

JERUSALEM Yad Vashem

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From Persecution to Mass Murder

A Special Issue for Remembrance Day

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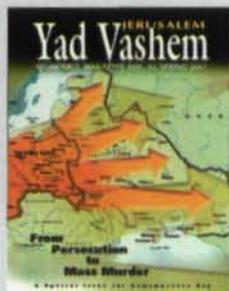
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Cover: Map depicting the German invasion of the Soviet Union—the course of the *Einsatzgruppen* units, 1941-1942 (taken from *A Historical Atlas of the Jewish People* courtesy of Tel Aviv Books, *Mapa*)

Fifty-six years have passed since the Allied defeat of the Nazis, bringing the world face to face with the devastation of WWII and the unprecedented horrors committed against the Jewish people. With the passing of each decade, an ever-increasing amount of information, documentation, and testimony has entered the public arena, raising general awareness about the atrocities of the Holocaust and reinforcing the universal message, "Never Again!"

The increased awareness of the Holocaust inspired the need to memorialize the victims and pay tribute to the immense courage of the Jewish people. For this purpose, the State of Israel established a nationwide Holocaust Martyrs' and Heroes' Remembrance Day in 1951 to be observed on 27 *Nissan* during the *Omer*, the Jewish seven-week period in which elements of the laws of mourning are observed. In following suit with Israel, and with prompting from the 1998 Task Force for Cooperation on Holocaust Education, Remembrance, and Research, as well as the 2000 Stockholm International Forum on the Holocaust, countries across the globe have instituted official Holocaust memorial days in recent years.

This year, in marking Holocaust Remembrance Day, Yad Vashem has chosen the central theme "From Persecution to Mass Murder: 1941—A Turning Point in the Fate of the Jews," referring to the Nazi invasion of the Soviet Union and the initial phases of mass murder directed at the Jews. It is this central theme that provides the focus of this special edition of *Yad Vashem Jerusalem*, as well.

The magazine opens with a detailed exploration of the central theme, placing the events of 1941 in a historical context beginning with the conception of Hitler's anti-Jewish policies and culminating with the all-encompassing, final solution to the Jewish Problem. The central theme is explored again in Art Focus, where artists Abel Pann and Me'er Akselrod depict through images what words simply cannot convey.

Stories based on events during this fateful year of the Nazi invasion of the Soviet Union appear throughout this issue. Jewish armed resistance is highlighted through the personal story of Vilna Partisan, Vitka Kovner, while *A Life-Altering Twist of Fate* recalls the personal courage of Righteous Among the Nations, Tatiana Zelenskaya and Pavel Chariuta, who saved the life of a child during the round-ups of 1941.

The magazine concludes with a listing of events held by Yad Vashem for Holocaust Martyrs' and Heroes' Remembrance Day 2001, reminding us that through the act of commemoration we give life to the memory of the victims.

Hitler's rise to power in 1933 placed an entire nation and its official institutions in the service of an ideology that called for the total annihilation of the Jewish people. The first to be affected by Hitler's antisemitic policies were the Jews of Germany, whose civil status was revoked beginning that same year. The Jews of Austria and Czechoslovakia were similarly subjected to anti-Jewish measures, beginning in 1938 and 1939 respectively.

The outbreak of WWII in September 1939 and its extension to Western European territories in 1940 saw the fall of many more Jewish communities into the hands of the Nazis. Throughout the Nazi regime, Jews were subjected

From Persecution

to harsh decrees: their property was confiscated, many were sent into forced labor, and many were imprisoned in ghettos. In the West, severe restrictions were also imposed upon the Jews.

Already in 1939 Hitler declared in no uncertain terms that:

If the international Jewish financiers in and outside Europe should succeed in plunging the nations once more into a world war, then the result will not be the bolshevization of the earth, and thus the victory of Jewry, but the annihilation of the Jewish race in Europe!

Hitler's declaration was realized on 22 June 1941 with the implementation of "Operation Barbarossa"—the German invasion of the Soviet Union—which marked the greatest turning point in the history of the Holocaust and in the lives of the Jews. Hitler considered this operation a necessary step towards turning the German nation into the single ruling power in Europe, and in carrying out his expansion policy to the East by using Soviet Union territory in order to absorb millions of Germans who were to be re-settled. The invasion of the Soviet Union provided the fatal hour in which Hitler concretized the philosophy that the ability of Nazism to redeem Germany, and civilization as a whole, would be subverted by the parasitic nature of Judaism. The war against the Soviet Union also resulted in the annexation of areas that contained additional millions of Jews.

Already in the first months following the invasion of the Soviet Union, it became evident to those involved in the conception and implementation of Nazi policy that what was being conceived was an all-encompassing, final solution to the Jewish Problem. Prior to the invasion, mobile action-units or *Einsatzgruppen* had already been concentrated and trained for the special function of killing the Jews in the

conquered territories of the East. Side by side with the oppression of people from the Eastern Slavic nations, the first priority was given to the annihilation of the Jews.

The realization of the Final Solution began a short while after the invasion of the Soviet Union, first affecting the Jews under Soviet rule. Only later were all the pertinent offices called upon to assist in the coordination of the implementation of the Final Solution, with the convening of the Wannsee Conference in January 1942. The *Einsatzgruppen*, the German army, and other Nazi units, as well as a large number of public servants and officials from the Nazi party's intermediate ranks participated in the killings, in addition to many volunteers from

ution to Mass Murder

1941 -

**A Turning Point
in the Fate
of the Jews**

**The Central
Theme
of Holocaust
Remembrance
Day 2001**

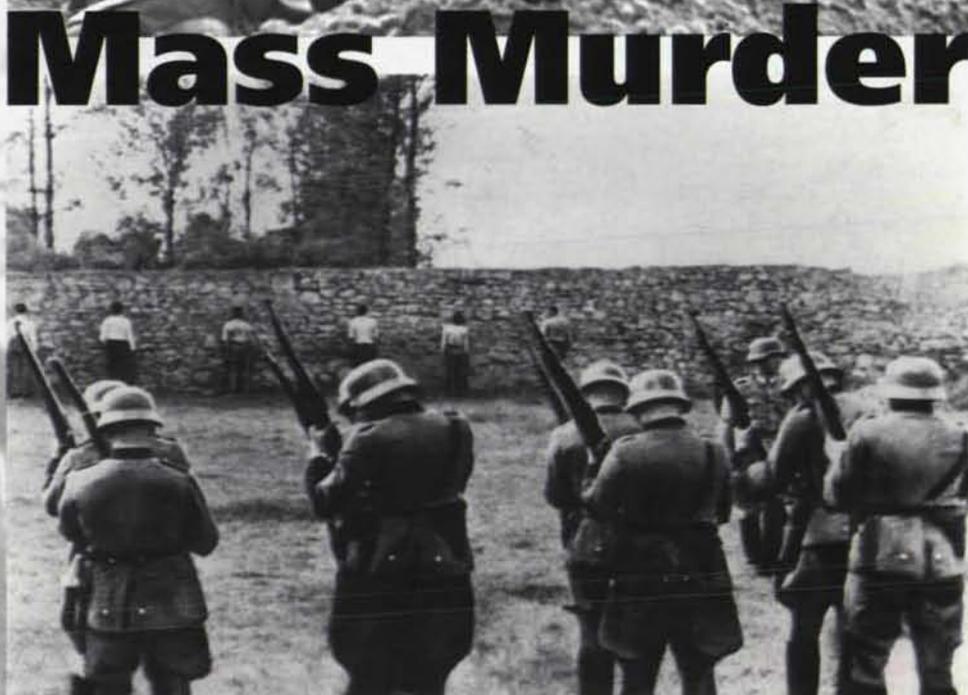
among the local populations.

The forces moved from site to site, concentrating the Jews, and then killing them. About 100,000 Jews were murdered in Ponary, and over the course of two days in September 1941, 34,000 Jews were murdered in Babi Yar, near Kiev. From November to December, 38,000 Jews were murdered in the Rumbula Forest near Riga. In Bogdanovka, Romanian *Gendarmes* (police), Ukrainian police, and German soldiers murdered 54,000 Jews within the month of December. Earlier, in August 1941, 18,000 Hungarian Jews were murdered in Kamenets-Podolski. In Serbia, according to the testimony of Otto Ohlendorf, commander of *Einsatzgruppe D*, his troops left behind 90,000 victims. In Croatia the concentration/extermination camp Jasenovac was established where both Germans and Croats executed the killings.

The reports of the *Einsatzgruppen* commanders that detailed the execution of the murder operations were sent on a regular basis to the Head Office of the Ministry of Reich



Jews dig
mass pit
into which
they will be
shot
(Ponary,
Lithuania)



Execution carried out by the *Einsatzgruppen* (USSR, 1941/42)

Defense. These reports were formulated in a frighteningly systematic, informative manner. The commander of one of the killing units, *Einsatzkommando 3*, which operated close to Kovno, wrote:

The execution of such *aktionen* is first and foremost a question of organization. The decision to systematically purify every district from Jews required thorough preparation of each operation separately and a study of the prevailing conditions in that particular district. The Jews had to be concentrated in one place or in several locations. According to their numbers, there was a need to find an appropriate place for the pits and dig them out. The walking distance from the communal gathering place to the pits was an average of 4-5 kilometers. The Jews were led in groups of 500 people, a distance of at least 2 kilometers, to the

execution site... All members of my unit and the commanders took part in the Kovno *aktion*.

The noose tightened around the Jews of Central, Southern, and Western Europe as well. The deportation of the Jews of Germany and Austria to ghettos in the East began in October 1941. In December 1941, Chelmno was the first death camp to use gas as a result of the desire to machinate the process of exterminating Jews and make the killings more efficient, and on a larger scale basis. The transformation from severe persecution to an all-encompassing annihilation was completed. The tools were improved, the death camps were activated, and detailed plans were prepared. The establishment of a mechanism for murder of this kind and magnitude had never before been known in the history of humankind. Darkness and the shadow of death fell upon Europe.

The author is the Chief Historian of Yad Vashem

by Orit Ohayon-Madar

Vitka Kempner Kovner's life-story is one of struggle, courage, and determination. Not only did she manage to survive the Holocaust, but also as a member of a Partisan unit from Vilna, she engaged in acts of sabotage and physical resistance directed against the Germans.



VITKA KOVNER:

Vitka, wife of poet/underground leader, Abba Kovner, was born and raised outside of Vilna, in the Polish city of Kalisz. "Kalisz was on the German border, and by the second day of the war the Germans invaded the city. Thus for me the war began very early on," Vitka recalls.

Shortly after the Germans arrived in Kalisz, the Jews of the city were expelled to a monastery. "I saw how the Germans were treating the Jews and how they were humiliating them," says Vitka, "and very quickly I decided to escape." That night she said goodbye to her parents, without truly imagining that their parting would be forever. "It took a long time for me to understand that it was the end," she relates.

Together with other youths from her vicinity, Vitka, then 19-years-old, began her journey to Vilna. As a member of the *HaShomer HaTzair* Youth Movement, she was informed that in Vilna, which was not yet under German occupation, she could join the ranks of other youth group members and possibly immigrate to Palestine. It was a hard journey; Vitka and the other youths had to cross areas that were under Soviet occupation in order to reach Vilna. Fortunately, the Germans did not succeed in thwarting their escape and Vitka arrived in Vilna, where she lived until Russia annexed the region in 1940, forcing her to leave.

In June 1941, Vilna was occupied by the Nazis, and Vitka returned to the city. "I remember coming back to a different city than the one I left," says Vitka. "They began rounding up the men and we started to live in great fear. We decided to hide whomever we could outside the city."

At the same time, rumors began circulating about the ghetto:

It was a time of fear. We did not know where the Jews were taken to from the ghetto, and why they did not come back. When we arrived at the ghetto, everything was still warm: the unmade beds, the hot burners; it was obvious that somebody had lived there until very recently.

When they understood the fate of the Jews,

there was a great deal of ambivalence: Should they flee? Should they fight?

Once we arrived at the decision to stay and fight, we gathered all those who were hiding in monasteries, including Abba Kovner. When I arrived at his monastery, the head-nun begged us not to go. She said she was willing to hide us all. We told her that it wasn't right to look after ourselves and leave the other Jews behind in the ghetto, and that we must fight for the sake of everyone. "In that case," said the nun, "I am also coming with you." And indeed she came with us to the ghetto, but the guards identified her as a non-Jew and would not let her enter.

Once Vitka managed to escape from the ghetto, she had to remove the Yellow Star, an act punishable by death had she been caught. Returning to the ghetto, too, was not simple and once, taking a wrong turn, she ended up in a grove in the middle of a Nazi training camp. Gathering her wits, she approached the Germans and pretended to be a Polish woman who was lost; thanks to her correct accent, she succeeded in deceiving them.

"Finally, after months of planning, and with the help of a policeman from the ghetto, we sneaked out the bomb that Abba had built and detonated it. When we managed to get back into the ghetto [without being discovered] it was a day of celebration," Vitka remarks. The bomb worked as planned, and according to the newspapers, a great deal of damage was done to the train cars, and a few soldiers were killed. "The

A PARTISAN'S RESOLVE



Jewish Partisans from Vilna return to the city following Liberation. Back row, far right: Vitka Kempner Kovner. Back row, fourth from the left: Abba Kovner

Inside the ghetto the underground established three goals: to hold an uprising if informed that the ghetto was about to be liquidated (otherwise they would endanger Jewish lives in vain), to execute terrorist attacks outside the ghetto, and to join the Partisans in the forest.

"I joined the team that was responsible for terrorist attacks outside the ghetto, and my first and most important mission, together with Yoske Maskovitz, was to detonate a bomb on the railway in order to damage the train that transported equipment to the war front," recalls Vitka.

Detonating the bomb turned out to be the easiest part of the mission. In order to determine where and when to place the bomb, Vitka had to exit the ghetto many times, an act involving much danger and permitted only to those in work groups. "I sat entire nights following the trains' routes, trying to determine the hours they passed by and when the Germans patrolled and checked the railways."

Germans believed in collective responsibility; had they known that Jews had executed the bombing they would have had us killed by the thousands." The Germans did not imagine that this was the work of Jews, and, therefore, retaliated by executing all the residents in a nearby Polish town.

After fighting in the Vilna ghetto, Vitka joined a division of Jewish Partisans, and at the end of the war she joined a retaliatory group:

We had seen concentration camps, and after what we witnessed there we decided that even though the war was over, we had to take revenge for the spilling of Jewish blood. We carried out one mission in which we poisoned a camp of SS soldiers, and following this mission we understood that we had to leave Europe.

Vitka arrived in Palestine in 1946, and settled in Kibbutz Ein Hahoresh, where she still lives today. She and Abba Kovner (who passed away in 1988) have two children and four grandchildren.

In December 1941, in the city of Simferopol in the former Soviet Union, Tatiana Zelenskaya, a singer, and her husband, Pavel Chariuta, the musician who accompanied her, were young actors performing together on stage. The city was already under Nazi rule when one of the theater employees approached Tatiana with a request that would save a life and forever change the lives of the young couple.

The employee, whom Tatiana would later realize had heard of the German plans via his connection with the municipal underground, asked if she would take in and hide a Jewish child. He informed her that in a few days all the Jews in the city would be gathered in one location prior to their deportation. At the collection point it would be possible, in the general confusion, to "steal" a few children, and by so doing to save them, he confided.

In spite of the danger, Tatiana agreed and on the appointed day and time she

stood in a nearby alley leading to the designated collection point of the Jews and waited. After some time, a stranger appeared leading a little girl with black, curly hair and big, frightened eyes by the hand. The woman handed her charge to Tatiana who walked home with the child through the city's alleys and back streets. As Tatiana took off the little girl's coat, a note, with the child's name, address, and date of birth fell to the floor.

From that day on, four-year-old Luba Kogan lived in Tatiana and Pavel's home. At first, she was sad, refused to eat, and constantly asked, "where is my mother?" Weeks passed, and slowly Luba's memories of her life faded and were replaced with new impressions, until one day she referred to Tatiana as "Mother." It was not long before Tatiana and Pavel became extremely attached to Luba and could not imagine life without her.

Although it was illegal to harbor a Jewish child and the neighbors were well aware of Luba, not a single one of them questioned her origins or disclosed her presence during the two years and two months of the war.

Years later, when Tatiana herself was questioned as to whether she was frightened to hide a Jewish child, she replied, "I was young... I did what I felt I had to do. My parents told me that I was jeopardizing myself, but my husband supported me."

Following the war the couple attempted to determine the fate of Luba's parents. Through the Kogan family's neighbors they learned that Luba's mother and brother had been executed and that her father died while serving on the front.

In 1947, a man who introduced himself as a representative of the Jewish community approached the couple with an offer of monetary assistance towards Luba's care. Tatiana and Pavel refused, for fear that if they accepted aid, Luba would be taken from them.

Luba continued to live with the couple well into adolescence without knowing that Tatiana and Pavel were not her biological parents. In 1953, when Luba was 16 years old and was required to obtain an identity card, Tatiana finally told her the true story of her childhood, and only then did Tatiana and Pavel officially adopt Luba.

In 1965, when Luba was already married and herself a mother, a coincidental meeting resulted in a startling turn

of events. Luba's husband, a taxi driver, met another taxi driver, an older man, with a story to tell. As the younger man listened to the details which seemed to match the details of his wife's life, he came to the uncertain, but intuitive conclusion that this man might be Luba's biological father, who until then had been presumed dead in battle.

As it turned out, after the war, when Itzak Kogan, Luba's father, returned to Simferopol, following his service in the Red Army, his neighbors

informed him that his wife and his two children had been killed. Overwhelmed by his loss, Itzak could not continue to live in Simferopol and therefore moved to Krasnodar in Russia. In time, Itzak remarried, started a new family, and began working as a taxi driver.

Following this encounter with Luba's husband that seemed more miracle than sheer coincidence, father and daughter were reunited in an emotional meeting that was reported by the local newspaper.

Many years later, following the deaths of both Pavel and Itzak, Luba brought Tatiana, the woman who saved her life and adopted her as her own child, to live with her. In 1993 one of Luba's sons immigrated to Israel with his family. While visiting Yad Vashem for the first time, her son learned of Yad Vashem's Righteous Among the Nations Department and told his mother's story to its staff members. In 1995 Tatiana Zelenskaya and Pavel Chariuta received the Righteous Among the Nations designation at a ceremony held at Yad Vashem.

During the ceremony, Tatiana recalled the bittersweet twist of fate in a

A Life-Altering Twist of Fate



Luba (Kogan) Godayev



Tatiana Zelenskaya in theatrical costume



From left to right: Tatiana Zelenskaya and Luba (Kogan) Godayev at the Garden of the Righteous Among the Nations (Yad Vashem, 1995)

hushed voice and with tears in her eyes: "I remember that fall evening in 1941 when 15,000 Jews were murdered and how happy I was that I was able to save one life—that of a little girl who is standing next to me today—my beloved and only daughter."

That same year Luba, her family, and Tatiana Zelenskaya immigrated to Israel where they are still living together today.

The author is responsible for the FSU section of the Righteous Among the Nations Department

First-Ever Seminar for Foreign Diplomats

On 24-25 January, Yad Vashem, in cooperation with the World Jewish Affairs Division of the Israeli Ministry of Foreign Affairs, held the first-ever seminar for foreign diplomats in Israel at the International School for Holocaust Studies. Over 50 diplomats, including 23 ambassadors from countries as diverse as Poland, Switzerland, Nigeria, Bosnia-Herzegovina, and Sri Lanka attended the proceedings.

The seminar, a new addition to the over 20 seminars organized each year for educators from abroad in eight different languages at Yad Vashem, originated in the conviction that ambassadors and other foreign envoys living in Israel should gain a stronger awareness of the Holocaust.

"It is essential that foreign diplomats are made aware of how the Holocaust functions as a central component of Jewish and Israeli self-identity and consciousness," explains Director of the International School for



Foreign diplomats at Yad Vashem seminar

Holocaust Studies, Dr. Motti Shalem. "We also hope that through this seminar diplomats will better understand the educational importance of the Holocaust and its relevance as a universal lesson to the countries that they represent."

In his opening remarks, former Minister of Israeli Society and Diaspora Affairs, Rabbi Michael Melchior, praised the work of Yad Vashem and emphasized the important role of the Jewish people in promoting Holocaust awareness and combating racism and xenophobia. Chairman of the Yad Vashem Directorate, Avner Shalev, spoke of the changes in Holocaust education, remembrance, and research over the last 50 years in Israel, placing a strong emphasis on how Holocaust survivors courageously rebuilt their lives in the shadow of the Holocaust in the Jewish State. Additional presentations included a historical overview of the stages of the Final Solution, as well as the issues of Holocaust denial and its scope in the world, and Jewish looted property. Participants were also familiarized with Yad Vashem's International Campaign for the Collection and Commemoration of Holocaust Victims' Names, its computerization initiatives, and the educational philosophy of the International School for Holocaust Studies. The seminar concluded with a moving ceremony in the Hall of Remembrance.

Despite their busy schedules, a number of diplomats expressed serious interest in participating in Yad Vashem's upcoming seminars for educators from abroad, and many participants recommended additional Holocaust-related topics of interest for future seminars they would like to attend. Due to its tremendous success, Yad Vashem and the Israeli Ministry of Foreign Affairs have already begun to discuss plans for the next diplomats' seminar and follow-up programming.

Above articles by **Richelle Budd Caplan**, Coordinator for Overseas Programming at the International School for Holocaust Studies

Seminar Graduates Reconvene in Hungary

On 17-18 February, approximately 50 Hungarian educators attended the first-ever follow-up program for Yad Vashem seminar graduates held in Europe. The event, which took place at Eötvös University in Budapest, was organized by Yad Vashem together with the Hungarian Ministry of Education and the Israeli Embassy in Budapest, in accordance with the 8 October 1997 cultural agreement signed between Israel and Hungary.

Yehudit Varnai Shorer, Israeli Ambassador to Hungary; Laszlo Kojanicz of the Hungarian Ministry of Education; and Dr. Szita Szabolcs, Director of the Holocaust Documentation Center in Budapest, greeted the participants. Hava Baruch, a senior educator of the International School for Holocaust Studies, who established a strong connection with many of the teachers during their studies at Yad Vashem, modeled new Yad Vashem materials, including the CD-ROM *Eclipse of Humanity*. Baruch also conducted group discussions on pedagogical classroom techniques for teaching the Holocaust and guidelines for conducting ceremonies to mark Hungary's first-ever official Holocaust Remembrance Day on 16 April 2001.

Reflecting upon her experience in Budapest, Baruch noted, "it was a privilege to work with such committed educators. I believe that we have built bridges of international cooperation to foster Holocaust education in Hungary, and I sincerely hope that our collegial dialogue will continue in the future."

The next two-week seminar for 25 Hungarian teachers is scheduled to take place in November 2001 at Yad Vashem.

Young Leadership Associates' Seminar

On 18 March, the Young Leadership Associates of the American Society for Yad Vashem organized a professional development seminar on Holocaust education at the Ramaz School in New York City for local teachers.

Over 100 teachers from the greater New York City area participated in the third annual event coordinated by Dr. Marlene Warshawski-Yahalom, Education Director of the American Society, together with Caroline Arfa and Elie Singer, Chairpersons of the Young Leadership Associates. Eli Zborowski, Chairman of the American Society, opened the seminar and Shulamit Imber, Pedagogical Director of Yad Vashem's International School for Holocaust Studies, lectured on pedagogical techniques in teaching the Holocaust. Irena Steinfeldt, an educator at the International School for Holocaust Studies, presented the comprehensive multimedia program on the history of the Holocaust, *Eclipse of Humanity*. Didactic workshops were held, wherein age-appropriate educational units developed by members of Yad Vashem's International School for Holocaust Studies were featured.

Director of the International School for Holocaust Studies, Dr. Motti Shalem, who attended the proceedings, noted that, "although New York legislation has made Holocaust education mandatory, New York school educators still do not have appropriate teaching materials and require additional in-service training seminars, like this one, on practical methods in teaching the Holocaust."

Due to the success of this seminar, future teacher training conferences are currently being planned.

2002 Conference: The Legacy of Holocaust Survivors

The Prime Minister's International Conference on the Legacy of Holocaust Survivors: The Moral and Ethical Implications for Humanity will be held from 8-11 April 2002, in conjunction with Yad Vashem's International School for Holocaust Studies and the Center of Organizations of Holocaust Survivors in Israel.

The conference, which will come under the framework of the "Third International Conference on the Holocaust and Education," will focus on three major topics: the universal and moral implications of the Holocaust—the voice of the survivors, the representation of the Holocaust in our collective memory—the contribution of the survivors, and *Tikun Olam* (mending the world): the survivors and their legacy—the future of memory.

Among the goals of the conference is the desire to recognize and evaluate the moral and universal messages of the Holocaust and to bring these issues into the public awareness. As well, the conference aims to illuminate the contributions of Holocaust survivors and convey their message to future generations by presenting current educational curricula and activities for different ages that emanate from the survivors' legacy.

The conference will be held in English and is open to dignitaries, scholars, and educators at all levels, as well as those working in Holocaust-related institutions. Morning sessions will be comprised of presentations given by outstanding personalities and researchers, followed by discussions, while afternoon sessions will consist of educational workshops. Participants will also be given the opportunity to attend the official ceremony commemorating Holocaust Martyrs' and Heroes' Remembrance Day 2002.

For further information on the conference please contact Conference Coordinators, Ephraim Kaye and Kathryn Berman, at the International School for Holocaust Studies.

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Jewish Resistance in the Holocaust

In recent years, Jewish resistance during the Holocaust has been emphasized in educational study in Israel and worldwide. However, the approach has undergone a major shift away from the limited context of resistance as physical acts, to a broader, more inclusive definition. Accordingly, the International School for Holocaust Studies has designated resistance as a focus for 2001, making this topic the subject of two educational units of study.

"Resistance: Its Many Facets," the first unit of study, is based upon the community of Krakow, prior to and during the Holocaust. The writer of the unit, Dr. Felicia Karai, integrates the perspectives of researcher, Holocaust survivor, and teacher. The unit will be published in the coming weeks and will be an optional program for high school matriculation exams.

The second unit of study will focus upon the broad context of Jewish life during the Holocaust, including issues relating to physical resistance and uprisings and the activities of the participating individuals. The interaction between the rebels, the Jews inside the ghetto, the Partisans who lived outside the ghetto, and those who moved between the two worlds comprise the unit's dominant focus. A film, a teachers' guide, activity guides, and student materials are included.

by Yaffa Novoselski and Daniel Perek

Yom HaKaddish HaClali

Yad Vashem's International School for Holocaust Studies and Beit Wolyn, Yad Vashem's Center for Holocaust Education in Givatayim, commemorated the memorial day, *Yom HaKaddish HaClali*, on 4 January through a variety of seminars and workshops.

Approximately 330 girls from *ulpanot* and religious high schools participated in the Studies Seminar Department of the International School for Holocaust Studies' workshop on "Women in the Holocaust," led by Director of the Yacov Herzog Center for Jewish Studies, Tova Ilan. During the workshop, the girls listened to the testimony of a Holocaust survivor, toured Yad Vashem, and participated in a symposium about Jewish Women in the Holocaust. Rabbi Benny Lau of the Himmelfarb School in Jerusalem and Director of the Morasha Seminary opened the symposium with a lecture detailing the bravery and capability of Jewish women as exhibited in crisis situations throughout history. Guest lecturer, Rachel Hudara, focused on the topic of "Women in the Ghetto" and Shulamit Imber, Pedagogical Director of the International School for Holocaust Studies, gave a lecture on "The Religious Woman in the Holocaust." The symposium concluded with the recitation of the *Yizkor* prayer, the song *Ani Ma'amin*, and *HaTikvah* in the Hall of Remembrance.

Some 240 high school age students from Bnei Akiva, Ezra, and the Religious Scouts gathered in the auditorium of the International School for Holocaust Studies in order to participate in a ceremony on the subject of "Youth Movements in the Holocaust." Participants took part in sessions devoted to this subject and heard a lecture by



Students from Shimon Ben Tzvi School perform at Beit Wolyn for Yom HaKaddish HaClali ceremony

Rabbi Motti Elon, of the Chorev Yeshiva, about moral dilemmas in daily life during the Holocaust.

At Beit Wolyn, over 800 people attended the *Yom HaKaddish HaClali* ceremony. The ceremony opened with the recitation of the *Kaddish* and *El Maleh Rahamim* ("God, Who is Full of Compassion"), followed by an address from Givatayim mayor, Efi Stenzler.

During the first component of the evening, 11th and 12th grade students from the Shimon Ben Tzvi High School in Givatayim, who recently returned from Poland, shared their experiences with the audience. Especially moving was the way in which the youths described feeling a stronger connection to their forefathers and even more so to their grandparents who survived the Holocaust, as a result of their journey to Poland.

Oren Nahari, of Channel One Israel Television, facilitated the second part of the evening—a panel discussion dedicated to the topic "The Holocaust and Ourselves: Current Perspectives and Emphases, a Retrospective View and Contemporary Implications."

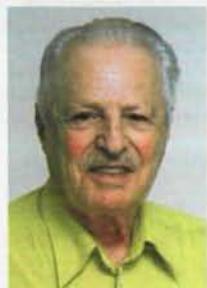
The evening concluded with a screening of director Orna Ben Dor's movie *Because of the Last War*.

Daniel Perek is the Director of Beit Wolyn and Yaffa Novoselski is the Coordinator of the Religious Division of the Studies' Seminar Department at the International School for Holocaust Studies

Torchlighters

by Keren Yaniv and Kobi Rivlin

Yosef Finkelstein



Yosef Finkelstein was born in 1922 in Iasi, Romania, the elder of two brothers. In 29 June 1941, when the Germans headed through the city in the direction of the front, all the Jews of the city were gathered by

Romanian soldiers and local criminals and were ordered to report to the police station. The women and children were permitted to return home; however, the men—including Yosef, his father and brother—were marched to the train station and turned over to German soldiers, who beat them with clubs until they bled, and loaded them into terribly congested cattle cars.

The ride of death continued for seven days without food or water. Many perished from suffocation and dehydration in the burning-hot cattle cars. As well, at each stop, the soldiers would open the cattle cars and shoot into them. At one stop, the prisoners were ordered to get rid of the bodies, and it was in the bottom layer of bodies that Yosef found his father and brother.

The journey continued until they reached Roman (Romania), where the local director of the Red Cross, Viorica Agarici, who later was recognized as a Righteous Among the Nations, gave the prisoners water. The Jews were then loaded on the train of death once again, which continued until it arrived at Calarasi Ialomita (Romania). The surviving Jews, who were naked, were released and were cared for over the duration of a month and a half by the tiny local Jewish population.

Following his stay in Calarasi Ialomita, Yosef went back to Iasi, where he lived with his mother and worked in a nearby labor camp until the city's liberation by the Russians in August 1944. In 1973, Yosef immigrated to Israel and worked as a surgeon. Today, he has a daughter and two grandchildren.

Dina Baitler



Dina Levine Baitler was born in Vilna in 1934, the second daughter in a family of three children. In 1940, when Vilna was under Soviet occupation, Dina's father was deported to Siberia, accused of being a capitalist. In

1941 the Germans conquered Vilna and soon after, during an *aktion* in the ghetto, Dina, her older brother, and her grandmother were caught and taken to the killing pit in Ponary.

There, on the edge of the pit, they were shot together with thousands of other Jews who had been taken from the ghetto. Seven-year-old Dina, who was slightly wounded by a shot in her leg, fell into the pit among the corpses.

"At night," she describes, "I heard a voice of a woman who was asking in Yiddish if anyone else was alive. There were wounded people who called out for help. The guards, who apparently were still there, heard them, came back and started to shoot again."

Towards morning, Dina pulled herself out of the pit and headed towards the forest. She wandered through the forests and villages for the rest of the war begging for food and shelter. While wandering, she met a woman who helped her adopt the false identity of a Polish orphan, and with that identity she continued her wanderings until she came across Russian soldiers to whom she told her story.

After the war she returned to Vilna and was placed in a Jewish orphanage where she remained until she completed her studies. She searched for her mother and younger brother but their fate remained unknown. Her father, who was in Siberia, survived the war and immigrated to Israel. Dina married and in 1960 she immigrated to Israel, as well. Today, Dina has a son and a daughter, 10 grandchildren, and one great-granddaughter.

Zinaide Mudrik



Zinaide Mudrik was born in Ilyintsy in the Ukraine in 1921, as one of four children of the Sneider family. In 1941, on the eve of the German invasion of the Ukraine, she married David Mudrik. The men in her family were

drafted into the Red Army to fight against the Nazis; Zinaide's father and brother died on the Leningrad Front, and her husband was taken hostage and imprisoned in a POW camp. Zinaide's elder sister from Kiev along with her sister's six-year-old daughter were shot to death in Babi-Yar. The rest of the women in the family were deported to the Ilyintsy ghetto after the Germans entered the city in June 1941. Later, following his escape from the POW camp, Zinaide's husband, David, joined them.

In the ghetto, Zinaide gave birth to their first son, who was taken out of the ghetto when he was a baby and hidden with a Ukrainian woman. Following a major *aktion* that took place in the ghetto in 1942, David organized a group of 18 people, including Zinaide, and together they escaped from the ghetto and established a Jewish Partisan unit. The activities of the Partisan unit were divided between rescuing Jewish families from the ghetto and opposing the Germans by bombing bridges and railroad tracks and fighting in the forests. By the end of 1942 the unit numbered 250 Jewish men, women, elderly people, and children.

After the war, Zinaide and her husband retrieved their son from the Ukrainian woman who had taken care of him. David Mudrick died in 1987, and in 1997 Zinaide's family immigrated to Israel. Today Zinaide has a son and a daughter, five grandchildren, and one great-grandson.

2001

Mordechai Wiesel



Mordechai Wiesel was born in 1915 in the town of Biechken, in the district of Marmoresch, Czechoslovakia, the thirteenth child of 21 brothers and sisters.

With the outbreak of WWII,

Biechken came under Hungarian sovereignty, and Mordechai was drafted into compulsory military service.

After one year of service, he was transferred to a support unit that consisted entirely of Jews. The conditions in the army were unbearable and the soldiers suffered greatly from cold, hunger, hard labor, and humiliation by the antisemitic commanders. In 1941, Mordechai's troop was transferred to Horodenka, where while assisting the Jews who were gathered there in the open field, Mordechai found, among them, his younger brothers. His younger brothers were later transported to Kamenets-Podolski, where they were murdered, and his older brothers perished in Auschwitz with their families. Of the Wiesel family's 21 children, only three survived.

In January 1941, Mordechai was released from the army. For months, he wandered among the villages and in the woods trying to survive while suffering from hunger. In a village near Solotvina he was caught and was tortured by the Gestapo. He was transported to Auschwitz sub-camp, Buna-Monowitz, in April 1944, where he worked as a forced laborer until January 1945. That month, he was led on a death march from Auschwitz to Germany, under conditions of severe cold, hunger, and thirst, until he arrived at Bergen-Belsen. He was liberated from Bergen-Belsen in May 1945.

He immigrated to Israel after his imprisonment in a Cyprus internment camp. Today, he has two children, seven grandchildren, and one great-grandson.

Abraham Goldberg



Abraham Goldberg was born in 1923 in Altburg, Germany, one of two children to a family of Polish origin. In October 1938, all the Jews of Polish origin were deported to Poland, and Abrahams family moved to Lvov.

In 1941, the day of the German invasion of Lvov, Ukrainian policemen entered Abraham's house and took him to the central prison. In the prison the Jews were ordered to run between two rows of German policemen who had bayonets attached to their rifles with which they wounded the Jews or stabbed them to death.

When it was his turn to run, Abraham pretended to stumble, allowing the wounded and dead to fall on top of him. He was, therefore, loaded into a carriage together with the corpses and the wounded, from which he managed to flee to his home.

In November 1941, the Jews of Lvov were moved into the ghetto, and soon after, due to the overcrowded and unsanitary conditions, over 30,000 people perished from an outbreak of typhus. Abraham and his father were deported to the Janowska camp, which was infamous for the cruelty of its commanders. Abraham's mother, who feared for her son and husband's fate, managed to persuade a Wehrmacht officer by the name of Hans Hartman to ask that they be transferred to his unit. Gebauer, the commander of Janowska, told Abraham and his father that they would be released; however, he ordered the guards to shoot them. For the following three days, Abraham and his father stood near the camp's gate without food or water, until Hartman was able to arrange for them to be taken to the ghetto.

Once in the ghetto Abraham and his father continued working in Hartman's unit. Every few weeks mass *aktions* took place in the ghetto, and Abraham, in one of his attempts to find a hiding place for his family, was caught and severely tortured by the Gestapo. On the day of the ghetto's liquidation, his mother and sister were executed in the killing pits adjacent to Lvov.

Abraham and his father were transferred to a different work unit, and managed to flee with the help of a Polish man who supplied them with forged documents. They arrived at the city of Dnepropetrovsk where they remained until the Red Army liberated the city in 1944.

After the war, Abraham was invited to testify in many trials against the Nazis who operated in Lvov and in Janowska. Yad Vashem recognized Captain Hartman as a Righteous Among the Nations.

In 1949 Abraham immigrated to Israel. He has two daughters and six grandchildren.

Chana Weismann



Chana Weismann was born in 1929 in Kovno, Lithuania to a family of two children. In June 1941, German forces began bombing Kovno and Chana's family fled in the direction of the Vilna Bridge.

Discovering that the bridge had been bombed, they had no other choice but to return to Kovno.

On their way back to Kovno, the family members separated, in order to draw less attention to themselves. Chana and her father were caught by the Lithuanians and were taken to the Seventh Fort, a fortress in the adjacent city. Chana was separated from her father, but soon after met with her mother, who had arrived at the Seventh Fort after having realized that her husband and daughter had been captured. A few days later, Chana saw a group of men, her father among them, being led in the direction of the killing pits. During the night, Chana heard the echo of shots from the direction of the pits and understood immediately that her father was no longer among the living.

A few days later, Chana and her mother were transferred to the Ninth Fort where they were held for two days before being released along with the other women and children. In 1941, Chana, along with her mother, brother, and their extended family were transferred to the ghetto in the Slovodka neighborhood. In one of the *aktions* in October 1943, Chana and her family were deported to Estonia, to a camp where they suffered from freezing cold, extreme hunger, and extremely poor sanitary conditions.

After half a year the family was transferred to the Kivioli labor camp. During one of the *aktions* in the camp Chana's mother was taken away, along with many others, and was shot to death in the forest. A few months later, Chana was deported with her brother to the Stutthof camp in Germany. There, Chana managed to survive two children's *aktions*, the first time by escaping and the second time due to overcrowding of the crematorium. Following Stutthof, Chana was transferred to several camps, of which the last was Bergen-Belsen, where she remained until the camp was liberated in May 1945. Her brother was sent from Stutthof camp to Steinberg camp, also ending up at Bergen-Belsen, but died shortly before the camp was liberated.

In 1947, Chana immigrated to Israel. She is married and has two children and three grandchildren.

From Persecution to Mass Murder

An Artistic Illustration

by Susan Nashman Fraiman

Me'er Akselrod (1902-1970) was born in a small town in White Russia.

During WWI, his family settled in Minsk, and there he received his art education from private teachers, as well as from the teacher of Marc Chagall, Yehuda Pen, in Vitebsk. During the period of his training in Moscow, Akselrod returned to the small villages of his native area to draw the inhabitants and document their lives.

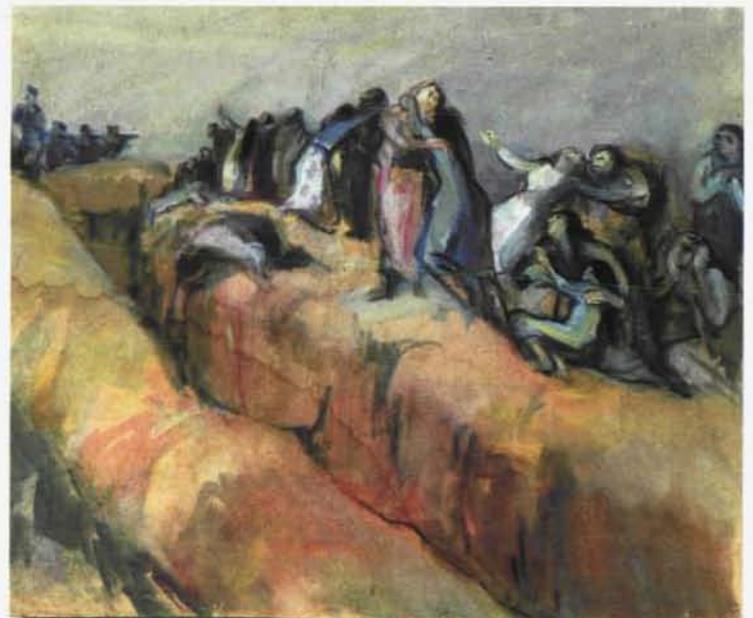
In May 1941, his brother, the poet Zelik Akselrod, was arrested as an "Enemy of the People" and was shot by the Soviets during the retreat of the Red Army in the wake of Hitler's advance. Akselrod and his immediate family spent the difficult war years in Alma-Ata in Kazakhstan, until returning to Moscow in 1944. He remained in the Soviet Union after the war, traveling extensively and painting scenes from various areas of the country.

In 1964-69 he created the *Ghetto Series*, now part of Yad Vashem's collection, containing the works *Those Led to Death* and *On the Edge of the Abyss*. Both paintings reflect the experiences of his own family during the war and his travels in the small Jewish communities of White Russia. In both paintings, Akselrod avoids photographic reality; figures are created with soft, blurry lines and are not sharply defined. In *Those Led to Death*, the central focus, indicated by the point of a soldier's gun, is placed upon a mother holding her infant. This image, in addition to the scale in which the soldiers and the victims are depicted, with the soldiers twice the size of the victims, illustrates not only the power imbalance, but also the vulnerability of the victims.

In *On the Edge of the Abyss* Akselrod draws upon the quality of innocent disbelief expressed by the victims. The artist aligns the subdued blues and whites of the victims with the colors of the heavens, while juxtaposing them with the harsh ruddy-browns of the pit that awaits the victims as a communal grave. The central visual point of the work is the pit, which cuts across the picture in a forceful diagonal line.



Me'er Akselrod, Those Led to Death, gouache on paper, 1964-69



Me'er Akselrod, On the Edge of the Abyss, gouache on paper, 1964-69

Oh, had I been let to walk together with you
 In your path of agony and torture
 And offer my neck in the noose-chain
 Like Jeremiah of old...
 Kissing the footsteps stained by blood
 Which sprinkled the ground
 Embrace your dripping wounds with kind hands
 And wipe your burning tears from off your faces.

If I only had the privilege to stand with you
 When you were taken to be killed into the
 Field of slaughter,
 If only I could share with you
 The fright of the abyss that faced you
 Just before the bullet pierced you...

Daily I wish I could immerse
 My life with yours in bitterness, curse,
 Shame and aversion
 And daily I would poison myself
 With your dolor
 And daily I would sanctify and purify
 Myself in you.

Ephraim Lisitzky, "Ho, Me Itneni Tzoed"



Abel Pann, *The Pile of the Slain*, pastel on cardboard, 1944-45

Abel Pann (1883-1963), the son of Rabbi Nachum and Batya Fefferman, was born in Dvinsk, Latvia. After studying art in schools and institutions throughout the Soviet Union and Europe, he moved to Israel in 1913 in order to teach at the Bezalel School for the Arts.

At the outbreak of WWI, Pann found himself once again in Europe, where he heard about the pogroms directed towards the Jews of Russia. In light of these events, he drew a series entitled *The Jug of Tears* which depicts the terror of the pogroms. Because Pann had already developed an artistic language to deal with the horrors of WWI, he was able to apply his prior experience of depicting human tragedy, when he learned of the horrors of the Holocaust.

The two works depicted here, *The Pile of the Slain* and *The Unwanted*, reveal the aftermath of the mass shootings carried out by the *Einsatzgruppen*, the SS mobile killing units. In *The Pile of the Slain*, Pann creates a noticeable contrast between the somber, dark colored bodies of the dead and the earthy yellow-browns of the ground beneath them. The indistinct, figurative depiction of the dead, achieved through the blurred softness of the pastel, evokes a heightened sense of the horror and reinforces the state of the dead—forsaken and anonymous.

In *The Unwanted*, the perfectly ordered pyramid of hues of gray and red is, in fact, upon closer examination, a pile of contorted, randomly strewn bodies. Again, the softness of Pann's pastels, which characterizes the majority of his works, serves as a stark contrast to the brutality of the scene. The horror is depicted as seen through tears, as opposed to through the focused lens of a camera. Both drawings entered Yad Vashem's collection in 1961.

The author is the Collection Manager of the Art Museum



Abel Pann, *The Unwanted*, pastel on cardboard, 1944-45

by Dr. Robert Rozett

History is like a three-dimensional tapestry, in which each thread and each stitch is crucial to the construction of the whole. It is the matrix of the years, months, days, hours, and minutes, combined with the broad geographic expanse and the myriad of individuals who took part in events, that comprise the history of the Holocaust.

If we take one point in time and one specific place in the history of the Holocaust, and look at it through the prism of the different kinds of

of *Einsatzkommando 2* (a subunit of the SS mobile killing unit, *Einsatzgruppe A*), with the help of local Latvian units. At the end of the rampage, not the first to hit the Jewish community that had numbered 7,000 prior to the German occupation, only some 800 Jews remained alive. This account, gleaned from multiple primary sources, appears in both the *Encyclopedia of the Holocaust* and *Pinkas Hakehillot Latvia Ve-Estonia*.

It is primarily from German sources from the WWII period that we know about the basic facts of the December Liepaja murder. From the ongoing compendium of *Einsatzgruppen Reports*, known as the *Ereignismeldung* (in this case report number 155 dated 14 January 1942),

we learn that the murder in Liepaja occurred as a result of efforts that were being made at the time “to purge the Eastern Territory [including Latvia] of Jews as completely as possible [through] large-scale shootings.” Since these reports were routinely distributed to some 65 different people in this period, we know that quite a number of Nazi officials were aware of these activities.

From a slightly earlier report issued on 31 December 1941 by the commander of the Security Police unit based in Liepaja, Dr. Fritz Dietrich, we are informed that 2,731 Jews and 23 communists were “executed” there during the December *aktion*. Another report issued by Dietrich on 3 January 1942 offered a revised

Assembling the Fr

available documentation, we can get a feel for the complexity involved. We can begin to see why the collection, cataloguing, and classification of various sources is central to our ability to construct a broad historical narrative that allows us to glean insights about the happening itself. Yet, as students of history, we remain acutely aware that the sum of all available source material still amounts to mere fragments, and the complete historical truth or tapestry is irretrievable.

When we look at the picture that is available to us, it is unquestionable that 1941 was a watershed year in the history of the Holocaust. It was during that year that the Nazis and their collaborators embarked upon the mass, systematic destruction of the Jews and turned it into a guiding policy of their regime, following the Nazi invasion of the Soviet Union. The first two weeks of December were laden with events that would deeply affect the Jews of Europe: America entered the war, Chelmno—the first extermination camp—began to operate, and Hitler clearly spoke about the inclusion of all Jews within the Final Solution. For the Jews of Liepaja, Latvia, this period would also prove decisive.

On 13 December 1941, the Nazis ordered the Jews of Liepaja to remain in their homes for the following few days. From 14-16 December, over 2,700 Jews were taken to the nearby fishing village of Skede, where they were shot by units



Photograph from Yad Vashem's Archives showing Jewish women awaiting execution (Liepaja, Latvia)



Photograph from Yad Vashem's Archives showing the main street in Liepaja prior to WWII

figure of 2,749 for the number of Jewish victims. Both reports indicated that the murder of the Jews was being widely discussed by the local population, but that Dietrich was dissatisfied with the populace's lack of enthusiasm for the *aktion*.

An additional source of information about the murder of Jews at Liepaja comes from postwar trials. In January 1968 a court in Hannover, Germany issued an indictment against several members of *Einsatzkommando 2*. The summaries of witness statements—Jewish survivors from Liepaja and German naval personnel who had been stationed in the coastal fishing village of Skede—shed more light on the murder. From these witness statements we learn of the role of the local Latvian units

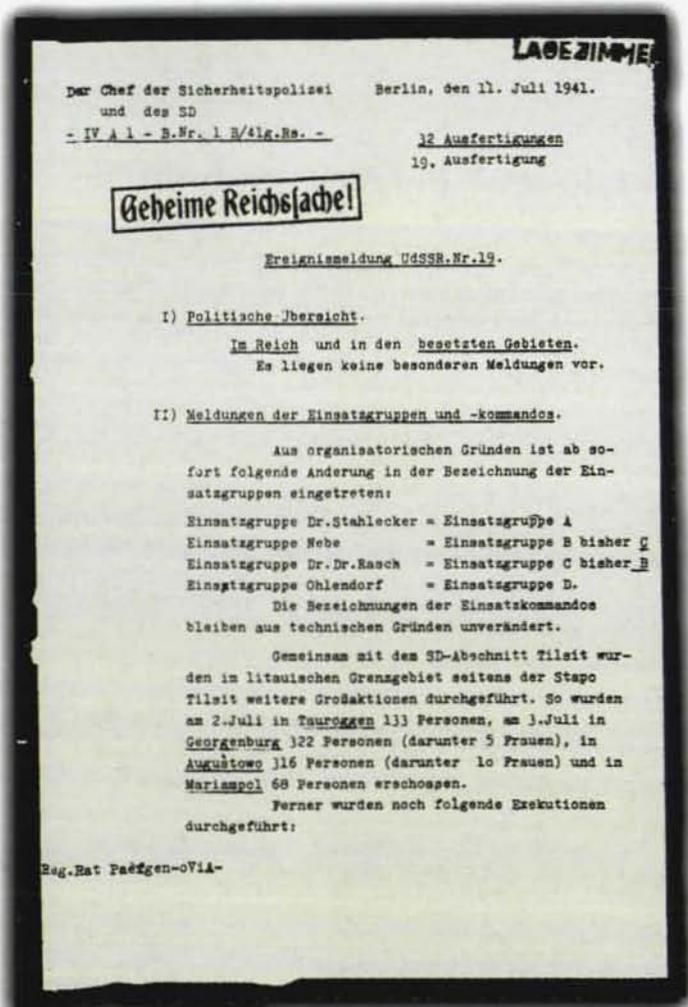
attached to the SD (the intelligence department or Security Service of the SS), who rounded up and guarded the Jewish victims. Members of these units often beat the Jews, placed them on trucks and transported them to Skede, and then took part in the shootings. From the summaries of the testimonies of the Jewish survivors, we learn that before they were put on the trucks, Jews were herded into the largest prison in Liepaja.

While Nazi records generally provide the dry, factual accounts of the events, Jewish personal testimonies supplement the mechanical details with the experiences and emotions of individual Jews, their families, and friends. Several unpublished testimonies exist in Yad Vashem's

without her mother and sisters. The German curly told her she could take them with her. Krasner recalled the cold, snow-laden air outside upon leaving the confines of the prison with her mother and sisters. The rest of her family, however, remained behind and was murdered in Skede. Through her testimony, we can sense both her courage and daring at saving her mother and sisters, and her confusion and pain regarding the fate of the rest of her family.

The murders at Liepaja are among the few for which photograph documentation exists. As source material, these photographs have an immeasurable impact; they give a human dimension to historical fact, and faces to the victims, as well as the perpetrators. The

fragments of History



Einsatzgruppen Report stamped "Geheime Reichsache!"—Secret Affair of the Reich

Archives regarding the murder of Liepaja Jews in December 1941.

such account is that of Fanny Krasner, recorded in 1981. Like the witnesses at the trial, Krasner also spoke about the prison, the complicity of the Latvians, and the transports aboard trucks. However, in her account she also related the drama that led to her survival and illustrated the moral dilemmas associated with rescue in the context of the Holocaust.

was being held in the Liepaja prison, a German called out her name and told her she was to be released, for reasons she could not discern. Having been brought to the prison with her family, including her mother, her sisters, her grandfather, her aunt and some cousins, Krasner declared she would not leave

photographs reveal aspects of suffering and fear, and allow us to intimately connect with the victims on the precipice of their death.

In several of the pictures, we can see the Jews waiting at the murder site with their winter coats and in others they appear to be shivering in the cold, recalling Krasner's testimony of the "cold, snow-laden air." Yet others show the dead who were shot and fell into previously prepared pits.

The photographer, *Hauptscharfuhrer* Karl Strod, was a SD officer in Liepaja. This information, along with the names of Latvians who took part in the *aktion*, comes from interrogations carried out by the KGB shortly after the territory was retaken by the Soviets. Film footage also exists for an earlier *aktion* in Liepaja that took place in August 1941.

In the database of the Hall of Names, Yad Vashem has over 2,200 Pages of Testimony for Jews from Liepaja—over one third of all the victims from the town. Not all of them died in the December *aktion*, but many did. The Pages of Testimony are extremely important for giving us a sense of who was killed, what transpired, and what was lost during those awful days of December 1941. They help remind us that each of the more than 2,700 victims murdered in Liepaja in mid-December 1941, like all the victims of the Holocaust, represents a lost world.

The author is the Director of the Library

Eclipse of Humanity: A Multimedia Program on the History of the Shoah

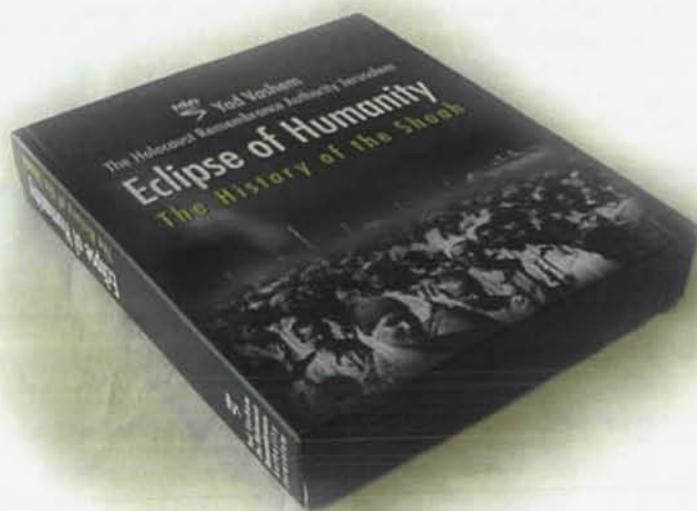
Eclipse of Humanity is a one of a kind, comprehensive multimedia program that provides a complete historical account of the Holocaust beginning with Jewish life before the war and culminating with the Final Solution.

The 2 CD-ROM set includes photographs, authentic documents, and hundreds of encyclopedic entries from the period, as well as testimonies of Holocaust survivors, works of art, and current articles on the subject.

Also included in the program are a variety of materials from the Yad Vashem Archives: some 450 photographs, 500 documents translated from several languages, 670 lexicon entries, a timeline covering over 350 events annotated with pictures and explanations, interactive maps, and over 500 articles.

To order *Eclipse of Humanity* contact:

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US Secretary of State, Colin Powell, visited Yad Vashem on 25 February where he laid a wreath in the Hall of Remembrance, rekindled the eternal flame, and toured the Children's Memorial. When signing the visitors' book, Powell commented on his experience at Yad Vashem: "I am deeply touched by this memorial. I leave with the inspiration it gives all of us that we must never forget, and always remember the spirit of those who perished during those terrible times."

Symposium on Jews in Underground Movements

A symposium, marking the publication of *Hitting Back: An Austrian Jew in the French Resistance*, by Dolly Steindling was held on 9 January at Yad Vashem's International School for Holocaust Studies on the topic of "Jews in Anti-Nazi Underground Movements—Resistance of Jews or Jewish Resistance?"

The symposium, organized by the International Institute for Holocaust Research and held in the presence of Fini Steindling; daughter, Susanna Steindling; and Danek Gertner opened with a speech by Chairman of the Yad Vashem Directorate, Avner Shalev. In his address Shalev described Steindling's book as "a sensitive, humane story in which the author captures the feelings he experienced when he was captured by the Gestapo, when he succeeded in escaping arrest, and when he returned, wounded, to partake in further activities of the underground."

Susanna Steindling, the author's daughter, expanded on her father's personality and commented upon his connection to Judaism.

Speakers at the symposium included Professor David Bankier, Head of the International Institute for Holocaust Research; Haim Avni, Professor at the Hebrew University; Professor Dan Michman, Chief Historian of Yad Vashem; and Renee Poznanski, Professor at the Ben Gurion University.

The majority of the lectures revolved around the central question of establishing a criterion for defining Jewish resistance. Should the designation be limited only to activities that were carried out by Jews who fought for Jewish goals, eg. participating in the ghetto uprising, saving Jewish lives, enlisting in Jewish units of the Partisan resistance, etc.? Or, should this definition include Jewish fighters who fought within general national frameworks not aimed directly towards Jewish goals?

Other subjects discussed in the symposium included the history of Belgian Jewry during the Holocaust—a formative chapter in Steindling's book—and Jewish underground activities in France within the various frameworks of the resistance.

In Pursuit of Remembrance Holocaust Memorial Day: 27 January 2001

by Lisa Davidson

The year 2001 marked the adoption of 27 January as the first annual Holocaust Memorial Day in the United Kingdom and in Italy, in recognition of the anniversary of the liberation of Auschwitz. Britain's first Holocaust Memorial Day was marked by an official ceremony at Westminster attended by HRH the Prince of Wales; Prime Minister Tony Blair; British Chief Rabbi, Jonathan Sacks; political and religious leaders; survivors; and Righteous Among the Nations. The ceremony was broadcast live by the BBC. Throughout the country many other ceremonies and specially dedicated school activities were also held.

In Italy, President Carlo Ciampi condemned Italy's role during the Holocaust, stating that the racial laws upheld by Mussolini betrayed the founding principles of the country. Exhibitions, programs, school assemblies, and many other memorial events took place throughout the country and in Milan and Rome an exhibition titled "Not to Forget the Shoah" was held.

Holocaust Memorial Day began as a result of initiatives taken by the Task Force for Cooperation on Holocaust Education, Remembrance, and Research—a committee of representatives of the governments of Sweden, France, Germany, Israel, Italy, the Netherlands, Poland, Austria and the US. The Task Force was formed in May 1998 with the aim of finding the most effective way to document the Holocaust and promote international cooperation in Holocaust education, remembrance, and research.

In continuing with the goals set forth by the Task Force, the Stockholm International Forum on the Holocaust was held in January 2000. There, for the first time, heads of state and members of governments from all over the world convened in order to discuss the ramifications of and lessons to be learned from the Holocaust.

During the Stockholm Forum, British Foreign Secretary, Robin Cook, announced the implementation of an annual British Holocaust Memorial Day as conceived by British Prime Minister Tony Blair, following Blair's deeply moving visit to Yad Vashem in 1998. In his address Blair stated that: "our aim, in the 21st century, must be to work towards a tolerant and diverse society which is based upon the notions of universal dignity and equal rights and responsibilities for all its citizens. The Holocaust Memorial Day is a symbol of this."

In Sweden and Germany, 27 January is already observed as a day of Holocaust commemoration, and a decision was recently made to adopt 27 January as Finland's first annual Holocaust Memorial Day beginning in 2002.

A Conference Marking 40 Years Since the Eichmann Trial

Following a trial held in Jerusalem in 1961, Nazi SS officer, Adolf Eichmann, was found guilty on 15 counts including crimes against the Jewish people, crimes against humanity, war crimes, and membership in various Nazi criminal organizations and was sentenced to death by hanging. The Eichmann trial was a significant historical event in that it brought the issue of the Holocaust to the forefront, sparked much interest in Holocaust research, and acted as a precedent for prosecuting Nazi war criminals.



Adolf Eichmann seated in bulletproof glass box during his trial in Jerusalem, 1961

Now, in marking 40 years since the Eichmann trial, a conference is being held by Yad Vashem's International Institute for Holocaust Research in conjunction with the Hebrew University of Jerusalem. The conference, to take place on 14-15 April, aims to examine the trial's impact on Israeli society, education, and Holocaust research during the

last 40 years through sessions and lectures given by, among others, eminent scholars and judges.

The conference is comprised of three parts, each taking place at a different location. It will open with an evening of lectures and discussions at Yad Vashem. The following day, sessions will be held at the Hebrew University on Mount Scopus. The conference will conclude at the original site of the Eichmann trial, the Gerard Behar Center (previously known as the Beit Ha'am Building) with an evening of addresses from Jerusalem Mayor, Ehud Olmert, as well as former Supreme Court Justice, Moshe Landau, who presided at the Eichmann trial.

Survivors from Kovno Ghetto Aid in Recollection

Over 250 survivors of the Kovno ghetto took part in a day-long gathering organized by Yad Vashem's Museums Division at the International School for Holocaust Studies on 13 February. The gathering was conceived as part of Yad Vashem's ongoing efforts to collect and assemble information, archival materials, and artifacts for the new Historical Museum.

Survivors spent the majority of the day divided into five groups—three of the groups were shown 200 digital slides of photographs taken in the Kovno ghetto, while the other two were shown 200 works of art retrieved from the ghetto. The photographs were all taken in the Kovno ghetto, covertly and at great risk to the photographer, George Kaddish. Many of Kaddish's photos appear in Yad Vashem's Torry Collection, donated in 2000 by Pnina and Avraham Torry, while the remainder of Kaddish's work was received in cooperation with the US Holocaust Memorial Museum (USHMM) and from the Diaspora Museum.

"The hope was that by showing the survivors artwork and photos from the ghetto, we could somewhat recreate what life was like in the ghetto and fill in some of the missing information about the people, events, and places that appear in the pictures and artwork," explains Nina Springer Aharoni, Film and Photograph Curator at the Historical Museum. "All in all, the day was very successful and the amount of cooperation received from the participants was extremely moving. In several instances, survivors actually identified themselves and members of their families in the photographs."



Survivor from Kovno ghetto identifies people in on-screen image

Putting a Face to Pages of Testimony by Alexander Avraham

In summer 2000, an envelope arrived at Yad Vashem's Hall of Names containing 76 family photographs taken before WWII, affixed to a letter from Sarah Spivak of Petach Tikvah. The letter explained that the pictures were of members of a family who lived in Poland prior to the war. Spivak was not familiar with the majority of the faces in the pictures, nor was she able to decipher the few incomprehensible scribbles, which appeared on the reverse side of a number of them. Therefore, and under the assumption that some of the family members perished in the Holocaust, she sent the pictures to Yad Vashem for permanent safekeeping, in memory of the victims.

This was not the first time that Yad Vashem received such photographs and then proceeded to attempt to discern the story behind them. Indeed, a certain degree of success was reached in this case, as well.

A very precise inspection clarified that the scribbles that appeared on the back of some of the pictures were actually inscriptions in Yiddish and Polish of names of individuals and places. A brief search in the computer database revealed that 10 of the names that appear on the backs of the pictures corresponded to Pages of Testimony already stored at Yad Vashem. With that information, the Hall of Names' staff was gradually able to piece together an extensive network of family connections.

According to records, in 1956—during Yad Vashem's first campaign to gather names of Holocaust victims—Spivak's parents registered and commemorated their parents, brothers, and cousins, who were killed in the Holocaust, by filling in Pages of Testimony and sending the Pages to Yad Vashem. At the time, they did not attach the photographs of their family members to the Pages of Testimony, nor did they tell their children about their personal tragedy, thereby preventing their children from being able to name the people in the photographs several decades later. Only now, after much investigation, have the names recorded in the Pages of Testimony been supplemented by the faces contained in the family photographs.

During the Holocaust it was often dangerous to rescue a photograph, and after the Holocaust the task of locating and identifying pictures was very difficult. As of today there are over 100,000 pictures contained in the vast reservoir of Pages of Testimony and each picture is an element in someone's life story. These photos provide an important visual dimension to the lost lives of the Jewish victims of the Holocaust. Together, they form a diverse mosaic and document the victims' identities, thus restoring at least this aspect of their birthright.

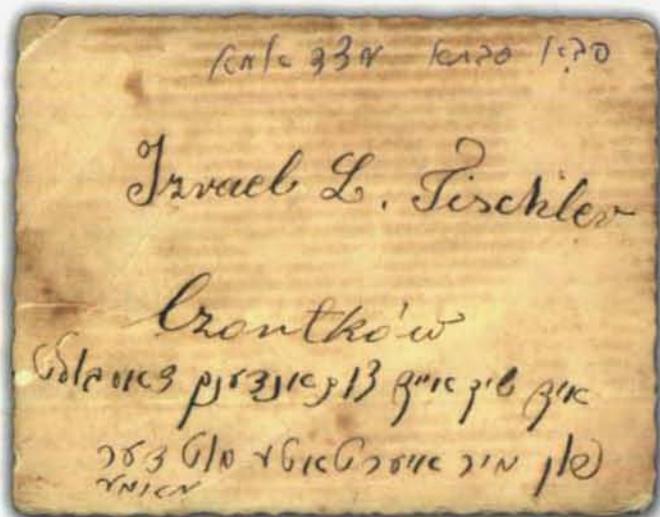
At present, the Hall of Names is embarking upon a unique campaign in which all the pictures affixed to Pages of Testimony will be scanned for the purpose of their preservation and in order to allow for their easy access within Yad Vashem's general computer system. A large number of these pictures will be used for educational purposes, as well as for exhibition in the new Museum and in the new Hall of Names, both currently under construction at Yad Vashem.

As part of the International Campaign for the Collection and Commemoration of Holocaust Victims' Names, Yad Vashem appeals to all those who have or are able to locate pictures of Holocaust victims, to send them to the Hall of Names along with Pages of Testimony or as appendages to Pages of Testimony already sent, in the continued effort and obligation to preserve a legacy nearly lost.

The author is the Director of the Hall of Names

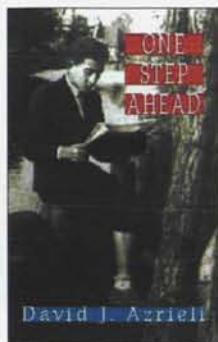


One of 76 family photographs donated to Yad Vashem that was successfully matched with its corresponding Page of Testimony



Names of individuals penned in hard-to-decipher Polish and Yiddish, on the reverse side of one of 76 family photographs donated to Yad Vashem

David Azrieli, *One Step Ahead*. Jerusalem: Yad Vashem, 2001, 150 pages.

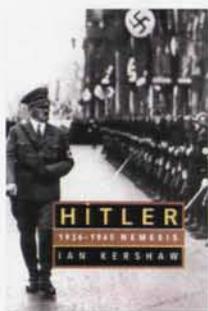


One Step Ahead is the fascinating life story of a young Jew, born in the town of Makow-Mazowiecki in Poland, who lost the majority of his family in the Holocaust. Azrieli's personal story expresses his fierce loyalty to his family as well as his courage as he escaped to freedom time and again—always one step ahead of death. His journey spanned many countries and several continents. He escaped from occupied Poland to Uzbekistan, enlisted in the Anders' Army through which he managed to reach Iran, and escaped to Iraq, disguised as an

Arab deaf-mute. In Baghdad, with the help of Moshe Dayan and Enzo Sereni, he was concealed on a bus that smuggled weapons hidden in coffins into Palestine. In Palestine, he adjusted to life in Kibbutz Maoz Chaim, and took part in the War of Independence's Battle of Latrun. Following his beginnings in the country David Azrieli, became one of the world's financial giants by virtue of his character, his wit, and his strong desire.

Ian Kershaw, *Hitler, 1936-45: Nemesis*. New York and London: W.W. Norton & Company, 2000, 1115 pages.

by Professor Dan Michman



Nemesis is the second volume of the new authoritative biography on Hitler written by the well-known English historian of Nazism, Ian Kershaw. The first volume, *Hitler, 1889-1936: Hubris* reviewed in *Yad Vashem Jerusalem Volume 13*, was published in 1998, translated into several languages, and became a bestseller.

The biography as a whole and the second volume, in particular, form the pinnacle of Kershaw's life-long achievements in the field of research on Nazi

Germany, in general, and Hitler's personality and myth, in particular.

Nemesis is by no means an ordinary biography. Kershaw does not simply describe Hitler's actions. Instead, he provides the reader with a description and analysis of the history of Nazism and the Third Reich from the viewpoint of Hitler as a leader and through his personality and the image he projected on German society. *Nemesis* concentrates upon the question of the interaction between Hitler as a leader and German society at large. The book extensively explores the Jewish Question, emphasizing the centrality of antisemitism in the worldview of Hitler, in the administration of the Third Reich, and in German society.

The narrative is constructed in fascinating language, based on a vast amount of documentation and bibliography. From the perspective of Holocaust research, the discussion of the systematic operation to murder the Jews and its integration into the overall picture of Hitler's Germany is of particular importance.

The author is the Chief Historian of Yad Vashem

Children's Book *Tommy* Receives Award of Distinction



Tommy, reviewed previously in *Yad Vashem Jerusalem Volume 13*, received the Israel Museum's Ruth Youth Wing Ben-Yitzhak Award for illustration of a children's book in December 2000. The award panel praised the book as a "moving work" and cited its power as its ability to communicate a meaningful message to both children and adults.

Czech artist, Bedrich Fritta, created the prize-winning book for his son's third birthday, while the family was incarcerated in the Theresienstadt ghetto. Tommy survived the war and was adopted by family friends, who also recovered the concealed manuscript.

On the surface, *Tommy* looks like a simple picture book illustrating a still-life conversation between father and son, as well as daily childhood activities including thumb-sucking and potty training. But the book has a subtext, which makes the adult reader aware of the ironic contrast between normal activities and ghetto life, present reality, and hopes for the future.

To order Yad Vashem publications please call: 972 (2) 644 3505, fax: 972 (2) 644 3506, or e-mail: publications.marketing@yadvashem.org.il

Yad Vashem Council Meeting

On 8 February a meeting was held by the Yad Vashem Council, headed by Professor Szewach Weiss. Weiss, who also serves as the Israeli Ambassador in Poland, reported on the issues that are at the center of Poland's public agenda and are related to the subject of the Holocaust. He focused specifically on Professor Yan Thomas Gross's book *Neighbors* which deals with the murder of the Jews of the town of Jedwasbe in the summer of 1941. This book ignited a heated debate about the role of the Polish people in the murder of the Jews, a topic that was discussed at length by Professor Israel Gutman during the Council meeting at Weiss' request.

Avner Shalev, Chairman of Yad Vashem Directorate, reported on the current progress in the implementation of the "Yad Vashem 2001" masterplan and outlined Yad Vashem's work plan for the year 2001, while Ishai Amrami, Director-General of Yad Vashem, presented the budget for the year 2001 which had been previously approved by the Yad Vashem Directorate.

Raoul Saporta (z"l)

On 3 February, Raoul (Yom Tov) Saporta, a member of the Yad Vashem Board of Directors and the Yad Vashem Directorate, passed away. Saporta was born in Salonika in 1925, and was sent to Auschwitz concentration camp in 1943. From there he was sent to Auschwitz sub-camp, Buna, where he worked as a forced laborer until January 1945, after which he was held in a series of transit and labor camps until the Liberation in May. Following the Liberation, he returned to Greece, and in 1946 immigrated to Palestine.



Raoul Saporta (z"l) at Yad Vashem

From 1975 and until his death, Saporta served as the Chairman of the Association of Survivors of Concentration Camps (of Greek Origin Living in Israel). He was one of the founders of the Center of Organizations of Holocaust Survivors in Israel. Over the years, he dedicated much of his time to the memory of the Holocaust. He is survived by his wife, Malka, as well as his two daughters, and four grandchildren.

U.S.A.



From left to right: Ishai Amrami, Eli Zborowski, and Avner Shalev

Vashem Directorate, and **Ishai Amrami**, the Director-General, visited the US in February, and participated in the **American Society's** board meeting. At the meeting, **Eli Zborowski** presented the **Society's** 2001 work plan, which was endorsed by the Board. **Shalev** and **Amrami** presented a comprehensive overview of Yad Vashem's accomplishments in 2000, outlined the 2001 work plan, and gave a full update on the progress of the "Yad Vashem 2001" masterplan. **Shraga Y. Mekel**, **American Society** Development Director, reported on the establishment of a new Florida chapter, which is making progress; numerous meetings, conferences, and a dinner already took place in early 2001, and guest speaker at the Florida meetings was Mayor of Jerusalem, **Ehud Olmert**. **Rochel Berman**, Executive Director of the **American Society**, reported that the **American Society** is planning its First Annual Spring Luncheon to be held on 1 May, at the Jewish Museum in New York City. New York Chairperson, **Fanya Gottesfeld Heller**, will chair the event. Guest speaker will be noted Holocaust author and scholar, **Professor Nechama Tec** whose subject will be "The Different Fate of Women and Men during the Holocaust." **Professor Tec** will receive the first **American Society for Yad Vashem** Achievement Award for her contribution to Holocaust literature. **Dr. Marlene Warshawski Yahalom**, the **American Society's** Education Director, reported on the educational activities of the **American Society**. The participants at the meeting agreed on the importance of mutually sharing information, and continuing this practice.

The **American Society's** Education Department and Kean University's Holocaust Resource Center conducted a one-day workshop titled "Challenges and Considerations of Holocaust Education" for New Jersey educators in late February.

The **Young Leadership Associates** held a Theater Benefit in late March. Participants viewed the Broadway production *Judgement at Nuremberg* and held a post-performance discussion with cast members.

Jack Altman, a former president of the Dallas Memorial Center for Holocaust Studies, visited Yad Vashem in order to strengthen ties between the two institutions and to discuss ways in which Yad Vashem can be represented at the Dallas Memorial Center.

During their visit to Yad Vashem, **Henry and Lola Tenenbaum** of New York stated their intention to increase their support for the building of the new Historical Museum together with their friend and business partner, **Milton Steinberg**. While at Yad Vashem **Henry Tenenbaum** received copies of unique documents concerning his family, found in Yad Vashem's Archives.

Fela and David Shapell of Los Angeles, who were in Israel for their grandson's Bar Mitzvah, visited Yad Vashem and viewed the progress in the construction of the Visitors Center, which is being built with their support.

Morrie Goldblum of Connecticut visited Yad Vashem in February and was very impressed with the developments at Yad Vashem, and in particular the wide range of educational activities of the International School for Holocaust Studies.

CANADA

Marilyn Somers, Executive Director of the **Canadian Society for Yad Vashem**, visited Yad Vashem in February and met with **Shaya Ben-Yehuda**, Managing Director of Yad Vashem's International Relations Division, and **Solly Kaplinski**, Head of the Division's English Desk. They discussed the **Canadian Society's** continuing promotion and support of Yad Vashem, as well as its efforts to enlarge its database of friends and supporters.

GERMANY

The Executive of the German Foundation for Remembrance, Responsibility, and the Future visited Yad Vashem to learn about Yad Vashem's activities. The Foundation will lend assistance to former forced and slave laborers of the Nazi regime and will provide funding for projects promoting international understanding and global respect for human rights.

AUSTRIA

The inauguration of the new building of Yad Vashem's International Institute for Holocaust Research, endowed by **Danek Gertner**—close friend and long-time supporter of Yad Vashem, in memory of his wife, **Jadzia**—will take place in April in the presence of **Gertner**, family members, dignitaries, and friends. Among the projects supported by **Danek Gertner** are the Archive's Conservation and Restoration Laboratory and a fund for international conferences of the International Institute for Holocaust Research.



From left to right: Danek Gertner and Avner Shalev at Yad Vashem's International Institute for Holocaust Research

ENGLAND

The **National Yad Vashem Charitable Trust** is planning to hold its first major fundraising dinner in November.

The **Trust** intends to organize seminars for London teachers together with the International School for Holocaust Studies. The seminars will be held in cooperation with the Imperial War Museum and other organizations involved in Holocaust education and commemoration, and will be partially subsidized by an annual grant from the **Vivienne and Samuel Cohen Charitable Trust**.

LATIN AMERICA

On their recent visit to Yad Vashem, **Fanny Sevilla**, wife of **Moises Sevilla**—representative of **Friends of Yad Vashem** in Mexico—and her mother, **Judith** toured the International School for Holocaust Studies and the Archives and Library Building.

Dr. Gustavo Arnstein, Chief Editor of the Venezuelan Jewish Community weekly, *Nuevo Mundo Israelita*, met with Chairman of the Directorate, **Avner Shalev** on his recent visit to Yad Vashem.

At the end of 2000, **Perla Hazan**, Emissary of Latin-American and Spanish-speaking countries, visited Panama, Venezuela, and Spain. **Hazan** strengthened ties with members of the **Panaman Society for Yad Vashem**, and received support from **Chief Rabbi Sion Levy** for the activities of Yad Vashem in Panama.

Close friends of Yad Vashem from Panama, **Zisa Aizenman-Schwartz**—donor of the Reading Room of the Archives and Library Building—and her son, **Sandy Schwartz**, hosted a dinner during which a presentation on Yad Vashem was made to potential supporters.

Hazan met with many Venezuelan friends who contributed to Yad Vashem, among them **David Israel**, Chairman of the **Venezuelan Society for Yad Vashem**, and **Erik Karpel**. Among the donors who met with **Hazan** were **Warren** and **Genie (Lubowski) Speiss**, sponsors of the International School for Holocaust Studies January seminar for Spanish-speaking educators.

Friends from Caracas, **Frida** and **David Weisz**, are sponsoring the translation and publication of the Spanish edition of the **Wolfsberg Rosh Hashana Prayer Book (mahzor)**; **Esther Cohen** is backing the publication of the anthology *The Refugees and Latin America*; **Judith Benaim** has made a donation to the School; and long-time supporter of Yad Vashem, **Wilhelm Jaegerman**, one of the few remaining survivors from Costesti, Romania is continuing to fund educational projects.

While in Spain, **Hazan** met with **Isaac Querub**, head of the Madrid Jewish Community, and other community representatives. **Querub** and others are devoting their efforts toward the establishment of a **Spanish Society for Yad Vashem**.

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FRANCE

Israel's Minister of the Interior, **Haim Ramon**, bestowed Israeli citizenship upon **Serge Klarsfeld** in a February ceremony. Klarsfeld, who has been active in bringing Nazi and Vichy officials to trial for their crimes, and has published a dozen books on the fate of French Jewry during WWII, was congratulated by **Avner Shalev**, who presented him with a gift on behalf of Yad Vashem. Shalev reminded those present at the ceremony of Klarsfeld's devotion to the preservation of the memory of the Holocaust.

Claire Romy, Paris Chargée de Mission of the French Committée for Yad Vashem, recently visited Yad Vashem in order to familiarize herself with new developments.

SWITZERLAND

Dr. Rolf Bloch of Bern, former President of Switzerland's Jewish community recently agreed to become the first head of the **Swiss Society for Yad Vashem**. Yad Vashem extends its appreciation to **Dr. Josef Bollag**, for his ongoing service to Yad Vashem through his activities in Switzerland in the past few years. **Dr. Bollag** will continue his Yad Vashem activity, working closely with **Dr. Bloch**.

LIECHTENSTEIN

Ambassador (ret.) Rafael Gvir and **Benny Ilisar**, Head of the International Relations Division's German Desk, met with the General Secretary of the Principality of Liechtenstein, **Norbert Hemmerle**, and Minister of Foreign Affairs, **Dr. Andrea Willi**. **Hemmerle** announced that **Prince Hans Adam II** has agreed to grant his patronage to a **Liechtenstein Society for Yad Vashem**, which will be officially established in the near future at a ceremony with the participation of Yad Vashem officials. On his first visit to Israel at the end of March, **Hemmerle** visited Yad Vashem in an effort to strengthen ties and was given a presentation on the "Yad Vashem 2001" masterplan.

ISRAEL

Czernowitz born Haim Koren, a former Partisan whose family died in the Holocaust, and today a resident of Kfar-Saba, recently made an extended commitment to support Yad Vashem and its development plans.

Ruth Goldberg, resident of the Nofei Hasharon senior citizen home in Netanya, made a donation, with the help of **Ami Haus**, for the production and distribution of the International School for Holocaust Studies' educational study unit *Walls Around Us*. The study unit was produced in memory of **Shmuel Eliyahu Lerman**, **Goldberg's** brother, who died as a Partisan in the forests in the vicinity of Lublin in 1944. In an 18 February ceremony, in the presence of family members and guests, the unit as well as a Yad Vashem certificate of appreciation were presented to **Goldberg**.

Bronia and Itzhak Kozka from Hadera, whose families were murdered in Lodz, Lask, Auschwitz, and Chelmno made a donation to Yad Vashem.

In January, members of the Polaris Fund directorate, Partners and Directors, **Chemi Peres** and **Isaac Hillel**; Vice President, **Yuri Shoshan**; and EIR, **David Lisbona**, visited Yad Vashem.

In January, the **Yad Vashem Society in Israel** visited the Beit Tovei Hair



From left to right: David Lisbona, Irit Hillel, Isaac Hillel, Yocheved Shoshan, Yuri Shoshan, Chemi Peres, and Edna Wilchfort

Senior Citizens Residence in Jerusalem as part of the Society's campaign to collect Pages of Testimony, Survivor Questionnaires, objects, and documents from residents of Israeli old-age homes. **Yaron Ashkenazi**, Director of the **Yad Vashem Society in Israel**, gave a presentation on Yad Vashem, its mission and goals, as well as on the Campaign for the Collection and Commemoration of Holocaust Victims' Names.

An agreement has been made with the directorate of Zevet for their volunteers—instructed and trained by Yad Vashem—to begin the distribution and collection of Pages of Testimony and Survivor Questionnaires, documents, and objects from private persons who are unable to fill in the Pages by themselves, residents of senior citizen homes, as well as members of cultural, youth, sports and community centers.

PROGRAM OF EVENTS AT YAD VASHEM

**The Eve of Holocaust Martyrs' and Heroes'
Remembrance Day
Wednesday, 18 April 2001**

20:00 The opening ceremony of Holocaust Martyrs' and Heroes' Remembrance Day, in the presence of President Moshe Katsav and Prime Minister Ariel Sharon
Warsaw Ghetto Square



22:00 Symposium: "Shades of Memory—The Memory of the Holocaust in Jewish Israeli Society," with the participation of Modi Bar-On, poet Haim Guri, Rabbi Benny Lau, Dr. Vicky Shiran, and moderator Yisrael Segal
Yad Vashem Auditorium

**Holocaust Martyrs' and Heroes' Remembrance Day,
Thursday, 19 April 2001**

10:00 Siren

10:02 Wreath-laying ceremony with the participation of Israeli President, Prime Minister, Speaker of the Knesset, President of the Supreme Court, Chairman of the Jewish Agency, Chief of General Staff, Chief of Police, Dean of the Diplomatic Corps, public figures, survivors' organizations, school children, and delegations from all over the country
Warsaw Ghetto Square



9:00-14:00 Tours, creative workshops, multimedia activities, and meetings with survivors
International School for Holocaust Studies

10:30-12:30 "Unto Every Person There is a Name"—recitation of Holocaust victims' names by members of the public
Hall of Remembrance

10:30-15:30 Continuous screening of films about the Holocaust
Auditorium

13:00 Main Memorial Ceremony
Hall of Remembrance

15:30 Memorial Ceremony for members of the Organization for Hungarian Immigrants
Memorial to the Jewish Soldiers and Hall of Remembrance

16:00 Memorial Ceremony for former members of the Jewish Resistance in France
Auditorium

17:30 Ceremony for youth movements in the presence of the Minister of Education, Limor Livnat, in conjunction with the Israel Information Center, the Youth and Social Administration and the Youth Movement Council of the Ministry of Education
Valley of the Communities

