

Tel. (604) 264-0499
Fax (604) 264-0497
e-mail: holedctr@cyberstore.ca

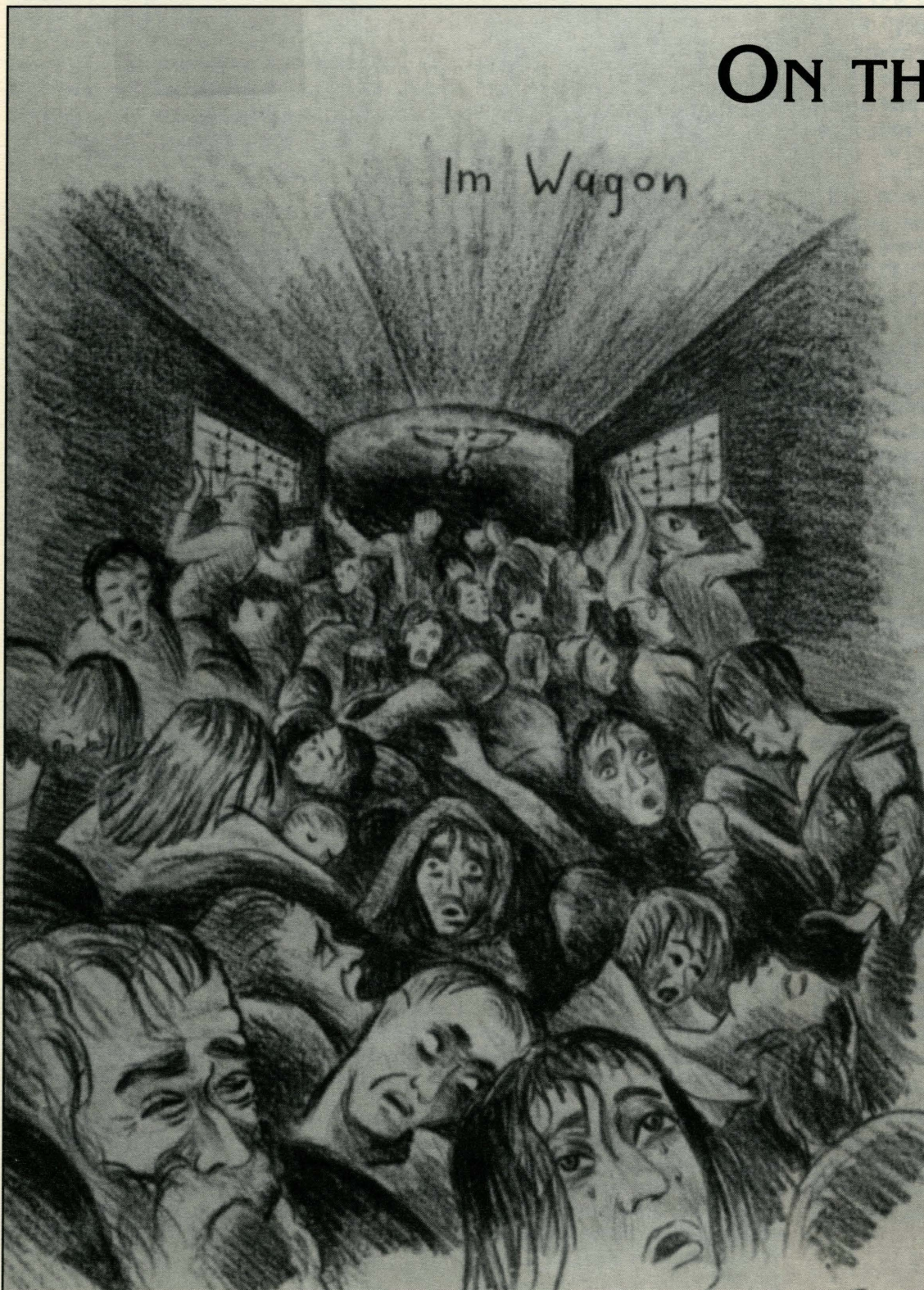
Zachor

"Remember"

The Newsletter of the Vancouver Holocaust Centre Society

50 - 950 W. 41st Ave., Vancouver, BC V5Z 2N7

No. 5, January, 1997

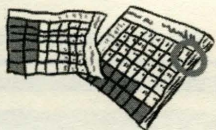


ON THE EDGE OF THE ABYSS

INSIDE

- A new exhibit:*
**On the Edge
of the Abyss** 3
- Feature Article:*
Art & Healing 4
- Revisiting Nuremberg:*
**Future Models
of Justice** 6
- No Longer Alone** 8
- Cards &
Donations** 11
- From the Board** 12

Take "note" of this...



PLEASE PUT THE FOLLOWING EVENTS ON YOUR CALENDAR!

**Thursday,
February 6,** at

7:30 p.m. at the HEC. **An Invitation for Members!** *On the Edge of the Abyss*—opening Reception and Gallery Talk for members of the Vancouver Holocaust Education Centre.

Thursday, March 13, 8:00 p.m. at the Coach House, UBC. The Goethe Institute of Vancouver and the Green College Speaker Series, UBC, are featuring a lecture by **Professor Michael Daxner**, President of the Carl von Ossietzky University, Oldenburg: *The Situation of the Jewish Community in Germany Today*. For information, 732-3966.

Sunday, May 4, 7:30 PM *Yom HaShoah Commemorative Evening and Memorial Service*. This important annual commemorative event is held each year at Beth Israel Synagogue on Holocaust Remembrance Day, coordinated by the 2nd Generation Group. No other community events should be scheduled on this day.

Wednesday and Thursday, May 7 & 8. The *22nd Annual High School Symposium on the Holocaust* at the University of British Columbia. The Meyer & Gita Kron Award for Excellence in Teaching the Holocaust and the Lehrer and Lövi Memorial Essay Prizes will be awarded at the Symposium.

ALL SURVIVORS ARE INVITED

A time to share and visit, 2nd Tuesday of each month starting Tuesday, January 14. Following dates will be February 11, March 11 & April 8.

Please come to the Survivors Lounge in the Holocaust Education Centre between 2 and 4 pm. Refreshments will be served.

This social time is being hosted by the Child Survivor's Group



Gerda Weissman Klein

Saturday, May 10, 7:30 p.m. Gerda Weissman Klein will be at the Norman Rothstein Theatre for a premiere screening of the 1996 Academy Award winning film *"One Survivor Remembers"* based on her memoir *All But My Life*.

This special event is jointly sponsored by the Vancouver Holocaust Education Centre and the State of Israel Bonds. Tickets are \$10 and include a reception following the film. We predict this premiere event will be sold out so order your tickets early by calling the Centre at 264-0499.



Beyer's Films being shown by the Goethe Institute

The Goethe Institute is sponsoring a film festival featuring eight films by the former East German director Frank Beyer. The films will be shown at the Pacific Cinemateque during February & March. Two of the films, *Naked Among Wolves* and *Jacob the Liar* deal with the Holocaust and are recommended to our membership. *Naked Among Wolves* will be shown on Sunday and Monday, February 16 & 17, 1997. *Jacob the Liar* will be shown at 7:30 p.m. on Sunday & Monday, March 2 & 3, 1997. For information call the Goethe Institute at 732-3966.

Beyer trained in Prague and is well known for his anti-war and anti-fascist films. *Naked Among Wolves* (Nackt unter Wölfen) made in 1963 is the first of Beyer's masterpieces and is considered to be the first German film to deal with the concentration camp experience. The film is set in the spring of 1945 in Buchenwald and explores resistance as organized by the prisoners themselves.

Jacob the Liar (Jakob der Lügner) is the only East German film ever nominated for an Oscar. *Jacob the Liar* is an adaptation of the German Jewish writer Jurek Becker's novel by the same title. Set in 1944 in a Polish ghetto it tells the story of how a simple lie provided hope in the ghetto and helped to avert suicides. The film confronts us with the realization that hope can be more important than even bread. *Jacob the Liar* won the "Silver Bear" at the Berlin Film Festival and was nominated for an Oscar in 1977.

BRavo!

TO OUR VOLUNTEERS

Nuremberg Symposium – Rita Akselrod, Susan Bluman, Norman Gladstone, Mariette Doduck, Hayden Kremer, Jesse & Rebecca Shapiro, John Roos.

Outreach Letters – David Zack.

Zachor Mailing – Susan Bluman, and the Star Volunteers: Micheline Camu, Lillian Fryfield, Molly Goodson, Inez Levitz, Arlene Kaplinsky.

Library, Archive & Clippings File – Diane Csizmadia, Theresa Ho, Craig McAdie, Linda Iny, Reg Sackmann.

A Bit of Everything – Dan Smith, Ilana Winrob, Matthew Kofsky, Alex Buckman, Hayden Kremer, Cathy Golden.

Fraidie Martz Book Launch – Lucien Lieberman.

ON THE EDGE OF THE ABYSS: DRAWINGS AS EYEWITNESS TESTIMONIES

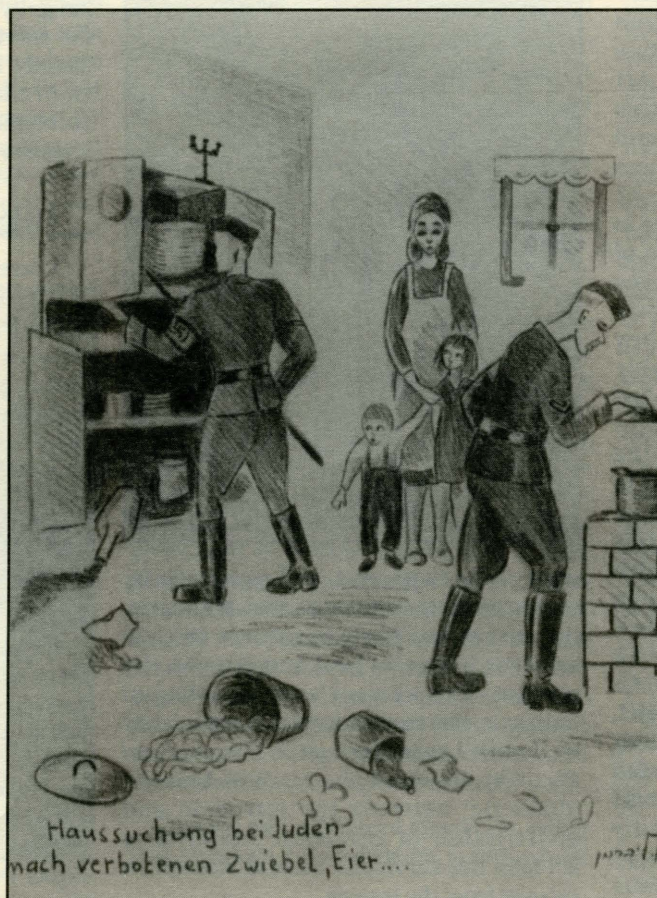
Opening 7:30 PM on February 6 at the Holocaust Education Centre

Of all the eloquent and powerful survivor accounts that exist, the category of those done in visual form—drawings or paintings—represent a unique category of Holocaust eyewitness testimony. These sketches and paintings are documents that are unmatched in their direct communication of feelings and events. Much smaller in number than the written testimonies, camp journals or dairies, these drawings are more accessible as no translation or 'reading' interferes with their direct 'reception.' Opening Thursday February 6 is an exhibit of such a record of visual testimony; *On the Edge of the Abyss* features ninety-three drawings by Holocaust survivor Ella Liebermann-Shiber.

These drawings by Liebermann-Shiber comprise the exhibit *On the Edge of the Abyss* and are part of a group of drawings that can be viewed as "post-war" response to the Holocaust experience because they were done after liberation—during a period of recovery and reentry.

Like others, the post-war drawings by Liebermann-Shiber, were produced from a position of relative safety; she records images in reaction to the aftermath of trauma, rather than from within it. Many others also drew in order to move from within the experience to an outside position—drawing it out of themselves in order to look at it and reflect, or even to rid themselves of the images. If you look closely at the drawings in this exhibit you will see how the survivor-artist views the actions from the outside rather than pictures herself within the action. While undoubtedly a survivor of the experiences she records, as an artist she is an observer, drawing on memory.

Whether done in the camps or after liberation, drawing in itself was a life-affirming act. Some drew daily as a form of visual diary similar to the written diaries of hidden children. Naturally, at



Searching a Home

what time and under what conditions the survivors drew and painted is significant as it influences the circumstances of their creation, the motivation of the artist, and the availability of materials.

"I began to draw, to sketch whatever was released from within me, grey lines on faded paper"

Those inmates that found the strength and motivation to draw while in the camps had the greatest difficulty obtaining materials and in preserving their works. Yet sometimes drawing materials, such as pencils were easier to get than food. "When artists could not get the materials they needed, they improvised, often with extreme

resourcefulness. Auschwitz artists scavenged empty toothpaste tubes from officer's garbage bins and used them to store and mix paints" (Art of The Holocaust).

Those drawings done inside concentration camps were significant attempts to communicate and to record what so many men, women and children had experienced and seen. Polish sculptor Xawery Dunikowski and graphic artist Mieczyslaw Koscielniak were two camp prisoners asked by the SS to use their artistic abilities while in Auschwitz, yet they were also able to record images for their own sketch books. Dunikowski was originally "assigned to construct a model of the camp. In fleeting moments of rest, however, Dunikowski used the paper, ink, and watercolors available to him through his official work and secretly made portraits of sleeping inmates. He was able to exchange these for food, clothing, and more art supplies. Mieczyslaw Koscielniak ... was ordered to make pictures of the ostensibly more benign aspects of Auschwitz, such as its orchestra and hospital. He did as he was told, but also managed to record a truer picture of camp life—sketches of sickness, suffering, and despair—in a small notebook he kept hidden in his bunk" (Art of The Holocaust).

Other survivors still, drew to relive and recall the scenes of happy pre-war life replete with loving families. Such drawings, done for self comfort, stand in contrast to those drawings which vividly document the treatment and conditions of the ghetto or camp. Also present are bitter satirical drawings in which anger and revengeful acts are directed by victims toward their perpetrators—thus producing a different kind of comfort.

Comfort too was what Ella Liebermann-Shiber searched for after living nearly half her life under Nazi rule. Born in Berlin in 1928, her family was forced to leave for

Continued on page 5

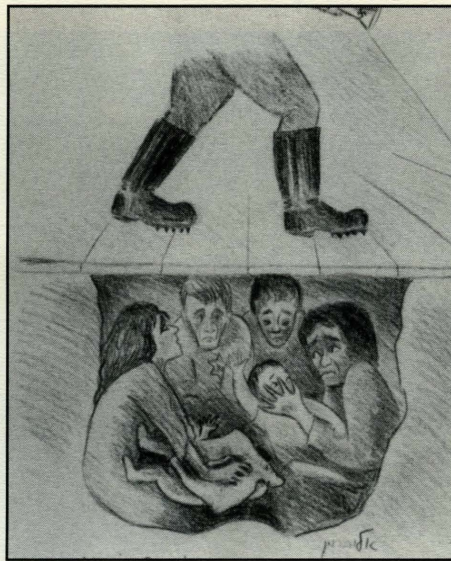
Helping Children to Understand Images of Trauma

by Coleen Gold, M.A., A.T.R.

Image-making is innate: Children automatically scribble and each culture develops its own art forms. Art therapists believe that all individuals not only have the potential and natural inclination to make art but that the images one chooses (consciously or unconsciously) to make have meaning in relation to the individual's experience of life. It is not surprising then that images made by the survivors of trauma directly or symbolically depict the terror they witnessed or endured. The graphic portrayal, as well as the re-experiencing and sometimes even re-enactment of these events from the past are actually the natural and healthy tendency to attempt to process, make sense of, and recover from the traumatic experiences. Despite this positive therapeutic value, faced with disturbing images depicting horrifying events, the viewer may recoil in disgust, despair or disbelief. Some may even question whether an exhibit like *On the Edge of the Abyss* should be encouraged. Educators who strongly advocate the telling of history might nonetheless be concerned that the viewing of traumatic images could be harmful to the viewer, especially children. Clinically, it is more and more understood that indeed 'vicarious traumatization' can result from second-hand exposure to traumatic material. How can parents and educators facilitate the child's healthy, educational appreciation of Ella Liebermann-Shiber's drawings of traumatic memories as not only a documentation of historical fact, but of a positive personal healing process, without being overwhelmed and possibly even harmed by the content?

Understanding Art and Trauma

Traumatic memory has a particular dynamic of its own. As a means of coping and self-protection the survivor might block out the memory of the traumatic event as well as the painful feelings by entering altered states of reality through dissociation, thought suppression, minimizing and denial. Often survivors experience doing an alternating dance between being flooded by traumatic memories and sensations and feeling numb, out of touch or confused. Healing this shift between extremes always entails remembering the truth. By acknowledging



what really happened, and especially by communicating it to supportive witnesses, the past is less likely to intrude and the survivor is free to heal and grow in the present. This current understanding of trauma is expressed wisely and articulately by Judith Lewis Herman in *Trauma and Recovery*, in which she explains that the 'dialectic' between the intrusion and constriction of traumatic material is actually the survivor's natural attempt to recover from the trauma.

What is remarkable about the images in this exhibit, besides their value as a historical document and as an attestation to the personal strength of Ella Liebermann-Shiber, is their illustration of the healing potential of art to provide a way of working through this dialectic. The images become a testament to the truth and to coping instead of a confusing dance of overwhelming terror alternating with denial and paralysis. The artist uses images to concretely demarcate each traumatic experience, to acknowledge its reality and situate it in the past. Her art process illustrates how the disclosure of the truth is an essential element of recovery.

In *Trauma and Mastery in Life and Art*, Gilbert J. Rose described the process of depicting trauma through art as turning passivity (the disempowerment inherent in trauma) into activity (by being the one who controls what is depicted in the image). By refusing to adhere to the perpetrators' distorted view of the events for which they characteristically refuse to take responsibility, and by refusing to remain

subject to the helplessness, violation and indignity inherent in the traumatic events, the survivor reclaims their own power and identity. Ella Liebermann-Shiber instinctively knew that drawing what happened could accomplish this and followed these healthy impulses towards healing.

Helping Children to Understand

There are two components to helping children to view these drawings without being traumatized themselves. The first principle is to put the drawings in context, not only historically or politically, but psychologically. The second principle is to debrief the experience to allow the viewer to process individual reactions to the images.

To contextualize the images psychologically the educator can help the child to understand that the making of these drawings was therapeutic for the artist.

Even young children who cannot pronounce 'catharsis' know that it feels good to draw. The educator can point out that it might feel good to make sharp, quick strokes on paper when angry. A simple art exercise to illustrate this would be to encourage a group of children to name various moods and then invite them to depict them with line, color, shape, etc. one by one. In this way, children can come to understand the concept of self-expression through art.

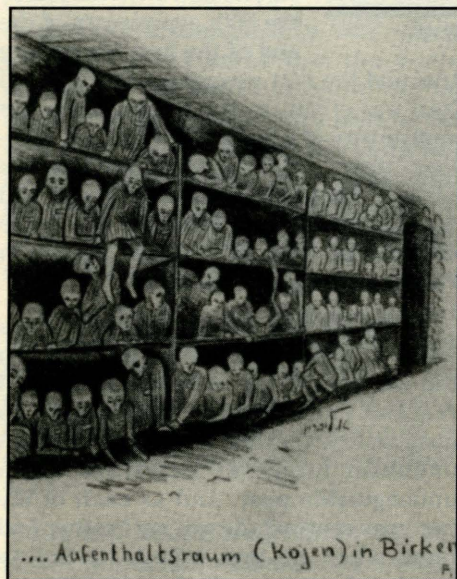
Older children and adolescents will see that what was therapeutic for Ella Liebermann-Shiber was not just the use of marks to express herself but the concrete recording of events, that is, the content of the drawings.

To understand this through an art-making activity children can be invited to graphically depict the details, perhaps in pencil to more closely resemble the content in the exhibit, of a positive or negative event that was important to them. Help them share their drawings in small groups by first giving them skills in making empathic and supportive statements to each other. Explain the concept of respecting another person's experience of an event.

It is not only therapeutic for an individual to be able to acknowledge important aspects of their experience to themselves, but when others acknowledge and

Continued

understand their perceptions of the world they feel validated as a person and reconnected to others. For this reason, support groups have been a particularly effective form of treatment for Holocaust survivors who see that others have had similar experiences and therefore feel accepted. Help children make the link with the exhibit by explaining that survivors benefit not only from telling the truth but from being believed and supported by witnesses. In this way, children can begin to understand that, while the drawings in the exhibit depict horrific events, for the artist, drawing them was a positive, healthy and



healing experience. By being courageous like Ella Liebermann-Shiber and acknowledging the full facts of the Holocaust they cannot only help in reducing the risk of repeating these events through denial but of helping the individuals who experienced these events heal by being believed, validated and supported.

The second principle that is effective in preventing vicarious traumatization and which helps children to gain a better understanding of trauma depicted through images, is debriefing. Debriefing is simply the processing of an overwhelming experience immediately after the event in a safe, supportive environment.

Educators can facilitate one-on-one discussions, small group discussions, private journal writing or personal drawing of their reactions to the exhibit or of what will help counteract the effects of the disturbing material, such as illustrating a favourite place, person or memory. (Individuals in concentration camps often drew, told stories or thought of positive experiences in their past to maintain hope and a connection to life. As discussed by Victor Frankl in *Man's Search for Meaning*, in this way victims asserted that the perpetrators could not control their inner lives). Educators can also do simple relaxation or visualization techniques to help children reconnect with their safe and nurturing environment.

Parents and educators should be aware that vicarious traumatization in individuals

exposed to trauma second-hand does occur and looks very similar to the post-traumatic stress disorder symptoms experienced by victims. They may experience the same dialectic; feeling overwhelmed and flooded, they are then compelled to deny or shut down. Interestingly, this may account for the viewer's doubts about whether or not this material should be shown. Like the survivor, the viewer-witnesses may protect themselves from horror and the unspeakable nature of the trauma by turning away, doubting or blocking out. Clinical research shows us that for health to be restored, it is necessary to tell the truth and be heard. We can make this process safe for all by understanding the dynamics of recovery so that the working through of trauma does not risk becoming the re-experiencing of it. Ultimately, healing from the trauma of the Holocaust becomes the responsibility of the whole community. As viewer-witnesses, we play a special role, and may experience feelings and dynamics similar to the survivor as we share knowledge of the truth and learn, together, how to recover, regain control and continue to live and grow. ♥

Coleen Gold, M.A., A.T.R. is an Art Therapist in private practice in Vancouver. Trained as a Psychoanalytic Psycho-therapist as well, she teaches and supervises students and offers abuse-focused counselling services to survivors of trauma.

Abyss: Continued from page 3

Poland in 1938. With the German invasion her family found themselves in the Bendin ghetto, "in a hovel where the lack of air was such that one could not even light a candle." She witnessed the humiliations, torments and destruction of life and property which no family was spared. In August 1943 Bendin was declared "Judenrein." Ella was sent, together with her family, to Auschwitz-Birkenau. Her father and brothers were sent to their death, however Ella's artistic ability provided a 'passport' to survival. Only she and her mother survived—her ability to draw SS portraits while in the camp contributed to this survival.

As the Russians advanced towards Auschwitz in 1945, Ella Liebermann-Shiber and her mother set out on the westbound "death march" to Germany. They survived the march and were released in May 1945. The uninterrupted flow of drawings

created by Ella Liebermann-Shiber during the years immediately following her release from imprisonment was the beginning of a process of rehabilitation, a process of return of life.

When Ella Liebermann-Shiber was released from Nazi captivity in May 1945 near Hamburg, Germany she was only 17 years old. Though she was emaciated and clad only in a striped prison garment she immediately began to document her experiences through her sketches. She

"I do not believe it possible to convey the horrors we suffered either through drawings, or any other form of expression."

has stated that her one motivation was to bear witness, and the vehicle she chose was drawing.

On the Edge of The Abyss is a collection of ninety-three sketches that bears graphic testimony to the horrors she witnessed; it is a direct representation of each nightmarish memory. Many who view this exhibit will find the images disturbing. We may wish to ignore or protect ourselves, we may wish to turn away. It is especially difficult to face children's vivid depictions of what they suffered and viewed, yet what is contained in this exhibit is the fact that telling what one has experienced is not harmful. How much greater harm would have been done had these survivors not written, drawn or spoken of their experiences, or had we not been willing or able to receive them? ♥

REVISITING "JUDGEMENT ON NUREMBERG"

Many times the evaluations and responses to our past programs get lost in the planning and development of future programs. The symposium, *Judgement on Nuremberg*, held October 19 & 20 was a great success. We feel it is important to share with you some of the participants' comments as well as one of the many outstanding presentations. The keynote address given by Irwin Cotler was attended by 259 people in total; 125 teachers, students, lawyers, government representatives, judges, police commissioners, Survivors, and members attended the full day symposium. Responses to the keynote given by Dr. Irwin Cotler show the thought-provoking quality of his talk:

"Challenged some frightening attitudes in myself regarding individual responsibilities and apathies and my disregard of them."

"Motivational speaker who related remembrance and action to both past memory and today's response, especially bringing criminals to justice to combat hate mongers."

"Professor Cotler was articulate, eloquent, passionate & extremely engaging!"

The full day symposium held at Simon Fraser's downtown campus, Harbour Centre also elicited very positive response: One academic stated that it was *"...the best conference I have attended in 30 years."* Some other comments include:

"The line-up was exceptional. Very high quality conference." —lawyer and member of the BC Police Commission.

"I enjoyed the entire roster of speakers — with the balance between head and heart." —teacher.

"I would suggest that you ought not to wait 50 more years before repeating the symposium" —judge.

"I flew out from Ontario to attend the full symposium. The speakers were excellent, the opportunities to engage in meaningful discussion both with speakers and participants was terrific. As an educator attempting to introduce the notion of a curriculum of conscience, this symposium has been rich with ideas and resources. My thanks!" —teacher.

FUTURE MODELS OF JUSTICE

by Madame Justice
Rosalie Silberman Abella

The invitation to participate in this Conference means, as you can imagine, a great deal to me. I have spent countless hours reading books and articles about Nuremberg and have tried to take it all in. I read—and believed—Goldhagen's book about the German people's knowing acquiescence; I read Ingo Muller's indictment of the enthusiastically complicit judges and lawyers of the Third Reich; I re-read Hanna Arendt's *Eichmann in Jerusalem* and *The Origins of Totalitarianism*; and I read about Nuremberg prosecutor Telford Taylor's idealism. I even rented the movie "Judgment at Nuremberg," on the assumption, which proved to be correct, that the movie would have far more of an impact on me as a 50-year old woman than it did when I was a 15-year old girl, especially since the movie was about the trial of four judges, and I would not have understood then, as I do now.

The lawyer in me, the judge in me, the child in me, the mother in me, the Jew in me—each part of me reacted differently to different parts of the Nuremberg story. At times I found myself planning a lecture for this afternoon on whether there is an inherent morality law, or about whether the perverse laws of Hitler's Germany gave a permanent lie to the jointer of law and morality. At other times I was the amateur historian, marveling at the horrifying unfolding of nightmarish events and how enragingly predictable they seemed in hindsight to be. And at other times I was the judge planning a lecture on the sanctity of an independent bench and bar, and how unforgivable it is for the justice professionals, the people charged with delivering justice, to exchange their independence for state approval, as the lawyers and judges of the Third Reich had so willingly done.

In the end, as my brain struggled to make sense of the information it was absorbing, my emotions were far too wounded by what they were learning from my brain, to let me write a neutral, judicious treatise on the models of justice. To me there are no models of justice, past or future. There is only one



Rosalie Abella

justice. And in the end, thinking about this talk, what troubled me most, was how little justice there had been. The lawyer in me was offended and so was the judge. But no part of me resonated more as I learned the Nuremberg story, no part despaired more, than the Jew in me.

I am the child of survivors. This week marks the 50th anniversary of the end of the first Nuremberg

trial and the first executions of convicted Nazi war criminals. But it also marks the anniversary of a more personal kind. Fifty-four years ago this week, my father's parents, his three younger brothers, and my parents' 2 1/2 year-old son were rounded up from the town of Shenoh in Poland and sent to Treblinka.

My father was the only person in his family to survive the war. He was 35 when the war ended; my mother was 28. As I reached each of these ages, I tried to imagine how they felt when they faced an unknown future as survivors of an unimaginable past. And as each of my two sons reached the age my brother had been when he was killed, I tried to imagine their pain at losing a 2 1/2 year-old child. I couldn't.

I was born in July 1946 in Stuttgart, Germany and came to Canada with my parents and sister and grandmother a few months after the Nuremberg trials ended. My father was a lawyer, and set up the system of legal services for displaced persons in southwest Germany at the request of the Americans. I was born at the beginning of Nuremberg, was surrounded by the survivors for whom it was created, was nurtured by parents who had somehow escaped the final Nazi verdict, and watched a father try to create a system of justice for people who didn't know such a thing could exist in Germany for Jews. All before I was five years old. I grew up with a passion for justice, but I have also, now that I am grown up, developed a sadness for what has become of it, despite Nuremberg.

I never asked my parents if they took any comfort from the Nuremberg trials which were going on for four of the five years they were in Germany. I have no idea if they got any consolation from the

conviction of dozens of the worst offenders. But of this I am very sure—they would have preferred by far, that the sense of outrage that inspired the Allies to establish the Military Tribunal of Nuremberg had been aroused many years earlier, before the events that led to Nuremberg ever took place. They would have preferred, I'm sure, that world reaction to the 1933 Reichstag Fire Decree suspending whole portions of the Weimar constitution; to the expulsion of Jewish lawyers and judges from their professions that same year; to the 1935 Nuremberg laws prohibiting social contact with Jews; or to the brutal rampage of Kristallnacht in 1938 – they would have preferred that the world reaction to any one of these events, let alone all of them, would have been, at the very least, public censure. But there was no such world reaction. By the time Hitler marched into Poland on September 1, 1939, two days before my parents got married, it was too late.

There should never have had to be a Nuremberg Tribunal. There should never have to be any war crimes tribunal. But there was, there is, and unless we re-think what we're doing to each other as an international community, there always will be.

For me, Nuremberg represents the failure of decent, well-meaning western democratic nations to respond when they should have and could have, to a virulent, horrifying strain of anti-Semitism in Germany in the 1930s. Millions of lives were lost because no one was sufficiently offended by the systematic destruction of every conceivable right for Jews, that they felt the need for any form of public protest or response.

And so, the vitriolic language and venal rights abuses, unrestrained by anyone's conscience anywhere, in or out of Germany, turned into the ultimate rights abuse: genocide.

I don't for one moment want to suggest that the Nuremberg trials were not important. They were crucial, if for no more than to provide juridical catharsis. But more than that, they were an heroic attempt to hold the imaginably guilty to judicial account, and showed the world the banality of evil and the evil of indifference. At Nuremberg, victims bore public witness to horror, and history thereby committed to memory the unspeakable indignities so cruelly imposed.

We received many letters from participants after the symposium. Some excerpts follow:

"It was a very powerful experience. I'm sure the energy generated from the sparks of the ideas there lit up Vancouver on Sunday." –Linda Clode [University Hill Secondary teacher].

"I want to thank you for all of your efforts to organize the Judgement on Nuremberg symposium. I was honoured to attend and I have returned to my classroom with a greater determination to continue the most important struggle against complacency and racist ideology in all levels of our education system. Again, thank you and your compatriots." –Sandy Dore [teacher, Okanagan Teachers Against Racism].

"The social, logistical, educational & academic organization of the event was exemplary and all involved should be proud of their achievements and satisfied that their efforts were worthwhile." –Dana Urban [prosecutor, formerly of the International Military Tribunal for the former Yugoslavia].

But although Nuremberg represented a sincere commitment to justice, it was a commitment all too fleeting. Not for long did the prosecution of war crimes remain a magnetic national preoccupation for the Western Allies who created it in the intimidating shadow of the Holocaust. By 1948, Britain issued a communiqué to the Commonwealth countries putting an end to the attempt to prosecute Nazi War Crimes, as a response to recent tripartite talks about political developments in Germany. "We are convinced," the British communiqué said, "that it is now necessary to dispose of the past." The crisis in Berlin with Russia thereby turned Germany from an enemy to be restrained into a prospective ally to be recruited.

By 1949 it was all over. No more Nuremberg trials, no more Nazi war crimes prosecutions anywhere in the western world for over two decades, and the early release of many convicted war criminals who had been sentenced at Nuremberg. The past was tucked away, and the moral comfort of the Nuremberg trials gave way to the amoral expedient of the Cold War.

Worse, as the passion for justice faded into the passion for reconstruction, the world once again lost its compass and yielded to the seductive temptations of

intolerance. Even before the decade was over, the decade that had seen the Holocaust and the Nuremberg trials, Nazis were being welcomed in the west as immigrants to help design the military – industrial strategy against the new villain: communism. The Jewish victims of the old villain, fascism, on the other hand, were welcomed nowhere. In addition, Senator Joseph McCarthy revived the odour of anti-Semitism in the United States; Canadian universities still had quotas on Jewish graduates; Canadian courts upheld restrictive covenants preventing Jews from buying property; and there were signs on Canadian beaches saying "No Jews or dogs allowed." With stunning alacrity, the world abandoned what proved to be its momentary pursuit of tolerance at Nuremberg, and reconstituted itself within five years as if neither Nuremberg nor the Holocaust had ever happened. It was a collective form of repressed memory.

But Jews did not forget. The world's repression was the Jew's obsession. For the Jew, it was not enough that the truth had emerged at Nuremberg. For Jews, the people who had been the victims of this truth, who had been forced daily to live with the demonization and dehumanization, it would not be enough until justice, not just the truth, emerged.

Some justice did in fact emerge in the aftermath of Nuremberg, and there are many connective dots of history leading to the present of which we can be proud. The adoption of the Declaration of Human Rights in 1948; Covenants in 1966 on Civil and Political Rights and on Social, Economic and Cultural Rights; the reformulation of the word "discrimination" and the new concept of "human rights" to confront violations of group rights; the establishment of domestic and international bodies to enforce the new legal norms – all these and more are tributes to the justice lesson learned from the Holocaust. And then, of course, there was the ultimate justice victory for Jews: the creation of the state of Israel in 1948. We have made remarkable progress and we are immeasurably ahead of where we were 50 years ago in many, many ways.

But we have still not learned the most important lesson of all—to try to prevent the abuses in the first place. We have not finished connecting history's dots. All over the world, in the name of religion, domestic sovereignty, national interest,

Continued on page 10



"NO LONGER ALONE"

LAND OF MY FATHER

by Irene Kirstein-Watts

My Father was a salesman. Shoulders bowed, a beak of a nose, thinning hair.

He always wore mourning clothes - grey suit, sleeves turned to hide the fraying cuffs. Black tie, pearl pin (real). White shirt with detachable stiff high collar. Black shoes, shined each night to brilliance, over socks he darned himself.

His speech, thickly accented made chaos of syntax. German and Yiddish crept in.

Men and women, friends and strangers were addressed indiscriminately as "darlink".

I blushed for him, wished he were a miner, someone else.

Father left home punctually each morning at six, to catch the trolley to the railway station.

My Father's customers were spread through towns with exotic names - Mumbles, Swansea, Carmarthen, Merthyr.

He travelled by train. Unlike Willy Loman he had no car and did not know how to drive. He carried his jewelry line in a heavy sample case, and worked commission only.

"I don't want to sell you anything, only take a look." He fooled nobody, but got in everywhere just the same, he told us, adding up orders in his notebook.

Returning long after dark, he changed into a once elegant brown quilted robe and ate leftover supper, lavishing praise for the fried potatoes my mother cooked for him. Patting her arm lovingly with his delicate white hands, smooth from their Sunday manicure.

Each Sunday, after lunch he soaked and filed and clipped.

His neatness was a fetish. Every piece of string, each brown sheet of wrapping paper folded and put away.

Before his death, he made the beds, tidied the rooms. Sent my mother on an outing, and covered the gap under the kitchen door with blankets.

He had selected his own gas oven, adding a new label to those he bore already: Jew, concentration camp victim, refugee, enemy alien, internee, commercial traveller, survivor, Suicide.

The Rabbi buried him grudgingly, in ground set apart from more righteous Jews who had lived out their normal spans.

My Mother and I were the only mourners.

That same Rabbi called soon after, to offer my Mother comfort (physical and financial) and a silent partnership. We wondered if his wife was silent too. His plan to open a kosher butcher shop, a sound investment. Using my Father's savings.

After he left, Mother wiped away tears of mirth and hysteria. Grieving amongst decaying bouquets and cards sent from strangers, customers wrote respectfully, with love.

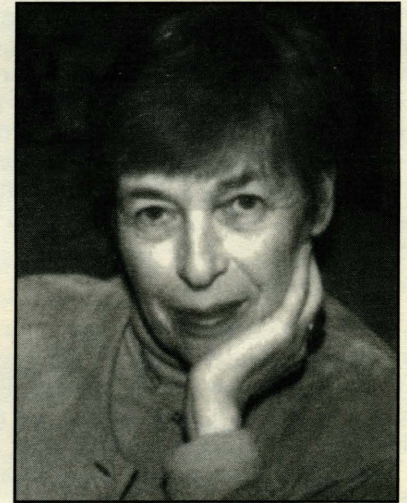
NEW PUBLICATION

BY CHILD SURVIVOR

IRENE WATTS:

"THE FISH PRINCESS"

This lovely tale for young readers, beautifully illustrated by Steve Mennie and published by Tundra Books, has been written by a



Irene Watts

member of our Child Survivor Group. In an oblique way, the survivor experience comes across in the story. "No one knew from where she had come or to whom she belonged. The villagers feared the child, for she was not of their kind."

It is available in most book stores.



1997 Calendar From The US Holocaust Museum

The US Holocaust Memorial Museum 1997 Calendar features "The Hidden Child" a limited-edition calendar available to all Museum members. It can be ordered from the membership office at (202) 488 - 2642.

The Child Survivor Page "No Longer Alone" welcomes submissions. Send to Louise Stein-Sorensen, Editor, 50 - 950 W. 41st Ave., Vancouver, BC V5Z 2N7



The Tenth International Conference of Child-survivors, Hidden Children, Second Generation, & Kindertransport

Held Oct. 11-14, 1996 in New Jersey

Personal Recollections:

Report from Rene Goldman

The theme of this year's conference was: The Last Witnesses: Perpetuating the Memory. Perpetuating the memory of the greatest tragedy in Jewish history. It is the foremost concern of survivors and their descendants; especially in the face of today's Holocaust deniers. This is what motivated me to overcome my past reluctance to participate in these costly gatherings. Also, I looked forward to a reunion with old friends who live in Manhattan. The day before the Conference we visited Ellis Island, where in the years 1880-1924 millions of huddled masses arriving from Europe were inspected and quarantined before being allowed onto American soil. The Island is now a historical museum of immigration.

At the Conference, the workshops I participated in were: Remembering: for those born in the years 1929-1934; after the war: did it all end?; Holocaust Education; and Living under a Christian Cover. Below are a few observations gleaned at random from these workshops.

At the same time as we, child-survivors, seek justice for those who died, we also need to release pent-up emotions to arrive at inner reconciliation. At what and at whom is our anger directed: at history? at our Jewish predicament? at the situation we found, and perhaps still find ourselves in? Many of us are angry not only at what happened to us during the war, but also at what happened after. For many of us the post-war years were even more traumatic than the war years. Not only as a result of what was done or not done to us by relatives or strangers, but also because of a growing awareness of the cataclysm that had befallen the Jewish people, as well as us personally.

Anger at a person can be resolved, but not a floating kind of anger and hostility for which there is no outlet. Being open and sensitive makes one vulnerable. Therefore survivors tend to erect shells

around themselves, shells that can at times be so tight that one is no longer capable of shedding tears. Can individuals who were betrayed learn to trust? These were some of the questions raised in the workshops on remembering. One amazing and comforting observation was made: contrary to the erroneous image conveyed in some of the literature and films (notably William Styron), so few of our generation have become dysfunctional beings.

It is important that we write our stories. The writer-publisher Joseph W. Korn cautioned us that nowadays it is very difficult to get published. Even Anne Frank's Diary went through twenty rejections! Yet, he urged us not to give up and, as an alternative, to think of publishing on the Internet.

But how do we tell the world, more than fifty years later? And what do we tell beyond that which is personal? At the workshop on Teaching About the Holocaust I met a child-survivor and her daughter who work as a team. They were a real inspiration. I pressed the point that Holocaust Education must not limit itself to documenting the story of our victimization, but also tell the world about the several ways the Jews resisted and fought back. My comments were well received and one participant suggested that all survivors gather accounts of resistance in all its forms (not just armed struggle). We also need to explain that even where Jews did go passively to their doom, it was because they had been misinformed and tricked. Some participants in this workshop were of the opinion that teachers tend to underestimate the enormous interest high school students show in the Second World War and the Holocaust. Survivors who are invited to address school audiences should ensure that the students are adequately prepared by their teachers. Speakers themselves should also be familiar with historical facts and sources.

I came away from the Conference with a stronger sense of community, a renewed commitment to perpetuate the memory of the Shoah. And along with it, the memory of a once indescribably rich Jewish life, the memory of a civilization that was obliterated.

Leo Rechter, chairman of NAHOS (the American association of Child Survivors),

called on us to be vigilant, to be heedful of the enduring threat. He remarked that intellectuals are too easily cowed when the rabble-rousers sound off. How sadly true.....



From Peter Suedfeld

On November 11, the Child Survivors Group continued its tradition of laying a wreath during the Remembrance Day ceremony at the Cenotaph in Victory Square (downtown Vancouver).

This is the city's major commemoration of the Canadian military personnel who fought and died in the service of their country. For us, of course, the major emphasis was on those who served in World War II and made our liberation and survival possible.

This year marked the first time in Vancouver's history that the invocation was delivered by a Rabbi rather than by a Christian clergyman. The ceremony is open to the public. This was the third year in a row that we participated. Our wreath was laid by Robbie Waisman and Peter Suedfeld.

All members of the Child Survivors Group are invited to attend next year's event.

As most members of the group are aware, Rob Krell and Peter Suedfeld are engaged in an ongoing research project concerning Holocaust survivors, their spouses, and their children. In connection with this project, Peter, at the picnic in July, handed out questionnaires to members of all three of these categories.

Almost thirty questionnaires were accepted by potential participants, but so far fewer than ten have been returned. We urge everyone to fill out the questionnaires they took, and either return them by mail or bring them to the next get-together of the group. If you have misplaced yours, or you did not get one, but would like to fill one out, please let Peter know. Phone 822-5713 for a rapid response.



economic exigency, or sheer arrogance, men, women and children are being slaughtered, abused, imprisoned, terrorized and exploited. With impunity.

Fifty years after Nuremberg, we still have not developed an international moral culture which will not tolerate intolerance. The gap between the values the international community articulates and the values it enforces is so wide, that almost any country that wants to, can push its abuses through it. No national abuser seems to worry whether there will be a "Nuremberg" trial later, because usually there isn't, and in any event, by the time there is, all the damage that was sought to be done, has been done, with or without the backdrop of war.

Trials are important, but they are also too late, and they are no alternative to the prevention of the destruction of life or liberty in the first place. Trials are a response, not a solution. We cannot simply sit back and watch the horrors occur, knowing our indignation will be mollified by subsequent judicial reckoning. Where injustice is preventable, it should be prevented when first identified, not permitted first to create its human devastation before being held to account.

How can we teach people to respect the rule of law when the law only rears its retributive head after the acts of inhumanity it has been in the audience watching, have already been committed, or when, as in Nazi Germany, it is the law itself that promoted the abuses? How can we teach people to value morality when there is no reward for compliance and no punishment for its violation? How can we teach people to deliver and expect justice when there are no predictable consequences in the international community for its absence? Why hasn't the Holocaust, the single most outrageous crime in civilized history, created a desperate, unquenchable thirst for enforceable international norms that make human rights abuses intolerable anytime and anywhere they occur?

Future models of justice are not the issue. Justice is the issue. How do we get it, keep it, and protect it?

For a start, we can try the old way. By protecting people's dignity, humanity, and freedoms. I have now read enough about the unconscionable acquiescence of the academic, legal and judicial professions in Nazi Germany to know that

we cannot put our faith exclusively in the people and institutions from whom we normally expect justice leadership – laws, courts and intellectual elites. What we need is a collaborative public consensus, nationally and internationally, that we will not tolerate a world order which tolerated injustice.

We must lay siege to the culture of indifference in which we have permitted ourselves to indulge, and replace it with a culture of commitment. We must regain the moral high ground we temporarily occupied at Nuremberg, and remind ourselves that genocidal human rights violations are history lessons we must commit to permanent memory. In the absence of other remedies, episodic responses like trials to episodes of preventable injustice, are unconscionably inadequate and disrespectful to the victims, to their families, and to the cherished concept of a civilized future. What was Nuremberg for, if not to signal to potential violators that justice must prevail.

Can we, having watched millions die from indifference during the Holocaust, stand by and yet again, over and over again, watch the perversion of law and language in aid of injustice.

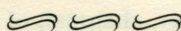
The judgement at Nuremberg was an encomium to justice; the judgement on Nuremberg, 50 years later, is a lament. We have forgotten too many of its lessons too quickly, and we must try to remember them before the next 50 years renders the memories meaningless.

The Holocaust entered the soul of history with a searing cry. It is a cry that needs to be heard through the generations. As a Jew, I feel that through the Holocaust I have lost the right to stand silent in the face of injustice. As a member of the human family that saw the Holocaust happen, I feel I have gained the right to expect everyone else to share my fear of intolerance.

We are the generation that bears the historical weight of Nuremberg's pain. We are the generation therefore, that must vindicate it.

There have already been too many victims. There must be no more victims. ♡

The preceeding is but one of the many outstanding presentations. The rest will soon be available from the Holocaust Education Centre on video or transcription.



NEW TO OUR LIBRARY

Generously donated by Robbie Waisman, Walter Groschier, Frieda Miller, Senator Jerry Grafstein, Fridie Martz, Paul Grunberger, Odie Kaplan, Roberta Kremer, Nanci & Stewart Cohen, Jean Gerber, Deborah Miller, Barb & Herb Silber and Gerri & Mark London, Arthur Pouchet, Wendy Oberlander, and the Isaac Waldman Jewish Public Library.

Videos

Nothing to be Written Here by Wendy Oberlander

Books

Open Your Hearts: The Story of the Jewish War Orphans in Canada by Fraidie Martz

I Will Burn Candles by Deborah Miller

In Memoriam

The Black Book

School for Barbarians: Education Under the Nazis by Erika Mann

Seifer Strys-A Yizkor Book

Benjamin & Vladka Meed Registry of Jewish Holocaust Survivors-1996 (2 vols.)

Ten Years of Jewish Holocaust Museums and Research

Sydney Jewish Museum

Final Journey by Martin Gilbert

Recollections of a Jewess' Last Week in Jever by Anne Groschler

Promise of a New Spring by Gerda Klein

Beyond Imagination: Canadians Write About the Holocaust edited by Jerry Grafstein

Studies in Judaica Austriaca VII and X

The Holocaust (6 volumes) by Stuart Kallen.

Justice Delayed: Nazi War Criminals in Canada by David Matas & Susan Charendoff

Badenheim 1939 by Aharon Appelfeld

Resistance During the Holocaust

An Interrupted Life by Etty Hillesum

Cards & Donations

RECEIVED FROM OCTOBER 1 TO DECEMBER 13

As requested, many of the cards/donations received these past months have been assigned to specific funds, including The Lövi Memorial Scholarship Fund, the R.E.T. Archive Fund, the Paul and Edwina Heller Holocaust Education Fund, and the Library Fund.

Donations

St. Thomas Aquinas Secondary School, Isaac & Judy Thau, Shia Moser, Chris Friedrichs, John Mate, Robert Krell, Dana Urban, Rosalie Abella, Leon & Ada Gams, and Burnaby South Secondary School.

Chanukah Wishes

Ricki & Mark Kahn, from Cathy, David, Tyler & Shane Golden.

Elaine Klein & Glenn Laufer & Family, from Joan Lyndon.

Mazel Tov

Tibor & Agi Bergida, On Your 40th Wedding Anniversary, from Norman & Sheila Archeck.

Mrs. Gerry Biely, On Your Special Birthday, from David & Lil Shafran.

Joseph Cohen, On Your 75th Birthday, from David & Lil Shafran.

Eugene DaRoc, On Your Special Birthday, from Helen Berger.

David Feldman, On Your 70th Birthday, from Elan Heller.

Paul Heller, On Your 85th Birthday, from Wanda Melamed & Family, Abe & Lou Gercik, Sophie Waldman, VHCS Board & Staff, Mary Steiner, Ethel Bellows, Miklos & Veronica Horvat, Mr. & Mrs. Eugene Osadchy, Nikolai & Raissa Kolesnikov.

Frank & Vera Hochfelder, On Your 50th Wedding Anniversary, from Judy Mate.

Charles Hou, On Your Being Awarded By Canada's National History Society, from VHCS Staff.

Cecilia Kalaw, On Your Wedding Day, from Frieda Miller.

Auzaham & Sidonia Kornfeld, On Your 50th Wedding Anniversary, from Chaim & Aliza Kornfeld.

Robert & Marilyn Krell, On Your 25th Wedding Anniversary, from Joel & Jackie Buller & Family, Shirley & Stanley Schwartz.

Roberta Kremer, In Your Honour, from Dana Giffen.

Eadie Meyer, On Your Special Birthday, from Paul Meyer.

Wendy Oberlander, Mazel Tov on the Film, from Ronnie Tessler.

Ted Palmer, Congratulations on Your Being Nominated for Canada's National History Society Award, from VHCS Staff.

Penny Sprackman, On Your 50th Birthday, from Barbara & Herb Silber and Gerri & Mark London.

Annette Uram, On Your 70th Birthday, from Jack & Brenda & David & Benji Karp, Max & Paula Karp.

Speedy Recovery

Andre Blitz, from VHCS Staff.

Regina Feldman, from Ida Kaplan, Ronnie Tessler, Abe & Rachele Fox, VHCS Staff, VHCS Board, Joe & Ina Auerhahn, Ben & Rose Folk, Rita & Ben Akselrod, Regina Wertman, Harold & Bella Silverman, Esther Kaufman, Sam & Lola Haber, Robbie & Gloria Waisman, Jody & Harvey Dales, David & Grace Ehrlich.

Gail Heller, from Jody & Harvey Dales.

Louis Jordan, from William & Adella Moscovitz.

Leslie Levant, from Ronnie & Barry Tessler.

Harry Lipetz, from David & Lil Shafran.

Tommy MacDonald, from Lyliane & Larry Thal and Esther Kaufman.

Frieda Miller, from Rita & Ben Akselrod, VHCS Board, Robbie & Gloria Waisman, Odie Kaplan, Susan Bluman, Chris Friedrichs, Rome Fox, Ethel Kofsky, Cathy Golden, Louise & Ike Stein Sorensen, Norman Gladstone & Birgit Westergaard, Fay Davis & Sheryl Kahn, Andrew Schroeder & Barbara Bluman, Ronnie & Barry Tessler.

Ray Schacter, from Frieda Miller & Danny Shapiro.

Dena Wosk, from Leo & Jocy Lowy, Paul & Edwina Heller.

Sympathy

The Altow Family, In Memory of Your Mother, from The Freedman Family.

Mrs. Elinor Barron & Family, In Memory of Your Husband & Father, from Ethel, Matthew, Michael & Jordan Kofsky.

Larry & Terry Barron, In Memory of Your Father, from Ethel, Matthew, Michael & Jordan Kofsky.

Beth Bogner, In Memory of Your Father, from Lyliane & Larry Thal.

Sylvia Eibschutz, In Memory of Your Mother, from Zoe Gropper.

Hilda Everall & Family, In Memory of Tom Everall, from Eeta Rolingher, Anna Leith, Reva Potashin, Sidney & Miriam Zbarsky, Dr. Harold & Julia Shatsky, Ralph, Catherine, Michael & Jordana Zbarsky, Lori Lofvendahl, Mark Lofvendahl, Val & Jeff Lofvendahl & Family, Robin & Ed Goodchild & Family, Judy Ross, Gallia Chud, Mary & Harry Gofsky, Pauline Weinstein & Family, VHCS Board & Staff, Garland Marr & Dave Tjart, Rita & Marvin

Weintraub, Maurice & Gloria Smith, Vancouver Public Library Quick Information Services Staff, Fred & Naomi Katz, Hymie & Rezelle Loomer, Hector & Molly Ross, Cheryl McGregor.

Leonore Freiman & Family, In Memory of Your Mother Helene Ehrlich, from Susan & Kyla Everall, Hilda Everall, Ronnie Tessler, Milton & Beth Narod, Sol & Shirley Kort, Ralph, Catherine, Michael & Jordana Zbarsky, Joyce Lowe, Art & Shirley Abrams, Gallia Chud, Caron Bernstein & Howard & Marla Jampolsky, Hannah Hirt.

Leon Helman & Family, In Memory of Your Sister Salla, from Joe & Ina Auerhahn.

Tilley Levine & Family, On the Loss of Your Mother & Grandmother, from Lyliane & Larry Thal and Esther Kaufman.

Vicki Friedlander, In Memory of Your Husband, from Helen Berger.

Ida Kaplan, In Memory of Your Brother, from Gallia Chud, George & Frieda Wertman, Sally Cramer, Helen Berger, Rita & Ben Akselrod.

Jean Kent, In Memory of Dr. Ian Kent, from Serge & Brenda Vanry.

Mrs. S. Krickler & Family, On the Loss of Your Father, from David & Grace Ehrlich.

Ruth Levin & Family, On the Loss of Your Husband & Father, from Leo & Jocy Lowy.

Joyce Lowe & Family, On the Loss of Your Mother, from Ida Kaplan.

Michael Marrus, In Memory of Your Father, from VHCS Staff.

Victor Neuman, In Memory of Your Mother, from Renee Stahl.

Art Pouchet, On the Loss of Your Father, from Ronnie Tessler, VHCS Board & Staff.

Esther Pouchet & Family, On the Loss of Your Husband & Father, from Celia Brauer, Michael Barkusky & Ilana Barkusky.

Mr. & Mrs. Harry Ruder, In Memory of Max Ruder, from Ian Baker & Harriet Permut.

Karola Savin, On the Loss of Your Husband, from Susan Bluman.

Estelle Sicherman, In Memory of Your Brother, from Evelyn Toban.

Mel Sprackman, On the Loss of Your Father, from Lyliane & Larry Thal.

Lyle Thompson, On the Loss of Your Mother, from Hector & Molly Ross.

Reta Wolochow, In Memory of Your Brother, from Lyliane & Larry Thal & Family and Esther Kaufman, Ida Kaplan.

Catherine Zbarsky & Family, In Memory of Your Father Tom Everall, from Deborah Zbarsky, Vancouver Public Library Firehall Branch Staff, Neil & Judy Kornfeld & Family, Larry & Loretta Rothstein, Ken & Sally Berry.

FROM THE BOARD



From The Outreach Committee Chair

The Outreach program is a very important and active component of our organization. Our mandate is to provide knowledge of the events of the Holocaust to students, teachers and special interest groups in British Columbia through the eyewitness testimonies of our Survivors. From September 30 to December 20 our Survivors spoke at 41 schools, reaching 3500 students.

My sincere thanks to the following survivors for their cooperation and their willingness to carry out this important work. You make a real difference.

Agi Bergida, David Reed, Alex Buckman, Ruth Segal, Marie Doduck, Louise Sorenson, David Ehrlich, Peter Suedfeld, Paul Meyer, Bente Thomson, Lillian Nemetz, Serge Vanry, Peter Parker and Robbie Waisman

My appreciation to **Carolyn Woszczyna, Jack Micner** and **Kevin Rosner** for their assistance.

Rita Akselrod, Outreach Chair

CARDS, TAX RECEIPTS AND YOU

As of January 1st of this year, we will begin a new process of issuing tax receipts for card-related donations. To save time and postage we will begin to issue tax receipts twice a year, June 30th and December 31st. This will ensure that you receive your receipts in time to process your taxes as well as reduce the number of receipts you will need to keep track of during the year. We will continue to issue receipts for pledge payments and other donations as these payments come in, and can do so for card donations as well, if requested. If you have any questions or concerns regarding these changes, please call Graham at the Centre, 264-0499.

From The Planned Giving Committee

In August of 1995 a Planned Giving Program was formally established by the Vancouver Holocaust Centre Society's Board of Directors. The purpose of this program is to encourage and facilitate the donation of planned gifts to the VHCS by individuals and corporations. These planned gifts are important to building the VHCS Endowment Fund to a level whereby the finances to operate high calibre educational programs at the Holocaust Education Centre are secure well into the future.

What is meant by "planned giving" is simply a gift that represents one's desire to leave a lasting legacy to an organization or cause with which the donor strongly identifies. Planned gifts are generally significant in size, each depending on one's own circumstances and wishes. They are individually designed to fit the donor's financial and tax situation. The most common form of a planned gift is a donation of cash and bequests set out in a donor's will. Others include gifts of life insurance policies, bonds, gift annuities, or gifts of personal property of value to the charity.

The VHCS is a registered Canadian Charity and is authorized to issue official donation receipts for taxation purposes. The 1996 federal budget provided a great deal of incentive for the donation of planned gifts to Canadian charities. The annual limit on charitable donations is based on a percentage of net income. This percentage was raised from 20% to 50% beginning in 1996. The limit was raised to 100% of net income in the year of and the year preceding one's passing, allowing for a planned gift that is large in relation to the donor's income in the last two years of life.

The role of the VHCS's Planned Giving Committee is to organize the canvassing of members and benefactors for potential planned gifts. We work with donors and their

financial advisors to design planned gifts which suit both the donor's circumstances and those of the VHCS – matching both the mandate and long term goals of the organization. We are committed to making sure that all planned gifts are properly recognized. All direct canvassing efforts are conducted by survivor-founders of the VHCS. As well, the committee includes a small group of professionals who serve to assist in structuring planned gifts.

Since August, 1995 we have seen a number of generous planned gifts. Most notable among them is the Edwina and Paul Heller Holocaust Education Fund, a \$200,000 fund established by the Hellers to support a broad spectrum of Holocaust educational programs. Additional donations may be made to this fund by family, friends or other organizations.

If you are interested in further information or in leaving a planned gift to the VHCS, or in assisting us in our committee work, we would very much like to hear from you. All discussions will be held in confidence. Please contact us by calling the Centre at 264-0499.

**Kenneth M. Sanders, Chair
Planned Giving Committee**

Zachor "Remember"
Tel: (604) 264-0499
Fax: (604) 264-0499
The Newsletter of the Vancouver Holocaust Centre Society 35 - 315 West 41st Avenue, Vancouver, B.C. V6Z 2B7 October 1996

Editor: Roberta Kremer
Copy Editors: Leanne Nash/
Graham Sharpe

"Remember. For there is, there must be, hope in remembering" — Elie Wiesel