



# JEWISH HERITAGE GRANT PROGRAM

WORLD MONUMENTS FUND®

# ABOUT THE JEWISH HERITAGE GRANT PROGRAM



When the Communist regimes that had dominated the Eastern Bloc in the wake of World War II began to collapse one by one at the close of the 1980s, the preservation community was shocked at what came to light. Beyond the decimation of the region's Jewish population during the Holocaust, it seemed the Jewish cultural legacy, too, had been all but eradicated. Whether through willful neglect or ideologically motivated desecration and destruction, characteristic neighborhoods, beautiful cemeteries, and stunning religious sites throughout Eastern Europe lie in ruin. Largely ignored by the non-Jewish population and denied caretakers by the savagery of WWII and the subsequent emigration of Jews, sites with Jewish cultural associations were now in dire need of conservation and advocacy to bring their plight to a wider global community.

It was in this environment that WMF's Jewish Heritage Program (JHP) was born. Founded in 1988 under the leadership and patronage of The Hon. Ronald S. Lauder, the program set out to identify preservation priorities, launch conservation initiatives, and create a constituency drawn not only from the Jewish diaspora but from concerned citizens around the globe to underwrite the restoration of precious monuments in need. It was a fitting response in light of WMF's historic involvement with the preservation of Jewish sites. In the 1970s, WMF's Venice Committee undertook the restoration of the Scuola Canton Synagogue in Venice. The completion of that building's restoration, its subsequent incorporation into visits to the Jewish museum in the Venetian ghetto, as well as later conservation research and planning for the Jewish Catacombs in Rome, established an organizational record of interest in Jewish heritage sites.

In 1990, WMF convened a symposium in New York, *The Future of Jewish Monuments*, a heady gathering of advocates of Jewish heritage preservation from around the world. Following the meeting, ten pilot project sites were identified as being in need of immediate attention. Completion of these projects would also act as examples of a greater need for attention to neglected Jewish monuments around the globe.

**JHGP HAS FUNDED REPAIR AND RESTORATION OF IMPORTANT JEWISH SITES AROUND THE WORLD, INCLUDING, FROM TOP, TEMPEL SYNAGOGUE IN KRAKOW, POLAND, BOSKOVICE SYNAGOGUE IN THE CZECH REPUBLIC, AND PARADESI SYNAGOGUE IN COCHIN, INDIA.**

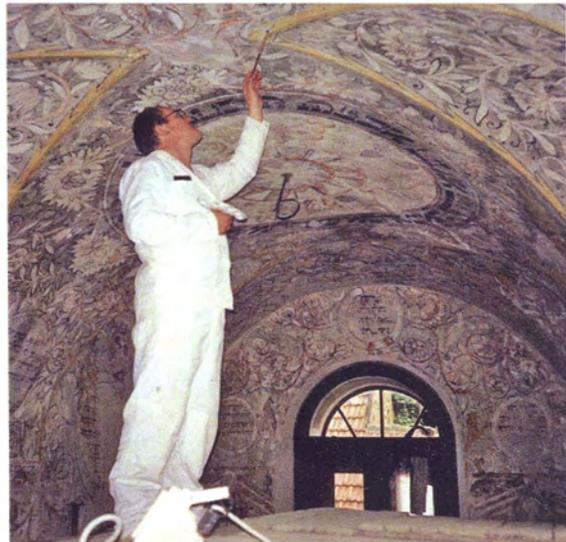


At the time, a concern for abandoned sites was not a priority for Jewish philanthropy. Many Jews believed their heritage to be intangible, residing in communities and individuals rather than in places. Holocaust survivors, in particular, were less than eager to reopen a chapter in their lives they considered long closed. Moreover, numerous Jewish charities tended to regard projects in Israel, and the relocation of Jews there, to be far more important.

In the decade following that seminal meeting, however, attitudes began to change as the restorations featured in this portfolio surely attest. WMF's Jewish Heritage Program, under the watchful eye of Dr. Samuel D. Gruber, championed a broader vision of this rich cultural tapestry for Jews and non-Jews alike to embrace it as part of their legacy as citizens of a modern world.

By 2000, the challenges facing eight of the original ten target sites had largely been addressed, and WMF felt it was time to expand the scope of the program. Renamed the Jewish Heritage Grant Program (JHGP), the endeavor has since focused on channeling support from donors to a wide range of sites not only in Eastern Europe, but throughout the world—in India, Morocco, China, and elsewhere—selected each year on a competitive basis. Since the inception of the program, the JHGP, with the help of numerous donors and advocates, has supported preservation work at 51 sites in 23 countries.

While the program continues to focus on synagogues as focal points of Jewish cultural life, many such sites now serve in both religious and educational functions. By strengthening local stewardship through the awarding of grants to communities and groups that have demonstrated an ability to maintain and preserve important sites under their care, WMF is ensuring the survival of the sites for future generations.



# ORIGINAL PILOT PROJECTS

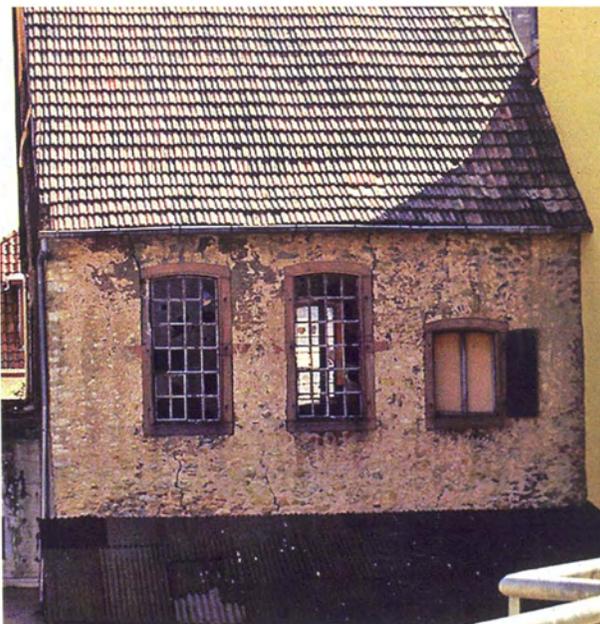
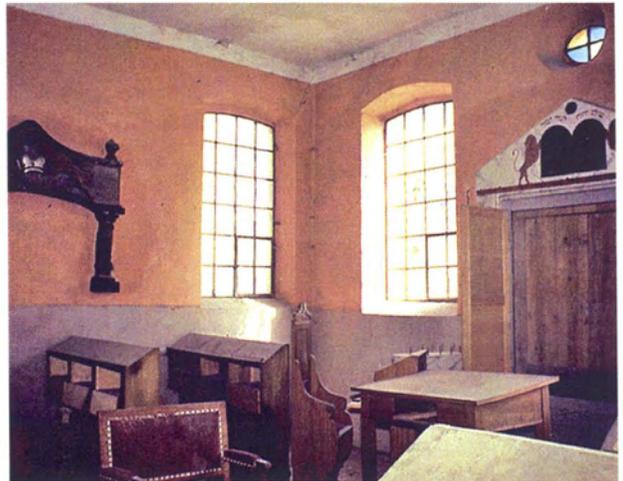
In the early 1990s, ten pilot projects, representing a geographical area encompassing Europe, North Africa, and South Asia, were chosen by the WMF Jewish Heritage Program to highlight the need for action to protect Jewish heritage sites. Of these pilot projects, seven have been restored to their original grandeur and are being utilized by their resident communities. The three other original projects (Subotica Synagogue, Slonim Synagogue, and Pinkczow Synagogue) are still in progress and well on their way to complete rehabilitation.

## PAFFENHOFFEN SYNAGOGUE

PAFFENHOFFEN, FRANCE

In dozens of villages across Alsace in northeastern France, synagogues looked much like the adjacent buildings: stuccoed, compact, with steep-pitched tile roofs and austere interiors. These unprepossessing structures demonstrate how well Jewish life was integrated into Alsatian village life; Jews went about their rituals in houses of worship that closely resembled their neighbors'. Because the synagogues are so unadorned, however, once they lost their congregations they often ended up adapted for secular use, sometimes insensitively. A few have become museums, but many more have been converted into homes, garages, and even movie theaters. A rare 1791 survivor, in the Rhine valley village of Pfaffenhoffen, contains its original straight-backed benches with thin scrollwork armrests. On one bench support, a tapering cylindrical receptacle for alms is carved with folk rosettes. Latticework screens a small women's section, beside a pot-bellied stove with a tall protruding el of exposed chimney pipes. Set high on one plaster wall is a fragment of the original ark, carved with lions and grapevines around its Decalogue. A newer stone ark hangs nearby, with similarly paired lions holding a fleur-de-lis-topped crown (the royal symbol indicates that the structure was finished before Louis XVI's death). Windows of up to 24 panes apiece flood the sanctuary with sunlight. In its corridor, a stone fountain bears the Hebrew date corresponding to 1744—meaning the piece was salvaged from an earlier synagogue in Pfaffenhoffen. On the ground floors, a school, spring-fed mikveh, and matzoh oven once served a community founded in the 1590s.

When the World Monuments Fund placed the building on its priority list of Jewish Heritage sites, Pfaffenhoffen had suffered vandalism and was so waterlogged that its foundation was cracking. Had emergency repairs not been completed, it probably would have collapsed. Now, it is listed as a national historic monument and part of a museum of Alsatian-Jewish life. Opened to the public in 2000, it is the oldest vernacular synagogue extant in the region.



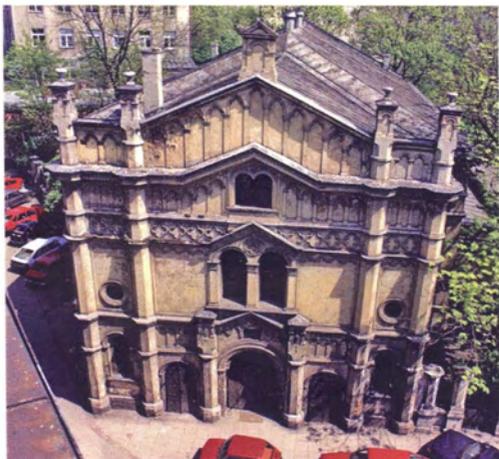
# TEMPEL SYNAGOGUE

KRAKOW, POLAND

Soon after German Jews founded the Reform movement in the early 1800s, Polish Jews enthusiastically adopted its modern ideas of prayer service and synagogue design. In 1862, a new Reform congregation in Kazimierz—then an independent town, now a neighborhood of Krakow—commissioned a stylish new headquarters called the Tempel Synagogue. (Reformists were the first Jews to apply the word temple—tempel in Polish—to synagogues.) The Tempel Synagogue's eclectic design reflects its diverse congregation of Polish and German-Polish Jews taking to German philosophical concepts. The pinnacled exterior combines Romanesque rows of arches and Gothic Revival quatrefoils (four-petaled openings). Its gilded interior is an even headier mixture, with neoclassical swags and paired columns amid effusions of Moorish flora based on precedents at the Alhambra in Spain. Like all Reform sanctuaries of its era, it has no central bimah (reading platform). No other 19th-century synagogue exists in Poland, and few other Reform sanctuaries in Central Europe can compare with the Tempel Synagogue's fanciful décor.

The Nazis stabled horses in the Tempel Synagogue. After the war, a few hundred Jews resettled in Krakow. They re-consecrated the defiled Tempel, the only 19th-century synagogue in Poland that had survived the war. In the 1960s, the community began a partial restoration of the building but found the challenge overwhelming. Later, in 1989, the municipal monuments authority repaired its stained-glass windows. Two years thereafter, the still-crumbling sanctuary was cleaned in time for a concert by the Krakow Philharmonic Orchestra (organized by the United Jewish Appeal and the World Monuments Fund), sparking great interest in saving the structure.

The World Monuments Fund consolidated the various repair efforts in 1994, commissioning a comprehensive building survey and preservation plan. Following WMF's subsequent commitment to replace the roof, the Citizens' Committee for the Renovation of Krakow's Monuments agreed to stabilize the building's foundations to provide a new heating system. The Committee later agreed to restore the stucco of the building's façade. The Getty Grant Program sponsored research on the interior finishes, which established that 80% remained intact; the fortuitous discovery of a 1920s photograph made it possible to recreate the missing parts and focus



restoration plans on the period when the Tempel reached its maximum use. Cleaning and some infill brushwork were required to replicate the appearance of this period.

A memorable concert was held in 2001 to celebrate the project's completion. It featured noted klezmer bands and the presentation of a plaque recognizing donors to the restoration effort. Since then, concerts and other cultural events have brought the local community to the synagogue, in addition to religious services for residents and visitors in the reborn neighborhood of Kazimierz, many of whom come to Krakow to visit the Nazi death camp, Auschwitz, which lies just outside town.



## RABBI SHLOMO IBN DANAN SYNAGOGUE

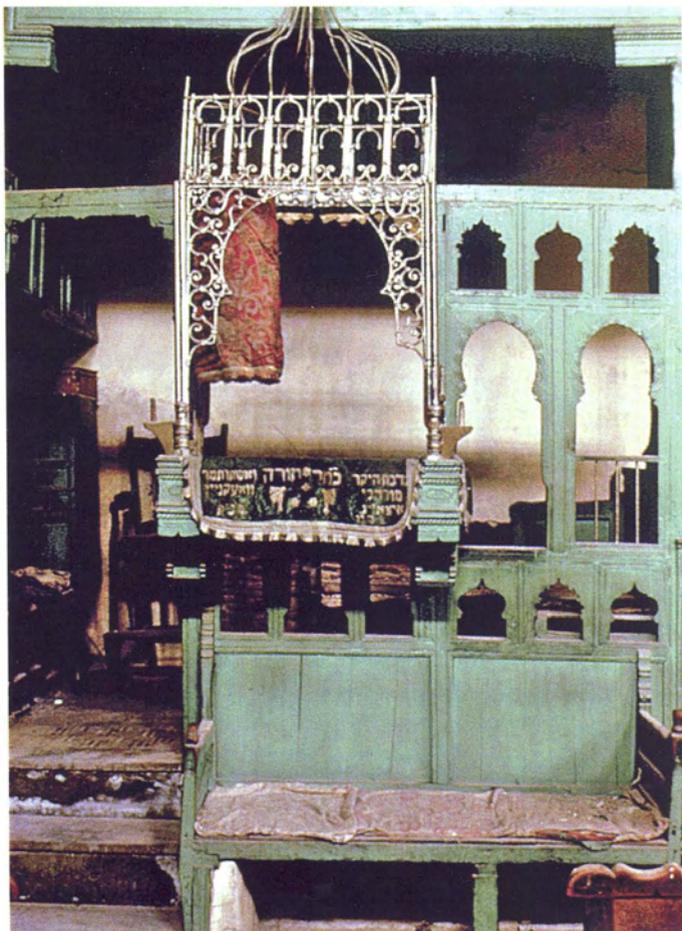
FEZ, MOROCCO

The Rabbi Shlomo Ibn Danan Synagogue in Fez is tiled and paneled only in abstract patterns, in accordance with the biblical ban on graven images. Muslims have followed this architectural embargo as well, forbidding representative art in their houses of worship; in fact, Ibn Danan much resembles a small-scale Moroccan mosque, at least from the inside. Its exterior, though, is typical of the region's synagogue façades, and has little street presence. Its doorway in a worn brick wall is barely marked, on a backstreet in the mellah (a Jewish quarter established by the sultan in the 1430s). Built by Sephardic refugees from Spain in the mid-1600s, Ibn Danan's rectangular sanctuary is surprisingly grand. A central row of octagonal piers supports a high ceiling ribbed in exposed beams. Descendants of its founding family, the Ibn Danans—meaning son of Dan, one of Jacob's sons—went on to serve as some of Fez's most prominent theologians and jurists. The mellah became Morocco's largest, with over 22,000 inhabitants. Its population now numbers about 150, largely due to postwar migrations to Israel.

Ibn Danan ranks as one of the oldest extant synagogues in Morocco, and one of only a few containing virtually all of its original furnishings. The seats, including a chair for circumcision ceremonies, are painted and inlaid with geometric patterns and Hebrew inscriptions. The ark doors, framed by tile-mosaic checkerboards, bear tooled-stucco scrollwork. The reading platform, crowned in a cage of wrought-iron curlicues, adjoins a wooden filigree screen with Moorish arches.

Services ceased at the site after World War II, but the synagogue was always kept under lock and key. In 1989, the Jewish community began some emergency repairs. When WMF placed the synagogue on its 1996 list of *100 Most Endangered Sites*, the roof was sagging, the beams were waterlogged, the plaster had cracked, and the windows were boarded up and missing glass. In 1999, Ibn Danan was rededicated and opened to visitors.

Among those collaborating on its restoration were members of the Danan family living abroad, Morocco's Ministry of Culture, Fez's Jewish community, the Judeo-Moroccan Cultural Heritage Foundation, and American Express.



# ETZ HAYIM SYNAGOGUE

HANIA, GREECE

**E**tz Hayim (“Tree of Life”) Synagogue in Hania, Crete, has been brought back from the brink of destruction. A 14th-century church turned 17th-century synagogue, it was looted and bombed by the Nazis. After World War II, it became a pitiful combination of barnyard, dump, and furniture warehouse. By the time it made WMF’s list of *100 Most Endangered Sites* in 1996, an earthquake had destroyed much of its roof and its walls were collapsing. Grants from the Ronald S. Lauder Foundation and the Rothschild Foundation, among other sources, have funded Etz Hayim’s improbable transformation into a vibrant cultural center.

Jews have lived on Crete for some 2,400 years, dealing in wine and cheese, especially at the port town of Hania. They survived regime after regime, from the Romans through the Moors, Byzantines, Venetians, Ottomans, and Greeks. The original structure at Etz Hayim, with pointed Gothic arches, was probably dedicated to St. Catherine. In converting it to a synagogue, Hania’s Jews used fragments of the older structure’s lintels, sills, and trim. They added a barrel-vaulted mikveh, and buried prominent rabbis in stone sepulchers around the courtyard. The only other synagogue in Hania, a medieval sanctuary next door to Etz Hayim, was bombed in 1941. In 1944, the Nazis forced the community’s 263 Jews onto a deportation ship, which was torpedoed and sunk by a British submarine. Etz Hayim is the only relic of Jewish life on the island.

During its 1996-99 restoration, the cedar-beamed roof was given a protective lead coating, the interiors re-plastered, an ark and reading platform recreated, and the spring-fed mikveh re-plumbed. Nearly a dozen inscribed stones were uncovered in the process, quoting scripture or paying tribute to people who built the structure or were buried there. The reborn synagogue also contains a library and exhibits focused on Greek Jewish history, as well as a growing collection of antique and ritual objects donated by Jews around the world. Concerts and lectures are offered frequently and the Jewish holidays are celebrated, along with weddings and bat mitzvahs of new community members. Prayers are held three times a day, though there’s rarely a minyan on Crete—followers of any faith are welcome at Etz Hayim.



## PARADESI SYNAGOGUE

COCHIN, INDIA

Jews in diaspora for centuries have adapted to the architectural fashions of their new neighbors, while importing design traditions from their home in the Middle East. At the southern Indian trading post of Cochin, a small group of mostly Spanish and Dutch Sephardic immigrants built a synagogue in 1568. Called the Paradesi ("Foreigners") Synagogue, it rises 45 feet in three tiers of flared roofs. Three clock faces near its peak bear Roman, Hebrew, and Malayalam characters, and a lost fourth face may have been written in Arabic. The interior is multicultural as well, with brass oil lamps hanging alongside Belgian crystal chandeliers. At the base of a balustraded brass bimah, the floor and ark steps are paved with 18th-century Cantonese tiles. Patterned in river scenes, willows, or blossoming bushes, the tiles are all blue and white, the quintessential color of china for export. (Congregants and guests are asked to go barefoot, in keeping with the Asian custom of removing footwear indoors.) The building ranks as the most magnificent synagogue in India, and the oldest surviving synagogue in the former British Empire.

Jews have lived in Cochin for at least the past thousand years. At Paradesi, a circa-1000 A.D. copper plaque bears a promise from local Hindu leaders, granting Jews land and privilege there "as long as the world and moon exist." The Jewish population, which numbered around 2,500 before World War II, fought for centuries alongside the maharajahs' forces against invaders—except, of course, on the Sabbath. Cochin's Jews also thrived under Portuguese, Dutch, and British colonial rule, serving as spice merchants and translators. All but a few dozen left for Israel after India won independence. The Paradesi Synagogue, though its neighborhood is still called Jew Town, can now barely muster ten people needed for prayer, or a minyan. In the late 1990s, the World Monuments Fund made two reconnaissance trips to Paradesi, formulating existing conditions reports and preservation plans with funding from the Yad Hanadiv Foundation. Restoration work has been completed in cooperation with the Delhi-based National Culture Fund. WMF and the congregation are discussing the possibility of establishing a trust that would ensure the future maintenance, care, and presentation of the site for future generations.



# BOSKOVICE SYNAGOGUE

BOSKOVICE, CZECH REPUBLIC

**B**oskovice was a lively Moravian market town, well on the way to recovery from the Thirty Years War, when its Great Synagogue was finished in the mid-1600s. The surrounding neighborhood, a Jewish ghetto with a dozen narrow lanes, dates back to the Middle Ages. At its peak, in the mid-19th century, it housed some 2,000 people and was the headquarters of Moravia's Chief Rabbi. The community included tradesmen (from tailors to swordsmiths), industrialists (founders of breweries and textile factories), and rabbinical scholars staffing the local yeshiva. Boskovice's Jews renovated their Great Synagogue at least once a century, in styles such as Empire and Gothic Revival. The result is a gable-roofed jewel box of barrel vaults, arched windows, and murals. Along its walls, ceilings, and window wells, folk-inspired floral motifs twine around Hebrew blessings, prayers, and the names of congregants and mural artists. The painted motifs also simulate architectural details: medallions, moldings, pediments. Fluted columns with gilded capitals support a bright-painted balcony for women congregants. The structure is perhaps the most impressive surviving synagogue in Moravia,



and one of Central Europe's few extant examples of a frescoed masonry synagogue. It is also the only synagogue left in Boskovice; the town's Jews built two others, both of which were destroyed in World War II.

A dozen Jews returned to Boskovice from concentration camps after the war. No Jews live there now. Despite this, the ghetto has been well preserved and is a designated landmark, and is once again bustling with shops and cafes. Restoration of the Great Synagogue—which had been used as a storeroom—began in 1988, financed by the local and national government, as well as by the Jewish community in nearby Brno. Crews stabilized the exterior and rediscovered the frescoes, which had been whitewashed. Interior work was completed in 2002, with funding from the Blanche and Irving Laurie Foundation, and the Great Synagogue was rededicated. Under its lavish flowery murals, concerts now echo in the vaulted spaces, and the town museum presents historical exhibits there.

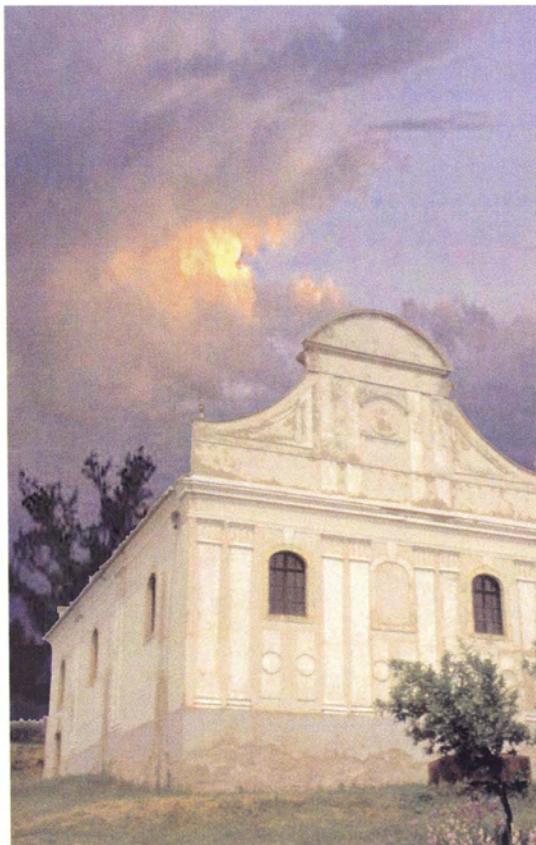
# MÁD SYNAGOGUE

MÁD, HUNGARY

In northeast Hungary's Tokaj region, vineyards have thrived for centuries since Roman times, fed by a conducive climate and superior winemaking techniques handed down from generation to generation. Jews from Poland and Ukraine first settled here around the 18th century, and prospered as active vintners and wine exporters. Their grandest synagogue, at Mád, is a 1775 Baroque confection with a swooping roofline perched upon a hilltop overlooking the vast countryside. It's one of the oldest synagogues in the country, and the region's only surviving example. Its central bima-support is the best example of this type of design in all of Hungary. However, during the Nazi occupation in World War II, the Jewish population was deported to the death camps of the Holocaust, and few would return to Mád.

Because of the disappearance of its Jewish caretakers, and after decades of neglect, Mád Synagogue had fallen into disrepair. Moisture slowly seeped into the structure, causing plaster to peel away from the walls. Vandalism has left the interior stripped of what little furnishings still remained over the years, and every window in the synagogue had been broken. The Hungarian government initiated and completely restored the exterior of the synagogue in 1979, only to allow it to deteriorate once again due to a lack of maintenance.

World Monuments Fund committed itself to fund its second exterior restoration, which was completed in 2001–2002. And work on its vaulted interior, with floral and geometric murals, and its unique four-pillar central bima, will be completed this summer. This will also include the restoration of the Torah ark and its supporting stairway and wooden chest. The site, which includes the synagogue and an adjacent two-story former yeshiva, is slated to become a museum of Hungarian synagogue design, although from time to time it will serve as a prayer house for visiting Jewish pilgrims. An inauguration of the newly restored synagogue took place in May 2004.



# PILOT PROJECTS IN PROGRESS

## SUBOTICA SYNAGOGUE

SUBOTICA, SERBIA AND KOSOVO

Two of Hungary's most talented Art Nouveau architects, Marcell Komor and Dezső Jakab, built an eclectic masterpiece in 1902 at Subotica (then southern Hungary, now northern Serbia). Its onion domes have an Orientalist quality, while its undulating parapets and balconies are pure Art Nouveau. On both the façade and the domed sanctuary, brightly colored floral tiles and murals were inspired by Hungarian folk motifs. Since 2000, crews have been stabilizing its failing roof and crumbling exterior, and prospects for eventual interior restoration are good.



## SLONIM SYNAGOGUE

SLONIM, BELARUS

Belarus' grandest synagogue overlooks the Slonim marketplace. The baroque gabled structure, built in 1642, is capped with pilasters and finials and illuminated by rows of arched or oculus windows. The domed interior is densely patterned with murals of musical instruments, biblical scenes, and scrollwork. Stucco lions support a Decalogue over the ark. Now used as a warehouse, it has been vandalized, its roof has partly collapsed, and its walls are not structurally sound. Emergency stabilization has been performed, and documentation reports prepared.

## PIŃCZÓW SYNAGOGUE

PIŃCZÓW, POLAND

The 17th-century synagogue at Pińczów, a buttressed masonry cube with a gabled front portal, contains some of Poland's oldest synagogue frescoes. Some located in the portal have even been attributed to the renowned Jewish painter Jehudi Leib. The community's pioneering builders also created one of the first prayer halls entirely reserved for women congregants. Large sections of the murals' faded flora and inscriptions have been restored. Repairs to the stone ark, flanked by fluted Ionic pilasters with dainty volutes, are in progress.



# JEWISH HERITAGE GRANT PROJECTS

**B**eginning in the mid-1970's, World Monuments Fund has provided a number of grants towards the repair, maintenance, and preservation of neglected Jewish heritage sites. This process was formalized with the creation of the Jewish Heritage Grant Program in 1989. In addition to the ten original pilot projects, the following list of 36 sites, composed mainly of European synagogues, have received grants:

## RIO DE JANEIRO, BRAZIL

Though young by Old World standards, the 1928 **Tifereth Israel de Nilopolis** is Rio's oldest synagogue. Built by Eastern European refugees, it became a center of Jewish life and Yiddish theater, and will be restored to serve a new congregation.

## SOFIA, BULGARIA

Austrian architect Friedrich Grunanger designed the triple-domed **Central Synagogue**, blending Hispano-Moresque and Viennese Secession elements for Sephardim in 1903. Restoration is well underway in the 90-foot-tall building, but portions of the façade and interior still need waterproofing, patching, and cleaning.

## VARNA, BULGARIA

The 1890s Sephardic **Varna Synagogue**, Bulgaria's first monumental synagogue, combines Moorish-Gothic and neoclassical forms with Islamic and Mauritanian inscriptions. It direly needs restoration: the roof has caved in, the women's balcony has collapsed, and vegetation has taken root in the sanctuary.

## SHANGHAI, CHINA

In 1920, Iraqi Jews built the neoclassical **Ohel Rachel Synagogue**, which provided haven for thousands of European Jews in the 1930s and '40s. Jewish emigres to Shanghai are reactivating the colonnaded building, which has been partly stripped and suffered water damage.

## ČÁSLAV, CZECH REPUBLIC

A prominent Viennese architect/engineer, Wilhelm Stiassny, designed the Moresque Revival **Čáslav Synagogue**, which became a warehouse and then an art gallery after World War II. Its exterior has been largely stabilized, but its fanciful turrets and stucco-ornamented interior remain deteriorated.

## DOLNÍ KOUNICE, CZECH REPUBLIC

The faint floral frescoes and inscriptions in the 1650s baroque **Dolní Kounice Synagogue** are some of the country's earliest surviving synagogue murals. Restoration has proceeded in fits and starts for a decade, and the building has suffered decay in its half-finished state.

## JICÍN, CZECH REPUBLIC

The 1840 **Jicín Synagogue**, built on the ruins of a synagogue destroyed by fire, was used as a tea and orange-peel warehouse after World War II. Its surprisingly intact ark, with stucco columns and urns, has been restored.

## PRAGUE, CZECH REPUBLIC

The second oldest site in the Jewish quarter, **Pinkas Synagogue** served as the Horowitz family's own prayer hall when completed in the 1530s, built with funds from their mercantile activities. Now a memorial to Bohemians and Moravians killed in the Holocaust, it was severely damaged by Prague's 2002 floods.

## LIVERPOOL, ENGLAND

Designed in 1874 by William and George Audsley, the **Prince's Road Synagogue** is one of England's most lavish examples of Victorian Moresque. The Orthodox congregation has made roof repairs to stave off damage to the gilded, basilica-like interior.

## LONDON, ENGLAND

A folk-art-inspired 1921 conversion of a Protestant chapel, the **Congregation of Jacob Synagogue** (Kehillas Ya'akov) is one of four surviving synagogues in the East End. It needs to stave off woodworm, dry rot, vandalism, and roof leaks to maintain and expand its congregation.

## CARPENTRAS, FRANCE

France's oldest continuously used synagogue, the **Carpentras Synagogue** has portions dating to 1367 and a refined 1740s sanctuary with balustrades and sculpted swags. Recent staircase restorations minimize visitor damage at the popular attraction.



FLOODING IN THE CZECH REPUBLIC'S PINKAS SYNAGOGUE



THE DOMED TBILISI SYNAGOGUE IN GEORGIA

### TBILISI, GEORGIA

The dome-on-dome brick mass of the **Tbilisi Synagogue** has been a Jewish-quarter landmark since 1903. The sanctuary is painted with botanical and geometric patterns and Hebrew inscriptions. An earthquake in 2002 only exacerbated its long-time deterioration.

### VOEHL, GERMANY

Timber-framed and gabled, the 1829 **Voehl Synagogue** looks like a house. It was indeed used as a house after World War II, though its balconies and inscriptions survived. It is slated to become a Jewish museum and cultural center.

### RHODES, GREECE

The **Kahal Shalom Synagogue**, built by Sephardim in 1577, is the island's only remaining synagogue. In contrast with the barely marked façade, the soaring interior, recently restored, has a zigzag-pattern mosaic floor and lively floral frescoes.

### PÉCS, HUNGARY

Built in 1869 for a Neolog community (the regional equivalent of Reform Jews), the innovative **Pécs Synagogue** contains cast-iron columns and an organ. Stabilization has been funded, but rot, rising damp, and roof leaks remain severe threats.

### FLORENCE, ITALY

The Florentine region's only synagogue, an 1882 Moorish structure with the city's only copper cupolas, the **Florence Synagogue** attracts 50,000 visitors a year. Pollution has attacked its copper roofing and the façade's stonework. Restoration has proceeded slowly, and leaks endanger the opulent interior.

### MANTUA, ITALY

The Norsa banking family's 1513 home became the baroque **Norsa Torrazzo Synagogue** in 1751. It was reinstalled nearby in 1902, complete with original pillared ark and latticework. Mantua's only functioning synagogue, it has required substantial interior restoration.

### ROME, ITALY

At least five **Jewish Catacombs** have been identified around Rome. In vaults painted with Jewish symbols, the graves date back to the 2nd century B.C.E. Discovered and partially excavated over the past three centuries, they are threatened by deterioration and development.

### SALUZZO, ITALY

The ceiling of **Saluzzo Synagogue** is a dazzling dome of biblical-scene frescoes, ringed by Hebrew inscriptions. A mixture of 18th- and 19th-century elements illuminated by crystal chandeliers, the structure is under restoration; its long-observed frescoes emerged in 2001.

### VENICE, ITALY

The **Ancient Jewish Cemetery** in Venice's Lido was officially reserved for Jewish burials in 1386 and abandoned in the 1700s. Intricately carved headstones have cracked, fallen, and been scattered. Conservation is underway at the site, and at a newer Jewish graveyard nearby.

### VENICE, ITALY

Topped in a wooden cupola, the 1532 **Scuola Canton**—Venice's second-oldest synagogue—was founded by immigrant Ashkenazim in an insular Jewish ghetto. The compact rectangular sanctuary, lined lengthwise in benches, also has an intact 1820s Sukkah tent. Restoration was completed in 1989, and the synagogue is part of a tour organized by the Museo Israelitico of several Scuola synagogues.

### KALVARIJA, LITHUANIA

With two synagogues and a rabbi's house, the **Kalvarija Synagogue Compound** is one of the region's most intact clusters of Jewish landmarks. Built in the 18th and 19th centuries, all three structures are severely deteriorated.



HUNGARY'S PÉCS SYNAGOGUE



FAÇADE OF UKRAINE'S KIEV CHORAL SYNAGOGUE

### ROZALIMAS, LITHUANIA

Wooden synagogues were built by the score across Europe, but almost all were torched during World War II. A circa-1900 survivor, the **Synagogue of Rozalimas**, was sold to businessmen in 2003, and they plan to raze it.

### WARSAW, POLAND

Located in the Praga district of Warsaw, the 1870s **Jewish House of Prayer** contains provocative wall paintings depicting Rachel's Tomb in Bethlehem, the Wailing Wall, and various Zodiac signs, and is the last remaining prayer house in Warsaw. Once the intrusion of water and salts is arrested within its brick walls and the murals are preserved, it will be used as a museum to depict Jewish life before the war.

### WARSAW, POLAND

On **Prozna Street**, just outside the boundaries of Warsaw's Nazi-era Jewish ghetto, stand four circa-1900 tenement buildings. They have kept their original iron balconies, sandstone or oak staircases, and ceramic-tile stoves. Plans call for their transformation into a museum, hotel, office, and apartment complex.

### WROCLAW, POLAND

The only remaining synagogue in Wroclaw, the **White Stork Synagogue** was designed in 1829 by German neoclassicist Karl F. Lanhans. It has been re-roofed and stabilized and is heavily used by an Orthodox congregation. Leaks and moisture damage remain problematic.

### LISBON, PORTUGAL

**Shaaré Tikvá** ("Gates of Hope") was completed in 1904 by Sephardim returning from North Africa. Portugal's first purpose-built synagogue since the Inquisition, it provided refuge to thousands fleeing Nazism. Its small but still active congregation plans to incorporate a museum into the under-restoration building.

### PIATRA NEAMT, ROMANIA

Two colorfully decorated synagogues form the **Synagogue**

**Compound** in Piatra Neamt. A 1766 timber structure, with gilded carvings, is rotting and sagging. Its 1890s brick neighbor, frescoed with biblical scenes, needs a new tin roof and drainpipes.

### TIMISOARA, ROMANIA

Ashkenazi Neolog Jews built the Moorish-style **Synagogue of the Citadel** in 1863, employing Viennese architect Ignaz Schumann and Austro-Hungarian materials. Intact down to the furnishings, it has scarcely been maintained since 1985 and is slated to become a concert hall.

### IRKUTSK, RUSSIA

Siberia's oldest synagogue, the 1881 **House of the Jewish Society** is also Irkutsk's only surviving synagogue. Returned to the Jewish community in 1991, its barrel-vaulted halls will again be used as a community center and house of worship.

### TYUMEN, RUSSIA

The 1915 Moorish-style **Tyumen Synagogue** spent decades as a music school. Soon after its restitution to the Jewish community, the roof and ceiling collapsed. Despite substantial repairs funded by a local gas company, water is still damaging the foundation.

### JODENSAVANNE, SURINAME

Also known as Jerusalem-by-the-River, the Dutch-Portuguese-Jewish colony of Jodensavanne contains the ruins of a 17th-century brick synagogue. Known as **Beracha ve Shalom** ("Blessing and Peace"), it was the first major synagogue in the New World. This archaeological site requires both research and conservation.

### IZMIR, TURKEY

Nine synagogues survive in Central Izmir, in a Jewish quarter dating back to the 1400s. Collectively, the **Izmir Synagogues** represent the country's densest concentration of Jewish landmarks. All are poorly maintained and a couple have collapsed. A neighborhood-wide conservation plan is currently in development.

### KIEV, UKRAINE

The **Kiev Choral Synagogue**, one of the city's two remaining monumental synagogues, is the base of the country's chief rabbi. An 1896 Moorish design, it has suffered water damage, particularly to its unusual oil murals painted on canvas.

### L'VIV, UKRAINE

The only Jewish house of worship left in L'viv, the 1924 **Tsori Gilod Society Synagogue** is still an active community center. Roof leaks have damaged its folk-inspired interior murals, and funds have gone toward their restoration.

### ZHOVKVA, UKRAINE

The Nazis tried to implode the 1692 **Zhovkva Synagogue**, but succeeding only in destroying the interior while the fortress-like shell held firm. The façade and roof have been stabilized, and interior restoration is underway.

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