

Center for Urban History Lviv - Summer School Workshop - Museum Exhibition Project  
for the Museum of the History of Religion at Staroyevreiska Street

**ONE STREET - ONE CENTURY : *JEWISH QUARTER IN MULTICULTURAL LVIV***  
**ОДНА ВУЛИЦЯ - ОДНЕ СТОЛІТТЯ : *ЄВРЕЙСЬКИЙ КВАРТАЛ У МУЛЬТИКУЛЬТУРНОМУ ЛЬВОВІ***



## CONCEPT OF THE EXHIBITION

### ONE STREET - ONE CENTURY : *JEWISH QUARTER IN MULTICULTURAL LVIV*

The exhibition intends to tell about Lviv's turbulent history during the long 20th century, as reflected through the lens of everyday life by people from all walks of life, belonging to different social groups (aim: to move beyond politics and ethnic tensions). *One historical street* serves as a representative sample of the city's multi-cultural fabric, once populated by various social and ethnic groups.

The storyline is presented in four thematic Galleries: Pre-war years, Religion, WWII, Post-war & today's Lviv, and underlines the radical transformation of the multi-ethnic, multi-religious and multi-cultural European metropolis in the aftermath of the Second World War. Considering the exhibition's location on Staroyevreiska Street, the narrative highlights the Jewish heritage of pre-war Lviv.

**QUOTES FROM POEMS:** each gallery's major message is to be underscored by the poetic quotation - to be installed inside a brick arch over the display case at the designated wall - to reflect on the emotional image of Lviv in writings of contemporaries (panels 100 x 50 cm).

**TITLE IMAGES / MURALS:** each gallery's major message it to be emphasized visually by enlarged photo, installed inside a brick niche at designated wall / mural 200 x 200 cm

**STUDIO EXHIBITION DISPLAYS:** each Gallery includes Studio Exhibitions that focus on specific stories in depth

**MEDIA TOOLS:** information about exhibition in social media & online , 1 music station with headphones (Pre-war gallery), monitor for interactive maps; 2 interactive displays (Religion gallery).

### **MONITORS FOR ORAL HISTORY PROGRAM & FILM FOOTAGE SHOW**

- The exhibition is structured **to install two monitors** with the oral history selection, organized by language and time period, to be installed in the War and Post-war Galleries (with headphones)
- One monitor with fragments of Yiddish movie about Lviv (Pre-war gallery),
- Historical footage has been selected with various films about Lviv, running 45 minutes (Post-war gallery)

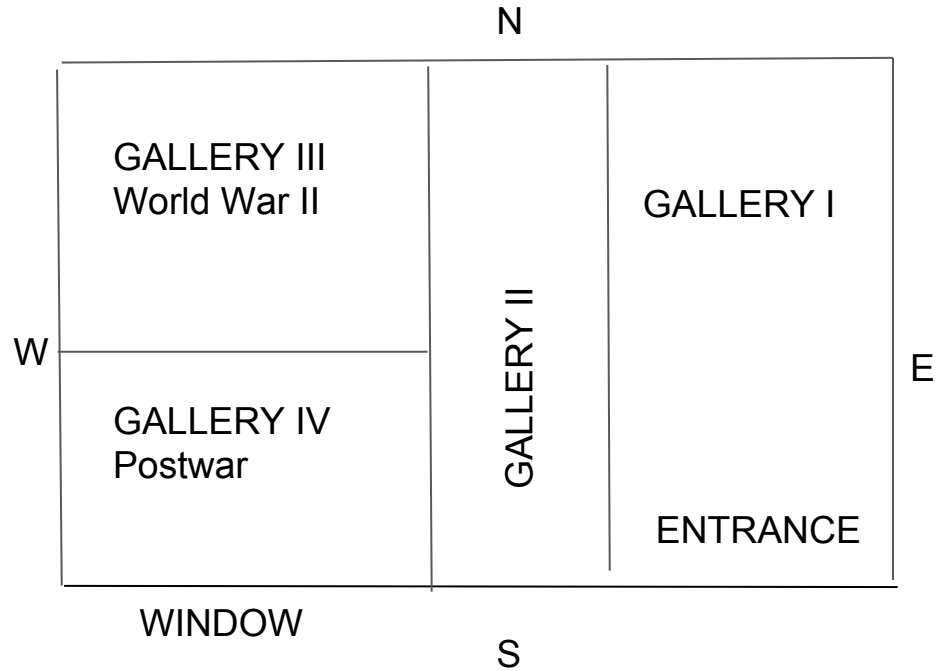
**EXHIBITION PLAN**

GALLERY I PREWAR

GALLERY II RELIGION

GALLERY III WORLD WAR II

GALLERY IV POSTWAR





## TWO CORRESPONDING IMAGES: THE URBAN PAST & THE URBAN PRESENT



View from the Postwar Gallery to the **Prewar Gallery** to the **Jewish Quarter** in early 20th century (currently installed at the MHR Staroyevreiska St.)



View from the Prewar Gallery to the **Postwar Gallery** - **"Window on Staroyevreiska St. 2017"** (photo suggested for Postwar Gallery)



View from the Museum of the History of Religion on Staroyevreiska Street. Students from the Center for Urban History Workshop 2017. Courtesy of Anastasiia Krasnosvobodtseva



## ENTRANCE - OUTSIDE

### **Concept:**

To use *ketubbot* patterns and Hebrew calligraphy for exterior design of the museum

The building becomes visible, it attracts attention of people passing by. The pattern is beautiful and vivid, at the same time it is authentic and is strictly linked with the topic of the exposition

### **Additional idea:**

To make captions, explaining details of *ketubah* pattern on a wall so that people could learn some interesting facts even on a street.



ОДНА ВУЛИЦЯ -  
ОДНЕ СТОЛІТТЯ  
ЄВРЕЙСЬКИЙ КВАРТАЛ У  
МУЛЬТИКУЛЬТУРНОМУ

ONE STREET -  
ONE CENTURY  
JEWISH QUARTER IN  
MULTICULTURAL LVIV

Години роботи: 10:00 - 19:00

Висхідна вулиця, старий район

Working hours: 10:00 - 19:00

The Exhibition of The Museum of  
History of Religion

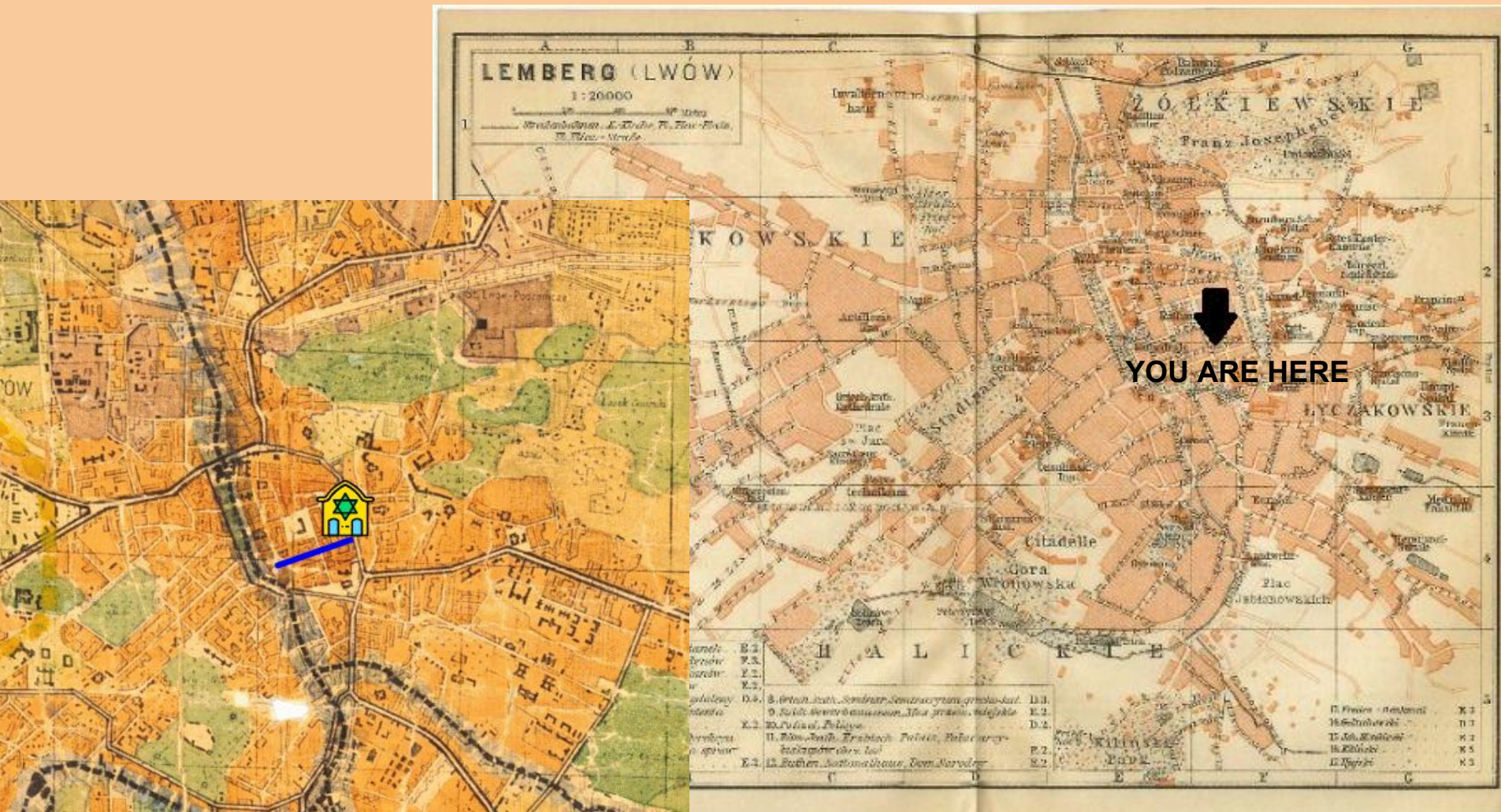
## ENTRANCE ZONE consists of six elements:

- 1) WELCOME-BOARD in several languages
- 2) A BOOKLET with information about the exhibition
- 3) AN ORIENTATION TEXT introducing the core message of the exhibition including the exhibition plan
- 4) A VINTAGE STYLE MAP of the city with the message “You are here”
- 5) A TIMELINE identifying the main historical events and processes that shaped the history of Lviv during the 20<sup>th</sup> century
- 6) A short text presenting THE HISTORY WITH THE VERY BUILDING in which the Museum is situated



1, 2) WELCOME-BOARD  
and BOOKLETS





# LEMBERG (LWÓW)

1:20000

0 50 100 150 200 250 300 350 400 450 500 550 600 650 700 750 800 850 900 950 1000

Wschodnia, K. P. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

**YOU ARE HERE**

Map of Lviv, 1909



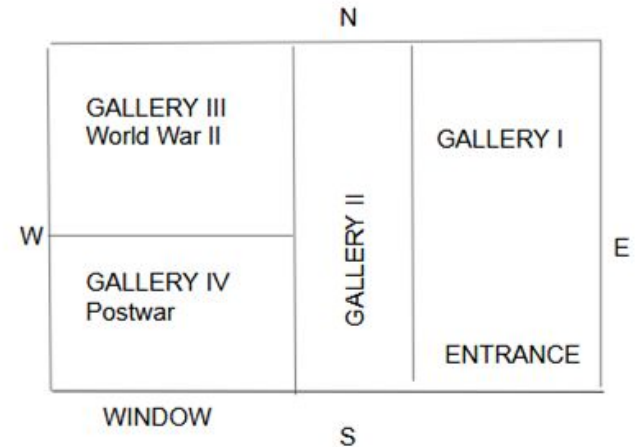
# Timeline - 20th century - Lviv



**EXHIBITION ORIENTATION TEXT** in Ukrainian & English and a plan of the exhibition  
(Gallery 1 East Wall panel 50 x 50 cm)

Throughout its history, the city of Lviv had many names, was ruled by several states and inhabited by various ethnic and religious communities. The city's location at the intersection of important trade routes made it a center of commerce and led to its rapid economic development. By the early 20th century, the majority of Lviv's inhabitants were Poles, Jews, and Ukrainians.

This exhibition tells about Lviv's turbulent history during the long 20th century, as reflected through the lens of everyday life by people from all walks of life. *One historical street* serves as a representative sample of the city's multi-cultural fabric, once populated by various social and ethnic groups, and where over many centuries, the Jewish population played an important role in the city's economic and cultural life.



## STAROYEVREISKA STREET AND THE BUILDING WHERE THE EXHIBITION IS SITUATED

The residential building on Staroievreiska Street, 36 was built in the beginning of the 17th century. It was initially called the Landesivska stone building (kamianucja) by the name of one of its owners - the Jewish community leader Lev Landes. In the 19th century, the house was fundamentally renovated. In 1871 it was owned by Ettinger Markus Wolf, in the 1916 - by Kretz Abraham i spółwłaściciele. In the 1920s - 1930s the ground floor was used as a storage. This building is the architecture monument of the national status since 1979.

This exhibition includes a monitor with an interactive map of the quarter, created by the Lviv Center for Urban History



Staroievreiska Street in 1963-1964 (then Frunze). Source: Lviv Center for Urban History



## PRE-WAR GALLERY I QUOTE (North wall upper niche panel 150 x 30 cm)

*“Господар міста – лев, що спить під арсеналом,  
Підводиться поволі, йде в пустиню площ.  
Герої сплять, в домах розпусти ще співають,  
І бунтарям у тюрмах волю дзвонить дощ”*

*Богдан Ігор-Антонич “Площа янголів”*

די שטאָט איז די נשמה פֿון קרייז  
דער קרייז איז א מידער גוף  
וואָס האָט זיך אָבגעזאָגט פֿון  
וואַרטן  
אויף די טויזנט קאָלירטע זאַכן  
וואָס וואַלטן באַדאַרפֿט געשען

*“פיגורן-לידער” Debora Vogel  
(Virsh pro figury)*

## PRE-WAR GALLERY I INTRODUCTION TEXT in Ukrainian & English (West wall, by the North-West corner, panel 50 x 60 cm)

The turn of the 20th century was the time of opportunities. The modernization of the late 19th and early 20th centuries touched all social and ethnic groups in Lviv, leading to emancipation, secularization, better education, and political activism. In the early 20th century, Lviv was the capital of Galicia, province of the Austro-Hungarian Empire.

The course of the social and economic progress was interrupted in 1914, by the outbreak of the First World War. Galicia was in the epicenter of the conflict and suffered from mass deportations, violence, destruction. WWI led to the end of the Austro-Hungarian rule. After the collapse of the Empire in 1918, Ukrainians established short-lived Western Ukrainian People's Republic. The control over the lands of Eastern Galicia led to the Polish-Ukrainian war. The Ukrainian side was defeated, and by 1923, Lviv became part of the Second Polish Republic. The city's population in the 1930s consisted of: 50% - Poles; 30% - Jews; 15% - Ukrainians; 5% - Armenians, Czechs, Germans, Hungarians, Italians. In the interwar period, Lviv was one of the biggest and most important cities in Poland.

ENLARGED MURAL OVER THE PREWAR GALLERY I (right side)



G1\_NW\_mural\_1\_right side: Lviv in the 1930s. Source: Süddeutsche Zeitung Photo Archive

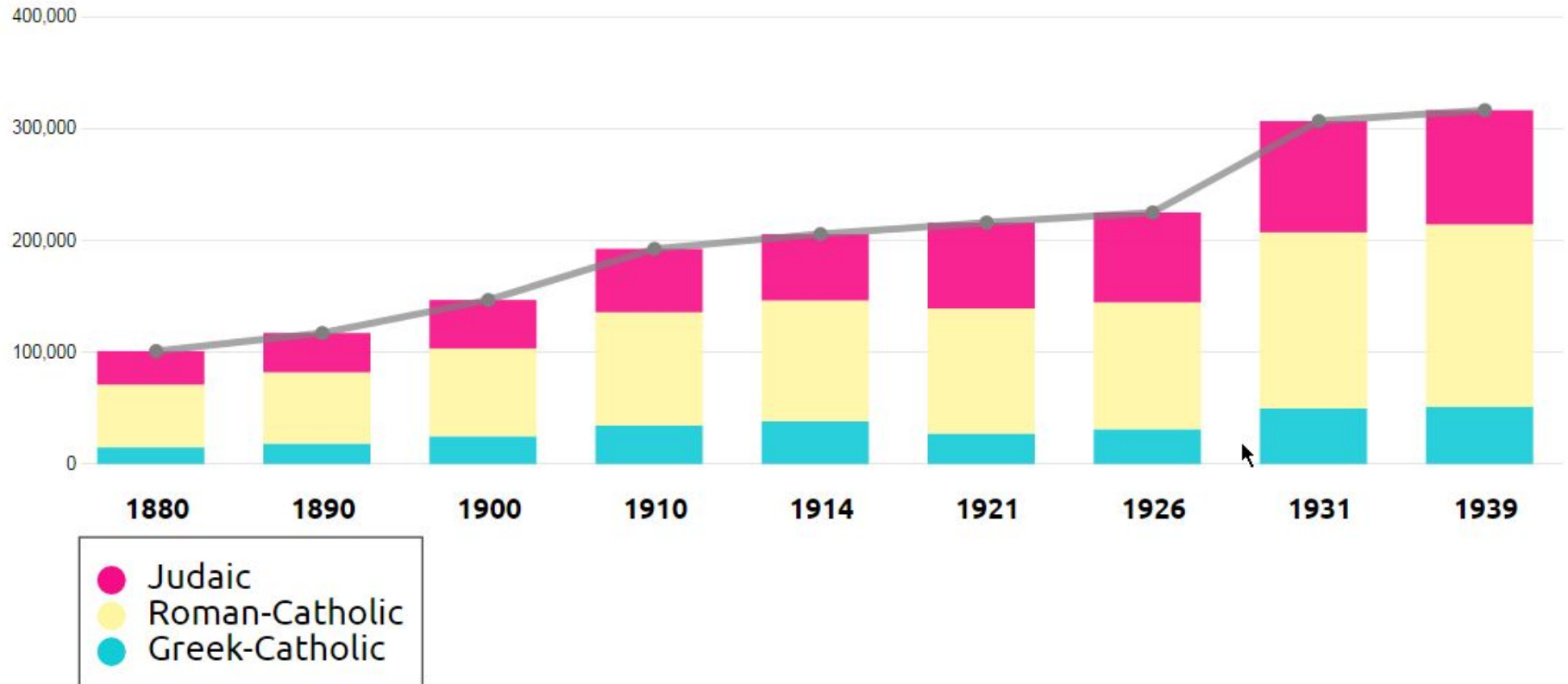
ENLARGED MURAL OVER THE PREWAR GALLERY I (left side)



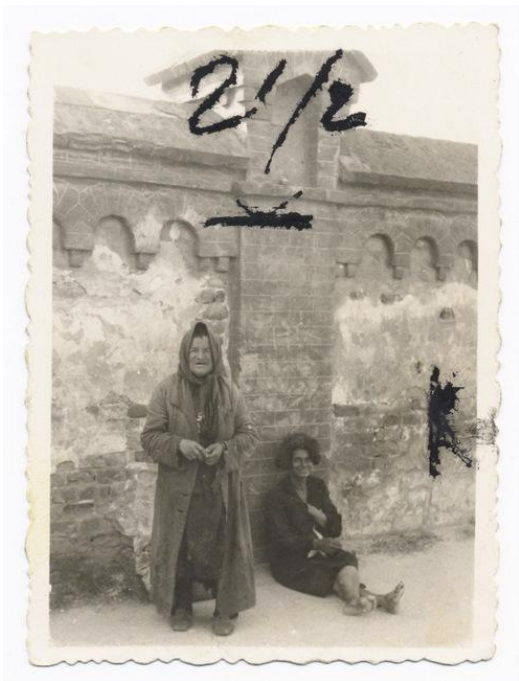
G1\_NW\_mural\_2\_ left side: Market square, Lviv, 1930s. Source: Lviv Center for Urban History



## Ethnic Composition of Population of Lviv, 1918-1939



# The “Other” Lviv



Beggars at the cemetery, Lviv 1930s. Source: YIVO



After the pogrom of 1918 children who have received food from a soup kitchen, pose on a sidewalk, with pitchers and soup pails. The youngest child is shoeless. Source: YIVO



Poor people living in the outskirts of Lviv - Zamarstino. Source: NAC



Mobile charity kitchen serving meals, 1934. Source: NAC

# Daily life



Street scene on Rynok Square. Source: Centre for Urban History



Two men and a girl in a marketplace, L'viv, ca. 1930. The poster on the wall behind the girl advertises the Yiddish newspaper Togblat (Daily Paper). Source: YIVO



Restaurant with Polish signboards. Source: NAC

Prewar portrait of a Jewish family in Lvov, 1935. Source: USHMM



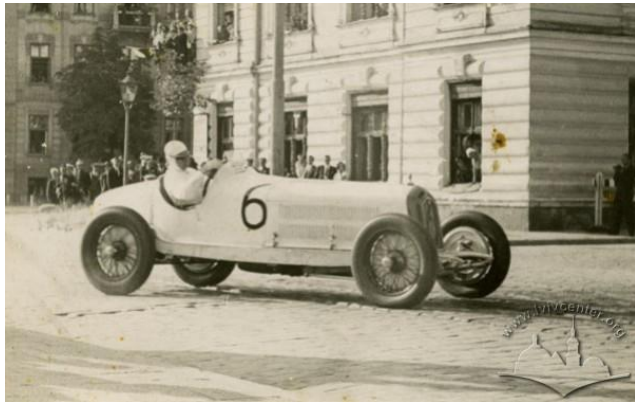
## NEW OPPORTUNITIES AND PHILANTHROPY



Two men near a passenger car on the street Source: Centre for Urban History



Beth Hoolim, Jacob Rappoport Jewish Hospital founded by Maurycy Lazarus's foundation in the beginning of 20th century. Source: Centre for Urban History



Lviv's upper class resident posing at personal auto, 1922 Source: Süddeutsche Zeitung Photo, 01046901



Man in a racing car. Source: Centre for Urban History

# Intellectuals and Politicians



ד"ר מיקאל, ד"ר סאודער, ד"ר סאודער פלעגן זיין קעגן  
1912/16B-4

Dr. Michal Sokaler, Dr. Juliusz Sperber and Dr Saueder walking on the streets of Lviv.  
Source: Yad Vashem

Stefan Banach, the world fame mathematician in Scottish Cafe.  
Source: Centre for Urban History



Group photo with big poster in Yiddish, 1st convention of the Jewish Social Democratic Party, 1905.  
Source: YIVO



DELEGATES TO THE FIRST CONVENTION OF JEWISH SOCIALISTS OF GALICIA, HELD JUNE 28, 1905, AT LEMBERG.

דעלעגאטן צו דעם ערשטן קאנגרעס פון יידישע סאציאל-דעמאקראטישע פארטיי אין לעמבערג, יוני 28, 1905.

## UNUSUAL DESTINIES OF PEOPLE BORN IN LVIV



Jakob Rosenfeld, born in Lviv in 1903, studied medicine in Vienna and served as a doctor in Chinese Communist Army during the World War 2. Source: Österreichische Gesellschaft für Chinaforschung



Mykhaylo Rudnytskyi, born in the town of Pidhaytsi in 1889. Ukrainian literary critic, writer, poet, doctor of philosophy. Source: Centre for Urban History



Muhammad Assad, born in Lviv as Leopold Weiss in 1900, journalist, diplomat and Islamic scholar (he converted to Islam in 1926). Source: [www.mischief-films.com](http://www.mischief-films.com)



## **STUDIO EXHIBITION** : Pogroms 1918

Following the withdrawal of the Ukrainian troops from Lviv in November 21, 1918, Polish military units entered the city. The takeover of Lviv by the Polish Army led to major outbreak of violence against local Jewish population accused by Poles in cooperation with Ukrainians. In the course of the following three days of unrest in the city, approximately 150 Jewish residents were killed and hundreds injured.



*The Lviv Hasidic Synagogue damaged after fire during pogrom, 1918  
Lviv Center for Urban History*

## **CHARGES OFFICIALS AIDED IN POGROMS**

**German Correspondent in Lem-  
berg Says They Encouraged  
Killing of Jews.**

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**GHETTO WAS LAID IN RU'INS**

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**Looting by the Polish Officers and  
Soldiers Widespread in Three  
Days of Slaughter.**

Copyright, 1918, by The New York Times Company  
Special Cable to THE NEW YORK TIMES.

Headline from *the New York Times* reporting  
on pogroms in Lviv, November, 1918

# A RECORD OF POGROMS IN POLAND

STUDIO EXHIBITION :  
Pogroms 1918

## Massacres Began in Lemberg, According to Documents Received Here, and Spread Over Country—Women Violated, Men Slain, Synagogues Ruined, Property Taken

THAT the reports of the massacres of the Jews in Poland and the Ukraine are based on fact are not instances of German propaganda, as averred by Polish authorities, is asserted by members of the Committee for the Defense of Poland. Dr. M. J. Olgin, a prominent writer on Russian and Polish affairs and Mr. Henry Moskowitz are active on the committee, which has a series of documents and dispatches sent to this country by men living in the territory reported to have been demolished by the Poles.

Joseph Bendon, a native of Lemberg, sent a report of atrocities in that city to one of the Jewish dailies of New York. Dr. Tobiasz Ashkenazy, Chairman of the committee of investigation of the Jewish communities involved, is another correspondent. Dr. Ashkenazy's material, by the way, has been referred through the committee at Copenhagen to the Peace Conference. A Mr. Rosenbaum, at one time a member of the Russian Duma and now a representative of the Lithuanian Government, writes as an eyewitness of the robbery, murder, and pillage of the Jews in Vilna. H. N. Brallsford, an English publicist, who happened to be in Poland, has told in an article about a personal interview he had with the Polish commandant at Pinsk, who admitted to him that the pogrom was planned to teach the Jews a lesson that would keep them away from the Bolshevik movement.

According to Dr. Olgin, the first serious pogrom occurred in Lemberg. The documents giving the details were sent to this city by Joseph Bendon, a Jewish newspaper correspondent. The details follow:

"When the Austrian Monarchy collapsed in the Autumn of 1918 and the Austrian armies disintegrated, East Galicia became the scene of severe battles between the Ukrainians and the

members of the household, and removed or destroyed anything that was of any value.

"The following day the massacres grew in extent and intensity. The bands opened wine cellars, filled themselves with the liquor, and, intoxicated with the beverages, started a cruel program of wholesale mass murder. First individual Jews were shot by the legionaries public passing through the streets. Later invasion of Jewish houses began on a vast scale. Cordons of soldiers guarded the streets of the Jews, allowing none to escape. Automobiles carrying petroleum and benzine were passed through the lines, and the fuel was used to set the houses aflame. Whole blocks of houses and their inmates were thus burned up. Those who tried to escape were shot by Polish patrols stationed in front of the houses. Machine guns were stationed at the corner of the streets, and kept splitting fire into the groups of wildly running men and women. Hand grenades were used by the legionaries whenever Jews tried to offer resistance.

### A Young Woman's Story.

"The following story was told by a young woman called before the Committee of Investigation:

"The gate of our house on Boznicza Street, 20, was so strong that even the hand grenades could not destroy it. The soldiers got in from the rear. Some thirty soldiers, headed by a Corporal, broke into our house. It was about 7 in the morning. I still lay in bed. In our kitchen was an acquaintance of ours, a baker, who had come to seek refuge with us. In the house were my two brothers, my mother, my sister, and a number of others. The soldiers cried: 'Give us gold, give us silver, give diamonds, millions!' I managed to escape because I speak very good Polish, and I told them I was a Polish servant in the house. The Corporal with a number of soldiers entered the room of my brother-in-law. We heard a shot, then my sister cried out and then we heard another shot. They killed my

and learned he had presented a memorandum of the pogrom to the Allies. The Polish press closed the matter by saying 'It is an internal affair between the Poles and the Jews.' According to Dr. Ashkenazy's report, 1,018 cases of assault were committed by soldiers without officers, 404 cases by soldiers commanded by officers, 501 were mixed assaults, (that is, carried on by civilians and soldiers,) six attacks were by officers alone and six by civilians alone, a total of 2,815.

"Lemberg was the signal. From there a wave of pogroms rapidly spread through Galicia and Poland. During the months of November and December the persecution of the Jews had spread through 110 towns. The names of the towns follow. There is documentary evidence for each of them:

"Andrychow, Baczkow, Baranow, Blazowa, Bluzow, Bochnia, Bojanow, Brod, Brzesko, Brzobin, Brzobnica, Brzozow, Bukowska, Chyzanow, Chyzow, Czernichow, Czudec, Dombrowa, near Tarnow; Debna, Deborow, Deniela, Dobzycze, Dubisko, Dynow, Dziadoszyce, Gawlowka, Godow, Gliwowie, Gorka, Grabowice, Grodzisko, Grzobow, Hucisko, Impinia, Iwoniec, Jannica, Jaroslau, Jaworzno, Jedlicze, Jezozna, Jezlo, Jezow, Kaluszawa, Kalwaryja, Klelece, Koclecz, Komarowka, Koszarowa, Kreszowice, Krzyzanowice, Kurow, Lapy, Las, Lechowice, Lemberg, Lenkowice, Leszice, Lina-ma, near Tarnow; Luboni, (Poland); Maldan, Mielec, Morawica, Miszana-Dolina, Niepolonice, Niesztonowice, Nisko, Niszowice, Oczkowice, Oswiecion, Pilzno, near Tarnow; Prowel, Pevla Wielka, Przalgnali, Przemysl, Przeworsk, Radomysl, Heliki, Ranizow, Rjecza, Rejnow, Roprycz, Rozarradow, Rymanow, Sandawa, Wierzhinia, Szybush District, Sendezow, Sierzaza, Sielen, Spotnia Mala, Spotnia Wielka, Starzow, Stryzow, Szczakowa, Szelemieniec, Tarnobrzeg, Tarnow, Ticzyn, Trzebina, Tuczymy, near Jaroslau; Ustrzyki Dolne, Warsaw, Wielopol, Wielkie Droci, Wisniec, (District of Bochnia); Wodzislaw, (Poland); Zakliczyn, Zator, Zawojc, Zezana, Zmierzow, and Zolyma, (District of Lan-cut.)

deputy commander of the town militia in which four Jews were killed and over 250 wounded. The same methods were employed at Chyzanow and at Brzesko except that no houses were set on fire. Dr. Ashkenazy reports that in January the walls of some of the houses still bore the inscription, 'Here lives a Pole, or 'Here lives a Catholic,' thus securing immunity from attack for the occupants. "The brutalities practiced on the women at Chyrow, Sandawa, Wierzhinia, and Komarowka are too horrible for public print and can only be paralleled in the history of Belgium.

"At Wisniec all male Jews between 11 and 72 were drawn up in the central square, and after the commander had threatened to shoot every tenth person, of whom the rabbi was to be the first, he changed his mind and subjected them all to corporal punishment. For the next three hours 132 Jews were flogged on a public bench, each receiving twenty-five to thirty-five strokes. Flogging on the bare flesh, besides robbery and imprisonment, was the fate of all the Jews passing through Lapy, the station of the Polish-Lithuanian border. Those coming to Poland were charged with being Bolsheviks, while those leaving it were charged with being spies. Hardly any Jew, man or woman, traveling through this frontier station was able to escape the persecutions of the soldiery.

### Copy of Polish Order.

"On Nov. 24 the following mandate was issued to the Jews living within the pale at Ustrzyki Dolno. It was signed 'Swoboda':

"In view of the fact that the Israelite community did not stop its individual members from partaking in the fight of the Ukrainians and the Poles, the Jewish community must pay a fine of 300,000 crowns in the course of one hour. Should it fail to do so, the houses will be bombarded or blown up

not before they kiss the hands of their tormentors?

"Does the Prime Minister know that such ghetto, such lack of security the Jews have not experienced for generations, that we must go back many centuries to find something similar to the picture of that excluded Jewish portion of a large city, the portion of silent dread?

"This new ghetto has its definite boundaries: the gate on Bleszanska on one side, the barracks on Przezwaz on the other. Outside of this line we see liberated Poland, inside, the oppressed, unprotected, despairing masses of the Jewish population. Do you know all this?

"The Jewish population of Warsaw categorically demands of you: Give us protection, give us security and freedom of movement. Three hundred thousand Jews of the capital appeal to you. Can you leave their voice unheeded?

"The appeal remained unheeded. The authorities did nothing to stop the raging pogroms. The Polish press continued its propaganda. Before Easter the pogrom grew more violent. The Gazeta Poranna urged the masses to avenge the crucifixion of Christ and the unwillingness of the powers to cede Danzig to Poland, the latter being declared a Jewish intrigue. On April 21 a pogrom started there lasting through April 29. The pogrom was mainly the work of Polish troops returning from Posen. The streets Marlanaka, Mleczki, Panska, Francelskamska, and Krakowski Square suffered most. The militia was powerless to stop the soldiers. Several hundred Jews were wounded. Millions in property was destroyed.

### Protests Unheeded.

"The Jewish municipal authorities protested before the City Council against the indifference of the authorities. Their protest remained unheeded.

"The Pinsk tragedy stands out as an example of bloody horror surpassing all the rest. On April 5 a pogrom was started in the city. Polish legionaries rob-

New York Times's  
Investigative report  
on pogroms in  
Lemberg in 1918.  
June, 1919.





## STUDIO EXHIBITION

Display about Lviv becoming part of the Second Polish Republic in 1923



Polish Army cadets marching through Lviv streets, 1930s.

Source: Süddeutsche Zeitung Photo Archives



Article from the newspaper *Kuryer Codzienny* announcing new Eastern border of Poland, 1923.

Source: Małopolska Biblioteka Cyfrowa

## LVIV CITY LANDSCAPE IN THE 1930s



Il. 11. Ludwik Tyrowicz, Aleja Akademicka, 1932, litografia barwna (Teka „Piękny Lwów”), Muzeum Narodowe we Wrocławiu, nr inw. XIX-3664



Aleja Academychna, Lviv, 1939. Photo: Arkady Shoykhet  
Source: Union of Photo-Artists ,



Film about Jewish life in Lviv  
(Fragment from the film "Five Cities")



**Producer:** Yitzhak Goskind **Cameraman:** V. Kazimierczak; Text and  
Narration: Asher Lerner **Production Date:** 1939

**Source:** USHMM



# Sounds of interwar Lviv

1. Only in Lviv / Тільки у Львові / Tylko we Lwowie
2. Where is the Village? / Vi iz dus geseleh? / Gdzie jest ta ulica, gdzie jest ten dom?
3. Burnt by the sun / Ostatnia niedziela / Утомленные солнцем
4. Papirosen

**Historical Film Footage- Prewar Lviv, amateur film**

**<https://collections.ushmm.org/search/catalog/irn1003676>**

**Starting at 05:38**

## Presentation Part 2 Religion



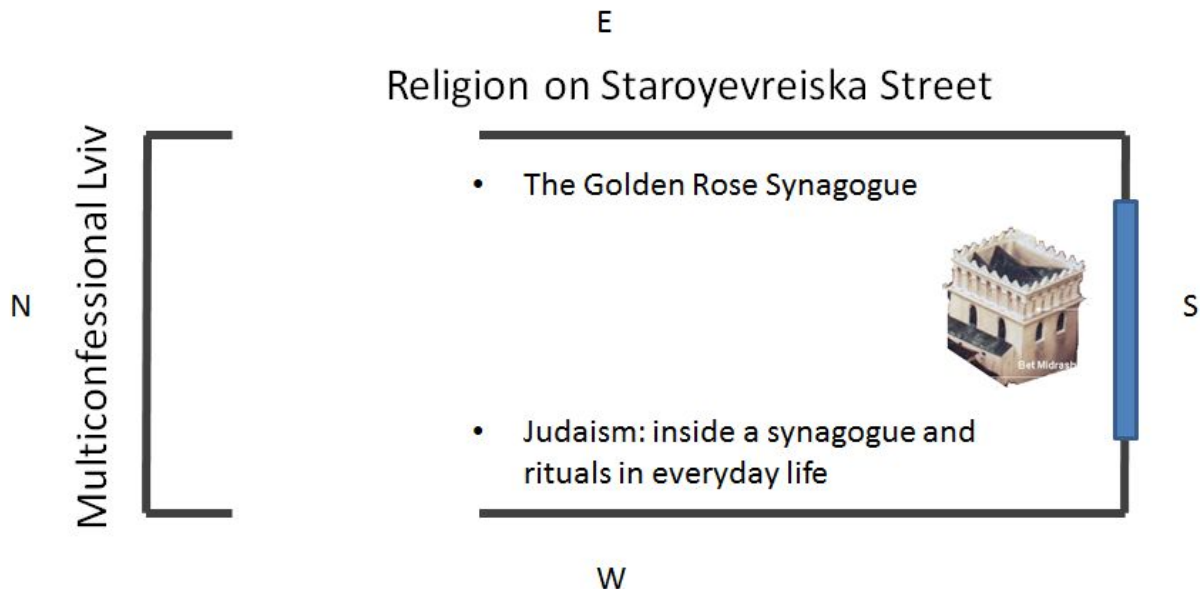
## GALLERY II RELIGION INTRODUCTION TEXT

(East wall, to the right from the corridor)

### In English:

Variety of religious communities in Lviv before the World War II created a mosaic of different, but at the same time similar worlds: in each of them people were looking for God. The demolition of the Golden Rose synagogue on Staroyevreiska Street, destroyed not only a beautiful building, but also one of the essential pieces of this complex mosaic.

**Українською:** Релігійне і конфесійне різноманіття Львова до Другої світової війни творило мозаїку подібних і водночас відмінних світів. Ці світи межували, але в кожному з них шукали Бога. Бомба, котра знищила синагогу «Золота Роза», стерла з лица землі не тільки визначну сакральну будівлю та пам'ятку архітектури, а один із світів єдиної мозаїки.

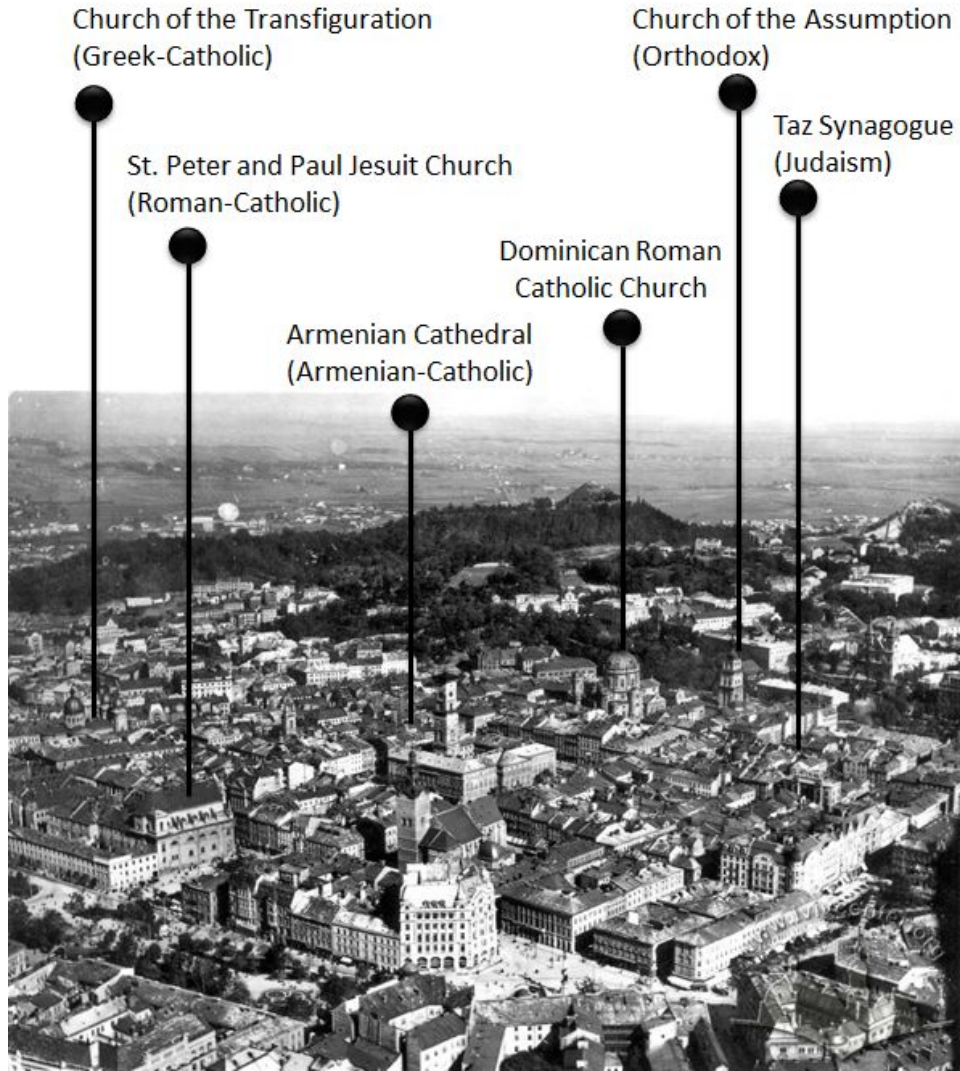


# 1. MULTICONFESSIONAL LVIV

## 1-2. Interactive map of confessions with Timeline



1-1. Mural for the northern wall's arch.  
General view of Lviv. Aerophotography.  
Creator Edmund Libansk, 1928



## GALLERY II RELIGION QUOTE

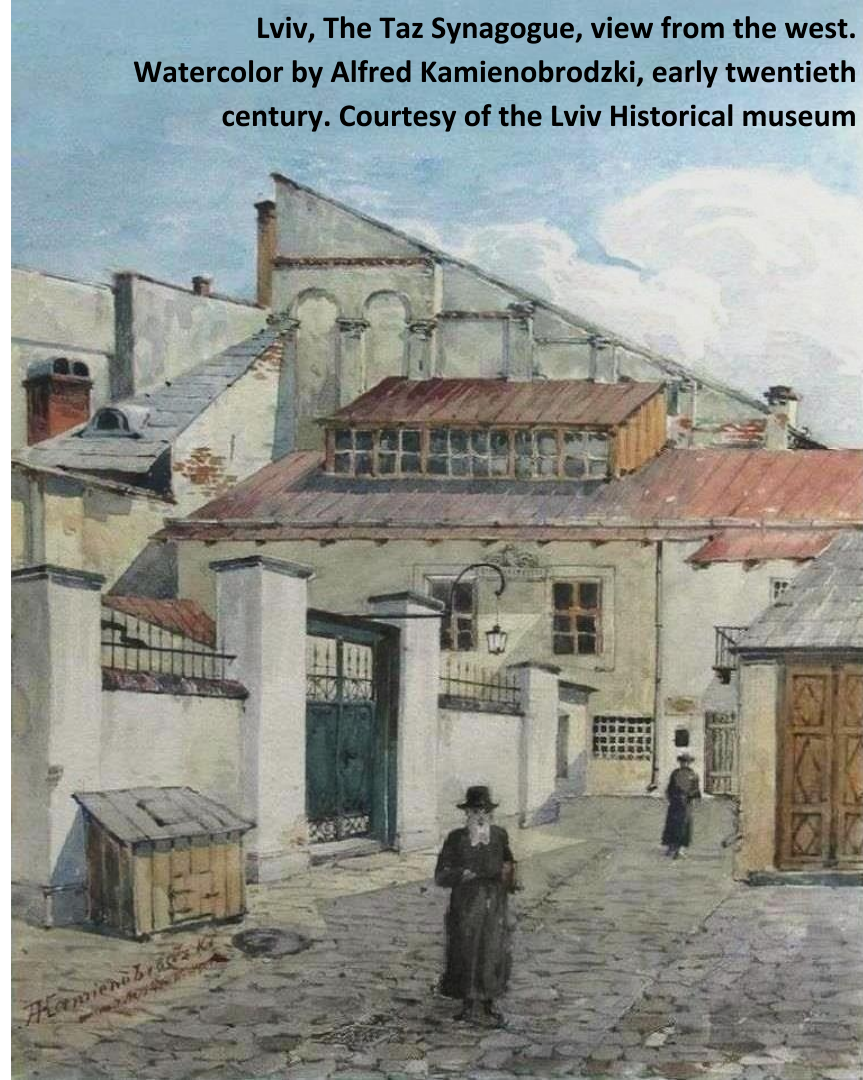
(East wall, to the left from the corridor)

במשור עמדה רגלי  
רבות עשית אתה אלי  
בבית מעט מקדש  
נתן בפי שיר חדש  
תהלה לאלדים גואלי

*"My foot is set upon an even place  
Many things didst Thou by grace  
In the synagogue, sanctuary of the few  
Though hast filled my mouth with song to renew  
For God my Redeemer, glorious praise..."*

(The Song of Deliverance. R. Itzhak ben Shmuel Ha-Levi Segal, 1609.  
Translation by Betsy Rosenberg)

Lviv, The Taz Synagogue, view from the west.  
Watercolor by Alfred Kamienobrodzki, early twentieth century. Courtesy of the Lviv Historical museum



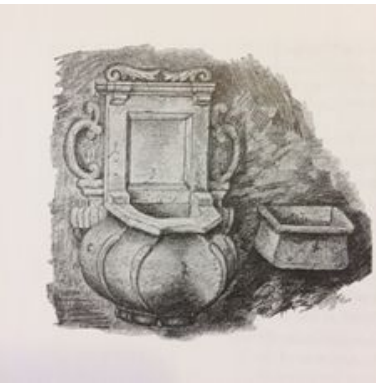
## 2. THE GOLDEN ROSE SYNAGOGUE

For several centuries the Synagogue Turei Zahav was a center of the religious life in the Jewish Quarter. Its original architecture captured eye of Jewish and non-Jewish citizens; poetic legends about this synagogue had been passed from generation to generation. Today, as proven by the growing attention to “The Space of Synagogues” on Staroyevreiska Street, the story of the Golden Rose lives on and continues capturing imagination.



Alm-box, 1904

Alm-box, 2017



Reconstruction of the Taz Synagogue, made by Sergey Kravtsov. Courtesy of the Center for Jewish Art.



### 3. STUDIO EXHIBITION JUDAISM: INSIDE A SYNAGOGUE (intending to use a monitor for the interactive program)

By using the interactive display, visitors can learn about the synagogue interior, purposes of main religious objects, and their role in conducting religious services

Eternal Light



Bimah



Torah Ark



Tzedakah Box



Yad



## 4. JUDAISM: THE CASE OF EMPTY TORAH SCROLL

**Torah is a central object in the Jewish religious practices. To underline its significance for the Jewish world, we tell the audience about the tradition of Torah burial.**

- It is forbidden to discard text that contains the name of God.
- Broken or desecrated Torahs are kept in a special storage called *genizah* and then buried at the cemetery with a proper Torah burial ceremony.

We tell the story through an empty Torah scroll. The installation shows Torah scroll layout that symbolises sacral power of the text in the eyes of religious people. For them the Name of God cannot exist apart from religious context.



# 5. JUDAISM: IN EVERYDAY LIFE

- Sabbath
- Kashrut
- Mezuzah
- Holidays
- Bar Mitzvah
- Education / Torah studies
- Mikvah

Kashrut



Przed bożnicą. Lemberger Grabsteinbild!  
Naktad Adolfa Silbera, Lwów  
Lemberg, 17/12. 1900  
Liebe Eltern!  
Durch dieses für das  
gymnastische Club...  
auf sehr geeignete mit  
dem Inhalt...  
haben.  
Wir hoffen es...  
mit...  
günstigen...  
für...  
unter...  
ein...  
bleibe...  
für...  
Mit...  
für...  
für...  
für...

In front of a synagogue. Publisher:  
Adolf Zilber, Lviv, 1900. Claudia  
Erdeheim Collection

Mezuzah



## JUDAISM IN EVERYDAY LIFE

***From memoirs by Janina Wiener:***

*“Yet in everyday life, it was a very typical home – typical in terms of Polish customs and habits, though, for instance, my grandparents never had a Christmas tree, but we always had one. That didn’t bother Grandfather. [...] Neither Grandfather nor any of his brothers or sisters had anything to do with orthodoxy. They all were very much assimilated.”*



Janina Wiener [nee Bodenstein] was born in Lviv in 1922 and spent her childhood and youth in Lviv. She left the city in 1941. During the war she lived in Turkestan. From her big family only three members – she, her aunt and her cousin - survived the Holocaust. After the war she lived in Cracow, Poland.

Janina Wiener at the age of 17, 1939. Source: Centropa



# GALLERY II RELIGION SCHEME

