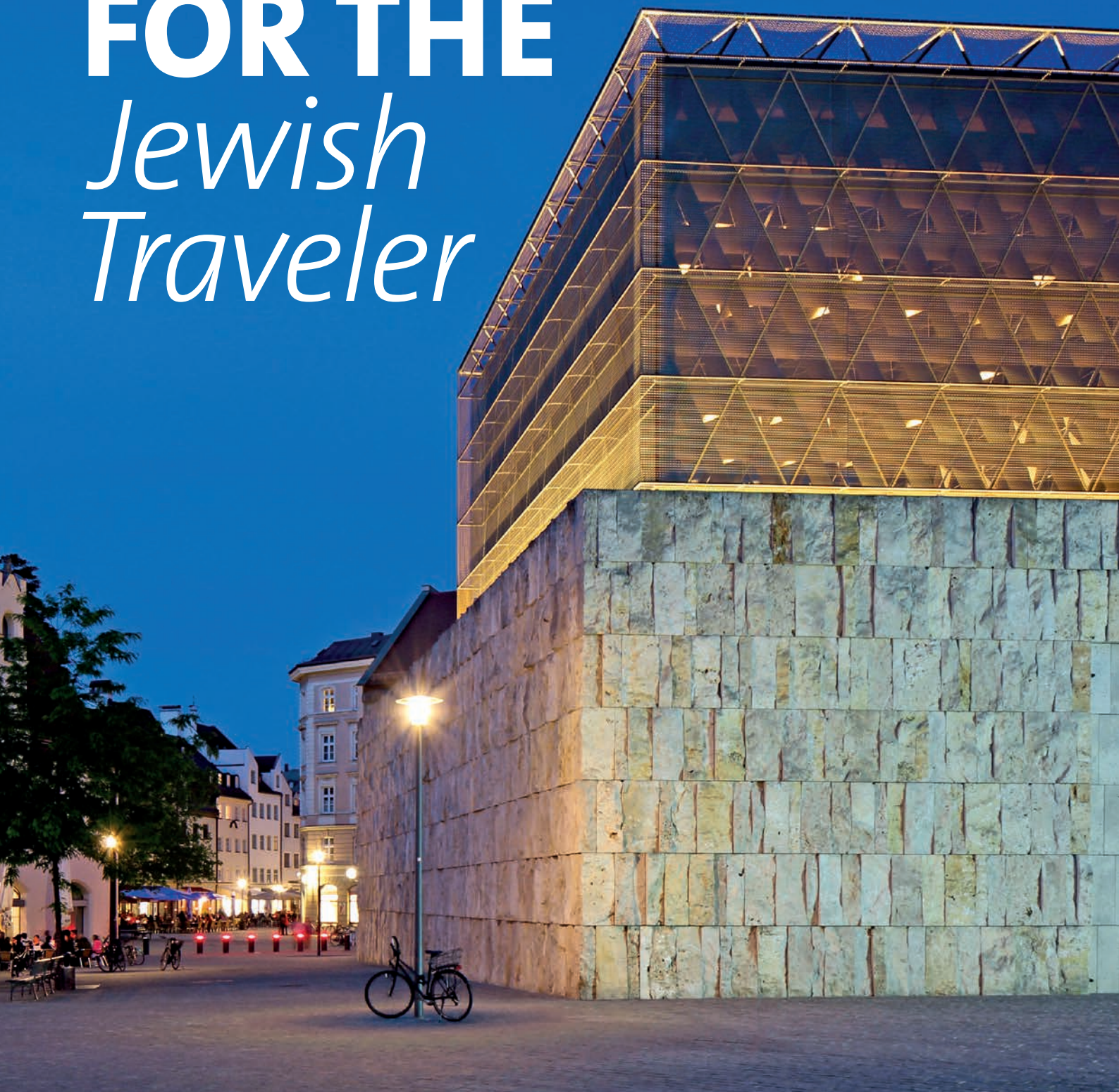
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GERMANY FOR THE *Jewish Traveler*







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Welcome
TO GERMANY

"ONE OF THE MOST DIVERSE COUNTRIES IN EUROPE"
For foreign 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.

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 impressive 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 170 museums, and every town and city in Germany has a wealth of museums, galleries and institutions devoted to science, automobile manufacture, sociology, religion, 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.

Most people have their own 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's an exquisite village: a tumble of medieval walls, half-timbered houses and gingerbread turrets. Perhaps it's Berlin — our capital and 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's 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.

HOW THIS GUIDE WORKS

The German National Tourist Office first published a quite simple Germany for the Jewish Traveler brochure in the 1980's. It received worldwide acclaim and not a trace of the criticism that some feared. This updated version is quite complex and detailed and includes copious information to help you plan your trip to Germany. The geographical section begins with our capital, Berlin, continues 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.

Kosher Restaurant certified kosher by a rabbinical authority

Synagogue (Liberal [Reform/ Conservative]) or Orthodox

Jewish Community Center

Chabad-Lubavitch Orthodox Centers/Haredi Centers

General Information

GERMANY FOR THE *Jewish Traveler*



Berlin, Jewish Museum Berlin

2021 marked the celebration of 1700 years of Jewish Life in Germany. Even though the Second World War ended in 1945, the crimes committed against the Jewish people during the Nazi regime retain a singular identitiy in the annals of horror.

Yet, perhaps incredibly to some, today's Germany is home to the third-largest Jewish community in western Europe, indeed the only European Jewish community that is growing rather than shrinking. Some ask how this could be possible.

Visiting today's Germany is an astounding lesson in how a nation has sought to come to terms with a devastating legacy. It was in 1945 that Germans started to come to terms with what had happened in the previous 12 years. For centuries, academics and historians are destined to continue to question, argue and examine how a country and a people admired for their advancement, culture and civilization could have been responsible for the infamy we know today as "The Holocaust". Yet, what is beyond argument is how succeeding generations of Germans have demonstrated revulsion at the deeds of their forebears, have sought and earned compassion and have dedicated themselves to forging an entirely different Germany.

After the smoke of war had lifted, 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 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 and democratic 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



Dresden, New Synagogue

many Israelis, was distinctly unpopular. Yet it was this meeting, and its emotional resonance, that 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 to convey a special invitation to the Jews of the world to visit our country. As we do so, it would be naïve for us not to recognize that for many, contemplating a visit to Germany may never 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 when 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 two millennia, an unbroken chain that began during the Roman Empire. Today, over 200,000 Jews call Germany home. Jewish communities thrive in more than 100 German towns and cities, as do more than a hundred congregations **synagoge.de**.

The 1,700-year 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 church-encouraged 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 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, torment, denaturalization, enforced destitution, emigration, attack and ultimately — slaughter, on a scale staggering in its cruelty, overwhelming in its proportions.

It was on November 9, 1938 that the Nazis' anti-Semitism graduated from a series of crippling laws, expulsion from professions, boycotts, hate-filled propaganda and random 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 some refer to it also as Reichspogromnacht or "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 might prove to be a passing and survivable phenomenon, all illusions were brutally shattered by Kristallnacht. And for the traveler in search of sites of Jewish interest in Germany, Kristallnacht is pivotal in that so many Jewish sites were destroyed and, in the ensuing decades, so many memorials erected to their destruction.

At the close of World War II, Germany 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 East Berlin). Berlin was similarly divided between west and east, a division concretized by the Soviets' construction of the Berlin Wall in 1961.

At the war's end, survivors of the Holocaust were liberated from camps or from hiding and, desperate to start new lives far away from horrors and memories, most eventually moved on to what would become Israel or the New World. But many stayed and it was they who gave birth to today's thriving German Jewish community. And while Jewish communities were reborn in both the West and East, it was in the democratic West, rather than in the totalitarian East, that the richness of a new Jewish life in Germany was able to emerge. 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 Kristallnacht — that the walls dividing east from west came down.

In the following year — 1990 — Germany was formally reunited.

A milestone in Germany's Jewish renaissance occurred on January 27, 2003, when the Chancellor of Germany signed an agreement with the Central Council of Jews in Germany that brought 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, confirmed 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.

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 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 less orthodox Judaism that is practiced today by vast numbers of Jews around the world.

For travelers from all over the world, a visit to Germany is exciting and enormously fulfilling. For Jewish travelers, it is also an experience that offers a fascinating, poignant, thought-provoking and unforgettable kaleidoscope of emotion and discovery.



Berlin-Mitte, Sculpture at the Jewish Cemetery

WHERE TO *go* AND 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.

If you would like details on a particular destination, please e-mail **GermanyInfo@germany.travel** or visit **germany.travel**.



Berlin, "Stolpersteine"

"Stolpersteine" THE UBIQUITOUS MEMORIAL

They're not very large, about 15 cm (6") square. But there are tens of thousands of them all over Germany, in cities, towns and villages large and small. What are they? Stolpersteine — literally "stumbling stones" — are bronze plaques cemented into the sidewalk outside the homes of Jews and members of other persecuted minorities deported during the Third Reich. Each tells the simple story of what happened to a single individual — like this one in Konstanz in Baden-Württemberg, a memorial to a German Jew born in 1885, who was deported in 1940 first to Camp de Gurs in the Pyrenees, then to the Drancy internment camp outside Paris, and then to Auschwitz on September 6, 1942 where he was gassed on arrival.

Stolpersteine are the brainchild of Cologne-based artist Gunter Demnig who began the project in 1997, citing the Talmud's declaration that "a person is only forgotten when his or her name is forgotten". Each plaque begins with the words: "Here lived..." Demnig himself produces each Stolperstein and personally oversees each installation. While relatives of victims can commission Stolpersteine, most are funded by the municipality where the plaque is to be placed. **stolpersteine.eu**



Berlin, Brandenburg Gate

BERLIN

Our **CAPITAL**

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 outwit 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.

Nearly 200,000 Jews lived in Berlin before the Nazis came to power. Theirs was a vibrant community that contributed much to the creativity and style that earned Berlin its legendary and celebrity status. About 1,500 Jews managed to survive the Holocaust in hiding in Berlin.

Today, Berlin is home to Germany's largest Jewish community. Some 50,000 Jewish Berliners are part of an extraordinary and exciting Jewish renaissance in our capital. 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 **zentralratderjuden.de**.

There is much to see in Berlin. And there is much of Jewish interest – historic and modern – to see in Berlin.

THE MEMORIAL TO THE MURDERED JEWS OF EUROPE

The capital of Germany is rightly home to our country's official memorial of The Holocaust (Cora-Berliner-Strasse 1), formally known as The Memorial to the Murdered Jews of Europe. The stark lack of euphemism in its name is deliberate. Opened in 2005, the Holocaust Memorial, a sea of 2,700 concrete stelae of differing heights — resembling coffins — is set in a vast swath of land in the heart of the city, close to the Tiergarten, the Brandenburg Gate and the American Embassy. More significantly it is sited adjacent to the grassy mound beneath which lie the shattered remains of the Führerbunker where Hitler oversaw the final days of the Third Reich and took his own life. The memorial was designed by architect Peter Eisenman to recall a waving cornfield. Beneath the memorial, an underground Information Center provides stark exhibits and details on The Holocaust. **stiftung-denkmal.de**

(Adjacent to The Holocaust Memorial are The Memorial to the Homosexuals Persecuted under the National Socialist Regime and The Memorial to the Sinti and Roma of Europe Murdered under the National Socialist Regime.)

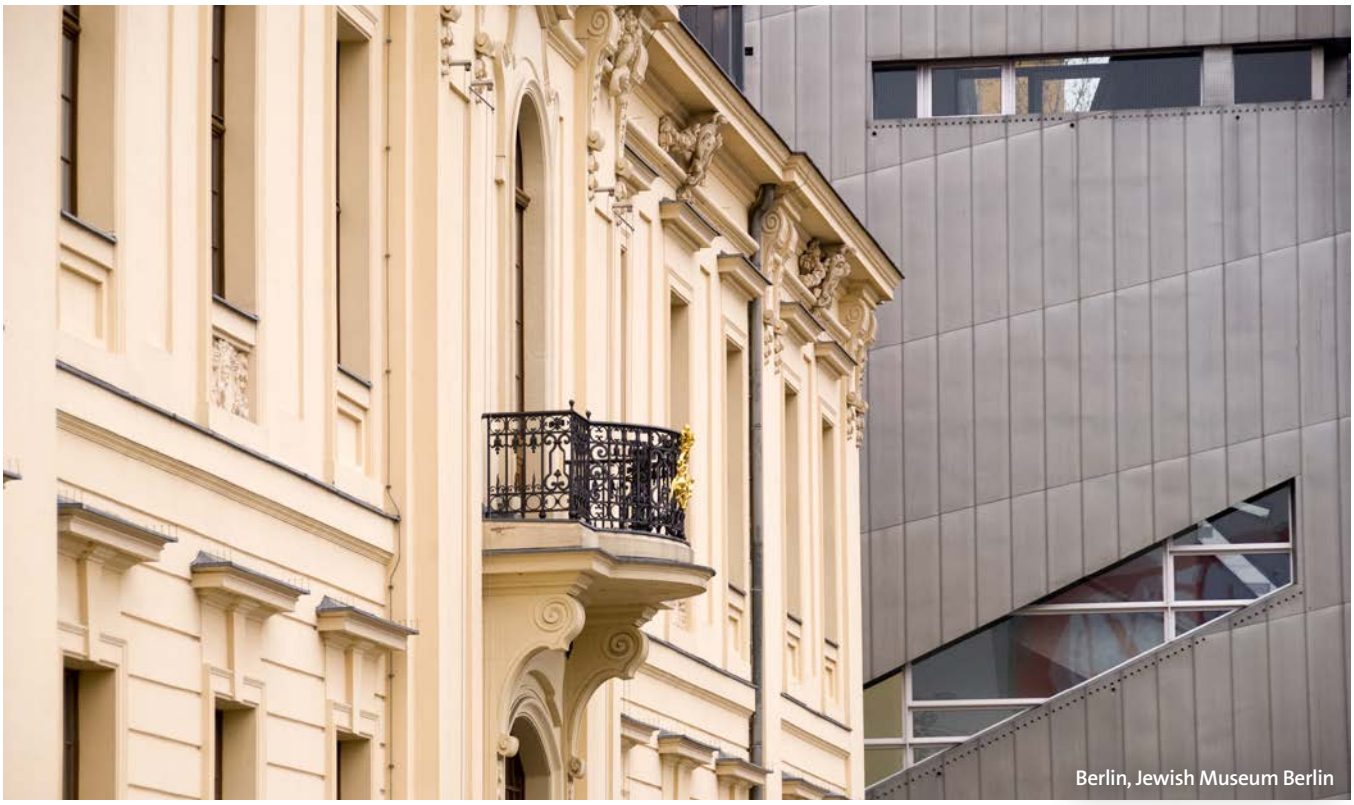


Berlin, Memorial to the Murdered Jews of Europe

THE JEWISH MUSEUM BERLIN

Perhaps nowhere in Berlin is more emblematic of a new Germany than the Jewish Museum Berlin (Lindenstrasse 9–14). It is one of that special cadre of buildings whose architecture is so extraordinary that it became a Berlin landmark long before the exhibits were unveiled. 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. Now it is one of the capital's most visited institutions.

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. For information please visit **jmberlin.de**.


Berlin, Jewish Museum Berlin

ORANIENBURGER STRASSE SYNAGOGUE

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" at Oranienburger Strasse 28–30. This vast, Moorish-influenced jewel was opened in 1866 and, until Kristallnacht, considered Germany's grandest synagogue. Torched and partially wrecked on Kristallnacht, allied bombers completed the building's virtual destruction in 1945. Today, the New Synagogue serves not only as a synagogue **or-synagoge.de**, but also as a memorial and museum of Berlin Jewish life prior to the Nazis **centrumjudaicum.de**, and the offices of the Berlin Jewish Community **jg-berlin.org**. The interior incorporates both new construction and wrecked girders (enshrined behind plate glass); the exterior, with its rebuilt Oriental towers and shiny golden dome — magnificently floodlit at night — now stands as a prominent feature of Berlin's 21st-century skyline.

EHEMALIGE JÜDISCHE MÄDCHENSCHULE

Berlin's first Jewish girls' school opened in 1835, and in 1930 moved into a starkly modern building at Auguststrasse 11. The Ehemalige Jüdische Mädchenschule "Former Jewish Girls' School" is now a multipurpose building combining an exhibit on the history of the girls' school, art galleries, a museum honoring the family of John Fitzgerald Kennedy, a New York-style "deli" and the stylish Pauly Saal restaurant whose décor and cuisine is inspired by the Berlin of the 1920's.

All Jewish schools in Germany were closed in 1942 and the building served as a military hospital until the end of World War II. From 1950 to 1996 it was the Berthold Brecht Secondary School. Abandoned until 2006, when a temporary exhibit was installed marking the 10th anniversary of jurist-historian, Hannah Arendt, it was returned to the Jewish Community in 2009, its goal to "combine the experience of history, art and gastronomy".

JEWISH GALLERY

Nearby, 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.

Also adjacent to the New Synagogue (at Oranienburger Strasse 28) is the extremely popular Café Oren (non-kosher), one of the first Israeli/Jewish-style restaurants in Berlin.

MEMORIES

Quite apart from The Memorial to the Murdered Jews of Europe, and other major sites, Berlin abounds with memories, plaques and memorials to the horrors of the Third Reich and The Holocaust.

- 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).
- The Missing House sculpture at Grosse Hamburger Strasse 15/16, which lists the names of former residents
- The Book Burning Memorial in the Bebelplatz, adjacent to Humboldt University and the Opera House on the Unter den Linden, is chilling in its simplicity
- The Track 17 Memorial in the Wilmsersdorf district, commemorates the more than 50,000 Jews that were deported from Grünewald Station; its plaques next to the railroad tracks list every transport between 1941 and 1945, the number of people, and their destination.
- The German Resistance Memorial Center (Gedenkstätte Deutscher Widerstand) at Stauffenbergstrasse 13/14 honors the army officers who plotted to kill Hitler in July 1944. The former Wehrmacht Command building is now a museum of resistance to the Third Reich.
- The Wives of Jewish Husbands or Rosenstrasse Memorial, erected in 1995 near the Hackescher Markt recalls the 1943 demonstrations by Christian women outside Gestapo headquarters after 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.
- The Levetzow Synagogue Memorial is a massive sculpture that commemorates a synagogue destroyed on Kristallnacht, and the 37,000 Jews who were later collected and deported from Levetzowstrasse 7/8.
- Sometimes it's as simple as the railroad sign memorial outside the Wittenbergplatz subway station that says "Places of terror that we are never allowed to forget" and then the list of ten camps to which Berlin Jews were consigned: Auschwitz, Stutthof, Maidanek, Treblinka, Theresienstadt, Buchenwald, Dachau, Sachsenhausen, Ravensbruck, Bergen-Belsen.
- The Sachsenhausen Concentration Camp, less than an hour north of Berlin, makes for a sad and harrowing visit into the darkest days of German history, where some 200,000 people were incarcerated during 1933–1945.

The 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".

HACKESCHE HÖFE

Not far from the Ehemalige Jüdische Mädchenschule is a series of courtyards called the Hackesche Höfe, **hackesche-hoefe.com**, whose Art Nouveau buildings once housed a variety of Jewish institutions and homes. Today, the Hackesche Höfe contain a series of chic boutiques, galleries, bars, restaurants and stores, several of which seek to recall the courtyards' Jewish "heritage".



Berlin, Hackesche Höfe

TOPOGRAPHY OF TERROR FOUNDATION

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 and the litany of groups hated by the regime. **topographie.de**

SPANDAU

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 the Spandau Citadel, a 12th-century fortress used for festivals and cultural events. In the 1960's archeologists discovered some 70 14th-century Jewish tombstones embedded in the citadel's wall and these are part of the Spandau Citadel museum. **zitadelle-berlin.de**

HOUSE OF THE WANNSEE CONFERENCE

It was in the elegant and aristocratic Wannsee Villa in a leafy, bucolic neighborhood overlooking suburban Lake Wannsee that the death of millions was decided. Here, in January 1942, Reinhardt Heydrich, Adolf Eichmann, and a team of cohorts and specialists on "The Jewish Question" engineered one of the most ghastly crimes in human history: the "Final Solution". The House of the Wannsee Conference is today a memorial and an educational center is located at Am Grossen Wannsee 56–58. **ghwk.de**

WEISSENSEE CEMETERY

Weissensee Cemetery (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. After the Nazis came to power, Berlin Jews utilized the cemetery as an agricultural training area prior to their emigration to Palestine; once the war began it was a hiding place for Judaica, Torah scrolls, and Jews escaping deportation. **jg-berlin.org**



Berlin, Oranienburger Strasse Synagogue

The Berlin Jewish Community Center at Fasanenstrasse 79/80, just off Kurfürstendamm, was built in 1959 on the site of the former Fasanenstrasse Synagogue, destroyed on Kristallnacht. The synagogue's surviving Moorish-style portal was 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. **berlin-judentum.de**

Synagogue services are held at nine synagogues in Berlin, some new, some converted, some restored pre-Hitler houses of worship. Up-to-the-minute details of services are available at **jg-berlin.org**

Several websites provide up-to-the-minute details of kosher restaurants and food shops in Berlin. These include:
chabadberlin.de
berlinjewish.com
hagalil.com
but before your trip do an Internet search for Berlin kosher restaurants for even more information.

Synagogue services are held at nine synagogues in Berlin; up-to-the-minute details of services are available at **jg-berlin.org**

Jewish Community Berlin
Oranienburger Str. 28–31
10117 Berlin **jg-berlin.org**

Chabad of Berlin
chabadberlin.de
Chabad Brandenburg
facebook.com/chabadbrandenburg

visitberlin.de

Rediscovering “COLONIA” JEWRY

Cologne first became home to Jews who arrived with the Romans. “Colonia” Jews are mentioned in edicts by Byzantine Emperor Constantine in 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. 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 (Jewish Lane). Near the small space next to the Rathaus (City Hall, near today’s flagpoles) stood the medieval main synagogue, women’s synagogue, hospital, bakery and community center.



Cologne, Dom

Museenkoeln (the body that oversees all Cologne Museums) is currently engaged in a giant archeological project that will include the opening of a discrete Cologne Jewish Museum. Currently, all that remains of medieval Cologne Jewry is the mikveh 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. Currently part of the Cologne Museum, it was renovated and re-opened in 1979 and topped by a glass pyramid. **museenkoeln.de**

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

The center of today's Jewish community is the **Great Roonstrasse Synagogue**, the city's only synagogue to survive the Nazis. Its reconstructed interior, capped by a giant blue dome, blends well with the original Romanesque- Revival and Moorish design. The building also houses the Jewish Community Center, a small exhibit on Cologne Jewry, a library, kosher restaurant, youth center and much more.

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.


Cologne, Rathaus

Jewish Community Center **sgk.de**
Great Roonstraße Synagoge **sgk.de**
Chabad of Cologne **chabad.org**
cologne.de

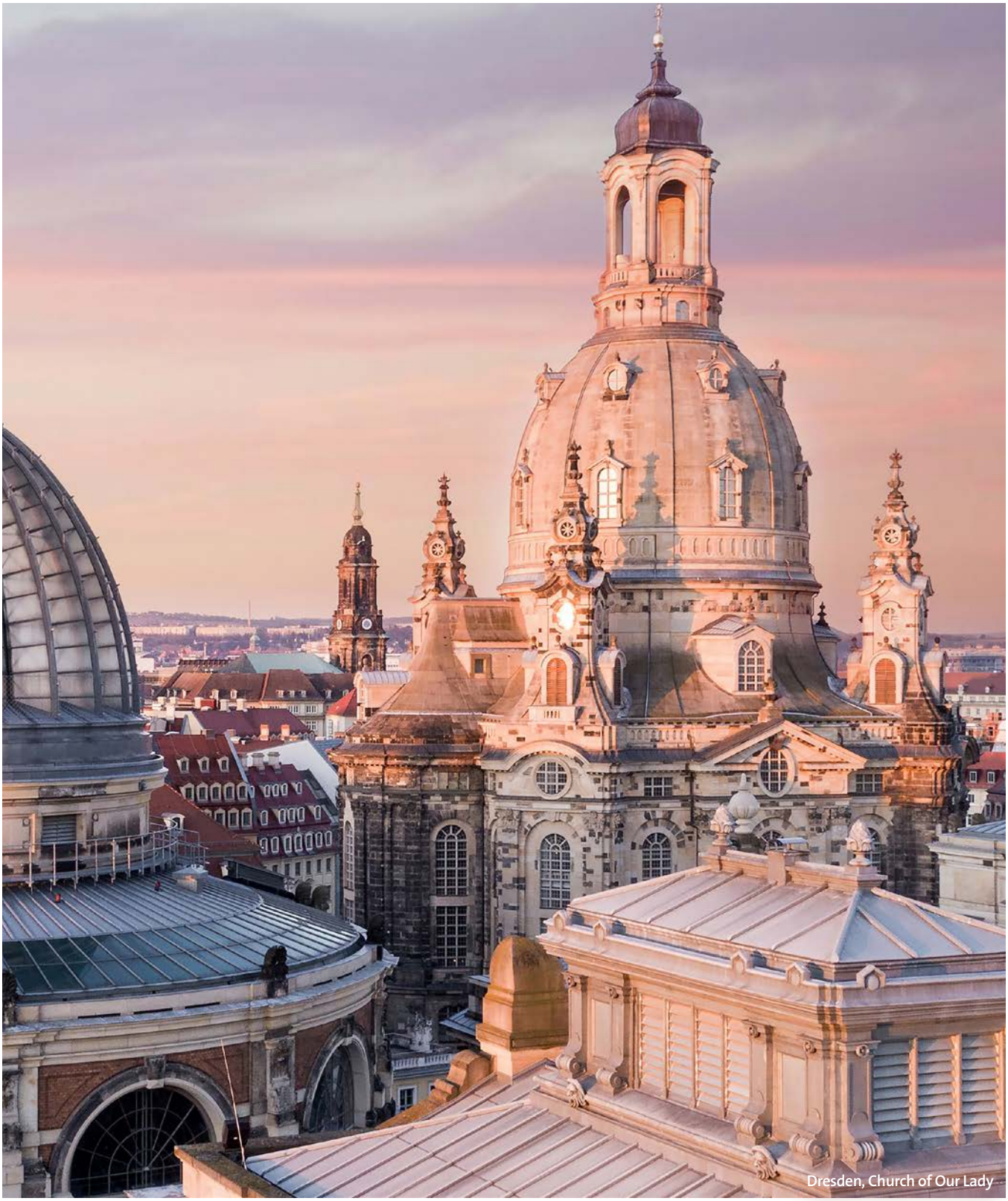

Cologne, Great Roonstrasse Synagogue

A CITY *rebuilt*

Dresden, straddling the River Elbe, immortalized by Canaletto and once known as "Florence on Elbe" has now emerged from the horrors of its fire-bombing in February 1945 followed by a half-century of Communism.



Dresden, New Synagogue



Dresden, Church of Our Lady

Kristallnacht saw the destruction of the Dresden Synagogue, an architectural treasure designed by the same Gottfried Semper who created the city's gorgeous opera house. **The new Dresden Synagogue** opened in 2002 on the same site; 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. The Hatikvah Club provides a variety of programs.

The Old Jewish Cemetery on Pulsnitzer Strasse is the oldest in Saxony, with graves dating back to 1750.

hatikva.de

jg-dresden.org

Chabad of Saxony
chabad-sachsen.de

dresden.de



Düsseldorf, Media Harbour

DÜSSELDORF

THE CITY OF *Heine*

Düsseldorf was birthplace of one of Germany greatest poets, the Jewish Heinrich Heine. Today, you can hardly walk a block in Düsseldorf without seeing something named for 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".

Heine's Birthplace **duesseldorf-tourismus.de**, in the heart of the old city is today, like many neighboring buildings, a pub: "Schnabelewopski". Nearby, at Bilker Strasse 12–14, is the **Heinrich Heine Institute**, **duesseldorf.de/heineinstitut**, a literary museum and research center, housing the original manuscripts of "The Lorelei" and "The Rabbi of Bacharach", personal mementoes, paintings and Heine's death mask. Heine was not the only Jewish citizen to make a mark on Düsseldorf. In front of St. Maximillian's Church (Citadellenstrasse, 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) **duesseldorf.de/stadtmuseum** 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.

A more comprehensive exhibit on Nazi persecutions is at the **Düsseldorfer Mahn- und Gedenkstaette** (Düsseldorf Memorial Center) at Mühlenstrasse 29. **ns-gedenkstaetten.de**

Close to 10,000 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 **jgd.de** Chabad of Düsseldorf **chabad-duesseldorf.de** **duesseldorf.de**



Düsseldorf, Gehry Buildings

HISTORY AMONGST *a Metro-politan City*

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, more than 10,000 Jews live in the Frankfurt metropolitan area.

In the heart of the city, 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.

Frankfurt's Jewish Museum — at Untermainkai 14–15, **juedisches-museum.de** is housed in what was once the "Rothschild Palais". 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 commercial centers.

The museum's vast array of exhibits, memorabilia and artifacts trace both the history of Jews in Frankfurt and Germany, and also recalls the 11,000 Frankfurt Jews murdered in the Holocaust. The museum's vast 1:50-scale model of the Frankfurt ghetto, is one of its chief attractions, complete with 194 buildings, the ghetto synagogue and the original Rothschild home. Nearby is the related **Judengasse Museum** (Museum Judengasse Am Börneplatz), at Kurt-Schumacher-Strasse 10. Here, amidst the original foundations of five ghetto houses, a well and two mikvehs, high-tech devices illustrate 300 years of everyday life for Frankfurt Jews. The museum's computerized InfoBank helps visitors identify Frankfurt Jews who died in the Holocaust. Abutting the Judengasse Museum is Frankfurt's oldest **Jewish Cemetery**; most of its tombstones were vandalized during World War II and a painstaking restoration project is registering and repairing broken stones.



Frankfurt


Frankfurt, Jewish Museum Frankfurt

The cemetery's surrounding wall contains 11,000 plaques detailing the name, birth-date and place of death of the 11,000 Frankfurt Jews murdered in the Holocaust.

To the rear of the **Jewish Cemetery**, a checkered arrangement of trees is the **Memorial to the Börneplatz Synagogue** destroyed on Kristallnacht. Frankfurt's two 20th-century cemeteries are fascinating. Many visitors to Frankfurt also travel to the nearby historic Michelstadt Cemetery **alemannia-judaica.de**.

The **Ignatz Bubis Jewish Community Center** was opened in 1986 and is one of the most impressive Jewish structures built in postwar Germany. Located in fashionable Westend, 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 World War II, it — like most German synagogues today — has separate sections for men and women.

Comprehensive details on all Frankfurt's Jewish sites are to be found at **en.juedisches-frankfurt.de**.

Sohar's Kosher Restaurant **sohars-restaurant.com**
Ignatz Bubis Jewish Community Center **en.juedisches-frankfurt.de**
Westend Synagogue **en.juedisches-frankfurt.de**
Chabad of Frankfurt **facebook.com/chabad.frankfurt**; Chabad of Offenbach-am-Main **facebook.com/chabadoffenbach**
frankfurt-tourismus.de



Hamburg, Speicherstadt District with Elbphilharmonie

HAMBURG

Germany's NORTHERN PORT

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 Jewish history. For instance, Hamburg was the only German city whose Jewish community was founded by Sephardim, refugees from the Spanish Inquisition. Today, because of the large immigration of Iranian Jews, it is Germany's most mixed-heritage Jewish community.

Similarly, Hamburg is the only major German city that, since 1933, had a Jewish mayor, and Hamburg's **Israelitisches Krankenhaus** **ik-h.de** is the only hospital in Germany run under Jewish auspices.

It was in Hamburg that Reform Judaism was born. 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 now a radio studio, 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. At the heart of this mass movement was Albert Ballin, a Hamburg-born Jew, who grew a small shipping business into the prestigious Hamburg-Amerika Line. He became an intimate of Kaiser Wilhelm II, and, indeed, Ballin was the only member of the Kaiser's inner circle who was un-baptized. In 1918, Ballin, crushed by Germany's defeat and the Kaiser's flight from Germany, took his own life. Ballin's former office, is located, appropriately, on **Ballindamm**, the main avenue fronting the Binnenalster Lake; his home at Feldbrunnenstrasse 58 is now home to the UNESCO Institute of Lifelong Learning.

If Ellis Island in New York is where most immigrants' journeys ended, they began in the red-brick emigration halls of the Hamburg-Amerika line that in 2007 were transformed into The **Ballinstadt Immigration Museum Hamburg** **ballinstadt.de**, now one of the city's most visited and fascinating sites. The emigrants' experience is recreated in exhibits and a research center, whose passenger lists from 1850 to 1934 can be researched online.

The Hamburg Museum has a permanent exhibition "Jews in Hamburg" **shmh.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 later destroyed. 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 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.



Hamburg, Ballinstadt Immigration Museum

The history of the **Neuengamme Concentration Camp** (10 miles from Hamburg) is explored in an exhibit, photo-archive and library in the camp's Documentation Center. There are also exhibits at the satellite **Fuhlsbüttel and Poppenbüttel camps** and there is the haunting **Bullenhauser Damm Memorial** to children used for medical experiments: **kz-gedenkstaette-neuengamme.de**

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) **gedenkstaetten-in-hamburg.de** was commissioned in 1979 by the Hamburg-Harburg Council to create a "monument against war, violence, fascism — for peace and human rights".

Jewish Community Center and Information on Jewish Hamburg **jghh.org** Hamburg Synagogue **facebook.com/judischegemeinde.hamburg**; Liberal Jewish Community Hamburg **davidstern.de** Chabad of Hamburg **chabadhamburg.de**
hamburg-travel.com

A COMMUNITY *Re-established*

Jews have lived in Hannover since the 13th century. In 1930, as now, Hannover was home to one of the ten largest Jewish communities in Germany. Its first synagogue was constructed in 1703 in a backyard not visible to the general public.

In 1870, a grand new synagogue was established in close vicinity to the main churches of Hannover and became a symbol of selfconfidence and recognition of the city's Jews. The main synagogue and several others were destroyed in a rage of violence and attack on Kristallnacht.



Hannover, Opernplatz in front of the State Opera



Hannover, Old Town

After the war, concentration camp survivors — including 66 native Hanoverians — returned to re-establish the Jewish community, including a Jewish school and community center. In 1963, a new synagogue was built and the Hannover Jewish community has grown to more than 5,000 members — and a panoply of institutions and communal services. 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 5,000 and continues to grow.

A unique Hannover institution is the European Center for Jewish Music that maintains a significant research center and high school **ezjm.hmtm-hannover.de**.

Hannover Jewish Community
jg-hannover.de

Hannover Synagogue • Häckelstrasse 10 **jg-hannover.de**

Chabad of Hannover
chabadhannover.de

hannover.de



Leipzig

JEWISH HISTORY DATING TO THE *12th Century*

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 whom, in mid-February 1945, despite the inevitability of Germany's defeat, were deported to Theresienstadt.

- Jewish Community of Leipzig
  irg-leipzig.de
- „Brody" Synagogue
  synagoge-leipzig.de
- Chabad of Saxony
  chabad-sachsen.de
- **leipzig.de**

The **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 re-opened for services in May 1993 and is used by the new and growing Leipzig Jewish community.

The Leipzig Jewish community today numbers more than 4,000. The Leipzig **Jewish Community Center** is where it has been since 1920; nearby is the former Jewish School, used as a Jewish deportation center from 1941 to 1943. In Leipzig's **Old Jewish Cemetery** (Berliner Strasse 123) is a memorial to the 120 Jewish Leipzigers killed in German uniform during World War I, 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 **Kristallnacht Memorial Tablet** on Parthenstrasse recalls the Leipzig Jews arrested on November 9, 1938, interned in Buchenwald and Sachsenhausen and released in 1939 only on condition they would immediately emigrate. On Gottschedstrasse, a memorial tablet recalls the **Great Leipzig Synagogue**, destroyed on Kristallnacht.

The **Ephraim Carlebach Foundation** was founded in 1992 in memory of a former Leipzig rabbi to foster Jewish history and culture **carlebach-stiftung-leipzig.de**. The **Torah Center** of the Jewish Community of Leipzig is funded by the Lauder Foundation and offers classes, programs, Shabbat and holiday events and seminars.



Leipzig, Gewandhaus Concert Hall

Bavaria's RICH IN JEWISH HISTORY CAPITAL

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



Munich, Jewish Museum Munich


Munich

The **Jewish Community Center** is the heart of 21st-century Jewish Munich. Located in St. Jakobs Platz, it houses **Munich's Main Ohel Jakob Synagogue, Restaurant Einstein** (kosher), the **Munich Jewish Museum** and several Jewish organizations. (The original Ohel Jakob synagogue, along with other Jewish institutions in Munich, was destroyed on Kristallnacht.) The Jewish Museum, **juedisches-museum-muenchen.de** is run by the City of Munich and has an immensely rich variety of exhibits and research facilities.

A few steps from Munich's central Marienplatz, at the corner of Herzog-Max-Strasse and Maxburgstrasse, a stone **Menorah Monument** marks where the city's main pre-war synagogue stood until Kristallnacht. Nearby, in the courtyard at Lenbachplatz, is Joseph Henselmann's **Fountain Statue Of Moses In The Desert**. A **Heinrich Heine Plaque** on the yellow Radspielerhaus at Hackenstrasse 7 marks where the poet lived in the 1820's. On Troppauer Strasse in Milbertshofen, a new **Holocaust Memorial** has been dedicated at the wartime deportation site for Munich's Jews.

Yes, Munich was the birthplace of National Socialism, but 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 their 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. **The White Rose Information Center** is near the university's Lichthof Hall. **weisse-rose-stiftung.de**

Munich's **Olympia Park**, is the site of the 1972 Olympic Games. The **Memorial To The 11 Israeli Athletes** murdered by terrorists at the Games stands in front of the apartment where they held hostage, at Connollystrasse 31. The **Neuer Israelitischer Friedhof** cemetery on Garchinger Strasse 37 (Alte Heide subway stop) was opened in 1908. The **Alter Israelitischer Friedhof** cemetery is on Thalkirchner Strasse 240.

Einstein Kosher Restaurant **einstein-restaurant.de** Café Bracha (Dairy Kosher), Klenzestrasse 47 Ohel Jakob Synagogue and Jewish Community Center **ikg-m.de** Chabad Lubawitsch Munich **chabad.de** **muenchen.de**


Munich, Olympia Park



Stuttgart, Palace Square

STUTTGART

Baden-Württemberg's JEWISH CENTER

Jews have lived in Stuttgart ever since the Middle Ages. Today's Brennerstrasse was the medieval "Judengasse" (Jews' Lane). In 1931, there were some 5,000 Jews living in Stuttgart, as there are today. The Stuttgart Synagogue and Jewish Community Center was opened in 1952 on the site of the former synagogue, dating from 1861, that 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.

The Herbert Gebauer Memorial Stone is at König-Karl-Strasse 51 and the Memorial For The Victims Of The Deportation Of Jewish Fellow Citizens is at "Am Kochenhof". There are four Jewish Cemeteries in Stuttgart.

Stuttgart Synagogue and Jewish Community Center **irgw.de** Chabad of Württemberg **chabadw.de** **stuttgart-tourist.de**



Stuttgart, Art Museum

Towns and Cities THROUGHOUT GERMANY

Should your travels lead you beyond the larger cities of Germany, you will continue to find a country rich in Jewish history and culture. Whether it is visiting Erfurt and its once lost treasures discovered during an excavation, walking through North Germany's only functioning prewar synagogue in Lübeck, remembering those who perished at Dachau or stopping at the many memorials, museums, synagogues and Jewish Community Centers your journey will most certainly continue to be one of enlightenment. The following pages provide a glimpse of what awaits you in Germany's towns and cities.

AFFALTRACH

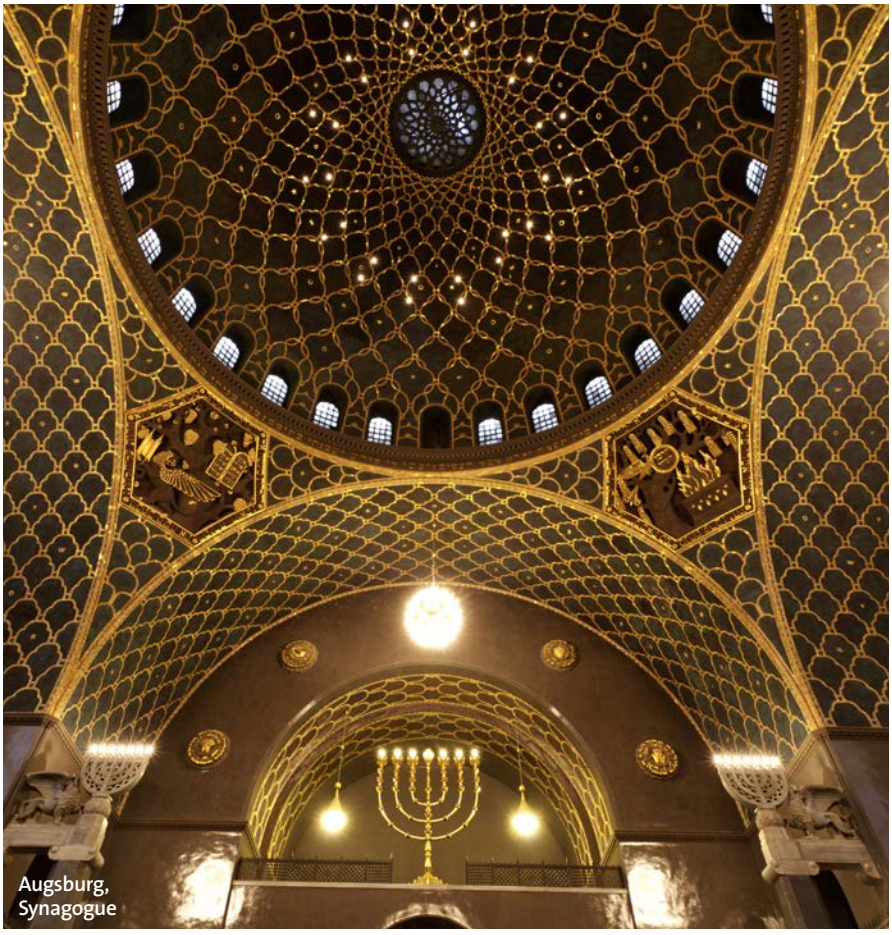
In this tiny village northeast of Stuttgart, the synagogue (built in 1851) was part of a large complex containing a Jewish school and residences and was, thus, not destroyed on Kristallnacht. The prayer hall was wrecked, however, and restored in the 1980's as a museum and memorial. A permanent exhibit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

ANDERNACH

The **mikveh** 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.

AUGSBURG

Recently restored to its 1917 Moorish and Art Nouveau splendor, the **Augsburg Synagogue and Jewish Culture Museum** now functions as a cultural center and meeting point for the small 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.



Augsburg, Synagogue

Affaltrach Museum Synagogue Affaltrach • Untere Gasse 6 • 7 4182 Obersulm-Affaltrach • **synagoge-affaltrach.de**

Andernach **andernach.de**

Augsburg Augsburg Synagogue • Halderstrasse 6-8 • 86150 Augsburg • **jmaugsburg.de** **augsburg.de**


Bamberg, UNESCO World Heritage, Old Town Hall Bridge

BAD NAUHEIM

There is a small Jewish community in this spa town, 23 miles from Frankfurt. The Bauhaus-style **Bad Nauheim Synagogue** was built in 1929 and survived the Nazis. There is also a Jewish cemetery with a beautiful chapel.

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. Bamberg's medieval Jewish quarter was centered around **Judenstrasse** and **Pfahlplätzchen**. Bamberg's **Willy-Lessingstrasse** was named after the president of the Jewish community — killed by Nazi thugs while rescuing Torah-scrolls from the synagogue on Kristallnacht. Bamberg has a modern **Jewish Community Center**, opened in 2005, whose wood-paneled **Synagogue** has colorful stained-glass windows. Bamberg's **Holocaust Monument** recalls the 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.

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 was established after World War II.

Bad Nauheim Jewish Community Bad Nauheim • Karlstrasse 34 • 61231 Bad Nauheim **bad-nauheim.de**

Bamberg Bamberg Jewish Community Center and Synagogue • Willy-Lessing-Strasse 7 • 96047 Bamberg • **ikg-bamberg.de** **bamberg.de**

Bayreuth Jewish Community Center Bayreuth • Münzgasse 2 • 95444 Bayreuth **bayreuth-tourismus.de**

Bergen-Belsen **bergen-belsen.stiftung-ng.de**

BERGEN-BELSEN

Bergen-Belsen was the second concentration camp on German soil liberated by the Allies. Twenty-seven thousand 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 subhumans: 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.

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.

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 I905; it was torched on Kristallnacht; today, a **Synagogue Memorial** marks the site. The fire was filmed by an amateur filmmaker and is one of the few movies recording the events of Kristallnacht.Today's Bielefeld synagogue, **Beit Tikwa**, was opened in 2008.

BOCHUM

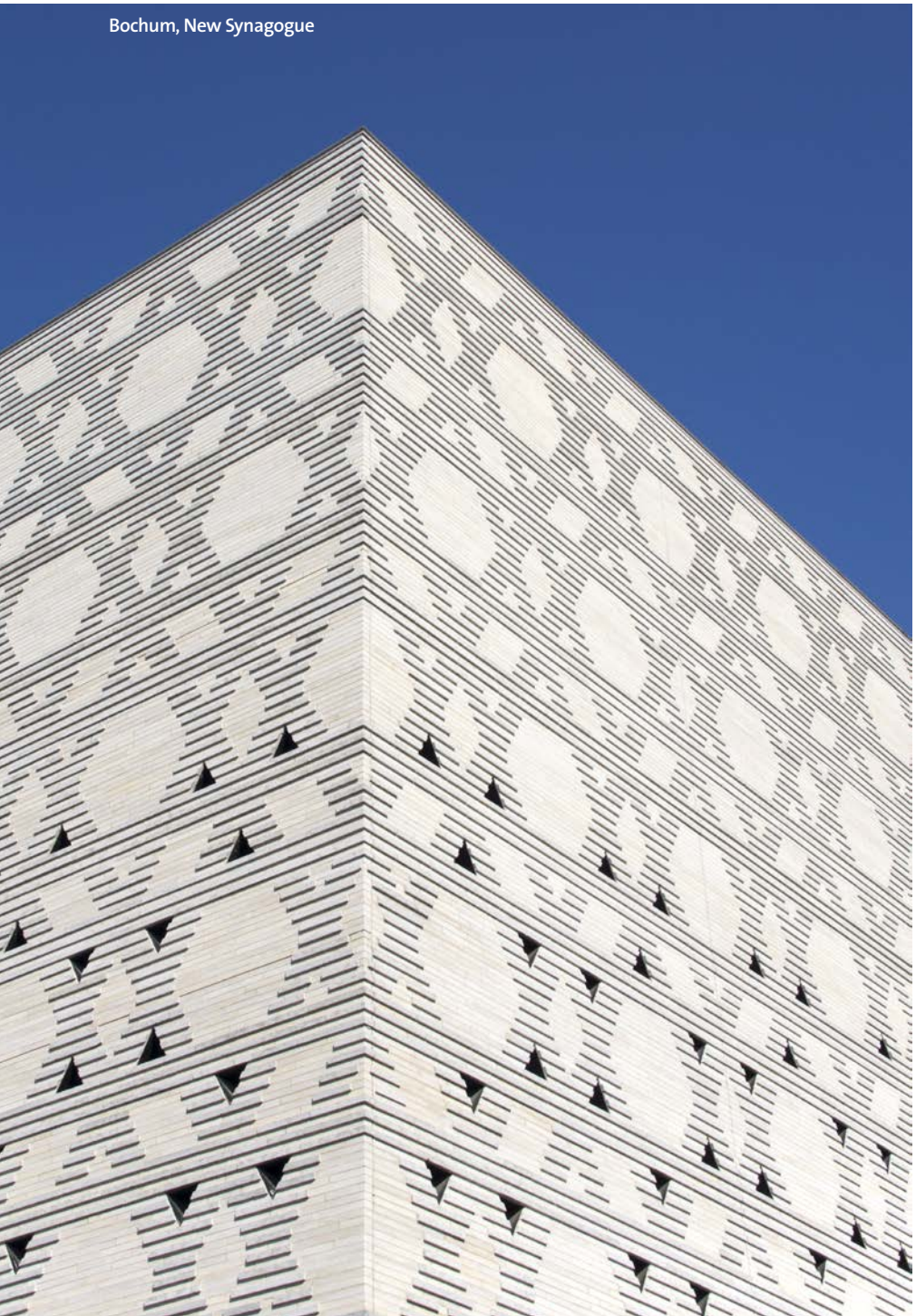
Medieval records attest to Jews in the city in 1349, during the time of the Black Death. The first synagogue was opened in 1594. There were 1,152 Jews in Bochum in 1933, with an array of institutions and two synagogues. On Kristallnacht, 250 non-German Jews were expelled from the city and the main synagogue was blown up. 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 the new **Bochum Synagogue** was consecrated in 1955.

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 re-established 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.

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**. A small Jewish community functions today.



Bochum, New Synagogue

Bielefeld Jewish Community Bielefeld Beit Tikwa • Detmolder Strasse 107 • 33604 Bielefeld **juedische-gemeinde-bielefeld.de**

Bochum Jewish Community Center • Erich-Mendel Platz 1 • 44791 Bochum • **jg-bochum.de**
bochum.de

Bonn Synagogue Community • Tempelstrasse 2–4 • 53113 Bonn • **zentralratdjuden.de** • Memorial at the Synagogue • Franziskanerstr. 9 • 53113 Bonn • **ns-gedenkstaetten.de**
bonn.de

Braunschweig Jewish Community • Center Braunschweig • Steinstrasse 4 • 38100 Braunschweig
braunschweig.de



Bremerhaven, German Emigration Center

BREMEN

The first reference to Jews in Bremen dates from 1199, but the Jewish community here only grew to significance in the 19th-century. Thirteen hundred 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.

BREMERHAVEN

The synagogue in the suburb of Geestemünde was destroyed on Kristallnacht; a new Jewish community was founded in 2000 with a new synagogue in a former American military barracks. Bremerhaven's **German Emigration Center** was honored with the "European Museum of the Year 2007" award and provides a fascinating view of the process of emigrating to North America in the late 19th and early 20th centuries.

CELLE

The Celle synagogue, built in 1740, and damaged on Kristallnacht, 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.

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 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** was consecrated in May 2002.

Bremen Jewish Community Center Bremen • Schwachhauser Heerstrasse 117 • 28211 Bremen **bremen-tourism.de**

Bremerhaven Jewish Community Bremerhaven • Büttelerstrasse 40 • 27568 Bremerhaven German Emigration Center • Columbusstraße 65 • 27568 Bremerhaven • **dah-bremerhaven.de** • **bremerhaven-touristik.de**

Celle Jewish Community Celle • Im Kreise 24 • 29221 Celle **regioncelle.de**

Chemnitz Restaurant Schalom • Heinrich-Zille-Str. 15 • 09111 Chemnitz • **schalom-chemnitz.de** New Synagogue Chemnitz • Stollberger Str. 28 • 09119 Chemnitz **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.

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.

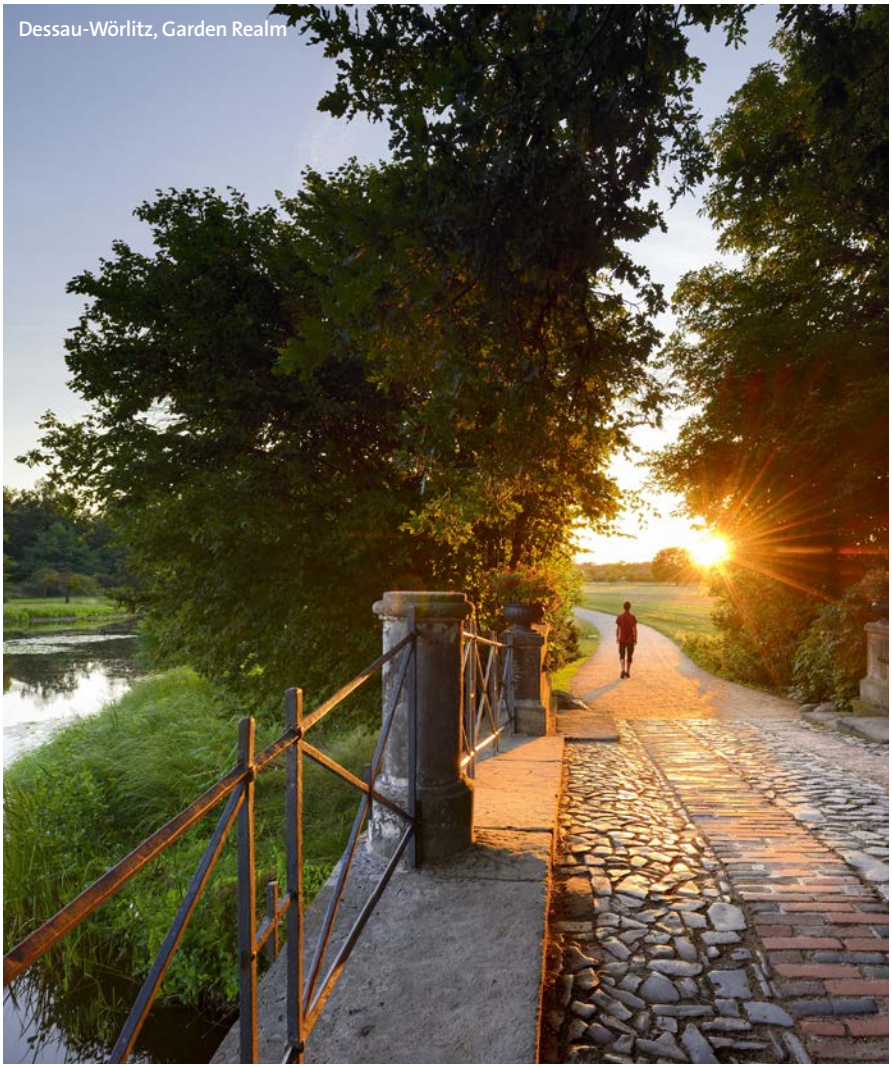
In August 2013, Angela Merkel became the first German Chancellor to visit Dachau.

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 sons. The **Dessau Jewish Cemetery** is at Am Leipziger Tor; a **Moses Mendelssohn Memorial Tablet** is to be found at Askanische Strasse 10. On the former **Jewish Cantor House** at Kantorstrasse 3, 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. Dessau's **Moses Mendelssohn Center** — opened in 1998 — pays tribute to the life of Moses Mendelssohn through research, lectures, events, and exhibitions on the Jewish history of Dessau.

Dachau KZ Gedenkstätte (Concentration Camp Memorial) • Alte Römerstr. 75 • 85221 Dachau • **kz-gedenkstaette-dachau.de** • General Tourism Information • **dachau.de**

Dessau Jewish Community Dessau • Kantorstrasse 3 • 06842 Dessau
dessau.de


Dessau-Wörlitz, Garden Realm



Erfurt, Merchants' Bridge

ERFURT

There is much Jewish history in this medieval eastern German city and full information on Erfurt's Jewish past and present is available at **juedisches-leben.erfurt.de**.

The remains of the 11th-century **Old Synagogue and Mikve** were discovered in 1997 at one end of the Krämerbrücke, Erfurt's version of Florence's famous Ponte Vecchio Bridge.

During a 1998 archeological excavation of a house in what was once a medieval Jewish neighborhood, a hoard of coins now known as the "Erfurt Schatz" or Erfurt Treasure, was uncovered. Thought to be hidden during the Black Plague of the 13th and 14th centuries, the find uncovered 3,140 silver coins, 14 silver ingots, approximately 6,000 works of gold smithery and an intricately worked wedding ring of the period, of which only two others are known to exist anywhere in the world. The treasure can be found on permanent display in the Old Synagogue.

After years of neglect the historic **Little Synagogue** re-opened to the public in 1998 as a meeting place for researching and imparting Jewish and German-Jewish local history and for cultivating present-day Jewish life. At Erfurt's **New Synagogue & Jewish Community Center**, both opened in 1952, weekly services are held and kosher meals are available.

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. In 1980, the **Alte Synagoge Essen** (Old Essen Synagogue) re-opened 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 Wilhelmian style and Art Nouveau. Today's **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. The Bauhaus-style **Mourning Hall** of the **Essen Jewish Cemetery** survived the Nazis.

Erfurt Erfurt Synagogue & Jewish Community Center • Juri-Gagarin-Ring 16 • 99084 Erfurt The old Synagogue • Waagegasse 8 · 99084 Erfurt • The small Synagogue, Association of the old & small Synagogue Erfurt e.V. • An der Stadtmünze 4-5 • 99084 Erfurt **erfurt-tourismus.de** • **erfurt.de**

Essen Old Essen Synagogue • Edmund-Körner-Platz 1 • 45127 Essen • **alte-synagoge.essen.de** • Jewish Religious Community Essen • Sedanstrasse 46 • 45138 Essen **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 the town's 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.

FREUDENTAL

In Freudental, 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 Freudental 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 Freudental 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 Freudental.
pkc-freudental.de

FÜRTH

The Jewish experience in Fürth was special, perhaps unique in Germany. From the 16th century onward, Fürth had no "Jewish quarter". By the 18th century, Fürth Jews enjoyed privi-leges 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. A modern **Memorial To The Jewish Community** stands today in the open Geleitsgasse Square, just off Königstrasse. The **Jewish Museum Of Franconia**, opened in 1998: **juedisches-museum.org**.

The **Old Jewish Cemetery**, on Schlehenstrasse, is one of the largest, oldest and best preserved in Germany. 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 walking tour to sites of Jewish interest.

Freiburg im Breisgau
Jewish Community Freiburg • Nussmannstrasse 14 • 79098 Freiburg **visit.freiburg.de**

Freudental **freudental.de**

Fürth Jewish Community Center • Blumenstrasse 31 • 90762 Fürth Fürth Synagogue • Hallmannstrasse 2 • 90762 Fürth **fuerth.de**


Freiburg im Breisgau


Hameln, Wedding House with Martinkirche at the Market Place

GAILINGEN

A significant Jewish community lived here from the early 18th century until the remnants were departed 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 mikveh — as a **Museum documenting Jewish Life in Gailingen**. A memorial tablet recalls the destruction of the Gailingen Synagogue on Kristallnacht and the deportation of the remaining Jewish community in 1940.

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.

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 the **Gröbzig Synagogue Museum** opened in 1988. The lovely museum has exhibits of Judaica and Jewish history and is a particularly important learning center for German youth.

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.

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**.

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.

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 percent of the town's inhabitants. The interior of the Hechingen Synagogue was completely destroyed on Kristallnacht; in 1982 the wrecked building was restored as a center for teaching the region's residents about Judaism, Jewish history and culture. In 2001, the city of Hechingen set up a **Holocaust Memorial**. There is a large Jewish cemetery on the town perimeter, dating from the 18th century.

Gailingen Verein für Jüdische Geschichter • Ramsteinerstr. 12r • 78260 Gailingen am Hochrheinr • **jm-gailingen.de**

Giessen Jewish Community Giessen • Burggraben 4-6 • 35390 Giessen **giessen.de**

Gröbzig **synagoge-groebzig.de**

Haigerloch **synagoge-haigerloch.de** **haigerloch.de**

Halle Halle Synagogue and old Cemetery • Humboldstrasse 52 • 06114 Halle • Jewish Community of Halle • Grosse Märker Strasse 13 • 06108 Halle • **jghalle.de** • New Jewish Cemetery • Dessauer Str. 24 • 06118 Halle **halle.de**

Hamelin Hameln Jewish Cultural & Community Center • Synagogenplatz 1 • 31785 Hameln • **jghreform.org** **hameln.de**

Hechingen Old Synagogue Hechingen • Goldschmiedstrasse 22 • 72379 Hechingen **hechingen.de**



Heidelberg, Old Bridge and Castle

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. Eleven hundred Jews lived in Heidelberg in 1933, and the synagogue was destroyed on Kristallnacht. Today, some 1,000 Jews are at home in Heidelberg, served by the **Heidelberg Synagogue** that opened in 1958.

Jewish Community Heidelberg Häusserstraße 10-12 • 69115 Heidelberg • **jkg-heidelberg.com**

heidelberg.de

HEMSBACH

Jews lived in the village of Hemsbach from the 17th century until 1940. **The Romanesque Synagogue**, dating from 1845 and destroyed on Kristallnacht, was restored in the late 1980's and is now a state landmark. The synagogue serves both as a memorial to the for-mer Jewish community and the base for a 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. Built in 1781 and destroyed inside on Kristallnacht, the magnificently restored **Ichenhausen Synagogue**, with its stained-glass windows and gold-and-blue trompe-d'oeuil ceiling, re-opened 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.

KIEL

The first synagogue in Kiel was built in 1869; the "new" synagogue opened in 1910 and was destroyed on Kristallnacht. Today, **memorials** at the Haβstrasse and at the corner of Goethestrasse/Humboldtstrasse commemorate the former synagogues, and another **memorial tablet** recalls the former Jewish neighborhood at the "Kleine Kuhberg", today's location of the Ostseehalle; the **Old Jewish Cemetery** is located in the Michelsenstrasse. A new **Synagogue** and **Jewish Community Center** were founded in 1998.

Near Kiel, a Jewish Museum was opened in 1988 in the former synagogue of the village of Rendsburg **jmrd.de**; and in **Bad Segeberg** an 18th century **Jewish cemetery**, an operating mikveh, 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.

Hemsbach **hemsbach.de**

Ichenhausen **ichenhausen.de**

Kiel Jewish Community & Synagogue Kiel • Jahnstrasse 3 • **lvjgsh.de** • Mischkan Hazafon • Jean-Labowsky-Weg 1 • 23795 Bad Segeberg



Kiel, Harbour

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 was completely restored and is used for exhibits, concerts and events. **ehemalige-synagoge-kippenheim.de** 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.

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 three of Germany's Nobel Peace Prize Award winners, 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.

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 500. The **Magdeburg Jewish Cemetery** dates from the early 1800's.

Lübeck ✡ Lübeck Synagogue • St. Annenstrasse 13 • 23552 Lübeck ℹ **visit-luebeck.com**

Magdeburg ✡ Magdeburg Synagogue • Gröperstrasse 1a • 39106 Magdeburg ℹ **magdeburg.de**



Lübeck

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 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. Its ark contains three Torah scrolls that survived Kristallnacht. The **Mainz Regional Museum** 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.

MÜNSTER

Münster today has a small Jewish community, reborn in 1946. 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.



Mainz, Synagogue

Mainz Jewish Community Mainz • Synagogenplatz • 55118 Mainz • **jgmainz.de** **mainz.de**

Münster Jewish Community Münster • Klosterstrasse 8-9 • 48143 Münster • **jgms.de** **stadt-muenster.de**


Osnabrück, Felix Nussbaum House

Nuremberg Jewish Community Nürnberg • Johann-Priem Strasse 20 • 90411 Nürnberg **nuernberg.de**

Offenburg **offenburg.de**

Osnabrück Jewish Community • In der Barlage 41 • 49078 Osnabrück **osnabrueck.de**

NUREMBERG

Since the mid-12th century, Jews have lived in this gorgeous city. The town developed particular notoriety during the Third Reich not only for 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 large scale 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 visitor to Nuremberg should miss the **Fascination And Terror Exhibit**, **museums.nuernberg.de** 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 was the first German synagogue to be destroyed by the Nazis — three months before Kristallnacht. Between 1941 and 1944, a total of seven transports took 1,631 Nuremberg Jews from the **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 **Jewish Community Center and Synagogue** opened — which serves the 1,000-strong Nuremberg Jewish community.

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. 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.

OSNABRÜCK

One of the major sights of this Lower Saxon city of 160,000 is the striking **Felix Nussbaum House**, exhibiting the works of an Osnabrück Jewish artist born in 1904 who died in Auschwitz.
museumsquartier-osnabrueck.de

Designed by Daniel Libeskind, who went on to design Berlin's Jewish Museum and New York's Freedom Tower, 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. 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. Four hundred fifty 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.

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 Regensburg opened an impressive synagogue that was badly damaged 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 1990's major excavations at Neupfarrplatz revealed remains of an ancient Gothic synagogue and an earlier Romanesque synagogue.

ROSTOCK

The **Max Samuel House** **max-samuel-haus.de**, opened 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.



Regensburg

Regensburg Jewish Community Regensburg • Am Brixener Hof 2 • 93047 Regensburg • **jg-regensburg.de**
Regensburg Synagogue • Schaffnerstrasse 2 **regensburg.de**

Rostock Jewish Community Rostock • Augustenstrasse 20 • 18055 Rostock **rostock.de**

ROTHENBURG-OB-DER-TAUBER

The splendid walled town of Rothenburg-ob-der-Tauber, was home to a large Jewish community from the 12th to the 16th century, and again between 1875 and World War II. Meir of Rothenburg, who 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** (Jews' 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** (Jews' Lane), most of whose buildings date from the 13th and 14th centuries, making this perhaps Germany's best preserved medieval Jewish quarter. 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-ob-der-Tauber

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.

Rothenburg-ob-der-Tauber Rothenburg Tourism Service • Marktplatz • 91541 Rothenburg o.d. Tauber • **rothenburg-tourismus.de**

Saarbrücken Synagogue Community Saar • Lortzingstr. 8 • 66111 Saarbrücken • **sgsaar.de**
saarbruecken.de

SCHNAITTACH

In this small town near Nuremberg, the excellent **Jewish Museum of Franconia** **juedisches-museum.org** is a branch of the Jewish Museum of Franconia in Fürth. It recalls Schnaittach's 16th-century prominence as the seat of Franconia's "State Rabbis" (Oberlandrabbiner). The museum — Museumgasse 12–16, 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.

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.

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.

Judenbadgasse leads off Judengasse, (Jews' Lane) 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.

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.

Schnaittach schnaittach.de

Speyer speyer.de

Sulzburg sulzburg.de



Speyer, Best-preserved Medieval Mikve



Trier, Porta Nigra

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 one of the world's finest Roman relics.

The oldest Jewish site in Trier is the **Judengasse** (Jews' Lane), 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-century. Judengasse is a short, narrow, sconce-illuminated street of 2-to-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 Jewish community worship in the **Synagogue**, one of the most attractive built in post-war Germany (one of its Torahscrolls was rescued on Kristallnacht and kept in safekeeping by the Bishop of Trier).

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.

Trier Trier Synagogue and Jewish Community • Kaiserstrasse 25 • 54290 Trier • **alemannia-judaica.de** **trier-info.de**

Weimar-Buchenwald **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 re-established 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** 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 **memo38.de**. There are numerous memorials in Wiesbaden to deportations and destroyed synagogues, at Poststrasse 7, Rathausstrasse 37, Bernhard Schwarzstrasse 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 in the Spiegelgasse for German-Jewish History in Wiesbaden am-spiegelgasse.de** traces the city's Jewish past and present.



Wiesbaden, Kurhaus

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 1988, it re-opened as the **Wörlitz Synagogue Museum** and provides insights into the Jewish History of Saxony-Anhalt.

Wiesbaden Jewish Religious Community Wiesbaden · Friedrich-strasse 31-33 · 65185 Wiesbaden · **lvjgh.de**
wiesbaden.de

Wörlitz **woerlitz-information.de**


Wuppertal, Suspension Railway

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 centuries, 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 (Jews' Lane) 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 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. In the garden, a narrow stairway descends to a **Mikveh** dating from 1186.

Adjacent to the synagogue is **Raschihaus** (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 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 the anti-Semitic statues of the female forms of Ecclesia and Synagoga.

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.

Worms Synagogue Worms and Jewish Museum (in Raschi-house) • Hintere Judengasse 6 • 67547 Worms **worms.de**

Wuppertal Jewish Community Wuppertal • Gemarkerstrasse 15 • 42275 Wuppertal • Meeting place old Synagogue Wuppertal • Genügsamkeitstrasse • 42105 Wuppertal **wuppertal.de**

Germany's
JEWISH SITES

The map highlights the cities and towns mentioned in this brochure. Click on the city for more information.



PLEASE REMEMBER:

We recognize that information is always changing, so we include plentiful web-links so you can find the latest facts. Many of the websites listed are in German only — but your browser should be able to provide an approximate translation.

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 smaller towns and cities, the synagogue is often synonymous with the Jewish Community Center.

Chabad-Lubavitch is also strongly represented in Germany and its branches are listed under relevant cities: **lubavitch.com**

There are dozens of "Jewish-style" or "Israeli-style" restaurants in big cities. While the atmosphere may be authentic, few of them observe kashrut.

When researching visits to "Jewish" Germany on the Internet, you will inevitably reach a variety of helpful websites that offer details of synagogue services, kosher restaurants and shops, Jewish-interest tours and more. Please understand that many of these sites are created and run by travel agencies or private individuals, most of whom may be perfectly reputable. But there may be charges for their services or the information they provide, and the German National Tourist Office has no responsibility for their content.

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