

SchUM guided tours and city itineraries for travel groups

Mainz

Magenza – Jewish Mainz – one of three SchUM sites

Price: € 115; duration: 2 hours; max. 25 people

Judensand – part of the UNESCO World Heritage Site

Price: € 115; duration: 1,5 hours; max. 25 people

Judaica Collection in Mainz State Museum

Price: € 40 plus € 3,50 admission; duration: 1 hour; max. 30 people

Contact: mainzplus CITYMARKETING, Tel.: +49 6131 242827, gaestefuehrung@mainzplus.com, www.mainz-tourismus.com

New Synagogue in Mainz

Contact: Jüdische Kultusgemeinde Mainz Rheinhessen K.d.ö.R.

Tel.: +49 6131 2108800, info@jgmainz.de, www.jgmainz.de

Old Jewish Cemetery – BEIT CHAIM

Price: € 80; duration: 1,5 hours

Magenza – Jewish Mainz

Price: € 80; duration: 2 hours

Contact: Geographie für Alle e.V., Tel.: +49 6131 39-25145, info@geographie-fuer-alle.de, www.geographie-fuer-alle.de

Worms

UNESCO World Heritage Site – Jewish monuments

Price: € 95; duration: 2 hours; max. 25 people

Contact: Tourist Information Worms, Tel.: +49 6241 8537306, touristinfo@worms.de, www.worms-erleben.de

Speyer

Judenhof with SchPIRA Museum and mikveh

Price: € 71,50; max. 20 people

Contact: Tourist Information Speyer, Tel.: +49 6232 142392, touristinformation@stadt-speyer.de, www.speyer.de

Beith-Schalom Synagogue: Visit by appointment

Contact: Head Office of the Jüdische Kultusgemeinde der Rheinpfalz, Gemeindehaus Speyer – Synagoge Beith-Schalom
Tel.: +49 6232 9901761 (9 am – 12 pm daily)
juedische-kultusgemeinde@t-online.de



www.mainz.de/magenza



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Mainz

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Magenza

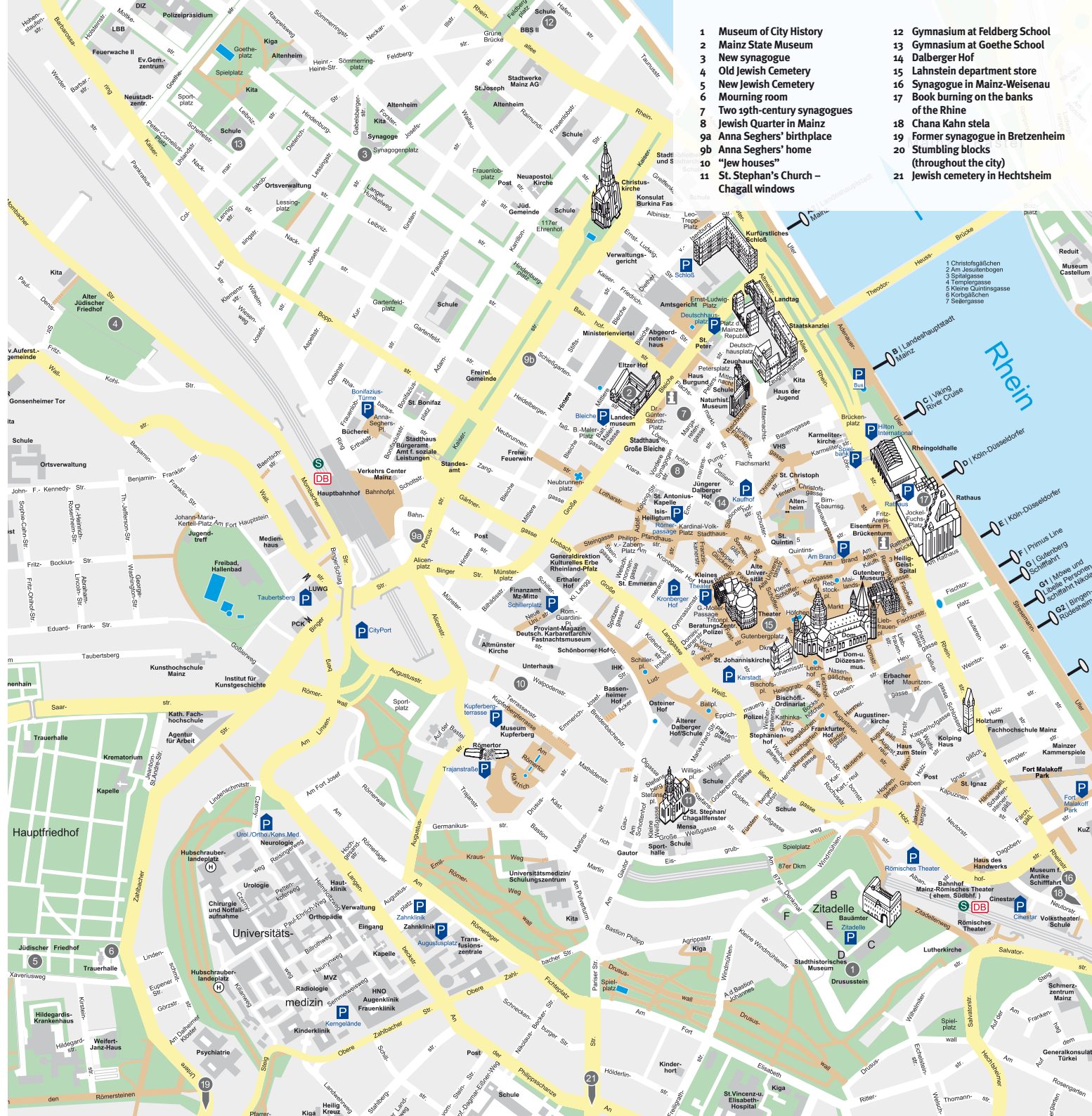
1,000 years of Jewish life on the Rhine

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Magenza *Early centre of Jewish culture*

Mainz is home to one of the oldest Jewish communities in the German-speaking world. A thriving Jewish community was documented here as early as the 10th century. It gained prestige through the work of its scholars, who made Magenza a religious and cultural centre of Judaism in the Middle Ages. Gershom ben Judah, who was known to his students as “Me’Or Hagolah” (Light of Exile), had become one of the most influential Western scholars in Mainz by the turn of the millennium. His legal opinions and religious precepts are recognised and applied by the Jewish scholars of the world to this day. This great personage is commemorated by a medieval memorial stone in the old “Judensand” cemetery.

The three Jewish centres on the Rhine (Speyer, Worms and Mainz), collectively abbreviated as “SchUM”, have been known as important, closely connected communities far beyond the region since the High Middle Ages. The name “SchUM” is derived from the three first letters of the medieval Hebrew names for the cities (Schpira – Speyer, Warmaisa – Worms and Magenza – Mainz).

In the early 13th century, the SchUM cities played a leading role in Ashkenazi Judaism with their decrees and Talmud Torah schools. They were also instrumental in the development of new architectural forms – outstanding Jewish ritual buildings from the Middle Ages and unique testimonies of Jewish life and faith have been preserved in the SchUM cities to this day. Due to their unique heritage, the SchUM sites were awarded the title UNESCO World Heritage in 2021.



1

History of the Jews in Mainz Museum of City History

The Museum of City History (Stadthistorisches Museum), housed in the Citadel of Mainz, features a permanent exhibition entitled “Magenza – 1,000 Years of Jewish Mainz”, which shows the significant and eventful history of the Jews in Mainz since the Middle Ages: from the spiritual and cultural blossoming of a traditional community to periods of persecution, expulsion and extermination up to the Holocaust in the 20th century. At the same time, panels and films document the new beginnings and reconciliation process after 1945 and the development of the Jewish Community of Mainz up to the year 2000.



Hanukkah menorah from the Judaica Collection

Museum of City History

Zitadelle Mainz, Bau D, D-55131 Mainz, Tel.: +49 6131 629637
www.stadtmuseum-mainz.de

2

Judaica Collection Mainz State Museum

Mainz State Museum (Landesmuseum Mainz) houses a collection of Jewish cult objects, mostly comprising gold and silver items from the 18th and 19th centuries. They come from a collection amassed by the “Association for the Care of Jewish Antiquities in Mainz”, which opened a Museum of Jewish Antiquities on 3 October 1926 in the side wing of the main synagogue in the Neustadt quarter. The museum was closed in Nazi Germany: many of the cult objects, documents and manuscripts in the collection were destroyed during the Kristallnacht pogrom of 9 November 1938. A large number of salvaged cult objects are on permanent loan from the Jewish Community of Mainz and are on display in Mainz State Museum.



Mainz State Museum, Judaica Collection

Mainz State Museum

Große Bleiche 49 - 51, D-55116 Mainz, Tel.: +49 6131 629637
www.landmuseum-mainz.de

3

Main synagogue (1912) and new synagogue (2010) Synagogenplatz

The main synagogue, which was built at the intersection of Hindenburgstraße and Josefsstraße in 1912 according to plans drafted by Stuttgart-based architect Willy Graf, was ransacked and set on fire during the Kristallnacht pogrom of 9 and 10 November 1938. The complex was built around a monumental rotunda with a large dome, where the actual prayer room was located. The rotunda was flanked by two lower side wings that housed a synagogue for weekday services, community areas, a wedding hall and the Museum of Jewish Antiquities. A colonnade was placed in front of each of the side wings. A customs office was built on the premises after the war. However, remains of the colonnade were found during building work in 1988 and have since been reconstructed. 98 years after the main synagogue had been consecrated in Mainz on 3 September 1912 and around 70 years after it had been destroyed by the Nazis, the first signs of vibrant Jewish life and culture began to re-emerge in the state capital of Rhineland-Palatinate. The new community centre, designed by Cologne-based architect Manuel Herz, was inaugurated at the same location in 2010. “Kedushah” is the Hebrew word for “holiness” and is used to sanctify God’s name; the five Hebrew letters give the new synagogue in Mainz its shape and structure.



Main synagogue, destroyed in 1938



Prayer room in the former main synagogue

The architecture, with unique shapes and façades covered with green glazed ceramic profiles, marks a deliberate move away from standard building forms and materials. The impressive design rejects assimilation and harmonisation. Manuel Herz bridges the gap from the Middle Ages to the present day without referring directly to persecutions, pogroms or the Holocaust. His architectural work is based on texts handed down through the Torah. The fragments of the previous building’s colonnade on the forecourt also form a connection between the destroyed main synagogue from 1912 and today’s synagogue.



Prayer room in the new synagogue



New synagogue in Mainz



Video:
www.mainz.de/synagoge

4

Old Jewish Cemetery (“Judensand”) *Mombacher Straße*

In Judaism, a cemetery is referred to as a “beit olam” (house of the afterlife) or “beit ha-chaim” (house of life) and is regarded as a sacred place of remembrance and commemoration for the deceased. Jewish cemeteries are places where the dead can rest in eternal peace. Each grave belongs to the person it holds.

There is thought to have been a medieval Jewish cemetery in Mainz as early as the 10th century. It was located outside of the walls that used to enclose the city in front of the Münster, in the present-day district of Hartenberg / Münchfeld. The area was first mentioned in a document as “Judensand” in 1286. This cemetery is the oldest known Jewish burial site in Mainz. It stands alongside “Heiliger Sand” in Worms as the oldest Jewish cemetery in Europe.

In 1438, the Jews of Mainz were expelled by the city council at the instigation of the guilds, and the cemetery was cleared and ploughed up. The medieval tombstones were taken away and used as building materials in the centuries that followed. One section of the cemetery grounds was leased by the city for use as a vineyard.



Old Jewish Cemetery (“Judensand”)

A new Jewish cemetery was documented from around 1700. The cemetery grounds adjoined the old “Judensand” cemetery on Mombacher Straße. This cemetery was used for burials until it was replaced by the New Jewish Cemetery on Untere Zahlbacher Straße in 1880. It contains around 1,500 tombstones.



Gershom ben Judah’s memorial stone

In 1926, Dr. Rabbi Sali Levi and Prof. Dr. Rabbi Sigmund Salfeld created a memorial cemetery for tombstones from the medieval cemetery (1049 to 1421) on an extension of the new cemetery that had been acquired by the Jewish community in 1864 but that was no longer used as a burial place. Most of the tombstones had been uncovered and salvaged during various

demolition and excavation works in the 19th and early 20th centuries. The oldest Jewish tombstone in Central Europe dates back to 1049 and belongs to Yehuda ben Schneor. Some of the tombstones have been on display in Mainz State Museum since the 1980s with the permission of the Jewish Community of Mainz. The cemetery itself contains the medieval memorial stone for Gershom ben Judah, which attracts many visitors. The memorial cemetery reflects the vitality and importance of Magenza. It is unique in the Jewish world. Together with the Old Jewish Cemetery in Worms, the “Judensand” in Mainz helps to promote a thorough understanding of the development of Jewish sepulchral culture in Ashkenaz, making it a central monument of the UNESCO World Heritage Site.

5

New Jewish Cemetery *Untere Zahlbacher Straße*

In 1880, the city's chief builder Eduard Kreyßig built a new Jewish cemetery on Untere Zahlbacher Straße next to the main cemetery in Mainz. As a result, the "Judensand" cemetery was no longer used. In 1948, a commemorative plaque was placed at the entrance to the cemetery with the following inscription: "In memory of our victims. Shame on the murderers. A reminder to the living".

The graves remained unscathed during the Nazi regime and the war. Members of the Jewish community are buried here to this day.



Torah crowns, Mainz State Museum

6

Mourning room *Untere Zahlbacher Straße*

The mourning room at the New Jewish Cemetery was built in the Moorish style by the city's chief builder, Eduard Kreyßig, and was inaugurated in 1881 by Moritz Oppenheim, the head of the Jewish religious community.

The corner pillars crowned with onion-shaped domes, the unusual jagged and horseshoe arches and the silver lantern serve as a reminder that Jewish culture flourished on the Iberian Peninsula in the Middle Ages under the rule of the Arab Moors. The mourning room was also intended to stand out from the neo-Romanesque and neo-Gothic style of Christian churches with its engineered iron construction, which features an artisanal façade covering. The mourning room was extensively renovated between 2004 and 2010.



Mourning room

In 2011, a stela was erected here as part of the "Historic Mainz" series of plaques, commemorating the period in history when the Jewish community embraced emancipation, spread throughout the world and built important cultural monuments such as this mourning room.

7

Two 19th-century synagogues *Vordere Synagogenstraße / Margaretengasse*

In the 19th century, there were two synagogues in the parts of Mainz that now run along Vordere Synagogenstraße and Margaretengasse.

From 1846 to 1853, a synagogue with a mixture of Moorish and Romanesque stylistic elements was built for the liberal Israelite religious community between Klarastraße and what was then Rechengasse according to plans drafted by Ignaz Opfermann. It offered space for more than 760 people – until the new main synagogue was built in 1912. After being sold, it served as a warehouse for the city administration until 1937. It was ultimately destroyed during an air raid in 1945. The building is commemorated by a glass relief.



Orthodox synagogue built by Eduard Kreyßig

A new building on the corner of Flachsmarktstraße / Margaretengasse served as a house of prayer for Orthodox Jews in Mainz from 1856 onwards. The synagogue, which was attached to the Orthodox Bondi School, was built in the Moorish style according to plans drafted by the city's chief builder, Eduard Kreyßig, and was extended in 1879. The "Israelite Religious Society" adhered strictly to tradition. This synagogue was vandalised during the Kristallnacht pogrom of 1938. A plaque has been placed in Margaretengasse to commemorate the building that was destroyed in the Second World War.

8

Jewish Quarter in Mainz *Margaretengasse*

After several persecutions and expulsions in the 14th and 15th centuries, Jewish families gradually returned to Mainz. In the mid-17th century, the Jewish community witnessed such expansive growth that decrees were introduced to limit it. For example, a decree was promulgated in 1662 that limited the number of Jews to 20 families; just ten years later, the number was further reduced to ten families, who were allocated a demarcated residential area known as the "Jewish Quarter". The ghetto was located in the part of the city that is now home to the state building society (Landesbausparkasse). The community slowly expanded its residential area at the end of the 18th century.

Due to the growth of the community and the way in which the houses were built, the residents had to endure extremely claustrophobic living conditions. To overcome the spatial restrictions, the properties in the Jewish Quarter were interlaced, narrow and entrenched.



Judenviertel Hintere Synagogengasse

However, the community enjoyed extensive autonomy within its district. The Electorate of Mainz was the first territorial state in Germany to initiate the emancipation of the Jews. However, the Jews of Mainz were only placed on an equal footing with other citizens when Mainz was conquered by the French Revolutionary Army in 1792. They were no longer forced to live in the Jewish Quarter.

9

Anna Seghers' birthplace Parcusstraße 5 and her home at Kaiserstraße 34

Netty Reiling, who wrote under the pseudonym Anna Seghers, was born on 19 November 1900 at Parcusstraße 5 in Mainz. Soon after Netty's birth, the Reiling family moved from Parcusstraße to the affluent residential area that ran along Kaiserstraße (Kaiserstraße 34, on the corner of Schießgartenstraße, 2nd floor). Netty Reiling grew up in this educated, upper-class milieu in an Orthodox Jewish, socially assimilated, liberal-democratic family home.

Her father, Isidor Reiling, was an antiques and art dealer and an Orthodox member of the Jewish Community of Mainz.

Her mother Hedwig, née Fuld, was a member of the board of the Jewish Women's Association. Hedwig Reiling was murdered at the Piaski concentration camp in Poland in 1942.

Jewish-Christian origins are reflected in many of Anna-Segher's works, the most famous of which include "The Seventh Cross" and "Transit". She was named an honorary citizen of Mainz in 1981 and was devoted to ridding Germany of fascism during her lifetime. She served as the President of the Writers' Union of the GDR from 1952 to 1978. She died in East Berlin in 1983. Anna Seghers' birthplace is commemorated by a plaque at Parcusstraße 5.



Anna Seghers



*Birthplace of Netty Reiling
(pseudonym Anna Seghers)*

10

"Jew house" Walpodenstraße 17

The Nazi regime continuously restricted the Jewish population's living space and made daily life more difficult with prohibitions. From 1939, the Jews of Mainz were bundled into shared accommodation known as "Jew houses". The Nazis concentrated the Jews in these houses to make them easier to control before they were deported. The doors of the houses were marked with a black Star of David on white paper. The people there were forced to live in unbearable and claustrophobic conditions.

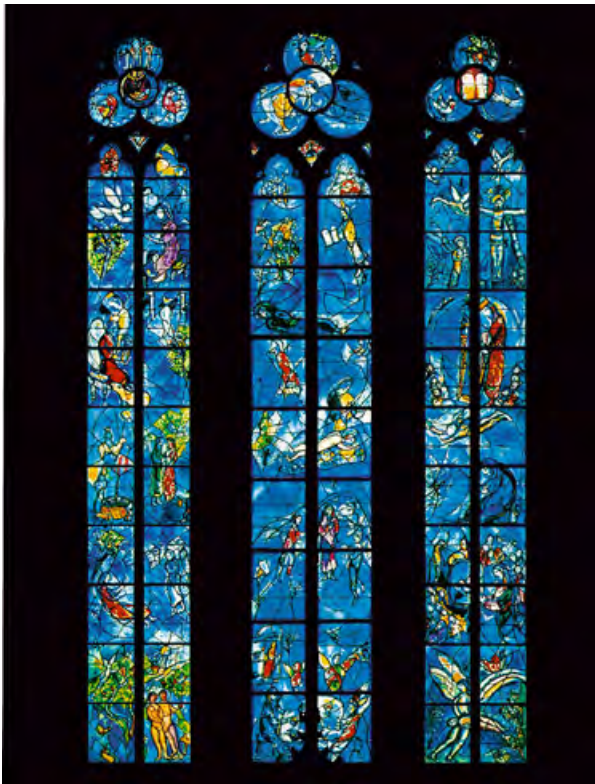
The Jews of Mainz were deported from there in March and September 1942 as well as in February 1943. They were picked up from the houses and then rounded up in the gymnasiums at the Feldberg and Goethe Schools before being taken to the freight yard. Knowing that they were about to be deported, quite a few took their own lives in desperation.

The "Jew houses" included Adam-Karrillon-Straße 13 and 54, Walpodenstraße 17, Breidenbacherstraße 25, Margaretengasse 19, 21 and 28, Kaiserstraße 32, Frauenlobstraße 4 and Taunusstraße 45. A commemorative plaque at Walpodenstraße 17 serves as a reminder that around 40 people were housed there and deported. When the US Army marched into Germany in 1945, only about 60 Jews were still living in Mainz; they had either survived in hiding or were married to non-Jews.

11

St. Stephan's Church – Chagall windows Stephansplatz

St. Stephan's Church is a Gothic building of cultural and historical importance, and it is also the only church in Germany to feature stained glass windows created by the Jewish artist Marc Chagall (1887–1985). Born in Belarus, he spent most of his life in France. As blue light falls through the windows into St. Stephan's Church, angels and figures from the Old Testament seem to float weightlessly in the room.



Chagall windows in the church choir

“The colours are a reflection of our attitude towards life, as they portray our optimism, hope and enjoyment”, says Monsignor Klaus Mayer, who conveyed Chagall's works in books and contemplations. The pastor contacted Chagall in 1973 and convinced the “master of colour and biblical message” to create a visual representation of Jewish-Christian solidarity and understanding in the east choir that had been severely damaged during the war. The first Chagall window was installed in 1978, when the artist was 91 years old. This was followed by eight more windows: five for the east choir and three in the transept.

Marc Chagall, who was named an honorary citizen of Mainz but never visited the city in person, completed the last window shortly before his death at the age of 97. As you walk along the aisles towards the Chagall windows, you will also see 19 windows that were subsequently created in a deliberately simpler style by Charles Marq from Jacques Simon's studio in Reims. Chagall had worked with Marq for 28 years.



Adam and Eve in Paradise

12

Gymnasium at Feldberg School Feldbergplatz

The gymnasium at the Feldberg School was used to round up the Jews of Mainz for deportation in March 1942. From there they were taken to the freight yard before being moved to a temporary camp in Darmstadt and ultimately deported to Piaski in Poland. All Jews who hadn't died of starvation or disease were murdered in the Belzec and Sobibor extermination camps.

On 10 September 1947, the Jewish New Year, a temporary synagogue was opened in the Feldberg School gymnasium with the help of the city of Mainz and the French military government. The gymnasium served as a prayer and meeting room until 1952. The small post-war Jewish community rebuilt a house that had been destroyed by bombs at Forsterstraße 2 and set up a prayer room there. This was replaced by the new synagogue in 2010.

A commemorative plaque on the outside wall of the old Feldberg School gymnasium serves as a reminder of the building's turbulent past.



Yellow badge

13

Gymnasium at Goethe School Colmarstraße

When the Jews of Mainz were deported to Theresienstadt in Bohemia and to Poland at the end of September 1942, the gymnasium at the Goethe School – like the gymnasium at the Feldberg School before it – was used to round up the victims. The Jewish community was forced to set up a makeshift dormitory and find their own food. From there the Jews of Mainz were taken to the freight yard on trucks with nothing more than light hand luggage. The Jews who were deported from Mainz to Poland are assumed to have died immediately after arriving at the Auschwitz or Treblinka extermination camps, as no more news of them reached Mainz.

The history of the Goethe School gymnasium during the Nazi regime is depicted by a plaque.



Goethe School

14

Dalberger Hof Klarastraße 4

During the Nazi regime, political opponents and an increasing number of Jews, Sinti and foreign forced labourers were imprisoned in the vaulted cellars of Dalberger Hof.

The prison was notorious for its constant overcrowding and heavy bug infestation. Many of the prisoners were deported to the Buchenwald, Ravensbrück, Dachau and Auschwitz concentration camps or the Hinzert concentration camp run by the SS in the Hunsrück mountain range.

In 1945, Dalberger Hof was damaged so severely during air raids that the prison had to be closed. The prisoners were transferred to camps in the Mainz area. A commemorative plaque in the cellar of Dalberger Hof serves as a reminder of the building's function during the Nazi regime.



Dalberger Hof (1715 – 1718)

15

Lahnstein department store Gutenbergplatz 13

The Lahnstein department store was one of the largest retail businesses in Mainz, along with the Tietz department store (now Kaufhof) on Schusterstraße, which was also run by Jewish owners, and Stubs Quelle on Lotharstraße.

Like many other Jewish-owned businesses, the Lahnstein department store fell victim to a boycott campaign staged by the Nazi party's paramilitary wing (Sturmabteilung) in March 1933. It was then destroyed during the war in 1942. Nazi rioters had previously raided and ransacked the Lahnstein department store during the night on 10 November 1938. Carl Lahnstein was deported to the Buchenwald concentration camp. Following his release, the Nazi administration demanded that he immediately "leave the Reich territory and leave his assets behind". The building and property were put up for compulsory auction. Carl Lahnstein and his wife Emmy managed to escape to the USA, but 14 members of their family were murdered by the Nazis. A commemorative plaque provides information on the history of the building and the fate of the Lahnstein family.

All Jewish-owned businesses suffered the same fate as the Lahnstein department store. The general call for a boycott in 1933 was followed by various other campaigns, culminating in the disappearance of all Jewish-owned businesses from Mainz by 1939.

The Jewish owners were forced to sell their businesses at extremely low prices.



Lahnstein's department store at Gutenbergplatz (left)

16

Synagogue in Mainz-Weisenau Wormser Straße

In 1737/38, a synagogue was built for the Jewish community of Weisenau, which made up almost a quarter of the village's population in the 18th century. The synagogue is still there to this day. It is the only synagogue in Mainz that survived the Nazi era and the air raids during the war. It is also the oldest surviving building in Weisenau.

It was severely damaged during the siege of Mainz in 1793 – and the damage was only repaired 25 years later. Nazi rioters ransacked and desecrated the synagogue during the Kristallnacht pogrom of 1938. However, they did not set the building on fire for fear that the flames might spread to the neighbouring houses. In 1939, the synagogue and land were forcibly sold off and used as a barn and henhouse in the post-war period.



Synagogue entrance portal in Weisenau



Restored synagogue in Weisenau



Steps leading to the mikveh

The synagogue sank into oblivion – it wasn't until 1978 that the building's original meaning was acknowledged by the "Jews in Mainz" exhibition. The building was listed as a historical monument, placed in the custody of the city of Mainz and restored with the help of the association founded in 1993. The synagogue was consecrated on 27 May 1996 – exactly 900 years after "Gezeret Tatnu", the day on which the Jewish community of Mainz was massacred by crusaders in 1096.

Two mikvehs (ritual immersion baths) from different eras – the Baroque period and the mid-19th century – have been found in the forecourt of the synagogue in Weisenau, making the house of worship unique in Germany.

17

Book burning Banks of the Rhine by the City Hall

On 23 June 1933, the Nazi student body burned books on what was then Adolf-Hitler-Platz (previously and subsequently Halleplatz, now Jockel-Fuchs-Platz), roughly where the council chamber is today. They burned books that the Nazis declared “un-German”. This literature included a large number of works by Jewish authors. For this purpose, books from the suburbs of Mainz were bundled into wheelbarrows. Their origins can no longer be traced today, but they were probably owned privately. The director of the city library at the time, Aloys Ruppel, took an audacious risk and managed to save endangered books from the hands of the Nazis. The book burning in 1933 are commemorated by a plaque.



Commemorative plaque on the banks of the Rhine

18

Chana Kahn stela in Weisenau Wormser Straße

Chana Kahn was a Jewish girl, born on 21 September 1942 in Mainz-Weisenau, who lived at what is now Wormser Straße 23–25. After being deported to Theresienstadt with her parents and brother, she was transferred to Auschwitz in 1944, where she was murdered alongside her mother and brother. Her father died in 1945 at the concentration camp in Dachau. The deportation campaign staged by the Nazis on 10 February 1943 completely wiped out the Jewish community of Weisenau, which could look back on a five-hundred-year history.

Chana Kahn’s story is commemorated by a plaque on what is now Wormser Straße in Weisenau.

19

Former synagogue in Bretzenheim Corner of Wilhelmstraße / Oberpforte

After the Jewish community of Bretzenheim had long been forced to set up private living quarters as makeshift prayer rooms, they were finally able to consecrate their own synagogue in Bretzenheim in 1788. However, the new building was destroyed soon after in 1794/95 during the War of the First Coalition. A new synagogue was built on the old foundations around 1820.

Like all synagogues in Mainz, the house of prayer in Bretzenheim was destroyed during the Kristallnacht pogrom of 1938 and the Torah scrolls were burned in the street. The land was redeveloped in the 1960s. A commemorative stela has been placed where the synagogue used to be in Bretzenheim.

20

Stolpersteine

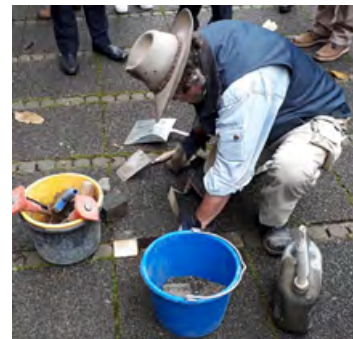
“A person is only forgotten when their name is forgotten”, says Gunter Demnig with reference to the Talmud. He is the artist who initiated the “Stolpersteine” art project, where engraved brass memorials are inserted in pavements throughout Europe in memory of the victims of the Nazi regime.

The small memorial plaques are embedded in the ground in front of the place where each victim last chose to live. Every person – every fate – is given their own individual Stolperstein. All the plaques are made by hand and usually begin with the words “Here lived...” followed by the name of the victim, their date of birth and their fate.



One of the Stolperstein memorials laid in Mainz

Gunter Demnig’s aim is to place the Stolperstein memorials (literally “stumbling blocks”) on streets for people to “stumble upon” them and then “stumble into contemplation”. The individual fate of the Nazis’ victims should remain present in everyday life – not just when visiting a memorial site. If you bend down to read the text on the stones, you are also symbolically bowing to the victims.



Gunter Demnig laying plaques

Since 2000, Gunter Demnig has laid more than 75,000 of his plaques throughout Germany and Europe (as of 2019). What started as an idea has since become the largest “decentralised memorial” in the world.

The first Stolperstein in Mainz was laid in 2007, and over 277 more have followed to date (as of 2022). The requests for memorials come from within society – from citizens, associations and institutions. However, the Stolpersteine are also an important concern for people from the USA and Israel, so they often travel long distances to watch the plaques being laid.

Jewish cemetery in Hechtsheim Heuerstraße

The Jewish cemetery in Hechtsheim was built in 1882. The Jewish community of Hechtsheim wasn't very large – there were just under a hundred members around 1900. The Jews of Hechtsheim probably originally belonged to the larger community in Weisenau, as the two villages were closely connected. By 1931, the community had shrunk to just 54 members.

In Hechtsheim, too, Jewish homes were destroyed and looted during the Kristallnacht pogrom of November 1938. A plaque at the entrance to the Jewish cemetery in Hechtsheim commemorates the Jewish community that was destroyed by the Nazi regime.

More information: www.mainz.de/magenza



Jewish cemetery in Hechtsheim