

the floor just now and talked about the bipartisan support for funding research and a response to Zika. In this partisan body, let's remember how that felt to stand together, and let's stand together for the people of south Florida and the people in this country and do the right thing and pass a clean Zika funding bill.

ANNOUNCEMENT BY THE SPEAKER PRO TEMPORE

The SPEAKER pro tempore. Pursuant to clause 8 of rule XX, the Chair will postpone further proceedings today on motions to suspend the rules on which a recorded vote or the yeas and nays are ordered, or on which the vote incurs objection under clause 6 of rule XX.

Record votes on postponed questions will be taken later.

EXPRESSING THE SENSE OF THE HOUSE REGARDING THE LIFE AND WORK OF ELIE WIESEL

Ms. ROS-LEHTINEN. Mr. Speaker, I move to suspend the rules and agree to the resolution (H. Res. 810) expressing the sense of the House of Representatives regarding the life and work of Elie Wiesel in promoting human rights, peace, and Holocaust remembrance, as amended.

The Clerk read the title of the resolution.

The text of the resolution is as follows:

H. RES. 810

Whereas Elie Wiesel was born in Sighet, Romania, on September 30, 1928, to Sarah Feig and Shlomo Wiesel;

Whereas in 1944, the Wiesel family was deported to the Auschwitz concentration camp in German-occupied Poland;

Whereas in 1945, Wiesel was moved to the Buchenwald concentration camp in Germany, where he was eventually liberated;

Whereas Wiesel's mother and younger sister, Tzipora, died in the gas chamber at Auschwitz and his father died at Buchenwald;

Whereas Wiesel and his two older sisters, Beatrice and Hilda, survived the horrors of the Holocaust;

Whereas after World War II Wiesel studied in France, worked as a journalist, and subsequently became a United States citizen in 1963;

Whereas Wiesel's first book "Night", published in 1958, told the story of his family's deportation to Nazi concentration camps during the Holocaust and has been translated into more than 30 languages and reached millions across the globe;

Whereas Wiesel would go on to author more than 60 books, plays, and essays imparting much knowledge and lessons of history on his readers;

Whereas in 1978, Wiesel was appointed to chair the President's Commission on the Holocaust, which was tasked with submitting a report regarding a suitable means by which to remember the Holocaust and those who perished;

Whereas in 1979, the Commission submitted its report and included a recommendation for the creation of a Holocaust Memorial Museum, education foundation, and Committee on Conscience;

Whereas in 1980, Wiesel became the Founding Chairman of the United States Holocaust Memorial Council and helped lead the effort for the United States Holocaust Memorial Museum to open its doors in 1993;

Whereas in 1986, Wiesel and his wife, Marion, created The Elie Wiesel Foundation for Humanity in order to fight indifference, intolerance, and injustice;

Whereas Wiesel, dedicated to teaching, served as a Visiting Scholar at Yale University from 1972 to 1976, professor at the City University of New York from 1972 to 1976, and Boston University from 1976 until his passing;

Whereas Wiesel has received several awards for his work to promote human rights, peace, and Holocaust remembrance, including the Nobel Peace Prize, Presidential Medal of Freedom, the United States Congressional Gold Medal, the National Humanities Medal, the Medal of Liberty, the rank of Grand-Croix in the French Legion of Honor, and the United States Holocaust Memorial Museum Award; and

Whereas, on July 2, 2016, at the age of 87, Elie Wiesel passed away, leaving behind a legacy of ensuring a voice for the voiceless, promotion of peace and tolerance, and combating indifference, intolerance, and genocide: Now, therefore, be it

Resolved, That the House of Representatives—

(1) extends its deepest sympathies to the members of the family of Elie Wiesel in their bereavement; and

(2) urges the continuation of the monumental work and legacy of Elie Wiesel to preserve the memory of those individuals who perished and prevent the recurrence of another Holocaust, to combat hate and intolerance in any manifestation, and to never forget and to learn from the lessons of history.

The SPEAKER pro tempore. Pursuant to the rule, the gentlewoman from Florida (Ms. ROS-LEHTINEN) and the gentleman from Florida (Mr. DEUTCH) each will control 20 minutes.

The Chair recognizes the gentlewoman from Florida.

GENERAL LEAVE

Ms. ROS-LEHTINEN. Mr. Speaker, I ask unanimous consent that all Members may have 5 legislative days to revise and extend their remarks and to include extraneous material on this measure.

The SPEAKER pro tempore. Is there objection to the request of the gentlewoman from Florida?

There was no objection.

Ms. ROS-LEHTINEN. Mr. Speaker, I yield myself such time as I may consume.

Mr. Speaker, when Elie Wiesel passed away this past July, the world lost one of its greatest champions of human rights and a tireless and powerful force against tyranny, hate, and intolerance.

This resolution honors Elie Wiesel's life, work, and legacy; extends our deepest sympathies to his family; and reaffirms his efforts to learn from the lessons of the past in order to prevent another Holocaust.

I want to thank my good friend, my colleague, STEVE ISRAEL, as well as PATRICK MEEHAN and my Florida colleague, TED DEUTCH, for their leadership in bringing this resolution forward, as well as Chairman ROYCE and

Ranking Member ENGEL for their leadership in shepherding it through the Foreign Affairs Committee and now here to the House floor.

I was proud to work with Elie Wiesel on a number of issues over the years, including raising awareness about the Holocaust and the rise of anti-Semitism, as well as other human rights issues, and I was honored to present the Congressional Gold Medal to the Dalai Lama alongside Mr. Wiesel in the year 2007. Elie Wiesel had himself been awarded the Gold Medal in 1984, as well as the Presidential Medal of Freedom, the Nobel Peace Prize, and many other awards and honorary degrees.

A survivor of Auschwitz and Buchenwald, Elie Wiesel helped reveal the ugly truth about the atrocities that took place at Nazi concentration camps, detailing his experiences in one of his best-read books, entitled, "Night."

In that book, Elie Wiesel explained why he dedicated his life to Holocaust awareness, saying that to forget "would be not only dangerous but offensive; to forget the dead would be akin to killing them a second time."

Mr. Wiesel warned about what happens when the world is silent in the face of evil, saying that "we must take sides. Neutrality helps the oppressor, never the victim. Silence encourages the tormentor, never the tormented. Sometimes we must interfere."

Elie Wiesel was never afraid to interfere, raising his voice when others were silent in order to remind us, again and again, that human suffering, wherever and whenever it occurs, cannot and must not be ignored.

□ 1415

Whether it was genocide in Sudan, the plight of Tibetans suffering under the Communist regime in Beijing, or warning against the mullahs in Iran who continue to say that Israel should be wiped off the face of the Earth, Elie Wiesel was always there to speak out against tyranny. He was committed to ensuring that the oppressed and the suffering knew that they are not alone, that those without freedom, that those without human rights are not being ignored and are not forgotten by the outside world.

Elie Wiesel's legacy will endure as a reminder that people must never be ignored, that we must learn from the past, and that we must never be silent. I urge my colleagues to pass this resolution.

I reserve the balance of my time.

Mr. DEUTCH. Mr. Speaker, it is my honor to yield 5 minutes to the gentleman from New York (Mr. ISRAEL), my friend and the author of this resolution.

Mr. ISRAEL. Mr. Speaker, I thank my very good friend from Florida (Mr. DEUTCH), who was an original cosponsor of this resolution.

Mr. Speaker, I want to also thank Ms. ROS-LEHTINEN for her leadership and her support of this resolution, as

well as the chairman of the committee, Mr. ROYCE, for holding a markup on this and ensuring that it received a vote on the floor of the House. Finally, Mr. Speaker, I want to thank the gentleman from Pennsylvania (Mr. MEEHAN) for being the lead original cosponsor of this bipartisan resolution.

Mr. Speaker, I introduced this resolution shortly after Elie Wiesel's passing because I wanted to ensure that my colleagues, my constituents, and citizens around the world would never forget the horrors of the Holocaust and the very special and unique legacy of Elie Wiesel.

Mr. Wiesel's tremendous impact has reached millions across the globe, and I believe he truly is one of the most influential and important figures of our time, perhaps of all time.

After surviving one of the darkest moments in history, he spoke up and offered a voice to the voiceless. He offered hope to people without hope. He spoke for the millions that we lost in the Holocaust, but also those who survived. He helped educate the entire world on the atrocities committed during the Holocaust, and he ensured, Mr. Speaker, that we would never forget.

He was born on September 30, 1928, and in 1944 was deported, along with his family, to Auschwitz. In 1945, he was moved to Buchenwald, where he was eventually liberated.

Unfortunately, tragically, many members of his family did not survive. His mother and younger sister died in the gas chamber in Auschwitz. His father passed away in Buchenwald. Only Wiesel and his two older sisters survived.

He went on to become a journalist. He published his first book, "Night," in 1958. I have read it many times. Through the book, he tells the story of his family's deportation to the concentration camps, and he illuminated the unthinkable atrocities committed by the Nazis.

He wrote the book not to reflect on the past, but to warn us about the future, to call out violations of human rights wherever and whenever they occur. And he didn't stop there. He published so many more books and plays and essays, and he helped all of us have a better understanding and learn from history.

Mr. Speaker, he also helped found the U.S. Holocaust Memorial Museum and, along with his wife, Marion, created the Elie Wiesel Foundation for Humanity. Elie Wiesel was a true humanitarian, fighting against intolerance and injustice and leaving behind a legacy like no other.

I met him personally several years ago. I will never forget that meeting. None of us should ever forget his meaning in the world.

I am honored to have introduced this resolution in the House, and I know that my colleagues will support this measure in order to honor the life, work, and legacy of Elie Wiesel.

Ms. ROS-LEHTINEN. Mr. Speaker, I yield such time as he may consume to

the gentleman from California (Mr. ROYCE), our esteemed chairman of the House Foreign Affairs Committee.

Mr. ROYCE. Mr. Speaker, I would begin by saying I appreciate the efforts of the gentleman from New York (Mr. ISRAEL). I appreciate his work here for authoring this resolution.

I think it, again, has been said, but his life's work, Elie Wiesel's life's work, cannot possibly be overstated. I think that for those who have called for us to remember, who have called for us to take action, no time is more probably important than today, when we see the anti-Semitism, when we saw the attacks in Paris, when we see these attitudes. People say never forget. That is correct.

Here are some of the words that he spoke when he was awarded the Nobel Prize in 1986. He said: "I remember: it happened yesterday or eternities ago. A young Jewish boy discovered the kingdom of night."

I think he was 15 at the time that he was held in the Nazi death camps of Auschwitz and later Buchenwald, 15 years of age.

He said: "I remember his bewilderment," speaking of himself. He said: "I remember the anguish. It all happened so fast. The ghetto. The deportation. The sealed cattle car. The fiery altar upon which the history of our people and the future of mankind were meant to be sacrificed."

"I remember," and he asked his father, "'Can this be true?' This is the 20th century, not the Middle Ages. Who would allow such crimes to be committed? How could the world remain silent?"

"And now the boy is turning to me," he said later in life as he reflected on this. "'Tell me,'" he asks. 'What have you done with my future? What have you done with your life?'"

"And I tell him that I have tried. That I have tried to keep the memory alive, that I have tried to fight those who would forget. Because if we forget, we are guilty." If we forget, then "we are accomplices."

So today, we honor his memory by committing to continue his work, to preserve the memory of those who perished in the Holocaust, to protect oppressed minorities that face other genocidal campaigns, and to promote the eternal values of peace, of tolerance, and of understanding for future generations. By passing this resolution, the House will commit to uphold Elie Wiesel's pledge to never forget.

I thank the gentlewoman from Florida for her work on this resolution with Mr. STEVE ISRAEL.

Mr. DEUTCH. Mr. Speaker, I yield myself such time as I may consume.

Mr. Speaker, I thank Chairman ROYCE and Ranking Member ENGEL for moving this bill swiftly through the committee to the floor.

I am proud and appreciative to have introduced this bill with my friends Congressman ISRAEL and Congressman MEEHAN, my colleagues on the U.S.

Holocaust Memorial Museum Council. It is a testament to Elie Wiesel's inspirational reach across our country that 158 of our colleagues from both sides of the aisle joined us as original cosponsors.

In particular, I am grateful to my friend and colleague, Representative ROS-LEHTINEN, for her commitment to all of the ideals that Elie Wiesel lived out.

H. Res. 810 recognizes the incredible life of accomplishments of Elie Wiesel. Elie Wiesel was a legend, the kind of influential figure that changes people around him and leaves the world in a much better place. His story is taught in classrooms, his work is read by millions in dozens of languages, and his accomplishments are recalled in halls of governments around the world.

He lived through one of history's darkest moments. He survived Auschwitz and Buchenwald, scenes of some of the manifestations of the worst evil of humankind in modern history, and he went on to become an acclaimed writer, human rights activist, and Nobel laureate.

This giant of a man refused to stay silent as other atrocities took place around the world in the years following the Holocaust. From Rwanda to Kosovo, from Cambodia to Sudan, Elie Wiesel always spoke out because, as he put it, "I swore never to be silent whenever and wherever human beings endure suffering and humiliation. We must always take sides. Neutrality helps the oppressor, never the victim. Silence encourages the tormentor, never the tormented."

The last sentence reverberates loudly around the world today: "Silence encourages the tormentor, never the tormented."

Mr. Speaker, this resolution is the least we can do to respect and to honor Elie Wiesel's memory, so let's do more. Over 70 years after the Holocaust, bigotry and prejudice continue to plague societies around the world.

Anti-Semitism, the millennia-old hatred of Jews that spawned Hitler's Final Solution, can still be found today; anti-Semitism from Paris to Buenos Aires, from Malmo to Marseilles, to London, and anti-Semitism on the streets, online, and on college campuses.

Time after time, Jewish communities around the world are forced to make a decision: Is it safe for me to send my children to a Jewish school? Can we walk to synagogue without fear of the heckling? And might it be time for me and for my family to move from our neighborhood, our community, or even our country because of the antagonism and hatred and violence that forces us to flee, like other times in Jewish history?

I am proud of the bipartisanship that this topic receives from my colleagues and the widespread membership of the Bipartisan Taskforce for Combating Anti-Semitism, and I know that we will continue to use our platforms and

our tools to keep Jewish communities safe.

But the intolerance that Wiesel spoke out against wasn't limited to anti-Semitism. His life's experiences compelled him to focus our attention on any part of the world where innocent people are being targeted.

Five and a half years into the Syrian conflict, over 400,000 people have lost their lives; millions of others are displaced. Thousands of Syrian children born in the last 5 years now know only the life of living in a refugee camp or makeshift residences.

I am hopeful that the recently announced ceasefire will hold; but there have been some egregious injustices done to innocent Syrians by both the Assad regime and radical terrorist groups like ISIS. We cannot allow these violations to go unpunished, and we must pay attention to these atrocities every day, not only on the days when painful images of young children dominate social media, whether a refugee washed ashore or a bloodstained boy from Aleppo who has known only war.

Whether it is war in Syria, turmoil in South Sudan, systemic human rights violations in Venezuela or in Iran, or attacks on women and girls in too many places in the world, it is our duty to keep the attention and pressure on human rights violators and do everything we can to protect innocent civilians.

We must commit ourselves to promoting tolerance, speaking out against injustice, taking action against bigotry in all its forms, and upholding and living out the principle that comes from the Holocaust: "Never Again."

Elie Wiesel did his part and changed our world. Let's elevate Elie Wiesel's memory and continue his work. Silence encourages the tormentor. Today we speak out.

Mr. Speaker, I reserve the balance of my time.

Ms. ROS-LEHTINEN. Mr. Speaker, I reserve the balance of my time.

Mr. DEUTCH. Mr. Speaker, I yield 5 minutes to the gentleman from New York (Mr. ENGEL), the ranking member of the Foreign Affairs Committee.

Mr. ENGEL. Mr. Speaker, I thank my friend from Florida for yielding to me. I rise in support of his resolution.

Let me start by thanking my colleague and friend from New York (STEVE ISRAEL) for his hard work on this measure.

Mr. Speaker, on July 2, a light went out of this world. Elie Wiesel was a champion of human rights, peace, and Holocaust remembrance. And though he is gone, his life and work and message are seared on our collective conscience.

Born in Romania in 1928, he survived the Sighet ghetto, Auschwitz, and Buchenwald. He was inmate number A-7713, and his number was tattooed on his arm. His mother and sister died in death camps.

When I was a little boy growing up in the Bronx, we had many people who

were Holocaust survivors, and they had tattoos all over their arms, on the other side of their wrists. I remember that very, very vividly, and it is something that has been seared into my memory through the years.

When Wiesel was liberated by the United States in 1945, he moved to France and then immigrated to America.

□ 1430

In 1955, while living in France, he wrote "Night," the story of his experience with his father in the Nazi death camps, and this book became the foundation of Holocaust literature. I would advise everyone to read this book. He was one of the first to put pen to paper to chronicle his own view of the darkest chapter in human history.

He won the Nobel Peace Prize in 1986. Upon giving him the prize, the Nobel Committee announced, "Wiesel is a messenger to mankind; his message is one of peace, atonement and human dignity . . . Wiesel's commitment, which originated in the sufferings of the Jewish people, has been widened to embrace all repressed peoples and races."

Wiesel's advocacy for victims of oppression around the world was his most recent legacy. He championed the cause of saving Darfur. He defended the Tamil people in Sri Lanka. He was outspoken against the Iranian nuclear program, and he spoke out for people around the world who were being mistreated.

Most recently, he dedicated himself to stopping the massacres of the Syrian people. He called for an international criminal trial against Assad, charging him with crimes against humanity. We on the Foreign Affairs Committee have seen documentations of those crimes against humanity of what Assad has been doing to his own people. Wiesel said that the public response to Assad's use of gas against the Syrian people was inadequate. I certainly agree.

Elie Wiesel constantly reminded us that indifference to the suffering of others is what allows evil to take hold. We must all take it upon ourselves to live Wiesel's legacy.

As was mentioned by my colleague before, anti-Semitism, once again, is rearing its ugly head around the world, and we have to speak out and condemn it and condemn all other kinds of discrimination as well. So never again—not to Jews, not to Syrians, not to African Americans, not to anyone.

This resolution honors the legacy of Elie Wiesel and reflects our commitment to carry his work and his message forward. It is important that we come together on this.

I remember when we had our annual Holocaust Remembrance services right in the Capitol discussing things with Elie Wiesel. We took a few pictures together. It is certainly something that I will cherish for the rest of my life.

So, Mr. Speaker, I'm glad to support this measure. I ask everyone to vote for it.

Mr. DEUTCH. Mr. Speaker, through his writing, his work, and his life, Elie Wiesel helped the world know what transpired when Hitler tried to annihilate the Jews; and he lifted up the world in committing himself, and now all of us, to doing everything we can to ensure that nothing like that ever transpires again.

I am so grateful to my friend, Mr. ISRAEL, and to the other Members who coauthored this resolution. Mr. Speaker, I urge its passage.

I yield back the balance of my time.

Ms. ROS-LEHTINEN. Mr. Speaker, I yield myself such time as I may consume.

Mr. Speaker, as we have heard from every eloquent speaker before us, Elie Wiesel represented the best of humanity. He was someone who refused to allow human suffering to continue without protest, no matter the race, the religion, or the political views of the suffering. There you would always find Elie Wiesel's voice. He said: "There may be times when we are powerless to prevent injustice, but there must never be a time when we fail to protest."

Elie Wiesel dedicated his life to ensuring that we learn the lessons of the past, that we remember atrocities like the Holocaust, and that we refuse to allow indifference to condemn the oppressed to a life without the world's assistance or solidarity.

As we move to pass this resolution here today, Mr. Speaker, we reaffirm our commitment to Elie Wiesel's legacy to combating hate, to fighting against intolerance in all of its forms, and ensuring that we will never forget the consequences of indifference.

Mr. Speaker, I urge passage of this important resolution, but I also urge my colleagues to take a moment to reflect upon Elie Wiesel's lifelong message and his mission. It is fitting that the House is acting today on this resolution honoring the life of this great man, Elie Wiesel, but later today will also be considering a resolution recognizing the plight of Holocaust survivors.

The United States has a responsibility and, indeed, a moral obligation to fulfill this legacy. For too long we have allowed human rights to merely be an afterthought rather than a driving force in our foreign policy. We can do better, and we must do better. Let's do so with Elie Wiesel in mind.

Mr. Speaker, I would like to include the following remarks from Elie Wiesel:

I remember: On April 18th, 1944 on a house to house operation destined to rob all Jewish families of their fortunes, a policeman and an elegantly dressed Hungarian lieutenant entered our home in Sighet and asked for all our valuables: he confiscated: 431 Pengös, our entire cash, 1 camera, my fountain pen, 1 pair of seemingly gold earrings, 1 golden ring, 1 silver ring, 3 ancient silver coins, 1 military gas mask, 1 sewing machine and 3 batteries for flashlights.

They dutifully signed a document, which I have in my possession, and left for my grandmother Nissel's home, two houses away.

She was a war widow. Her husband, my grandfather whose name Eliezer I try to wear with pride, fell in battle as a medic.

In mourning, a profoundly pious woman, she wore black clothes, rarely spoke and read Psalms uninterruptedly.

A similar official document listed HER valuables . . .

One Pengö, two coins, three smaller coins.

And two pieces of 21-cm tall solid brass candlesticks. That's all she possessed.

Bureaucracy was supreme and eternal even then: whether official murder or robbery, not fearing embarrassment or retribution, everything had to be recorded.

Why the Hungarian and German armies needed was her pitiful life's savings and her Shabbat candlesticks to win their war is beyond me. At times I am overcome with anger thinking of the red coat my little 8-year old sister Tsipuka had received for our last holiday: she wore it in Birkenau walking, walking hand in hand with my mother and grandmother towards . . . A daughter of an SS must have received it as a birthday present.

Just measure the added ugliness of their hideous crimes: they stole not only the wealth of wealthy but also the poverty of the poor.

The first transport left our ghetto one month later.

Only later did I realize that what we so poorly call the Holocaust deals not only with political dictatorship, racist ideology and military conquest; but also with . . . financial gain. State-organized robbery, or just money.

Yes, The Final solution was ALSO meant to remove from Jewish hands all their buildings, belongings, acquisitions, possessions, valuable objects and properties . . . Industries, art work, bank accounts . . . And simple everyday objects . . . Remember: before being shot by Einsatzkommandos, or before pushed into the gas-chambers, victims were made to undress . . . Six millions shirts, undershirts, suits, scarfs, pairs of shoes, coats, belts, hats . . . countless watches, pens, rings, knives, glasses, children's toys, walking sticks . . . Take any object and multiplied it by six million . . . All were appropriated by the Third Reich. It was all usefully calculated, almost scientifically thought through, programmed, industrialized . . . Jews were made to be deprived of their identity, and also of their reality . . . In their nakedness, with names and title and relations worthless, deprived of their self esteem of being the sum total of their lives both comprised all that had accumulated in knowledge and in visible categories . . .

When the war ended, what was the first response to its unspeakable tragedy? For us individual Jews, the obsession was not vengeance but the need to find lost family members. Collectively, in all DP camps, a powerful movement was created to help build a Jewish State in Palestine.

In occupied Germany itself, the response moved to the judiciary. The Nüremberg Trials, the SS trials, the Doctors trials. Wiedergutmachung, restitution, compensation: were not on the agenda. The immensity of the suffering and the accompanying melancholy defied any expression in material terms.

In liberated countries, in Eastern Europe, surviving Jews who were lucky to return to their homes and/or stores were shamelessly and brutally thrown out by their new occupants. Some were killed in instantaneous pogroms. Who had the strength to turn their attention to restitution?

Then came the Goldmann-Adenauer agreement on Wiedergutmachung. The first Israelo-German conference took place early 1953 in Vassenaar, Holland. Israeli officials and wealthy Jews from America and England

allegedly spoke on behalf of survivors, none of whom was present. I covered the proceedings for Israel's Yedioth Ahronoth. I disliked what I witnessed. I worried it might lead to precarious reconciliation. It did. The icy mood of the first meetings quickly developed in friendly conversations at the bar. Then also, deep down, I opposed the very idea of 'Shilumim'. I felt that money and memory are irreconcilable. The Holocaust has ontological implications; in its shadow monetary matters seem quasi frivolous. In the name of Israel's national interest, David Ben Gurion's attitude was, on the other hand, quoting the prophet's accusation of David, 'Haratzachta vegam yarashta': should the killer be his victim's heir? Logic was on his side, emotion was on mine.

In the beginning we spoke about millions, at the end the number reached billions. International accords with governments, insurance companies, private and official institutions in Germany, Switzerland and various countries. In Israel, local industry benefitted from the endeavor. As did needy individual survivors elsewhere too, including Europe and America.

Throughout those years, chroniclers, memorialists, psychologists, educators and historians discovered the Holocaust as their new field of enquiry. Some felt inadequate and even unworthy to loom into mystics would call forbidden ground. Having written enough pages on the subject, I confess that am not satisfied with my own words. The reason: there are no words. We forever remain on the threshold of language itself. We know what happened and how it happened; but not WHY it happened. First, because it could have been prevented. Second, the why is a metaphysical question. It has no answer.

As for the topic before us this morning. I am aware of the debate that was going on within various Jewish groups on the use to be made of the monies requested and received: who should get how much: institutions or persons? The immediate answer is: both.

However, it is with pained sincerity that I must declare my conviction that living survivors of poor health or financial means, deserve first priority. They suffered enough. And enough people benefitted FROM their suffering. Why not do everything possible and draw from all available funds to help them live their last years with a sense of security, in dignity and serenity. All other parties can and must wait. Do not tell me that it ought to be the natural task of local Jewish communities; let's not discharge our responsibilities by placing them on their shoulders. WE have the funds. Let's use them for those survivors in our midst who are on the threshold of despair.

Whenever we deal with this Tragedy, we better recall the saying of a great Hasidic Master: You wish to find the spark, look for it in the ashes.

(Prague restitution: unedited draft)

ELIE WIESEL.

ELIE WIESEL REMARKS, USHMM NATIONAL TRIBUTE DINNER, MAY 16, 2011

I've always believed that a human being can be defined by his or her openness to gratitude. For someone who has none, something is wrong with that person. I believe in gratitude, as a Jew, because in our tradition the first thing we do in the morning when we get up is recite a prayer of gratitude to God for making us realize that we are still alive.

Listening tonight to all you said about my work, I wonder whether words of gratitude are enough. Maybe I should compose a poem, or sing a song. It is more than rewarding.

Often my wife, the love of my life, and I discuss when I have to travel somewhere.

"Look," she says, "you are getting older." She doesn't say "old." "Maybe you should stop, it's enough." Then I try to make her realize that it's never enough.

And now, a story. And a poem. The poem was written by a very great Israeli author called Uri Zvi Greenberg and the poem, in Hebrew, is about Sipur al Na'ar Yerushalmi. This is the story about a Jerusalemite boy who one day turned to his mother and said, "Mother, I want to go to Rome." And the mother says "What? You are in Jerusalem! Why do you want to go to Rome?" "Mother, I want to learn something about Roman culture." In the beginning she refused. Then she gave in, but she said to him, "Look my son, you go to Rome. Do you know anybody there?" "No." "What will you do in the evening?" He said, "I don't know . . . I will go into the field and lie down and sleep." And she said, "Okay, but one thing I want you to take from me: a pillow, and when you lie down to sleep you will at least have a pillow under your head." He did, and every day, he left Rome, went into the fields, went to sleep, on his pillow.

One night, the pillow caught fire. That night, the temple of Jerusalem went up in flames. Can we live like that? That an event which takes place thousands of miles away has such an effect on us? That, I believe, is what the memory of the fire is doing to all of us. It makes us aware of all those who need us, all those who need maybe our words and occasionally our silence—but I mean silence in the mystical sense, not in a pragmatic situation when silence is forbidden.

What can we do with our memories unless these memories help others in their lives, in their endeavors? There is so much to remember. Sometimes it's not easy. Hegel spoke of the excess of knowledge. We have another problem: the excess of memory. It is simply too much, too heavy. We have here a man whose name should be remembered: Mark Talisman. He was vice chairman when I was chairman. I remember we spoke about it in our meetings: whom are we to remember? Naturally, first the Jews: they were the first victims, six million Jews. But we must limit that memory, which means what? I came up with an idea: that not all victims were Jewish, but all Jews were victims. So that means, as Jews, because we remember our Jewish tragedy, we make it more universal. That is the definition almost of our Jewishness: the more Jewish the Jew, the more universal the message.

And we worked on it here, and then we said okay, we remember the suffering, we remember the fire, but what about the next step? What did those who survived do with their survival? Their message is not a message of despair. It is a message of hope. We taught the world how to build on the ruins. Therefore, among the priorities that we had for this project was actually to give the survivors their place of honor in our society however we could, always for survivors first, not only because what they could say no one else had the authority to say, but also because they as human beings, as fathers, grandfathers, had something to say again, and it is almost impossible not to listen to them. And by the way, what Mark tells me now: there are survivors . . . Now of course many have done very well, and the fact is, what they have done among you, what they have done here in the Museum—the role of the survivors not only morally but also financially—is extraordinary. But there are survivors today who are still living in poverty, and I believe that we in this Museum should pay attention to that and do whatever we can to help them. And naturally, more than anyone else, we must feel empathy with those who suffer today, in Rwanda, in Darfur, in Cambodia . . .

I addressed the General Assembly, some ten years ago or more. I gave my address, entitled "Will the World Ever Learn?" and I came out with a very sad answer: "no." Because it hasn't learned yet. Had the world learned, there would have been no Rwanda, and no Darfur, and no genocide, and no mass murder. It hasn't learned, otherwise there would be no antisemitism today. Antisemitism is the most irrational, absurd emotion that one can encounter. Somewhere, anywhere, there is someone who hates me, although he or she never met me. He or she hated me before I was born, and here it is, still practiced in certain places.

But then because of our experience we must feel—and we have felt—those who suffer today from all kinds of diseases. Take children. What you said about my little sister is true: I cannot speak about her without shedding tears. Because of her, my major preoccupation are the children of the world. Whenever I espouse a human rights cause it always has to do with children. Every minute that we spend here tonight, somewhere on this planet a child dies of hunger, of disease, of violence, or of indifference.

Life is not made of years. Life is made of moments. Sara, you called them "formative moments." I simply say moments. At the end of my life, when I come to heaven, and there will be a scale, my good deeds, my other deeds, it's not my years that will be on the scale, but the moments. Some are good, glorious. Others are less so. Nothing of my life in this project—most of that experience was as rewarding. Every moment has its weight, has its meaning, and has left its legacy here in this extraordinary experience which the Museum is for anyone who enters it.

I remember during the inauguration, what President Clinton mentioned. I turned to him and I said he must do something about Sarajevo, about the tragedy in Bosnia. It was Clinton who later on, on television, spoke about the role of the citizen. And he simply said, "you want to know what a simple citizen can do? A simple citizen can change America's policy in the Balkans." He turned to me and said, "He did it."

What we can do with memory is of incommensurable importance. We really can change the world. And so, for these moments and for your kindness and for all the commitment to remembrance which is the noblest endeavor a human being can undertake: simply to remember the dead. To forget the dead would mean not only to betray them but to give them a second death, to kill them again. We couldn't prevent the first death, but the second one we can, and therefore we must.

And so, whenever we deal with memory, you should think that the pillow under your head is burning.

Thank you.

Mr. Speaker, I yield back the balance of my time.

The SPEAKER pro tempore. The question is on the motion offered by the gentlewoman from Florida (Ms. ROS-LEHTINEN) that the House suspend the rules and agree to the resolution, as amended.

The question was taken; and (two-thirds being in the affirmative) the rules were suspended and the resolution, as amended, was agreed to.

A motion to reconsider was laid on the table.

EXPRESSING SUPPORT FOR THE GOAL OF ENSURING THAT ALL HOLOCAUST VICTIMS LIVE WITH DIGNITY, COMFORT, AND SECURITY IN THEIR REMAINING YEARS

Mr. ROYCE. Mr. Speaker, I move to suspend the rules and concur in the concurrent resolution (S. Con. Res. 46) expressing support for the goal of ensuring that all Holocaust victims live with dignity, comfort, and security in their remaining years, and urging the Federal Republic of Germany to continue to reaffirm its commitment to comprehensively address the unique health and welfare needs of vulnerable Holocaust victims, including home care and other medically prescribed needs.

The Clerk read the title of the concurrent resolution.

The text of the concurrent resolution is as follows:

S. CON. RES. 46

Whereas the annihilation of 6,000,000 Jews during the Holocaust and the murder of millions of others by the Nazi German state constitutes one of the most tragic and heinous crimes in human history;

Whereas hundreds of thousands of Jews survived persecution by the Nazi regime despite being imprisoned, subjected to slave labor, moved into ghettos, forced to live in hiding or under false identity or curfew, or required to wear the "yellow star";

Whereas in fear of the oncoming Nazi Einsatzgruppen, or "Nazi Killing Squads", and the likelihood of extermination, hundreds of thousands of Jewish Nazi victims fled for their lives;

Whereas whatever type of persecution suffered by Jews during the Holocaust, the common thread that binds Holocaust victims is that they were targeted for extermination and they lived with a constant fear for their lives and the lives of their loved ones;

Whereas Holocaust victims immigrated to the United States from Europe, the Middle East, North Africa, and the former Soviet Union between 1933 and the date of adoption of this resolution;

Whereas it is estimated that there are at least 100,000 Holocaust victims living in the United States and approximately 500,000 Holocaust victims living around the world, including child survivors of the Holocaust;

Whereas tens of thousands of Holocaust victims are at least 80 years old, and the number of surviving Holocaust victims is diminishing;

Whereas at least 50 percent of Holocaust victims alive today will pass away within the next decade, and those living victims are becoming frailer and have increasing health and welfare needs;

Whereas Holocaust victims throughout the world continue to suffer from permanent physical and psychological injuries and disabilities and live with the emotional scars of a systematic genocide against the Jewish people;

Whereas many of the emotional and psychological scars of Holocaust victims are exacerbated in the old age of the Holocaust victims;

Whereas the past haunts and overwhelms many aspects of the lives of Holocaust victims when their health fails them;

Whereas Holocaust victims suffer particular trauma when their emotional and physical circumstances force them to leave the security of their homes and enter insti-

tutional or other group living residential facilities;

Whereas tens of thousands of Holocaust victims live in poverty and cannot afford, and do not receive, sufficient medical care, home care, mental health care, medicine, food, transportation, and other vital life-sustaining services that allow individuals to live their final years with comfort and dignity;

Whereas Holocaust victims often lack family support networks and require social worker-supported case management in order to manage their daily lives and access government-funded services;

Whereas in response to a letter sent by Members of Congress to the Minister of Finance of Germany in December 2015 relating to increased funding for Holocaust victims, German officials acknowledged that "recent experience has shown that the care financed by the German Government to date is insufficient" and that "it is imperative to expand these assistance measures quickly given the advanced age of many of the affected persons";

Whereas German Chancellor Konrad Adenauer acknowledged, in 1951, the responsibility of Germany to provide moral and financial compensation to Holocaust victims worldwide;

Whereas every successive German Chancellor has reaffirmed that acknowledgment, including Chancellor Angela Merkel, who, in 2007, reaffirmed that "only by fully accepting its enduring responsibility for this most appalling period and for the cruelest crimes in its history, can Germany shape the future";

Whereas, in 2015, the spokesperson of Chancellor Angela Merkel confirmed that "all Germans know the history of the murderous race mania of the Nazis that led to the break with civilization that was the Holocaust . . . we know the responsibility for this crime against humanity is German and very much our own"; and

Whereas Congress believes it is the moral and historical responsibility of Germany to comprehensively, permanently, and urgently provide resources for the medical, mental health, and long-term care needs of all Holocaust victims: Now, therefore, be it

Resolved by the Senate (the House of Representatives concurring), That Congress—

(1) acknowledges the financial and moral commitment of the Federal Republic of Germany over the past seven decades to provide a measure of justice for Holocaust victims; and

(2) supports the goal of ensuring that all Holocaust victims in the United States and around the world are able to live with dignity, comfort, and security in their remaining years.

The SPEAKER pro tempore. Pursuant to the rule, the gentleman from California (Mr. ROYCE) and the gentleman from New York (Mr. ENGEL) each will control 20 minutes.

The Chair recognizes the gentleman from California.

GENERAL LEAVE

Mr. ROYCE. Mr. Speaker, I ask unanimous consent that all Members may have 5 legislative days to revise and extend their remarks and to include any extraneous material in the RECORD.

The SPEAKER pro tempore. Is there objection to the request of the gentleman from California?

There was no objection.

Mr. ROYCE. Mr. Speaker, I yield myself such time as I may consume.

I would like to start by thanking Senator NELSON for advancing this