

## Executive Summary

**States Parties** Federal Republic of Germany represented by the Free State of Saxony (GER)  
United States of America (USA)  
United Kingdom of Great Britain and Northern Ireland (UK)

**State, Province or Region** Free State of Saxony, Upper Lusatia, Germany  
Commonwealth of Pennsylvania, USA  
Northern Ireland, UK

**Name of nominated property** *Moravian Church Settlements*

<b>Geographical coordinates to the nearest second</b>	<i>Herrnhut</i> , GER	51°00'56" N	14°44'39" E
	<i>Bethlehem</i> , USA	40°37'09" N	75°22'51" W
	<i>Gracehill</i> , UK	54°51'13" N	6°19'37" W

**Textual description of the boundaries of the nominated property** The boundaries of the nominated serial transnational property are those of the three component parts, each of which is an historical Moravian Church Settlement while at the same time a living religious and urban centre: *Herrnhut* (GER), *Bethlehem* (USA), and *Gracehill* (UK). The boundaries of the nominated property are drawn to include all proposed key attributes of potential Outstanding Universal Value. All three component parts are subject to legal and effective protection according to respective sovereign systems of the participating State Parties.

In addition, buffer zones have been established with the purpose of securing the contribution to proposed Outstanding Universal Value asserted for each component part. This includes both the view out of the component parts towards the surrounding landscape, and the view of the settlement and other features from this landscape. Although in each component part the pressure for development is very low, the buffer zones were drawn to encompass a sufficient area within which developments might have the potential to become a threat to the significance and character of the property.

## Component part 1: *Herrnhut*

The nominated property is one component part comprising three main listed ensembles ('Sachgesamtheiten'): the historic town centre in the southwest, the God's Acre (cemetery) adjoining and located on the southern slope of the Hutberg, and Berthelsdorf Manor in the northeast connected by an historical allée. The nominated component part contains all key attributes and elements. The ensembles are used as the boundary for the nominated component part and are only extended to the northwest to include the Ethnographic Museum and to the east to include two missionary houses of the early twentieth century.

The boundary around the town centre exhibits strong rectilinearity oriented to the main NW-SE Löbau-Zittau road, Zinzendorf Square, and the street grid perpendicular and parallel to it.

At the southern gateway (from Zittau), the boundary includes the maximum extent of historical buildings, including the Unity Archives and Vogtshof administration, both strategically sited along the historical highway. East and west, the boundary first encloses outer green areas that were an early part of urban planning. The boundary in the east encloses historical gardens before a perpendicular turn to follow the rear gardens of properties which line the south of Comenius Street and the administrative houses on the south of Rennersdorf Street. It then cuts back to meet the southern edge of Berthelsdorf Allée which extends from here to Berthelsdorf as a tightly bounded linear connection. At the northwest gateway (from Löbau), the boundary includes the Ethnographic Museum and extends north of the historical highway to include the northern blocks of the historical Herrnhut street grid. North of Zinzendorf Square and across the Widows' House Garden, the boundary turns a perpendicular to the north and follows the outer edge of the historical pedestrian allée that borders the Widows' Garden before reaching the rectangular plot of the God's Acre and square extension beyond to include the Hutberg and its lookout tower.

Berthelsdorf, connected to *Herrnhut* by the allée, is the northern ensemble of the component part. It is enclosed by an historically guided boundary which includes the Manor House and adjacent economic buildings in the north and the east, eighteenth-century Unity administration buildings in the south and nineteenth-century Unity administration buildings in the west.

The buffer zone comprises the historic landscape to the north and northeast characterised by views between Berthelsdorf – Hutberg – Herrnhut. The boundary to the south includes the Moravian Church Forest. To the west and northwest, the boundary comprises urban structures. Key views are from the Hutberg, and multiple axes centred on the church in Zinzendorf Square.

## **Component part 2: Bethlehem**

The nominated property is one component part comprising three main areas: the linear east-west rectangular form of the core and oldest part of the historic settlement in the south, the roughly square form of the God's Acre adjoining to the northeast connected by an historical pedestrian allée, and the Colonial Industrial Quarter in the west which is contained within a broadly canted rectangular block on the east side of Monocacy Creek. The Historic Moravian Bethlehem National Historic Landmark District (NHLN) is used as the boundary for the nominated component part.

The boundary around the central and most important cluster of eighteenth-century communal residential buildings along West Church Street exhibits strong east-west/north-south rectilinearity of the original Moravian Church street grid. It begins in the east and includes the Sisters' House extension and garden before extending west to include the Bell House Complex including the Old Chapel and the Gemeinhaus together with the Widows' House on the opposite side of the street. Further west it includes Central Moravian Church.

The boundary of the God's Acre (cemetery) follows the historical plot, and is bounded on the north by Market Street, on the east by grounds of the Moravian Academy in the corner of West Market Street and North New Street, in the south by the pedestrian extension of West Wall Street, and on the west by the rear boundary of plots belonging to the Academy and Bethlehem Area Moravians east of Heckewelder Place.

The boundary of the Colonial Industrial Quarter includes all elements in the valley bottom and on the eastern valley sides together with known buried archaeological remains on the east side of the Creek. In the west it is bounded by the Monocacy Creek itself, in the north by the inclusion of the Dye House ruins adjoining the north side of the Ohio Road, and broadly following the Ohio Road southeast to its junction with Main Street. In the south the boundary is defined by the northern side of the elevated Hill to Hill Bridge which enters a three-way junction with Main and West Church streets. Key views include those to and along the main West Church Street ensemble, and to the ensemble from the open spaces to the north.

The buffer zone comprises historical urban expansion that surrounds this eighteenth-century Moravian core. It comprises much of an already designated municipal district listed on the National Register of Historic Places, therefore lending a surrounding compatible and well-protected historic environment.

### Component part **3: Gracehill**

The nominated property is one component part comprising the core of the historic planned layout of Gracehill Moravian Church Settlement centred on the main Square. In the west, north and east, the Gracehill Conservation Area boundary serves as the nominated component part boundary. In the south, the boundary is tighter based on mapping surviving attributes with high authenticity.

The component part exhibits strong rectilinearity oriented to the main Ballymena road in the north together with two perpendicular secondary roads that were straightened to pass in parallel in a NNW-SSE direction through the settlement forming the east and west sides of the Square. These roads, together, set the urban street grid around the Square. The main axis is set by the linear God's Acre (cemetery) in the west, the Church and Square, all of which line up with a vista over the river to the wooded hillside of Galgorm Estate.

The boundary in the north is the settlement perimeter marked by the Ballymena road. It follows the rear of the settlement in the west before turning a perpendicular to enclose the linear plot of the God's Acre. In the south, the boundary includes historical family houses and their gardens on the east side of Church Road and extends eastwards to include similar family houses and their gardens on the east side of Cennick Road. The eastern line follows this same rationale until meeting the Ballymena Road in the northeast.

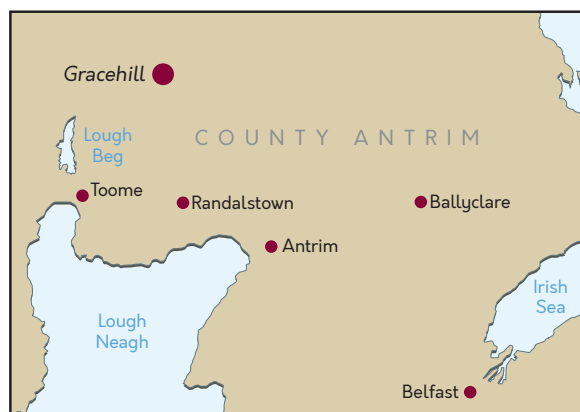
The buffer zone incorporates the remaining part of the Conservation Area outside the nominated property, together with a surrounding compatible (historical) agricultural setting to the east, west and south of the eighteenth-century Moravian urban core. This also protects key views, such as along the main axis from the Church and Square across open fields and the river to woodland.

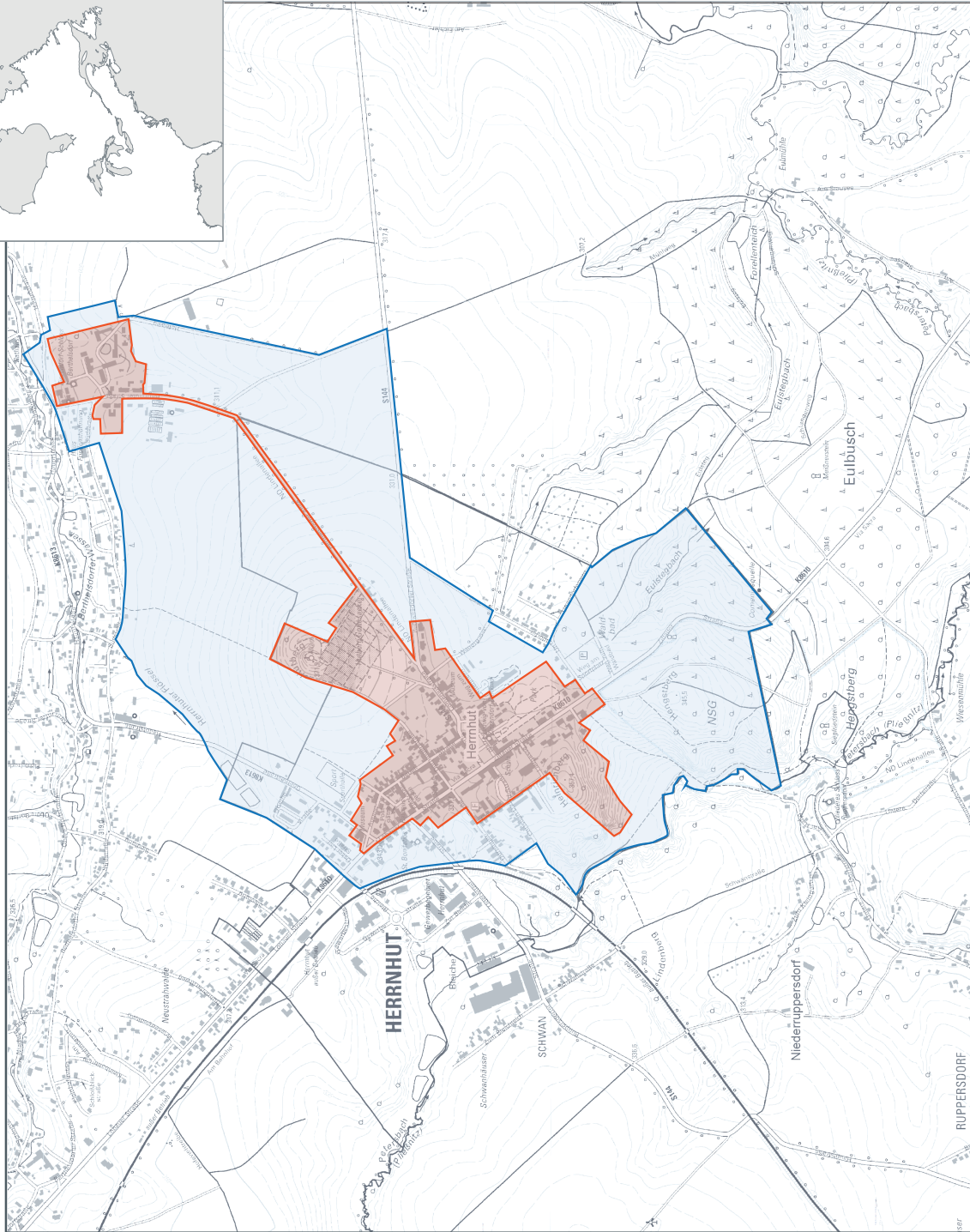


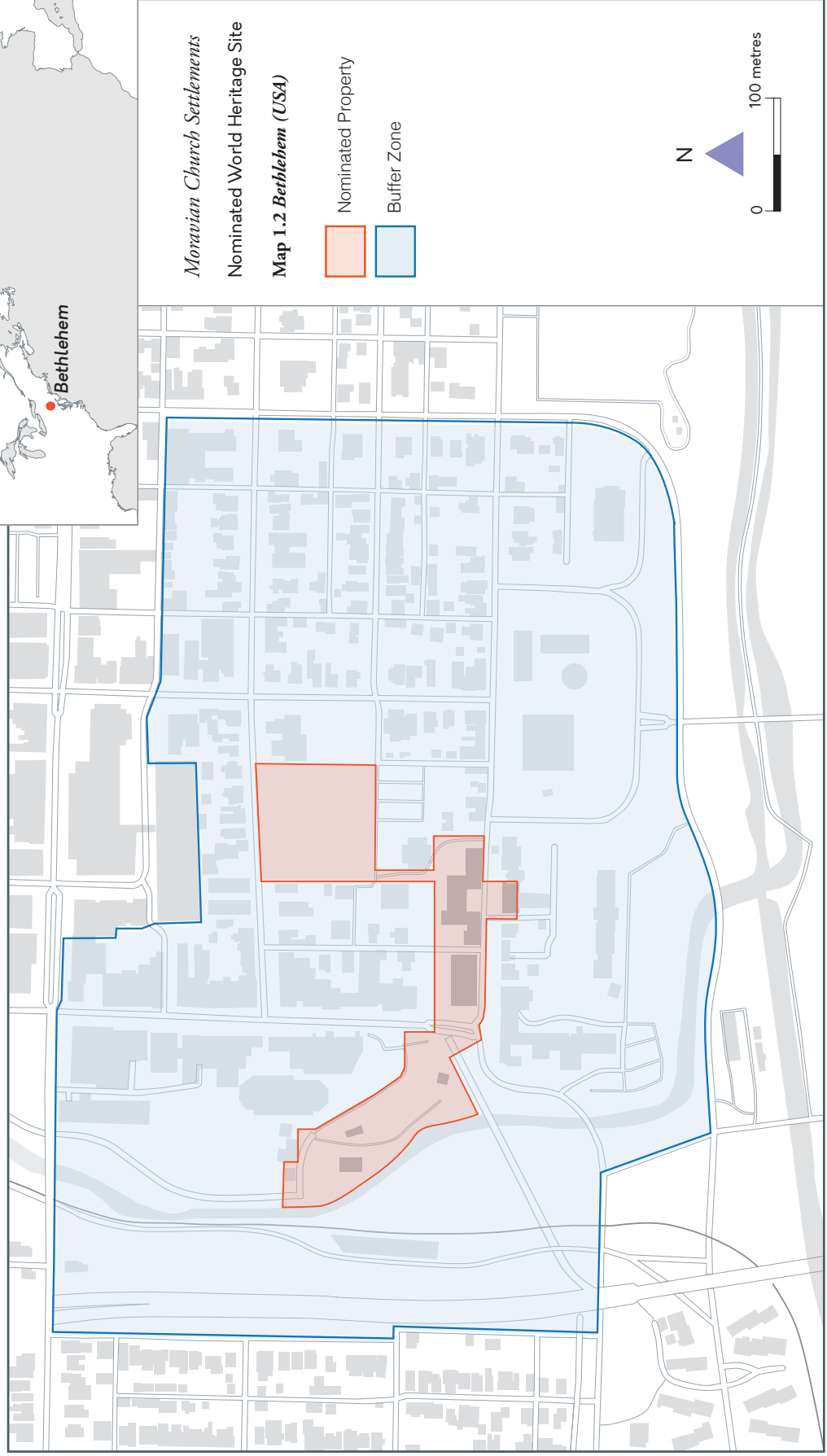
Location of the nominated  
property's component parts



Larger scale maps  
showing the location of  
the component parts











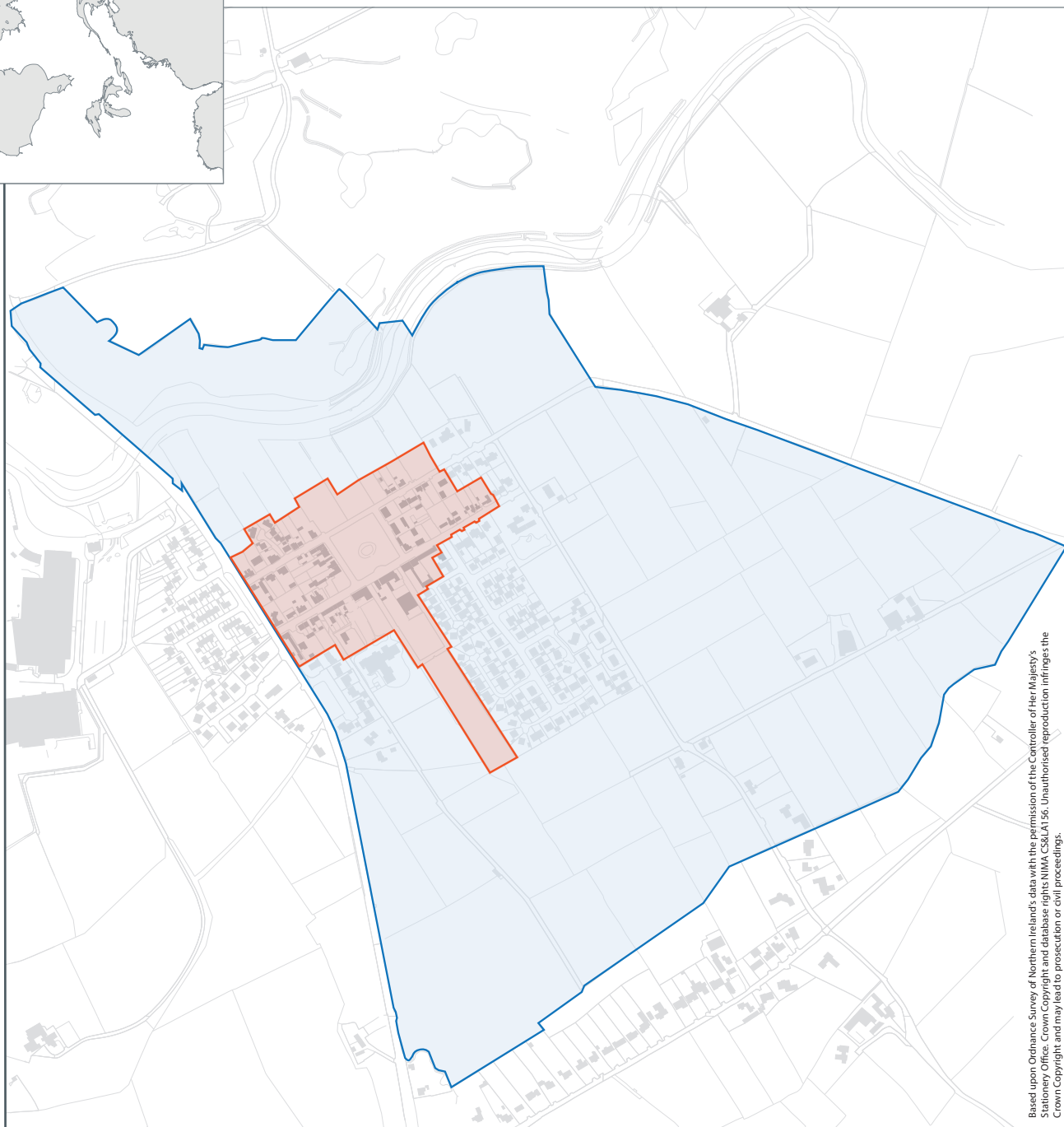
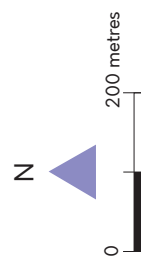
*Moravian Church Settlements*

Nominated World Heritage Site

**Map 1.3 Gracehill (Northern Ireland/UK)**

Nominated Property

Buffer Zone



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Criteria under which property is nominated	<b>Criterion (iii)</b> bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared;
	<b>Criterion (iv)</b> be an outstanding example of a type of building, architectural or technological ensemble or landscape which illustrates (a) significant stage(s) in human history.
Cultural Landscape	No

### Draft Statement of Outstanding Universal Value

**Brief synthesis** *Moravian Church Settlements* is a serial nomination of three towns founded in the eighteenth century and based on the Moravian concept of an ideal city: *Herrnhut* (Saxony/Germany), *Bethlehem* (Pennsylvania, USA), and *Gracehill* (Northern Ireland/UK). It is a proposed extension of the World Heritage Site of *Christiansfeld*, a *Moravian Church Settlement* (Denmark).

Each of these settlements exemplifies the Moravian Church's spiritual, societal, and ethical ideals that aimed at the creation of an intentional religious community and found expression in a distinctive style of town planning and architecture. While *Christiansfeld* is the best-preserved Moravian Church settlement in the world and illustrates a number of representative aspects, *Herrnhut* as the mother settlement is testimony to original Moravian urban design principles as well as introducing key attributes of the Moravian Church's spiritual, societal and ethical ideals. *Bethlehem* is the first and best-preserved colony settlement in North America, and *Gracehill* is the best-preserved in the British Isles planned around a central church square.

The development of the settlements is characterised by overarching urban planning principles guided by ideals of the Moravian Church that have distinct buildings, including the particular type of Gemeinhaus (congregation building), Church, several Choir Houses (large structures designed as communal dwellings for unmarried men, unmarried women and widows), and the distinctive God's Acre (cemetery) placed nearby. Based on their similarities, they together represent the transnational scope and consistency of the international Moravian community as a global network, built from the eighteenth century through the founding of settlements and mission stations which continue to characterise the Moravian Church today.

*Moravian Church Settlements* are testimony to the temporal sequence of establishment and distinctive geographical and cultural reach of an unparalleled international network of ideal settlements planned and constructed by the Moravian Church in Europe and North America, substantially during its formative phase in the eighteenth century.

#### Justification for Criteria

**Criterion (iii):** The transnational series of *Moravian Church Settlements* bears exceptional testimony to Moravian Church principles, the community's faith, way of life, and distinct religious and social ideals which are expressed in the towns' layouts, architecture, and craftsmanship, as well as the fact that numerous buildings are still used either for their original function or the continuation of Moravian Church activities and traditions. An exceptional range of essential tangible and intangible attributes allows these settlements to be recognised as the most significant examples of Moravian Church settlements, part of a unique and vibrant worldwide network in which no settlement or congregation exists in isolation. Moravian Church cultural tradition is characterised by the quest for an ordered communal Christian life, as well as by recurrent experiences of migration and a high level of mobility, the settlement congregations acting as places of support for local outreach and missionary work. The continuing presence of Moravian Church communities in each settlement ties the historic structures to the ongoing life of the larger Moravian Church community, which is based on the ideal of a universal fellowship of believers that cuts across all boundaries of nationality, ethnicity, gender, culture, and class.

**Criterion (iv):** The transnational series of *Moravian Church Settlements* is an outstanding example of intentional religious town planning within the Protestant tradition, combining both spiritual aspects and practical considerations of community life. Each settlement bears witness to the Moravian Church vision of a unified and coherent urban design, inspired by ancient and biblical concepts of the 'ideal city' and anticipating Enlightenment ideals of equality and social improvement that became a reality for many Europeans only much later. Transforming patterns of civic architecture of the late Baroque period, *Moravian Church Settlements* stand for the movement towards democratisation, offering the same standard of living to all its members. Open public space, shared gardens, provisions for schools and medical facilities, as well as thoughtful arrangements for agriculture and industry served to advance the common welfare. Each settlement possesses distinctive functions and illustrates unity through homogeneous groups of buildings with shared styles, materials, and proportions (each with local variation), together with a consistent high quality of Moravian Church craftsmanship.

**Statement of Integrity** The nominated transnational serial property comprises three component parts which, together with *Christiansfeld*, illustrate sufficiently the origins, evolution, and global spread of Moravian Church settlements during the eighteenth and early nineteenth centuries. They represent the continuing religious heritage and the spiritual investment of many generations, each sharing a common set of attributes while making a discrete contribution to the series, including distinctive geographical and cultural reach, representative variations in urban plans, exemplars of specific building types, regional contributions in architectural style and local construction materials, temporal sequence of establishment, and linkages with other settlements and mission stations. Boundaries are determined to include all key attributes, mindful of the integrity of the whole transnational property. Urban plans remain widely legible and are largely intact. Visual relations between different parts of the settlements, including the cemeteries and in part with surrounding landscapes, are still largely extant and readable. None of the settlements suffer from neglect and none are threatened in any way.

**Statement of Authenticity** The serial property overall meets the conditions of authenticity. The structure and characteristics of original urban plans remain largely intact. Most buildings, especially those of the early Moravian Church period (eighteenth and early nineteenth centuries), retain substantial authenticity through their original material, design, substance, workmanship, and many of them remain in continued use by the Moravian Church. The continuity of the Moravian Church community contributes to safeguarding authenticity in spirit and feeling as well as atmosphere of the property. Most of the residential units have been modernised in their interiors to be in line with contemporary living standards.

Documentation and objects underpinning authenticity include expansive archival collections, which include settlement plans, administrative documents, letters and reports, diaries, and thousands of autobiographical memoirs, as well as paintings, photographs, and commemorative objects. *Herrnhut* hosts the Unity Archives founded in 1764 and managed in *Herrnhut* since 1820 as the official repository for the central institutions of the worldwide Moravian Church and for the European Continental Province. *Bethlehem* hosts the Moravian Archives of the Northern Province of the Moravian Church in North America, and *Gracehill* hosts the archives of most of the Moravian work in Ireland. Collectively such material reflects not only administrative order but also a memory bank that is characteristic of Moravian Church cultural tradition.

**Requirements for  
protection and  
management**

Each component part of the nominated serial property benefits from protection guaranteed through legislation and spatial planning regulations anchored in the respective protective mechanisms of each State Party. Responsibility for the protection of each of the component parts of the property rests with the national/regional/local government. Active conservation is carried out throughout the component parts. The States Parties propose a joint approach and set of key indicators to monitor the state of conservation of the components of the property, and to react at an early stage to potential threats that may become an issue, such as an increase in visitor numbers or inappropriate development. The Moravian Church community has for the past 300 years provided traditional protection to its buildings through their requirements for use and remains very active in upholding its religious and social services. Such activity also sustains the spiritual, social and ethical principles that underline the significance of the settlements.

An overall management system for the whole property is established with an International Management Plan and Action Plan agreed by all stakeholders. An International Governmental Committee, made up of national World Heritage Focal Points and/or a representative of the highest monument or heritage protection authority, is responsible for matters at the level of State Parties and their responsibilities under the Convention, while the Transnational Coordination Group comprises representatives of each component part. A Moravian Church Transnational Advisory Group provides a consistent viewpoint on matters of tangible and intangible attributes. Each component part will have a Site Manager/Coordinator and a Local Management Plan which conforms to the overarching International Management Plan.

Long-term challenges include sustainable visitor management, especially for the protection of intangibles and for managing visitor expectations. The Moravian Church Transnational Advisory Group, together with municipal and regional tourism authorities, will be key in this respect.

**Name and contact  
information of official  
local institution/  
agency/organization**

**USA**

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**City of Bethlehem**

**Mayor of Bethlehem**

Department of Community and Economic Development

Historical Architectural Review Board

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Bethlehem, PA 18018 USA

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**Saxon State Ministry of Regional Development**

Department 51

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**Media and Sport**

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**Northern Ireland Government**

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