

Yad Vashem Jerusalem

Volume 88, February 2019

Everlasting Memory

The New Shoah Heritage Campus at Yad Vashem

(pp. 4-5)



International Holocaust Remembrance Day 2019

(pp. 2-3)

Published by:



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Production: **Ahva Printing Press Company Ltd.**
Design: **Stephanie Et Ruti Design**
This magazine was published with the assistance of The Azrieli Group. 

ISSN 0793-7199

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Yad Vashem's activities are supported by

Israel's Ministry of Education 

and The Conference on Jewish Material Claims Against Germany. 

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■ **On the cover:** The shoe of the infant Hinda Cohen, with the date of her deportation from the Kovno ghetto to Auschwitz during the Children's Aktion, carved into the sole by her father Dov. One of thousands of items to be preserved for posterity in Yad Vashem's new Shoah Heritage Collections Center (see pp. 4-5).

Diplomatic representatives from over 50 countries were called upon not to fall victim to Holocaust distortion

■ **On Thursday, 24 January 2019, Yad Vashem hosted its Annual Event for the International Diplomatic Corps in Israel marking the UN-sanctioned International Day of Commemoration in Memory of the Victims of the Holocaust.** Ambassadors and diplomatic representatives from over 50 countries were greeted by Yad Vashem Chairman Avner Shalev and Israel's Minister of Education Naftali Bennett. Shalev reminded the gathered diplomats of the essential facts of Holocaust history, and called upon them not to fall victim to Holocaust distortion, but rather to "to join with us to ensure that truthful memory continues to inspire and motivate the world." Minister Bennett spoke of his family connection to the Holocaust and stated that "the universal lesson to be learned is that we must be good, call out against evil and... never single out people because of their race, beliefs or opinions."

After the opening remarks, Director of the Yad Vashem Archives and Fred Hillman Chair for Holocaust Documentation Dr. Haim Gertner delivered a lecture on the topic "Jews Rescuing



Jews," which was also broadcast live via Yad Vashem's Facebook page. Dr. Gertner's lecture focused on a collection of rescue stories from the Yad Vashem Archives carried out by Jewish educators and youth, such as Aharon Menczer, who devoted his life to youth in Vienna and Theresiensdat; Chava-Eva Warburg, who saved many Jewish children in Germany and Sweden; and Heinz Prossnitz, who sent hundreds of life-saving packages to Theresienstadt. "Due to the intensity of murderous Nazi activity, a large number of the rescue attempts initiated by Jews sadly failed," summed up Dr. Gertner. "And yet... they reflect the human spirit in the shadow of death, and therefore they are so significant to us and to our lives today."

Yad Vashem Marks International Holocaust Remembrance Day Worldwide and Online

Leah Goldstein



Following the lecture, a panel dialogue on “Jewish Rescue and Solidarity in a Disintegrating World” was held with the participation of two Holocaust survivors – Haim Roet, who was rescued by Jews and non-Jews in the Dutch resistance; and Fanny Ben Ami, who was involved in saving both Jews and non-Jews through her activities with the French resistance, eventually leading 28 Jewish children to safe haven in Switzerland. Both survivors raised the topics of solidarity between Jewish rescuers and non-Jewish rescuers, as well as between victims. Referring to her “story of resistance,” Ben Ami explained how she felt the tragedy only after the war, when she discovered that her parents had been murdered in the death camps. For Roet, it was important to emphasize that his story teaches how humans can communicate with one another to create a better world.

At the event, the gathered diplomats were urged to join Yad Vashem’s “**iRemember Wall**,” a project created to promote Holocaust remembrance in the digital sphere. Running the week of International Holocaust Remembrance Day, the “iRemember Wall” randomly matched each participant with one of the Jewish men, women and children recorded in Yad Vashem’s Central Database of Shoah Victims’ Names, which today holds some 4,800,000 records. The commemorated victim could then be shared via the participant’s account on a number of social media platforms. In total, some 17,800 people took part in this special

project to commemorate Shoah victims.

This year, Facebook Israel joined the efforts to promote the project, helping publicize to Facebook users the call to join this unique commemorative activity. “Yad Vashem works tirelessly to guarantee that the memory of the Holocaust is relevant and constant, while facing the challenge of its global dissemination,” stated Yad Vashem Chairman Avner Shalev. “Therefore, we maintain an active presence on social media, today’s platforms for contemporary discourse. The new joint project with Facebook Israel, which will continue with ‘To Every Person There is a Story’ on Israel’s Holocaust Remembrance Day this May, allows the broader public to connect with the names and stories of the Jews murdered during the Holocaust and enables those who wish to express their commitment to Holocaust remembrance to do so in a simple and timely way.”

Also featured on Facebook was “**Ask a Survivor**.” Two weeks before 27 January, participants were given an opportunity to ask questions to a number of survivors. On International Holocaust Remembrance Day and over the next few weeks, some of the questions were then answered online by survivors.

A **mini-site marking International Holocaust Remembrance Day**, featuring a variety of resources the public could view, share and engage in, including online exhibitions and educational resources, was uploaded to Yad Vashem’s website. The site dedicated a complete

section of informative resources to the liberation of Auschwitz-Birkenau, which took place 27 January 1945, and is the reason this specific date was chosen by the UN to commemorate the Holocaust and its victims worldwide. A playlist of educational videos taken from Yad Vashem’s free MOOC (Massive Open Online Course), “Antisemitism: From Its Origins to the Present” was also included on the site. In the course, fifty leading scholars from all over the world explore questions and issues relating to antisemitism, including its definition, how it has changed throughout history, and why it can still be found today among so many diverse cultures, even among opposing ideologies.

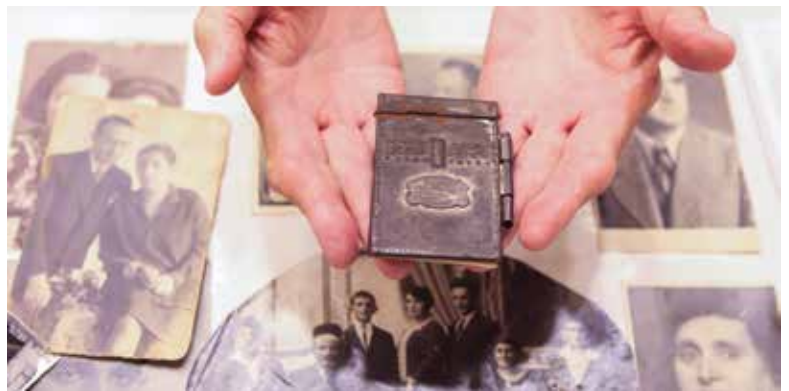


A **new online exhibition** featuring last letters of Holocaust victims from 1941-1944 was opened on Yad Vashem’s French website, and on the German website a new online exhibition opened, entitled “The Last Postcard of Berta Joschkowitz.”

Also marking International Holocaust Remembrance Day, Yad Vashem **traveling exhibitions** were shown around the world, including in the United States, Latin America and Europe. The “Beyond Duty” exhibition, prepared by Yad Vashem for Israel’s Foreign Ministry, showcases diplomats who risked their lives to save Jews during the Holocaust. The exhibition was on display in the General Assembly of the United Nations in New York, the UN offices in Geneva, and at the Foreign Ministry in Paris, with the participation of Israel’s President H.E. Mr. Reuven Rivlin and the French Foreign Minister Jean-Yves Le Drian (pictured above). In addition, Holocaust scholars and educators from Yad Vashem, as well as Yad Vashem Societies around the world, participated in **commemorative events and ceremonies** on every continent.

Everlasting Memory

The New Shoah Heritage Campus at Yad Vashem



■ Works of art, artifacts and documentation from Yad Vashem's unrivaled collections will be preserved for generations to come in the new Shoah Heritage Campus.

■ *As I stand on the border between life and death, certain that I will not remain alive, I wish to take leave from my friends and my works... My works I bequeath to the Jewish museum to be built after the war. Farewell, my friends. Farewell, the Jewish people. Never again allow such a catastrophe.*

From the Last Will and Testament of Gela Seksztajn, 1 August 1942

On the precipice of death, amid the transports from the Warsaw ghetto in the summer of 1942 and only half a year before she and her daughter Margalit were transported to Treblinka, artist Gela Seksztajn wrote her last will and testament. The words reveal, in an unsettling manner and leaving no room for doubt, that she was well aware of what fate awaited her: murder at the hands of the Nazis.

Despite the total destruction unfolding before her eyes, however, Gela possessed complete confidence that the Jewish people would arise from ruin and that they would erect a "Jewish

museum" where her artwork would find a home. Gela Seksztajn's last will was in fact that of all the artists who were murdered in the Holocaust.

During the Shoah, an entire universe was shattered and dispersed in myriad directions. The remaining fragments vary infinitely in size, shape and texture. Each fragment tells its own story, which, when interwoven with others, helps to recreate the rich and extensive tapestry of Jewish life in Europe before the war, the events that led to its destruction, and the lives that continued to be lived while the devastation unfolded.

In the immediate aftermath of the Holocaust, survivors sought a suitable venue to which they could entrust their cherished memories that survived the inferno; this has continued for nearly seven decades. The name "Yad Vashem" – a memorial and a name – itself highlights the important mission of being the home to the memories of the Jewish people. Since its establishment in 1953, Yad Vashem has striven to collect all relevant names, items and sources

Due to the compromised physical condition of the artworks, artifacts and archival items upon their arrival at Yad Vashem, they often require immediate conservation work to prevent further decay

of information that can help tell the stories of the six million Jews murdered during the Holocaust. Today, Yad Vashem houses the world's largest and most comprehensive Holocaust-era related collections. It is Yad Vashem's moral obligation to the Jewish people and humanity to preserve every item and use them to educate about the Holocaust worldwide. These personal effects, or those that served communities, range from

Yad Vashem houses the world's largest and most comprehensive Holocaust-era related collections. It is Yad Vashem's moral obligation to the Jewish people and humanity to preserve every item and use them to educate about the Holocaust worldwide

Leah Goldstein



■ Architectural rendering of the new Shoah Heritage Campus

diaries and letters to official documents; from paintings and drawings created in the face of death to children's toys; from Torah scrolls to crude work tools used by prisoners in the camps; from Schindler's List to ration cards; from private photographs and personal film reels to clothing that miraculously endured the hardships of fleeing persecution.

Now, as the torch of remembrance is being passed to the next generations, the survivors and their children are more willing to submit private material and entrust it to Yad Vashem for safekeeping. Since the 2011 launch of the "Gathering the Fragments" campaign to rescue Holocaust-era items that are still kept in private homes and are at great risk of deterioration, Yad Vashem has received some 265,000 items, significantly adding to its already unrivaled collections. The process of collecting the items was accompanied by documenting the narratives that lie behind each one, enabling Yad Vashem to teach about the Holocaust from the individual point of view.

In light of this huge increase in volume, Yad Vashem recently launched a campaign to build the Shoah Heritage Campus – with the Shoah Heritage Collections Center at its heart – to serve as home to these precious treasures for generations to come.

The Shoah Heritage Campus will include the Joseph Wilf Curatorial Center; the Heritage Gallery for display of treasures from its collections; and an auditorium, including a main hall and a Family and Children's Exhibition Gallery. The Family and Children's Exhibition Gallery will respond to the needs of an important population of visitors who come to Yad Vashem with children who are too young to enter the Holocaust History Museum, yet are seeking a meaningful family experience.

The central component of the new Campus is the Shoah Heritage Collections Center, with state-of-the-art storage facilities for artworks, artifacts and archival materials. Situated in a strategically prominent, highly visible location – opposite the Hall of Remembrance, one of the

most frequently visited sites of Yad Vashem – the Shoah Heritage Collections Center will comprise four subterranean levels covering a total area of 5,880 square meters (63,300 square feet).

The Center will comprise, among other elements, an entrance gallery, intake and registration section, cataloguing station, digitization room and specialized conservation and photography laboratories, as well as storage facilities featuring climate-controlled settings, air filtration and fire suppression systems, and advanced security and safety controls. Due to the compromised physical condition of the items upon their arrival at Yad Vashem, they often require immediate conservation work to prevent further decay. The cutting-edge conservation laboratories will specialize in different fields of preservation, and as such will be able to treat the range of materials from which the items stored in the Center are made – wood, paper, textile, metal, stone – thus providing Yad Vashem's dedicated conservation experts with the optimal conditions to perform their delicate work.

Visiting dignitaries and supporters of Yad Vashem will receive behind-the-scenes tours of the Center, where they will have the opportunity to see Yad Vashem's wealth of artifacts, documents and artworks not on display in the Museum Complex, but all of which tell their own unique stories. Moreover, the items in the Center will serve as an essential basis for the educational and research materials Yad Vashem produces for and implements in their various international seminars and workshops for curators, educators and researchers.

"The Nazis made a concentrated effort not only to murder the Jews, but also to obliterate their identity, memory, culture and heritage," explains Yad Vashem Chairman Avner Shalev. "For many, all that was left behind were the artworks and personal artifacts, photos and documents that survived the harshest of conditions and were entrusted to Yad Vashem to keep the stories of their creators and their owners alive. Through the preservation and display of this intellectual and spiritual property, the Shoah Heritage Collections Center will give the victims back their voice and identity, ensuring that they will never be forgotten."

Education

Liberators and Survivors: The First Moments

New Educational Video Reaches Global Audience

Sheryl Ochayon

■ *"In two years of combat you can imagine I have seen a lot of death... but nothing has ever stirred me as much as this... how could people do things like that? I never believed they could, until now."*

US Staff Sergeant Horace Evers,
on what he witnessed while liberating Dachau

American teachers – especially those who teach world history or the history of WWII – often search for an introduction into the study of the Holocaust. The story of the liberation of the Nazi camps is a natural bridge between the study of the war itself and the genocide perpetrated against the Jewish people during that war.

Yad Vashem's International School for Holocaust Studies, through the "Echoes & Reflections" professional development program for American educators, has created a film to provide this introduction. *Liberators and Survivors: The First Moments* is a short (15-minute) film that opens with footage of WWII and maps illustrating the progress of

crimes against civilians. Selected testimonies presented in the film show the intense emotional effect that liberation had on these young men, such as Leon Bass, who was 20 years old when he helped liberate Buchenwald. Bass relates, "I can never forget that day, because when I walked through that gate I saw [...] human

"Now, as witnesses to the Holocaust are nearly all gone, it is extremely important that truth and facts, supported by those who experienced the horror of these events, are not forgotten."

Roger Lane



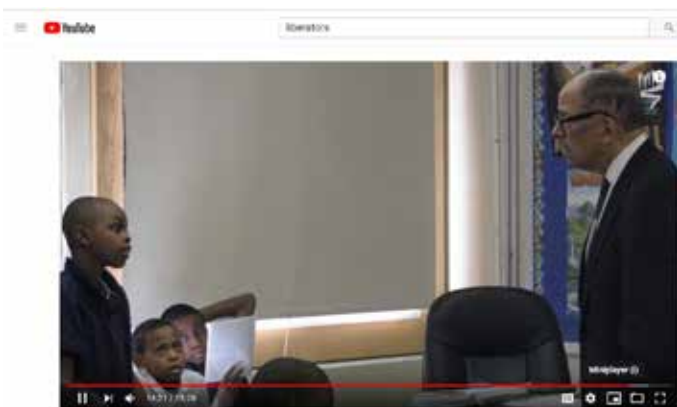
■ US soldiers help a survivor, Penig concentration camp, Germany, April 1945 | Yad Vashem Archives

a moral voice in later years, sharing his story and pleading that humanity learn from his experience. Interwoven with the liberators' testimonies are those of Jewish survivors, who speak of the compassion shown by their liberators. Solly Ganor, liberated after a death march from Dachau, calls his liberator, Japanese-American Clarence Matsumura, simply "his angel."

Produced for students in the classroom, the film was created with great sensitivity, choosing to focus on the human story rather than just showing shocking images. As such, it has met with a very enthusiastic response on YouTube – with some 700,000 views in its first year. It has received hundreds of comments including, "This was a great educational video. Needs to be seen everywhere" and merely "Thank you for remembering." Roger Lane wrote: "The liberators and survivors of concentration camps were astute enough at the time to consider the possibility that people wouldn't believe them. Signs proclaiming 'this happened' appeared immediately. Now, as witnesses to the Holocaust are nearly all gone, it is extremely important that truth and facts, supported by those who experienced the horror of these events, are not forgotten."

Liberators and Survivors: The First Moments was produced with the generous support of Dana and Yossie Hollander and the Snider Foundation.

The author is the "Echoes & Reflections" Program Director, International School for Holocaust Studies.



■ Leon Bass (right) tells young students about his involvement in the liberation of Buchenwald

the Allied armies, and quickly moves into the initial dramatic encounters between liberators and survivors. It opens a window into these powerful moments and provides an educational opportunity to discuss them.

The focus of the film is the American soldiers – many no older than 18 or 19 – who liberated Nazi camps and were the first outside witnesses to the monstrous evidence that the Nazis and their collaborators had committed unspeakable

beings that had been beaten, they'd been starved, they'd been tortured. They had been denied everything."

Primary sources include the reaction of General Dwight D. Eisenhower, who immediately understood the need for evidence to counter the possibility of denial, a problem sadly still relevant today. "I made the visit [to the camp of Ohrdruf, a subcamp of Buchenwald] so as to be in the position to give firsthand evidence of these things if ever, in the future, there develops a tendency to

charge these allegations merely to 'propaganda.'" After requesting that members of Congress and journalists as well as other soldiers in the region come personally to view the horrors, he wrote: "We are told the American soldier does not know what he is fighting for. Now at least he will know what he is fighting against."

The film shows how many of the American liberators suspended their military missions in order to provide care for the survivors. It also highlights one liberator who, like others, became

New Digital Resource for Educators in Jewish Frameworks

Shani Lourie

■ *“Like someone receiving medication, like those who receive a transfusion, this is how it was for those who periodically went to satirical plays at the theater, to laugh a little and dissipate the ‘black bitterness,’ to force themselves into a lighter mood, and forget for several hours the melancholy and despair.”*

Meir (Mark) Dworzecki, *The Jerusalem of Lithuania in Revolt and in the Holocaust* (Tel Aviv: Mifletet Poalei Eretz Yisrael, 1951)

Meir (Mark) Dworzecki was a Jewish doctor in the Vilna ghetto. In addition to his medical work, Dr. Dworzecki was a member of the ghetto underground, who endeavored to document all aspects of life in the ghetto, and the various attitudes held by its Jewish prisoners towards the cultural events held there.

Meir Dworzecki’s rich testimonies appear in one of the lessons featured on a new digital resource recently launched by the International School for Holocaust Studies. The resource, accessible from the “Education and E-Learning” section on the Yad Vashem website, was created to help educators teach about the Holocaust in both formal and informal Jewish frameworks across the English-speaking world.

“Educational Materials for the Jewish World” provides teachers and guides with a range of age-appropriate lesson plans for the purpose of creating meaningful discussions focusing on Holocaust memory, remembrance and commemoration. As a springboard for these discussions, for example, one lesson plan is centered on *tefilla* (prayer) and faith during the Holocaust, while another concentrates on Israel as a home to Jewish child survivors, such as Yad Vashem Council Chairman Rabbi Israel Meir Lau, immediately after the Shoah. Other topics developed so far cover the use of personal artifacts, for example Chaim Basok’s *tefillin* or Shmuel Daich’s shirt; as well as inspiring stories of Righteous Among the Nations, including that of Warsaw Zoo Director Jan Zabinski and his wife Antonina. All of these examples help students comprehend the multicultural and individual identities of the Jewish individuals and communities destroyed during the Holocaust.

The multidisciplinary lesson plans utilize Holocaust-related materials and resources, such as testimonies, posters, letters, photographs, artworks, music and diaries, to encourage individual and group dialogues, as well as a

number of creative activities to keep youth engaged with the topic. Technologically advanced user-friendly filters enable educators to easily locate suitable materials for their teaching environments. As in many of the International School’s educational programs, the platform emphasizes the historical context and accentuates the story of the individual, as



well as sparks of light in the darkness of the Shoah, thus developing and strengthening Jewish identity in today’s complex global society.

The new digital resource is generously supported by David and Ellie Werber, and Marin and Bracha Werber.

The author is Head of the Pedagogy Section, International School for Holocaust Studies.

First-Ever Seminar for Educators in Australian Jewish Schools

Rabbi Moshe Cohn

■ **At the end of 2018, Yad Vashem hosted its first-ever seminar for educators in Australian Jewish Schools.** With the theme “The Role Shoah Studies Can Play in Developing Jewish Identity,” the program was an interesting mix of prewar, wartime and postwar Holocaust history taught



■ *Seminar participants view the model of Yad Vashem in the Visitors Center*

by Yad Vashem historians; a discussion of the Yad Vashem pedagogical approach to teaching about the Shoah by educational experts at the

International School for Holocaust Studies; and the presentation of classroom teaching units by School staff. Special programs included a tour of the Yad Vashem Holocaust Art Museum, discussing the use of film in teaching the Shoah, Yiddish literature, and understanding the role of photography in Nazi propaganda. Andrea Gore from the King David School in Melbourne said, “This has been a completely transformative experience. I am so grateful to have had the opportunity to participate.”

The seminar reflected the broad and diverse Australian Jewish community. Teachers from Shalom Aleichem, a Yiddish-based “Bund” school, participated with teachers from Yeshiva College and Beth Rivka, as well as Lubavitch boys and girls schools. As the seminar progressed, the participating teachers engaged each other in lively conversation, debate, and discussions of different teaching goals and styles. What emerged was an awareness of similarities between schools of different philosophical approaches and a desire to work to find common

ground for the benefit of their students and the Australian Jewish community in general. “Being together with other Australian Jewish Studies teachers has been so engaging and created such a wonderful common goal and feeling of connectedness,” declared Sharon Greenberg of Moriah College in Sydney.

“It is our hope that following the tremendous success of this first seminar there will be additional seminars and programs uniquely catered to the Australian Jewish community,” said Ephraim Kaye, Director of the Jewish World and International Seminars Department at the International School. “Their rich and continuing commitment to excellent Shoah education can serve as an example to the entire Jewish world.”

The seminar was generously supported by donors who chose to remain anonymous.

The author is Head of the Jewish World Section, Jewish World and International Seminars Department, International School for Holocaust Studies.

Graduate Spotlight

Every year, over 300,000 students and educators from Israel and around the world attend hundreds of educational activities, in a dozen languages, at the International School for Holocaust Studies. Featured here is one of the School's graduates, and what she has achieved since:



Deborah Hamilton USA

Sheryl Ochayon

■ Deborah Hamilton teaches eighth-grade Social Studies in the rural North Potter school district in Pennsylvania. Deeply antisemitic views held by a group in the almost all-white community, in her words, “bleed into the minds of our youth.” In fact, a resident of her town is a vocal swastika-wearing Holocaust denier who has spread his ugly message over the internet.

Deborah recently discovered “Echoes & Reflections,” the premier source for Holocaust-related materials and dynamic classroom content for US educators developed by three world leaders in education – the ADL, USC Shoah Foundation and Yad Vashem. She uses the program to help give her a strong foundation and powerful resources to combat these antisemitic beliefs through effective and relevant education.

In 2018, Deborah participated in the “Echoes & Reflections Journey through Poland with Yad Vashem,” one of two advanced learning seminars for educators using the program in their classrooms. She and nineteen other educators from across the United States spent five intensive days visiting sites of extermination camps, ghettos and mass graves. “We were



■ Yad Vashem Graduate
Deborah Hamilton

surrounded by hate,” she recalls. “We stood at Birkenau together to bear witness to the greatest atrocity in the human world, fueled by hate – and by a particular strain of hate: antisemitism. My heart was overwhelmed with the idea that hate can cause so much harm. While I understood this, to witness it gave me a whole new perspective.”

When she returned from the Journey, Deborah challenged herself to be an agent for social change, communicating this message to her students. Since then, she has been a veritable whirlwind of activity. When the local neo-Nazi was profiled by CNN, she challenged his message by promoting, together with other like-minded teachers and community members, a “Hate Has No Home Here” grassroots

movement, complete with T-shirts, decals, bumper stickers and lawn signs. She has refuted the Holocaust denial he preaches by presenting photos from her Journey to hundreds of people in the community and speaking about what she witnessed. She has also written about her Journey with “Echoes & Reflections,” and has spoken about her experiences and the Holocaust at the WWII Museum in Eldred, Pennsylvania. After the October 2018 shootings at the Tree of Life Synagogue in Pittsburgh, her “Hate Has No Home Here” group made sure that part of the proceeds from their campaign would benefit the synagogue.

“After my Journey, I will always be loud about antisemitism,” Deborah has promised. Her community involvement and passion to combat hate with education are great examples of the resistance to hatred and injustice about which she teaches. She is one teacher who has certainly made a difference.

“Echoes & Reflections” is generously supported by Dana and Yossie Hollander.

The author is the “Echoes & Reflections” Program Director, International School for Holocaust Studies.

Holocaust Educational Center Wins IDF Chief Prize



■ IDF soldiers participate in a session in the Holocaust Remembrance and Heroism Educational Center at the IDF training base in the Negev

■ In December 2018, the IDF Chief-of-Staff's Prize for Education was awarded to the Holocaust Remembrance and Heroism Educational Center in Cooperation with Yad Vashem at the IDF training campus in the Negev.

The Center offers a special interactive space on the topic of “The Human Image in the

Shadow of Death,” and allows teams from Yad Vashem's International School for Holocaust Studies to develop and carry out educational programs as an inherent part of IDF training activities. Dealing with the story of the Holocaust as a pivotal event in the history of the Jewish people, alongside examining values such as Jewish identity, mutual responsibility, heroism and attachment to *Eretz Israel*, forms the basis for the Center's cooperative endeavors. This combination allows the next generations of soldiers and commanders to commit to passing on the torch of remembrance.

“The Holocaust Remembrance and Heroism Educational Center is a groundbreaking initiative,” says Dr. Eyal Kaminka, Lily Safra Chair of Holocaust Education and Director of Yad Vashem's International School for Holocaust Studies. “Close to 35,000 soldiers, some of them coming directly from the field, have visited the Center since it opened a

year ago to learn about the human spirit in the shadow of the darkest period in history. Professional staff from Yad Vashem present not only historical knowledge, but also dilemmas, dialogues on Jewish and universal values, and a complex view of the Holocaust. This vital work is done in cooperation with the IDF Educational Corps and other professional bodies in the army, and as such, a new and unique educational track has been created. I am pleased to announce that we are currently working on the expansion of the space and the building of a Holocaust educational center that will combine novel educational outlooks and learning environments for IDF soldiers and other groups living in the south of the country.”

The Holocaust Remembrance and Heroism Educational Center in Cooperation with Yad Vashem at the IDF training campus in the Negev is supported through the generosity of Sadia and Simmy Cohen, and the Graham and Rhona Beck Foundation, Israel.

Legacy: 80 Years since the *Anschluss*

Dr. Asaf Yedidya

■ The International School for Holocaust Studies' annual periodical *Legacy* is intended primarily for teachers who work in the formal education system, as well as students and interested members of the public. Every volume is dedicated to a different topic that is discussed through different viewpoints. The periodical also features lesson plans, which are based on the contents of the volume, as well as an overview of new books.

The new volume of *Legacy* (11) sheds light on various aspects of the *Anschluss* – the annexation of Austria by Nazi Germany in March 1938 – and the Holocaust in Austria. The *Anschluss* was the first in a series of dramatic



developments that made 1938 a critical turning point in the history of Nazi Germany and Europe, and which precipitated the outbreak of WWII. Moreover, it can also be seen as a watershed in the development of the Nazi regime's anti-Jewish policy. This volume's articles address the *Anschluss* pogrom – the outbreak of violence against the Jews of Austria, particularly in Vienna – in the weeks

The *Anschluss* was a watershed in the development of the Nazi regime's anti-Jewish policy

after the annexation; the changes that applied to the activity of the concentration camps in Germany as part of the anti-Jewish policy in the wake of the *Anschluss*; the complex character of Benjamin Murmelstein, a prominent community activist in Vienna during the Nazi period; and Austrian Righteous Among the Nations during WWII.

Legacy is published with the generous support of Dana and Yossie Hollander.

The author is Coordinator of *Legacy* in the Department for Teacher-Training in Israel, International School for Holocaust Studies.

Yad Vashem Studies

The Rescue of Jewish Academics

Dr. David Silberklang



■ Among the first Jews whose livelihoods and careers were threatened in Nazi Germany were scholars; most Jewish university faculty lost their positions as a result of the 7 April 1933 “Law for the Restoration of the Professional Civil

Service.” Large numbers of refugee scholars from the Third Reich, most of them Jews, were in desperate need of relocation and employment in their fields. Where could they go?

As Prof. David Zimmerman shows in his article, “Competitive Cooperation: The Society for the Protection of Science and Learning, the American Emergency Committee, and the Placement of Refugee Scholars in North America,” which appears in the new issue of *Yad Vashem Studies* (46:2), two organizations arose in 1933 that successfully found refuge and jobs for many of these scholars, especially in Great Britain and the US. The British Society for the Protection of Science and Learning (SPSL) and the American Emergency Committee in Aid of Displaced Foreign Scholars (AEC) each tried to bring out scholars from the Third Reich and find positions for them. They even managed generally to cooperate and pool their efforts. Both organizations knew they were dealing mainly with displaced Jewish academics, but they feared an antisemitic backlash among the general public and in academia, especially in American universities.

The SPSL and the AEC shared information and evaluations of academics, which helped them place people in each country. At the same time, they competed for funds when they turned to the same American donors, which placed a strain on their relationship. Raising money and organizing the absorption and employment of refugees during the Great Depression was politically and socially dangerous for both organizations. They also needed to minimize the potential hostility from scholars and graduate students concerned by the arrival of potential competitors for scarce academic jobs, especially when these potential competitors were Jewish.

Following the passage of the Nuremberg Laws in September 1935, the SPSL became

more publicly critical of the Nazi regime and openly appointed Anglo-Jews to its council and executive committee. It also organized a British academic boycott of the University of Heidelberg's 550th anniversary celebrations in 1936, seeing this as a publicity stunt meant to give implicit international sanction to the Nazi regime's destruction of a free German academia. Neither the Nuremberg Laws nor the Heidelberg celebration's implications affected the top American universities.

Both organizations feared an antisemitic backlash among the general public and in academia

These growing differences, the AEC's concern that the British were attempting to monopolize the relief effort, and the SPSL's feeling that the Americans were too passive in their efforts to place refugee academics, heightened tensions between the two organizations. This growing hostility came to a head in March 1939, when new SPSL General Secretary David Cleghorn Thomson visited North America in order to examine how more scholars could be placed there. The Americans saw Thomson as a condescending interloper.

Despite this very complex, often tense relationship, the successful cooperation between these two organizations is particularly noteworthy. They developed a kind of international “underground railroad” that provided the means of rescue for many refugee academics. According to the SPSL's last prewar report, of 830 displaced scholars who found permanent or temporary work outside Germany by June 1938, 60 percent were living in Great Britain and the US (251, or 30.2 percent, and 247, or 29.8 percent respectively). A look at any list of well-known scholars from that period – such as Nobel Laureates James Franck, Max Born and Edward Teller – makes their success evident.

The publication of this volume was made possible through the generous support of Hamburger Stiftung zur Förderung von Wissenschaft und Kultur.

The author is Editor-in-Chief of Yad Vashem Studies and Senior Historian, International Institute for Holocaust Research.

The Perception of Time during the Holocaust

■ **Time is a central notion in modern life.** It is what allows people to build their days, to plan, and to organize. Time can be taken or lost, wasted or gained. It can feel like it is crawling or standing still. But it cannot be stopped. If many philosophers have wondered about how to escape time, all agree that controlling one's time is, in effect, controlling one's life.

around Hitler and his perceived achievements. In his keynote address, Prof. Guy Miron, Director of the Center for Research on the Holocaust in Germany at Yad Vashem's International Research Institute and the Open University of Israel, described this "Nazification of time." By 1939, for example, 20 April, the birthday of the Führer, became a national holiday known



■ *Calendar of the Jewish year 5704 (1943-44) produced by Asher Berlinger in Theresienstadt* | Yad Vashem Artifacts Collection

At the end of December 2018, Yad Vashem's International Institute for Holocaust Research held its biennial international conference on "The Time Dimension During and Regarding the Holocaust: In Real Time and in Retrospect." Researchers from Israel, Serbia, Macedonia, Germany, France, the US, Hungary, Australia and Portugal gathered in Yad Vashem's Auditorium to discuss several aspects of this relatively new topic in Holocaust historiography.

Taking the reins of Germany in 1933, the Nazis imposed their own form of time management. Among their first prerogatives was the establishment of a new calendar, with the introduction of key dates, usually centered

as *Führergeburtstag*; 30 January marked the accession to power of Hitler; and 9 November commemorated his *putsch* in Bavaria, as well as the *Kristallnacht* pogrom. The regime thus multiplied anniversaries and commemorations, and appropriated others, which were suddenly linked to the ideology of National Socialism.

The revised, saturated calendar clearly illustrated the obsession of time for the Nazis, who were invested with a mission they wished swiftly to accomplish. "Nazism opposed staticism, immobilism," stated Prof. Miron. "It was animated by a sense of immediacy."

But in parallel with this frenzy of Nazi action, Jews were confined to expectation, with all the psychological influence that accompanies



■ *Pocket watch on which Yeshayahu Markowitz of Szilágysomlyó, Transylvania, pasted the photographs of his children in order of birth. On the eve of the family's deportation, he entrusted the watch to a Christian friend. Yeshayahu and his wife Esther, along with four of their children and four grandchildren, were murdered immediately upon their arrival in Auschwitz* | Yad Vashem Artifacts Collection, Loaned by David Marks, Sherman, Connecticut, USA

it. As Prof. Miron explained: "Jews suffered the notion of German time, without knowing what awaited them, and when."

In the 1930s, Kurt Rosenberg, a prominent Jewish Hamburg lawyer, kept a diary reporting on daily life under the Nazis. In 1935, already aware of the lack of a future for the Jews of Germany, he insisted: "We live in a future without horizon, to wait and wait again, without any certainty of the outcome."

Therefore, with their lack of control over linear time, Jews, even those removed from religion, began to show an even closer attachment to their own calendar. From 1933, with the advent of National Socialism, German Jews united around their specific historical celebrations, and found comfort in looking back at their past rather than forward to the unknown and frightening future. "The more anti-Jewish policies intensified, the closer Jews were to their own calendar and the key dates that punctuated circular time," noted Prof. Miron.

Cultivating Support

Jewish Leadership in Lithuanian Ghettos

Nathalie Blau

Dr. Arkadi Zeltser

“The calendar symbolized the life cycle, the family, and community markers,” said Dr. David Silberklang, Senior Historian at the International Institute for Holocaust Research, also a keynote speaker at the conference. “Controlling your time is reassuring. Every free individual knows when he gets up, goes to work, goes to bed. It gives a feeling of protection and control. In contrast, when Jews arrived at the camps, they were deprived of control over their lives – all time management was taken away from them.”

This phenomenon, Dr. Silberklang explained, also touched those confined for days, months, and even years in hiding places – sometimes in total darkness, unable to discern day from night. Continually dependent on their savior, never knowing exactly if and when they were going to come, time took on a whole new meaning.

It is undoubtedly for this reason that, despite the restrictions and dangers involved, whether on the run, in the camps or in the ghettos, many Jews created calendars, wrote diaries and compiled letters. These were often marked with dates of tragic events – murders, deportations and edicts:

Jews found comfort in looking back at their past rather than forward to the unknown and frightening future

“They wanted to keep a certain notion of time for the future, to leave a trace, a testimony, so that the world and their descendants could know what had really happened – and when – once everything was over,” said Dr. Silberklang.

Of course, after liberation, survivors often described themselves as being “reborn” – some would even celebrate birthdays dating from their release from Nazi enslavement. Time was now accelerated, as life was rapidly renewed in the DP camps, testimony hurriedly gathered, and commemorative days swiftly installed in new calendars. Time was, once again, under their own control, and they were determined to make use of every minute.

The Conference was generously supported by the Gertner Center for International Holocaust Conferences and the Gutwirth Family Fund.

The author is Content Coordinator of the French Website, Digital Department, Communications Division.

■ ***“The intelligentsia continued to play a prominent, even outsized role... One can talk about an intellectual leadership of the Vilna ghetto, which was parallel to the political leadership of the Judenrat and ghetto chief Jacob Gens. The intellectual leadership exerted considerable influence over public life and public opinion, so much so that the political leadership showed deference toward the intellectuals and tried to cultivate their support.”***

So claimed Prof. David E. Fishman of the Jewish Theological Seminary (JTS) of America at a recent international conference on Jewish leadership in the Lithuanian ghettos. The conference was held by the Moshe Mirilashvili Center for Research on the Holocaust in the Soviet Union at Yad Vashem’s International Institute for Holocaust Research.



■ *Yiddish authors Avraham Sutzkever and Shmaryahu Kacherginski on the balcony of their ghetto apartment, July 1943, Vilna, Lithuania*
| Yad Vashem Archives

The topic of Jewish leadership in the wartime ghettos implies a more multifaceted understanding of the phenomenon than simple research of *Judenräte* or Jewish police activities. As in normative communities, Jewish life in the ghettos embraced many sides of communal life, including formal and semi-formal groups. Researchers from Switzerland, Lithuania, the US and Israel convened at Yad Vashem in November 2018 to discuss these and other characteristics of leadership activities amongst Jews imprisoned in Lithuanian ghettos during WWII – including the intellectual leadership upon which Prof. Fishman chose to focus.

Analyzing the role of Jewish intellectuals in the life of the Vilna ghetto, Prof. Fishman pointed out their participation in saving Jewish historical documents and rare books. He emphasized the centrality of the library as a model for cooperation of different forces in the



■ *Dr. Yitzhak Arad addressed the conference participants*

ghetto, including Herman Kruk, a member of the autonomist social democratic Bund, and Zionist Zelig Kalmanovich. Later, similar interactions between different political movements became characteristic in the underground FPO (United Partisan Organization). Such cooperation, a rare phenomenon in the prewar period, became normal in the ghetto.

In his keynote lecture, Prof. Christoph Dieckmann (University of Bern), a prominent researcher on the Holocaust in Lithuania, contextualized the topic in the framework of the relations of German and Lithuanian administrations on the one side and the Jewish leadership of the ghettos on the other. Former Yad Vashem Chairman Dr. Yitzhak Arad, a leading historian of the Holocaust of the Jews in the USSR and former ghetto prisoner and Jewish partisan, spoke about the difficult moral dilemmas people had to face in everyday life, and how the position of the ghetto leadership influenced the Jews of the ghetto.

The dilemmas and obstacles found in the Lithuanian ghettos were also covered by Prof. Dalia Ofer (The Hebrew University of Jerusalem), who discussed the Jewish police in the Kovno ghetto; and the Research Institute’s Dr. Lea Prais, who examined informal leadership among the youth in the ghetto through the presentation of the wartime diary of 18-year-old Ilya Gerber. “We – the youth – meet up almost every evening to enjoy ourselves just like little children,” Gerber wrote in September 1942. “For us, the ghetto is not a ghetto: We don’t feel it amongst ourselves; we don’t want to feel like we are living behind barbed wire, isolated from the rest of the world and the rest of humanity.” Gerber was shot and killed during a forced march from Dachau in April 1945. He was not yet 21 years old.

The author is Director of the Moshe Mirilashvili Center for Research on the Holocaust in the Soviet Union, International Institute for Holocaust Research.

Keeping the Hope Alive

Research Workshop on the Search for Missing Relatives after WWII

■ ***“I am alive and I am free. After three torturous years I am back to being a man like all others. The German bastards have murdered my entire family. Lyuba and Arik are no longer with me. I still hope to find them.”***

Hirsh Brik (father of future Israeli Chief Justice Aharon Barak), Kovno, September 1944

“While probing around for the fate of my relatives here in Belgium, I encountered Mr. Mendel Toder, a relative of yours. I promised him that I would inform you that, by God’s grace, the following are safe and sound: Mendel, Chava, Miriam, Rosele, and Mother [...] May God privilege me with delivering much good news to my fellow sons of Israel and may we merit full redemption soon.”

British soldier Moshe Kasser, December 1944

These two quotes, taken from *After So Much Pain and Anguish: First Letters after the Holocaust* (Yad Vashem, 2016), succinctly illustrate the desperate need by survivors and their relatives to receive news of who was still alive – and who was not – in the immediate aftermath of WWII.

In mid-December 2018, the Diana and Eli Zborowski Center for the Study of the Aftermath of the Holocaust at Yad Vashem’s International Institute for Holocaust Research held a two-day international workshop entitled “Searching for Each Other: Survivors’ Attempts in the Postwar Period to Locate Missing Relatives and Friends.”

Researchers hailing from Israel, Hungary, Romania, Germany, the Netherlands and the United States gave a wide overview of the topic, including the establishment of formal tracing bureaus as well as survivor-led initiatives and the creation of local and regional informal networks in the effort to spread and receive news of survivors in the chaos of the early postwar period.

“Searching for relatives and friends after the war was a first impulse for many of the survivors,” explained Zborowski Center Director Dr. Sharon Kangisser-Cohen. “It was almost the natural thing to do – to find out if anyone had survived. Institutions like the International Tracing Service (ITS) evolved over time and were of great use to the survivors, but it seems that the survivors themselves went on their own journey – physically traversing Europe to find out if anyone had survived, as well as contacting anyone they could think of to let them know they

were still alive. The communication with others who knew them or may have witnessed the events was an important part of the journey. The search was arguably a first step in their rehabilitation.”

In her lecture on “First Letters as an Avenue of Locating Missing Relatives,” the co-author of *After So Much Pain and Anguish* and Director of the Research Institute Dr. Iael Nidam-Orvieto agreed. “The acts of searching and discovery cast the survivors in an active position and returned to them a sense of agency – even though most of the searches led to devastating news or no news at all. By telling the world of their survival, as well as including descriptions of their wartime and postwar experiences, the survivors were beginning their long journey towards coming to terms with the magnitude of their loss and beginning to rebuild their new lives.”

Dr. Nidam-Orvieto pointed out that many of the first letters, which were gleaned from the Yad Vashem Archives as well as its ongoing “Gathering the Fragments” campaign, included lists of those known to the writer to have died, as well as those joyfully understood to be alive. Some survivors, as well as Jewish soldiers in

Dr. Emunah Nachmany-Gafny, an Israeli independent researcher, gave a moving presentation on children searching for relatives – and vice-versa – in Poland after the war. In most cases, she pointed out, those caring for the children during the war, as well as other adults searching for them, were crucial to the child’s postwar fate. Information reaching *Eretz Israel* was publicized and leads passed on to local and Jewish organizations acting in Europe. This process sometimes led to the child’s “redemption” from his or her adoptive home, despite the often-painful separation this entailed – although, she argued, ultimately many of the children remained with their rescuers.

The sheer numbers of missing persons after the war and the uncertainty of their fates called for governments to search for solutions beyond the private sphere

Serafima (Sima) Velkovich, from the Reference and Information Department in Yad Vashem’s Archives Division, covered the modern-day challenges of locating information on survivors – which in rare situations have led to reunions between siblings, cousins and more distant relatives after decades of separation. Utilizing digitized records and lists, Velkovich is often stymied by changes of birthdates, locations and even names for survivors and victims, depending on their location at the time the information was given. For example, many concentration camp inmates would adjust their dates of birth in order to survive selections, or survivors would give alternative home addresses in DP camps to avoid being transferred back to the postwar USSR. Velkovich always tries to find clues as to the real identity of people – using photos (if available), Russian/Jewish variations of names, and even certain kinds of phraseology to decipher the real meaning behind information given to the relevant authorities. “Yad Vashem’s extensive databases play a central role in my work, along with any other source that may help – including phone directories and Facebook – to



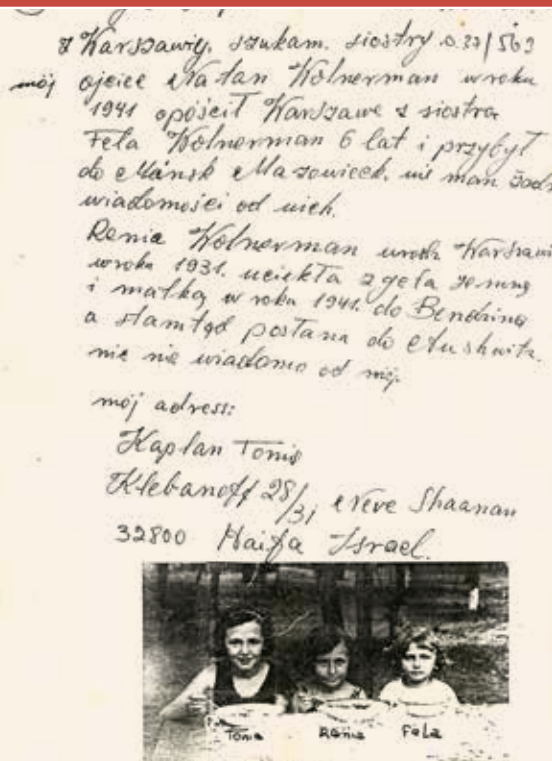
■ Near and Far newspaper from April 1946, showing the names of Holocaust survivors and lists of missing relatives | Yad Vashem Archives

Europe, even found themselves becoming the relaters of news concerning people they did not know, in order to be able to pass the tidings on to those searching for their own relatives and friends. “Despite often devastating rumors that circulated amongst the survivors and their relatives abroad, they kept the hope alive that they would eventually be reunited with their loved ones.”

"The survivors went on their own journey – physically traversing Europe to find out if anyone had survived as well as contacting anyone they could think of to let them know they were still alive."

Dr. Sharon Kangisser-Cohen

Leah Goldstein



■ Letter written after the war by Holocaust survivor Tonia Kaplan (née Wolnerman) from Haifa, searching for information regarding her father Natan and her sisters Fela and Renia | Yad Vashem Archives

enable me to track down as much information as possible."

Not always did the search for survivors lead to positive actions. Angela Boone of the Free University of Amsterdam gave an intriguing account of "Operation Black Tulip" – the devastating postwar policy by the Dutch Ministry of Justice to deport and expropriate all German and Austrian nationals from the Netherlands as "enemies of the state." Many of the "exportees" were themselves Jewish, victims of Nazi persecution, who now found themselves "triple persecuted" by the Dutch government, which re-interned them in camps – sometimes even alongside their former Nazi guards. A significant amount of the records pertaining to this operation are still unavailable – they were either destroyed or remain closed.

Some of the researchers tackled the history and motivation of the various tracing services after the war. Dr. Tehilla Malka Darmon of the Ben-Gurion University of the Negev looked at the political aspects of these organizations – the sheer

numbers of missing persons after the war and the uncertainty of their fates called for governments to search for solutions beyond the private sphere. Dr. Christian Hoschler of the International Tracing Service (ITS) gave a detailed history of the early efforts of both survivors and centralized bureaus to find missing relatives and friends. While many survivors in the DP camps took matters into their own hands in the frenzied postwar period – issuing certificates and making lists in order to publicize the knowledge they had collated – within a few years this activity had been swallowed up by the larger, more centralized organizations such as the Joint Distribution Committee, the United Nations Relief and Rehabilitation Administration (UNRRA) and the regional offices of the International Red Cross, which eventually gave way to the ITS in Bad Arolsen, central-western Germany. Dr. Verena Buser of the Selma Stern Center for Jewish Studies in Berlin-Brandenburg outlined the unprecedented difficulties faced by the postwar search bureaus, as survivors were not stationary – they moved around the continent in search of missing relatives and, often, wartime friends. "One of the things we failed utterly to predict was the resilience of human beings," she quoted Eileen Blackey, Director of UNRRA's Child Search and Repatriation, as saying. "When we moved into Germany, the roads were completely congested with cars and people trying to get home."

Despite the fact that in many instances survivors received information that their loved ones had died, many of the papers at the workshop spoke of the survivors' continued hope to find someone alive – even in the present day. Dr. Susan Urban, Director of the ShUM (Speyer, Worms and Mainz) Cities on the Rhine-Jewish World Heritage Association, tackled the heartbreaking continued search for missing relatives and friends, borne by survivors until their dying day. Even though over the decades more and more information became available, many survivors never gave up hope of finding more details, more evidence and more closure to their loved ones' stories. In an effort to hold on to their past lives, commemorate those who were lost or even to build a more meaningful future, Urban concluded that "the search never ended, as long as the survivors clung on to the anchor of their past."

The workshop was generously supported by the Gutwirth Family Fund.

Winners of the International Book Prize

■ The Yad Vashem International Book Prize for Holocaust Research in Memory of Benny and Tilly Joffe z"l was awarded to two recipients this year: Dr. Daniel Reiser of the Herzog College and Safed Academic College for *Rabbi Kalonymus Kalmish Shapira: Sermons from the Years of Rage*; and Dr. Ion Popa of the University of Manchester for *The Romanian Orthodox Church and the Holocaust*. The award ceremony took place on 17 December 2018 in Yad Vashem's Auditorium, in the presence of Yad Vashem Chairman Avner Shalev; Dusia and Yochanan Kretchmer and Ora Sharon, representatives of the Joffe family; and the Directorate of Yad Vashem's International Institute for Holocaust Research.

The Book Prize Committee called Reiser's book "a major contribution to both Holocaust scholarship and the history of Jewish thought... it undoubtedly represents the final word regarding this text."

The Romanian Orthodox Church and the Holocaust was described as "a path-breaking book [...] the first study to analyze this topic systematically, using new materials and opening the way to other researchers to come."

The Yad Vashem International Book Prize for Holocaust Research in Memory of Benny and Tilly Joffe z"l was generously supported by Brian and Lee Joffe.



■ International Research Book Prize winners Dr. Daniel Reiser (top, second from left) and Dr. Ion Popa (bottom, second from right) with Yad Vashem Chairman Avner Shalev (right), International Research Institute Director Dr. Iael Nidam-Orvieto (left), and representatives of the Joffe family Ora Sharon (top, second from right) and Dusia Kretchmer (bottom, second from left).

The Ethical Use of Jewish Human Remains from WWII

■ In October 2018, Prof. William E. Seidelman MD of the Department of Family and Community Medicine at Toronto University published a paper in the leading medical journal *Surgery*. The paper was based on work emanating from the deliberations during the international research symposium held at Yad Vashem in May 2017 on treating the remains of Jewish victims of Nazi medical experiments. The article focused specifically on the 2017 “Vienna Protocol” on how to deal with Jewish human remains from the Holocaust, authored by Bergen-Belsen survivor Rabbi Joseph Polak, Adjunct Assistant Professor of Health Law, Ethics and Human Rights at Boston University’s School of Public Health and Rabbi Emeritus of the University’s Hillel House.

The Yad Vashem symposium led Prof. Seidelman and his colleagues to continue to promote the adoption of the “Vienna Protocol” in reference to the moral use of the human anatomy atlas created by Nazi researcher

Eduard Pernkopf during WWII, based on criminal medical research – and its continued use today by neurosurgeons due to the importance of its content from a medical standpoint. “The audience of neurosurgeons is of particular importance since peripheral nerves cannot be identified by sophisticated diagnostic methods like MRI or ultrasound,” explained Prof. Seidelman. “The Pernkopf atlas is probably the only anatomical atlas that detailed this delicate anatomical feature, thus accounting for its utility as a guide to surgeons who specialize in this field. The ethical questions raised by [eminent neurosurgeons]... appear to have opened new horizons that are now informed by Jewish law, *halachah*, as detailed and formulated by Rabbi Polak. We are grateful to the International Institute for Holocaust Research and Yad Vashem for providing a forum that has facilitated these important achievements, along with the participants, whose expertise made the symposium such an important success.”

Research Fellow: Dr. Roni Stauber

■ Dr. Roni Stauber, lecturer in the Department of Jewish History and Senior Research Fellow at Tel Aviv University’s Kantor Center for the Study of Contemporary European Jewry, recently spent four months as a research fellow at the International Institute for Holocaust Research.

As the academic director of the Wiener Library and a member of the Academic Committee of Yad Vashem, Dr. Stauber has published copious research papers about Holocaust-related topics, Israeli society and the Holocaust, and Israeli-German relations. In his present study, he seeks to show that “in parallel with Israel’s relations



with West Germany, which were based primarily on *realpolitik* (practical, economic, diplomatic and military considerations), Israelis began cooperating with Germans, as well as Jewish organizations, associations of concentration camp inmates and Holocaust survivors, to unmask the wartime perpetrators who had now integrated into West German society.”

As the guest speaker at this year’s annual lecture of the John Najmann Chair for Holocaust Studies, Dr. Stauber discussed the efforts of West German public prosecutors in pursuing Nazi war criminals and the legal, social and political obstacles they faced. He related to the gradual progression of Israeli official and unofficial bodies, among them organizations of Holocaust survivors as well as Yad Vashem, joining the efforts. While emphasizing the heavy emotional

price frequently paid by survivors who traveled to Germany to testify, and the often light sentences passed on the criminals, Dr. Stauber pointed out that at least their crimes had now become known. Moreover, the systematically collected archival documents, affidavits, testimonies and interrogations gave a significant impetus to the study of the Nazi apparatus, its perpetrators, and the implementation of the “Final Solution.”

The archival material at Yad Vashem, he said, was “essential” for his research. “There are archival divisions that include lots of information about the trials, trial records, police activity and Yad Vashem’s own history.” For example, a perusal of the archival material made it clear to him that Yad Vashem and the Israel Police did not just make do with answering inquiries. Rather, on their own initiative they conveyed information that included names of criminals and the crime scenes, which they knew about from testimony they had collected. The direct cooperation between Israeli organizations of Holocaust survivors and associations of immigrants from various cities (*Landsmannschaften*) with the German prosecutors is an issue he believes requires in-depth attention. “International cooperation in general, and Israeli-German cooperation in particular, has not been discussed to date in the study of trials of Nazi war criminals in Germany,” he said. “I believe that this study will be of great interest among researchers and indeed everyone interested in Holocaust remembrance and questions concerning coping with crimes from the past.”

Dr. Roni Stauber received the Fellowship Supported by The Baron Friedrich Carl von Oppenheim Chair for the Study of Racism, Antisemitism, and the Holocaust, established at the International Institute for Holocaust Research, Yad Vashem.

The figure of the survivor who made it through the devastation finds himself alone with no idea where to go

■ “Munich 1945. An emaciated young Jew, only just liberated at Sachsenhausen, is undergoing treatment in the infirmary...Thinking of nothing, desiring nothing... Then one day, a woman – dressed in an UNRRA uniform – pauses next to the young man’s bed. She asks questions, he replies. He tells of the Lodz ghetto, the death camps. She wants to know more. He speaks of his parents, his studies. He mentions that, eons ago, when he was a child, he had studied painting. Three days later, the woman returns with a gift: a few brushes, paint-boxes and a white [blank] board. She places them on his bedside table and leaves, without saying a word.”



■ The Lodz ghetto theater, 1943 (Pinchas Shaar is seated in the center) | Photo: Courtesy Elisheva Shaar



■ Model of a backdrop for the play “The Wonder Horse” that was performed in the Lodz ghetto. The model was made by Pinchas Shaar in the mid-1990s, for an exhibition on the Lodz ghetto displayed at Yad Vashem | Yad Vashem Artifacts Collection

With these words, the author Elie Wiesel z”l describes the process of rehabilitation through art begun by Holocaust survivor Pinchas Shaar (né Szwarc) after he was liberated. Thanks to the paints, brushes and board he received, Shaar created a rare piece of art that was added to Yad Vashem’s Art Collection this year. The painting depicts a man sitting with his back against a wall, bent over his belongings, wearing a flat cap and coat. His facial features disappear like smudges of paint.

The name of the piece, *Where To?*, links the subject to the wandering Jew. The figure of the

The Art of Living

A New Painting by Pinchas Shaar in the Art Collection

Orly Ohana and Eliad Moreh-Rosenberg



■ Pinchas Shaar (Szwarc) (1917-1996), *Where To?*, 1945, Oil on wood-panel | Yad Vashem Art Collection

survivor who made it through the devastation finds himself alone with no idea where to go. Sitting in the foreground of an abstract composition of rectangular shapes, every gesture of his body signals fatigue, sorrow, despondency and powerlessness.

Pinchas Shaar was born on 15 March 1917 in Lodz, Poland. He was the eldest son in the Szwarc family, with two brothers, Josef and Lajb, and a sister, Esther (Itta). His father Jakob owned a carpentry shop and his mother Chaja (Feiga) was a homemaker. Shaar showed a talent for drawing when he was a child and he was encouraged by the artist Jankel Adler, who was

a relative. When he graduated from the Lodz *Gymnasium* (high school) in 1938, Shaar began studying drawing with the avant-garde artist Wladyslaw Strzemiński, who encouraged Shaar to put on his first exhibit in the city that year.

The outbreak of WWII interrupted Shaar's art studies. In September 1939, Shaar and his brothers fled for the Lwow area, which was in Soviet-controlled territory. Concerned for their parents and sister who had been deported to the Lodz ghetto, they decided to go back to save them in May 1940. However, the circumstances there were insurmountable, and they, too, were imprisoned.

Shaar was employed in the ghetto's statistics department, where he helped out with various graphics jobs and worked together with his close friend, the photographer Mendel Grossman. He often spent his free time building scenery for the ghetto's theater together with his brother Josef, who was a carpenter. The surviving photographs of the performances in the ghetto and the reconstructed models of the scenery that the artist created after the war, now housed in Yad Vashem, attest to the creative influence of Jewish avant-garde artists such as Marc Chagall and El Lissitzky. During the liquidation of the Lodz ghetto in August 1944, Shaar and his family were pressed into forced labor while most of the other Jews incarcerated there were deported. In October 1944, Shaar was sent to sub-camps of Sachsenhausen with his father and two brothers; first to Oranienburg and then to the camp of Koenigs-Wusterhausen. On 25 April, they were liberated by Russian forces. Pinchas, his parents and his brothers survived, but his sister and her son were murdered in Auschwitz.

In October 1945, physically and mentally exhausted, Shaar contracted pneumonia and was hospitalized in a sanatorium in Gauting, near Munich. As his widow Elisheva Shaar recalled, the act of painting *Where To?* brought him back to life. After he recuperated, Shaar joined the Yiddish theater as a set painter in the Feldafing DP camp.

With his love of painting, Shaar resumed his art studies. He lived in Paris, Tel Aviv and New York. His post-Holocaust work is characterized by optimism and a colorfulness that is filled with vigor and combines Jewish and biblical themes. The painting *Where To?* is exceptional in Pinchas Shaar's work because it expresses his pain and mental anguish as a Holocaust survivor. Elie Wiesel, who was a close friend of Shaar's during his time in New York, noted the conflict between this painting and the rest of Shaar's artwork that brims with life. As he stated in 1975 in his introduction to Shaar's exhibition catalogue in New York's Jewish Museum: "Thanks to Pinchas Shaar, we know that it is given to man to keep his memories of death while turning them into weapons against death."

Orly Ohana is Associate Curator in the Art Department and Eliad Moreh-Rosenberg is Curator and Director of the Art Department, Museums Division.

“Life Was Good”

Wartime Journal from the Children’s Home in Chardonne, Switzerland

Yona Kobo

■ *“Despite all hopes... they still have time to send us to the camps... Hold on and don’t fall into their net... Here, of all places, people prove every moment whether they’re really Jews and Scouts, if they’re human in the best sense of the word.”*

“However, Susanne used paper cutouts as interesting illustrations for the children, so the main challenge was preserving them so that they wouldn’t keep getting torn.”

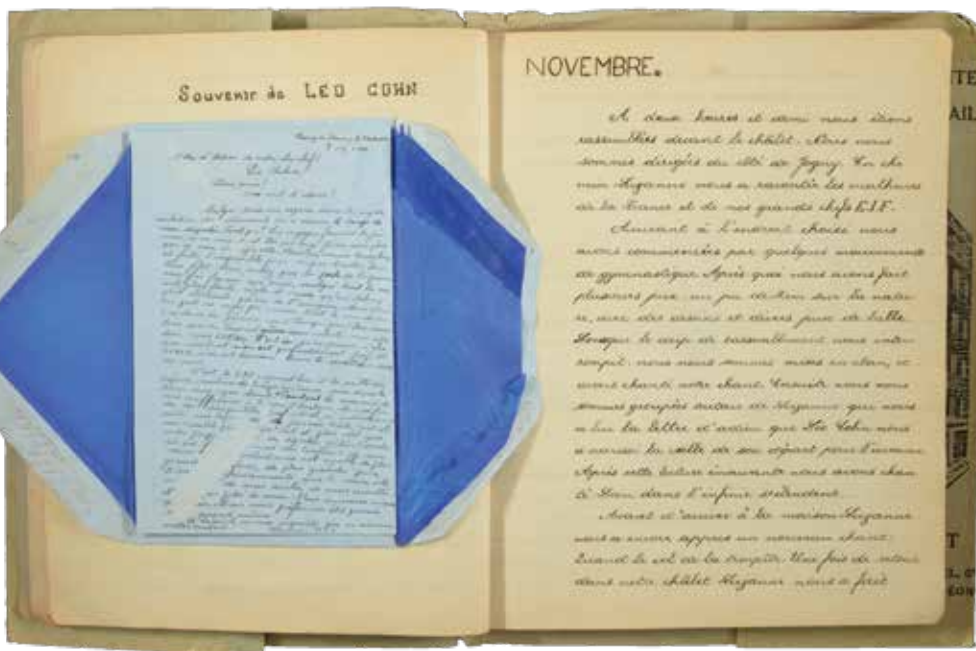
A native of Lübeck, Germany, Léo Cohn moved to Paris in 1933, where he became

their home in Berlin with their four children: Jacques, Susanne, Yosef and Yvonne.

The family wandered in the Netherlands and France until they settled in Toulouse, where Jacques joined the French underground. In May 1944, Susanne, her parents and her younger siblings were smuggled into Switzerland. Susanne worked as a nanny for a few local families, but her father was afraid that his daughter would have trouble maintaining a Jewish lifestyle and so suggested she join the staff of Chalet Bernardina.

Susanne was very excited at the prospect of working at the children’s home - where some 30 Jewish children, mostly refugees from France and Germany, lived. She drew on her experience as a cadet and a leader in the French Jewish Scouting Movement in Toulouse. “I took care of the children and organized activities for different age groups, from three to fifteen,” she later testified. “Every Sunday, we held special events, including songs, games and field trips. We went sailing in a boat on the lake at the foot of Mont Pèlerin... An impressive sight, and even prettier in wintertime when it’s covered with snow... In the summer, we swam in the lake and had a picnic. It was wonderful. Every chance we got, we went out to swim with the children. It was a great experience for the kids, and I knew how to get along with them. In wintertime, we had indoor and outdoor activities. Life was good.”

After the war, Susanne returned to France.



■ Page from one of the diaries with the last letter from Jewish scout leader Léo Cohn

So wrote Léo Cohn, one of the wartime leaders of the French Jewish Scouts, to his colleagues on 30 July 1944, the Fast of the Ninth of Av, the evening before he was deported from the Drancy internment camp to Auschwitz.

Cohn’s last letter was discovered in a journal from “Chalet Bernardina,” a WWII-era Jewish children’s home in the Swiss city of Chardonne that ran according to Jewish and Scout values. As part of the Israeli national campaign “Gathering the Fragments,” Yad Vashem recently obtained two such journals written by Susanne Taieb-Levy (née Marburger), a staff member in the children’s home. Shreds of paper were stuck inside the journals, which had not been opened for many years, and they had to be treated in Yad Vashem’s conservation laboratory. “Thanks to the relatively good condition of the journals conservation work was minimal – fixing torn paper, pasting cutouts that got detached, and straightening folds,” said a laboratory worker.

active in the leadership of the French Jewish Scouting Movement (EIF). He headed the spiritual leadership of the movement and taught Jewish values, love of the Jewish religion, and Hebrew, and founded the Scout Choir that sang both religious tunes and songs about *Eretz Israel*.

On 2 May 1944, his wife Rachel and their three children fled to Switzerland, but Cohn stayed in France and continued his work as a spiritual leader. He was caught on 16 May while trying to smuggle a group of young people out of the country and interned in Drancy. Two months later, he was sent on the last deportation from Drancy to Auschwitz, where he was murdered. The Chalet Bernardina journal from November 1944 was dedicated to Cohn, and the “farewell letter from our dear leader Léo Cohn, who left for an unknown destination” was read to the children out loud.

The same year that Cohn had first arrived in France, Susanne Marburger’s parents had fled



■ Susanne Marburger standing behind some of the children at Chalet Bernardina

Susanne drew on her experience as a cadet and a leader in the French Jewish Scouting Movement in Toulouse



■ Experts work on preserving one of the diaries in the conservation laboratory

She immigrated to Israel in 1968 and passed away in 2010. Her journals were recently donated to Yad Vashem by her son Rémy Taïeb, together with a photo album from the children's home. (Some pages from the diary appear on Yad Vashem's French website.) Speaking with Orit Noiman, Head of the Collection and Registration Section in the Archives Division, Taïeb said: "The anniversary of my mother's death falls this week. I'm very emotional. I've seen what happens when a house is cleaned out. I was afraid that would happen with Mom's journals, too. For that reason, I decided that they ought to be kept at Yad Vashem, for this generation and for posterity."

Since the "Gathering the Fragments" campaign began nearly eight years ago, 11,800 people have donated some 265,000 items, including 153,000 documents, 101,000 photographs, 4,644 artifacts, 719 works of art and 185 original films. Representatives of Yad Vashem visit Holocaust survivors or their family members in their homes, in addition to holding collection days in centers closest to their place of residence, in order to gather Holocaust-era personal items. To schedule a meeting in Israel: +972-2-644-3888 or collect@yadvashem.org.il

Yad Vashem runs the "Gathering the Fragments" campaign with the support of Israel's Ministry of Jerusalem and Heritage.

The author is a researcher and Online Exhibitions Coordinator in the Digital Department, Communications Division.

Survivor Testimony in the Digital Age

■ To what extent are survivor testimonies still being collected in Israel and abroad, and how will conducting these kinds of interviews look in the coming years? How is it possible to categorize and make the evidence available in a way that is relevant to different users? What new technologies and platforms are available? How may we best create and monitor the necessary interaction between the collections and users of the testimonies? And in what ways may we draw on testimonies in the struggle against Holocaust denial and antisemitism in the physical and digital worlds?

In November 2018, Yad Vashem hosted a unique and innovative seminar dealing with the challenges involved in collecting, preserving, accessing and using testimonies of Holocaust survivors in the digital age. Thirty-two participants from Israel and abroad – the US, France, Germany, Spain, Chile, Italy, Greece, the Czech Republic and Scotland – and more than 20 participants from Yad Vashem gathered to tackle a variety of related issues, including a definition of Holocaust testimony; the knowledge of and accessibility to Holocaust testimonies that have been gathered over the years worldwide; the connection between the testimonies of survivors, rescuers and eyewitnesses; and the ethics of the use and presentation of testimonies in the various media for different goals, such as research, commemoration and education on both the personal and wider levels.



The five-day seminar, which was organized by Yad Vashem's International Institute for Holocaust Research and Archives Division within the framework of the European Holocaust Research Infrastructure (EHRI) project, featured a working meeting of the directors of institutions that hold some of the largest collections of testimonies of Holocaust survivors: Yad Vashem in Jerusalem, the USC Shoah Foundation in

California, the United States Holocaust Memorial Museum (USHMM) in Washington, the Fortunoff Collection at Yale University, the Mémorial de la Shoah in Paris, and the International Tracing Service in Bad Arlosen. Part of the seminar was devoted to cooperation in the future programs of each organization, mapping the common challenges, and trying to find shared solutions.

In addition to the directors of the large collections, the seminar hosted managers of smaller, local collections, each of them comprising dozens and even hundreds or thousands of testimonies: the Ghetto Fighters House in Israel, and testimony collections in Germany, Scotland, New York, Greece, the Czech Republic and even Chile. This encounter with deeply dedicated local activity – limited in scope and often without many resources – was fascinating and thought-provoking.

Alongside the collection managers, a large group of "users" participated: researchers from different disciplines: historians, sociologists, psychologists and psychotherapists, media experts, educators, genealogists, and even family-research experts. Towards the end of the seminar, three Holocaust survivors were invited to talk about their motivation to testify, and especially about their feelings regarding the fact that their testimonies are in the public domain.

"This unique seminar enabled us to map a range of relevant topics, to sharpen directions of thought, to listen and to talk," said Yad Vashem

Archives Director and Fred Hillman Chair for Holocaust Documentation Dr. Haim Gertner. "Most importantly, it allowed us to deepen and expand the global network of experts, and even to create directions for practical projects and collaborations in the near future."

This seminar was held with the support and cooperation of the Foundation "Remembrance, Responsibility and Future" (EVZ).

Jews Rescuing Jews

Women of Valor

Female Jewish Rescuers during the Holocaust

Dana Weiler-Polak

■ Gisi Fleischmann, Anna Braude Heller, and Luba Bielicka Blum – these are the names of three Jewish women who worked selflessly and tirelessly to save fellow Jews during the Holocaust. The stories of these women and others were recounted at a recent symposium held at Yad Vashem, entitled “If You Remain Silent at this Time” (Book of Esther, 14:4) – on the subject of female Jewish rescuers during the Holocaust.

“The main idea initiated and developed by Nazi Germany... was to break down Jewish society into molecules that cannot function, that lose the humanity, vitality and especially the internal solidarity demonstrated in different ways in Jewish life throughout history,” Yad Vashem Chairman Avner Shalev stated at the symposium’s opening. “However, in the main, the Jewish people did not break down nor did they lose their humanity in their response to different and difficult situations in which they found themselves. One of the things that characterized the human and communal dimension was preserving their unity with those around them... this was expressed in their willingness to help other Jews, beyond their own immediate families, in a variety of circumstances. It is our duty to instill this knowledge in our own people, in the next generations, and in the entire world.”

Shalev explained that the symposium focused specifically on female rescuers because women displayed extraordinary strength and an extraordinary willingness to act. “These stories enrich our lives and constitute a real example to us all – and there are many such examples.”

MK Merav Michaeli, who attended the event, said: “Today, 70 years into the amazing rebirth of the Jewish people and the State of Israel, we must allow ourselves to see that even when we were among the worst victims in history, we were able to perceive a place that was not one of victimhood, and even reach out from the inferno, from the horror, and save as many of us as possible... We must understand that the division made by many cultures of Jews only as victims and rescuers only as non-Jews is simply wrong. Jews were there alongside their sisters and brothers in every way possible. This is part of our healing process, both as a people and as a state.”



■ Dr. Yohai Cohen illustrated his talk on Jewish partisan women rescuers with historical photos of Lonka Kozibrodska, Bella Chazan, Tema Sznajderman, Haika Grossman, Tosia Altman and Zivia Lubetkin

Haim Roet, Chairman of the Israeli Committee to Honor the Heroism of Jewish Rescuers during the Holocaust, endeavored to elaborate on this phenomenon – one that was historically far less prevalent in the public consciousness. With the establishment of the State of Israel, he explained, there was little known about the rescue of Jews by Jews. The *Yishuv* [Jewish residents in Mandatory Palestine], which had struggled for its independence, generally valued the idea of fighters with weapons. It was hard for them to understand why the Jews in Europe did not fight as they did; how different the conditions were. Roet also blamed the lack of public awareness of the phenomenon of Jewish rescuers during the Shoah on the fact that rescue activities were largely secret even for members of the same organization in order to prevent the leak of information about underground activities; and that rescuers often felt guilty and regretful that they might have been able to save more of their Jewish brethren.

Naama Galil of Yad Vashem’s Commemoration and Community Relations Division spoke of a number of women who worked in rescue and aid services, including children’s doctor Anna Braude Heller, who ran a hospital in the ghetto. As conditions worsened in the ghetto, Dr. Braude Heller continued to care for the patients. Despite her ties with German and Polish colleagues, and offers to leave the ghetto, she refused to

abandon the children in her care. She was killed during the Warsaw Ghetto Uprising as she took cover with soldiers in a bunker.

Luba Bielicka Blum, a nurse who worked with Dr. Braude Heller at the hospital, continued to run her prewar nursing school in the ghetto. During the mass deportations of the summer of 1942, Bielicka Blum was able to bring about the release of some of the students by virtue of papers claiming they were students of the ghetto’s nursing school. She also smuggled her children away from the *Umschlagplatz* (deportations square) in an ambulance before the deportation. She survived the Holocaust, and passed away in 1973.

Other speakers at the symposium included Dr. Yohai Cohen, also of the Commemoration and Community Relations Division, who discussed Jewish women in various partisan groups. Dr. Cohen pointed out the various roles played by female partisans beyond their duties as fighters that helped save their fellow Jews – often against the direct orders of their superiors and/or while fending off unwanted sexual advances. Dr. Tzila Hershko (Bar Ilan University) spoke about women in the Jewish undergrounds in France, while Holocaust survivor Fanny Ben Ami gave a rare interview. As a 13-year-old, Ben Ami personally rescued a group of 28 other Jewish children, bringing them safely over the border from France to neutral Switzerland; the audience viewed clips from her riveting biographical film.

"Jewish women displayed extraordinary strength and an extraordinary willingness to act."

Avner Shalev

Historian Dr. Hava Baruch gave a fascinating account of two central Jewish rescuers during the Shoah: Hansie Brand and Gisi Fleischmann. Fleischmann, a Jewish mother of two, was a leader of the Women's International Zionist Organization in Slovakia. She helped many refugees who came to Slovakia, including 336 Jewish men from Prague. With the deterioration of conditions, Fleischmann joined the "Working Group" that endeavored to save the Jews of Slovakia through bribing senior Germans to end the deportations. For a brief period, and for a number of reasons, the deportees were halted, and this encouraged the Group to investigate the cessation of all deportations across Europe in exchange for bribes. Fleischmann met with many senior officials to test the feasibility of the plan, as well as with Jewish bodies continent-wide to discuss its funding, but the Gestapo began to monitor her and eventually arrested her for a period of four months, holding her under harsh conditions. During the period of her activity, Fleischmann received several proposals for her own escape from Nazi-occupied territory, but she rejected them all. In 1944, she was sent on one of the last transports to Auschwitz; she knew exactly where she was going.

In 1944, Hansie Brand joined in negotiations led by Dr. Israel Kasztner with the Nazi commandant Adolf Eichmann in order to save Hungarian Jewry, in the spirit of the "European Plan" formulated by the Slovakian Working Group. Brand was arrested by the Hungarian secret police, but continued her rescue efforts after she was released, joining the Red Cross construction team as Director of the Supply Division. There she helped establish children's homes and promoted the supply of food to the closed ghetto in Budapest. She also helped the starving Jews in Budapest after the siege of the city until its liberation in February 1945.

On 6 September 1942, Gisi Fleischmann wrote to her daughter Aliza in Israel: "Destiny wished us not to be together... but the same fate also required me to try to relieve this greatest of suffering of our people in its most difficult years... If I survive this grim period, I think I can say that I have not lived my life in vain. Therefore, you must bear the separation, since above all personal suffering stands the Jewish people itself."

Survivor Witnesses Honored at Special Event

Simmy Allen

■ **There was not a dry eye in the room, but the tears were not of sadness or suffering.** Rather, they were of joy and optimism for a shared future. Visibly moved by the scene, Frieda Kliger remarked: "My dreams have now come true." Kliger was one of some 80 Holocaust survivors who gathered on 7 October at Yad Vashem for an event in appreciation of their dedicated service to Yad Vashem.

One of the most engaging and important elements of the dozens of international seminars and educational groups that pass through Yad Vashem's doors every year are the face-to-face meetings with a Holocaust survivor

While each of these survivors has a unique story to tell, one purpose that binds them to one another and to Yad Vashem is that they all fill an important role by providing testimonies to groups participating in Holocaust commemorative and educational activities. Indeed, one of the most engaging and important elements of the dozens of international seminars and educational groups that pass through Yad Vashem's International School for Holocaust Studies' doors every year are the face-to-face meetings with a Holocaust survivor. For many participants, this is their first opportunity to meet somebody who actually experienced the Shoah. "Meeting with survivors raises so many emotions and adds an element of understanding of what these people went through during the Holocaust," one student attending the event remarked. "We get so much more out of the experience as a result of what they give, and we feel more committed to transmitting their message on to others."

Speaking to the survivors at the gathering, Yad Vashem Chairman Avner Shalev stated: "You declare to the world 'I was there, and here I am now.' Through your contribution of crucial eyewitness testimony, the memory of the Holocaust refuses to be relegated to the pages of our history books."

Representing her fellow Holocaust survivors, Shela Altaraz addressed the audience. She recalled how "for 50 years, I kept silent. However, in the last several years, I have been sharing my story with groups here at Yad Vashem... and feel an important sense of *shlichut* (purpose)."



At the event's conclusion, survivors, second and even third generations joined hands in song and dance. The same people who might have lived their lives in sadness and despair have created reasons for joy, happiness and hope.

The Other Michael Zaibel

Pages of Testimony Lead to Family Reunion

■ In June 2018, Yad Vashem's Names Recovery Project team received an unusual phone call. With a trembling voice, the caller requested that Yad Vashem remove the Pages of Testimony he had once filled out for his uncle and three cousins from the Central Database of Shoah Victims' Names. "I always thought that their chance of survival was impossible – even more so than any of my other relatives whom we knew had been murdered. Yet, the unbelievable has happened. Now, after having heard from my uncle's descendants, I can happily say they survived."

The story started earlier, when the caller, Michael Zaibel of Moshav Ashalim in the Negev, opened a large envelope addressed to him from a man with exactly the same name living in Belarus. Inside, he found a handwritten letter, and some photographs. At once, he recognized them as his uncle – his father's brother – and his children. "I am asking a friend of mine who knows Hebrew to write to you," the letter began. "I recently looked up the Yad Vashem Names Database and found Pages of Testimony you submitted with names and attached photographs that I recognize. I assume that you and I share



■ Documents concerning the fate of the extended Zaibel family

family roots. You see, the pictures you attached are of my grandparents, as well as of my father as a young boy."

That was the beginning of the discovery of a close family line thought to have been totally destroyed – in which both sides did not know of the other's existence and which finally led to a moving Zaibel family reunion.

On the eve of WWII, Israel and Rachel Zaibel lived in Daugavpils, Latvia. They had three sons – Shalom, Grisha and Lova – and a daughter named Chana. Grisha had immigrated to Argentina and Chana to America, while Shalom and Lova remained in Europe. Lova Zaibel, who had lost an arm and a leg fighting in WWI, resided in the town of Gomel in Belarus together with his wife Chaya and their three children. His brother Shalom lived in Riga with his wife and three children.

In July 1941, the Nazis rounded up some of the Jews of Riga in the local synagogue, which was set on fire. All those inside were burned to death, including Shalom and his family, as well as his parents. Meanwhile, close to the invasion, Lova's wife Chaya had been hospitalized. When the Nazis entered the hospital, she was thrown out of the window, suffering a brutal death. Lova and his three children disappeared.

Throughout the years, Grisha, living in Argentina, tried to obtain information about

his family in Europe. Before he passed away in 1961, he asked his son Michael to make every effort to find out what had happened and commemorate them at Yad Vashem.

After immigrating to Israel, Michael Zaibel filled out Pages of Testimony in 1999 for his lost

Among the Pages of Testimony he submitted were one in memory of his aunt Chaya, whom he knew had been murdered, as well as for Lova and his children, whom he assumed had also died

family members and attached photographs his father had given him. Among the Pages was one in memory of his aunt Chaya, whom he knew had been murdered, as well as for Lova and his children, whom he assumed had also died.

Almost two decades later, Lova's grandson, also named Michael Zaibel, living in Belarus, had discovered these Pages of Testimony together with the photos, and reached out to his father's



■ Michael Zaibel from Israel (left) with Michael Zaibel from Belarus



■ Israel and Rachel Zaibel, with their son Shalom, his wife and their children

Sara Berkowitz

cousin Michael Zaibel in Israel. Now, he filled in the missing gaps of the story.

Having seen what had happened to his wife, and being a disabled Jewish war veteran, Lova understood that if there was any chance of survival he must flee with his children. After hiding in the forest, they managed to get on the last Russian train traveling towards Buchara, and from there to Uzbekistan, where they stayed until the end of the war. After liberation, they returned and searched for their family, but did not find anyone alive. Lova decided to settle in Belarus.

Lova passed away in 1952. His son, Vova, Michael's father, died in 2010. It took many years, but finally Michael Zaibel of Belarus found Michael Zaibel of Israel.

"Stories of reunification between family members like this are exciting, but sadly very rare," explained Director of Yad Vashem's Hall of Names Dr. Alexander Avram. "Nevertheless, they only happen due to survivors and their descendants taking the time to submit information to Yad Vashem regarding family members and acquaintances who were murdered during the Shoah. While we have managed to collect the names of some 4,800,000 individual Holocaust victims, more than a million names are still missing. I urge the public to check whether their beloved relatives and friends are commemorated in the Central Database of Shoah Victims' Names, and to complete Pages of Testimony in memory of those who are not yet recorded – so that no victim will ever be forgotten."

For more information on filling out Pages of Testimony or donating other sources containing names of Holocaust victims, please contact: names.proj@yadvashem.org.il

The Shoah Victims' Names Recovery Project is generously supported by Dana and Yossie Hollander. Yad Vashem's names collection efforts are also supported by: Fondation pour la Mémoire de la Shoah, France; the Conference on Jewish Material Claims Against Germany; Swiss Banks Settlement; Genesis Philanthropy Group; the Noaber Foundation; the National Fund of the Republic of Austria for Victims of National Socialism; the Nadav Foundation; Swiss Friends of Yad Vashem; the Zanker Foundation, the Maror Foundation; Friends of Yad Vashem in the Netherlands; and Friends of Yad Vashem in Austria.

The author is Head of the Names Recovery Project, Hall of Names, Archives Division.

New Director of the Libraries Department

■ In January 2019, Lital Beer was appointed the new Director of Yad Vashem's Libraries Department. Beer, who previously served as Director of the Reference and Information Department in the Archives Division, succeeds Dr. Robert Rozett, who has transferred to the International Institute for Holocaust Research as a Senior Historian.

Upon finishing his tenure as Director of the Libraries Department, Dr. Rozett talked about the evolution of both libraries – one for books, and one for films. "When I started my new job in 1993, the Library only had six employees. Yad Vashem had a central computer and the

Over the past 25 years, the Library collection has grown by 93,000 items

Library's policy was to digitally catalog new books, but not old books retroactively. As such, the card catalog was used extensively. After about a year, with the backing of Avner Shalev, the new Chairman of Yad Vashem, we decided to digitally catalog all the books as well as the collection of periodicals; to deal with the piles of books in the small storehouse; and to change the structure of the Library. Likewise, we renovated the Library's Reading Room. New immigrants from the Former Soviet Union included some excellent librarians, and we took in some of them to bolster the Library's staff.

"Towards the end of the 1990s, additional changes were made. We merged the Library's Reading Room with that of the Archives, and the Archives and Library were relocated to a new building. The second big change came with the development of the internet, which made it possible for us to discover new books in greater quantities. Our annual intake grew from about 2,000 new titles to some 4,500. Over the past 25 years, the collection has grown by 93,000 items, not including periodicals."

The third transformation came with the establishment of the Visual Center, directed by Liat Benhabib. "I learned a lot about Holocaust films from the Visual Center, and I really enjoyed working with the Center's dedicated staff," remembers Dr. Rozett.

"In recent years, the field of library studies worldwide has employed more advanced technology and become more innovative," says Beer. "My move to the Libraries brings many challenges with it: Will we still flip through the pages in a book a decade from now, or will we only read digital books? What kind of service



■ The Reading Room in Yad Vashem's Archives and Library Building



■ Yad Vashem's Visual Center

Will we still flip through the pages in a book a decade from now, or will we only read digital books?

will we be able to provide for the public at home? To online visitors? How will we continue to be the largest and most comprehensive Holocaust-related collection in the world? To that end, we intend to adopt new technologies and cooperate with colleagues from Israel and abroad. We will continue to develop the collection of the Libraries based on a clear policy and a wish to make the information accessible to the public at large. I'm excited to tackle these new challenges."

From the Personal to the Communal: Activities for the Tenth of Tevet

■ **Marking 10 Tevet, Israel's General Day of Mourning, which includes remembering Holocaust victims whose date of death remains unknown, Yad Vashem held a public event featuring a lecture by Rabbi Dr. Yoel Bin-Nun (pictured, right), an educator and commentator on the Bible, Jewish Ethics and Religious Law.** During his address to some 300 participants, Rabbi Bin-Nun spoke about the loss his family personally suffered during the Holocaust on the one hand, and coping with the Jewish people's collective loss against the backdrop of Jewish faith on the other. Examining passages written by three Holocaust survivors – Rabbi Yehuda Amital, Abba Kovner and Itamar Yazo-Kest – that express different ways of dealing with the tragedy, he concluded: “Three survivors, three answers, one truth – after the Holocaust, the Jewish faith became an ‘existential faith’ once again. This is a faith whose opposite is not apostasy, but rather disconnection and despair.”

The date was also marked by educational events for thousands of religious students and youth group members from across Israel. In



an address to male students, Rabbi Israel Meir Lau (pictured, far right), Chairman of the Yad Vashem Council, emphasized the physical and spiritual struggle of the Jews during the Holocaust and the importance of saying *Kaddish*, the mourners' prayer, in memory of those who died. He related the story of a boy whose father had died of hunger and exhaustion in Buchenwald. The child willingly gave up his daily bread ration in order to obtain a prayer book from one of the inmates so that he could fulfill this important ritual.

Holocaust survivor Tzipora Feiblovitch inspired young women volunteering in National Service with her moving testimony. The

Gal Cohen and Shmuel Glendower

participants also took a tour of Yad Vashem's Holocaust History Museum, Holocaust Art Museum and Synagogue. After touring Yad Vashem, members of religious youth groups (Bnei Akiva, Ezra, Religious Scouts and Ariel) heard a lecture by Rabbi Elkana Cherlow about the challenges of passing the memory of the Holocaust to future generations. Rabbi Cherlow



emphasized the importance of discussing eternal values that can be learned from historic events such as the Shoah – including holding on to hope in every situation.

Gal Cohen is a Production Assistant in the Events Department, Commemoration and Community Relations Division; Shmuel Glendower works in the Educational Guiding Department, International School for Holocaust Studies.

Multigenerational Event Marking 29 November Orly Nir



■ **On 29 November 2018, marking 71 years since the approval of the UN Partition Plan, Yad Vashem organized its first-ever multigenerational event for descendants of Holocaust survivors and high-schoolers.**

The 850 participants attended workshops entitled “The Holocaust and Me,” led by members of the Second, Third and Fourth Generations; went on guided tours of Yad Vashem's new

exhibitions, “Flashes of Memory: Photography during the Holocaust” and “They Say There is a Land: Longings for *Eretz Israel* during the Holocaust”; listened to lectures and Holocaust survivors' testimony; and watched performances of “If This is a Man” by the Khan Theater in Jerusalem and “The Final Victory” by the Orna Porat Theater for Children and Youth.

“The Final Victory” describes the incredible story of survival of Dr. Felix Zandman z”l, a dear friend of Yad Vashem. After the show, Felix's widow, Ruta Zandman, told the audience about her husband's courage and how he contributed to the State of Israel in general and to Yad Vashem in particular. The audience were then introduced to members of the Puchalski family, Felix's rescuers, who were visiting Israel.

Speaking at the event, Yad Vashem Chairman Avner Shalev called 29 November a “very important milestone” in the process of founding a Jewish state in *Eretz Israel* in the shadow of the Holocaust, and emphasized the need to continue passing the memory of the Shoah through the generations. Billie Laniado, Chairwoman of Dorot Hemshech, followed up on Shalev's

remarks: “This unique combination of youth and members of the Second Generation was very poignant. For the first time, both groups could hear directly what each side thinks about the future of Holocaust remembrance,” she said. “I have no doubt that the diverse program... turned the event into an exceptional experience and a source of pride for us all.”

The concluding session included a lecture from Prof. Hanna Yablonka about the contribution of Holocaust survivors to the State of Israel. After her lecture, a panel discussion (pictured, left) was held between three Holocaust survivors whose work has contributed to Israel in different ways over many years: historian and former Yad Vashem Chairman Dr. Yitzhak Arad; children's author Bat-Sheva Dagan; and actor and director Shmuel (Shmulik) Atzmon.

The event was the initiative of the Commemoration and Community Relations Division, with the support of the Israel's Ministry for Social Equality and in partnership with the Educational Guiding Department of Yad Vashem's International School for Holocaust Studies and the “Dorot Hemshech: Generation to Generation” organization.

The author is Deputy Director of the Commemoration and Community Relations Division.

Yad Vashem Film Club Opens New Season

■ **The Yad Vashem Film Club brings outstanding Holocaust-related feature films to the Israeli public with Hebrew translation, free of charge, with opening remarks by academics, film directors and critics.** Originally opening in 2017 at Yad Vashem and at its branch in Givatayim, Beit Wolyn, the Film Club will now also appear at the Haifa Cinemateque.

The Film Club's 2018 season opened with *The Testament* (Israel, 2017), the story of Yoel, a religious Holocaust scholar who discovers information that poses an existential threat to his personal identity. After the screening, a discussion was held with Amichai Greenberg, the film's screenwriter and director. Yael Shuv, film critic for *Time Out Tel Aviv* and Israel Radio, spoke before the screening of Pawel Pawlikowski's *Ida* (Poland, 2013), which deals with the revelation of truths that challenge the identity of the film's hero, a young nun with a connection to the Jewish people. The public filled the Film Club's venues to see Hungarian director's Ferenc Török's *1945*, winner of the 2017 Avner Shalev Yad Vashem Chairman's Award for Holocaust-Related Film. *1945* tells

the story of two Jews returning to a small Hungarian village after the war, and of the crisis that this return engenders among the villagers. The screening of *1945* at the Film Club created a demand for the film among Israeli audiences.

The new season of the Yad Vashem Film Club will open in March 2019 with a screening of *My Australia* (Israel/Poland, 2011). The film draws its inspiration from the personal biography of its director Ami Drozd, who was born in Poland, and whose Jewish background was hidden from him when he was very young. Drozd will speak at all the screenings of his film. The second event will take place close to Israel's Holocaust Remembrance Day, and will feature Christian Frosch's engrossing new dramatic film *Murer: Anatomy of a Trial* (Luxembourg/Austria, 2018), a recreation of the trial of Franz Murer, the SS officer in charge of the Vilna ghetto, known as "The Butcher of Vilna." Other films to be screened are *Hannah Arendt* (Margarethe von Trotta, Germany, 2012), Manousos Manousakis' *Cloudy Sunday* (Greece, 2015), and *Saviors in the Night* (Ludi Boeken, Germany, 2009).

Mimi Ash

"The Yad Vashem Film Club has opened a window for the Israeli public to the best of Israeli, European and American cinema," says



■ Liat Benhabib conducting an interview with Amichai Greenberg, director of the film *The Testament*

Visual Center Director Liat Benhabib. "The films shown bring a modern, fascinating viewpoint of the cultural development of Holocaust-related film by filmmakers from across the globe."

The Yad Vashem Film Club is a joint venture of the Commemoration and Community Relations Division and the Visual Center, with the assistance of Israel's Ministry for Social Equality.

The author is Coordinator of Film Acquisitions and Research, Visual Center.

Simcha "Kazik" Rotem (1924-2018)

■ **Yad Vashem mourns the death of Holocaust survivor Simcha Rotem, who passed away in December 2018.**

Simcha Rotem (Rathizer), known as Kazik, was born in 1924 in Warsaw, Poland, the eldest of four children. With the outbreak of WWII in September 1939, Kazik's brother, Israel, and five other members of his family were killed when the Germans bombed his home, destroying it, and leaving Kazik wounded. After the incarceration of the Jews of Warsaw in the ghetto, Kazik's



■ Simcha "Kazik" Rotem (left) with Stefan Szwarski, a Pole whose aunt hid Kazik in her house after the Warsaw Ghetto Uprising | Yad Vashem Archives

parents sent him to live with relatives in the village of Klwow, near Radom, where he stayed for about three months.

In 1942, he returned to the Warsaw ghetto and became a member of the Jewish Fighting Organization (ZOB). During the Warsaw Ghetto Uprising, Kazik fought and served as a liaison between the bunkers in the ghetto and the "Aryan" side of the city. At the conclusion of the Uprising, Kazik led the last fighters out of the ghetto through the sewers, thus playing an instrumental part in saving their lives. He kept them in hiding in the forest and in various apartments until the end of the war. Meanwhile, he continued to function as a liaison and took part in the Polish Uprising in Warsaw.



■ Simcha Rotem z"l

After the war, Kazik took part in the *Bericha* organization, helping survivors make their way from Europe to *Eretz Israel*. In 1946, he reached *Eretz Israel* but was imprisoned by the British in the Atlit detention camp. Once in Israel, Kazik joined the *Haganah* and fought in the War of Independence. He later served as an envoy on behalf of the Jewish State.

Kazik and his beloved wife Gina (née Olmer) had two sons and five grandchildren. For many decades, he was active on Yad Vashem's Commission for the Designation of the Righteous Among the Nations.

"Kazik was a real fighter in the full sense of the word," said Yad Vashem Chairman Avner Shalev. "He was not a political figure, but a man who fought for the memory of the Holocaust in its purest form. We have lost a very important voice. Our challenge remains to continue to imbue the memory of the Shoah with meaning and relevance in the absence of exemplary figures like Kazik."

During October 2018–January 2019, Yad Vashem conducted 309 guided tours for 3885 official visitors from Israel and abroad. These guests included heads of state and local government, ambassadors, mayors and governors. Following is a small selection of our honored guests over these four months:

■ On 4 October, **Chancellor of the Federal Republic of Germany H.E. Dr. Angela Merkel** (left) toured Yad Vashem during a trip to Israel for a government-to-government summit. The Chancellor was accompanied by Yad Vashem Chairman Avner Shalev through the Holocaust History Museum and the Hall of Names, as well as Vice Chancellor Olaf Scholz (right) and a dozen other high-level federal ministers from Germany. The Chancellor and her delegation also participated in a memorial ceremony in the Hall of Remembrance and visited the Children's Memorial. Before departing, the Chancellor wrote



in the Yad Vashem Guest Book: “Nearly eighty years ago, during the *Kristallnacht* pogrom on 9 November, the Jewish people of Germany were confronted with hate and violence in an unprecedented manner. What followed was the unparalleled crime that ruptured civilization, the Shoah. It is from this point that Germany's everlasting responsibility to remember this crime, and oppose antisemitism, xenophobia, hate and violence, arises.”

■ During his visit to Yad Vashem on 29 January, **Lithuanian Prime Minister H.E. Mr. Saulius Skvernelis** (right) toured the “Flashes of Memory: Photography during the Holocaust” exhibition. Calling the Shoah “a tragedy of the world,” the Prime Minister wrote in the Yad Vashem Guest Book, “We must do everything so that there is no more place for hate crimes, xenophobia and antisemitism in the world.”



■ During his visit to Yad Vashem on 21 January, **Ukrainian President H.E. Mr. Petro Poroshenko** (right) toured the “Flashes of Memory: Photography during the Holocaust” exhibition, participated in a memorial ceremony in the Hall of Remembrance, visited the Children's Memorial and signed the Yad Vashem Guest Book.



■ **Maltese President H.E. Ms. Marie-Louise Coleiro Preca** (left) was guided through the Holocaust History Museum on 30 January. The President also met with Yad Vashem's Director General Dorit Novak to discuss furthering Holocaust remembrance and education in Malta.



■ **Canadian Foreign Minister Chrystia Freeland** toured the Holocaust History Museum on 31 October.



■ **Ghana's Foreign Minister Shirley Ayorkor Botchwey** toured the Holocaust History Museum on 5 November.



■ **President of the Republic of Moldova H.E. Mr. Igor Dodon** toured the Holocaust History Museum on 17 December and laid a memorial wreath.



■ **President of Chad H.E. Mr. Idriss Déby** toured the Holocaust History Museum on 26 November.



■ **China's Vice President H.E. Mr. Wang Qishan** (left) visited Yad Vashem on 24 November, including the Hall of Names.



■ **Czech Foreign Minister Tomáš Petříček** visited Yad Vashem on 13 November, and toured the Holocaust History Museum.



Holocaust Education Program in Memory of Dr. Samuel Pizar

■ A new program for educators has recently been launched in memory of Holocaust survivor and dear friend of Yad Vashem Dr. Samuel Pizar z”l, who passed away in July 2015.

Samuel Pizar was ten years old when Hitler and Stalin invaded his hometown of Bialystok, Poland. His parents and younger sister, Frieda, were murdered by the Germans.

Pizar was sent to a number of concentration camps before being liberated at age 16 from Dachau by US forces. Taken in by relatives, he studied in Paris, graduated from the University of Melbourne and earned doctorates from Harvard and the Sorbonne. In the 1950s, he served at the United Nations and UNESCO, before becoming an advisor to President John F. Kennedy, the State Department and Committees of the Senate and the House. In 1961, Congress awarded him honorary US citizenship.

As an international lawyer and formidable defender of freedom and human rights, Pizar counselled various governments, corporations and foundations; he shaped pacifying strategies



■ Samuel Pizar z”l reciting his “Kaddish: A Dialogue with God,” Yad Vashem, June 2009

for racial and religious adversaries internationally in an effort to fight racism and terrorism; and he took up the causes of well-known political dissidents, including many Jewish “refuseniks.”

Together with other survivors, Pizar founded the French Friends of Yad Vashem, and became its first President. The French Friends’ first mission was to help establish the Valley of the Communities on Jerusalem’s Mount of Remembrance. Pizar took an active part in events and conferences at Yad Vashem: in 2002,

he participated in the International Conference on the Legacy of Holocaust Survivors; in June 2009, a special concert, “Kaddish: A Dialogue with God,” composed by Leonard Bernstein with texts by Pizar, was performed by the Israel Philharmonic Orchestra in Yad Vashem’s Warsaw Ghetto Square in the presence of President Shimon Peres and other dignitaries; and in 2012, Pizar gave the closing address at the Yad Vashem International Educators’ Conference, recalling some of the outstanding events of his life.

Under the new Holocaust Education Program in Memory of Dr. Samuel Pizar z”l, Yad Vashem’s International School for Holocaust Studies will run between three and five professional Holocaust education training seminars annually, reaching populations deemed most critically in need of this kind of programming. The seminars are generously supported by Yad Vashem Pillars the Pizar family, honoring the legacy of Samuel Pizar, who deeply understood the importance of teaching the Holocaust as a means of shaping a better future for all of humanity.

Polish Family Recognized as Righteous Among the Nations

■ In October 2018, Yad Vashem hosted a ceremony posthumously honoring Mikołaj and Helena Sajowski and Aniela Dembińska from Poland as Righteous Among the Nations. Yad Vashem Chairman Avner Shalev presented the medals and certificates of honor to Barbara Rybczyńska, Aniela’s daughter, on behalf of Yad Vashem, the State of Israel and the Jewish people. The ceremony took place in the presence of members of the rescuers’ family, survivor Sala Armel Goldhar and her son Mitch, the Ambassadors of Canada and Poland in Israel, and the Deputy Head of Mission and Charge d’Affaires of the Apostolic Nunciature in Israel.

Sala Armel lived with her parents, Israel Ber, a furrier, and Feiga (née Leibenhaut) Armel, in the town of Stryj, near Lwow (today Lviv), Poland. When Sala was five years old, WWII broke out, and the area was occupied first by the Soviets and then by the Germans. In order to save her, little Sala’s parents gave her to a Polish woman named Aniela Dembińska, along with some family photos and a few addresses abroad. Though she came from the city of Czortkow, Dembińska worked as a teacher in Stryj. She brought Sala to the farm belonging to her mother and stepfather, Helena and Mikołaj Sajowski.

On her first night with the Sajowskis, Sala slept on the floor between them.



■ Ceremony honoring Righteous Among the Nations Mikołaj and Helena Sajowska and Helena’s daughter Aniela Dembinska, attended by Aniela’s daughter Barbara Rybczyńska and Holocaust survivor Sala Armel Goldhar with her son Mitch

Despite their advanced age, they treated Sala well, tried to calm her, and made efforts to protect her. Aniela Dembińska took the risk of presenting Sala as her own child, even though she had a daughter of her own in Stryj. This was possible because Sala had blond hair and blue eyes, like most Poles and Ukrainians in the area.

After the war, Sala was entrusted by the Sajowskis to a Jewish couple, the Schorrs. Sala stayed with the couple for two years, until their departure to Israel. She decided to stay in Poland, in case her parents should come looking for her, but they never did. Eventually, she managed to contact her mother’s aunt in Toronto, and left for Canada in April 1948.

“I would like to thank Yad Vashem and Sala Goldhar for their perseverance and determination in uncovering the story of our two families,” said Barbara Rybczyńska at the ceremony. “I am very proud of the title awarded to my mother, grandmother and grandfather, and of the fact that in such horrifying times of war they showed such courage and sensitivity. It is important to make all efforts possible to ensure that no child will lose parents, and no parents will lose a child.” Sala’s son Mitch Goldhar recalled how his mother’s rescuers “played a major role in what would become Sala Armel’s

Aniela Dembińska took the risk of presenting Sala as her own child, even though she had a daughter of her own in Stryj

world. Her children, her grandchildren and the generations to follow all mark and will continue to bear Sala’s imprint.”

Friends Worldwide

USA

■ On Sunday, 11 November 2018, the **American Society for Yad Vashem** gathered at the Plaza Hotel in New York City for its Annual Tribute Dinner, honoring Yad Vashem Trustees **Celina** and **Marvin Zborowski** with the American Society for Yad Vashem Remembrance Award, and Yad Vashem Builders **Adina** and **Lawrence Burian** with the American Society for Yad



■ Left to right: **Elizabeth Zborowski, Ziggy Zborowski, Galit Zborowski, Michael Zborowski, Jeremy Zborowski** (back), **Celina Zborowski** (front), **Marvin Zborowski, Judith Zborowski, Lauren Zborowski, Dave Weiss, Mark Zborowski, Anna Zborowski**

Vashem Leadership Award. Over 700 people attended the event, including more than 150 members of the younger generation. The theme for the evening was “From Holocaust to Rebirth,” which, as Dinner Chair **Mark Moskowitz** explained, “follows the modern historical arc of the Jewish people, taking us from the depth of the horrors of the Holocaust to the exhilaration



■ Left to Right: **Jonah Burian, Andrew Burian, Adam Burian, Ruth Burian, Erin Burian, Lawrence Burian, Adina Burian, Sheryl Schainker, Bruce Schainker, Ethan Burian**

of the establishment of the State of Israel 70 years ago.” The evening fell exactly 80 years after the events of *Kristallnacht*, and a mere two weeks after the violent antisemitic attack that took place on 27 October 2018 at the Tree of Life Synagogue in Pittsburgh.



■ Eleven members of the American Society Young Leadership Associates (YLA) hold memorial candles for the victims of the Pittsburgh Massacre. Left to Right: **Eli Cahan, Irene Moskowitz, Ari Ackerman, Goldie Hertz, YLA Co-Chair Rachel Shnay, Jonathan Fine, Rachel Krakowski, Jonathan Karten, Dana Rogozinski, Nicole Ellstein, Avi Felberbaum**

■ Yad Vashem Pillars **Jane** and **Mark Wilf** visited Yad Vashem as part of the Jewish Federation of Greater MetroWest delegation.



■ On 19 October, a delegation from the Jewish Federation of Greater MetroWest, including Yad Vashem Guardian **Alan Pines** (right) and his wife **Elisa** (left), toured Yad Vashem’s museums and exhibits. They were accompanied by International Relations Division Managing Director **Shaya Ben Yehuda** (center).



■ On 14 October, **Mitchell** and **Lisa Radist**, and **Clifford** and **Linda Fine** toured the Holocaust History Museum and the “Flashes of Memory: Photography during the Holocaust” exhibition.



■ On 19 October, Yad Vashem Builder **Roy Tanzman** (center) visited Yad Vashem with the New Jersey Jewish Federation. The participants toured the Holocaust History Museum and the International School for Holocaust Studies.



■ **Staci Barber** (left) toured the Holocaust History Museum on 24 October.



■ On 28 October, Yad Vashem Builders **Andy** and **Jan Groveman** (left) and Yad Vashem Benefactors **Jack** and **Marilyn Belz** (third from left and third from right) were given a presentation on Holocaust art by Curator and Director of the Art Department in Yad Vashem’s Museums Division **Eliad Moreh-Rosenberg** (center). They were greeted by **Shaya Ben Yehuda** (second from right).



■ On 28 October, Yad Vashem Friend **Sheila Sonenshine** (left) and **Yankele Shavit** (center) were joined by a delegation of international law professionals for a tour of the Holocaust History Museum. Following the tour, the group heard testimony from **The Honorable Judge Yisrael Bach**, a prosecutor in the Eichmann Trial.



■ On 31 October, Yad Vashem Supporters **David and Linda Barish** (left) toured the two temporary exhibitions: “Flashes of Memory: Photography During the Holocaust” and “They Say There is a Land: Longings for *Eretz Israel* during the Holocaust.”



■ **Noam Davidovich** commemorated his bar mitzvah at Yad Vashem with his family and friends on 1 November. The Davidovich and Toledano families toured the Holocaust History Museum and held a ceremony in the Partisan’s Panorama, followed by a meaningful twinning ceremony in the Yad Vashem Synagogue.



■ On 2 November, Yad Vashem Supporter **Arlene Bearman** (center) toured Yad Vashem.



■ Yad Vashem Benefactor **Steven Baral** (second from right) participated in seminars at Yad Vashem’s International School for Holocaust Studies on 29 November. He was accompanied by US Desk Donor Liason **Debbie Efraim** (right).



■ Yad Vashem Benefactor **Ruta Zandman** (third from left), wife of the late **Felix Zandman z”l**, visited Yad Vashem on 29 November with the family of **Jan and Anna Puchalski**, the Righteous Among the Nations who saved her husband during the Shoah. The group toured the Holocaust History Museum and visited the tree in the Garden of the Righteous dedicated to the Puchalski family, followed by a production on the life of Felix Zandman in the Yad Vashem Auditorium as part of a special program marking 71 years since the ratification of the UN Partition Plan (see p. 22).



■ On 23 December, **Alexander Hochberg** (center) commemorated his bar mitzvah at Yad Vashem. The Hochberg and Harris families toured the Holocaust History Museum and participated in a twinning ceremony in the Yad Vashem Synagogue.



■ **Jamileh and David Behar** and family toured the Holocaust History Museum on 30 September.



■ On 7 September, **Stephanie Wilf** (second from right) and friends toured the Holocaust History Museum.



■ On 26 September, Yad Vashem Benefactor **Amy Book** (second from right) spent a meaningful day at Yad Vashem with **Mark and Roslyn Schustak**. After they were greeted by **Shaya Ben Yehuda** (left), they viewed a presentation in the Yad Vashem Archives, and toured the Holocaust History Museum and the “Flashes of Memory” exhibition.



■ During their visit to Yad Vashem on 31 December, **Harry and Char Zimmerman** (left) and **Aimee and Gerald Ostrov** (right) were greeted by **Shaya Ben Yehuda** (center), followed by a tour of the Holocaust History Museum and the “Flashes of Memory” exhibition.



Friends Worldwide

■ Yad Vashem mourns the recent passing of its dear friend, Holocaust survivor **Leon Green z"l**, at the age of 98.



Leon survived five concentration camps, including Mauthausen, and he bravely shared his story with the entire 2018 Yad Vashem "Generation to Generation" International Mission. Leon lived a life full of love and courage. Every participant on the Mission was touched and inspired by Leon's contagious zest for life.

Yad Vashem extends its condolences to Leon's family. May his memory be a blessing.

■ On 30 December, **Zachary Schwartz** (fourth from left) marked his bar mitzvah at Yad Vashem with ceremonies in the Valley of the Communities and the Yad Vashem Synagogue. Zachary is the grandson of **Jack** (fourth from left, rear) and **Tzippy Gruber** (right), and great-grandson of Yad Vashem Guardians and founders of the American Society for Yad Vashem **Paula** and **William Mandell z"l**.



■ During their visit with family members to Yad Vashem on 27 December, **David** and **Pamela Haron** (center) were presented with copies of artwork by Holocaust victim **Carol Deutsch z"l** in honor of their 50th wedding anniversary.



■ Yad Vashem mourns the recent passing of Yad Vashem Builder **Frank Blaichman z"l**.



Born in Kamionka, Poland, in 1922, Frank was 16 years old when the Germans invaded the country. The next year, he defied Nazi deportation orders and ran away to the forests. He soon co-founded a unit of Jewish partisan fighters, who committed acts of sabotage against German supply trains and disrupted lines of communication, greatly aiding the Allied war effort on the Eastern front. Frank and his comrades protected hundreds of Jews who were unable to fight; many survived the war. In 1945, he was commissioned as a Lieutenant in the Polish army, and awarded the Cross of Valor.

Frank met Cesia z"l, his beloved wife of 70 years, during his time with the partisans. They married, moved to Germany, and then immigrated to New York City, where he pursued a successful career in construction and real estate. Frank spearheaded the design and construction of the landmark Memorial to the Jewish Fighters and Partisans at Yad Vashem, and delivered its inaugural address. In 2018, Yad Vashem published his memoir in Hebrew, *Rather Die Fighting*.

Yad Vashem extends its condolences to Frank's two children Bella Sekons and Charles Blaichman, grandchildren, and great-grandchildren. May his memory be a blessing.

■ During their visit to Yad Vashem on 31 December, the Zuckerbrot and Fortunoff families viewed a special presentation in the Archives with **Shaya Ben Yehuda** (center), toured the Holocaust History Museum, and visited the Hall of Remembrance.



■ Yad Vashem mourns the recent passing of Yad Vashem Sponsor **Jack Nagel z"l**, Holocaust survivor and legendary philanthropist, at the age of 96.



Jack was liberated from Auschwitz in 1945. His entire family was murdered in the Holocaust, with the exception of one sister.

Jack immigrated to New York in 1947 and began his career selling wristwatches. He eventually migrated to Los Angeles, where he built a highly successful real estate and construction business. He was married to his beloved wife Gitta for 63 years, and together they raised a beautiful family, including four children. For six decades, Jack and Gitta Nagel took pride in their philanthropic achievements and community-building efforts. He always considered Yad Vashem as one of his highest priorities for charitable contributions.

Yad Vashem extends its condolences to Jack's family. May his memory be a blessing.

UK

■ On 31 January, the **Yad Vashem UK Foundation** held a Gala Dinner. The 330 guests were addressed by **Luciana Berger**, MP (pictured) and **Dr. Na'ama Shik**, Director of the e-Learning Department at Yad Vashem's International School for Holocaust Studies. Tribute was paid to the survivors, many of whom were present as guests, including Honorary President of the Foundation **Sir Ben Helfgott**.



■ On 16 October, **Edmondo** and **Gia Piccioto** (first and third from right) visited Yad Vashem together with their sons **Jack** and **Luca**.



■ **Gerald Ronson** (second from left) and his family visited the Holocaust History Museum and Yad Vashem Archives on 19 November.



■ To mark her bat mitzvah, **Orli Tzofia Nussbaum** (center) and family members, including her grandfather, Chairman of the Yad Vashem UK Foundation **Simon Bentley** (second from right), toured the Holocaust History Museum and participated in a twinning ceremony in the Yad Vashem Synagogue on 21 January.



■ On 25 October, **Sir Sol Kerzner**, 83, marked his “second bar mitzvah” with family members and friends visiting the Children’s Memorial and Holocaust History Museum, followed by a Bar Mitzvah Twinning Ceremony in the Yad Vashem Synagogue.



SINGAPORE

■ Ambassador of Israel to Singapore **H.E. Ms. Simona Halperin** hosted a luncheon in her official residence for a dozen VIP guests to learn about Yad Vashem. She invited another dozen guests to a dinner at the Tower Club for the same purpose. A presentation was made at both events by Director of the International Relations Division’s English-Language Desk **Searle Brajzman**.



CANADA

■ On 9 October, **Harold** and **Robin Perry** (left) and **Lise** and **Henri Wechsler** (third and fourth from left), friends of Yad Vashem Benefactor **Miles Nadal**, visited Yad Vashem. International Relations Division Managing Director **Shaya Ben Yehuda** (right) greeted the families. Following the visit, the Perrys made the decision to join Yad Vashem’s Circle of Friends and commit to contribute towards Holocaust remembrance.



■ On 18 October, Yad Vashem hosted **Riva Kirsh** (left) and her family at the ceremony in memory of **Ruben Schnider z”l**, Riva’s father, who, with exceptional courage, saved 24 Jews in Vilna during the Holocaust. The plaque commemorating him was unveiled in the Memorial Cave.



AUSTRALIA

■ On 13 December, **Debbie Nossbaum** (right), her daughter **Lia Weisbord** (center) and granddaughter **Dalia Weisbord** (left) visited the Holocaust History Museum and Children’s Memorial. Dalia participated in a Bat Mitzvah Twinning Ceremony in the Yad Vashem Synagogue, during which she took it upon herself to preserve the memory of **Machla Hipszer z”l**, a child victim of the Holocaust.



■ On 14 October, **Dione** and **Sandra Abrahams** (right) were joined by their friends **Dr. Robert Lodge** and **Dr. Penny Hall** for a visit to the Children’s Memorial and Holocaust History Museum.



GERMANY

■ The grand opening in Germany of the Yad Vashem traveling exhibition “Shoah: How Was It Humanly Possible?” was held in the hall of the auditorium in Frankfurt am Oder on 27 November, accompanied by a concert by the Brandenburg Symphony Orchestra. More than 250 guests attended the event, including the Minister of Education of the State of Brandenburg, the Mayor of Frankfurt-Oder, and other dignitaries. The exhibition was displayed in Frankfurt on 5 December, and then traveled to Liechtenstein to be presented at the local university and schools across the country.



Friends Worldwide

FRANCE

■ On 4 December, the annual Gala Dinner of the **French Friends of Yad Vashem** was held in Paris. H.E. Ms. **Aliza Bin Noun**, Israeli Ambassador to France, spoke about the shocking results of a recent poll on antisemitism in Europe. In light of this, French Friends President **Pierre-Francois Veil** (pictured) highlighted the importance of training French teachers at seminars held at Yad Vashem's International School for Holocaust Studies in the framework of "The Network of French Cities And Villages: Honoring The Righteous Among The Nations."



Director of the International Relations Division's French-Speaking Countries and Benelux Desk **Miry Gross** (front row, second from left), spoke about keeping the memory of the Holocaust alive and announced the construction of Yad Vashem's Shoah Heritage Campus (see pp. 4-5), which will house Holocaust-related documents, artworks and artifacts, thus preserving the legacy of the Holocaust survivors and victims for generations to come.



MIAMI SPANISH-SPEAKERS

■ **Raquel Benasayag** visited the plaque in honor of her family on the Builders Wall.



■ **Jacobo and Raquel Szkolnik** (second from left and second from right) visited Yad Vashem with **Samuel and Pola Benoliel** (left and third from right) and **Perla Pfeffer** (third from left) for the unveiling of a plaque in memory of Jacobo's father **Gotlib Szkolnik z"l**.



VENEZUELA

■ Yad Vashem mourns the recent passing of Holocaust survivor **Jaime Meir Strasberg z"l**.

Jaime was born in Noua Sulița in Bessarabia, Romania. At the age of four, he and his family were among the 20,000 Jews forced to leave their homes by the Russian soldiers. Their forced march lasted for two years before they finally arrived at the Nazi-run Bershad concentration camp in Transnistria, where Jaime's father died of exhaustion. Jaime managed to survive with his brother Isaac, and in 1946, he was reunited with his mother.

In the 1950s, Jaime immigrated to Israel and then to Venezuela, where he married Nira. The couple had three daughters, Mary, Orly and Dafna, and nine grandchildren.

Jaime was a successful businessman, and a leader of the Venezuelan Jewish community who worked tirelessly to perpetuate the memory of the Holocaust and the legacy of the survivors.

Yad Vashem extends its condolences to Jaime's family. May his memory be a blessing.



■ **Esther Cohen** (right) visited Yad Vashem with her daughters **Thalma** and **Fanny** (left).



BRAZIL

■ Yad Vashem mourns the recent passing of **Miriam Brik Nekrycz z"l**.

Born in Lutsk, a city in northwestern Ukraine, Miriam immigrated to Brazil after losing her entire family during the Shoah. There, she married Henryk Nekrycz Ben Abraham z"l, and raised their family. The couple dedicated themselves to relating to humanity the "chapter of persecutions, atrocities and slaughters" instituted by Adolf Hitler.

"One-and-a-half million Jewish children were exterminated during the Holocaust," wrote Miriam in her book, *Story of a Life*. "It was my destiny that I, one of the few, should be saved, the only one of our whole family in Europe. If I have been preserved only to witness the Nazi defeat, to feel the supreme taste of freedom, and to see victory over oppression and death, this would suffice for me to consider myself happy."

Yad Vashem extends its condolences to Miriam's daughter Edith and her grandchildren. May her memory be a blessing.



MEXICO

■ **Vicky and Jacobo Penhos** were joined by family and friends to mark their son **Daniel's** bar mitzvah at Yad Vashem.



■ **Isaac Ladelsky** (second from right) visited Yad Vashem with his friends **Steven Sherman** (second from left) and **Pedro Woo** (left), and were joined by Director of the International Relations Division's Latin America, Spain, Portugal and Miami Spanish-Speaking Desk **Perla Hazan** and **Moshe Hazan**.



■ During her visit to Yad Vashem, **Renee Shabot** (left) was joined by **Mauricio Lulka**, **Moisés Romano**, the rector of the University of **Anáhuac Cipriano Sánchez**, (seventh from right), a group of lecturers and **Perla Hazan** (right).



Christian Desk with ICEJ

■ On 18 October, the Eagle's Wings Ministry led by **Rev. Robert Stearns** visited Yad Vashem with a group of 300 guests. They toured the Holocaust History Museum, conducted a prayer ceremony, and concluded their visit laying a wreath in Warsaw Ghetto Square.



■ On 7 December, Yad Vashem hosted the "Israel through the Eyes of a Reporter" tour. **Chris Mitchell** (right), along with a group of 25 reporters, spent a meaningful morning in Yad Vashem hearing survivor testimony, touring the Holocaust History Museum and laying a wreath in the Hall of Remembrance.



Your Support Helps Make a Difference

All of the activities, projects and events which you have just read about are made possible thanks to the generous support of our donors. In these difficult times, when there is a worrying rise in antisemitism and Holocaust denial around the world, Yad Vashem is doubling its efforts to commemorate the Holocaust, disseminate its universal implications and strengthen Jewish continuity. Yad Vashem is deeply grateful for your generosity in supporting its vital work and welcomes both new friends and established supporters as partners in our shared mission.

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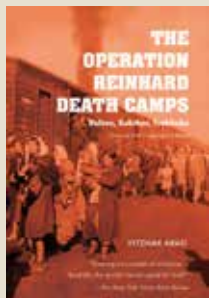
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In association with Indiana University Press
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■ Under the code name “Operation Reinhard,” more than one-and-a-half million Jews were murdered between 1942 and 1943 in the concentration camps of Belzec, Sobibor and Treblinka, located in Nazi-occupied Poland. This revised and expanded edition includes new material on the history of the Jews under German occupation in Poland; the execution and timing of “Operation Reinhard”; information about the ghettos in Lublin, Warsaw, Krakow and Radom, as well as the ones in Galicia; and updated numbers of the victims who were murdered during the deportations.

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Tadeusz Zaderecki

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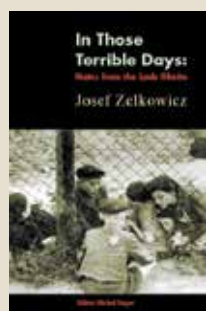
■ The Jewish underground press in Warsaw was a tangible expression of the momentum of the political-underground enterprise. The press dealt with a myriad of topics, and in the midst of the distress, famine and death, the editors also found a place to write essays on Marxist-Zionist Ber Borochov; to mark memorial days in honor of Hebrew and Yiddish authors, such as Hayim Nahman Bialik and Mendele Mocher Sforim; to present a historical survey of the history of the ghetto over the centuries; and to plan for the future of the

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