THE ROMANIAN PARADOX
Yad Vashem Research Fellow Investigates Romanian Jewish Leadership during WWII

NEW ON DISPLAY
The Collection of Helga Wolfenstein King

“Jews on Ice”
New Testimony Film Reveals Kasztner’s Less-Known Rescue Operation

On the cover:
Stained-glass windows from Assen, Holland, now in the Yad Vashem Synagogue 38-43

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At the end of the summer, Israel’s government approved the appointment of Dani Dayan as the new Chairman of Yad Vashem. Dayan, 65, was born in Argentina to a family originating from Eastern Europe, and served most recently as Consul General of Israel in New York. In a special interview for Yad Vashem Jerusalem Magazine, Dayan outlined his initial feelings on this appointment, as well as his understanding of Yad Vashem and its role for the Jewish people and humanity around the world.

How do you view your new position as Chairman of Yad Vashem?
Leading Yad Vashem, the World Holocaust Remembrance Center, is more than a position; it is a mission and one I take on with awe and reverence. Yad Vashem is not just a commemorative endeavor. On our shoulders rests the responsibility to research and educate, to document and disseminate, to validate fact-based historical truths about the Holocaust and reject all forms of distortion, in order to safeguard the memory of the Shoah and to ensure that the Jewish people and humanity will forever continue to remember this event. As time passes, our work becomes more challenging, albeit more vital, than ever before. I am determined to succeed in fulfilling our shared commitment, together with the dedicated staff of Yad Vashem and our loyal friends and supporters worldwide – without whom none of its extraordinary achievements would have been fulfilled.

I am extremely grateful to (former Yad Vashem Chairman) Avner Shalev for his stalwart and visionary leadership over the past three decades, during which he transformed this essential institution into the world leader in gathering and researching evidence of the Holocaust, educating about this seminal event in human history, and disseminating its meanings across the globe.

What are the most important missions of the World Holocaust Remembrance Center?
I see Yad Vashem’s roles as threefold. First, to commemorate the six million Jewish men, women and children murdered during the Holocaust. Each one of them was an entire world. Also, so many vibrant Jewish communities were destroyed, and can never be replaced. We need to acknowledge that loss as well. It is no shame to mourn those we lost; indeed, it is both our human nature and our eternal obligation.

Second, to learn and teach the facts. We owe it to the 11-year-old boy burned alive in the synagogue in Bialystok, to know his name and how and when his life ended, and how do you view your new position as Chairman of Yad Vashem?
In October 2018, the following Shabbat, when the seven-day mourning period was ending, practically the whole community gathered to pray. That event left an indelible mark on me – that we, the Jewish people, are all one family, and we are collectively suffering from antisemitism that is rearing its ugly head once more. What our people endured and lost eighty years ago must be remembered, and lessons must be learned from our duty to bring morality into the world. I believe that today, just a generation or two after the Shoah, we also have a duty to see ourselves as if we, too, came out of Auschwitz – to empathize with what the survivors endured and to commit to carry that load with them, to help Jewish people flourish and take immense pride in its continuity. Yad Vashem must be more than a lighthouse, beaming high on Holocaust Remembrance Day. We must be part of the identity of Israel, of the Jewish people and indeed humanity as a whole, 365 days a year.

What is the role of Holocaust education and commemoration in the fight against antisemitism? Let me tell you about one of the most moving events of my term as Consul General of Israel in the US. It was a communal prayer session – not on the High Holydays, but following the horrific shooting at the Tree of Life Synagogue in Pittsburgh in October 2018. The following Shabbat, when the seven-day mourning period was ending, practically the whole community gathered to pray. That event left an indelible mark on me – that we, the Jewish people, are all one family, and we are collectively suffering from antisemitism that is rearing its ugly head once more. What our people endured and lost eighty years ago must be remembered, and lessons must be learned from unchecked racism. “Never Again” cannot be an empty cliché; rather, it is also our duty to continue to remind and educate the world about what happened and how – as a fundamental tool against rising antisemitism.

What are the main challenges facing Holocaust remembrance and education today and for the future? The two most pressing issues of today are time and relevance.

You talk about empathizing with those who experienced the Holocaust. What part does Yad Vashem play in strengthening Jewish identity and continuity? The Holocaust is part of the collective Jewish experience, and Yad Vashem belongs to the Jewish people across the globe. You know, at the Passover Seder, we say, “In every generation, we must see ourselves as if we, too, came out of Egypt.” This expression has always fascinated me. What does it mean in real terms, 3,000 years later? Perhaps, I would venture, it means to renew our faith in our nation and our duty to bring morality into the world. I believe that today, just a generation or two after the Shoah, we also have a duty to see ourselves as if we, too, came out of Auschwitz – to empathize with what the survivors endured and to commit to carry that load with them, to help Jewish people flourish and take immense pride in its continuity. Yad Vashem must be more than a lighthouse, beaming high on Holocaust Remembrance Day. We must be part of the identity of Israel, of the Jewish people and indeed humanity as a whole, 365 days a year.

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As the events of the Shoah recede from us chronologically, we must ensure that it is never viewed as merely “another historical event,” relegated to competing for attention among other phenomena, and in danger of being viewed as irrelevant to the contemporary human situation.

The identity of the Jewish people is a mosaic of many components – cultural, historical and religious. For us, the events of the Shoah are an integral part not only of modern Jewish history, but also of our identity as a Jewish nation. I believe that one of the greatest challenges we face as a nation is how we ensure that this legacy remains strong in the future. Within the international sphere, the Holocaust must be an important part of our global discourse in order to build and bolster basic moral human values – the right of every individual, regardless of ethnicity or socioeconomic standing, to basic human rights. In short: We must continue to teach and respect for Holocaust victims and survivors, and that balance must be upheld on whichever platforms are employed. We must treat the subject with which we are entrusted with the greatest respect and caution, without falling into kitschy tactics or tasteless and possibly disrespectful approaches.

Additionally, due to the COVID-19 pandemic, many of our in-person educational visits to Yad Vashem and the traditional high-school roots trips to Poland have all but ceased over the past 18 months. We don’t know if, when or in what framework these trips will be renewed. We need to figure out an alternative that will not be merely theoretical, but will also be educational, value-based and impactful.

A few weeks into your new position, what has made the greatest impression on you? On my very first day as Chairman, before I had even met the senior staff, I requested to sit down with two Holocaust survivors who work at Yad Vashem. Berthe Badehi and Jacob Weksler both survived the horrors of the Holocaust in hiding under false identities – Berthe in France and Jacob in Poland – and for years have been relating their stories for the whole world to hear. During the meeting, they told me about their personal experiences during the Shoah, how they survived, and their new lives here in Israel. They are our heroes, and I promised them I would do everything I can to carry the torch of remembrance and ensure that it is passed on to future generations.

I was also incredibly moved when I visited our Conservation Laboratory, which is responsible for preserving the items that join Yad Vashem’s Collections. While there, I saw the incredible work carried out by our conservators on a Torah scroll rescued from a synagogue in Leipzig during the November Pogroms [Kristallnacht]. Finally, as I toured the Mount of Remembrance, I was inspired by the quote inscribed at the entrance to the Museum of Holocaust Art – the final words of Gela Seksztajn, a brilliant Jewish artist from the Warsaw ghetto who was murdered at Treblinka – her dying wish was to be built after the war… Never again allow such a catastrophe.” It is the greatest honor of my life to serve as Chairman of Yad Vashem, where Gela’s last will and testament has been fulfilled, and where her legacy will be preserved for eternity.

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The pilot program had many important takeaways, yet there was one recurring piece of feedback from amongst the participating teachers that came up time and time again. Simply put: The importance of “humanizing history,” and how it is a deeply moving process for those involved. The educators noted that this central tenet of Yad Vashem’s educational philosophy – i.e., focusing on the individual men, women and children who lived through the Shoah, their names and faces, their lives and loved ones – is one that is often sought out, and one that is central in understanding and teaching about the Holocaust.

For this particular seminar, Canadian Holocaust survivor Leslie Mezei volunteered to share his testimony with the participants. Born into prewar Hungary, Mezei survived the Holocaust by constantly moving from one place to another and posing as a non-Jew. Considerate of Mezei’s time and efforts to impart his legacy, educators awoke, some at the crack of dawn, in order to attend the course during their summer break. They did so to ensure that they could pass along the memories they would receive from Mezei, as well as other pedagogic materials that deeply humanize the Holocaust and makes it relevant to today’s global society.

In July 2021, the very first seminar specifically for Canadian educators was run by Yad Vashem’s International School for Holocaust Studies. A joint project with the Canadian Society for Yad Vashem, the online seminar was designed to present the topic of the Holocaust to the teachers, deepen their historical knowledge of the subject, and provide them with educational and pedagogical tools that will help them pass on this knowledge to Canadian students.
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Yoni Berrous

The seminar was officially commenced by the Canadian Ambassador to Israel, H.E. Ms. Lisa Anne Stadelbauer, who thanked those present for taking the initiative to learn about the Holocaust in order to preserve its memory and actively help combat Holocaust denial.

A year earlier, the life story of another Holocaust survivor, Judge David Frankel, was screened to a group of Canadian high schoolers. Their teacher, Kenra Mroz, a graduate of a summer 2019 educational seminar at Yad Vashem, had seen Judge Frankel speak and felt compelled to share his testimony with her class.

The students mentioned how viewing Frankel's testimony served to make real what they had only previously learned from textbooks. “Judge Frankel is speaking for and honoring those who can no longer speak for themselves,” said one student. “David Frankel’s story is one that continues to resonate during the present day,” commented another. “He has found a way to connect the past to the present, so that others can think about and learn from his life story.”

“Teaching the Holocaust in Canada is not new, and the process of explaining to students what happened is an ongoing endeavor,” concluded Yoni Berrous, Head of Educational Programming, Canada, at the International School’s Overseas and Educational Training Department. “What is innovative is the approach teachers are beginning to adopt in touching their students’ consciousness. The humanizing of history is not merely about facts and figures, but rather about individuals and their stories; it is about understanding acquired through acquaintance: It is a living, and a lived, history.”

The seminar was held with the support of the Claims Conference, and the assistance of the Azrieli Foundation.

The author is Administrative Assistant in the International Relations and Projects Department, International School for Holocaust Studies.
In 2021, the International School for Holocaust Studies introduced “Questions We Wanted to Ask,” a new video series to be used in educational settings. The videos feature a diverse range of Holocaust survivors answering questions about their respective experiences.

Harnessing the popular format of the Israeli TV show “Slicha Al HaShe’ela” (based on the Australian program “You Can’t Ask That”), the various participants, spanning a breadth of backgrounds and birthplaces throughout Europe, interweave their stories as they answer the questions posed to them. “The show’s model is so popular, especially with teenagers, we wanted to use it also to present our content,” explains Dr. Naama Shik, Director of the International School’s E-Learning Department, who spearheaded the initiative. “The survivors who took part were eager to participate. They also appreciated the more probing questions, which don’t usually get asked when they meet a group. And with so much of our educational output being presented online, this was the right time to put this important project together.”

In recent weeks, the series has been subtitled into English, and more subtitled languages are to follow. The film series is suitable for ages 15 and over and can be found on Yad Vashem’s website and YouTube Channel.

The author works in the International School for Holocaust Studies.

Delivered in a straightforward, conversational style, each episode of “On the Holocaust” has focused either on a person or on a theme. Examples of the former have included episodes on Emmanuel Ringelblum and the Warsaw ghetto “Oneg Shabbat” archives; Abraham Sutzkever and Shmerke Kaczerginski of the Vilna “Paper Brigade”; the controversial figure of SS member Kurt Gerstein; and Babi Yar survivor Dina Pronicheva. Thematic episodes have ranged from topics such as the shtetl, the phenomenon of “ordinary men” and Yad Vashem’s Hall of Names, to the “avengers,” how much did the Allies know and when, and women in Auschwitz. Each episode is accompanied by an expert on the topic, some of them leading scholars in their respective fields of inquiry. Past guests have included scholars such as Prof. Christopher Browning, Dr. Samuel Kassow, Prof. Guy Miron, Dr. Robert Rozett, Dr. Naama Shik, Dr. David Silberklang and others.

Eighteen episodes are available so far. Following a summer break, the update schedule resumed in November, with new episodes available every other week.

Subscribe to the podcast and see the full list of episodes on any podcast app, or visit our podcast page here.

The author is part of the “On the Holocaust” podcast content team and works in the E-Learning Department, International School for Holocaust Studies.
From mid May 1944, trains packed with Hungarian Jews headed to Auschwitz-Birkenau; some 430,000 Jews were deported in only eight weeks. Shortly after arrival, the Jews underwent a selection and 80-90 percent of them were sent to the gas chambers. Nevertheless, during the last days of June 1944, not all the deportees aboard the trains that left the Szeged train station in southern Hungary reached the infamous death camp. On 27 June, one of the trains had some of its rear wagons detached and attached to another train. Those in the front carriages

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By supplying the much-needed labor force, the German leadership probably saw this as an opportunity to demonstrate “good will” and keep prospects of future negotiations with the Allies open.

Of the train arrived at Auschwitz-Birkenau as originally intended, but those in the rear wagons found themselves at a transit camp in Austria. Among them were Elisabeth Rosenfeld Span with her three children, Ivan (12), Pablo (9) and Peter (6). They, together with other Jews from Subotica, a town in the northeast of Yugoslavia that had been annexed by Hungary, had boarded a train at Bácsalmás. They were not aware that their carriages had been redirected, but after their arrival at Strasshof, they and their fellow prisoners were sent to work as forced laborers in different places across Austria.

In the documentary film, Peter Rosenfeld Span describes his terrifying experiences on the cattle car and when he was separated from his mother in Strasshof. A few days later, the family was sent to Ulrichskirchen, to a slave labor camp based on a farm. Each morning, he and the other children were made to carry water from a source some 200 meters away to the kitchen, and afterwards were free to play on the farm. In the evenings, exhausted from laboring in a field 1.5 kilometers away, his elder cousin Eva would teach the children so as to keep up their education and development.

But the question remains: Why were the young children and the elderly among the deportees from Bácsalmás allowed to remain with their family members? Why send them to forced labor camps instead of the usual process of selection and deportation to the death camps of those “unfit for work”?

In the year 2000, Peter’s oldest brother Ivan came to Yad Vashem to try to unearth some clues to his family’s unusual history. It turns out that the answer probably lies in the negotiations between the Nazis and the Hungarian Zionist leader Rezso (Israel) Kasztner, founder of the Relief and Rescue Committee of Budapest.

In the spring of 1944, the head of the Niederdonau region in Nazi Germany had requested to receive Hungarian Jewish workers to labor mainly in agriculture and in the war industry. Thus, at the end of May, the first batch of Hungarian Jews were sent to the region as forced laborers. With this precedent, on 7 June, the Mayor of Vienna, SS-Brigadeführer Hanns Blaschke, wrote to Ernst Kaltenbrunner, Head of the Central Reich Security Office, requesting slave laborers as well. Kaltenbrunner agreed to the request of Blaschke to send Jewish forced laborers to Vienna and its environs. Understanding that they were likely losing the war, by supplying the much-needed labor force, the German leadership probably saw this as an opportunity to demonstrate “good will” and keep prospects of future negotiations with the Allies open. These prisoners were colloquially known as being “laid on ice” – i.e., their ultimate murder put on hold for the time being.

At this point, Kasztner was aware of the approaching Allies and with them the hope for the end of the war. He and his fellow Committee members understood the efficiency and urgency with which the Nazis were operating in Hungary and, following the presumed success of the “Working Group” in Bratislava in bribing the Germans, began to believe that the best way to save Hungarian Jewry was to negotiate with the German authorities.

As part of this plan, Kasztner came in contact with SS officers, including Adolf Eichmann. On 14 June, Eichmann offered Kasztner the lives of 30,000 Hungarian Jews – 15,000 from the provinces and 15,000 from Budapest – who would be sent to work in Austria, in exchange for money. (Deportations from Hungary were halted in early July by Miklós Horthy, and the Jews from Budapest were ultimately not included.) Arriving at Strasshof, these Jews did not go through a selection process.

Based on Peter Rosenfeld Span’s eyewitness report as well as other testimonies, it may be surmised that Kasztner requested that those sent to Austria in exchange for money would include the children and the elderly. It is estimated that around 70-80 percent of these “Jews On Ice” survived. An academic paper is currently being prepared on the topic.

Yad Vashem’s Survivor Testimony Film series currently comprises over 60 films in which survivors recount their life stories at the locations in which the events transpired or interviewed at their homes. The series, select films of which are available in up to 15 languages, has been viewed by hundreds of thousands of people worldwide, including educators, students and public officials.

The author works in the International School for Holocaust Studies. Her father was Peter’s older brother, Ivan.
CONTINUING TO PARTNER WITH THE AUSCHWITZ MUSEUM

For some three decades, Yad Vashem has been developing a mutual professional relationship with the Auschwitz-Birkenau Memorial and State Museum in Poland, with on-site seminars and cooperative projects taking place in both countries on a regular basis. The Coronavirus pandemic has seen this partnership grow in creative directions.

• In early 2021, Yad Vashem launched a virtual tour of Block 27 in Auschwitz, which has so far garnered over 28,000 views. A team from the School is currently working with the Auschwitz-Birkenau Museum on a translation of the tour into Polish and French.

• With the flight restrictions and the fact that Israeli youth is not currently traveling to Poland as was customary in previous years, a new collaborative effort has also been launched that offers eleventh- and twelfth-graders in Israel a three-hour online tour of Auschwitz-Birkenau by staff there, and a similar course for Polish youth focusing on the Mount of Remembrance – allowing students from both countries to be exposed to and guided by experts in each of the institutions.

• As part of the educational activities of the International School for Holocaust Studies, teacher-training seminars are held every year for participants from some 60 countries. Due to the coronavirus and its limitations, at the end of August 2021 a course for teacher-trainees from Switzerland was held at the Auschwitz Museum, led by staff from both institutions.

• Since the 1990s, a training seminar has been held for employees of both institutions – one hosting the other on alternate years – with the aim of helping each side become better acquainted with the history of that institution alongside life in each country today. This year, in the ongoing shadow of the COVID-19 pandemic, the three-day seminar was held online in September 2021. It included a number of lectures and virtual tours of Auschwitz-Birkenau, dealing with historical issues and the memory of the Holocaust.
SUMMER RESEARCH WORKSHOP IN HONOR OF YEHUDA BAUER

To mark the 95th birthday of Yad Vashem Academic Advisor Prof. Yehuda Bauer, the International Institute for Holocaust Research dedicated its annual summer workshop to analyses of and observations regarding the renowned Holocaust researcher’s historiography, as well as to new research related to the topics he has dealt with during his six decades of research and university teaching.

Despite his advanced age, Prof. Bauer is still very active internationally, nationally, and especially at Yad Vashem, continuing to publish new research and contemplations on the Shoah and on genocide in general. The workshop was coordinated with the Journal of Holocaust Research of Haifa University, which had already decided to dedicate a special issue to Prof. Bauer. Most of the papers presented in the workshop will be published in that issue, planned for the beginning of 2022.

The workshop, entitled “Yehuda Bauer at 95: A Historiographical Retrospection,” consisted of topical sessions dedicated to Prof. Bauer as a teacher and mentor, his historical conceptualizations, his ideas on the issue of antisemitism, and his work on Jewish history. Papers were delivered by scholars who were his students (Dr. David Silberklang, Dr. Iael Nidam-Orvieto, Prof. Dalia Ofer, Prof. Hanna Yablonka and Dr. Robert Rozett), as well as those with whom he interacted throughout his career (Prof. Christopher R. Browning, Prof. Havi Dreifuss, Prof. Ormer Bartov, Prof. Alvin Rosenfeld, Prof. Dina Porat, Prof. Jan Grabowski, Prof. Michael Birnbaum and Prof. Dan Michman). Next to the appreciation of Prof. Bauer’s work and the influence it had on the research paths chosen by the participants, various issues were revisited from the perspective of current research, and some critical arguments were raised regarding his interpretations. It became clear that in Prof. Bauer’s entire oeuvre one can discern two major domains: the Holocaust as part of Jewish history, which links him to the so-called Jerusalem School in Jewish history; and the Holocaust as a genocide viewed in the context of twentieth-century genocides. These two domains in fact represent the “unique/unprecedented” and the “universal” dimensions of the Holocaust – a view promoted by Prof. Bauer for decades.

The workshop was wrapped up by Avner Shalev, former Chairman of the Yad Vashem Directorate, who shared his experience of working together with Prof. Bauer at Yad Vashem since 1993. In addition to Prof. Bauer founding, together with Prof. Israel Gutman z”l, the International Institute for Holocaust Research, Shalev praised Prof. Bauer’s seamless combination of research and education, which Shalev himself placed as a foremost priority in his 27-year tenure at the helm of the World Holocaust Remembrance Center. Shalev also lauded Prof. Bauer’s “excellent diplomatic skills” in terms of creating an atmosphere in which complex international disparities and political differences could be bridged and even resolved. Prof. Bauer himself, who wittingly – as usual – related to the analyses of his work by others by claiming that his “knowledge of the real Yehuda Bauer is clearly superficial,” rounded off the final day with a thought-provoking tenet that linked antisemitism, the Holocaust, genocide and general history. Looking at prewar memoranda and speeches of the rabidly antisemitic German leader, he maintained: “I’m not saying the only motivation for Hitler starting WWII was antisemitism, but you can’t ignore it… and as the Holocaust was a form of genocide, continued research into antisemitism and the Holocaust are central to the understanding of genocide today.”

An article by Prof. Bauer and two responses will appear in the upcoming volume of Yad Vashem Studies (49:2).

The author is Head of the International Institute for Holocaust Research, and Incumbent, John Najmann Chair for Holocaust Studies.
“ACTIVE PARTICIPANTS IN THEIR DESTINY”

THE DIANA AND ELI ZBOROWSKI CENTER FOR THE STUDY OF THE AFTERMATH OF THE HOLOCAUST

On 5 August 2021, a ceremony was held at Yad Vashem in recognition of the Zborowski family’s continued support of the Diana and Eli Zborowski Center for the Study of the Aftermath of the Holocaust.

Leah Goldstein
The survivors envisaged themselves as the living bridge between destruction and rebirth, the last remnant of a world destroyed and the active agents of its return to life.

Dr. Zeev Mankowitz

and Yad Vashem Guardians Lilly Zborowski Naveh and Murry Zborowski.

At the ceremony, Lilly Zborowski Naveh recalled her late father Eli Zborowski’s passion for telling the story of the rebirth of Holocaust survivors, and their remarkable contribution to postwar societies around the world. “The modern world in particular talks about ‘trauma’... but let’s look at the people who went through the trauma [of the Holocaust] that cannot be compared to anything else and what they did with their lives afterwards. I know that is what drove my father to establish and fund this Center, and I appreciate and acknowledge its important accomplishments.”

Murry Zborowski concurred with his sister’s remarks, stating: “My parents never forgot what happened to them [during the war], but they were ingrained with joie de vivre. They had a moral understanding of how to live, how to contribute, how to connect Jews to one another... You, the ones who carry out Yad Vashem’s work, take what we have felt and known throughout our lives and pass it on to other people – people who did not live through the Holocaust, people who aren’t Jewish, people who don’t know – in order that they can understand, ‘Who is this nation? What have we learned?’”

Following the ceremony, Dr. Kangissner Cohen gave an interview to Yad Vashem Jerusalem, in which she looked back at the Center’s formative years, its achievements so far, and the challenges that lie ahead:

When and why was the Zborowski Center established?

Eli Zborowski, a survivor of the Holocaust, was a lifelong supporter of Yad Vashem and founded the American Society for Yad Vashem. Whilst involved with Yad Vashem’s physical development - the Valley of the Communities and the building of the new Museum Complex, to name a few initiatives - he was particularly interested in researching and commemorating how survivors rebuilt their lives after the war. Thus, in honor of his late beloved wife Diana, also a Holocaust survivor, Eli decided to support the establishment of this important center at Yad Vashem’s International Institute for Holocaust Research in 2008.

Dr. Zeev Mankowitz, who was an expert in the area of She’erit HaPleita and who published Life Between Memory and Hope: The Survivors of the Holocaust in Occupied Germany (Cambridge University Press), was appointed as first Director of the Center – a position he held until his passing in 2015. In a memorandum piece published in Yad Vashem Studies 43:1 (2015), Prof. Gidon Shimoni wrote: “The major significance of this work lay in its illumination of a salutary corrective to the prevailing view that the survivors were wretchedly helpless and passive people, wholly dependent on the humanitarian care of others and on the broader political concerns, even manipulations, of others. Mankowitz showed that the public that came to be known collectively as She’erit HaPleita was as much a ‘saving remnant’ as it was a ‘saved remnant.’” Dr. Mankowitz’s research into the inner history of the survivors indeed revealed that by and large they did not succumb to their feelings of despair, debilities and psychic wounds born of unendurable suffering. He did not portray them as sainted victims, but rather as ordinary people who, in the main, got on with their lives to the degree that their difficult circumstances allowed, planned for the future, and preserved their humanity intact. At the same time, they evinced amazingly energetic organizational, social and cultural initiatives. In his words, “They envisaged themselves as the living bridge between destruction and rebirth, the last remnant of a world destroyed and the active agents of its return to life.”

What do you think are the major landmarks of the Zborowski Center over the past decade?

The Center is unique in that its approach to the study of the early postwar period is interdisciplinary. Hence it attracts scholars from a vast array of academic fields and from all over the world. As a result, the Center often hosts scholars who have not previously worked with Yad Vashem, and during the workshops are also introduced to its vast and valuable collections.

One of the most important activities is the Center’s collaboration with other research institutes and universities. Presently it is working together with the George and Irina Schaeffer Center for the Study of Genocide, Human Rights and Conflict Prevention at the American University in Paris in the publication of an edited volume of scholarly articles relating to the emotional journey of survivors in the postwar years. The publication is the result of a two-day workshop.
Why is it important that the topic of the aftermath of the Shoah is researched? The immediate postwar era is a short period in historical time, but one that shaped the lives of individuals, communities and societies. The impact of survivors who made their lives in Israel and other countries around the world is significant, often transforming the community itself. One case in point is the Jewish community of Sydney, Australia, which underwent a complete transformation as a result of the survivors who made Sydney their home. It is also a period where we can see huge efforts made by survivors in rebuilding their physical, emotional and cultural worlds. It is a story in which survivors are active participants in their destiny, subjects of history and victimization. This was followed by another development, where survivors began to write diaries that date up until the time when they arrived in Israel and other countries around the world. The teenage survivor began to write a diary two months after his liberation and has continued until today. This rare document traces the emotional and physical rehabilitation of a child survivor throughout his life.

The Zborowski Center provides a model as to how research can impact on policy; this may be particularly relevant when dealing with how to best support survivors of trauma.

Dr. Sharon Kangisser Cohen

How is the Center relevant to us today? The amount of research published on this period of time has grown tremendously in the past two decades. This could be a result of the cataloging and availability to the public of new source materials, especially those that relate to restitution organizations.

However, the reason for the growing interest in this kind of research is arguably that it is simply a period of great complexity that raised so many fundamental questions. The Zborowski Center provides a model as to how research can impact policy; this may be particularly relevant when dealing with how to best support survivors of trauma. Research in this area may provide important lessons as to how research can impact policy and how to best support survivors of trauma. Research in this area may provide important lessons as to how to best support survivors of trauma. Research in this area may also provide important lessons as to how to best support survivors of trauma. Research in this area may also provide important lessons as to how to best support survivors of trauma.

What are the challenges of this kind of research? Language is always a challenge – to find researchers who are equipped with the languages necessary to work with the original source materials – as well as the accessibility of the archival materials themselves. There are many collections that are still in archives around the world which have not been catalogued and therefore remain unavailable to researchers.

Furthermore, there has been a tendency towards a pathologization of the survivors; and this has been a critique regarding the field. We must be cognizant that while there were emotional challenges and vulnerabilities that survivors carried and continue to carry, there was also surprising resilience and a fierce determination to become self-sufficient and establish independent lives.

In which direction do you see research in this field leading in the next decade? The Zborowski Center will continue its long-term project of the publication of the Yehuda Bacon diaries. The goal is to publish those diaries that date up until the establishment of the State of Israel.

During the last 18 months, as a result of the COVID-19 pandemic, the Center has hosted online scholarly lectures with researchers from around the world. This has increased the exposure of the Center and its activities, as well as providing an important forum for scholars to reach diverse global audiences. In view of this success, we will continue to organize these Zoom lectures in the coming year and possibly beyond.

In 2022, we will be hosting a research seminar together with Yad Vashem’s Museums Division on the subject of artwork in the postwar period. I am also hopeful that the Center will continue to support emerging scholars who are interested in this fascinating area of human history, and will forge ahead with strengthening relationships and collaborative projects with relevant research centers around the world.
In the spring of 2021, Yad Vashem’s International Institute for Holocaust Research hosted Dr. Gaëlle Fisher of the Leibniz Institute for Contemporary History in Munich on a three-month virtual fellowship. Dr. Fisher grew up in France, and then went on to study German and East European History. Her current topic of investigation is “The Romanian Jewish Leadership during the Holocaust: Perceptions and Actions.”

“During my academic career, I became intrigued by the range of possible perspectives on the recent past,” explains Dr. Fisher. “I was especially drawn to social and cultural-historical approaches, and curious about the interconnections and tensions between different (national) historical master narratives within and beyond Europe. During my interdisciplinary Master’s degree at the School of Slavonic and East European Studies, I specialized in the history of Romania – its minorities and its borderlands.

“My current work on the Jewish leadership in Romania during the Holocaust was born out of...
curiosity about a range of apparent contradictions and a perceived research gap. Most notably, while there is a great deal of research on the Holocaust in Romania and considerable evidence of the crimes committed, these events are often described as forgotten, unknown or silenced. Enduring antisemitism and Holocaust denial and minimization in postwar and even post-communist Romania has undoubtedly contributed to this situation. But I believe the distinct character of power relations in Romania during the war and the Holocaust, which resulted in both unique forms of persecution and unique opportunities for survival, is another reason for this paradox.

Indeed, the history of Romania in the Holocaust is itself contradictory. While the country’s leadership was responsible for the murder of more Jews than any other ally of Nazi Germany, and was second only to the Germans in terms of killing (between 280,000-380,000 individuals), more Jews survived on Romanian territory during the war in absolute numbers than any other European country, and postwar Romania boasted the second largest Jewish population (after the Soviet Union) in addition. Most Romanian Jewish leaders survived the Shoah, and many Jewish institutions continued to operate throughout.

The main aim of Dr. Fisher’s research is to explore systematically how Jewish leaders and institutions confronted and responded to changing forms of oppression. It investigates the strategies, arguments and alliances they developed and deployed in the period between 1938 and 1948, as well as the diverse beliefs, ideologies and power asymmetries that determined and restricted their options.

As a fellow at Yad Vashem, Dr. Fisher was able to explore sources from a wide range of archives. "Especially useful were the personal statements and papers of key Romanian Jewish figures," she says. "The Filderman Collection, a large compilation of documents put together by Wilhelm Filderman, the foremost Romanian Jewish leader in the early twentieth century, is an exceptional resource. Another fascinating find was the oral history interview with Filderman’s personal secretary, Charles Gruber."

Indeed, in her fellowship lecture, Dr. Fisher highlighted these two figures, and their changing viewpoints and strategies regarding the Romanian authorities and in particular the Romanian authoritarian dictator Ion Antonescu. "To understand the paradox of Romanian Jewry during the Holocaust, one needs to look at who the Romanian Jewish leaders were, how they worked, who they worked with, and what specific ethical and practical dilemmas they faced with the changing situations of the war," Dr. Fisher explained.

Bringing the example of petitions to specific leaders during the war (a common practice in different countries across Europe), Dr. Fisher looked at a particularly personal petition from Filderman to Marshall Antonescu in October 1941 decrying the deportation of Jews from Bukovina and Bessarabia to Transnistria. "This is death, death, death of innocent people with no other fault than that of being Jews," he wrote. The petition reflects Filderman’s courage and stature, as well as the personal character of the regime and how the Jewish leadership believed the authorities might be be persuaded or manipulated into changing course. "The fact that the petition had no immediate effect is not relevant here," commented Dr. Fisher. "What is important is the leadership’s perception of its own ability to act. This could be key to unlocking the Romanian paradox."
Yad Vashem has recently uploaded new and updated online exhibitions marking events that took place over the summer months.

“Mother, Forgive Me”: Hannah Szenes – Zionist, Paratrooper and Poet

Marking 100 years since the birth of Hannah Szenes, Yad Vashem uploaded to its website a new mini-exhibition telling the story of the Yishuv paratrooper. The narrative is unfolded through survivor testimonies housed in Yad Vashem’s Documents Archive – survivors whose paths crossed with Szenes during her service. One testimony in particular is especially moving: that of Katrina Szenes, Hannah’s mother, which describes the encounter with her beloved daughter in the prison in Budapest.

“On the morning of 17 June 1944, a man in civilian garb knocked on the door… He had a warrant for my arrest… They interrogated me… They asked about the children, especially about Hannah. The investigator asked me where Hannah was, and smiling, I answered that she was in an agricultural settlement near Haifa. He shook his head and said: “She is here, in the next room.” The door opened. I was dumbstruck. Aniko [Hannah] was standing in the doorway, held by four men. Her disheveled hair did not conceal the blue contusions above her eyes. She escaped their grip and jumped on me, sobbing: “Mother, forgive me.”

The exhibition, which was created in English, Hebrew, German and Spanish, contains photographs of Hannah Szenes, her family and friends from Yad Vashem’s Photo Archives. On 17 July 2021, Szenes’ one-hundredth birthday,
Among other narratives are Jewish Olympic champions who brought great honor to their countries – honor and achievements that held no water for them during the Shoah.

The first time that women competed in this branch of sport at the Olympic Games. The team won the gold medal, and its members became heroes in the Netherlands. Of the 12 team members, five were Jewish: Helena Nordheim, Anna Polak, Estella Agsteribbe, Judik Simons and Elka de Levie. Four of the five team members, as well as their Jewish coach, Gerrit Kleerekoper, were murdered during the Holocaust.

Jews from Kiev and the Surrounding Areas Murdered at Babi Yar

At the end of September 2021, a new exhibition was launched on the Yad Vashem website to mark the 80th anniversary of the murder of the Jews of Kiev and its environs in Babi Yar. Within two days, on 29-30 September (on the eve of Yom Kippur), 33,771 Jews were murdered in Babi Yar by Einsatzgruppe C soldiers assisted by their Ukrainian collaborators. Those who managed to escape the massacre in September and were discovered in the following months were taken to Babi Yar and murdered.

The exhibition features 80 photographs of Jews - men, women and children - murdered in Babi Yar, given to Yad Vashem along with the testimonies bearing their names for eternal remembrance: silent testimony to the persecution of an entire Jewish community, its rabbis and supporters, teachers and students, merchants and manual workers, intellectuals and scientists. Sometimes four generations – parents and children, brothers and sisters, grandchildren and great-grandchildren – entire branches of Jewish families became extinct in the space of two days, and in many cases left nobody to remember their very existence.

The author is a researcher and Online Exhibition Coordinator in the Digital Department, Communications Division.
COMING FULL CIRCLE

STAINED-GLASS WINDOWS ADORN A SYNAGOGUE ONCE AGAIN

Some eighty years since the onset of WWII and the atrocities committed against the Jewish people by Nazi Germany and their collaborators, a set of colorful stained-glass windows that once adorned the synagogue in Assen, Holland, have come full circle and now hang in another Jewish house of prayer: Yad Vashem’s Synagogue on the Mount of Remembrance.

The images etched into the beautiful windows are a reminder of the Jewish world that once thrived in Holland. Decorated with traditional symbols of the Jewish New Year, these beautifully restored works of art were created almost 90 years ago by architect Abraham van Oosten. While paying homage to the decimated Jewish community of Assen, Holland, they also reflect the tragic fate of the van Oosten family.

Abraham van Oosten began working on the stained-glass windows for his local synagogue in Assen, northeastern Netherlands, at the beginning of the 1930s. The windows were completed and installed in 1932, as attested to by the inscription engraved upon them. After van Oosten died in 1937, his wife Heintje and their three children, Gonda, Leo and Johanna, remained in Assen.

In 1940, the Germans occupied Holland and imposed anti-Jewish legislation throughout the country. Leo van Oosten was arrested and deported to Auschwitz, where he was murdered. Two years later, in October 1942, the Jews of Assen were deported to the Westerbork transit camp, among them Heintje and her daughters, Gonda and Johanna.

In Westerbork, Gonda met and married Asher Gerlich, a...
In 1974, Tamar Ben Gera learned that the former synagogue in her hometown, which had since been sold to the local Protestant community and converted into a church, was to undergo renovations. She decided to save the stained-glass windows her father had designed, and bring them to Israel. In a complicated logistical operation, a number of the decorative windows were dismantled and sent to Israel, where they were installed in the renovated dining hall of Kibbutz Beit Keshet.

Over the years and with the changes that took place in the kibbutz, the dining room ceased to function. After the death of Tamar Ben Gera in 2015, her family members visited a number of memorial sites in Israel to examine the possibility of presenting the stained-glass windows to the general public. Yad Vashem responded to the complex challenge, and thus began the operation of removing them.

The sole survivor of the van Oosten family, Gonda changed her first name to Tamar and together with Asher, immigrated to Eretz Israel in 1946.

In 1944, they were deported to the Bergen-Belsen concentration camp, while Heintje and Johanna were sent to Auschwitz, where they, too, were murdered. Despite the terrible conditions in Bergen-Belsen, Gonda and Asher managed to survive. In April 1945, just prior to the end of the war, the Germans sent a large group of prisoners, including the young couple, by train to an unknown destination. Soviet troops stopped this “Lost Train” at Troebitz in Germany, and released the prisoners.

The sole survivor of the van Oosten family, Gonda changed her first name to Tamar and together with Asher, immigrated to Eretz Israel in 1946. With the new surname Ben Gera, the couple joined a group of young Palmach pioneers and established Kibbutz Bet Keshet in the Lower Galilee. They had seven children.

Most of the Jews of Assen did not survive the Holocaust. A few returned, but they were not able to reestablish a Jewish community and the synagogue was never reopened.
from the windows of the kibbutz building and transferring them to Yad Vashem's Artifacts Collection, where they underwent lengthy and professional care that included preservation and fixation to ensure their durability and integrity.

In 2018, the colorful, impressive and moving windows were displayed in the exhibition "They Say There Is a Land: Longings for Eretz Israel during the Holocaust," presented in Yad Vashem on the occasion of the 70th anniversary of the establishment of the State of Israel. After the exhibition closed, the decision was made to display the windows in the Yad Vashem Synagogue.

Yad Vashem's Synagogue is a unique space where visitors can gather in silent or communal prayer, whilst viewing Judaica rescued from European countries and restored at Yad Vashem.

In July 2021, the windows were hung next to the central Torah Ark in the Synagogue, and a poignant circle was closed – the unique works of art that were originally created to decorate a synagogue in the city of Assen in the Netherlands, returned to another synagogue - this time in the World Holocaust Remembrance Center. “It seems that the niches on both sides of the Ark in our synagogue were built unknowingly in preparation for the reception of these very windows over 15 years later,” said Vivian Uria, Director of Yad Vashem’s Museums Division. "When placed in the Synagogue, these beautiful artifacts serve as a testimony both to the experiences of the Van Austen family during the Holocaust and to the fate of the Dutch Jewish community that prospered until it was practically wiped out by the Nazis and their accomplices.”

The author is Director of the Artifacts Department, Museums Division.

New Catalogue of Synagogue Exhibits

Thanks to the generous support of Yad Vashem Pillars Barry and Marilyn Rubenstein, Yad Vashem has produced a catalogue of the different items of Judaica displayed in its Synagogue – which will enable visitors to gain information on the displays during their visit, as well as serve as a memento of the lasting impression the items left on them. Containing all the details of the displays in the Synagogue – including Torah arks (or their facades), Torah ark coverings, Judaica artifacts and Torah scrolls – the catalogue expands and deepens the visitor’s knowledge of the exhibits, some of which contain fascinating stories of their collection and personal stories of the owners that are not told in the Synagogue displays. In addition to information on the artifacts on display, the catalogue also provides the background of the Jewish communities represented in the Synagogue, which serve as a symbol and a tribute to all of the Jewish communities that were destroyed during the Shoah.

Barry and Marilyn Rubenstein, who supported the original building of the Yad Vashem Synagogue, have also generously aided the fitting of a customized installation system to allow for easier treatment of the priceless items on display. In recent months, thanks to this new system, Museum staff were able to thoroughly clean the display cases and remove the Judaica items safely for preservation treatment in the Conservation Laboratory.
A HIGH STANDARD IN HOLOCAUST CINEMA

Since 2005, fifteen film directors have won the Avner Shalev Award for Artistic Achievement in Holocaust-Related Film, endowed by Leon and Michaela Constantiner. The prize, which was presented at the International Jerusalem Film Festival, has enabled Yad Vashem to set a high standard in Holocaust cinema, while positioning the Visual Center as an arbiter of audience awareness and sophistication.

Each year, the director of the winning film received a three-thousand-dollar prize, and the Visual Center dedicated itself to the promotion of the award-winning films. For example, Tal Hayim Yoffe’s documentary The Green Dumpster Mystery, which garnered the award in 2008, was screened at a special Yad Vashem event the same year, commemorating seventy years since the November Pogroms (Kristallnacht), and featuring the

David Labkowski (1906-1991), Partisans in the Forest, 1956

Yad Vashem Art Collection
film director and the late author Amir Guttfreund. Since then, the film has been shown numerous times at film festivals, academic conferences and commemorations events, as well as at teacher-training seminars in Israel and abroad. “The Avner Shalev Award brought The Green Dumpster Mystery to audiences that might not have had access to it otherwise, especially to Jewish communities, film festivals and schools in multiple countries,” said Yoffe. “As a result, thousands of viewers have seen my film.”

Władysław Pasikowski’s 2012 feature film Aftermath, which won the Avner Shalev Award in 2013, was inspired by the massacre of Jews by their Polish neighbors in 1941 in the town of Jedwabne. Jan T. Gross’ book Neighbors: The Destruction of the Jewish Community in Jedwabne, Poland (2001), was the major source of information about what happened at Jedwabne, which was virtually unknown until the book appeared. Pasikowski’s Aftermath re-opened the controversy about the event, and though the film was lauded by luminaries such as veteran filmmaker Andrzej Wajda, Pasikowski received death threats and his film in distribution in Poland was ultimately put on hold. All of this presaged the Amendment to the Act on the Institute of National Remembrance passed in Poland in 2018. Nonetheless, Aftermath was shown in the US and Israel. The Visual Center presented the film on several occasions, culminating in a screening before an audience of more than a thousand at the Yad Vashem Film Club in three Israeli cinematheques.

Another noteworthy European winner was the 2017 Hungarian film 1945 directed by Ferenc Török, one of Hungary’s most important filmmakers of the new millennium. As in other films of his, in 1945, Török focused on the impact of the return of Jewish survivors to their now Judenrein hometown, delving deeply into how Hungarians cope with the catastrophes of their more recent history. The Visual Center sponsored Hebrew subtitles for 1945, which has been screened to hundreds of viewers in multiple settings. “The Avner Shalev Award is a special honor,” commented Török. “The global success of the film can be attributed to the Award to a great extent, since it attracted the interest of the press. I am very grateful for this tribute.”

Three courageous works that also won the Award deal with the actions of perpetrators and their collaborators: Human Failure (Michael Verhoeven, 2008), My Nazi Legacy (David Evans, 2015) and Radical Evil (Stefan Ruzowitzky, 2013). The Visual Center organized screenings of all these films at cinematheques throughout Israel and they have been featured at many teacher-training seminars as well as other venues.

Ruzowitzky, who called Radical Evil “an experiment in many ways,” was particularly moved to receive the award. “Yad Vashem is an institution like no other, that deals with ways to educate people – in particular a younger generation – about the horrors of the Shoah,” he said in a recent email to the Visual Center. “For me, the message of the Avner Shalev Award was: ‘Yes, this is a legitimate and interesting new way to present history.’ This was all I could have hoped for.”

A unique winner of the Avner Shalev Award was Cabaret Berlin (2010), Fabienne Rousse-Lenoir’s tour de force compilation of footage from German musical films from the 1920s and 1930s, with a soundtrack comprising excerpts from political satirical writing of the period with her own commentary on Weimar Germany. The film was screened before Israeli audiences in the presence of Rousse-Lenoir at all Israeli cinematheques, a tour sponsored by the Visual Center, as well as in France and other countries. “Yad Vashem has a special place in my heart, as well as in my family’s story and history,” said Rousse-Lenoir. “This award is also a tribute to my grandparents and so very young uncle whose beloved names I have registered at Yad Vashem… it has also enlarged the audience and interest in the film and has allowed me to show it at many festivals, Jewish and non-Jewish, all over the world.”

Avant-garde director Chantal Akerman’s last film, No Home Movie (2015), which received the Avner Shalev Award the same year, as well as the most recent winner of the award Golda Maria by Patrick and Hugo Sobelman (2020), both demonstrated that it is not always clear where a filmed testimony ends and a self-conscious cinematic creation about memory begins. In this way, these films extend the boundaries of the family film, the memoir and the video diary. On December 2020, Patrick Sobelman said at the online reception ceremony due to the COVID-19 pandemic: “We are so honored to receive the Avner Shalev Award, and we hope to meet, screen and share the film, next year in Jerusalem!”

“Winning the Avner Shalev Award became an important accomplishment for filmmakers for promoting their films among the public at large, as well as for raising Holocaust awareness,” said Liat Benhabib, Director of the Yad Vashem Visual Center. “As [former Yad Vashem Chairman] Avner Shalev said, this award was established to acknowledge that film has become the most compelling international language, whose influence will only grow with time. We thank the Jerusalem International Film Festival for hosting the Award for the last fifteen years, and look forward to the Award’s new horizons. Finally, we are deeply grateful to Leon and Michaela Constantiner, whose ongoing support helps us to achieve and maintain such varied and top-quality contributions to Holocaust cinema.”
A newly acquired collection recently opened in the “New on Display” area of the Museum of Holocaust Art. The artworks were created by Holocaust survivor Helga Wolfenstein King during her incarceration in the Theresienstadt (Terezin) ghetto.

Helga Wolfenstein was born in 1922 in Brno, Czechoslovakia. When she was just three years old, her parents, Hermine (“Mina,” née Bondi) and Dr. Bernhard Wolfenstein, divorced. After the Nazi occupation of Czechoslovakia, Wolfenstein worked as a teacher for children who were forbidden to attend public schools under Nazi laws. Her older sister, Renate, married Dr. Fred Barber and the couple escaped to England in 1940.

Together with her mother Mina and her aunt Julia (“Uly”), Wolfenstein was deported to Theresienstadt in 1941. Mina was assigned to work as matron of the ghetto’s Hospital for Infectious Diseases. Helga worked as a draftsman in the Technical Department of the ghetto, where she met the artist and writer Peter Kien (1919-1944) and they fell in
It exceeds my wildest dreams that Yad Vashem, the most respected and respectful Holocaust memorial in the world, would own, conserve, protect and display my mother’s Holocaust paintings and drawings.

Judy King

“It exceeds my wildest dreams that Yad Vashem, the most respected and respectful Holocaust memorial in the world, would own, conserve, protect and display my mother’s Holocaust paintings and drawings.” said King. “I feel honored, grateful and amazed that at last, eighteen years after her death and despite a pandemic, the world will be able to meet my reclusive mother through her art and experiences and admire her talent and fortitude. I am very proud of her.”

“Helga Wolfenstein King’s extensive work, which she created during the Holocaust in the shadow of difficult years of persecution and death and in the face of the terrible tragedy that befell her family, is a testament to the triumph of humankind,” said Vivian Uria, Director of the Yad Vashem Museums Division. “The works of art created during this period are an articulation of the need to give visual expression to the experiences of the individual – and no less, a declaration of the sense of collective belonging and the desire to document and pass on the historical story to future generations. These important collections symbolize more than anything else the power of the human spirit that will remain forever free.”

The Helga Wolfenstein King collection was acquired with the generous support of Barbara and Lewis Shrensky, Washington DC.
SEVENTH GLOBAL FORUM FOR COMBATING ANTISEMITISM

Jane Jacobs

Notwithstanding pandemic conditions, travel bans and other logistical challenges, the Seventh Global Forum for Combating Antisemitism was held at the Israeli Ministry of Foreign Affairs in July 2021, organized by the Department for Combating Antisemitism and Holocaust Remembrance.

This flagship event, which has previously enjoyed high-level participation from decision-makers in international governmental, community, policing, online and even celebrity spheres, was adapted in 2021 to accommodate current circumstances, both hosting guests from overseas and enabling online participation in a hybrid fashion for the first time. The Global Forum packed a program of lectures, panels and discussion groups. The Seventh Global Forum for Combating Antisemitism included participation from 34-member countries committed to the IHRA definition of antisemitism, alongside esteemed representatives from the European Commission, Germany, the UK, the US and Canada. Yossi Geviri, Yad Vashem’s Director of Governmental and External Affairs (and co-Head of the Israeli delegation to IHRA) moderated a panel entitled “A Vaccine Against Antisemitism: Education and Historical Research,” which featured Lily Safra Chair for Holocaust Education and Director of the International School for Holocaust Studies Dr. Bial Kaminka. Yad Vashem’s representatives discussed in-depth the efficacy of Holocaust education and research alongside colleagues from the European Jewish Congress, the OSCE-ODIHR, and the Russian Jewish Congress. Dr. Kaminka presented examples from the various tools developed by the International School to educate about antisemitism, stating that “a theoretical basis is crucial, as well as tools to harness the knowledge in practice.”

While some speakers spoke of frustration at the ongoing – and worsening – nature of antisemitism across the world, there were also opportunities to appreciate achievements in the struggle against it, such as an increase in the adoption of the IHRA definition of antisemitism by local and national governments, academic institutions and sports teams, as well as marked progress in various efforts to combat hate speech online. Speakers from around the world representing a full gamut of activism against antisemitism and hate speech continued to stress the importance of working together, in a sound techniques for teaching the complex and nuanced history of the Holocaust. At the Luxembourg Plenary of December 2019, all 34-member countries committed to distributing the guidelines, translating and adapting them for local audiences. Director of International Relations and Projects Department at Yad Vashem’s International School for Holocaust Studies Richelle Budd-Caplan, representing the State of Israel in the IHRA Education Working Group, announced the delegation’s intention to make the recommendations available in Arabic. Resources of this kind for the Arab-speaking sector in Israel are scarce, Budd-Caplan explained, with local teachers constantly requesting such tools. The translation was undertaken and reviewed by Yad Vashem and the Ghetto Fighter’s House Israeli delegation member organizations, which work closely with a variety of Arabic-speaking audiences.

Veteran educator Murad Awdalla, who serves as the International School’s Coordinator for the Arab, Druze and Circassian Sectors warmly welcomed this new tool. "Currently, the Holocaust is a short chapter within local history for the Arab sector curriculum," Awdalla noted.

IHRA GUIDELINES NOW IN ARABIC

Jane Jacobs

In 2019, the International Holocaust Remembrance Alliance (IHRA) released an updated set of recommendations for teaching and learning about the Holocaust. The guidelines, currently available in 18 languages, have now been translated into Arabic.

A group of international experts and consultants – including Yad Vashem educators – contributed to crafting the original guidelines, which, as per the IHRA, are intended “to help educators with fact-based and educationally sound techniques for teaching the complex and nuanced history of the Holocaust.” At the Luxembourg Plenary of December 2019, all 34-member countries committed to distributing the guidelines, translating and adapting them for local audiences. Director of International Relations and Projects Department at Yad Vashem’s International School for Holocaust Studies Richelle Budd-Caplan, representing the State of Israel in the IHRA Education Working Group, announced the delegation’s intention to make the recommendations available in Arabic. Resources of this kind for the Arab-speaking sector in Israel are scarce, Budd-Caplan explained, with local teachers constantly requesting such tools. The translation was undertaken and reviewed by Yad Vashem and the Ghetto Fighter’s House Israeli delegation member organizations, which work closely with a variety of Arabic-speaking audiences.

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“The IHRA guidelines affirm many of the techniques that have, in my experience, proved most effective in Holocaust education within the Arab sector thus far: a solid historical base, universal themes, and the question of how we can apply the history and lessons to today, how not to be bystanders." He expressed sincere hope that this translation of the IHRA recommendations “will be adopted by the highest levels in the Education Ministry, and even beyond.” Budd-Caplan concurred: “As the work of the International School for Holocaust Studies expands its global outreach, perhaps even to Abraham Accords countries, this educational resource will without a doubt become useful in the future.”

The translation of the IHRA Recommendations for Teaching and Learning about the Holocaust were made possible thanks to the generous support of the Asper Foundation.
The Jewish underground press in Warsaw was a tangible expression of the momentum of the political-underground enterprise. Almost all of the newspapers and pamphlets written in Yiddish, Polish, and Hebrew were produced by a wide range of political organizations and youth movements. The different underground newspapers dealt with major issues of communal and ideological significance. They presented descriptions of life in the ghetto, attitudes towards the Judenrat and its institutions, analyses of the nature of the war, and reports regarding the Land of Israel. In addition, they addressed practical concerns of ghetto life, such as welfare and mutual assistance, and publicized news of the fate of the Jews as it trickled in through the ghetto walls. In the midst of the distress, famine and death, the editors also found a place to write essays on Ber Borochov, to mark memorial days in honor of Bialik and Mendele, to present a survey of the history of the ghetto, and to plan for the future.

Starting Anew: The Rehabilitation of Child Survivors of the Holocaust in the Early Post-War Years
Editors: Sharon Kangisser Cohen and Dalia Ofer
NIS 169  NIS 127

Starting Anew examines the process of rehabilitation of child survivors of the Holocaust in various countries, through discussion of issues such as the medical assistance provided, the return of Jewish children from non-Jewish families and institutions, and the placement of child survivors through adoption and other frameworks. The book offers important lessons for caregivers striving to restore hope and instill resilience in innocent victims of war and violence.

We Think of You as an Angel: Shaul Weingort and the Rescue of Jews during the Holocaust
Sara Kadosh
NIS 169  NIS 127

Shortly before WWII broke out, Dr. Shaul Weingort, a young Polish rabbi, moved to Switzerland, but his family was among millions of Jews who had come under German rule. In an attempt to help his family and other community members, Dr. Weingort provided them with aid packages containing food, medication and religious items, and later on also with South American passports. The book sheds light on Weingort’s efforts to create an aid network that gave hope to hundreds of Jews.

The Cold Shower of a New Life: The Postwar Diaries of a Child Survivor
Volume 1: July 23, 1945−February 17, 1946
Volume 2: February 20, 1946−April 23, 1946
Volume 3: April 23, 1946−July 10, 1946
Yehuda Bacon | Editors: Sharon Kangisser Cohen and Dorota Julia Nowak
NIS 104  NIS 78 each volume

World-renowned artist Yehuda Bacon was born in Czechoslovakia. Deported to Theresienstadt in 1941 and sent to Auschwitz-Birkenau two years later, he was among a group of teens selected to work as forced laborers. A survivor of the death marches to Mauthausen and Gunskirchen, Bacon began to keep a diary in July 1945, writing over 240 notebooks over the past seven decades. Through a mosaic of words and drawings, he recounts his past, contemplates his present, and imagines his future. The first volume articulates the chaos and insecurity of the early postwar period and reveals Bacon’s search for companionship, direction and a new home; the second volume records Bacon’s journey to Eretz Israel; and the third volume describes his first months in Eretz Israel, reuniting with his sister and uncle, his studies at Mikveh Israel, and his hopes for the future.
MAKING THE RIGHT CHOICE

UKRAINIAN YELENA GRINCHIK POSTHUMOUSLY HONORED AS RIGHTEOUS AMONG THE NATIONS

Simmy Allen

On 30 September 2021, Yad Vashem hosted a ceremony honoring the late Ukrainian Yelena Grinchik as Righteous Among the Nations – the first such ceremony to be held on the Mount of Remembrance for some three years.

Born and raised in the village of Tsibulovka in southern Ukraine, Yelena Grinchik was 28 years old when Germany invaded the Soviet Union. Like most other residents of the village, she worked in the local kolkhoz and was paid in agricultural products, which she used to support her two daughters, Yevgeniya and Tatyana, and her visually impaired mother, Olyta.

At the end of the fall of 1941, the Germans and their Romanian allies established a concentration camp in Tsibulovka for Jews deported from Bessarabia and northern Bukovina. The native Jews of the town had already been murdered. Over 2,400 men, women and children were incarcerated in the camp. In the winter of 1941/1942, a typhus epidemic broke out in the camp. With no doctors or medications, over 2,000 prisoners died in the epidemic.

Reiza Warmflash and her son Yakov were among those who caught typhus. They and their family had been marched to the camp from their hometown of Zastavna, Bukovina. After their father perished from hypothermia, Yokhanan and Shmuel, Reiza’s two other sons, managed to sneak their mother and brother out of the camp. Reiza and Yakov were hidden in a local farmer’s barn to protect them from the elements.

The barn owner initially agreed, but eventually changed his mind and ordered them to leave. His neighbor, Yelena Grinchik, came to the Warmflashes’ aid, and allowed them into her home.

Dr. Joel Zisenwine (left) and Dani Dayan with Galina Grinchik in the Garden of the Righteous Among the Nations
Despite barely making ends meet to provide for her own family, Yelena fed Reiza, Yakov and Shmuel with grains and vegetables she begged from other villagers. The warm food and shelter were crucial to Yakov and Reiza's recovery. After he lost his means to earn money, Yokhanan also joined his family members in Grinchik's home. His feet were badly frostbitten, but Grinchik managed to cure him through her knowledge of folk medicine combined with the warmth of her Russian stove. She performed all of these life-saving actions knowing that she risked severe and possibly lethal punishment if she were to have been caught.

In the spring 1942, the Jewish family returned to the camp and remained there, performing harsh labor for two years until their liberation by Soviet forces in March 1944. They then returned to their hometown. Yokhanan and Yakov were conscripted into the Red Army, where Yakov was killed at the age of 21. In 1947, Reiza, Shmuel and Yokhanan immigrated to the Land of Israel. Some 70 years later, descendants of the Warmflash survivors travelled to the village of Tsibulovka and met with Yelena Grinchik's grandchildren – and Grinchik was subsequently posthumously recognized as Righteous Among the Nations.

At the ceremony at Yad Vashem, Grinchik's granddaughter Galina accepted the Righteous Among the Nations medal and certificate on her late grandmother's behalf. “It is a great honor for me to receive this award in the name of my grandmother Yelena,” she said. “Never dreamed that I would come to Israel and take part in such an event. My grandmother was a kind person who did not see people according to categories of religion, nationality or skin color; she was good to everyone, despite her hard life.”

Also present at the ceremony were Ukrainian Ambassador to Israel H.E. Mr. Yevgen Korniychuk, Yad Vashem Chairman Dani Dayan, Righteous Among the Nations Department Director Dr. Joel Zisenwine and Bruria Lev, daughter of Holocaust survivor Yokhanan Warmflash, one of the Jews rescued by Grinchik.

“My grandmother and her three sons were deported from their comfortable home in Bukovina and thrown like abandoned dogs into Transnistria,” remarked Lev at the ceremony. “From the horrors of the camp, the family searched and searched for salvation. Uncle Shmuel knocked on the doors of some of the local Ukrainians in the hopes of finding shelter for the family. Despite finding a place to stay, the host family quickly decided it was too risky and threw them again out into the cold, snowy winter. A last ray of light shone on them in their darkest moment of despair, when they found refuge in the home of Yelena Grinchik, one of the poorest peasants in the town. Despite the dangers and hardships, Yelena took them in. When their hopes and health were restored and their smiles returned to their faces, my grandmother said, ‘Shmil (Shmuel) – these people you brought us to are not human beings, they are angels.’”

“As I see the entire Warmflash family tree here today with all the various branches, I am reminded by the phrase from the Talmud, ‘Whoever saves one life is as though he has saved an entire world,’” remarked Dani Dayan. “While the stories of Holocaust survivors rescued by Righteous Among the Nations are few in number among the countless atrocities of the Holocaust, they nevertheless shine a ray of light on this darkest chapter in human history and are a testament to the ability of human beings to stand up in the face of evil and make the right choice.”

To date, Yad Vashem has recognized some 28,000 individuals from over 50 countries as Righteous Among the Nations.
On 10 October 2021, German Chancellor H.E. Dr. Angela Merkel visited Yad Vashem, accompanied by Prime Minister of Israel Naftali Bennett, Chairman of the Yad Vashem Council Rabbi Israel Meir Lau and Yad Vashem Chairman Dani Dayan. This was Dr. Merkel’s sixth visit to Yad Vashem, and her final one as leader of the German government.

During her visit, the Chancellor was guided through the “Flashes of Memory: Photography during the Holocaust” exhibition as well as the Museum of Holocaust Art. Afterwards, the Chancellor viewed a number of items from the Holocaust period that will be housed in the Collections Center of the new Moshal Shoah Legacy Campus, currently being built with the partial support of the German government. The Chancellor then met with Kindertransport survivor Henry Foner, renowned author of Postcards to a Little Boy.

Chancellor Merkel also took part in a memorial ceremony in the Hall of Remembrance, and entered the Holocaust History Museum for private contemplation and identification with the memory of the victims and survivors of the Shoah. At the conclusion of the visit, Dani Dayan presented the Chancellor with a Token of Remembrance, a replica of the album of Bible illustrations created by Holocaust victim and renowned artist Carol Deutsch, which she was shown earlier in the Holocaust Art Museum.

“Every visit to Yad Vashem touches me at the core, each time anew,” Chancellor Merkel wrote in the Yad Vashem Guestbook. “The crimes against the Jewish people that are documented here are a perpetual reminder of the responsibility we Germans bear – and a warning: That Jewish life has again found a home in Germany after the crimes against humanity that were the Shoah is an immense expression of trust for which we are grateful. This trust compels us to stand up in determination against antisemitism, hatred and violence everyday anew. This is an obligation for every [German] federal government.

Chancellor Merkel’s tour of Yad Vashem follows a visit by President of the Federal Republic of Germany H.E. Dr. Frank-Walter Steinmeier on 1 July 2021.

On 18 October 2021, Indian Minister of External Affairs Dr. Subrahmanyan Jaishankar visited Yad Vashem. The Minister toured “Flashes of Memory: Photography during the Holocaust” exhibition, participated in a memorial ceremony in the Hall of Remembrance and signed the Yad Vashem Guestbook. "This is a very painful, but crucial visit," she wrote. "On behalf of Sweden, I promise that we say “Never Again” and mean it. We will continue to take action to combat antisemitism in all its forms to make sure that we never forget.”

On 18 October 2021, H.E. Ms. Ann Linde visited Yad Vashem. She toured the Holocaust History Museum, participated in a memorial ceremony at the Hall of Remembrance, visited the Children’s Memorial and signed the Yad Vashem Guestbook. "This is a very painful, but crucial visit," she wrote. "On behalf of Sweden, I promise that we say “Never Again” and mean it. We will continue to take action to combat antisemitism in all its forms to make sure that we never forget.”

On 5 October 2021, Yad Vashem hosted a delegation of influencers and bloggers from the Arab gulf state of Bahrain. The group toured the Holocaust History Museum and met with Richelle Budd-Caplan from Yad Vashem’s International School for Holocaust Studies, who spoke to them about Yad Vashem’s educational activities with the Arabic-speaking public. These include spearheading a project to translate IHRA’s educational guidelines into Arabic, which lays the groundwork for educators to approach the difficult subject matter in an age-appropriate and accurate manner.

"Sharaka" – The Gulf-Israel Center for Social Entrepreneurship.
During his visit to Yad Vashem on 4 July 2021, Canadian Minister of Foreign Affairs, The Honourable Marc Garneau, MP, toured the Museum of Holocaust Art, where he was shown two works of art from Yad Vashem’s unrivalled Art Collection: “Moon Landscape,” drawn by Holocaust victim Petr Ginz; and a replica of a drawing on a postcard sent in 1944 by Felix Kassowitz to his son Peter. These two items were chosen to be presented to Minister Garneau, a former astronaut, due to their content relating to space exploration.

“It is an honor to visit Yad Vashem not only to learn from darkest chapters in human history, but also to recall the brave and tragic stories of the Holocaust survivors,” Minister Garneau wrote in the Yad Vashem Guestbook. “The lives remembered here are an important reminder of the resilience of the human spirit and why we must unfailingly stand up to combat antisemitism and all forms of xenophobia.”

Vice President of the Republic of Equatorial Guinea, Teodor Nguema Obiang Mangue, visited Yad Vashem on 13 July 2021. The Vice President toured the Holocaust History Museum, participated in a memorial ceremony in the Hall of Remembrance, visited the Children’s Memorial and signed the Yad Vashem Guest Book.

On 23 August 2021, Slovenian Foreign Minister H.E. Dr. Anže Logar toured the Holocaust History Museum. “Yad Vashem is a powerful reminder of history that must never be repeated,” he stated. “We must never forget all the suffering that happened; we must never forget the Holocaust. It is a deep reminder of evil, and how we should work on peace, understanding and the better wellbeing of all mankind.”

During his tour of the World Holocaust Remembrance Center on 18 August 2021, Minister for Foreign Affairs of Japan, H.E. Mr. Toshimitsu Motegi, visited the tree dedicated to Japanese Righteous Among the Nations, Chiune Sempo Sugihara. He was accompanied by Director of Yad Vashem’s Governmental and External Affairs Yossi Gevir.
The role of neighbors as a source of information in Eastern Europe – and in particular in the Soviet Union – due to the mass murder campaigns in the area is of great significance. Those Jews that survived, mostly due to evacuations deep into Soviet territory or service in the Red Army, learned through the letters of former neighbors about the fate of their loved ones and communities. Among the documentary materials recently received by the Yad Vashem Archives, a number of such letters stand out.

Recently, during a Yad Vashem “Gathering the Fragments” collection day in Raanana in central Israel, Vera Shteinberg brought three letters that were written in Poltava, Ukraine, in October 1943, a few weeks after the city was liberated. In the letters, the non-Jewish writers, Tatiana Kulichenko and Yevgenia Miroshnichenko, separately addressed Steinberg’s aunt, Sofia Yoffe (née Iozefson), seeking to tell her about the fate of her family. Of the four Iozefson sisters – Mina, Fenia, Matilda (Tila) and Sofia – Sofia, who fled to Kyrgyzstan, was the only one who survived the war. The role of the neighbors’ letters was not only informative; they also sought to restore family possessions deposited in their hands on the eve of the murder of the Jews of Poltava, including the documents of ownership of the family home, which remained intact.

Renewed contact such as this was challenged by the uneasy task of sharing information about wartime atrocities. How does one approach the task of informing a correspondent of the murder of loved ones – through a letter? Kulichenko writes to Sofia:

“Our dear Iozefson family is no more [...] It is almost two years since Mina [the oldest sister] is gone, and it is just as painful. Every time I think of her, I am in tears. Although they once came to search [my house] for Jude [sic.] – I was accused of helping Jews – I did not hide Mina’s photo; she was always in front of my eyes. I sent a detailed letter to the
through writing such a letter again demonstrates her experience of testimony bearing for those who, like Kulichenko, have themselves stood witness to discrimination and violence towards their Jewish neighbors and endured the difficult years of war and occupation.

The murder of the Jews of Poltava was carried out through two massive aktionen, in September and November 1941. On 23 November 1941, between 1,500 and 3,000 Jews were slain on the outskirts of the city. In her letter, Kulichenko notes that she accompanied the members of the Iozefson family on their final journey. The group included four generations of family members: Grandpa Zakhar Iozefson, mother Ida Iozefson, sister Fenia Iozefson, and with them, Eduard Slutsky and Vladimir Fedoseev – the sons of sisters Mina and Tila. Kulichenko adds that Tila had previously been taken to forced labor never to return, while Mina, who was terminally ill, never recovered from the news of her sister’s disappearance and had died a week beforehand. “What a relief that Mina passed before this horror took place,” remarks Miroshnichenko in the last of the three letters, which reached Sofia a few days after Kulichenko’s.

Sometimes, due to emotional strain, such testimony was given in a letter only once.
Correspondence between And as Vera Jablonski of Kamenets these memories drive me crazy.' … I could not have time to escape […] Tzilya, I know you’ll have a hard time reading this, but please try not to take it to heart – because it will do you no good […] Take care of your health and that of your husband. Send him my best wishes – even though I do not know him. “… Correspondence between Jablonski and the Itzekzons persisted, through which Jablonski shared with Khaim, with whom she had had no previous acquaintance, a heartbreaking account of the final moments of Tzilya’s father.

“Neighbors’ letters such as these are characterized by a variety of voices and styles,” says Yad Vashem Archives Director and Fred Hillman Chair for Holocaust Documentation Masha Pollak Rosenberg. “Writing – as an act of testimony – introduced neighbors who were willing to help with themselves. To the Jewish survivors, this was a renewed encounter with their Jewish former community members confronted non-Jewish neighbors with their wartime experiences, and, no less, with themselves. To the Jewish survivors, this was a renewed encounter with their former home, a world destroyed beyond repair.

Little has remained of the Jewish side of the correspondence; the collections consist mainly of the non-Jewish neighbors’ accounts and the bitter news itself. The voice of the Jews is missing or, at best, underrepresented. Restored contact with their Jewish former community members confronted non-Jewish neighbors with their wartime experiences, and, no less, with themselves. To the Jewish survivors, this was a renewed encounter with their former home, a world destroyed beyond repair.

The neighbors’ letters are a window into this complex human encounter. The collection of these correspondence letters provides a unique testimony about the survival of the Jews in the ghettos of Eastern Europe. They are characterized by a variety of voices and styles, and their struggle for survival at the hands of the German occupation your relatives were at home – but when the German brutes started shooting at the Jews, I never saw them again […] I believe they did not have time to escape […] Tzilya, I know you’ll have a hard time reading this, but please try not to take it to heart – because it will do you no good […] Take care of your health and that of your husband. Send him my best wishes – even though I do not know him. "

Podol’sk testified: ‘Writing is difficult enough – but to see before your eyes the suffering, the howling, the shouting, the hands stretched out – is even worse.’

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The neighbors’ letters are a window into this complex human encounter.

Since the “Gathering the Fragments” campaign began a decade ago, 14,000 people have donated some 315,000 items, including 185,000 documents, more than 120,000 photographs, 5,500 artifacts, 785 works of art and some 200 original films. The collections submitted to the Archives undergo a careful process of restoration, preservation and registration and are gradually made accessible to the public online. Even during the COVID-19 pandemic, representatives of Yad Vashem continue visiting Holocaust survivors or their family members in their homes in accordance with Health Ministry directives, in order to gather Holocaust-era personal items. To contact “Gathering the Fragments”: Tel. +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 in the Collections and Registration Section, Archives Division. The letters were translated by Ilona Angert, Head of the Section’s Collection and Public Relations.

NEW

BENEFACTOR

NAFTALI DEUTSCH

Yad Vashem welcomes Naftali Deutsch to its esteemed Circle of Friends.

Naftali “Tuli” Deutsch was born in 1931, in Kimyat, Carpathian Ruthenia (then Czechoslovakia), one of nine siblings. In 1944, on the last day of Passover, all of the Jews of Kimyat were ordered to pack a bag and report to the synagogue. From there, they were then taken to the Nagyszéllősi ghetto, and two weeks later deported to Auschwitz. Tuli was separated from his parents and siblings and sent to a labor camp. He later learned that his father was murdered in the gas chambers. Two of Tuli’s brothers were taken into the Hungarian army. They were not given weapons, but rather they were forced to work in the kitchens and dig ditches.

At the age of twelve, Tuli was sent to Mauthausen, where he was incarcerated in one of its sub-camps, Gusen II. Most of the inmates in Gusen II were German political prisoners and Spanish Catholics. Tuli was assigned to work in the kitchen. After liberation, Tuli made his way to Italy, and then immigrated to the Land of Israel, where he served as a young volunteer in the Israeli army in 1948. In 1956, he immigrated to the United States, becoming a successful businessman and philanthropist in California.

Naftali Deutsch published his memoirs, A Holocaust Survivor: In the Footsteps of His Past, which tells the story of his miraculous survival from five concentration camps as a teenage boy. The book was later translated into Hebrew by Yad Vashem Publications.
At the beginning of July 2021, the American Society for Yad Vashem welcomed active and long-time leaders Adina Burian and Mark Moskowitz into the roles of Co-Chairs of the Board, succeeding Chairman Lenny Wilf. As a founding member of the American Society's Young Leadership Associates (YLA), Burian has chaired and coordinated countless educational and social events over the years, and has been honored by the organization for her dedicated service. Though not a direct descendant of Holocaust survivors, she has always felt drawn to the stories from this period and a commitment to spreading its profound lessons.

Moskowitz, the son of two Holocaust survivors (Rose and Henry z”l) is President and CEO of Argo Real Estate LLC, the family real estate and hotel business. He has been an active supporter of the American Society for many years, and has continued to expand his family’s involvement in Yad Vashem, viewing it as the ultimate authority for Holocaust remembrance.

On 21 July, Helene Siegel visited Yad Vashem with a group from the Palm Beach Synagogue, Florida. A tour of the "Flashes of Memory: Photography during the Holocaust" exhibition was followed by a meaningful unveiling ceremony of the bench on the Avenue of the Righteous, dedicated by Helene in memory of her parents Miriam and Selig Neufeld z”l.

On 11 July, Yad Vashem Visionaries Mark and Jane Wilf (second and fourth from left) together with their son Andrew and his friends toured the Holocaust History Museum and the Children’s Memorial, accompanied by International Relations Division US Desk Director Jeremy Weiss (right).

On 24 June, Yonatan Salzhauer commemorated his Bar Mitzvah, together with his parents Eva and Dr. Mark Salzhauer, with a meaningful twinning ceremony in the Yad Vashem Synagogue.

On 23 July, Julia Milch (right), granddaughter of Holocaust survivors Bernard z’l and Yad Vashem Pillar Lusia Milch, toured the Yad Vashem Holocaust History Museum and Synagogue with Alan Jamain (left) and a group of 30 graduate students from Stanford Graduate School of Business. They were accompanied by Jeremy Weiss and Malky Weisberg from the International Relations Division.

On 13 July, the Yad Vashem UK Foundation hosted an online Book Club event discussing The Greatest Comeback: From Genocide to Football Glory - The Story of Béla Guttmann by David Bolchover. The discussion was led by Michael Pollak, Consultant at Partnerships for Jewish Schools and the UJIA (United Jewish Israel Appeal).

On 23 September, the UK Foundation hosted a virtual discussion on the book House of Glass, The story and secrets of a twentieth century Jewish Family by Hadley Freeman.
**FRIENDS WORLDWIDE**

**SPAIN**

On 5 July, a square in the name of Avner Shalev, former Chairman of the Yad Vashem Directorate, was inaugurated in Torremolinos (Malaga).

The idea to dedicate the square arose during a meeting between Director of the Latin America, Spain, Portugal and Miami Spanish-Speaking Desk in Yad Vashem’s International Relations Division Perla Hazan with Mayor of Torremolinos José Ortiz Garcia, in which the two discussed various partnership opportunities with Yad Vashem.

The purpose of the square is threefold: to perpetuate the memory of the victims of the Holocaust, to illustrate Yad Vashem’s importance to the survivors, and to honor Avner Shalev, who retired in January 2021 as Yad Vashem Chairman after a 27-year tenure.

At the center of the square is the symbol of Yad Vashem, the six-branched candelabrum, with the verse from the book of the Prophet Isaiah 56:5, “And to them will I give in my house and within my walls, a memorial and a name [Yad Vashem]... that shall not be cut off.”

The emotional ceremony was attended by heads of the Jewish community and various political, religious and civil personalities from different parts of Spain and abroad, including Israel, Venezuela and the US.

**VENEZUELA-MIAMI**

Beatrice and Samuel Bengio (right) were joined by their family and Perla Hazan (left) at the unveiling of the plaque dedicated in their honor in Yad Vashem’s Archives and Library Building.

Evelyne and Carlos Hausmann visited Yad Vashem’s Museum of Holocaust Art and the “Flashes of Memory” photography exhibition.

**CHRISTIAN FRIENDS WITH ICEJ**

During her trip to the US in June 2021, Director of the Christian Friends of Yad Vashem Sari Granitza (center) met with Yad Vashem Builders Kutlay and Hanni Kaya (left) together with Christian Friends US Representative Rev. Mark Jenkins and his wife Terrie (right).

On 4 August, “Mashiv HaRuach,” a concert of Jewish soul music, was held at Yad Vashem’s Warsaw Ghetto Square. Guests of the Christian Friends of Yad Vashem included (left to right): Lesly Jimenez from March of Life in Israel; Ryan Tsuen and Tiffany Mallillin from ICEJ headquarters; Sari Granitza, Director of the International Relations Division Dr. Haim Gertner, Joachim Bambach, Chris Mitchell of CBN (Christian Broadcast Network); and Shavit Aharoni-Simons of the Christian Friends of Yad Vashem.

On a recent visit to Yad Vashem, Joachim Bambach (center), Founder of “Light & Salt,” was guided through Yad Vashem by Jonathan Matthews (right), including the Yad Vashem Synagogue, accompanied by Sari Granitza (left).

The Christian Friends of Yad Vashem held a daily raffle during the annual NRB (National Religious Broadcasters) conference in Grapevine, TX. Pictured: Sari Granitza with one of the winners Bram Maas, ICEJ US Director of Marketing and Development, and ICEJ US Deputy Director Daryl Hedding with the raffle prizes, which included books published by Yad Vashem and a guided tour of the Holocaust History Museum.

Pastor Becky Keenan (left) of Gulf Meadow Church, Houston, TX invited Sari Granitza to speak during their Sunday services. Pastors Becky and Joe Keenan are long-time friends and supporters of the Christian Friends of Yad Vashem. Pastor Becky introduced Sari to influential Christian leaders as well as to her “One with Israel” educational journeys team.
YOUR SUPPORT HELPS MAKE A DIFFERENCE

The activities, projects and events which you have just read about are made possible in large part thanks to the generous support of our donors. In these difficult times, when there is a global pandemic and 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.

To make tax-deductible donations:

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