwalki and transport sixty Torah scrolls to Kalvarija. From Kalvarija, the Lifshitz family went to live in Slobodka, on the outskirts of Kovno. Following the Soviet occupation of Lithuania, they began to search for ways to leave the country. Dovid obtained a Curacao visa from the Dutch consulate dated July 27, 1940. He also obtained an American visa because he was included on a list of distinguished rabbis submitted to the State Department. In addition, he was granted permission to immigrate to Palestine. After obtaining Soviet exit visas, the Lifshitz purchased tickets for Vladivostok on February 5, 1941. They started from Moscow, where they received Japanese transit visas in March of 1941, as well as an extension on their Palestine visa from the British Consulate in Moscow dated March 21, 1941. Although they tried to get the necessary visas for Cipa's mother to leave Kovno and join them, they were unsuccessful. She was shot in a killing action not far from Kovno in October 1941. The family travelled across Russia and on May 15, 1941, sailed from Kobe to San Francisco aboard the Tatuta Maru. They later had two more daughters, Chaya and Sara Itel, born in the United States. Dovid's parents, Yaakov and Itel Lifshitz, his sister Miriam and brother Abraham and his wife Lena and two children were later deported from the Grodno ghetto and killed at Treblinka (1943). Most of Cipa's family was also killed during the Holocaust.

Sources: [Rav Dovid- bio.pdf \(yu.edu\)](#); [Rabbi Lifszyc \(left\) and another man pose in front of a cabinet full of Torah scrolls that were smuggled out of Suwalki. - Collections Search - United States Holocaust Memorial Museum \(ushmm.org\)](#); [Ated Bio.pdf \(yu.edu\)](#); [Rav For Life, Rebbi Forever – Mishpacha Magazine](#)

Vocabulary

Reb: in this context, simply Sir

Rov: principal rabbi in town

Rav: rabbi

Schidduch: to find a bride for a groom

Yeshiva: superior school of religious studies

Rosh Yeshiva: the head of the yeshiva

Rabbonim: rabbis

Sholom: Yiddish pronunciation of Shalom, in Hebrew "Peace"

Machlokes: controversies

Suwalk: the Yisddish name of the city of Suwalki

Conclusion of Lesson 1 (5 minutes)

Note for the teacher: The timeline of the key events in the lives of Masha Feinstein and Dovid Lifshitz, together with the answers to the questions in Task 1, in the form of posters done by the 4 student groups are displayed around the classroom for all to see (and consult in Lesson 2). Students have 5 minutes to go around the classroom and see what the other groups have done. Alternatively, if the lesson is done online, the timeline of events and the students' answers are in the digital format, and are available for Lesson 2.

Lesson 2 (45 minutes)

Note for the teacher: The students remain working in their initial small groups. You distribute them the materials additional materials, according to the person they chose to work on. They will receive two fragments of Dovid and Masha's post-war history and current photos. Use the **photos** that you will find in **Appendix 4** for Masha and **Appendix 5** for Dovid

Task 2: Student group work (15 minutes)

Questions for students:

1. What was life like after the war for Dovid and Masha?
2. What part of the text impressed you the most and why? Which part of the photo do you think is the most important and why?
3. Who was important to them?
4. What message do the stories of Masha and Dovid contain?

Text 3 Masha Feinstein: After sixty-five years and today [part of testimony and photos]

Part I

What happened in 2006 could be considered a coincidence, the hand of Providence, or simply a miracle. In June 2006, I signed up for a trip to Israel, which was scheduled to take place from October 27 to November 7, 2006. The night before the trip, I got a phone call.

A young person named Marianna Hoszowska from Warsaw asked: "Am I speaking to Maria Kowalska?"

"Yes, you are."

"Are you Masza Fajnsztejn?" "Yes."

"Were you looking for family members on the Internet?"

"No, because my whole family was in the ghetto and they perished in Ponary near Vilnius. I'm only looking for the people who knew my parents and could tell me something about them."

"So you don't want to search for your family?" The young person sounded a little disappointed.

"But I don't have anyone to search for because they are all gone." "Well, I can tell you that you have an aunt. She lives in Haifa."

I was dumbfounded. We compared all the data, concluding that Dina Fajnsztejn Szulowicz was my aunt. She had filed documents at Yad Vashem, describing when and how the members of our family had perished.

"Are you planning to visit Warsaw any time soon?" Marianna Hoszowska asked.

"Why, tomorrow I'll be in Warsaw because I'm going on a trip to Israel!"

"Great, let's meet at Central Station. I'll bring more information about your aunt."

The next day we met in Warsaw. It turned out that my aunt had died but she had a daughter. At that point, we didn't know anything about her. I gave Marianna the address of my son's website in Poland.

Part II

I'm in the middle of my trip. We move around cities in Israel. A friend lent me his mobile phone, on which I get texts that my aunt's daughter and grandson have been found. He is an IT specialist and wants to liaise with my family in Poland. His name is Ohad Izrael. We're by the Dead Sea. It's very late in the evening. I answered a phone call from a woman from Israel who reconnects families. She's speaking English. My friend is translating that they've found my uncle, who lives near Tel Aviv, and my aunt, who lives in Haifa, and they both want to speak to me at this moment. Of course, they speak Polish.

My uncle is calling.

"Is this Maria Kowalska?" "Yes, speaking."

"Are you Masza Fajnsztejn?" "Yes."

"Hello, dear Maszeńka, this is Daniel Fajnsztejn."

Tears were shed on both ends of the receiver. I don't remember what we talked about. My uncle wanted to tell me what had happened in sixty- five years in one sentence while I asked him questions about sixty-five years of being apart. The last time my uncle saw me was in the ghetto and I was 2 years old. The next day, he came by the Dead Sea. At the hotel, he was told that I'd gone out to the beach and would be back in the evening. My uncle didn't wait but started walking down to the shore and looked for the tour from Poland. "Masza Kowalska, are you here?" he asked. He found us. He came with his daughter. When we greeted each other, I was in a haze. I had tears streaming down my face but they were tears of joy. We talked well into the evening. I was going back home in two days.

The day before my departure, my uncle organised a family reunion in the hotel in Tel Aviv. It was attended by my Aunt Lea, her daughter, my uncle with his son and daughters, sons-in-law, Aunt Dina's grandson (who connected all these elements across Israel) with his wife and child—around thirty people in all. In one moment, I became a person with a very large family. After the war, throughout my life, I didn't have any family members. I wouldn't use the words: mama, papa, uncle, aunt. And now I had a family. I regained a wonderful big family. My joy was unimaginable... All the trip participants supported me and were there for me.

I'm back at home. My aunt and uncle call me on the phone and invite me to visit. We have sixty-five years to catch up on.

Note: The interviewer notices that there are two very important objects: a cross and a menorah on the shelf in her house. Her granddaughters reverted to the Jewish surname Fainstein. The great-granddaughter is named Hannah like Masha's mother, and the grandson Daniel inherited the name from his uncle.

Based on: <https://zapispamieci.pl/en/maria-kowalska/>

Text 4: Rabbi Dovid Lifshitz – His life in the United States of America

Long way to the US. Reb Dovid, his wife, and his surviving daughter managed to obtain passes allowing them to travel through Russia and Japan to the United States. It was a long, arduous journey that ultimately brought them to Honolulu, and from there to San Francisco, where they arrived on Erev Shavuot, 1941. In America, Reb Dovid was greeted warmly by the expatriates of Suvalk. Even though the vast majority of them had emigrated prior to his arrival in Suvalk, they were well aware of all that he had done on behalf of their families and friends back home, and they were glad to repay his kindness. The community rented an apartment for Reb Dovid in the East New York neighbourhood of Brooklyn. Reb Dovid remained in Brooklyn for a year, where the Jews of Suvalk provided him with all his needs and yeshiva bochurim flocked to him to speak in learning.

The Suvalker Rav in Washington. Reb Dovid quickly became a beloved figure in the city. The family moved near Yeshiva University in Washington Heights so that Reb Dovid would be always accessible to his students. Thus did Reb Dovid begin a nearly five-decade era. Reb Dovid, too — long after World War II had tragically wiped out any trace of Jewish Suvalk — continued to be known as the Suvalker Rav. And it was no mere moniker. Reb Dovid was not someone who was, as the phrase goes, “many things to many people.” Everyone seemed to have the same image — “the Suvalker Rav” — and it was an accurate one. Reb Dovid was known for his commitment to the ideal of shalom, peace. He was beloved by many people and had many close friends. On every possible occasion, Reb Dovid warned others to refrain from using hurtful or demeaning words. His approach was always to avoid confrontation and to maintain peaceful coexistence with others; he eschewed machlokes of any sort. Even in his capacity as a member of the Agudas Harabbonim, an organisation whose goal was to defend Yiddishkeit from all breaches or distortions of tradition, Reb Dovid somehow always found a way to achieve that goal without rancour or discord.

At his death, he was the president of the Suvalki Benevolent Society in the United States. He also served as president of Ezras Torah, the international relief organisation, and on the praesidium of the Union of Orthodox Rabbis in the United States and Canada.

Sources: [Rabbi Dovid Lifshitz, 86, Scholar Of Talmud at Yeshiva University - The New York Times \(nytimes.com\)](#); [Masmid, 1979 : Free Download, Borrow, and Streaming : Internet Archive Ated Bio.pdf \(yu.edu\)](#); [Rav For Life, Rabbi Forever – Mishpacha Magazine](#)

Task 3 Classroom Reflection (20 minutes): How did the persecution of Jews during WWII shape the lives and destinies of individuals?

Note for the teacher: Psychogeography of the place: Use a circle made of chairs for offline classes, and a virtual circle (e.g. available at: <https://wheeldecide.com/>) for online classes. This arrangement of space conveys a clear message that we are equal in terms of status and we pay attention to interpersonal relationships which can be further strengthened for example through eye contact. The traditional arrangement of student desks in classrooms is not conducive to learning or developing creativity. During

online lessons, ask students to turn their webcams on (at least when they introduce themselves and speak during the workshops).

Forms of work: Offline and/or online, group and individual work, exercises in small groups/rooms.

Reflection Circle: This exercise carries a double function – it is intended to summarise the classes and to reinforce the paraphrase tool that facilitates good communication. In the Reflection Circle the key question will be asked: **How did the persecution of Jews during WWII shape the lives and destinies of individuals?** Before sharing their own ideas, each person in the circle summarises what was said by the person who spoke before. The person whose words are being paraphrased can clarify or repeat the parts they feel that haven't been entirely understood. An additional element of this exercise is to reinforce each person's need to be heard.

Conclusion & Evaluation (10 minutes)

Note for the teacher: Dynamic/Walking Dialogue: (offline lessons/workshops). Form a circle. The students are now standing. Tell students that you will now collect feedback on what you have done together. Ask the group about their final thoughts and reflections. What do they feel now that these lessons/workshops are about to end? Do not ask what the participants have learned today. Anyone can start the discussion by taking a step forward (thus breaking out of the circle) and sharing their opinion/thesis in response to the question asked by the moderator. Other people show that they agree with this statement by moving closer to the speaker or that they disagree by moving away.

Questions for students:

1. What does history teach us?
2. How does the past affect us today?
3. How many identities can we have?
4. What is the value of kindness in times of war?

Appendix 1: The photos for Task 1 group formation (two photos of Masha and two photos of Dovid)



Photo 1: Masha after WWII = Maria Butkiewicz



Photo 2: Masha/Maria and her nanny Maria Butkiewicz (after WWII)



Photo 3: Rabbi Lifshitz in Sувалки



Photo 4: Rabbi David Lifshitz in Sувалки with father Yaakov Arie Lifshitz and mother Etel Ita Lifszyc

Appendix 2: The photos accompanying Text 1 – The life story of Masha/Maria
Feinstein – Maria’s family before WWII



Photo 5: Masha’s parents



Photo 6: Masha’s mother - Hannah



Photo 7: Masha with her mother before WWII

Appendix 3: The photos accompanying Text 2 – The life story of Dovid Lifshitz



Photo 8: Rabbi Lifshitz (left) and another man pose in front of a cabinet full of Torah scrolls that were smuggled out of Suwalki.



Photo 9: Synagogue in Kalvaria before WWI

Appendix 4: The photos accompanying Text 3 Masha Feinstein: After sixty-five years and today

The photos were copied from the book Monika Odrobinska, *Dzieci wojny. Mali Polacy, którzy ocalili*, Kraków 2022 (“Children of War. Little Poles who survived. True stories”) and Maria Kowalska’s personal collection.



Photo 10: Maria Kowalska/Masha Feinstein



Photo 11: Masha/Maria Kowalska and her Israeli Family (Tel Aviv, 2008)



Photo 12: Maria Kowalska/Masha and her granddaughter Jolanta (Zielona Góra)



Photo 13: Masha/Maria in Vilnius, 2008



Photo 14: Masha/Maria, Ponary 2008

Photos taken in Zielona Góra, November 24, 2022



Photo 15: Jakub Niewinski, the co-author of the Learning Activity with Maria in her home

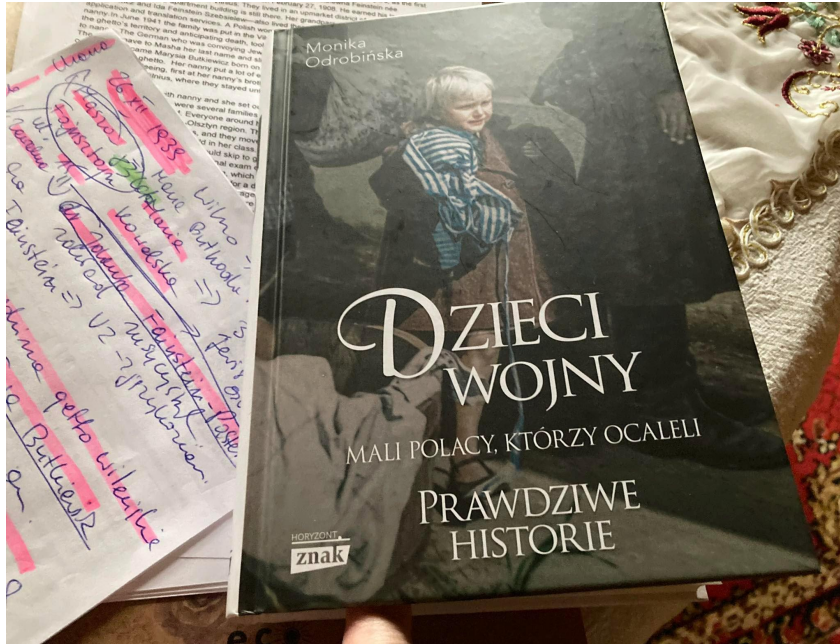


Photo 16: The title of the book in the photo: “Children of War. Little Poles who survived. True stories” [published 2022]



Photo 17: Newspaper article title: "My name is Masha. Masha Fajnsztajn" [published in 2015]



Photo 18: Masha with the only keepsake of her parents - in own hands she holds the plate from which her parents ate before the Holocaust

Appendix 5: The photos accompanying Text 4 Rabbi Dovid Lifshitz – His life in the United States of America



Photo 19: Dovid Lifshitz (1906-1993) in Yeshiva University in Washington Heights

Masmid 1979 (collective work).

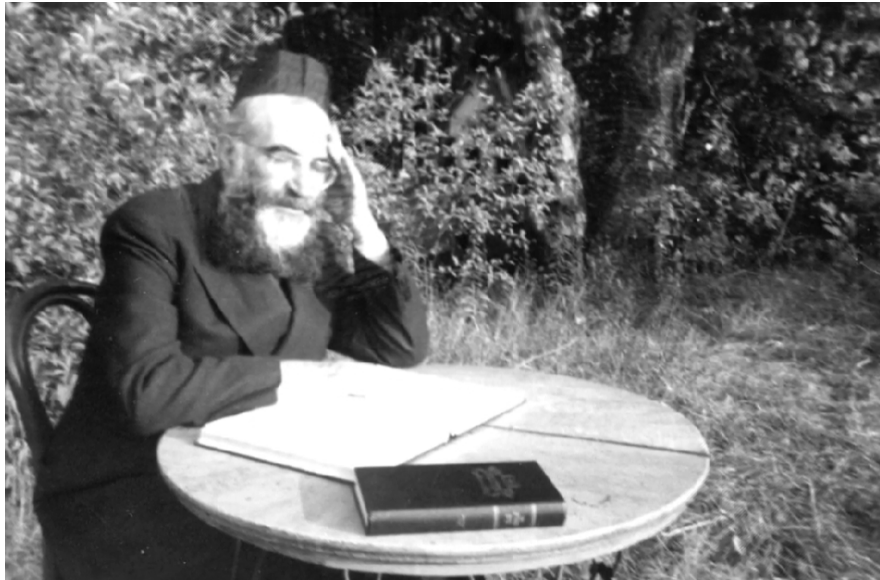


Photo 20: Dovid Lifshitz in Washington



Photo 21: Photo Caption: 1. Rav Dovid Lifschitz, Suwalker Rav, 2. Rav Moshe Shatzkes, Lomza Rav, 3. Rav Yosef Dov Soloveitchik, R"Y RIETS, 4. Rav Chaim Heller, R"Y RIETS, 5. Rabbi Dr. Shmuel Belkin, President Yeshiva University



Photo 22: Dovid Lifshitz with students



Photo 23: Dovid Lifshitz in Yeshiva University



Photo 24: Dovid Lifshitz with students



Photo 25: Rabbi Lifszyc family



Photo 26: Rabbi Lifszyc and his grandson

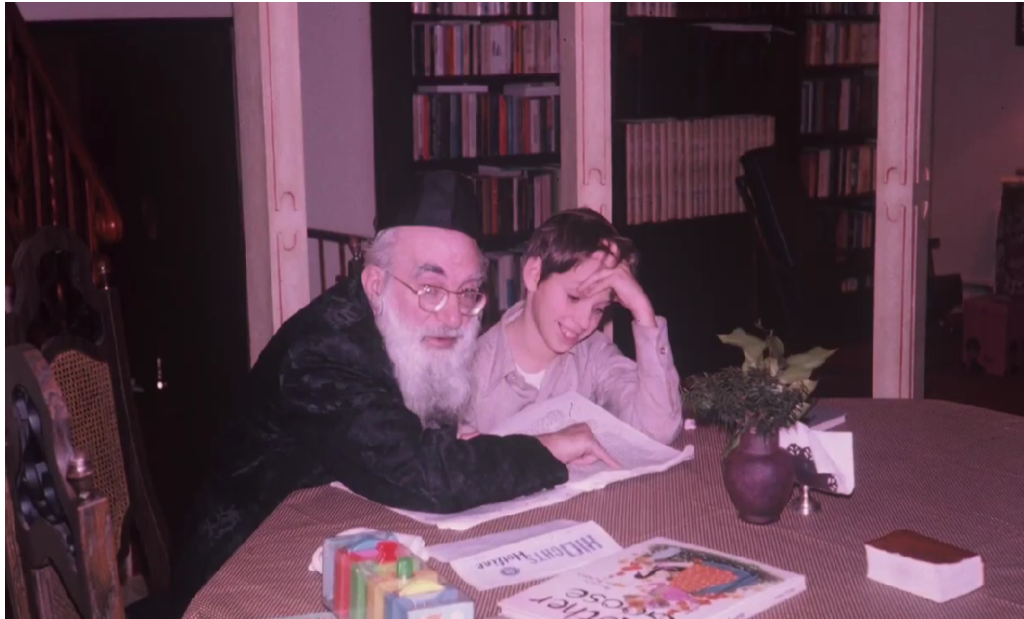


Photo 27: Rabbi Lifszyc and his grandson



Photo 28: Dovid Lifshitz with his wife



Photo 29: Remains of a Torah scroll from the Kalvarija Synagogue. Could be from Suvalki

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Monika Odrobinska, *Dzieci wojny. Mali Polacy, którzy ocaleli*, Kraków 2022.

Rav Dovid- bio.pdf (yu.edu);

Rabbi Lifszyc (left) and another man pose in front of a cabinet full of Torah scrolls that were smuggled out of Suwalki. - Collections Search - United States Holocaust Memorial Museum (ushmm.org);

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(1154) Rav David Lifshitz Reading Portions of the Pesach Haggadah - YouTube

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Masmid, 1979 : Free Download, Borrow, and Streaming : Internet Archive

Rav For Life, Rabbi Forever – Mishpacha Magazine

[\(1\) Facebook](#)

[Rabbi Dovid Lifshitz | Flickr](#)

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[Rabbi Lifszyc \(left\) and another man pose in front of a cabinet full of Torah scrolls that were smuggled out of Suwalki. - Collections Search - United States Holocaust Memorial Museum \(ushmm.org\);](#)

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[Central DB of Shoah Victims' Names \(yadvashem.org\)](#)

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