

A TRIBUTE

THE OBERMAYER GERMAN JEWISH HISTORY AWARDS

PRESENTED TO

GUNTER DEMNIG

WOLFRAM KASTNER

ROBERT KRAIS

HEINRICH NUHN

ILSE VOGEL

ABGEORDNETENHAUS, BERLIN

JANUARY 27, 2005

HONORING THE WINNERS

The Obermayer German Jewish History Awards were established to pay tribute to Germans who have made significant voluntary contributions to preserving the Jewish history, culture, and material remains in their local communities. A large number of outstanding nominations for the awards were received from throughout the world, especially from Jews who had a keen appreciation for the dedication and contributions of these German citizens. The jury, composed of individuals with broad familiarity with these types of activities and projects in Germany, selected the five prize winners.

OBERMAYER FOUNDATION, INC.
239 CHESTNUT STREET
NEWTON, MASSACHUSETTS 02465 USA

WEB: <http://www.obermayer.us/award/>
TEL: 617-244-0180

OBERMAYER GERMAN JEWISH HISTORY AWARDS

A WORTHY TRADITION

This year marks the fifth annual presentation of awards that were created to honor the past and enrich the future. German life was once filled with contributions made by Jewish scholars, writers and artists. Music, science, literature and architecture were often collaborative efforts that brought diverse talents together. The collective history of Germans and Jews was profoundly connected and served to benefit the world. The Nazi regime and its obliteration of the German Jewish community ended a long period of collaboration and mutual trust.

However, many German citizens, ranging from academics to those working in business and professions, did not let go of their interest and commitment to Jewish history and culture. Many worked at great personal cost to preserve and reconstruct aspects of Jewish life, which had contributed to the cultural richness of their lives and the lives of their respective communities. These individuals have researched, reconstructed, written about and rebuilt an appreciation of Jewish culture that will enrich life today and in the future.

In many cases, diverse individuals, without thought of reward, have helped raise awareness about a once vibrant community. Their ongoing efforts pay tribute to the importance of Jewish subject matter and its value to German society as a whole.

Many volunteers have devoted years of effort to such projects, but few have been recognized or honored for their efforts. The German Jewish Community History Council and its cosponsors believe it is particularly important for Jews from other parts of the world to be aware of this ongoing work. The annual Obermayer German Jewish History Awards provide an opportunity for the Jewish community worldwide to acknowledge German citizens who have rekindled the spark of Jewish thought that once existed in Germany. The award winners have dedicated themselves to rebuilding destroyed institutions and ideals. Their achievements reflect a personal connection to Jewish history and a willingness to repair a small corner of the world.



Awardee

GUNTER DEMNIG

Cologne, Northrhine–Westfalia

Nominated by Johanna Neumann, Silver Spring, MD

Gunter Demnig first catches your eye, then your thoughts. Although the Cologne artist's *stolpersteine* (stumbling blocks) are neatly paved into the sidewalk, they force passers-by to stop and read them. "Here lived" begins the inscriptions engraved in brass on the concrete squares measuring about four inches—on each one, just the name, date, and place of death of an individual killed by the Nazis. But this basic information about the fate of one person among 6 million has the power to create questions in the minds of pedestrians.

"The stumbling blocks become reminders and voices; they call out, 'Every human being has a name,'" says Miriam Gillis-Carlebach, daughter of Hamburg's last rabbi, who had stones paved for family members deported from that city.

Demnig has placed stumbling blocks in about 60 cities, towns, and villages throughout Germany; there are more than 4,500 so far. What he began in 1993 is becoming the largest monument to the victims of National Socialism; it is a constantly expanding mosaic. "It is for all the victims," says Demnig, "Jews, gypsies, homosexuals, and resistance fighters."

The monument is being built with the help of numerous local initiatives. Not only do relatives and descendants of victims contact Demnig; schools, associations, and other groups apply for official permission to add blocks, as well. At Max-Planck Elementary School in Berlin, a class started one of many projects inspired by Demnig. To prepare for the installation of the stumbling blocks, students researched archives, talked with historians, and interviewed survivors and their families to learn about that time. "Behind the facts, there are numerous fates and tragedies that can touch you and make history come alive," explains teacher Christoph Hummel.

Sometimes, however, Demnig's idea provokes opposition. Cities such as Munich and Leipzig don't allow the stones, and there are homeowners who try to avoid them in front of their doors. But that can't stop the project. "It has become an avalanche: Every day we have requests for stumbling blocks", says Uta Franke, Demnig's partner who has meanwhile taken over the project's organization and documentation.

"In many cities, towns and even villages, just the idea to set a stone starts a new wave of discussion and research about the Nazi past."

Demnig, who was born in Berlin, has always provoked public interest as a political artist. In 1990, he marked in chalk the route taken by Cologne's gypsies when they were deported in 1940. When he retraced the signs three years later, the reaction of an older woman gave him the idea for the stumbling stone project. "There were no gypsies in our neighborhood," Demnig says she told him. "She just didn't know that they had been her neighbors, and I wanted to change that."

He designed his *stolpersteine* to bring back the names of Holocaust victims to where they had lived; in his opinion, existing memorials have failed to do that. "Once a year, some official lays a wreath, but the average citizen can avoid the site very easily," he explains. For the first six years of his project, Demnig had to be unrelenting because officials and bureaucracies put their own stumbling blocks in his way, but his persistent attitude kept him going. "You just have to do it, and then you can achieve more than you imagined," he says.

Today, the artist is seldom in his Cologne studio, where he both lives and works among his art and stumbling blocks waiting to be finished. He spends much of his time on the road, installing stones and lecturing about them. "He is a tireless worker; he stretches the limits with this project," says Uta Franke. American Johanna J. Neuman had a stumbling block paved for her step-grandmother, who was deported. "Until the *stolperstein* for her was embedded in Berlin, there was no place that reminded anyone of her," she says. "Now when I go to Berlin, I have a place to ... see her name."

There is a waiting list until winter 2005 to install stumbling blocks, and an effort is under way to bring the stones to other European cities. Demnig is thinking about getting help with the installations, but he wants to continue producing them himself. "It must not become a factory," says Demnig, who still tears up when he talks about his experiences with Holocaust survivors. "I know I can't do six million stones, but if I can inspire a discussion with just one, something very important has been achieved."



Awardee

WOLFRAM KASTNER

Munich, Bavaria

Nominated by Samuel Golde, Munich, Germany; Inge and Martin Goldstein, New York, NY; Joyce Rohrmoser, Salzburg, Austria; Peter Jordan, Manchester, England; and Gavriel Rosenfeld, Fairfield, CT

Wolfram Kastner is a professional troublemaker. With his “interventions,” the performance artist provokes public debate, as well as legal action and threats on his life.

To commemorate Kristallnacht in Munich in 1993, for example, Kastner dressed two people in Nazi uniforms and five others in clothes bearing a yellow star. The “Nazis” led the three “Jews” through the streets. “Politicians said, ‘This is not the place for such performances,’” Kastner recalls. “But of course it is the right place; the Holocaust didn’t start in Auschwitz, it started right here in the streets of Munich.” The performers were arrested and taken to court. Some were even threatened with murder. But though his lawyer abandoned the case, Kastner never thought of giving up. “No, no,” he repeats slowly, his voice implying that quitting is not an option. “That would be capitulation.” Eventually, the case was dismissed.

Provocation, however, is just one way the 57-year-old influences people. His approach is clearly interdisciplinary. He has taught adult education, has researched and written a book on creativity, and founded his own publishing house. He established a foundation to commemorate the social democrat Kurt Eisner. He paints and works as a photographer. He has studied art, art history, German literature, instruction, psychology, sociology, and political science. All of this is in addition to Kastner’s public actions and installation projects. His work has ranged from advocating for asylum-seekers to arranging antimilitaristic events. “I don’t want to be a soloist, the artistic genius who works in solitude,” Kastner explains. “I want to involve people in a direct way.”

Kastner supervised more than 40 people for his most recent project, a commemoration of the Jews deported from the Munich district of Bogenhausen. The group researched for more than a year, then prepared an exhibit portraying the deported as individuals, not just victims. Kastner led free tours and arranged a public installation of the exhibit: 17 yellow suitcases lined up on a single street to remember 17 deported Jews who had lived there. “When people see that it happened on their street, it touches them in a way it wouldn’t otherwise. It ignites attention, interest, sensitivity,” he says.

Samuel Golde, now living in Munich, remembers well Kastner’s sensitivity. When his mother died, the

45-year-old began discovering his family history. Kastner helped Golde with his research, and twice he accompanied Golde to the family’s former hometown of Schonungen, helping him find files and local residents who had known Golde’s relatives. “He stood by my side during a very difficult emotional process, and he was always understanding,” Golde remembers. “It would have been very hard for me to have done this alone.”

Manchester, England, resident Peter Jordan, whom Kastner interviewed about his life in 1930s Germany, believes there is a guiding principle in the artist’s work: He wishes “to dignify Jewish individuals” and to provide a “visible memory of Jews in places where they lived and worked, in their neighborhoods, schools, etc.”

But to break the silence that buries the crimes and injustices of the past, Kastner felt compelled to use provocative methods. In commemoration of the 1933 book burnings, Kastner burned holes in the gardens of several German cities and organized public readings of once-banned books. “When art goes to the street, not staying nicely in a museum, it can be risky, but you reach people you might not otherwise,” he explains.

Since 1993, Kastner has repeatedly disrupted commemoration ceremonies of SS veterans, held each year at the Salzburg cemetery. He has sprayed the word “*Judensau*” (“Jewish swine”) on Christian churches—such as the one in Regensburg—to raise awareness of the origin of this epithet, used by Nazis today as it was during the Holocaust. “Wolfram’s approach has not been a gentle, kid-gloves one, but feisty and in-your-face, often at personal and/or financial risk to himself,” write Inge and Martin Goldstein, who have been acquainted with Kastner since 1995.

This courage of his convictions can likely be traced to his grandmother. When she was 14, she joined the illegal Social Democratic Party. Later, when her husband joined the National Socialists in 1933, she took his card and returned it to the party’s office. “My grandmother was an important role model for me,” Kastner explains. “I saw that you could protest and resist and get away with it.”

Despite the fines, law suits, and murder threats, Kastner will continue his work. “I just hope I’ll be around in 130 years,” he says, “so I can accomplish all the projects I have ideas for.”



Awardee

ROBERT KRAIS

Ettenheim, Baden–Wuerttemberg

Nominated by Yvonne Stern, Rio de Janeiro, Brazil

When Robert Kraiss saw the coffins being loaded onto the plane at Munich's Riem airport in 1972, he finally began to understand. Kraiss knew about the Holocaust, but until that moment, Auschwitz had remained remote and abstract. That changed on the day he saw the Israelis leave the Olympic Games with the bodies of their eleven compatriots, murdered by terrorists. He remembers thinking, "Here again are dead Jews leaving Germany. This was for me a crucial experience from which everything since has evolved." At the Olympic Games he was in charge of Israelis in the youth camp.

Since then, the 63-year-old, who lives and works in southwest Baden-Wuerttemberg, has dedicated his spare time to keeping Jewish history alive and promoting understanding between Germany and Israel. "His name is synonymous with German-Jewish and Christian-Jewish reconciliation in the region," says Martin Gross, Kraiss' successor as chairman of the German Israeli Association of Suedlicher Oberrhein, an organization he co-founded in 1974.

As a German Sports Youth official and a trained social worker, Kraiss started exchange programs between Israel and Germany. He first initiated the visit of Israeli athletes in 1970 to Buehl. He organized more than 15 additional exchanges until 1994. Groups of up to 50 youth, including soccer and table tennis players as well as singers and dancers, stayed with German or Israeli families.

Kraiss is convinced that personal contact with Jews is an important basis for understanding and reconciliation. "It wasn't [my] parents, school, or youth groups that made me sensitive to the expulsion of Jews from Germany; it was through personal encounters," he says. Exchanges and personal encounters became a fundamental principle not only of the German Israeli Association but also of the Catholic youth group *Erinnern und Begegnen* ("commemoration and exchange"), which he co-founded in 1988. For the latter group in the archdiocese of Freiburg, where he is employed, he has organized numerous talks with survivors and visits to and from Jewish congregations in southern Germany and France. Kraiss also helped initiate the creation of a memorial for Jews deported from Baden.

"Today he is the heart of our communication efforts," Gross says. Kraiss has established and cultivated contacts with hundreds of Jews who have ties to

the region. Since the '80s, he has lobbied community officials in his hometown of Ettenheim to invite former Jewish citizens, and he writes frequent letters and publishes articles in the local press about the fate of former residents. "More than once, he has visited a dying person to capture memories that otherwise would have been lost," says Wolfgang Winkler, a friend who has helped Kraiss with many of his projects. "He reaches out, and many reach back."

Kurt Meier is a New Yorker who fled Germany and thought he would never return—until he met Kraiss. "He puts you instantly at ease," Meier describes. "You feel you can trust him, which is a wonderful quality for those whose experiences in Germany have made them suspicious." Hedy Epstein, another survivor, adds: "Telling my story, especially in Germany, has helped in my healing process."

Kraiss is also persistent. For years, he lobbied to save the Kippenheim synagogue. After 1945, an agricultural organization had taken over the building, drastically changing the architecture and storing farm products there. "Above the entrance door, a statement is still visible that says, 'This is nothing but a house of God,' and we Christians stored swill in it," Kraiss remembers. Because of his efforts, the community bought the building. Now it has been restored and is protected as a historic monument, and a Kippenheim residents' association offers a range of cultural activities there. "For me," Kraiss says, "it was and is a house of God and a monument reminding us what we have done since the war."

He has also managed to have recorded the burial records and inscriptions from the Schmieheim Jewish cemetery, the largest in southern Baden-Wuerttemberg, and he raised funds to send the two-volume set, which provides detailed information about the nearly 3,000 people buried there, to all the known former Jewish citizens and their descendants.

A serious illness has made Kraiss' future uncertain. If he gets the chance, he knows what he wants to do: create a book about the exile experience based on countless letters, stored in several large boxes in his apartment, written by Jews who once lived in the region and their descendants. "These letters reflect the strong desire that someone tell their stories and the hope that their names are not forgotten," he says. It is what he has worked toward for more than 30 years.



Awardee

HEINRICH NUHN

Rotenburg on the Fulda, Hesse

*Nominated by Chris and Maggie Linz, Okemos, MI; and
Ellen and Zvi Stepak, Ramat Gan, Israel*

When you visit Dr. Heinrich Nuhn's home, files and documents about Rotenburg's Jewish history are stacked from the basement to the roof. His garage has been turned into a multimedia workstation, and his house is both an archive and a hotel for Jewish visitors. Instead of taking relaxing holidays, he travels to conferences. Keeping the town's Jewish history alive has become his primary objective. "It's a kind of redress, although that sounds so cocky," the 66-year-old says about his motivation, "but when you can grasp injustice with both hands, you should do so."

Even as a child, Nuhn was fascinated by history. He became a teacher after his university studies, but he wanted to pursue research. As his children grew, he began to focus more on that. In the '80s, he wrote his doctoral dissertation on anti-Semitism in the Rotenburg region. Later, when an exhibit prepared by students from his school provoked denials of the existence of anti-Semitism in Rotenburg during the Nazi era, he reacted forcefully. "The researcher in me felt challenged," he remembers. "Who, if not I, should refute that charge?" Nuhn spent two years in the archives investigating Rotenburg's Nazi-era history. In 1993, he presented his findings, exposing the myth of a Nazi-free Rotenburg.

At his school, he founded a student work group to research Jewish history. The group not only investigated and published a history of the Jews of the village of Rhina in the form of a fictitious diary; they also produced a virtual city tour on the Internet, an extensive bilingual history Web site (www.ag-spurensuche.de), and even a museum in the school. "He has inspired his pupils—hundreds over the years," says Roland Jost, vice principal of the school where Nuhn taught English and German until his retirement a year ago. He also leads guided tours, organizes cultural events, and invites contemporary witnesses to present their stories to students and the public.

But Nuhn didn't want to limit his activities to the school. "Many people have the attitude that 'things that happen in school are only for pupils; that has nothing to do with me,'" he recounts.

After discovering the building in which Rotenburg's *mikvah* (Jewish ritual bath) once existed, Nuhn researched and published an article about it. As a result, the building was designated a historic monument. With a dozen students, colleagues, and other residents, Nuhn attempted to buy the building to restore it. Due to their efforts, the town bought the building in 2000, and it is being renovated. After completion, it will become a museum and cultural center.

The work group Nuhn established at school—and which he still runs despite his retirement—has won more than a half-dozen awards. Nuhn himself has been acknowledged with the highest honor in the German Republic, the *Bundesverdienstkreuz* (Federal Order of Merit).

"Nuhn is not a zealot who thinks that God speaks through him," says Alan Ehrlich, whose ancestors lived in Rotenburg. "He has really used his intellectual ability and depth of knowledge to keep the memory of Jewish history alive." Ellen Stepak, who met Nuhn when she came from Israel to search for her ancestors, says that his sense of humor, his dedication, and his unshaken resolve are just a few of his "many wonderful qualities."

Chris and Maggie Linz met Nuhn several years ago, during a trip they made to Rotenburg. Chris Linz's mother was Christian, and he was raised in the same religion, but he wanted to learn about his father's Jewish roots. Inspired by the information Nuhn gave them, the couple studied both the Linz family history and Judaism and ultimately converted.

Through Nuhn's work, Rotenburg's Jewish past is widely known and accepted. A mikvah preservation group, which he founded in 2002 and now chairs, has about 70 constituents, including the mayor and a local member of the Bundestag, the national parliament. In 2006, after the restoration is complete, several exhibits from the school's museum will move to the building. "It is important that it is located in the center of Rotenburg, always visible," Nuhn says. "That way, it will keep the history of the Jews in the center of people's consciousness, as an example of what can happen to minorities."



Awardee

ILSE VOGEL

Uechtelhausen, Bavaria

Nominated by Claudine Hermann, Massy, France; Eliane Roos Schuhl, Paris, France; Joe Dispecker, Los Angeles, CA; Joel Dorkham Dispecker, Kibbutz Palmach Tsuba, Israel; Don Diespecker, Bellingen, Australia; Jill Alexander Fraser, Vancouver, BC, Canada; Louise Goodchaux, Canyon Country, CA; and Ernest Kolman, Middlesex, England

There was a joyous celebration in Diespeck in 2003 when Ilse Vogel brought together branches that once belonged to the same tree. People whose ancestors had made their home in the Franconian village as well as those who live there today enjoyed Klezmer music, kosher food, lectures, and guided tours of Diespeck's Jewish past. Residents learned for the first time about the synagogue in their village and met people from distant countries who hadn't even been aware their ancestors were Jewish. "I want to water the roots that have been cut," says Vogel, the 65-year-old teacher who helped organize the festivities.

For more than 10 years, Vogel has unearthed information about the village's history. She has photographed the gravestones in the Jewish cemetery and even learned enough Hebrew to translate inscriptions. She lectures, leads tours, and prepares exhibits. On a veterans commemoration day, she organized a ceremony honoring local Jewish soldiers who were killed during World War I. "Due to her work, people here have once again become aware of the Jewish part of Diespeck's history, which many didn't know about at all," says Mayor Helmut Roch.

Vogel, who lives near Schweinfurt in Bavaria, has roots in Diespeck, but she never planned to chronicle the village's Jewish history. As a child, she spent several years there with her mother and sister after fleeing the Allied bombing in Nuremberg during World War II. At university in the early '60s, she wrote an assigned paper on its history. Although she uncovered a lot of material about Jews, she didn't persist. "I felt like I was carrying the guilt of all Germans on my shoulders; that feeling prevented me from dealing with the issue further," Vogel explains. "I needed to be pushed, shoved, and prodded to pursue the subject again."

Her religion played an important role in this push. She has been an active member of the Protestant church for a quarter of a century, acting as a women's representative within the church, leading a discussion group, and preaching during services. In the late '70s, as she focused more intensely on her religion, she began to ask herself, "What are the roots of Christianity?" And that question led me to

Judaism," Vogel remembers. In 1989, when an archival research group contacted her for information about Diespeck's Jewish cemetery, her previous interest was renewed, and she began her decade-long investigations.

Today, Vogel is an expert. In her book, *Kosher oder Terefa (Kosher or Treif)*, she describes how Jewish and Christian Germans lived peacefully in Diespeck for more than two centuries, forming a cohesive culture. During her research, she noted an architectural style typical of Jewish homes. "They have five windows pointing to the street and two windows in the roof," she explains. "The five windows are for the five books of Moses, and the two windows represent the two tablets of the Ten Commandments." She is also completing a biography of David Diespeck, a well-known 18th century rabbi.

She has researched many family histories. Claudine Hermann, of Massy, France, met Vogel in 1990 while searching for her German-Jewish roots. "Due to her, a small world is living again," Hermann says. "The names of the dead are rescued from oblivion." Eliane Roos Schuhl, of Paris, says, "Vogel's message to the average German citizen is clear: Jews used to live here, participating in and enriching the life of the whole village. Let us not forget."

Although one of Vogel's projects—turning the buildings of the former "Jew's Court" into a center for history and culture—hasn't yet found sufficient support, Vogel is accustomed to obstacles: "I've learned to wait." Meanwhile, the restoration of the cemetery takes precedence. Because of her efforts, Diespeck's residents are aware that its Jewish past should be preserved. The European Union has provided matching funds to restore the cemetery, identify family connections on gravestones, and electronically publish the results. And, inspired by Vogel, the owner of a brewery in nearby Pahren is researching the history of his family's enterprise and its connections with Jewish traders.

Another celebration will be held this year. This time, at least 30 people named Diespeck will come from other countries to the village that gave them their name. And so the branches that Ilse Vogel has nourished for more than a decade will continue to grow.



BOARD MEMBERS AND JURY

German Jewish Community History Council

ERNST CRAMER is chairman of the Axel Springer Foundation. Born in Augsburg in 1913, he managed—after a stay at Buchenwald concentration camp—to immigrate to the United States in 1939. He served in the U.S. Army during World War II and later with the American Military Government in Germany. Since 1958, he has been in top management and journalist positions at the Axel Springer Publishing Group, the largest European news enterprise.

KAREN FRANKLIN is director of the Judaica Museum in Riverdale, N.Y., and director of the Family Research Program at the Leo Baeck Institute in New York City. She is former president of the International Association of Jewish Genealogical Societies and past chair of the Council of American Jewish Museums. Mrs. Franklin currently serves on the board of the American Association of Museums (AAM), the first director of a Jewish museum to be elected to this position. She also serves on the AAM Ethics Committee.

WERNER LOVAL was born in Bamberg and at 13 escaped to England with the Kindertransport. He then lived in Ecuador and the United States before immigrating to Israel in 1954. Until 1966, he served in the Israeli diplomatic service in the United States and Latin America. He is a founder and director of Israel's largest real estate brokerage company; former president of Har-El, Israel's first Reform Synagogue; and a governor both of Hebrew University of Jerusalem and of B'nai Brith World Centre. In 1999, he was named an Honorary Citizen of Jerusalem. He is a frequent visitor to Germany.

ERNEST KALLMANN has been writing family histories within a broader historical perspective, especially with the Cercle de Genealogie Juive, Paris. He was born in Mainz, escaped to France in 1933, and has lived there since (except 1942-45), primarily as a telecommunications and computer management consultant.

WALTER MOMPER, President of the House of Representatives of Berlin and historian, as represented by Hendrik Kuebler. Walter Momper has been active in city politics and was Governing Mayor of Berlin when the wall came down in 1989. Kuebler has been in the Referat Protokoll since 1992.

SARA NACHAMA was raised in Israel, graduated from the Hebrew University of Jerusalem, moved to Berlin at the time of her marriage, and has worked for German television doing documentary films. From 1992 to 1999, she did volunteer work for the annual Berlin Jewish Cultural Festival (Juedischen Kulturtag). She is currently the vice president of the support group for the Berlin Jewish hospital. From 2001 to 2003, Mrs. Nachama was the executive director of the Berlin branch of Touro College (NY); in October 2003, she became Dean of Administration of Touro College Berlin and remains its executive director.

ARTHUR OBERMAYER is a high-tech entrepreneur in the Boston area who has been involved in many philanthropic activities. He is an officer and board member of the American Jewish Historical Society, chaired the Genealogical Task Force of the Center for Jewish History, started a Jewish museum in his ancestral German town of Creglingen, was on the board of the Internet genealogy supersite JewishGen, and initiated its German component.



SPONSORS

GERMAN JEWISH COMMUNITY HISTORY

COUNCIL. The organization operates under Obermayer Foundation, Inc., which has sponsored and directed projects in various parts of the world. In Germany, it has also provided the seed funding and continuing support for the Creglingen Jewish Museum. In the former Soviet Union, it produced in the early 1990s about 20 popular television programs on market economics shown primarily on their principal TV network (Ostankino). One series, which compared the conditions in Russia (1995) with those in Weimar Germany, alerted Russians to the potential dangers of fascism they faced. Also, the Obermayer Foundation publishes American Editorial Review, a biweekly emailed compilation of editorials from major American newspapers related to peace possibilities in Israel. Furthermore, it supports the Black-Jewish Economic Roundtable, which catalyzes business interactions between these groups.

OFFICE OF THE PRESIDENT OF THE HOUSE OF REPRESENTATIVES OF BERLIN.

President Walter Momper sponsors these awards. For many years, the Parliament has been commemorating the German Holocaust Memorial Day of January 27, the anniversary of the liberation of Auschwitz Concentration Camp. The decision was made in the year 2000 to have this event as its principal observance.

GERMAN JEWISH SPECIAL INTEREST GROUP OF JEWISHGEN.

This is an internet-based organization with more than 900 daily participants who are involved in German-Jewish genealogy. It has been operating since 1998 through its discussion group and web site at www.jewishgen.org/gersig.

PREVIOUS AWARDEES

This year's awardees join the ranks of these twenty-one outstanding award winners from previous years:

HANS-EBERHARD BERKEMANN, Bad Sobernheim, Rheinland-Pfalz

LOTHAR BEMBENEK & DOROTHEE LOTTMANN-KAESELER, Wiesbaden, Hesse

GISELA BLUME, Zindorf, Bavaria (Fuertth)

GUENTER BOLL, Steinenstadt, Baden-Wuerttemberg

GISELA BUNGE, Gardelegen, Sachsen-Anhalt

IRENE CORBACH, Cologne, Northrhine-Westfalia

HEINRICH DITTMAR, Alsfeld, Hesse

OLAF DITZEL, Vacha, Thuringia

KLAUS-DIETER EHMKE, Berlin (Niederhof, Mecklenberg-West Pomerania)

JOACHIM HAHN, Plochingen, Baden-Wuerttemberg

GERHARD JOCHEM & SUSANNE RIEGER, Nuremberg, Bavaria

OTTMAR KAGERER, Berlin

CORDULA KAPPNER, Hassfurt, Bavaria

MONICA KINGREEN, Windecken, Hesse

JOSEF MOTSCHMANN, Staffelstein, Bavaria

CARLA & ERIKA PICK, Borken, Northrhine-Westfalia

GERNOT ROEMER, Augsburg, Bavaria

MORITZ SCHMID, Ichenhausen, Bavaria

HEINRICH SCHREINER, Mainz, Rheinland-Pfalz

JUERGEN SIELEMANN, Hamburg

CHRISTIANE WALESCH-SCHNELLER, Breisach am Rhein, Baden-Wuerttemberg

Profiles: Hendrik Klein Editors: Shaiy Knowles, Lani Harac Other Content: Nancy Korman

