

2026

A LIVING STORY ACROSS EUROPE



HANDBOOK ON JEWISH HERITAGE

An initiative of the European Union



Jewish heritage in Europe
is not only a testimony to
the past, but also part of an
ongoing story of continuity,
reinterpretation, and
cultural participation.



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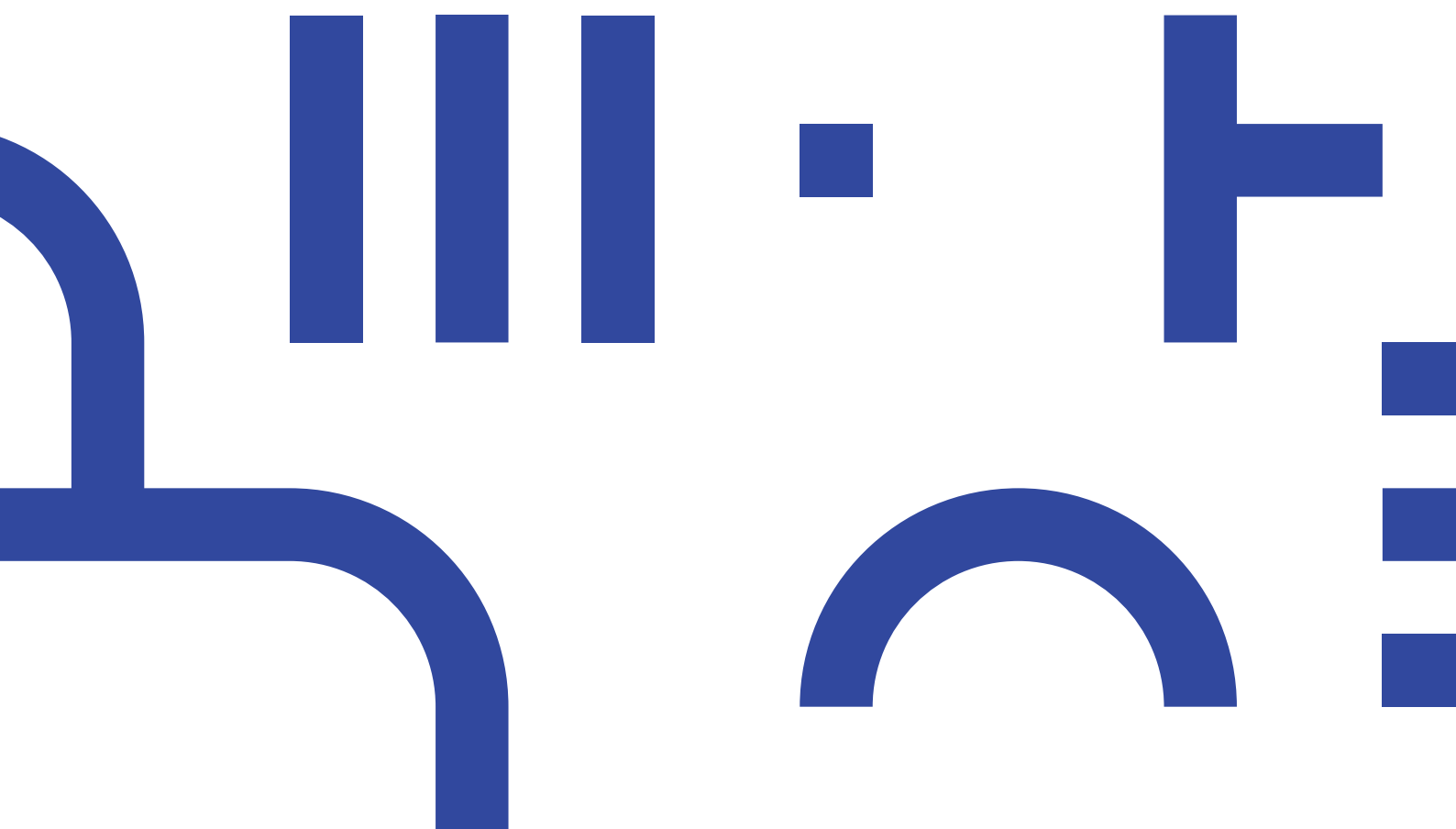


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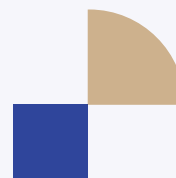
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I. Introductory section





The *Handbook on Jewish Heritage in Europe* presents Jewish heritage as an essential, living, and continuous component of European history, culture, and identity. Bringing together historical context, the diversity of Jewish cultural expressions, key sites and cultural landscapes, major initiatives and networks, and perspectives from experts across Europe, the handbook offers a broad and multifaceted exploration of Jewish presence across the continent.

Conceived for a general but informed audience — including educators, cultural institutions, policymakers, municipalities, heritage professionals, and civil society actors — the handbook seeks to deepen understanding, strengthen heritage literacy, and encourage approaches that bridge scholarship, interpretation, and public engagement. In doing so, it aligns with contemporary European cultural heritage and memory-policy frameworks that increasingly emphasize participation, inclusion, and intercultural dialogue.

While the handbook contains precise references to historical sites, institutions, and projects, it is not intended as a practical travel guide with contact information or visiting hours — resources that are more effectively maintained online. Nor does it attempt to provide a comprehensive history of Jewish presence in Europe. Rather, it focuses on the material and cultural traces of Jewish life: synagogues, ritual baths, schools, cemeteries, archives, museums, and communal buildings, as well as the institutions and initiatives that preserve and interpret them. It also highlights books, photographs, ritual objects, and items of everyday life that illuminate the histories, traditions, and cultural practices of Jewish communities across Europe.

Although not exhaustive, the handbook offers a wide-ranging overview of Jewish heritage in 30 countries across geographical Europe. Inevitably, any discussion of Jewish history in Europe also engages with the legacy of the Holocaust. For this reason, the handbook includes major Holocaust-related sites and memorial landscapes, while distinguishing them from the broader historical and cultural heritage of Jewish life in Europe. At the same time, the handbook looks not only to the past, but also to the future of Jewish

heritage. It explores places that remain visible in the European landscape, even when they no longer fulfil their original function: abandoned cemeteries, former Jewish quarters, synagogues transformed into cultural venues, or buildings whose Jewish history survives only through fragments and traces. What can a repurposed synagogue in rural Poland tell us about continuity and rupture? Who cares for isolated Jewish cemeteries in Greece or the Balkans? How can traces of medieval Jewish life in Spain and Portugal help contemporary audiences reconnect with histories erased by the Inquisition? What do synagogue murals, ritual spaces, and urban landscapes reveal about the diversity of Jewish experience across Europe?

Beyond documenting loss and survival, the handbook also highlights remarkable examples of restoration, documentation, research, and cultural revitalisation. It presents initiatives dedicated to the conservation of synagogue interiors, the cataloguing of archives and ritual objects, the mapping of cemeteries, and the preservation of oral histories and local memory.

More importantly, the handbook presents Jewish heritage as a dynamic and active component of contemporary European culture. Walking tours, educational programmes, artistic interventions, festivals, community projects, digital archives, collaborative exhibitions, and heritage workshops all demonstrate how Jewish heritage can foster dialogue, participation, and intercultural exchange. These initiatives bring together Jewish communities, heritage institutions, grassroots organisations, universities, municipalities, and international networks, illustrating how Jewish heritage functions simultaneously as a distinct cultural tradition and as an integral part of Europe's shared cultural landscape.

1. Jewish Heritage in Europe: Context, History and Diversity



Jewish heritage is an integral and foundational component of Europe's shared cultural fabric.

1.1 Jewish heritage within European cultural and heritage frameworks

Jewish heritage is an integral and foundational component of Europe's shared cultural fabric. Far from being a peripheral or isolated minority history, it represents a transnational layer that has shaped European urban landscapes, intellectual traditions, and social structures for over two millennia. In the context of contemporary [European heritage frameworks](#), Jewish sites (such as synagogues, cemeteries, ritual baths, and secular quarters) are increasingly recognized as a shared common. This conceptual shift, supported by both the European Union and the Council of Europe, moves away from viewing Jewish heritage solely through the lens of a specific community's property, instead positioning it as a collective responsibility and a vital asset for all European citizens.

The inclusion of Jewish heritage within these broader frameworks addresses institutional priorities: cultural diversity, access, and participation. Because Jewish heritage is often orphaned (existing in localities where original communities were destroyed or displaced) it can be said that it serves as a laboratory for

the Heritage Community concept. Indeed, frameworks today emphasize that the value of a site lies not just in its architecture, but in its ability to build social cohesion and intercultural dialogue among contemporary local populations. By encouraging public access and active participation in the preservation of Jewish sites, European institutions use heritage as a tool to counter “othering” and to strengthen democratic resilience.

In European urban and cultural landscapes, Jewish presence is often marked by non-monumental traces (historic quarters, trade routes, and everyday buildings) that require specific interpretative tools to be made visible to the public. This contribution focuses on these non-Holocaust dimensions, highlighting the continuity of Jewish life as a creative and dynamic force. Whether through the revitalisation of, for example, medieval Jewish quarters or the documentation of 19th-century industrial heritage, the objective of current European frameworks is to reintegrate these traces into the common narrative, ensuring that Jewish history is read as an essential chapter of the broader European story of migration, trade, and cultural exchange.



Florence Great Synagogue,
Italy

1.2 The EU Ecosystem: Policies and Instruments

The European Union's commitment to Jewish heritage has reached a turning point with the adoption of the [EU Strategy on Combating Antisemitism and Fostering Jewish Life \(2021-2030\)](#). This strategy elevates the protection of Jewish culture to a central pillar of European democratic policy, acknowledging heritage as a catalyst for contemporary cultural vitality.

[The Creative Europe Programme](#) (2021–2027) remains the primary engine for transnational cooperation. It prioritises projects demonstrating “European added value”, such as the project *Parallel Traces*, which re-interprets urban history through contemporary artistic lenses to integrate the Jewish narrative into modern city identities.

Parallel Traces (Creative Europe Project)



Creative Europe
Programme
2021-2027

In parallel, the [Citizens, Equality, Rights and Values \(CERV\)](#) programme supports the “European Remembrance” strand. An example is [Centropa](#), which utilises CERV funding for transnational projects like [Trans.History](#). By using personal biographies and family archives to teach civil rights and history, Centropa demonstrates how CERV funds the educational activation of Jewish heritage to strengthen democratic values.

While Creative Europe focuses on cooperation, the [European Regional Development Fund \(ERDF\)](#) represents a significant financial

lever for physical preservation. Managed at national and regional levels, ERDF grants allow municipalities to integrate Jewish heritage into urban revitalisation strategies. An example is the restoration of the [White Stork Synagogue in Wrocław](#) (Poland). Framed as a project for urban regeneration and cultural tourism, its rehabilitation was largely supported by ERDF funds (over 2.9 million zł), transforming a derelict site into a hub for local development and intercultural dialogue.

The EU also utilises labels such as the [European Heritage Label \(EHL\)](#) to highlight sites symbolizing European integration and ideals. Furthermore, through a strategic partnership with [Europa Nostra](#), the “7 Most Endangered” programme sounds the alarm for Jewish sites at risk, helping local stakeholders leverage the political and financial support necessary for restoration, as seen in various synagogues across Central and Eastern Europe.

1.3 Council of Europe Frameworks

While the European Union provides the strategic and financial engine, the Council of Europe (CoE) establishes the ethical and normative landscape for heritage management. Its approach is defined by a shift from the technical conservation of monuments to a “rights-based” perspective, where heritage is viewed as a resource for human development and democratic stability.

The Faro Convention: A Rights-Based Approach

The [Faro Convention](#) (2005) on the Value of Cultural Heritage for Society is the cornerstone of this framework. It introduces the revolutionary concept of the “Heritage Community”, defined as people who value specific aspects of



Urban participatory project,
Troyes



Jewish gastronomy workshop, Vilnius

cultural heritage which they wish, within the framework of public action, to sustain and transmit to future generations.

For Jewish heritage, this is a vital tool. Since many European Jewish sites are “orphaned” (meaning the original communities were destroyed or displaced) the Faro Convention empowers contemporary local residents, regardless of their ethnic or religious background, to take responsibility for these sites. It transforms a synagogue or a cemetery from a “foreign” vestige into a shared local asset, fostering social cohesion and civic pride.

The Cultural Routes Model: The AEPJ Experience

The Council of Europe’s most operational tool for Jewish heritage is the Cultural Routes programme. The [European Routes of Jewish Heritage](#), certified in 2004 and managed by the AEPJ, serves as a model for cultural diplomacy. This network connects over 30 countries, highlighting the transnational mobility of Jewish history.

By linking small rural sites with major urban centres, the Route ensures that Jewish history is not fragmented by national borders. It provides a platform for shared interpretation, ensuring that sites avoid nostalgic or “frozen” narratives and instead engage with the complexities of European pluralism.

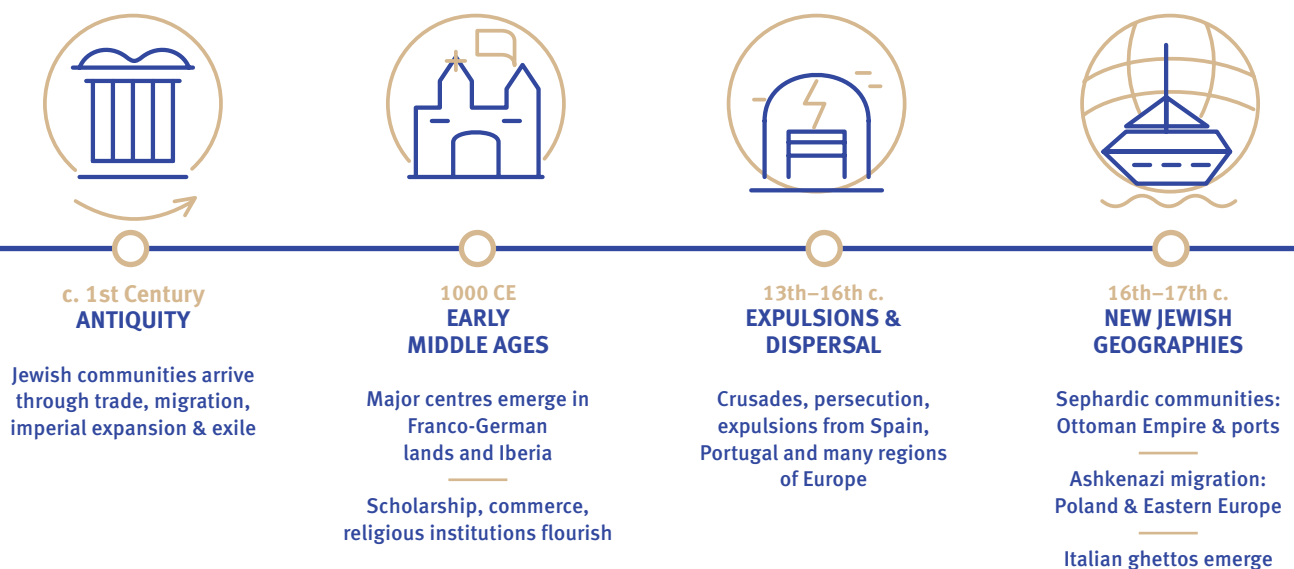
The Route acts as an incubator for best practices, helping local municipalities develop sustainable cultural tourism that respects the dignity and historical accuracy of the sites.

Professional Standards: [The Bratislava Statement \(2009\)](#)

To bridge the gap between high-level policy and field-level conservation, the Bratislava Statement remains the “soft-law” instrument for Jewish heritage. Emerging from a landmark international seminar, it provides professional standards for the care of historic Jewish property.

The Statement addresses the unique challenges of Jewish heritage, such as the religious requirements (Halacha) for cemeteries and the technical needs for documenting neglected synagogues. It emphasizes that preservation must be both scientifically rigorous and culturally sensitive. By adhering to these standards, heritage professionals across Europe can speak a common language, ensuring that the revitalisation of a site in Poland or Greece meets the same level of excellence and respect for tradition.

2. Historical Overview & Cultural Diversity of Jewish Presence in Europe



The Jewish experience is deeply interwoven with the broader history of Europe. Jewish communities have been present on the continent since Antiquity, arriving in different periods and under very different circumstances — through trade, migration, displacement, imperial expansion, or exile. Over centuries, Jewish life became embedded in the economic, intellectual, religious, and cultural development of European societies.

By the end of the first millennium, important Jewish centres of scholarship, commerce, and religious life had emerged in the Franco-German lands and across the Iberian Peninsula. Jewish communities developed institutions, networks of learning, and forms of communal organisation that would profoundly influence Jewish life far beyond Europe itself.

From the 13th century onwards, however, the geography of Jewish life in Europe changed dramatically. The Crusades, expulsions, discrimination, and recurring waves of persecution increasingly destabilised Jewish

existence in many parts of Western and Central Europe. By the end of the 16th century, Jews had been expelled from Spain, Portugal, Provence, southern Italy, much of the Holy Roman Empire, and other regions. Synagogues, cemeteries, and communal buildings were destroyed, abandoned, or transformed.

These expulsions also reshaped the map of Jewish Europe. Sephardic Jews from the Iberian Peninsula established new centres of life across the Ottoman Empire, North Africa, and European port cities. Ashkenazi Jews from German-speaking lands and northern France migrated eastward, particularly toward the Kingdom of Poland and neighbouring territories. In Italy, Jewish communities were increasingly confined to ghettos, while still maintaining vibrant intellectual and cultural traditions.

In each of these new environments, Jewish communities rebuilt religious, educational, and communal life. Synagogues, cemeteries, schools, ritual baths, marketplaces, and



residential quarters became visible expressions of adaptation, resilience, and cultural exchange.

The 17th century also witnessed periods of spiritual upheaval and messianic expectation, marked by figures such as Shabtai Zvi and Jacob Frank, whose movements profoundly affected Jewish communities across Europe and the Ottoman world.

By the end of the 18th century, approximately 1.5 million Jews lived in Europe, the vast majority in Central and Eastern Europe. At the same time, the Enlightenment and the political transformations initiated by the French Revolution profoundly reshaped Jewish religious, social, and cultural life.

In Eastern Europe, Hasidism emerged as a major spiritual revival movement centred on mysticism, emotional prayer, and charismatic religious leadership. This development generated new forms of religious and communal architecture,

including large synagogue complexes, study houses, pilgrimage sites, and cemeteries linked to revered rabbis and dynasties.

Meanwhile, in Western and Central Europe, processes of emancipation and integration encouraged the development of Liberal or Reform Judaism, particularly in German-speaking lands. New urban synagogues reflected changing social aspirations and architectural influences, often drawing inspiration from contemporary church architecture and monumental civic design.

By the end of the 19th century, the religious and cultural landscape of Jewish Europe had become extraordinarily diverse. This diversity remains visible in built heritage across the continent: monumental synagogues associated with Hasidic dynasties, discreet prayer houses hidden within urban courtyards, Sephardic synagogues organised around a central bimah, or Reform temples featuring organs and monumental façades.

While adhering to the same principles of Rabbinic Judaism, communities developed different customs, liturgy, and languages depending on the areas they had settled in.

- **Romanioles** are Greek-speaking Jewish communities who have been living in Greece for 2,300 years, making them one of the oldest Jewish communities in Europe.
- **Sephardim** refer to the historic Jewish communities living in the Iberian Peninsula until their expulsion at the end of the 15th century and their subsequent resettlement in the Ottoman Empire and North Africa, where they continued to speak Judeo-Spanish, an offshoot of Old Spanish with important Hebrew, Aramaic, French, and Italian influences.
- **Ashkenazim** refer to the historic Jewish communities from the Rhineland (Western Germany and Northern France) that emigrated eastward to the Kingdom of Poland (today's Poland, Lithuania, Ukraine, Belarus, and parts of Russia). They primarily spoke Yiddish, an offshoot of Medieval German with Hebrew, Aramaic and Slavic influences.
- **Italian Jews** are one of the oldest continuously living communities in Europe, particularly in Rome.
- **Mizrachim** refer to Jews from Muslim lands that mainly settled in Europe in the 20th century.

Besides Judeo-Spanish and Yiddish, other European Jewish languages include Judeo-Alsatian, Judeo-Italian, Judeo-Provençal, and Judeo-Greek.

The 19th and early 20th centuries also saw the simultaneous expansion of Jewish participation in European public life and the rise of modern antisemitism.

From pogroms in the Russian Empire to the Dreyfus Affair in France and the racial laws implemented in Nazi Germany, antisemitism increasingly challenged the place of Jews within European societies.

The Holocaust marked the catastrophic destruction of centuries of Jewish life in Europe. Entire communities disappeared. Synagogues, schools, cemeteries, archives, and communal institutions were destroyed, abandoned, or left without caretakers. In the immediate post-war years, survival and reconstruction understandably took precedence over heritage preservation.

Yet the story did not end with destruction. Over the decades that followed, Jewish life in Europe underwent processes of reconstruction, renewal, and transformation. Communities in countries such as France and Germany grew significantly through post-war migrations from North Africa and the former Soviet Union. At the same time, growing public interest in memory, heritage, and cultural diversity contributed to the rediscovery and preservation of Jewish sites across Europe.

Today, the preservation of synagogues, cemeteries, archives, ritual objects, and cultural landscapes exists alongside a renewed interest in Jewish culture, scholarship, artistic production, and public life. Jewish heritage in Europe is therefore not only a testimony to the past, but also part of an ongoing story of continuity, reinterpretation, and cultural participation.

II.

Sites, Projects and Networks



1. Initiatives and Projects: Approaches, Impact and Innovation



Kultur-Lige,
a Polish-Jewish artists
network



These projects also respond to broader social questions concerning inclusion, cultural diversity, urban regeneration, democratic engagement, and the transmission of memory to new generations.

While the previous chapters focused primarily on sites, landscapes, and historical frameworks, this section turns to the contemporary initiatives that actively interpret, preserve, activate, and reimagine Jewish heritage across Europe today. Together, these projects demonstrate that Jewish heritage is not only a matter of conservation, but also a dynamic field of cultural production, education, research, participation, and social engagement.

The section brings together a selection of ongoing or regularly organised projects developed by transnational networks, cultural institutions, municipalities, universities, Jewish communities, local associations, and grassroots organisations. These initiatives reflect the growing diversity of approaches currently shaping the field of Jewish heritage in Europe.

The projects presented here address a wide range of themes, including built heritage, historical research, archives, literature, music, food culture, memory work, and intangible heritage. They also employ highly varied formats and methodologies: digital platforms, mapping projects, guided tours, festivals, artistic interventions,

educational workshops, oral history initiatives, social events, exhibitions, and participatory community programmes.

Rather than attempting to provide an exhaustive inventory, the selection seeks to reflect the geographical, cultural, and methodological diversity of contemporary Jewish heritage initiatives across the continent. It highlights projects from Western and Central Europe, the Balkans, Scandinavia, the Mediterranean region, and the Iberian Peninsula, illustrating both local specificities and broader transnational connections.

Taken together, these initiatives reveal how Jewish heritage has increasingly become a space for innovation, dialogue, and collaboration. They demonstrate how heritage practices can connect historical research with contemporary artistic expression, local memory with European narratives, and preservation with active community participation. In many cases, these projects also respond to broader social questions concerning inclusion, cultural diversity, urban regeneration, democratic engagement, and the transmission of memory to new generations.

Beyond preserving traces of the past, they contribute to shaping the future of Jewish heritage in Europe as a living, evolving, and participatory cultural field.

Austria, Vienna – Jewish Street Festival

This festival was created as part of the Jewish Culture Festival, founded in 1984 by the Jewish Community of Vienna Cultural Department (IKG.Kultur), and held annually in June in Vienna's Judenplatz. Several Jewish associations, institutions, artists and artisans hold booths during the festivities. The festival also includes kosher food stands, activities for children, stage shows and musical performances. The aim of the festival is to highlight Jewish life and diversity and to make it accessible to a wide audience, Jews and non-Jews alike.

Bosnia and Herzegovina, Sarajevo

– La Benevolencija, Jewish cultural, educational and humanitarian society

An organisation founded in 1892 in Sarajevo, Bosnia and Herzegovina, and reinstated in 1990, it is a Jewish cultural and humanitarian organisation. Branches were created in the Netherlands, Germany, Switzerland, Serbia, Macedonia, France, Italy and Great Britain, a network called "Friends of La Benevolencija Sarajevo." The aim of this organisation is to promote, preserve, inspire and educate on Jewish culture.

Croatia, Osijek – Osijek Preservation of Jewish Heritage Project

The Jewish Community in Osijek launched this project in 2010, it is a digital reconstruction of the Jewish heritage in Osijek. The platform includes 3D reconstructions of two synagogues and two cemeteries, as well as ground plans, historical documents, images of significant buildings and their historical chronology. The aim is to record

and reconstruct Jewish heritage that is either lost or being reused for different purposes.

Czech Republic – Jewish Heritage Day

A national day established by the Czech Republic in 2018, this initiative opens the doors of Jewish heritage sites across Bohemia, Moravia and Silesia. Organised by the Jewish Community in Prague in cooperation with national and regional institutions, the sites which have undergone recent restorations as part of the Jewish Monuments Revitalisation Project are made freely accessible. The website offers accessible materials, including a digital map and a list of the sites open each year. This initiative aims to increase the accessibility and visibility of monuments, synagogues and cemeteries throughout the country.

Czech Republic, Brno – ŠTETL FEST

The annual festival was created in 2022 by ŠTETL, the Czech Jewish cultural centre. ŠTETL FEST is an international festival of Jewish culture held in Brno and showcases concerts, plays, exhibitions, workshops, walking tours and conferences as well as national competitions and programmes. The aim of this festival is to revive Jewish heritage, stories and places, to promote dialogue and diversity. The 2026 edition is themed "Returns" and welcomes descendants of Brno's Jewish families.

Denmark, Copenhagen – Jewish Culture Festival in Copenhagen

This summer festival was founded in 2011 by the Jewish Community in Denmark and is held annually. It is described as the "largest festival of Jewish culture and art in the Nordic Countries," and it showcases a variety of events such as concerts, film screenings, debates, culinary activities and exhibitions. The festival organisers also host an autumn New Year's Concert, a Literature Day and

Film Days, all focusing on Jewish themes. Most of the events are free of charge, and the festival aims to provide a space for Jews of Denmark to exchange and meet, to combat antisemitism, and to promote diversity of cultures and perspectives to a wide audience.

France – Purim Shpil Collective

The Purim Shpil project was first publicly presented in 2013 and is managed by the Purim Shpil Collective, a cooperation of a variety of French associations. This project advocates for the nomination of the Purim Shpil on the UNESCO Intangible Cultural Heritage List and the creation of a National Jewish Theatre and Research Centre. It aims to promote the Yiddish language and culture to a wide audience and on a transnational scale. The interactive digital platform presents the theatrical tradition, the Purim customs and the meanings associated with them. The collective organises events throughout France and Europe.

France, Paris – Café of Psalms

Le Café des Psaumes is a social initiative part of the organisation *Oeuvre de Secours aux Enfants*. It aims to prevent the isolation of senior citizens by creating multi-generational spaces and promoting the transmission and preservation of Jewish heritage. It does so by hosting talks, Hebrew classes, music and literary events. Located in the historic Jewish quarter in Paris, Le Marais, it is open daily except Saturdays. This initiative expanded through the creation of *Graines de Psaumes*, which takes place in three other locations in Paris and the periphery.

Germany – Jewish Places

Jewish Places is a collaborative and interactive digital map of Jewish heritage in Germany. Founded in 2018 by the Jewish Museum in Berlin, it is a community project in which individuals can submit “Jewish

places,” photographs and other materials, to be included on the platform and shared online. The platform combines facilities, landmarks, biographies, as well as suggested walking tours. While this project focuses on Germany and on Jewish-German life, it is accessible worldwide. The aim is to increase the visibility of Jewish heritage, educational and local institutions, and to provide resources for educational activities.

Germany, Berlin – Shmues un Vayn, A Yiddish Social Club

Shmues und Vein (conversation and wine) is a Yiddish-speaking group which organises social events in Berlin twice a month since 2022. This project is affiliated with Yiddish. Berlin and it was initiated by Jake Schneider, who leads a number of other Yiddish projects in Berlin, in Germany and Europe as a whole. Yiddish-speaking events include summer street parties, open mics and participation in cultural festivals. This initiative successfully gathers Yiddish speakers and revitalises the language.

Germany, Berlin – Shtetl Berlin

Shtetl Berlin is a grassroots organisation founded in 2016 as an extension of the Neukölln Klezmer Sessions held periodically in Bar Oblomov in Berlin. Shtetl Berlin holds an annual festival as well as year-long klezmer music programmes, balls, picnics and Yiddish events across the city of Berlin. It offers opportunities to “experience Yiddish culture” with the aim of reinforcing community unity and promoting the relevance of Yiddish culture in Berlin’s social landscape.

Greece, Salonica – History of Jewish Construction and Architectural Activity in Thessaloniki

Led by the Jewish Museum of Thessaloniki, this project presents the 1920s Jewish contribution to Salonica’s reconstruction and

includes 125 building plans, contemporary photographs, architects' records and biographies. These findings are presented on a digital map and app updated in 2019, an exhibition and a website. This project seeks to promote Salonica's Jewish history and contribution to the fabric of the city, as well as the history of intercultural and interreligious coexistence.

Hungary – Our Heritage, Virtual walk in the synagogues

A project by MAZSIHISZ, the Federation of Jewish Communities in Hungary, and started in 2022, this website offers virtual tours of synagogues throughout Hungary. So far, 14 walks are available, and the viewer can explore their architecture and history through this platform. It is meant as an educational tool and as a tribute to what was lost and what survived.

Hungary, Budapest – Judafest

This open-air annual festival has been held in Budapest since 2008 and is organised by JCC Budapest. Located on Klauzál Square in Budapest's Jewish Quarter, this festival hosts live musical and cultural performances, culinary events and conversations in a "picnic atmosphere." It is a combination of "multi-generational stage programme" alongside a "Jewish Civic Village," with participation from different denominations from across the country. The aim of the festival is to strengthen Jewish visibility, unity and culture in Budapest.

Ireland, Cork – Cork Jewish Cultural Virtual Walk

This grassroots project was initiated in 2020 following the musical play, Green Feather Boa, by performance artist Ruti Lachs and supported by Cork City Council. The virtual walk is available on the dedicated page and on YouTube and explores Cork's Jewish landmarks. This walk is part of an online

project to collect stories from Cork and is an artistic performance project as much as it is a historical resource. It shares the mission of the Munster Jewish Community, formed after the closure of the Cork Synagogue, to foster community and living Jewish heritage, and to preserve Jewish heritage and memory.

Italy – Nessiah Festival

Nessiah Festival was founded in 1997 by the Officina dei Transiti. Initially a Tuscan festival with events held in multiple cities throughout the region, today the festival rotates between Tuscany, Lombardy and Piedmont regions. Events include music, theatre, cooking workshops, opera, conferences, exhibitions and dancing. The aim is to highlight the Jewish presence and culture in the regions and particularly "music, spoken word and ritual," and to promote intercultural exchange and dialogue.

Italy, Ferrara – Jewish Book Festival

Launched in 2010 by MEIS – National Museum of Italian Judaism and the Shoah, in Ferrara, it is an annual festival presenting Jewish literary culture. It hosts presentations, screenings, discussions and performances as well as children's events. The festival's aim is to present the "cultural richness of Judaism" to a wide audience through literary culture and it contributed to the launch of MEIS.

Italy, Florence – Balagan Café

Balagan Café is a summer fundraising project supported by the Jewish Community of Florence and launched in 2013. Every summer, once a week, the garden of the Synagogue of Florence is open to the public and hosts musical and dance performances from national and international artists, as well as discussions, food stands and presentations. Described as "a weekly Thursday night 'open house' mini festival," the aim is to create a space

for dialogue between the city and its Jewish residents; it is also a fundraising opportunity for the synagogue and the community.

Lithuania, Vilnius – Vilnius Shalom Festival

Founded in 2024 by the Public Institution “Prabudimo orkestras,” this festival includes classical, jazz and klezmer concerts as well as educational activities and the unique Shofar March. It brings together performers from Lithuania, Israel, Germany, Ukraine, and the USA. It seeks to showcase [Vilnius](#) as the “Jerusalem of the North,” to raise awareness of Jewish culture and history, as well as to combat antisemitism.

Malta – Save Our Cemeteries Campaign

The Tayar Foundation started this restoration project after it was established in 2020. The aim is to restore and preserve the Kalkara, Ta’ Braxia and Marsa cemeteries in Malta through public appeal and by raising awareness of the Jewish history of Malta, particularly the slave era and its ancient history dating back to 750BC. After the completion of the restoration, the foundation seeks to organise open days and to promote tourism on the sites.



Jewish Cemetery, Marsa

Netherlands, Amsterdam – Oy Vey

Oy Vey is a grassroots organisation created in 2018 in Amsterdam. It leads community events, learning opportunities, Havdalah meditations, and social gatherings throughout

the city and the Netherlands on a regular basis. The aim is to “re-vitalise Jewish life,” to strengthen Jewish traditions, unity and activism on a national and European scale.

North Macedonia, Bitola – Monastir Project

This is a musical project led by a singer and composer, Sarah Aroeste, started in 2019 after a visit to Bitola (Monastir) in North Macedonia. The project consisted of organising musical tours, performances and recordings of musicians and singers from the Jewish community in North Macedonia and in the diaspora. The resulting album is a collaboration of 30 artists from North Macedonia, Israel, Spain, Germany and the USA. The project participated in different cultural festivals in Bitola, Ohrid and Skopje, and involved collaborations with political leaders acting for the preservation of Jewish heritage. This project is a celebration of the Sephardic heritage in Monastir and seeks to preserve traditional songs and music from Monastir and North Macedonia.

Poland, Kraków – FestivALT

An organisation founded in 2017, it organises the FestivALT festival every summer in Kraków and leads projects nationwide. It was born from a need to address and reshape representations of Jewish culture in contemporary Poland. One of these projects is “Lucky Jew,” an artistic intervention which challenged stereotypes and local traditions. FestivALT promotes advocacy and activism, the preservation of Jewish heritage and memory, and contemporary Jewish art production.

Poland, Warsaw – Mi Polin Mezuzah Centre

The initiative started with the creation of the MI POLIN Design studio in 2013 and dedicated to the creation of mezuzot – a parchment in a case affixed to the doorposts of Jewish houses or buildings. It developed

into a transnational research project to uncover and to preserve mezuzah traces, doorframes and personal stories exhibited in the Museum in Warsaw. This independent initiative was founded by Aleksander Prugar and Helena Czernek to preserve Jewish heritage and to inspire contemporary creation.

Poland, Warsaw – TISH Jewish Food Festival

Held annually since 2018, the TISH Jewish Food Festival was created by the POLIN Museum of the History of the Polish Jews. This culinary festival aims to present a “contemporary take on Jewish culinary tradition” and to offer communal spaces around a shared table. It offers workshops, city and virtual walks, film screenings and debates, in person in Warsaw or online, with interventions from experts from across Europe. The founder, Magdalena Maślak, also launched the KUCHEN Jewish Culinary Culture Foundation in 2024, a European-wide initiative organising workshops and participating in festivals and local events.

Portugal – Anusim Project

The Anusim Project was created by Adar David ben Scheffer (Paolo Scheffer) in 2019. It is a grassroot initiative exploring the history and culture of Crypto-Jews (Jews forced to abandon Judaism but maintaining some traditions secretly) around the world. The research and archival material (audio files, photographs, etc.) are made available online, particularly aimed at researchers and educators. It serves as a repository for documents and seeks to bridge the gap between Anusim communities and global Jewry through tours and exchange programmes. It aims to promote “Jewish unity through education and research” and to preserve Anusim cultural heritage and history. This platform is registered in the United States, however most events and projects take place in Portugal.

Romania, Bucharest – Days of Sephardic Culture in Bucharest

The Sephardic Culture Days in Bucharest is an annual event founded in 2015 by the B’nai B’rith Forum, the “Jean Waldman” Association, the “Goldstein Goren” Centre for Jewish Studies and hosted at the Jewish Community Centre in Bucharest. It includes film screenings, discussions and activities with a focus on Ladino, Sephardic art and culinary heritage. The aim is to celebrate Sephardic culture and history in Romania. There is no specific website for this event.

Slovenia, Maribor – Maribor Synagogue

Renovation of the medieval synagogue started in 1992 and is an initiative led by local actors, the Municipality of Maribor and the Ministry of Culture. In 2011, it developed into the Centre of Jewish Cultural Heritage Synagogue Maribor. The centre’s mission is to preserve, present and research the Maribor Jewish heritage and coordinate national, local and European programmes and events. The overall mission of this centre is to revive the Jewish heritage in Maribor and Slovenia, and to provide a space for intercultural and interreligious dialogue.

Spain, Barcelona – Barcelona Jewish Film Festival

Founded in 1999 as a collaborative project and held annually from October to November, the Barcelona Jewish Film Festival showcases films mostly from independent productions and screenings take place in Barcelona and Girona. The festival’s aim is to offer a “broad view of Jewish culture” and to showcase the diversity of Jewish identity. The festival also aims to increase the visibility of Jewish culture in Barcelona’s cultural offers and to promote cinematographic production in the region.

Spain, Barcelona – LABA:

A Laboratory for Jewish Culture

Founded in 2007 at the 14th Street Y, in New York City. This innovative laboratory of Jewish culture has branches in Barcelona, Berlin, Paris, New York City and Buenos Aires. Every year, artists, creators and performers, or “culture-makers,” follow Laba classes on Jewish texts, present their projects on the theme of the year, this is then followed by a yearlong fellowship. Laba aims to promote creativity and learning, specifically of the Jewish literary canon, to foster community-building and “Jewish meaning-making.”

Spain, Barcelona – Toldot Barcelona

Toldot Barcelona was created as a branch of Mozaika, founded in 2009. It encompasses a variety of projects and initiatives: Jewish Heritage tours of Catalonia, educational programmes, community projects, concerts, sensory spice tours and Challah workshops in Casa Adret. The aim of this initiative is to promote and bring to life Barcelona’s Jewish heritage and particularly stories of the medieval Jewish community and the city’s old Jewish quarter.

Sweden – Yiddish Archive Project

The Swedish Yiddish Association launched the Yiddish Archive Project in 2025 with the aim of collecting Yiddish archival material nationwide. This project was promoted during the 250 years of Jewish life in Sweden to reach a wide audience of public and private holders of material written in Yiddish. The project’s goal is to increase knowledge of Yiddish history in Sweden and to explore the extent to which this language was used by Swedish congregations.

Switzerland, Zurich – Yesh! Jewish Film Festival

Founded in 2015 by the Seret Film Club and the Evi and Sigi Feigel Lodge, this Zurich-based

film festival organises over 30 film screenings and podium discussions. It addresses Jewish topics, historical and contemporary themes. Post-October 7th 2023, the festival particularly addresses the current rise in antisemitism and the war in the Middle East. It aims to offer a space for dialogue and discussion, to address everyday reality and stories of coexistence. The festival also cooperates with the Department of Education of the Canton of Zurich to organise school programmes.

Türkiye, Ankara – Ankara Jewish Quarter Digital Platform Project

Created by the Turkish Association of Architects in Private Practice and Virtual Projects, the Ankara Jewish Quarter Digital Platform Project is a virtual reconstruction of Ankara’s Jewish neighbourhood. The platform is organised in three themes: Ankara Jewish Community, Archive of the Silence and Ankara Jewish Quarter. It is organised in subtopics (music, borders, belonging, contemporary history, etc.) and combines a 3D digital tour, satellite imagery, archival images, maps and landmarks, personal images and stories. This project aims to “preserve the history and collective cultural memory of the Jewish Quarter in Ankara.”



Ankara Sinagogu

Ukraine – Ukrainian Jewish Encounter

Ukrainian Jewish Encounter is an initiative launched in 2008 through the collaboration of scholars, civic leaders, artists and government institutions in Ukraine, in Israel and in the Jewish diaspora. UJE leads a number of cultural and historical projects with the aim to “strengthen mutual comprehension and solidarity between Ukrainians and Jews,” to promote and make visible a shared history. The UJE Timeline is one of those projects, and it is a digital history platform which has gained international recognition for its depiction of shared identity, for countering propaganda and misinformation.

United Kingdom – Limmud Festival

Limmud was founded in 1980 and takes place annually in the United Kingdom. It attracts participants nationwide and from abroad to learn and present on a variety of Jewish topics. It is described as a weeklong “celebration of Jewish life, learning and culture” with conferences, arts and crafts, a variety of religious services, and other activities. Through this festival, the values of uplifting, empowering and promoting inclusive Jewish learning and dialogue are upheld. This UK-based organisation has inspired others worldwide, such as Limoud France and Limmud FSU.

United Kingdom – UK Jewish Film Festival

Founded in 1997 by the UK Jewish Film charity, this festival is held in London and in 20 cities across the UK and is the largest Jewish film festival in Europe. International as well as local films are screened, focusing on “Jewish and Israeli life, history and cultures worldwide.” These films are often presented alongside discussions with film professionals, Q&As, galas and premieres. The aim of the festival is to highlight Jewish cinema, which “entertains, educates and

enlightens.” Due to the success of the festival, the UK Jewish Film Festival Manchester and the Online Film Festival were also created.

United Kingdom, York – Jewish Neighbourhoods

A part of the Street Life initiative led by the University of York, this project maps the Jewish heritage in York city centre. It aims to uncover the history of York Jewry, one which “dispels myths and challenges preconceptions.” This project included the installation of a York Civic Trust blue plaque marking a Jewish heritage site, an interactive virtual reconstruction and presentation of research at the temporary exhibition centre as well as a walking tour available online. Jewish Neighbourhoods is a community initiative working closely with local authorities, communities and researchers.



2. European Networks and Cooperation Projects in Jewish Heritage



Jewish-Medieval
Heritage of Erfurt,
Germany



The preservation and promotion of Jewish heritage in Europe is, inherently, a collaborative process.

The contemporary landscape of Jewish heritage in Europe is shaped not only by individual sites and institutions, but also by an increasingly interconnected network of organisations, partnerships, and cooperation frameworks operating across local, national, and transnational levels. Over the past two decades, this ecosystem has expanded considerably, reflecting a broader recognition that the preservation and interpretation of Jewish heritage require sustained collaboration between a wide variety of actors.

Museums, archives, educational and research institutions, NGOs, Jewish community organisations, municipalities, international foundations, and European cultural networks all contribute to this evolving field. Together, they form a complex infrastructure through which Jewish heritage is preserved, researched, interpreted, funded, and shared with wider audiences.

The following sections examine not only the institutions themselves, but also the programmes, platforms, and collaborative mechanisms through which they operate. In

doing so, they offer a broader understanding of the contemporary Jewish heritage ecosystem and the ways in which it has developed in response to changing cultural, political, and social realities across Europe.

Particular attention is given to cooperation dynamics: existing synergies, structural gaps, areas of fragmentation, and opportunities for strengthening cross-border collaboration, professional exchange, participatory governance, and sustainable heritage management aligned with broader European priorities and frameworks.

2.1 Mapping Actors and Networks: A Multi-Stakeholder Ecosystem

The preservation and promotion of Jewish heritage in Europe is, inherently, a collaborative process. Indeed, it relies on an ecosystem of actors that has evolved significantly over the last two decades. Unlike national heritage, which is typically managed by centralized state agencies, Jewish heritage, due to its transnational and

often “orphaned” nature, is sustained by a decentralized network of local associations, professional organisations, and international bodies. This “non-state” governance model is one of the most defining characteristics of the sector. The sustainability of this ecosystem is further strengthened by the strategic and financial support of the European Union, which accompanies many of these key actors in their transnational missions.

An example of the effectiveness of this model is the 2023 UNESCO World Heritage designation of the [Jewish-Medieval Heritage of Erfurt](#). This achievement demonstrates how networking and high-level expertise can transform local orphaned sites into global cultural landmarks, driving measurable growth in international tourism and urban revitalisation.

The complexity of this ecosystem arises from the need to bridge the gap between local physical remains and a global historical narrative. Because many Jewish sites are located in areas where the original communities were destroyed or displaced, the responsibility for their care often falls to local authorities or civil society groups who may lack specific historical or religious expertise.

Consequently, the actors mapped in this chapter provide the structural support for the sector across Europe. They do not merely provide funding; they establish the professional standards, technical protocols, and networking capacity necessary to transform neglected sites into sustainable cultural assets. By connecting local initiatives with international expertise, these stakeholders ensure that Jewish heritage is integrated into the broader European cultural fabric while maintaining the highest standards of historical accuracy and religious integrity. This chapter explores these key players, providing a roadmap for stakeholders seeking to navigate this specialized field.

2.2 Pan-European and International Networks: Driving Professionalization

[AEPJ – European Association for the Preservation and Promotion of Jewish Culture and Heritage](#)

The AEPJ is the primary operational coordinator for Jewish heritage sites across the continent. While the previous chapter highlighted its role within the Council of Europe’s framework, its core value for local stakeholders lies in its capacity-building and networking expertise. As a transnational umbrella organization, it provides a platform for over 30 countries to exchange educational methodologies and cultural tourism strategies. Its effectiveness is best illustrated by its flagship initiative, the European Days of Jewish Culture, which now reaches over 150,000 visitors annually across hundreds of sites. This large-scale engagement demonstrates the network’s ability to professionalize local sites by integrating them into a high-visibility European itinerary, transforming local history into a driver for regional attractiveness.

[AEJM – Association of European Jewish Museums](#)

The AEJM is the representative body for over 60 Jewish museums, ranging from national institutions to local community collections. Its impact is centered on professionalization and ethical mediation. Through its curatorial strategy and museum education programmes, the AEJM acts as a training hub, helping staff address the challenges of representing Jewish life to diverse audiences. For local projects, membership provides access to a peer-review community and specialized workshops on collection management, provenance research, and the pedagogical use of heritage to address contemporary issues, to uphold democratic values and combat discrimination, including antisemitism. The effectiveness of this networking is best illustrated by its structured staff exchange and peer-to-peer

mentorship programmes, which facilitate knowledge transfer between large national institutions and smaller local museums. By enabling staff exchanges and professional mentorship, this programme ensures that smaller, community-led sites can adopt the same international standards in curation and education as major national museums.

The 2025 Annual Conference held at the Jewish museum (mahJ) in Paris, “Jewish Museums and Democracy”, showcased this role by focusing on major transformation processes in museums, Prague and Cologne for example. Beyond plenary sessions on social polarization, the programme included professional workshops on sustainable management and “Global-Local” curatorial strategies, providing concrete tools for the 100+ delegates to navigate the current European cultural landscape.

Foundation for Jewish Heritage

Based in London, The Foundation for Jewish Heritage works at a strategic level to ensure that important Jewish heritage sites are preserved for future generations. While its network and research are pan-European, the Foundation maintains a strong operational focus on the United Kingdom, specifically dedicated to the protection and restoration of synagogues. It focuses primarily on mapping and risk-assessment. Its major contribution is the *Historic Synagogues of Europe* database, a comprehensive research effort that identifies and categorizes thousands of sites. By prioritizing sites at risk, the Foundation acts as an international advocate, providing the research and visibility needed to catalyse restoration projects and secure public co-financing. It serves as a necessary bridge between technical architectural needs and global heritage philanthropy.

ESJF – European Jewish Cemeteries Initiative

The ESJF is a specialized technical network dedicated to the protection and mapping of Jewish burial sites. It addresses the massive challenge of thousands of neglected cemeteries by combining technical surveying (drone mapping, GPS) with an understanding of religious requirements. The ESJF provides practical, physical protection and creates digital records essential for local urban planning. It is a vital partner for local authorities who must manage burial sites while ensuring compliance with both international conservation standards and Jewish religious law (*Halacha*).

World Monuments Fund (WMF) – Jewish Heritage Program

The WMF has a long-standing commitment to Jewish heritage through its dedicated programme, which has supported over 50 sites in 25 countries. It acts as a global advocate, bridging the gap between local preservation needs and international philanthropic support. It intervenes in complex restoration projects that require specialized technical expertise and international visibility. By placing sites on the World Monuments Watch, the WMF helps local communities raise awareness and attract private and public funding. A notable example of its impact in Europe is the restoration of the [Great Synagogue of Iasi](#) in Romania, where WMF’s involvement was instrumental in securing the expertise and resources needed for its complete rehabilitation and reopening to the public. Their intervention ensures that restoration work meets the highest international standards of architectural conservation while supporting local economic and cultural revitalisation.

2.3 Thematic Clusters of EU-Funded Initiatives

The management of Jewish heritage in Europe is undergoing a structural shift. While the focus was once on static preservation and reactive conservation, the sector is now moving toward dynamic, project-based innovation. This transition is largely fuelled by European Union funding instruments, such as [Creative Europe](#), [Interreg](#), and the [CERV](#) programme, which act as strategic catalysts for transnational cooperation. In line with the European Commission's methodology of project clustering, these initiatives are increasingly grouped into thematic portfolios to maximize their impact and foster synergies between different regional actors. This strategic approach ensures that Jewish heritage is integrated into the broader goals of urban resilience, digital culture, and social inclusion, rather than being treated as a niche or isolated interest. Unlike permanent funding, these competitive grants are designed to address specific European gaps: the geographical fragmentation of archives, the physical decay of sites in rural areas, and the urgent need for modern, interactive educational tools.

A defining feature of these clusters is their participatory nature. Far from being top-down mandates from Brussels, these initiatives foster a direct and sustained dialogue between local municipalities, Jewish institutions, and grassroots civil society. This ensures that heritage actions, whether they involve the complex digitisation of multi-lingual archives, the adaptive reuse of buildings, or specialized educational workshops, remain sensitive to local specificities while encouraging a shared ownership of Jewish history among all European citizens, regardless of their background.

This evolution has been accompanied by a significant expansion of European funding

dedicated to culture, citizenship, remembrance and democratic participation. The Creative Europe programme 2021–2027 operates with a budget of €2.44 billion, while the Citizens, Equality, Rights and Values (CERV) programme has been allocated approximately €1.55 billion for the same period. Within CERV, the European Remembrance (REM) strand has gained growing strategic importance, particularly through calls focused on Holocaust remembrance, antisemitism, democratic resilience and the transmission of memory to younger generations. In 2025 alone, the dedicated European Remembrance call mobilised approximately €18 million, including specific priorities related to the Holocaust, genocide, war crimes and crimes against humanity. This reflects a broader shift in European policy: Holocaust remembrance is increasingly understood not only as a commemorative responsibility, but also as a democratic and educational imperative directly connected to the defence of European values and social cohesion. At the same time, this funding architecture may evolve substantially under the next Multiannual Financial Framework (2028–2034), as the European Commission has proposed the creation of AgoraEU, a new umbrella programme intended to merge Creative Europe and CERV into a unified framework for culture, media, democracy and civil society initiatives.

Digital Innovation: Technology and Interactivity

The primary challenge for Jewish documentary heritage is its geographical fragmentation. To address this, current EU-funded projects move beyond mere archiving to focus on high-tech visualization and interactive accessibility.

An example in this cluster is [Parallel Traces: A New Lens for Jewish Heritage](#) (Creative Europe, 2018–2021). This project reinterprets

Jewish history through audiovisual art, a dedicated app, and travelling exhibitions. By using these digital tools, it strengthens the link between past narratives and modern city identities in a consortium involving Belgium, Georgia, Luxembourg, Poland, Romania, Serbia, and Spain. Instead of viewing heritage as a fixed point in time, the project encourages citizens to discover the Jewish layers of their own cities through a contemporary, artistic perspective.

To further bridge the gap between historical data and public engagement, the [Jewish History Tour](#) (supported via the mApp platform and Creative Europe) demonstrates how mobile technology can transform urban exploration. By using GPS-based storytelling and digital mapping, this initiative allows users to follow specialized routes through former Jewish quarters, making “invisible” history accessible via their smartphones. These platforms transform static research into interactive journeys, ensuring that Jewish assets are not just stored in databases, but actively integrated into the daily cultural life of European citizens across the continent.

Urban Revitalisation: Interregional Development and Sustainable Tourism

A second cluster focuses on heritage-led urban development, treating Jewish sites as assets for regional attractiveness and economic resilience. The [Jewels Tour](#) (Interreg Europe, launched in 2024) represents the new standard for interregional cooperation. This project involves a broad consortium from six countries: Italy, the Netherlands, Poland, Portugal, Germany, and Latvia. Its primary objective is to improve regional policy instruments by integrating Jewish heritage into broader sustainable tourism and economic strategies. Through interregional exchange and the sharing of good practices, the project

helps local authorities valorise Jewish heritage as a driver for regional growth, ensuring that even orphaned sites are managed as part of a professionalized development plan.

Similarly, the [Rediscover](#) project (Interreg Danube Transnational Programme, 2018-2021) targets concealed Jewish heritage across eight countries in the Danube region, including Hungary, Croatia, Serbia, Romania, Slovenia, Montenegro, and Bosnia and Herzegovina. By researching, interpreting, and activating these hidden tangible and intangible traces through cultural routes and stakeholder cooperation, Rediscover demonstrates how transnational efforts can transform forgotten urban remnants into visible landmarks. These interventions encourage local pride and attract international visitors, proving that Jewish history is a vital component of regional development.

Social Mediation: Democratic Resilience and Active Remembrance

The final cluster utilises heritage as a proactive tool for social policy and civic engagement, primarily supported by the Citizens, Equality, Rights and Values (CERV) programme. This is best illustrated by the [Imagine](#) project (2024-2026), an active remembrance initiative that explores the life stories of Jewish women throughout the 20th century. By sharing these personal narratives, the project directly supports the EU Strategy on Combating Antisemitism. It develops educational tools, including workshops, teacher training, and didactic videos, to engage students and wider audiences across multiple European countries, including Germany, Hungary, Poland, Serbia, Croatia, and Lithuania.

To reinforce this dimension, the [Trans. History](#) project (CERV) focuses on professional development for educators and the creation of pedagogical materials based on local Jewish history. Led by Centropa with partners

from Germany, Poland, Ukraine, Moldova, and Hungary, it provides teachers with the resources to connect historical narratives with contemporary civic education. By transforming historical data into meaningful lessons for modern democratic life, these initiatives ensure that Jewish heritage acts as a pillar of contemporary European values and social cohesion, turning heritage sites into active spaces of facilitation.

To conclude this cluster on transmission, the [Mi Dor Le Dor](#) (From Generation to Generation) project (Creative Europe) focuses on connecting young generations with their local Jewish history through heritage education and youth engagement. By training young people to become heritage ambassadors in their own cities, notably through cross-border exchanges between Poland and Spain, the project ensures that historical knowledge is not just preserved in books but lived and transmitted. This model of active remembrance transforms historical sites into active spaces for social mediation, where Jewish heritage acts as a pillar of contemporary European values and social cohesion.

Operational Synergies: An Integrated EU Ecosystem

The sustainability of Jewish heritage management in Europe no longer relies on fragmented efforts but on an integrated ecosystem where different European Union funding instruments complement one another. This “multi-programme” synergy allows a single heritage site or narrative to be supported throughout its entire lifecycle—from innovative design and digital creation to regional economic integration and, finally, social mediation.

In this operational model, [Creative Europe](#) acts as the engine for cultural innovation, providing the necessary funding for the

creative and technological tools (such as 3D reconstructions or artistic interventions) that make a site attractive, accessible and fosters economic growth. Once this “digital or artistic spark” has been established, [Interreg](#) programmes provide the large-scale, interregional framework needed to scale these initiatives. They integrate heritage sites into regional development plans and sustainable tourism circuits, ensuring long-term economic viability and professional management at the municipal level. Finally, the [CERV](#) programme ensures the social and ethical sustainability of the project. It funds the educational activities, community engagement, and “Active Remembrance” tools that turn a physical site into a pillar of contemporary European values and democratic resilience.

By strategically aligning these different EU instruments, the sector moves away from a reliance on external private funding and instead ambitions to create a self-sustaining loop. This ensures that Jewish heritage is managed by multiple stakeholders as a cross-cutting resource that contributes simultaneously to Europe’s digital transition, regional economic resilience, and the broader fight against antisemitism.

Conclusion

The mapping of actors and networks in this chapter reveals that Jewish heritage management in Europe has evolved from a series of isolated local efforts into a structured, multi-layered ecosystem. The clustering of projects into thematic pillars—digital innovation, urban revitalisation, and social mediation—has allowed the European Union to maximize the impact of its funding while fostering a participatory governance model where local municipalities and civil society become active stakeholders in their own history.

The success of this framework relies on the unique operational synergy between different European funding instruments. By linking technological innovation with regional economic development and civic education, this ecosystem ensures that Jewish heritage remains a living resource for contemporary civic life. Ultimately, these collaborative initiatives serve as a model of best practices, offering a scalable framework for the preservation of other forms of transnational or minority heritage across the continent, ensuring that this shared legacy remains an integral part of Europe's future.



3. New European Initiatives for Jewish Heritage and Holocaust Memory



Beyond remembrance and preservation, it highlights the role of heritage in fostering social participation, intercultural dialogue, and democratic resilience.



The Simone Veil Prize

Recent years have witnessed the emergence of new European initiatives that signal an important shift in the institutional recognition of Jewish heritage and Holocaust memory. Moving beyond broad policy frameworks, these programmes seek to establish concrete operational tools, professional networks, and long-term structures capable of supporting preservation, cooperation, education, and public engagement across the continent.

Both initiatives presented here emerge directly from the implementation of the EU Strategy on Combating Antisemitism and Fostering Jewish Life (2021–2030). Together, they reflect a growing European commitment not only to protecting Jewish heritage and Holocaust memory, but also to strengthening their place within contemporary democratic, cultural, and educational policies.

The European Sites of Holocaust Memory (ESHM) introduces, for the first time at a European level, a structured network specifically dedicated to Holocaust sites and their custodians. By strengthening cooperation, professional standards, training, documentation, and long-term preservation strategies, the initiative contributes to the

sustainable management and interpretation of places connected to the persecution and murder of Europe's Jews during the Holocaust.

At the same time, the Simone Veil Prize for European Jewish Cultural Heritage establishes a new European mechanism of recognition designed to highlight innovative and impactful initiatives in the field of Jewish heritage. Beyond celebrating exemplary projects, the Prize seeks to encourage visibility, exchange of good practices, and the transmission of Jewish heritage as a living and evolving component of contemporary European cultural life.

Together, these initiatives illustrate a broader evolution in European action. Heritage and memory are increasingly understood not only as fields of preservation and commemoration, but also as active instruments for democratic resilience, intercultural dialogue, civic participation, and the fostering of Jewish life across Europe. In this sense, they reflect a growing recognition that the preservation of Jewish heritage is inseparable from wider European discussions concerning cultural diversity, historical responsibility, and the future of democratic societies.

3.1 European Sites of Holocaust Memory (ESHM)

The European Sites of Holocaust Memory (ESHM), funded under the European Union's Citizens, Equality, Rights and Values (CERV) programme, is a European initiative dedicated to strengthening cooperation among organisations responsible for safeguarding and interpreting Holocaust sites across Europe. These are places connected to the persecution and genocide of Jews during the Holocaust that might be linked to other crimes such as the persecution and genocide of the Roma and Sinti and other victim groups targeted by Nazi violence. Such locations include former concentration and labour camps, ghettos, deportation points, killing sites, places of resistance and rescue, burial sites, and other locations where the events of the Holocaust unfolded.

ESHM forms part of the EU Strategy on Combating Antisemitism and Fostering Jewish Life (2021–2030) and aims to strengthen the preservation, documentation, and interpretation of Holocaust sites while reinforcing their role in research, education, and public remembrance. As the generation of Holocaust survivors and eyewitnesses gradually disappears, the physical traces of the Holocaust increasingly function as material witnesses, preserving evidence of past violence and enabling future generations to engage with history through landscapes and places where these events occurred.

The Holocaust unfolded across a vast and interconnected geography that spanned the entire European continent. While iconic sites such as Auschwitz-Birkenau have become powerful symbols of the Holocaust, the history of persecution and genocide is also embedded in thousands of other locations — including smaller and often lesser-known sites such as forests, villages,

transit points, and unmarked burial places. Many of these sites remain under-documented or insufficiently recognised, highlighting the need for coordinated European cooperation to support their preservation and interpretation.

Within this context, ESHM seeks to enhance cooperation among site custodians, facilitate peer learning and knowledge exchange, and promote shared professional standards in areas such as historical research, site preservation, ethical interpretation, and public engagement. The network provides a framework through which memorial institutions, heritage organisations, researchers, and practitioners can share expertise, develop collaborative initiatives, and address common challenges related to the management of difficult heritage. A distinctive feature of many Holocaust sites is that they are cared for not only by large institutions but also by local custodians, community organisations, and grassroots memory activists, who play an essential role in documenting histories, maintaining sites, and engaging local communities in remembrance practices. By connecting these actors within a European framework, ESHM strengthens their visibility, supports capacity building, and helps ensure that local initiatives benefit from broader networks of expertise and cooperation.

The initiative is implemented on behalf of the European Commission through a dedicated ESHM Secretariat, coordinated by an international consortium led by [GOPA PACE](#) in partnership with the [Zapomniane Foundation](#), the [FestivALT Association](#), the [Urban Memory Foundation](#), and [GOPA Com](#). The Secretariat oversees the network's coordination, communication, and development activities, working closely with a Steering Committee of independent experts that provides strategic guidance.

Within the broader European ecosystem of Holocaust remembrance initiatives,

ESHEM plays a distinctive role by focusing specifically on site-based heritage and the custodianship of material legacies of the Holocaust. By linking these sites and their caretakers across national borders, the network contributes to strengthening the preservation of Europe's memory culture while supporting education, research, and responsible remembrance practices across the continent.

3.2 The Simone Veil Prize for European Jewish Cultural Heritage

The [Simone Veil Prize](#) is an annual European cultural award co-funded under the *Creative Europe Programme (2021–2027)* of the European Union. Launched in 2026, the Prize aims to recognise, each year, five outstanding projects that contribute to the safeguarding, interpretation, and transmission of Jewish cultural heritage in Europe.

Across its five categories — “Shared Histories;” “Heritage for Dialogue;” “Living Heritage;” “Cross-Border Cooperation and Shared Narratives;” and “Next Generation, Youth Engagement and Education” — the Prize will honour both established practices and emerging voices that reflect innovation, carry contemporary relevance, and have social impact. The winner of each of the five categories will receive a €10,000-award.

Aligned with the EU policy framework—and in particular the *EU Strategy on Combating Antisemitism and Fostering Jewish Life (2021–2030)*—the Prize promotes an understanding of heritage as a dynamic and forward-looking force. Beyond remembrance and preservation, it highlights the role of heritage in fostering social participation, intercultural dialogue, and democratic resilience, while actively contributing to the fight against antisemitism, discrimination, and all forms of hatred.

The Simone Veil Prize welcomes a wide range of project formats, including artistic

productions, academic and ethnographic research, and community-based initiatives like heritage documentation and oral history collections. Educational activities, workshops, school–museum programmes, and intergenerational exchanges are encouraged, as well as participatory projects such as community storytelling and youth-led initiatives. Digital formats are eligible, alongside heritage restoration and repurposing of historical sites. Cross-border collaborations, artist mobility, and cultural exchanges are also highly regarded.

Attention is given to grassroots initiatives that bring forward lesser-heard narratives within Jewish heritage: the stories of women, youth, minorities — ethnic, religious, cultural, linguistic—and those from regions often at the margins of dominant histories.

The initiative is implemented on behalf of the European Commission through a dedicated Simone Veil Prize Secretariat, coordinated by an international consortium led by [GOPA PACE](#), [AEPI](#) and [GOPACOM](#), for the period 2026–2029. The Secretariat oversees the Prize coordination, communication, and development activities, working closely with an international Jury panel of experts that provide a clear and rigorous evaluation of the competing projects.

The Prize goes beyond preservation of Jewish cultural heritage to promote its transmission, emphasising its fundamental role in shaping and fostering shared European.



Ariel Schlesinger's sculpture "Untitled" (2019)
on the forecourt of the new Jewish
Museum Frankfurt, Germany

4. Expert Voices



Most Jewish museums have been developing sustainable strategies for collecting, preserving and conveying intangible heritage.

Mirjam Wenzel, Director of the Jewish Museum Frankfurt, Germany, and Chair of the Board, Association of European Jewish Museums (AEJM)

The field of Jewish heritage in Europe is shaped not only by institutions, policies, and preservation strategies, but also by the individuals who research, interpret, manage, transmit, and engage with this heritage on a daily basis. Their perspectives help illuminate the diversity, complexity, and evolving nature of the sector beyond formal frameworks and institutional structures.

The following interviews bring together a range of expert voices — historians, museum directors, researchers, curators, educators, and heritage practitioners — whose experiences offer complementary insights into the contemporary realities of Jewish heritage in Europe.

Rather than constructing a single overarching narrative, the chapter reflects the plurality of approaches that characterise the field today. The conversations address themes ranging from institutional cooperation and museum practice to education, tourism, public history, memory work, community participation, and the

challenges of interpretation in increasingly diverse social and political contexts.

Moving between specific areas of expertise and broader reflections on European cultural life, these contributions reveal how Jewish heritage is constantly negotiated between preservation and reinvention, memory and contemporary relevance, local specificity and transnational narratives.

Together, these voices highlight many of the central questions currently facing the sector: how to balance accessibility with historical complexity; how to engage wider audiences without simplification or folklorisation; how to preserve authenticity while encouraging participation; and how to position Jewish heritage not only as a legacy of the past, but also as a living and meaningful component of contemporary European society.

In this sense, the interviews complement the analytical sections of the handbook by grounding broader discussions in lived experience, professional practice, and critical reflection.

4.1

Mirjam Wenzel,
Director of the
Jewish Museum
Frankfurt, Germany,
and Chair of the
Board, Association
of European Jewish
Museums (AEJM)



Jewish museums were first established to collect, protect and document Jewish heritage. How has their role evolved?

First, it is important to distinguish between the first wave of Jewish museums that were established at the end of 19th and the beginning of 20th century and the second wave of Jewish Museums that emerged in post-war Europe. The first wave ultimately developed with a desire to preserve, research, and present Jewish artifacts that were not actively in use, any more, and led to the opening of Jewish Museums in Vienna in 1895, in Prague in 1906, in Budapest in 1909, in Worms in 1912, in Frankfurt am Main in 1922, in Breslau in 1927, in London and in Amsterdam in 1932, and in Berlin in 1933. These museums were either initiated by foundations with an ethnographic approach to Jewish heritage or by Jewish communities with affiliated cultural associations. They mirrored the Jewish Renaissance at the turn of the century as well as the increasing awareness that the material culture of European Jewry was unlikely to find a place in the newly established folk museums. They shared the common goal of inscribing the specific Jewish tradition into the European cultural landscape. Eventually, these Jewish museums began to see themselves as part of the tradition of Jewish studies, and to adopt a corresponding historical-critical approach.

This approach became the starting point for the second wave of Jewish Museums established mainly to commemorate the heritage of either Jewish communities that

were destroyed during the Holocaust or of outstanding Jewish personalities that had to flee from Nazi persecution. These Jewish museums either re-opened after World War II in order to preserve and present the collection of their prewar institutions (Budapest, Prague, Amsterdam, London), to reflect on the looting and loss of these first collections (Frankfurt am Main, Vienna, Berlin) and to build new collections with focus on local customs and traditions (Venice, Rome, Athens, Basel, Fürth, Salonica) as well as on the works of Jewish artists that once lived in the respective cities or the regions (Paris, Chernivtsi, Hohenems).

With the establishment of the Jewish Museum Berlin in 2001, a new formation of Jewish museums emerged in Europe: the federal institution dedicated to Jewish history and culture within a national framework. POLIN Museum of the History of Polish Jews, the Danish Jewish Museum, the Swedish Jewish Museum as well as MEIS – Museum Nazionale dell'Ebraismo et della Shoah, in Ferrara – did not only follow the successful model of the Jewish Museum Berlin in terms of getting the State involved as a stakeholder but shifted the main focus of their mission from building a collection towards educating non-Jewish audiences. Henceforth, Jewish museums have become increasingly involved into political tasks, such as combatting antisemitism and fostering Jewish life in non-Jewish societies. Thereby, they use digital means as well as elaborate cultural programmes and offer target group-specific educational opportunities to reach out to wider audiences.

Jewish museum collections were originally based on Judaica collections – ritual objects used in the practice of Judaism. Has this changed?

The Jewish Museum in Berlin, which opened in 1933, exhibited not only ritual objects but also contemporary art. Nearly all Jewish museums founded later followed this example

and built collections of works by Jewish artists as well. Furthermore, almost all Jewish museums collected manuscripts and rare books containing religious texts as well as historical documents. Therefore, objects of applied art, ceremonial objects, fine artworks, books and manuscripts constitute the core of most Jewish museum collections in Europe.

In recent years, the personal donations of Jewish emigrants have played an increasingly important role in Jewish museums' collecting strategies. Through these donations, objects reflecting everyday life as well as archival materials have been incorporated into the collections. Nowadays, the collections generally contain a far greater number of these kinds of objects (decorative arts, toys, tools, utensils, etc.) than Judaica objects and works of fine art.

In addition, audio and video recordings, such as interviews with eyewitnesses are playing an increasingly important role, as well as digitally-born objects—including digital videos and social media posts—which serve as testimonies to contemporary Jewish culture. Most Jewish Museums have been developing sustainable strategies for collecting, preserving and conveying intangible heritage – both on digital platforms as well as in exhibitions.

4.2

Piotr M. A. Cywiński, Director of the Auschwitz-Birkenau State Museum, Poland



How has the role of historical sites of the Holocaust evolved with the change of audiences (both the significant increase in numbers and the type of visitors – age and nationality that have little if any connection to the Holocaust)?

The history of visitors to memorial sites has yet to be fully written. While immediately after the war it was primarily the families of victims and survivors who visited the site—often for deeply personal and spiritual reasons—the number of school visits and politically motivated visits has gradually increased. Several key moments are worth noting. First, the fall of communist rule led to a surge in visitors to Auschwitz from all over Europe. Second, the 1990s saw the introduction of Holocaust education into school curricula and textbooks, which naturally created a need for educational visits. While Central Europe was integrating into European structures, a whole network of low-cost airlines developed, significantly expanding and democratizing access to memorial sites.

The second decade of the 21st century was marked by two key developments: the near-total disappearance of groups accompanied by survivors and the arrival of classes led by teachers who had already made their own visits during their student years. This second factor led to a qualitative improvement in the preparation of visits. Today, it is worth noting that most visitors come from Europe, North America, Israel, and certain countries on the Pacific coast of Asia. This also applies to online guided tours. In other words, there is a correlation between the democratic, developed world and the attention paid to Auschwitz and the Holocaust.

The end of a world that defined itself as the “postwar era”—symbolized by Russia’s attack on Ukraine and Donald Trump’s international policy—has sparked a noticeable surge in public interest (including among journalists, educators, and politicians) in the issue of memory and the points of reference it provides. This reinforces the capacity of teaching about the past to transcend a purely historical, factual language and instead open a broader contemporary moral—and even ethical—discussion.

Social media and AI are the game changers of our times. How do you work with these social phenomena?

A significant part of public discourse and sources of knowledge has completely eluded the school system over the last two decades. Nowadays, it is the internet and social media that are undoubtedly providing information about the past, long before school curricula manage to incorporate it into teaching based on scientific research. Added to this is the rapid rise of AI, which is often regarded as a source rather than a tool. If school systems fail to develop a completely different approach to teaching regarding content verification, initial scepticism towards information found on the internet, and methods of cross-checking data, the overall failure could be comparable to the erosion of political life under a growing tide of demagogic populism. Whilst observing these rapid and revolutionary changes, it is above all necessary to provide, within the virtual space, comprehensive, concise and well-documented narratives, under labels that inspire trust in their professionalism and honesty. At the same time, we must equip the public with the right tools to counter, as far as possible, the influence of lies, Holocaust denial and narratives designed solely to provoke strong emotional and polarising reactions. In 2025, Auschwitz-Birkenau welcomed 1.95 million visitors. At a time of oversimplification and superficial treatment of information, as well as growing disinformation, learning the history of Auschwitz with a guide is of particular importance. This form of visit was chosen by 9 out of 10 visitors. This is also why the Auschwitz-Birkenau State Museum must be very active on social media, which reflects how society informs itself, educates itself and engages in dialogue. We have over two million followers across all social media platforms. Most comments are positive,

and we remove those that are antisemitic. There are more than 500,000 photos on Instagram under the hashtag #Auschwitz. Most of them are very respectful and show that visitors have truly engaged with the site.

4.3

Javier Castaño,
Senior Research
Scientist in Jewish
History at Spain's
National Research
Council (CSIC) in
Madrid; President,
European
Association of
Jewish Studies



Can Jewish heritage retain authenticity, and how?

Yes, Jewish heritage can retain authenticity, although only if authenticity is understood as something dynamic rather than fixed. Jewish heritage has always been shaped by migration, cultural exchange, rupture, reconstruction, and reinterpretation. Preserving authenticity therefore does not mean freezing heritage in time, but ensuring that Jewish voices, historical complexity, and intellectual rigor remain central to how this heritage is interpreted and transmitted.

This requires the active involvement of Jewish communities, scholars, and cultural custodians in decision-making processes related to conservation and interpretation. At the same time, balance is important. In my experience, we have moved from a situation in which Jewish communities were almost entirely absent from these discussions to another in which their role can sometimes become predominant at the expense of scholarly expertise. Both dimensions are necessary.

Authenticity also depends on resisting simplified or overly harmonious narratives about the past. Jewish history in Europe includes coexistence and cultural creativity, but also conflict, exclusion, persecution, mobility, and rupture. Reducing Jewish heritage to nostalgic images or idealized notions of “convivencia” ultimately weakens historical understanding.

The material dimension is equally important. Synagogues, cemeteries, ritual objects, and archives should be preserved with rigorous documentation and minimal intervention whenever possible. In Spain, unfortunately, some restorations have prioritised aesthetic reconstruction over historical integrity, and I suspect similar situations can be found elsewhere in Europe. When reconstruction is necessary, institutions should clearly distinguish between original elements and later additions or interpretations.

At the same time, Jewish heritage cannot be reduced to archaeology alone. Heritage sites gain authenticity when they maintain some form of living connection to Jewish culture, education, memory, or religious practice, even if only occasionally. Otherwise, there is a risk of transforming them into empty historical scenery.

There is also an ethical dimension that should not be ignored. Decisions regarding Jewish heritage must acknowledge the memory of communities that were expelled, persecuted, or destroyed. But this ethical responsibility also requires recognising that, in some contexts, Jewish heritage belongs to broader societies as well. In Spain, for example, the massive conversions of the late Middle Ages mean that Jews are not the only heirs to this past.

In the end, authenticity depends less on preserving a supposedly “pure” past than on approaching Jewish heritage with intellectual honesty, historical depth, and moral

responsibility. In Spain, Jewish heritage has often been approached through a historicist lens, but not through a moral one. Without that ethical dimension, there is always a danger that Jewish heritage becomes instrumentalised as a decorative cultural asset disconnected from the realities of Jewish history.

Jewish heritage is often used for tourism, urban branding, or national narratives. How can institutions balance visibility and public engagement without simplifying or instrumentalising Jewish history?

This is probably one of the central tensions surrounding Jewish heritage today. Public institutions understandably want visibility, tourism, and accessible narratives, but Jewish heritage cannot simply be transformed into a cultural product or a branding strategy without losing an essential part of its historical meaning.

The challenge is therefore not to avoid public engagement, but to frame it responsibly. This requires methodological rigor, ethical awareness, and the participation of both scholars and Jewish communities in the interpretation process.

One important aspect is complexity. Jewish history should not be reduced to picturesque quarters, folklore, gastronomy, or abstract notions of tolerance and “convivencia.” European Jewish history is multilingual, internally diverse, and deeply connected to broader political and social transformations. In the medieval Iberian context alone, for example, we find Arabized Jews, rabbis arriving from France and Germany, and intense mobility between Jewish communities across the Peninsula. Even within local communities there was no single cultural model. Presenting “the Jews” as a homogeneous and timeless category distorts the historical reality.

Institutions should also be careful not to use Jewish heritage to validate national myths. In Spain, for instance, Jewish heritage has often been mobilised as evidence of an allegedly tolerant past, while avoiding more uncomfortable discussions about expulsion, conversion, discrimination, or the long-term absence of Jewish life. But the opposite simplification can also occur: reducing Jewish history exclusively to persecution and victimhood. Both approaches flatten historical experience.

Public history must of course remain accessible and engaging, and there is nothing inherently wrong with tourism. Guided visits, digital tools, storytelling, and cultural activities can all play a positive role. The problem begins when commercial logic replaces historical interpretation. In many parts of Europe, these are essentially Jewish sites without Jews, and that absence itself should remain visible rather than being replaced with invented traditions or commercialized imagery.

For this reason, I think heritage institutions should place greater trust in researchers and specialists, giving them a more visible role in shaping interpretation and public discourse instead of treating scholarship as secondary to institutional communication strategies.

Tourism can still play an important educational role if visitors are encouraged not only to consume heritage, but also to reflect on historical ruptures, memory politics, and the ethical questions surrounding preservation itself.

Ultimately, visibility is not the problem. The real question is whether visibility is accompanied by intellectual honesty and historical responsibility. Jewish heritage should not function as decorative evidence of diversity, but as an opportunity to confront the complexity of European history itself.

4.4

François Moyse,
President of
the European
Association for
the Preservation
and Promotion of
Jewish Culture and
Heritage (AEPJ)



AEPJ recently celebrated its 20th anniversary. How do you see Jewish heritage evolving beyond preservation itself, as a tool for social impact, civic participation, and intercultural dialogue?

During all these years, and especially in the past five, AEPJ's network has witnessed significant developments in various areas related to Jewish heritage: a positive and more inclusive approach (regions "under the radar", small communities, etc.); increasing number of collaborative projects, very often supported by European institutions, and that enable the implementation of very interesting projects with a wide range of partners at local, national, and international levels. This diversity—bringing together Jewish and non-Jewish actors, public and private institutions—is essential, as it reflects the plural nature of European societies and enables meaningful cooperation.

At the same time, there is a growing understanding that Jewish heritage goes beyond preservation. It can serve as a powerful tool for civic participation and intercultural dialogue, offering an entry point to engage wider audiences with both the historical depth and the contemporary presence of Jewish life in Europe. Initiatives such as the European Route of Jewish Heritage and the European Days of Jewish Culture illustrate how heritage can foster public engagement, promote shared values, and contribute to social cohesion.

More broadly, heritage should be seen not only as a legacy of the past, but as a living and evolving resource. When embedded in long-term, participatory strategies—bringing together communities, institutions, and stakeholders—it can generate a sense of ownership, strengthen cultural connections, and play an important role in addressing current societal challenges, including antisemitism and other social tensions.

Twenty years is a generation. How do you see the new generation of Jewish heritage professionals? What are their challenges and areas of work compared to the previous generation?

Looking back, it is striking to see how both AEPJ and the wider field have evolved. A new generation of professionals has emerged, bringing different skills and approaches. They are more familiar with digital tools and new forms of communication, and they operate in a more connected and transnational environment. This has expanded the reach of Jewish heritage work and opened new possibilities for collaboration and engagement.

At the same time, their field of action has become more complex. Jewish heritage is increasingly linked not only to preservation, but also to education, cultural production, tourism, and public policy. This requires balancing visibility with responsibility, ensuring that heritage is communicated accurately and respectfully, without simplification or instrumentalisation.

Another important challenge lies in the need for participatory approaches. Working with diverse stakeholders—local communities, public authorities, and Jewish organisations—requires time, dialogue, and careful coordination. In this context, training and the sharing of best practices at European level are essential to support both professionals and volunteers in navigating these challenges.

4.5

Ruth Ellen Gruber,
Author of *Virtually Jewish: Reinventing Jewish Culture in Europe*, and
longtime Jewish
heritage activist



How has the identification, documentation and care of Jewish cemeteries evolved in the last decades? Can you give one or two examples of best practices?

The past several decades have seen a wealth of new and evolving initiatives aimed at the study, documentation, maintenance, preservation, and protection of Jewish cemeteries. These range from scholarly research and hands-on documentation (for example, the field sessions organized by the [Jewish History in Galicia and Bukovina](#) project and the [Sefer Center for University Teaching of Jewish Civilization in Moscow](#), among others); to preservation, clean-up, and documentation work by NGOs (such as the Czech [Tachov Archives and Museum Society TAMUS](#) and the [Maceva Litvak Jewish Cemetery](#) catalogue), to promoting Jewish cemeteries for visitors. Many NGOs and local volunteer groups have been formed to concentrate on specific Jewish cemeteries. Some initiatives involve the input of descendants (for example the [Bialystok Cemetery Restoration project](#) and the [Rohatyn Jewish Heritage](#) project). Largescale Jewish cemetery projects have received state and EU funding; examples include the [European Jewish Cemetery Initiative ESJF](#) (which concentrates on cemetery surveys, fencing and using cemeteries as educational tools in several countries), and the [Fund for the Restoration of the Jewish Cemeteries in Austria](#). Already in 2015, a cross-disciplinary conference on Jewish cemeteries

in Europe that gathered some 60 experts from more than a dozen countries touched on a wide range of topics within the broad framework of theory, policy, management, and dissemination of information. Key themes that emerged are still relevant today. They include the different general approaches in cemetery care, preservation and management, from the “macro” (such as the ESJF’s work) to the “micro” (such as NGOs and local volunteer groups that focus on one cemetery). Themes also included the need for [“best practice” guidelines](#); new technologies in cemetery documentation, research, and restoration; and the need for collaboration on international and interdisciplinary levels. Two recent examples illustrate evolving conditions and attitudes. In the first, the [Willesden Jewish Cemetery](#), in London, is still active, but over the past decade developed as the House of Life public heritage site. It was included on the roster of Significant Cemeteries recognized by the [Association of Significant Cemeteries in Europe \(ASCE\)](#), making it one of the few Jewish cemeteries among the more than 200 cemeteries on the ASCE list. In the second, the US-based NGO [Matzevah Foundation](#), which has worked to clean and restore Jewish cemeteries in Poland since 2010, announced it would cease direct field work because so many local Polish individuals and organisations were now effectively carrying out such activities.

You are a pioneer in researching, documenting and writing widely about Jewish heritage in Europe. You developed the concept of “virtually Jewish”. Can you explain how it applies to Jewish heritage?

I developed my idea of “virtually Jewish” – or the “virtual Jewish world” – from the mid-1990s, when I observed how non-Jews were “filling” the Jewish void in Europe left

by the Holocaust and communism, creating an “intense, visible, vivid [Jewish] presence in places where few Jews live today.” Or, as the Polish writer and Jewish activist Konstanty Gebert and sociologist Helena Datner put it, creating: “a place where Jewish culture is no longer Jewish property, but rather an open field in which anybody can use the props – and [use them] as they see fit.” Activities I noted ranged from non-Jewish klezmer bands to Jewish museums, culture festivals, and study programmes founded and/or led by non-Jews to non-Jewish involvement in rediscovering, preserving, and promoting Jewish heritage sites, and more. What seemed to me to be a striking and remarkable phenomenon 30 years ago now to me seems “normal” – or at least normalized. I don’t think anyone bats an eye anymore that some of the leading experts or activists in the Jewish heritage field today are not Jewish: teaching academic courses, staffing Jewish museums, working on synagogue or Jewish cemetery preservation and documentation, involved with Jewish heritage tourism, etc. There are exceptions, of course, but with the revival of Jewish communal life and identity, particularly in post-communist Europe, collaboration, communication, and cooperation between non-Jewish programmes, institutions, NGOs, civic bodies, and individuals and “living” Jewish experts, communities, and entities has – I think (and hope) – become (more or less) standard practice.

4.6

Natalia Romik,
a practitioner
of architecture,
designer and artist
based in Poland



*How would you define
historical sites of
Jewish heritage, and what is their
specific power?*

Historical sites of Jewish heritage are not only spaces associated with religious worship (synagogues, ritual baths, funeral houses), but also places of important social, industrial (Jewish factories and manufactories), and educational significance (schools, religious schools (*cheders*), educational centres – yeshivas). As a researcher of shtetls, I believe that not only objects officially listed in heritage registers (most often synagogues and cemeteries) should be protected and socially valued. Due to the wartime destruction of small towns, the Holocaust,

postwar architectural degradation, and the appropriation of Jewish property by local communities, I use the term “Jewish heritage” also to describe spaces that once belonged to, were used by, produced by, or inhabited by Jews, and which were embedded in the secular cycle of community life. An example of such architecture is the House of the Shoemaker Fawka in Wojsławice (currently Panorama Kultur Foundation (1)), an example of wooden arcade architecture that is gradually deteriorating. The definition of “historical sites of Jewish heritage” should therefore be closely connected with the identification and study of local architectural heritage, education, and conservation care (in both local and European contexts). An example of a pioneering local practice of “memory activists” is the headquarters of the Baram Cukerman Foundation (2), located in a former *cheder* in Będzin. Since 2009, thanks to the efforts of the foundation’s founders — Karolina and Piotr Jakoweńko — the building has been listed in the register of historical monuments of the Silesian Voivodeship.

Can you give one or two examples of projects that have highlighted Jewish heritage sites in an innovative way?

Pre-Burial House in Gliwice

The former neo-Gothic Jewish Pre-Burial House in Gliwice was designed in 1903 by Max Fleischer. After the Second World War, the building was used as a pig farm and as a habitat for humans. The history of Silesian Jews is a taboo in Polish historical museums, as they are exposed to a double exclusion, one related to the German history of this region and other connected with their Jewishness, (Gliwice was part of Germany before World War II). Together with the Senna collective, we worked on its revitalisation as the Museum of Upper Silesian Jews. The project was nominated for European Museum Award in 2020. Responding to the needs of local NGOs, an educational centre for children, along with a small kitchen and coffee place are in the west wing. The main space is a permanent exhibition devoted to the legacy and heritage of Upper Silesian

Jews. Besides Judaica and the history of Jewish industry in Silesia, one can also see an artistic installation “forgotten architecture” dedicated to synagogues destroyed during Kristallnacht. The main hall has a double function - concert and lecture hall. Previously the Jewish ritual of washing the dead prior to the funeral was performed in this hall.

Nomadic Shtetl Archive

The Nomadic Archive is a piece of mobile architecture, which travelled in South-Eastern Poland, on the footprints of former Jewish towns, exploring the layers of urban memory. One of the main aims was for me to „liberate” and make public the archives of Jewish Historical Institute and Polish Academy of Science, collections of NGOs and private individuals. The archive is built on a mobile trailer, walls and roof are constructed from wood and covered with plastic mirrors. The point of using the mirrors was to disappear, merge with a landscape and to emphasize the importance of what was exhibited inside,

which changed in each shtetl. The Archive contains a small library consisting in archival materials (for example maps from Pinkas/Yizkor books, literature and poetry related to shtetls, a few theoretical or historical essays). In the front of the Archive, we carried out discussions, workshops and screenings. Inhabitants were not only passively absorbing the documents but played active role as co-researchers, as they helped us to find new materials, fill in archival gaps, locate the original buildings or sites from archival photographs, find traces of polychromes. The conversations in each city were different, but a couple of topics resurfaced constantly, like problems with privatization, lack of social knowledge about the history of their “own”

shtetls, local antisemitism, pogroms in the 1920s and 1930s, capitalist “revitalization” of the 1990s. I created the design and construction of the Nomadic Shtetl Archive in cooperation with Senna Collective, Association “Panorama Kultur”, Foundation Grodzka Gate, Foundation Cukerman’s Gate, Jewish Historical Institute in Warsaw and portal Virtual Shtetl. The project was financially supported by the Architecture Research Fund – UCL Bartlett School of Architecture, Koret Foundation, Taube Foundation.

During its research activities, the Archive conducted fieldwork in ten cities across the Lublin region, while a research trip to Podolia (Ukraine) is planned for 2026.

III.

Conclusion & Strategic Recommendations





The preceding chapters have explored Jewish heritage in Europe through multiple perspectives: historical and cultural frameworks, built heritage and Holocaust-related sites, contemporary projects and networks, institutional ecosystems, and the voices of practitioners, researchers, and cultural actors working in the field today. Taken together, these different dimensions reveal a heritage landscape that is both deeply rooted in history and constantly evolving in response to contemporary social, cultural, and political realities.

The following concluding sections bring together some of the handbook's central reflections while also outlining a series of strategic directions for future action. They highlight the transformations currently reshaping the field of Jewish heritage — including changing understandings of authenticity, diversity, participation, memory, and cultural transmission — and propose recommendations aligned with

broader European cultural, heritage, and memory-policy frameworks.

Beyond preservation alone, these reflections emphasise the importance of collaboration, sustainability, education, public engagement, and long-term support mechanisms capable of ensuring that Jewish heritage remains an active and meaningful component of contemporary European cultural life.

1. Conclusion



Jewish heritage is not only a legacy of the past that needs to be preserved and documented. It is also a living resource.

This overview of Jewish heritage in Europe through various approaches – a focused survey of built heritage and Holocaust-related sites, a selection of innovative projects, conversations with experts and an analysis of the European framework in which partnerships can be established and collaborative initiatives can flourish – leads to one main observation: Jewish heritage is evolving, at least in six important areas.

1. Jewish heritage is not only a legacy of the past

Jewish heritage is not only a legacy of the past that needs to be preserved and documented. It is also a living resource that requires greater accessibility in its formats, stronger outreach initiatives targeting diverse audiences, and new approaches capable of fostering participation, interaction and engagement.

2. Jewish heritage extends beyond built heritage and material culture

Jewish heritage has long been associated primarily with built heritage and material culture, but it also includes many other media and forms of cultural expression: audio and video recordings, archives, intangible heritage (music, dance, rituals, food traditions, oral histories, etc.) and digital-born materials such as websites, social media content and contemporary digital archives.

3. Jewish heritage in Europe does not stop with the Holocaust

Holocaust-related heritage does not only include sites of extermination, but also encompasses places of ghettoisation, deportation, hiding, rescue, survival, transit and post-war rebuilding, as well



The interactive Family Album presents ten collections from the museum holdings, Jewish Museum Berlin, Germany

as invisible traces that often remain insufficiently recognised or marked.

At the same time, heritage narratives do not stop with the Holocaust or the year 1945. They should also include the return of survivors, post-war migration, the rebuilding of communities and the renaissance of Jewish life and heritage in both anticipated and unexpected ways.

4. Jewish heritage reflects the diversity and mobility of Jewish life in Europe

Jewish heritage cannot be reduced to a binary distinction between Ashkenazi and Sephardi traditions. The earliest Jewish communities in Europe included Romaniote communities in Greece and Italian Jewish communities in the Italian Peninsula. Following the Holocaust and the major demographic transformations of the 20th century, Jewish migration reshaped the European Jewish landscape in multiple directions.

The arrival of Jews from North Africa and the broader Mediterranean and Middle Eastern worlds significantly transformed Jewish life in countries such as France, Spain, Portugal, Belgium, Switzerland and Italy. Later, after the collapse of the Soviet Union, Russian-speaking Jewish communities profoundly reshaped Jewish life in Germany and elsewhere in Europe. More recently, the growing presence of Israeli and American Jews has continued to influence how Jewish heritage is created, interpreted and transmitted.

This diversity of Jewish experiences mirrors the broader cultural diversity of Europe itself.

5. A new generation is reshaping the field of Jewish heritage

A new generation of Jewish heritage practitioners and activists is bringing increased professionalism, technological expertise, innovative methodologies and strong engagement in outreach and public awareness. They are actively shaping the production, preservation, documentation, visibility and transmission of Jewish heritage across Europe.

Their growing role represents an important dimension of the future sustainability, impact and development of the field and should be further recognised and supported.

6. Jewish heritage is a shared European responsibility

Jewish heritage is not only a Jewish concern; it is a shared cultural responsibility and an intrinsic component of European heritage and culture. Caring for Jewish heritage requires collaborative approaches capable of ensuring professionalism, sustainability and long-term impact.

This implies stronger partnerships between academic institutions, local Jewish communities, heritage organisations, grassroots initiatives, museums, educators and public authorities. It also requires more sustainable support mechanisms and diversified funding sources at the municipal, regional, national and international levels.

Jewish heritage is evolving, as it always has. Thanks to new actors, new approaches, new funding mechanisms and new technological tools, it will continue to grow, flourish and remain an essential, living and engaging dimension of European heritage.

2. Strategic Recommendation and Future Directions



Silver Yad

Its preservation and transmission represent a shared responsibility and an opportunity to strengthen democratic culture, intercultural dialogue and a more nuanced understanding of Europe's historical complexity.

The preservation and promotion of Jewish heritage in Europe requires long-term, integrated and participatory approaches capable of balancing conservation, research, education, public engagement and sustainable development. Jewish heritage should not be approached solely as a tourism resource or symbolic marker of diversity, but as a complex cultural, historical and ethical field requiring intellectual rigor, historical responsibility and sustained institutional commitment.

Based on the reflections, case studies and expert contributions presented throughout this handbook, several strategic directions emerge for future European policies and initiatives related to Jewish heritage.

1. Promote integrated and participatory heritage strategies

Jewish heritage policies should encourage cooperation between public authorities, Jewish communities, academic institutions, museums, cultural organisations, educators, civil society actors and local stakeholders. Participatory approaches inspired by frameworks such as the Faro Convention can help foster shared responsibility, local ownership and inclusive governance models capable of integrating multiple perspectives and forms of expertise.

Jewish heritage should be incorporated into broader cultural, educational, urban and social development strategies, ensuring that preservation efforts remain connected to contemporary cultural life and community realities.

2. Strengthen historical rigor and ethical responsibility

Institutions should remain attentive to the risks of simplification, instrumentalization and commercialisation. Visibility, tourism and public engagement can play an important educational and social role, but Jewish heritage should not be reduced to picturesque narratives, decorative multiculturalism or simplified representations of coexistence detached from historical complexity.

Interpretation strategies should acknowledge the diversity of Jewish experiences in Europe, including coexistence, creativity, migration, rupture, persecution, displacement and rebuilding. Greater institutional trust should also be placed in academic research and professional expertise in order to ensure nuanced, historically grounded and intellectually credible approaches to interpretation and conservation.

3. Preserve authenticity through dynamic and inclusive approaches

Authenticity should not be understood as the preservation of a fixed or idealised past. Jewish heritage has historically evolved through

migration, exchange, reinterpretation and adaptation. Preserving authenticity therefore means ensuring that interpretation remains historically grounded, ethically responsible and connected to living cultural realities.

This requires the active involvement of Jewish communities, scholars and heritage professionals in decision-making processes related to conservation, documentation and interpretation, while maintaining an appropriate balance between community participation and scholarly expertise.

4. Recognise and support living and intangible heritage

Future heritage policies should recognise that Jewish heritage extends beyond built heritage and material culture. Languages, music, rituals, oral histories, culinary traditions, artistic practices, digital cultures and contemporary forms of Jewish creativity constitute essential dimensions of Europe's Jewish heritage landscape.

Supporting these living and intangible dimensions is crucial to avoid reducing Jewish heritage exclusively to loss, nostalgia or disappearance. Heritage sites themselves gain greater meaning and authenticity when they

maintain connections to contemporary Jewish cultural, educational or community life.

5. Reinforce education, professional training and public awareness

Jewish heritage should be recognised as a major educational resource capable of fostering historical literacy, intercultural dialogue and critical reflection on European history, democracy and antisemitism. Educational initiatives should therefore be further developed through schools, universities, museums, cultural institutions and digital platforms.

At the same time, stronger investment is needed in professional training, capacity-building and exchanges of best practices for practitioners, educators, guides, volunteers and local stakeholders working in the field of Jewish heritage across Europe.

6. Expand European cooperation and sustainable support mechanisms

European cooperation programmes and transnational heritage networks have demonstrated significant value in facilitating exchanges of methodologies,

expertise and experiences between institutions and professionals working in the field of Jewish heritage.

Future European policies should continue supporting cross-border cooperation, digital accessibility, research initiatives and long-term funding mechanisms capable of strengthening the sustainability, quality and resilience of Jewish heritage projects and networks across Europe.

7. Recognise Jewish heritage as a shared European responsibility

Jewish heritage should be understood not only as the heritage of Jewish communities, but also as an intrinsic component of European history, culture and identity. Its preservation and transmission represent a shared responsibility and an opportunity to strengthen democratic culture, intercultural dialogue and a more nuanced understanding of Europe's historical complexity.

At a time of growing polarisation and antisemitism, Jewish heritage can play an important role as a space for reflection, encounter and critical engagement with the past and present of European societies.



**Across Europe,
these sites connect
local memory with wider
European narratives.**



IV. Annex



1. Key Sites and Cultural Landscapes Across Europe



Villa Tugendhat by
Ludwig Mies van der Rohe,
Czech Republic

The following chapter presents a curated selection of sites and cultural landscapes that reflect the diversity, historical depth, and geographical breadth of Jewish tangible heritage across Europe. Rather than attempting to provide an exhaustive inventory, it brings together representative examples that illustrate the many ways in which Jewish presence has shaped — and continues to shape — the European built environment.

The sites included here encompass synagogues, cemeteries, museums, former Jewish quarters, ritual baths, educational institutions, and other architectural or urban traces that reveal different dimensions of Jewish life: religious practice, communal organisation, intellectual activity, cultural expression, and everyday experience. They range from monumental buildings in major urban centres to modest or fragmentary remains in small towns and rural settings, reflecting both the richness of Jewish heritage and the uneven histories of preservation, destruction, neglect, and rediscovery that characterise the European landscape.

Particular attention is given not only to preservation, but also to continuity, transformation, and reuse. Some sites continue to fulfil their original religious or communal function, while others have been transformed into museums, cultural centres, memorial spaces, archives, libraries, or educational institutions. In certain cases, only partial traces survive — a fragment of wall, a cemetery gate, the outline of a former quarter, or a rediscovered ritual bath — yet even these

remnants contribute to broader cultural landscapes that connect past and present.

The chapter also reflects the diversity of historical experiences that shaped Jewish life across Europe. Different regional traditions, migrations, political contexts, religious practices, and architectural influences all left visible marks on synagogues, cemeteries, urban spaces, and communal institutions. At the same time, many of these sites bear witness to rupture: expulsions, persecution, the destruction caused by the Holocaust, post-war abandonment, and shifting demographic realities.

Yet the story told by these places is not solely one of loss. Across Europe, initiatives dedicated to documentation, restoration, interpretation, and cultural revitalisation have contributed to renewed interest in Jewish heritage and its place within broader European history. Many of these sites have become spaces for dialogue, education, artistic activity, and intercultural exchange, linking local memory with wider European narratives.

By adopting a geographically broad and typologically diverse approach, this chapter seeks not only to highlight the historical significance of individual sites, but also to reveal wider patterns of Jewish presence, mobility, cultural interaction, and resilience across Europe. Together, these places form a complex and evolving cultural landscape that continues to shape contemporary understandings of European heritage, identity, and memory.

Austria

Few pre-war synagogues remain standing in Austria, the main example being Vienna's [Stadttempel](#). Built in 1826 and designed as a small Italian-style Baroque theatre, it is the only synagogue not destroyed during Kristallnacht. In Graz, the [synagogue](#) erected in 2000 was built using bricks from the old synagogue destroyed during the war. It boasts a magnificent glass dome and is located on David Herzog Platz, named after the last rabbi who officiated there before the Holocaust. Inaugurated in 1913, the [St. Pölten synagogue](#) was known for its beautiful wall decorations. Restored after the war, it now serves as a Jewish museum and cultural centre, presenting the Jewish history of the region. Several Jewish cemeteries have been preserved, in Vienna's [Seegasse](#) (active from the 16th century until 1783) and [Währing](#) neighbourhood (in use between 1784 and 1879), in [Hohenems](#) and [St. Pölten](#).

Austria's Jewish history is told in various museums across the country. The most prominent one, in Vienna, is located on two sites: the museum on [Judenplatz](#) was erected on the foundations of the first synagogue in Vienna, in the heart of the medieval Jewish quarter. The exhibition tells the story of

the medieval community in Vienna until its destruction and expulsion in 1421. The main building of the Jewish museum is located on [Dorotheergasse](#). Its core exhibition focuses on the history of Jews in Vienna after 1945, while temporary exhibitions address contemporary issues. The museum also boasts a 30,000-volume library. There are two smaller Jewish museums in Austria that tell the story of the local community destroyed during the Holocaust. Inaugurated in 1982, the [Austrian Jewish Museum](#) in Eisenstadt (Burgenland) was the first Jewish museum in the country to open after the war. Housed within the Samson Wertheimer Palace, it also includes a small synagogue and presents regional Jewish history. The [Jewish Museum Hohenems](#) (in Vorarlberg, close to the Swiss border in the Alps) tells the story of the former community and the Jewish presence in the surrounding Alpine environment. It also maintains strong links with the Jewish diaspora of Hohenems and its descendants. Hohenems' former Jewish quarter also includes a [synagogue](#), now used as a cultural centre, and a [ritual bath](#) ("mikvah" in Hebrew), which can be seen as part of the museum visit.



1. The Graz Synagogue
2. Museum Judenplatz
3. Österreichisches Jüdisches Museum
4. Stadttempel Vienna
5. Jüdisches Museum Hohenems

Belgium

The Jewish community, comprising 40,000 people, has been present since the Middle Ages, concentrated mainly between Antwerp and Brussels, but with a long-standing presence in Liège, Arlon, Namur, Charleroi and Ghent. This was due to the arrival of Jews from Eastern Europe between the wars, from North Africa and the Middle East after the war and from Georgia since the 1980s. This diversity is reflected in the synagogue architecture and in the collections of the Jewish Museum of Belgium.

Antwerp

Jews developed the diamond industry in Antwerp at the turn of the 20th century, and the city hosts today about fifty Jewish places of worship. The [Bouwmeester Synagogue](#), also known as “the Dutch”, was built by Dutch Jews in 1913 in the Neo-Moorish style. Erected in 1929, the [Romi Goldmuntz Synagogue](#) is also part of the Shomre Hadas

modern Orthodox movement. It was renamed in 1959 in honour of the man who led the reconstruction of Antwerp’s Jewish life after the war. It is close to the [Oosten Synagogue](#), erected in 1918 for the Machsike Hadass movement, and located in the heart of the Orthodox quarter. The main Sephardic synagogue in Antwerp, [Beth Moshe](#), was erected in 1913 in the heart of the diamond district by Jews from the Ottoman Empire. It is now the community of Georgian Jews.

Arlon

Arlon boasts the oldest [synagogue](#) in Belgium, designed in the Neo-Romanesque style by architect Albert Jamot in 1865. Due to the decline of the local Jewish community, it has been out of use since 2014 but restored in 2019. The oldest cemetery in Wallonia, the town [cemetery of Arlon](#), has a Jewish section since 1856.



1. Hollandse Synagoge

Brussels

Inaugurated in 1878, the Roman-Byzantine style [Great Synagogue](#) is located in the historical centre of Brussels. In 2008, the synagogue was designated as “the Great Synagogue of Europe” by the European Commission, meaning to serve as a symbolic focal point for Judaism in Europe. The [Anderlecht Synagogue](#), inaugurated in 1933, is an important Art Deco building located in a working-class neighbourhood. The [Dieweg cemetery](#) is a Jewish cemetery in the larger municipality of Uccle.

Brussels is home to the [Jewish Museum of Belgium](#), housed since 2002 in the city’s historical centre. It holds important collections about the history and diversity of Jewish life in Belgium and organises cultural and educational programmes. It is currently closed for renovation and scheduled to reopen in 2028.

Liège

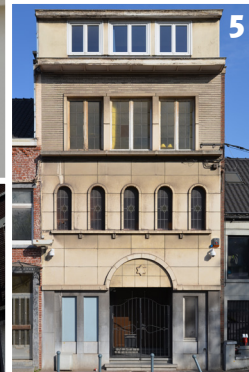
Inaugurated in 1899 and combining Islamic, Roman and Romanesque styles, the [Liège synagogue](#) has been listed as a Walloon historical monument. A small museum presents the history of the Jewish community in Liège and showcases various ritual objects.

Ostende

The [synagogue](#) in the seaside town of Ostende was built in 1911 in the style of modern German synagogues.

Charleroi

The [Charleroi Synagogue](#) opened in 1963 to serve the needs of Eastern European Jews who came to work in the coal mines. In the south of the city, the small [Marcinelle Cemetery](#) has a Jewish section.



2. La Grande Synagogue de Bruxelles
3. Musée juif de Belgique
4. Synagogue de Liège
5. Charleroi Synagogue

Bosnia-Herzegovina

Jews first settled in the area around 1550, after fleeing the Spanish Inquisition and finding refuge in the Ottoman Empire. The oldest preserved sites are the old Sephardi synagogue and cemetery in Sarajevo.

Located in Velika Avlija, the former Jewish quarter of Sarajevo, the Old Synagogue was built in 1581. Twice damaged by fire and then abandoned after World War II, it was converted into a [Jewish museum](#) in 1966 and renovated in 2004. The upper floors house exhibitions on Jewish life in Bosnia and Herzegovina and the history of the Holocaust in the region. The Jewish cemetery (Staro Jevrejsko Groblje), which comprises 3,850 tombs, is the second largest in Europe, after Prague. Built around 1558, is considered an [“invaluable monument of world significance”](#) by UNESCO.

The Moorish-revival-style [Ashkenazi Synagogue](#), built in 1902 on the south bank of the Miljacka River, is the only functioning synagogue in Sarajevo today. The other synagogue, [Novi Hram](#) (“New Temple”),

which was founded in 1746, is now an art gallery managed by the Jewish community.

One of the most famous Judaica objects in the world, the [Sarajevo Haggadah](#), a 14th-century illuminated manuscript written in Spain around 1350, survived the Spanish Inquisition, World War II and the Bosnian War. It is part of the collection of the [National Museum of Bosnia and Herzegovina](#) and is included in UNESCO’s Memory of the World register.

Other cities of Jewish interest in Bosnia-Herzegovina include the [former synagogue of Mostar](#), built in 1902 and destroyed in 1944. It functions as a puppet theatre. The Jewish cemetery, dating back to the 18th century, was severely damaged during the 1992-95 war and was partly restored.

For over 200 year, the town of Stolac has been a pilgrimage destination for those wishing to pay their respects to Rabbi Moshe Danon (?-1830), Sarajevo’s former Chief Rabbi, at his [gravesite](#).



1. Muzej Jevreja Bosne i Hercegovine
2. Staro Jevrejsko Groblje
3. Ashkenazi Synagogue Sarajevo
4. Novi Hram Art Gallery
5. Sarajevo Haggadah
6. Stolac

Bulgaria

Jews lived in the area known today as Bulgaria for at least 2000 years, according to archaeological finds, such as a 3rd-century synagogue in Plovdiv, a Roman-era stele with engraved menorah in Nikopol. The community has been mainly Sephardic since the arrival of Jews fleeing the Spanish Inquisition. After World War II, about twenty-five synagogue buildings remained in Bulgaria, but only a dozen are still standing today, and most of them have been turned into cultural or commercial spaces.

Sofia

The majestic [Sofia Synagogue](#), designed by Austrian architect Friedrich Grünanger and opened in 1909, is the largest synagogue in the Balkans and one of the largest in Europe. Its design combines Byzantine and Moorish styles. The dome has a diameter of 19 meters and a height of 23 meters; its ceiling is painted to portray the heavens – a sea of stars on a blue background. The sanctuary is further decorated with multicolored mosaics, Carrara marble columns, ornamental carvings and other types of wall ornamentation. A brass chandelier weighing more than 2,200 kilograms, a large candelabra and other decorations were imported from Vienna. The synagogue, restored in 2009, includes [exhibition spaces](#) that tell the history of Jews in Bulgaria and presents ritual objects from its collection.



1. Sofia Synagogue
2. Zion Synagogue (Plovdiv)
3. Vidin Synagogue
4. Pazardzhik Synagogue

Plovdiv

Plovdiv, Bulgaria's second-largest city, is home to the 19th-century Ottoman-style [Zion Synagogue](#), which was restored in 2003. Archaeological excavations uncovered remains of an ancient synagogue from the 2nd–3rd century CE, whose mosaic floor is displayed at the [Plovdiv Archaeological Museum](#).

Vidin

Vidin boasted Bulgaria's second largest synagogue, built in 1894 in a neo-Gothic style with influences from Jugendstil, Romanesque, and Neoclassicism. The building was repurposed into the [Jules Pascin Cultural Centre](#).

Samokov

Built in 1860 by the Arie family, the [Samokov Synagogue](#) is a national historic monument and one of the oldest synagogues in Bulgaria, but it is currently inaccessible. [The Sarafska House](#) was once the residence of the Arie family in the 19th century, it is now an architectural landmark that can be visited.

Burgas

The synagogue of Burgas Synagogue, designed in 1909 by Austrian architect Friedrich Grünanger, is now the [Petko Zadgorski Burgas Art Gallery](#).

Ruse

Jacques Canetti (1905-1984) the Jewish writer who won the Nobel Prize for Literature, was born in Ruse. His [childhood home](#) can still be seen, as well as his grandfather's trading house, which is now a cultural events place.

Pazardzhik

The [Great Synagogue](#), built in 1850, and the Small Synagogue, built in 1872, are among the oldest in Bulgaria, but are not in use anymore.

Varna

The Art-Deco [Ashkenazi synagogue](#) was built in 1927 but turned into an office building after its renovation in 2007. The large, Moorish-style [Sephardi synagogue](#) erected in 1890 is abandoned.

Cemeteries

There are about 20 Jewish cemeteries in Bulgaria, some of which are maintained by the Jewish community, some are part of the municipal cemetery, and some abandoned and barely recognisable, in the following cities [Burgas](#), [Dupnitsa](#), [Gotze Delchev](#), [Haskovo](#), [Karnobat](#), [Kazanlak](#), [Kyustendil](#), [Lom](#), [Pazardjik](#), [Pleven](#), [Plovdiv](#), [Ruse](#), [Samokov](#), [Shumen](#), [Silistra](#), [Sliven](#), [Sofia](#), [Stara Zagora](#), [Varna](#), [Vidin](#), [Yambol](#).

Croatia

The Jewish community in Croatia dates to the third century. The earliest synagogues in Croatia were built in the late eighteenth and early nineteenth century, but none of them survived. Most of those erected in the second half of the nineteenth and the first three decades of the twentieth century have been destroyed during the Holocaust or in postwar Yugoslavia. Today, nine synagogues are still standing, but only one – in Rijeka – is used as such. Several Jewish cemeteries are still accessible in Croatia.

Dubrovnik

The [Dubrovnik Synagogue](#) was established in 1546. It is the oldest Sephardic synagogue still in use in the world and the second oldest

synagogue in Europe. The Baroque interior features a wooden fenced platform divided by a wall with three arches, a 13th-century Moorish carpet on the steps to the ark, a blue ceiling with golden stars and stucco reliefs, and 19th-century Florentine chandeliers. Today, the main floor is used for High Holy Days and special occasions, while also serving primarily as a Jewish museum displaying ritual objects and historic artefacts. The synagogue is located in the former old quarter and Jewish street, “[Žudioska Ulica.](#)”

The existing [Jewish cemetery in Boninovo](#) district was established in 1911, but graves from the old cemetery in Ploce district were transferred to it. The majority of about 200 tombstones are Sephardi horizontal slabs with Hebrew epitaphs.



1. Dubrovnik Synagogue
2. Split Cemetery



Split

Archaeologists have found evidence of Jewish life in nearby Salona dating back to the first centuries C.E. The [synagogue](#), which was destroyed by the Ustashe in 1942, is now a building that serves as the headquarters of the small Jewish community. It was reopened after Croatia's independence, with restoration work completed in 2016–2017. Built in 1578, Split's Jewish [cemetery](#) sits on the slopes of Mount Marjan. It contains over 700 graves from the 18th, 19th and 20th century. Almost all the tombstones are Sephardi horizontal slabs with Hebrew epitaphs. A former chapel stands at the entrance of the cemetery but is currently used as a restaurant. The new Jewish cemetery is situated in Lovrinac district.

Osijek

The [synagogue in the upper town](#) of Osijek, built in 1869, was burnt down in 1941 and demolished in 1950. The headquarters of the small Jewish community includes a museum displaying objects rescued from the main synagogue. The [synagogue in the lower town](#), designed by W.C. Hofbauer, combining neo-Romanesque and neo-Moorish elements, was built 1901-03. It has been used as a church since the 1970s. Established in 1850, the Jewish [cemetery in the upper town](#) is still in use. It has a neo-Romanesque Ceremonial Hall and includes 500-600 tombs with epitaphs in Hebrew, German, Hungarian and Croatian. Established in 1860, the [cemetery in the lower town](#) has 70-100 gravestones, bearing inscriptions in Hebrew, German and Hungarian, and a small ceremonial hall.

Rijeka

The Sephardic [synagogue](#) in Rijeka, built in 1930, is still in use today. Its simple, asymmetrical façade of stone and red brick reflects a modernist style with Mediterranean and Art Deco elements, including windows with pyramidal tops and Star of David reliefs. Along with the synagogues in Dubrovnik and Split, it is one of the few in Croatia that has preserved its original function and serves as the seat of the Rijeka Jewish community.

The Tahara House (Ceremonial Hall) of the [Jewish cemetery](#) in Rijeka has undergone restoration. Built in 1904, it was also the focus of an exhibition on its architecture and history.

Zagreb

Built at the turn of the twentieth century by architect Franjo Klein, the [Grand Synagogue](#) of Zagreb was destroyed in 1941 along with Croatia's approximately thirty other synagogues. The Jewish Community of Zagreb's headquarters include one of the largest [Jewish libraries](#) in the region of the Balkans, which has collected over 20,000 volumes, some dating back as far as the fifteenth century. Also housed in the community building, the [Zagreb Jewish Museum](#) was created in 2016. It features mainly ritual objects used by families throughout this two-hundred-year history, allowing visitors to rediscover Jewish life through the ages. More than 150 objects in all, including ancient Torah scrolls and books dating back to the 16th century.

The [Mirogoj Cemetery](#), designed by architect Hermann Bollé, is located on the northern side of Zagreb. The Jewish section, created in 1878 to replace two older cemeteries, features numerous grand tombs belonging to prominent Jewish families. [Karlovac](#) and [Dakovo](#) have a Jewish cemetery.

Czech Republic

Around [200 synagogue buildings](#) stand in cities, towns and villages in all parts of the Czech Republic. Only a few are active houses of worship, but dozens have been beautifully restored and serve as museums or other cultural venues, thanks to the Jewish heritage strategy implemented since the early 1990s by the Czech Jewish community, civic bodies, and other stakeholders. In addition, there are more than [350 Jewish cemeteries](#) (including Jewish sections of municipal cemeteries), many dating back centuries. Notable traces of historic Jewish quarters also still exist. This abundant Jewish heritage is showcased in the 10 Stars network of revitalized Jewish monuments, now called the [Czech Route of Jewish Heritage](#).

Boskovice

The historic Jewish Quarter is one of the most extensive and best-preserved ensembles of Jewish heritage in the Czech Republic, administered today by the Boskovice Museum. The [Synagogue Maior](#), with intricate wall and ceiling paintings, dates from 1639. There is a historic [Mikvah](#) and [Jewish Town Hall](#) that hosts the [Ten Stars exhibit](#) on Jewish Quarters. The [Jewish cemetery](#), one of the largest in the Czech Republic, has some 2,500 gravestones dating back to the 17th century.

Brandýs nad labem

The beautifully restored [synagogue](#) was first built in 1559 and rebuilt in 1829 after a fire. The building also includes Ten Stars permanent exhibition on The Roots of Judaism: Rabbinical Literature and Scholarship. The 16th-century Jewish cemetery is one of the oldest in the Czech Republic.

Břeclav

The [Synagogue](#), which has a permanent exhibition on local Jewish history, opened

in 2000 as a cultural space as part of the Municipal Museum and Gallery. Built in 1868, it was restructured in neo-Romanesque style 20 years later by the Viennese architect Max Fleischer and features neo-Moorish interior elements. The former Jewish school, built in the 1880s, is now called the Lichtenstein House and managed by the Museum. The red brick, neo-Gothic [ceremonial hall](#) in the Jewish cemetery was built in 1892 and designed by the Viennese architect Franz von Neumann. It is managed by the Municipal Library as a cultural venue, with a permanent Jewish history exhibition.

Březnice

The [Synagogue](#) was originally built in 1725 and then rebuilt after a devastating fire in 1821. It stands in the middle of the larger of the two squares of the closed ghetto where Jews were segregated in 1726. It houses the [10 Stars exhibition](#) on Jewish Learning in the Czech Lands. The Jewish cemetery, established in the 16th century, has around 300 gravestones, many with fine Baroque carving. There is also a 19th century ceremonial hall.

Brno

The Czech Republic's second largest city and capital of Moravia has significant [Jewish heritage](#) including a [synagogue](#), a [Jewish cemetery](#), and fine examples of modernist architecture such as the [Tugendhat villa](#), designed by architect Ludwig Mies van der Rohe and now a UNESCO cultural heritage site.

Čáslav

Built in 1899, the Moorish style [Synagogue](#) with a big central arch was designed by Wilhelm Stiassny, who designed several other synagogues in central Europe. It

has been beautifully restored and since 2023 serves as a multifunctional cultural center focusing on Jewish heritage, history, and commemoration. It is owned by the Prague Jewish community. There is also a well-maintained Jewish cemetery.

Dolní kounice

One of the oldest synagogues in Moravia, the massive early Baroque [synagogue](#) was built in the 1650s and stands amid the old Jewish Quarter. Its interior features colorful wall paintings and liturgical texts. It underwent a lengthy restoration process after 1988 and now serves as a cultural venue with a permanent exhibition on local Jewish history. The extensive walled [Jewish cemetery](#), on a slope around 200 meters from the synagogue, was founded around 1680 and has some 1,500 gravestones.

Hartmanice

Built in 1883-84, the [synagogue](#) stands in a remote small town in southwest Bohemia's hilly Šumava region near the German border. Restored after 2002, it now serves as a museum and *Memorial to the Coexistence of Czechs, Germans and Jews in Šumava*. Some 2.5 km away is the [Simon Adler Museum](#) in the hamlet of Dobra Voda, a branch of the Sušice Šumava Museum. It has a Jewish

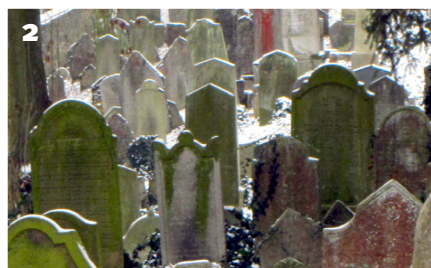
history exhibit in honor of the historian and rabbi Simon Adler (1884-1944) and a focus on 25 local towns and villages that had Jewish communities before World War II.

Heřmanův městec

The neo-Romanesque [synagogue](#), built in 1870, and the adjacent Jewish school form a cultural complex with an art gallery that opened in 2001, after a restoration process begun in 1997. Nearby, the Jewish cemetery is one of the oldest and best preserved in the Czech Republic. Its earliest legible gravestone dates from 1647, but the cemetery may have been established as early as the 15th century.

Holešov

An important [Jewish heritage complex](#) of the synagogue and the Jewish cemetery, where the tomb of Rabbi Shabtai ben Meir Kohen, known as Schach, a noted 17th-century scholar and rabbi. Built around 1560, the synagogue was one of the few synagogues restored under communism and opened as a Jewish museum in the 1960s. It conserves fine wall and ceiling paintings and other fittings. The exhibit Jews of Moravia is in the women's gallery, and there is also an installation about Schach, who served as rabbi from 1648 until his death in 1663. Located about 100 meters from the synagogue, the [cemetery](#) has around



1. Jewish Museum and Spanish Synagogue in Prague
2. Třebíč Jewish Quarter and Cemetery

1,500 graves, the oldest of which is from 1646. Schach's tomb is a pilgrimage site.

Jičín

A late Baroque [Synagogue](#) dating from 1784 anchors the [Jewish quarter](#), which also has a former Jewish school, at #100 Židovská (Jewish street). The birthplace of the critic Karl Kraus is marked, and the [Ten Stars exhibit](#) focuses on Jewish Writers in the Czech Lands. The 18th-century [Jewish cemetery](#) is cared for by the Baševi civic association.

Kasejovice

The late baroque [Synagogue](#) was built in the late 18th century in the heart of the town's [Jewish quarter](#). It has distinctive bell-shaped windows and a richly decorated interior, including an ark flanked by pillars. It is used as the town museum. The walled [Jewish cemetery](#), with more than 500 gravestones, dates to the 17th century.

Kolín

The early baroque Synagogue dates from around 1696. Restored in the 1990s, it features vaulted ceilings, wall texts and paintings, and a stately, early baroque ark. Used as a cultural venue, it anchors the [old Jewish ghetto](#), which also includes the former Jewish School, and the rabbi's house with a

ritual bath. The 15th-century cemetery has more than 2,600 graves and is one of the oldest in the Czech Republic. The new Jewish cemetery, opened in 1886-1887, includes the graves of relatives of Franz Kafka.

Krnov

Built in 1870–1871 by local builder Ernest Latzel, the [synagogue](#) boasts two towers flanking the façade and an interior design with a coffered ceiling. Used by the reform Jewish community, it had an organ installed in 1898. It served as a market during World War II and afterward housed the local archives. The [Ten Stars exhibit](#) is on Jewish Industrialists, Entrepreneurs, and Inventors. There is a small Jewish cemetery outside the town center. Founded in 1872, it suffered damage during World War II and under communism. Today a protected monument, it has around 150 surviving gravestones.

Liberec

The modern [Synagogue](#), designed by Liberec architect Radim Kousal, is the only post-World War II synagogue to be built in the Czech Republic. A tall space with a triangular floor plan, it forms part of the Regional Research Library complex, built on the site of the grand prewar synagogue that was destroyed on Kristallnacht.



3. Plzeň (Pilsen) Great Synagogue & Old Synagogue
4. Boskovice Jewish Synagogue Major
5. Jewish Cemetery Kolín



Lomnice

The small, late Baroque [Synagogue](#), built in the 1790s, stands on the almost fully intact Jewish square, heart of the old Jewish quarter. It was renovated in the 1990s as a cultural site. The [Jewish cemetery](#), on a slope around 150 meters away, was founded in the early 18th century and has a renovated ceremonial hall and folk-inspired baroque and classicist carving on many of the stones.

Loštice

Built in 1805-6, the synagogue is owned by the city and is used today as a cultural and education center. It has a [permanent exhibit](#) on local Jewish history and a Holocaust memorial that personalizes the life stories of local victims. Fittings in the synagogue include pews and stained-glass windows from the great synagogue in Olomouc, which was destroyed by the Nazis in 1939. Located about a kilometer outside the town center, the 16th/century [cemetery](#) has nearly 700 burials. The oldest legible gravestone dates from 1598.

Mikulov

Built around 1550, expanded in 1689, and reconstructed in Baroque style in 1719–1723, the synagogue anchors an extensive remnant of the [old Jewish Quarter](#) of this town that was the seat of Moravian chief rabbis and Jewish self-government from the mid-16th to the mid-19th centuries. The synagogue has a baroque layout, with four domes vaulted into a Polish-style four-column central Bimah. The [Ten Stars exhibition](#) is on Rabbi Loew and Jewish Learning in Moravia. The Jewish Quarter has around 90 houses (about one-fourth its original size), including the Jewish school, old-age home, and historic ritual bath. The sprawling [Jewish cemetery](#), believed founded in the 15th century, has more

than 4,400 graves, including those of many noted rabbis. The earliest legible gravestone is from 1605. Many of the stones feature distinctive baroque and classicist carved decoration, with folk influences. The imposing Ceremonial Hall, designed by Max Fleischer and built in 1898, houses an exhibition.

Nová cerekev

The [synagogue](#), built in 1855 on the site of a former wooden prayer house was designed by architect and builder Stephan Walser. It has a façade with two square towers flanking the entrance. Inside, a tall arch towers over the ark. The well-maintained Jewish cemetery a few steps away dates from before the year 1676. The [Ten Stars exhibit](#) in the synagogue is on Synagogue Architecture in the Czech Lands.

Plzeň (Pilsen)

A major city landmark, the monumental, Moorish-style, twin-towered [synagogue](#) is the largest synagogue in the Czech Republic and one of the largest in Europe. It is used primarily for concerts and exhibitions. A permanent exhibition installed in the women's galleries, called "Jews Lived Here," is dedicated to Jewish monuments in the Plzeň region.

Built in 1859, the small, elegant Old Synagogue – used by the Jewish community – has a two-story women's gallery on wooden pillars, where the Ten Stars exhibition on Jewish Tradition and Customs is displayed. The Auxiliary Synagogue was built adjoining the Old Synagogue in 1875. Today, only its outer walls remain, and it serves as a Holocaust memorial. There are two Jewish cemeteries. The [Old Cemetery](#), with only a few remaining gravestones, and the [New Jewish Cemetery](#), established in 1898 near the municipal cemetery, with some 2,000 graves and a Holocaust memorial.

Polná

The old [Jewish Quarter](#), consisting of 32 houses, is anchored by the massive [Synagogue](#), originally built in 1684, and the [rabbi's residence](#), built in the early 18th century, which also included a prayer room, mikvah, offices, school, and other facilities. Both buildings have been restored as part of the Ten Stars network. The [Ten Stars exhibit](#) is The Stage of Anti-Semitism: The Leopold Hilsner Case. This focuses on a notorious blood libel case in 1899 that saw Hilsner, a Jewish man, accused of the murder of a local woman. The [Jewish cemetery](#), with around 1,300 Baroque, Classicist and modern tombstones, was founded in the 16th century on a low hill above a stream outside town.

Police u jemnice

Built in folk baroque style in 1759, the tiny [synagogue](#) in this village near the border with Austria is a rare surviving example of a rural synagogue. It was used for worship until around 1900 – the Jewish community was formally dissolved in 1890. It reopened as a heritage site with an exhibition about local Jewish history in 2020. The nearby Jewish cemetery was established in the 17th century or earlier and has fine examples of baroque and classicist carving.

Prague

The Czech capital has a wealth of Jewish heritage sites in several parts of the city. Old Jewish Quarter - Josefov

Though the medieval ghetto was eliminated by urban renewal around 1900, the district retains important Jewish heritage sites including the Jewish Town Hall, six historic synagogues, a historic mikvah, and the Old Jewish Cemetery, which operated from the early 15th century until 1787.

The gothic, 13th-century [Old-New Synagogue](#) is still used by the Jewish community, as is the 16th century [High Synagogue](#), in a building adjoining the [Jewish Town Hall](#). The collections of the [Jewish Museum in Prague](#) are displayed in four synagogues – the [Maisel](#) synagogue, built in 1590-92; the [Klausen](#) synagogue, built in 1694; the [Pinkas synagogue](#), built in 1535 and now also a Holocaust Memorial with the names of nearly 80,000 victims inscribed on its walls; and the ornate 19th century [Spanish synagogue](#) – as well as in the [ceremonial hall](#) of the [Old Jewish Cemetery](#), which along with the cemetery itself also forms part of the Museum.

Elsewhere in Prague

Several other synagogues and Jewish cemeteries, among them:

Jubilee (Jeruzalémská) Synagogue

The lavishly ornate, Moorish synagogue, designed by the noted architect Wilhelm Stiassny and built in 1905-06, is still used by the Jewish community and has permanent exhibits about Jewish life and heritage.

Old Jewish Cemetery in Žižkov (First Jewish Cemetery in Olšany)

Established in 1680 as a plague cemetery, it functioned until 1890 and includes the graves of noted rabbis. Much of it was destroyed in communist times when the Czech TV tower was built there.

New Jewish Cemetery

Established in 1890 and in use by today's Jewish community. There is an imposing ceremonial hall designed by architect Bedřich Münzberger, magnificent family mausolea, and graves of prominent people including Franz Kafka.

Strážnice

Built in 1804 to replace an earlier synagogue, the [Synagogue](#) was rebuilt in 1870 with a neo-Romanesque façade that features a sundial. It stands in the old Jewish quarter, which preserves many of its buildings including a school with a rabbi's apartment, a hospital, and a mikvah. Today it is administered by the town museum and has a permanent exhibit on local Jewish history. Its walls and vault feature decorative paintings and liturgical texts. The [Jewish cemetery](#) was founded in the late 18th century but among its 1,500 gravestones are 17th-century gravestones from an earlier cemetery. It is a rare example (unique in Moravia) of a Jewish cemetery that is directly adjacent to and partially surrounding a synagogue.

Třebíč

The Jewish cemetery and [old Jewish quarter](#), one of the largest and best-preserved in Europe, are included on the UNESCO list of World Heritage Sites, along with the Basilica of St. Prokopius. The Jewish quarter includes two synagogues and a rabbi's house.

Originally built in 1639-1642 to replace an older wooden synagogue, the [Front Synagogue](#) was rebuilt in 1856-1857 in neo-Gothic style. It was converted into a Czech Hussite church in the mid-1950s. Built in 1669, the [Rear Synagogue](#) is a massive, buttressed structure that was used as a warehouse after World War II. Restoration in the 1990s revealed colorful wall texts and painting. Together with the restored Seligmann Bauer House next door, it serves as a cultural center and Jewish Museum with an exhibition on Jewish history. Located on a hill above the Jewish quarter, the [cemetery](#) has around 3,000 gravestones. The earliest legible are from the early 17th century, but the cemetery may have been founded much earlier. It has a ceremonial hall dating from 1903.

Ústěk

The distinctive [Synagogue](#), built in 1794, resembles a small tower. It has a school room and teacher's quarters in the basement. Taken over as a ruin by the Federation of Jewish Communities in 1993, it was beautifully restored and forms an ensemble with the renovated rabbi's house next door. The [Ten Stars exhibit](#) is on Jewish Schools in the Czech Lands. The [Jewish Cemetery](#) is on a wooded hill outside the village. The oldest legible gravestones date from the late 17th century, but the cemetery is believed to have been established earlier.

Zatec

Designed in a Moorish influenced style by the local architect Johann V. Staniek and inaugurated in 1872, the twin-towered synagogue was purchased in 2012 by a private individual who oversaw a complete restoration of the building, which serves now as a cultural space and [Jewish museum](#).

Denmark

Jews have lived in Denmark since the 17th century, and mainly in Copenhagen. The only functioning synagogues in the country are in the capital city. There are cemeteries in Copenhagen and other cities, and a Jewish museum within the Royal Library complex.

Copenhagen

Built in 1833 by Gustav Friedrich Hetsch, the [Great Synagogue](#) combines an original architectural design around the Torah ark and combines several artistic styles, including Neoclassical and Egyptian Revival.

Built by American architect Daniel Libeskind, the [Danish Jewish Museum](#) was inaugurated in 2004. Its permanent exhibition tracing 400 years of Jewish life in Denmark. The architectural style of the museum, whose emblem is the word 'mitzvah' (act of kindness), was influenced by the rescue operation during the Holocaust. The [Royal Danish Library](#) holds an important Judaica collection. Among the documents to be found are Moshe ben Maimon's 1348 manuscript

and Rabbi David Simonsen's collection of manuscripts and correspondence archive.

The Old or [Northern Cemetery](#) operated since 1694 but is no longer in use. Among the Jewish personalities buried there are educator Hannah Adler, the Henriques family of artists, businessman David Halberstadt, and Rabbi Abraham Wolff. Established in 1886, the New or [Western Cemetery](#) is also known for its ceremonial hall designed by Frederik Levy. Among the Jewish personalities buried here are scholar Ada Adler, musician Victor Borge and rabbis David Simonsen and Marcus Melchior. [The House of Eternity](#) is a project from the Danish Jewish Museum concerning 10 Jewish cemeteries outside Copenhagen (Aalborg, Aarhus, Assens, Faaborg, Horsens, Nakskov, Odense, Randers and Slagelse).

Fredericia

Although the community and synagogue of Fredericia are gone, the 18th-century [Jewish cemetery](#) can be visited. It is the largest outside of Copenhagen and contains about 550 graves.



1. Great Synagogue (Copenhagen Synagogue)
2. Danish Jewish Museum
3. Mosaic Vestre Cemetery

Estonia

Estonia's **synagogues** were destroyed during and after World War II; there is a modern synagogue in Tallinn. Eleven **Jewish cemeteries** in eight localities are known to exist in Estonia, and there are World War II mass killing and burial sites in 15 locations.

Tallin

Tallinn's first new synagogue to be built since the 19th century, the [Beit Bella Synagogue](#) was dedicated in 2007. Its design features an enormous, semi-circular barrel-vault roof,

supported by thin concrete columns; the walls are almost entirely made of glass. The interior has wooden screens pierced with images of the Tree of Life. The building also houses a *mikveh*, the Jewish community center, and the [Estonian Jewish Museum](#). Opened in 2008, a permanent exhibition, library with reading room, an archive and a searchable web site with many photographs, articles, documentation audio files, and other material. The site of the destroyed [Old Jewish Cemetery](#) reopened in 2023 as a memorial area and park.



Tartu Jewish Cemetery

Finland

Most of Finland's 1,800 Jews are descendants of Russian soldiers who settled there before the country gained independence in 1917. The majority live in Helsinki, with a small number in Turku, both of which have synagogues. There was also a community in Tampere, established after the war and which remained active until the 1980s. There are Jewish cemeteries in Helsinki and Turku, and Jewish plots in cemeteries in Åland, Hämeenlinna, Hamina, Tampere and Vaasa.

Helsinki

Famous for its Byzantine-style dome, Helsinki's [Synagogue](#) was built by architect Johan Jacob Ahrenberg in 1906. Twenty years later, it was enlarged and a library was added. The annex of the building hosts the local Jewish community and its social and cultural activities.

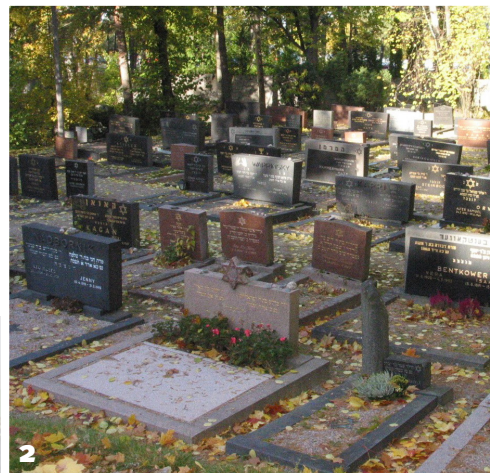
Located in the area where most of the city's [cemeteries](#) are concentrated, the old Jewish cemetery was established in the 1840s. Founded in 1895, the new Jewish cemetery is located a little further south. A chapel was built there in 1951 by architect K.R. Lindgren.

Turku

Inaugurated in 1912, the [synagogue](#), built by architects August Krook and Johan Eskil Hindersson, blends Byzantine and Art Nouveau styles. It has been designated a cultural site of national interest. The community centre next door dates from 1956 and offers cultural activities. The small [Jewish cemetery](#) in Turku is located in Skanssi, in the south-east of the city, in an area that is home to many other local cemeteries.



1. Helsinki Synagogue
2. Helsinki Cemetery



France

The Jewish heritage in France dates at least to Roman times and has developed in various regions over the centuries, reflecting the diversity of its history and its contribution to cultural, social, economic and political life. This is particularly true of the regions of the Rhône, Comtat Venaissin, Alsace, Champagne, Provence, Occitanie and Aquitaine. Traces of this ancient presence remain, such as the Maison Sublime in Rouen, the mikvahs of Strasbourg and Montpellier, the synagogue in Cavaillon and the Jewish cemetery in Carpentras. Paris and its suburbs are home today to half of France's Jewish population and boasts beautiful synagogues in various styles, as well as the Museum of Jewish Art and History.

Angers

Inaugurated in 2013, the [Synagogue](#) is housed in a church that fell into disrepair in the 16th century and was initially converted into a storage facility by the local council. The building was listed as a Historic Monument in 1965. It also hosts cultural events.

Arcachon

Built in 1877, the [Synagogue](#) was closed during the war and reopened in 1962. In 2004, the synagogue was listed in the supplementary register of Historic Monuments, which enabled it to be faithfully restored in 2011.



1. Museum of Jewish Art and History
2. Bergheim Synagogue
3. Judeo-Alsatian Museum, Bouxwiller

Avignon

Inaugurated in 1787, the [Synagogue](#), designed by the architect François Franque, features a neoclassical rotunda where prayers are held. Destroyed by fire in 1845 and rebuilt the following year, the synagogue was listed as a Historic Monument in 1990.

Balbronn

Built in 1895 in a Neo-Romanesque style, the [Synagogue](#) was ransacked during the Second World War. Restored and reopened for worship in the 1960s, the synagogue has not been in use since 1989. The building was listed as a Historic Monument in 1999.

Bastia

Founded in 1934 in a flat in the town centre, [Beth Meir Synagogue](#) symbolises above all the enduring presence – even during the war – of Corsican Judaism on this island, known as the ‘Island of the Righteous’ due to the protection afforded to Jews.

Bayonne

Built in 1837 by the architect Capdeville, the [Synagogue](#) still houses the Torah arch salvaged from the former synagogue, which dates to the reign of Louis XVI. The neoclassical façade is unadorned. It was listed as a Historic Monument in 2012.



4. Colmar Synagogue
5. Lyon Synagogue



The [Suzanne and Marcel Suarès Museum of Bayonne Judaism](#) was inaugurated in 2022. It pays tribute to the Spanish and Portuguese Jews who settled in Bayonne and established the first community.

Established in 1689 in the Saint-Étienne district, the [Jewish Cemetery](#) was expanded during the 18th and 19th centuries, eventually accommodating nearly 3,000 graves. A columbarium modelled on an ancient temple was inaugurated there in 1862 and restored in 2010. In 1998, the cemetery was listed as a Historic Monument.

Belfort

Inaugurated in 1857, the [Synagogue](#) was designed by the architect Diogène Poizat Aîné. The building's façade is in the Roman-Byzantine style. In 1983, the synagogue was listed as a Historic Monument, largely due to the presence of a mid-19th-century Ungerer clock.

Established in 1811, the [Jewish Cemetery](#) was listed as a Historic Monument in 2009. The cemetery is the final resting place of Jacques Dreyfus, a manufacturer and the elder brother of Captain Alfred Dreyfus.

Benfeld

Built in 1846 by the architect Raphaël Kahn and decorated with a series of frescoes by the Benfeld-based painter Achille Metzger, the [Synagogue](#) survived the war intact, thanks to the mayor's secretary, Eugène Guthapfel. In 1895, it was fitted with a Wetzel mechanical-action organ. The synagogue has been listed as a Historic Monument since 1984.

Bergheim

Built between 1860 and 1863 in the Neo-Romanesque style on the site of

the previous synagogues, the [Synagogue](#) ceased to be used as a place of worship in 1991. It still hosts tours and exhibitions, particularly during the European Days of Jewish Culture. The synagogue has been listed as a Historic Monument since 1990.

Besançon

Built in the Moorish style, this impressive [synagogue](#) was designed by the architect Pierre Marnotte and inaugurated in 1869 to replace the previous synagogue. Its architecture draws inspiration from the Alhambra in Granada and the synagogue in Córdoba. It was listed as a Historic Monument in 1984.

Béziers

Inaugurated in 2020 at the Hôtel de Cassagne, which already housed a synagogue, [Jewish Museum of Béziers](#) traces the history of the local Jewish community. Expanded in 2024, it now also presents the calendar of Jewish festivals and the history of Ashkenazi and Sephardic Jewry. Among the objects on display are replicas of synagogue stones from Béziers and Olot dating from the 13th century.

Biarritz

Inaugurated in 1904, the Roman-Byzantine-style [synagogue](#), designed by the architect Charles Pasquier, features a simple façade, a large rose window and stained-glass windows. Closed for seventeen years due to disrepair, the synagogue reopened in 2012 following extensive renovation work on the building.

Bischheim

Inaugurated in 1838, the [synagogue](#) replaced the one dating from before 1781, which had been founded by Cerf Berr.

Destroyed in 1944 by an air raid, the current synagogue was built in 1959 by the architect Edmond Picard. A 16th-century ritual bath was turned into a museum in 1989.

Established in 1797, the [Jewish Cemetery](#) provided a resting place for the deceased who had previously been buried in the large cemeteries of Ettendorf and Rosenwiller. The original plot, covering 5,000 square meters, was extended by 1,500 square meters in 1848.

Bischwiller

Inaugurated in 1959, the [synagogue](#) was designed by architects Lucien Cromback and René Heller. It replaced the synagogue built in 1856, which was destroyed during the Second World War. In 2009, the town council purchased the building and converted it into a cultural centre.

Established in 1866, following the arrival of the first Jewish families in the town in 1825, the [Jewish cemetery](#) contains over three hundred graves.

Bordeaux

Built by the architects Paul Abadie and Charles Durand following the destruction of the previous synagogue by fire, the [synagogue](#) was inaugurated in 1882. Its architectural design blends Gothic and Oriental styles. As for its interior decoration, it draws inspiration from Syrian, Ottoman, Egyptian and Moorish styles. After the war, the synagogue was restored. Today, it is the largest Sephardic synagogue in France.

The largest of Bordeaux's three cemeteries, and the only one still in use and open to the public, the [Portuguese Jewish Cemetery \(Cours de l'Yser\)](#) was established in 1764. It contains gravestones of various styles, reflecting different eras. The other two cemeteries are the Portuguese Jewish Cemetery on Cours

de la Marne (established in 1724) and the Avignon Jewish Cemetery on Sauteyron street (1728). All three have been listed as Historic Monuments since 1995.

Boulogne

Built in 1911 by the architect Emmanuel Pontremoli, this Byzantine-style [synagogue](#) resembles the Chasseloup-Laubat synagogue in Paris. The decorative motifs were painted by Gustave-Louis Jaulmes. Vandalised during the war, it was subsequently restored. It was listed as a Historic Monument in 1986.

Bouxwiller

Inaugurated in 1998, the [Judeo-Alsatian Museum](#) is housed in the former neoclassical synagogue, built in 1842. Restored after the war, the synagogue was listed as a Historic Monument in 1984. The museum aims to preserve and promote the history and culture of the Jews of Alsace. It showcases various aspects of Jewish life in Alsace: religious traditions, fairs and festivals.

Brumath

Built in 1840 by the architect Henri Joseph César Samain, the [synagogue](#) is in the classical style. Damaged during the war, it was restored in 1957. Listed in the General Inventory of Cultural Heritage, the building was restored again in 2007. Today, it also hosts cultural events.

Carpentras

Construction of the [synagogue](#) began in 1367. It is the oldest synagogue in France still in use today. Its façade was rebuilt in 1909. Listed as a Historic Monument in 1924, restoration work was carried out at that time by the architect

Henri Nodet and then in the 1950s by the architect Jean Sonnier. The synagogue's 650th anniversary was celebrated there in 2017.

Established in the mid-14th century, the [Jewish cemetery](#) is the oldest of its kind in the region and covers an area of two hectares. In the 19th century, a mortuary and a funeral chapel were added. Desecrated in 1990 and subsequently restored, the cemetery was listed as a Historic Monument in 2007.

Cavaillon

The [Synagogue](#) was built at the end of the 15th century, but only a few features from that period remain, notably the turret. It was partially rebuilt between 1772 and 1774 in a Rococo style. Decommissioned at the end of the 19th century, it was listed as a Historic Monument in 1924. Restored several times after the war, the building now houses the [Comtadin Jewish Museum](#).

Châlons-en-Champagne

Inaugurated in 1875, the Hispano-Moorish-style [synagogue](#) was designed by the architect Alexis Vagny. Having been ransacked during the war, restoration work has since been carried out. It was listed as a Historic Monument in 2024.

Colmar

Inaugurated in 1843, this neoclassical [synagogue](#) replaced the various prayer rooms previously used by Colmar's Jewish community. Renovated in 1885 and 1913, it was also restored after the damage caused during the war. It is the only synagogue in Alsace to have a bell tower. It was listed as a Historic Monument in 1984.

Cronenbourg

Established in 1910, the [Jewish cemetery](#) replaced the one in Koenigshoffen, which had become too small on the eve of the First World War. It contains around 6,500 graves. Following several acts of vandalism, notably in 2002 and 2010, a group of young volunteers took on the task of protecting it.

Dambach-la-Ville

Built in 1866 by the architect Antoine Ringeisen to replace an old oratory, this Synagogue, with its simple design, was in use until the Second World War. After being deconsecrated, it was preserved by the local authorities and converted into a cultural centre.

Diemerigen

Built in the 1820s, this modest [synagogue](#) was situated in the centre of the village. Damaged during the Second World War, it has since been restored. No longer used as a synagogue, the building now hosts cultural events linked to local Jewish history. It was listed as a Historic Monument in 1999.

Dijon

Built in the Neo-Byzantine style, the [synagogue](#) was designed by the architect Alfred Sirodot in the 1870s to replace the previous synagogue. It consists of a central nave and two side aisles. In 1989, it was listed as a Historic Monument.

Elbeuf

Inaugurated in 1909, the [synagogue](#) was ransacked during the war. It was restored in the 1960s and listed as a Historic Monument in 2009. Restoration work began in 2024.

Erstein

Inaugurated in 1882, the [Synagogue](#) was ransacked during the war and rebuilt in 1957. Still in use today, it is maintained by the small local Jewish community.

Ettendorf

Established in the 15th century, the Ettendorf Jewish Cemetery is one of the oldest and largest Jewish cemeteries in Alsace. It contains over 3,000 gravestones, the oldest dating from the 16th century, and the cemetery is still in use. In 1995, it was added to the supplementary inventory of Historic Monuments.

Fegersheim

Probably established in the 18th century, the [Jewish cemetery](#) contains around 700 graves and is still in use. Restoration work and an inventory of the graves were carried out by volunteers in 2019.

Forbach

Erected in 1836, the [synagogue](#) is one of the oldest buildings in the town. Extensive renovation work continued until 1929. After falling into disuse, the synagogue was taken over by the town in 2015 and converted into a cultural centre.

Established around 1800 for this community, which was then the second largest in the Moselle region after Metz, the [Jewish cemetery](#) has still many preserved gravestones.

Guebwiller

Designed by the architect Auguste Hartmann in the Neo-Byzantine style, the synagogue was inaugurated in 1872. Partially destroyed

during the war, the synagogue was restored in 1957. The [synagogue and the rabbi's house](#) in Guebwiller have been listed as Historic Monuments since 1984. Restoration work was carried out in 2020 and 2023. The building now hosts cultural activities.

Gundershoffen

Established in the early 19th century, the [Jewish cemetery](#) contains 966 graves dating from 1815 to the present day. The site comprises the old cemetery, used from 1815 to 1923, and the new cemetery, used from 1924 onwards. Since 2020, the site has been maintained by the Guardians of Memory association.

Haguenau

Built in 1820 by the architect Léopold, the neoclassical [synagogue](#) has undergone numerous alterations. Looted during the war, the synagogue was restored and reopened in 1959. The building was listed as a Historic Monument in 1984.

One of the oldest [Jewish cemeteries](#) in Alsace, it contains over 3,000 graves dating from the 17th century. It was extended in 1766 and 1872. Many of the graves were vandalised and destroyed during the war.

Hégenheim

Located on the French Swiss border, the [Jewish cemetery](#) was established in 1673. In the 19th century, it also served as a burial ground for members of the neighbouring Swiss Jewish communities, which did not have their own cemeteries at the time. It is the only cemetery in Alsace to have preserved a wooden gravestone, on display at the Jewish Museum in Basel.

Hochfelden

Built in 1841, the [synagogue](#) stood next to a chapel. Decommissioned in 1994, it was restored and converted into the Museum of the Land of Zorn, which opened in 2002. The museum displays artefacts and documents tracing the history and culture of the region. These include items from the synagogue, notably the Torah Ark and the Torah reading platform.

Ingwiller

Erected in 1822 and extended in 1891, the [synagogue](#) was fitted with an oriental-style onion-domed spire in 1903. It stands on the foundations of the castle of the Counts of Lichtenberg. Repaired in 1948 following damage sustained during the war, the synagogue was restored in 2013. Its bicentenary was celebrated there in 2022.

L'Isle sur la Sorgue

First mentioned in documents in 1465, the [Jewish Cemetery](#) was extended in 1736 following the purchase of an adjacent plot of land. The last burial took place in 1939. Listed as a Historic Monument in 2008, restoration work was carried out in the 1970s.

Jungholtz

Established in the mid-17th century, gravestones dating from early 1715 have been found in the [Jewish Cemetery](#). It is the oldest Jewish cemetery in the Haut-Rhin region. Part of the cemetery has been a listed site since 1995, whilst another section was added to the inventory of Historic Monuments in 1991.

Lille

Inaugurated in 1891, the [synagogue](#), designed by the architect Théophile-Albert Hannotin, is built in the Roman-Byzantine style and features a 17-metre-long nave. Listed as a Historic Monument in 1984, it reopened in 2022 following three years of renovation work.

Lunéville

Built in 1785 by the architect Charles Augustin Piroux, it is the first [synagogue](#) to have been built in France since the 13th century. The synagogue's façade is faithful to the architectural tradition of Lorraine, clad in pink Vosges sandstone. In 1980, the building was listed as a Historic Monument.

Lyon

Inaugurated in 1864, the Neo-Byzantine [Great Synagogue](#) on Quai Tilsitt was designed by the architect Abraham Hirsch. It comprises two buildings and houses an antique organ. In 1984, the building was listed as a Historic Monument.

Mackenheim

Built in 1867, the [synagogue](#) was designed by the architect Antoine Ringeisen. Looted during the war and subsequently restored, it has not been in use since the 1960s. Acquired by the local council in 1981, the synagogue was converted into a Youth and Cultural Centre.

Probably established in the early 17th century, the [Jewish Cemetery](#) is one of the oldest in Alsace. Enlarged in 1629, 1685 and 1775, it also served as a burial ground for the communities of neighbouring villages. The oldest gravestones date from 1669. The cemetery was listed as a Historic Monument in 2001.

Marmoutier

Housed in a half-timbered house built in 1590 and inhabited by Jewish families from 1680 to 1922, the site still features a mikvah dating from 1710. Among the objects on display at the museum is a Torah Ark curtain (1857) from the synagogue in Quatzenheim. In 2025, a space was dedicated to the philanthropist Albert Kahn, a native of Marmoutier.

Inaugurated in 1822, this modest [Synagogue](#) was ransacked during the war. Purchased by the local council in 1961, the building now serves as a community hall and hosts cultural and community events, whilst preserving elements of its history in a permanent exhibition.

Established in the late 18th century, the Jewish cemetery served as a resting place for the deceased who had previously been buried in the Saverne cemetery. The cemetery contains nearly 500 gravestones, the oldest of which dates from 1799.

Marseille

Designed by the architect Salomon Nathan, the [Great Synagogue Breteuil](#) combines Romanesque and Byzantine styles and was inaugurated in 1864. The two neighbouring buildings house the offices of the Consistory. The synagogue features an organ dating from 1900. In 2007, it was listed as a Historic Monument.

Metz

Showcasing 2,000 years of Metz's history, notably through Gallo-Roman statues and mosaics, the [Cour d'Or Museum](#) has dedicated a room to Metz's Jewish cultural heritage, in partnership with the 'Mémoire Pérenne' project launched at the museum in 2023.

Inaugurated in 1850, the [synagogue](#) was built by the architect Nicolas-Maurice Derobe in the Neo-Romanesque style. It features an organ dating from 1897. The building was listed as a Historic Monument in 1984. The synagogue was restored between 2023 and 2025.

The oldest [Jewish Cemetery](#) in Metz dates to the late 16th century. Others were established in 1619, 1690, 1792 and 1873. The graves from the older cemeteries were exhumed and the remains transferred during a grand ceremony in 1903.

Montpellier

Located on what is now Barralerie street, the former main street of the Jewish quarter, the [mikvah](#) forms part of a religious complex comprising a synagogue, a charity house, a house of study, and the medieval mikvah. The bath dates from the 12th century and is a jewel of Romanesque art. In 2004, the building was listed as a Historic Monument.

Founded in 2000, the [Maimonides-Averroes-Thomas Aquinas University Institute](#) (IUMAT) is dedicated to the study of the history and civilisation of Judaism and the monotheistic religions that have emerged from it, interfaith dialogue, and the promotion of Montpellier's and Occitanie's medieval Jewish heritage. It organises numerous intellectual and cultural events and activities.

Mulhouse

Inaugurated in 1849, the neoclassical [synagogue](#) was designed by the architect Jean-Baptiste Schacre. It houses a community centre. In 1984, the building was listed as a Historic Monument. The synagogue was restored following a fire and reopened in 2012.

Nancy

Built by the architect Augustin-Charles Piroux and inaugurated in 1790, the [synagogue](#) is the second in France to be built in the modern style, following the one in Lunéville (1786). Enlarged in 1841 and 1861, its façade was altered in 1935. All that remains of the original building is the Torah Ark, with its marble columns and Corinthian style. In 1984, the synagogue was listed as a Historic Monument.

Neuilly-sur-Seine

Synagogue

Inaugurated in 1878, the Neo-Byzantine [synagogue](#) was designed by the architect Emile Ulmann.

Neuwiller-lès-Saverne

Probably dating from the 13th century, the Jewish Cemetery is incorporated into the moats of the town's north-eastern wall. Hebrew inscriptions are carved into the walls. It consists of seven sections, dating from 1260 to 1870. Decommissioned in 1877, another cemetery was subsequently used. It was listed as a Historic Monument in 1999.

Nice

Built in the Neo-Byzantine style by the architect Paul Martin, the [Great Synagogue](#) was inaugurated in 1886. It features a pyramidal stone façade with a central rose window. Its interior decorations include twelve stained-glass windows depicting biblical themes. The synagogue was listed as a Historic Monument in 2007. Established in 1783, the [Jewish Cemetery](#) is located in the southern part of the Château cemetery. It replaced the Jewish cemetery founded in the Middle Ages at the foot of the hill near Sincaire street.

Nîmes

Erected in 1793, [synagogue](#) is located on the first floor of this Romanesque-style building, whilst the ground floor houses the rabbi's residence and a mikvah. The synagogue's exterior façade was restored in 1893.

Obernai

Built in the Neo-Romanesque style, the [synagogue](#) was designed by architects Jacques Albert Brion and Antoine Ringeisen in 1876. Reopened in 1948 after being ransacked during the war, it was restored in 2003. The synagogue has been listed as a Historic Monument since 1984.

Paris

Inaugurated in 1962, the [Don Isaac Abravanel Synagogue](#) was designed by architects Alexandre Persitz and Arthur-Georges Héaume in a contemporary style combining concrete and glass. It is situated on Roquette street, in a neighbourhood that saw the arrival of a large Ashkenazi community in the interwar period and a Sephardic community in the 1960s.

Inaugurated in 1907, the Art Deco [Copernic Synagogue](#) was designed by the architect Marcel Lemarié. It is the first liberal synagogue in France. It is located near Place Victor Hugo, in western Paris, where many Jews settled at the turn of the 20th century and in the early 21st century. Having been vandalised during the war and targeted by a terrorist attack in 1980, it has been restored on several occasions.

Built in 1913 by the architect Hector Guimard, a leading figure of the Art Nouveau movement, the [Rue Pavée Synagogue](#) is located in the heart of the Marais, a famous district of Paris to which many Jews from Eastern Europe migrated in the early 20th century. The synagogue is a narrow and tall building (12 meter-high), made of concrete and white stone.

Rebuilt between 1937 and 1939 on a site that had housed a prayer hall since 1907, the [Sainte-Isaure Synagogue](#) is the work of architects Germain Debré and Julien Hirsch. Damaged during the war, it was subsequently restored. The synagogue is located in the Montmartre district, where many Jews from Eastern Europe lived between the two world wars.

Inaugurated in 1876, the [Tournelles Synagogue](#) was built by the architect Marcellin Varcollier in a style similar to that of the Synagogue de la Victoire. Located in the Maris district near the Bastille, it initially welcomed Alsatian Jews who settled in Paris after 1870, and later, primarily, Jews from Constantine, Algeria. The synagogue was listed as a Historic Monument in 1987.

Inaugurated in 1874, the [Great Synagogue of La Victoire](#) was built by the architect Alfred Philippe Aldrophe in the flamboyant Romanesque style. The monumental basilica-style layout features a 36-metre-wide façade and a nave 28 metres high. Located near the Opéra Garnier, this synagogue—the largest in Paris—also serves as a venue for major official events. The synagogue was listed as a Historic Monument in 1987.

Inaugurated in 1876, the [Buffault Synagogue](#) was designed by the architect Stanislas Ferrand. With an exterior façade measuring 23 metres, it is situated in the heart of the 9th arrondissement, which was home to a large Jewish population from Eastern Europe in the interwar period and to Jews from North Africa in the 1960s.

Inaugurated in 1852, the [Nazareth Synagogue](#) was built by the architect Alexandre Thierry in a style inspired by Byzantine and Middle Eastern architecture, on the site of the previous synagogue. The composer Jacques Offenbach oversaw its choir. Located near Place de la République, it was damaged during the war and restored after the Liberation. The synagogue was

listed as a Historic Monument in 2019.

Inaugurated in 1913, the [Chasseloup-Laubat Synagogue](#) was built by the architect Bechmann in the Neo-Byzantine style. Located near the Champ de Mars, the building was awarded the ‘20th-Century Heritage’ label in 2011.

Inaugurated in 1936, the [Montevideo Synagogue](#), it reflects the geographical migration of some Jewish people to western Paris at the turn of the 20th century.

Inaugurated in 1998, the [Museum of Jewish Art and History \(mahJ\)](#) is housed in the Hôtel de Saint-Aignan, a 17th-century building with a courtyard. The collection comprises more than 12,000 works and a wealth of archive documents, covering 2,000 years of Jewish life in France and in Europe, with emphasis on the Dreyfus Affair, the artistic Ecole de Paris, and the restitution of Nazi-era looted art.

A leading centre for historical and cultural research into Jewish heritage, the [Alliance Israélite Universelle Library](#) houses the largest private collection of books and archives of Jewish interest in Europe. Its holdings include old marriage certificates and 4,000 fragments from the Cairo Geniza.

Established in the late 18th century, the [Portuguese Jewish Cemetery of Paris](#) is located in the La Villette district, in north-east Paris. It is now in the courtyard of an apartment building. In use until 1810, it contains 28 graves. In 1966, the cemetery was listed as a Historic Monument.

Pernes-les-Fontaines

The Hôtel de Cheylus houses a [mikvah](#) dating from the early 16th century. Listed as a Historic Monument since 1996, it consists of a staircase of eleven steps and a bath fed by groundwater. It probably belonged to a local family, the Stellas.

Pfaffenhoffen

Built in 1791, it is one of the few [synagogues](#) constructed in Alsace before the French Revolution that has survived to this day and is characterised by a rather austere style. Listed as a Historic Monument in 1992, the synagogue was restored in 1999. The following year, the building was converted into a museum.

Reichshoffen

Inaugurated in 1852, the [synagogue](#), designed by the architect Albert Haas, is built in the Neo-Moorish style with Byzantine decoration. It was deconsecrated in 1967.

Reims

Erected in the Hispano-Moorish style, the [synagogue](#) was constructed in 1879 by the architect Ernest Brunette and decorated by the artist Marquant-Vogel. It houses a famous organ built by Augustin Brisset. In 1989, the synagogue was listed as a Historic Monument.

Rosenwiller

Established in the mid-14th century, the [Jewish Cemetery](#) is one of the largest in Alsace, alongside those at Jungholtz and Ettendorf. It contains over 6,000 graves spread across 5 hectares. The oldest grave still visible today dates from 1657. Despite having suffered damage, it is still in use. In 1995, the cemetery was listed as a Historic Monument.

Rosheim

Built in the Neo-Romanesque style, the [synagogue](#), which was inaugurated in 1884, replaced the previous one dating from 1835. Desecrated during the war, it was reopened in 1959. No longer used as a place of worship, its façade has been preserved and the interior converted into residential accommodation.

Rouen

In 1976, work carried out to repave the courtyard of the Palais de Justice led to the discovery of the oldest Jewish house in Western Europe, the [Maison Sublime](#). Specifically, the lower hall of a former rabbinical school led by Rashbam (12th century), which was demolished to make way for the construction of the Exchequer of Normandy (now the Courthouse).

Rouffach

Built in the 13th century, the former synagogue of Rouffach, in the Haut-Rhin region, is considered one of the oldest surviving Jewish buildings in Europe and the only confirmed medieval synagogue building still standing in France. Recent archaeological and architectural studies carried out in 2020 have provided new insights into the building's original structure, access points, and liturgical use during the Middle Ages, revising earlier interpretations. Later converted into a residential house, parts of the medieval structure, including elements of the interior and roof framework, have been preserved.

Saint-Louis

Built in 1907 by the architect Alexandre Louvat, the Neo-Byzantine [synagogue](#) was extended in 1933. It was ransacked during the war and restored after the liberation.

Saint-Rémy-de-Provence

Established in 1400, the [Jewish Cemetery](#) remained in use until 1910. It contains about sixty graves, the oldest of which dates to 1821. In 2007, it was listed as a Historic Monument.

Saverne

Inaugurated in 1900, the [synagogue](#) — constructed in a neo-Gothic and Oriental style by the architect Hannig—was ransacked during the war. Restored subsequently, it now includes an annexe built to house community activities, featuring a prayer room.

Sedan

Designed in the Roman-Byzantine style, the [synagogue](#) was built in 1878 by the architect Alfred Mazuel. In 1984, the building was listed as a Historic Monument.

Sélestat

Built in 1890 by the architects Jean-Jacques Stamm and Antoine Ringeisen, the [synagogue](#) is in the Romanesque style. Desecrated during the war, it was restored in the 1950s, regaining its original form, except for the dome.

Established around 1622, the [Jewish Cemetery](#) was expanded during the 17th and 18th centuries, becoming one of the largest in Alsace, with nearly 4,000 graves. The oldest grave still visible dates from 1666. The cemetery was listed as a Historic Monument in 1995.

Soultz-sous-Forêts

Erected by the architect Ewald Steller and inaugurated in 1897 to replace the previous synagogue, the [synagogue](#) was ransacked during the war, restored and reopened in 1962. Now a listed structure, it is home to the North Alsace History Society.

Strasbourg

Built in 1958, the [Synagogue of Peace](#) was designed by the architect Claude-Meyer-Lévy. It replaced the [Synagogue du Quai Kleber](#), which had been destroyed by the Nazis. The building now houses five synagogues of different rites.

Discovered during works carried out in 1868 at the corner of the street of the Jews and Carpenters street, the [mikvah](#) dates from the first half of the 13th century. It is the oldest evidence of a Jewish presence in Alsace. The central feature consists of a square room measuring 3 metres on each side, built of grey sandstone topped with red bricks. In 1985, the building was listed as a Historic Monument.

Struth

Built in 1836 in a classical style on the outside and a Neo-Romanesque style on the inside, the [synagogue](#) was extended in 1903, notably with the addition of a polygonal Neo-Gothic apse. In 1987, it was listed as a Historic Monument.

Thann

Erected in 1817, then rebuilt and extended in 1859 by the architect Diogène Poisat in the Neo-Byzantine style, the [synagogue](#) was damaged by bombing during the First World War. Restored in 1924, ransacked during the Occupation, it was restored once again in 1975. It was listed as a Historic Monument in 2016.

Toulouse

Inaugurated in 1837, the [Palaprat Synagogue](#) is the oldest synagogue in Toulouse still in use today. Its exterior is simple in style. It was saved thanks to the intervention of Cardinal Saliège during the war and served as a key centre for the Resistance.

Troyes

Inaugurated in 1990, the [Rashi European University and Cultural Institute](#) plays a significant role in Jewish studies and intercultural exchange. In collaboration with Troyes City Council, the Jacques-Chirac Media Library and the University of Reims, it promotes the work and influence of Rashi in the fields of biblical, linguistic and cultural studies.

Established in 2017 within the synagogue complex dating from the 1960s, the [Rashi House Museum](#) boasts permanent exhibition dedicated to the famous Troyes-born rabbinic scholar. It also offers visitors the opportunity to consult works containing Rashi's texts in various languages.

Verdun

Built by the architect Henri Mazillier between 1873 and 1875 following the destruction of the previous synagogue by bombing in 1870, the [synagogue](#) is in the Hispano-Moorish style. Desecrated during the Second World War, it was restored afterwards. It underwent further restoration in 2022 and listed as a Historic Monument that same year.

Versailles

Inaugurated in 1886, the Romanesque-style synagogue was designed by the architect Alfred-Philibert Aldrophe. It comprises two entities: the central building, which houses the synagogue, a prayer room for weekday services and a reception hall. The synagogue was listed as a Historic Monument in 2010.

Established in 1788 – one of the few that predates the French Revolution – the [Jewish Cemetery](#) was extended in 1849. Located in the same neighbourhood as the synagogue, it contains nearly 400 graves.

Vincennes – Saint-Mandé

Inaugurated in 1907, the synagogue, designed by the architect Victor Tondu, was originally an Ashkenazi [synagogue](#) with a floor mosaic. In 2005, another synagogue, of Sephardic rite, was erected adjacent to the existing building. Its interior is all white and the bimah is in the centre of the sanctuary. It is one of the few “double synagogues.”

Westhoffen

Established in 1559, the [Jewish cemetery](#) was extended in 1857. Following restoration work, it was further extended in 1928. An association was founded in 2017 to preserve it.

Wintzenheim

The [synagogue](#) was built in the mid-18th century, then extended in 1828 and 1872; the ceiling and stained-glass windows of the synagogue's stairwell are in the Baltard style. The façade was restored in 1998. It served the largest community in the Haut-Rhin region before the French Revolution.

Wolfisheim

Built in 1897 to replace the one dating from 1837, this Romanesque-style [synagogue](#) was spared destruction during the war thanks to the help of local villagers. Renovated in the early 2000s, its stained-glass windows were restored in 2019.

Germany

Before 1933, there were 2,800 Jewish places of worship in Germany. Today, around 100 synagogues and prayer halls remain. Following German reunification in the 1990s, a policy of restoring synagogues was implemented. It facilitated the sharing of ancient Jewish cultural heritage from the cities on the Rhine (Worms, Speyer, Mainz), modern cities such as Frankfurt, Berlin and Munich, and those located further east and north (Potsdam, Leipzig, Erfurt, Hamburg).

Augsburg

The [Jewish Museum Augsburg Swabia](#) has two locations: the permanent exhibition is in the west wing of the great [synagogue](#), which was built in 1917 and combines Art Nouveau and Moorish styles. It is still in use today. The second location of the museum – for temporary exhibitions – opened in 2014 in the former [Kriegshaber Synagogue](#).

Bayreuth

The Baroque [Synagogue](#), originally planned as an opera house, was inaugurated around 1760, being one of the oldest synagogues in continuous use in Germany. It was renovated most recently in 2018. The [Jewish cemetery](#) was established in 1787 and expanded four times. It now contains about 1000 graves.

Berlin

The [Neue Synagogue](#) on Oranienburger Straße, with its famous Moorish-style golden dome and brick ornaments, was inaugurated in 1866. Severely damaged during Kristallnacht, it was renovated and reopened in 1995. Besides being an active synagogue, it also serves as a [museum](#) about its history and that of Jews in Berlin and holds impressive [archival material](#) about Jewish communities in Germany.

An imposing brick building, the neo-Romanesque [Rykestrasse Synagogue](#) was inaugurated in 1904 in the Prenslauer Berg neighbourhood. Serving Jews living in East Berlin during the Cold War, it was restored and officially reopened in 2007. It is one of the largest functioning synagogues in Germany.

Designed by architect Daniel Libeskind and inaugurated in 2001, the [Jewish Museum Berlin](#)'s permanent exhibition covers 1700 of Jewish presence in Germany. It is also home to [ANOHA, the Children's World of the JMB](#) – based on the story of Noah's Ark – the [W. Michael Bluementhal Academy](#) – for public programmes and research – and boasts an [archive](#) of more than 600 000 documents.

Opened in 1827, the [Schönhauser Allee Cemetery](#) contains the graves of prominent figures who shaped the economic and cultural life of Jewish Berlin in the late 19th and early 20th centuries, such as banker Joseph Mendelssohn, musician Giacomo Meyerbeer and painter Max Liebermann. It contains about 22,800 graves and was closed in 1880.

Opened in 1880, the [Weißensee Cemetery](#) is one of the largest Jewish cemeteries in Europe. Although damaged during the Second World War, it is one of the very few Jewish institutions to survive the Nazi era. Among the more than 116,000 graves are those of prominent Jewish figures from pre-war Berlin, such as philosopher Hermann Cohen, painter Lesser Ury and composer Louis Lewandowski.

Cologne

Built in 1899, the neo-Romanesque [Roonstrasse Synagogue](#) burned down during Kristallnacht. It was rebuilt in 1957, inspired by the original style.

Following the destruction of Cologne's city center during the war, excavations in 1953 and then in the 1990s have brought to light findings from 2000 years of Cologne's

city history, including the medieval Jewish quarter. A new museum, [MiQua. LVR Jewish Museum in the Cologne Archaeological Quarter](#), is being built above these archaeological remains, which, in addition to a permanent and temporary exhibition area, will provide insights into the medieval synagogue and the Jewish ritual bath (the mikvah). The opening is planned for 2029.

Dorsten

The [Jewish Museum of Westphalia](#) was created in 1992. Its permanent exhibition focuses on Jews in Westphalia and Jewish religion and culture.

Dresden

The [New Synagogue](#), designed by architects Rena Wandel-Hoefer and Wolfgang Lorch and opened in 2001, was built on the same location as the Moorish-style [Semper Synagogue](#) (1839–1840) designed by Gottfried Semper, which was destroyed in 1938, during the Kristallnacht. The New Synagogue is a Modernist architectural statement that contrasts with its Baroque neighbours. Light enters the windowless cubic concrete structure through the roof and entrance area.

Erfurt

One of the best-preserved medieval synagogues, the [Old Synagogue Erfurt](#) dates to the 11th century. Rediscovered in the 1980s and renovated, a museum opened in 2009. It focuses on the history of the medieval Jewish community, with objects dating back to the 14th century, among them the “Erfurt Treasure,” which was buried by the Jewish leadership before the 1349 pogrom. The [Small Synagogue](#) hosts a permanent exhibition about the Erfurt Jewish community in the 19th and 20th centuries and public programmes.

Discovered during archaeological excavations in 2007 and restored, the 13th-century [ritual bath \(mikvah\)](#), built on the remains of a 12th-century bath, is located near the old synagogue. It is permanently visible from the outside through a glass window.

Established by the first Jewish community in Erfurt, the [Medieval Jewish Cemetery](#) contains some graves dating back to the 13th century. Demolished in 1453, the marble from its tombs was used to build the city. Restoration of the cemetery began in 2007, and about 110 gravestones were salvaged and are now on display. The [old Jewish cemetery](#), in use from 1811 to 1878, was severely damaged in 1926 and again during Kristallnacht. It was eventually levelled and



1. Jewish Museum Berlin
2. Neue Synagogue Berlin

built over, with only a monument indicating the area's former function. Some headstones have been moved to the [New Jewish Cemetery](#), which opened in 1878 and remains in use.

Essen

Built in the Byzantine style, the [Old Synagogue](#), an imposing synagogue inaugurated in 1913, is one of the largest in Germany. Severely damaged during Kristallnacht, it has been restored to its original appearance. Today it serves as a Jewish cultural centre.

Frankfurt

Inaugurated in 1910, the [Westend Synagogue](#) sublimely blends several styles and influences, notably Art Nouveau and Egyptian-Assyrian art with its blue and gold ornamentation. Re-inaugurated in 1950, work was carried out until the 1990s to restore the building to its original magnificence.

Dedicated to Jewish life in Frankfurt, the [Jewish Museum](#) was established in 1988 in the former Rothschild Palace. It presents Jewish life in Frankfurt and its surroundings from 1800 to the present, with emphasis on painter Moritz Daniel Oppenheim as well as the Rothschild and the (Anne) Frank families, which originated in Frankfurt. The Jewish Museum has a

second location, inaugurated in 1992 after the archaeological discovery of the medieval ghetto, the [Museum Judengasse](#) is dedicated to medieval Jewish life in Frankfurt. It presents the history, places and objects from this era. It includes a map of the former Jewish ghetto and voices recounting the daily lives of the inhabitants.

Located right next to the Judengasse-location of the Jewish Museum, which manages its access, the [Old Jewish Cemetery](#) features ancient gravestones, the oldest dating back to 1272. It was used until 1828. Among the personalities buried there are banker Mayer Amschel Rothschild and Rabbi Nathan Adler.

Friedberg

Probably dating from the 13th century, the [Friedberg ritual bath](#) is one of the best-preserved medieval mikvah in Germany. It is in the old town and is an example of Gothic architectural ingenuity, with its 72 steps carved into the basalt leading to a pool 25 metres below.

Fürth

The [Jewish Museum of Franconia](#) is spread between several houses in [Fürth](#), [Schnaittach](#) and [Schwabach](#), built between the 16th and 18th centuries. It traces the



3. The Jewish Museum Frankfurt
4. Old Synagogue & Jewish Cultural Center, Essen
5. Erfurt Alte Synagoge

thousand-year history of Jewish life in the region. The buildings contain ritual baths, ritual objects and descriptions of everyday Jewish life in rural areas.

Görlitz

Inaugurated in 1911, the Art Nouveau [synagogue](#) welcomed the growing local Jewish population, as the old synagogue had become too small. Although the synagogue somehow survived Kristallnacht and the Holocaust, the Jewish population did not. Restoration work began in the 1990s, but it was not until 2021 that the synagogue reopened as a cultural centre.

Hamburg

The Bauhaus-style [Hamburg Temple](#) was inaugurated in 1931. It symbolised the evolution of the liberal movement. Abandoned during the Holocaust, it was transformed into a cultural centre after the war. The reestablished Jewish community is trying to recover the Hamburg Temple to use it as its synagogue.

Leipzig

Inaugurated in 1904, the [Brody Synagogue](#) was returned to the Jewish community in 1945. In 1993, the interior and exterior of the synagogue were restored. It is a very active community.

Mainz

A synagogue with a striking modern architecture featuring geometric shapes, the [Neue Synagogue](#) was erected in 2010, on the site of the former main synagogue, destroyed in 1938.

The [Jewish cemetery of Mainz](#) along with the one in Worms, is a very important part of Medieval cultural heritage. Probably opened in the 11th century, it is among the oldest Jewish cemeteries in Europe. The medieval Jewish heritage of the ‘SchUM communities’ – Speyer, Mainz and Worms – is registered as UNESCO world heritage since 2021.

Munich

Opened in 2007, the [Jewish Museum of Munich](#) is part of a complex that includes a community centre and a synagogue. It houses a permanent exhibition dedicated to the history and present Jewish life in Munich, the diversity of Jewish culture and themes such as migration and integration.

Potsdam

Inaugurated in 2024, this futuristic-looking [Synagogenzentrum Potsdam](#) was built in the city centre, near the site of the former synagogue that was destroyed during World War II. It reflects the revival and development of regional Judaism.

Speyer

The [SchPIRA Museum](#) displays ancient artefacts, gravestones, and the remains of a medieval synagogue and a ritual bath in its inner garden. Red and yellow stones bear witness to the architectural evolution of the synagogue built in the 12th century, at the same time as the mikvah with its Romanesque decorations. The medieval Jewish heritage of the ‘SchUM communities’ – Speyer, Mainz and Worms – is registered as UNESCO world heritage since 2021.

Veitshöchheim

The former synagogue was supposed to be repurposed into an art exhibition hall, but exceptional findings in the building led to the creation of the [Jewish Cultural Museum Veitshöchheim](#) in 1994. In the synagogue from 1730, another 18th-century house and a new building, the museum displays items from the Geniza, a designated storage area in a used to hold worn-out Hebrew books, papers, or ritual items containing God's name, which cannot be discarded. Other exhibitions also address the history of the Jewish community.

Wittlich

The Wittlich Art Nouveau [synagogue](#) was inaugurated in 1910. The city's main Jewish place of worship until 1938, it was converted into a cultural centre in 1979. Retaining its structure, it now houses a permanent exhibition dedicated to the Jews of Wittlich.

Worlitz

The small rotunda-shaped [synagogue](#) built in 1790 by the princely government, along with a ritual bath, was in use by the local Jewish community until the 1920s. Miraculously spared from demolition in 1938, it was restored in 2003 and includes a permanent exhibition about the Jews in the Anhalt state from the 17th century until 1945.

Worms

Located in the building believed to have housed Rashi's yeshiva in 1060, the [Jewish Museum Worms Raschihaus](#) was inaugurated in 1982. The permanent exhibition "SchUM on the Rhine - From the Middle Ages to Modernity" tells the story of the Jewish communities in the ShUM cities of Speyer, Worms and Mainz, which have been registered as UNESCO world heritage since 2021. Next to the museum is a small synagogue.

Dating back to the 11th century, the [Jewish Cemetery](#) is one of the oldest in Europe, bearing witness to the long Jewish presence in the region. 836 graves have been recorded here, from various eras. The oldest are located at the entrance of the cemetery.

Greece

Greek-speaking Jews, called Romaniotes, first settled in present-day Greece around the 3rd century B.C.E. They are one of the oldest Jewish communities in existence and the oldest Jewish community in Europe. They were outnumbered in the 15th century with the immigration of Sephardic Jews fleeing the Spanish Inquisition, but maintained their distinct language, customs, and clothing. Most communities in Greece were destroyed during the Holocaust. However, synagogues and museums still present the richness and diversity of Jewish heritage in large cities (Salonica, Athens) smaller towns (Ioannina, Veria, Trikala, Volos, Larissa) and the islands (Rhodes, Crete, Corfu and Chalkida). For most communities destroyed during the Holocaust, there is only a monument to see, in Alexandroupoli, Didymoteichos, Drama, Kavala, Komotini, Kastoria, and Xanthi, among others.

Athens

The [Jewish Museum of Greece](#) holds important collections of ritual and domestic objects, costumes, and documents from the Romaniote and Sephardic communities in Greece, including the interior of the former synagogue of Patras. The oldest artefact is a marble plaque inscribed with a menorah and lulav (4th century CE), and the museum also collects post-Holocaust materials, contemporary art, and oral testimonies.

[Etz Haim](#) is a Romaniote synagogue built in 1904 and renovated in 2006. Across the street stands [Beth Shalom](#), a Sephardic synagogue, a neoclassical building erected in 1935 and renovated in the 1970s. The Jewish Community of Athens has [two cemeteries](#). The first, and oldest, is located within the First Cemetery of Athens but is no longer in use. The second cemetery, still in operation, occupies a section of the Third Cemetery of Nikaia.



1. Modiano Market, Thessaloniki
2. Etz Hayyim Synagogue (Crete)

Chalkida

The [Synagogue](#) was destroyed in 1854 and rebuilt on the same spot the following year with the help of the Duchess of Plaisance, Sophie de Marbois. The old and new Jewish [cemeteries](#) are located on the Street of the Jewish Martyrs.

Corfu

Of the four synagogues of Corfu's former ghetto, only the 17th-century [Scuola Greca](#) survived the Second World War. In Venetian style, the Torah ark and the reading desk are made of wood with a Corinthian colonnade and face each other to the west and east.

The Jewish quarter of Corfu, known as Evraiki, lay in the city's southeast near the Venetian fortifications. Once a dense ghetto of narrow alleys and tall houses, it was heavily damaged in World War II. Remains of a destroyed synagogue were rediscovered in the 1990s. The old Romaniote and the old Sephardic [cemeteries](#) of Corfu date back to the 18th century, but are not in operation anymore.

Crete (Hania)

The [Etz Hayyim Synagogue](#) was originally built as a Catholic church in the 14th or 15th century, in the heart of the centuries-old Jewish neighbourhood, Evraiki. In the second half of the 17th century, the Jewish community of Hania converted the building into a synagogue. With the deportation of the Hania Jews in 1944, the synagogue was looted and remained abandoned until its official rededication in 1999.

Delos

The [Synagogue](#) on the Aegean island of Delos is one of the earliest known synagogues of the Jewish Diaspora. Built in the 2nd century BCE and used until the late 2nd century CE, it provides important evidence of Jewish life in ancient Greece, mentioned by both the Book of Maccabees and Flavius Josephus. Excavated by French archaeologists in the late 19th century, the synagogue near the island's stadium included two rooms, the "Throne of Moses," and possibly a mikvah. Nearby remains indicate a [Samaritan Synagogue](#) known as the House of Agathocles and Lysimachus. Today, the site is part of the UNESCO-listed Delos archaeological complex.



3. Jewish Museum Thessaloniki
4. Ancient Synagogue of Delos
5. Etz Hayyim Synagogue (Athens)

Ioannina

The [Kahal Kadosh Yashan Synagogue](#) is the only surviving remnant of Ioannina's once-flourishing Jewish community. It likely dates to the Byzantine era, though it was restored several times. In the courtyard there is an ablution fountain for the Kohanim, a well for the Tashlikh ceremony, and a frame for the sukkah. The synagogue's interior, with arches surrounding a central dome, reflects Ottoman architectural influence. The Jewish [cemetery](#) is located in the western part of the city, in the Agia Triada area.

Larissa

Archaeological evidence suggests that Jewish presence in Larissa was continuous since Antiquity. The [Ets Hayim Synagogue](#) was built in 1860–61 after a major fire destroyed much of the Jewish quarter three years earlier. After a full-scale restoration, it reopened in the summer of 2025. An **old Jewish cemetery**, used until 1900, is in the Neapoli district. The newer [Jewish cemetery](#) is situated near the Christian cemetery.

Rhodes

Jewish settlement in Rhodes dates to the 14th century, when a community formed behind the ramparts built by the Knights of Saint John. Following the expulsions from the Iberian Peninsula, many Sephardic Jews settled in Rhodes, which led to recorded rabbinical disputes with the earlier Romaniote community. The former Jewish quarter, *la Juderia*, lies in the eastern part of the medieval city, beginning at Evreon Martyron (Jewish Martyrs) Square.

[Kal Kadosh Shalom](#) is the only remaining synagogue in Rhodes. Built at the end of the 16th century and well restored, it bears the date Kislev 5338 (1577) on its courtyard fountain, which makes it the oldest synagogue in Greece. The main entrance leads to the synagogue, while a smaller side door accesses the women's gallery, added in the mid-1930s; previously, women worshipped in rooms along the southern wall. The interior follows a typical Sephardic layout, with a central platform and two Torah arks flanking a doorway on the western wall, opening to the courtyard. A black-and-white stone mosaic floor and 19th-century decoration reflect Ottoman influence.

In the 1930s, the Italian occupying authorities moved the ancestral [Jewish cemetery](#) beyond the fortifications; it is now located in the modern city. Important restoration work revealed some 200 graves, several of which date back to the sixteenth century.

The [Jewish Museum of Rhodes](#) was established in 1997, in two rooms in the former women's section of the Kahal Shalom Synagogue.

Thessaloniki (Salonica)

An earlier Romaniote Jewish presence is attested at the time of Paul the Apostle, who preached in the city's synagogues in the first century C.E. Under Ottoman rule from 1430, Thessaloniki welcomed tens of thousands of Sephardic refugees that turned the city into a hub of Jewish learning and international commerce. Salonica – overwhelmingly Jewish and Sephardic – was known as the “Mother of Israel” and the “Jerusalem of the Balkans.” Its Jewish population was

decimated by the Holocaust, most of its synagogues destroyed, its centuries-old cemetery plundered for marble slabs.

Today, the [Monastiriotes synagogue](#) is the main synagogue that is still active in Thessaloniki. Built in 1927 by Jews originating from Monastir, a city located in current Macedonia, its structure follows a classical Sephardic design, the Torah ark to the east, and the platform to the west.

[Yad Lezikaron](#) was reconstructed in 1984 on the site of the former Bourla prayer house in memory of the Victims of the Holocaust. The arch comes from the former Kal Sarfati, the French synagogue, while the platform originates from the Baron Hirsch Synagogue, named after the famous Jewish philanthropist.

[The Museum of History of the Jews of Thessaloniki](#) is located in a former Jewish bank. Its permanent exhibition explores the life and culture of the Sephardic community in the city since the fifteenth century. The synagogue and the museum are located in the district around the [Modiano Market](#), named after a prominent Jewish family originating from Livorno. A number of impressive villas, named after the Jewish families that owned them, can still be admired and sometimes visited: the [villa Modiano](#), [villa Allatini](#), [villa Mordoch](#), and [villa Fernandez](#).

Aristoteles University now stands on the site of Salonica's ancient Jewish cemetery, which covered 300,000 square meters and contained about 500,000 burials from the 15th century until World War II. The Nazis destroyed the cemetery with the support of the local population. Tombstones were later repurposed for playgrounds, sidewalks, and building foundations. The [modern Jewish cemetery](#), containing a few gathered ancient gravestones, is located on Karaoli Demetriou Street, in Stavropoulis.

Trikala

While the Jewish presence is attested since the Byzantine period, the arrival of Sephardic Jews increased the community numbers significantly. The Jewish presence in the city of Trikala seems to date from the Byzantine period. [Kal Kadosh Yavanim synagogue](#) has been built and repaired several times, the last one in 2022. The restored synagogue in Trikala is officially rededicated after a full restoration in 2022. The Jewish [cemetery](#), near the national road to Kalambakas, covers 15,000 square meters and includes more than 800 graves, some over 450 years old.

Veria

The community dates to Roman times. The current [synagogue](#), perched above the Tripotamus River that runs through Veria, is less than 200 years old. It was renovated again in 2002 and is in the former Jewish quarter known as Barbuta. Opposite Barbuta lies the Jewish cemetery.

Volos

A port city, Volos has had a Jewish community probably dating back to the 2nd century B.C., as evidenced by ancient tombs. A small [synagogue](#) was built there and remains in operation today. The newer cemetery, which is still in use, lies next to the Christian cemetery at the intersection of Taxiarchon and Platonos streets.

Hungary

There are around 170 synagogue buildings and at least 1,300 Jewish cemeteries, in all parts of Hungary. The synagogues date from medieval times to the 20th century, from simple prayer rooms to grand monumental buildings; some were designed by noted architects, for both the orthodox and the Neolog communities. Budapest has more than 20 active synagogues, and there are other active synagogues in various towns. Many of the cemeteries are neglected, but Jewish organisations and others carry out maintenance and restoration work; urban cemeteries include imposing family tombs and mausolea. Several towns in northeastern Hungary draw Hasidic pilgrims to the tombs of revered rabbis.

Albertirsa

The late baroque/early neoclassical [synagogue](#) was built in 1807-09. Used as a storehouse after World War II, it long stood empty and in deteriorating condition. It was restored with Norwegian funding and reopened in 2017 as the town's [House of Arts](#). The restoration retained only some of the original features, including wall painting around the niche of the ark.

Abony

The graceful neo-classical [synagogue](#) was built in 1825 and designed by Andras Landherr. Four slim Corinthian columns support the portico over the entrance, and there are traces of paintings on the ceiling. The synagogue has stood empty and in deteriorating condition for decades, but at events marking the building's 200th birthday in 2025, town officials pledged to work to restore it for cultural use. There is also a [Jewish cemetery](#), entered through a private person's back yard.

Apostag

The baroque/early neoclassical [synagogue](#) was built in 1822 (on the site of a previous synagogue), with a four-pillar central platform (bimah). It became a roofless ruin after World War II but was restored in the 1980s, maintaining its identity and restoring its fittings, to become a community cultural centre. The restoration won the [Europa Nostra European Heritage award](#) in 1988. There is a Jewish cemetery near the synagogue.



1. Dohány Street Synagogue

Baja

The beautiful classicist [synagogue](#) was designed by Lajos Frey and built in 1843-45. The town bought the building in 1985 and converted into the [city library](#). The conversion restored and preserved the synagogue's original fittings and decoration. Its portico is supported by four Corinthian columns and topped by the original Hebrew inscription. It has a Holocaust memorial in its garden, and there is a large Jewish cemetery.

Balassagyarmat

The orthodox [Jewish cemetery](#), with more than 3,400 graves dating back to the 18th century, was listed as a national historic monument in 1994. There is a prayer house with a small Jewish museum, the Ipoly Region Jewish Collection and Exhibition, established in 2000.

Bodrogkeresztúr

The village is a [place of pilgrimage](#) for followers of the [Tzaddik Shaje Steiner](#) (1851-1925); thousands each year visit his grave, protected by an ohel (structure) in the [Jewish cemetery](#).

Reb Shajele's followers bought his former home in 1999 and turned it into a memorial and visitors' centre. The Neolog synagogue, built in 1905, is a tourist information centre.

Bonyhád

The [Old Synagogue](#) was built in 1795, one of the oldest in Hungary. It has a four-pillar central bimah and ornamental carving and painted curtains around the ark. It started out as an orthodox synagogue but later became used by the Neolog community. It stands empty but is occasionally used for cultural or educational purposes. An [orthodox synagogue](#), built in 1924, stands nearby, used as a warehouse. The city has two Jewish cemeteries; the old cemetery was opened before 1768.

Budapest

The Hungarian capital is home to more than a score of synagogues, most of them in active use – though there are also synagogues and prayer rooms used for other purposes. Some synagogues are grand landmark buildings; others are modest or even hidden. The three main synagogues in the old downtown 7th



2. Rumbach Street Synagogue (Budapest)
3. Szeged New Synagogue



district Jewish district form the “Jewish Triangle” of the grandiose, Moorish-style [Dohany Street synagogue](#), the largest synagogue in Europe, designed by Ludwig Förster, built in the 1850s and used by the Neolog community; the orthodox [Kazinczy Street Synagogue](#), designed by Sandor and Lajos Loeffler, built in 1913 in a style that foreshadows art deco and part of a Jewish courtyard; and the Moorish style [Rumbach street synagogue](#), an early design by the Viennese architect Otto Wagner, built in 1872 with an octagonal sanctuary. The Rumbach long stood derelict but was fully restored and reopened in 2021 as a multi-purpose arts, culture, prayer, and education centre. The [Hungarian Jewish Museum and Archives](#) is in the Dohany street synagogue complex, which also includes the [Heroes Synagogue](#), built in 1931 and named in honour of Jewish soldiers who fell fighting in World War One, a Holocaust memorial, and a cemetery of World War II ghetto victims.

Other key active synagogues include the neoclassical [Obuda Synagogue](#), designed by Andras Landherr and built in 1821; the [Frankel Leo Synagogue](#); the [Ujpest Synagogue](#); the synagogue in the building of the [Jewish Theological Seminary-University of Jewish Studies](#), dating from 1877; and the small, orthodox [Teleki ter Shtibl](#). A small [Medieval synagogue](#) near the castle in Buda is a museum and also used for worship.

The art nouveau [Kőbánya Synagogue](#), in an outlying district, is used as a church, and the [Dózsa György út Synagogue](#), designed by Lipót Baumhorn and built in 1908, is a sports centre but retains decoration on the inner cupola. Baumhorn’s synagogue on Páva street was restored to form the core of the [Holocaust Museum and Memorial Centre](#) opened in 2004.

Budapest’s main Jewish cemeteries are the vast [Kozma utca Jewish Cemetery](#), with around 300,000 graves, and the [Salgótarjáni út Jewish Cemetery](#). Both are Neolog cemeteries

and feature monumental tombs and family mausolea by noted architects including Béla Lajta. The orthodox [cemetery on Csörsz utca](#) – the city’s oldest orthodox cemetery preserved in its original state – was opened in the mid-19th century and used until 1961.

Debrecen

Built in 1894, the [Pásti Street Orthodox Synagogue](#) was designed by the local architect Jenő Berger in an eclectic style with a decorative facade. It was restored and rededicated in 2015 for use both as a cultural centre, with a permanent exhibit, and for worship – regular services in its beit midrash/ winter synagogue next door, which has a mikvah in the basement. The austere [Kápolnási Street Synagogue](#), inaugurated in 1910, was designed for the Status Quo community. It was restored in 2014 and is used for worship and as a cultural venue. The [Jewish cemetery](#), with nearly 8,000 grave sites, was opened in 1842.

Esztergom

The Moorish style [synagogue](#), with a striped façade, a central dome, fretted Oriental style horseshoe arches, and bulbous cupolas, was Lipót Baumhorn’s first synagogue, built in 1888. Damaged in World War II, it was rebuilt and used from the 1960s as the House of Technology. Now owned by the city, it is used as a cultural centre.

Gyöngyös

The grand domed [Great \(New\) Synagogue](#), built in 1930, was Lipót Baumhorn’s last major synagogue, designed with his son in law, Györgyi Somogyi. It has huge arched entrances and neo-Moorish and Art Deco design elements. It was used for years as a furniture department store, but many interior elements remain intact. Plans have been announced to restore it as a

cultural venue. The nearby [Old Synagogue](#), built in 1813 and designed by Károly Rabl, is used as a TV studio. The large Jewish cemetery has a big Holocaust memorial and a memorial to Jewish soldiers who fell in World War One.

Győr

The grand, domed [synagogue](#) was designed by the architects Károly Benkő and Villmos Fraenkl and built in 1869. It was renovated in 2003, retaining the interior fittings and design including the women's galleries and ark. The building complex, which includes a former Jewish school, is administered by the Széchenyi István University and the Municipal Art Museum and since 2024 houses a permanent Exhibition of Jewish Excellence, highlighting prominent and high-achieving Jews around the world. The synagogue complex also includes a small prayer room used by the Jewish community. There are orthodox and Neolog [Jewish cemeteries](#).

Hódmezővásárhely

Built originally in 1857, the [synagogue](#) was remodelled in art nouveau style in 1906-08 by Miksa Müller. Its stunning façade has a huge central arch framing the triple-arched entrance and a grand, art nouveau rose window. Small, domed towers flank the facade. Used as a culture centre, it retains original interior fittings and stained glass. There's an exhibition about the Holocaust in the former Jewish school building next door. Both buildings are owned by the city but according to a new agreement will be maintained and managed by the Jewish umbrella Mazsihisz.

Karcag

Designed by Bolgár Blaum and built between 1898-99, the [orthodox synagogue](#) is used on occasion by the tiny Jewish community.

Recently restored, it has stained glass windows, a central bimah, and curved metal sconces supporting the women's gallery.

Kecskemét

The tall, dome-topped tower of the [Neolog synagogue](#) is a city landmark. A fine example of Hungarian romanticist /neo-Moorish architecture, it was designed by János Zitterbarth and built in 1868-1871. The dome was damaged by an earthquake in 1911 and restored to the design of Lipót Baumhorn. Damaged in World War II, the building was bought by the city in the 1960s and converted into a culture, conference, and exhibition centre, the House of Science and Technology; the exterior remains intact, but the original interior was completely transformed. The orthodox synagogue, opened in an older building in the 1920s and used for only around two decades, is today a museum of photography.

Keszthely

The neo-classical [synagogue](#), completed in 1852 and remodelled and expanded several times, stands in a courtyard, entered through an archway of Pethő House, one of the oldest buildings in the city. The composer Károly Goldmark, whose father was the synagogue cantor, was born here. Used during World War II as a warehouse, the synagogue, which has an ornate ark, was fully restored in the 1990s and is used for worship and cultural events. The [Jewish cemetery](#) has a temple-like ceremonial hall; its oldest legible gravestone is from 1859.

Kőszeg

Built in 1856-59, the [synagogue](#) has two crenelated towers flanking the main part of the building, a circular floor plan, and a flat dome, with delicate paintings on its inner

surface. It is set back from the road, in a Jewish courtyard with other Jewish community buildings. Its construction was financed by Philip Schey von Koromla, a wealthy local Jewish philanthropist and businessman, who was the first Jew Emperor Franz Joseph raised to the Hungarian nobility. Schey is honoured in several inscriptions in the synagogue decoration, and there is a small exhibit about him. Long derelict, the synagogue was restored and rededicated in 2022, used mainly as a cultural space. There is a Jewish cemetery, with a Holocaust memorial.

Kővágóörs

Built around 1822 (and later reconstructed in the late 19th century), the [synagogue](#) in this village near the north shore of Lake Balaton is a rare example of a surviving village synagogue in Hungary. Long abandoned and semi-ruined, it was listed as a monument in 1985 and preserves some of its original features, including the wooden women's gallery and traces of painted decoration. An NGO, the Káli Basin Synagogue Foundation, bought the building in 2019 and is working to restore it as both a synagogue and cultural centre. The Foundation also cares for the walled Jewish cemetery, which was probably founded in the 1820s and has around 200 gravestones.

Kunszentmárton

The [synagogue](#) was built in art nouveau style in 1911-12, designed by József István Dobovszky. It has distinctive towers and architectural form, and decorative elements drawn from Hungarian folk art. Sold by the Jewish community after World War II, it was long used as a warehouse or stood empty and deteriorating. But after it was bought by the city in the 1990s, it was restored and reopened in 2000 as a cultural centre and concert hall.

Lovasberény

The rural [Jewish cemetery](#) is one of the oldest in Hungary and has been listed as a historical monument since the 1980s. The earliest legible gravestone dates from 1742, and there are at least three dozen others from the 18th century. The cemetery has been fully documented. (The 18th century synagogue was demolished in 1949.)

Mád

The Baroque [synagogue](#), with a central four-pillar bimah, vaulting, and decorated ark, dates from the 1790s and is one of the oldest synagogues in Hungary; its restoration won the [Europa Nostra European Heritage award in 2004](#). Today it is used as a cultural site as well as for religious services. Mád is a hub for Hasidic pilgrims to the [graves of revered rabbis](#) in Mád and several other nearby towns including [Olazliszka](#) (where the ruined synagogue is preserved as a Holocaust memorial), Bodrokerestúr, and [Sátoraljaújhely](#), and for tourists to the Tokaj wine region. The Yeshiva/Rabbi's house next to the synagogue has been restored as a guest house – for pilgrims as well as for general tourists, with a permanent Jewish heritage exhibition. The well-maintained [Jewish cemetery](#) dates 200 years and more and has ohels of noted rabbis.

Makó

The [Orthodox Synagogue](#), built in the late 19th century, was fully restored in 2020 as part of an EU-funded project that promoted tourism to orthodox Jewish heritage in Eastern Hungary – a visitor centre was set up in the synagogue complex. The synagogue has an austere interior, and a flat tripartite façade, with tall arched windows and a taller central section. Makó has two Jewish

cemeteries. As part of the EU project, a 1.3 km road was built to the [cemetery](#) where Rabbi Moshe Vorhand is buried. He was killed in 1944 by local fascists before the Jewish community was deported to Auschwitz, and his grave is a significant pilgrimage site.

Miskolc

The grand [Kazinczy Street Synagogue](#), built in 1861-63, was designed in Neo-Romanesque, Moorish style by Ludwig Förster (who also designed the Dohány St. synagogue in Budapest) and stands in a Jewish courtyard complex of other community buildings, used by the community today. A Jewish Museum and Visitors Centre opened in 2022 in one of the buildings in the Jewish courtyard. The synagogue's austere façade hides opulent interior decoration, but the synagogue was closed in 2013 because of structural issues. There is a large [Jewish cemetery](#) on Ávas Hill, with around 6,000 tombs and ohels of noted rabbis.

Nagykanisza

The monumental Neo-Classicist [synagogue](#), with a stately ark and women's gallery, was built in a courtyard in 1821 – a ceremony was held in 2021 to mark its 200th anniversary. Owned by the municipality, it stands today in a dilapidated state but is used for occasional cultural events. There is a Holocaust memorial in its garden. Discussions about possible plans to save it have been underway for several years.

Nyíregyháza

Built in 1924-1932 and used by the Jewish community today, the synagogue is a late work by the architect Lipót Baumhorn, with a design influenced by art deco. The colourful interior decoration includes golden lions flanking the ark. The [Jewish cemetery](#) opened around 1840;

it has around 2,000 graves and includes an orthodox and a Status Quo Ante section.

Pápa

The third largest [synagogue](#) in Hungary was inaugurated in 1846. It has a big rose window and a lofty interior with two tiers of women's galleries. Though it needs renovation, it is used for cultural purposes, by the NGO Pápa and Its Surroundings Jewish Cultural Tradition Preservation Association. There are two [Jewish cemeteries](#) – the old one, which closed for burials at the end of the 19th century, and the new one, which opened in 1898/99.

Pécs

Designed by the architects Frigyes Feszl, Károly Gerster, and Lipót Kauser, the [synagogue](#) was built for the Neolog community and inaugurated in 1869. Its façade has a tall, arched central section, topped by the 10 commandments, that frames a big clock with a Hebrew quotation from the book of Isaiah running around it: "For my house shall be called a house of prayer for all people." The interior preserves the rich decoration and original fittings, including an organ and choir loft. It is used by the Jewish community and has an exhibition on Jewish life. The [Jewish cemetery](#) has gravestones dating back to the 1830.

Sopron

The two oldest extant synagogues in Hungary stand across from each other on the former Jewish street. The gothic [Old Synagogue](#) built in the late 12th- early 13th centuries, was used as a dwelling after the expulsion of the Jews in 1526. Discovered during excavations in 1967, it was restored serves as a [Jewish museum](#) (a branch of the City Museum). The complex includes the former hostel and

mikvah. It has a high peaked roof, richly carved Ark and foundations of the bimah. The Jewish community office is also in the complex. The “New” Synagogue across the street was built around 1370 as the private prayer house of a Jewish banker and has a separate exhibit. The red brick [Orthodox synagogue](#) built in 1890-91 and designed by Janos Schiller, stands outside the town centre. Long disused, it now hosts exhibitions, concerts and lectures on special occasions. There is a large Jewish cemetery.

Szeged

The magnificent [New Synagogue](#), consecrated in 1903, is the masterpiece of the prolific pre-World War II synagogue architect Lipót Baumhorn. Designed for the Neolog community, it has a tall central dome and dome-topped side towers, and richly ornamental interior decoration including stained glass windows and an organ. Baumhorn worked closely with the Szeged Rabbi, Immanuel Löw, on the decorative plan. The New Synagogue stands near the neoclassical [Old \(Orthodox\) Synagogue](#), designed by Henrik and Josef Lipovsky and completed in 1843; now used as a cultural centre. Baumhorn also designed the Jewish community building (which has a remarkable [archive](#)), and the domed ceremonial hall in the large [Jewish cemetery](#), one of whose notable tombs is that of Rabbi Lipót Löw, pioneer of Neolog Judaism.

Szolnok

Inaugurated in 1899, the graceful, domed [synagogue](#) near the bank of the Tisza River was designed by Lipót Baumhorn in his distinctive eclectic style melding Neo-Romanesque and Neo-Moorish elements. It was used as a warehouse during and after World War II, then left to deteriorate. The city purchased it in the 1960s and restored it as the [Szolnok Gallery](#), an exhibition and concert space that opened in 1972. Most interior decoration was removed in the conversion. A bust of Lipót Baumhorn placed in the 2000s stands in the synagogue grounds.

Szombathely

The grandiose, Moorish-style former Neolog [synagogue](#), long used as a concert hall, is a city landmark. Built in 1880 and designed by Ludwig Schöne, it has two massive towers topped by onion domes and strikingly decorated exterior walls. The interior was totally rebuilt to create the concert hall. A Holocaust memorial stands next to it. The local Jewish community building has a small prayer hall, culture centre, and visitors’ centre, with a permanent Jewish history and heritage exhibition. The [Jewish cemetery](#) was established in the 1820s and includes both orthodox and Neolog burials.



Tata

The austere, neo-Romantic [synagogue](#) was designed by architect Ignác Wechselman and built in 1861. Today it is used as an exhibition space for the Kuny Domokos museum. The [Jewish cemetery](#), dating to the first part of the 18th century and one of the oldest in Hungary, includes rare ceramic tombstones that reflect the involvement of local families in the ceramics industry.

Tokaj

The grand [synagogue](#) in this capital of the famous [Tokaj wine region](#) was built after a previous synagogue burned down in 1890. Damaged in World War II, it was later used as a warehouse. Failed attempts at restoration then left it a ruin, until it was finally restored and converted into a cultural centre, inaugurated in 2006. Next door is a small Jewish prayer house, still in use, primarily by Hasidic pilgrims to the tombs of rabbis in local towns. There are two Jewish cemeteries. The [Old Jewish Cemetery](#), dating back to the mid-18th century, is located near the confluence of the Bodrog and Tisza rivers and can only be reached by ferry. The [New Jewish Cemetery](#) is on a slope along the road to Bodrogkeresztúr.

Zalaegerszeg

One of the town's most prominent buildings, the imposing [synagogue](#) was designed in eclectic, neo-Romanesque style by József Stern and built in 1904. Its tripartite façade features three rose windows and is flanked by two side towers topped by onion domes. After standing empty after World War II, it was purchased by the city and restored, opening in 1983 as a cultural space and concert hall. It has a permanent exhibition on the history of the Jewish community in Zalaegerszeg, with Judaica objects provided by the Hungarian Jewish Museum and the tiny Zalaegerszeg Jewish community.



Ireland

Ireland's Jewish heritage goes back to the 15th century, and a more established community emerged in the late 19th century. Early references, such as the Annals of Innisfallen, mention Jews arriving in Limerick, while later waves followed expulsions from England and the Iberian Peninsula. In the mid-17th century, Spanish Jews founded Dublin's first prayer hall near Dublin Castle.

Dublin

Dublin became the centre of Jewish life, with the community reaching its peak in the late nineteenth century. The area around South Circular Road, including Warren Street, Martin Street, and Saint Kevin's Parade, became known as "Little Jerusalem."

[The Irish Jewish Museum](#), located on Walworth Road, is housed in a synagogue that served the community until the 1970s. The museum, inaugurated in 1985 by then Israeli president Chaim Herzog – who grew up in Dublin as the son of Ireland's Chief Rabbi – presents Irish Jewish history, including a reconstructed early twentieth-century kosher kitchen and a preserved synagogue space. Herzog House on the Zion Road, once home to Rabbi Isaac Herzog and his son Chaim, continues to serve as the offices of the Dublin rabbinate. [The Terenure Synagogue](#) (Dublin Hebrew Congregation), built in 1935, is the main Orthodox synagogue. [The Dublin Jewish](#)

[Progressive Congregation](#) has been active since 1946. The Adelaide Road Synagogue was closed in 1999, while Greenville Hall, built in 1920, has since been repurposed, though its exterior still displays Jewish symbols.

[52 Upper Clanbrassil Street](#) is the fictional birthplace of Leopold Bloom, the Jewish protagonist of *Ulysses* by James Joyce.

[Ballybough Jewish Cemetery](#) is the oldest Jewish burial site in Ireland, with graves dating to 1777. [Dolphin's Barn Jewish Cemetery](#) remains the main burial ground for the Orthodox community.

Cork

The Jewish presence in Cork dates from the 18th century, but the community developed in the late 19th century with the arrival of Lithuanian immigrants. After a period of decline, the synagogue closed in 2016, though a new congregation has recently been established.

Limerick

Limerick's small Jewish community disappeared in 1904 following the only pogrom in Irish history, which, notably, caused no fatalities. Today, the restored [Jewish cemetery at Kilmurray](#) in Newcastle, preserves the community's memory with its six surviving tombstones.



1. Terenure Synagogue (Dublin Hebrew Congregation)
2. Dolphin's Barn Jewish Cemetery (Dublin)
3. Herzog House (Dublin Rabbinate)
4. Irish Jewish Museum (Dublin)



Italy

Jewish heritage in Italy covers at least twenty centuries. From the Roman era (Arc of Titus, Syracuse mikvah, Ostia ruins, Venosa catacombs) to the reconstruction after the war (Livorno and Milan synagogues, MEIS museum) via the forced segregation in ghettos (Venice and most Italian cities in the 16th century) and liberating Emancipation in the 19th century (Florence, Trieste, Turin, Verona). Discretion and flamboyance of its synagogues, houses and tombstones, corresponding to the various styles and tolerance in those eras. Some even combine harmoniously those eras, such as the Roman art discovered and visible under the modern Bologna synagogue.

Many regions, especially Sicily, Calabria and Puglia have rediscovered this heritage recently.

Alessandria

The [synagogue](#) is in the heart of the ancient ghetto. Inaugurated in 1871, neo-Gothic influences can be seen in its impressive façade and arched windows. Restored after the war, a permanent exhibition is displayed, covering Jewish local life.

Ancona

The Levantine [synagogue](#) was built in 1549. Destroyed in the 19th century, it was rebuilt in 1876. The interior elements of the old Italian synagogue, which was demolished in 1932 and dated back to the 16th century, were placed on the ground floor.

Located between the Cardeto and Cappuccini hills, part of the [Monte Cardeto cemetery](#) has been used by the Jewish community since the 15th century. It contains more than a thousand tombstones and was restored in the early 2000s.

Asti

Built on the location of the former [synagogue](#) in the 1830s, the building's architecture is classical. Its original rite is a mixture of Ashkenazi and Provençal tradition. It also houses a smaller synagogue and the community's archives and an exhibition devoted to the history of Jewish life in Asti.

Housing burials since 1810, the Jewish cemetery contains many monumental tombs, marking the Emancipation of Italian Jews. It replaced an ancient cemetery created in 1539.

Biella

Located in the former ghetto, the discreet [synagogue](#)'s ceiling is decorated with a fresco in neoclassical style and a Venetian mosaic flooring from 1893. Recent restorations enabled the discovery of paintings.

Bologna

Located near the very well-preserved ghetto, the [Jewish Museum of Bologna](#) was inaugurated in 1999. It is divided into two rooms, one dedicated to the permanent exhibition presenting local and regional Jewish history and the other hosting temporary exhibitions.

Resembling the former [synagogue](#) with added Art Nouveau decorations, the synagogue was built by architect Attilio Muggia and inaugurated in 1928. A smaller synagogue was added in the foundations of the temple in 2017, uncovering Roman vestiges visible through its specially designed floor.

Built in the 16th century, [Achille Bocchi's palace](#) served as a local cultural salon. The façade of the building displays two inscriptions engraved, in Latin and in Hebrew, the latter being a quote from Psalm 120: *"Deliver me from the liars, God! They smile so sweetly but lie through their teeth."*

Jewish cemetery

Located within the [Certosa](#) municipal cemetery, the first burial of the Jewish cemetery occurred in 1867. A funeral chapel was erected.

Bova Marina

A [synagogue](#) from the 4th or 5th century was discovered in the 1980s. It is made of a few rooms and has a mosaic floor, as well as religious objects decorating it. A study centre is located there, with an exhibition related to local Jewish history. Two also very ancient cemeteries were found nearby.

Carmagnola

This elegant Piedmontese Baroque [synagogue](#) is located on the first floor of an 18th-century house, opposite the former entrance to the ghetto. A frescoed vestibule leads to the almost square-shaped prayer hall. An exhibition about the synagogue and Jewish rituals is displayed on the ground floor.

Casale Monferrato

Built in 1595 in the centre of the old Jewish quarter, it is the oldest [Baroque](#)

[synagogue](#) in Piedmont. The discreet façade conceals numerous gildings and frescoes. The synagogue was restored in 1968 and declared a national monument.

Located in the building adjacent to the synagogue, the Jewish museum was established in 1969. It houses a collection of beautiful liturgical objects. Since 1994, one of its rooms has been home to the [Museum of Lights](#), which displays a unique collection of Hanukkah lamps.

In use since 1904, the [Jewish cemetery](#) contains many monumental tombs. A small temple inside was designed Enrico Bertana and Lorenzo Rivetti.

Cherasco

A small [synagogue](#) is located on the top floor of a building. It also houses, since 1984, a photographic exhibition presenting the Jewish communities of Piedmont and Jewish rituals.

Cuneo

Located in the heart of the ghetto for centuries, the old [synagogue](#) was renovated in 1884, after the Emancipation of the Jews and a façade added. It also houses a classroom, a library and a study centre on the Jews of Piedmont.



1. Venice Jewish Ghetto
2. Great Synagogue of Rome

Ferrara

A [synagogue complex](#) located in the heart of the former ghetto unites the Italian synagogue (built in the 15th century and later expanded), the German synagogue (built in 1603) and Fanese synagogue (17th century) as well as community archives.

In use since the 17th century, the [Via Delle Vigne Jewish cemetery](#) is located in the north of Ferrara. Architect Ciro Contini built its impressive gate as well as a chapel, in a neo-Babylonian style. The writer Giorgio Bassani rests there. Not far from it on the west side, after the Botanic garden and the Massari parc, a small part of the ancient Levantine Jewish cemetery is still preserved.

Inaugurated in 2017, the [National Museum of Italian Judaism and the Shoah \(MEIS\)](#) was built in a former prison of Ferrara. It aims to present and share the more than 2000-year-old Italian Jewish heritage, through a permanent exhibition, temporary exhibitions, cultural events and educational projects.

Florence

Combining Romanesque, Moorish and Byzantine styles, the imposing and colourful [Tempio maggiore synagogue](#) inaugurated in 1882 is a strong symbol of the Emancipation of the Italian Jews. It includes a [museum](#), presenting local Jewish heritage, ritual objects and the memory of the Holocaust.

Opened in 1777 and located near the San Frediano gate, the [Jewish Cemetery](#) was used until 1870. It includes many monumental tombs and chapels, marking the Emancipation of Italian Jews, neighbouring ancient discreet tombs.

Genova

Inaugurated in 1935, the [synagogue](#) was built by architect Francesco Morandi, associating Romanesque and Oriental influences. Exhibitions and ritual objects are presented in the [museum](#).

Gorizia

Built in 1756, the [synagogue](#) was renovated many times and welcomed new decorative elements, among them a façade with Moorish elements and Baroque-style religious furniture. Its ground floor hosts a museum presenting Gorizia's rich Jewish heritage, a city once nicknamed "Jerusalem on the Isonzo".

Ivrea

Inaugurated in 1875, the [synagogue](#) is located in a building housing another smaller prayer hall. Its interior architecture was influenced by church models as was often the case in the Emancipation period. There is also a small Jewish section in the municipal cemetery.



3. National Museum of Italian Judaism and the Shoah (MEIS), Ferrara
4. Scolanova Synagogue

Lecce

Opened in 2016 on the site of a former synagogue in the Jewish quarter, the [Jewish medieval museum](#) showcases the daily life of the Jewish community in Puglia between the 9th and 15th centuries. Notably through the display of objects and a tour of the mikveh.

Livorno

Built in 1962 by Angelo di Castro on the ground of the former magnificent synagogue erected in the 17th century and bombed during the war, the [modernist synagogue](#) was inspired by the “Tent of Meeting” in the Book of Exodus. Religious furniture from the former Spanish synagogue of Ferrara adorns the interiors.

Belonging to a family of Livornese merchants before it was purchased by the Jewish community in 1867, the building served as a temporary synagogue and now hosts the [Yeshiva Marini Jewish Museum](#). An exhibition presents its history and ritual objects, such as ancient Torah scrolls crowns from the 17th century.

In use between 1840 and 1900, the [monumental Jewish cemetery](#) marks the period of Emancipation with monumental tombstones and decorative elements, honouring important figures such as general Nissim Semama and the city’s many rabbis, among them rabbinic scholar Elia Benamozegh.

Mantua

The only synagogue rebuilt among the original six standing in the Mantua ghetto for centuries, the [Norsa-Torrazzo Synagogue](#) was erected on the same place, in a spirit of reproduction of the ancient exterior and interior architecture. It also houses the Jewish Community’s historical archives.

Created in the city suburbs, as became the norm for cemeteries at the end of the 19th century, the [San Giorgio Cemetery](#) contains thousands of graves, among them some transferred from previous cemeteries.

Merano

Inaugurated in 1901, the [synagogue](#) was renovated in 1985 and stained-glass decorations by Adele Friedenthal added. A museum located inside covers the local Jewish heritage as well as the Holocaust. Ritual objects are also presented.

Milan

Established in 1986, the [Foundation Centre for Contemporary Jewish Documentation \(CDEC\)](#) possesses numerous documents tracing Italian Jewish cultural heritage. It also has one of the largest collections of video archives related to Jewish life in Europe. It organises events and training courses to share this heritage. Built by architects Eugenio Gentili Tedeschi and Manfredo D’Urbino, the [Central synagogue](#) was inaugurated in 1953 and stands on the footprint of the old synagogue that was destroyed during the bombing of 1943.

After the Fopponino cemetery was abandoned, a [Jewish section of the Monumental Cemetery](#) was inaugurated in 1872. The central building is decorated by stained-glass windows designed by Diego Penacchio Ardemagni, inspired by Marc Chagall’s “12 tribes windows” at the Hadassah Hospital in Jerusalem.

Modena

Built by Ludovico Maglietta in the former ghetto and inaugurated in 1873, the [synagogue](#) stands in front of the Piazza Mazzini. Its original façade with four columns welcomes the visitors with as much authority as do the twelve columns inside.

Documented in the 14th century, this ancient [Jewish cemetery](#) was in use until the 19th century. Following the expansion of the city, it was closed and Jewish burials were conducted in a graveyard part of the monumental cemetery of San Cataldo.

Mondovi

A charming little [synagogue](#) in the Piedmontese Baroque style, it is located on the top floor of a building in the former ghetto. The interior decorations date from the late 18th century.

Naples

Built in the 1860s, the [synagogue](#) is located on the first floor of a building owned by the Jewish community.

The “Egitto Pompei. Dall’Oriente” section of the [National Archaeological Museum](#) presents artefacts from eastern religions in the Roman world. Among them, several Jewish objects such as epigraph slabs dating from the 4th and 5th centuries, discovered in 1908 during works on Corso Malta.

Otranto

The [Diocesan Museum of Sacred Art](#) displays a funerary epigraph from the 3rd century, with Hebrew writing and the drawing of a menorah. A testimony to the very ancient presence of Jews in Otranto, which was an important centre for religious studies in the Middle Ages.

Padua

Inaugurated in 1548, the [synagogue](#) is still used today, after being closed from 1892 until the end of the war, when the Scuola Grande synagogue was destroyed by fire. It features 18th-century Baroque furnishings and 19th-century Neoclassical stuccoes.

Located in the former Scuola Grande synagogue, the [Jewish Museum](#) opened in 2015. It presents the history of the Jews of Padua, with ancient furniture and ritual objects as well as video projections on its walls.

Opened in 1527 after the destruction of the burial ground at the Bastione della Gatta, the [Via Weil Jewish Cemetery](#) remained in use until the 18th century.

Parma

Built in 1866 within the community’s building, the neo-classical [synagogue](#) is still in use today and has been renovated in 1985. Some of its objects were hidden during the war and are presented at the [Fausto Levi Museum](#) in Soragna.

Pesaro

Of the ancient synagogues of Pesaro, only the [Spanish Synagogue](#) remains, built in the 16th century. It is part of a large community building where a mikveh can still be seen.

In use since the 17th century, the [Jewish Cemetery](#) replaced the ancient burial ground of Pantano. Located on the San Bartolo hill, the most ancient of its tombs can be seen on the upper part of the cemetery.

Pisa

The [synagogue](#) appears to date back to the 16th century. Renovated several times, notably in the 18th and 19th centuries, it has retained a modest and sober appearance. However, the layout of the interior has evolved in line with the customs of the times.

Located near the Porta Nuova, on a plot purchased in 1674, the [Jewish Cemetery](#) is the oldest preserved in Pisa and still used today.

Pitigliano

Traces of the [ghetto](#) are still visible. Built in 1598, the synagogue remained in use until 1956 when it had deteriorated too much. Rebuilt in 1995 by the municipality, some interior furnishings were modelled on the ancient ones. Nearby is the [Jewish museum](#), displaying various objects from the synagogue.

Used as a [Jewish cemetery](#) since 1556 when David de Pomis was granted a piece of land by Count Niccolò IV Orsini in order to bury his young wife, it is located near the fortress. 280 graves of different types, reflecting the burial customs over the centuries, can be observed.

Rome

Built by Vincenzo Costa and Osvaldo Armanni, this imposing synagogue, the [Tempio Maggiore](#), which combines several styles, was inaugurated in 1904 and houses part of the heritage of the five synagogues of the former ghetto. It also houses a [Jewish museum](#), opened in 1960, which presents the history of the Jews of Rome and its exquisite collections of textiles and ritual objects.

Built in 1914 by Osvaldo Armanni and Vincenzo Costa to accommodate Jews who left the former ghetto area, the [Di Castro Synagogue](#) is located near the Palazzo delle Esposizioni. It possesses furnishings from the ancient ghetto synagogues. Since 1972, its basement houses an Ashkenazi synagogue.

Discovered in 1961, the ruins of the [Ostia Antica Synagogue](#) seem to date back to the first centuries of the common era. The building was supported by Corinthian columns. The disposition and functions of its different parts can be perceived.

The [Arch of Titus](#) was built near the Colosseum after the emperor's death in 81 to celebrate his victory and that of his father Vespasian over the Jewish revolt of 70. It features a famous bas-relief depicting the triumphal procession

carrying the spoils taken from Solomon's Temple, including a large menorah.

Built in the early years of the Christian era by Jews who were inspired by Roman customs of burying the dead in deep tunnels, these [catacombs](#) remain the oldest monument bearing witness to the Roman Jewish presence.

The Jewish section of the [Verano Cemetery](#) was established in 1895. It holds various types of funerary monuments, some very modest and other monumental in size and design, with religious symbols as well as references to Roman Jewish heritage.

Sabbioneta

Built by architect Carlo Visioli, the [synagogue](#) was inaugurated in 1824. Its interior decorations are neoclassical. No longer in use religiously, the building hosts a museum with an exhibition sharing the city's Jewish history and displaying religious objects.

Saluzzo

Located discreetly on the last floor of a building, the [synagogue](#) was built in the 18th century and was restored in the early 2000s. Its wooden Torah ark is quite original.

Siena

Inaugurated in 1786, the [synagogue](#) bears witness to the major renovations of the original spaces by architect Giuseppe del Rosso. It features a simple façade and a neoclassical interior with Rococo elements. A [museum](#) is located on the women's floor of the synagogue. Documents and objects trace the Jewish cultural heritage of Siena.

The [Jewish cemetery](#) is in use since the 17th century; visitors can observe the changes through time of religious burials, from modest ancient tombstones to more imposing ones with the Emancipation wave.

Soncino

The Soncino family, originally from Speyer, took the name of the city which welcomed them, and published the first complete Hebrew Bible (1488). The [Museum of printing](#), opened in 1988, presents their history and influence on printing, as well as the evolution of that field. Among the objects exhibited, a 1492 wooden press and movable type in Hebrew.

Soragna

Built in the 16th century, the synagogue has been vastly renovated in 1855 in a neoclassical-style. In the 1970s, Fausto Levi, head of the Jewish Community of Parma, started collecting documents and objects related to small communities of the region and opened the [Synagogue and Fausto Levi Museum](#) in 1981. Among the objects presented, the Cortemaggiore Torah Ark and marriage certificates.

Syracuse

Probably dating back to the 6th century, the 9-metre-long [ritual bath \(mikvah\)](#) is located beneath the foundations of the Alla Giudecca hotel, in the heart of Syracuse's old Jewish quarter. The tour begins in the hotel itself, taking a stone staircase with 48 steps that leads to a square room with a vaulted ceiling supported by four columns.

Taranto

26 funeral inscriptions in Hebrew, Latin and Greek presented at the [MArTA National Archaeological Museum](#) bear witness to the presence of Jews in the region since the Roman times. They were discovered in the 19th century during renovation works in the Montedoro area.

Trani

Trani's four ancient synagogues were converted into churches in the 14th century. The [Scolanova synagogue](#) is the only one reconverted into a synagogue, quite faithful to its original architecture. Since 2005 it has been serving Trani's Jewish community during religious holidays, making it one of the most ancient active synagogues of Europe.

Converted into the Sant'Anna church, the [Scola Grande Synagogue](#) preserved the original external architecture. The building houses the Jewish Art Section of the Diocesan Museum of Trani.

Trieste

Built in 1912 by architects Ruggero and Arduino Berlam, the [synagogue](#) is one of the most majestic buildings of emancipated Italian Judaism from the late 19th century. Replacing the older and smaller synagogues, bringing the faithful together, it developed its own liturgy, combining Ashkenazi and Sephardic versions.

Inaugurated in 1993, the [Carlo and Vera Wagner Museum](#) presents the history and cultural life of Trieste's Jews. It is located in the ancient Jewish hospital. Among the objects displayed are ancient documents and silverware.

Turin

Inaugurated in 1884, the [synagogue](#) was designed by Enrico Petiti. This majestic Moorish style building, with its four towers topped with onion domes, bears witness to the Italian Jews' enthusiasm after their emancipation. In 1970, a smaller synagogue was built inside.

Following the emancipation granted in 1848 by King Charles Albert, the Jewish community ambitioned to build a synagogue celebrating this official integration. The project

was abandoned in 1869 due to huge costs. The [monument Mole Antonelliana](#) was completed in 1889 and became one of the main symbols of Turin, housing the National Cinema Museum.

Venice

Built in 1528 by Ashkenazi Jews and renovated in 1733, the [Scola Tedesca Grande](#) was the first of five synagogues in the ghetto. Since 1953, the building has housed the Museum of Hebrew Art. It displays ritual objects and ancient manuscripts. It is located in the Ghetto Novo.

Topped with a small golden dome, the [Scola Canton Synagogue](#) was built in 1532 by Provençal Jews. It is distinguished by its wooden religious structures and gilding. It is located in the Ghetto Novo.

Built in 1541 for Sephardic Jews fleeing the Inquisition in 1492, the [Scola Spagnola Synagogue](#) is the largest of the Venetian synagogues. From the outside, one can see a discreet façade and four large windows on the first floor. It is still used by the community, alternating with the Scola Levantina. It is located in the Ghetto Vecchio.

Built by Levantine Jews and inaugurated in 1561, the [Scola Levantina Synagogue](#) is, like the Spagnola, a Sephardic synagogue. It is known for its sumptuous artistic and religious decorations. It is still used by the community, alternating with the Spagnola. It is located in the Ghetto Vecchio.

Built in 1566 and modified in 1575, the [Scola Italiana Synagogue](#) is distinguished by a classical portico with four columns and numerous wooden furnishings. It is located in the Ghetto Novo.

Located along the San Nicolò shore, the [Lido Jewish Cemetery](#) was founded in 1386. It was expanded in 1763 and is still in use, having been restored in 1999. Used for over six centuries, the variety of types of tombstones reveal the different eras of burials and origins of the deceased.

Inaugurated in 1954, the [Jewish Museum](#) was gradually renovated and expanded. It presents the history of Venetian Jews, and its exceptional collections of silver, textiles, and other ritual objects.

Venosa

Unearthed in 1853, the [Jewish Catacombs](#) were used between the 4th and 6th centuries C.E. Jewish religious symbols are drawn on some areas of the Catacombs, connected through passageways. Among the symbols and inscriptions, a famous red menorah.

Vercelli

Built by architect Giuseppe Locarni and inaugurated in 1878, the Moorish style [synagogue](#) is a massive testimony to the Emancipation spirit of integration of Italian Jews.

Set up in 1801, the [Jewish Cemetery](#) replaced the more ancient ones and is located further out of the city, in accordance with Napoleonic laws. A mortuary was built a few decades later.

Verona

Initially built in 1864 by the architects Franco and Mantovanelli, the monumental [Synagogue](#) is located on the site of an ancient prayer hall. After some interruptions, the synagogue was completed in 1929 and a new façade added.

Kosovo

Sephardic Jews first settled in Kosovo during the Ottoman period, forming a small but vibrant community. Although only a handful of Jews remain in Kosovo today, several historic sites can still be seen primarily in and around Priština and Prizren.

A [Museum of Kosovo Jewish History](#) is undergoing construction.

Priština's Jewish cemeteries are important remnants of the city's Sephardic heritage. Today, two main burial sites remain, in the Arbëria and Velania districts of Kosovo.

The [Old Jewish Cemetery](#) (Tauk Bahçe, in Velania) dates from the 19th century and includes 57 graves, 44 of which have marble stones, mostly Sephardic.

The [New Jewish Cemetery](#) (Arbëria/ Dragodan) was restored in 2019.

There are traces of [former Jewish neighbourhoods](#) in Prizren's old town, and a plaque stands at the site of Kosovo's last synagogue, torn down by the Yugoslav Communist regime in 1963 at a time when many other old buildings including the old city bazaar were razed. By then, Jewish communities across the Balkans had been decimated by the Holocaust.



1. Jewish cemetery in Prishtina
2. Tauk Bahçe Jewish Cemetery

Latvia

More than 200 synagogues stood in Latvia before World War II. Most were destroyed during or after the war. Today, only two are used for worship (in Riga and Daugavpils). Several others still stand, some restored and used for other purposes, others abandoned. The [JewishGen Online Worldwide Burial Registry \(JOWBR\)](#) lists 52 Jewish cemeteries in Latvia, only some of them maintained.

Aizpute

The Old Synagogue was built in 1751 and remodelled in 1935. The “Small Synagogue” was built nearby in 1875 and renovated in 1933. The two [synagogues](#) were connected after World War II and since 1955 the site has been used as the town’s House of Culture, with original paintings on the ceilings still visible. Remains of a 19th century mikveh can be found near the synagogue buildings on Krasta

street, on the bank of the Tebra River. The Jewish cemetery has some rare examples of cast iron grave markers with moulded epitaphs in German using the Hebrew alphabet.

Daugavpils

Built in 1850, the Kaddish Synagogue is a small corner building with a central bimah and wooden ark. The building was restored in 2005 and serves the local Jewish community. The synagogue houses the [Jews in Daugavpils and Latgale Museum](#). Two other synagogues are used for other purposes.

Jurmala

This seaside resort town has an elegant new synagogue, [Beit Israel](#), and two prewar abandoned synagogues.



1. Jews in Latvia Museum (Riga)
2. Ludza-Synagogue

Ludza

Dating from around 1800, the [Great Synagogue](#) – listed as a historic monument – was rededicated in 2016 after a detailed restoration. The only synagogue in Latvia to preserve an inner cupola, the building now is part of the **Ludza Museum of Regional Studies** with a multimedia exhibition on Jewish life, culture and local Jewish history as well as a section on the World War II Ludza Ghetto.

Rezekne

A wooden structure built in 1845 and in use until the 1990s, the [synagogue](#) was rededicated in 2016 after a long renovation mainly financed by the EEA. The building houses a cultural space with an exhibition about Jewish heritage that includes Judaica artifacts, a geniza (a repository for damaged sacred texts), a matzo oven, a library and an interactive educational programme.

Riga

In use by the congregation today, the [Peitav Synagogue](#) was built in 1905 and designed by Herrmann Silverlich and Wilhelm Neuman in a style that mixes Art nouveau, Egyptian and Moorish motifs. The [Jews of Latvia Museum](#) is in the historic building that once housed the Jewish theatre. The Jewish community also has its offices there.

Sabile

Built in 1890, the former [synagogue](#) — red brick with cream trim — was used as a public bath house during World War II, then as a school and warehouse. Since its renovation in 2004, it has served as the Sabile Art, Culture and Tourism Centre.



3. Rezekne Synagogue
4. Riga Synagogue
5. Sabile Synagogue



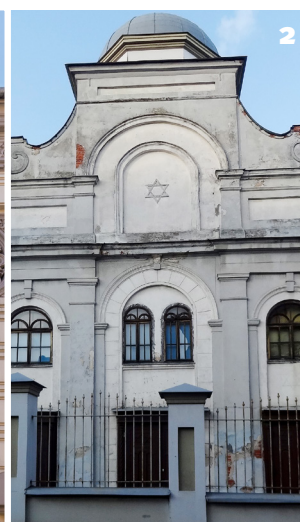
Lithuania

Lithuania is a small country, but its numerous sites of Jewish heritage bear witness to its rich Jewish history. They range from synagogue buildings and onetime Jewish schools to Jewish cemeteries, Jewish quarters, former shtetls, industrial sites, Holocaust memorials, and Jewish museums, permanent exhibitions, and study programmes. There are ongoing initiatives to restore, document, research, and maintain sites, including several of the country's rare wooden synagogues, now used as cultural venues. A comprehensive listing, with historic and other information, can be accessed at the [Lithuanian Jewish Heritage website](#). A comprehensive list of Jewish cemeteries, with map and other information, on the [MACEVA Litvak Jewish Cemetery Catalogue](#) website.

Lithuania has a unique collection of more than a dozen [wooden synagogues](#) that survived

the destruction of the Holocaust – believed to be the largest number in any country. Most are simple buildings, and several, including those in Alanta, Kurkliai, Pakruojis, and Žiežmariai have been restored for use as cultural centres.

The [Pakruojis wooden synagogue](#), dating back from 1801 and the oldest of Lithuania's wooden synagogues, was restored in 2017 and is now part of the Pakruojis Regional Museum, which opened in 2024. It has charming, restored wall and ceiling paintings and a permanent exhibit on local Jewish history. The [Kurkliai wooden synagogue](#) is a small, barnlike building noted for its little side tower. After restoration it is part of the Anykščiai Arts Center. Dating from the mid-19th century and rebuilt after fire in 1918, the [Žiežmariai wooden synagogue](#) is owned by the Jewish Community of Lithuania, and managed by the Kaisiadorys District Municipality Administration.



1. Choral Synagogue (Vilnius)
2. Kaunas Synagogue

Alytus

Constructed of yellow brick with red brick trim and other decoration, the synagogue was built in 1911 after fire ravaged the town and destroyed an earlier wooden synagogue. During the Soviet era, it was used as a salt warehouse and then left empty. Some of the interior decoration has survived, including polychrome paintings. It opened in 2021, after restoration, as the [Audiovisual Arts Centre of the Alytus Regional History Museum](#) and has an exhibition called “Shalom, Alytus!” about local Jewish history.

Joniškis

Two 19th century [synagogues](#) — the scalloped-roof so-called “White Synagogue” and the red brick “Red Synagogue” — stand

next to each other in the centre of this town in northern Lithuania, forming one of the country’s most important Jewish heritage complexes. Both have been renovated and restored for cultural use, as part of the [Joniškis Museum of History and Culture](#).

Kaunas

The [Ohel Jakov Choral Synagogue](#) is one of only two functioning pre-World War II synagogues in Lithuania. Built in 1871, it has a towering façade, topped by a dome. There are several other former synagogues and Jewish buildings, used for other purposes, and three Jewish cemeteries, one of them in use. The World War II Jewish ghetto is memorialized, as are the Tsarist era-forts where Jews were killed in the Holocaust. The [Ninth Fort](#), the main killing ground, is a museum-memorial,



3. Kėdainiai Synagogue
4. Rozalimo sinagoga

and the [Seventh Fort](#) houses an exhibition on the Holocaust in Lithuania. There is also a museum dedicated to the Japanese diplomat [Chiune Sugihara](#), who rescued Lithuanian Jews during the Holocaust.

Kėdainiai

Two surviving synagogues stand next to each other on the Old Market Square. Used as warehouses after World War II, they today form a cultural complex. The [Small \(or Winter\) Synagogue](#), built in 1837, now houses the Multicultural Centre of the Kėdainiai Regional Museum and has an exhibition on local Jewish history. The Large (or Summer) Synagogue, built in 1784, serves as an art school. A well-maintained [Jewish cemetery](#) just outside town on Kanapinskio street preserves several hundred tombstones. An older cemetery nearby was destroyed but has a commemorative monument. There is also a Holocaust mass grave, with a monument, in the forest outside town.

Šeduva

The impressive [Lost Shtetl Museum and Memorial Complex](#) encompasses a network of sites. These include the restored Jewish cemetery, a state-of-the-art Jewish museum that opened in 2025, and large monuments by Lithuanian sculptor Romas Kvintas that mark three sites in the area where, in the summer of 1941, local Jews were killed by Nazis and their Lithuanian accomplices and were buried in mass graves. There is also a commemorative sculpture in the village.

Šiauliai

The sumptuous former mansion of the Jewish industrialist Chaim Frenkel, built in 1908, now houses the [Šiauliai Aušros Museum](#), which includes a [permanent exhibition](#) on local Jewish history, including that of the Frenkel

family, and a collection of drawings by the artist Gerardas Bagdonavicius, who depicted synagogues and Jewish scenes in the 1930s.

Nearby is the small rectangular synagogue made of yellow brick with red brick decorative elements that Chaim Frenkel had built for the workers in his leather factory. In Soviet times, it was used as a gym, and the interior structure was destroyed.

Telšiai

A [Jewish museum](#) opened in 2023 in the building in Telšiai (Telz or Telshe in Yiddish) that once housed the famous pre-war Telz yeshiva. The permanent exhibit on Jewish heritage and culture is a branch of the Alka Samogitian Museum. The exhibition is based on the yizkor book *Sefer Telz* compiled by Yitzhak Alperowitz and published in 1984 in Israel.

Vilna

The Lithuanian capital's Jewish heritage includes the [Choral Synagogue](#), built in 1902-03 and used today by the Jewish community, and the [Vilna Gaon Jewish History Museum](#), whose exhibits are displayed in several buildings and include the Paneriai Forest Holocaust Memorial outside town. Archaeological excavations have revealed the foundations, mikvah, and other features of the [destroyed Great Synagogue](#), which dated from the 17th century. There are other traces of the historic Jewish quarter and the Holocaust ghetto, and a Moorish-style [Karaites Kenessa](#) dating from 1908. The city has three Jewish cemeteries, only one of which, still in use, has surviving headstones – the tomb of the Gaon of Vilna has also been relocated here. Vilna is also home to a [Judaica Research Centre and a Jewish Library](#) at the National Library, as well as a [Centre for the Study of the History of East European Jews at Vilnius University](#).

Luxembourg

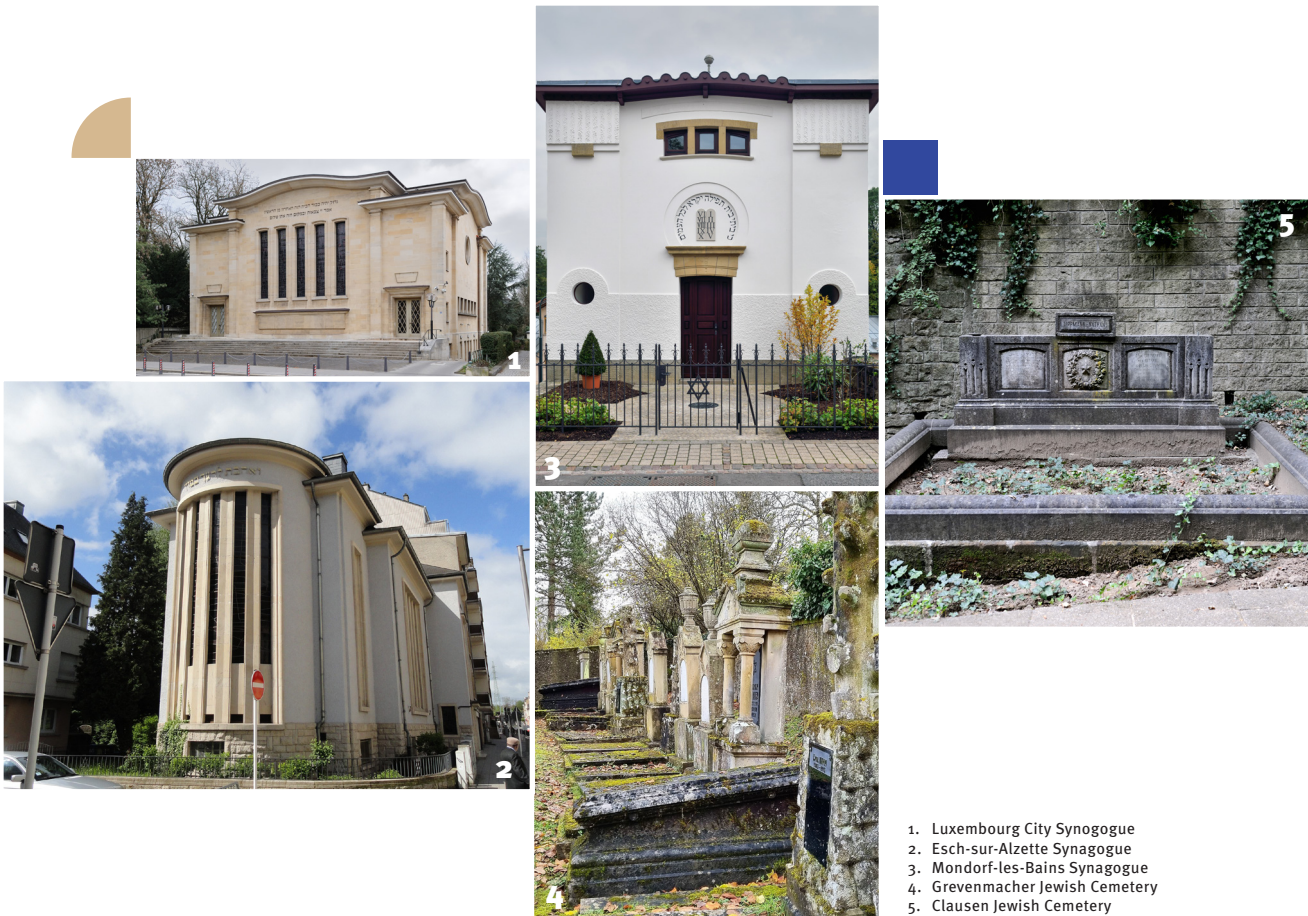
The Jewish community has been present in Luxembourg since the 14th century, but it was not until 1823 that the first synagogue was built. Numbering around 700 people, living mainly in the cities of Luxembourg and Esch-sur-Alzette, the community has two active synagogues and five Jewish [cemeteries](#).

Luxembourg

Designed by architects Victor Engels and René Maillet, the [synagogue](#) was inaugurated in 1953. It replaced the magnificent Oriental-style synagogue (1894) that was

destroyed during the Holocaust. Built in the Art Deco and early modernist styles, it also houses the community's offices.

In use between 1817 and 1884 and located near the city centre, the [Jewish cemetery of Clausen](#) is Luxembourg's oldest Jewish cemetery. There are around a hundred graves. Taking over from the Clausen cemetery, which became too small, the [Jewish cemetery of Bellevue](#) has been in use since 1884. Located to the north of the city, it is the largest Jewish cemetery in the country, originally covering an area of 73 hectares and subsequently expanded.



1. Luxembourg City Synagogue
2. Esch-sur-Alzette Synagogue
3. Mondorf-les-Bains Synagogue
4. Grevenmacher Jewish Cemetery
5. Clausen Jewish Cemetery

Esch-sur-Alzette

Built by architect Christian Scholl in 1953-54, the modernist-style [synagogue](#) replaced the Romanesque-style synagogue (1899) destroyed during the Holocaust.

In use since 1953, the [Jewish cemetery of Lallange](#) replaced the one established in 1905 and contains around a hundred graves.

Ettelbruck

The former [synagogue of Ettelbruck](#), inaugurated in 1870, is one of the few synagogue buildings in Luxembourg to have survived the Holocaust period. Currently undergoing restoration and redevelopment, the site is intended to become a place of remembrance and cultural transmission dedicated to the history of Jewish life in the region.

Dating from the early 1880s, the [cemetery](#) is located at the southern entrance to the town. It contains nearly 200 graves.

Grevenmacher

Situated on the hills above the town, the [Grevenmacher cemetery](#) contains 38 graves of people who lived in the area. The oldest graves date from the early 20th century.

Mondorf-les-Bains

Inaugurated in 1908, the [synagogue](#) displays Art Nouveau and Moorish influences, welcoming Jewish families which fled the nearby Lorraine region in 1870. Restored and reopened in 2016, the building has been transformed



Montenegro

Jews seem to have lived in [Montenegro](#) in ancient and medieval times, but few traces of their heritage remain.

Kotor historical records indicate a small Sephardic community in the 17th-century, but the [Škaljari Jewish Cemetery](#) was established in the 19th century. It is a municipal cemetery with a dedicated Jewish plot. It is located near the main entrance and contains about 8–10 stone graves with Hebrew and Latin inscriptions.

In the 1960s, archaeologists discovered in [Duklja](#) (Doclea) a 3rd or 4th-century grave decorated with classic Jewish symbols, including a seven-branched menorah, a six-pointed star, and depictions of the etrog fruit used during the holiday of Sukkot.

The false messiah Shabbatai Zevi died in Ulcinj, an ancient seafront town near the Albanian border in 1676. A [mausoleum](#) tells his story.



Duklja Jewish cemetery

Netherlands

The medieval Jewish population in the Netherlands was massacred in the 13th century. A community was reestablished in the 16th century, with the arrival of Sephardic Jews from Spain and Portugal, followed, in the 17th century, by Ashkenazi Jews from Central and Eastern Europe. Jews were allowed to settle anywhere in the country only after 1796. Numerous communities were established in the first half of the 19th century, and many have been destroyed in the Holocaust.

Amsterdam

Several key sites of Jewish heritage in the heart of the historic Jewish district of Amsterdam are formally linked as the [Jewish Cultural Quarter](#). They include the Jewish Museum of Amsterdam, which is housed in four former Ashkenazi synagogues from the 17th and 18th centuries. The Museum's remarkable collections are on display in the permanent exhibition about the history of Jews in the Netherlands and in the temporary exhibitions. The Jewish Museum Junior is an interactive experience for children to learn about Jewish customs.

The [Portuguese Synagogue](#), inaugurated in 1675, is still used for services and open to the public. The brick building with big arched

windows used to be the largest synagogue in the world. It follows Sephardic arrangement, with the platform and the Ark at opposite ends of the sanctuary. It is lit with 1,000 candles on hanging candelabra. The treasure chambers display some exquisite ritual objects such as Torah mantles and silver cups and trays. In the same building is the [Ets Haim Library](#). It was founded in 1616 and is the oldest operating Jewish library in the world, with over 30,000 printed books and 500 manuscripts.

Another important Jewish book collection is the [Bibliotheca Rosenthaliana](#), part of the Allard Pierson collections at the University of Amsterdam.

The Jewish Cultural Quarter also includes the [Hollandsche Schouwburg theatre](#), which was turned into a detention centre for Jews in 1942 and is now a memorial, and the [National Holocaust Museum](#), opened in 2024, which tells the story of Jewish persecution and deportation in the Netherlands based on personal objects and stories.

Other noteworthy synagogues in Amsterdam include the [Rav Aron Schuster Synagogue](#), also known as Obrechtsjoel, designed by architect Harry Elte in 1928, with its Art-Deco stained-glass windows, and the new synagogue of the [Liberal Jewish Community](#) whose windows resemble *menorahs*



1. Jewish Museum Amsterdam
2. Beit Haim Portuguese-Jewish Cemetery



(7-branched candelabra) that symbolize light and follow the contours of the building.

There are old and significant Jewish cemeteries outside of Amsterdam: the Portuguese-Jewish [Beit Haim Jewish Cemetery](#) in the village of Ouderkerk aan de Amstel. Opened in 1614, it is one of the oldest Sephardic cemeteries in Europe. It spreads over four hectares and includes more than 27,500 graves, including the parents of philosopher Baruch Spinoza.

The [Zeeburg Jewish Cemetery](#) was founded in 1714, mainly for the poor, and has as an estimated 95,000 graves – the largest Jewish cemetery in the Netherlands. Some 70 percent of those buried there are children under the age of 13.

The Muiderberg Jewish Cemetery is the oldest Ashkenazi cemetery in Amsterdam, founded in the 1640s. There are an estimated 45,000 graves.

Coevorden

The community of Coevorden used a house for worship from 1768 to 1840, and built a synagogue in 1840, and expanded it in 1879. After the war, the community dwindled and the synagogue was closed in 1958. It was restored in 1976 and since 2017, it is a [museum](#) that tells the story of Jewish life in Drenthe and the surrounding area.

Dieren

A small brick synagogue building with tall arched windows, dating from 1884, the synagogue was used as a smokehouse after World War II. The building was acquired in April 2007 by the [De Dierense Shul](#) which restored it and repurposed it to a liberal synagogue.

Elburg

The first Jews settled in Elburg around 1700. The small community developed, built a synagogue, a cemetery and other communal facilities. But the community dwindled in the second half of the 19th century and completely disappeared after World War II. The synagogue was unharmed and used as a cultural centre, until it was turned into a [Jewish museum](#) in 2005.

Enschede

The monumental [synagogue](#) complex dominated by a 12-sided dome was dedicated in 1928 and designed by Karel de Bazel and A. P. Smits. Listed as a national historic monument, it underwent restoration in 2001-2004 and is used by the Jewish community. It can also be toured by visitors.



3. Muiderberg Jewish Cemetery
4. Synagogue Groningen
5. Enschede Synagogue

Groningen

The large twin-towered [synagogue](#) was inaugurated in 1906, replacing an earlier synagogue that had been built in 1756. In 1952, the building was sold and became a dry-cleaning plant. Later it became a church and assembly hall of the Apostolic Fellowship. The building was taken over by a foundation that restored it and has functioned as a synagogue again since 1981. It has a permanent exhibit on Jewish history and culture. Two long-forgotten 19th century [mikvahs](#) were discovered in the Jewish community building in early 2014.

The Hague

The former Great Ashkenazi synagogue, was designed in neoclassical style by the architect Arend Roodenburg and dedicated in 1844. It suffered fire damage but survived World War II, used by the Nazis as a furniture warehouse. It was used for worship after the war but was closed in 1975 and sold to the municipality because of the dwindling congregation. It subsequently was acquired by the Turkish Islamic Association and converted into a mosque. It is listed as a national monument, as a *“Former synagogue of cultural and historical importance because of the associated memory of the Dutch-Israelite Congregation. Its architectural history and typological valuable as a rare and intact preserved example of a synagogue in neo-classical style.”*

The Old Jewish Cemetery was founded in 1694 for both the Sephardic and Ashkenazi communities and was in use until 1906. The cemetery has around 2800 grave markers with inscriptions in Hebrew, Yiddish, Portuguese, and Spanish. As many as 10,000 are believed to be buried there, most of them without gravestones. The cemetery was restored and documented in the 1980s by the Foundation for the Preservation of the Jewish Cemetery.

The [Wassenaar Jewish Cemetery](#) (Ashkenazi) opened in 1906 and is currently in use.

Harderwijk

The redbrick [synagogue](#) with peaked roof opened in June 1840 to replace a smaller prayer room in a house on the site. There is a mikveh with two basins in the basement.

The synagogue operated until World War II. Today it is run by a foundation and houses a local Jewish [history museum](#) on its upper floor.

There is a [Jewish cemetery](#), founded in the 18th century, which today has around 70 gravestones.

Middelburg

The Middelburg synagogue, a red brick building with arched windows originally built in 1705, is the oldest synagogue in the Netherlands outside of Amsterdam. During World War II the German occupiers used it as a warehouse for confiscated radio equipment. It was badly damaged by a British shell during the liberation and fell into ruin after the war. A foundation was set up for its reconstruction, and the building was restored in 1994. It is currently used again as a synagogue.

The [Portuguese-Jewish Cemetery](#), located on Jodengang (Jews' Walk) in Middelburg, was established in 1655 and used until 1721. Declared a national monument, it was restored in 1997-1998. The [Cemetery on Walensingel](#) was established in 1705 and is still in use.

Oisterwijk

Founded in 1748, the Jewish Cemetery underwent full restoration in 2013-2016. The work included removal of trees and other vegetation that threatened walls and other structures, installing a new gate and repairing the wall, and

repairing more than 6,000 gravestones.

The work was supervised by the Foundation for the Conservation of the Jewish Cemetery.

Sliedrecht

Dating from 1845, the [synagogue](#), a small, cottage-like building with a peaked roof and arched windows, was built on a dike. Regular services were held until 1920. Seriously damaged during World War II, it was used after the war as the premises of a sack manufacturer, a greengrocer and a carpenter. A foundation was established in 1994 to prevent its demolition as part of a dike reinforcement project. The Foundation bought the building in 1997, dismantled it and re-assembled it at a new site 80 meters away from the original position. It now serves the small local Jewish community.

Utrecht

The Jewish community in Utrecht has jurisdiction over three Jewish cemeteries, in Utrecht and in the suburbs of Maarssen and Veenendaal. [Jewish Cemetery in Utrecht](#) was established in 1808. The Jewish Cemetery in Maarssen was founded in the mid-18th century and was in use until 1922; it was restored in 2004. The Jewish Cemetery in Veenendaal was established in 1900 and maintained through regularly scheduled volunteer sessions.

Venlo

A [mikvah](#) from the first half of the 13th century, discovered in 2004, is the oldest physical trace of Jewish presence in the Netherlands. It was excavated and reassembled as a permanent exhibit in the Limburgs Museum.

North Macedonia

North Macedonia has a small modern Jewish community, mainly in Skopje, with deep Sephardic roots dating to the Ottoman period. Before World War II, large Jewish communities lived in Skopje, Bitola, and Štip.

Skopje

The [Holocaust Memorial Centre for the Jews of Macedonia](#) presents the history of Sephardic Jews, Ladino culture, and the 1943 deportations of Macedonian Jews to Treblinka. At the entrance, digital frames display about 3,200 photographs, many recovered from the Nazi registration book in Bitola. The second-floor exhibition tells the history of Macedonia's Jewish community, from the earliest traces of settlement to the development of music, poetry and literature in Ladino, as well as biographies of important Jewish personalities such as Beno Russo and Roza Kamhi. The Centre is active in education, research, Holocaust remembrance, and interfaith cooperation.

Under Ottoman rule, Jews lived for centuries in the [Old Jewish Quarter of Skopje](#), near the Vardar River. Most original buildings are gone, but the area remains historically significant.

The only functioning synagogue in North Macedonia today, Beth Yaakov Synagogue, is located inside the Jewish Community Centre in Skopje. The [original Beit Yaakov Synagogue](#), the only Jewish house of worship in Skopje not to be damaged during World War II, was destroyed in the 1963 quake. In the new Beit Yaakov, an embroidered red velvet Torah curtain from the old synagogue covers the Ark. Stars of David ornament the dark wooden pews, and the stained-glass windows have traditional Jewish motifs. Stars of David also decorate the fence surrounding the building, and a large eight-branch candelabrum stands in the courtyard.



1. Holocaust Memorial Centre for the Jews of Macedonia (Skopje)
2. Beth Yaakov Synagogue (Skopje)

Bitola (Monastir)

The former neighbourhood “[Jevrejska Mala](#)” was home to thousands of Jews before World War II. Historic synagogues like Kal de Aragon and Kal de Portugal are no longer there. The [Bitola Jewish Cemetery](#) is one of the oldest and most important Sephardic cemeteries in the Balkans, dating from the 16th century. Located in the Ushitçi neighborhood, it contains hundreds of historic tombstones with Hebrew and Ladino inscriptions. Its ornate, Moorish-style entrance is adorned with a pointed arch; stars of David dot the fence. The elaborate tomb of Avram Aroesti, who died in 1939, is visible near the fence.

The [NI Institute and Museum Bitola](#) features material on Bitola’s Jewish heritage within its permanent exhibitions, including fragments of a 15th-century Torah scroll, a silver Torah finial, and a votive hand from the city’s former synagogue. The museum also presents a partial list of deported Jews,

an urn with ashes from Treblinka, and photographs of Jewish partisans such as Estreja Ovadija and Josef Mordo Nachmijas.

Štip

The [Štip Jewish Cemetery](#) contains tombstones that date from the 17th century and was in continuous operation until World War II and the deportation of the local Jewish population. It is smaller than Bitola but historically significant and was [renovated](#) in the 2010s.



- 3. Bitola Jewish Cemetery (Monastir)
- 4. Štip Jewish Cemetery
- 5. Old Jewish Quarter (Skopje)

Norway

While Jews have lived in Norway since the 15th century, they were expelled from 1687 until 1851. A Jewish community was then gradually formed in Oslo and Trondheim. Both cities have a synagogue and a Jewish museum.

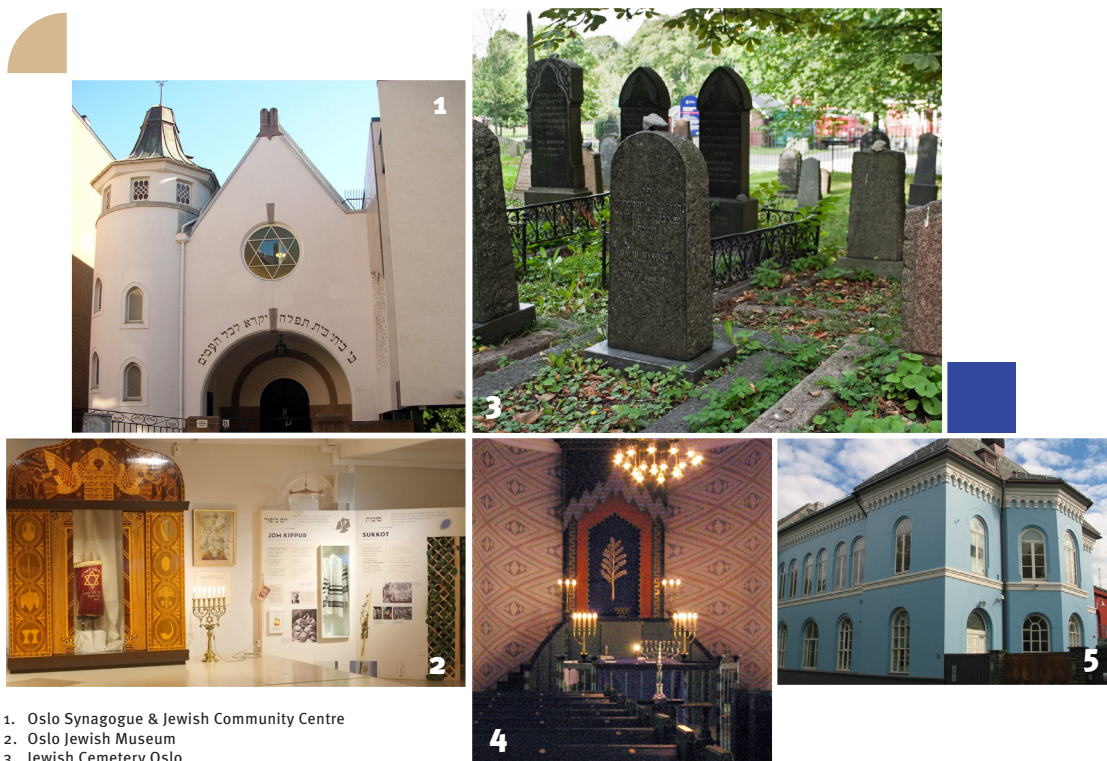
Oslo

Built in 1920, the [synagogue](#) features a vaulted ceiling and a round tower. The building also houses a community centre. The [Sofienberg Jewish Cemetery](#) was the first cemetery established by and for the Jewish community in Norway. Situated north of Sofienberg Church, it was in use from 1885 to 1917. 197 graves remain in the cemetery, which was designated a national monument in 2022. The [Helsfyr Jewish Cemetery](#), located in the Eastern part of Oslo, has been in use since 1917. Located

where Oslo's second synagogue stood between 1921 and World War II, the [Oslo Jewish Museum](#) was inaugurated in 2008. It features three permanent exhibitions ("The Shtetl", "The Jewish Year", "Remember us unto life") and provides educational programmes for schools in Oslo and the surrounding region. It is closed for renovation until 2028.

Trondheim

Trondheim's synagogue is the northernmost synagogue in Europe and the only one to have served as a railway station until its conversion into a synagogue in 1925. Restored in 1947, it still serves as a [synagogue](#) and also houses the [Jewish Museum of Trondheim](#) and its two permanent exhibitions dedicated to Jewish life and history.



1. Oslo Synagogue & Jewish Community Centre
2. Oslo Jewish Museum
3. Jewish Cemetery Oslo
4. Trondheim Synagogue
5. Jewish Museum Trondheim

Poland

Scores of synagogue buildings and Jewish prayer houses survive around Poland, a number have been restored as cultural sites, but many stand ruined or are transformed for other use; only a handful are used as synagogues. There are around 1,300 [Jewish cemeteries](#), but most have no gravestones or only a few. Many individuals and NGOs work to map, preserve and document Jewish heritage in Poland, and state, regional, and municipal authorities have also contributed. The Jewish museums and academic institutions in Poland have extensive collections on Jewish heritage, and there are numerous [web sites](#), virtual tours, and other [digital resources](#).

Będzin

The Cukerman Prayer House was a private prayer house, decorated with wall paintings, in a large complex of apartments and businesses owned by Nuchim Cukerman. It was used after World War II as an apartment and was preserved and restored by the local NGO Brama Cukermana (Cukerman's Gate) Foundation. The [Mizrachi synagogue](#), which also has elaborate painted decoration, is located in the basement of another tenement building and was used by the members of the Mizrachi religious Zionist organisation. It also has been restored. Around 800 gravestones survive in the [Old Jewish Cemetery](#), the earliest dating to the early 19th century. Two other Jewish cemeteries were demolished and built over. (A cemetery in nearby Czeladź was opened in 1916 to jointly serve the [Będzin](#) and [Czeladź](#) Jewish communities. It is well maintained and has more than 3,200 gravestones.)

Białystok

The [Bagnówka Jewish cemetery](#), founded in about 1890, is the only one of the six pre-World War II Jewish cemeteries to survive. It has been undergoing extensive research and [restoration](#). All the more than 2,100 surviving gravestones have been documented. Three synagogue buildings survive but are transformed for other use. The former [Cytron Synagogue](#) houses the Sleńdziński Gallery, which since 2024 has a permanent exhibition about the synagogue itself and Jewish life, including [geniza materials](#). There is also a small [Jewish museum](#) called The Place (Miejsce).

Bobowa

The mid-18th century [Synagogue](#) was long used as a weavers' workshop but was returned to Jewish ownership in 1993, restored, and rededicated for religious use in 2003. It has an exterior wooden gallery and an elaborate painted stucco frame for the ark. There are also traces of murals. It is a site of pilgrimage visits by followers of the Bobower rabbis, buried in the Jewish cemetery on a hill outside town.

Chęciny

Built around 1640, the [synagogue](#) was devastated in World War II and afterward used as a library and cinema. It was restored and rededicated in 2024 as the Center for Jewish Remembrance and Culture, which has an education centre and a permanent exhibition on local Jewish history. There is a [Jewish cemetery](#) on the north-eastern slope of the castle hill with around 200 surviving gravestones, the oldest from around 1700.

Chmielnik

The long-abandoned, 17th century synagogue, a major building in this one-time shtetl, is now a state-of-the-art [Jewish museum and education centre](#) that features a unique glass bimah. There are memorials in the nearby Jewish cemeteries. There is also a well-preserved mikvah in the cellar of the former bath house, near the synagogue.

Dzierzoniów (Until 1945 the German town of Reichenbach)

Built in 1875, the neo-Romanesque [synagogue](#) was used for worship until 1937 and then again after World War II, to serve the influx of thousands of Holocaust survivors who made their way there. Most emigrated, and the synagogue was closed and abandoned in 1990. The Beitenu Chaj-2004 Foundation, established in 2004, has owned the building since 2007 and carried out restoration. It is now used for cultural, educational, and occasional religious purposes.

Gliwice

The grand, neo-Gothic, red-brick, pre-burial house of the New Jewish cemetery in Gliwice was designed by the noted Vienna architect Max Fleischer and built in 1902-03. It was devastated in World War II, and in 2007 the Jewish community of Katowice donated it to the city. It opened in 2016 as the [Upper Silesian Jews House of Remembrance](#), a branch of the Gliwice city museum. Before the war, Gliwice was the German city Gleiwitz, and the [New Jewish Cemetery](#), which opened in 1903 and has around 800 grave markers, has a memorial to Jewish soldiers who fell fighting for Germany in World War One. The [Old Jewish Cemetery](#) was opened in 1815.

Kazimierz Dolny

The [synagogue](#) as it stands dates from the second half of the 18th century – there were earlier synagogues on the same spot since before 1622. It was long used as a cinema but since 2002 belongs to the Warsaw Jewish Community. The [synagogue complex](#)



1. Nożyk Synagogue
2. White Stork Synagogue

includes a permanent exhibition, a guest house, a kosher cafe, and a Judaica shop. An impressive Holocaust memorial, built in the 1980s from rescued gravestones, stands in the largely destroyed [New Jewish Cemetery](#).

Kraków

Kraków's old [Jewish quarter](#), Kazimierz, is the largest and best preserved in central Europe, centred on and around the main Jewish square, Szeroka. The gothic [Old Synagogue](#), originally built in the 15th century, remodelled in renaissance style in 1570 and then further remodelled over the centuries, is now the Jewish Museum branch of the City Museum. The [Remuh Synagogue](#), built in the 1550s and used by today's Jewish community, stands at the edge of what is now known as the [Old Jewish Cemetery](#), which dates from the same period. The sprawling [New Jewish Cemetery](#) was opened in 1800, after the Old Jewish Cemetery closed for burials. The baroque [Popper \(Bocian\) Synagogue](#), built in 1620, is now used as a bookstore. The High Synagogue, on an upper floor of its building,

dates from around 1560 and has wall paintings and a mannerist ark; it is used as a cultural space. The [Kupa Synagogue](#) was built in the 1640s and was remodelled over the centuries; its interior is decorated with colourful wall paintings dating from the 1920s, and it is used by the Jewish community. The imposing baroque [Izaak Synagogue](#), designed by Swiss-born Giovanni Trevano (or Italian Francesco Olivieri), also dates from the 1640s and is used as a synagogue by the Chabad community. The [Temple Synagogue](#), with ornate Moorish style interior decoration, was built in 1862 for the progressive Jewish community and is used both for worship and for concerts.

The various surviving *beit midrashes* include the late 19th century [Bnei Emuna Beit Midrash](#), used as a Jewish culture centre, and the [Beit Midrash Hevra Tehilim](#), built in 1896, which has extensive wall paintings and is used today as a café/restaurant.

Other sites include the [Galicia Jewish Museum](#), with its collection of photographs of Jewish material traces in Poland, and many [Holocaust-related sites](#).



3. Synagogue in Chmielnik
4. Zamość Renaissance Synagogue
5. Auschwitz Jewish Center Foundation (Oświęcim)



Łańcut

The 18th century Baroque [synagogue](#) is one of the most beautifully restored in Poland. It has a four-pillar central bimah and exquisite, colourful interior decoration on its walls. The [Jewish cemetery](#), founded in the 17th century, it is the site of pilgrimages to the tombs of Tzadik Naftali Tzvi Horowitz of Ropczyce (1760-1827) and Tzadik Eleazar Shapiro of Łańcut (d. 1865).

Łęczna

The [Great Synagogue](#) dates from the 17th century and has a preserved ark and four-column central bimah, but has been deteriorating for years. In 2025 it was announced that it would be restored as a cultural and educational space. Fragments of gravestones from the devastated [Jewish cemetery](#) are displayed as a lapidary in the synagogue grounds. The 19th century [Smaller synagogue](#) next door is the town library.

Lesko

Believed to have been built around the second quarter of the 17th century, the imposing [synagogue](#) was restructured in the 19th century, when a tower was added to the building. Devastated in World War II, it got its current form when it was rebuilt in the 1960s. It houses a gallery of local arts and crafts. The nearby [Jewish Cemetery](#) is one of the oldest in Poland, dating back to the middle of the 16th century. Around 2,000 gravestones remain, many of them massive stones bearing archaic-style carved inscriptions.

Łódź

The vast [New \(Bracka Street\) Jewish Cemetery](#), opened in 1892, includes around 160,000 burials and stretches over more than 39

hectares. Monuments range from simple steles to huge mausolea and memorials – the most impressive is that of the leading industrialist I.K. Poznański. The mansions of various Jewish industrialists can be found. Poznański's palace, the grandest of them, is now used as the [City Museum](#). Next to it, Poznański's sprawling textile factory has been turned into the [Manufaktura](#) shopping, dining, and entertainment center. The city's only surviving synagogue, the [Reicher Synagogue](#), opened in 1902, is in poor condition.

Lublin

The Yeshiva Chachmei Lublin, founded in 1930 by Rabbi Yehuda Meir Shapiro and closed down in 1939, was used for decades after World War II by the university's medical school. Returned to Jewish community ownership, today it includes a [synagogue](#) and a permanent exhibition as well as a four-star hotel. The [Old Jewish Cemetery](#) was founded in the first half of the 16th century and is one of the oldest surviving Jewish cemeteries in Poland – the oldest gravestone dates from 1541. It operated until 1830. The [New Jewish cemetery](#) was established in 1829. The [Grodzka Gate – NN Theatre Center](#) focuses much of its activity on preserving [Jewish heritage](#) and memory.

Nowy Korczyn

The [synagogue](#), believed originally built in 1659 and rebuilt in the 1720s, long stood in ruinous condition, but in 2012 it underwent work that preserves it as a ruin. Eight columns arranged in pairs support the portico, and the niche of the ark remains, topped by a carving of the Ten Commandments flanked by lions holding a crown. Similar preservation work was carried out around the same time on the long-ruined neoclassical synagogue in [Działoszyce](#), built in the mid-19th century and now also preserved as a ruin.

Orla

The 17th century Baroque [synagogue](#) has vaulted ceilings and a nine-bay layout. It was severely damaged during World War II, but some of the painted polychrome interior decoration survives. Owned by the Foundation for the Preservation of Jewish Heritage in Poland (FODZ), the building has been undergoing restoration and is used as a cultural venue. In 2025 Europa Nostra put it on its list of the [Seven Most Endangered Heritage Sites](#).

Ostrów Wielkopolski

The Moorish style [synagogue](#) with two towers at the corners of its facade was built in 1857-60. Owned by the town since 2006, it was restored and reopened in 2011 as a cultural venue. The Old Jewish Cemetery was demolished and built over; a few headstones remain in the overgrown [New Jewish cemetery](#).

Oświęcim

The town outside which the Nazis built the Auschwitz death camp was a majority Jewish town before the Holocaust and preserves several sites of Jewish heritage. The Auschwitz Jewish Center Foundation is active, in a complex that includes the town's sole surviving synagogue, [Chevra Lomdei Mishnayot](#), built circa 1913, and the [Oshpitzin Museum](#). A memorial park marks the site of the destroyed Great Synagogue. There is a [Jewish cemetery](#), and a recently discovered wooden mikvah.

Pińczów

The massive, cube-shaped [Old Synagogue](#) was built between 1594 and 1609 and is one of the oldest Jewish monuments in Poland. It retains remnants of stucco work, inscriptions, and murals on its

inner walls. The Jewish cemeteries were destroyed, but some rescued gravestones are preserved in the synagogue yard.

Piotrków Trybunalski

The [Great Synagogue](#) and the adjacent [Small Synagogue](#), both dating from the late 18th century, have both been used as public libraries since the 1960s. The Small Synagogue retains a large polychrome mural of the Ten Commandments flanked by lions, from 1931. The surviving [Jewish cemetery](#), established around 1792, is listed as a monument and its more than 1,700 gravestones, many with elaborate carving, have been digitized.

Plock

Built in the first half of the 19th century, the two-story brick Synagogue is now the [Museum of Mazovian Jews](#), which opened in 2013.

Przysucha

The massive [Synagogue](#) was constructed between 1775 and 1790 and is one of the largest baroque synagogues found in Poland. Long vacant, it still preserves some of its interior features, including the Ark and the frame of the four-pillar Bimah. The Foundation for the Preservation of Jewish Heritage in Poland (FODZ) has been overseeing a slow process of restoration. The [Jewish cemetery](#) (devastated by the Nazis) is a place of pilgrimage to the graves and memorials of Tzaddikim.

Radomsko

The privately established [Kesselman Museum](#), inaugurated in 2014, forms an outdoor "museum" that takes in around 60 Jewish sites around the town. It includes a large

[Jewish Cemetery](#), founded in the early 19th century, which has around 2,700 graves and is a pilgrimage site to the gravesites of Tzaddikim including Shlomo ha-Kohen Rabinowicz, the founder of the local Hasidic dynasty. The gravestones are fully [documented](#).

Sejny

The town's former Jewish sites are used as cultural spaces and as the premises of the [Borderland Foundation](#) (Fundacja Pograniczenego) NGO: the [White Synagogue](#), built in 1885; the former Yeshiva; and the former Jewish school. The Foundation carries out many projects to restore Jewish memory and culture. There is also the remnant of a Jewish cemetery.

Szydlów

The fortress [synagogue](#) was built in 1534-1564 and is one of the oldest in Poland. It combines gothic and renaissance features, with battlements across the roof, massive buttresses and a renaissance ark. Today it serves as a cultural centre and has a permanent exhibit related to Jewish culture.

Tarnów

All that remains of the [Old Synagogue](#), built originally around 1630, is the four-pillared Bimah (elevated platform for prayer), which stands protected as a memorial and listed as a cultural monument. The well-preserved Jewish cemetery, one of the oldest and most valuable in Poland, is believed to have been founded in the 16th century. Its oldest legible gravestones are from the 17th century. Its 3,000 or so gravestones have been fully documented. There are remnants of the [old Jewish quarter](#) and former Jewish bathhouse, built in Moorish style in 1904 and designed by Franciszek Hackbeil Sr.

Tykocin

The imposing, early Baroque Great [Synagogue](#) was originally built in 1642. It was restored in the 1970s to become a branch of the Podlasie District Museum in Białystok, with an exhibition of Judaica. The main exhibit is the restored synagogue itself, with its ornate ark, massive, four-pillar central bimah supporting the vaulting, and painted liturgical texts on the walls. The [Jewish cemetery](#) dates to as early as the 16th century. Devastated in World War II, it has about 100 preserved gravestones, many of them made from raw, unworked stone.

Warsaw

The [Nożyk Synagogue](#), built in 1898-1902, is the only synagogue in Warsaw to have survived the Holocaust and Warsaw Ghetto Uprising. It was restored in the 1980s and is used by today's Jewish community. Remnants of a small private Beit Midrash in the Praga district forms part of the Praga Museum. The vast [Okopowa Street Jewish cemetery](#) was founded in 1806 and includes as many as 250,000 burials, with more than 82,000 surviving gravestones and monuments, including the mass grave of Warsaw Ghetto victims. Used by the Jewish community today, it is undergoing progressive restoration. The [Bródno Jewish cemetery](#), in the Praga district, was opened in 1780 and used until 1940. It is the oldest surviving Jewish cemetery in Warsaw, with probably more than 250,000 burials. But most of its headstones were uprooted and used for construction. There is a visitor centre and permanent exhibition, [Bejt Almin – House of Eternity](#), in a cemetery building. Notable are the [POLIN Museum of the History of Polish Jews](#) (which includes a replica of the painted ceiling of the destroyed wooden synagogue of Gwozdziec), and the [Jewish Historical Institute](#), housed in the pre-World War II Main Judaic Library.

Włodawa

The Synagogue Complex – the 18th century late-baroque Great Synagogue and Beit Midrash and a Jewish council house from the 1920s – house the [Museum – Synagogue Complex](#). It has a permanent [exhibition of Judaica](#) and exhibitions relating to Jewish culture, and the Great Synagogue and Beit Midrash retain fittings including the Great Synagogue's grand, polychrome Ark.

Wrocław

The neoclassical [White Stork Synagogue](#) was designed by Karl Ferdinand Langhans and built in 1827-29. Rededicated in 2010 after a full restoration spearheaded by the Bente Kahan Foundation, it is used both by the Jewish community and for cultural events and has a permanent exhibition in the women's gallery. Located in a courtyard, it forms part of a Jewish communal complex that also includes a restored [mikvah and a Beit Midrash](#). There are two Jewish cemeteries. The [Old Jewish Cemetery](#), founded in 1856, has about 12,000 gravestones and is administered as a Museum of Cemetery Art, a branch of the City Museum. The [New Jewish Cemetery](#) was founded at the end of the 19th century and is used by the community.

Zamość

The Renaissance [synagogue](#), with ribbed vaulting and decoratively crenelated roof, was built by the city's Sephardic Jews in the early 17th century and is located in the heart of Zamość's old town. It was used as an archive after World War II, until it was taken over by the Foundation for the Preservation of Jewish Heritage in Poland (FODZ) in 2005. It was restored and rededicated in 2011 as the [Synagogue Centre Jewish museum](#) and cultural space.



Portugal

Traces (engravings, drawings, architectural features) of Portugal's Jewish cultural heritage dating from before the Inquisition have been highlighted by the [Red de Judiarias Association](#). These are found in towns and villages such as Alenquer, Covilha, Elvas, Évora, Figueira de Castelo Rodrigo, Fornos de Algodres, Freixo de Espada à Cinta, Guarda, Lamego, Leiria, Manteigas, Meda, Monsaraz, Penamacor, Penedono, Pinhel, São João da Pesqueira, Seia, Torre de Moncorvo, Vila Nova de Foz Côa... In the 1920s, Captain Artur Carlos de Barros Basto and engineer Samuel Schwarz contributed to the revival of Portuguese Judaism, notably by building the Kadoorie Synagogue in Porto and preserving the synagogue in Tomar, the only one, alongside that of Castelo de Vide, to predate the Inquisition and still be standing.

Most of Portugal's 3,000 Jews live in Lisbon and Porto. Some municipalities have developed Jewish heritage sites in Bragança, Sabugal, Torres Vedras and Trancoso. A Jewish museum dedicated to Portuguese Jewish history is currently under construction in Lisbon.

Belmonte

The Jewish community of Belmonte dates from the 13th century. After the Inquisition spread to Portugal in the late 15th century, the Jews from Belmonte converted to Christianity but continued to practice Judaism secretly, even after the Inquisition was abolished in 1821. Local villagers knew who the crypto-Jews were, but it didn't become public knowledge until the late 1980s, when a documentary film was shot about "the last Marranos." In 1994, the community was converted to Orthodox Judaism, and a synagogue was built in 1996. A [museum](#) about the Jewish story in Belmonte opened in 2005 and was restored in 2017.

Castelo Branco

The [Jewish Presence Memorial House](#) highlights local Jewish cultural history during the Middle Ages, including the names of the Jewish victims of the Inquisition. It displays ritual objects and tells the stories of notable figures such as the physician [Amato Lusitano](#), in whose honour a statue has been erected in the town.



1. Kadoorie Synagogue & Jewish Museum (Porto)
2. Shaaré Tikvah Synagogue (Lisbon)

Castelo de Vide

Built at the end of the 14th century, the [synagogue](#) features three pointed-arch doorways. Religious artefacts were discovered during renovation work in 1972. The building was purchased and restored by the town council. Since 2009, it has housed a museum whose permanent exhibition shares the history of the Jewish community.

Faro

The [Jewish cemetery](#) contains 107 graves during its years of operation (1838-1932). Falling into neglect, it was restored in the 1990s and a small Jewish museum was established, presenting furniture salvaged from former Faro synagogues.

Funchal

Built in 1851, fifteen years after the former synagogue, the [Jewish cemetery](#) served the Jewish community until 1976. Following a period of neglect, it was restored in 2015.

Lisbon

Opened in 1904, the [Shaaré Tikvah Synagogue](#) was designed by the architect Miguel Ventura Terra. It is the first synagogue erected in Portugal since the Inquisition, and has to be built within a walled backyard, since it was not allowed for non-Catholic houses of worship to overlook the street directly. Restoration work was carried out to mark its centenary.

Founded in 1934 by Ashkenazi Jews from Central Europe, at a time when the majority of Portuguese Jews were Sephardic, [Ohel Jacob Synagogue](#) houses a small museum chronicling its history. The library contains books written by Jewish refugees during the war and works on Jewish religion and culture.

Jewish Cemetery

Located on Rua Afonso, it is still used by the Jewish community. The cemetery was founded in 1868, following King Luís I's Charter granting Lisbon's Jews permission to establish it.



3. Belmonte Synagogue & Jewish Museum
4. Castelo de Vide Synagogue



Located in the Estrela British cemetery, the [Ancient Jewish Cemetery](#) was used from 1804 until 1865 by members of the Jewish community with British citizenship, most of whom emigrated from Gibraltar. It contains about 150 graves. Restoration work took place in 2010 and 2014.

Ponta Delgada

[Sahar Hassamaim Synagogue](#), the only remaining synagogue of the Azores, was inaugurated in 1836. Restoration works enabled its reopening in 2015 and adaptation into a museum. It welcomes a mikve, a library, archives and rooms sharing the Jewish heritage of the Azores. Small Jewish cemeteries have been identified in the city.

Porto

The [Kadoorie Synagogue](#), the largest in Portugal, is designed in an Art-Deco style and was inaugurated in 1937. Since 2015, it has housed a [Jewish museum](#), which traces the history of Portuguese Jewry through historical documents and artefacts.

Tomar

Built in 1438 and in use until 1496, it is probably the oldest surviving Portuguese [synagogue](#). Listed as a national monument in 1921, it was purchased by Samuel Schwarz in 1923, who carried out excavations there, restored it, and donated it to the State in 1939 to house a museum. Ancient artefacts are on display, including tombstones. A mikveh was discovered in 1985. The [interpretation centre and the Abraão Zacuto Luso-Hebraic Museum](#) opened to the public in 2019.

Vilar Formoso

The Vilar Formoso [Museum Frontier of Peace, Memorial to Refugees and Consul Aristides de Sousa Mendes](#) is dedicated to the refugees who passed through Portugal during the Second World War, in this border region with Spain. It is named in honour of Aristides de Sousa Mendes, the Portuguese diplomat who issued numerous visas to refugees. Opened in 2017 by the municipality of Almeida, it features six exhibitions.

Romania

More than 100 historic [synagogue buildings](#) and more than 800 Jewish cemeteries are scattered around Romania. The synagogues date from the 17th to the 20th century and range from grand domed structures to small prayer halls decorated with folk-style wall painting. Most synagogues are owned by the [Federation of Jewish Communities](#), and many can only be visited by contacting the Jewish communities. Several are used for cultural purposes. Most [Jewish cemeteries](#) are neglected or receive minimal care. Particularly in northeast Romania, gravestones feature especially rich carving that blends folk style with Jewish iconography.

Alba Iulia

Alba Iulia was the oldest Jewish settlement in Transylvania. The Baroque [Mareh Yezekiel Synagogue](#) was built in 1840 and is believed to be the first masonry synagogue in Transylvania. It underwent major restoration in 2017. The synagogue is used on occasion by the local Jewish community and for cultural events. The women's gallery features a local Jewish history exhibition. Founded in the 18th century, the [cemetery](#) is the oldest Jewish cemetery in Transylvania and one of the oldest in Romania. It includes 1,960 gravestones, with inscriptions in Hebrew, Yiddish, Hungarian, German and Romanian, and several monumental family mausolea. Important conservation work has been carried out since 2014 under a programme implemented by the National Museum of the Alba Iulia Union, in partnership with the Alba Jewish Community Iulia and a group of academic, civic, and professional bodies.

Arad

Built in 1828-1834, the magnificent [Neolog synagogue](#) forms part of the Jewish communal complex, entered via a courtyard. Used both for worship and as a cultural venue, it was

designed by the architect Heim Domokos and has a grand arched entry, an organ, neo-Baroque ark, and a high, richly decorated dome. The Orthodox Synagogue, completed in 1920, has an austere, Art Deco-influenced design. Arad has three Jewish cemeteries, the largest – with more than 10,000 graves – is the Old Neolog Jewish Cemetery. Among its tombs is the mausoleum of Rabbi Aaron Chorin, a pioneer of Reform Judaism, who died in 1844.

Bacău

Built around 1900, the [Grain Merchants \(or Great\) Synagogue](#) was extensively rebuilt after a fire in the 1920s. The artist Avram Mendel Grünberg (or Grinberg) from Iași created the vivid wall ceiling paintings in 1926-27. The synagogue is the only one to survive of the 22 that stood in Bacău before World War II. The others were destroyed under communism by Nicolae Ceausescu's urban renewal project. The Jewish community uses the synagogue on special occasions but conducts regular services in a prayer room in a building that also houses a small community museum of local Jewish history. Bacău has two Jewish cemeteries, the neglected Old Cemetery, dating from the late 18th or early 19th century, and the New Cemetery, from the late 19th century.

Botoșani

Built in 1834, the [Great Synagogue \(Hoykhe Shul\)](#) today is surrounded by new construction. Its plain exterior hides one of the oldest and most lavishly decorated synagogue interiors in Romania. Detailed paintings of animals, Zodiac signs, and other subjects – some of the earliest in Romania – cover the walls and ceiling. The Ark is a magnificent carved, gilded, and painted structure that extends over the space. The extensive Jewish cemetery is largely overgrown with vegetation. Its older sections include gravestones with fascinating carved decoration.

Braşov

The magnificent [Beth Israel Synagogue](#) is the hub of today's Jewish community. Designed by the prolific Budapest-based synagogue architect Lipot Baumhorn, it was inaugurated in 1901. The synagogue has a distinctive red and white façade. Its lofty interior focuses on a grand ark and has Moorish elements including the arches over the women's galleries. The orthodox synagogue, built in the 1920s, is in ruinous condition but preserves striking ceramic decoration depicting winged lions on its western façade.

Buhuşi

The synagogue, or [Rebbe's Kloyz](#), is the only well preserved "Kloyz" (*a private house of study*) in a court of a Hasidic tzaddik. Designed by David Busch, it was built in the mid-19th century, apparently after the establishment of the Bohush Hasidic court of Rabbi Itzhak Friedmann (1834-1896). Bohush followers make pilgrimages to the synagogue today. It was restored in 2007 and has colourful interior decoration. The old Jewish cemetery has richly carved gravestones.

Bucharest

Romania's main Jewish centre, the Romanian capital has an active Jewish community, several synagogues, and three large Jewish cemeteries. The [State Jewish Theatre](#) performs in a theatre it has used since the 1940s.

Built for the Reform community in 1866-67 and designed by the architects Enderle and Frewald, the [Choral Temple](#) is the city's main synagogue. It has a lavishly decorated interior, an organ, and a tripartite façade modelled on Ludwig von Forster's influential design for the Tempelgasse synagogue in Vienna. Built in the 1840s, the barrel-vaulted [Great Synagogue](#) has served as a Holocaust museum-memorial since 1991.

Built in 1836 for the local tailors' craft union (so sometimes called the Tailors' Synagogue), the Holy Union Temple (Templul Unirea Sfântă) underwent full-scale reconstruction in 1908-1910 to a design by Herman Jankovici and Julius Grünfeld. Noted for its striped façade and big rose window, it closed for worship in 1968, and since 1978 has housed the [Jewish History Museum](#).

The [Philanthropy \(Filantropia\) Ashkenazi Jewish Cemetery](#) in the northern part of the



1. Choral Temple (Templul Coral)
2. Great Synagogue & Jewish Heritage (Iaşi)

city was founded in 1865 and has two chapels – one Art Deco from 1934 and the other, a grand eclectic building with a central dome and turrets from 1908. There are two other large cemeteries in the southern part of the city.

Caransebeș

The small but elegant [Beit El Synagogue](#) was built for the Neolog community in 1893-94 in an eclectic style that combines Neo-Gothic and Moorish elements. Two slim towers flank the façade, and there is an organ in the sanctuary above the entrance. It is used by the local Jewish community and as a cultural venue.

Cluj-napoca

There are several synagogue buildings in Cluj, but only one is in use for worship. There are four Jewish cemeteries and a Jewish museum.

Built for the Neolog community in 1887, the [synagogue](#) is a landmark on a main city artery, with a Moorish style facade and four slim towers topped by bulbous domes. It serves religious purposes and as a memorial to Holocaust victims.

The [Poalei Tzedek synagogue](#), built in the interwar period, preserves vivid paintings on

its ceiling. Since 1997 it has been home of the Tranzit House contemporary arts centre.

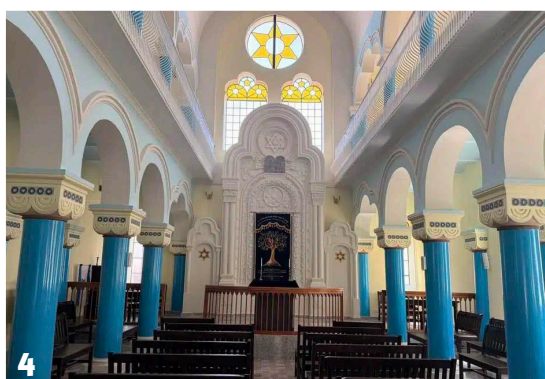
Cluj is also home to [Muzeon](#), an immersive Jewish museum about the Cluj Jewish community in the 20th century.

Fălticeni

The [Great Synagogue](#) is a monumental, neo-Romantic style masonry structure that was built in the mid-19th century on the site of an earlier wooden synagogue dating from 1795. It has two prayer rooms and is noted for the striking decoration and particularly the huge, carved, painted, and gilded wooden ark, dating from 1868, in the main sanctuary. There are two Jewish cemeteries.

Galați

The imposing [Craftsmen's Temple](#) (Jewish Craftsmen Society's Temple) was dedicated in 1896 and is the only surviving synagogue in the town. Its magnificent interior includes women's galleries that resemble theatre loggias and brightly coloured wall and ceiling paintings. The synagogue underwent full restoration in 2014. It hosts cultural events and has a small local Jewish history museum.



3. Sinagoga din Cetate
4. The Ashkenazi Great Synagogue

Galati has a Jewish cemetery and several other buildings connected to Jewish history. In 2018-21, Galati took part in [REDISCOVER](#), an EU-funded project to research and promote Jewish heritage tourism in eight countries.

Hârlău

Built in the early 19th century, the [Great Synagogue](#) has a simple exterior that hides sumptuous decoration inside: a monumental carved and gilded ark and wall and ceiling paintings made around 1920 by Avraham Mendel Grünberg (Grinberg) that depict zodiac signs, narrative scenes, animals, symbols of the Tribes of Israel and more.

Iași

The [Great Synagogue](#), with its distinctive dome and elaborately carved and painted ark, was built in 1670-71 and is the oldest surviving synagogue in Romania and was rededicated in 2018. It is one of only two synagogues that survive out of the more than 100 that once stood in Iași. The [Apple Merchants Synagogue](#) (Sinagoga Merarilor), built in 1869, survived the communist-era destruction but long stood derelict. It was rededicated in 2015 after being restored and modernized to serve the local Jewish community.

The [Jewish Cemetery](#) was established in 1881 and includes some 150,000 graves spread out over 20 hectares on a hillside.

Lugoj

The [Neolog Synagogue](#) was built in 1843 and reconstructed in 1904-1905, when it was converted from an orthodox to a Neolog synagogue, which entailed installing an organ above the ark. The synagogue, with a vividly painted flat ceiling and other decoration, is used by the tiny Jewish community and for cultural events.

Mediaș

Built in 1896, the eclectic-style [Synagogue](#) forms part of a complex that includes the rabbi's house, school, mikvah (ritual bath), and garden. Though it needs renovation, the synagogue is used for cultural events and educational purposes. There is no Jewish community in the town, but the complex includes the community's valuable and well-organized [historic archive and library](#).

Oradea

The city's [six synagogues](#), three Jewish cemeteries, art nouveau palaces of Jewish businessmen, and other buildings designed by Jewish architects bear witness to the size and prosperity of the prewar Jewish community. The monumental, Moorish-style [Zion Synagogue](#) with a towering dome is a city landmark on the bank of the Cris River. Designed by David Busch, at the time the town's chief municipal architect, it was built in 1878 for the Neolog community. It was restored with EU funding and rededicated in 2015 as a cultural space.

Hub of the Jewish community today, the [Great Orthodox Synagogue](#), designed by the architect Nándor Bácz and built in eclectic style in 1890, boasts stunningly ornate interior decoration. It underwent an eight-year restoration completed in 2017.

Built in the 1920s for the orthodox community, the [Teleki \(Aachvas Rein or Hinech Neorim\) Synagogue](#), noted for its four massive spiral columns decorating the corners of its exterior, was fully restored and reopened in 2018 as a Jewish history museum.

An orthodox Jewish cemetery dating from 1876 and a Neolog cemetery, established in 1881, are separate parts of the main municipal cemetery. The Valenta orthodox Jewish cemetery was used from 1801 until 1952 and is a historical site.

Piatra neamț

The town's two synagogues form a valuable complex. The [Old Wooden Synagogue](#) (also called the Baal Shem Tov Synagogue) was built in 1766. It is a rare example of a surviving wooden synagogue, and the only one in Romania. It was completely restored in 2009 and now serves as a museum and cultural venue, with a small prayer room in an attached vestibule. Next door stands the [Leipziger Temple](#), originally built in 1839 and totally rebuilt in 1904 after a fire. Its spacious interior is decorated with vivid wall and ceiling paintings from the 1920s by the artist Avraham Mendel Grünberg (Grinberg), who also created the paintings in the Grain Merchants synagogue in Bacau and the Great Synagogue in Harlau.

Rădăuți

The grand [Great Temple](#), with two domed towers, is a city landmark inaugurated in 1883. Built in a style reflecting Moorish and neo-Romanesque influence, it has interior decorations that include wall paintings, a central platform, and an ornate ark. The vast walled [cemetery](#) at the outskirts of town has hundreds of beautifully carved old tombstones, dating back to the early 19th century.

Satu mare

Two synagogues stand next to each other, in a complex that also contains the Jewish community offices. The [Great Synagogue](#), completed in 1892 and designed by Nándor Bach, has little onion domes atop a façade with a decorative main arch and long, narrow windows. The Moorish and neo-Romanesque influenced design is almost identical to that of the Great Synagogue in Oradea and the synagogue in Dej. The

interior is richly decorated with ornate wall and ceiling paintings. The women's gallery houses the Jewish Community Museum.

The neo-Baroque [Small \(Shaarei Tora\) Synagogue](#), built in 1927, stands adjacent. A Holocaust Memorial is installed in the space between the two synagogues.

Satu Mare was the seat of the Teitelbaum and Gruenwald Hasidic dynasties. Pilgrims regularly visit the tombs of revered rabbis in the [Orthodox Jewish Cemetery](#). A distinctive chapel in the cemetery commemorates World War I Jewish soldiers and Holocaust victims. There is also a Status Quo Ante cemetery.

Sibiu

Built in 1898-99 and designed by the architect Franz Szallay, the [synagogue](#) has a neo-Gothic exterior in red brick with cream trim. Its interior décor has a coffered ceiling, multiple arches, and other ornate fittings influenced by neo-Romanesque style. It is used for services as well as cultural events; there is also a small prayer room. The walled [Old Jewish Cemetery](#) was established in 1855 and has about 100 surviving tombstones from the late 19th and early 20th centuries. The New Jewish Cemetery, with around 500 gravestones and a ceremonial hall, is a sector of the large municipal cemetery, founded in 1907.

Sighetu marmatiei

Only one prewar synagogue remains in [Sighet](#), the [Sephardic \(or Wijnitzer Klaus\) Synagogue](#), built in 1902 in neo-Romanesque style with Moorish elements. The interior is marked by multiple arches, slender columns supporting the women's gallery, and a ceiling painted with geometric designs. It is used on special occasions by the Jewish community. In the late 19th and early 20th centuries, Sighet was home to a court of the Teitelbaum Hasidic dynasty,

and the city also has a [modern synagogue](#) that forms part of an orthodox complex (“shulhoyf”) built in 2017 for and by Satmar Hasidim, who come to Sighet on a regular basis to visit the tombs of the famous rabbis in the [Jewish Cemetery](#). The Shulhoyf and synagogue are next to a large Holocaust monument on the site of a destroyed synagogue.

Sighet was the birthplace of Elie Wiesel, and his childhood home houses the [Elie Wiesel Memorial House Museum](#), which focuses on local Jewish history and the Holocaust.

Siret

Located on the border with Ukraine, Siret has a remarkable complex of Jewish cemeteries and a disused synagogue. There is also a [Museum of Local History](#) that has a striking Holocaust memorial and a Jewish heritage exhibit.

The cemeteries have three sections. The [Old \(Medieval\) Jewish Cemetery](#) was in use most likely from the 16th century until the mid-19th century. Its more than 300 gravestones bear exceptional examples of decorative carving. The [Middle Cemetery](#) across the street was in use from around 1830 to 1935 and also features exceptionally vivid carving on gravestones. The adjacent New Jewish Cemetery has simpler gravestones.

Believed to have been built in 1840 and reconstructed later, the large masonry [synagogue](#) has a simple exterior. Inside, it has interior arches and ceilings painted with the wheel of the Zodiac and the Four Animals of the Pirkei Avot. Unfortunately, its historic ark was removed in 2017 and replaced by a poor replica. The original ark is now held by Yad Vashem.

Timișoara

Timișoara has three important, ornate synagogues. The Moorish-style [Cetate \(Fortress\) Synagogue](#), inaugurated in 1865 and designed by the architect Carl Schumann, is a landmark in the city center. Its monumental facade has its two massive octagonal towers topped with bulbous cupolas. The interior is richly decorated with wall and ceiling paintings, a grand ark, and a pipe organ. Recently restored and rededicated in 2022, it is the Jewish community’s main synagogue and as a cultural space. The eclectic, richly decorated [Iosefin Synagogue](#), with Moorish and neo-Romanesque elements, dates from 1895 and is part of a Jewish courtyard compound. The sumptuous [Fabric Synagogue](#), designed by the prolific synagogue architect Lipot Baumhorn and inaugurated in 1899, stood empty and decaying for decades but is now under restoration. The [Jewish Cemetery](#) has more than 14,000 graves; the oldest date from the 17th century.

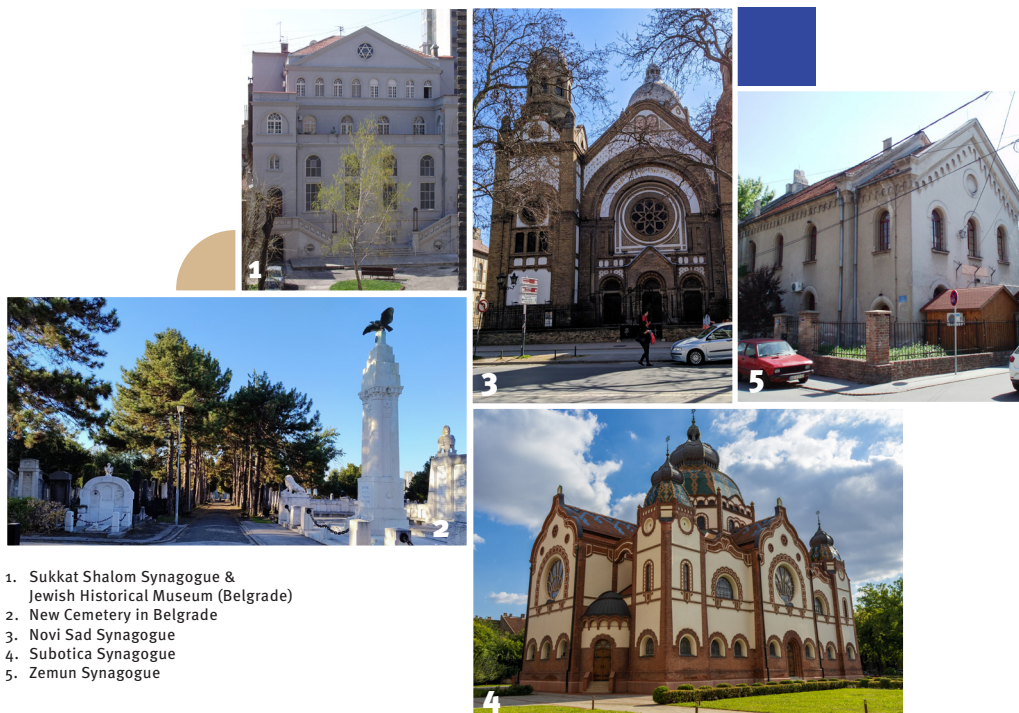
Serbia

While the first Jewish settlers in what is now Serbia were Ashkenazi, they were outnumbered by Sephardic Jews escaping from the Iberian Peninsula in the 15th century and later. Synagogues, cemeteries and other community buildings flourished in Belgrade, Novi Sad, Subotica, and many other towns, but after the Nazi occupation of Serbia and the deportation of almost the entire community, most Jewish sites were abandoned, or left in ruins. About 20 buildings survive, in one form or another, mainly in Vojvodina. Some have been restored or adapted to other uses, some are left in poor condition.

Belgrade

There are few traces of Jewish heritage in Belgrade's historic Jewish quarter of Dorćol. Near the large Knez Mihailova street stand the synagogue and Jewish museum. The Ashkenazi [Sukkat Shalom Synagogue](#), built in 1925, is a neo-classical building that was designed to serve as a house of worship, as a place for study, and as a social venue for

communal events. Desecrated during World War II, it was restored by the survivors who returned to Belgrade. Today it is the only active synagogue in Serbia. The [Jewish Historical Museum](#), founded in 1948 and located on the first floor of the Jewish community building, it is the only Jewish museum in Serbia and one of the main repositories of Jewish history in the former Yugoslavia. It presents a history of Jewish life throughout the former Yugoslavia, with a collection of religious objects, clothing typical of the country's Jewish communities, and photographs, as well as from more ancient history in the region. Belgrade's two surviving Jewish cemeteries are located across the street from each other at Mije Kovacevica Street 1, near the city's municipal cemetery. The [Sephardic cemetery](#), the larger of the two, is well maintained; some gravestones bear pictures of the deceased and inscriptions in several languages – Serbian, German, Hebrew, Ladino, Hungarian – a testimony to the diversity of Serbian Jewry. [The Ashkenazi cemetery](#) contains about 200 graves.



1. Sukkat Shalom Synagogue & Jewish Historical Museum (Belgrade)
2. New Cemetery in Belgrade
3. Novi Sad Synagogue
4. Subotica Synagogue
5. Zemun Synagogue

Niš

The Sephardi synagogue in Niš was built in 1924 by Milan Kapetanović, Viktor Azriel and Jaša Albala. This Modernist brick building now serves as an [arts centre](#).

Novi Sad

The Novi Sad [Synagogue](#), constructed in 1909 in the Neolog style by Hungarian architect Lipót Baumhorn, represents one of the largest synagogue complexes in Central Europe, featuring a 120-foot-high, 40-foot-wide dome, a three-nave sanctuary, and seating for 900. The site includes adjacent community buildings – ritual bath, school, orphanage, retirement home, and cultural centre – built in subsequent years. Remarkably spared during World War II, the synagogue primarily functions as a cultural venue, with religious services limited to occasional observances. The [Municipal Museum](#) of Novi Sad, housed in Petrovaradin Fortress, exhibits brick fragments from the 8th–9th centuries found at Celarevo near the Danube. Many bear Jewish symbols such as menorahs and Hebrew inscriptions. The [Jewish cemetery](#), which was established in 1717, is guarded.

Subotica

The Subotica [Synagogue](#), built in 1901–1902 in Art Nouveau style by architects Marcell Komor and Dezső Jakab, is one of the largest synagogues in Europe. Located in the city centre, it was converted into a theatre after World War II. The building was renovated in 2005 and is now protected as a cultural monument. It serves both as a house of worship and a cultural venue. The [Jewish cemetery](#) contains 1300 graves that can be searched online.

Zemun

The Ashkenazi [synagogue](#) of Zemun, in the periphery of Belgrade, was restituted to the Jewish community in 2018. It holds religious services and cultural events. The community also manages one of the oldest [Jewish cemeteries](#) in Serbia, which was established in 1739. The headstones bear characteristic shapes and include Theodor Herzl's grandparents.

Slovakia

Scores of synagogue buildings stand in Slovakia, and there are more than 700 [Jewish cemeteries](#). A few synagogues are still used as Jewish houses of worship. Some are in ruins or stand empty. Most are transformed for a wide range of other uses. Recent years have seen important restoration and documentation projects carried out by a variety of stakeholders. The [Slovak Jewish Heritage Route](#) links more than two dozen Jewish heritage sites in all regions of the country.

Banská Štiavnica

Banská Štiavnica, an important silver mining town, only allowed Jews to settle there in 1859. Now owned by the municipality, The [cemetery](#), founded in 1892 on a hill above town, has a distinctive Moorish-style ceremonial hall. Built in 1893 in the town centre, the [synagogue](#) now forms part of a brewery; only its exterior was preserved in the transformation.

Bardejov

The historic Jewish quarter just outside the town walls — the [Jewish Suburbium](#) – includes the early 18th century Great Synagogue, one of only two in Slovakia built around a four-pillar central elevated platform, a study hall, a large ritual bath, and other buildings. Together with Bardejov's medieval town centre the complex is on UNESCO's roster of world heritage sites. The Great Synagogue and Beit Midrash have undergone restoration, and a Jewish history museum is planned. The small [Chevra Bikur Cholim synagogue](#), founded in 1929, is preserved fully intact in the town centre. Its building includes the apartment where the rabbi lived.

Bardejov also has a large [Jewish cemetery](#).

Bratislava

Designed by the Bratislava-based Jewish architect Artur Szalatnai-Slatinský (1891–1961) and completed in 1926, the [Heydukova Street Synagogue](#) is the only surviving synagogue in Bratislava and is used by the Jewish community. Its design includes cubist and art deco elements. The building houses the [Jewish Community Museum](#) in the women's gallery.

A branch of the Slovak National Museum, [Museum of Jewish Culture](#) opened in 1994 in the Zsigray Mansion.

The tomb of the revered Rabbi Moshe Schreiber, known as the [Chatam Sofer](#) (or Chasam Sofer), who died in 1839, is a pilgrimage site, standing among nearly two dozen graves in the underground remnants of the city's Old Jewish Cemetery, which was destroyed in World War II.

There is a large [Orthodox Jewish cemetery](#) and a [Neolog Jewish cemetery](#) on a slope above the Danube River.

Komárno

A neo-gothic 19th century [synagogue](#), used by today's Jewish community, is located in the former Jewish nursing home, built in 1896. The [Menhaz complex](#) also has a small Jewish community museum. There are three other synagogues, now used for other purposes, as well as a Jewish cemetery and other former [Jewish buildings](#) in the town.

Košice

Several synagogues or prayer rooms stand in Košice, in [Eastern Slovakia](#), three of which are used by the Jewish community, the second largest in the country. There are two Jewish

cemeteries, as well as other surviving former Jewish buildings and a Holocaust memorial.

The [Orthodox Jewish community compound](#) forms an important surviving complex of Jewish communal buildings. It is anchored by the partially restored old [Orthodox Synagogue](#), built in 1899 and noted for its elaborate Moorish style interior decoration. It was used for decades as a book warehouse and today is used by the Jewish community for cultural events. The Jewish community compound also includes a mikvah, a prayer room, Jewish community offices, a sukkah, and other infrastructure. The monumental [new orthodox synagogue](#) resembles a fortress and was built in 1927 in a design that blends modernist, historicist, and oriental elements. It is used by the Jewish community today and houses a cultural centre and small Judaica and art exhibition. An adjoining building was once a Jewish school. Built in 1927 and noted for its impressive dome, [the Neolog synagogue](#) could seat more than 1,000 people. It was rebuilt as a concert hall around 1960, and today is the House of Arts home of the Kosice State Philharmonic.

There are two Jewish cemeteries: the [Old Cemetery](#), which operated from 1842 to 1889 and was largely destroyed in the 1970s, and the sprawling New Cemetery, which has Orthodox and Neolog sections.

Levice

The 19th century synagogue and 20th century Jewish school form a cultural and educational complex. Built in 1883 in a mix of styles and owned today by the municipality, the [synagogue](#) underwent restoration in 2011-2012 and is used for cultural purposes. A fine example of interwar functionalist architecture, the modern school was built next to the synagogue to replace an earlier school. Run as part of the Municipal Cultural Centre, the restored building runs educational programs and has a permanent exhibit on local Jewish history and other resources on [Jewish heritage](#).

Liptovský mikuláš

The prolific Budapest-based architect Lipót Baumhorn refurbished the [synagogue](#) in 1906 after it was severely damaged by fire. The stately neoclassic exterior, with a columned portico entrance, contrasts sharply with Baumhorn's colourful, art nouveau interior. The synagogue has undergone partial restoration and is now part of the city's Janko Král' Museum, with material and exhibits on Jewish history.



1. Heydukova Street Synagogue & Jewish Community Museum (Bratislava)
2. Nová Synagóga (Neolog Synagogue), Žilina

Lucenec

The magnificent domed [synagogue](#) was designed by the prolific Budapest-based synagogue architect Lipót Baumhorn and dedicated in 1926. Long derelict, it was fully restored in 2015-16 as a cultural and performance venue, with a Jewish exhibit and Holocaust memorial.

Malacky

A beautiful example of Moorish style architecture, with striped exterior, horseshoe arches, and side towers topped by bulbous domes, the [synagogue](#) was designed by Vienna-based architect Wilhelm Stiassny and built in 1900 to replace an earlier synagogue that had burned down. Postwar renovation cut the sanctuary in half horizontally but preserved the ark and most decorative elements. It is used as an art school and concert hall.



Nitra

Designed by the Budapest-based architect Lipót Baumhorn and consecrated in 1911, the [Neolog Synagogue](#) bears the hallmarks of Baumhorn's eclectic style melding art nouveau, Byzantine, and Moorish elements. A national cultural monument, it was restored in the early 2000s and today is a cultural venue, with a [permanent exhibition](#) on the Jewish history of Nitra.

The [Jewish cemetery](#), one of the largest in Slovakia, has both Orthodox and Neolog sections and includes around 5,000 graves, the earliest dating from the mid-18th century. There is also a large Holocaust memorial listing names of victims.

An exceptional example of interwar Slovak functionalism, the [Vila K](#) was designed by the prominent Jewish architect Oskar Singer and built in 1934 for the Jewish Kollman family. It was restored and opened in 2024 as a cultural and educational centre. There are exhibits and information about Singer, the history of the building, the Nitra Jewish community, and the Kollman family, who were killed in the Holocaust.



3. Lucenec Synagogue
4. Chatam Sofer Memorial (Bratislava)
5. Stupava Synagogue & Cemetery

Nové zámky

An intact, neo-Romanesque [Orthodox synagogue](#) built around 1860, with all interior fittings preserved, including the ark and central bimah. It is used by today's Jewish community.

Prešov

The [Orthodox Jewish community compound](#) is anchored by the magnificent synagogue, built in 1897-98 and still used by the Jewish community. Its opulent interior features a spectacular ark and Moorish-style arches and wall and ceiling paintings. There is a [permanent exhibition of Judaica](#) in the women's gallery. The collection formed part of Slovakia's first Jewish museum, established in 1928. Other buildings in the Orthodox compound include the Jewish community offices, a former Hasidic study hall, and a sculptural Holocaust memorial. Prešov has three Jewish cemeteries, and the former Neolog synagogue is now used as a store.

Senec

Built in 1905-1906 in a mix of Rundbogen and Moorish styles, the [Orthodox synagogue](#) anchored a Jewish communal compound that included a mikvah, community offices, matzo bakery, prayer room and other community infrastructure. It is now owned by the Bratislava Self-Governing Region and was restored after 2020 as a multifunctional cultural centre with a permanent exhibition on local Jewish history.

The ruins of the ritual bath and matzo oven, preserved in the synagogue courtyard, are the only substantive remains of the prewar Jewish communal compound, whose buildings were demolished in the 1960s-70s.

The [Jewish cemetery](#) dates from the 1880s and encompasses around 200 burials. It has been fully mapped and photo documented.

Spišské podhradie

Built in 1875, this typical example of a small, 19th century provincial [synagogue](#) is part of a UNESCO world heritage zone that comprises spectacular hilltop Spiš Castle. Its charming interior, including the original ark, has undergone restoration, and the synagogue is used as a cultural attraction and venue.

Stupava

One of the oldest synagogues and one of the oldest Jewish cemeteries in Slovakia.

Built in 1803, the rectangular [synagogue](#) with massive walls and vaulting ceiling is one of two in Slovakia built around a four-pillar bimah (the other is in Bardejov). It underwent an award-winning restoration in 2002-2015 that preserved evidence of the damage suffered during and after World War II and today hosts cultural events.

The nearby cemetery dates from the 17th century, with the earliest documented from 1642.

Šurany

Noted for its decorative facade, the [synagogue](#) was built in 1916 in an eclectic style that combined Gothic, Art Nouveau and Moorish elements. It was used as a school after World War II and now serves as the Šurany Municipal Museum.

The fenced and well-maintained [Jewish cemetery](#) has around 100 burials.

Trenčín

Built in 1913, the magnificent domed [synagogue](#) was designed by Richard Scheibner and Hugo Pál in a style that mixes Byzantine and Art Nouveau styles with a modern reinforced concrete dome construction. Restoration of the interior in 2024-2025

revealed brilliantly coloured art deco wall and ceiling painting. Owned by the Jewish community, it is used for religious purposes as well as a cultural and educational venue with a permanent exhibition on local Jewish history.

The walled [Jewish cemetery](#) includes around 2,000 burials, with the oldest legible gravestones from the 18th century.

Trnava

A Status Quo Ante and an Orthodox synagogue, both built in the 1890s, stand across the street from each other. Designed by Viennese architect Jakob Gartner and built in 1897, the twin-towered brick Status Quo Ante synagogue became a ruin after World War II. It was partially restored in the 1990s in a way that retained evidence of its devastation and underwent further renovation in 2016. Since 1994 it has been the [Centre for Contemporary Art](#) of the Ján Koniarik Gallery. A Holocaust memorial designed by the architect Arthur Szalatnai-Slatinský stands in front of the entrance. Believed to have been built around 1892, the orthodox synagogue stood long out of use after World War II, but its ornate interior decoration and fittings remained largely intact. The building underwent an award-winning restoration in 2011 as a contemporary photography gallery, but this soon went out of business. The synagogue reopened in 2015 as the [Synagogue Café](#) and retains most of the original decoration and fittings.

The large, walled [Jewish cemetery](#) dates from the late 19th century and includes a tahara house and around 2,500 graves – both Orthodox and Status Quo. It is maintained and has been used for occasional burials.

Žilina

A modernist Neolog synagogue, now an art centre, and an orthodox synagogue used by the Jewish community and displaying a small exhibition.

A striking example of modernist architecture, the [Neolog Synagogue](#) was designed by the German architect Peter Behrens and opened in 1931. After World War II, it was used as a university lecture hall and a cinema and then stood empty. It was restituted to the Jewish community, and the local Truc Sphérique civic association spearheaded an award-winning restoration. The building reopened in 2017 as the Nová Synagóga contemporary arts centre.

Built in the 1920s, this small orthodox Synagogue, with original fittings and décor, is used by the Jewish community. It also maintains a small exhibit of Judaica.

The large, walled, well maintained [Jewish cemetery](#) includes more than 1,400 graves dating back to the late 19th century and is in use by the community today. There is a striking Holocaust memorial listing victims in the imposing ceremonial hall.

Slovenia

Jews have lived in Slovenia since at least the Roman period, evidenced by an oil lamp inscribed with a menorah found at Škocjan. By the 12th–13th centuries, communities existed in several cities: Piran, Koper, Maribor, and Ljubljana, with a thriving community in Styria that owned vineyards and mills. In 1494 and 1495 the assemblies of Styria and Carinthia convinced Austrian Emperor Maximilian to expel the Jews. Expulsions started immediately and ended in 1718. Jews returned to Slovenia in the early 20th century, but in small numbers, because of the acute Antisemitism. Under Nazi occupation, the Jewish population was further reduced by the deportation and extermination, and under Communism in Yugoslavia, there were barely a 100 members. Numbers are not much higher nowadays, despite increased Jewish activities.

Ljubljana

The first synagogue in Ljubljana is mentioned in 1213, at the time when Jews were granted the privilege to settle an area of Ljubljana on the left bank of the river. The streets *Židovska ulica* (Jewish Street) and *Židovska steza* (Jewish Lane), which now occupy the area, are still reminiscent of that period. Since World War II and the Communist era, there had been no synagogues in Ljubljana, until the [Jewish Community Centre](#) opened in 2013. It runs religious services and is also home to a Jewish museum telling the story of the Jews of greater Slovenia (including Trieste and Gorizia, now in Italy).

The Jewish Cemetery is located on a plot of the Zale Municipal Cemetery.



1. Maribor Synagogue & Jewish Heritage Centre

Murska Sobota

Built in 1907 by famous architect Lipót Baumhorn, the [synagogue of Murska Sobota](#) – the only remaining after the Shoah but which the handful of Jewish survivors were unable to maintain – was sold in 1949 to the city, and later demolished by the Communist authorities to create new apartment buildings. In 2008, the complex of the [Jewish Cemetery in Rožna Dolina \(Valdirose\)](#) near Gorizia (Italy) was restored thanks to the efforts of local politicians, the neighboring Jewish Community of Gorizia and the American Embassy in Slovenia.

Lendava

The Lendava city council renovated and transformed the 1866 [synagogue](#) into a cultural centre with a permanent exhibition on Jewish history. The Jewish cemetery, which dates to the late nineteenth century, was renovated in 1989.

Maribor

After the expulsion of the Jewish community, the 14th-century [Maribor Synagogue](#) was turned into a church. The only remnants today of its use as a synagogue are a wide recess for the Ark as well as a number of fragments bearing Hebrew inscriptions. Since 2011, the historic synagogue now operates as a [Jewish Cultural Heritage Synagogue](#). It is the third oldest synagogue in Europe that is still standing. Židovski Trg is a [small historic square](#) in the Lent district of Maribor. It marks the heart of the city's former Jewish quarter and is one of Maribor's oldest and most atmospheric places, known for its medieval architecture and preserved Jewish heritage.

Koper

The ancient Jewish street (Židovska ulica) is now called Triglavska ulica. This is where the medieval synagogue also stood.



2. Jewish Tower and Synagogue (Maribor)
3. Sinagoga Lendava

Spain

Following the massacre of 1391 and the expulsion of 1492, most Spanish synagogues were converted into churches. Some still bear traces of these changes, while others are attempting to showcase them for tourism purposes. Only three medieval synagogues remain in good condition, and debates are ongoing regarding the recognition of others. Many ancient Jewish quarters are mapped by [Red De Juderías](#) in cities promoting this heritage, especially in Andalusia with historical sites in Cordoba, Granada and Sevilla. Other heritage sites include museums and cultural centres. Most of Spain's Jewish population, estimated at around 40,000–50,000 people, is concentrated in Madrid and Barcelona, with smaller communities in cities such as Málaga, Valencia, and Seville. The community includes both long-established Sephardic families and more recent arrivals from Latin America, Israel, and North Africa.

Barcelona

The [El Call](#) part of the Museum of the History of Barcelona (MUHBA) is located in a medieval building in the centre of the old Jewish quarter of Call Major. It presents an exhibition dedicated to the life of Sephardic Jews and the work of scholars from the Middle Ages, as well as the importance of Barcelona's Jewish quarter.

The Chapter Archive of the [Cathedral of Barcelona](#) preserves thousands of parchments and books about the history of Barcelona, including many manuscripts related to the daily life of the medieval Jewish community, such as legal documents. Many documents have been made available thanks to the collaboration of the Jewish cultural platform Mozaika and the Cathedral. There is a small [permanent exhibition](#) about Barcelona's medieval Jewish community.



1. Synagogue of El Tránsito (Samuel ha-Levi) & Museo Sefardí (Toledo)
2. Santa María la Blanca (Toledo)

The oldest residential house in Barcelona, located in the medieval Jewish ghetto, [Casa Adret](#) was owned by Astruch Adret, a Jewish businessman who was forced to sell the property in 1391. Since 2017, it houses a Jewish cultural centre and functions as the headquarters of [Mozaika](#), a platform which publishes a magazine about Barcelona's Jewish culture, organizes a Jewish book festival (Sefer), and serves as a hub for organisations dedicated to Jewish culture and heritage.

Inaugurated in 1954 to accommodate the growing Jewish community, as well as cultural, social and educational activities, the [Synagogue](#) is notably one of the first official synagogues opened in Spain since the expulsion of 1492. Built in 1883 on a famous hill in the city, over the remains of the old medieval Jewish cemetery the [Montjuïc Cemetery](#) containing over 1 million burials includes Jewish tombstones. The [Fossar de la Pedrera](#) is a memorial section of the cemetery that pays

a tribute to Holocaust victims as well as to Jewish members of the International Brigades who fought in the Spanish Civil War.

Béjar

Located behind the former palace of the Dukes of Béjar, the [David Melul Jewish Museum](#), a three-storey building acquired by the town council in 2003, recounts the history of the Jews of Béjar and Spain before 1492, their fate after expulsion as crypto-Jews and in exile.

Besalú

The [mikveh](#) (ritual bath) was discovered in 1964 on the site of a former dye factory. Its mikveh probably dates from the 13th century and is Romanesque in style. The site is attached to the remains of a synagogue. The complex was declared a Cultural Asset of National Interest in 2013.



3. Synagogue of Córdoba
4. Barcelona's El Call (Jewish Quarter)
5. Sagunto Jewish Cemetery

Córdoba

In the former [judería or Jewish quarter](#) of Córdoba, many buildings bear testimony of the Jewish presence. Located on Calle Judíos, near the famous bronze [sculpture of Maimonides](#), the [synagogue](#) was built in the 14th century and decorated with Mudéjar-style plant motifs. Transformed for various uses over time, the synagogue was rediscovered in 1884, restored and declared a National Monument. Located in a 14th-century house, [Casa de Sefarad](#) presents the history of Andalusian and Spanish Jewry, Jewish rites and culture across several rooms. The experience is designed as a journey through memory. The venue also houses a library. Built in 1868 and expanded in 2011, the [Archaeological Museum of Córdoba](#) houses more than 33,000 artefacts evoking the region's rich multicultural history. Among the unusual objects on display is an ancient Jewish funerary stele.

Girona

Opened in 2000, the [Museum of Jewish History](#) aims to preserve and reflect the history of the Jewish communities of Catalonia, presenting items originating from. Located in an ancient 15th century synagogue, it also welcomes the Nahmanides Institute for Jewish Studies.

Hijar

Built in the early 15th century, the [San Antón Synagogue](#) is located in the historic centre of Hijar. Converted into a church following the Inquisition, it retains an architectural style faithful to its origins. Archaeological and decorative remains of the synagogue were discovered in 2017, prompting the Aragon regional government to list the monument and the Jewish quarter.

León

Opened in 1869, the [León Museum](#) – the oldest museum in the province – includes objects related to medieval Jewish life, such as the Estela de Mar Selomó tombstone, dating from 1097.

Lorca

In 2002, archaeological excavations carried out at the medieval castle in Lorca uncovered a large part of the Jewish quarter, including a [synagogue](#), which was preserved in exceptional condition. Eighteen houses, a butcher's shop and a glass workshop were also found. Some of the objects discovered during excavations are on display at the [Archaeological Museum of Lorca](#). These include the remains of the synagogue's sculpted plaster decoration and a collection of lamps and ritual objects.

Lucena

The [Archaeological Museum](#) of the city once nicknamed "Pearl of Sepharad" presents medieval treasures, some in a room devoted to its Jewish past. With topics such as religion, festivals, Talmudic school and work and the headstone of Rabbi Amicos. In 2006, construction in Lucena led to the discovery of a [medieval Jewish cemetery](#), with 346 tombs uncovered. In 2011, remains from the necropolis were exhumed. Some of the tombs from the 8th century.

Madrid

Founded in 2006, the [Centro Sefarad-Israel](#) is a public institution dedicated to promoting knowledge of Jewish culture and heritage, with a particular focus on the Sephardic legacy. Through exhibitions, public programmes, and lecture series, it explores

the historical presence of Jews in Spain and contributes to the contemporary interpretation and dissemination of this heritage.

Plasencia

The [Jewish Cemetery](#), located in El Berrocal, was rediscovered during archaeological works, musealized and opened to the public in 2009. Some anthropomorphic tombs are visible.

Sagunto

The Jewish cemetery is located near the castle and covers approximately five hectares. Burial mounds and objects recovered on site are on display at the castle's [Epigraphic Museum](#).

Located in a building erected in the early 4th century by the Jewish Legemle family, the [Historical Museum](#) displays two lead sculptures engraved with the name of God in Hebrew. These are among the oldest traces of Jewish life in Spain. Located inside the Berenguer residence, in the heart of the ancient Jewish quarter, the [mikveh](#) (ritual bath) is well preserved, with the stairs, bath and canalisations. Above it once stood the synagogue of Sagunto.

Segovia

Built in the 13th century, the [former great synagogue](#) was transformed into the Corpus Christi church. Traces of its former identity were brought to light in 2004, when the set of plasterworks that decorated the original Jewish temple was recreated. Located in the 15th-century palatial home of Abraham Seneor, the [Educational Centre of the Jewish Quarter](#) aims to share the history of Sephardic Jews in Segovia. Located in El Pinarillo near the Clamores River, the [Jewish cemetery](#) includes natural caves, anthropomorphic pits and square shapes.

Tarrega

Excavations carried out in 2007 uncovered human remains from the medieval Jewish cemeteries of this town, where many Jews lived prior to the massacres of 1348. The [Museu Comarcal de l'Urgell](#) presents and contextualises the archaeological findings recovered from the sites of the Roquetes Jewish necropolis and from rubbish dumps created in the Jewish quarter following the attack.

Toledo

The imposing synagogue (Synagogue Samuel Ha-Levi or del Transito), with its remarkably painted wooden ceiling, was built in 1357. Declared a national monument in 1877, it has housed the [Museo Sefardi](#) since 1968. Its permanent exhibition tells the story of the Jews in Spain, from their first settlement in Roman times to their persecution and expulsion and their life as crypto-Jews. Built at the end of the 12th century, another synagogue, also converted into a church and renamed [Santa Maria La Blanca](#), is a great example of Mudejar art, combining Muslim architectural techniques with Castilian and Nasrid influences. Five naves separated by horseshoe arches and octagonal columns with capitals can be seen. The synagogue was registered as a national monument in 1930.

Utrera

Built in the 14th century, the [synagogue](#) was discovered in 2023 by archaeologists. It was hidden in a building that served different functions over the centuries, such as a hospital, chapel, school and bar.

Sweden

Jews were granted free entry into Sweden by King Gustav III in 1775, and settled mainly in Stockholm, Gothenburg and Norrköping. Following the emancipation of 1838, the Jewish community grew, reaching nearly 20,000 people. Half live in Stockholm, which is home to a Jewish museum and three synagogues, whilst the rest live mainly in Gothenburg and Malmö. Jewish cemeteries can be found in Göteborg, Kalmar, Karlskrona, Karlstad, Malmö, Norrköping, Stockholm and other cities.

Göteborg

Built in 1855 by the architect August Krüger, the [synagogue](#) combines various architectural styles within its walls: Moorish, Romanesque and Byzantine, whilst the exterior features Scandinavian and Celtic motifs. A memorial to the victims of the Holocaust is located outside. The city includes several [Jewish landmarks](#). The [Jewish cemetery in Svingeln](#) was established in 1793. A Moorish-style chapel was built there in 1864. Restoration work was carried out in 2006–2007. The cemetery and the chapel were listed as historic buildings in 2019.

Malmö

Built in 1903 by the architect John Smedberg, the [synagogue](#) features a domed roof reminiscent of those found on Orthodox churches and reflects a variety of architectural influences, notably Moorish and Art Nouveau. Since 2022, it has been home to a Knowledge Centre about Jewish traditions, culture and history.

Established in 1872, the old [cemetery](#) includes a section for the many Jewish refugees who survived the concentration camps and settled in Sweden after the war. Among those buried in this cemetery is the son of writer Shalom Aleichem and two World War II pilots. A new Jewish cemetery was established in 1978.

Norrköping

Opened in 1858, the [synagogue](#), which blends Neoclassical and Moorish styles, was built by the architects Edvard Medén and Carl Stål to replace the one constructed in the late 18th century. Listed as a historic monument in 1978, the synagogue was renovated in



1. Jewish Museum Stockholm (Gamla Stan)
2. Göteborg Synagogue

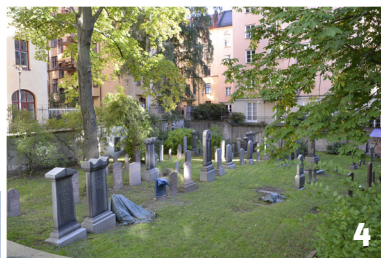
2010. No longer in use for religious services, it currently serves as a cultural centre.

Stockholm

Built in 1870 in a Moorish Revival style by the architect Fredrik Wilhelm Scholander, the [Great Synagogue](#) sits 980 people. It also houses an important Jewish library that holds temporary exhibitions about Jewish life and history. It was classified as a listed building in 1991. The [Jewish Museum Stockholm](#) was founded in 1987 by the patrons Viola and Aron Neuman and moved in 2019 to the Old Town district of Gamla Stan, within the walls of the country's oldest surviving synagogue. Some elements of this former synagogue, notably the ark and the elevated platform, are still visible. It showcases the history of Swedish Judaism and hosts temporary exhibitions.

The [Aronsberg Jewish cemetery](#), which has been in use since 1782, is named in honour of Aaron Isaac, who obtained permission from the local authorities to establish it. The cemetery was in use until 1888 and contains 300 graves.

Founded in 1787, the [Kronoberg Jewish cemetery](#) was used for burials until 1857. It contains 209 graves. A cast-iron fence was erected in 1906. In order to replace the two old cemeteries at Aronsberg and Kronoberg, the Jewish community purchased new land plots in Solna in 1857 for the [Northern Jewish cemetery](#). The cemetery chapel was designed by the architect Fredrik Wilhelm Scholander. Modernised in 1925 by the architect Ivar Tengbom, the chapel was renovated in 2022. Built next to Woodland Cemetery on the site of a former market garden, the [Southern Jewish cemetery](#) opened in 1952. A chapel was built there in 1969 by the architect Sven Ivar Lind.



- 3. Malmö Synagogue
- 4. Aronsberg Jewish Cemetery
- 5. Northern Jewish Cemetery (Stockholm)

Switzerland

Jews have lived in what is now Switzerland since Roman times, but were expelled at the end of the Middle Ages. From the 17th to the 19th century, Jews were only allowed to settle in two villages, Endingen and Lengnau, where they had religious autonomy but were imposed specific taxes and other limitations. It is only after 1866 that the Swiss Constitution started considering Jews a national community and allowed them to settle in Switzerland. They erected synagogues across the country, in cities and rural areas, in the German- and the French-speaking cantons.

Baden

The Art-Deco [synagogue](#), designed by architects Otto Dorer and Adolf Fűchslin, was inaugurated in 1913. It is listed as a cultural landmark of national importance. This building features large semi-circular windows and extensive interior decoration. The [Jewish cemetery](#) has been in use since 1879, after the community purchased a plot of land. It contains about 360 graves.

Basel

Designed in 1869 by the architect Hermann Rudolf Gauss, the [synagogue](#) – modelled on the one in Stuttgart – combines various

architectural styles, including Neo-Byzantine, Moorish and Romanesque. A dome was added in 1892. The synagogue has been renovated on several occasions, most notably in 1987. It is listed as a Swiss landmark of national importance.

The medieval Jewish community built a cemetery in the 13th century. After the 1349 pogrom, Jews left the city and the gravestones, made of fine red sandstones, were cut up and used to cover the retaining city walls, and again as building material in the 19th century. Some gravestones and fragments were recovered during the 19th and 20th century and handed over the Historical Museum in Basel. Jewish gravestone fragments are still found during construction work and preserved by the Basel Archaeological Research Department. About ten medieval headstones are on display outside the [Jewish Museum of Switzerland](#).

The new Jewish community, established in 1805, buried its dead in Hegenheim, in France. It managed to create its own [cemetery](#) in 1903 on Theodore-Herzl Street, with the burial ground on French soil. It contains close to 4000 graves.

The [Jewish Museum of Switzerland](#), inaugurated in 1966, is the first Jewish museum in the German-speaking world created after the Second World War and the only one in Switzerland today. It relocated



1. Jewish Museum of Switzerland (Basel)
2. Basel Synagogue

to a new and bigger building in 2025, where it can show more of its remarkable Judaica objects, documents and photographs. The core exhibition presents the history of Jewish life in Switzerland, from Roman Antiquity to the present day. The first floor is dedicated to Jewish community life and religion, while the second floor looks into history, focussing on diversity, autonomy and survival.

Bern

Designed by the architect Eduard Rybi, the Moorish-style [synagogue](#) was opened in 1906. In 1971, an extension was added to the building to provide a venue for cultural, educational and community events. In use since 1871, the [Jewish cemetery](#) is located near the Wankdorf Stadium. The Medieval Jewish community had a cemetery located where the east wing of the Federal Palace now stands.

Biel

Opened in 1883, the Moorish-style [synagogue](#) was designed by the architects Johann Jakob Frey and August Eduard Hague. Its most recent interior renovation, carried out in 1995, highlights the contrast between the plain walls and the twelve multicoloured stained-glass windows depicting biblical scenes, the

work of the Israeli artist Robert Nechin.

Since 1894, the Jewish community of Biel has owned a plot in the municipal [cemetery](#).

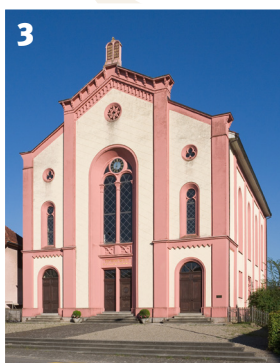
Delémont

Designed by the architect Arthur Roos, the [synagogue](#) was inaugurated in 1911. A rare example of a rural synagogue, it is located outside the old town. The synagogue has not been in use since 1970, but the building was restored in 2000 and can be [visited](#).

Endingen

The first [Synagogue](#) was built in 1764 after Jews were allowed to settle in the village, and replaced by a new building in 1852, designed by the architect Caspar Josef Jeuch. Like in Lengnau, a clock can be seen on its façade, as there was no church in the village and the synagogue was indicating the time. The synagogue is only used for religious holidays or weddings.

Built in 1750 and subsequently extended, the [Jewish cemetery](#) of Endingen is the oldest Jewish cemetery in Switzerland. More than 2,700 people are buried there. It is listed in the Swiss inventory of cultural landmarks of national importance.



3. Lengnau Synagogue
4. Zurich Synagogue
5. Lausanne Synagogue

Geneva

The first [synagogue](#) of Geneva was built by the architect Johann Heinrich Bachofen between 1857 and 1859, at the same time as other non-Protestant houses of worship: the Russian Orthodox Church, the Catholic Church Notre-Dame and a former Masonic Temple. With its pink and grey façade and domes, it blends Moorish Revival and Byzantine Revival architectural styles. After its renovation, it was renamed Beth Yaacov and was listed as a historic monument in 1989. The modern-style [Hekhal Haness Synagogue](#) was inaugurated in 1972. The building's unique feature is that the synagogue is situated in the basement, with a garden above it. A hall for sporting and cultural activities has also been created within the building. It was repaired following a fire in 2007. Founded in 1970, the Liberal Community of Geneva erected its own [Beth GIL synagogue](#) in 2010. The building, designed by architects Daniel Schwarz and Massimo Bianco, is shaped like a ceremonial ram's horn (shofar) and meets the latest energy efficiency standards.

Established in 1788, when Carouge, situated on the outskirts of Geneva, was part of the (Catholic) Kingdom of Sardinia, the [Jewish cemetery of Carouge](#) comprises three sections containing 702 gravestones, reflecting the town's successive affiliations with Sardinia, France and later Switzerland. The cemetery was extended in 1852 and 1874 and restored in 1996.

Established in 1920, the [Jewish cemetery of Veyrier](#) is unique in that the French-Swiss border runs through it. While the funeral parlour and prayer hall (designed by Swiss architect Julien Flegenhaimer and decorated with stained-glass windows by Régine Heim) are located on the Swiss side, the graves are on the French side (Étrembières). The Veyrier cemetery contains over 3,000 graves,

including those of writer Albert Cohen, financiers Edgar de Picciotto and Edmond Safra, and other local public figures.

La-Chaux-de-Fonds

Inaugurated in 1896, the Romanesque-style [synagogue](#) was designed by the architect Richard Kuder, modelled on the old synagogue in Strasbourg. Featuring an octagonal dome with twenty-four windows, the building stands 32 metres tall. Restored in 1981–1982, it is listed as a historic monument of regional importance. Opened in 1872, the [Jewish cemetery](#) lies at an altitude of 1,000 metres, in the Jura mountains.

Lausanne

Opened in 1910, the Roman-Byzantine-style [synagogue](#) was designed by the architects Charles-François Bonjour, Oscar Oulevey and Adrien Van Dorsser. It resembles the Parisian synagogue Buffault, in accordance with the wishes of the patron Daniel Iffla-Osiris. The building is listed as a Swiss cultural landmark of national importance and also houses a small prayer room.

Opened in 1892, the Jewish cemetery of Prilly came into use after the cemetery in Montoie had reached full capacity. The graves from that former cemetery were transferred to Prilly in 1950. A new [Jewish plot](#), les Bois de Judée, was established in Prilly in 2002.

Lengnau

The [synagogue](#) was built in 1750 in a style similar to that of a church. As in Endingen, a clock can be seen on its façade, as there was no church in the village at the time. The synagogue was replaced by a new building in 1849, designed by the architect Ferdinand Stadler. It is used only for festivals.

Lucerne

Built by the architect Max Seckbach on the model of the Friedberger Synagogue in Frankfurt, the [Synagogue](#) was inaugurated in 1912, thanks to the support of the German patron Josef Croner. There are also two small Jewish cemeteries in Lucerne.

Lugano

Built in 1959 by the architect Daniele Moroni-Stampa in a former villa, the [synagogue](#) replaced the prayer hall that had been set up above a restaurant in 1915. Following an arson attack in 2005, much of the interior and the library were destroyed and since then renovated. Established in 1919, the [Jewish cemetery](#) reflects the diversity of the small community in Lugano, whose members hail from many parts of the world and include, in particular, refugees and members of the Resistance who settled there during the war.

St Gallen

Inaugurated in 1881, the Moorish-style [synagogue](#) was built by the architects Alfred Chiodera and Theophil Tschudy. In 1952, the two communities, Adass Yisroel and Israelitische Kultusgemeinde, merged. The synagogue was restored in 2005–2006. The congregation has an extensive library of books and manages the old and new Jewish cemeteries.

Vevey

The Jewish Cemetery has been in use since 1908 and contains 400 graves. This small community opened a synagogue in 1954, decorated with stained-glass windows by Régine Heim. The synagogue is not active

anymore and the community has merged with the larger community of Lausanne.

Zurich

Built in 1884 by the architects Alfred Chiodera and Theophil Tschudy, the Moorish and Neo-Byzantine [synagogue](#), crowned with domes, is the oldest in Zurich. Managed by the Israelitische Kultusgemeinde Zurich (ICZ) – the largest Jewish community in Switzerland – the building also hosts educational activities. The synagogue is a listed building. The [Library of the ICZ](#) is one of the largest Jewish libraries in the German-speaking realm. It holds over 60,000 books, including many rare and valuable volumes from the Jewish theological seminary in Breslau that were rescued after World War II and ended up in Switzerland.

The Art Deco [synagogue](#) of the haredi Orthodox Israelitische Religionsgesellschaft Zürich was built by architects Walter Henauer and Ernst Witschi and inaugurated in 1924.

From 1866 until the 1950s, burials took place in the [Unterer Friesenberg Cemetery](#). Covering an area of 17,354 m², it also features a Moorish-style [funeral parlour](#), built in the late 19th century by the architects Alfred Chiodera and Theophil Tschudy, which has since been listed as a protected building.

The [Oberer Friesenberg Cemetery](#), built to address the lack of space at the old one, opened in 1952. It was subsequently extended and now covers an area of 34,618 m². The layout of the cemetery and the funeral parlour were designed by the architects Gustav Ammann, Louis Parnes and Hans A. Landolt. Both cemeteries are managed by the Israelitische Kultusgemeinde Zürich.

United Kingdom

ENGLAND

Jewish heritage in England dates to the 11th century, when Jews arrived following the Norman Conquest and worked mainly as traders and moneylenders due to restrictions in other fields. In 1290, King Edward I of England expelled the Jewish population, which was not officially allowed to return until 1656 under Oliver Cromwell's leadership. From the 19th century onward, Jewish communities grew significantly, especially in London, as immigrants from Eastern Europe settled and contributed to economic, cultural, and political life.

London

The Sephardic [Bevis Marks Synagogue](#) was the first synagogue built in London, in 1701, twenty-six years after the Portuguese synagogue in Amsterdam, whose design and interior were a clear influence. The synagogue includes original elements such as oak seating, iron locks, and a richly decorated Ark, reflecting the style and religious atmosphere of 17th-century England. This Sephardic synagogue was located within the city walls, and its site was chosen so that it would not be visible from the street because the community wanted to remain discreet.

[The Central Synagogue](#) has been in Great Portland Street, London, in one form or another for more than 155 years. Today's synagogue was rebuilt and reconsecrated in 1958, after the original building was destroyed in a bomb raid on 10 May 1941.

[New London Synagogue](#) was founded in 1964; its architectural embraces the cast-iron 'railway station' style, in the supporting columns, spandrels to the arches and gallery fronts; original pendant light fittings and a deep coved cornice.

[St Johns Wood synagogue](#) opened in 1876. The main synagogue sanctuary is adorned with 160 outstanding stained-glass windows designed by David Hillman.

The [Westminster Synagogue](#) is closely involved with the [Memorial Scrolls Trust](#), which holds and cares for a collection of scrolls collected from Jewish communities in Bohemia and Moravia during the Second World War by the Jewish Museum of Prague. This collection was acquired by Westminster Synagogue in 1964.

The [Sukkat Shalom Reform Synagogue](#) is housed in a listed building that was once part of the old Wanstead Hospital complex and prior to that the Merchant Seaman's Orphan's Asylum.

[The synagogue on Princelet Street](#) was established in 1870 on the foundation



1. Bevis Marks Synagogue (London)
2. Manchester Jewish Museum

of an old Huguenot house dating back to 1709. It was closed in 2020, but the Spitalfields Trust intends to restore the building into a public heritage site.

Sandy's Row Synagogue Built in 1766, it's the oldest surviving Ashkenazi Synagogue in London. Has an interior design inspired by the former Great Synagogue Dukes Place, featuring a coved ceiling, clerestory windows, and a neo-classical mahogany Torah Ark. Much of the 19th-century interior remains unchanged, with pine pews and wall panelling added in the 1950s.

The West London Synagogue was built in 1877 in a Neo-Byzantine architectural style.

The **New West End Synagogue** opened in 1879. The building is constructed of red brick, red Mansfield stone, and terracotta. The central gable, approximately 77 feet high, is flanked on either side by square turrets 94 feet in height, crowned with open tabernacles and domes. In the central gable is a spectacular doorway deeply recessed under an elaborately ornamented Moorish styled arch. The Gothic element can be seen in the building's proportions and features.

Several Jewish immigrants built synagogues in the new neighbourhoods they settled in. The octagonal-shaped **Hampstead Synagogue** was built in 1901. It was the first synagogue in Britain to follow the

European tradition of placing the bimah and pulpit on a platform in front of the Ark.

The second major Sephardic synagogue is **The Lauderdale Road Synagogue**, which has served the Jewish Community in the west. It was inaugurated in 1896 in the Byzantine style.

The Orthodox synagogue of **Golders Green** was founded in 1915 by Lithuanian Jews. The development of the railway beyond Golders Green in 1924 and the changing demographics led to the arrival of Jews in the Edgware area. The **Edgware United Synagogue** was built in 1934. Better known as the **Kinloss Synagogue**, the Orthodox Finchley United Synagogue and its modernist architecture opened in 1967.

The **Willesden Jewish Cemetery**, opened in 1873, includes more than 20,000 graves. It is now administered as a public heritage site — House of Life — as well as a working cemetery. It has been formally recognised as a Significant Cemetery by the Association of Significant Cemeteries in Europe.

The oldest Ashkenazi cemeteries are **Alderney Road Cemetery** (in use from 1697 to 1852) and **Brady Street Cemetery** (in use from 1761 to 1858). The oldest Sephardi cemeteries are the **Velho cemetery** (in use from 1657 to 1735) and the **Novo Cemetery**, (in use from 1733 to the 19th century). one of the oldest traces of Jewish presence in London. The **Hoop Lane Cemetery** is a cemetery shared by



3. Garnethill Synagogue (Glasgow)
4. Willesden Jewish Cemetery (London)
5. Synagogue of Liverpool

the Reform and the Sephardi communities.

[Jewish Museum of London](#) currently operates without a permanent building but its remarkable collections are catalogued and in storage. [The British Museum](#) holds collections of Judaica and Jewish documents, while the [British Library's Hebrew Collection](#) is one of the biggest in the world, with some 3000 manuscripts including Bibles, Talmuds, Kabbalah volumes and Haggadot, many of them illuminated. The collection also has the original Balfour Declaration of 1917. [Ben Uri Gallery](#) is a research centre about Jewish, refugee and immigrant-wide contribution to British visual culture since 1900.

Birmingham

Around 1730, the first Jews have settled in the city of Birmingham. During the Industrial Revolution in the 1830s, Birmingham attracted many workers, including Jewish immigrants mainly from Germany, the Netherlands, and Poland.

The [Singers Hill Synagogue](#) is a historic Orthodox Synagogue in Birmingham, opened in 1856 for the growing Jewish community. Designed by Yeoville Thomason in a Neoclassical style with a Victorian influence. It features curved columns and a Norman-wheel window and remains one of England's oldest "cathedral synagogues" still in use.

There are two Jewish cemeteries in Birmingham: The [Witton Cemetery](#) (in operation from 1863 to 2013) and the [Brandwood End Cemetery](#) with a Jewish plot.

Bradford

Jewish settlement in Bradford began in the 19th century with German migrants in the textile trade, later strengthened by Jews fleeing unrest and pogroms in Russia.

Built in 1880, [Bradford Synagogue](#) is a very rare and well-preserved, small-scale, provincial synagogue built in "Oriental"

style. Jews were buried in sections located in two [cemeteries](#). First the one in Undercliffe, later in Scholemoor.

Brighton and Hove

The main Jewish place of worship in Brighton and Hove is the [Middle Street Synagogue](#), built in 1875 by Thomas Lainson. Funded partly by the Sassoon family, it seats about 300 people and features a mix of Renaissance and Neo-Byzantine styles, with a basilica-like interior, rich in iron, glass, marble, and mosaic. [The Hove Hebrew Congregation Synagogue](#) was built in 1930 in an Art Nouveau style. Brighton and Hove have [three Jewish cemeteries](#): Florence Place (1826), Meadow View (Orthodox, 1920), and non-Orthodox sections in Hove Cemetery.

Bristol

Bristol has a long and layered Jewish heritage — stretching from the medieval period to a small but active modern community today. The [Park Row Synagogue](#) was built in 1871. Jews from eastern countries settled in Bristol, following regional pogroms. [Jacob's Well](#) is an early medieval structure incorporated into a 19th-century building at the corner of Jacob's Wells Road and Constitution Hill, thought to be a Jewish ritual bath. The Barton Road [St. Philips Jewish Cemetery](#) in Bristol, established 1740–1762, was the city's first Jewish burial ground after resettlement, used until 1944.

Cambridge

Cambridge University Library boasts an impressive [collection of Hebrew manuscripts](#). It library also holds the [Taylor-Schechter Cairo Genizah collection](#) — the largest body of medieval documents from the Ben Ezra Synagogue in Fustat, Egypt, as well as 7,000 documents from the Mosseri family collection.

Canterbury

A synagogue opened in 1848 with support from Moses Montefiore, notable for its Egyptian-style columns and use of cement, along with a matching mikvah. Later sold as the Jewish population declined, it still stands today, attached to King's School and used for major holidays. A [Jewish cemetery](#) dating from 1760 is located north of Whitstable Road.

Exeter

[The Exeter Synagogue](#), built in 1763, it's one of England's oldest surviving synagogues. Restored in 1998 and 2013, it is discreetly located, Orthodox in style, with a wooden Torah ark. A Jewish cemetery on Magdalen Road dates back to 1757.

LEEDS

The [Leeds University Brotherton Library](#) holds major Jewish collections, including the Cecil Roth Collection with rare medieval manuscripts and a 13th-century scroll, alongside over 2,500 Hebraica and Judaica items. There are several [Jewish cemeteries](#) in Leeds.

These include BHH Cemetery, New Farnley Cemetery, Sinai Section of the Harehills Cemetery and UHC Cemetery.

Leicester

The Victorian-style synagogue was built in 1898, reflecting the growth of the [Leicester Hebrew Congregation](#). Designed by architect Arthur Wakerley, it is an Orthodox synagogue and remains in operation today. Leicester is also home to a Progressive synagogue, whose community was founded in the late 1940s. Since 1995, it has been housed in a building dating back to 1885. [The Gilroes Jewish Cemetery](#), dating back to 1902 serves the Leicester community and

surrounding villages. Its 900 graves have been catalogued and made available online. The site includes a section with a former prayer house, the Tahara house, built in 1928.

Liverpool

[Princes Road Synagogue](#) was consecrated in 1874 and is particularly admired for its late Victorian interior. It is the most famous synagogue in Liverpool, known nationally for its striking Moorish Revival design inspired by Islamic architecture in Spain, with a rich gold, blue, and red interior, horseshoe arches, and stained glass. Today, the only active synagogues in Liverpool are those at [Childwall](#) and Princes Road, alongside several local Jewish cemeteries.

Manchester

Manchester has a rich network of Jewish heritage sites that reflect both its long history and its still-thriving community. In areas like Cheetham Hill and nearby Salford, several active synagogues continue to serve different traditions, including the historic [Mead Hill Shul](#) dating back to 1904, the Orthodox [Heaton Park Hebrew Congregation](#) founded in 1935, and the Menorah Synagogue, a Reform community. [Jewish cemeteries](#) of Manchester are managed through a trust. The Withington Congregation of Spanish and Portuguese Jews, now [Sha'are Hayim Synagogue](#), is an active Sephardi community in West Didsbury, Manchester. Founded in 1904, it moved to its current red-brick, Neo-Classical synagogue on Queenston Road in 1927, where it remains a key local site. [The Jewish Museum of Manchester](#), built in 1984, is housed in the former Spanish and Portuguese synagogue on Cheetham Hill, built in 1874. Behind its red brick façade, the museum's architecture blends Victorian and Moorish styles. The Museum offers exhibitions on migration, industry, and community life, bringing Manchester's Jewish story to a wider audience.

Newcastle

The [Newcastle Reform Synagogue](#) serves the Progressive community, maintaining Jewish religious and cultural life in the city. Newcastle's Jewish heritage is preserved through its cemeteries and archives. The city has six Jewish cemeteries, including the oldest at Thornton Street (1831–1851), restored in 1981. Key records are held at the Discovery Museum's Tyne & Wear Archives, with projects like "Unlocking Northeast Jewish Heritage" preserving this history.

Northampton

A community was established in the 19th century with the [Northampton Hebrew Congregation](#) in 1888. Two years later the congregation had purchased a site for a synagogue on Overstone Road. It was destroyed and rebuilt on the same site in 1965. A medieval synagogue was discovered in 2010 by Marcus Roberts. It probably dates to the 13th century.

Oxford

Jewish life in Oxford began in the 12th century around St Aldate's, ending in 1290 with the Edict of Expulsion. Remains include the old synagogue site and a former cemetery, now part of the Oxford Botanic Garden. [The Clarendon Institute](#), part of the University of Oxford, is a leading centre for Jewish studies and maintains the Inventory of Judaica and Hebraica in Oxford Colleges & Museums.

York

Today there are no visible medieval Jewish buildings left, but the site at [Clifford's Tower](#) stands as a powerful Memorial Site of the tragic 1190 massacre of York's Jewish community.

Dorset

The [Bournemouth Community Hebrew Congregation](#) was established in 1905. The synagogue's curvilinear roof line and window shape reveal what would have been a very contemporary Art Nouveau take on the Moorish Revival style that was extremely popular for synagogues. The squat tower with its square dome and "attractive interlocking window arcade" mark the original entrance. The horseshoe-arched windows to the left are also part of the original facade.

Chatham (Rochester) [Chatham Jews Burial Ground](#) dates to the 1780s and was expanded between 1868 and 1870, coinciding with the rebuilding of the synagogue.

Ramsgate

[Ramsgate Jewish Cemetery](#) was established in 1872 by Benjamin Norden and later donated to the local Jewish community. It contains 400 burials and is now maintained by the Montefiore Endowment.

LINCOLNSHIRE

Grimsby

[Sir Moses Montefiore Synagogue](#) is a historic Victorian synagogue built in 1885–1888 and the only remaining synagogue in Lincolnshire. The building is a rare, intact example of a 19th-century provincial synagogue, including an associated bath house (mikvah) built in 1916.

Now called [Norman House](#), it is one of the oldest buildings in Lincoln. It was once known as "Aaron the Jew's House," as was popularly believed to be the home of the wealthy 12th-century figure Aaron the Jew.

Norwich

Medieval [Jewish heritage](#) is well known in Norwich's memory. The first modern synagogue was built in 1849 but destroyed during World War II.

NORTHERN IRELAND

The Jewish community in Northern Ireland began in the mid-19th century with German linen merchants. The first synagogue was established by Daniel Jaffe in Belfast in 1871. The community later moved to North Belfast, where many Russian and Polish immigrants settled, with smaller congregations in Derry and Lurgan. It is one of Northern Ireland's oldest ethnic and religious minorities, thriving for several generations.

Belfast

The city's first synagogue was established on Great Victoria Street in 1871, followed by a second synagogue on Annesley Street in 1904 as the community grew. Daniel Joseph Jaffe, a key founder of the community, played a central role in its early development. He is commemorated by a [Jaffe Fountain](#) in Belfast. [The Belfast Hebrew Congregation](#), the main centre of Jewish life in the city today, has preserved its historical records at Queen's University Special Collections, including nearly a century of minutes and documents dating from 1897. The Jewish section of [City Cemetery](#) on Falls Road contains some of the oldest graves in Northern Ireland, including a prominent granite obelisk marking Daniel Jaffe's burial place.

SCOTLAND

Scottish Jewish life, centred in Glasgow and Edinburgh, is a small but long-standing

community. Organized congregations began in the early 1800s, growing significantly with Eastern European Jewish immigration. Glasgow became the main hub, especially in the Gorbals, with smaller communities in Dundee and Aberdeen. Today, a distinct "Scots-Jewish" identity blends Jewish traditions with Scottish culture, symbolized by the official Jewish Tartan and the use of kilts at Jewish weddings.

Glasgow

Early religious life was largely informal, with services conducted in private homes until the establishment of the first synagogue in 1823 and, subsequently, the founding of the Glasgow Hebrew Congregation in 1858.

By 1902, the Jewish population had risen to approximately 6,500, establishing Glasgow as the principal centre of Jewish life in Scotland, particularly in the Gorbals district. The construction of the [Garnethill Synagogue](#) in 1879 marked a major milestone, as it was the first purpose-built synagogue in Scotland and later came to be regarded as the country's "cathedral synagogue." The oldest operating is Garnethill Synagogue designed by architect John McLeod. The second oldest, [Or Hadash](#) (1931), is notable as the only liberal synagogue in Scotland. Additional synagogues are in [Giffnock](#) (built in 1938), [Netherlee](#).

The Scottish Jewish Archives Centre, established in 1987 and located within Garnethill Synagogue, plays a vital role in preserving over two centuries of [Scottish Jewish heritage](#) in Scotland. Its collections include more than 6,000 photographs, manuscripts, and a wide range of material artifacts, and it remains accessible to both the public and academic researchers. Jewish heritage in Scotland is also reflected in its cemeteries. [The Glenduffhill Jewish Cemetery](#) contains graves spanning multiple generations,

demonstrating the continuity of Jewish life in Glasgow. Similarly, the Piershill Jewish Cemetery provides insight into the long-standing presence of Jewish families in Edinburgh since the nineteenth century.

Dundee

The Jewish presence in Dundee dates to the mid-nineteenth century, when fabric merchants from Hamburg began trading in the city. A small but established community formed, building its first synagogue on Murraygate in 1878 and reaching a population of 127 by 1901. Today, the community persists in a reduced form as the [Tayside & Fife Jewish Community](#), with a remaining [cemetery](#) marking its historical presence.

Edinburgh

A formal community was established in 1816 by approximately twenty families under the leadership of Moses Joel, and a synagogue was founded in Richmond Court in 1825. The community expanded significantly in the late nineteenth century with the arrival of Jewish migrants from Russia and Poland, leading to the development of new communal institutions. Under the leadership of Salis Daiches, the community strengthened both internally and in its relations with wider Scottish society. The [Edinburgh Hebrew Congregation](#), a red-brick building in a simplified Byzantine Revival style, with a prominent central dome designed to bring light into the interior, remains the centre of Orthodox Jewish life. There [several Jewish cemeteries](#) in Edinburgh.

WALES

Jewish presence in Wales dates to the medieval period, although it was interrupted

by the expulsion of Jews from England in 1290. Continuous settlement began only in the eighteenth century, when small Jewish communities were established, and contributed to local commerce, industry, and public life, while maintaining religious and cultural traditions. However, like elsewhere in Britain, the postwar period brought suburbanization and gradual decline in numbers.

Cardiff

The nineteenth century saw significant growth, particularly in Cardiff, which became the main centre of Jewish life in Wales due to its important port. Synagogues, burial societies, and communal organisations were established in Wales, such as the [Cardiff United Synagogue](#)

Swansea

[Swansea Town Hill Cemetery](#) is the oldest Jewish cemetery in Wales.

Merthyr Tydfil

Welsh Jewish heritage spans over 250 years, with a rich history rooted in industrial-era migration, particularly in South Wales. Key sites include the [Merthyr Tydfil Synagogue](#) is a distinctive stone building in the Gothic Revival style. The building rises four storeys five including the raised basement, with a tall gabled façade, pointed-arch windows, and twin hexagonal turrets topped with shaped roofs. A stone staircase leads to the main entrance. Since 2006, the original Torah Ark has been preserved in the basement. [The Jewish History Association of Wales](#) preserves this history, as the Merthyr Tydfil Victorian synagogue is being transformed into a Welsh Jewish Cultural Centre.

[Merthyr Jewish Cemetery](#) contains graves of early community members.

Ukraine

There are hundreds of [synagogue buildings](#) and more than 1,300 Jewish cemeteries in Ukraine, most of them in the western part of the country that was part of the Pale of Settlement and historic Austro-Hungary. Most synagogue buildings are ruined, abandoned, or converted for other use, but some are used for worship by local Jewish communities. Most [Jewish cemeteries](#) are also neglected, but they have undergone recent surveys, and some have had clean-up and restoration work. Several of them have remarkable carved decorations on the gravestones. Note: the ongoing war may have had an impact on some of these places.

Berdychiv

The expansive [Jewish cemetery](#) dates from the 18th century and includes thousands of graves. Many of the stones have an unusual shape, like a giant boot. Rabbi Levi Yitzhak, one of the most influential early Hasidic masters, served as rabbi from 1785 until his death in 1810. His tomb is protected by a large ohel (a structure built around a Jewish grave as a sign of prominence of the deceased) built in 1991 and refurbished in 2007. The large [Choral Synagogue](#), built in 1850, is now a factory. The elegant, one-story [Zagrebelnaya synagogue](#), built in 1890, most recently has housed a medical clinic. The [Central Synagogue](#), built around 1850, is the only synagogue in use now, and has been continuously opened since 1945.

Bolekhiv

The centuries-old [Jewish cemetery](#) has gravestones bearing opulent carved decoration - calligraphy, flowers, animals, and arabesques. The earliest identified gravestone is from 1615. The cemetery is the final resting place of Dov Ber Birkenthal, or Ber of Bolechow, an 18th-century wine merchant and Jewish

community leader who wrote his memoirs several years before his death in 1805. The late 18th/early 19th-century [synagogue](#) was used as a workers' club after World War II; today it stands empty and in poor condition.

Brody

In the 19th century, [Brody](#), an important town in Western Ukraine, was known as the "Galician Jerusalem." Today, the hulking ruins of the [Great Synagogue](#), built in 1742 are a town landmark. The vast [New Jewish Cemetery](#), established in the 1830s, includes thousands of tall, closely packed tombstones, many with vivid carved decoration.

Busk

The [Jewish cemetery](#) is one of the oldest in Ukraine, dating back 500 years. Its oldest gravestone is dated to 1520. Located on a hilly site, many of the gravestones have fine carved decorations. Long neglected, the [cemetery was fenced](#) in 2019 by the ESJF. There is a former [synagogue](#), built in the 1840s, near the town market square. It now houses a church.

Chernivtsi

There are several synagogue buildings, an active Jewish community, Jewish museum, and a large Jewish cemetery. [Centropa](#) developed an audio walk and an introduction to Chernivtsi's Jewish history. Used by the Jewish community, the [Beit Tefilah Benyamin Synagogue](#) was built in 1923 and has important wall and ceiling paintings. The [Korn Synagogue](#), built around 1900 and totally reconstructed in 2004-2011, serves as the city's main active synagogue. The [Palace of Culture](#) (former Jewish National House), built in 1908, houses various Jewish offices, a Jewish library, a Jewish Culture Centre, and the [Museum of](#)

the History and Culture of Bukovinian Jews.

Other synagogues used for other purposes include the Temple Synagogue (now a cinema) and the monumental Groise Shil (Great Synagogue), which dates from the mid-19th century and has been used as a carpentry workshop, but preserves wall paintings.

The vast Jewish Cemetery was established in the 1860s and has more than 50,000 graves, ranging from simple steles to imposing mausolea. The tall, domed ceremonial hall has been under restoration with the hope of creating a Holocaust museum there.

In Sadhora, now a suburb of Chernivtsi, stands the huge, Moorish-style synagogue, known as the Kloyz Kadisha, home to the opulent court of the Ruzhyn Hasidic dynasty.

It was restored and rededicated in 2016 and boasts turrets, towers and big arched windows. The Sadhora Jewish cemetery dates from the early 19th century and has beautifully carved stones and the ohel of Rabbi Israel Friedman of Ruzhyn (1796 –1850).

Chortkiv

The Chortkiv New Synagogue – the Hasidic synagogue, or Kloyz of the Tzaddik Rabbi David Moshe Friedmann, built in the late 19th or early 20th century (some sources say 1909), was clearly inspired by the Kloyz Kadisha in Sadhora – the residence of David Moshe’s father, Rabbi Israel of Ruzhyn, and his elder brother, R. Avraham Yaakov. In 2025 the city received a grant to carry out initial repairs to the semi-ruined building. The Great Synagogue was completed in 1771 and has wall paintings from 1921; it stands abandoned. Not much remains from the three Jewish cemeteries.

Dnipro

The Golden Rose (former Choral) Synagogue was built around 1850. During the Soviet period it was used as a club and warehouse. It was completely rebuilt in 2000, leaving its pediment and four-pillar façade intact. It is now integrated into the complex of the



1. Tsori Gilod Synagogue
2. Kyiv – Brodsky Synagogue
3. Chernivtsi – Beit Tefilah Benyamin Synagogue

22-story multifunctional [Menorah Jewish Centre](#), the biggest Jewish centre in Europe.

Drohobycz

The [Choral Synagogue](#), completed in 1865, was reinaugurated in 2018 after a \$1- million restoration and is used as a cultural space. During the Soviet period It had served as a warehouse and then stood vacant and derelict for years. The [Osei Hesed Progressive Synagogue](#), built in 1909, has been used for years as a sports facility.

Dubno

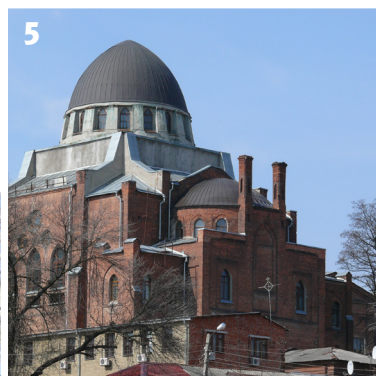
Though abandoned and partially ruined, the imposing Baroque/neo-Classical [Great Synagogue](#), built in 1782-1794, is a city landmark and is part of the State Historical and Cultural Reserve of Dubno. Its vaulting is supported by four massive columns.

Husiatyn

The fortress-style [Great Synagogue](#) was built possibly as early as the mid-16th century. In ruinous condition after World War II, it was restored and turned into a local history museum in the 1970s. But the museum closed in the early 1990s and today the building is empty and abandoned.

Kharkiv

Kharkiv is Ukraine's second largest city, and the monumental [Choral Synagogue](#) (now Beit Menachem Synagogue), with its red brick façade and tall dome, is the hub of an active Jewish community that may number as many as 50,000 people. It was built in 1912-13 and designed by the St. Petersburg architect Yakov Gevirtz, who won a design competition for it. Closed by the Soviet regime in 1923, it was used as a workers' club, cinema, and sports club before being restituted to the Jewish community.



4. Odesa – Great Synagogue & Brody Synagogue
5. Kharkov Synagogue
6. Rabbi Nahman Tomb

Khust

The neo-Baroque [synagogue](#), built in the late 19th century, was never closed down by the communist regime; it is the only synagogue in Transcarpathia which has operated continuously as a Jewish prayer house since its construction. It has a nine-bay structure built around a four-pillar central bimah. The impressive ark has a bright painting of lions, a crown, the 10 commandments, and floral motifs in the arch above it, and the sanctuary's vaults are covered by extremely rich ornamental painting. The old Jewish cemetery, established in the 18th century, has more than 1,500 tombstones.

Kyiv

The Ukraine capital has a large, active Jewish community, with several synagogues used for worship. The [Tailors' Synagogue \(Rosenberg Synagogue\)](#) in the Podil district was built in 1894. It has an ornate exterior in red brick with white-trimmed arched windows and a small dome above the entrance. Its interior was restructured in 2001-2003, giving it a streamlined look and adding colourful stained-glass windows by Eugeny Kotlyar. The monumental [Brotsky Synagogue](#), with a tall arched façade and deep portico, was built in the late 1890s and today is the main Chabad Synagogue. The [Halytska \(Galitska or Beit Yaakov\) Synagogue](#), built in neo-Romanesque style in 1909-10, was used for decades as a workers' canteen and returned to Jewish ownership in 2001. It was restored and serves as a Jewish education centre and synagogue. Kyiv also has a former [Karaite Kenesa](#), as well as various former synagogues now used for other purposes. The [Sholem Aleichem Museum](#), dedicated to the famous Kyiv-born Yiddish writer (1859-1916), is part of the Museum of Kyiv history.

Lviv

Lviv has an important collection of [Jewish built heritage](#). The ruins of the late 16th century [Golden Rose or Turei Zakhav Synagogue](#) in the old town's former Jewish quarter form part of the [Space of Synagogues](#) commemorative complex, inaugurated in 2016, which also encompasses the sites of the destroyed Great City Synagogue and Beit Midrash. The [Tsori Gilad Synagogue](#), built in 1924, is used by the Jewish community. Its walls and ceiling are covered with polychrome paintings by Maximilian Kugel – but they lost their originality in an unprofessional restoration in 2006. The [Yakov Glanzer shul \(also Jankel Jancer\)](#), built by the wealthy Hasid Yakov (Jacob) Glanzer in 1844 and restructured in Art Nouveau style in 1912, has been undergoing slow restoration as a Jewish cultural centre. Lviv's [Old Jewish Cemetery](#), closed in 1855, is built over by the big Krakivsky market. Some fragments of gravestones remain in the grounds of the [former Jewish Hospital](#), a distinctive domed Moorish style building constructed in 1898-1901 and still used as a hospital. The [New Jewish Cemetery](#), which suffered damage in World War II but is still in use, opened in 1855 after the old cemetery closed.

Medzhybizh

Protected in a large, white brick ohel, the [tomb of the Baal Shem Tov](#) is the object of pilgrimage. Surrounding it, the gravestones from the [Old Jewish Cemetery](#) were uprooted by Haredi Jews in the name of "restoration" in recent years and fixed into concrete bases set into rows. To accommodate pilgrims there is a full visitor complex – *Heichal HaBaal Shem Tov*.

Novoselytsia

Built around 1919, the [Great Synagogue](#) had an interior decorated with vivid wall and ceiling painting dating from the 1920s. After World War II, the building was turned into a youth club, and the murals were whitewashed over. This preserved them – they were rediscovered in 2009 and underwent cleaning, documentation, and [restoration](#).

Odesa

The imposing [Great Synagogue](#), distinctive for its many arched windows, was designed by the architect Francesco Morandi and built in the mid-19th century. Used for half a century as a sports centre, it was returned to Jewish ownership in 1997 and again is used as a synagogue. The small, one-story [Malbish Arumim/Tailors' Synagogue](#) was built around 1900, then closed by the Soviets in 1927 and long used as a warehouse. It was returned to Jewish ownership and restored, and now anchors a Jewish communal complex as Odesa's Chabad synagogue. The grand Brody Synagogue, built in the 1860s for the reform congregation, was closed by the Soviets in 1925 and used as a club and then a factory. Since 1944 it has housed state archives. Built in 1909, the Russian Empire style brick [Butchers' Synagogue](#), once used by kosher butchers and slaughterers, houses the Migdal Jewish Community Centre, which has a [local Jewish history museum](#).

Ostroh

The [Great Maharsha Synagogue](#) was built around 1627; it is an early example of the nine-bay sanctuary. Closed by the Soviets in 1939, it was damaged during World War II. After the war it was used as a warehouse then left a deteriorating ruin. In 2016, Jewish activist Hryhoriy Arshynov launched the restoration of the building, after spearheading the restoration of the [Jewish Cemetery](#) (he died in 2020).

Pidhaitsi

The massive, fortress-like [synagogue](#), built in the first half of the 17th century, has long stood abandoned but is still impressive. The [Jewish cemetery](#) is one of the oldest and best-preserved in Ukraine. It has around 1,500 gravestones, many of them beautifully carved. The oldest legible dates from 1630, or earlier.

Sataniv

Probably built in the early 17th century (though some sources say 16th century), the freestanding, fortress-like [Great Synagogue](#) was closed by the Soviets after 1932 and later was used as a granary and then fell into ruin. In 2013-2015 it was restored by a local businessman, Arthur Friedman, and converted into a synagogue again. The [Old Jewish Cemetery](#) dates to the 16th century and has exceptionally fine and elaborate stone carving. But in recent years, Haredi Jews claiming to restore it uprooted gravestones from their original places and set them in concrete in straight rows.

Sharhorod

The massive, Baroque [Great Synagogue](#) is believed to date from 1589 and was used as part of the town defences. Under the Soviets, it was turned into a fruit juice factory but has been returned to Jewish ownership. It preserves massive arches and a hidden cupola. There are examples of typical shtetl-type [Jewish buildings](#) in the town. There are two [Jewish Cemeteries](#) that preserve gravestones dating back centuries as well as contemporary grave monuments from today's Jewish community.

Stryi

The hulking, roofless ruins of an early 19th century [Synagogue](#) stand near the centre of town. Only the outer brick walls survive, pierced by tall, arched windows. There are a few traces of wall painting and decorative stucco work. Two plaques identify it as a synagogue, and the central arched entrance has a metal gate worked with a large menorah and stars of David.

Uman

The [tomb of Rabbi Nachman of Bratslav](#), the great-grandson of the Ba'al Shem Tov, draws many thousands of [pilgrims](#), especially at Rosh Hashanah. He died in Uman in 1810 at the age of 38. The influx has sparked the development of much infrastructure aimed at the crowds.

Uzhhorod

The elegant Moorish-style [synagogue](#) from the early 20th century was turned into a concert hall after World War II, with all Jewish fittings and decoration removed. The [Old Jewish Cemetery](#), the largest in the Transcarpathia region, dates to the 18th century. There are other former Jewish buildings in the town and a small, active Jewish community.

Vyzhnytsia

In this former major Hasidic centre, the [Great Synagogue](#), seriously damaged during World War I, still stands – the Soviets turned it into the town's Palace of Culture. A few other former synagogues or Jewish buildings survive, and the fascinating [Jewish Cemetery](#) has richly carved gravestones and an ohel. The Jewish cemeteries in the nearby towns of [Kuty](#) and [Kosiv](#) date from the early 18th century and also have beautifully carved gravestones and ohels; [Kosiv](#) preserves the former rabbi's house, now a cultural space. In [Vyzhenka](#), a hamlet 5 km outside of Vyzhnytsia, a historic Mikvah that the Baal Shem Tov is said to have visited is a place of Hasidic pilgrimage.

Zhovkva

The monumental fortress-style [Great Synagogue](#) was built around 1690 and is a landmark in a Renaissance city that was founded in 1594 and laid out as a harmonious urban whole by the architect Paulus Szczesliwy. It has a decorative crenelated roofline, and its vaults are supported by four massive central pillars; decorative stonework around the ark remains. The synagogue has stood empty for decades, despite sporadic efforts to restore it.

2. Key Holocaust Sites in Europe

Following the overview of Jewish heritage sites and cultural landscapes across Europe, this chapter turns to those places where the destruction of Jewish life during the Holocaust became embedded in the physical landscape. If the previous section traced the material presence of Jewish communities through synagogues, cemeteries, quarters, museums, and communal institutions, this one focuses on sites where persecution, confinement, deportation, killing, resistance, rescue, escape, and survival took place.

The chapter brings together a selection of Holocaust sites across Europe based on a clear principle: each entry refers to an authentic, site-specific location where historical events occurred, rather than solely to later memorials or abstract representations. The focus is on places where the physical environment — whether a camp, a street, a forest, a border crossing, or a building — still conveys the spatial reality of the Holocaust and its impact on Jewish life.

The selection aims to be both representative and geographically comprehensive. It reflects the fact that the Holocaust was not confined to a single region or type of place, but unfolded across a wide range of environments: from major extermination camps to urban ghettos, rural execution sites, deportation infrastructure, hiding places, border crossings, and points of rescue or arrival.

The chapter also acknowledges the central role of the principal killing sites. Of the approximately six million Jews murdered during the Holocaust, around four million were killed in Nazi German camps and killing centres located on the territory of

present-day Poland, which was occupied by Germany during the war. These sites are therefore included as core reference points, representing the scale, organisation, and systematic nature of industrialised murder.

Beyond these central sites, the chapter adopts a typological approach, highlighting different categories of places through which the Holocaust was enacted. These include:

- extermination and concentration camps;
- ghettos and sites of urban confinement;
- execution sites and mass graves, including “Holocaust by bullets” landscapes;
- transit and deportation infrastructure;
- hiding places, resistance sites, and rescue networks;
- border crossings and routes of displacement, escape, and arrival.

Together, these categories demonstrate that the Holocaust was not a single type of event, nor was it confined to one kind of landscape. It was a complex spatial system involving movement, control, violence, dispossession, forced labour, hiding, resistance, rescue, and survival across the continent.

By focusing on authentic locations and their spatial characteristics, this chapter seeks to support a deeper understanding of how the Holocaust was experienced on the ground, and how its traces remain embedded in diverse European landscapes today. In doing so, it places Holocaust sites within the broader field of Jewish heritage while recognising their specific historical, ethical, and memorial significance.



Rumbula Forest (near Riga), Latvia

Albania



Solomon Museum, Berat

Berat

A hillside town of tightly clustered houses and narrow streets, where Jewish refugees were hidden in private homes and moved between urban and rural spaces to avoid detection. During the Italian occupation and later under German control, local families sheltered Jews using false identities and concealment. Rather than a site of confinement, Berat functioned as a dispersed landscape of hiding and survival. Today, traces of this history are embedded in the town itself, with documented locations and interpretation supported by the Solomon Museum.

Austria

Mauthausen Concentration Camp

A granite quarry camp where prisoners, including Jews, Roma, political detainees, and Soviet POWs, were worked to exhaustion and death, forced to carry heavy stone blocks up the infamous “Stairs of Death.” The terraces of the quarry and the remains of barracks still convey a regime built on forced labour, brutality, and systematic killing.

Today the site preserves extensive original structures and terrain, forming one of the most intact concentration camp landscapes in Europe, with exhibitions and visitor access integrated into the historic setting.

Hartheim Castle (Alkoven, near Linz)

A Renaissance castle converted into a killing centre under the Nazi Aktion T4 programme, where people with disabilities and later concentration camp prisoners were murdered using carbon monoxide gas. Behind its ordinary exterior, the building functioned as a site of systematic, concealed killing. Today the structure remains intact, with the interior spaces of the killing programme preserved and interpreted, revealing the early development of industrialised murder that preceded the extermination camps.

Belarus



Trascianiec memorial complex

Maly Trostenets (near Minsk)

Open fields and forest clearings where Jews and Roma from Belarus and across Europe were shot, buried, and later burned in pits between 1942 and 1944. Unlike extermination camps, killing here unfolded across a dispersed landscape, with victims transported from the Minsk Ghetto and from Western Europe to be murdered on arrival. The terrain still bears the traces of mass killing, with burial areas and former execution sites integrated into a large memorial zone that reflects the scale and fragmentation of the violence.

Naliboki Forest

A dense woodland where the Bielski brothers established a hidden partisan settlement that sheltered more than 1,200 Jews who escaped ghettos and mass shootings, forming one of the largest Jewish resistance and rescue communities in occupied Europe. Today the forest remains largely unchanged, with only modest memorial markers and limited visitor infrastructure, preserving the isolation that once enabled concealment and survival.

Belgium

Kazerne Dossin (Mechelen)

A former military barracks that became the central assembly and transit site for Jews and Roma deported from Belgium. Prisoners were held in the enclosed courtyard before being transported by train to Auschwitz, turning the site into a place of forced waiting and disappearance.

The barracks structure still defines the space, anchoring the deportation process within a dense urban setting where administrative control and transport infrastructure converged. It now hosts a memorial, museum and documentation centre on Holocaust and human rights.

Bosnia and Herzegovina

Donja Gradina (near Kozarska Dubica)

Riverside fields and wooded clearings where prisoners from the Jasenovac camp system (including Jews, Roma, Serbs, and political detainees) were brought across the Sava River to be executed and buried in mass graves. The killings took place in a dispersed landscape, where violence, burial, and concealment were carried out beyond the main camp.

Today the terrain remains marked by burial areas and subtle earthworks, preserving one of the largest mass grave landscapes in the region and reflecting the scale of killing that extended beyond the camp itself.

Bulgaria

Dupnitsa Tobacco Warehouse Deportation Site

A tobacco warehouse used as an assembly and detention site where Jews were gathered under Bulgarian administration in 1943 before deportation from territories under Bulgarian occupation. Families were confined inside industrial storage spaces under guard, awaiting transport as part of the broader deportation system aligned with Nazi policy. While Jews within Bulgaria's pre-war borders were not deported, those in occupied territories were systematically rounded up and sent to extermination camps. The warehouse setting reflects how ordinary commercial infrastructure was repurposed into a place of confinement and transition toward deportation. The original warehouse has not survived, but the site of deportation is marked at the railway station, where a commemorative plaque acknowledges the thousands who passed through Dupnitsa on their way to extermination camps.

Croatia

Jasenovac Memorial Site

A camp complex spread across low-lying riverine terrain, where prisoners (including Jews, Roma, Serbs, and political detainees) were imprisoned, forced into labour, and murdered by the Ustaša regime. The landscape of marshes, open ground, and riverbanks shaped both detention and killing across a dispersed system of sites. Today the area remains an open memorial landscape centred on the Stone Flower (Bogdanović monument), which rises from the former campgrounds. The surrounding terrain still conveys the scale of the site and its connection to the execution and burial areas across the river at Donja Gradina.

Czech Republic

Terezín Memorial (Theresienstadt)

A fortified town transformed into a ghetto and transit site, where Jews from across Europe were confined before deportation to extermination camps. Behind its walls, overcrowding, hunger, and disease were widespread, while transports continued eastward. The site was also used for staged presentations to outside observers, masking the reality of deportation and death. Children lived in segregated quarters, attending improvised classes and cultural activities under extreme conditions; most were later deported and murdered. The town itself remains the primary evidence: streets, barracks, and public buildings still define the enclosed urban space where confinement, administration, and deception unfolded.

Denmark

Gilleleje Harbour

A coastal harbour that became a departure point during October 1943, when Danish Jews were ferried across the Øresund to neutral Sweden. Fishing boats carried families under cover of darkness, turning the harbour into a place of urgent escape. While most of Denmark's Jewish population was successfully evacuated, arrests also occurred in the town, including Jews hiding in a nearby church loft who were later deported. The harbour remains part of the working waterfront, where the geography of the crossing still defines the route to safety, and where commemorative plaques and marked locations trace the escape routes through the town.

Estonia

Klooga Concentration Camp

A coastal camp where prisoners were held for forced labour under harsh conditions. As German forces retreated in September 1944, prisoners were executed en masse, their bodies burned on pyres within the campgrounds. The site remains open terrain, where the layout of the camp and the locations of execution and burning can still be traced across the landscape, preserving the physical imprint of both imprisonment and final destruction.

Finland

Hanko Internment Camp

A coastal internment site where civilians and refugees, including Jewish refugees who had fled Nazi-occupied Europe, were held under restriction during the war. Detainees lived under guard in a controlled environment, reflecting the uncertainty and vulnerability of those seeking refuge at the margins of the conflict. The site today retains limited visible remains, but its location on the exposed coastline reflects a system of containment rather than extermination, marking a lesser-known dimension of the Holocaust in Northern Europe.

France

Drancy

The principal internment and transit site for Jews deported from France, where more than 60,000 people, including many children, were held before being sent to Auschwitz. A modernist housing complex was repurposed into a place of confinement, where its planned courtyards and residential blocks became spaces of waiting, control, and forced departure under French and German administration. The buildings remain in use today, embedding the

site within everyday urban life while preserving its role as the central node of deportation from France.

Mémorial des Enfants d'Izieu

A rural house where Jewish children were hidden to protect them from deportation. In April 1944, the refuge was raided, and the children and their caretakers were arrested and deported to extermination camps. The house remains in its original setting, where the quiet landscape contrasts with the violence of arrest and removal that unfolded there. It also includes a museum and a documentation centre.

Vélodrome d'Hiver Roundup Site (Paris)

An urban site where more than 13,000 Jews (including thousands of children) were arrested by French police in July 1942 and confined in a covered cycling stadium before deportation. The building itself no longer stands, but the location marks one of the largest mass roundups in Western Europe. Today the site is integrated into the city, where memorial markers identify the place of confinement and deportation within the modern urban landscape.

Germany

Bergen-Belsen

Originally a prisoner-of-war camp and later a concentration camp, Bergen-Belsen became a site of mass death where more than 50,000 prisoners, including Jews, Roma, political detainees, and Soviet prisoners of war, died through starvation, disease, and systemic neglect, particularly in the final months of the war. Unlike camps dismantled by the SS, the grounds remain largely open landscape marked by mass graves, earthen mounds, and sparse architectural remnants. Today the memorial includes preserved historic terrain

alongside a modern Documentation Centre with permanent exhibitions, archives, and educational programmes accessible to visitors year-round.

Buchenwald Memorial (Weimar)

A large camp complex on a wooded hill, where prisoners, including Jews, Roma, and political detainees, were held in harsh conditions and subjected to forced labour, violence, and execution. The site functioned as both a detention centre and a node within a wider network of camps. Remains of barracks, roads, and camp infrastructure still shape the landscape, preserving the scale and structure of the camp system.

Gleis 17 (Berlin)

A railway platform from which Jews were deported from Berlin to ghettos and extermination camps. The platform remains in use, with inscriptions marking dates, destinations, and numbers of deportees, embedding the history of deportation within the functioning transport system.

The site preserves the point of departure, where administrative process and physical movement converged in the machinery of deportation.

Ravensbrück Concentration Camp

A concentration camp established primarily for women, where prisoners (Jewish women, Roma, political detainees, and others) were held under conditions of forced labour, medical experimentation, and systematic abuse. The camp expanded into a complex of barracks, workshops, and detention areas, reflecting both confinement and exploitation. The site remains defined by its lakeside setting and surviving camp structures, where the spatial organisation of imprisonment and labour can still be traced across the grounds.

Sachsenhausen (Oranienburg)

A model concentration camp established in 1936, designed both as a site of imprisonment and as an administrative centre for the expanding camp system. Political prisoners, Jews, Roma, Soviet POWs and others were detained, exploited for forced labour, and murdered here. The camp's distinctive triangular layout, execution trench, and remaining barracks foundations shape a vast memorial landscape. Today Sachsenhausen operates as a major memorial and museum with preserved camp structures, permanent exhibitions, archives, guided tours, and extensive educational programming open to visitors year-round.

Greece

Haidari Camp (Athens)

A former German detention and transit camp used between 1943–1944, including as a holding site for Jews and Roma prior to deportation to Auschwitz. Block 15 became synonymous with imprisonment, torture, and execution. Much of the camp remains within an active military compound, limiting physical access; however, the Block 15 digital interpretation initiative provides virtual access and documentation, preserving the spatial and historical reality of the site.

Salonica Old Railway Station

The departure point for more than 45,000 Jews deported (including many children) in 1943. Trains departed from here toward Auschwitz, making the station a central point in the deportation process and leading to the near destruction of the Jewish community of Salonica. Memorial installations mark the railway grounds; access is open, with interpretation connected to the Jewish Museum of Thessaloniki.

Hungary

Kistarcsa Internment Camp

A guarded compound on the outskirts of Budapest where Jews, Roma, and political detainees were held under confinement before deportation. Buses and trains carried prisoners onward from here, turning the site into a point of controlled waiting within the machinery of deportation.

Little remains of the camp today, but the location marks a place where detention and transfer converged, linking the city to the wider system of deportation.

Budapest Ghetto Wall

A densely built urban district where tens of thousands of Jews were confined behind walls in the final months of the war. Streets and courtyards became spaces of overcrowding, hunger, and violence, as deportations and executions unfolded around and within the ghetto.

Today fragments of the wall and marked sites remain embedded in the city, tracing the boundaries of confinement within the everyday urban landscape.

Shoes on the Danube Bank (Budapest)

A stretch of riverbank where Jews, including many children, were shot by Arrow Cross militiamen in the winter of 1944–45, their bodies falling into the Danube. Victims were forced to remove their shoes before execution, a detail that has come to define the site. The embankment remains unchanged, with the line of the river marking the place of killing, where the city meets the water and the violence unfolded in open view.

Italy

Risiera di San Sabba (Trieste)

A former rice mill converted into a detention and killing site, where prisoners, including Jews, Roma, political detainees, and partisans, were held, executed, and, in many cases, cremated on site. Several thousand people were killed here, and thousands more passed through the complex before deportation. Industrial buildings and enclosed courtyards became spaces of imprisonment and death within the urban fabric. The structure remains largely intact, with the outline of the crematorium and detention spaces still defining the site, preserving the physical setting of confinement and killing.

Fossoli Camp (Carpi)

A camp on open ground where several thousand Jews, along with political prisoners and others, were held before deportation to Auschwitz and other camps after 1943. Barracks and internal roads structured a space of confinement and waiting, where departures marked the transition from imprisonment to deportation. Among those held here was Primo Levi, before his deportation to Auschwitz. Today the remains of the camp layout: foundations, pathways, and open terrain, trace the structure of detention and departure across the site.

Lithuania

Paneriai (near Vilna)

A forest on the outskirts of Vilna where approximately 70,000 Jews, along with Polish prisoners and others, were shot and buried in pits between 1941 and 1944. The killings took place in excavated fuel storage pits that became mass graves, linking the site's pre-war infrastructure to its use as a killing ground. The forest remains marked

by these pits and burial areas, where the ground itself preserves the scale and method of the killings carried out at close range.

Ninth Fort (Kaunas)

A defensive fortress on the outskirts of Kaunas, repurposed as a prison and execution site where more than 50,000 people, including Jews from Lithuania, Roma, and deportees from Western Europe, were shot and buried between 1941 and 1944. The enclosed structure and surrounding grounds became a place of confinement and mass killing, with execution areas and burial sites located within and around the fort. Today the walls, courtyards, and earthworks still define the space where imprisonment and execution were carried out.

Latvia

Rumbula Forest (near Riga)

A pine forest where approximately 25,000 Jews, primarily from the Riga Ghetto, were marched to prepared pits and shot over two days in November 1941, one of the largest massacres of the Holocaust. Victims were killed at the edge of mass graves in a coordinated operation of execution and burial. The forest remains marked by burial sites and pathways, with the memorial layout tracing the locations of mass graves across the terrain, preserving the structure of the killings.

Luxembourg

Cingfontaines Monastery

(Ulflingen / Troisvierges)

A monastery complex where Jews from Luxembourg were gathered before deportation to ghettos and extermination camps in Eastern Europe. Rooms and corridors became spaces of forced waiting, where families were held under restriction before being sent onward. The buildings remain in

place, marking a point of confinement and transition within the deportation system, where everyday architecture was repurposed into a site of assembly and removal.

Macedonia

Monopol Tobacco Factory (Skopje)

A tobacco factory where more than 7,000 Jews from Skopje, Bitola, and Štip were confined in March 1943 before deportation to Treblinka. Families were held inside large industrial halls under guard, in overcrowded conditions, waiting for transports that led almost entirely to death. The factory still stands within the city, and the site remains the clearest authentic urban location connected to the deportation of Macedonian Jews. IHRA also notes that there is a monument in the courtyard commemorating 7,144 Jews, about half of them children, who were brought there on 11 March 1943.

Netherlands

Anne Frank House (Amsterdam)

A canal-side building where Jewish families, including Anne Frank, were hidden in concealed rooms behind a movable bookcase. The hidden annex functioned as a confined space of secrecy and survival under constant threat of discovery.

The structure remains intact, preserving the interior spaces where those in hiding lived in isolation before arrest and deportation.

Hollandsche Schouwburg & Hervormde Kweekschool (Amsterdam)

A theatre building repurposed as an assembly site where Jews, including many children, were gathered before deportation. Inside, the auditorium became a space of confinement, where families waited under guard before being transported to transit camps and onward to Auschwitz and Sobibor. Directly across

the street, the neighbouring training college became a site of rescue, where children were hidden and smuggled out through classrooms and internal passageways. Today both sites are preserved and interpreted together, representing both persecution and rescue within a single urban setting as part of the National Holocaust Museum complex.

Loods 24 (Rotterdam)

A warehouse site near the docks where Jews from Rotterdam were assembled before deportation. The open yard and surrounding structures became a point of forced gathering, where families were held prior to transport to Westerbork and onward to extermination camps. The site is now marked within the urban landscape, preserving the location of deportation within the port city.

Westerbork Transit Camp

A transit camp on open heathland where more than 100,000 Jews, as well as Roma and others, were held before deportation to Auschwitz, Sobibor, and other camps. Trains departed regularly from the camp's railway siding, turning it into the central node of deportation from the Netherlands. The site remains a wide, open landscape, where traces of barracks, the railway line, and the departure point still define the space of confinement and removal.

Norway

Falstad Concentration Camp Site (Ekne, near Trondheim)

A prison camp where Jews, resistance members, and political prisoners were held under German occupation. Nearby forest clearings were used as execution sites, where prisoners were shot and buried in mass graves. The main building and surrounding landscape remain intact, linking the site of detention directly to the nearby killing grounds.

Akershus Pier (Oslo)

A harbour site where Jews from Norway were deported by ship in 1942, most notably aboard the *Donau*, which carried prisoners toward Auschwitz. The waterfront became a point of forced departure, linking arrest and detention within Norway to the wider system of extermination. The quay remains part of the working harbour, where the open water defines the route of deportation.

Poland

Auschwitz-Birkenau (Oświęcim)

The largest Nazi concentration and extermination camp complex, where approximately 1.1 million people, predominantly Jews, along with Roma, Polish prisoners, and others, were murdered between 1940 and 1945. Deportation trains arrived directly at Birkenau, where selections separated those sent to forced labour from those killed in gas chambers shortly after arrival. The site extends across multiple zones: the brick barracks of Auschwitz I, the wooden barracks and railway tracks of Birkenau, and the ruins of gas chambers and crematoria. The open ground and preserved structures together define a landscape of arrival, selection, forced labour, and mass killing. The camp is preserved as a UNESCO World Heritage Site, reflecting its global significance and the need for continued protection and interpretation. Today it functions as a major international memorial and research institution with extensive preserved structures, exhibitions, guided tours, and year-round visitor infrastructure.

Treblinka Extermination Camp

An extermination camp established in 1942 as part of Operation Reinhard, where approximately 800,000–900,000 Jews were murdered within little more than a year, making it one of the deadliest killing sites of

the Holocaust. Deportation trains arrived at a purpose-built platform, from which victims were driven directly to gas chambers; for most, life in the camp lasted only a few hours. After the camp's closure, the site was dismantled and concealed. Today it is marked by an open field of symbolic stones and the outlines of former structures, where the absence of buildings reflects the deliberate destruction of evidence. The museum and exhibition infrastructure are currently undergoing redevelopment, with new facilities intended to reshape how the site is interpreted while the landscape itself remains the primary testimony of mass killing.

Bełżec Extermination Camp

The first extermination camp was established as part of Operation Reinhard, where approximately 430,000 Jews were murdered in 1942. Deportation trains arrived at a small railway platform, from which victims were driven directly to gas chambers; for most, survival lasted only a few hours. After the camp was dismantled, the site was deliberately levelled and concealed. Today it is covered by a continuous memorial surface of crushed stone and earth, sealing the ground of mass graves and marking a landscape where human remains lie beneath. A narrow path cuts through the site, tracing the route from arrival to killing.

Sobibór Extermination Camp

An extermination camp established in 1942 as part of Operation Reinhard, where approximately 170,000 Jews were murdered. Deportation trains arrived at a remote forest siding, from which victims were driven through a fenced path to gas chambers; for most, survival lasted only a few hours. In October 1943, prisoners carried out an organized uprising, after which the camp was dismantled and the site concealed. Today the forested landscape and archaeological remains trace the layout of the camp, including the

route to the gas chambers, marking both the process of killing and the attempt to erase it.

Chełmno Extermination Camp (Chełmno nad Nerem / Rzuchów Forest)

An extermination site established in 1941, where approximately 150,000–200,000 Jews, as well as Roma and others, were murdered using mobile gas vans. Victims were brought to a manor house in the village of Chełmno, where they were forced into sealed vehicles and killed by exhaust fumes during transport. Their bodies were then taken to nearby forest clearings at Rzuchów, where they were buried in mass graves and later exhumed and burned. Today the site is divided between the village location and the forest, where burial grounds and cremation areas mark a dispersed landscape of killing and concealment.

Majdanek Concentration Camp (Lublin)

A concentration and extermination camp established in 1941, where approximately 78,000 people, including Jews, Roma, Polish prisoners, and others, were murdered. Prisoners were held in barracks, subjected to forced labour, and killed through shootings and in gas chambers located within the camp. Unlike many other camps, Majdanek was not fully dismantled. Rows of barracks, watchtowers, gas chambers, and crematoria remain in place, forming a continuous landscape of imprisonment and killing on the edge of the city.

Warsaw Ghetto

A densely built district sealed behind walls where more than 400,000 Jews were confined under conditions of overcrowding, hunger, and disease. Streets and courtyards became spaces of survival and death, as deportations to Treblinka and mass executions unfolded. Fragments of the ghetto wall survive in courtyards across the city, while marked

sites trace its boundaries. At Miła 18, the site of a bunker used by the Jewish Combat Organisation during the 1943 uprising, a mound marks both a place of resistance and a mass grave, where many fighters and civilians died and remain buried.

Będzin Ghetto Fighters' House

A residential building within the former ghetto that served as a clandestine headquarters of the Jewish underground during the liquidation of the Będzin and Sosnowiec ghettos in August 1943. The house was used by members of the Jewish Combat Organisation and Zionist youth groups to organize resistance and prepare for armed confrontation with German forces. Beneath and around the building, bunkers and hiding spaces were constructed, including an underground hideout accessed through concealed entry points. Archaeological work has confirmed the presence of these structures, revealing the physical layout of resistance and concealment. During the final actions, fighters and civilians were discovered and killed on site. The building retains its original structure and is now preserved by the Brama Cukermana Foundation, which acquired it in 2024 to protect and interpret this unique site of Jewish resistance embedded in the urban landscape.

Oak Józef (Wiśniowa)

An ancient oak tree used as a hiding place during the German occupation, where Jewish brothers concealed themselves and survived, inside a hollow trunk to evade capture. The tree's interior cavity functioned as a confined space of survival, relying on concealment within the natural landscape. The oak still stands and is protected as a natural monument (pomnik przyrody), marking a rare example of an improvised hiding place embedded in a living landscape.

Pietrasze Forest Mass Grave (near Białystok)

A forest landscape where thousands of Jews were shot in July 1941 during the early phase of German occupation, as mass executions unfolded close to the city. Victims were brought to the forest, killed in groups, and buried in prepared pits. The site remains within the woodland terrain, where marked grave areas and the surrounding forest preserve the spatial context of mass shooting and burial.

Rzepiennik Strzyżewski Mass Grave (Lesser Poland)

A rural execution site where hundreds of Jews were murdered in 1942 and buried in mass graves within a wooded landscape. The killings formed part of dispersed local actions carried out away from major camps, linking the village to the wider system of extermination. The site lies within a quiet rural setting, where marked burial areas define a landscape of killing embedded in the countryside.

Portugal**Casa de Aristides de Sousa Mendes** (Cabanas de Viriato)

The home of Aristides de Sousa Mendes, the Portuguese consul in Bordeaux who issued thousands of visas in 1940 to Jews and other refugees fleeing Nazi-occupied France, allowing them to travel through Spain to Portugal and escape Europe. His actions enabled one of the largest individual rescue efforts of the Holocaust. The house became associated with the visa rescue network and the escape routes that led refugees through Portugal to Lisbon and onward by ship. Today the house is preserved and undergoing restoration as a memorial and museum dedicated to Sousa Mendes and the refugee escape routes through Portugal.

Vilar Formoso Border Crossing

A border crossing where thousands of Jewish refugees passed into Portugal while fleeing Nazi-occupied Europe. Trains and overland routes converged here, making it a critical point of entry into one of the few neutral countries offering escape. The station and surrounding border infrastructure remain in place, marking a landscape of transit and survival at the edge of occupied Europe.

Romania**Iași Pogrom Sites**

An urban landscape where, in June 1941, more than 13,000 Jews were murdered in one of the deadliest pogroms of the Holocaust. Killings took place across streets, courtyards, police headquarters, and railway yards, followed by deportations in sealed “death trains.” The city preserves multiple marked locations, where dispersed sites of violence and confinement define a landscape of mass killing embedded within the urban fabric.

Serbia**Staro Sajmište** (Belgrade)

A former fairground complex on the banks of the Sava River, repurposed as a concentration and killing site under German occupation. Jews, Roma, and others were detained in the exhibition pavilions, which were transformed into spaces of confinement. In 1942, gas vans were used to murder prisoners — primarily women and children — making the site central to the destruction of the Jewish population of Belgrade. The pavilions and surrounding structures still stand within the urban landscape, where the river, open ground, and decaying buildings preserve a fragmented space of detention and killing embedded in the city.

Topovske Šupe Camp (Belgrade)

A military compound used as a detention camp in 1941, where Jewish and Roma men were confined before being taken to execution sites on the outskirts of the city. Barracks and enclosed yards formed a space of forced waiting, directly linked to mass shootings that followed. The remaining structures survive in a state of advanced decay, marking a site of forced waiting that preceded systematic killing, with little on-site interpretation and ongoing preservation challenges.

Slovakia

Sered' Labour and Transit Camp

A labour and transit camp where Jews were confined under Slovak authorities before deportation to Auschwitz and other camps. Barracks, workshops, and internal yards structured a controlled space of forced labour and detention, where prisoners awaited transport east.

The original camp buildings remain in place, forming one of the few preserved Holocaust sites in Slovakia where the spatial layout of confinement and deportation can still be traced.

Slovenia

Ljubljana Deportation and Internment Sites

Urban sites where Jews and civilians were arrested, confined, and deported following

the Italian and later German occupation.

Assembly points, prisons, and administrative buildings formed a network of detention that connected Ljubljana to internment camps such as Rab and to later deportations under German control. Today, these locations remain embedded within the city, where marked buildings and sites trace a dispersed landscape of arrest, confinement, and forced removal.

Spain

Miranda de Ebro Internment Camp

An internment camp used by the Franco regime where refugees, including Jews fleeing Nazi-occupied Europe, were detained after crossing into Spain. Barracks, fences, and controlled entry points defined a space of confinement at the edge of escape, where movement through the country remained restricted and uncertain. Parts of the camp site remain within the town, where the former layout and marked areas preserve the location of detention within a transit route that led toward Portugal or onward exile.

Sweden

Trelleborg Harbour

A harbour where prisoners rescued from Nazi concentration camps arrived in 1945 as part of the Swedish Red Cross "White Buses" operation. Ferries carrying survivors from camps such as Ravensbrück and Neuengamme

docked here, turning the port into a place of arrival, medical triage, and first contact with safety. The harbour remains an active waterfront, where the point of arrival marks the transition from imprisonment to survival.

Malmö Harbour

A harbour and reception area where Jewish refugees from Denmark in 1943 and survivors of Nazi camps in 1945 were received, processed, and given medical care. The port and surrounding facilities became a structured space of arrival and recovery after escape and liberation. The waterfront remains integrated into the city, where marked sites trace the points at which refugees and survivors first entered Sweden.

Switzerland

Riehen Border Crossing (near Basel)

A border crossing where Jewish refugees attempted to enter Switzerland while fleeing Nazi-occupied Europe. Guard posts, railway lines, and checkpoint buildings defined a controlled edge, where some were admitted while others were turned back under restrictive policies. The border landscape remains legible, with the former crossing point and surrounding infrastructure marking a place where decisions of entry and refusal were enacted at the frontier.

Ukraine

Babyn Yar (Kyiv)

A ravine where more than 33,000 Jews were shot over two days in September 1941, one of the largest single massacres of the Holocaust. Victims were brought to the edge of the gorge, forced to undress, and executed in successive waves, their bodies falling into the ravine below. The site remains a large, open landscape within the city, where the topography of the ravine defines the space of mass execution and burial, preserving the scale and method of killing carried out at close range. In March 2022, during the Russia–Ukraine War, missile strikes hit the area around Babyn Yar, including the nearby television tower, bringing renewed attention to the vulnerability of the site in the context of ongoing conflict.

Janowska Camp (Lviv)

A combined labour, transit, and killing site where Jews were imprisoned, forced into labour, and executed between 1941 and 1944. Barracks, workshops, and detention areas formed a controlled space of exploitation and violence, while nearby execution grounds were used for mass shootings. Parts of the site remain within a functioning prison complex, with limited access, while surrounding open green areas mark the former campgrounds and execution sites. The contrast between built structures and open terrain preserves a fragmented landscape where forced labour, detention, and killing converged.

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