

## EXTENSIONS OF REMARKS

## ROBERT ZOELLICK'S MOVING REMARKS AT U.S. CAPITOL DAYS OF REMEMBRANCE CEREMONY

## HON. TOM LANTOS

OF CALIFORNIA

IN THE HOUSE OF REPRESENTATIVES

*Wednesday, June 7, 2006*

Mr. LANTOS. Mr. Speaker, on Thursday, April 27, 2006, the annual ceremony to observe Yom Hashoah, the Day of Remembrance for victims of the Holocaust, was held in the Rotunda of the United States Capitol. This year's theme, "Legacies of Justice," commemorated the 60th anniversary of the International Military Tribunal which was held at Nuremburg, Germany, and was responsible for attempting to seek justice for an almost unimaginable scale of criminal behavior. Members of Congress joined with representatives of the diplomatic corps, Executive and Judicial Branch officials, and hundreds of Holocaust survivors and their families to commemorate the anniversary of the historical beginning of the trials at Nuremburg.

This moving ceremony featured a stirring address by Deputy Secretary of State Robert B. Zoellick. Deputy Secretary Zoellick heads the Bush administration's efforts to end the genocide in Darfur, and establish peace and reconciliation throughout Sudan.

Sixty years ago, the International Military Tribunal (IMT) delivered verdicts against those Nazis charged with war crimes. The actions of the IMT were a watershed moment in international justice, establishing precedents in international law, documenting the historical record and in seeking some beginning, however inadequate, in a search for justice. The Nuremburg trials have left a legacy of justice not only to those victims of the Holocaust, but also to preventing and prosecuting similar crimes in the future.

Mr. Speaker, I ask that the outstanding remarks of Deputy Secretary Robert B. Zoellick be placed in the RECORD, and I urge my colleagues to study and ponder his thoughtful address.

REMARKS AT THE NATIONAL CIVIC COMMEMORATION OF THE DAYS OF REMEMBRANCE  
DEPUTY SECRETARY OF STATE ROBERT B. ZOELLICK

Survivors, liberators, Members of Congress, Ambassador Ayalon and Excellencies, Fred Zeidman, Sara Bloomfield, ladies and gentlemen. I was deeply moved by your invitation to join this gathering. In many years of public service, I can think of no greater honor than to help remember those who perished in the Holocaust, salute those who survived, thank those who liberated, and renew our common commitment to human freedom and justice.

Exactly sixty-one years ago today, on April 27, 1945, the 103d U.S. Infantry Division rolled into Landsberg, Germany. Pierce Evans, a radioman from Florida, came across a buddy from another company who had seen two camps on the outskirts of town.

At the first camp, a number of French prisoners had been liberated, and the men of the

Division had shared some food with them. But the second, a concentration camp for Jewish prisoners, could not be described in mere words. It had to be seen to be believed.

So Pierce's friend drove him and a few others to Lager #2. Half a century later, in a book he wrote to help his grandson understand the war, Mr. Evans said, "All of the horror story writers in their most morbid states of mind could not describe what I saw in just a few minutes. I had heard about concentration camps before, but was always suspicious about the accuracy of the stories. This time it was not hearsay. I saw it myself and will never forget it."

What is remarkable in reading the accounts of the liberators is how similar they are. The shock, the revulsion, and the inability to put into words what they saw. But one theme is consistent above all: the determination to bear witness to what they had seen.

Corporal Evans vowed never to forget the Nazi Holocaust. His Supreme Commander made the same promise.

In a letter to General George Marshall in April 1945, General Dwight D. Eisenhower recalled the overpowering scenes when he visited a camp near Gotha. He told Marshall he had visited "to be in position to give firsthand evidence of these things if ever, in the future, there develops a tendency to charge these allegations merely to propaganda."

Eisenhower ordered that German civilians be shown the evidence of the bestial things that had been done in their names, on their doorsteps.

Eisenhower's vow to bear witness to genocide is etched on a wall at the Holocaust Memorial Museum in Washington. That museum, and the ceremony we gather for this morning, ensure that we never forget.

So what does it mean to bear witness? Certainly it means to remember, as we today remember the singular horrors suffered by the Jews of Europe. A more precise definition states that to bear witness means to testify to an event. I think it means even more than that.

The Holocaust was uniquely evil. But bearing witness to that genocide should also mean recognizing the lessons of history.

After all, Landsberg—a town that conjured horror stories in 1945—was the same town where Adolf Hitler had written *Mein Kampf* in a prison cell in 1924. Indeed, camp Lager #2 was the end of a road that had been carefully mapped out—with stark frankness—by Hitler some twenty-one years earlier.

I recently read Ian Kershaw's biography of Hitler. Kershaw details frighteningly how the Nazis further manipulated irrational myths and fears into a perverted "logic" that demanded the systematic destruction of the Jewish people. Even the use of the term anti-Semitism was designed to give a false scientific cover to base brutality.

In Kershaw's words, "Most Jews in Imperial Germany could feel reasonably sanguine about the future, could regard anti-Semitism as a throwback to a more primitive era that was on its way out. But Jews in Germany underestimated the pernicious ways in which modern racial anti-Semitism differed from archaic forms of persecution of Jews, however vicious, in its uncompromising emphasis on biological distinctiveness, its links with assertive nationalism, and the ways it could be taken over and exploited in new types of political mass movements."

Jews made up only 8 tenths of 1 percent of the population of Germany. Nevertheless, Hitler was able to feed off pervasive anti-Semitism in Europe, as well as the despair of a nation that was reeling from a loss in war and a devastating economic depression.

The cautionary tale is that when national anxieties mix with widespread prejudice, the result can be a visceral hatred—masquerading as reason—that blames one group for the failure of an entire society. Evil breeds in such a swamp.

Our own country is not immune to dangerous attitudes. A report last year by the Anti-Defamation League noted an alarming increase in anti-Semitic incidents in the United States.

Not long ago, I attended a conference in Europe, and many were commenting on the upheavals among the Palestinians.

I suggested to the audience that none of us should take Israel's position for granted: It also faces upheavals. We needed to reflect on how Israelis might view events, too. In Israel, the election of Hamas looks like a return to 1947, when the country's neighbors refused to accept Israel's very existence.

In its response to the recent terrorist Passover bombing in Israel, Hamas continued to justify terrorism and feed hatred. Instead of facing up to the challenges of creating a democratic Palestinian state, Hamas has retreated to blaming the Palestinians' problems on the Jews.

Equally troubling, today the modern Jewish democracy that emerged from the Holocaust faces a new threat from an Iranian leader who denies the very existence of that Holocaust . . . who threatens to wipe Israel and its people off the map . . . and who seeks nuclear weapons.

This leader's statements are plain. And the threat he poses is not just to Israel, but to the world.

That is why the United States is working to build a global coalition to prevent Iran from acquiring weapons of mass destruction.

In Iran and with Hamas, we are seeing scenes from the rise of political Islam. There is a violent strain of radicalism that seeks to pervert a religion into an ideology of hatred and racism.

There is a struggle for the soul of Islam. While some use religion to justify murder, other Muslims honor Islam's noble past, welcoming diverse thought and living peacefully with people of other faiths, including Judaism. Courageous Islamic reformers have embraced economic reform, free speech, the rights of women, peace, and democracy.

It is not for Americans to determine the outcome of this struggle, though our interest in the result is immense. From the Mahgreb to Southeast Asia, only fellow Muslims can lead their brothers and sisters of faith to a better Islamic future.

However, with policies that encourage development, open markets, tolerance, individual freedom, and democracy, the United States can bolster the chances of those who believe in a peaceful and hopeful Islam.

Our recognition of genocide must also apply to other lands and peoples.

Last year, I traveled to the Kigali Memorial Centre in Rwanda. As I lay flowers at an open grave, I was chilled by the specters of the site. More than 250,000 victims of the Rwandan genocide are buried there, on a bright hillside overlooking a reviving city.

• This "bullet" symbol identifies statements or insertions which are not spoken by a Member of the Senate on the floor.

Matter set in this typeface indicates words inserted or appended, rather than spoken, by a Member of the House on the floor.

In 1994, more than 800,000 Rwandans were murdered in only a hundred days.

Twelve years later, Rwandan peacekeepers in Sudan show us what it means to bear witness to genocide. On my four trips to Darfur last year, I was privileged to meet with many of the brave African Union soldiers who are struggling to offer peace and security to some 2 million Sudanese who have been herded or retreated into camps.

The Rwandans are among the best of the AU peacekeepers. They are serious men and women. They know what genocide is, and they are determined to do everything they can to stop it.

This weekend, thousands of people will come to Washington—from synagogues, churches, college campuses, and communities across the country—to give voice to their concern about Darfur.

I look forward to meeting with some of them. And I will discuss with them what I think it means to bear witness to genocide.

Bearing witness means we remember . . . but memory is not enough.

Bearing witness means giving testimony . . . but statements are not enough.

Bearing witness means learning from history . . . but knowledge is not enough.

Bearing witness must also mean acting against evil.

President Bush has been pressing the world to help the people of Darfur.

Our first imperative is to continue providing humanitarian relief to those who are suffering. To date in 2006, the United States has provided more than 86% of the food distributed by the World Food Program in Sudan. On my visits, I have had the privilege to meet with the brave humanitarian relief workers—mostly from nongovernmental organizations—who risk their lives to feed the hungry and care for the sick and frightened.

Second, we need to improve security on the ground for the people of Darfur. This means transitioning from the current African Union peacekeeping force to a larger, more robust United Nations peacekeeping mission with a strong mandate, and with support from NATO. There is resistance to overcome, but it must be done. There is no time to waste.

Finally, although humanitarian relief and peacekeeping forces are vital, they are only holding actions: We need a peace agreement to settle the Darfur conflict. The United States is working side-by-side with the African Union and the European Union to energize the Abuja peace talks. A peace accord for Darfur is within reach. But such an agreement would only be the foundation of the next phase—to provide assistance to allow people to return home, reconcile tribes, and offer a path for development, opportunity, and hope.

Another quote on the wall of the Holocaust Museum—this one from the Book of Isaiah—reminds us that we are all witnesses.

As witnesses, we are here to remember.

As witnesses, we must be ever vigilant.

But above all, witnesses cannot be bystanders.

And so today we renew our resolve to take action, so that we can fulfill the promise of the survivors and the liberators: "Never Again."

IN HONOR AND RECOGNITION OF  
SISTER MARY ASSUMPTA

**HON. DENNIS J. KUCINICH**

OF OHIO

IN THE HOUSE OF REPRESENTATIVES

*Wednesday, June 7, 2006*

Mr. KUCINICH. Mr. Speaker, I rise today in honor and recognition of Sister Mary

Assumpta, superior of the Sisters of the Holy Spirit, whose 43-year ministry at the Jennings Center in Garfield Heights continues to heal the hearts and minds of countless residents and their loved ones.

Sister Assumpta grew up in Pennsylvania, where she was instilled at an early age with love for family and service to others. She entered the Catholic ministry at the youthful age of 17, and her commitment to faith and to helping those in need has never wavered since. Sister Assumpta's leadership, vision and love is evident within every facet of the Jennings Center, a home for elderly residents and haven for their families. Her service as director of development, director of pastoral care, and her vital work with hospice programs continues to set a foundation of quality care and support that is reflected throughout the center.

Sister Assumpta's undeniable spirit, energy, quick wit and joy for life continue to frame her life. Her passion for baseball began in her youth and continues to this day. An avid Cleveland Indians fan, Sister Assumpta bakes more than 300 chocolate chip cookies every year for the players. Her major league expertise is sought out annually by the CBS TV network, where she provides commentary for the World Series games, and by WEWS, TV 5 in Cleveland, where she is a feature baseball writer.

Mr. Speaker and colleagues, please join me in honor and recognition of sister Mary Assumpta, superior of the Sisters of the Holy Spirit. Sister Assumpta's love for life, for her colleagues, and most significantly, love for every resident of the Jennings Center, continues to raise their lives into a place of faith, hope and peace. Her influence and service cannot be accurately expressed in words, yet the lives she has touched and the joy she has shared has had a profound impact throughout the Jennings Center, and throughout our entire community, and we are forever grateful.

IN RECOGNITION OF LEW TODD ON  
THE OCCASION OF THE 20TH AN-  
NIVERSARY OF THE ENACTMENT  
OF NEW YORK CITY'S LAND-  
MARK LESBIAN AND GAY  
RIGHTS LAW

**HON. CAROLYN B. MALONEY**

OF NEW YORK

IN THE HOUSE OF REPRESENTATIVES

*Wednesday, June 7, 2006*

Mrs. MALONEY. Mr. Speaker, I rise to pay tribute to Mr. Lew Todd, an outstanding New Yorker who has devoted himself to his community, his city and his country throughout his life. Lew Todd is not just a leader, but a pioneering figure in the history of New York City's gay, lesbian, bisexual and transgender, GLBT, community, the largest of any city in our Nation. This month, his leadership is being honored by the Stonewall Democratic Club at a ceremony commemorating the 20th anniversary of the passage into law of New York City's landmark gay rights bill.

A proud veteran, Lew Todd served his Nation with honor in the United States Navy during the Korean war. Always dedicated to serving others, he made his home in New York City following his return stateside, and devoted his energies to his work and his community.

He operated several small businesses, becoming a significant entrepreneur in the restaurant and nightlife industry in lower Manhattan in the 1970s and 1980s.

Continuously involved in the struggle for lesbian and gay rights in the modern era that traces its origins to Greenwich Village, Lew Todd joined the Gay Activists Alliance in 1970, before the first anniversary of the Stonewall riots. Lew Todd quickly became a regular at the Firehouse, the Alliance's legendary headquarters in lower Manhattan's historic Soho neighborhood, which became New York's first GLBT community center.

At the Gay Activists Alliance, Lew Todd emerged as a talented, determined and inspirational leader of a freshly budding branch of the civil rights movement. His political, organizational and business skills became an indispensable part of its planning and operations. In 1970 and 1971, he and his fellow activist and friend, the late Morty Manford, traveled the country as emissaries for the new gay rights movement, teaching other activists how to establish their own civil rights advocacy organizations.

In its nascent phase, the gay and lesbian rights movement could only succeed in making its voice heard by engaging in civil disobedience and staging colorful, attention-getting and frequently disruptive demonstrations. Lew Todd's sheer courage, as well as his larger-than-life physical presence, served as an anchor of strength in many such actions. At one notable event in 1972, Lew Todd and a young activist named Allen Roskoff, dressed to the nines in suits and ties, took to the dance floor at the elegant Rainbow Room atop Rockefeller Center. This action provoked a vivid demonstration of the outdated and blatantly discriminatory nature of the city's public accommodation laws, garnering considerable media attention that helped effect their eventual demise. That same year, Lew Todd placed gay rights on the national agenda as an official gay rights lobbyist at the Democratic National Convention. Thanks to his efforts, for the first time in America history a major national political party was forced to consider the rights of gay and lesbian Americans and include their concerns in its platform.

A visionary as well as a pioneer, Lew Todd possessed the ability to recognize and acknowledge the need for the growing and maturing civil rights movement to adopt new strategies and new tactics. As government, business and the news media began to take heed, Lew Todd saw that the gay rights movement would need to employ negotiation and painstaking political organizing in order to more effectively achieve its goals. Inspired to open this new front in the struggle despite the objections of less far-seeing radical activists, Lew Todd became one of the founders of the National Gay & Lesbian Task Force. It was the first truly Nation-wide gay rights organization to rely more on negotiation and organization than a confrontation. He went on to found many of New York City's most important GLBT political organizations, including Gay & Lesbian Independent Democrats and the influential citywide Stonewall Democratic Club, on whose executive board he has served since its founding 21 years ago. In its first years of operation, he served as a board member and treasurer for the Hetrick-Martin Institute, which operates the Harvey Milk School for GLBT youths. In 1984 he played a key role in convincing New York City to sell the building that