Expedition of the Center for Jewish Art

to Romania, 2017

Unirea Sfântă Synagogue in Bucharest

The expedition was made possible thanks to the generous support of the Morris and Beverly Baker Foundation

The expedition of the Center for Jewish Art to Romania took place in November 2017. The expedition documented synagogues, Jewish cemeteries and cemetery chapels in Covasna and Brașov counties of Transylvania, and in Prahova county in Wallachia, as well as surveyed the synagogues in Bucharest.

All documentation from the expedition has been uploaded to the Bezalel Narkiss Index of Jewish Art.

Transylvania: Brașov County

Brașov Country is situated in the southeastern part of Transylvania, along the northern slopes of the Carpathian Mountains. Its two major towns are Brașov and Făgăraș.

Brașov

Brașov (Brassó in Hungarian and Kronstadt in German) is one of the oldest cities in Transylvania, established by Germans (Saxons) in the twelve century (Fig. 1). Until WWII, the majority of the city's population was Transylvanian Germans; Romanians from other parts of the country were settled in the city by the Socialist government after the war.

Like other Saxon cities, Kronstadt prohibited Jews and Romanians from settling inside its walls. Therefore, the first Jew established himself in Kronstadt only in 1807 and the official community was founded in 1828. One hundred years later, in 1930, there were 2,594 Jews in Brașov, who comprised 4% of city's population.[1]

During WWII the Jewish population of Brașov since 200 Jews were expelled to the city from Ploești.[2] After the war, the Jewish population continuously diminished and nowadays there are about 200 Jews in Brașov.

---

[1] *Pinkas ha-kehilot: Romania*, vol. 1 (Jerusalem: Yad Vashem, 1970), p. 291.
[2] *Pinkas ha-kehilot: Romania*, vol. 1, pp. 292-293.

1. Market Square with City Hall in Braşov

Neolog Synagogue

There is no information about the first synagogue in Braşov. The existing synagogue of the Neolog community was built in 1898-1901 according to the design of a famous Hungarian-Jewish architect Lippòt Baumhorn, who designed many synagogues in Greater Hungary.[3] Although not very large, the synagogue was very expensive and its construction cost the community 1.2 million *Krone*.[4]

The synagogue stands in the back part of the plot with access from the street through a pathway between two houses of the Jewish community situated at the front that were also designed by Baumhorn (Fig. 2). The synagogue is prominent in the cityscape of Braşov (Fig. 6) and serves today as one of the major tourist attractions of the city (Figs. 3, 4).

---

[3] *Baumhorn Lipót Építész, 1860-1932* (Budapest, 1999), p. 15.
[4] Rudolf Klein, *Synagogues in Hungary, 1782–1918: Genealogy, Typology and Architectural Significance* (Budapest: TERC, 2017), p. 287.

During WWII the synagogue was confiscated by the authorities and used as storage for vegetables.[5] During that period, the organ, situated above the Torah ark, disappeared from the synagogue.[6] Recently (2007), the synagogue was renovated. New stained glass windows with coats of arms of Israeli towns were installed (Fig. 5).

A memorial for the Holocaust victims was erected in front of the synagogue in 2014.
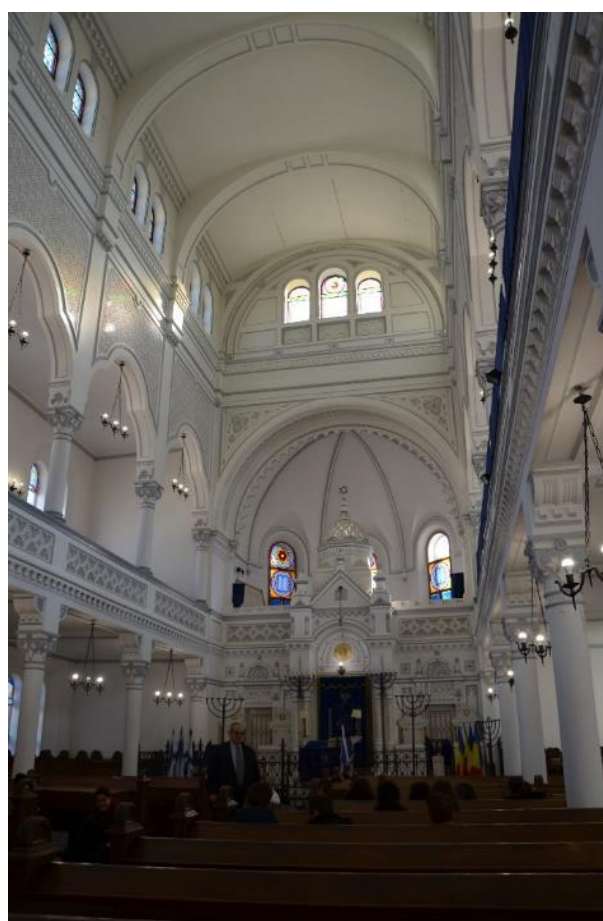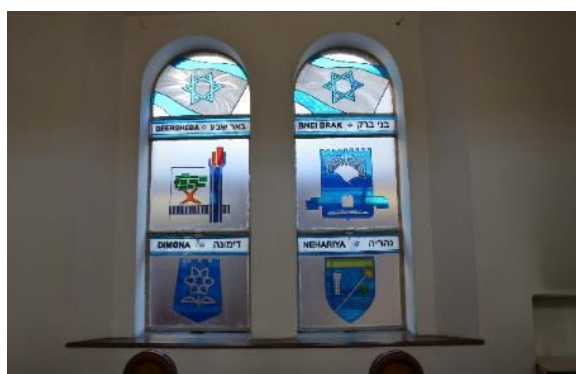

2-3. Neolog synagogue in Braşov, western façade and interior view towards the east

[5] *Pinkas ha-kehilot: Romania*, vol. 1, p. 292.
[6] Klein, *Synagogues in Hungary*, p. 287.

4. Neolog synagogue in Braşov, interior view towards the east

5. New windows in the Neolog synagogue in Braşov

6. Neolog synagogue in the cityscape of Braşov

Orthodox Synagogue

The Orthodox community in Brașov split from the Neolog one in 1877.[7] It established a synagogue and a cemetery, but until the First World War only a minority of Brașov's Jews belonged to the Orthodox camp. Significant growth of the Orthodox community took place in the 1920s, when Jews from Maramureș (a region in the northern part of Transylvania) settled in the city. A new Orthodox synagogue was built in 1924-1925.[8] Notwithstanding its very prominent façade with a menorah flanked by griffins (Fig. 7), the building is situated in the courtyard of a dwelling house and cannot be seen from the street.

In the last decades of the 20th century, the community abandoned the Orthodox synagogue and the building deteriorated rapidly (Fig. 8).

7. Orthodox synagogue in Brașov, northwestern façade

---

[7] *Pinkas ha-kehilot: Romania*, vol. 1, pp. 291.
[8] *Pinkas ha-kehilot: Romania*, vol. 1, pp. 292.

8. Orthodox synagogue in Brașov, view from the south

Neolog Jewish Cemetery

The Neolog Jewish cemetery in Brașov is attached to the Christian cemeteries, but has a separate entrance gate. It is situated on a sloped terrain: the gates and cemetery chapel (see below) are situated in its lower part, and a terrace with pointed arches is placed in its upper, southern part.

The earliest tombstones still standing are from the 1860s. Several tombstones from 1840s were moved to a memorial structure at the southern terrace,[9] where they stand around the geniza for Torah scrolls desecrated during WWII (Fig. 9). There are three mausoleums in the cemetery, of the Matyas, Adler and Eisenstein families (Fig. 10). Identical tombstones of Jewish soldiers killed in the First World War are situated along one of the paths.

---

[9] See also *Memoria cimitirelor evreiești* (București, 2007), pp. 72-73.

Brașov cemetery is an interesting indicator of the Jewish acculturation into the majority culture. The tombstones from the 1840s bear only very traditional Hebrew epitaphs. Starting from the 1850s, the Hebrew epitaphs were supplied with German texts, ranging from the name of the deceased and his life dates to long poetic epitaphs. In the late 19th century, German is replaced with Hungarian on several monuments. After WWI, when Brașov became part of Romania, German epitaphs disappeared, but almost all tombstones had inscriptions in Hungarians. Only in the late 1930s single epitaphs in Romanian appeared. In the first decades after WWII, Hungarian epitaphs continued and were finally replaced by the Romanian ones only in the late 20th century.

9. Neolog Jewish cemetery in Brașov, geniza and tombstones from the 1840s

10. Neolog Jewish cemetery in Braşov, general view

Neolog Cemetery Chapel

The cemetery chapel stands near the entrance to the cemetery. It is accessed via a staircase under a wooden carved portico with neo-Moorish motifs (Fig. 11). Above the wide entrance door an inscription reads שובי נפשי למנוחיכי כי יי גמל עליכי (Return to your rest, o my soul; for the Lord has dealt bountifully with you, Ps. 116:7). Another wide door with an identical inscription leads to the burial ground behind the chapel (Fig. 12).

There are four rooms in the chapel: the main room for the funeral service; a cleansing room, where a table for ritual cleansing and two biers are preserved; a morgue; and a caretaker's room.
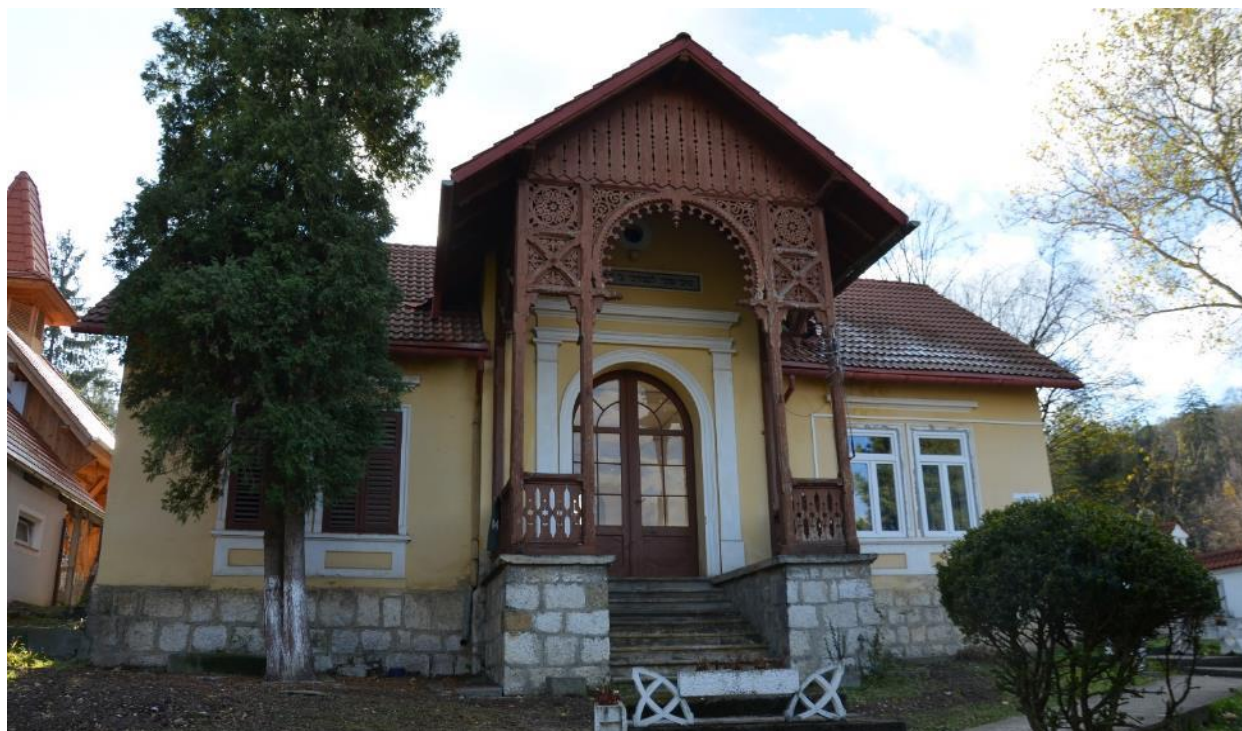
*11. Neolog Cemetery Chapel in Braşov, northern façade*

12. Neolog Cemetery Chapel in Braşov, southern façade

Orthodox Jewish Cemetery

The Orthodox cemetery in Brașov is situated not far from the Neolog one, on a sloped plot, among dwelling houses. It was established in the late 19th century and burials were taking place until the 1980s. There are about 300 gravestones, which reflect acculturation processes in a way similar to the Neolog cemetery (Fig. 13). The only distinction is that Hebrew epitaphs are more prominent in the Orthodox cemetery.
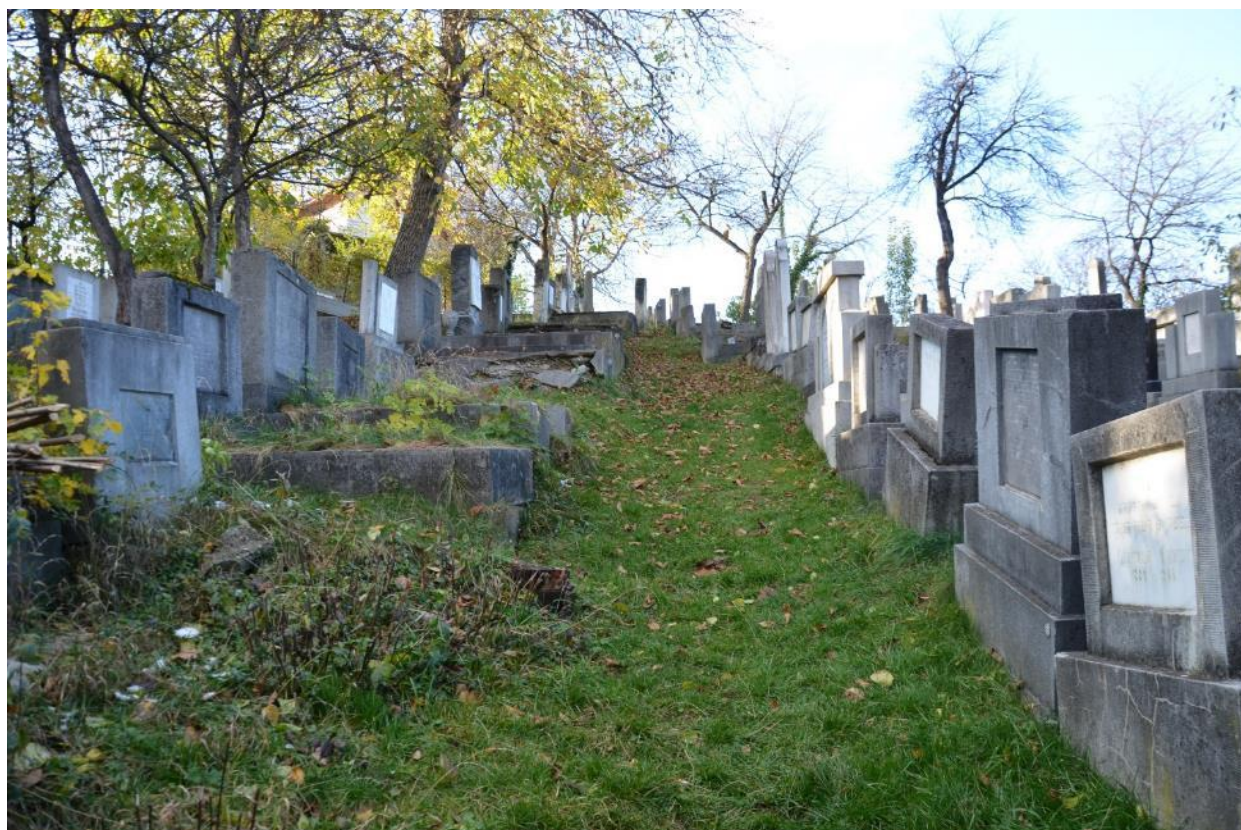
13. Orthodox Jewish cemetery in Brașov, general view

Hoghiz

Hoghiz (Olthévíz in Hungarian and Warmwasser in German) is a village 43 km east of Braşov.

The Jewish community in Hogiz already existed in the 18th century.[10] In 1850, there were 42 Jews in Hoghiz, 1,2% of the total population of 3.427 people, of whom ca. 2,000 were Romanians and c. 1,100 – Hungarians.[11] Today half of the population is Romanian and the other half – Hungarian, with no remaining Jews.

The Jewish cemetery of Hoghiz is attached from the north to the Reformate Hungarian cemetery (Fig. 14). The cemetery is surrounded by a wired fence. About 35-40 tombstones of the late nineteenth and the first half of the twentieth century are preserved, the majority of them are Hungarian-type obelisks with Hebrew and Hungarian epitaphs.

14. Jewish cemetery in Hoghiz

---

[10] *Pinkas ha-kehilot: Romania*, vol. 1, p. 263.
[11] https://de.wikipedia.org/wiki/Hoghiz

Racoș

Racoș (Alsórákos in Hungarian) is a village with the majority population Hungarian, situated 14 km northeast of Hoghiz. There were 41 Jews in 1880, 14 in 1900 and 12 in 1930. All of them were deported to death camps in 1944.[12]

The Jewish cemetery of Racoș is situated behind a dwelling house and is accessible through a side alley. Three tombstones are preserved, but have been vandalized by local Roma (Fig. 15).

15. Vandalized grave in the Jewish cemetery in Racoș

---

[12] http://www.iajgsjewishcemeteryproject.org/romania/racosul-de-jos-brasov-judet.html

Făgăraş

Făgăraş (Fogaras in Hungarian) is an old town, situated 67 km west of Braşov. Jews were prohibited from living in the town until 1827, when an official community was established. In 1910 the number of Jews reached its apogee of 514 (7.8% of total population) and since than it has been diminished. By the 1970s, about 30 Jews remained in the town.[13]

Synagogue

The synagogue of Făgăraş is one of the oldest preserved synagogues in Transylvania, built in 1848[14] or in 1858-1859[15] or in 1873 (Figs. 16, 17).

16. Synagogue of Făgăraş, view from the west

---

[13] *Pinkas ha-kehilot: Romania*, vol. 1, pp. 331, 334.

[14] Aristide Streja and Lucian Schwarz, *Sinagogi din România* (Bucharest, 1996), pp. 147-148 = *Synagogues of Romania* ([Bucharest]: Hasefer Publishing House, 1997), pp. 148, 188.

[15] *Pinkas ha-kehilot: Romania*, vol. 1, p. 331; Anikó Gazda, *Zsinagógák és Zsidó községek Magyarországon* (Budapest, 1991), p. 189. Gazda gives also the date 1873 on p. 127.

17. Synagogue of Făgăraș, view from the east

It is a simple rectangular building; the façades are decorated with simplified Lombard arcades. The western part of the building is crowned with a tower and a finial with a Magen David. The synagogue has been abandoned since the 1990s. Currently, some windows are broken, and vegetation does not allow for approaching the entrance door.

Jewish cemetery

The Jewish cemetery of Făgăraș at Azotului St. was established in 1861.[16] Approximately 300 graves exist in the cemetery. The oldest tombstones from the second half of the nineteenth century are traditional Eastern-European stelae with Hebrew epitaphs. Many of them are deteriorating due to the natural disintegration of the sandstone (Fig. 18). Headstones of the last decade of the nineteenth century and the first half of the twentieth century are mostly Hungarian-type obelisks, with Hebrew and Hungarian epitaphs (Fig. 10). In the 1930s, the influence of Art

---

[16] The first cemetery was founded in 1827, but at the present cemetery there no tombstones from the first half of the nineteenth century. See *Pinkas ha-kehilot: Romania*, vol. 1, p. 331-332.

Deco is clearly visible (Fig. 20), Headstones of the second half of the twentieth century are low concrete stelae with marble plaques, bearing the names of the deceased (Fig. 21).

18. Jewish cemetery of Făgăraş, deteriorating tombstones from the second half of the 19ᵗʰ c.

19. Jewish cemetery of Făgăraş, "Hungarian type" obelisks from the early 20ᵗʰ century

19. Jewish cemetery of Făgăraş, Tombstone of the Thierfeld family, 1937

21. Jewish cemetery of Făgăraş, graves
from the second half of the 20th century

22. Cemetery chapel in Făgăraş,
northern façade

The chapel at the entrance to the cemetery is a small building with a portico of three columns (contrary to classical architectural theory, which demands an even number of columns). This distortion of classical architecture has, however, practical meaning: the columns flank two doors, one for bringing the dead body in, and another for taking it to a grave (Fig. 22). No original features are preserved in the interior.

_____

Transylvania: Covasna County

Sfântu Gheorghe (Sepsiszentgyörgy or Szentgyörgy)

Sfântu Gheorghe (or Sepsiszentgyörgy in Hungarian) is a Hungarian populated town in the eastern part of Transylvania. The Jewish community was established there in 1787, but it was never a large or an important one. In 1910, there were 383 Jews (4.4% of the total population).[17] During WWII Sfântu Gheorghe was on the territory of Northern Transylvania, which was transferred from Romania to Hungary. The Jewish population of the town was deported to the death camps in 1944, after Nazi Germany took direct control of the country. After the war, only 116 returned in Sfântu Gheorghe.[18] Currently, no Jewish community exists in the town.

A Neo-Romanesque synagogue with two high towers was erected in Sepsiszentgyörgy in 1903.[19] It survived the Holocaust, but was razed down in 1971, during the Communist rule.[20] Only two photographs of this synagogue are known (Fig. 23).[21]
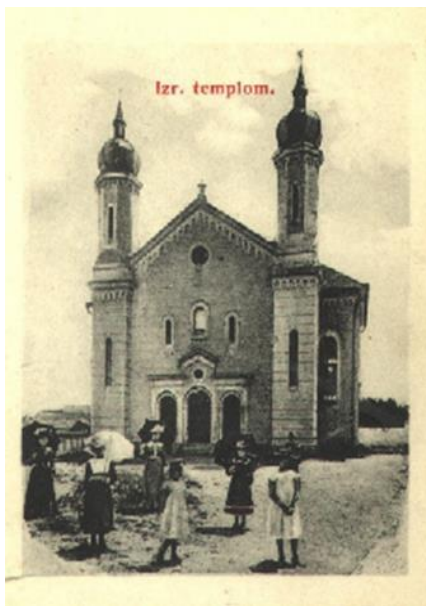
23. Synagogue Sfântu Gheorghe. Postcard. Gross Family Collection

---

[17] *Pinkas ha-kehilot: Romania*, vol. 2 (Jerusalem: Yad Vashem, 1980), p. 218.
[18] *Pinkas ha-kehilot: Romania*, vol. 2, p. 218.
[19] *Pinkas ha-kehilot: Romania*, vol. 2, p. 218.
[20] http://www.pbase.com/binderch/image/101878041
[21] Rudolf Klein, *Zsinagógák Magyarországon, 1782–1918: Fejlődéstörténet, tipológia és jelentőség* (Budapest: TERC, 2011), p. 651; Klein, *Synagogues in Hungary*, p. 663; Gross Family Collection, Tel Aviv.

The Jewish cemetery of Sfântu Gheorghe is situated at Voican St., near the Christian cemetery. It is a small cemetery with about one hundred graves (Fig. 24). The earliest tombstone dates back to 1922, the latest – 2013. All tombstones in the cemetery testify to the high level of Hungarian acculturation of local Jews: even tombstones from the 1980s and 1990s bear epitaphs in Hungarian, rather than in the Romanian language. Only one epitaph from 1929 is written in German and Hebrew and none – in Romanian. One tombstone, of Hermine (Hindel) and Samuel (Shlomo) Lichtenstein, from 1929, bears a signature of the producer: Károlý Herzum from Brassó (Braşov).
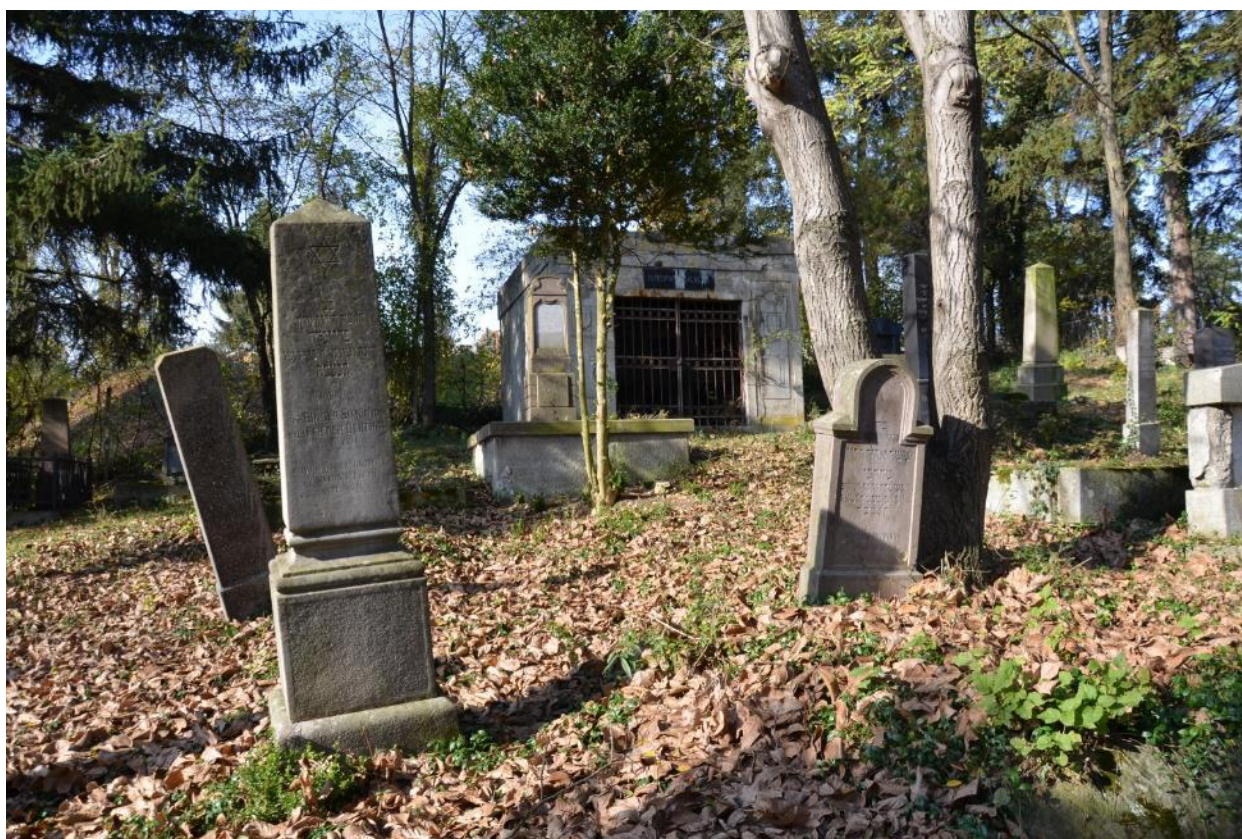
24. Jewish cemetery in Sfântu Gheorghe

A modest cemetery chapel stands at the entrance to the cemetery (Fig. 25). It is a one-room structure with wide gates in its southern and northern sides. Above the southern gate, facing the street, there is a plaque with an inscription:

כי מלאכיו יצוה לך לשמרך בכל דרכיך [תהילים צא יא] / בלע המות לנצח ומחה יי דמעה מעל כל פנים [ישעיהו כה ח]
/ הקצו ורננו שכני עפר [ישעיהו כו יט] / ה'ת'ר'פ'ב' [1922]

Translation:
For he shall give his angels charge over you, to keep you in all your ways [Ps 91:11] / He will swallow up death forever. God will wipe away the tears from all faces [Is. 25:8] / Awake and sing, you that dwell in dust [Is. 26:19] / 1922

25. Cemetery chapel in Sfântu Gheorghe (1922).

Behind the chapel, there is a small monument to the Jews deported to the death camps in 1942-1944 (Fig. 26). It has inscriptions in Hungarian and Hebrew. At the far, empty end of the cemetery, a newer memorial was erected in 2014. It is dedicated to the memory of 52 children sent to death camps in 1944 and consists of a stela, inscribed in Romanian, Hungarian and Hebrew and 52 cypress tries, each bearing a name of a child (Fig. 27).

_____

26. Old memorial in Sf. Gheorghe

27. New memorial in Sfântu Gheorghe (2014)

The most outstanding structure in the cemetery is the mausoleum of the Neumann family, erected in 1924 in the Hungarian Secession style (Fig. 28). Six people are buried there, among them Dezső Neumann (1886-1936), an owner of a manor and a spirit distillery and a member of the city council,[22] and Irénke Neumann (1891-1926), the wife of Imré Montag, the head of the local Jewish community.[23]

28. Neumann family mausoleum in Sfântu Gheorghe (1924)

---

[22] *Pinkas ha-kehilot: Romania*, vol. 2, p. 219.
[23] *Pinkas ha-kehilot: Romania*, vol. 2, p. 218.

Boroșneu Mare (Nagyborosnyó)

Boroșneu Mare (Nagyborosnyó) is a Hungarian village, 21 km east of Sfântu Gheorghe. In 1930, 59 Jews lived in the village.[24]

The Jewish cemetery of Nagyborosnyó is attached to the western end of the village cemetery, which is Calvinist. A wire fence surrounds its territory, which is completely covered by impenetrable vegetation. Only one tombstone of 1900, with epitaphs in Hebrew and Hungarian, is accessible. More tombstones can be seen through the bushes (Figs. 29, 30).

29, 30. Jewish cemetery in Boroșneu Mare (Nagyborosnyó)

---

[24] *Pinkas ha-kehilot: Romania*, vol. 2, p. 218.

Vâlcele

Vâlcele is a village situated in a valley, 11 km east of Sfântu Gheorghe. Its population is comprised of Romanians and Roma people. The number Jews who lived there is unknown, but it was a very small group, belonging to the community in Sfântu Gheorghe.

The Jewish cemetery of Vâlcele is situated in a forest, on a slope of a hill. Only one tombstone of 1899 is preserved (Figs. 31, 32). Traces of a stone wall surrounding the cemetery are still discernible.

31, 32. Jewish cemetery in Vâlcele

Wallachia: Prahova County

Ploiești

The settlement of Ashkenazi Jews in Ploiești began in the 17th century and a small Sephardi community was established in 1806.[25] From the mid-19th century Ploiești became the center of the Romanian oil industry. The development of the city and its Jewish community was directly connected to the growth of oil production: From 26,000 inhabitants in 1860, the city population increased to 56,000 inhabitants in 1910. The Jewish community grew similarly: from 301 in 1860 to 2,400 in 1910 and 3,800 in 1930.

During WWII several synagogues in Ploiești were desecrated by Romanian Nationalists (Iron Guard) and fell victim to the allied bombings of the city and its petrol plants. Others were demolished under the Communist rule.

Beth Israel Synagogue

The preserved synagogue Beth Israel in Ploiești was erected in 1901, when the community became numerically and financially strong and an enlightened and rich strata of Jews emerged in the city. The synagogue is a Neo-Moorish building with two towers flanking its western façade. The façade is dominated by a huge horseshoe-arch with a round window at the center. The inscription above the main entrance reads: [כי ביתי בית תפלה יקרא לכל העמים [ישעיהו נו ז, For my house shall be called a house of prayer for all people [Is. 56:7]. This verse is often written on synagogues of "enlightened" communities in Europe and it provides a message of peace and unity to the non-Jewish public. The only problem is that this public cannot read Hebrew (Fig. 33). The synagogue has an organ that also points to the "progressiveness" of the congregation.

The synagogue was renovated in 2007. Instead of original beige color, the building was painted pink.

[25] *Pinkas ha-kehilot: Romania*, vol. 1, p. 218.

33. Beth Israel Synagogue in Ploiești, western façade

Jewish Cemetery

The Jewish cemetery in Ploiești is attached to the northern side of the Christian cemetery. It is a large and well-maintained burial ground with tombstones from the late 19th and entire 20th century (Fig. 34).

A modest cemetery chapel stands at the southern edge of the cemetery. It was most likely built in the beginning of the 20th century and used as the main entrance to the cemetery. Currently, the chapel is used as the dwelling house of the caretaker (Fig. 35).
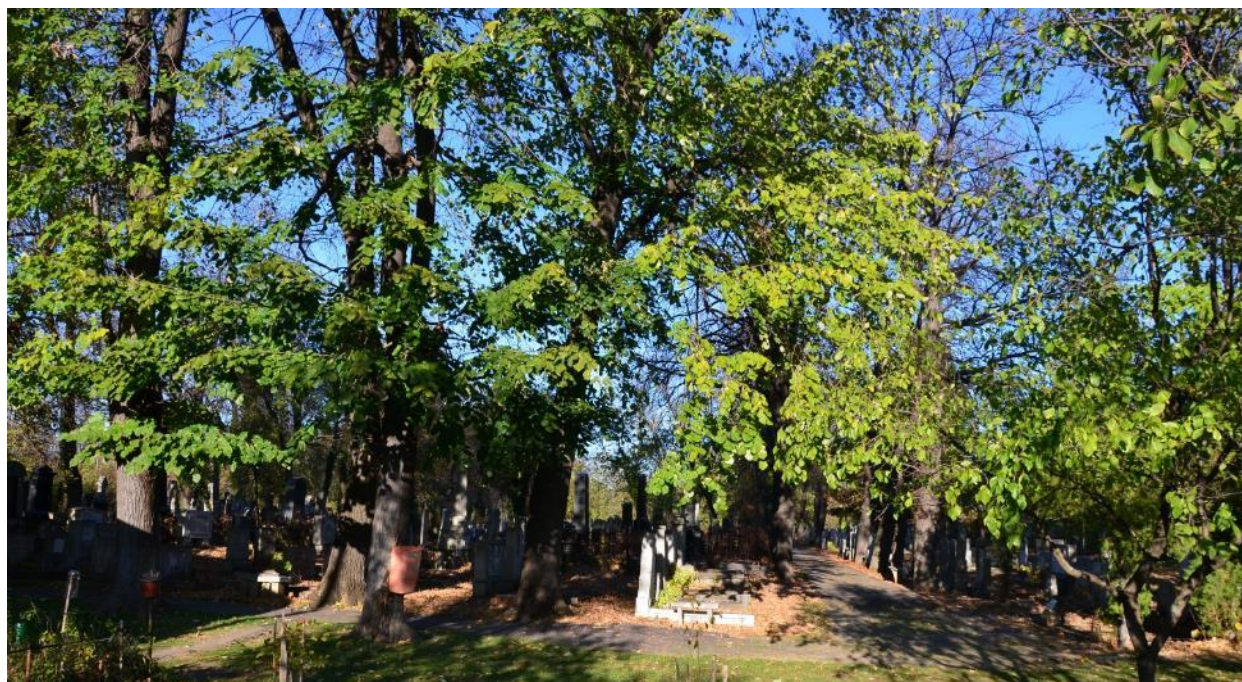
34. Jewish cemetery in Ploieşti

35. Cemetery chapel in Ploieşti, view from the south

Câmpina

The Jewish community in Câmpina emerged in the late 19th century as a consequence of the development of the oil industry in the area. During WWII all Jews were expelled from Câmpina, but returned after the war.

Synagogue

The synagogue in the downtown of Câmpina was built in 1902,[26] a year after the inauguration of the synagogue in Ploiești (Fig. 36). It is a modest building with elements of the Neo-Romanesque style. The women's section of the synagogue is situated at the gallery on three sides of the prayer hall. It is likely that this was not the original design, since the gallery partially blocks the high windows of the hall. The synagogue is still active, although the prayer service is only held there on rare occasions.

36. Synagogue in Câmpina, southern façade.

---

[26] *Pinkas ha-kehilot: Romania*, vol. 1, p. 230.

Jewish Cemetery

The Jewish cemetery in Câmpina is attached to the Christian one (Fig. 37). It was established in 1897.[27] Unfortunately, representatives of the local community prohibited us from investigating the cemetery and from photographing it without written permission from the Federation of Jewish Communities in Bucharest.

37. Jewish cemetery in Câmpina

---

[27] *Pinkas ha-kehilot: Romania*, vol. 1, p. 230.

Bucharest

In the first half of the 20th century Bucharest was one of the most important Jewish centers in Europe, with 75,000 Jews living in the city in 1930 and c. 150,000 in 1947. After the mass-emigration of the 1950s and 1960s, the community numbers today to about 3,000. The purpose of the 2017 expedition was to survey the preserved synagogue buildings in the city.

The majority of 34 synagogues which existed in Bucharest before WWII were destroyed under the Communist regime, when large parts of the city were completely demolished and built anew as an "ideal" socialist city of the future.[28] Only four synagogues are currently in use – two as active synagogues and two as museums, while the others have been abandoned and partially ruined.

Choral Temple

The Choral Temple was built in 1867.[29] It once served only the progressive and most affluent strata in the community, but now it is the main synagogue of the city (Fig. 38). The Neo-Moorish building designed by the architects I. Enderle and G. Freiwald was modelled after the Leopoldstädter Tempel in Vienna (1858, arch. Ludwig Förster).

Like in Ploiești, the inscription above the main entrance reads: כי ביתי בית תפלה יקרא לכל העמים [ישעיהו נו ז], For my house shall be called a house of prayer for all people [Is. 56:7], expressing the progressiveness of the community and its universal appeal.
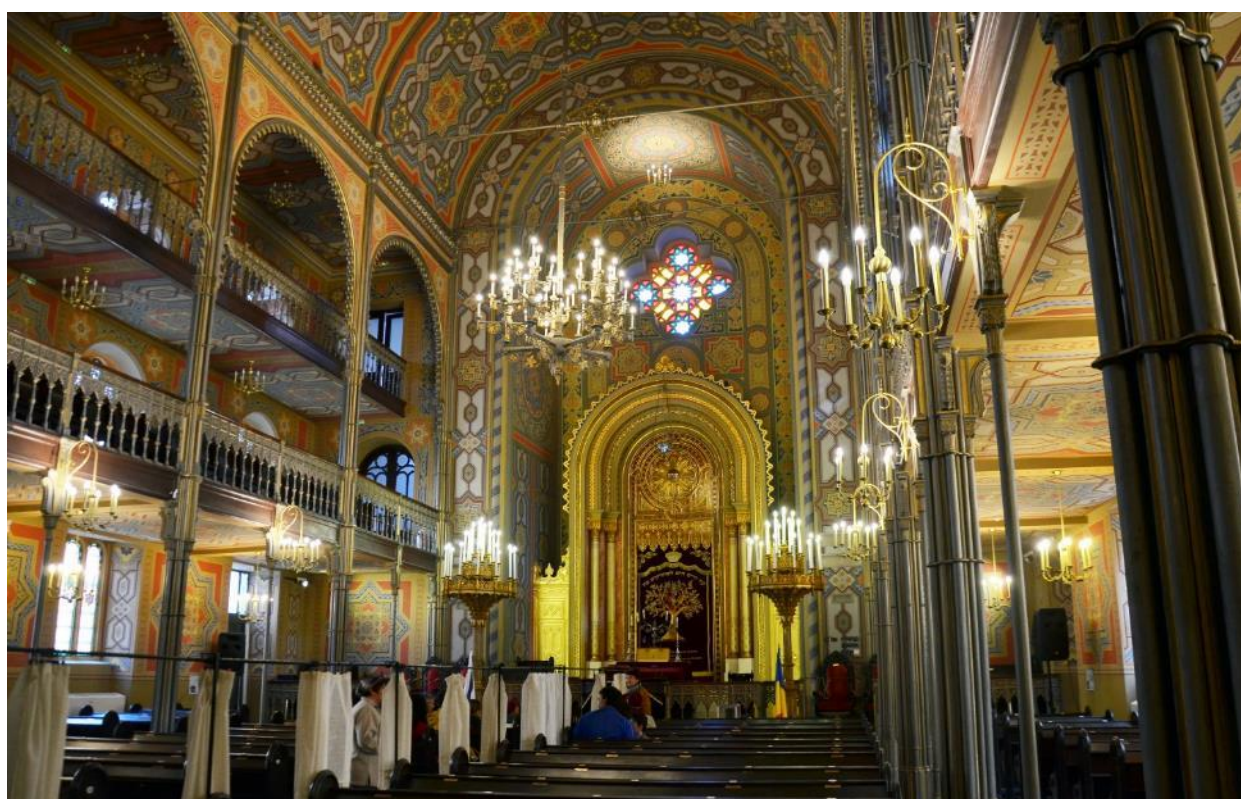
The Temple was enlarged in 1932 (small prayer floor, conference room and library added), damaged in 1941, and restored in 2007-2015 (Fig. 39).

---

[28] Streja and Schwarz, *Sinagogi din România*, pp. 192-193.
[29] *YIVO Encyclopedia*, vol. 1, p. 254.

38. Choral Temple in Bucharest, view from the west

39. Choral Temple in Bucharest, interior view towards the east

Yeshuah Tovah (Podul Mogoşoaiei) Synagogue

The Yeshua Tovah (Good Salvation) Synagogue is the second functioning synagogue in the city, run currently by the Chabad Hasidim. The congregation Yeshua Tovah was established in 1827, but the current building was erected in the 1920s. It is situated very prominently, one house away from the main thoroughfare of the city, Boulevard General Gheorghe Magheru. Its modernist façade is decorated with a relief of two lions holding the Tablets of the Law (Fig. 40).

40. Yeshua Tovah (Good Salvation) Synagogue in Bucharest, southern street façade
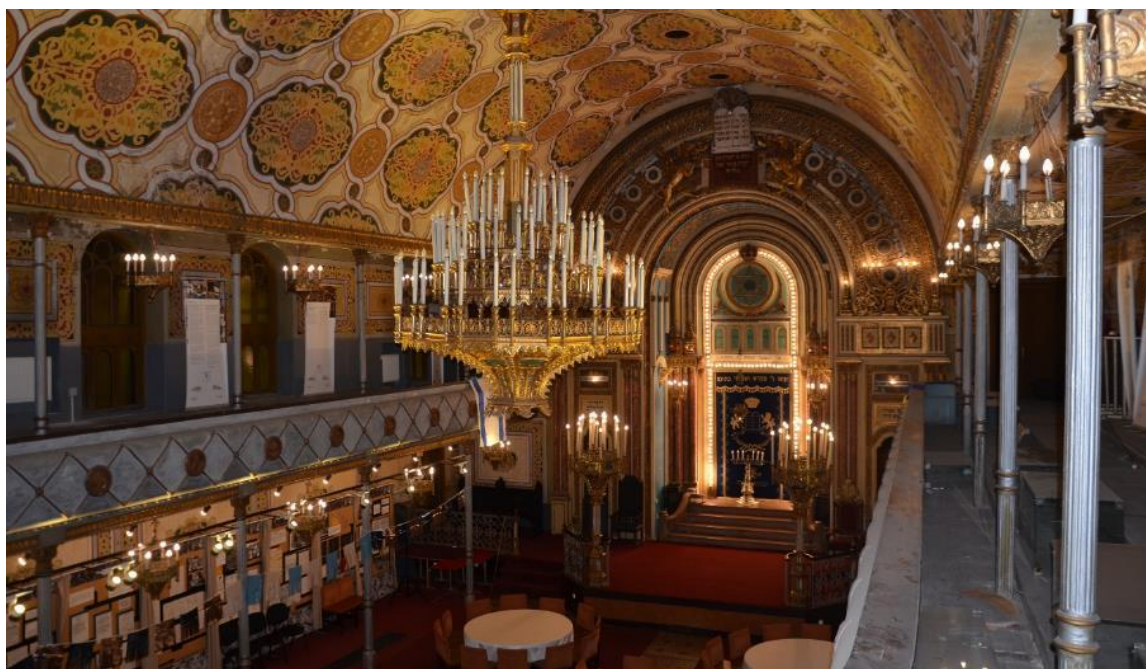
Great Synagogue

The Great Synagogue was established at this site in 1846, although the current building was reconstructed several times in the early 20th century, especially in 1903 (Fig. 41). The interior of the synagogue was painted in 1936 by Gershon Horowitz (Fig. 42). The main, southwestern façade has an inscription [ישעיהו נו ז] כי ביתי בית תפלה יקרא לכל העמים, For my house shall be called a house of prayer for all people [Is. 56:7]. It was probably added in 1903, modeled after the Choral Temple.

_____

Since 1992 the Great Synagogue has been used as a museum. Currently it houses an exhibition on the Holocaust.

41. Great Synagogue in Bucharest, view from the south.

42. Great Synagogue in Bucharest, interior view towards the northeast.

Unirea Sfântă (Holy Unity) Synagogue

The congregation of this synagogue was established by Jewish tailors in 1836. The current building under the name Unirea Sfântă (Holy Unity) was erected in a mixture of Neo-Moorish and Neo-Romanesque styles according to the design of the architects Herman Jankovici and Julius Grünfeld in 1908-1910.[30] The most prominent feature of its northwestern street façade is a large rosette window placed above an arcade of horseshoe windows (Fig. 43). As in other large synagogues in Bucharest, an inscription above the arcade reads כי ביתי בית תפלה יקרא לכל העמים [ישעיהו נו ז], For my house shall be called a house of prayer for all people [Is. 56:7].

The synagogue functioned until the 1960s and in 1978 it was converted into the Museum of the History of the Romanian Jewish Community. Currently the Museum is under renovation and closed to the public.

43. Unirea Sfântă (Holy Unity) Synagogue in Bucharest

---

[30] https://he.wikipedia.org/wiki/בית_הכנסת_אחדות_הקודש

Old Beit Midrash in Bucharest

The Old Beit Midrash is situated at the back part of the plot, behind a dwelling house. It was established in 1812 as a wooden building; the current building was erected in the Neo-Gothic style in 1896.[31] The Beit Midrash was heavily damaged during the pogrom perpetuated by Romanian Nationalists (Iron Guard) in January 1941.[32] Thus, the present look of the building is a result of the restoration after WWII. Currently the building is abandoned and in dilapidated condition (Fig. 44).

44. Old Beit Midrash in Bucharest, view from the south

---

[31] *Pinkas ha-kehilot: Romania*, vol. 1 (Jerusalem: Yad Vashem, 1970), p. 44.
[32] For a photograph of the Beit Midrash after the pogrom, see *Pinkas ha-kehilot: Romania*, vol. 1, p. 66.

Elisabetheu Synagogue in Bucharest

A modest Neo-Romanesque synagogue was built in the late nineteenth century as part of the complex of the Princess Elisabeth Home for the Elderly in Bucharest (Fig. 45). Currently the synagogue is a roofless ruin (Fig. 46), like the whole complex of the Home for Elderly, which occupies the entire block.

45. Princess Elisabeth Home for the Elderly in Bucharest

46. Elisabetheu Synagogue in the Princess Elisabeth Home for the Elderly in Bucharest

Temple Credinţa (Faith)

The Credinţa (Faith) synagogue is a modernist building situated among dwelling houses in a former suburban Dudești area (Fig. 47). It was built in the modernist International style in 1926-1928 (Fig. 48).[33] Currently, the building belongs to the Jewish community, but is locked and abandoned.

47. Temple Credinţa in Bucharest, view from the north

---

[33] Streja and Schwarz, *Sinagogi din România*, p. 192.

48. Temple Credinţa in Bucharest, Magen David above the entrance at the northern façade

Holocaust Memorial in Bucharest

Besides the Bucharest synagogues, the expedition of the Center for Jewish Art surveyed the Holocaust Memorial in Bucharest. It was erected by the government of Romania in 2009, according to the design by the architect Peter Jacobi. The Memorial is interesting not only because of its architecture and message. I also contains two showrooms, one exhibiting Sephardi tombstones from the Jewish cemetery in Bucharest, and the second showing four tombstones from the Jewish cemetery in Odessa, Ukraine. During WWII, Odessa was occupied by the Romanian army, which sold stones from the Jewish cemetery for building purposes and some of which were found in Bucharest by the Jewish community.

Thus, unexpectedly, the expedition to Romania provided the Index of Jewish Art with material on Jewish visual heritage in Odessa, which is situated in another country, 600 km from Bucharest.

49. Holocaust Memorial in Bucharest

Sephardi tombstones from Bucharest in the Holocaust Memorial

Tombstones from Odessa in the Holocaust Memorial