

International Design Competition for the Sites of Jewish History in Lviv / **Competition for the Synagogue Square Site**



COMPETITION FOR THE SYNAGOGUE SQUARE SITE



International Design Competition for the Sites of Jewish History in Lviv / **Competition for the Synagogue Square Site****ORGANIZERS**

LVIV
CITY COUNCIL

**Executive Committee of Lviv City Council**

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“Municipal Development and Rehabilitation of the Old City of Lviv”

Ukrainian-German Project of the Lviv City Council and
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A / GENERAL INFORMATION**THE CITY**

Львів, Lviv, Lwów, גרענבעל, Lemberg, Львов are the names of a city that has been a crossroads for numerous east and west European cultures, languages and religions. Over centuries, the city's Ukrainian, Polish, Jewish, Armenian, German, and other inhabitants created the social, religious and material structures which defined the city's way of life. This diversity is nowhere better illustrated than by the Lviv cityscape. Here, one can see how differently the various communities contributed to city's growth and development. In the first half of the 20th century, Lviv suffered two wars, ethnic conflicts, and several changes of political regime, including the establishment of a socialist-communist government. These disruptive events dramatically and often tragically altered the city's cultural landscape. During the war almost all of the city's Jewish population was murdered by and under the Nazi German occupation. Most of the Polish inhabitants were forced to leave by the Soviet government after the Second World War, while most of Ukrainian inhabitants were repressed and often deported to the Gulag or executed. The physical legacy of Lviv's Jewish community was also largely destroyed in the Holocaust, and what remained of it has long been neglected.

In the second half of the 20th century, Lviv became a central site for the implementation of official socialist policies, which aimed at integrating the city into new symbolic systems of national and political identity and the power of Soviet Ukraine. In 1991, when the communist system collapsed, the formal constraints defining the image and history of Lviv suddenly disappeared. This opened possibilities for reassessing and commemorating events that had been taboo or heavily censored or distorted during the communist period. The city, located just beyond the EU's eastern border, and the most important urban center in the west of the newly independent Ukraine, now faces the challenge of remembering and commemorating its particularly complex history and cultural heritage. Recent discussions have been concerned with the history of Lviv's Jewish community, and the future of the remnants of its culture and monuments. This initiative has arisen as a result of these concerns.



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GENERAL IDEA OF THE COMPETITION / THE SITES

International Design Competition for the Sites of Jewish History in Lviv includes three separate competitions for three spaces in the city that have important connections to the life of Jewish community before the Second World War, and to its destruction during the Nazi occupation. Competitors are asked to submit projects for each or all of three sites in the city.

The main purpose of the competition is to draw public attention to multiethnic past of the city and help to preserve its multicultural heritage. The competition has two distinct, but interconnected agendas. One is to find the best projects for the better use of the three open public spaces to improve quality of life for the contemporary inhabitants and visitors of Lviv. The other one is to respond to the emerging awareness of Lviv's multi-ethnic past by contributing to the rediscovery of the city's Jewish heritage and to enhance and promote this emerging awareness by through the visualization and creation of spaces that commemorate the heritage of the city's almost completely vanished Jewish community.

The competition seeks ideas that underline Lviv's unique history, and calls for visions that go beyond the narrow and sometimes controversial historical debate: a multi-disciplined approach with wide public outreach is therefore required. These ideas are to reflect the history of the site (or sites) through architectural, landscape or other design proposals and help Lviv inhabitants to discover the history of people who lived here before. Submissions should also show how the site (or sites) can be integrated into the contemporary urban context to benefit the life of the city.

Competition for the Synagogue Square

- The site where the Great City Synagogue, the Beth Hamidrash and the Turei Zahav ("Golden Rose" or Nachmanovych Synagogue) stood

Competition for the Besojlem Memorial Park

- The site of the maternity hospital at Rappaport Street, where part of the old Jewish cemetery – *besojlem* - is located

Competition for the Yanivsky Concentration Camp Memorial

- The site of the former Yanivsky concentration camp at the current Vynnytsya Street.

International Design Competition for the Sites of Jewish History in Lviv / **Competition for the Synagogue Square Site****SCHEDULE****August 6, 2010**

Announcement of the competition

From September 1, 2010

Participants can download all competition documents online at

www.city-adm.lviv.ua/archilviv

Until October 15th, 2010

Questions about the competition should be sent only via email to the Competition

Organizers to the following address:

competition@city-adm.lviv.ua

Please indicate the queries for each of three sites in the subject of the email:

“Synagogue Square Questions”

By November 1st, 2010

Answers to questions will be displayed online at:

www.city-adm.lviv.ua/archilviv

By November 10, 2010

Please inform organizers about your participation at competition@city-adm.lviv.ua

December 1st, 2010, before 18:00 (local time)

Submission closing date

Packets should be clearly labelled with the name of the competition submission „SYNAGOGUE SQUARE“ and should be sent to the following address:

Center for Urban History of East Central Europe

Vul. Bohomoltsia 6

79005 Lviv Ukraine

The participants are responsible for submissions arriving in time.

From December 8th, 2010

Public Exhibition of the projects submitted for the competition

December 13-15th, 2010

Meeting of the jury. Announcement of the results

December 15th 2010

Results will be announced

16th of December

Results will be published online

International Design Competition for the Sites of Jewish History in Lviv / **Competition for the Synagogue Square Site****COMPETITION STRUCTURE / FEES / PRIZES / ANONYMITY**

This is an international open, anonymous, single-stage design concept competition open to all architects, landscape architects, urban designers, artists, and students. Members of the jury or their families, or those involved in any capacity with preparation and organizing this competition may not participate.

The overarching structure of the competition embraces de facto three separate sections for three separate sites. They can be treated separately or complexly as two or three sites interlinked.

The languages of the competition are Ukrainian and English. All the signatures on sketch-boards, annotations of the project have to be either in two languages – Ukrainian and English – or only English.

No entry fees

First Prize	3000 euro
Second Prize	2000 euro
Third Prize	1000 euro

Honorable Mentions will be awarded. Results of the competition will be included in the publication scheduled for 2011.

The competitions submissions are to be anonymous. Identification form (see Annex 1) should be printed and filled in and put into an opaque sealed envelope attached to the submitted sheets with the projects. The 6-digit identification number should be written clearly on the outside of the envelope. Anything that otherwise shows the identity of the author will lead to immediate disqualification. In order preserve anonymity with postal submissions, the address of the sender should be the same as that of the recipient.

Only one competition project can be contained in the packet, which is composed of the sketch-board drawings and CD/DVD, and is secured inside an opaque envelop with the inscription “KARTKA,” and which is fasted from the back side of the first sketch-board. Envelope should include:

- Identification Card of Participant in the Competition (annex 1 in “File Archive”)
- Acceptance of the contest rules by its participants (annex 2 in “File Archive”)
- Confirmation of observance of copyrights by a participant (annex 3 in “File Archive”)

Entries are to be identified by a six-digit identification number, which should be placed on the upper right hand corner of every submitted drawing, and should occupy a space of 3 x 9 cm. In addition each drawing should be numbered in sequence at the left hand corner.

Submissions are to be sent in sealed packages to the following address:

Center for Urban History of East Central Europe
Vul. Bohomoltsia 6, 79005 Lviv Ukraine

Costs of sending submissions are to be prepaid by the participants.

International Design Competition for the Sites of Jewish History in Lviv / **Competition for the Synagogue Square Site**

SUBMISSIONS

Each submitted proposal should be presented by:

- 2 sheets (recommended) á 70x100cm with following drawings:
 - Site plan, scale 1:200
 - Sectional drawing(s), scale 1:100 or 1:200
 - 3D visualization(s)
 - Detailed section(s), scale 1:50 or 1:20 showing materials and construction details
 - Graphical explanations of the concept, especially with regard to the proposal's integration into the existing urban context

- Up to two A4 pages of explanatory text (incorporated into the plans or separately)
- One A4 page showing an estimation of the costs of realizing the proposal
- Declaration of authorship in a sealed, opaque envelope, with the submission's identification number on the outside of the envelope (see Anonymity)
- Reduced copy of the drawings in A3 (42cm x 29,7cm)
- CD/DVD containing the plans in .pdf format, additional high resolution pdfs of the site plan sections and sketches are to be included, as should the explanatory text in MS word(.doc) format
- List of all project materials submitted

Copyright is retained by the author of the work. However all submissions will go into the ownership of the City of Lviv, which retains the right to publish all or any submitted material. None of the submitted material can be sent back.



International Design Competition for the Sites of Jewish History in Lviv / **Competition for the Synagogue Square Site****CRITERIA FOR JUDGING COMPETITION SUBMISSIONS / JURY**

- Clarity and appropriateness in the way proposals signify the historical importance (and relevance) of the site
- Appropriateness to the given urban context
- Functionality of the design as part of and to the benefit of the locality and the contemporary city
- Conformity to the requirements of the competition brief, particularly with respect to existing historical remains
- The technical and economic feasibility of realization

Oksana Boyko (Ukraine, Lviv), architectural historian, research fellow at the institute “Ukrzakhoproektrestvratsia,” author of the monograph “Synagogues of Lviv” (2008)

Bohdan Cherkes (Ukraine, Lviv), professor for architecture, director of the Institute of Architecture at the National Polytechnic University in Lviv;

Ruth Ellen Gruber (USA, Italy), journalist, author of numerous publications on Jewish heritage in Europe, co-founder and associate director of the Center for Study of European Heritage (Syracuse, New York), publications include *Virtually Jewish: Reinventing Jewish Culture in Europe*.

Carl Fingerhuth (Switzerland, Zürich), architect, city planner and author, advisor to the city governments of Bremen, Salzburg, Halle, Karlsruhe, Cologne, Stuttgart, Heidelberg, Regensburg; Chief Architect Basel 1979-1992, since 1995 Honorary Professor for Urban Planning at the University of Darmstadt, private projects in Switzerland, Germany, Austria, Poland, Czech Republic, Hungary and China.

Vasyl Kosiv (Ukraine, Lviv), Deputy Mayor for Humanitarian Issues of Lviv, Director of the Department of Graphic Design at the National Academy of Arts in Lviv;

Sergei Kravtsov (Israel, Jerusalem), architect, historian of architecture, researcher at the Center of Jewish Arts at the Hebrew University of Jerusalem

Yuriy Kryvoruchko (Ukraine, Lviv), head of the Department of Urban Planning of Lviv City Council, Chief Architect of Lviv, professor for architecture at the National Polytechnic University in Lviv

Ingo Andreas Wolf (Germany, Leipzig), architect, Urbanist, advisor to city governments; Professor for urban planning and design, University of Applied Sciences in Leipzig

Josef Zissels (Ukraine, Kyiv), Chairman of the General Council of Euro-Asian Jewish Congress, chairman of the Association of Jewish Organizations and Communities of Ukraine (Vaad Ukraine), executive vice-president of the Congress of National Communities of Ukraine and the Jewish Confederation of Ukraine

B / SYNAGOGUE SQUARE**THE SITE**

The site that is proposed for the competition envelopes the vacant space between vul. Brativ Rohatyntsyv, vul. Arsenalna, vul. Staroievreiska and the vacant lot between vul. Staroievreiska 22 and vul. Arsenalska, and also the plot with the ruins of the Golden Rose Synagogue. Buildings that played an important role in the religious and cultural life of Lviv's Jewish community stood on this territory until 1943. They were:

- The Great City Synagogue
- The Turei Zahav Synagogue (the Golden Rose or Nachmanovych Synagogue)
- The Beth Hamidrash building

The site is located in the southeast part of Lviv's historic inner city, which is included on UNESCO's World Heritage List. It is an open public space.

Some of the buildings in the immediate vicinity of the site date back to the 16th century, and with one or two exceptions, none were built later than the 19th century; most of the buildings in this locality are nationally listed as historically important structures. A number of these houses have been refurbished and put to new uses, for example as restaurants; others, mainly in residential use, are in reasonable condition, but many are in poor condition.

AIMS

- To create conditions for the better use of the site as a public space for the benefit of local residents, visitors and the city as a whole
- To underline the multicultural heritage of the city and the part the Jewish community once played in it
- To signify the lost heritage of the Jewish people
- To reflect the meaning of this place in Jewish history
- To memorialize the buildings that once stood here, and which played an important role in the religious and cultural life of Lviv's Jewish community
- To enhance the openness and tolerance of the inhabitants of contemporary Lviv

REQUIREMENTS

The project should take into account that the site has four areas with specific requirements. The historical surroundings should not be changed and the current occupancies and usages of surrounding buildings cannot be altered.

Area 1 – The ruins of the Golden Rose Synagogue are under ongoing investigation by archaeologists. The archaeological remains are to be conserved and protected. The remains are therefore not to be physically accessible to members of the public, but they are to be made visible as a historically valuable source of information on what once stood on this part of the site. Reconstruction of the synagogue is not foreseen within this project.

Area 2 – The place where the teaching building Beit Hamidrash stood. Parts of the foundation that have remained and have the greatest value are to be preserved and guarded. Visitors can walk along this part of the plot, and from it they can see the ruins of the Golden Rose Synagogue, which is inaccessible.

Area 3 – This is the location of the destroyed Great City Synagogue. The area is currently used as an all-purpose public open space. The area should remain a public open space, but its significance is to be registered. It is also envisaged as a place for commemorative and cultural events appropriate to such a location. It cannot be used commercially.

Area 4 – Surrounding streets are to be pedestrianized only accessible for delivery cars.

All competition areas are to be accessible to people with physical limitations.

International Design Competition for the Sites of Jewish History in Lviv / **Competition for the Synagogue Square Site**



The site is a part of the historic Jewish district in the central part of the city. That is why in preparing the project, it is important to take into consideration that the site of the competition was the center of a larger area.

Within the framework of the project, it is recommended:

- to develop a design for memorial-historical symbols (for instance in the form of memorial tablets/symbols) to show on buildings where institutions that were important to the district are located (indicated on the scheme and described on the next page)
- to propose ways of designating the places where entrances into the medieval Jewish district were historically located: at the crossroad of Staroievreiska and Serbska streets, and at the crossroad of Ruska and Fedorov streets.

*This list is not comprehensive and does not embrace all the aspects of traditional Jewish life in as much as, for instance, it is not known exactly where the slaughter house and other similar institutions were located. Also, their locations were not constant and changed time to time.

International Design Competition for the Sites of Jewish History in Lviv / **Competition for the Synagogue Square Site****Buildings to be indicated on the territory of the historic Jewish district**

1 – The building on Arsenalska Street, 3, currently residential building with pawn shop on the ground floor. The first beth midrash was located here until the end of 1790's. In time, a so-called "German-Jewish School" was opened in this building. In 1860, a mixed Jewish school was located here, and from 1889, a national, woman's, Jewish school named after A. Kona. A "School for Studying the Bible" was also found here, as well as pedagogical courses for Jewish teachers. In the interwar years, the society "Tarbut" ("Kultura", Hebrew) and a rabbi school were housed here.



2 – The building on Arsenalska Street, 7, currently residential building with café on the ground floor. It was a Jewish ritual bathhouse with mikveh. The "Jewish prison" was located here, and everywhere from within the building led into the Jewish bathhouse with the mikveh, (the ritual pool), which functioned in this building until 1952. The entrance to the bathhouse was also from Shkliarska Street (does not exist), where to this day an arch is preserved (covered in the wall).



3 – The building on Staroevreiska Street, 52, currently residential building. The building was known as Boruchovych House. From the side of Staroevreiska, on the level of the third floor, a tablet with the date of 5488 (from the creation of the world) is embedded in the wall, and dated 1728 by the Christian calendar. The building bordered with the western wall of the Great city synagogue.



4 – The building on Fedorova Street, 29, currently residential building. Already in the first half of the 16th century there was a stone building on the plot (burned in 1571). In 1604, the son of Isaac Nachman, Marko (Mordechai) Isaac build new house here and established a Jewish hospital in this house. Certainly, this was one of the oldest Jewish hospitals in Eastern Europe. In the middle of 18th century *kahal* burgomaster Josef Zimelis owned the house, known as Sokolovska House.



5 – The building on Fedorova Street, 27, currently residential building with café and the entrance to the Golden Rose Synagogue site on the ground floor. It was built in 1912 by Leopold Reis on the place where Renaissance time house built by Italian architect known as Pawel Szczesliwy (Happy). The entrance to the Golden Rose synagogue was through it. Meetings of the elders of the Lviv kahal took place here from at least the second half of the 17th century. Therefore it was known as the *kahal* building. On the façade of the building is a tablet from stone that was transferred in 1912 from the old building. The portal comes from the previous Renaissance build while the entrance door is a replica.



6 – The ruins of the building on Fedorova Street, 28, currently destroyed and to be rebuilt as a hotel. It was built by aristocratic family of Zywuksi. Located here from 1590 was one of Europe's most well-known yeshivas (the Talmud academia). In 1590, it was headed by the Talmudist, Yehoshua Falk. Therefore, the building was known as "Rabbi's building." Celebrated student-talmudists and rabbis graduated from this yeshiva. Among Falk's students were Rabbi Bier Eilenberg, student Abraham Rappaport, and student and Rabbi Isaac Halevi.

C / HISTORICAL BACKGROUND**SYNAGOGUE SQUARE SITE****The Jewish District in Lviv**

The Synagogue Turei Zahav (the “Golden Rose”), the Great City Synagogue and the House of Study, were at the core of life in the Jewish quarter. Around them were housed various Jewish institutions related to Jewish traditions, and the daily needs of the residents of this closed ethnic district. The Jewish district was, on the one hand, a component of the city organism, and on the other, a closed and self-sufficient microcosm within another larger ethnical and religious world. The district was located in the south-eastern corner of the city within the defensive walls and abutted the city walls. Entrance to the Jewish district was through two gates.

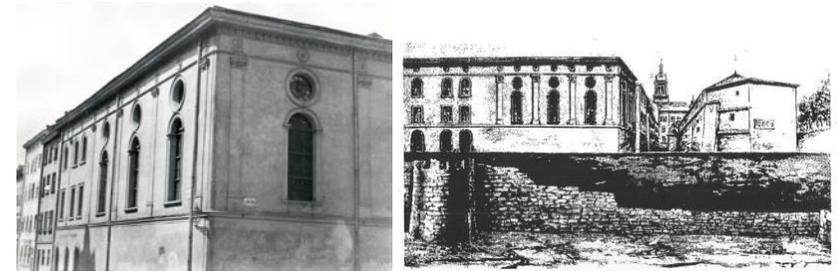
There is evidence of a Jewish district in the inner city having existed since 1383. Public organizations necessary for satisfying the physiological and spiritual needs of Jews arose within the district: cemeteries, synagogues, mikvehs (ritual bathhouses), butcheries (places for the ritual slaughter of poultry and animals), hospitals (which originally were also a refuge for the poor, homeless, elderly and invalids), and other charitable and educational institutions.

Some of the buildings that used to house important institutions related the cultural and social life of the Jewish community are still existing.



This is the building of the former women’s school named after A. Kon, at the crossing of Arsenalska and Shkliarska streets with Staroievreiska, in which in the pre-war years were also located the “Tarbut” association and a rabbis’ seminary. Shkliarska Street is closed off by an arch that at one time was the entrance to a mikveh (Jewish ritual bath). The second entrance to the Jewish bath was located from the side of Arsenalska Street, 7. Until 1951, a Jewish ritual mikveh was located here. Turned afterwards into a public bath, it operated until the beginning of the 1970’s.

The so-called “kahal house” was located on the spot where the building on Fedorova Street, 27 is found. Although the contemporary building is from 1912, a memorial plaque in Hebrew has been placed on its façade from the building that previously stood on its place. On the opposite side of the street are found the ruins of building No. 28, which from 1590 housed one of Europe’s most recognized yeshivas. Apart from the buildings that at one time were important to the Jewish community, preserved are the Korkes-Ablovych building on Fedorova Street, 20; the building with Chaim Chopovnyk’s mascarons on its façade, at the corner of Staroievreiska and Fedorova streets; the home of Solomon Friedman on Staroievreiska Street, 34, and others. Before 1939, the Jewish community cafeteria was located on Staroievreiska Street, 29. In this way, even until today, some fragments of the spatial structure of the Jewish district are preserved.

International Design Competition for the Sites of Jewish History in Lviv / **Competition for the Synagogue Square Site****Great City Synagogue**

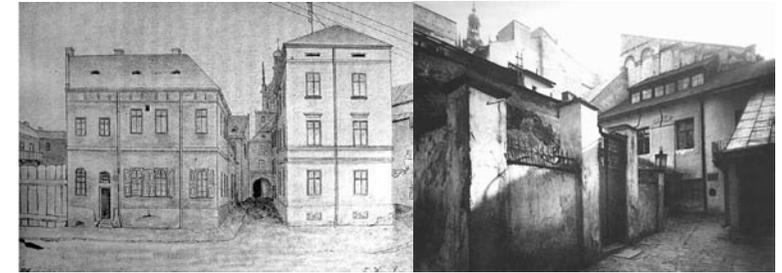
The site of the competition includes the place where Great City Synagogue stood. The building, which was destroyed during the Nazi occupation, was constructed in 1801 in the classicistic. Before there was an earlier synagogue which dated back to 1555 and was located on the square next to the fortification wall near the Armory. We do not know what the building of Great City Synagogue looked like, but stone fragments found during excavations show that it was built in the Gothic style (see it at the part of the model by Janusz Witwicki). There are assumptions that on this place the oldest synagogue of Lviv from 14th century was located (and burned in great city fire of 1527).

In Jewish quarter thus there were two synagogues. One was already mentioned Great City Synagogue built by Jewish community. Another one was in the private ownership of Yitzhak ben of Nachman (Isaak Nachmanovych) known as Golden Rose Synagogue, but also as Turei Zahav and Nachmanovych Synagogue). By the beginning of the 17th century the Great City Synagogue became too small for the growing congregation. It was the “Golden Rose” synagogue that de-facto took over the role of the main city synagogue and where the main reliquaries of the Jewish community transferred to. By the early 19th century the “Golden Rose” Synagogue was also becoming too small to function as a great synagogue for Jewish community. Therefore there was a decision to construct a new, considerably bigger, synagogue. It was built on the site of old Great City Synagogue which was disassembled in the last years of 18th century.

The new building of the synagogue occupied a large parcel between the modern Brativ Rohatyntsv and Starojevrejska Streets, and its eastern façade finished off the eastern part of the block overlooking Zaarsenalna (today Arsenalna) Street.

This new synagogue had the shape of an irregular rectangle. The main part of the building consisted of a prayer room, in a shape of an irregular square, and two-floor galleries along the western wall. Three stairways leading to the women’s galleries and other synodal premises were constructed in a narrow section between the western wall and the border wall of the neighboring building. The entrances to this part were organized from today’s Staroevrejska and Brativ Rohatyntsv Streets. In special composition of the synagogue, two traditional architectural volumes united into one large building which was girded with wreath cornice and freeze and was covered by a common three-sloped roof. The walls of the prayer room were segmented with pilasters into three sections each of which had an elongated semi circular window arranged high above the floor with a round window above it. The window slits were decorated with pilasters and archivolts. Two galleries over the entrance hall were designated for women. Men’s prayer room was divided by four faceted columns into nine equal fields. This format was very peculiar for the historic territories of the Polish-Lithuanian Commonwealth. Richly decorated Aaron haKodesh was lit through a round window. Ner Tomid, the niche with eternal fire, was located near the western wall of the prayer room, to the north from the main entrance.

The Great City Synagogue was blown up by the Nazis in the fall of 1943. The destruction of synagogues was one of the first German actions aimed at erasing the presence of Jewish culture and identity in the city. After the war the empty site functioned as an open public space. During the re-planning of the territory in the 1970’s, archeological excavations were conducted on the site of the demolished synagogue. Today (2010) its place is taken by an empty square.

International Design Competition for the Sites of Jewish History in Lviv / **Competition for the Synagogue Square Site****Beth Hamidrash**

The Beth Hamidrash, where the Talmud was studied, was constructed in 1797 and included a heated library. Located between the two synagogues - the city synagogue and the “Golden Rose” synagogue - it was a corner building that closed the city block.

The Beth Hamidrash in Lviv was square in plan, with outer walls of rendered brickwork set on a socle or plinth. The two-floor building was topped with a high roof, which had mansard windows. The façades were crowned with profiled cornices with a simple wide freeze. The entrance from Staroievreiska Street through narrow doors was accentuated by a window with an arched crosspiece. The prayer hall located on the ground floor was the main element of the building. It was outlined with big arched windows that had wooden shutters. The second floor, which housed guild chapels had square windows decorated with profiled framings. The architectural style of the representational façades alluded Baroque but, at the same time, was quite modest. The lobby leading to Beth Hamidrash was very interesting architecturally. The prayer hall was covered with vaulted ceilings. The interior was filled with synagogue elements: a blacksmith bima, candles and spiders, and wooden benches, all of which altogether created a mystic atmosphere.

It was destroyed, as was the “Golden Rose” synagogue, by the Nazis during the occupation (1941-1944).

Today, the site where Beth Hamidrash used to stand is empty and abandoned.

Turei Zahav Synagogue / TaZ / Golden Rose Synagogue / Nachmanovych Synagogue

The “Golden Rose” synagogue was one of the most spectacular late-sixteenth-century Renaissance architectural landmarks of the city. Constructed in 1582 it was initially built as a private synagogue for Yitzhak ben Nachman (Nachmanovych), a senior of the Jewish Assembly in Lviv, President of the Lublin Jewish Diet in 1589, a chief financier of the Polish King Stefan Batory, and one of the richest city residents. Nachmanovych invited one of the most renowned city architects, Paweł Szczęśliwy (Pavlo Shchaslyvyi), to design the building. Szczęśliwy, who came from Northern Italy, designed many representative buildings in the city. For many years the Nachmanovych synagogue remained a center of culture and learning for the local Jews. In 1654-67 the famous Jewish scholar and Rabbi David Ha-Levi Segal, known for his comments of the ritual code of Yozef Caro and his famous work “Turei Zahav”, prayed in this synagogue. Therefore the synagogue became also known as Turei Zahav (The Golden Lines). Later Turei Zahav became Rejza Zahav – the Golden Rose. Until 1801, the Nachmanovych synagogue functioned as the main synagogue of the city. After construction of the new Great synagogue, the «Golden Rose» diminished in importance.

In August 1941 the synagogue was completely robbed of its reliquaries, and later it was demolished with explosives by the Nazis. The explosion brought down the ceiling of the prayer-hall, as well as the southern wall and galleries adjacent to it. The building lay in ruins during the Soviet period. In the late 1980s, the municipal authorities carried out some conservation work, and in the 1990s, the architectural historian Sergey R. Kravtsov made a computer simulation showing the synagogue at all stages of its history.

(See at <http://cja.huji.ac.il/architecture-Presentation-TazN.html>)

International Design Competition for the Sites of Jewish History in Lviv / **Competition for the Synagogue Square Site**



LVIV'S HISTORY

1256–1772: A city in a principality, a kingdom, and an empire

The first written mention of Lviv dates back to 1256. The city belonged to the East Slavonic principality of Halych and Volyn until 1349, and subsequently to the Polish kingdom for the next four centuries. People of very diverse ethnic backgrounds, religions and languages settled in Lviv from the very start: in the Middle Ages, in addition to Poles and Ukrainians ("Ruthenians" as they were usually known at the time), these settlers mainly consisted of Germans, Armenians, Italians, Jews and Tatars. After the division of the Polish Commonwealth, Lviv became the capital of a new Habsburg province "Kingdom of Galicia and Lodomeria" in 1772.

Lviv in the 19th century

In 1890, the city's population consisted of three main confessional groups: Roman Catholics (53%), Jews (28%) and Greek Catholics (17%). Political modernization and the accompanying challenges of nationalism forced many inhabitants of Lviv to make new choices about their language and cultural identity. Many Jews and Ukrainians assimilated in varying degrees into the Polish and German-speaking society. Others developed or strengthened their own identities. Galicia was granted substantial autonomy in 1867, and became *de facto* a quasi-independent Polish entity. During the second half of the century, the increasing prosperity of Lviv, its capital city, was made visible in new urban projects and architecture. The Jewish population also received an important new impetus when, in 1867, Galician Jews were given full equal rights. At the same time, urban forms of Ukrainian culture and social life developed strongly.

1914–1918: The First World War

Lviv was occupied by Russian troops in September 1914. An anti-Jewish pogrom took place a few weeks later and over 40 Jewish lives were lost. In June 1915, the soldiers of the Austrian-Hungarian army retook the city. The tensions between the various ethnic groups in wartime Lviv persisted. After the collapse of the Habsburg Empire, a war broke out between Ukrainians and Poles in November 1918, which eventually ended with the advance of Polish troops in June 1919. The Jewish population, which had tried to remain neutral, became the victim of another pogrom that claimed 72 lives.

1919–1939: Between the Wars

After the First World War, Lviv was made a part of interwar Poland, and lost some of its political importance. Its population, however, continued to rise. In 1931, over 310,000 people lived in the city: more than half were Poles, about one third Jews, and about 15 percent Ukrainians. The Polish government suppressed efforts to establish Ukrainian political independence, and restricted the career opportunities and cultural life of Ukrainians, which encouraged the radicalization of the Ukrainian nationalist movement. In the second half of the 1930s, there was a marked, if uneven, increase of anti-Semitism in Poland as a whole, and anti-Semitic agitation and clashes also occurred in Lviv. Despite these tensions, Lviv again witnessed a period of highly productive encounters between different cultures and schools of thinking.

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1939-1941: Soviet Occupation

During the Polish interwar period, the name of the city was Lwów. The city was occupied by the Soviet army in September 1939 and was officially renamed in Ukrainian as Lviv. In the autumn of 1939, hundreds of thousands of refugees from the German occupied zones in western and central Poland came to or passed through Lviv, approximately 40,000 of whom were Jewish. During the Soviet occupation, there were frequent arrests by the Soviet secret police and deportations were common, which particularly victimized the refugees. The final days of the Soviet occupation were marked by the massacre of thousands of prisoners.

1941-1944: German Occupation

German troops occupied eastern Galicia and Lviv at the end of June 1941. With the beginning of the German occupation, a massive pogrom took place, with thousands of Jewish victims. The Jewish population was confined to a ghetto, and the Yanovsky concentration camp, the largest labor and death camp in the former eastern Galicia, was established. Approximately eighty percent of the Jewish population of about 160,000 in the summer of 1941 had been killed by the end of 1942, and by November 1943, nearly all had been murdered. The victims had been either killed in the city or its vicinity, or had been deported to death camps, mostly to Belzec. After the re-conquest of Lviv by Soviet troops at the end of July 1944, there were only about 800 Jewish survivors registered in the city. With few exceptions, Lviv's synagogues and Jewish community buildings had been razed.

1944–1946: Expulsions, Deportations, and Population Change

After 1944, the structure of the population in Lviv kept changing fundamentally. By July 1946, approximately 125,000 Polish citizens had been expelled from the city. Many of them were resettled in the Silesian cities of Wrocław and Gliwice, which had been severely damaged during the war, and which, after the war, had become part of Poland. Local Ukrainian population suffers from persecution and deportations to Gulag. The people who moved to Lviv to replace them were, in the main, rural western Ukrainians, but also eastern Ukrainians, Russians, and Jews who migrated from the prewar territories of the Soviet Union.

After 1991: From the USSR to Ukraine

Under the Soviet leadership of the 1950s and 1960s, Lviv gradually became an industrial city with many new factories and workers' residential quarters, and its population grew to approximately 750,000. At the same time, Lviv had a reputation for being a city of "western" influences, political "unreliability," and strong Ukrainian national identification. In the 1980s, a movement for fundamental political change arose, and in 1991, Ukraine became an independent and democratic state. The opening of the borders set off a further wave of emigration, in particular among Russian Jews who lived in Lviv. In the late fall of 2004, Lviv and its citizens played an important part in the "Orange Revolution"—a peaceful national uprising against rigged elections and corruption. Lviv now is a city with a dynamically developing tourism, shaping its image and place in the region and the world.

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Jews believably lived in the city from the time of its establishment in the mid-thirteenth century. The city was a place where Jewish community built its religious, cultural, and economic life. One of the signs of vibrant cultural and religious life was activities of prominent rabbis. It was especially in the 17th century that Lviv was internationally renowned as a center of halakhic studies. Lviv was home for two prominent rabbis who served in the city in the seventeenth century. David ben Shemu'el ha-Levi Segal (Taz, 1586–1667), author of *Ture zahav*, a commentary on the Shulchan Aruc, lived in the city after residing in other cities until his death. During his tenure in Lviv, he served as rabbi of the suburban community, headed its yeshiva, and played an active role in the deliberations of the Council of Four Lands. Among Taz's more prominent students were Shemu'el ben David (rabbi in Hamburg and author of *aḥalat shiv'ah*), Yisra'el ben Shemu'el (rabbi of Tarnopol), and Taz's stepson Aryeh Leib (rabbi and head of the yeshiva in Brest; author of the responsa collection *Sha'agat Aryeh ve-kol shaḥal*). Ya'akov Yehoshu'a Falk (1680–1756), the author of *Pene Yehoshu'a* between 1717 and 1731 was the chief rabbi in Lviv. He was one of the greatest Talmudists of his time and his book of commentary and novellae on the Talmud, *Pene Yehoshua*, is considered as one of the classic works of the era of Acharonim, remaining an important book in the study of Talmud.

Austrian period for Jewish community as well as for the city in general brought a number of reforms introduced under the rule of Maria Theresa and Joseph II. Jewish life was regulated by the *Judenordnung* (1776), and then by the *Toleranzpatent* (1789). In place of traditional communal government, the Jewish community—now known as the Kultusgemeinde—was governed by a seven-member council. In 1782, the first Jewish German school for boys was established, and by 1790 there were four boys' and one girls' school.

Lviv also became one of the centers of the Haskalah. Its partisans known as *maskilim* in the city included Herz Homberg and the schools' teachers. Homberg was the government-appointed supervisor of the German Jewish school system in Galicia between 1787 and 1806. As the first Jew in the Austrian Empire to take the formal examination at the University of Vienna, he fully endorsed the policy of enforced enlightenment of Jews and was one of the first to establish a pattern of *maskilic* cooperation with absolutist governments in Eastern Europe. In the following decades, the numbers of *maskilim* grew and included Yehudah Leib Miseses, Binyamin Tsevi Notkis, Yitsḥak Erter, and Shelomoh Yehudah Rapoport.

At the same time Lviv was also the place where the Hasidic movement found its grounds. It reached the city in the late eighteenth century, with Rabbi Tsevi Hirsh Rosanes. Lviv in the first decades of the nineteenth century thus turned into a place of struggle between *maskilim* and Hasidic communities. There were two Jewish publishers in Lemberg and the city was a center for both Hasidic and *maskilic* books. During the 1820s and 1830s, the number of Hasidic *minyanim* increased, and in the 1840s a synagogue was established that later became a stronghold of Belz Hasidim. One of the most prominent *mitnagdic* rabbis was Jacob Meshullam Ornstein, the author of *Yeshu'ot Ya'akov*, a commentary on the Shulchan Aruc, who was regarded as one of the leading halakhic authorities of his time. By the middle of the 19th century Lviv had a well-established professional intelligentsia milieu. In 1844 a progressive synagogue, the Tempel was established and Abraham Kohn was invited as preacher and religion teacher. Such diversity, often colored with tensions turned Lviv into a very important center of Jewish life.

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At the end of the 19th century Lviv also became a known center for Jewish intellectuals, especially historians dedicating their efforts to study Jewish tradition and history. These were Hayim Natan Dembitzer, Salomon Buber, Yehezkel Caro, author of the first book on the history of the community of Lviv; and Majer Bałaban, the first professional historian of Polish Jewry. After the Austrian constitution of 1867 emancipated the Jews, many political organizations were established varying in their ideological agenda from the liberal Shomer Yisra'el Society, to the Orthodox Makhzikey ha-Das Society, and pro-Polish Agudas Akhim Society, and from 1880s, the Zionist and socialist movements. The many Jewish institutions that were founded around 1900 are evidence of an atmosphere of awakening: schools, theatres and hospital complexes.

Lviv served as an important center for medicine and pharmaceuticals for many centuries. As of the 19th century, Jewish doctors made a significant contribution to medical research, training and practice. The doctor and philosopher Jakob Rappaport, a pioneer of the Jewish Enlightenment movement, offered a free medical care to the poor. And Moritz Rappaport, chief physician of the Jewish hospital, was also a writer, translator, and theater critic and town councilor; he was a frequent mediator between the Polish, German and Jewish cultures. This tradition of medicine in connection with social commitment continued into the 20th century, with such notable figures as Łucja Frey-Gottesman and Ludwik Fleck.

The turn of the century in 1900 heralded an atmosphere of change among young writers in Eastern Europe: they were looking for a new Jewish identity by way of modern Yiddish-language literature. The first group of neo-romantics to write in Yiddish was formed in Lviv in 1910, including Avrom Mosche Fuchs and Sacharja Bergner, known as Melech Rawitsch. Emigration and migration generated a worldwide network of this Yiddish literary scene.

Around 1930, a second, younger group in Lviv attempted to mediate between avant-garde art and Yiddish culture. In 1929, Rachel Auerbach, Debora Vogel and Rachel Korn launched the periodical *Zushtajer* ("The gift"), creating a platform for experimental Yiddish literature. Rachel Korn and Debora Vogel rank among the most important Yiddish lyricists. Inter-war years were the years of avant-garde in visual arts as well. The Artes group was founded by young artists of Lviv in 1929. Many of them had studied in Paris with such artists as Fernand Léger and had also traveled extensively throughout Europe. Their work embraced all the various movements then defining modern art. They often worked in collaboration with avant-garde musicians or writers organizing exhibitions in Warsaw, Cracow, Lodz and Lviv. Among its members were Otto Hahn, Aleksander Riemer, Margit Reich-Sielska, Henryk Streng joined by Ukrainian painter Roman Selskyi. Other prominent artists of Lviv milieu were Zygmunt Bierer, Erno Erb, Maksymilian Feuerring, Artur Klar, Frederyk Kleinman, Emil Kunke, Marcin Kitz, Henryk Langerman, Ludwik Lille, Henryk Mund, Bruno Schulz, Mojżesz Psachis, and Wilhelm Wachtel.

From the mid 19th century Jews of Lviv became prominent as railway engineers, and from the break of the centuries as civil engineers and architects. The city's architectural face owes greatly to such talented architects and builders as Józef Awin, Ferdynand Kassler, Maksymilian Kogut, Albert Kornblüth, Henryk Orlean, Leopold Reiss, Salomon Riemer, Zygmunt Sperber, Artur Stahl, Michał Ulam and others.

This vivid, diverse, and rich cultural and social life of Jewish community was brutally brought to end by the Holocaust.

***This historic survey is based on the text on Lviv in YIVO Encyclopedia of Jews in Eastern Europe by Rachel Manekin, and uses materials from the exhibition *Wo ist Lemberg?* created by the Neue Synagogue-Centrum Judaicum in Berlin, exhibited in 2008 at the Center for Urban History in Lviv.**

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