

Updated September 2009



German National Tourist Office
www.cometogermany.com

Germany for the Jewish Traveler

TABLE OF CONTENTS

A GREETING FROM THE PRESIDENT OF THE CENTRAL COUNCIL OF JEWS IN GERMANY 3

GERMANY FOR THE JEWISH TRAVELER 4

WELCOME TO GERMANY 8

WHERE TO GO, WHAT TO SEE 10

HOW THIS GUIDE WORKS 10

THE BIG CITIES 12

Berlin (12) • Cologne (19) • Dresden (21) • Düsseldorf (22) • Frankfurt (24) • Hamburg (26) • Hannover (29) • Leipzig (30) • Munich (32) • Stuttgart (35)

TOWNS AND CITIES THROUGHOUT GERMANY 36

Affaltrach (36) • Andernach (36) • Augsburg (36) • Bad Nauheim (37) • Bamberg (37) • Bayreuth (38) • Bergen-Belsen (38) • Bielefeld (40) • Bochum (40) • Bonn (41) • Braunschweig (41) • Bremen (42) • Bremerhaven (42) • Celle (43) • Chemnitz (43) • Dachau (43) • Dessau (44) • Erfurt (45) • Essen (46) • Freiburg (47) • Freudenthal (47) • Fürth (47) • Gailingen (48) • Giessen (49) • Gröbzig (49) • Haigerloch (49) • Halle (49) • Hamelin (50) • Hechingen (50) • Heidelberg (51) • Hemsbach (51) • Ichenhausen (52) • Kiel (52) • Kippenheim-Schmieheim (53) • Lübeck (53) • Magdeburg (54) • Mainz (54) • Münster (55) • Nuremberg (56) • Offenburg (57) • Osnabrück (57) • Regensburg (58) • Rostock (58) • Rothenburg (59) • Saarbrücken (60) • Schnaittach (60) • Schopfloch (60) • Speyer (61) • Sulzburg (61) • Trier (62) • Weimar-Buchenwald (63) • Wiesbaden (63) • Wörlitz (64) • Worms (64) • Wuppertal (66)

USEFUL TRAVEL INFORMATION 67

This brochure was written and produced for the German National Tourist Office by WEILL – updated in September 2009 by the GNT0, NY
Photo credits: Jewish Museum, Berlin; Todd Weinstein, New York; Tourist Offices of Essen, Frankfurt, Munich, Regensburg, Speyer and Trier as well as GNTB, Frankfurt.

Cover photographs: (Main photo) Berlin Jewish Museum; (small photos-from top) Jewish Kindergarten; New Synagogue, Berlin; Kosher bakery, Berlin; Rashi Synagogue, Worms

A Greeting from Charlotte Knobloch
President of the Central Council of Jews in Germany

Dear Friends and Travelers,

As president of the Central Council of Jews in Germany, I welcome you most heartily to Germany. The history of the Jews, particularly in this country, is multifaceted and exciting, a history of suffering, but also a history of hope and of a new beginning.

Until 1933, there was a flourishing Jewish community and cultural life in Germany. This came to an abrupt end due to the National Socialist dictatorship. After 1945, nobody could imagine that Jewish life would one day rise again in this place of fright. And yet, some of us endured and with great courage and patience started to rebuild Jewish life in Germany, in spite of the horrors we experienced.

Today, more than 100,000 Jews live in our country – a large number of whom came from the former Soviet Union. Particularly in the last few years, many new synagogues and communities have sprung up all over Germany. These places, where Jewish life is emerging, see encounters between various nationalities and generations now living together and allow Jews and non-Jews to get to know and understand each other. An example of our reawakening self-confidence is the new synagogue, "Ohel Jakob", and the new community center in Munich, the city with the second largest Jewish community in Germany. In the heart of the Bavarian capital, a modern building complex came into being, that links past and present and takes a rightful place in the city, showing its presence in daily life.

I invite you on a journey of discovery that will take you to the distant past, and let you experience Jewish life in Germany today, a life that does not exist on the fringes of society, but that – despite the sorrowful past – has dared to make a new beginning.

We are delighted to welcome you to our community!

Germany for the Jewish Traveler

More than sixty years ago, the world at large first began to learn of the enormity of the crimes committed in the name of Germany during World War II against the Jewish People. The vastness, ruthlessness, and near success of the Nazis' goal of annihilating the Jews of Europe was, and remains, unparalleled in human history.

For centuries, academics and historians are destined to continue to question, argue and examine how a country revered for its advancement, culture, and civilization, could have been responsible for the infamy we know today as the "Holocaust".

Yet, what is equally beyond argument is how succeeding generations of Germans have sought to forge a different Germany. A milestone in this renaissance occurred on January 27, 2003, when the Chancellor of Germany signed an agreement with the Central Council of



Berlin Kosher Restaurant

Jews in Germany that brings the legal status of the Jewish community to the same level as that of German Catholics and Lutherans. This landmark signing, approved by the Federal Cabinet, and timed purposefully to take place on the anniversary of the liberation of Auschwitz, confirms the Federal government's obligation to provide funding to the Jewish community, to uphold and nurture Germany's Jewish cultural heritage and to contribute to the integration and social responsibilities of the Central Council.

It was in 1945 that a small, dedicated number of Germans, repulsed by the atrocities of the Nazi era, were at the forefront of a movement to create a truly new and democratic Germany. These visionaries, such as Konrad Adenauer, the Federal Republic's first chancellor, and Theodor Heuss, its first president, insisted we in Germany begin the long road, not only of atonement and redress, but towards the building of a new Germany where such outrages could never again be contemplated. It was this road to atonement that led to Konrad Adenauer's historic 1951 meeting with David Ben Gurion, prime minister of the fledgling State of Israel – a meeting that, for many Jews, and for many Israelis, was distinctly unpopular. Yet it was this meeting, and its emotional resonance, which underscored both to Jews around the world, and to Germans, that though the horrors and iniquity of the past could never be erased and should never be forgotten, a new generation of Germans deserved the opportunity to demonstrate that a better future was possible.

And it is in this spirit that we in Germany are honored, through the creation of this document, to convey a special invitation to the Jews of North America

to visit our country. Yet it would be naive for us not to recognize that for many Jews in America, the contemplation of a first visit to Germany may still not be without a mixture of emotions. Perhaps scholar, Joseph Greenblum, put it best when writing in the May 1995 issue of JUDAISM, the academic quarterly published by the American Jewish Congress. He wrote that visits by Jews to Germany "symbolize the failure of the Nazis to erase Jewish memory, for it was the Jewish civilization of that nation which was first targeted for extinction. That failure would be powerfully demonstrated by a visit to sites of Jewish significance in the very heartland of what was once the Nazi empire.... Such pilgrimages by Jews would recognize and support the "other Germany", its accomplishments in reclaiming Jewish history, and its seriousness in coming to terms with the past and with itself."

Germany - from North to South, East to West - abounds with glorious sites evoking the country's rich Jewish history. The Jewish relationship with Germany stretches back almost two millennia, an unbroken chain beginning in the era of the Roman Empire and extending up to today. Nowadays, over 100,000 Jews live in Germany, and Jewish communities thrive in some seventy German towns and cities, and are members of 83 congregations.

It says much of the condition of post-1945 Germany that today's Germany Jewry is essentially Europe's only Jewish community which is growing rather than shrinking. Indeed, it is the fastest-growing Jewish community in Europe. And perhaps it is within this statistic that one finds concrete validation of the reality of a transformed Germany...for hundreds and thousands of Jews - particularly refugees from the former Soviet Union - are choosing Germany as their new home rather than countries which, perhaps, many might consider more likely havens. And Germany's growing Jewish community is eager to welcome visitors to its many institutions.

The 20th century experience of the Jews in Germany has been one ranging from spectacular highs, to tragic lows. By the 10th century, significant Jewish communities had developed throughout Germany, particularly in cities along the Rhine, where, despite restrictions, sporadic violence and the savage assault of the Crusaders, they not only began to prosper but also reached new heights of spiritual development. But the uneasy calm of the early Middle Ages was shattered in the mid-14th century by the scourge of bubonic plague - the "Black Death" - that swept through Europe. In so primitive an era, such a cataclysm required a scapegoat, and it was invariably the Jews who bore the brunt of the masses' venom. Accusations of well poisoning were rampant, baseless charges possibly stemming from the Jews' adherence to kosher food



Cologne Kindergarten

laws giving them a brief, initial measure of protection from infection. The resulting pogroms, massacres and expulsions caused many Jews to move east to Poland - taking with them their German language, which, in subsequent centuries, would develop into "Yiddish" (an adaptation of the German word for "Jewish": "Jüdisch"). But many Jews did remain in Germany - in cities, in towns, in villages, in hamlets - and for six centuries theirs was a rich, tumultuous and extraordinarily complex history; A history of settlement, expulsion, re-admission, religious growth, penury, wealth, trial, tribulation, discrimination and survival.

In the 19th and 20th centuries, as political emancipation took hold, Jewish Germans soared to extraordinary heights of scientific, academic and professional achievement, artistic merit, political advancement, prosperity, cultural enrichment, leadership and honor. Yet, anti-Semitism was on the rise, too. And in the wake of the defeat of World War I - even though proportionally, a greater number of Jews served in the armed forces and died for their country than the German population as a whole - there were those in Germany, just as there had been six centuries earlier during the "Black Death," who chose to blame the Jews for the disaster they had suffered. From 1918 until 1933, Jewish Germans experienced a period of calm, leadership and normalcy...but the rise of Adolf Hitler quickly dispelled the illusion. There ensued twelve of the most barbarous years this planet has known during which the Jews of Germany suffered discrimination, persecution, denaturalization, enforced destitution, emigration, attack and ultimately - slaughter, on a scale staggering in its proportions.

One of the critical events of this period took place on November 9, 1938, when the Nazis' anti-Semitism graduated from a series of crippling laws, boycotts, hateful propaganda and occasional assault into a 48-hour pogrom. Thousands of Jews were mauled, abused, arrested, imprisoned or murdered. Jewish stores and homes across Germany were attacked and looted. And almost every synagogue in Germany was vandalized, torched, or destroyed. This pogrom - because of the resulting shards of broken glass that littered the streets of German villages, towns and cities - came to be known in German as "Kristallnacht" ("Crystal Night," or the "Night of the Broken Glass". Nowadays it can also be referred to as Reichspogromnacht ("Reich Pogrom Night".) This single event is considered by most historians - and, at the time, by most German Jews - as "the day the Holocaust began." Because while - ever since 1933 - many Jewish Germans had sought to persuade themselves that the Nazis were a passing and survivable phenomenon, such illusions were brutally shattered by "Kristallnacht". And for the tourist interested in sights of Jewish interest in Germany, "Kristallnacht" is a pivotal moment in that so many Jewish sites were destroyed and, in the ensuing decades, so many memorials erected to their destruction.

In 1945, after Germany's defeat in World War II, the country was divided by the victorious allies into four zones, and in 1949, the four "allied zones" gave way to the Federal Republic of Germany (a democracy also known as "West Germany," with Bonn as its capital), and the German Democratic Republic (a Soviet-style totalitarian state, known as "East Germany," with its capital in



Past and present: two artifacts on display at the Jewish Museum. Berlin

eastern Berlin). Berlin was similarly divided between west and east, a division concretized by the Soviets' construction of the Berlin Wall in 1961. Twenty-eight years later, in 1989, the Soviet Union crumbled and communism collapsed throughout Eastern Europe. And it was on November 9, 1989 (curiously, the 51st anniversary of the 1938 "Kristallnacht" or "Reichspogromnacht"), that the walls dividing east from west came down. In the following year - 1990 - Germany was formally reunited.

Shortly after the war, new German Jewish communities were born in both the West and East - but it was in the democratic West, rather than in the totalitarian East, that a new Jewish life in Germany was able to emerge. Historically, Jewish Germans have had a lasting impact on world thought, literature, science, art, architecture, music, culture, motion pictures and politics. And just as German rabbis of the Middle Ages were at the forefront of Talmudic and Mishnaic study and development, it was a more modern Germany that also made a lasting impact on the practice of Judaism. For it was in the 19th century that German Jews, seeking to develop a less rigid practice of their faith, developed the "Reform" and "Liberal" strains of Judaism. And it was these less orthodox forms of Jewish observance that gave birth to the Reform and Conservative Judaism practiced today by most Jewish Americans. For travelers from all over the world, a visit to Germany is exciting and enormously fulfilling. For Jewish travelers - and particularly for Jewish Americans - it is a country that offers a spectacular, fascinating, poignant, and thought-provoking kaleidoscope of experiences.

Welcome to Germany THE MOST DIVERSE COUNTRY IN EUROPE

For American travelers, Germany is inevitably one of the world's great destinations and one of the four most visited nations in Europe. Germany offers the traveler an extraordinary array of contrasts, perhaps the most extraordinary in Europe. In North American terms, Germany is not large - bigger than the state of New Mexico, but smaller than Montana. Yet, in terms of population, it is Europe's largest country, home to some 80 million people. Germany offers a vast array of moods and surroundings...cities from sprawling to compact, charming hamlets, elegant resorts, snow-capped mountains, verdant valleys, legendary rivers, castles, palaces and parks.



The Germany of Art



The Germany of Music

Since Germany was reunited in 1990, the choices for travelers have become even more elaborate. The former "western" German states of Baden-Württemberg, Bavaria, Berlin, Bremen, Hamburg, Hesse, Lower-Saxony, North Rhine-Westphalia, Rhineland-Palatinate, Saarland and Schleswig-Holstein have now been joined by the former "eastern" states: Brandenburg, Mecklenburg-Western Pomerania, Saxony-Anhalt, Saxony and Thuringia. Some of these names are unfamiliar to many Americans. But some carry with them across the Atlantic the romance and majesty of two millennia of complex, checkered and colorful history.

One of Germany's many charms is that - as a result of centuries as a series of tiny states and principalities united only in 1871 - it possesses numerous world-class cities, each a former capital of a kingdom or principality or dukedom. The array of these cities is staggering. There are literally dozens, each boasting glorious architecture and an impres-

sive level of cultural sophistication in its galleries, museums, theaters, concert halls and opera houses.

Few countries on earth can rival the wealth of cultural attractions available in Germany. The land that brought the world Bach, Beethoven, Wagner and Weill is so rich in music that even small towns have their own concert halls and orchestras. There are more functioning opera houses in Germany than in all of North and South America. Berlin alone has more than 350 museums, and every town and city in Germany has a wealth of museums, galleries and institutions devoted to science, automobile manufacture, sociology, religion,



Gendarmenmarkt Square, Concert Hall and German Cathedral, Berlin

fine arts and the performing arts. Throughout Germany, almost every city, town and hamlet mounts festivals to celebrate music, opera, art, carnivals or the wine-harvest.

Each American has his or her image of the quintessential Germany. Perhaps it is the Rhine River, or the Elbe, the Moselle, the Danube with their majestic meanders, high cliffs and hilltop castles.

Perhaps it is an exquisite village, its panorama a tumble with medieval walls, half-timbered houses and gingerbread turrets. Perhaps it is Berlin - Germany's capital and its greatest metropolis - the city of Wilhelmian elegance, the city of 1920's intrigue and naughty nightlife, the city aggrandized by the Nazis, the city ravaged in World War II, the city divided, the city reunited. Perhaps it is steins of beer at Oktoberfest, or tiers of Black Forest cakes at an opulent coffeehouse. Perhaps it's opera in Bayreuth. Perhaps it's roulette in Baden-Baden. Perhaps it's Germany's complex and delicious cuisines. Perhaps it's a fairytale castle high in the Alps. Perhaps it's an image less of places, more of things - such as fabulous automobiles, high-speed trains, high-tech appliances, and an aura of efficiency. Perhaps it's the chic Germany of world-class fashion and lifestyle designers that many people don't even know are German. One thing is sure: whatever preconceptions travelers have of Germany are inevitably swept away - or reduced to insignificance - by the range of diversity, and the enormity of splendors and fascination Germany offers its visitors.

Where to Go & What to See

Sites of Jewish interest are to be found throughout today's Germany. The majority of today's German Jews live in large cities and towns - and in most there are fascinating Jewish sites, both old and new.

One of the uncountable tragedies resulting from the enormity of the Holocaust is that rural Jewish life no longer exists in Germany. Prior to 1933, there were Jewish communities in hundreds of small villages and hamlets throughout the country - yet, in the wake of World War II, barely any have been reconstituted. Nevertheless, throughout Germany, dozens of these tiny towns and villages have restored their destroyed synagogues, cemeteries and institutions - often as poignant reminders of the past. This booklet is not exhaustive...for to list every site of Jewish interest, and every single town in Germany with a Jewish community today, would require volumes. For a full listing of Jewish communities in Germany, along with addresses, contact details and individual web sites, visit www.doronia.de and click "links" and then "Jüdische Gemeinden" (Jewish communities) and then "Adressverzeichnis" (address list).

HOW THIS GUIDE WORKS

This is an updated and enlarged version of the Germany for the Jewish Traveler brochure published in 1998 to worldwide acclaim. This booklet opens with an introduction, letter of greeting, tourist attractions of Germany, and it ends with information that will help you plan your trip to Germany. The geographical section begins with our capital, Berlin, and with nine of our largest cities, and then continues with villages, towns and cities arranged alphabetically.

At the end of each village-town-city description, we give - where applicable - contact details and addresses of its Jewish institutions. Each is listed by a symbol:

-  Kosher restaurant certified kosher by a rabbinical authority. Other "Jewish" restaurants that serve Jewish-, Israeli-, or kosher style food are listed in the town description.
-  Synagogue (Liberal [Reform/Conservative]) or Orthodox
-  Jewish Community Center
-  Chabad-Lubavitch orthodox centers / Haredi centers
-  General tourism information

Please remember:

- Our listing of sites of Jewish interest in Germany is continually being updated, and can be reviewed at www.cometogermany.com/ENU/culture_and_events/germany_jewish_traveler.htm
- While most of today's Jewish Germans are not Orthodox, as there is only one synagogue in many communities – particularly in smaller towns – services are, nevertheless, often conducted according to Orthodox tradition.
- In some small towns/cities, the synagogue is often synonymous with the Jewish Community Center.
- Liberal Judaism – born in Germany in the 19th century and the inspiration of North America's Reform and Conservative Judaism movements – is alive and well in Germany, too. For more information please visit www.liberales-juden.de.
- Chabad-Lubavitch is also strongly represented in Germany and its branches are listed under relevant cities. For more information please visit www.lubavitch.com/centers.

BERLIN

Berlin, born-again capital of the reunified Germany, is – more than anywhere else – emblematic of the Germany transformed since World War II. Here the dramas of a country seeking freedom from a second form of totalitarianism were played out. Here, allied planes flew day and night to outflank a blockade designed to starve the West into surrender. Here, young Berliners jumped to safety – or to their deaths – as the barbed wire and concrete of the Berlin Wall were erected. Here, in 1963, President Kennedy proclaimed "Ich bin ein Berliner." Here, in November 1989, the Wall came down in a celebration heard, watched and shared around the world. Today, Berlin, once again capital of Germany, is home to Germany's largest Jewish community.



The New Synagogue, Berlin

Just as German Jews were integral to German culture and history (it was, for instance, the eminent Jewish poet Heinrich Heine who wrote the lyrics of the German classic, Lorelei), so were Berlin Jews central to the city's prominence, particularly during the years 1919-1933. Eminent Berlin Jews who were to find freedom in America included composer Kurt Weill, movie-directors Max Reinhardt and Billy Wilder, conductors Leo Blech and Otto Klemperer, and the man who revolutionized 20th century scientific theory: Albert Einstein. Among the Berlin natives who fled as children are movie-director Mike Nichols, actress Lilli Palmer, composer-conductor Andre Previn, diplomat Henry A. Kissinger, and former Minnesota Senator Rudy Boschwitz. Leo Baeck, Berlin's most prominent pre-World War II rabbi, was offered many opportunities to emigrate in the 1930s, but refused to abandon his congregation and was deported in 1943 to the Nazis' "model ghetto" of Theresienstadt. At the beginning of the 21st century, there is an extraordinary and exciting Jewish renaissance underway in Berlin, as more and more Jews – particularly from the former USSR – are creating new lives in Germany's capital, reconstituting this ancient community. But it is not just a community that is reviving, but a whole Jewish ambience. Take a walk on Saturday evening on Oranienburger Strasse in former East Berlin, and you'll come across a surprising glimpse of the new Germany. Here, in the shadow of the giant, restored facade of the New Synagogue (also known as the Oranienburger Strasse Synagogue) is a newly fashionable section of galleries, bars and restaurants – Berlin's version of New York's Soho or TriBeCa. TACHELES, a lively complex containing galleries, a café-restaurant and a small theater, occupies what was before World War II the

Jewish-owned Wertheim department store. Adjacent to the synagogue, CAFE SILBERSTEIN is the improbable name for a sushi bar (named for the restaurant's proprietor in the 1920's). BETH CAFE, at 40 Tucholskystrasse, and TAPUZ, a café north of the New Synagogue, are two Israeli-style cafés. But the most popular spot of all, outside which Berliners stand in line, is CAFE OREN. The café, with its lively atmosphere, Israeli and Jewish-themed decor, Israeli and European specialties and kosher vegetarian menu in German, Hebrew and English, is one of Berlin's most fashionable "in-spots," whose clientele is only occasionally Jewish. Café Oren is operated by Hungarian-born kibbutznik, Batia Raz, who literally commutes between Berlin and her home at Ein Hamifratz in northern Israel (Oranienburgerstrasse 28, tel.: (49)30282-8228).

While this lively scene is a timely and fascinating emblem of Berlin's Jewish revival, it is tiny, of course, in relation to what once was. Nearly 200,000 Jews lived in Berlin before the Nazis came to power. There was a vibrant community that contributed much to the creativity and style that earned Berlin its legendary and celebrity status. About 1,500 Berlin Jews survived the Holocaust, and today some 12,500 Jews – perhaps as many as 20,000 – live in Berlin, many of whom are comparatively recent immigrants to Germany from the former Soviet Union...a fascinating coda to the development of



The Brandenburg Gate, Berlin

Berlin's Jewish identity and legacy. The CENTRAL COUNCIL OF JEWS in Germany promotes and fosters religious and cultural activities within local Jewish communities and is located at Leo-Baeck-Haus, (tel.: (49)30-284-456-0, www.zentralratjuden.de).

Jewish history in Berlin combines a unique mix of ingenuity, destruction, heroism, terror and rebirth – and often, a Jewish site in Berlin encapsulates all these...none more emphatically and elegantly than the NEW SYNAGOGUE on Oranienburger Strasse. This vast, Moorish-influenced jewel was torched and partially wrecked on "Kristallnacht", and in 1945, Allied bombers completed the building's virtual destruction. Today, the New Synagogue serves not only as a synagogue, but also as a memorial and museum of Berlin Jewish life prior to the Nazis. The interior incorporates both new construction and wrecked girders (enshrined behind plate glass); the exterior, with its recreated Oriental towers and shiny golden dome, now stands as a major element of Berlin's 21st century skyline.

For more information please visit Centrum Judaicum, www.cjudaicum.de, or call (49)30-88028-300. Synagogue: www.or-synagoge.de/index.htm (German only).



New Jewish Museum, Berlin

Perhaps there is no place in Berlin that is more emblematic of a new Germany than the Jewish Museum Berlin at Lindenstrasse 9-14, one of the most extraordinary new buildings to be unveiled in Europe in the last quarter century. From the air, the zinc-covered building designed by Polish-born German-American architect Daniel Libeskind resembles an unraveled Star of David. It is an outgrowth of the Baroque Kollegien House, dating from 1735, that has been the Berlin Museum since 1963. The edifice's interior – a marvel of moods – attracted some 350,000 visitors to its empty space during the two years before the museum officially opened in 2001.

Within, the building is formed in two main apexes: the "line of connection," that is tortuous and infinite, symbolizing the centuries-long interaction between German Jews and Christians, and a second "line of the void" that is straight yet broken into separate fragments. The museum's permanent exhibition is devoted to two millennia of German-Jewish history, arranged in 14 sections and its Restaurant Liebermanns offers "kosher style" Jewish cuisine, Israeli, and Mediterranean specialties. For information please visit www.jmberlin.de and www.liebermanns.de (German only). Address of Restaurant Liebermanns: Lindenstraße 9-14, 10969 Berlin, tel.: (49)30-2593-9760. It is only fitting that Berlin, as Germany's capital, should be home to Germany's central and official HOLOCAUST MEMORIAL (Cora-Berliner-Strasse 1). The Holocaust Memorial, a sea of 2,700 concrete pillars of differing heights, is set in a vast swath of land 100 yards from the Brandenburg Gate and just feet from the grassy mound beneath which lie the shattered remains of Adolf Hitler's bunker used in the final days of the Third Reich. Designed by architect Peter Eisenman to recall a waving cornfield, the memorial opened to the public on May 10, 2005. To complement the Memorial, the architect has designed an underground Information Center in the southeastern corner of the field of stelae, accessible via two flights of stairs or an elevator. With its impressive architecture and original formal language, the center consists of several rooms, some lit by natural light, and has a total exhibition area of around 2,600 square feet. It provides the necessary background material on the victims commemorated here and on historic memorial sites. For more information please visit: www.holocaust-mahnmal.de/en or call (49)30-2639-4336.

Another graphic Memorial, the MEMORIAL FOR THE DEPORTED AND MURDERED JEWS OF BERLIN – a heartrending collection of sculpted figures – depicts the 1942–43 deportations of tens of thousands of Berlin Jews from the Jewish Old Age Home once located at the corner of Grosse Hamburger Strasse and Oranienburger Strasse (adjacent to Berlin's oldest Jewish cemetery). Following the war, one grave was re-erected in the destroyed cemetery – that of philosopher Moses Mendelssohn, and it is the only gravestone still present today in the cemetery. The relatively plain stone, which was made from an etching of Wilhelm Chodowieckis (1765–1805), was replaced by a representative granite site with gold lettering in 1896. The National Socialists destroyed the site and the current gravestone erected in 1990 re-depicts the original form of the stone. Since the exact place of Mendelssohn's grave is not known, the stone has been placed in the area where the grave reportedly used to be. Berlin is filled with many such reminders. Sometimes it's as simple as the street sign in front of Berlin's Wittenbergplatz subway station that says *"Places of terror that we are never allowed to forget", and then the list: "Auschwitz, Treblinka, Buchenwald, Dachau and Bergen-Belsen."* This sign at Wittenbergplatz, like others throughout Germany, was deliberately placed so that even the most casual passerby cannot fail to be reminded of the past. While the Holocaust was clearly the greatest tragedy in Jewish history, it was also, in the words of former German Chancellor Helmut Kohl, "the darkest and most painful chapter in German history."

At the corner of Levetzowstrasse near Tiergarten, on the site of a "pre-Kristallnacht" synagogue stands the LEVETZOW SYNAGOGUE MEMORIAL; a massive sculpture commemorates the former synagogue and later collection point, from where 37,000 Jews were deported (Levetzowstrasse 7-8). The "TOPOGRAPHY OF TERROR FOUNDATION" at Niederkirchner-Strasse 8, is one of the most fascinating and chilling museums in Germany. Created within a building that was part of the "Security Complex" of the Third Reich, and from which the S.S. and the Gestapo spread their venom and terror, the foundation's permanent and temporary exhibitions detail facets of the official reign of terror instituted against Jews, homosexuals and others from 1933 to 1945. For more information please visit www.topographie.de. Near Tiergarten, at Stauffenbergstrasse 13-14, is the GERMAN RESISTANCE MEMORIAL CENTER (Gedenkstätte Deutscher Widerstand): the former Wehrmacht High Command building is where officers led by Generals Klaus Graf Stauffenberg and Ludwig Beck plotted to kill Adolf Hitler. When the plot failed on July 20, 1944, several of the officers involved were captured in the building and executed. Today, the building is a museum with 26 rooms, each dedicated to a different aspect of resistance to the Third Reich. For more information please visit www.gdw-berlin.de. At Rosenstrasse between Spandauerstrasse and Hackescher Markt, at the location of the former synagogue, stands the WIVES OF JEWISH HUSBANDS MEMORIAL, or Rosenstrasse Memorial, which was erected in 1995 and recalls the demonstrations in February 1943 by hundreds

of non-Jewish women outside Gestapo headquarters following the arrest of their Jewish husbands. The husbands were eventually released – a little-known episode testifying to the extent it was possible to resist Nazi terror. For information check www.berlin-judentum.de/denkmal/rosenstrasse-1.htm. In a few short months in 1922, a Jewish German appointed Foreign Minister of the fledgling Weimar Republic came to symbolize both the apex of German Jewish emancipation and the Holocaust to come. Walter Rathenau was assassinated by ultra-nationalist anti-Semites at the corner of Erdenerstrasse and Königsallee: a stone WALTER RATHENAU MEMORIAL marks the spot. Nearby, at Königsallee 65, is the yellow-stone Empire-style mansion that was his home.

In the far west of Berlin lies Spandau, best known for the now-demolished prison where war criminal Rudolf Hess served his life sentence. But it is also the site of SPANDAU CITADEL, a 12th century fortress used for festivals and cultural events. In the 1960s archaeologists discovered some 60 14th century Jewish tombstones embedded in the citadel's wall. Despite plans to transfer the stones to the JEWISH MUSEUM, they are currently displayed in the citadel courtyard; some of their Hebrew inscriptions are still legible, and a sign at the site deciphers 19 of them.



Holocaust Memorial, Field of Stelae, Berlin

The elegant and aristocratic WANNSEE VILLA overlooking Lake Wannsee is where, in January 1942, Reinhardt Heydrich, Adolf Eichmann, and delegates to the Wannsee Conference engineered one of the most ghastly crimes in human history – the "Final Solution." The House of the Wannsee conference, today a memorial and educational center, is located at Am Grossen Wannsee 56-58. Please visit www.ghwk.de or call Tel. (49)30-805-0010.

The BERLIN JEWISH COMMUNITY CENTER at Fasanenstrasse 79-80, just off Kurfürstendamm, was built on the site of the former Fasanenstrasse Synagogue, destroyed on "Kristallnacht". A section of the synagogue's surviving Moorish-style portal has been incorporated into the new building, which is home to permanent and temporary exhibits; the elegant kosher restaurant Arche Noah; a theater, lecture and exhibit hall; and a 60,000-volume library. For more information about the Community Center visit www.berlin-judentum.de/englisch/community-center.htm or call Tel. (49)30-882-6138. For other restaurants and cafes visit: www.berlinfo.com/Freetime/Food-Drink/fine_dining/jewish/index.htm. SYNAGOGUE SERVICES are held at seven

synagogues in Berlin: Oranienburger Strasse, Rykestrasse, Pestalozzistrasse, Fraenkelufer, Harbartstrasse, Joachimstaler Strasse and Hüttenweg. The red-brick, neo-Romanesque RYKESTRASSE SYNAGOGUE, at Rykestrasse 53 in eastern Berlin's Prenzlauer Berg district, was built in 1903. Considered Berlin's most beautiful, and with 1,200 seats the largest orthodox synagogue in Germany, it is the only Jewish house of worship to survive the Nazis intact. In 2004 renovations were started to ceremonially reopen the synagogue in August 2007. Services at PESTALOZZISTRASSE SYNAGOGUE, 53 Pestalozzistrasse in West Berlin's Charlottenburg district are "liberal" - similar to a conservative service in the U.S., although men and women sit separately. This is also a pre-war synagogue - reopened in 1947. Services are also held at the synagogues on FRAENKELUFER, HARBARTSTRASSE and JOACHIMSTALER STRASSE. Chabad has a major center in Berlin, and also in nearby Potsdam. The Reform congregation, SUKKAT SHALOM HÜTTENWEG, at Hüttenweg 46, is a relatively new synagogue and conducts liberal services with mixed seating led by a male or female cantor. Services are held every Friday at 8:30pm. Please see the website www.huettenweg.de (German only) for further information. For more information on Berlin Synagogues please visit www.berlininfo.com/Lifetime/Public/public_religion/religion_jewish/jew_synagog/index.htm or www.jg-berlin.org/site/05e_religious/05_2rabbis.htm

WEISSENSEE CEMETERY, at Herbert Baum-Strasse 45, is Europe's largest Jewish cemetery, with 115,000 graves. Dating from the late 19th century, it was in use until mid-World War II. In the pre-war Nazi period, Berlin Jews utilized the cemetery as an agricultural training area prior to their emigration to Kibbutzim in Palestine; once the war began it was a hiding place for Judaica, Torah scrolls, and Jews escaping deportation. The cemetery may be visited Sunday through Thursday (except on Jewish holidays) from 8am until 4pm (winter), until 5pm (spring and fall), or until 6pm (summer); on Fridays it closes at 2pm.

A new Jewish site in Berlin is the JEWISH GALLERY at Oranienburger Strasse 31. The Jewish Gallery Berlin was founded as an integration project by the Jewish Community of Berlin and the 'Zentralwohlfahrtsstelle der Juden in Germany' in order to familiarize both emigrant and immigrant Jewish artists with their new home country. In addition, the gallery displays international renowned artists including Chagall and Kaplan as well as contemporary artists from Germany, Eastern Europe and Israel. For more information please visit www.bamah.de (German only), contact Tel.: (49)30-251-1096 or E-mail juedisches.theaterberlin@web.de



ARCHE NOAH, Fasanenstrasse 79-80
10623 Berlin, Tel.: (49)30-882-6138
BLEIBERGS, Nürnberger Strasse 45 a
10789 Berlin, Tel.: (49)30-2191-3624
E-mail: coffeeandtour@bleibergs.de
CAFÉ TAITLER, Dahlmannstrasse 22
10629 Berlin, Tel.: (49)30-808-109
KADIMA RESTAURANT, Oranienburger Str. 28
10117 Berlin, Tel.: (49)30-2759-4251
E-mail: info@kadima-restaurant.com
BAECKEREI KAEDTLER (Bakery), Danziger Str. 135
10407 Berlin, Tel.: (49)30-423-3233
KOLBO, Auguststr. 77/78, 10117 Berlin, Tel.: (49)30-281-3135
KOSHER DELI, Goethestr. 61, 10625 Berlin, Tel.: (49)30-3150-9243
SCHALOM, Wielandstr. 43, 10625 Berlin, Tel.: (49)30-312-1131



SYNAGOGUES (www.berlin-tourist-information.de/english/sightseeing/e_si_stadterkundungen_juedisches-berlin_synagogen.php?):
NEW SYNAGOGUE, Oranienburger Strasse 28/30
10117 Berlin, Tel.: (49)30-8802-8319
FRAENKELUFER SYNAGOGUE, Fraenkelufer 10-16
10999 Berlin, Tel.: (49)30-614-5131
HERBARTSTRASSE SYNAGOGUE, Harbartstrasse 26, 14057 Berlin
JOACHIMSTALER STRASSE, Joachimstaler Strasse 13
10719 Berlin, Tel.: (49)30-8871-4363
HÜTTENWEG SYNAGOGUE, Hüttenweg 46
14195 Berlin, Tel.: (49)30-6606-4588
PESTALOZZISTRASSE SYNAGOGUE, Pestalozzistrasse 14/15
10623 Berlin, Tel.: (49)30-313-8411
SEPHARDISCHE SYNAGOGUE, Passauer Strasse 4, 10789 Berlin
RYKESTRASSE SYNAGOGUE, Rykestrasse 53, 10405 Berlin
Tel.: (49)30-442-5931

FOR DETAILS OF SERVICES AT THE ABOVE BERLIN SYNAGOGUES, call the Jewish Community Center at tel.: (49)30-884-2030.

ADASS JISROEL, Tucholskystrasse 40, 10117 Berlin
Tel.: (49)30-281-3135



JEWISH COMMUNITY BERLIN, Fasanenstrasse 79-80
10623 Berlin, Tel.: (49)30-884-2030, Internet: www.jg-berlin.org



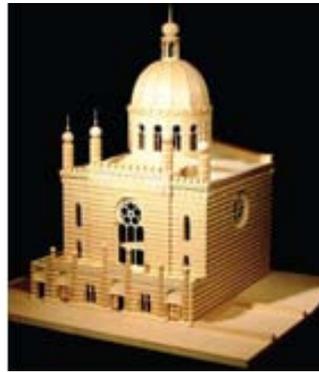
CHABAD-LUBAWITSCH BERLIN, Münstersche Str. 5-6
 With a new educational center, incl. school, preschool, chabad house etc., opened in Sept 2007
 10709 Berlin, Tel.: (49)30-2128-0830
 E-mail: bchabad@aol.com; Internet: www.chabadberlin.de
 CHABAD-LUBAWITSCH POTSDAM, Hans-Thoma-Str. 3
 14467 Postdam, Tel.: (49)331-270-5090
 E-mail: chabadp@aol.com



www.berlin-tourism.de

COLOGNE (KÖLN)

Cologne first became home to Jews who arrived with the Romans, perhaps as early as the year 70. Colonia Jews are mentioned in two edicts by Byzantine Emperor Constantine in the years 321 and 331. By the 11th century, there was a substantial Jewish community. Cologne has had many illustrious Jewish citizens, including composer Jacques Offenbach and Zionist philosopher Moses Hess. In 1904, after the death of Theodor Herzl, the headquarters of the World Zionist Organization was moved from Vienna to Cologne when the Cologne Zionist leader, David Wolffsohn, succeeded to its presidency.



Model of Cologne Synagogue

The Cologne-based Salomon Oppenheim Bank is one of the few major businesses in Germany again under its pre-war Jewish ownership. The medieval Jewish quarter that existed until Jews were expelled from Cologne in 1424 was situated in front of the RATHAUS; the Gothic city hall. The lane that runs in front of the building is the JUDENGASSE. Near the small space next to the RATHAUS (near today's flagpoles) stood the medieval main synagogue, women's synagogue, hospital, bakery and community center. All that remains of medieval Cologne Jewry is the MIKVE, reached by descending fifty feet down a Romanesque stairwell of hewn sandstone. The pool is fed by the Rhine and dates from 1170; it was sealed after the 15th century expulsion and rediscovered only during rebuilding after the allies' World War II bombing. Renovated and reopened in 1979, it is topped by a glass pyramid, reminiscent of the much larger I.M. Pei pyramid at the Louvre in Paris. The opening hours are 8am-4.45pm Monday to Thursday, 10am-4pm on Saturdays

(key at the reception desk in the city hall); 11am-1pm Sundays (security of the neighboring Praetorium lets visitors in).

In the RATHAUS, see the Hansasaal's statues of the "Nine Good Heroes" of ancient history, including Elijah, King David and Judah Maccabee, and the statues of eight Old Testament prophets.

Cologne's modern opera house stands on the site of the 19th century GLOCKENGASSE SYNAGOGUE destroyed on "Kristallnacht".



Boat on the Rhine with cathedral of St.Peter, Cologne

The plaza that fronts the opera house has been named OFFENBACHPLATZ, for the composer Jacques Offenbach, son of a Cologne cantor.

The center of contemporary Cologne Jewry is the GREAT ROONSTRASSE SYNAGOGUE, the only Cologne synagogue to survive the Nazis. It's reconstructed interior, capped by a giant blue dome, blends well with the original Romanesque Revival and Moorish design. The building houses a community center, a small exhibit on Cologne Jewry, a library (opening hours Mo 10am-3pm, Thu 11am-3pm), a Kosher Restaurant and the Youth-Center "Jachad". The SOCIAL AND WELFARE CENTER in Ehrenfeld opened its doors in 2004. The center includes a kindergarten, primary school and small synagogue as well as an old-age home.

The KÖLNISCHES STADTMUSEUM (COLOGNE CITY MUSEUM) has periodic exhibitions on Jewish themes and a permanent exhibition of Jewish ritual objects, mostly 18th and 19th century. Cologne's skyline is dominated by the DOM, the vast Gothic cathedral that took 600 years to build. On the left wall, past the transept, is the original stone-etched letter of protection of Cologne's Jews issued by Archbishop Engelbert II in 1266. At the rear of the cathedral, the left side of the middle panel of three stained-glass windows depicts Elijah, Abraham and Isaac, Samuel, Salomon and Sheba.



JEWISH COMMUNITY CENTER, Roonstrasse 50, 50674 Köln
 Tel.: (49)221-921-5600, Internet: www.sgk.de



GREAT ROONSTRASSE SYNAGOGUE, Roonstrasse 50, 50674 Köln
 Tel.: (49)221-240-4440



JEWISH COMMUNITY CENTER, Roonstrasse 50, 50674 Köln
 Tel.: (49)221-240-4440



CHABAD OF COLOGNE, Hochstadenstrasse 15, 50674 Köln
Tel.: (49)221-240-3902
E-mail: info@chabad-koeln.de, Internet: www.chabad-koeln.de



www.koelntourismus.de

DRESDEN

Dresden, straddling the River Elbe, immortalized by Canaletto and other "old masters," is one of Germany's most magnificent cities. It has had a Jewish "Kristallnacht", was an architectural treasure designed by the same Gottfried Semper who created the city's splendid opera house. A new DRESDEN SYNAGOGUE on the same site opened in 2002: the Star of David from the original synagogue was saved and hidden by a local firefighter and today is installed above the entrance of the new building. Next to the synagogue, the HATIKVA CLUB provides tours and Jewish education. The OLD JEWISH CEMETERY on Pulsnitzer Strasse is the oldest in Saxony, with graves dating back to 1750.



Dresden, on the River Elbe



SYNAGOGUE DRESDEN, Hasenberg 1
JEWISH COMMUNITY DRESDEN, Hasenberg 1
01067 Dresden, Tel.: (49)352-656-070
GEDENKSTÄTTE MÜNCHENER PLATZ DRESDEN (Memorial)
Georg-Bähr Strasse 7, 01069 Dresden Tel.: (49)351-4633-1990
E-mail: gedenkstaette@mailbox.tu-dresden.de
Opening hours: Mon-Fri 10am-4pm
HATIKVA CLUB, Pulsnitzer Str. 10
01099 Dresden, Tel.: (49)351-802-0489
E-mail: info@hatikva.de, Internet: www.hatikva.de
Opening hours: Mon-Wed 9am-12pm/1-4pm, Thu 9am-12pm/1-5pm



CHABAD LUBAVITSCH OF LEIPZIG DRESDEN
Merseburger Str. 1, 01309 Dresden, Tel.: (49)351-656-9552



CAFE SCHOSCHANA, Hasenberg 1, 01067 Dresden
Tel.: (49)351-482-0398

Internet: www.cafe-schoschana.com
Opening hours: Sun-Thu 12-6pm



www.dresden.de

DÜSSELDORF

Düsseldorf is a young city by German standards, raised to the rank of town only in 1288. It was birthplace of one of Germany's greatest poets, Heinrich Heine, a Jew. Today, you can hardly walk a block in Düsseldorf without seeing something named after Heinrich Heine, from streets to pubs to monuments to the city's university. Born in Düsseldorf in 1797, Heine was greatly influenced by the Napoleonic occupation that emancipated the Jews overnight. When the French troops were withdrawn, and restrictions against the Jews re-imposed, Heine, like many Jews of his generation, sought liberation through baptism. Although he was never religious, he later regretted his conversion and, in his Paris exile, delved into Jewish studies and was active in secular Jewish affairs. "I make no secret of my Judaism," he said in 1850, "to which I have not returned because I never left it."



Düsseldorf, Rhine Promenade

HEINE'S BIRTHPLACE, at Bolkerstrasse 53 in the heart of the old city is today, like many neighboring buildings, a pub: "*Schnabelewopski*". A plaque and BUST OF HEINE memorialize his birth. Nearby, at Bilkerstrasse 12-14, is the HEINRICH HEINE INSTITUTE, a literary museum and research center, housing the original manuscripts of "The Lorelei" and "The Rabbi of Bacharach," per-

sonal mementoes, paintings and Heine's death mask. For further information please call (49)211-899-5574 or e-mail heineinstitut@stadt.duesseldorf.de. Heine was not the only Jewish citizen to make a mark on Düsseldorf. In front of ST. MAXIMILIAN'S CHURCH (Citadellenstrasse 2a, Tel.: (49)211-131-660), a monument honors seven prominent Düsseldorfers in history, of whom three are Jews: Heine, former mayor Willem Marx, and Arthur Schlossmann, a pediatrician who founded the medical school that ultimately grew into the HEINRICH HEINE UNIVERSITY. In the art collection of the STADTMUSEUM DÜSSELDORF (Düsseldorf City Museum) are paintings of the Young Rhineland movement, many of whose members were Jews. Works by Young Rhineland painters were banned by the Nazis, and many were included in Munich's infamous 1937 "Exhibit of Degenerate Art." The museum also houses exhibits on the development of National Socialism and its impact on Düsseldorf, as well as heart-wrenching drawings by children who attended Düsseldorf's segregated Jewish schools in 1936-37. For further information contact stadtmuseum@stadt.duesseldorf.de, Berger Aller 2 or call Tel. (49)211-899-6170. Opening hours: Tue-Thu, Sun 11am-8pm, Fri and Sat 11 am-midnight. A more comprehensive exhibit on Nazi persecutions is at the DÜSSELDORFER MAHN-UND GEDENKSTÄTTE (DÜSSELDORF MEMORIAL CENTER) at Mühlenstrasse 29; the center is open 11am-5pm Tuesday to Friday & Sunday, 1-5pm Saturday. For further information please call (49)211-899-6205. About 6,000 Jews live in Düsseldorf today. The DÜSSELDORF JCC has an ambitious cultural program of concerts, lectures, youth and adult education. Its beautiful white-stone SYNAGOGUE opened in 1958: it has virtually no straight lines - everything, from its facade, to its pews, its chandeliers and ark, is circular, curved or arched. Düsseldorf's largest pre-war synagogue, on Kasernenstrasse, was destroyed on „Kristallnacht“. A stone SYNAGOGUE MEMORIAL marks the site.

 DÜSSELDORF SYNAGOGUE AND JEWISH COMMUNITY CENTER,
Zietenstrasse 50, 40476 Düsseldorf, Derendorf
Tel.: (49)211-469-120
E-mail: info@jgdus.de
Internet: www.jgdus.de (German only)

 CHABAD LUBAVITSCH DÜSSELDORF, Zietenstrasse 58-60
40476 Düsseldorf, Tel.: (49)211-420-9693
E-mail: chagadus@zagoon.de

 www.duesseldorf.de

FRANKFURT

For more than 200 years, Frankfurt am Main has, in relation to its size, been the German city with the largest proportion of Jewish residents. In its native Jewish sons (Mayer Amschel Rothschild - progenitor of the Rothschild dynasty, artist Moritz Oppenheim, philosopher Martin Buber, Zionist statesman Nahum Goldmann, "revolutionary" Daniel Cohn-Bendit) can be seen the sweep of creativity and energy that emerged from Frankfurt Jewry. Among the Frankfurt institutions that trace their origins to Jewish founders is the Frankfurter Allgemeine, one of Germany's most prestigious newspapers, a successor to the Frankfurter Zeitung founded by Leopold Sonnemann. Today, some 10,000 Jews live in the Frankfurt metropolitan area.

Frankfurt's JEWISH MUSEUM - at Untermainkai 14-15, Tel.: (49)692123-5000, e-mail: info@juedischesmuseum.de, opening hours: Tue-Sun 10am-5pm, Wed 10am-8pm - is housed in what was once the "Rothschildpalais", one of several mansions owned by the Rothschild family. The museum's vast array of exhibits, memorabilia and artifacts trace both the history of Jews in Frankfurt from the 12th century, as well as the story of German Jewry in general. The museum also recalls the 11,000 Frankfurt Jews murdered in the Holocaust. The museum's immense model of the Frankfurt *Judengasse* ("Jewish Lane"), effectively the Frankfurt ghetto, is one of its chief attractions. The *Judengasse* burned in 1711, and the plans from its seven-year reconstruction were used to create the museum's vast 1:50-scale museum model, complete with 194 buildings, the ghetto synagogue and the original Rothschild home.



Westend Synagogue, Frankfurt

From the JEWISH MUSEUM, many visitors continue to the actual site of the *Judengasse* with its JUDENGASSE MUSEUM (Museum Judengasse Am Börneplatz), at Kurt-Schumacher-Strasse 10, tel.: (49)69-297-7419. Here, amidst the original foundations of five ghetto houses, a well, and two *mikves* (ritual baths), audio-visual devices and techniques illustrate 300 years of everyday life for Frankfurt Jews. Visitors may also use the museum's computerized Info Bank to trace Frankfurt Jews who died in the Holocaust. The museum - abutting the skyscrapers and modern office-towers of Frankfurt's central business district - underscores how, over the centuries, the city's Jewish community was central to Frankfurt's development as one of Germany's leading commer-

cial centers. Hundreds of people visit these two Frankfurt museums daily; both are open from 10am until 6pm every day except Mondays; on Wednesday, they remain open until 8pm. Please visit www.jewishmuseum.de for information on both the Jewish and Judengasse Museums. Abutting the MUSEUM JUDENGASSE AM BÖRNEPLATZ is Frankfurt's OLDEST JEWISH CEMETERY, most of whose tombstones were vandalized during World War II. A painstaking restoration project seeks to register and match the broken stones. The cemetery is surrounded by a high stone wall into which some 11,000 plaques have been inserted; each details the name, birth-date and place of death of the 11,000 Frankfurt Jews murdered in the Holocaust, and creates a starkly moving testament to the destroyed community. To the rear of the cemetery a checkered arrangement of trees is the MEMORIAL TO THE BÖRNEPLATZ SYNAGOGUE, destroyed on "Kristallnacht". The "OLD" CEMETERY on Rat-Beil Strasse 10 dates from the mid-19th century and was in use through 1942. It is in excellent repair. Visit daily (except Saturdays) from 8.30am until 6pm in the summer and 8.30am until 4 pm in the winter. The FRANKFURT JEWISH COMMUNITY CENTER, opened in 1986, is undoubtedly one of the most impressive Jewish structures built in postwar Germany. Located in fashionable *Westend*, this nerve center of community activity provides concerts, lectures, a youth center and the offices of the community administration and Rabbinate. A huge iron *menorah* sits high above the entrance, and, rising from the ground to several feet above the roof is a single, blank tablet of the Law, complete with cracks, symbolizing the community's 20th century tragedy. A few blocks away is the grey stone WESTEND SYNAGOGUE, the only Frankfurt synagogue to survive "Kristallnacht". The main sanctuary features vaulting stone arches, a massive cupola and blue and white Star-of-David stained-glass windows. Though a Liberal synagogue before the World War II, it - like all Frankfurt synagogues today - has separate sections for men and women. Chabad operates both a Hebrew school and a yeshiva at its Frankfurt headquarters and also is represented in nearby Offenbach-am-Main. Just opposite the Römer, Frankfurt's 15th century city hall, is a HOLOCAUST MEMORIAL, adjacent to the Paulskirche church where, in 1848, the Frankfurt National Assembly made an abortive attempt to unify Germany and to guarantee human rights and emancipation.



SOHAR'S KOSHER RESTAURANT in the Jewish Community Center
Savigny Strasse 66, 60325 Frankfurt, Tel.: (49)69-752-341
E-mail: restaurant@sohars-restaurant.com
Internet: www.sohars-restaurant.com
JEWISH DELI VENLOER ST. 1552, Westendstrasse 71
60325 Frankfurt, Tel.: (49)69-7474-2843
E-mail: info@maxkoscher.de
Internet: www.maxkoscher.de (German only)

A&L AVIV GMBH (JEWISH DELI), Hanauer Landstr. 50,
60314 Frankfurt, Tel.: (49)69-433-013
Internet: www.aviv.de (German only)



ATERETH-ZWI-SYNAGOGUE, Bornheimer Landwehr 79 b, 60385 Fra.
BAUMWEG SYNAGOGUE, Baumweg 5-7, 60316 Frankfurt
BETH-HAMIDRASCH WESTEND SYNAGOGUE, Altkönigstrasse 26,
60323 Frankfurt
RÖDERBERGWEG SYNAGOGUE, Röderbergweg 29, 60314 Frankfurt
WESTEND SYNAGOGUE, Freiherr-vom-Stein Strasse 30, 60323 Fra.



JEWISH COMMUNITY CENTER FRANKFURT, Westendstrasse 43
60325 Frankfurt, Tel.: (49)69-768-0360
E-mail: mailto@JG-Ffm.de, Internet: www.jg-ffm.de (German only)



CHABAD LUBAVITCH OF FRANKFURT, Völckerstrasse 18
60322 Frankfurt, Tel.: (49)69-959-2950
E-mail: info@chabad-frankfurt.de
Internet: www.chabad-frankfurt.de
CHABAD LUBAVITCH OF OFFENBACH-AM-MAIN
Kaiserstrasse 109, 63065 Frankfurt, Tel.: (49)69-2609-2780
Internet: www.chabad-haus.de



www.frankfurt-tourismus.de

HAMBURG

Germany's great Port on the River Elbe never had a large Jewish community (20,000 at its peak in 1930), but the city has many unique grace notes in German Jewish history...and in American Jewish history, too. Hamburg, like Holland's port city of Amsterdam, was the only German city whose Jewish community was founded by *Sephardim*, Jews arriving in the 16th century from Spain and Portugal (*S'pharad* is Hebrew for "Spain"). And even though *Ashkenazim* (Central/Eastern European Jews) settled in Hamburg in subsequent decades, non-Ashkenazi Jews remain an element of Hamburg's Jewish community: for it is the only city in Germany where Jews from Iran have settled in substantial numbers.

Hamburg is the only major German city that, after World War II, had a Jewish mayor, Herbert Weichmann. Hamburg's ISRAELITISCHES KRANKENHAUS ("ISRAELITE HOSPITAL"), not far from Fuhlsbüttel International Airport, is the only hospital in Germany (a country where most hospitals are either run by the state or by the church) run under Jewish auspices. It was in Hamburg that REFORM JUDAISM was born - the movement that gave rise to American

Conservative and Reform strains of Judaism. The first Reform congregation, the ISRAELITISCHER TEMPELVEREIN, dates from 1818. The congregation's Bauhaus-style synagogue, at Oberstrasse 126, was erected in 1931 and was the only Hamburg synagogue to survive the Nazis. It is no longer a synagogue, it is now one of the studios of the Norddeutscher Rundfunk (North German Radio Network), but the menorah over the main entrance, and a memorial plaque, attests to its heritage.

Hamburg was the largest port of embarkation for European immigrants to America, with approximately five million passing through the city between 1850 and 1914 en route from Germany, and from all of Central and Eastern Europe, to America. At the heart of this mass movement was Albert Ballin, a Hamburg-born Jew, who, in a few decades, went from owning a small shipping business to heading the prestigious Hamburg-Amerika Line. He became an intimate of Kaiser Wilhelm II, and, indeed, Ballin was the only member of the Kaiser's intimate circle who was un-baptized. In 1918, Ballin was entrusted with handling Germany's armistice with the allies and, when the Kaiser eventually fled Germany, Ballin took his own life. Ballin's company is today part of HAPAG-LLOYD, and the company's headquarters, including Ballin's former office, is located, not coincidentally, on BALLINDAMM, the main avenue fronting the *Binnenalster*, one of the lakelike extensions of the River Alster. Ballin's former home at Feldbrunnenstrasse 58, in the well-to-do Grindel quarter, is now owned by UNESCO.

One hundred years after it had been established, Albert Ballin's 'Emigrant City' on the River Elbe's

Veddel Island was rebuilt and opened its doors as the EMIGRATION WORLD HAMBURG – BALLINSTADT in July 2007 on the grounds of the former 'Emigrants' Halls'. Three of the settlement's pavilions were reconstructed in line with the original building plans and now house the museum complex where visitors from around the globe are able to gain an authentic impression of the conditions under which last century's European emigrants traveled across the Atlantic to start a new life in America. BallinStadt is also Hamburg's most crucial source for emigration research – the city's comprehensive passenger lists covering the period 1850 to 1934 – can now be found on www.ballinstadt.com and www.ancestry.co.uk respectively. The monument "WINGS OF HOPE", a walk-in sculpture, also enables visitors to experience



BallinStadt, Emigration World, Hamburg

and relive the soaring hopes of Europe's emigrants as they embarked upon their long journey. It symbolizes the long, arduous routes taken by emigrants through Europe to Hamburg and onwards across the Atlantic on the "wings of hope". The museum is open 10am-6pm daily, Tel.: (49)40-3197-9160, E-mail: info@ballinstadt.de, Internet: www.ballinstadt.de.

A new complementary permanent exhibition with the topic "Aufbruch in die Moderne"(Enter Modern Times) can be found at the Museum of Hamburg History. The museum is open 10am-5pm daily except Monday and 10am-6pm on Sundays, Tel.: (49)40-428132-2380), E-mail: info@hamburgmuseum.de, Internet: www.hamburgmuseum.de. At JOSEPH-CARLEBACH-PLATZ, named for the last pre-war rabbi in Hamburg (shot in the Riga ghetto in 1942), is the BORNPLATZ SYNAGOGUE MONUMENT, memorializing the synagogue damaged on "Kristallnacht" and destroyed the following year. The red brick building next to the plaza is a former Jewish school. Sculptures in the main foyer of Hamburg's RATHAUS (City Hall) honor prominent Hamburgers, including four Jews whose busts were covered by drapes during the Nazi era: Solomon Heine, philanthropist and uncle of Heinrich Heine; Heinrich Hertz, discoverer of the electromagnetic wave which led to radio and television, and "source" of the term kilohertz; Gabriel Riesser, a leader of the 1848 revolution and later Germany's first Jewish judge; and Felix Mendelssohn Bartholdy, the musician and baptized grandson of Moses Mendelssohn. The history of the NEUENGAMME CONCENTRATION CAMP is explored in an exhibit, photo-archive and library in the camp's Documentation Center at Jean-Dolidier-Weg 75, Tel.: (49)40-4281-31500, www.kz-gedenkstaette-neuengamme.de (German only), E-mail: info@kz-gedenkstaette-neuengamme.com, opening hours Monday-Friday 9.30am-4pm and Saturday and Sunday 12-7pm (April to September) and 12-5pm (October to March). FÜHLSBÜTTEL CONCENTRATION CAMP AND PRISON at Suhrenkamp 98, (opening hours: Sundays 10am-5pm and by appointment) and POPPENBÜTTEL PLATTENHAUS (a satellite concentration camp) at Krittenbarg 8 (opening hours: First Sunday of every month 3pm-5pm and by appointment), are both open to visitors.

One of the most moving Holocaust and anti-war memorials in all of Germany is to be found in the South Hamburg suburb of Harburg. DAS HARBURGER MAHNMAL GEGEN FASCHISMUS (THE HARBURG MONUMENT AGAINST FASCISM) was commissioned in 1979 by the Hamburg-Harburg Council to create a "monument against war, violence, fascism – for peace and human rights." Designed by two sculptors, Germany's Jochen Gerz, and Israel's Esther Shalev, the monument is a giant steel column that, over time, has descended into the ground. THE BULLENHUSER DAMM MEMORIAL, at Bullenhusen Damm 92 preserves the memory of the infanticide that took place at that spot (opening hours: Sundays 10am-5pm, Thursday 2-8pm and by appointment).

DAS JÜDISCHE THEATER IN HAMBURG (The JEWISH THEATER OF HAMBURG) at Hospitalstrasse 107, Tel.: (49)40-388-960, stages plays directed by Daniel Haw. Contact Daniel Haw: daniel.haw@hamburg.de.

Another Jewish Theater is the STUDIO SCHACHAR at Karl-Wolff-Strasse 14, http://schachar.futur-zwei.com/main_de/mainsite.html (German only), E-mail: DanielHaw@online.de

 HAMBURG SYNAGOGUE
Hohe Weide 34, 20253 Hamburg

 JEWISH COMMUNITY CENTER, Grindelhof 30
20146 Hamburg, Tel.: (49)40-440-9440

 LIBERAL JEWISH COMMUNITY HAMBURG
Große Johannisstraße 13, 20457 Hamburg
Tel.: (49) 40 3208 6677
www.davidstern.de

 MA'AYAN, Grindelberg 45, 20144 Hamburg
Tel.: (49)40-4210-2586, Internet: www.hamburg-koscher.de
Opening hours: Mon-Thu 10am-1pm/3-6pm, Fri 10am-2pm

 www.hamburg-tourism.de

HANNOVER

The presence of Jews in Hannover dates back to the 13th century. In 1930, Hannover was home to one of the ten largest Jewish communities in Germany. Hannover's first synagogue was constructed in 1703 in a backyard not visible to the general public. In the years 1864-1870 a new synagogue was established in close vicinity to the main churches of Hannover and became a symbol of self-confidence and recognition of the city's Jews. The destruction of the Jewish community began on "Kristallnacht", when the synagogues were destroyed and Jews terrorized. After the war, 66 Hannover-born concentration camp survivors returned to their hometown and re-established the Jewish community. From 1957 regulated religious lessons took place again for Jewish children. A further step was the establishment of a new Jewish local center in Häckelstrasse 10 with a residential house, a hall for cultural purposes, school rooms, local offices and club rooms. In 1963, a new synagogue was built. During recent years, the community life has developed considerably, in particular in the areas of youth, culture, social and elderly work. The membership has increased to 3,000 and continues to grow. Hannover has three Jewish cemeteries, the oldest one on Oberstrasse dates back to the 16th

century. The Jewish cemetery 'An der Strangriede', with its more than 2,600 well-preserved tombs, is the most significant report of Hannoverian Judaism. 'Burgwedeler Straße' cemetery was initiated in 1924 as a new Jewish cemetery and still serves for the admission of the deceased Jews of Hannover.

 LIBERAL JEWISH COMMUNITY HANNOVER
Freundallee 27, 30173 Hannover, Tel.: (49)511-288-0100
E-mail: LJG.Hannover@t-online.de, Internet: www.ljgh.de

 JEWISH COMMUNITY HANNOVER, Häckelstrasse 10
30173 Hannover, Tel.: (49)511-810-472
E-mail: info@jg-hannover.de
Internet: www.jg-hannover.de (German only)

 EUROPEAN CENTER FOR JEWISH MUSIC
(ACADEMY OF MUSIC AND THEATER HANNOVER)
Emmichplatz 1, 30175 Hannover, Tel.: (49) 511-3100-430
E-mail: info@ejzm.de, Internet: www.ejzm.de

 RESTAURANT "CARMEL WINTERGARTEN"
Tel.: (49)511-320-554
Internet: www.carmel-wintergarten.de (German only)
KOSHERSHOP, Vahrenwalder Platz 3, 30165 Hannover
Tel.: (49)1802-333400

 www.hannover.de

LEIPZIG

Leipzig has been home to Jews since the 12th century. This important industrial city in the heart of what was once East Germany played an important role in fostering the political foment in 1989 which led to the collapse of the German Democratic Republic. In 1938, 11,000 Jews lived in Leipzig, the last of who, in mid-February 1945, despite the inevitability of Germany's defeat, were deported to Theresienstadt. The Leipzig Tourist Office offers guided TOURS OF JEWISH LEIPZIG (Tel.: (49)341-710-4230, E-mail: info@leipzig-erleben.com, Internet: www.leipzig-erleben.com). SHALOM JEWISH WEEK, an event celebrating Jewish culture, takes place every two years. For further information please call (49)341-123-4233 or contact schalom@leipzig.de. The LEIPZIG "BRODY" SYNAGOGUE was saved from total destruction on "Kristallnacht" because of its proximity to "aryan" homes: only the interior was ravaged. After an extensive restoration, the synagogue reopened for services in May 1993 and is used by the new and growing Leipzig Jewish commu-

nity. The LEIPZIG JEWISH COMMUNITY CENTER is where it has been since 1920: contact the JCC for details of visiting the former Jewish School, used as a Jewish deportation center from 1941 to 1943. In Leipzig's OLD JEWISH CEMETERY (Berliner Strasse 123, www.jewishmuseum.cz/en/acemetery.htm) are a WORLD WAR I MEMORIAL to the 120 Jewish Leipzigers killed in German uniform, a 1992 sculpture of a mourning woman by Raphael Chamizer, as well as the CONCENTRATION CAMP FIELD, where urns containing the ashes of concentration camp victims are interred. The NEW JEWISH CEMETERY is at Delitzscher Strasse 224. A "KRISTALLNACHT" MEMORIAL TABLET in Parthenstrasse recalls the Leipzig Jews arrested after the November pogrom, who were interned in Buchenwald and Sachsenhausen and released in 1939 only on the condition they would immediately emigrate.

On Gottschedstrasse, a memorial tablet also recalls the GREAT LEIPZIG SYNAGOGUE, destroyed on "*Kristallnacht*". The EPHRAIM CARLEBACH FOUNDATION, founded in 1992 in memory of a former Leipzig rabbi to foster Jewish history and culture, is located at Löhrstrasse 10, Tel.: (49)341-211-5280, E-mail: carlebach-stiftung-leipzig@t-online.de and Internet: www.carlebach-stiftung-leipzig.de. The JEWISH-CHRISTIAN WORKERS SOCIETY, at Nikolaikirchhof 3, Tel.: (49)341212-2367, E-mail: kontaktstelle.leipzig@evlks.de (contact point of the protestant church Leipzig), a body similar to an American "Council for Christians and Jews," was first founded in 1871. In December 2005, the youth center officially became the TORAH CENTER of the Jewish Community of Leipzig, funded by the Lauder Foundation, the Rogosnitzky Family of London and the Central Council of Jews in Germany. The Torah Center offers classes, programs, Shabbat and holiday events, and seminars. Before the Holocaust, it was the heart of the densely populated Jewish neighborhood of Waldstrassenviertel. The site overlooks a gully, through which the small Parthe River runs. A modest monument near the gully explains that the site was used by the Nazis to round up Jews before deportation. Today, Leipzig's Jewish community has some 2,000 members.



LEIPZIG "BRODY" SYNAGOGUE, Keilstrasse 4, 04105 Leipzig
Tel.: (49)341-123-4280
E-mail: kontakt@synagoge-leipzig.de
Internet: www.synagoge-leipzig.de



ISRAELITIC RELIGIOUS COMMUNITY LEIPZIG
Löhrstrasse 10, 04105 Leipzig. Tel.: (49)341-291-028



www.leipzig.de

MUNICH (MÜNCHEN)

Munich has been able to recapture, on a grand scale, the cultural and architectural grace of the pre-war era.



Ohel Jacob Synagogue, Munich

As a center for business, industry and glamour, Munich, Bavaria's capital, is far more important than it was before the war. Similarly, Munich's Jewish community, though a fraction of what it was prior to the Nazis, is much more prominent within the totality of modern German Jewry than it was prior to 1933.

The JEWISH COMMUNITY CENTER is the heart of 21st century Jewish Munich. It houses MUNICH'S MAIN SYNAGOGUE, the Fleming's KOSHER RESTAURANT, the MUNICH JEWISH MUSEUM and several Jewish organizations. The old main synagogue 'Ohel Jakob' in Munich was one of 1,000 synagogues that were looted and burned during the pogrom, which the Nazis called "Kristallnacht", or "Night of Broken Glass". Sixty-eight years after it had been destroyed, Munich's Jewish community finally regained their spiritual center with the opening of the city's new main synagogue on November 9, 2006. For further information please call Tel. (49)89-2024-00100, E-mail: info@ikg-m.de and Internet: www.ikg-muenchen.de.

The JEWISH MUSEUM, part of the Jewish Community Center, is run by the City of Munich. It provides a forum for open discussion and introduces the tremendous breadth of Jewish history, art, and culture including present day Jewish life. On the three exhibition floors, visitors gain an insight into Jewish life and culture in Munich. A special section geared towards young as well as adult audiences provides in-depth information on Jewish history and religion. On each gallery floor there is a study area – Learning Center or Library – where visitors are able to explore issues of interest and find answers to their questions. For further information contact Tel. (49)89-2339-6096, E-mail: juedisches.museum@muenchen.de and Internet: www.juedisches-museum-muenchen.de. The opening hours are Tuesday to Sunday 10am-6pm. At Theresienstrasse 31, there is a lively Jewish-Israeli restaurant, COHEN'S. It offers Jewish and Israeli specialties, but is not kosher. For further information please call Tel. (49)89-280-9545 or E-mail contact@cohens.de and Internet: www.cohens.de. DANIEL DELICATESSEN is a kosher food store at Viktualienmarkt, Westenriederstrasse 9, Tel.: (49)89-2280-0258 or contact E-mail: DanEl@hagalil.com. Another store is on Pilgersheimerstrass 44, Tel.: (49)89-669-888. LITERATUR HANDLUNG, Munich's Jewish bookstore, is at Fürsten-

strasse 11, Tel.: (49)89-280-0135 or contact E-mail: literaturhandlung@literaturhandlung.de and Internet: www.literaturhandlung.de. Nothing remains of Munich's medieval Jewish presence: the Jewish quarter in the Middle Ages was just a few steps from Marienplatz, the great central square which no visitor to Munich should miss. Just to the south of the square a grassy area occupies the former site of the 13th century Gruftgasse Synagogue. A few blocks away, at the corner of Herzog-Max-Strasse and Maxburgstrasse, a stone MENORAH MONUMENT marks where the city's main pre-war synagogue stood until 1938. The monument bears an inscription from Psalms 74: "*Remember this, how the enemy hath reproached the Lord.*" Near the synagogue monument, in the courtyard at Lenbachplatz, is Joseph Henselmann's FOUNTAIN STATUE OF MOSES IN THE DESERT. Though Heine only spent two years in Munich, a HEINRICH HEINE PLAQUE on the yellow Radspielerhaus at Hackenstrasse 7 marks where he lived in the 1820s. On Troppauer Strasse in Milbertshofen, a new HOLOCAUST MEMORIAL has been dedicated at the wartime deportation site for Munich's Jews.

The ALTE PINAKOTHEK, one of Europe's most splendid art museums, has a collection of major works on Old Testament themes, including Rembrandt's Sacrifice of Isaac, Aert de Gelders' Esther Before Going to Ahasuerus and Simon Vouet's Judith. The magnificent New NEUE PINAKOTHEK gallery includes works by Max Liebermann and Hans von Marées, Though Munich was the birthplace of National Socialism, its LUDWIG-MAXIMILIAN-UNIVERSITY was also home of the anti-Nazi WHITE ROSE MOVEMENT, one of the most idealistic and effective German attempts at resistance during World War II. Led by students Hans and Sophie Scholl, and aided by Professor Kurt Huber, the White Rose distributed anti-Nazi leaflets in 1942 and 1943, publicizing details of the Final Solution and German battlefront reverses. The Scholls, and Huber, were caught, tried and executed. Today, the east side of the main university square is named PROFESSOR-HUBER-PLATZ, and the left side, GESCHWISTER-SCHOLL-PLATZ (Scholl Siblings Square). A MEMORIAL PLAQUE TO THE WHITE ROSE MARTYRS is in the university's main lobby, where, in 1985, an opera based on the Scholls' activities was staged. Selected quotes from members of the White Rose movement are beamed onto the walls of the Lichthof courtyard of the University. The WHITE ROSE INFORMATION CENTER is near the university's Lichthof Hall. For further information contact the 'White Rose Stiftung e.V.', Ludwig-Maximilians-Universität, Geschwister-Scholl-Platz 1, Tel.: (49)89-2180-5678, E-mail: info@weisse-rose-stiftung.de

A few miles from the university is Munich's OLYMPIA PARK, the complex of sports facilities and apartments built for the 1972 Olympic Games. The MEMORIAL TO THE 11 ISRAELI ATHLETES murdered by terrorists at the Games stands in front of the apartment at Connollystrasse 31. The NEUER

ISRAELITISCHER FRIEDHOF cemetery on Garching Strasse 37 (Alte Heide subway stop) was opened in 1908. From November to March it is open from 8am-4pm and Fridays 8am-3pm, from April to October 8am-5pm and Fridays 8am-4pm - except Shabbat and Jewish holidays. The ALTER ISRAELITISCHER FRIEDHOF cemetery is on Thalkirchner Strasse 30 (Tel.: (49)89-2024-0021).



JEWISH COMMUNITY CENTER

St. Jakobs-Platz 18, 80331 München. Tel.: (49)89-202-4000
 SYNAGOGUE 'OHEL JAKOB', St.-Jakobs-Platz 15, 80331 München
 SYNAGOGUE REICHENBACHSTRASSE, Reichenbachstrasse 27, 80469 München
 SCHWABING SYNAGOGUE, Georgenstrasse 71, 80799 München
 BOGENHAUSEN SYNAGOGUE, Possartstrasse 15, 81679 München



LIBERAL JEWISH SYNAGOGUE BETH SHALOM

P.O. Box 70566, 81335 München
 Tel.: (49)89-76702711 or (49)160-463-8982
 E-mail: info@beth-shalom.de, Internet: www.beth-shalom.de



FLEMING'S KOSHER RESTAURANT

St. Jakobs-Platz 18, 80331 München. Tel.: (49)89-202-400333
 E-mail: muenchen@flemings-events.com
 Internet: www.flemings-hotels.com
 CARMEL SHALOM, Reichenbachstr. 27, 80469 München
 Tel.: (49)89-2020-7889
 CAFÉ BRACHA, Klenzestraße 47, 80469 München
 Tel.: (49)89-1395-8670
 CAFÉ SCHMOCK, Augustenstrasse 52, 80333 München
 Tel.: (49)89-5235-0535
 E-mail: info@schmock-muenchen.de
 Internet: www.schmock-muenchen.de



CHABAD LUBAVITCH MUNICH

Prinzregenten Strasse 91, 81677 München, Tel.: (49)89-4190-2812
 E-mail: chabad.Mux@t-online.de
 Internet: www.chabadgermany.com



MUNICH TOURIST OFFICE, Sendlinger Strasse 1, 80331 München

Tel.: (49)89-2333-0231, Internet: www.muenchen.de
 CITY TOURS MUNICH e.V., Frauenlobstrasse 24, 80337 München
 Tel.: (49)-5440-4230, Internet: www.stadtreisen-muenchen.de

STUTT GART

Jews have lived in Stuttgart ever since the Middle Ages. Today's Brennerstrasse was the medieval "Judengasse" (Jew Alley). In 1931, there were some 5,000 Jews living in Stuttgart; today, the Jewish population numbers more than 3,000, making Stuttgart one of the six largest Jewish communities in Germany. The STUTT GART SYNAGOGUE AND JEWISH COMMUNITY CENTER was opened in 1952 on the site of the former synagogue, dating from 1861, which was destroyed on "Kristallnacht". The community center also serves as the Headquarters of the Jewish community of the state of Baden-Württemberg; it contains a prayer room, a religious school, a kindergarten, and the center's SHALOM KOSHER RESTAURANT.

Further Jewish memorials are the Herbert Gebauer memorial stone in memory of the Jewish fellow citizen at König-Karl-Strasse 51 and the Memorial for the victims of the deportation of Jewish fellow citizens at 'Am Kochenhof'. There are four JEWISH CEMETERIES in Stuttgart: for cemetery information, please contact the Jewish Community of Baden-Württemberg at (49)711-228-360. The addresses of the four Jewish cemeteries are: (1) Cemetery Sparhärmlingweg (used by the Cannstatt community since 1872-73), (2) Cemetery Steinhaldenfeld, Ziegelbrennerstrasse 23 (now Zentralfriedhof, used since 1944), (3) Cemetery Pragfriedhof, Friedhofstrasse 44 (founded in 1873 and still in service): The Jewish section of Prag Cemetery contains a monument to the 2,498 Jewish citizens of Württemberg murdered between 1933 and 1945 and (4) Hoppenlau Cemetery, Rosenbergstrasse 7 (in use between 1834 and 1873).



SHALOM KOSHER RESTAURANT

Hospitalstrasse 36, 70174 Stuttgart, Tel.: (49)711-294-752

Open daily except Monday

KOSHER SHOP, Hospitalstraße 36, 70174 Stuttgart

Tel.: (49)711-228-3603



STUTT GART SYNAGOGUE AND JEWISH COMMUNITY

CENTER, Hospitalstrasse 34-36, 70174 Stuttgart

Tel.: (49)711-228-360

MESSIANIC JEWISH CHURCH

Tel.: (49)711-391-3503, E-mail: mjg-stuttgart@web.de

Internet: www.messianische-juden.org (German only)



BEIT CHABAD WÜRTEM BERG

Olga Strasse 93, 70180 Stuttgart, Tel.: (49)731-969-1691



www.stuttgart-tourist.de

TOWNS AND CITIES THROUGHOUT GERMANY

AFFALTRACH

In this tiny village northeast of Stuttgart, the synagogue (built in 1851) was part of a large complex containing a Jewish school and residences and was, thus, not destroyed on "Kristallnacht". The prayer hall was wrecked, however, and restored in the 1980's as a museum and memorial - Untere Gasse, Tel.: (49)7130-6478. A permanent exhibit on "The History of the Jews of the Lowlands" is installed in the onetime schoolroom and teacher's apartment, and the former prayer hall houses an exhibit on "Religious Life in Judaism".

ANDERNACH

The MIKVE that lies beneath the City Hall (Rathaus) of this attractive town is one of the earliest discovered in Germany - dating from before 1350. Andernach is the official "Sister City" of the Israeli Negev city of Dimona. Contact details: General tourism information: www.andernach.net.

AUGSBURG

Augsburg is an attractive city with much evidence of the Renaissance period. Like Cologne and Trier, it was founded by the Romans, and Jews undoubtedly lived here as long as two millennia ago. In the Middle Ages, the town was the seat of a *yeshiva*. Though few Jews live in the area today, the AUGSBURG SYNAGOGUE is one of Germany's most beautiful.



City Hall, Augsburg

Recently restored to its 1917 Moorish and Art Nouveau splendor, the 700-seat synagogue is also site of the AUGSBURG JEWISH CULTURE MUSEUM now functions as a cultural center and meeting point for the Jewish community and the wider public. Opened in 1985, it has been updated and its new permanent exhibition represents more comprehensively the history of Jewish culture in the region from the late Middle Ages to the present day. The exhibition focuses on the history of the Synagogue and showcases ceremonial artefacts. A range of biographies illustrate the complexities of Jewish life and identity, characterized by continuous adjustments to ever-changing circumstances. For more information contact Director Dr. Beninga Schönhagen at Halderstrasse 6-8, Tel.: (49)821-513-658,

E-mail: office@jkm.de and Internet: www.jkm.de (German only). Augsburg is also famous for its Gothic CATHEDRAL: some of its stained-glass windows depict biblical kings and prophets wearing the headgear imposed on Jews by the church.

 AUGSBURG SYNAGOGUE
Halderstrasse 6-8, 86150 Augsburg, Tel.: (49)821-513-658

 www.augsburg.de

BAD NAUHEIM

There is a small Jewish community in this spa town, 23 miles from Frankfurt. Its Bauhaus-style BAD NAUHEIM SYNAGOGUE, built in 1929, survived the Nazis, and was recently renovated. Every third Tuesday of a month there is a guided tour through the synagogue at 3 pm. For further information contact Judith Schwarzenberg, Tel.: (49)6032-3676. There is also a Jewish cemetery with a beautiful chapel.

 JEWISH COMMUNITY BAD NAUHEIM, Karlstrasse 34
61231 Bad Nauheim, Tel.: (49)6032-5605

 www.bad-nauheim.com

BAMBERG

Bamberg is a 1,000 year-old Gothic City with Baroque and Rococo flourishes. Famous for its cathedral and its eclectic Town Hall, it has had a Jewish community for most of its history. After World War II, many displaced persons passed through the city, and it is the children of those refugees, as well as many refugees from the former USSR, that contribute to Bamberg's 800-member Jewish community of today. Bamberg's original 13th and 14th century Jewish quarter was centered around JUDENSTRASSE and PFAHLPLÄTZCHEN. Bamberg's WILLY-LESSINGSTRASSE was named after the president of the Jewish community – his attempt to



Old Town Hall, Bamberg

rescue Torah-scrolls from the main synagogue on "*Kristallnacht*" resulted in such severe beatings by the Nazi thugs that he subsequently died. Bamberg has a modern JEWISH COMMUNITY CENTER, whose wood-paneled SYNAGOGUE has colorful stained-glass windows. Bamberg's HOLOCAUST MONUMENT to the main synagogue destroyed on "*Kristallnacht*", and to those who died (in 1933 the community numbered 1,000), stands at Synagogenplatz, on Herzog-Max-Strasse. In the HISTORISCHES MUSEUM BAMBERG (BAMBERG HISTORICAL MUSEUM), adjacent to the cathedral, visitors can see a scale model of the gorgeous wooden synagogue from the Franconian village of Horb. The synagogue itself is on permanent loan to Jerusalem's *Israel Museum*. Since 2005, Bamberg has boasted a new Jewish community center and synagogue.

  BAMBERG JEWISH COMMUNITY CENTER AND
SYNAGOGUE, Willy-Lessing-Strasse 7, 96047 Bamberg
Tel.: (49)951-23267

 www.juden-in-bamberg.de (German only)
www.bamberg.de

BAYREUTH

Jews have lived in Bayreuth since the Middle Ages and despite its modern-day persona as a "shrine" to composer, Richard Wagner, the Jewish community of Bayreuth was never affected by the outspoken anti-Semitism of the composer or his circle. The Bayreuth synagogue, dating from 1760, was ransacked on "*Kristallnacht*", but a new community – numbering 550 in 1949 – was established after World War II.

  JEWISH COMMUNITY CENTER BAYREUTH, Münzgasse 2
95444 Bayreuth, Tel.: (49)921-65407

 www.bayreuth.de

BERGEN-BELSEN

Bergen-Belsen was the second concentration camp on German soil liberated by the Allies. 27,000 inmates had died in the six weeks before the British arrived on April 15, 1945, and so appalling were conditions that despite the best effort of medics, thousands continued to die in the ensuing weeks. One of those who died of typhus prior to liberation was a German Jewish girl whose parents had sought refuge in Amsterdam; Anne Frank. The fact that

Bergen-Belsen was not planned as a death camp, yet, nevertheless, became a center of mass misery and extermination, reveals much about the savagery of the Nazi regime.

Bergen-Belsen was initially an army training base, then a prisoner-of-war camp, where British and French prisoners were treated correctly but Russians were treated as sub-humans: 20,000 Russian prisoners died here between 1941 and 1943. In 1943, Bergen-Belsen became a special detention camp for Jews the Nazis hoped to exchange for Germans held by the Allies (two such exchanges were actually made). Ultimately, Bergen-Belsen became a death camp when, in the final months of the war, its population, disease and death rate soared, as prisoners from Auschwitz and other extermination camps that had fallen to the Allies were herded into Bergen-Belsen. Of the 50,000 civilians incarcerated in Bergen-Belsen between 1943 and 1945, 30,000 were Jews. Bergen-Belsen is divided into three major sections over a vast area: (1) the railroad platform, (2) the main camp and memorial site, and (3) the Russian memorial site. Unlike at Auschwitz, victims destined for Bergen-Belsen disembarked from trains at the railroad platform then were force-marched four miles to the camp. The campsite itself is stark and harrowing. Large grass-covered mounds bear signs such as *"Here lie 1,000 dead, April 1945"* and *"Here rest 2,000 dead, April 1945."* Scattered about are individual tombstones, some placed by relatives of people who died at the camp, but they are symbolic only; no one knows where any individual is buried. There are several memorials at Bergen-Belsen: one, dedicated to all who died in the camp, is an obelisk bearing only the dates of the camp's operation, and an adjacent memorial wall with inscriptions in English, French, Yiddish, Hebrew, Russian, Dutch, Czech and Polish. Nearby, a simple stone monument adorned with a Star of David and carved broken tree stumps, is dedicated to the Jews who died here. Here too, a memorial of hewn Jerusalem Stone recalls the 1987 pilgrimage to Bergen-Belsen of Israel's President Chaim Herzog. A new wing detailing the history of the camp was added in April 1990. The exhibit includes the five years after the war when Bergen-Belsen was a Displaced Persons camp and became a thriving community with Yiddish newspapers, Zionist groups and a full range of Jewish community activities. The museum is open seven days a week, year round, from 9am to 6pm (closed on December 24, 25, 26 and 31) and entrance is free.

 Tel.: (49)5051-47590
 E-mail: bergen-belsen@t-online.de

www.bergenbelsen.de

BIELEFELD

In 1705 the Jewish Community of Bielefeld was founded. After the premises of the first Synagogue became too small for the growing community, a new Synagogue was built, and it opened on September 20, 1905. However, in the "Kristallnacht" on November 9, 1938, the Synagogue was destroyed through a fire and the ruins of the Synagogue were removed afterwards. Today, a memorial stone marks the place where the Synagogue had been located before. The fire was recorded on a videotape by an amateur film-maker. It is one of the seldom videotapes of the "Kristallnacht". The videotape can be watched at the Jewish Museum in Berlin or the United States Holocaust Memorial Museum in Washington.

103 years and 1 day after the opening of the second Synagogue, the new Synagogue BEIT TIKWA was opened on September 21, 2008.



JEWISH COMMUNITY BIELEFELD
BEIT TIKWA

Detmolder Strasse 107, 33604 Bielefeld, Tel: (49)521 123083



Internet: www.juedische-gemeinde-bielefeld.de

BOCHUM

Medieval records attest to Jews in the city in 1349, during the time of the Black Death. The first synagogue was opened in 1594. There were 1,152 Jews in Bochum in 1933, with an array of institutions and two synagogues. In October 1938, 250 non-German Jews were expelled from the city and the main synagogue was blown up on "Kristallnacht". By June 1939, 355 Jews remained in Bochum; they were later deported to Auschwitz and Theresienstadt. Forty Holocaust survivors returned to Bochum in 1945 and a new SYNAGOGUE was consecrated in 1955.



JEWISH COMMUNITY CENTER, Alte Wittener Str. 13

44803 Bochum Tel.: (49)234-9325-7925,

Internet: www.jg-bochum.de



www.bochum.de

BONN

Bonn was capital of the Federal Republic of Germany from 1949 to the mid-nineties. The Jews of Bonn were massacred in 1096 during the First Crusade – but as the centuries progressed, Bonn Jewry was reestablished and grew. The 18th century synagogue was destroyed on “*Kristallnacht*”, and a new Jewish community was founded after World War II. The new BONN SYNAGOGUE opened in 1959 and quickly grew in importance, with Jewish diplomats from a hundred countries posted in Bonn swelling high-holy day services.



Art Museum, Bonn

 SYNAGOGUE COMMUNITY, Tempelstrasse 2-4
53113 Bonn, Tel.: (49)228-213-560
E-mail: synagogebonn@aol.com
Internet: www.zentralratjuden.de

MEMORIAL AT THE SYNAGOGUE e.V., Franziskanerstr. 9, 53113 Bonn
Tel.: (49)228-695-240
E-mail: gedenkstaette-bonn@netcologne.de
Opening hours: Mon 9.30am-2pm, Tue, Wed, Thu 9am-3pm

 www.bonn.de

BRAUNSCHWEIG

Jews lived in Braunschweig (Brunswick) from 1137 and their rich history is visible in the BRAUNSCHWEIG JEWISH MUSEUM, part of the BRAUNSCHWEIG STATE MUSEUM, which includes elements of the 18th century Hornburg Synagogue, Judaica, as well as documents and photographs of the Nazi period. For further information please contact Tel. (49)531-1215-2661. Opening hours: Tue, Wed, Fri-Sun 10am-5pm and Thu 10am-8pm. A small Jewish community functions today.

 JEWISH COMMUNITY CENTER BRAUNSCHWEIG
Steinstrasse 4, 38100 Braunschweig, Tel.: (49)531-45536

 www.braunschweig.de

BREMEN

The first reference to Jews in Bremen dates from 1199, but the Jewish community here only grew to significance in the 19th century. 1,300 Jews lived in Bremen in 1933; “*Kristallnacht*” was exceptionally cruel in Bremen, with five Jews murdered, all Jewish men deported to Sachsenhausen concentration camp and the synagogue destroyed. A new Bremen Jewish community was founded after the war; the new Bremen SYNAGOGUE opened in 1961.

 JEWISH COMMUNITY IN THE COUNTRY BREMEN
Schwachhauser Heerstrasse 117, 28211 Bremen
Tel.: (49)421-498-5104
E-mail: juedische.gemeinde.bremen@ewetel.net
Internet: www.atid-bremen.de (German only)

 www.bremen-tourism.de

BREMERHAVEN

After the synagogue in the suburb of Geestemünde was fully destroyed in 1938, a new Jewish community was founded in 2000 with a new synagogue in a former American military barracks. Moreover, the German Emigration Center in Bremerhaven, which was honored with the “European Museum of the Year 2007” award is planning to cooperate with the Jewish Museum in Berlin offering joint exhibitions and ticket combination cards. Visitors to the Emigration Center in Bremerhaven gain a compelling insight into emigrants' lives and their incredible stories. The museum is also an invaluable source of information for Jews who want to find out more about their family heritage and offers numerous research possibilities.

 JEWISH COMMUNITY BREMERHAVEN
Contact person: Paul Kranitz
Kleiner Blink 6, 27580 Bremerhaven, Tel. (49)471-804-072

 GERMAN EMIGRATION CENTER
Columbusstraße 65, 27568 Bremerhaven, Tel. (49)471-902-200
E-mail: info@dah-bremerhaven.de
Internet: www.dah-bremerhaven.de
Opening hours: April-Oct: daily 10am-6pm, Sat 10am-7pm
Nov-March: daily 10am-5pm, Sat 10am-6pm

www.bremerhaven-tourism.de

CELLE

The Celle synagogue, built in 1740, and damaged in 1938, was reclaimed in 1945 by Hassidic survivors of the nearby concentration camp of Bergen-Belsen. The CELLE SYNAGOGUE is one of Germany's oldest; it was magnificently restored in 1974, and its museum is open five days a week.



JEWISH COMMUNITY CELLE, Postfach 3130, 29231 Celle
Tel.: (49)5081-971-2584
E-mail: celle@liberale-juden.de



www.region-celle.de

CHEMNITZ

The first record of Jews in Chemnitz is from 1308. Chemnitz's grand Romanesque synagogue was opened in 1899, serving a Jewish community of 2,500 in 1930. The synagogue was destroyed on "Kristallnacht". After World War II a small Jewish community was established – and by 1959, 50 Jews were living in the town that was then known as Karl-Marx-Stadt. After reunification and the restoration of the name, Chemnitz, there has been a renaissance of the Chemnitz Jewish community, and the futuristic new CHEMNITZ SYNAGOGUE at Stollberger Str. 28 was consecrated in May 2002.



NEW SYNAGOGUE CHEMNITZ, Stollberger Str. 28, 09119 Chemnitz



RESTAURANT SCHALOM, Carolastr. 5, 09111 Chemnitz
Tel.: (49)371-695-7769
Internet: www.schalom-chemnitz.de (German only)



www.chemnitz.de

DACHAU

Dachau, 14 miles northwest of Munich, is a small town where the first Nazi concentration Camp was opened two months after Hitler became chancellor – and where, in the ensuing 12 years, unspeakable horrors befell tens of thousands of victims.



Museum, Dachau

Reaching Dachau is simple – by subway from Munich (the entrance to the camp is at Alte Römerstrasse 75). Yet, it is a harrowing journey, for unlike at Bergen-Belsen, where today there are only a modern museum and an assortment of monuments, at Dachau many of the camp's original structures still stand, and two of the barracks have been restored to their wartime state.

Dachau was a camp for all the groups the Nazis considered undesirable, especially Jews, Gypsies, homosexuals, political opponents and anti-Nazi clergy. Though it was not designed as an extermination-camp, arbitrary killings, mass executions, medical experiments, illness and hunger resulted in what the Dachau Museum's brochure describes as "continual extermination". The DACHAU MUSEUM, housed in the camp's laundry and supply rooms, documents what happened at Dachau, the rise of Nazism and the implementation of the Final Solution. Visitors can also see the crematoria, the gallows, the gas chambers (built in 1942 and never used for mass murder) and a necropolis, marked by Stars of David and crosses, and dedicated simply "to thousands" who died in the camp. At the back of the campgrounds there are three chapels: Catholic, Protestant and Jewish. The JEWISH CHAPEL is built below ground to symbolize the underground life of Jews under Nazi tyranny.



KZ GEDENKSTÄTTE (CONCENTRATION CAMP MEMORIAL)
Alte Römerstr. 75, 85221 Dachau, Tel.: (49)8131-669-970
E-mail: info@kz-gedenkstaette-dachau.de
Internet: www.kz-gedenkstaette-dachau.de
Opening hours: daily, except Mondays, 9am-5pm
GENERAL TOURISM INFORMATION

www.dachau.info

DESSAU

Dessau is noted for being the home of the Bauhaus movement, as well as birthplace of both philosopher Moses Mendelssohn, and German-Jewish (later American-Jewish) composer, Kurt Weill. Each spring the KURT WEILL MUSIC FESTIVAL honors one of Dessau's most prominent, and Jewish, sons. The DESSAU JEWISH CEMETERY is at *Am Leipziger Tor*, Tel.: (49)340-850-3082; a MOSES MENDELSSOHN MEMORIAL TABLET is to be found at Askanische Strasse 10. On the former JEWISH CANTOR HOUSE at Kantorstrasse 3, Tel.: (49)340-221-5107, a memorial tablet relates to the birth of Kurt Weill in 1900 (Kurt Weill's father, Albert, was the Dessau Cantor). A research facility devoted to Kurt Weill, the KURT WEILL ZENTRUM, is housed in the restored Bauhaus home of artist Lyonel Feininger, at Ebertallee 63, Tel.: (49)340-619-595. Opened in 1998, the MOSES MENDELSSOHN CENTER at Dessau-Törten, Mittelring 38, Tel.: (49)340-850-1199, pays tribute to the life of Moses Mendelssohn through research, lectures, events, and exhibitions on the Jewish history of Dessau.



JEWISH COMMUNITY DESSAU

Kantorstrasse 3, 06842 Dessau, Tel.: (49)340-221-5107



www.dessau.de

ERFURT

There is much Jewish history in this medieval eastern German city. The remains of a synagogue (OLD SYNAGOGUE) and mikve dating from the 11th century were discovered in 1997 at one end of the *Krämerbrücke*, Erfurt's version of Florence's famous *Ponte Vecchio* bridge. The synagogue is currently under renovation and its opening is scheduled for 2009. Extensive medieval treasures, including a rare Jewish wedding ring were found during the renovation work and will be on show to the public from 2009. The historic LITTLE SYNAGOGUE (An der Stadtmünze 4-5, Tel.: (49)361-655-1660, E-mail: kleinesynagoge@erfurt.de) reopened to the public in 1998, after years of neglect, as a meeting place for researching and imparting Jewish and German-Jewish local history and for cultivating present-day Jewish life. The Old Synagogue, together with the mikve, the Little Synagogue and two Jewish cemeteries will be combined and presented as a "Network of Jewish life in Erfurt". At ERFURT'S NEW SYNAGOGUE & JEWISH COMMUNITY CENTER, both opened in 1952, weekly services are held and kosher meals are available. The center is open Monday-Friday 9am-4pm.



ERFURT SYNAGOGUE & JEWISH COMMUNITY CENTER

Juri-Gagarin-Ring 16, 99084 Erfurt

Tel.: (49)361-562-4964

ASSOCIATION OF THE OLD & SMALL SYNAGOGUE ERFURT E.V.

Werner-Seelenbinder Str. 3, 99096 Erfurt

Tel.: (49)361-789-1906

E-mail: mail@synagogenverein-erfurt.de

www.synagogenverein-erfurt.de (German only)

JEWISH CEMETERY ERFURT



www.erfurt-tourismus.de

www.erfurt.de

ESSEN

Just eighteen miles northeast of Düsseldorf, this industrial city never had a large Jewish community; however, prior to 1938, it possessed one of the most beautiful synagogues ever built in Germany...or elsewhere. The heavy stone building survived the fires of "Kristallnacht", but the interior was destroyed. (Reading the destruction of the synagogue as a forewarning of what was to come, Essen's rabbi, Hugo Hahn, emigrated to New York, where his Upper West Side Congregation Habonim quickly became one of the most important centers for German-Jewish refugees seeking to reconstruct their lives in America). In 1980, the ALTE SYNAGOGUE



Old Synagogue, Essen

ESSEN (OLD ESSEN SYNAGOGUE) reopened as a municipal museum of the history of Essen Jewry and of persecution and resistance under the Nazis. Partly reconstructed in 1986, it provides a glimpse of the magnificent combination of Wilhelminian style and Art Nouveau. The exhibition includes biographical sketches on individual Essen Jews and their fate under the Third Reich. In its activities, the institution's review of political currents underscores the importance of looking into the future. The ALTE SYNAGOGUE ESSEN is at Steeler Str. 29, Tel.: (49)201-884-5223, E-mail: info@alte-synagoge.essen.de. Today's JÜDISCHE KULTUS-GEMEINDE (JEWISH COMMUNITY CENTER) is built on the site of a pre-war Jewish youth center. The dome of its new SYNAGOGUE – opened in 1959 – has unusual acoustics so that a whisper anywhere in the sanctuary can be heard throughout the edifice. Essen's JEWISH CEMETERY is open Monday through Friday 8am-5pm at Mathilde-Kaiser-Strasse 11, Tel.: (49)201-288-036 or (49)201-277-995. The cemetery's Bauhausstyle MOURNING HALL survived the Nazi period.



OLD ESSEN SYNAGOGUE, Steeler Str. 29, 45127 Essen

Tel.: (49)201-884-5218

Internet: www.alte-synagoge.essen.de (German only)

Opening hours: Tue-Sun 10am-6pm

JEWISH RELIGIOUS COMMUNITY ESSEN

Sedanstrasse 46, 45138 Essen. Tel.: (49)201-273-413



www.essen.de

FREIBURG-IM-BREISGAU

Jews have lived in Freiburg since the mid-13th century. They suffered imprisonment and murder during the Black Death, and a century of discrimination and expulsion. Jews officially returned to Freiburg in the early 17th century and the first Jew to receive a medical degree from Freiburg University was in 1791. There were 1,400 Jews in Freiburg in 1925. The synagogue was burned down on "*Kristallnacht*", and its remaining 350 Jews were deported to Vichy France in 1940 and ultimately to Auschwitz. Fifteen Holocaust survivors returned in 1945 and a new synagogue was established in 1953. The pre-war SYNAGOGUE is commemorated by a memorial plaque at Freiburg University.



ISRAELI COMMUNITY FREIBURG, Nussmannstrasse 14
79098 Freiburg, Tel.: (49)761-383-0967



www.freiburg.de

FREUDENTHAL

In Freudenthal, 25 miles north of Stuttgart, one of Germany's loveliest synagogues - dating from 1770 - was declared a State Landmark in 1926. The building was heavily damaged on "*Kristallnacht*" and after its relegation to various uses, in 1980, concerned local citizens created the *Freudenthal Patronage and Support Society* specifically to preserve the former synagogue and - despite there being no Jewish community to use it - to put the building to meaningful use. Since the FORMER FREUDENTHAL SYNAGOGUE PEDAGOGIC AND CULTURAL CENTER was established in 1985 in the restored building, it has become an important regional center, library and archive used for lectures, seminars, courses and conferences on National Socialism, anti-Semitism, and the history of the Jews of Freudenthal. The center is at Strombergstrasse 19, Tel.: (49)7143-24151.

FÜRTH

The Jewish experience in Fürth was special, perhaps unique in Germany. From the 16th century onward, Fürth had no ghetto. By the 18th century, Fürth Jews enjoyed privileges unique for a German city: no restrictions on building synagogues, Jews could move to Fürth without needing permission, and two Jews sat on the city council. Indeed, Jews founded Fürth's first hospital in 1653, Germany's first Jewish orphanage in 1763, and the STADT- THEATER (CITY THEATER), on Königsallee. One of the most famous Fürth-émigrés of the 19th century was Julius Ochs, whose son, Adolph, would transform the foundering *New York Times* into the greatest newspaper in America. The most prominent Fürth native of the 20th century is Henry Kissinger. Fürth's beautifully restored SYNAGOGUE (the only one of seven Fürth synagogues to survive Hitler) is at the site of Germany's first Jewish orphanage. The JEWISH COMMUNITY

CENTER is nearby. The Kissingers lived at Mathildenstrasse 23 and, across the street on Theaterstrasse is the former Jewish hospital that functioned until 1942 and is now an apartment building. Before World War II, Geleitsgasse was a center of Jewish activity, including four synagogues and a *mikve*. A modern MEMORIAL TO THE JEWISH COMMUNITY stands today in the open Geleitsgasse Square, just off Königstrasse. At Königstrasse 89, a house occupied by the same Jewish family from 1600 to 1880, archaeologists have found a MIKVE thirty feet below ground. The building also houses the JEWISH MUSEUM OF FRANCONIA, opened in 1998: Nürnberger Str. 3, Tel.: (49)911-770-577, E-mail: info@juedisches-museum.org, Internet: www.juedisches-museum.org, opening hours: Tue 10am-8pm, Wed-Sun 10am-5pm. The OLD JEWISH CEMETERY, on Schlehenstrasse, is one of the largest, oldest and best preserved in Germany. The first burial took place in 1607. The city of Fürth has published an attractive brochure, available at City Hall and Fürth tourist information centers on "The Jews of Fürth." It includes an excellent TOWN TRAIL walking tour to sites of Jewish interest.



FÜRTH SYNAGOGUE
Hallemanstrasse 2, 90762 Fürth



JEWISH COMMUNITY CENTER
Blumenstrasse 31, 90762 Fürth, Tel.: (49)911-770-879



www.fuerth.de (German only)

GAILINGEN

A significant Jewish community lived here from the early 18th century until the remnants were deported to Vichy France in 1940 and ultimately to Auschwitz. The former Jewish school house and rabbi's home date from 1845 and have now been restored - along with the ancient underground mikve - as a museum documenting Jewish life in Gailingen (Hauptstrasse 1, Tel.: (49)7734-930-320). A memorial tablet recalls the destruction of the Gailingen Synagogue on "*Kristallnacht*" and the deportation of the remaining Jewish community in 1940.



www.gailingen.de

GIESSEN

Jews have lived in Giessen since the Middle Ages. A new community was founded in 1966 and the GIESSEN SYNAGOGUE is in the heart of town, in Burggraben. Both, Giessen's "old" and "new" cemetery contain dozens of Jewish tombstones.



JEWISH COMMUNITY GIESSEN

Burggraben 4-6, 35390 Giessen, Tel.: (49)641-33450



www.giessen.de

GRÖBZIG

One of the most beautiful Jewish museums in Germany is in this tiny village in Saxony-Anhalt, located halfway between Halle and Magdeburg, southwest of Berlin. Jews lived in Gröbzig from 1660 until 1941. In 1982, under the direction of the former Communist East Germany, an ambitious project was begun to restore the former synagogue, cantor's house and Jewish school, and in 1988 THE GRÖBZIG SYNAGOGUE MUSEUM was opened to the public. The lovely museum has exhibits of Judaica and Jewish history and is a particularly important learning center for German youth. The museum, at Lange Strasse 8-10, Tel.: (49)34976-22209, is open Tuesday-Thursday from 10am-12pm and 2pm-5pm, Friday 10am-12pm, Sunday 2pm-5pm.

HAIGERLOCH

The old Jewish quarter of this tiny town, including its synagogue was restored. The synagogue re-opened in 2003 and now hosts an exhibition about Jewish history in Hohenzollern. Opening hours: Saturday and Sunday: 11am-5pm, Thursday (April-October) 2pm-7pm.



www.haigerloch.de (German only)

www.synagoge-haigerloch.de (German only)

Weildorfer Kreuz 22, 72401 Haigerloch, Tel.: (49)7474-7506

E-mail: medien-und-dialog@t-online.de

HALLE

Jews lived in Halle from 1184 until 1349, and from 1692 to 1942. Today's Jewish community - revived in the wake of Germany's reunification - is made up almost entirely of Jews from the former Soviet Union. A memorial to the Halle Synagogue destroyed on "Kristallnacht" stands in Jerusalem Platz. Today's HALLE SYNAGOGUE is the former chapel of the JEWISH CEMETERY.



HALLE SYNAGOGUE AND OLD CEMETERY

Humboldtstrasse 52, 06114 Halle, E-mail: kontakt@jghalle.de

Opened for church services, visitation on agreement

JEWISH COMMUNITY OF HALLE

Grosse Märker Strasse 13, 06108 Halle, Tel.: (49)345-233-110

Internet: www.jghalle.de

NEW JEWISH CEMETERY, Dessauer Str. 24, 06118 Halle

Tel.: (49)345-520-0825

Opening hours: October-March 9am-1pm, April-September 9am-4pm (closed at Jewish holidays)



www.halle.de

HAMELIN (HAMELN)

Jews have lived in Hamelin, the town of the legendary "Pied Piper," since the Middle Ages and the town was the source of one of the most noted works of Jewish literature, "The Memoirs of Glueckl of Hamelin" - written by a woman, that was noteworthy in itself - gave a rich view of 17th century Jewish life in Germany. The Hamelin synagogue was destroyed on "Kristallnacht", and a new community was established in 1997.



HAMELN JEWISH CULTURAL & COMMUNITY CENTER,

Gemeindezentrum Bahnhofstr. 22, 31785 Hameln

E-mail: RachelDohme@jghreform.org

Tel.: (49) 5151-925625, Fax: (49) 5151-925625

Internet: www.jghreform.org



www.hameln.de

HECHINGEN

Jewish life in Hechingen, 40 miles south of Stuttgart, was mentioned in local records for the first time in 1435. By the mid-19th century, the Jewish population amounted to 25% of the town's inhabitants. The interior of the HECHINGEN SYNAGOGUE (Goldschmiedstrasse 20), dating from 1767, was completely destroyed on "Kristallnacht", and during the 1970s former Hechingen Jews, then living overseas, made efforts to have the synagogue converted into a memorial. In 1979, local residents founded an organization called *The Initiative for the Hechingen Synagogue* which, in 1982, acquired the wrecked building and restored it as a center for teaching the region's residents about Judaism, Jewish history and culture. In 2001, the city of Hechingen set up a monument in front of the synagogue in remembrance of

Hechingen's Jewish Community. There is a large Jewish cemetery on the town perimeter, dating from the 18th century.



OLD SYNAGOGUE HECHINGEN, Goldschmiedstrasse 22
72379 Hechingen, Tel.: (49)7471-937-112 or (49)7471-621-031
Opening hours by arrangement



www.hechingen.de

HEIDELBERG

The first records of Jews living in Heidelberg date from 1275. Heidelberg was one of the first German universities to accept Jews, and by 1900 a significant proportion of students and faculty was Jewish. 1,100 Jews lived in Heidelberg in 1933, and the synagogue was destroyed on "Kristallnacht". Today, about 500 Jews are at home in Heidelberg, and the HEIDELBERG SYNAGOGUE that opened in 1958, offers visitors Shabbat services according to Orthodox liturgy.



Neckar Bridge, old quarter, Heidelberg



JEWISH COMMUNITY HEIDELBERG
Häusserstrasse 10-12, 69115 Heidelberg, Tel.: (49)6221-20820



www.heidelberg.de

HEMSBACH

Jews lived in the village of Hemsbach from the 17th century until 1940. Today, visitors will find a synagogue, Hebrew School, Mikve, and a large Jewish cemetery. The Romanesque SYNAGOGUE, dating from 1845, was restored in the late 1980s and is now a state landmark. The synagogue -Mittelgasse 16, Tel.: (49)6201-67181 - serves as a memorial to the former Jewish community and is also the base for a body known as the Support Group for the former Hemsbach Synagogue which, since its founding in 1984, sponsors tours, exhibits and lectures designed to "preserve the memory of the former Jewish citizens of Hemsbach."

ICHENHAUSEN

Jews lived in this small town midway between Stuttgart and Munich for exactly 400 years, from 1543, until the last were deported to Auschwitz. Thankfully, however, its magnificent synagogue remains. Built in 1781, rebuilt and enlarged in 1853 and 1896, and then destroyed inside in 1938, the beautifully restored ICHENHAUSEN SYNAGOGUE (Vordere Ostergasse 22), with its stained-glass windows and gold and blue *trompe-d'oeuil* ceiling, reopened in 1987 as a museum. It contains exhibits on Jewish life and has become a cultural center dedicated to Jewish-Christian understanding and to the memory and widening of European Jewish culture. For opening times: Tel.: (49)8221-95763 or (49)8221-95158 or E-mail: info@landkreis.guenzberg.de.



www.ichenhausen.de (German only)

KIEL

The first synagogue in Kiel was built in 1869 in the Haßstrasse (Old Town). When the premises became too small for the growing community a new synagogue was built in 1910 at the corner of Goethestrasse and Humboldtstrasse (at the Schrevenpark). However, in the Kristallnacht of 1938 the synagogue was destroyed.

Today, memorials at the Haßstrasse and at the corner of Goethestrasse/Humboldtstrasse commemorate the former synagogues. Another memorial tablet reminds of the former Jewish neighborhood at the "Kleine Kuhberg", today's location of the Ostseehalle, and an old Jewish cemetery is located in the Michelsenstrasse.

On April 18, 2004, the Jewish Community Kiel was founded again in the Jahnstrasse.

There are regular guided tours through the city's museum "on the trail of the Jewish life in Kiel" which usually end in the new synagogue. A collection about the Jewish Community of Kiel until 1941 can be seen in the city's archive.

If you stumble upon a stone in Kiel it is nothing out of the ordinary. Stumbling stones are dispersed all over Kiel as a reminder of the murdered Jews in Kiel.

The surroundings of Kiel offer interesting Jewish sights as well. In Rendsburg a Jewish museum can be visited and in Bad Segeberg an 18th century Jewish cemetery, an operating Mikve, and a new Jewish Community Center are located. The community center also offers regular services at a synagogue, kosher cuisine, rooms for sports and the youth, a comprehensive library and a new cemetery.



JEWISH COMMUNITY KIEL
 Postfach 5908, 24058 Kiel
 Synagogue: Jahnstrasse 3, 24116 Kiel
 Tel: (49)232 04 33
 www.lvjgsh.de



MISCHKAN HAZAFON
 Jean-Labowsky-Weg 1
 Tel.: (40) 4551 879530
 23795 Bad Segeberg

KIPPENHEIM-SCHMIEHEIM

Located midway between the Black Forest and the River Rhine, the villages of Kippenheim and Schmieheim were home to Jews from the mid-17th century until 1940. The father of composer Kurt Weill was born here, as was Israeli industrialist and Knesset-member, Stef Wertheimer, and also Inge Auerbacher, author of the Holocaust-memoir, "I Am a Star," written expressly for children. The KIPPENHEIM SYNAGOGUE, built in 1868, was torched on "Kristallnacht" and spent fifty years as a prison and a warehouse. Its renovated exterior was dedicated as a Cultural Landmark of the State of Baden-Württemberg in a poignant, torchlit ceremony in 1988, on the 50th anniversary of "Kristallnacht". The interior of the synagogue - Schlossstrasse 2, Tel.: (49)7825-86522, E-mail: ehsyn_kipp@t-online.de - was completely restored and is now used for exhibits and concerts. The SCHMIEHEIM JEWISH CEMETERY, dating from the 17th century, is one of Germany's oldest. It was protected by townsfolk from Nazi gangs on "Kristallnacht". For entry, visitors should contact the Kippenheim municipality at Tel: (49)7825-9030 or (49)7825-1483.

LÜBECK

One of the best preserved medieval cities of Germany, Lübeck, located on the Baltic Sea and former capital of the ancient *Hanseatic League*, was home of two of Germany's most prominent individuals, Willy Brandt, mayor of Berlin and German chancellor, and novelist Thomas Mann. The red-brick LÜBECK SYNAGOGUE is North Germany's only still functioning prewar synagogue. The classic interior - blue ceiling decorated with Stars of David, the women's gallery supported by wooden beams, the ornate wooden arch curving over the *bimah* - seems unchanged since the synagogue opened in 1880. Though today's community is tiny, every seat in the synagogue has a prayer book on it, as if a big turnout is momentarily expected. The 300-year old JEWISH CEMETERY is just outside the city.

In the center of town is BUDDENBROOKHAUS, childhood home of Thomas Mann - Mengstrasse 4, Tel: (49)451-122-4190. The gabled 18th century building is now a museum. Mann (his wife was Jewish) became one of Ger-

many's leading anti-Nazi intellectuals. In Lübeck, Mann befriended Joseph Carlebach (scion of an eminent rabbinical family who later had a pulpit in Hamburg) who, it is believed, was the "model" for the rabbi in his novel *Doctor Faustus*. Exhibits on the lives and works of Thomas and Heinrich Mann can be seen at DRÄGERHAUS -Königstrasse 9, Tel: (49)451-1224-148.



LÜBECK SYNAGOGUE
 St. Annenstrasse 13, 23552 Lübeck, Tel.: (49)451-798-2182



www.luebeck-tourismus.de

MAGDEBURG

Jews first came to in Magdeburg in 965. In 1900, some 2,000 Jews lived in the city, and the reconstituted community now numbers around 200. The MAGDEBURG JEWISH CEMETERY dates from the early 1800's -Femersleber-Weg 40-46, Tel.: (49)391-615-617.



MAGDEBURG SYNAGOGUE
 Gröperstrasse 1a, 39106 Magdeburg, Tel.: (49)391-561-6022 or (49)391-561-6675



www.magdeburg.de

MAINZ

Mainz, hometown of the first printer of the Bible, Johann Gutenberg, was also an important center of rabbinical scholarship during the Middle Ages. This attractive town on the Rhine was home of Rabbi Jacob ben Moses Moellin (*the Maharil*), spiritual leader of the Jews of Germany, Austria and Bohemia, as well as of the eminent Kalonymus dynasty of rabbis. Of the three cities of historic



Market stalls on the Rebstockplatz square, Mainz

Shum, only Mainz has a Jewish community today. The small

MAINZ SYNAGOGUE, part of the post World War II MAINZ JEWISH COMMUNITY CENTER, is an architectural gem, complete with arched win-

dows and graceful chandeliers. Its ark contains three Torah scrolls that survived "*Kristallnacht*". The MAINZ REGIONAL MUSEUM, at Grosse Bleiche 49-51 displays several 12th century Jewish tombstones, including that of Meshulam ben Kalonymus. Mainz's ST. STEPHEN'S CHURCH has Germany's only stained-glass windows by Marc Chagall. Like his church and synagogue windows elsewhere, most of the Mainz windows depict Old Testament themes. Today's community was reborn by Holocaust survivors in 1945.

 JEWISH COMMUNITY MAINZ
Forsterstrasse 2, 55118 Mainz, Tel.: (49)6131-613-990
E-mail: info@jgmainz.de

 Internet: www.jgmainz.de (German only)
www.mainz.de

MÜNSTER

Münster has a small Jewish community. The city's extraordinary VILLA TEN HOMPEL is a research institute that records and illuminates a little examined side of the Nazi period: the laborious bureaucracy and outwardly benign officialdom – the "ordinary" civil servants, clerks, office workers and police – that permitted the cogs of the National Socialist death machine to operate with such villainous efficiency. The Villa – once home of wealthy manufacturer that became a center of government planning and training during World War II – is a venue of remembrance, research and political education. To know more, please visit www.muenster.de/stadt/villa-ten-hompel/ or contact Tel.: (49)251-492-7101, E-mail: tenhomp@stadt-muenster.de. The Villa is open on Wednesdays 6pm-10pm, Thursday and Friday noon to 4pm and Sunday 12pm-6pm. Münster's small Jewish community was reborn in 1946.

 JEWISH COMMUNITY MÜNSTER
Klosterstrasse 8-9 48143 Münster, Tel.: (49)251-44909
E-mail: info@jgms.org
Internet: www.jgms.org (German only)
Opening hours: Mon, Wed, Fri 9am-1pm, Tue, Thu 1.30-5.30pm

 www.muenster.de

NUREMBERG

Since the mid-12th century, Jews have lived in this gorgeous city. The town developed particular notoriety during the Third Reich as a result not only of its prominence in the Nazi ethos, but also of the vast searchlight Nazi rallies it hosted, and the fact that the city was site of the first largescale atrocities committed against the Jews – months and years before "*Kristallnacht*". Because of these iniquities, as well as the Nuremberg Race Laws of

1935 that stripped German Jews of their nationality, it was in Nuremberg that the victorious allies determined to hold their post-war trials of war criminals. No summertime visitor to Nuremberg should miss the FASCINATION AND TERROR EXHIBIT, open from May 10 through October 31 in the former Nazi Party Rally Grounds. Nuremberg's FRAUENKIRCHE church occupies the site of Nuremberg's original synagogue built in 1296 and destroyed in the "Black Death" pogroms of 1349; Nuremberg's JUDENGASSE ("Jewish Alley") recalls the Jewish neighborhood of Nuremberg reconstituted in 1352. The elegant 19th-century Moorish-style main Nuremberg synagogue, at Hans-Sachs-Platz 4, attested to the prominence of the Jewish community and it was the first German synagogue to be destroyed by the Nazis, in August 1938, three months before "*Kristallnacht*". Similarly, it was at the SÜDER PLATZ Sports-Palace run by the Nazi S.A. that 300 Jewish men were beaten and abused in July 1933. Between 1941 and 1944, a total of seven transports took 1,631 Nuremberg Jews from LANGWASSER PFERDEMARKT train station to concentration camps in the east: 72 were ultimately to survive. The Nuremberg Jewish Community was one of the first in Germany to be revived after World War II, with the return from Theresienstadt of the community's pre-war secretary and as a result of the vast number of Holocaust survivors in displaced persons camps in and near Nuremberg. In 1984, an elegant and lavish JEWISH COMMUNITY CENTER and SYNAGOGUE opened – which serves the 600-plus members of the Nuremberg Jewish community.



Parish church of our Lady, Nuremberg

 JEWISH COMMUNITY NÜRNBERG
Johann-Priem Strasse 20, 90411 Nürnberg
Tel.: (49)911-56250
www.nuernberg.de

OFFENBURG

The town's Gasthaus Salmen (Inn) is emblematic of the highs and lows of the German-Jewish experience. The inn was begun by Jewish owners in 1806 and in 1875 became a synagogue. It was destroyed on "*Kristallnacht*" in 1938. Restoration of the building under municipal auspices began in 1997, and in 2002 it was unveiled by the President of Germany as a Cultural Landmark of National Significance.



www.offenburg.de

OSNABRÜCK

One of the major sights of this Lower Saxon city of 160,000 is the striking FELIX NUSSBAUM MUSEUM, exhibiting the works of an Osnabrück Jewish artist born in 1904 who died in Auschwitz. Designed by Daniel Libeskind, who went on to design Berlin's superb Jewish Museum, the museum combines Nussbaum's art with architecture that resonates the lows-and-highs of the German Jewish saga: indeed it seems a precursor to the far grander museum Libeskind created for Berlin. The Felix-Nussbaum-House, opened on July 18, 1998 is an extension of the city's Museum of Cultural History and is dedicated to the life and work of the major 20th century artist Felix Nussbaum. For further information contact the Felix Nussbaum building at Lotter Strasse 2, www.felix-nussbaum-haus.de; Opening hours: Tue-Fri 11am-6pm, Sat-Sun 10am-6pm.

Welcomed to Osnabrück in the 13th century as part of an unusual Catholic-Jewish liaison, the Jews of Osnabrück were massacred during the Black Death. 450 Jews lived in Osnabrück in 1925. On "*Kristallnacht*", the synagogue was destroyed and Jewish stores and homes were looted and torched. Osnabrück's Jewish community was revived in 1945 and a SYNAGOGUE and Jewish Community Center opened in 1969. Since November 9, 2004 a memorial marks the destroyed synagogue at Alte-Synagogen-Straße.



JEWISH COMMUNITY, In der Barlage 41, 49078 Osnabrück
Tel.: (49)541-48420



www.osnabrueck.de (German only)

REGENSBURG

Jews have lived in Regensburg since the 10th century, with a formal Jewish quarter being established in the year 1000. In 1080, Regensburg was home of the prominent Talmudist and poet, Rabbi Menachem ben Mekhir. The community endured harrowing pogroms in 1348/49 as a result of the *Black Death*, but the community was never dismantled. Over the centuries the community grew, and in 1912 the 500 plus Jews of



Neupfarrplatz excavations

Regensburg opened an impressive SYNAGOGUE, that was badly damaged by the Nazis 26 years later on "*Kristallnacht*". During the 1930s the majority of Regensburg Jews emigrated, with the remaining members of the community suffering deportation in 1942 - from which few were to return. The Regensburg Jewish community was re-established in 1945 by Holocaust survivors, with parts of the wrecked synagogue restored for the community's use. During subsequent decades, the synagogue has been significantly renovated and enlarged and it now offers Hebrew and religion courses in addition to religious services. In the 1990s major excavations at NEUPFARRPLATZ revealed remains of an ancient Gothic synagogue and an earlier Romanesque synagogue.



REGENSBURG SYNAGOGUE, Schaffnerstrasse 2



JEWISH COMMUNITY REGENSBURG

Am Brixener Hof 2, 93047 Regensburg, Tel.: (49)941-57093

E-mail: jg-regensburg@t-online.de

Internet: www.jg-regensburg.de (German only)



www.regensburg.de

ROSTOCK

The MAX SAMUEL HOUSE (Augustenstr. 20), dedicated in 1991, chronicles the history of Rostock Jewry and was created by the City of Rostock and the Ministry of Culture of Mecklenburg-Vorpommern, with the advice and input of former Rostock Jews residing in Germany, Israel, the United States and Argentina. There is a small Jewish community in today's Rostock.



JEWISH COMMUNITY ROSTOCK, Augustenstr. 20
18055 Rostock, Tel.: (49)381-459-0724



www.rostock.de

ROTHENBURG-OB-DER-TAUBER

Lacing its way through one of the most exquisite areas of Germany, the magnificent Romantic Road starts near the River Main and ends in the foothills of

the Alps. At its heart is the splendid walled town of Rothenburg-ob-der-Tauber, one of the most beautifully preserved 16th-century cities anywhere in Europe. Jews lived in Rothenburg from the 12th to the 16th century, and again between 1875 and World War II. In the Middle Ages, though its Jews were repeatedly besieged and expelled, Rothenburg nevertheless became a center of Jewish scholarship. Meir of Rothenburg, who



Panoramic view, Rothenburg

settled in the town in 1246, was central Europe's leading Jewish scholar, whose fame attracted students from all over Europe. Indeed, more of his Talmudic *responsa* survive and are quoted today than those of any other medieval scholar. And, as if to echo the longevity of "Meir of Rothenburg" himself, Rothenburg itself has today some of the best preserved Jewish sites in small-town Germany.

Rothenburg's Kapellenplatz occupies the site of the town's first Jewish quarter, which existed until 1390. Six hundred years ago, the synagogue stood in what is now the plaza's parking area. The building at Kapellenplatz 10 was a *Talmud Torah*, and the green postwar building on the square was the site of the town's first Jewish "Dance House" (community center). Nearby, the White Tower (Weisser Turm), part of the city's 12th century fortifications, is attached to the JUDENTANZHAUS (JEWISH DANCE HOUSE), a salmon-colored, half-timbered building which was Rothenburg's Jewish Community Center from 1390 to 1520 (it was destroyed during World War II and faithfully reconstructed in 1953). Thirteenth century Jewish tombstones are artfully imbedded in the ancient stone wall surrounding the "dance house" garden. Here is the beginning of the JUDENGASSE (JEWISH LANE), most of whose buildings date from the 13th and 14th centuries, making this perhaps Germany's best preserved medieval Jewish quarter. In the Gothic CHURCH OF ST. JACOB, a 14th century stained-glass window behind the altar depicts the Jewish people

wandering in the desert. The best time to see it is early in the morning. Rothenburg's REICHSSTADT MUSEUM has a small collection of 19th and 20th century Judaica, more than two dozen 13th and 14th century Jewish tombstones, as well as a stone monument commemorating a pogrom in 1298.



ROTHENBURG TOURISM SERVICE

Tel.: (49)9861-404-800

E-mail: info@rothenburg.de, Internet: www.rothenburg.de

SAARBRÜCKEN

Jews have lived in the capital of the Saar Region, on the French-German border, since 1321. After World War I, the Saar was administered by the League of Nations until the German takeover in 1935, at which time many Saarlanders, and most Jews, given the choice of Nazi-German or French nationality, chose the latter. The synagogue was destroyed on "Kristallnacht", and the remaining Jews deported in 1940. Today's Saarbrücken Jewish community has some 1,000 members.



SYNAGOGUE COMMUNITY SAAR, Lortzingstr. 8

66111 Saarbrücken, Tel.: (49)681-910-380

Internet: www.synagogengemeindesaar.de (German only)



www.die-region-saarbruecken.de

SCHNAITTACH

In this small town near Nuremberg, the excellent JEWISH MUSEUM OF FRANCONIA - www.juedischesmuseum.de - recalls Schnaittach's 16th century prominence as the seat of Franconia's "State Rabbis" (Oberlandrabbiner). The museum - Museumgasse 12-16, Tel.: (49)9153-7434 - is housed in the former synagogue-Talmud Torah-Mikve-Rabbi and Cantor's House complex, and contains displays of ritual objects and mementoes of this small community. It is open (November-April) Sundays from 11am-5pm, and (May-October) Wednesdays through Sundays, and holidays, from 11am-5pm.



www.schnaittach.de (German only)

SCHOPFLOCH

Tiny Schopfloch is typical of the hundreds of German villages in which Jews lived from the Middle Ages until the Nazi-era. Yet, it is entirely unique. Jews lived in Schopfloch from 1546 until 1938, it had a Jewish mayor in the 18th century, and, until the 1830s, the population was one-third Jewish. Memorial

plaques mark both the 18th century JEWISH SCHOOL and the site of the SYNAGOGUE destroyed on "Kristallnacht". But Schopfloch has something more. Hundreds of years ago, Jewish Schopflochers developed a local patois, based largely on Hebrew. Over the years, as Christians worked in Jewish homes and the Jewish community became more and more integrated, the dialect became commonplace. Known as Lachoudish (believed to be a contraction of Lashon Hakodesh, Hebrew for "holy tongue"), the dialect contains some 2,000 words of Hebrew origin.

 www.schopfloch.de (German only)
www.juden-in-schopfloch.de.vu/

SPEYER

Speyer was a major center of rabbinical study from the 12th to the 14th centuries. A small community lived here into the 20th century; by 1939, most had emigrated, and the remainder was deported to concentration camps in 1940. The MIKVE on *Judenbadgasse* (literally: "Lane of the Bath of the Jews") is the best-preserved medieval Jewish ritual bath in Europe. Built in Romanesque style in 1084, and fed by waters channeled from the River Rhine, its use was discontinued in 1534. Visitors descend a long staircase (the entrance is several feet higher than it was in the 11th century), passing indentations for lanterns and benches where husbands waited for wives. The bath is sited in a beautiful garden, where a remnant of the 12th century synagogue also stands. The MIKVE is open (May to October) 10am-5pm. *Judenbadgasse* leads off JUDENGASSE, a cobbled street of white, grey and salmon houses with tiled roofs. Opposite the houses beginning at about number 9, much of the 11th century ghetto wall still stands.

 www.speyer.de
 Tel.: (49)6232-142-392
 E-mail:

touristinformation@stadt-speyer.de



Mikve, Speyer

SULZBURG

The neo-classical synagogue of this tiny town - created by one of Baden's greatest architects, Friedrich Weinbrenner - was restored as a memorial and cultural landmark in 1977. For information please call the tourist information in Sulzburg, Tel.: (49)7634-560035.



www.sulzburg.de (German only)
 E-mail: tourist-info@sulzburg.de

TRIER

There is archeological evidence of a Jewish presence in Trier in the 3rd and the 6th century. A permanent community was established in the 10th century. The Romans colonized Trier (*Roman Treves*) during the reign of Emperor Augustus, and the massive black stone PORTA NIGRA entrance to the city is undoubtedly the finest Roman relic in Germany.

The oldest Jewish site in Trier is the JUDENGASSE, located just off the city's main market, through the passageway called the KLEINE JUDENPFORTE (Small Jewish Gate). JUDENGASSE 2 is believed to be the oldest private Jewish house in Germany; though its façade is 17th century, the foundation and cellar date from the 13th. JUDENGASSE is a short, narrow, sconce-illuminated street of 2-4-story medieval houses; it leads into the GROSSER JUDENPLATZ (Main Jewish Square) where the medieval community hall and synagogue stood. It was in 1818 that Karl, son of Heinrich Marx - a baptized descendant of centuries of Trier rabbis - was born at Bruckenstrasse 10. Today's KARL-MARX-HAUS museum is perhaps Trier's most visited site. Its exhibits document Marx's personal and political life, including the extensive Marx family tree illustrating not only both sides of the family's generations of rabbis but also his distant cousinship with Heinrich Heine. Today's community, as well as U.S. troops from nearby



Judengasse, Trier

Bitburg Airbase, worship in the SYNAGOGUE - one of the most attractive built in postwar Germany (one of its torah-scrolls was rescued on "Kristallnacht" and kept in safekeeping by the Bishop of Trier). The Romanesque TRIER CATHEDRAL, like that of Worms, has statues of *Ecclesia* and *Synagoga*.



TRIER SYNAGOGUE AND JEWISH COMMUNITY

Kaiserstrasse 25, 54290 Trier
 Tel.: (49)651-41096 or (49)651-33295
 Internet: www.alemannia-judaica.de/trier_synagoge.htm#Trier



www.trier.de

WEIMAR-BUCHENWALD

There is no Jewish community today in the historic city of Weimar, whose name was associated with Germany's first democratic experiment from 1920 until 1933. The WEIMAR JEWISH CEMETERY was restored in 1983.

A few miles from the heart of Weimar lies one of the ugliest sites in German history, the concentration camp of BUCHENWALD, where some 56,000 victims of the Nazis died from 1937 to 1945. The camp was created for "enemies of the Third Reich," and was one of the most grotesquely cruel even for the Nazis. Buchenwald has become a major learning center for Germans young and old, who come not only for a few hours, but for 3- or 4-day periods to study this lowest point in German history. The JEWISH MONUMENT at "block 22" is a sculpted concrete forest naming many of the Nazi concentration and extermination camps. The magnificently designed and curated BUCHENWALD MUSEUM opened in the early 1990s and is a must for visitors. Buchenwald is open daily except Mondays, from 10am-6pm (April thru October), 10am-4pm (November through March).



www.buchenwald.de

Tel.: (49)3643-430-200, E-mail: anmeldung@buchenwald.de

WIESBADEN

Jews have lived in Wiesbaden since the Middle Ages. Today, there is a flourishing Jewish community in this elegant city a few miles from Frankfurt am Main. The Altisraelitische Synagogue, built in 1890, was damaged on "Kristallnacht", and after its tortured history as a wartime deportation center for Wiesbaden's Jews was still usable in 1945 as a synagogue for the reestablished community. The new WIESBADEN SYNAGOGUE, completed with impressive stained-glass windows by Egon Altdorfer, opened in 1967. In the courtyard of today's WIESBADEN JEWISH COMMUNITY CENTER is the last remnant of the Michelsberg Synagogue that was destroyed on "Kristallnacht"; students and teachers at the Wiesbaden University for Applied Science have created an extraordinary "virtual reconstruction" of the synagogue that can be viewed at www.memo38.de. There are numerous memorials in Wiesbaden to deportations and destroyed synagogues, at Poststrasse 7, Rathausstrasse 37, Bernhard Schwarz Strasse 7 and at Alexandrastrasse 6. The city's GESCHWISTER-STOCK-PLATZ is named for two Wiesbaden Jewish children, aged 5 and 7, murdered at Sobibor. The ACTIVE MUSEUM SPIEGELGASSE FOR GERMAN JEWISH HISTORY IN WIESBADEN - Spielgasse 11 traces the city's Jewish past. For opening hours: Tel.: (49)611-305-221, E-mail: spiegelgasse@web.de.



JEWISH RELIGIOUS COMMUNITY WIESBADEN

Friedrichstrasse 31-33, 65185 Wiesbaden

Tel.: (49)611-933-3030, E-mail: jg.we@t-online.de



www.wiesbaden.de

WÖRLITZ

Incredibly, one of Europe's loveliest synagogues is located in this tiny town of 2,000 inhabitants, 50 miles southwest of Berlin, where Jews lived from 1680 until 1937. Because the community's original synagogue had to be torn down in the 18th century because of the expansion of the city-hall, the Princes of Anhalt-Dessau compensated the community by ordering master-architect, Friedrich Wilhelm von Ermannsdorff, not only to build the community's new synagogue, but also to build it in keeping with the neo-classical style of their new palace and surrounding park (the first English-style park in Germany). The result, consecrated in 1790, was a synagogue modeled on Rome's Temple of the Vestal Virgins. The synagogue's interior was destroyed on "Kristallnacht", and then used as an exhibition hall after the war. In 1986, a two-year renovation began, and the WÖRLITZ SYNAGOGUE MUSEUM opened in 1988. After another renovation, the museum reopened in 2003 and now hosts an exhibition providing insights into the Jewish History of Saxony-Anhalt. For more information please call (49)349-052-0216 or visit www.woerlitz-information.de.



www.woerlitz-information.de

E-mail: info@woerlitz-information.de

WORMS

A bevy of street names attest to Worms' vibrant Jewish past. Home to some of the most glorious Jewish sites in Germany, indeed in all of Europe, Worms (pronounced Vormz) is a must for travelers to Germany in search of the nation's rich Jewish heritage. The Jewish community - and Jewish scholarship - flourished in Worms from the 11th to the 14th century, and it was here that Rashi, Judaism's legendary 11th century rabbi, studied. Worms' medieval Jewish community was granted unprecedented rights, and it became the practice for the Bishop of Worms to choose one of the elected elders of the Jewish community to be "Bishop of the Jews...for life." The Worms community lost its prominence in later centuries, yet it became, in 1848, one of the first cities in Germany to elect a Jewish mayor. As there is no longer a Jewish community in Worms, the city's many Jewish sites are maintained by the municipality. Worms' JUDENGASSE ("Jewish alley") is still configured as it was during the Middle Ages, parallel to the remnants of the city's north wall. It's a lovely, curving, cobbled street, lined with pastel-colored three-story houses. Worms' Jewish treasures lie just off the *Judengasse* at *Synagogenplatz*. Though repeatedly damaged and restored, the RASHI SYNAGOGUE is a faithful 20th -

century reconstruction of the synagogue built in 1034 by the same artisans who worked on Worms Cathedral. The five years in the 1060s that Rashi, the 11th century's greatest Talmudist, studied in Worms, has linked him eternally to the city's eminence. The synagogue's vaulted, stone interior is spartan, the only adornment a candelabra suspended from the ceiling, and a stone ark topped with three crowns. The **RASHI CHAPEL** was added in 1642, complete with a chair possibly used by Rashi himself. A large room to the left of the *bimah* (prayer platform) was a separate women's synagogue built in the 13th century. The wall between the two buildings was removed in the 19th century, and the room is empty except for a HOLOCAUST MEMORIAL to the 500 Worms Jews murdered by the Nazis. On the building exterior, look for the original dedication stone identifying the synagogue's 11th century donors "Jacob and Rachel." In the garden, a narrow stairway descends to a *MIKVE* (ritual bath) dating from 1186. Adjacent to the synagogue is RASCHHAUS (RASHI HOUSE), housing the WORMS CITY ARCHIVE and its JUDAICA COLLECTION. Opened in 1982, it stands on the site of ancient structures that have served as a yeshiva, a Jewish community hall, a hospital, old-age home and, in 1941-42, the assembly point for Nazi deportations. The JUDAICA COLLECTION features a copy of the 1272 WORMS MACHZOR (prayer book) – the original may be seen at Jerusalem's Israel Museum – and torah crowns and other ritual objects, and a map of the Middle Ages *Judengasse* identifying each occupant's home.

Southwest of the Worms is Europe's oldest JEWISH CEMETERY. Some 2,000 densely packed, hard sandstone tombstones are surrounded by lush vegetation; the lettering of many have survived the ages since the first was erected in 1076. Many eminent scholars are buried here, most in the section designated *Rabbinertal* (Valley of the Rabbis), where directional signs guide visitors. The great WORMS CATHEDRAL is one of three in Germany (others are in Bamberg and Trier) with statues of the female forms of *Ecclesia* and *Synagoga*.)



SYNAGOGUE WORMS AND JEWISH MUSEUM (in Raschihouse)

Hintere Judengasse 6, 67547 Worms

Opening hours synagogue: April till October daily 10am-12.30pm/1.30-5pm, November till March daily 10am-12pm/2-4pm

Opening hours museum: April till October: Tue-Sun: 10am-12.30pm/1.30-5pm, November till March: Tue-Sun: 10am-12.30pm/1.30-4.30pm



www.worms.de

WUPPERTAL

The first records of Jews in Wuppertal date from 1691. In 1930, some 3,000 Jews lived in Wuppertal. Both of the community's synagogues were destroyed on "*Kristallnacht*" and the Jewish cemetery was vandalized. By May 1941, only 1,093 remained – and in subsequent months all were deported "to the east." A community of 150 Jews was reinstated in 1945. Memorial tablets were mounted to recall the destroyed synagogues and the dead and deported and the current WUPPERTAL SYNAGOGUE was opened in 2002.



JEWISH COMMUNITY WUPPERTAL,

Friedrich-Ebert Strasse 73, 42103 Wuppertal

Tel.: (49)202-300-233

E-mail: gedenkstaettewuppertal@gmx.de

MEETING PLACE OLD SYNAGOGUE WUPPERTAL

Genügsamkeitstrasse, 42105 Wuppertal

Tel.: (49)202-563-2843

E-Mail: GedenkstaetteWuppertal@gmx.de

Opening hours: Tue-Fri, Sun 2-5pm (closed at holidays)



www.wuppertal.de

USEFUL TRAVEL INFORMATION

WHERE AND HOW

Germany is located in the heart of continental Europe, connected to its neighbors – France, Belgium, the Netherlands, Denmark, Poland, the Czech Republic, Austria, Switzerland and Luxembourg – by one of the world's most advanced networks of highways, railroads, rivers and air routes. Direct flights link some twenty U.S. and Canadian cities with Frankfurt (continental Europe's busiest airport), Berlin, Bonn, Cologne, Düsseldorf, Hamburg, Munich and Stuttgart.



Old Pinakothek, Munich

WHEN TO GO

Travel to Germany is popular all year round. Dress appropriately for the climate – predominately mild, temperate – and you will be perfectly comfortable. Summer temperatures range 70–85F (20–30C), winter temperatures range 30–50F (–1–10C), spring and fall in-between.

CURRENCY

Germany's historic Deutsche Mark was retired in 2002 in favor of the Euro. Exchange foreign currency and travelers' checks at banks, airports, transportation centers and hotels. Use your ATM card or credit card to withdraw Euros from ATMs throughout Germany 24-hours a day. Credit cards are universally accepted. Prices include VAT (value added tax) of 19%. Ask for a VAT form when you make a major purchase, show your merchandise when you leave Europe, and receive a VAT refund.

TIME

Germany is six hours ahead of Eastern Standard time, nine hours ahead of Pacific time.

ELECTRICITY

Germany electricity is 220 volts. Most hotels supply hair-dryers and shaver sockets for North American shavers. To use all other appliances, bring or buy an adapter plug. You'll probably need a transformer for other North American gadgets – but not for laptops, camera- and phone-chargers, whose voltage is generally universal.

OPENING HOURS

Shopping days and opening hours in Germany are regulated by a federal law, the "Shop Closing Law" (Ladenschlußgesetz), first enacted in 1956.

Shopping: Generally 9am–6pm, Monday thru Friday, with more and more remaining open to 8pm. On Saturdays, most stores close by 4pm. Few stores open on Sunday. During December, some stores stay open longer.

Banks: Usually 8:30am–1pm and 2:30pm–4pm, Monday thru Friday. Some stay open later on Thursdays.

Pharmacies: Same as regular stores. In every city, emergency pharmacies are available. Ask your hotel for information.

Museums: Generally closed on Mondays.

TELEPHONES-INTERNET

Make phone calls from a telephone booth using a phone card (*Telefonkarte*), available from newsstands for 5, 10, or 20 Euros, or call from your hotel-room; you can make low-cost long-distance calls using your North American long-distance carrier card. Cell phones are as popular in Germany as they are in North America. Rent a cell phone (on arrival or before you leave) or, if you have a Tri-band cell-phone, it will work perfectly in Germany. Check the German phone-numbers of your e-mail server before you leave home. Internet cafés and hotel business centers can be found everywhere in Germany, and in many hotels you can log-on from your room.



Carnival in Germany

OFFICIAL HOLIDAYS

New Year's Day / Epiphany / Good Friday / Easter Sunday / Easter Monday / Labor Day (May 1) / Ascension / Whit Sunday / Whit Monday / Corpus Christi / Assumption Day / Day of German Unity (October 3) / Reformation Day / All Saints' Day / Christmas / 1st and 2nd Christmas Day / Boxing Day (December 26)

TIPPING

Service charges are invariably included in – or automatically added to – hotel, restaurant, café and bar bills. An extra 5–10% will indicate you were particularly pleased with the service. Tip porters 1 Euro per bag. In taxis, most passengers round the payment up or add one or two Euros.

Germany's Jewish Sites in this Brochure



USA

German National Tourist Office
 122 East 42nd Street,
 Suite 2000
 New York, NY 10168-0072
 Tel.: +1 (212) 661-7200
 Fax: +1 (212) 661-7174
 E-mail:
 GermanyInfo@d-z-t.com
 www.cometogermany.com

CANADA

German National Tourist Office
 Office National Allemand
 du Tourisme
 480 University Ave., Suite
 1410
 Toronto, ON M5G 1V2
 Tel.: +1 (416) 968-1685
 Fax: +1 (416) 968-0562
 E-mail : info@gnto.ca
 www.cometogermany.com

HEAD OFFICE
 GERMANY
 German National
 Tourist Board
 Beethovenstr. 69
 60325 Frankfurt am
 Main
 Tel.:
 + 49 (69) 974640
 Fax:
 +49 (69) 751903
 E-mail:
 info@d-z-t.com
 www.germany-
 tourism.de