



JEWISH VOICE
JEWES & GERMANS
Essay
HOPE REMAINS
PAGE 4



PREJUDICE
Jewish Noses?
PREVAILING STEREOTYPES
PAGE 16



NOVEL
Country Jews
MY FATHER'S LIFE
PAGE 23

JEWISH VOICE FROM GERMANY

קול יהודי מגרמניה

PRICE €3 | \$4 VOL. 25 | APRIL 2019

ELECTIONS IN ISRAEL

Netanyahu Must Reconcile

In the elections to the Knesset, nearly everyone came out a winner. First of all, the Israelis. For them, the elections were a welcome day off work. Most Israelis voted as usual for the well-known politicians and parties. However, the Labor Party was punished for its obvious incompetence. At the last moment, the liberal camp succeeded in setting its internal disputes aside, achieving a record result under the leadership of former military chief Benny Gantz and former television host Yair Lapid. Nonetheless, they fell short. The true winner was Benjamin Netanyahu.

Now in his tenth year in office, the Prime Minister even managed to improve upon the results of the previous election. The Likud leader is set to form a coalition of the right-wing parties under his helm. Bibi will soon be the longest-serving Prime Minister in Israel's history. But Netanyahu still faces allegations of corruption. Attorney General Avihai Mandelblit is likely to

push ahead with indictment. Many believe that Benjamin Netanyahu's fabled self-confidence has turned into arrogance – a sentiment that has become especially common in the liberal economic powerhouse of Tel Aviv, where Likud received only 11 percent of the vote.

Why do the lion's share of Israelis continue to support the nearly 70-year-old Netanyahu?

Apart from his loyal supporters, who celebrate Bibi as the "King of Israel", the notoriously irreverent Israelis have few illusions about the faults and affectations of their Prime Minister. They grumble about Bibi, and yet millions

lent him their vote. Their decision is a pragmatic one. Netanyahu has stabilized Israel's economy. He helped pave the way for the country's high-tech industry to join the ranks of the international elite.

Netanyahu likes to tout his reputation as "Mr. Security." Under his leadership, terrorism has been reduced to a minimum. The rather blunt Bibi has proven himself a smart diplomat. He improved Israel's relations to all the moderate Arab governments. On the international political stage, Netanyahu has become a celebrated figure, particularly among populists. US President Donald Trump speaks of Bibi in glowing terms. Trump has recognized Jerusalem as the capital of Israel. Despite their differences, Russian leader Vladimir Putin always has an open ear for his Israeli counterpart. India's Modi, Brazil's Bolsonaro, and Italy's Salvini all respect Netanyahu, even admire him.

Many Israelis are vexed by Bibi's affinity to the populists. Just like his "colleagues" abroad, Bibi remains a polarizing rather than unifying figure. That is a mistake in Israel's multicultural and ethnically and religiously diverse society. Benjamin Netanyahu will need to rethink his stance and aim at reconciliation if he wishes to go down in history as a true statesman.

The rather blunt PM has proven himself a smart diplomat and an achiever

OUR LOYAL READER



Frank-Walter Steinmeier always had something to say to this newspaper. In an exclusive interview with the *Jewish Voice*, the Federal President calls the German-Jewish partnership a great stroke of luck and emphasizes his connection with the Israeli democracy.

PAGE 3

Thank You, תודה – Just for a Beginning

Goodbye, Auf Wiedersehen!, Le-hitrat. Thank you to our readers, advertisers, friends, advisory board and supporters. Since 2012, you have encouraged us with your energy, interest and advice. That made it possible for us to provide you with an informative and independent newspaper, and advocate for vibrant German-Jewish-Israeli cooperation and community.

This work could only be accomplished with a highly motivated team of editors. We are a colorful crew who count among them Jews, Christians and Muslims of a variety of personal and political persuasions. My wife Elisabeth transformed our ideas into practical, journalistic action.

Our readers and advertisers helped bring us unexpected success. We began with a print run of 30,000 copies in English. About a year later, we added a German edition, issued as a supplement to DIE WELT. This allowed us to distribute nearly 200,000 copies of each edition. This collaboration was made possible by the Axel Springer publishing house, which has long been a strong supporter of fruitful German-Jewish dialogue.

But we have decided to stop publishing the *Jewish Voice*. Our independence has had its price. I was permanently forced to raise funds. Over time, this took its toll on my health. But the true cause lies deeper. We have yet to achieve



our goal of a vibrant and evolving German-Jewish dialogue and spirit of community. History is indispensable – especially the Shoah. Nonetheless, we must not allow this to obscure our view of the present day or its development.

From the very start, our newspaper received support from the German Foreign Office. We engaged in ongoing and constructive dialogue with foreign ministers and top diplomats,

among them Stephan Steinlein and Michelle Müntefering. This dialogue was marked with respect for our occasional differences of opinion – for example, with regard to policies on Iran. Other ministries provided occasional support. Thus, the pressure to raise funds was unceasing and became an increasing burden.

We have many qualified staff who would be able to revive a German-Jewish newspaper – either this one or a new one – in the future. Our budget is little more than a "fleyspeck", as a state secretary once told me. One would think that a German-Jewish publication that has been warmly received both in Germany and abroad would be worth such an investment.

You have all allowed me to carry out a wonderful task – even if this task remains incomplete. I hope that others will take up this mantle and resume our work. This was just the beginning.

My warmest thanks and shalom

Your
Rafael Seligmann

ECONOMY

NATO
Increase Germany's Share
PAGE 9

ARTS&CULTURE

Looted Art
Karin Prien on Restitution
PAGE 14

BERLIN

Cityscapes
Liebermann and Ury Exhibition
PAGE 19



|| Stalemate or forward thinking?
Starting a family? Building a
house? Or beginning a business?
You need courage to do any of
these. We support curious people
like you reliably, knowledgeably
and with financial backbone. Still
going strong after 128 years. ►

Allianz 

FRANK-WALTER STEINMEIER

Jews and Germans: A Vibrant Reality

The Federal President on democracy, populism, Israel and Iran

How can the liberal democracies assert themselves in a lasting way against the global populist offensive?

We should first ask ourselves what is meant by populism and what causes it. Although populist movements around the world take many different forms and pursue many different goals, they have one thing in common – they all purport to be the voice of the so-called “real people” against the representative institutions of the state and political sphere. That is precisely what defines populism’s opposition to liberal democracy, where the people always exist in the plural and equality before the law governs peaceful coexistence. I think that the upheavals in the middle classes, particularly as a result of the impact of globalisation, are one of the things currently feeding populism and the fascination with authoritarianism.

The liberal democracies thus face particular challenges. What is vital here is that the full authority of the state protects human and civil rights against any attack. I also think it is crucial to both broaden and deepen the dialogue with critics of established politics, as not all of them are enemies of democracy. Furthermore, it is particularly important to solve concrete social and economic problems and to preserve internal security. I firmly believe that both talking with one another and solving problems together are important as regards fostering new cohesion in our societies.

Decreasing political stability means that the Federal President has a greater role to play. How will you make use of this?

It is the task of the Federal President to uphold and strengthen unity in the country and cohesion in society. The growing



country. And that is a great stroke of luck. Coexistence among Jews and non-Jews has become a vibrant reality. I am very grateful for that. The main thing is that we meet each other and stand together as equal citizens and that our encounters are free of distorted images, preconceptions or indeed hostility. My wish is that the focus in our coexistence be on what we have in common, not on what divides us. At the

relationship can never be merely “formal”. And each new generation must remain committed to remembrance of the past. At the same time, we can work closely together while focusing on the future, for example in joint projects in digital technologies, where Germany can learn a great deal from Israel.

It is true that political exchange at governmental level has not become easier in recent years. And alongside the close political, economic and security cooperation between our countries and governments, there is still a lot to do. For instance, we have been thinking for a while now about setting up a German Israeli youth office.

However, contacts between our civil societies have become more intensive and diverse. During my last visit to Israel, I was particularly impressed by the engagement of volunteers from Action Reconciliation – Service for Peace, who spend a year working in Israel with Holocaust survivors and on other social projects. This experience has a profound and life-long effect on the young volunteers. Not only are they ambassadors for Germany in the best sense of the word, they will remain ambassadors for the very special relations between Germany and Israel for their whole lives.

The German-Israeli Future Forum Foundation is another good example. It is building up a network of young people from these two countries. It also supports innovative projects in the fields of culture, education, business, academia and the media. And even if they are not involved in a project, young Israelis love coming to Berlin, for example, to live, work or simply enjoy a holiday here. And conversely, many Germans regard Tel Aviv as an attractive, exciting, modern and simply wonderful city.

How can Berlin foster the peace process in the “wild” Middle East?

The situation in the Middle East is becoming increasingly complex. For Israel, that is more than a foreign policy challenge in a region which is already fragile, as there is growing polarisation on this issue in Israeli society itself. At the same time, I personally do not see any other peaceful solution to the conflict in the Middle East apart from the two-state solution. Can the status quo really be sustained? Can it safeguard a peaceful, democratic future for Israel? I am not asking these questions out of a desire to tell Israel what to do – we have no right to do that – but rather out of genuine concern. But naturally, a two-state solution necessitates a whole range of conditions that would need to be met by all those involved. Along with many European partners, Germany is thus working to make these prerequisites more realistic. For example, during my visit to Israel in the spring of 2017 I visited Givat Haviva, the largest and oldest Israeli organisation that works to foster Jewish-Arab understanding. The way that Jewish and Arab villages work together to tackle the challenges of daily life, infrastructure problems or education issues is a vivid example of how things can be achieved together in the midst of all the conflicts in the region. My wife and I were really profoundly impressed by Givat Haviva’s work.

Shouldn’t the nuclear agreement with Iran contain an undertaking to safeguard all countries’ right to exist, including Israel’s?

The aim of the nuclear agreement with Iran, the JCPOA, is to curb a possible threat to Israel’s survival and to do so in a very concrete way, not through words or promises, but rather by verifiably restricting Iran’s nuclear capabilities. That was and is the main point of the agreement. What was achieved here remains as valuable as ever. I can’t see that terminating the nuclear agreement would make Israel’s existence safer.

Other hopes that Iran would become a more constructive player in the Middle East have not come to pass so far. The actions of the Iranian leadership both in Iran itself and in the region give us many grounds for concern. And in this regard,

“**The growing political polarisation in Germany also poses a particular challenge to the Federal President**

political polarisation in Germany also poses a particular challenge to the Federal President. However, I do not see an acute crisis that threatens the very survival of democracy in Germany. I travel a lot throughout the country and meet many members of the public. I am deeply impressed by their engagement and energy. They get involved, be it online or in the traditional way on the ground. Some of them are very young; others are older. Some were born here; others immigrated to Germany. They stand for the strength and diversity of our country and democracy. They are a source of hope. And all of them have my full support. I want to encourage them.

How can Germans be encouraged to view Jews not only as victims of the Nazis, but as fellow Germans and fellow human beings? How can Jews in Germany be transformed from people who warn about the past to people who play an active role?

For a long time now, I have seen Jews living in Germany as people who self-confidently play an active role in shaping our

same time, we need to be vigilant. There is still anti-Semitism in Germany, and unfortunately there are many signs that it is increasing and even gaining ground in the heart of society, not just on the margins. It is our common civic duty to fight against anti-Semitism in all its forms, as none of us wants to live in a country in which Jewish people cannot live in safety. In other words, only if Jews in Germany feel completely at home will our country be completely itself.

Israel is an important partner for Germany. On a formal level, everything is excellent. How can relations between people be improved?

We should not forget that it was people who created the miracle of the reconciliation between Germans and Israelis across the profound rift in our history. This miracle is the result of the work, efforts and engagement of countless people in Israel and Germany over the course of several generations. It is always amazing to see how close and wide ranging the contacts are between Germany and Israel. This re-



I also want to state that Germany firmly opposes any denial or disparagement of the victims of the Holocaust. Israel’s existence and the security of the State of Israel are non-negotiable for our country. ■

Frank-Walter Steinmeier talked to JVG editors Elisabeth Neu and Rafael Seligmann at his official residence in Berlin

By Rafael Seligmann

German-Jewish relations have something in common with the topics of love and hate: the subject matter has been studied extensively, we know nearly everything there is to know about it, and countless books have been published on the subject. But still, we understand next to nothing. Over and over again, we find ourselves surprised by the violent intensity as well as the intimacy of this relationship.

My entire adult life, including as editor of the *Jewish Voice*, has been spent in engagement with this topic. Jewish-German relations have become a central theme of my life. In this final issue of our newspaper I would like to share it with you.

Duration. Jews have lived in Germany for at least 500 years longer than the nation has existed. Jews are an inextricable part of German society, economy, culture and language.

Language. The Yiddish language is an integral component and symbol of the German-Jewish symbiosis. Yiddish is comprised mainly of German vernacular with a smattering of Hebrew. The Yiddish language is written in Hebrew script but follows the rules of German grammar. In return, the



JEWISH-GERMAN COEXISTENCE

Hope Moves Slowly

ry, hostility against Jews spread from France to Germany, where it combined with animosity, prejudice, aggression and avarice to form a powerful hatred that found its culmination under the Nazi dictatorship.

Persecution and achievement. Until 1871, Jews were denied le-

neers, artists, and journalists were Jews. Many Nobel Prize winners were German Jews.

Assimilation. Jews attempted to escape this hatred through a variety of means. Like Heinrich Heine and Fritz Haber, many thought that by renouncing the belief of their fathers, they could gain access to German society.

The industrialist, writer and politician Walther Rathenau called the Jews a "German tribe". His lifelong wish was to be accepted as a German. Nonetheless, he was assassinated by far-right anti-Semites in 1922. Ten years later, the National Socialists became Germany's largest political party. Not every Nazi voter was an anti-Semite, but all were complicit in the party's hatred of Jews.

"Reparations" and evasions. The majority of Germans did not actively support the genocide of the Jews. But they followed the maxim: "see no evil, hear no evil, speak no evil". This continued even after 1945 and Germany's defeat. Most Germans preferred

to believe the country had made a final break with the past. As a result, most Germans thought it unnecessary to bring the perpetrators to justice, or to provide material compensation to Jewish survivors. Despite opposition from within his party, Konrad Adenauer, the first Chancellor of the Federal Republic of Germany, was determined to provide material compensation to the Jews and the State of Israel. To achieve this goal, Adenauer was even prepared to ally himself with the Social Democratic opposition. In the Luxembourg Agreement of 1952, West Germany agreed to provide material compensation and payments to surviving Jews in the amount of nearly two billion deutschmarks. Over the years, the amount of compensation totaled many times that amount.

Former Nazis dominated the West German judicial system. This was what allowed most of those who had participated in the Jewish genocide to escape unscathed.

Anti-Semitism. Hostility towards Jews is frowned upon in today's democratic Germany. Anti-Semitic incitement is punished in Germany. But anti-Semitism is wont to reappear in new guise – today it hides behind the slogan of "anti-Zionism." *Israelkritik* – or "criticism of Israel" – questions or even denies the validity of the Jewish state. Nonetheless, *Israelkritik* has become socially acceptable under the guise of freedom of opinion. Nearly every Jew in Germany today is in a sense held hostage to the State of Israel. What can be the Jewish response when Israel is held to higher standard than any other country in the world? In an address before the Knesset in 2008, Chancellor Angela Merkel said that Israel's security is part of Germany's *raison d'être*. Seven years later, Germany was a signatory of the nuclear deal with Iran – a deal that makes no mention of Israel's right to exist. Tehran continues to threaten Israel militarily and brazenly proclaims the destruction of Israel.

Dialogue and comprehension. Jewish life in Germany today receives reinforcement and support. Germany is popular in Israel. Yet anti-Semitic and anti-Israeli attitudes and activities remain ongoing in Germany. Endowed university chairs for the promotion of research on anti-Semitism and government commissioners on anti-Semitism will not succeed in putting an end to such animosity. Hostility towards Jews is as certain as death itself. Education and enlightenment can make a difference, and it should not be limited simply to the genocide and its history. Like Ignatz Bubis, I believe that dialogue is the bridge to understanding. But when I interviewed Bubis in 1999, just a few weeks before his death, he said with resignation, "I have achieved almost nothing."

Progress in German-Jewish coexistence in our time can only be achieved at turtle's speed. But we will not give up – ever. Hope remains. ■

“

Over and over again, we find ourselves surprised by the violent intensity as well as the intimacy of this relationship

German language, including what is called "high German", includes many smatterings of Hebrew.

Hatred of Jews. Initially, Jews lived largely undisturbed in Germany. After the beginning of the Crusades in the 11th century,

gal equality in Germany. Nevertheless, Jews were extremely successful. Half of private banks were owned by Jews, as were 80 percent of department stores. In Berlin, half of all lawyers, a quarter of all doctors, as well as many scientists, entrepre-

EUROPE

Extend a Helping Hand to Britain

By Elisabeth Neu

Thoughts of Germany once robbed the poet Heinrich Heine of sleep. Today it is Europe that keeps us awake at night. Heine lived in the 19th century – before the political unification of Germany and well before anyone could have imagined the catastrophes of the world wars. After 1945, when Europe lay in rubble and the crime against humanity that was the Shoah had come to light, Europeans vowed to do better. Rather than fight wars, the countries of Europe resolved to join forces in economic and political cooperation. Europe was to become a force for peace, international understanding and prosperity.

The idea of Europe would go on to enjoy unprecedented success. Borders were toppled. Germany reunified under peaceful and democratic terms. The European Union grew to encompass 28 states and more than 500 million people, becoming a leading global economic power. Many people suffering from poverty and persecution sought refuge here. Of course, there were problems – as there always are and must be. But rather than mastering these challenges, some in Europe began to revert to old habits of egotism, the very attitudes that brought us so much suffering and destruction in the past.

The fact that populism has also taken hold of the reins in the United States

has no bearing on our current situation. The US will remain united – but Europe is beginning to break apart. Britain voted to leave the European Union. It is past time for Britain to acknowledge that this decision will do damage both to their own country and Europe as a whole. Yet rather than reversing course, they are backing themselves into a corner. In an unpragmatic



and wholly un-British fashion, they have chosen to become the "party of No".

Europe is simply watching and standing by. This is a mistake. Instead we must persist, and extend Britain our hand. Britain must be allowed to save face, and Europe must find a way to open the door to

their return. If we fail, we will be paving the path to the dissolution of a unified and peaceful Europe. That would be a terrible mistake. ■

A STAR ALLIANCE MEMBER 



**The greater the connections,
the smaller the world.**

Discover over 500 destinations
worldwide.

Say yes to the world

Lufthansa

Time for Something New

But in the end the Israelis chose what they know



By Sarah Fantl

It's best to avoid talking about politics and religion – otherwise there will be arguments. This is a general consensus. While in Germany people like to stick to the assumption that it is basically nobody's business who one votes for and why, it is handled quite differently in Israel. After all, as is well known, arguing is the favorite pastime in the Jewish state. And much louder, more frequently and more openly than elsewhere. This has been especially noticeable in the past weeks.

A carelessly stuck piece of paper in the elevator of a multi-storey car park makes it clear: the election of the new (or old) prime minister is a topic everywhere. Whether you get together with friends in Tel Aviv for a nice meal, with acquaintances at yoga in Jerusalem, with the family on the beach of Netanya or with strangers horse riding in the desert, at some point the question arises: who are you voting for? Mostly very direct and suddenly. And the reactions to the answer are similarly direct. Arguments are quickly shot back and forth as to why one should not vote for A but not for B either... When you're through with arguing, you move on to the next topic in a relaxed manner. Never mind!

Ask your shawarma salesman

And even if you've not quite made up your mind or are simply curious, you can also have this conversation with your shawarma salesman or greengrocer at the shuk. Because apart from the very

young Israelis, who are allowed to vote for the first time and to whom everything in life seems to be more important than politics, basically everyone has an answer ready. But as so often in Jewish life, there are two people and three opinions. There is only one thing everyone agrees on – but more on this later.

If you talk to students in bigger cities like Tel Aviv, Jerusalem and Beersheba, you will find many Benny Gantz supporters. Above all, however, you come across people who essentially love justice, who want everything but Benjamin Netanyahu. "He is more interested in himself and his personal advantage than in our country," Alon (24), student of Political Sciences, shouts during a Shabbat meal, alluding to the allegations of corruption that could lead to prosecution. Basically, everyone at the table agrees with him, even if not all of them are Gantz voters. One yearns in principle for a change in the country's leadership. If you listen around, the name Gantz is dropped frequently, which could be due to the fact that Bibi's biggest rival has already proven himself as an unagitated army chief and also he, just like his namesake, oozes Hollywood charm.

What his party, which was stomped out of the ground at short notice, stands for and above all how it plans to lead the country into the future, isn't quite clear yet. But according to some Tel Avivis Gantz is "a nice guy" and they served in the army in his time. That connects them. Apparently enough to trust him to lead this country. There seems to be more of a feeling here – and again the fundamental desire for a new beginning, as Dor (26) confirms: "Bibi hasn't done a bad job, but he's been there too long. It's time for something new."

For 41-year-old Yaniv it is clear that he will vote for the conservative right to pro-



Place of opinion: Tel Aviv's Shuk Hacarmel

tect the Jewish state, but even for him the acting prime minister is out of the question: "He is corrupt, you simply can't accept that any longer." Gantz would have been his first choice, but now out of the question due to his cooperation with the liberal Yair Lapid. So he now switches to the national-religious Naftali Bennett.

If you meet civil servants, the answer is: Likud. You try to get a little out of the line of fire and don't have to start defending Bibi's behavior (or that of his family), after all it's about the party's values, not Netanyahu's. Yet his followers are sure that it's just a big conspiracy,

as he asserted in a television speech a few months ago. And some simply don't care about his private advantages as long as he protects the Jewish state – and at least that's what he does in many aspects. And the confidence with which he handles this aggravating situation only confirms his followers in their choice.

As already indicated, however, everyone agrees on one point: it is time for something new. There is disagreement as to who can take responsibility for this complicated country, which is constantly in danger, and agreement that Bibi's behavior is no longer acceptable – yet the current prime minister could still win the election. Wait, what?

Stay relaxed

The reason for this are medium-sized cities like Ashkelon, Ashdod and Rehovot with a majority of Likud supporters. Moreover, in purely mathematical terms, Netanyahu is the only one who can form a coalition with one of the right-wing religious parties, which he will do because he wants to remain in office at all costs.

In Israel, one finds oneself in the elevator of a multi-storey car park and confronted with the question of whom to vote for. And people argue. Louder. More often. More openly. You discuss and worry. You stay relaxed because you trust yourself and your fellow human beings. Because you know that this country is strong, that you will survive. You don't like Bibi and know that he will probably win again. You think this is not good, but that he will not lead the country into ruin (hopefully). And then you continue to enjoy the food, the togetherness, the sport, the sun and toast to life with Arak. In the end you agree that you disagree. That's constructive debate for you. ■

ISSN 2193-4800 ZKZ 24792 PvSt

JEWISH VOICE FROM GERMANY

PUBLISHER, V.I.S.D.P.
Dr. Rafael Seligmann

EDITORS-IN-CHIEF
Hartmut Bomhoff, Dr. Elisabeth Neu

MANAGING EDITOR
Paul Siebel

DESIGN
Lukas Kircher

LAYOUT
Michal Blum

EDITORIAL STAFF
Sabine Dultz, Siegfried Guterman,
Dr. Tong-Jin Smith,
Dr. Susanne Mauss (†2014)

AUTHORS
Michael S. Cullen, Michael Rutz

TRANSLATION
Nick Kumanoff
Patricia Szobar

PRINTED BY
Frankfurter Societäts-Druckerei

AD SALES
jvg@berlin.de

CONTACT
SVoice from Germany GmbH
Postfach 311310 D-10643 Berlin
Phone: 0049 (0) 30-857 26 888

info@jv-g.com
www.jewish-voice-from-germany.de



Place of political decision: The Knesset

COCA-COLA

Our Vision of a World Without Waste

Closing the reusable material cycle



Refillable bottles come in reusable crates

By Uwe Kleinert

For years there has been a rumor in the media that Coca-Cola Germany is becoming increasingly less involved in filling and offering reusable bottles. However, the truth is that reusable packaging is and remains an important part of our range. By introducing the first small 200 ml Coca-Cola glass bottle 90 years ago, the company created the reusable bottle deposit system for soft drinks in Germany. Coca-Cola also developed the first reusable plastic bottle, actually in Germany, and introduced it to the German market as well. Currently, alongside the one liter PET reusable bottle, we also have reusable glass bottles in 200ml, 250ml, 330ml, 500ml, 700ml and 750ml sizes. If you count all of our beverages in all of their various sizes, we offer 64 products in reusable packaging.

Coca-Cola's share of refillable packages significantly higher than industry average

Today, we are the largest provider of soft drinks in reusable packaging in Germany. In the last three years alone, Coca-Cola European Partners Deutschland GmbH (CCEP DE) has invested over €200 million in the renewal and expansion of our reusable bottle pool and in new reusable crates. In 2018, our

volume share of reusable bottles was still 39.9 percent. This places Coca-Cola clearly higher than the industry average for soft drinks.

“

Making sure that none of our packaging ends up in the ocean or the countryside

This year, we will also be bringing two new production lines for reusable packages online. With the one liter glass bottle for Coca-Cola

Classic and Coca-Cola Zero Sugar, we are currently introducing a new reusable bottle to the German market.

We believe in a mixture of single use and reusable packaging

Consumers make pragmatic purchase decisions depending on life circumstances and the particular occasion. That is why we rely on a mixture of single use deposit bottles and reusable packaging in a variety of sizes. This way we can offer our consumers a selection – not only in terms of our products, but also in terms of packaging.

From an ecological perspective, we take all of the impacts of our packaging into consideration across the entire life cycle of the product. Building on that principle, we would like to continually improve all ecological aspects of all of our packaging, among other processes. For this reason, we have pre-



is already nearly closed thanks to the deposit system: all of our PET, glass, tin and aluminum packaging is recyclable. Of this, 99.9 percent of all packages are sold with deposit. The packaging comes back via the deposit system and is refilled (reusable) or recycled (single use).

In order to completely close the circle of materials, we also utilize old material from used PET soft drinks bottles in the production of new soft drinks bottles. It is our goal to increase the average proportion of recycled PET in all of our single use bottles from current 29% to 50% by 2025.

Our cooperation with Ioniqa Technologies and Loop Industries

Presently, however, there is not enough high-quality PET recycle available for food packaging. The demand for this single-origin recycle is very high. That is why we have invested in an innovative recycling process:



viously optimized both our reusable and single use bottles by, for example, making them lighter or using more recycled material in the production of single use packaging. This also applies to our bottles made of PET plastic.

99.9 percent of our products are required to be processed through the deposit system. Our goal: A circular economy

Plastic is an important raw material but we need to handle it in the right way. Used plastics must not become waste. They belong back in the circular economy. Our goal is a world without waste, not a world without plastic. We want to ensure that none of our packaging ends up in the ocean or the countryside. For this reason, we have set ourselves the goal of globally ensuring by 2030 that for every piece of packaging brought to market, one piece is recycled. Our CEO, James Quincey, highlighted this with the initiative “A World without Waste” at the World Economic Forum 2018. In Germany, the material cycle

Together with Ioniqa Technologies and Loop Industries, we are working on manufacturing food-safe packaging from plastics with different characteristics, colors and qualities.

There is no silver bullet, but there are many paths leading in the right direction. We are investing further in reusable bot-



tles, increasing the proportion of recycled PET in single use bottles and closing the reusable material cycle in our production.

Uwe Kleinert is Head of Sustainability and Corporate Responsibility, Coca-Cola GmbH

REMARKABLE DISCOVERY

It's the Fuhrer's Wish You Be Treated Considerately

How an article by JVG editor Susanne Mauss caused a sensation worldwide

By Stephanie Weber

From the very beginning, Susanne Mauss (1962–2014) was at the heart of the *Jewish Voice from Germany*. When Rafael Seligmann began considering founding the *Jewish Voice*, Susanne was unstinting in her encouragement: “We need an independent venue that will further the cause of German-Jewish relations.” Consequently, she worked as an editor for contemporary history at the JVG right from the start. And the newspaper owed its first great scoop to her. Already as a student at the Geschwister Scholl Institute at the University of Munich, Susanne Krömer stood out. Her lecturer Rafael Seligmann could not but help notice her bright and critical mind as well as her perseverance. She was especially interested in Israel and the German past: “Any German interested in contemporary history knows where their responsibility must lie.”

“A groundbreaking report

CNN

Alongside raising her three children, Susanne Mauss completed her doctoral thesis: “The Jewish New York Weekly *Aufbau* and Policies of Reparations in the Federal Republic of Germany”. Part of her research consisted in analysing, compiling and cataloguing the journal's archival collection which until then had been largely neglected.

Lawyers without rights

In 2011, Susanne Mauss organized an exhibition in her home town: “Lawyers Without Rights” about Jewish lawyers in Dusseldorf between 1933 and 1945. The show and later the book published by Susanne Mauss documented the fate of these lawyers and legal clerks, restoring them to their rightful place in our memory. During the course of her research, Susanne came across some intriguing documents. In the summer of 2012, she published her findings in the JVG. Her article resonated around the world – it was picked up by more than 2600 media venues worldwide.

The historian had unearthed papers which documented that Hitler's chancellery in-

tervened directly to protect a Jewish former comrade of Adolf Hitler: Officer and lawyer Ernst Hess (1890–1983), temporarily Hitler's company commander in WWI. Seriously wounded in action and decorated with the Iron Cross, Hess had penned a letter to Fritz Wiedemann, a former aide de camp to their regiment and now Hitler's personal adjutant, to ask for protection.

Letter of confirmation

Subsequently, in August 1940, Heinrich Himmler, *Reichsführer* of the SS, instructed Dusseldorf's chief of police that “to ensure ... in accordance with the wish of the Fuhrer ... that H. is to be untouched in all respects.” In November 1940, Hess received a letter of confirmation, signed by Hans Heinrich Lammers, Head of the Reich Chancellery, stating that “I hereby confirm that you are known to the Fuhrer as an officer from the War.” And: “It is the wish of

the Fuhrer that ... you should be treated considerately.” All this would have not been possible without Hitler's knowledge.

Susanne Mauss wrote in her JVG article: “One irony of this dark story is that Hitler could on occasion bestow his personal protection to a person otherwise marked for death.” For example, Eduard Bloch, the “noble Jew” from Linz. It is well known that the family physician who treated Hitler's mother enjoyed the Fuhrer's personal protection. But Susanne Mauss found out that there were others, too.

Already in 1936, after being forced to retire as a judge and being beaten up by SS thugs, Hess had sent a petition to Hitler: He re-

JULY 2012 | JEWISH VOICE FROM GERMANY

tized a Protestant, the Nuremberg Race Laws classified him as a “full-blooded Jew.”

A kind of spiritual death

Hess was the son of attorney Julius Hess, admitted to practice before the higher courts. His mother was Elisabeth, née Heertz, scion of a family of bankers from Wetzlar. Ernst Hess was married to Margarete Witte, a Protestant, with whom he had a daughter, Ursula. At first, the family settled in Düsseldorf, moving to Wuppertal when Hess was forced to retire as a judge as of January 1st, 1936. After being beaten up by SS thugs in front of his house in the fall of 1936, Hess moved his family to Bolzano, Italy in October of the following year. He had chosen South Tyrol, a German-speaking province annexed by Italy after World War I, because he wanted his eleven-year-old daughter to be educated in a German-speaking environment.



Ernst Hess (standing, far right) with his unit in World War I

As early as June 1936, Hess had sent a petition to Hitler, asking for an exception to be made for himself and his daughter, who was classified a “1st-degree half-breed” under National Socialist racial ideology. In his letter, Hess referred to his Christian upbringing and patriotic political outlook, as well as to his service in World War I. The sensitive Jewish judge, who played the violin and viola at concert level, gave voice to his pain by closing his letter with the remark, “For us, it is a kind of spiritual death to now be branded as Jews and exposed to general contempt.”

Although Hitler turned down the petition in 1936, he did allow Hess's pension to be transferred to Italy in 1937, albeit at a reduced amount. Furthermore, he later released Hess from the obligation to bear the name “Israel” that identified him as a Jew, as had been prescribed since January of 1939. Thanks to private contacts which the Heertz family maintained to the German Consul General in Italy, Otto Bene, Ernst Hess was even able to obtain a new passport in March of 1939, one that was not stamped with a red “J”. This allowed him to travel – something that other Jews could no longer do by this time.

In June of 1939, the South Tyrol Option Agreement concluded between Germany and Italy gave the German-speaking population of the region the choice to remain in South Tyrol or to relocate to the German Reich by December 31st, 1939. As a result, the Hess family was forced to return to

Germany. The family's attempts to leave for Switzerland failed, even though two Swiss citizens had vouched for them. A planned emigration to Brazil to join Ernst's brother Paul also went awry.

Trusting in the assurances of Wiedemann and Lammers that he would continue to enjoy “Hitler's protection,” Ernst Hess moved his family to the remote Bavarian village of Unterwössen near Traunstein in mid-1940, after a brief stay with his mother and sister in Düsseldorf. He selected this particular village so that his daughter Ursula could attend the Marquarstein boarding school nearby. In late June of 1941, Ernst Hess was summoned to appear at the “Aryanization Office” in Munich. When he submitted his letter of protection issued by Lammers to the SS official on duty, Franz Richard Mugler, the document was taken from him. Hess was told that the protection order had been revoked in May of 1941, and that he was now “a Jew like any other.” The Hess

family never saw the original copy of the letter again. The petitions that Margarete Hess filed in Berlin with Hans Lammers and Otto Bene were unsuccessful. The contacts the family had to Fritz Wiedemann were no longer enough – the adjutant had fallen out of favor with Hitler in 1939 and had been relegated to the post of Consul General in San Francisco.

Berta Hess was murdered

Ernst Hess was deported to Milbertshofen, a concentration camp for Jews near Munich, where he was forced to toil under the watch of SS officers. Later, he was assigned to the barracks-construction firm L. Ehrengut as a common laborer, and housed by the Gestapo in a “Jew House” owned by the jeweler Karl Silberthau in Nibelungenstrasse 12. The only thing still protecting Ernst Hess from deportation was his “privileged miscegenated marriage” to Margarete Hess.

After the Ehrengut compound was destroyed by Allied bombs in 1943, Hess was assigned to plumber Georg Grau, serving as a forced laborer until April 20th, 1945. During this time, Margarete Hess lived in Unterwössen in a damp washhouse with her parents, while daughter Ursula was forced to work in the factory of the Alois Zettler electrical firm in Munich.

When the nightmare of the Third Reich had finally ended, Ernst Hess decided against returning to the judiciary, despite

having been nominated as president of a Regional Court in what was later to become the federal state of North Rhine-Westphalia. After all he had gone through, he said, he could scarcely be a “proper supervisor” to all those former colleagues who now cozied up to him, expecting to be given a document whitewashing their conduct during Nazi rule. Although he was aware that this meant he would end up penniless, he declined the appointment to the Düsseldorf court.

Through personal contacts, he was ultimately offered a job with the Reichsbahn (later Deutsche Bundesbahn) national railway, which was looking for executives with a clean record. Hess began his new career in 1946. From 1949 until 1955, he served as President of the German Federal Railways Authority in Frankfurt/Main.

After receiving the Grand Cross of the Order of Merit of the Federal Republic of Germany, he was awarded a plaque of honor from the City of Frankfurt in 1970. He died there on September 14th, 1983.

The privileges granted to Ernst Hess did not ease his family's plight in Düsseldorf. His mother Elisabeth (born 1866) and his sister Berta (born 1888) talked themselves into believing that the “protection” accorded to Ernst also extended to them. When their status was reviewed in 1942, it was established that they did not carry a Jewish identity card, did not wear the yellow star, and had not duly marked their apartment in Brend'amourstrasse as a Jewish residence.

Moreover, Berta Hess had told people in Düsseldorf-Oberkassel that she “enjoyed the special protection of the National Socialist Party.” Adolf Eichmann of the Reich Main Security Office in Berlin went out of his way to categorically deny this, personally signing the deportation order for both women. On July 21st, 1942, Elisabeth and Berta Hess were transported to Theresienstadt. Berta Hess was murdered shortly thereafter in Auschwitz. Her mother Elisabeth was able to escape the Nazi death machine when she took the one and only train leaving Theresienstadt for Switzerland on February 5th, 1945. She never returned to Germany and joined her son Paul in Brazil.

Susanne Mauss is a historian and member of the “Jewish Voice's” editorial staff

HISTORY | 9



Ernst Hess with the Iron Cross

JVG, vol. 5, July 2012

ferred to their service together in WWI, his patriotic outlook as well as the fact that he had been baptized a Protestant (nonetheless, the Nuremberg Race Laws still classified Hess as a “full-blooded Jew”). Hess, who played the violin and

“Previously entirely unknown case has now been published in the Jewish Voice from Germany

DIE WELT

viola at concert level, closed his letter with the remark: “For us, it is a kind of spiritual death to now be branded as Jews and exposed to general contempt.”

However, the protection Lammers' letter afforded was only to

last for a short time. Trusting in the assurances that according to the letter of which he “could make use if necessary”, Hess and his family moved to a remote Bavarian village. Not long after, Hess was summoned to appear at

voked. Henceforth he would be treated as “a Jew like any other”. The Hess family never saw the original copy of the letter again. Ernst Hess was deported to Milbertshofen, a concentration camp near Munich. He and his daughter Ursula had to perform forced labor. Hess' mother Elisabeth and his sister Berta were deported to Theresienstadt in July 1942. Berta Hess was murdered shortly thereafter in Auschwitz. Elisabeth Hess managed to escape the Nazi death machine when she was able to take the one and only train leaving Theresienstadt for Switzerland in early 1945.

Susanne Mauss brought the story of Ernst Hess and his family to light. A story of a tragic fate which also reveals insights into the National Socialist power structure.

Susanne Mauss continued to contribute important articles to the JVG. In October 2014, she was diagnosed with a serious illness, for which no treatment held help. She passed away shortly afterward. ■ Private



Susanne Mauss

NATO

Security Comes at A Price Also for Germany

Fair sharing of the alliance’s burden is the order of the day

By Klaus D. Oehler

Mike Pence, the American vice president, assumed the role of his boss at the celebrations for the 70th birthday of the military alliance NATO. Pence raved for minutes that Germany was doing too little for Europe’s security and had become dangerously dependent on Russia through the construction of the Nordstream2 gas pipeline. Donald Trump will have followed the speech with a smile, while German Foreign Minister Heiko Maas in Washington had to take harsh criticism from the US administration. Later, Maas set about defending Germany’s position, but this will hardly have met with any understanding in the White House.

The discussion is not new and the opposing positions are well known. Each NATO member is to spend two percent of the gross domestic product (GDP) on defense. This is a goal the NATO countries set themselves together – long before Trump – for the NATO summit in Prague in 2002. At that time, the Baltic states, Bulgaria, Romania and Slovakia were invited to join the Alliance. One condition was to invest “sufficient resources” in defense. The two-percent target was set again in

2014 at the NATO summit in Wales. That was after the annexation of the Crimea and the outbreak of war in Ukraine. The SPD politician Frank-Walter Steinmeier, today’s Federal President, was present as Federal Foreign Minister.

Chancellor Angela Merkel promised that Germany would at least gradually move closer to this goal. In fact, however, defense spending is currently only around 1.23% of economic output. And the goal of increasing this figure to 1.5% by 2024 will probably not be reached, especially since Federal Finance Minister Olaf Scholz even wants to cut defense spending from 2021 on. The balance sheet would only turn out better if Germany were to fall into recession – but this would cause other problems for the German economy. The two percent-mark is therefore repeatedly criticized because it is only a relative target but does not take the absolute sums into account. Greece, for example, can be proud of having even exceeded the two percent mark. However, this is only due to the weak economic perfor-



mance of the southern European country. Alongside the US and Greece, the NATO states that currently meet the target include Great Britain, Poland and Estonia, as well as Lithuania, Latvia and Romania for the first time in 2018.

At 38.5 billion euros, defense spending is currently the second largest item in the federal budget. It accounts for about ten percent of total expenditure. This amount also includes payments to retired civilian and military personnel who are not expected to be involved in peacekeeping or peacekeeping measures. In addition, a distinction is made between operating expenses, operator solutions and defense-intensive expenses. Wage and salary payments to civilian and military personnel account for the largest share of operating expenses. In addition, there are expenses for the maintenance of materials and equipment as well as rental and leasing payments for real estate. Operator solutions include expenditure in connection with the privatization of sub-areas such as fleet management, which is made available to the *Bundeswehr*. Defense-intensive expenditures are for defense projects such as the Eurofighter or new frigates. The state of the *Bundeswehr* has also been under discussion for some time, despite these billions.

► PAGE 10

Romina Macdonald / Wikimedia / Attribution 2.0 Generic (CC BY 2.0) / https://creativecommons.org/licenses/by/2.0/deed.en

Germany’s Energiewende

A great piece of work.

Great for energy security. Great for secure jobs.

Subscribe to our newsletter.



Federal Ministry for Economic Affairs and Energy

Germany has already made a great deal of progress, and every day is generating even more affordable, clean energy, secure jobs, expert knowledge for the future, sustainable growth and a better quality of life for everyone. Our energy transition is turning Germany into one of the most energy-conscious and environmentally friendly countries in the world. Find out what we have already achieved and where we still need to go in the newsletter “Energiewende direkt”.

Subscribe now at www.bmwi-energiewende.de/EWD/subscribe

Energie wende

Switch to the Future

THE SPUDY COLUMN

Investments in Times of Economic Slowdown

Devising a profitable investment strategy has become increasingly challenging in the current market environment. During the past year, most equity and bond markets recorded significant price declines – as did a number of commodities, including gold. As a result, investors are rightfully wary of these asset classes. Even for experts, it has become increasingly difficult to predict the trajectory of prices over the short- and medium term. Nonetheless, stocks continue to play an important role in any long-term investment strategy. However, careful portfolio allocation and strategic allocation monitoring are increasingly important.

Real estate requires a similar investment approach. As part of an overall investment portfolio, real estate remains a solid performer. However, historically high valuations mean that selecting new real estate investments with care has become more important than ever.



areas of digitalization, medical technology and artificial intelligence. Potential investors are well advised to draw on the expertise of partners who enjoy access to a wide network of industry experts.

Another important consideration is access to asset classes that deliver consistent outperformance. These include, for example, large private equity funds.

Finally, potential investors are well advised to seek out independent financial advisors and investment managers who offer high-quality, detailed digital asset reporting and asset controlling services which provide investors with a maximum of transparency and control.

To ensure success in today's market, a solid partnership with a wealth management provider who can provide future-oriented, innovative and sustainable investment services is more important than ever.

Jens Spudy is executive partner of Spudy Family Office

So which investments are best suited to a phase of economic slowdown? Direct investment in tangible assets is a wise choice under current market conditions, and it can offer attractive yields. To maximize returns, potential investors should keep a number of important factors in mind.

First, a high level of market expertise is the basis for professional investment selection. Many potentially lucrative markets are very complex, and require a high level of expert knowledge. This is true, for example, of investments in the

PAGE 9

Industry is critical of the German government's reluctance to address this issue. Dieter Kempf, President of the Federation of German Industries (BDI), called for Germany to "make an effective contribution to NATO's defense capabilities" in a speech on the occasion of the signing of the North Atlantic Treaty 70 years ago. "This is not only about the financial resources of the *Bundeswehr*, but also of course," said Kempf. "As Europe's largest nation and strongest economy, we benefit particularly from the North Atlantic alliance". In addition,

of the industry's umbrella organization.

German business representatives see closer cooperation with NATO partners, in particular France, as a contribution to strengthening the Alliance in arms projects. However, cooperation is made more difficult by Germany's strict controls on arms exports, in the opinion of the BDI. France's President Emmanuel Macron and Chancellor Merkel announced last year that they would jointly develop and procure two major military projects: the Future Combat Air System (FCAS) and the Main Ground Combat System (MGCS). Repre-



German business representatives see closer cooperation with NATO partners as a contribution to strengthening the Alliance in arms projects

tion, Germany is called upon to support the strengthening of the European pillar in NATO. "Europe is in an excellent economic and technological position, but so far it has contributed too little to a fair sharing of the burden within the alliance," said the president

sentatives of France, however, had expressed fears that both projects could be on the brink of collapse due to German practice in arms exports.

Klaus D. Oehler is the financial editor at Stuttgarter Zeitung

WELCOME TO
CHINA CLUB BERLIN

Germany's most exclusive club is located in the center of the capital. Elegant and cosmopolitan, China Club Berlin is a gathering point for the economic, social and cultural elite. East meets west – A place for encounters, inspiration and enjoyment.



CHINA CLUB BERLIN
www.china-club-berlin.com
Phone: +49 30 2091 20

As a leading specialty chemicals company, we know a thing or two about connections. With molecules – but also when it comes to data.

Blockchain, Internet of Things, quantum computing – we turn buzzwords into business. Together with strong technology partners, we develop user-friendly digital customer services, ranging from a cognitive search and analysis function for new, improved products all the way to high-performance e-commerce solutions. Pioneering work that puts us at the very forefront of digitalizing the chemical industry.

.....
www.evonik.com





The Indispensable Ones

The *Jewish Voice* could only be born and remain in operation with the help of many idealistic friends, who supported us in word and deed over the years. With irresistible strength and charm, **Gerd Schulte-Hillen** encouraged me to bring to fruition my idea for a Jewish newspaper for and from Germany, and continued to believe in our work.



Mike Zehden was so taken with the idea of a Jewish newspaper that he went knocking on doors for us. Without his fundraising, we would not have had the start-up financing to launch our project.

Lukas Kircher lent our newspaper its face – its layout. He completed the design during a flu-related time-out. And he volunteered his labor – the success of his efforts meant more to him than any material reward.

Ilka Maria Gräfin Beust was and continues to be the heart and soul of the *Jewish Voice*. She was always happy to carry out whatever tasks came her way and handled them reliably and with good cheer.

Carola Piegert began as our “girl Friday”. A trained engineer, she decided to familiarize herself with the world of newspapers, and soon took charge of our entire logistics operation. Later she also handled layout and collaborated with us on refining our design. In addition to her inexhaustible talents, we benefited from

her never-ending good cheer, which always brightened up our work. Her successor **Richard Henschel** was a perfect managing editor, always smoothing the way of our daily operations. He was followed by **Paul Siebel**, an artistic spirit with a technical bent. Working for us, he also acquired discipline, becoming a committed and creative managing editor while also finishing his university studies. For our international edition, we relied on a team of translators, in which **Patricia Szobar** and **Nicolas Kumanoff** deserve special mention.

Steven Althaus, a business manager from the world of finance, established our initial contact to Allianz, which became a loyal advertising customer over the years.

My friend **Johannes Beermann** established contact with the state government of Saxony which also became an advertising customer over the years. In addition, Johannes provided me with his unceasing advice and support.

From the beginning, **Louis Hagen** supported the *Jewish Voice* with ideas and positive results. To celebrate his 60th birthday, he asked his business partners for an advertisement in the *Jewish Voice* as a gift. The successful banker's chutzpah and solidarity was a help to us.



August Jagdfeld is a loyal friend, advisor and source of encouragement. In his China Club, I often met with members of the board and with business associates. This work brought me great pleasure.

Hildegard Müller served as a politician and association official, and is now a business executive. Above all, Hildegard is a good friend who provides encouragement, establishes contacts, and also offers constructive criticism. From the beginning, she has provided us with various forms of support.

Brigitte Zypries is a committed friend of Israel who promotes the relationship between our two countries. Ms. Zypries became a good friend to the *Jewish Voice*, and continues to champion our cause with great energy and charm.

Jürgen Kluge is not just a successful manager and well-known plasma physicist – he also provided our publication with many intelligent essays and good advice.

Matthias Machnig is a robust manager, plain-spoken friend and man of pragmatic action. Machnig was an ongoing source of support and lively debate. Political values and social responsibility are part of his DNA.



Christian Schmidt has been a friend for many years and a critical companion.

Gerd Merke has long been my best friend. A professor of law, he promotes the

cause of German-Jewish understanding among his students – also with the help of our newspaper. He took pleasure in providing us with legal and other advice.

Angelika Westerwelle is a German business executive who is known for her inexhaustible energy, sharp acumen and big heart. She has long stood by our side, providing us with encouragement and unerring advice.

Carol Kahn Strauss. Born in New York City, Carol is the daughter of German émigrés who for years served as head of the Leo Baeck Institute in New York. Diminutive in stature, her willpower is exceeded only by her solidarity. With her iron resolve, Carol pushed me to launch the *Jewish Voice* and continued to provide us with valuable advice.

These men and women, and so many others it would be impossible to mention by name, provided us with the encouragement and support so vital to the success of the *Jewish Voice*. I thank them with all my heart.

RS ■

Remarkable Interviews



were unscathed by it. The then SPD leader and Vice-Chancellor spoke about the last Jews in his hometown Goslar and the Jewish cemetery. "Can we come to the living Jews and the state of Israel?" I asked. Gabriel smiled. What followed was a lively discussion.



An interview is far more than a game of chess. It is a mixture between an interrogation, a love act and a corrida. Whereby it is not always clear who the torero is and who the bull.

Halfway through our interview Chancellor Angela Merkel became impatient. Where were the Jewish questions, she wanted to know. "I ask what interests me and our readers. And that is much more than the German-Jewish canon." This is true of all our interviews. Automatically a mix of seriousness and humor arises during these conversations.

Sigmar Gabriel was plagued by the flu during our interview. But his intellect and charm

His successor Martin Schulz could not find the time for a personal interview during the European Parliament election campaign. Initially. So we conducted our interview by telephone. Two days later, my wife and I visited a bookstore. And there, by chance, we met the bibliophilic Martin Schulz. Without much ado a short live interview ensued.



Thuringia's Prime Minister Bodo Ramelow was my most spirited interview partner. He is very serious about reprocessing the German-Jewish past. Our conversation took place in front of an audience at Berlin's China Club. I carefully enquired the politician from Die Linke about his attitude towards Vladimir Putin and his expansive politics: "But you must call a despot a despot..." "Call him whatever you like," Ramelow exploded. Afterwards, we had a spirited conversation with August Jagdfeld about all the world and his wife over Berlin's rooftops.

In the sweltering summer heat I spoke with SPD general sec-



retary Katarina Barley. But, an infection made me shiver. Ms. Barley noticed it and immediately jumped up to turn off the air conditioning. A man would have been focused on the conversation, Ms. Barley felt the person.

in Germany, Israel and North America.

"JVG" reported on Jewish-German topics, combining them with exquisite journalistic work on Germany in its political, economic and cultural dimensions.

I will miss this Voice.

Mazel tov and thank you, Elisabeth and Rafael Seligmann!

Heiko Maas
Federal Minister for
Foreign Affairs of
the Federal Republic
of Germany



Auswärtiges Amt / Photothek.net

The future is not what you dream, but what you make.

Our innovations help cities use less energy, make the air we breathe cleaner and turn electric transport into a practical reality. That's why at BASF, we're optimistic about the future.

Find out more at
wecreatechemistry.com

BASF
We create chemistry

LOOTED ART

The Blank Spot

Efficient restitution procedures required

By Karin Prien

The National Socialist tyranny becomes increasingly a part of the past for most people in Germany. In everyday life, at home, there are fewer and fewer traces of that particular time of our history. However, the victims and their families feel quite different. Many victims – and I count among them those who are affected in the second, third or even fourth generation – still have the proverbial blank spot on the wall or an empty spot on the shelf. A painting belongs in this blank spot. A picture with meaning, a picture with history. A work of art, which once belonged to the family, maybe with great economic and non-material value. The arts do form our society. This applies not only to the big picture, but also to the small one. The painting on the wall that tells the story of the family. The statue, which was the most valuable treasure of the family. The Nazis robbed the Jews of their cultural assets and enriched themselves with them. More than 70 years after the Nazis were defeated, families and their relatives are still struggling to reduce these injustices. The return, the so-called restitution of works of art, is rarely easy to achieve. Too often the origin of artworks is not completely clarified. Too often the de-



Stolen in 1935, restituted in 1999

scendants of the former owners of the artworks must first establish their ownership. In spite of the growing importance of art works and the continuing development of provenance research, it is often not easy to clarify ownership. It is a matter of legal, procedural and moral-ethical questions. In order to facilitate these procedures, the Limbach Commission has existed in Germany since 2003. The Limbach Commission is formally called the “Advisory Commission in connection with the return of National Socialism persecution-related confiscated cultural assets, especially from Jewish property” and is named after its first chairwoman, the now deceased President of the Federal Constitutional Court, Ms. Jutta Limbach. Its mission is to mediate in disputes between museums and descendants of the original owners of works of art and to bring about a fair solution.

Only 15 cases solved

But the very name “advisory commission” gives an indication of where the limits of this commission lie. The Limbach Commission is only binding in its decision if both parties have agreed to this binding effect in advance. There is thus no binding legal basis for the commission’s work. Nor can a commission



US soldier surveying looted art in a church in Ellingen, 1945

decision be legally enforced. An additional problem is that in the event of a dispute, both parties must appeal to the commission. It is not possible for just the descendants to call on the commission to reach an amicable settlement in a dispute over a stolen work of art. On the commission’s website you can read that since its first meeting in 2003, the commission has only decided 15 cases. This is partly because the commission’s members are volunteers: High-ranking personalities from politics and society who have many other commitments. At the same time, the commission has few resources and no staff of its own to investigate the history of a work of art.

With the Washington Principles of 1998, 44 states, including Germany, committed themselves to identifying artworks confiscated during the National Socialist era, locating their pre-war owners or heirs, and finding a just and fair solution. This is easier said than done. There are good reasons why the arts and cultural heritage in Germany fall under the sovereignty of the states. The overwhelming majority of museums in Germany are supported by the states and municipalities or by private associations and foundations. There is no universal Restitution Act in Germany, such as the one in

Austria. It is therefore one of the most important tasks of the newly created Conference of Ministers of Culture to find a solution to this problem. At the first meeting, which took place this March, we therefore decided to take up this problem again with the aim of finding a uniform regulation that would deliver binding results within a reasonable time. Achieving legal certainty and a clarification of ownership in a transparent procedure based on clear legal bases is not only important for heirs. It is also in the interest of the museums in our country. The same is true for artworks from the colonial period. Many pieces from this time, which were stolen from people, violating their culture, their faith and their privacy, do still exist in our museums.

It is a problem that we must address. The blank spot on the wall, this gap that shows many families where the National Socialists robbed and disenfranchised their parents and grandparents, must not remain empty. As a state under the rule of law, but also as a nation that highly values culture and the arts, we must ensure that we achieve efficient and fair restitution procedures. ■

Karin Prien (CDU) is Minister for Education in the state of Schleswig-Holstein

Public Domain US (2)

Ensure Justice for Victims of Oppression

A conversation with Karin Prien

Karin Prien’s briefcase is jam-packed. Her day in political Berlin brims with appointments. But as soon as we sit down in the famous Café Einstein, we have the energetic politician’s undivided attention. Especially when it comes to the restitution of looted art, a topic dear to Prien’s heart. “As far as coming to terms with the past is concerned, Germany has engaged in a very intensive examination of the past. Unfortunately, some of this happened very late. In some cases too late. The return of art works has often been conducted very reluctantly and is still being done very hesitantly.” Yet will a significant number of heirs from mostly Jewish families be able to reclaim their stolen art? Prien is adamant: “We must not give up this goal under any circumstances. This is the least we can do to ensure justice for the victims of this unlawful

practice of oppression, which has always been the precursor to annihilation. Where it is possible to clarify the legal situation and identify the heirs, a return must take place promptly. We will not stop this practice.”

After the war, compensation proceedings were often used to create so much psychological pressure on those affected that the families withdrew the application. When the next generation wanted to resume the proceedings, they were told that a waiver of their rights had already taken place.

Karin Prien does not mince her words: “In the context of the discussion on a Restitution Act, these questions will also have to be clarified. I can imagine myself in such a situation, also based on my own family history. In the light of the current



situation, decisions taken after the war in situations of particular psychological stress must not necessarily mean a loss of entitlement. We must take a close look at this in the context of the rule of law, which sometimes lacks justice.”

We want to know whether, despite the best intentions, it may be easier for Germans, including politicians, to deal with Jewish victims rather than with

living Jews. Karin Prien pauses a while before she relates her personal story: “Even today there is still unease about Jewish people in Germany. For many decades this has led to Jews not showing their religion. I was born in Amsterdam. When I was four, we moved to Germany. Back then my mother always told me that I should not tell anyone that we are Jews. I was not allowed to wear my Star of David. The Shoah was always present at home, a big part of my life at a very early age. My mother was afraid in the country of the perpetrators, unlike my grandfather, who repeatedly told me that there was no collective guilt. In turn, I also believe that for many decades there has been a certain awkwardness in German civic society towards Jews. If someone said, ‘I am Jewish’, then

he was perceived as a potential victim. I changed that for myself at some point by saying I don’t care, I tell people now and don’t claim special status for it. Just as with Huguenots, Muslims, Catholics and Protestants, it may not matter at all. The truth is, however, that sometimes it does play a role. This is perhaps not surprising in view of the Shoah’s break with the civilization and history of our country.”

As a Jew in Germany, does she feel lonely at times? “I am the daughter and granddaughter of persecuted Jews. We have barely any family left. Of course, sometimes I notice that I am missing family roots. But I feel very much at home in Germany, in this new Germany. I have a wonderful family and I have taken root myself.” Confidence defeats fear and despondence. A Jewish legacy. ■

Karin Prien talked to JVG editor Elisabeth Neu at a café in Berlin JVG



MünchenerHyp

תודה!

Thank you for your valuable contribution to Jewish life in Germany.

In recent years, the 'Jewish Voice from Germany' has succeeded, in a remarkable way, in illustrating Jewish life in Germany in a journalistically well-founded and sensitive manner and in communicating it internationally. We would like to express our sincere thanks for our open and trusting working relationship.



Genossenschaftliche FinanzGruppe
Volksbanken Raiffeisenbanken

www.muenchenerhyp.de

Panofsky's Nose

In an exclusive piece for the *JVG* (2013), Gerda Panofsky brought to our attention pervading anti-Semitic prejudices in literature and academia about her late husband Erwin



Spot the Gentiles, spot the Jews ... The *JVG* editors nose parade

The nose is quite literally the most prominent feature of the human face. For that reason, it is nearly always damaged on the Greek marble statues excavated at archeological sites. Byzantine emperors neutralized their rivals and disqualified them from ruling by blinding them and cutting off their noses. Napoleon is said to have shot the nose off of the Sphinx with a cannonball during his Egyptian campaign of 1798/99.

While the lack of a nose is a denigration, it is considered no less a flaw to have too large a nose. In Wilhelm Hauff's fairy tale *Zwerg Nase* ("Little Longnose") from 1827, an evil witch casts a spell on the 12-year-old Jacob. "Everywhere he goes he hears the people cry, 'Look at that ugly dwarf! What a long nose he has, and how his head is buried in his shoulders, and the swarthy ugly hands!' [...]. Jacob had been transformed into a hideous midget." His nose appeared even more grotesque in relation to his shrunken body. Since the 1820s, obnoxious caricatures of Jews as wrinkled creatures with abnormally long noses had been flourishing.

Less than a century later, the stereotype of the Jew as small in stature and long of nose was expanded with another epithet – "old." George L. Mosse (*The Jews and the German War Experience 1914-1918*) has demonstrated how in WWI the youthful hero of Apollonian beauty and manliness was being propagated as a German cult image. This Siegfried archetype was steely, radiant, and muscular for whom the representatives of the "old" people of the Jews served as a perfect foil.

In German literature from this period, even young Jews usually have "old" faces. "Finally, the concept of beauty and eros which symbolized the ideal German confronted a Jewish stereotype which was its opposite: small and puny, ill-proportioned and with shambling gait", says Mosse.

The 1920s then supplied us with pseudo-scientific justifications for these prejudices which aided the National Socialists in building support for their persecution of Jews. In 1930, the third edition of *Rassenkunde des Jüdischen Volkes* (Racial History of the Jewish People) by Hans F. K. Günther (1891-1968) was published in Munich (initially printed in 1922 and 1927). In a

twist of fate, Günther was not only an exact contemporary of the art historian Erwin Panofsky (1892-1968) and – like the latter – earned his doctorate in 1914, but Günther too hailed from Freiburg im Breisgau where he held a professorship at Panofsky's alma mater from 1940-45.

In fact, such anti-Semitic clichés are still in circulation today. With astonishment one read the Emeritus Professor of Art History at the University of Hamburg Wolfgang Kemp's (born in 1946) comments in his review of Vol. 5 of *Erwin Panofsky Korrespondenz 1962-1968*. His review, entitled "Briefspenden für die Ordensgemeinschaft" ("Letters Donated for the Order", *Frankfurter Allgemeine Zeitung*, No. 133, Thur. June 9, 2011), once again trotted out the hollow metaphor of the "old" Jew, "Ein altersmilder König der Kunstgeschichte" ("An age-mellowed king of art history"; a headline for which the *FAZ* editors were responsible) and "In diesem Band ist Panofsky alt geworden" ("In this volume, Panofsky has grown old"). Well, yes, objectively speaking, the year 1962 had ushered in the eighth decade of this Jewish scholar's life. Subjectively speaking, however, someone who up until the very end of

his life was teaching graduate seminars at the prestigious universities of Princeton and New York, who delivered series of public lectures, who embarked on research trips to Spain, Italy, Sweden, Holland, and France and who, in addition to more than a dozen articles, wrote such substantial works as *Tomb Sculpture* (1964) and *Problems in Titian* (1969), could hardly be dismissed as "old."

Yet in the context of the other attributes used by Kemp, "old" smacks of something supremely disagreeable, "Wir sollten damals also zu Panofsky wallfahren [...]. Wir fanden einen kleinen, gnomenhaften Mann mit großen Augen und großer Nase" ("Thus at that time [in 1967] we were supposed to make a pilgrimage [to Munich] in order to see Panofsky [...]. We found a short, gnome-like man with large eyes and a large nose"). There it is again, the stereotype of the Jew with the disproportionate nose and eyes, rendered doubly contemptible by the pleonasm "short, gnome-like." In German, gnome is a synonym for dwarf (see Hauff). According to Jacob and Wilhelm Grimm's *German Dictionary* "gnomenhaft" ("gnome-like") means "klein, ältlich, runzelig" ("stunted, oldish, and wrinkled"). Hence Kemp's ridicule of Panofsky matches the defamatory propaganda which depicts the Jews as a race of senile and dwarfish people with big noses. In truth, Panofsky had luminous eyes and a perfectly normal nose. ■

Gerda S. Panofsky is an art historian. She lives and works in Princeton. This is an abridged version of her original article

JVG

A Gift to Us Germans

In remembrance of Guido Westerwelle

On January 10th 2012, Guido Westerwelle (1961-2016) presented the first issue of this newspaper to the public at a press conference. "Thank you for gifting us with this German-Jewish newspaper", the then Minister for Foreign Affairs emphasized.

I have had the privilege of knowing and valuing Guido Westerwelle as a politician and person. The first time I met him was as a guest at a panel discussion I was hosting. I noticed that he seemed to take every one of my questions as a political attack. He was virtually



biting back with a vengeance. So I asked him, "Why have you as such a sensitive person chosen politics as a profession, where personal attacks are part of the game?" Slightly surprised Westerwelle retorted, "What makes you think I'm sensitive?" I answered, "Because you have the eyes of a child."

At first, he was perplexed. But we had broken the ice. From then on, his answers were open and relaxed. At the end, Westerwelle turned again to the audience and said, "This was the first public discussion in years where I have been treated fairly. No covered attacks, no half-truths and no twisting of my words."

That may have been one reason why he openly welcomed the *Jewish Voice* from the start. But to Guido Westerwelle it was decisive that Jews should belong to Germany again. That was a matter dear to his heart.

RS ■

MICHELLE MÜNTEFERING

Maloche and Pragmatic Solidarity

Michelle Müntefering was born in Herne in 1980. In this city in the heart of the industrial Ruhr region, "malochen" is a way of life. The word "maloché" comes from Hebrew and means "hard work." "Malochen" also signifies a tradition of pragmatism and solidarity, which ensures that all the hard work will not have been in vain. In Michelle's case, it also stands for a deeply grounded nature and genuine sense of humor.

Always a pragmatist, Michelle Müntefering completed vocational training as a childcare worker during high school. During these years, she also began her longstanding engagement with Social Democratic politics and journalism. At 24, she began serving the people of Herne as a member of the city council. She was evidently very good at her job, since she soon won a record-breaking direct mandate to the German Bundestag as a member of the Social Democratic Par-

ty. In parliament, she served on committees on foreign affairs and cultural relations. In 2018, Michelle Müntefering became state minister of the Foreign Affairs Sub-Committee on Cultural Relations and Education Policy in Angela Merkel's coalition government.

For the *Jewish Voice*, Michelle Müntefering has been the perfect point of contact to the bureaucratic apparatus of the German Foreign Office. With her natural good cheer and penchant for hard work,

Müntefering approaches new challenges with optimism and determination. For the Social Democratic politician, the German-Jewish symbiosis is not an occasion for mourning, but an opportunity to nurture a renewed and flourishing relationship. This shared perspective made working with her a pleasure. Michelle Müntefering will continue to blaze her own trail. We wish her mazel tov! RS ■



JVG

Curious

about Germany?



deutschland.de

Discover a diverse, modern country on www.deutschland.de.
Everything you need to know about politics, business, society and culture –
and the most important tips on studying and working in Germany.

The Repressed Past

Eintracht Frankfurt soccer club likes to talk about its Jewish roots, but brushes more unpleasant topics under the carpet

By Dieter Sattler

Alongside Bayern Munich and Ajax Amsterdam, Eintracht Frankfurt was considered a “Jewish club.” Some 25,000 Jews lived in Frankfurt during the Weimar Republic and more than a handful of them were fans and even played on the squad. Many were killed by the Nazis.

With the help of the Fritz Bauer Institute, Eintracht is now trying to discover more about the fate of its Jewish members. Public interest is strong, and tours of the city demonstrate the subject’s abiding popularity. Not long ago, an audience of nearly a hundred people listened to a talk held by Helmut “Sonny” Sonneberg on the topic. Born in 1931, the longtime Eintracht fan and soccer player was only able to

join the club after the war. As a young boy, Sonneberg watched with his own eyes as Jews lost their rights, and witnessed the Kristallnacht pogrom in Frankfurt in 1938. Helmut Sonneberg was separated from his parents, and lived for years in an orphanage. In January 1945, he was deported to Theresienstadt. “I experienced both things,” Sonneberg says. “The Allied bombardments and the concentration camp.”

After a short while, Sonneberg was liberated from Theresienstadt by the Red Army. He eventually returned to Frankfurt. In all the years he played for Eintracht, no one asked him about his history. At one point, the director of the Eintracht Museum, Matthias Thoma, found out about it more or less by chance. Sonny then became highly sought-after as an eyewitness of the past. For the Eintracht club, Sonnenberg’s story was tailor-made. Behind the scenes, however, all was not well, and not long ago, Sonnenberg decided to part ways with Eintracht. He had found out that one of Eintracht’s icons, the one-time national player, veteran chairman and honorary president Rudi Gramlich (1908-1988), had been a member of the Waffen-SS.

Although it was not a secret, this unsavory fact only became more widely known last year when new and incriminating documentation was found in the German Federal Archives. Indeed, shortly after the end of the war, the US occupation forces had identified Gramlich as a “major offender”. Gramlich was interned but released again in 1947 for lack of evidence. He was then re-classified to a lesser category of offender. Gramlich would go on to serve as president of Eintracht Frankfurt from 1955 to 1970.

The fact that the club remained idle so long, failing to revisit the history of one of its most prominent members, does not easily mesh with the club’s self-styled image as a “Jewish club” and hotbed resistance to the Nazis.

Now that Rudi Gramlich’s history has become more widely known, Eintracht has been forced to take a public position. A year ago, Eintracht President Peter Fischer announced that in honor of the club’s “Jewish” traditions, it would not accept any mem-

bers who had voted for the far-right AfD. Eintracht also pledged to have Rudi Gramlich’s past re-examined by a team of external experts.

Another example of the amnesia that afflicted Eintracht until quite recently is the case of Julius “Jule” Lehmann. The Eintracht defender was expelled from the club in 1937. At Eintracht’s centenary celebration in 1999, the club still claimed that Julius Lehmann had managed to flee to Switzerland.

This was whitewashing of history, as we now know. In reality, Julius Lehmann was deported and killed in 1942.

Helmut Sonneberg was luckier. Despite all the horrors he experienced, Sonneberg retained an optimistic outlook. Asked once about his favorite poem, however, Sonneberg gave a quote from Heinrich

Heine’s *Book of Songs*:

“At first I was almost about to despair/ I thought I never could bear it/ But I did bear it/ The question remains: how?”

Dieter Sattler is head of the politics section at the daily Frankfurter Neue Presse



Helmut Sonneberg and his siblings, 1945



Eintracht fan “Sonny”, 1959

All Men Become Brothers?

Schiller’s Ode to Joy: A leitmotif of Jewish Modernity

By Hartmut Bomhoff

Always just before midnight, Beethoven’s prelude to the “Ode to Joy” is heard on Deutschlandfunk, the German national broadcaster, and it is increasingly played to tune us into the forthcoming European election. However, it is the instrumental version which serves as the European anthem, not the choral movement with Friedrich Schiller’s poem “An die Freude” (1785), as it was suggested by Richard von Coudenhove-Kalergi in 1955. Count Coudenhove-Kalergi, the founder of the Pan-European Movement, was aware of the electrifying effect of Schiller’s celebration of the brotherhood of man. Already in the early 19th century, this poem had hit the nerve of European Jewry. The ideals of the Weimar poet, playwright and philosopher – freedom and brotherhood, education and human dignity – were understood as a program that no longer excluded Judaism but promised its integration in society at large.

Friedrich Schiller (1759-1805) had only a few Jewish contacts, although he knew the



Friedrich Schiller (1759–1805)

writings of Moses Mendelssohn and had a high regard for Salomon Maimon. In 1783, he gave an account of Jewish life in rural Thuringia. Staying at the Bauerbach estate near Meiningen, he remarked, “I’m just annoyed that so many Christians make so little out of their religion, while as I see in Bauerbach and Walldorf the Jews are

very fervent in their religious devotions!” While he praised the “Hebrew nation” as important for “universal history” in his treatise *Ueber die Sendung Moses* (1790), he also adopted a number of anti-Jewish stereotypes in his works. This ambivalent attitude was hardly noticed by his Jewish followers. It was the poet’s quest for physical and spiritual freedom that resonated with all factions of German Jewry. The liberal Gabriel Riesser observed in 1842 that “the Jewish youth turns to Schiller, with whom they learn to read, to think and to feel”, while Rabbi Samson Raphael Hirsch, a founding father of modern Orthodoxy, praised Schiller 1859 as the dawning light of an aurora that will make men stand up immediately and take away the blindfold from their eyes.

Between 1817 and 1912, the “Ode to Joy” was translated at least five times into Hebrew – first in the context of the Jewish Enlightenment, then around 1900 in the wake of the Jewish Renaissance movement. Translations and imitations of Schiller’s poems and plays were published in Galicia and later in Russian Poland. Traditional Jewish homes which banned secu-

lar literature made an exception: “Schiller’s works were among those books that were allowed to be read without hindrance at dusk,” recalled Samuel Meisels in 1922. “The day had to be dedicated to Torah studies. The writings of Mendelssohn were dismissed, many Hebrew books were on the index, but Schiller was free.” Throughout Central and Eastern Europe, Schiller’s writings and his lofty ideals were identified with German culture.

Jitzchok Leib Peretz’s Yiddish version of Schiller’s “To Joy” does not speak of people becoming brothers, but of the fact that they already are: the equality of man is not a goal to be achieved, but an accepted fact. However, Perez died in 1915 and did not witness the atrocities of the Great War, the sweeping disappearance of individual freedoms under the Nazis, and eventually the destruction of European Jewry. In the aftermath of World War II and the Shoah, Gershom Scholem reasoned: “Schiller was the most visible, most impressive and most resonant cause for the idealistic self-delusion to which the relationship of the Jews to the Germans led.”

IMPRESSIONS OF BERLIN

Max Liebermann and Lesser Ury

By Hartmut Bomhoff

He proudly called it his “Schloss am See”, his palace on the lake: the villa Max Liebermann (1847–1935) had built for himself by the shores of Lake Wannsee in 1909 provided a summer retreat for the Liebermann family until the artist’s death in 1935. Its garden was an important source of inspiration for the painter, who completed over 200 oil paintings exploring its many facets. Thanks to the efforts of the Max Liebermann Society, in 2006, the reconstructed house opened to the public as a museum. This summer, the Liebermann Villa will premier a contrasting juxtaposition of works by its name sake and his contemporary Lesser Ury (1861–1931).

While the latter is best known for his Impressionistic depictions of city life, Liebermann was sought out by Berlin’s elite to have their portrait painted; in his cityscapes, he focused on his love for the green, the Tiergarten and the parks of the capital. The exhibi-

tion “Zweimal Großstadt Berlin”, or “Impressions of Berlin,” promises to match these different perspectives, presenting around 45 paintings and paper works of the two artists who felt a special bond of sympathy for their city, and addressing their competitive relationship.

Lesser Ury would have hardly received an invitation to Liebermann’s “Schloss am See”. Born in Birnbaum in Western Prussia, Ury grew up in Berlin and spent a decade of travels visiting several art schools throughout Europe. In 1887, he finally returned to the German capital where he began a friendly relationship with Liebermann, who – like Adolph von Menzel – immediately recognized the younger colleague’s tal-

ent and initially supported him. Ury became known for capturing Berlin’s city life in many street and cafe scenes, his trademark being visually arresting light reflections on wet surfaces.

An anecdote has it that Ury claimed that the lighting effects in Liebermann’s masterpiece “Flax Scouring in Laren” (1887) had in fact been painted by him, Ury. Liebermann responded in a letter to the journalist Maximilian Harden in 1907: “I would not call the prosecutor until he claimed that I had painted his pictures.” From that point, Liebermann, in his capacity as the president of the Berlin Secession, obstructed Ury’s career wherever he could and effectively barred his work from exhibition until 1915.

Thanks to artist Lovis Corinth, the Berlin Secession exhibition of 1916 featured works by Ury to great acclaim. He was soon credited for being the first painter who made Berlin the major subject of his work. Nollendorfplatz Station at Night (1925) for example is a masterly oil sketch showing this busy railway



Stadtmuseum Berlin / Oliver Ziehe



Max Liebermann: View from the Artist's Studio, 1897

Privatbesitz / Fotostudio Bartsch / Karen Bartsch

station to the south of the Tiergarten capturing the essence of Berlin’s nightly street life.

“Lesser Ury was the born outsider and remained so for the rest of his life”, noted the critic Franz Servaes in 1931. The disparity between his life and renown and Max Liebermann’s, who was the dominant figure in German art until the emergence of avant-garde and who served as president of the Prussian Academy of the Arts from 1920 until 1932, must have vexed him considerably. However, in 1921, Ury became an honorary member of the Berlin Secession and in 1922 had a great

exposition there featuring 150 paintings. Upon his 60th birthday in 1921, the Mayor of Berlin honored Ury as “the artistic glorifier of the capital.” In combining the works of Max Liebermann and Lesser Ury, the forthcoming exhibition at the Liebermann Villa (in cooperation with the Stadtmuseum Berlin Foundation) offers a differentiated view of the art scene of cosmopolitan Berlin at the turn of the 20th century. ■

Zweimal Großstadt Berlin is on show from 19 May–26 August 2019. For more information, see <https://www.liebermann-villa.de/en>

With Thanks for Many Years of Good Partnership

NEU DENKEN.
MIT VOLLER ENERGIE.

GASAG



JAN BAYER

Entrepreneur and Humanist

Father of the German edition of *JVG*

Humanity is an expression of the willingness to provide support, of lived solidarity. Here, it is not words that matter most but deeds. As a business executive, Jan Bayer works together with his colleagues to oversee organizational matters at his company and ensure its prosperity. However, administrative activities and maximization of profits cannot be the only goal. From start to finish, it is the wellbeing of people that matters most, as every conscientious businessperson knows.

In the summer of 2013, almost a year after we had founded the *Jewish Voice*, we were informed that our printing company was closing. We had to find another printer, and so I turned to the Axel Springer publishing company. Its CEO, Mathias Döpfner, referred me to Jan Bayer, a fellow member of the managing board. During our first meeting, I described the *Jewish Voice*, our goals, and our operational principles. Jan Bayer listened attentively and without any further discussion of technical or financial details asked if I could imagine pro-

ducing a German edition of *Jewish Voice* as a supplement to the daily newspaper *DIE WELT*. I immediately agreed.

At that moment, I postponed any thought of the technical, editorial and organizational considerations such a partnership would entail. For the *Jewish Voice*, this was a unique opportunity. At the time, we were a team of six to eight volunteers who operated out of my apartment, working on a repurposed ping-pong table. Axel Springer is a global company with 14,000 employees. But I was familiar with the company's guiding principles, which include a commitment to the reconciliation between Germany and the Jewish people and the State of Israel. This was and remains the impetus behind the *Jewish Voice*. And so I thought to myself: "Let us venture a tango between our wisp of a newspaper and this publishing giant."

In 2013, *Jewish Voice* was a small English-language publication, produced in Berlin for a readership in North America and elsewhere in the world. Jan Bayer's proposal opened the door to our becoming

a recognized and respected publication in Germany as well. This would also require us to expand our journalistic scope. As an independent quarterly, it was our mission to report, analyze and comment upon all matters pertaining to German-Jewish relations. Our voice and our advocacy, our reports and interviews of politicians, artists, academics and economists, now gained a new audi-

ence across Germany. Our clear and at times controversial views did not always meet with universal approval, but our independence and originality was acknowledged by all.

At our first meeting, Jan Bayer impressed me with his openness and his generous willingness to provide me and our publication with an unusual opportunity.

At the time, I had no idea of the many obstacles that would need to be overcome, even with the surfeit of goodwill on all sides. But fortunately, we had also found

our own guardian angel, a man of immense foresight, organizational acumen, and good will. He held fast to his original idea – not simply as a matter of principle, but out of sheer humanity.

Jan Bayer is not just a manager. He has stood by me, offering support and reassurance in times of need. And most of all, he has provided us all with generous and unstinting encouragement.

Max Threlfall



SPUDY

Family Office

PROTECTING WEALTH
OVER GENERATIONS

www.spudy.com

Signatory of
 Principles for
Responsible
Investment

An engine to power your business. Made in Germany.



Every business in Germany is part of a perfectly running economic engine. Assembled with precision, creativity and reliability. Continuously driving investments to new all-time-highs. Want to be part of it? We'll open the door for you. **germanyworks.com**



WEIMAR REPUBLIC

A Battle Won with Peaceful Means

Jewish women activists' struggle for voting rights

By Fanny Schlesinger

One major legal reform of the Weimar Republic consisted in its progressive electoral law, which gave women the right to vote at the age of 20. Germany's law enabling female suffrage came into effect on November 30, 1918. Women were therefore allowed to participate in the first elections of the Weimar Republic in January 1919. Female voter turnout exceeded 80%. Around 300 women stood for election and 37 women won a seat in the 423-member National Assembly. On February 19, 1919, representative Marie Juchacz from the Social Democratic Party (SPD) took the floor: "This is the first time that in Germany a woman has been allowed to address the people in parliament on free and equal terms. What this government has done was self-evident; it gave women something that they have been wrongfully deprived of until now."



Still a man's world ...

“

I fit in every category abhorred by the Nazis: Jewess, socialist, rabble-rouser, emancipated woman

Käte Frankenthal

This was a milestone in women's struggle for equality. About one third of the leading German women's rights activists were of Jewish origin. One of the most prominent of them was Tony Sender (1885-1964). Born to orthodox parents in Biebrich in the Rhineland, she referred to herself as a "dissident" already in her teenage years. In 1917, she was among the founding members of the USPD, the Independent Social Democratic Party in Germany, which had split off from the

SPD. In 1920, Sender was elected to the German Reichstag (first as a representative of the USPD and then, after the parties' reunification in 1922, of the SPD), holding office until January 1933. She became one of the most outspoken parliamentary opponents of National Socialism. On March 5, 1933, she fled Germany for the United States.

In German Jewry, the introduction of women's suffrage triggered a controversial debate about Jewish women's right to vote

– and in some cases even to stand for election – in their congregations. In general, women had been barred from membership in a congregation or in religious associations during the Kaiserreich. In spring 1919, writer Else Dormitzer (1877-1958) published her "Demands of the Jewish Woman", asking for the participation of women in all Jewish community affairs. Dormitzer played a key role in rallying women to become active members of the Central-Verein, the Central Association of German Citizens of Jewish Faith. In 1922, she was the first woman elected to the administrative board of the Jewish Community of Nuremberg which numbered about 10,000 members.

While the predominantly liberal Israelitische Kultusgemeinde of Munich granted women the right to vote in community elections and also to run for office as early as 1919, the Jewish communities in Prussia had little means to advance the cause of Jewish women. Due to Prussia's Jewish Community Law of 1847, only men could stand for community elections. The government considered the promulgation of

equal membership rights in the course of a revision of the 1847 law, but such a new constitution of the Jewish communities in Prussia was never completed.

In 1924, the Liberal Jewish party of Hamburg threw its support behind a Jewish Women's Voting Rights Week organized by the League of Jewish Women. In the same year, in accordance with the Prussian Ministry of the Interior and despite the existing legislation, the Jewish Community of Berlin granted voting rights to women, and in 1926, four women won their seats on the board of representatives, among them Bianka Hamburger (1877-1942). "I can claim that women have earned themselves their right to vote in community elections, and that we have achieved this through peaceful means," she said in 1926.

Many of the pioneering Jewish women in Weimar Germany were leaders in both Jewish communal politics as well as of political parties on the local level, for example Paula Ollendorff (1860-1938). A teacher by profession, she represented the German Democratic Party (DDP) in the Breslau municipality from 1918, thus being the first woman in Germany to hold the office of city councilor. In 1920, Ollendorff had become President of Germany's Jewish Women's League, an organization of 60,000 members, and in 1936 Vice President of the International Jewish Women's Federation. From 1926 to 1936, she served as Executive Board Member of the World Union for Progressive Judaism. However, her voice was gradually silenced. At the September 1928 women's meeting of the DDP, Paula Ollendorff summarized party attitudes towards female candidates which applied also to attitudes within the wider Jewish community: When newly enfranchised, women were courted, but with the rising dominance of special interests, "Male party leaders ... sacrificed women first." Four years later, with the demise of German Jewry ahead, another women's rights activist, Käte Frankenthal, realized: "I fit in every category abhorred by the Nazis: Jewess, socialist, rabble-rouser, emancipated woman." ■

THANK YOU HARTMUT BOMHOFF

Know Your Choices

Fundamentalism permeates our pluralistic society in many ways. The question arises as to how we can cope with the ever more intense radicalization of Muslim or converted young people who choose to adopt a fundamentalist second identity that in most cases has little to do with their family upbringing.

In her latest book, *Ich und die Anderen* ("I and the Others"), the Austrian philosopher Isolde Charim ex-



plains that people who lack the full identity that religious affiliation once offered feel a profound insecurity regarding their own traditions. "They have to assure themselves of this tradition all the time. Therefore, rules, religious rules, play a central role for them, as they replace the missing milieu. This

obsession with religious rules is not so much about spirituality, but about the reconstruction of an orthodoxy, a reconstruction after its loss. Following

the rules carefully aims at an imminent lifestyle and not at a transcendent belief. When religion changes from a belief to an identity, then religion is no longer about the hereafter, but about self-identity." Charim describes this demonstrative observance as an identity marker for converts and for uprooted younger generations of Muslims. If one replaces "Muslim" with "Jewish", the emerging orthodox Jewish communities throughout Europe immediately come to mind – groups who like to think of their religious practice as the most authentic form of Judaism.

Faith can no longer be naïve, direct and unchallenged. In the wake of the Enlightenment, an important secular

element has made its way into faith: free choice. In irrevocably pluralistic societies, faith requires a decision. Decision is a secular element because it requires subjectivity: a person chooses religion as a mature, autonomous subject. We choose a faith instead of it being handed down to us. We select a personal affiliation; instead of being incorporated in a tradition, we appropriate traditions ourselves. The focus is on self-chosen ties. In our diversified society, the paradigmatic figure of the believer is now the convert – as a person who has chosen a faith. To conclude with Isolde Charim: "Today, all who are faithful are converts, even within their own religion." HB ■

NEW NOVEL

Run, Ludwig, Run!

German country Jews before the Holocaust



Ichenhausen Synagogue

All his life, my father Ludwig would fondly recall the days of his youth in Ichenhausen, a small town in Bavaria (1907–33). In his twilight years, he jotted down memories of this time. These notes were the basis for my novel. The story of life as it was in a distant past among Germany's country Jews during a decisive period in our history.

Happiness

Freshly combed I was standing on the platform of the Günzburg train station together with my brother Heinrich. We were waiting at Mother's side. Father had sent her a postcard from the French front informing her that he had received two weeks of furlough.

Finally, the train huffed into the double-tracked station. When it came to a halt Heiner ran to the section for sergeants. The military trains were divided into cars for enlisted men, non-commissioned officers and officers. Men in uniforms disembarked. Heiner ran around them. The non-commissioned officers went to their waiting wives and children. Father did not show up. Mother froze. What had happened? Then I saw a broad-shouldered man with a small satchel on his back come down the step of the wagon behind the locomotive, farthest away from us. He came towards us with long strides, his sabre swinging at his side. My heart was in my mouth.

"Father", I called. "Run to him, Ludl!", Mother permitted me. I dashed off. Now, Heiner had also

detected Papa and ran in his direction. But I was faster although I was smaller than my brother. Father looked enormous to me in his open grey military coat, the stiff uniform jacket and his rough jackboots. His eyes behind his round glasses looked lovingly upon us as he put his hands on Heiner's and my shoulders. "Thank God, children." Now, he turned to walk towards Mother who still stood rooted to the ground. He stopped in front of her and put his luggage down. He spoke softly to her but so clearly that I could hear him: "Blessed be the Eternal!"

Heinrich grabbed the satchel which lay on the ground and heaved it up. "That's an officer's satchel, Father", he cried, his voice breaking with excitement. "You got out of the officer's car ... Are you now an officer?" "Yes, I am a lieutenant sergeant major," was the calm answer. As we crossed the station concourse everyone saluted him, the only officer. Father responded to the honors curtly.

On the vestibule of the train station we got into our semi-covered chaise. "Giddy up!" Instantly, our horse Fritz pulled and swiftly fell into a trot. The cold wind blew against my face. Father. My father was the highest ranking soldier. A hero, to whom everyone showed respect. I was infinitely proud. It was the most wonderful moment of my life which sped along as did our carriage on its way home to Ichenhausen in December of 1914.

Soccer Hero

I still got the ball on half-right before it reached the centerline, I dribbled around my opponent light-footedly and ran off. It was still forty meters until I would reach the penalty box. The farther I ran the more air I got. I could hear the shouts from the crowd: "Run, Ludwig, run!"

The two defenders stood in front of the penalty box, I pulled to the middle and outran them easily. Now, only the goalie was left. I slowed my sprint. Looked over to the keeper who tried to run towards me to shorten my angle. The right-hand corner of the goal became free. I also outran him and shot the ball into the empty goal. "Ludwig! Ludwig!" the crowd chanted.

In the end, we won 2:1. Through the match against Günzburg I had won the hearts of the town. The cheers "Run, Ludwig, run!" accompanied me all the years I played for FC Ichenhausen, in fact, my whole

life. They even gave me comfort and strengthened me on dark days.

When Heinrich and I returned home, stumbling into the house fired up by schnapps and beer and talking loudly, it didn't take long for Father to step into our way dressed in his house coat. "You are drunk! That is not respectable for Jews!" "Let it go, Father," Heinrich responded. Emboldened by the alcohol he added: "Today, Ludwig has done more for the Jews at football than you all with your constant praying and crouching before the Goyim!"

Zionism

Ricarda approached her father. "I do not want to make you angry, Papa. You know the truth as well as I do. The whole world hates us. Not only in Berlin ..." "And you Zionists are going to free us from this hate as once Jesus of Nazareth ..." "No, we don't care. Let them hate us and themselves on top. We don't care about that. We are going to establish our own Jewish state ..." "Which I and other business people may finance." "We don't want charity, Papa. We will establish our country with our own hands." "Jews as farmers", Lazarus



The Seligmann brothers 1930

Bodenheimer threw himself back into his armchair. "Those are phantasies." "No, it has always been real. In the bible and now in Palestine where the number of Jewish villages is increasing." "... which are kept up by Baron Rothschild!" "Rothschild has a vineyard there. People are talking about it. But dozens of Jewish villages and the new Jewish city Tel Aviv are not even being noticed by you and most of the Jews here!"

SA-Violence

When I came to a textile shop in Ansbach to repeat my request that they pay an open bill the wife of the shop owner asked me to have a seat. She was going to get the money from the savings bank. Af-

ter a while, several SA men stormed into the store. "Where is that Jewish thug?", their leader yelled while he bolstered himself in front of me. "You Jewish pig have molested a German woman and tried to extort money from her!" My anger flared up in an unknown fashion. I punched the guy in his face. Now, everyone pounced on me.

Fist punches and kicks pelted against my head and body. It did not hurt. I was knocked to the floor, pushed out of the store and dragged along the street under punches. "The Jewish dog has had enough", a voice sounded. The kicks stopped. "Water on!" Shortly after, liquid shot onto my head. They were pissing at me. "This time you got a warm shower. Next time you'll drown in your Jewish blood." Bawling and steps moving away.

Flight

I saw the altar decorated in gold before me. Prelate Sinsheimer approached me from the vestry. "Have you come to the wrong address, Ludwig Seligmann?" The man of the church noticed my dismay and enquired the reason. I reported of our eminent arrest through the SA. "And

here you are sitting placidly in church?" "I just found out. I don't know what to do." "Run away, Ludwig, as fast and as far as you can. He who misappropriates garlic and incense is in league with the devil." He looked me in the eye. "The Nazis are your mortal enemies – and also enemies of the church. Something many Christians, especially Protestants, do not

want to believe. They will not rest until they have destroyed you and later us as well." My heart pounded against my ribs as thoughts whirled through my head. "What will you do now?" the clergy man demanded. "I'm thinking ..." "This is not the time to think, Ludwig. Now, you must act!"

Prelate Sinsheimer shoved me out of the church. Before I had stepped through the heavy wooden gate he gave me his blessing. "Our common Lord shall protect you at all times", he said and made the sign of the cross. The priest had given me the courage to flee.

The novel will be published in the summer of 2019 by Langen Müller publishers



Father Isaak Seligmann 1927

Defining the One and Only

How we may speak in meaningful terms of God

By Rabbi Walter Homolka

Nothing in Jewish life is more hallowed than the saying of the Shema: “Hear, O Israel, the Lord is our God, the Lord is One.” But how do we define the monotheism that is at the core of Judaism? It was Abraham Joshua Heschel (1907–1972) who reminded us that the concept of One God is still one beyond the grasp of most people: “Polytheism seems to be more compatible with emotional moods and imagination than uncompromising monotheism. ... Ask an average Jew what the adjective ‘one’ means, and he will tell you its negative meaning – it denies the existence of many deities.” What could be the meaning of this when applied to God? In the “Guide of the Perplexed” the medieval scholar Moses Maimonides (1135–1204) asks how we can designate Him by a number since God is not in time nor space. Therefore, the term “one” is just as inapplicable to God as the term “many” as both are categories of quantity. Heschel points to the fact that there must be another meaning of “one”. Monotheism was not attained by means of numerical reduction, by bringing down the multitude of deities to the smallest possible number. “One”

means “unique”, “one” means “only”, “one” means “the same”, “one” means “all everywhere”.

Kaufmann Kohler (1843–1926) referred in his “Jewish Theology” to the fact that the doctrine of the One and Only God stands in the foreground of both Judaism and Islam. Early medieval Jewish thinkers found the *kalam* (speculative theology) of the Muslim rationalistic school congenial, especially its uncompromising definitions of God’s unity. During the mid-tenth to mid-twelfth centuries the example of Islam influenced first Karaite and then Rabbanite teachers to elaborate the Jewish doctrine of One and Only God into a philosophic creed. Abraham ben David (Ibn Daud) of Toledo (1110–1180) presented in his “Sublime Faith” six essentials of the Jewish faith: the existence, the unity, the incorporeality and the omnipotence of God (to this he subjoins the existence of angelic beings), revelation and the immutability of the Law, and divine Providence.

Maimonides proposed thirteen articles of faith which became very popular in Judaism and even found access into Jewish liturgy. His first five articles were: 1. the existence; 2. the unity; 3. the incorporeality; 4. the eternity of God; and



שמע ישראל, Shema Israel: Hear, O Israel, the Lord is our God, the Lord is One

5. that He alone should be the object of worship; to which we must add his 10th, divine Providence. Jewish Neoplatonism is best represented by Solomon ibn Gabirol (1020–1058), and his poem *Keter Malkhut* (A Crown of Kingship). To God there applies only the question “whether” He is; the questions “what”, “how”, “why” or “where” can expect no

answer. This speculative form of faith, however, has been most severely denounced by Samuel David Luzzatto (1800–1865) as “Atticism”; that is the Hellenistic or philosophic tendency to consider religion as a purely intellectual system, instead of the great dynamic force for man’s moral and spiritual elevation. He holds that Judaism, as the faith transmitted to us from Abraham, our ancestor, must be considered not as a mere specu-

lative mode of reasoning, but as a moral life force, manifested in the practice of righteousness and brotherly love. Indeed, this view is supported by modern Biblical research, which brings out as the salient point in Biblical teaching the ethical character of the God taught by the prophets. This suggests that the essential truth of revelation is not to be found in a metaphysical but in an ethical monotheism.

Wolfgang Sauber / Wikimedia / (CC BY-SA 4.0) / https://creativecommons.org/licenses/by-sa/4.0/deed.de

DELIVERING THE WORLD’S UNIVERSAL LANGUAGE WHEREVER IT’S SPOKEN.

The trumpet we delivered to this man, is just one of thousands of instruments shipped to music lovers in over 120 countries every day. Helping e-commerce giant Thomann bring their love of the world’s universal language to those in the world who share their passion.

That’s the power of global trade. And DHL is making it happen.

globaltrade.dhl

