
Moravian Church Settlements (Germany, United Kingdom of Great Britain and Northern Ireland, United States of America) No 1468bis

1 Basic information

Official name as proposed by the States Parties

Moravian Church Settlements

Location

Herrnhut
Görlitz District
Free State of Saxony
Germany

Bethlehem
Northampton and Lehigh Counties
Commonwealth of Pennsylvania
United States of America

Gracehill
County Antrim
Northern Ireland
United Kingdom of Great Britain and Northern Ireland

Brief description

Nominated as a transnational serial extension of Christiansfeld, a Moravian Church Settlement (Denmark, 2015), the Moravian Church Settlements are located in three municipalities founded in the 18th century. Herrnhut (Germany), Bethlehem (United States of America), and Gracehill (United Kingdom of Great Britain and Northern Ireland) are characterised by overarching planning principles guided by the ideals of the Moravian Church, as expressed in their plans and democratic organisation. All have distinctive Moravian buildings, including a particular type of *Gemeinhaus* (congregation building), church, and choir houses (large structures designed as communal dwellings for unmarried men, unmarried women, and widows), as well as a nearby God's Acre (cemetery). Each settlement has its own architectural character based on an original Moravian Church Civic Baroque style but adapted to local conditions. Together, they represent the transnational scope and consistency of the international Moravian community as a global network, developed from the 18th century through the founding of such settlements. There is an active congregation present today in each component part, where traditions are continued and constitute a living Moravian heritage.

Category of property

In terms of categories of cultural property set out in Article I of the 1972 World Heritage Convention, this is a serial nomination of three *groups of buildings*.

Included in the Tentative List

Germany: 18 January 2022

United Kingdom: 27 January 2022

United States of America: 12 April 2017 / 11 January 2022

Background

This is a nomination of an extension of Christiansfeld, a Moravian Church Settlement (Denmark) inscribed on the World Heritage List at the 39th session of the World Heritage Committee (Bonn, 2015) on the basis of criteria (iii) and (iv). It responds to a World Heritage Committee decision recommending the nomination of a potential transnational serial property (Decision 39 COM 8B.20).

Consultations and technical evaluation mission

Desk reviews have been provided by ICOMOS International Scientific Committees, members and independent experts.

An ICOMOS technical evaluation mission visited the nominated extension from 23 July 2023 to 2 August 2023.

Additional information received by ICOMOS

A letter was sent to the States Parties on 4 October 2023 requesting further information about the history and development of the nominated property, maps and plans showing the boundaries of the nominated property and buffer zones, delineation of buffer zones, and legal protection.

Additional information was received from the States Parties on 3 November 2023.

An interim report was provided to the States Parties on 21 December 2023, summarising the issues identified by the ICOMOS World Heritage Panel.

Further information was requested in the interim report on the comparative analysis, description of the nominated property, boundaries, protection of the settings and delineation of buffer zones, development projects, state of conservation and conservation measures, and management.

Additional information was received from the States Parties on 26 February 2024.

All additional information received has been incorporated into the relevant sections of this evaluation report.

Date of ICOMOS approval of this report

13 March 2024

2 Description of the nominated property

Note: The nomination dossier and additional information contain detailed descriptions of this property, its history and its state of conservation. Due to limitations on the length of evaluation reports, this report provides only a short summary of the most relevant aspects.

Description and history

The nominated property is a transnational serial extension of Christiansfeld, a Moravian Church Settlement (Denmark, 2015). It consists of three component parts: Herrnhut in Germany, Bethlehem in the United States of America, and Gracehill in the United Kingdom of Great Britain and Northern Ireland. Each component part illustrates the implementation of the concept of an “ideal city” by the Moravian Church during its formative phase in the 18th and beginning of the 19th centuries. Three stages of development can be assigned to this formative phase: the early Herrnhut Community (1722 to 1732 – Herrnhut); the expansion of the movement (1732 to 1760 – Bethlehem and Gracehill); and the consolidation (1760 to 1800–Christiansfeld).

The nominated extension is characterised by overarching urban planning principles guided by the ideals of the Moravian Church that combine both the spiritual aspects of the Protestant tradition and practical considerations of community life. When establishing their settlements, the Moravians sought an ideal solution. The Church’s emphasis on harmony in the community was expressed in the harmony of buildings placed in relation to each other. Distinctive building types carefully positioned within the plan include a particular form of hall (congregation building) and/or church, and choir houses (large buildings designed as communal dwellings for unmarried men, unmarried women, and widows), as well as a cemetery (God’s Acre), workshops, and industrial areas. The planning and architectural design of the settlements were of high uniformity and coherence. They were built in a systematic fashion that, from the 1760s, was formally controlled from Herrnhut or its associated Berthelsdorf Manor complex.

The urban plans for the settlements were influenced by Baroque planning principles. They were typically laid out in a simple and symmetrical grid form, with two principal streets organised around a central square (Herrnhut and Gracehill) or along one of the main streets (Bethlehem), each with a cemetery located close by. The main axis of the settlement commonly creates a division across the short axis of the congregation hall (or church), a line that separates male and female members of the congregation. This line also produces a symmetrical placement of male and female communal buildings. The Gods’ Acre (cemetery) is organised following the same principles, having burials arranged by gender and status on two sides of the axis. Gardening and horticulture as well as industrial entrepreneurship played an important role in the life of the communities and therefore also had an impact on the plans of the settlements.

In Herrnhut, a Baroque style of architecture popular in the Saxon Court in Dresden was fused with Pietist simplicity,

resulting in the so-called Moravian Church Civic Baroque style. This style, which became pervasive in Moravian settlement buildings, was subtly modified in each location by national styles and regional influences. The settlements were thus built of local materials, and were influenced by local building styles.

The attributes supporting the Outstanding Universal Value of the existing World Heritage property Christiansfeld, a Moravian Church Settlement, are of the same type as the nominated transnational serial extension. These include the layouts, architecture, and craftsmanship of the settlements, as well as numerous buildings still being used for Moravian Church functions. Moravian Church traditions constitute attributes in the three component parts and in Christiansfeld as well.

The States Parties have used the term “principal elements” or “elements” when referring to the areas or individual buildings that convey the potential Outstanding Universal Value of the nominated extension. This evaluation report uses the term “attributes” in these instances.

Component part 001: Herrnhut

Herrnhut is located in the Upper Lusatia region, twenty-five kilometres southwest of Görlitz and about seventy kilometres east of Dresden. A “mother settlement” of the renewed Moravian Church, it was established in 1722 on the land of Count Nikolaus Ludwig von Zinzendorf, who gave asylum to a number of persecuted Protestant brothers from Moravia and Bohemia. This component part is composed of three ensembles: the historic town centre, which was developed in response to the needs of the Moravian Brotherhood, the God’s Acre (cemetery), and the Berthelsdorf Manor complex. The two are connected by a 1.5-kilometre-long *allée* lined with lime trees.

The component part is located in an undulating wooded and open rural countryside. Herrnhut retains an active Moravian congregation and many of the historic buildings are still used for Moravian Church purposes.

The attributes within the historic town centre are the church, built in 1756-1757 and reconstructed in 1951-1953 after a fire in 1945; the Widows’ House and garden, originally built in 1759-1761 and then partially restored after a fire in 1921; several administration buildings including the Vogtshof manor house and garden, which today serves as an administrative centre for the Provincial Board of the European Continental Province of the Moravian Unity (which moved here from the Berthelsdorf Manor House in 1913); the Zinzendorf House and garden, built in 1781, destroyed in the 1945 fire, and reconstructed in the 1950s and 1974-1977; the garden of the former Sisters’ House, which burned in 1945; the former Boys’ School building erected in 1789, which has housed the Church Office since 1907; the Unity Archives building from 1888-1891, which houses the Unity Archives established in 1764 as an official repository for the central and provincial institutions of the Moravian Church; a simple dwelling house from 1800; and industrial buildings such as the Dürninger Trading House

complex, originally dating from 1767-1768. Also included is the Kölbingsche House, built in 1764 and functioning since 1900 as the Town Museum and Mission Museum, which now serves as the Ethnographic Museum.

Also in the Herrnhut component part is Hutberg, the highest elevation in the town with a lookout tower at its peak, and the God's Acre (cemetery), located to the north between the town centre and the Berthelsdorf Manor complex. Open since 1731, the cemetery served as a prototype for Moravian Church cemeteries. There are 6,000 graves there, with burials according to gender and with distinctions between the sides of brothers and sisters.

The Berthelsdorf Manor complex is the second ensemble of the Herrnhut component part. It is composed of the Manor House of Count Zinzendorf and the apartments of the Unity directors, surrounded by a range of ancillary buildings. Zinzendorf's Manor House, which includes the first renewed Moravian Church assembly place, dates to a complete remodelling of an older estate in 1721-1722. It became a prototype of the so-called Moravian Church Civic Baroque style, which may be seen in varying guises in all congregational settlements. Administratively, Berthelsdorf was incorporated into Herrnhut in 2013.

Component part 002: Bethlehem

Bethlehem is located in the Lehigh Valley region at the confluence of the Lehigh River and Monocacy Creek in Pennsylvania, about a hundred kilometres north of Philadelphia and 130 kilometres west of New York City. It was the first permanent Moravian Church colony settlement in North America, founded in 1741. The component part is located in the centre of the urbanised area of the city. In response to the topography of the valley, the settlement layout deviates somewhat from the characteristic Moravian regularity. It is composed of several key Moravian Church settlement buildings located along West Church Street, the God's Acre (cemetery) located north of the choir houses, and the historic industrial area in the Monocacy Creek Valley. Bethlehem remains an active Moravian Church community, having seven Moravian Church congregations in the city.

The attributes of the Bethlehem component part are the 1741 *Gemeinhaus*, the oldest building in Bethlehem, whose second-floor Hall (*Saal*) is the oldest surviving Moravian worship space, the building serving since 1966 as the Moravian Museum of Bethlehem; the Bell House, built in 1746-1749 and now housing the Moravian Seminary for Girls; the First Single Brethren's House from 1744, which became the Single Sisters' House in 1748 and served as such until 2007 when it was transformed into the Moravian Museum of Bethlehem; the Second Single Brethren's House built in 1748, which served various purposes along its history and is now used by the Moravian University; the 1751 Old Chapel, which was entered by men through the *Gemeinhaus* and by women through the Bell House; the Widows' House dating from 1768, now used by the Moravian University as apartments for students and guest rooms; and the Central Moravian Church, constructed in

1803-1806 with an original capacity of 1,200 people. A number of simple historic dwellings are not within the proposed boundaries of the component part.

The God's Acre (cemetery), one of the oldest perpetually maintained cemeteries in the United States, was laid out in 1742 by Count Zinzendorf himself, according to the same principles as the cemetery in Herrnhut. There are 2,700 graves of European, African American, and Native American members of the congregation and strangers. All the headstones are flat to the ground and of similar size. The last burial occurred in 1911.

Bethlehem was at the forefront of Moravian education in North America. This priority continues today, through the Moravian Academy, Moravian University, and Moravian Theological Seminary. The offices of the Moravian Church Northern Province, Eastern District, Board of World Mission, Moravian Music Foundation, and Interprovincial Board of Communications continue to be located in Bethlehem, but outside the nominated extension. Extensive collections related to the Moravian Church and its affiliated organisations are held in the archives of the Moravian Church's Northern Province, also located outside the boundary of the component part.

Component part 003: Gracehill

Gracehill is located three kilometres west of Ballymena and about forty-five kilometres northwest of Belfast in rural Mid-County Antrim. The component part is situated on a gentle slope down to the River Maine. The plan of the settlement is rigorously symmetrical with segregation according to gender and status. Founded in 1759 amongst numerous scattered diaspora societies, Gracehill features a central square with an ensemble of buildings arranged on three sides. The church occupies the centre and establishes the main axis of the urban plan. Gracehill retains an active Moravian congregation.

The attributes of the Gracehill component part are the church, built in 1765 on the model of the Herrnhut edifice and then extended in 1798; the Warden's House and the Manse, both of 1765, their functions being reversed in 1817; the Single Sisters' House of 1765, which was extended in 1798 and later became the Ladies Academy; two Single Brethren's Houses, one erected in 1767 and the other in 1819 (the latter now a private residence), both for a time incorporating the Boys' Day School; the Weaving Manufactory, built in 1764 as a workshop; the Congregation Store, built as such in 1766-1768 and operated together with a village post office until its acquisition by the Gracehill Old School Trust in 2012; the Ladies Academy of 1797, whose function was switched with the older Single Sisters' House in 1873, now a private house; the Widows' House, built in 1768, restored in 1970, now a private residence; and the Family House, one of about a dozen surviving cottages built for married couples between 1768 and 1792.

The God's Acre (cemetery), integrated into the symmetrical design of the settlement, dates from 1761 and follows the

model established by its prototype in Herrnhut. There are about 1,560 burials here, and the cemetery remains open.

The original area of the three component parts as proposed in the nomination dossier and before changes made to the boundaries totalled 19 ha, with buffer zones totalling 294 ha.

The history of the property begins in 1415, when evangelists in Moravia and Bohemia formed a religious communion following the martyrdom of Jan Hus in Constance (in present-day Germany). The group settled in Kunvald in Bohemia and formed a *Unitas Fratrum* (Unity of Brethren). This Moravian Brotherhood was persecuted and nearly eliminated during religious wars in the 1600s, during which groups dispersed across the region.

In 1722, a small group of Protestant refugees, in part the descendants of the earlier Unity, came from Moravia to the Berthelsdorf estate of Count Nikolaus Ludwig von Zinzendorf, a nobleman raised in the traditions of Pietist Lutheranism. He agreed to the request of their leader, Christian David, an itinerant carpenter, to allow them to settle on his lands in Upper Lusatia (Lausitz) in Saxony, which at the time enjoyed a great deal of autonomy, especially in religious matters. The renewed Moravian Church was founded there on 13 August 1727.

Herrnhut (1722) began as a settlement of Moravian craftspeople who for trading purposes had located next to the road from Zittau to Löbau. A set of distinct practices and customs evolved there, all based on the key concept of the Church as a community of brothers and sisters living together in fellowship. The community was divided into groups according to age, gender, and marital status called “choirs”, some of which were assigned specific communal houses. The liturgical and structural developments in Herrnhut were decisive for the unfolding of systematic town planning and architecture.

Three stages in the evolution of the Moravian network can be distinguished. The early Herrnhut community was established in 1722 as a refuge for Moravian exiles. From 1727, the community began to reach out to like-minded believers. Subsequently, the expansion of the movement from 1732 to 1760, led by Count Zinzendorf's vision, a strong missionary impulse, and aristocratic and diplomatic contacts, began in the territories of the Protestant colonial powers of Denmark, England, and the Netherlands. Parallel to the missionary expansion, the Moravian movement also increased its reach in Europe with new settlement congregations established from 1738 onwards. After the death of Count Zinzendorf in 1760, consolidation took place by strengthening the ecclesiastical structures of the movement, while the building of settlements and missionary expansion continued until 1807.

New Moravian congregations were subsequently established in continental Europe, the islands of Great Britain and Ireland, and North America, and by the 1750s Moravians were a vibrant international community with

more than a dozen settlements founded. Bethlehem (1741) was the first permanent Moravian settlement in the British American colonies and the leading centre of the Moravian Church and its mission activity in North America. German members of the Moravian Church established the first, and only, complete congregational settlement in Ireland. Gracehill (1759) became part of a geometrically similar series of European “ideal” Moravian town plans, including Christiansfeld (1773, Denmark), featuring a strict spatial relationship between key building types and spaces.

Until the early 19th century, Moravian Church settlements were built to a plan that reflected spiritual, societal, and ethical ideals, and included original building types and spaces. The settlements were aided by the migration of artisans and Church leaders from one place to the next. With a reputation for economic success, Moravians were repeatedly invited by territorial rulers to establish settlements.

Settlement congregations are part of a larger network where each individual part contributes to the mission of the whole. It was the Church leadership in Herrnhut that decided on the selection of settlement sites, the design of town plans and buildings, and the supervision of construction by architects, builders, and skilled craftsmen within the Moravian community itself. These autonomous small settlements, where both religious and secular life were controlled by the Church, also acted in support of worldwide missionary activity (Herrnhut) and in evangelising amongst Indigenous peoples (Bethlehem) or dispersed diaspora societies (Gracehill).

A total of twenty-seven Moravian Church settlements were built in the 18th century and one early in the 19th century. Collectively, they formed a key formal and strategic instrument of Moravian theology. “Home rule” was gradually implemented from 1818, and the British, North American, and European continental provinces were formed in 1857. Herrnhut became a municipality in 1895 and gained city rights in 1929.

Herrnhut was badly damaged by fire in 1945 and was neglected during the German Democratic Republic era. Reconstruction of some of the buildings took place immediately after the Second World War, and key built elements were recognised as historical monuments in the 1950s. In subsequent decades the structure of the town was completed. After German reunification in 1989, the heritage inventory was updated and ensembles as well as a large number of single monuments were designated.

In 1961, the City of Bethlehem created a historic district and established a Historical Architectural Review Board. The Central Bethlehem Historic District was placed on the National Register of Historic Places in 1972 (enlarged in 1988), within which the Historic Moravian Bethlehem National Historic Landmark District was designated in 2012 (enlarged in 2023). In 1975, Gracehill was designated as Northern Ireland's first Conservation Area, the boundaries of which were modified in 1997.

State of conservation

The property nominated as a transnational serial extension comprises three component parts that are within living urban or rural settlements. Along with more than two-and-one-half centuries of evolution and development, there have been various conservation and adaptation works undertaken in each component part. The key attributes, as well as the three component parts in general, are in a good state of conservation, with some exceptions. General concerns include the modification of interiors in some cases and inappropriate use of cement mortar, plastic paint, and replacement windows.

The key attributes, as well as the Herrnhut component part as a whole, are in a good state of repair. Although certain elements seem to have been treated with cement mortar and plastic paint, restoration work on the most important buildings in recent years has used lime mortar, oil paint, and other traditional materials. There is also a noticeable use of copies or modern types of windows throughout the component part. Gardens, trees, and vegetation, including the God's Acre (cemetery), are well looked after.

Some attributes, in particular the Berthelsdorf Manor and a number of its farm buildings, the courtyard, and landscape elements, have suffered from neglect and mistreatment for a long time and parts are in poor condition. Deterioration processes seem now to be under reasonable control, and the buildings are gradually being conserved. Façade damage and rising damp are evident in the Vogtshof, and the forest park behind the building needs to be better maintained.

The Herrnhut component part as a whole is well kept, but some private buildings not identified as key attributes are in need of repair.

Herrnhut was significantly damaged by fire in 1945. Conservation and adaptation work is still underway. Any further additions to the structure of the town and interventions on individual structures and features will require great care so as not to negatively affect the proposed Outstanding Universal Value, authenticity or integrity of the component part. ICOMOS considers that a Heritage Impact Assessment must be undertaken for any development proposal that may have an impact on the proposed Outstanding Universal Value, authenticity, and integrity of the nominated extension before any decisions are made that would be difficult to reverse.

The key attributes as well as the general area of the Bethlehem component part are in a good state of repair, although cement mortar and plastic paint have been used for conservation and repair works, and many windows have been replaced with copies. Gardens, trees, and vegetation, including the God's Acre, are well looked after.

The key attributes as well as the village itself in the Gracehill component part are generally in a good state of repair, although there are number of adaptations to other uses and associated interior modifications, and buildings were maintained with cement mortar and plastic paint at an

earlier time. Traditional materials and building techniques have been used in recent years.

Based on the information provided by the States Parties and the observations of the ICOMOS technical evaluation mission, ICOMOS considers that the state of conservation of the nominated extension is satisfactory. Still, the use of inappropriate materials and techniques during conservation and adaptation works should be avoided.

Factors affecting the nominated property

Based on the information provided by the States Parties and the observations of the ICOMOS technical evaluation mission, ICOMOS considers that the main factors affecting the nominated extension are limited and under control. Potential factors in the future include tourism pressures (Gracehill), development pressures (Bethlehem and Gracehill), traffic (Herrnhut), and climate change. The use of inappropriate conservation techniques and materials is also a concern in all three component parts.

Tourism pressures may become an issue in the future, especially in the Gracehill component part where an increase in the number of tourists could have an impact on the daily life of the Moravian Church community. The carrying capacity of Gracehill has been identified as a key issue to be addressed in the Local Management Plan.

There are currently no development pressures in the Bethlehem component part, which is located in a heavily developed and urbanised area. Near the western boundary of the buffer zone, the proposed Skyline West development project high up on the hill and rising above the trees could have an impact on important views towards the northwest, over the colonial industrial quarter.

Decommissioning and phasing out heavy industry in Bethlehem and the revitalisation of brownfield sites as well as other changes in the urban tissue require caution, as they may have ramifications on the proposed Outstanding Universal Value of the nominated extension as well as the protection of Moravian heritage.

There has been what would now be considered some inappropriate development in Gracehill that cuts across the grain of the historic urban structure in the northeast of the settlement. There is also a bus factory located in the immediate vicinity whose operation and development may have an impact on the nominated extension.

The potential for a significant increase in traffic within Herrnhut is a concern. This factor is addressed in the Local Management Plan.

Climate change will likely lead to an increase in weather extremes, which have the potential to become a factor of concern. The periodic flooding of the Monocacy Creek in Bethlehem may increase, the lime tree stands in Herrnhut may suffer, and predicted wetter winters may involve an increase in sudden heavy rains, a situation for which the buildings in Gracehill were not designed.

ICOMOS considers that the state of conservation is satisfactory and that factors affecting the nominated extension are limited and under control.

3 Proposed justification for inscription

Proposed justification

The nominated extension is considered by the States Parties to be of Outstanding Universal Value as a cultural property for the following reasons:

- The Moravian Church Settlements represent the formative phase of Moravian cultural tradition and construction of ideal settlements, which dates from the founding of Herrnhut in 1722 to the late 18th and beginning of 19th centuries when the last settlement of the period was founded (Königsfeld, Baden-Württemberg, 1807), spanning continental Europe, the islands of Great Britain and Ireland, and North America. Years between 1720s and 1770s are considered the great era of Moravian settlement building. This time is also a formative period of Moravian architecture and the Moravian Church cultural tradition.
- The nominated extension reflects systematic planning and construction, the evolution and refinement of urban design and architecture, and in-house expertise in design, construction, and craft-skills. The three settlements display a coherence of style, form, and appearance, together with traditionally established spatial arrangements and original building types that reflect uses, functions, traditions, and intangible associations that are attached to them.
- The development of Moravian settlements during the 18th and beginning of the 19th centuries is characterised by overarching urban planning principles guided by the ideals of the Moravian Church. The settlement patterns show an evolution from the first attempts at an urban planning order in Herrnhut (1722), to a response to the varied topography of Bethlehem (1741), to the increasingly refined plans laid out in Gracehill (1759) and Christiansfeld (1773) on relatively easy topography and benefitting from the experience of the earlier building types and settlements.
- The nominated extension represents the global network of Moravian religious settlements built to receive immigrant congregations: Herrnhut with exiles from Moravia and Bohemia; Bethlehem with immigrant “sea congregations” arriving from Europe; and Gracehill with scattered diaspora in the north of Ireland.

Based on the nomination dossier and the additional information, the key attributes of the nominated extension can be grouped as follows: the planned religious settlements that demonstrate sophisticated and humanistic urban planning guided by the social and ethical principles of the Moravian Church; the architecture and craftsmanship that is expressed in characteristic buildings created for the common welfare and representing the democratic organisation of the Moravian Church; and the continuation of Moravian Church activities and traditions. The key

attributes are in line with the attributes that were determined for the Christiansfeld settlement. Visual and functional connections between individual buildings and the surrounding landscape are also included.

There are also important intangible aspects that represent a recognisable cultural tradition present in the nominated extension. These include distinct features of governance, community organisation, and communication, church life and worship which together with music practice, education, Diakonia (service in response to the needs of people), and missionary practice characterise the Moravian Church’s cultural tradition. Crafts and visual art, building and construction work included, further characterize the distinct character of the Moravian cultural tradition.

Comparative analysis

The comparative analysis has been developed around the comparative analysis that was included in the nomination of Christiansfeld, a Moravian Church Settlement (Denmark, 2015), which illustrated specific approaches to planned urban design. It has examined properties throughout the world inscribed on the World Heritage List, included in the Tentative Lists of States Parties as well as other properties.

The Christiansfeld comparative analysis concentrated on the attributes of Outstanding Universal Value, namely the town plan, the architectural details of individual buildings and spaces, the overall state of conservation, and the key principles and traditions of the Moravian Church that were implemented and reflected in the settlement.

The analysis was supported by adopting the following specifications to be met by candidate settlements through additional selection criteria: representation of the temporal sequence of settlement building; geographical and cultural reach; different functions and organisational values (including links with other settlements, missions, and diaspora societies); variations in urban plans; and variations in buildings and spaces. The qualitative comparison of values and attributes was supplemented by further characteristics under criteria (iii) and (iv).

The comparative analysis of the nominated extension deals only with Moravian Church settlements, with Moravian mission stations (singular ensembles of church, cemetery, manse, and schoolroom) left aside for a potential future nomination. It includes twenty-seven settlements in a temporal sequence that begins in 1722 at Herrnhut and ends with the founding of Königsfeld in 1807 (both in Germany). Twelve of these were excluded because they do not have an active Moravian Church congregation today or were not initially considered as being closely comparable. The comparators represent continental Europe, the islands of Great Britain and Ireland, and North America (former British colonies), which corresponds, to a certain extent, to the division of the Unity Provinces of the Moravian Church.

The comparative analysis is accompanied by an inventory of Moravian Church settlements and Moravian Church mission stations in the world: Denmark (1), Germany (10),

Netherlands (1), Poland (4), United Kingdom (5), United States of America (6), South Africa (5), Tanzania (11), the Caribbean region (Tobago 6, Barbados 9, Saint Kitts 3, Jamaica 16, Antigua 12, and the United States Virgin Islands 8), Suriname (10), Guyana (8), Canada-Labrador (2), and Greenland (1).

ICOMOS considers that the analysis is very thorough, and clearly shows the relevance of Herrnhut, Bethlehem, and Gracehill as an extension of the existing World Heritage property of Christiansfeld, a Moravian Church Settlement, bringing, as a series, additional attributes of the Moravian Church settlement phenomenon. The possibility of future extensions by means of additional component parts has been left open; nevertheless, the current proposed extension and the existing property together are presented as a complete set of settlements that fully express the significance of the Moravian Church settlements during the formative period of the 18th and early 19th centuries.

ICOMOS considers that the reasoning for excluding other settlements, however, is vague. Zeist (1746, Netherlands), for example, is noted for its outstanding significance and unique character, but was not selected for this current nomination. Ebersdorf (1746, Germany), a closely comparable site, was considered highly significant but not selected either, nor was Fulneck (1744, United Kingdom). Königsfeld (1807, Germany), the last settlement founded during the period under consideration that follows the classical Moravian settlement plan, contains important buildings and has always been an eminent centre of Moravian education. Salem (1771, United States of America), another important Moravian settlement both historically and today, was not selected for the current proposal. There are sixteen closely comparable sites distinguished and presented in the summary chart of the comparative analysis.

In the additional information provided in response to the ICOMOS interim report, the States Parties underlined that only Zeist was considered potentially eligible for nomination as a component part, and that other settlements may only marginally enrich the nominated series. They also noted that the Moravian Church agrees that the nominated extension, together with Christiansfeld, adequately represents the network.

ICOMOS considers that the comparative analysis is based on thorough research, including on-site visits to almost all the comparators. ICOMOS notes, however, that the World Heritage Committee, in its decision on Christiansfeld in 2015, recommended that a concept for a transnational serial nomination and an overall composition of the future potential serial property and its nomination phases be developed. Regrettably, this has not been done. The material that has been gathered in the comparative analysis, had it been enriched with further in-depth historical and urban studies showing the spatial development of Moravian Church settlements, including the identification of its main centres, directions, and typologies, could have provided a scientific basis for defining a

representational portrayal of the network, capturing its key elements and attributes.

A more comprehensive analysis of other settlements covering the complete network of Moravian Church settlements could serve as basis for extending the nominated serial property in the future.

ICOMOS nevertheless considers that the comparative analysis justifies the extension of Christiansfeld, a Moravian Church Settlement as a transnational serial nomination by the addition of three proposed component parts, Herrnhut, Bethlehem, and Gracehill. However, the resulting four settlements do not represent all aspects of the Moravian Church settlement phenomenon. Therefore, without prejudice to the final decisions, the proposed serial nomination should be kept open for possible extension(s) in the future to allow any equally qualified settlement(s) to be nominated if the relevant States Parties so agree.

ICOMOS considers that the comparative analysis justifies consideration of the nominated extension for the World Heritage List.

Criteria under which inscription is proposed

The property is nominated on the basis of cultural criteria (iii) and (iv). As a proposed extension of Christiansfeld, a Moravian Church Settlement (Denmark, 2015), the property is nominated under the same criteria.

Criterion (iii): bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared;

This criterion is justified by the States Parties on the grounds that the proposed transnational series of four Moravian Church settlements bears exceptional testimony to Moravian Church principles and the faith, way of life, and distinct religious and social ideals and practices of the community that are expressed in the layouts, architecture, and craftsmanship of the settlements; and that numerous buildings are still used for Moravian Church activities and traditions.

Moravian 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.

ICOMOS considers that the proposed extension of Christiansfeld, a Moravian Church Settlement strengthens the justification of this criterion as being an exceptional testimony of the principles of the Moravian Church and way of life. The establishment of the Moravian Church settlements in its formative phase is expressed in the

layouts, architecture, and craftsmanship of the settlements, and the continuation of Moravian Church activities and traditions. The proposed serial approach expresses this justification in a more complete way. The nominated extension composed of the Herrnhut, Bethlehem, and Gracehill settlements together with the Christiansfeld settlement highlights the influence of the Church in colonisation processes and missionary work, and its structure as a network during its formative phase. The continuing presence of Moravian Church communities in each of the settlements ties their historic layouts and structures to the living cultural tradition of the Moravian Church and to the larger Moravian Church community.

ICOMOS considers that criterion (iii) is justified.

Criterion (iv): be an outstanding example of a type of building, architectural or technological ensemble or landscape which illustrates (a) significant stage(s) in human history;

This criterion is justified by the States Parties on the grounds that the proposed transnational series of four Moravian Church settlements is an outstanding example of intentional religious town planning within the Protestant tradition, combining both the spiritual aspects and the practical considerations of community life. Moravian Church settlements, according to the States Parties, stand for the movement towards democratisation, offering the same standard of living to all its members and advancing the common welfare.

ICOMOS considers that the proposed extension of Christiansfeld, a Moravian Church Settlement strengthens the justification of this criterion. Each architectural ensemble bears witness to the vision of the Moravian Church of a unified, coherent urban design, inspired by the concept of an “ideal city” and anticipating Enlightenment ideals of equality and social improvement that became a reality for many only much later. The democratic organisation of the Moravian Church is expressed in its humanistic town planning and important buildings for the common welfare, and in the visual and functional connections between individual elements and with the landscape setting. These elements established during the formative phase of the Moravian Church settlements stand for the movement towards democratisation, offering the same standard of living to all its members and advancing the well-being of the group. Each settlement possesses distinctive functions and illustrates unity through homogeneous groups of buildings with shared styles, materials, and proportions (each adapted to local conditions), together with consistently high quality craftsmanship.

ICOMOS considers that criterion (iv) is justified.

ICOMOS considers that the nominated extension meets cultural criteria (iii) and (iv).

Integrity and authenticity

Integrity

The integrity of the nominated extension is based on the Moravian Church settlement phenomenon being expressed through the establishment of settlements and mission stations, and on the distinctive characteristics of Moravian settlements. As a serial nomination, integrity is also a measure of whether the component parts individually and collectively contain all the attributes necessary to express in a substantial way the proposed Outstanding Universal Value of the nominated extension as a whole, and how each component part contributes to that value. Integrity is furthermore a measure of the intactness of the attributes. Finally, it is necessary to consider the extent to which the nominated extension is affected by adverse effects of development and/or neglect, as well as how other pressures are managed.

Each of the three component parts and Christiansfeld illustrate different aspects, stages of development, and background conditions for Moravian Church settlements. Each has its own urban and architectural character, possessing similarities to the original Moravian Church Civic Baroque style but adapted to local conditions. Due to their historical development, none is totally complete. Nevertheless, all the component parts have several elements that are legible, and together they express their individuality and role in the development of Moravian Church settlements as urban and architectural ensembles. They fully express the significance of the global phenomenon of Moravian Church settlements in the formative period of the 18th and early 19th centuries.

The attributes expressing the proposed Outstanding Universal Value are generally in a good state of conservation, and the factors affecting the component parts are under reasonable control.

All the attributes of the Herrnhut component part are located within the boundaries of the nominated extension. The area is of adequate size and comprises the main Moravian buildings and functions. Nevertheless, ICOMOS considers that the selection of the attributes directly supporting the proposed Outstanding Universal Value could be enhanced by adding the Pilgrim House (*Pilgerhaus*) for visiting and retired missionaries, built between 1864 and 1865 to replace a house from 1725-1726 used for the same purpose, and buildings that show aspects of everyday life such as the Common Laundry House (*Alte Rolle*, 1788), through a minor boundary modification request.

The key Moravian buildings dating to the initial stage of the development of the Bethlehem settlement are included within the boundaries this component part. The Second Single Brethren's House (1748) was added to the National Historic Landmark District in December 2023 and is therefore included in this component part.

The Gracehill component part is of adequate size, comprising the main Moravian buildings and functions. ICOMOS observed in its interim report that a small modification of the boundaries would benefit the conservation and presentation of the component part. The States Parties responded with a proposed boundary modification to include areas along the main axis between the main square and the River Maine. With this modification, all attributes supporting the proposed Outstanding Universal Value are located within the boundaries of the Gracehill component part.

In summary, all attributes supporting the proposed Outstanding Universal Value have been identified and included in the boundaries of the component parts of the nominated extension.

ICOMOS considers that the integrity of the whole nominated series as well as the integrity of each of the component parts have been demonstrated.

Authenticity

The authenticity of the nominated extension is based on the links between the attributes and the proposed Outstanding Universal Value, and how the cultural values are truthfully and credibly expressed through attributes such as form and design, materials and substance, use and function, location and setting, and other factors.

In the Herrnhut component part, the basic form and design of the town plan as well as its setting in the rural landscape have been preserved since the 18th century with limited later growth. This includes streets, open spaces, many plots and gardens, and the God's Acre (cemetery), as well as the Berthelsdorf Manor complex with its related buildings and the *allée* of lime trees between it and Herrnhut.

The main exception is in the town centre, where an extensive fire took place in May 1945. The church was subsequently rebuilt – broadly to the original design but with modern adaptations and materials – as were the majority of buildings around the central square (*Zinzendorfplatz*). Buildings that escaped the fire have been selected as key attributes. They preserve their older forms and designs as well as materials and substance, though maintenance and restoration work have brought about some changes, particularly to the interiors. There are also a number of gardens and garden houses that are preserved. In the Berthelsdorf Manor complex, most individual buildings as well as the layout of the estate are well preserved, although several buildings are in a poor state of repair, and the outer spaces also need better care.

The uses and functions of many buildings still relate to the Moravian Church and its connected work. Moravian Church cultural traditions continue.

Based on the *ICOMOS-ICCROM Guidance on Post-Disaster and Post-Conflict Recovery and Reconstruction for Heritage Places of Cultural Significance and World Heritage Cultural Properties* (2023), and the fact that

several of the attributes supporting the proposed Outstanding Universal Value were not burnt, the conditions of authenticity for the Herrnhut component part can be judged as sufficient.

In the Bethlehem component part, the form and design of the town plan has been well preserved since the 18th century, as has been the later expansion of the city, which is its direct continuation. This includes the main streets, some plots, open spaces, the God's Acre (cemetery), and the layout of the colonial industrial quarter.

The buildings within the proposed boundaries retain their forms and designs, apart from the colonial industrial quarter, where they have been preserved mainly as ruins. They are essentially authentic regarding materials and substance, though continuous maintenance and restoration work has brought changes.

The uses and functions of the attributes have in most cases been retained or otherwise changed to another use or function that still relates to the Moravian Church. Many of the Moravian Church cultural traditions continue.

In the Gracehill component part, the form and design of the town plan as well as its location in the rural landscape have been well preserved since the 18th century. This includes the central axis, streets, many plots, the central square, and the God's Acre (cemetery).

The buildings and other selected attributes retain their forms and designs. They are essentially authentic regarding their materials and substance, though a few buildings have undergone some major changes (the Original Single Sisters' House, the Weaving Manufactory, the Original Single Brethren's House). Maintenance and restoration work has also brought changes to the buildings and green areas.

The uses and functions of many attributes have been retained or changed to other uses related to the Moravian Church. Moravian Church cultural traditions continue.

ICOMOS considers that the authenticity of the whole nominated series as well as the authenticity of each of the component parts have been demonstrated.

In conclusion, ICOMOS considers that the conditions of integrity and authenticity of the whole nominated series and of the individual component parts have been met.

Boundaries

The boundaries of the nominated extension are delineated to encompass the attributes of the three Moravian Church settlements. They correspond to nationally designated forms of protection in the respective States Parties. Buffer zones have been established with the purpose of providing an additional layer of protection. This includes both key views out of each component part towards the surrounding landscape, and key views of the settlements from their surroundings. The delineation of the buffer zones takes into consideration the boundaries of existing forms of protection

and responds to potential future development pressures (even if they are low) that may become a threat to the significance and character of the component parts.

In the additional information provided in November 2023 and February 2024, the States Parties reaffirmed this approach and provided a brief explanation of the rationale underlying the delineation of the boundaries of the nominated extension. This information could be further supplemented by urban studies and analyses, to reinforce the understanding of the development of the settlements.

Component part 001: Herrnhut

The municipality of Herrnhut has a population of about 6,300 inhabitants. There are approximately 990 residents within the component part and 310 in the buffer zone.

The boundaries of the Herrnhut component part include the historic town centre together with the God's Acre (cemetery) located on the southern slope of Hutberg hill, to which the Berthelsdorf Manor complex in the northeast is connected by a historic tree-lined *allée*. According to the States Parties, the boundaries of existing urban and architectural ensembles are used as the basis for the boundaries for the component part. They extend to the northwest to include the Ethnographic Museum and to the east to include two missionary houses of the early 20th century. The boundaries follow streets, plots, and natural features.

ICOMOS considers that the boundaries have been unambiguously set, except perhaps for the north-western part (around the Ethnographic Museum and its modern extension).

The buffer zone includes landscape views amongst the Berthelsdorf Manor complex, Hutberg hill, and Herrnhut. Its boundaries include the Moravian Church Forest and the open fields to the south and east, and urban structures to the west of the town centre. The buffer zone boundaries are, in principle, formed by the municipal boundary of Herrnhut or follow the plots of land.

ICOMOS considers that the buffer zone of the Herrnhut component part is adequate with the exception of the northernmost area, where it is very narrow and therefore insufficient. An extension to the north of the Berthelsdorf Manor complex to include the Lutheran parish church, important in early Moravian movement history, would be advisable. This would provide an additional layer of protection in this area while at the same time adding a functional context to understanding the history of the component part.

In the additional information of November 2023, the States Parties explained that the Berthelsdorf Manor complex provides historical connections, but not with the developments related to the Moravian Church after 1721. There are therefore neither planned nor any other relevant visual connections. ICOMOS considers that the purpose of a buffer zone is to provide an added layer of protection to

the component part. This protection is not limited to important views or historical connections; it often involves, for example, protective measures such as limitations on authorised uses. The States Parties, in their response to the ICOMOS interim report, proposed a modification of the buffer zone to provide an additional layer of protection for the Berthelsdorf Manor complex in the component part. ICOMOS welcomes this expansion of the proposed buffer zone.

Component part 002: Bethlehem

The city of Bethlehem has a population of about 75,000 inhabitants. There are approximately 33 residents living within the component part and 3,110 in the buffer zone.

The boundaries of the Bethlehem component part include a selected cluster of early buildings, the God's Acre (cemetery), and an archaeological site in the colonial industrial quarter. These three contiguous areas are connected by roadways or pedestrian paths. The boundaries correspond with that of the National Historic Landmark District. Having the boundaries of the component part correspond with the National Historic Landmark District boundary results in a rather limited area. In response to the ICOMOS interim report, the States Parties in February 2024 proposed a modification of the boundaries to include the Second Single Brethren's House (1748). It was added to the National Historic Landmark District in December 2023, and is now included within the expanded boundaries of the component part. The State Party considers that there are no other essential Moravian Church buildings, gardens, or functional areas currently located beyond the National Historic Landmark District.

The buffer zone covers the historic urban centre that surrounds the 18th-century core, and comprises much of a historic district listed on the National Register of Historic Places. The boundaries are drawn along the valley of the Monocacy Creek and the Lehigh River on the south and east sides (the Lehigh River valley is not included) and includes residential areas to the north and east. It follows roads except in the north, where a shopping mall and multi-storey parking garage complex is excluded. The rationale underlying this delineation is not provided.

While the buffer zone appears to be satisfactory, ICOMOS in its interim report suggested extending it on the south side down to the Lehigh River to include land that was used for gardens and thus was important to the economy and self-sufficiency of the settlement. Today, this area is protected within the Central Bethlehem Historic District, which is on the National Register of Historic Places. Extending the western boundary of the buffer zone farther out to ensure adequate visual protection from potential changes caused by developments was also suggested. The States Parties, in their response to the interim report, proposed a modification of the buffer zone boundaries that includes the above-mentioned areas. The southern boundary has been extended down to the Lehigh River and now includes the valley floor immediately north of the river which has substantial early to late 19th century transport infrastructure,

including canal, railway, and roads. On the western side, the boundary has been routed along the border of the Central Bethlehem Historic District and includes the valley of the Monocacy Creek with a strip of late-19th-century non-Moravian residential development located along its western edge.

Component part 003: Gracehill

There are approximately 140 residents within the Gracehill component part and 320 in the buffer zone.

The boundaries of the Gracehill component part enclose the core of the historic planned village around the central square. In the west, north, and east, the Gracehill Conservation Area boundaries double as the boundaries of the component part. In the south the boundary has been drawn to exclude a modern residential development. It follows roads and plot boundaries, apart from the northeast side where it crosses them.

ICOMOS in its interim report recommended that the boundaries of the component part be extended south to the River Maine, at least in front of the central square that forms an important view along the central axis. This is both a matter of design and function – the whole plan and its functions are symmetrically arranged around this axis. The open fields down to the river were part of the original settlement and constitute an important aspect of the concept of a self-sufficient ideal city. In addition, the boundary in front of the central square is not substantiated on the ground by any structural features; it cuts the land parcels along their length. The States Parties, in their response to the ICOMOS interim report, proposed a modification of the boundaries to include the area in front of the square down to the flood embankments of the Maine River, thus including the area that forms an important view along the central axis.

The buffer zone incorporates the remaining part of the Conservation Area outside the component part, together with the surrounding agricultural setting to the east, west, and south of the 18th-century Moravian urban core. The buffer zone boundaries follow roads and field boundaries, except for the west side of the south angle where it is drawn straight across fields. The buffer zone is also intended to protect key views along the main axis from the church and central square across open fields and the river to the woodland beyond.

There is no buffer zone proposed to the north. In the additional information provided by the States Parties in November 2023, it was explained that there are no important views along the Galgorm Road. Moreover, the lands have been changed significantly, almost completely developed with two-storey semi-detached residential buildings. Nevertheless, the States Parties in response to the ICOMOS interim report proposed an extension of the buffer zone to the north and west, and inclusion of the built-up residential area next to the Moravian Church settlement and the fields along Galgorm Road. At the same time, the

southwestern boundary was moved to the line of the buildings and the road respectively.

Evaluation of the proposed justification for inscription

In summary, ICOMOS considers that the comparative analysis justifies consideration of the nominated extension for the World Heritage List, and that this nominated extension reinforces the justifications for criteria (iii) and (iv) of the property Christiansfeld, a Moravian Church Settlement (Denmark, 2015). The conditions of integrity and authenticity of the whole nominated series and of the individual component parts have been met. The boundaries of the component parts and buffer zones as revised by the States Parties in February 2024 are adequate.

4 Conservation measures and monitoring

Documentation

Detailed baseline documentation of all the key attributes of the proposed Outstanding Universal Value is important for management, conservation, and monitoring, as well as for disaster risk management or post-disaster responses.

The Moravian Church has archives with extensive documentation of the buildings and their histories. The Unity Archives in Herrnhut is the archives of the central institutions of the worldwide Moravian Church as well as the European Continental Province. It contains, amongst other holdings, collections of paintings, prints and drawings, maps, and photographs from the Moravian Church and its mission areas and provinces. The Moravian Archives of the Moravian Church Northern Province in Bethlehem also holds an extensive collection of primary resource materials including maps, plans, drawings, paintings, prints, letters, diaries, church records, and genealogical records relating to the history of the Moravians in North America. There are also other archives, both national and local, in each of the States Parties that collect and store historic documentation of various kinds. The collections are well organised and generally available through searchable databases. ICOMOS considers that archival documentation is very rich for each of the component parts.

In terms of inventories, Herrnhut and Gracehill have reasonably up-to-date systematic records of an appropriate level of completeness and detail. Documentation for Bethlehem appears less complete.

In October 2023, ICOMOS requested the States Parties to provide architectural and urban analyses, supported by analytical drawings, to better understand the development of Moravian settlements. In November 2023, the States Parties provided several historical maps of each settlement, along with brief outlines of the major milestones in their urban expansion. While the overall evolution of each component part was presented, the analytical aspect was lacking. A full and detailed analysis of the extent to which the urban layouts, individual buildings, and key structures of the component parts have retained their historic forms,

materials, and functions remains an important but not yet fully realised conservation and management tool.

Conservation measures

For individual buildings and sites, conservation and maintenance is primarily the responsibility of the owners or possessors, using their own financial resources. In some cases there is the possibility of supranational, federal, state, and/or local grants funded through a number of programmes within each State Party.

Despite the existence of general statements and guidelines, no concrete written plans or programmes for conservation actions or continuous maintenance of the individual key attributes have been presented by the States Parties. These would normally include specific rules and guidelines for conserving individual monuments, conservation actions and programmes, plans for regular maintenance work, and recommended building techniques and materials, amongst others.

ICOMOS notes that a Moravian Church system for local maintenance and management of the buildings owned by the Church and its affiliated businesses has a long tradition and seems to be effective. However, an awareness of specific conservation requirements regarding traditional building techniques and materials is not firmly present at the sites. Maintenance plans or conservation programmes are in progress, but have not yet been developed for all key attributes.

An overall concern is the general use of inappropriate alternatives to lime mortar, oil paint, and other traditional materials and building techniques. In their response to the ICOMOS interim report, the States Parties informed that specific conservation and maintenance policies will be developed by the Moravian Unity Cultural Heritage Foundation in 2024-2025, in which the aforementioned issues will be addressed.

In all three component parts there are well-developed systems of education and training in the fields of conservation, restoration, and management of cultural monuments. Various universities and technical colleges also offer numerous training possibilities.

ICOMOS considers that, overall, the conservation measures used for the key attributes as well as for the three component parts as a whole are appropriate.

Monitoring

According to the States Parties, the main aim of the monitoring system is to systematically document the state of conservation on an ongoing basis in order to identify potential threats to the nominated extension or trends that might affect it. It is intended to provide the information and data needed to implement appropriate measures to prevent or mitigate potential threats. As the nominated property is proposed as a serial extension of the World Heritage property “Christiansfeld, a Moravian Church Settlement”, the monitoring system takes into consideration the

methodology already developed for Christiansfeld and implemented there since its inscription in 2015.

Relevant indicators will be prepared annually by the Transnational Coordination Group of the nominated transnational serial property and presented to the Intergovernmental Committee. Key indicators have been grouped into three measures: state of conservation; use and function; and external pressures. Monitoring at the level of each component part is based on existing systems in the respective States Parties. Each State Party will remain responsible for collecting data for its component part through its relevant institutions. The methodology is to be evaluated within the framework of the regular revision of the overarching International Management Plan and its accompanying Local Management Plans.

ICOMOS considers that the monitoring methodology and system is well structured but needs some further development. While specific groups of issues on which information will be collected have been proposed, thresholds that clearly define when action is needed are yet to be developed. In addition, other than recording the number of Moravian Church members, no metrics have been proposed to monitor changes in the state of Moravian cultural traditions.

ICOMOS considers that the documentation is largely adequate, the conservation measures are appropriate, and the proposed monitoring system is well structured but should be further developed by revising some of the monitoring indicators to make them more measurable and indicative. ICOMOS also considers that it would be advisable that the monitoring system is further developed to encompass all the attributes of proposed Outstanding Universal Value and is adapted for easy integration of its outcomes into the Periodic Reporting questionnaire.

5 Protection and management

Legal protection

The nominated extension is composed of three component parts in three different States Parties, with legal protection laws and regulations being promulgated at the national or federal level, or the regional, county or state level, or the local level, or a mixture of some or all. There is therefore considerable diversity amongst the legal frameworks in place for each component part. Nevertheless, these frameworks can be said to ensure the safeguard of the attributes of the proposed Outstanding Universal Value.

Because the proposed Outstanding Universal Value is linked to the definition of a planned settlement (the urban plan, architecture, and craftsmanship are amongst the key attributes), ICOMOS considers that the legal protection of the urban ensembles in their entirety is essential, along with the protection of individual attributes.

Due to limitations on the length of evaluation reports, this section provides only a short summary of the most relevant aspects.

Component part 001: Herrnhut

A large number of German federal laws have references to heritage protection. These include the Regional Planning Act (ROG) of 2008 (amended 2023); the Federal Building Code (BauGB) of 2004 (amended 2022); the Federal Nature Conservation Act (BNatSchG) of 2009 (amended 2022); and the Act for the Preservation of the Forest and for the Promotion of Forestry (BWaldG) of 1975 (amended 2021).

At the state level, the built environment of the Herrnhut component part is protected by the Act on the Protection and Conservation of Cultural Heritage in the Free State of Saxony – Monument Conservation Act of Saxony (SächsDSchG, 1993, consolidated in 2016). Buildings within ensembles are also protected as single monuments and enjoy the highest level of statutory protection in Saxony. The Act on Nature Conservation and Landscape Protection of Saxony (SächsNatSchG, 2013) has provisions to protect the environment.

Regulations concerning the upkeep of Moravian Church property, including buildings and cemeteries, can be found in the Moravian Church's Administrative Regulation of the European Continental Province (*Verwaltungsordnung*), last updated by the Provincial Board in 2019.

Component part 002: Bethlehem

At the federal level, the National Historic Preservation Act of 1966 (54 United States Code 300101- 307108) provides some protection for properties that have been formally designated as being nationally significant. Other federal or state laws protecting the environment provide collateral protection to historic properties and their settings. The entire Bethlehem component part is further protected through the designation of Historic Moravian Bethlehem as a National Historic Landmark District (2012, 2023), and the designation within this District of two individual National Historic Landmarks. The buffer zone is wholly within the Central Bethlehem Historic District, which is listed on the National Register of Historic Places (1972, 1988).

Other applicable federal laws include the Historic Sites, Buildings, Objects, and Antiquities Act of 1935 (54 United States Code 320101); the National Environmental Policy Act of 1969 (42 United States Code 4321 et seq.); and the American Indian Religious Freedom Act of 1978 (42 United States Code 1996). At the state level, the relevant laws include the Historic District Act (Act 167) of 1961 and the Municipalities Planning Code (Act 247) of 1968, as amended in 2000.

The Bethlehem component part is protected at the local level through the City of Bethlehem Ordinance No. 1728 (1961), which requires review by the City of Bethlehem Historical Architectural Review Board of all proposed erection, alteration, demolition, relocation, adaptive reuse

or new construction of properties within the Central Bethlehem Historic District. This law is exercised in the context of the City of Bethlehem Zoning Ordinance Part 13 of The Codified Ordinances of The City of Bethlehem, Lehigh and Northampton Counties, Pennsylvania (revised 2022).

Component part 003: Gracehill

The Gracehill component part is fully protected as a Conservation Area (1975, variation 1997) through legislation under the Planning Act (Northern Ireland) 2011 (Section 104). The most important buildings and spaces are also Listed Buildings of “special architectural or historic interest” under the Planning Act (Northern Ireland) of 2011 (Section 80), supplemented by the Northern Ireland Government Strategic Planning Policy Statement (2015). There are no Scheduled Historic Monuments within Gracehill village, but there are many Listed Buildings.

A Local Development Plan for the Council Area is due to be adopted by the District Council in 2024. Heritage sites, if considered of sufficient value, are protected by statute or through a Local Development Plan. The Mid and East Antrim Borough Council is responsible for the preparation of the Development Plan for this area.

Management system

Responsibility for the management of each component part of the serial nominated property rests with the relevant governments of the respective States Parties, the local authorities, and the Moravian Church. The States Parties have established an overall management system for the proposed transnational serial property, including Christiansfeld, in the form of an International Management Plan complemented and supported by a Local Management Plan for each of the four component parts. The proposed management system is intended to promote a common vision of, and approach to, the protection, conservation, and presentation of Moravian Church Settlements, and to enable essential communication between all levels of authorities and stakeholders.

The process of building a management structure was initiated at the nomination stage. In September 2021, a Voluntary Association Agreement was signed by the key stakeholders of the nominated extension.

A Transnational Working Group was formed for the preparation of the nomination dossier. This group is planned to be transformed into a Transnational Coordination Group. The Voluntary Association Agreement also provides for the creation of an Intergovernmental Committee that, together with the Transnational Coordination Group, will coordinate at an international level the management and development of Moravian Church Settlements in the event of inscription on the World Heritage List.

The Moravian Church Transnational Advisory Group, composed of representatives of the Moravian Church administrations and local congregations of each

component part, together with the overarching leadership of the Unity Board, will serve as an advisory body to the Transnational Coordination Group. These groups will be responsible for coordinating work at the international level and will additionally ensure the coordination of the groups responsible for managing the component parts at the national and local levels. World Heritage coordinators are planned to be designated for all component parts.

The International Management Plan has been endorsed by all four States Parties (Denmark, Germany, United Kingdom of Great Britain and Northern Ireland, United States of America,) comprising the proposed transnational serial property. It will become operational in the event the proposed transnational serial property is inscribed on the World Heritage List. The International Management Plan is designed to ensure the coordinated management of the separate component parts. It will function as strategic guidance for the Transnational Coordination Group operating under the steering function of the Intergovernmental Committee. According to the States Parties, this management document for the serial nominated property is valid but not binding at the international level.

The International Management Plan is a policy document on a general level. It presents broad statements, an outline framework for cooperation, and an action plan for the years 2023 to 2025. The action plan refers to coordination, protection, preservation, conservation, communication, education, and research. A procedure for “threat alerts” deals mainly with ensuring cooperation with the World Heritage Committee and meeting the States Parties’ responsibilities specified in paragraphs 169, 172, and 174 of the *Operational Guidelines for the Implementation of the World Heritage Convention*. It also includes a requirement for Heritage Impact Assessments to be undertaken at the site level.

The International Management Plan is designed to be supported by Local Management Plans for each of the four component parts. The Local Management Plan for the Herrnhut component part was approved by Herrnhut City Council and the Moravian Church in spring 2023, and Christiansfeld is on the third revision of its Local Management Plan. Local Management Plans for the two other component parts are in progress, and are planned to be adopted by the end of 2024.

Visitor management

The component parts do not have visitor management plans but the Local Management Plans will include objectives and actions related to welcoming and managing visitors. The States Parties expect the number of visitors to double to an estimated 40,000 per year in Herrnhut, 120,000 in Bethlehem, and 45,000 in Gracehill in the event of inscription on the World Heritage List.

The carrying capacities of the component parts are judged to be sufficient by the States Parties, though this may be an issue for Gracehill. Herrnhut has a long tradition of receiving visitors due to its status within the Moravian Church. There are also a number of tourist destinations in the region, and

Herrnhut is well integrated into the tourism structure, though accommodation in the town and vicinity is limited. Bethlehem already attracts many visitors due its location in the Lehigh Valley and festivals organised in the city; about sixteen million people a year visit the region. Gracehill is a small village with limited on-site facilities, and is considered to be vulnerable. It is anticipated that most tourist visits there will be short, likely combined with other attractions in the region. Establishment of a visitor reception centre outside the Gracehill component part is foreseen as a medium-term goal in the draft Local Management Plan.

A number of informational media are already in place at the individual component parts. A common transnational strategy for interpretation and presentation, underpinned by a research strategy, is planned. Using modern technologies, it will be aimed at a range of audiences and will encourage inclusiveness. The component parts will each have their own web pages, coordinated through a web portal managed by the Moravian University in Bethlehem.

Community involvement

Various stakeholders have been involved and consulted in the nomination process and in the management of the component parts. In each component part they include the Moravian Church and its associated bodies (congregations, church-affiliated agencies, foundations, and educational institutions), government authorities at the national, regional and local levels, various non-governmental organisations, and private residents. The Moravian Church and the worldwide Moravian Unity provide a continuing historical link across the serial nominated property, including continuing ownership and management.

Indigenous peoples are associated only with the Bethlehem component part, according to the States Parties. Special consultations were instigated there amongst Native American Tribal Nations according to the prescribed procedures of the United States Department of the Interior. These Tribal Nations included the Delaware, Stockbridge-Munsee Band of Mohicans, Aquinnah, and Munsee (Canada), whose ancestors were affected by the presence and missionary work of the Moravians in Pennsylvania in the 18th and 19th centuries. All views provided by the Indigenous representatives were incorporated by consensus.

Effectiveness of the protection and management of the nominated property

In summary, ICOMOS considers that the three component parts have an adequate level of protection under the applicable laws. The International Management Plan will establish a coordination mechanism for the nominated extension together with Christiansfeld, a Moravian Church Settlement, while individual Local Management Plans will give direction for the management of the individual component parts at the local and national levels, and in conformity with national legislation. These management plans will need to be formally adopted and implemented by the States Parties.

6 Conclusion

The nomination of the Moravian Church Settlements responds to the recommendation of the World Heritage Committee regarding the potential for a transnational serial extension of Christiansfeld, a Moravian Church Settlement (Denmark), inscribed on the World Heritage List in 2015. ICOMOS appreciates the work undertaken by the States Parties to prepare a thoroughly researched and clearly presented nomination dossier in response to this recommendation. ICOMOS also appreciates the effort made by the States Parties to produce clarifying additional information.

The Herrnhut (Germany), Bethlehem (United States of America), and Gracehill (United Kingdom of Great Britain and Northern Ireland) component parts, plus Christiansfeld (Denmark), are testimony to the establishment and geographical and cultural reach of an international network of settlements planned and constructed by the Moravian Church. The nominated extension highlights the influence of the Moravian Church in colonisation processes and network structures.

As a series, Herrnhut, Bethlehem, and Gracehill bring additional attributes of the Moravian Church settlement phenomenon, underline the character of the Moravian Church network, and fully express the significance of the Moravian Church settlements during the formative years of the 18th and early 19th centuries.

The three component parts, together with Christiansfeld, each share overarching planning principles guided by the ideals of the Moravian Church, and feature building types and styles that became pervasive in Moravian settlements but were subtly modified in each location to reflect local styles and influences.

ICOMOS considers that the nominated extension meets cultural criteria (iii) and (iv) and that the serial approach to the phenomenon of the Moravian Church settlements expresses the justification in a more complete way. The conditions of integrity and authenticity are met, and the boundaries of the component parts and their buffer zones, as modified by the States Parties in February 2024, are adequate. An International Management Plan will coordinate the proposed transnational serial property, and individual Local Management Plans will give direction for each component part. An Intergovernmental Committee and Transnational Coordination Group will ensure this coordination.

ICOMOS also considers that the serial nomination should be kept open for possible extension(s) in the future to allow any equally qualified settlement(s) to be nominated if agreed to by the relevant States Parties.

7 Recommendations

Recommendations with respect to inscription

ICOMOS recommends that the extension of Christiansfeld, a Moravian Church Settlement, Denmark, to include Herrnhut (Germany), Gracehill (United Kingdom of Great Britain and Northern Ireland), and Bethlehem (United States of America) and become the Moravian Church Settlements, Denmark, Germany, United Kingdom of Great Britain and Northern Ireland, United States of America, be approved on the World Heritage List on the basis of **criteria (iii) and (iv)**.

Recommended Statement of Outstanding Universal Value

Brief synthesis

The Moravian Church Settlements in Herrnhut (Saxony, Germany), Bethlehem (Pennsylvania, United States of America), Gracehill (Northern Ireland, United Kingdom of Great Britain and Northern Ireland), and Christiansfeld (Jutland, Denmark) were established according to overarching planning principles that reflected the ideals of the Moravian Church, as expressed in their plans and democratic organisation. Herrnhut, founded in 1722 as the “mother settlement”, is a testimony to the original Moravian urban and architectural design principles, as well as the key attributes of the Church’s spiritual, societal, and ethical ideals. Bethlehem, established in 1741, is the first permanent, best-preserved, and most important Moravian Church settlement in North America. Gracehill, developed in 1759 and featuring a grid-like plan focused on a village square, is the best-preserved Moravian Church settlement on the islands of Great Britain and Ireland. Founded in 1773, Christiansfeld, with its intact central square and impressive collection of buildings, presents the best-preserved example of a northern European Moravian Church settlement. Each architectural ensemble bears witness to the Moravian Church’s vision of a unified, coherent urban design, inspired by the concept of an “ideal city” developed by the Church during its formative phase in the 18th and beginning of the 19th centuries.

All four settlements have distinctive Moravian buildings, including a particular type of *Gemeinhaus* (congregation building), church, and choir houses (large structures designed as communal dwellings for unmarried men, unmarried women, and widows), as well as a nearby God’s Acre (cemetery). Each settlement has its own architectural character based on an original Moravian Church Civic Baroque style but adapted to local conditions. Together, these settlements represent the transnational scope and consistency of the international Moravian community as a global network. Present today in each component part is an active congregation whose continuation of traditions forms a living Moravian heritage.

Criterion (iii): The transnational series of Moravian Church settlements bears exceptional testimony to Moravian Church principles, which are expressed in their

layouts, architecture, and craftsmanship, as well as the fact that numerous buildings are still used for their original functions or for the continuation of Moravian Church activities and traditions. The Herrnhut, Bethlehem, Gracehill, and Christiansfeld settlements, each possessing an exceptional range of tangible and intangible attributes, represent a vibrant worldwide network in which no settlement or congregation exists in isolation. Together, they highlight the Church's influence in colonisation processes and missionary work, and its structure as a network during its formative phase during the 18th and beginning of the 19th centuries. The continuing presence of Moravian Church communities in each of the settlements ties their historic layouts and structures to the living cultural tradition of the Moravian Church and to the larger Moravian Church community.

Criterion (iv): The transnational series of Moravian Church settlements are an outstanding example of religious town planning, within the Protestant tradition, combining both the spiritual aspects and the practical considerations of community life. Each architectural ensemble bears witness to the Moravian Church's vision of a unified, coherent urban design, inspired by the concept of an "ideal city" and anticipating Enlightenment ideals of equality and social improvement that became a reality for many only much later. The democratic organisation of the Moravian Church is expressed in its humanistic town planning and important buildings for the common welfare, and in the visual and functional connections between individual elements and with the landscape setting. These settlements, established during the formative phase of Moravian Church settlements, stand for the movement towards democratisation, offering the same standard of living to all its members and advancing the well-being of the group. Each settlement possesses distinctive functions and illustrates unity through homogeneous groups of buildings with shared styles, materials, and proportions (each adapted to local conditions), together with a high quality of craftsmanship.

Integrity

The transnational serial property includes all the attributes necessary to convey its Outstanding Universal Value, and is of adequate size to ensure the complete representation of the features that express its significance. The property comprises four component parts that together illustrate the origins, evolution, and global spread of Moravian Church settlements during their formative phase. They represent the continuing religious heritage, each sharing a common set of attributes while contributing to the series, including through 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.

Urban plans remain legible and are largely intact. Visual and functional relationships within the settlements and, in some cases, with surrounding landscapes, are still largely

extant and readable. None of the settlements suffer from neglect and none are threatened by irreversible change.

Authenticity

The transnational serial property is substantially authentic in terms of location and setting, form and design, materials and substances, and workmanship. Many of the buildings remain in use by the Moravian Church. The continuity of the Moravian Church community contributes to safeguarding the authentic spirit and feeling as well as atmosphere of the serial property. The presence of an active community in each settlement sustains a living Moravian Church cultural tradition.

Most of the residential units have modernised interiors to be in line with contemporary living standards whilst aiming to retain their authenticity wherever possible. In some cases, renovations could have been implemented with more respect for authenticity, and aspects of historic construction materials and techniques could have been retained. Future modernisations, including interiors, should pay special attention to the conservation of historic fabric. Conservation and maintenance programmes should be developed for the key attributes, and the use of appropriate conservation techniques and materials should be ensured.

Protection and management requirements

Each component part of the 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, and/or local authorities, as the case may be.

The Moravian Church community has for the past three centuries provided traditional protection of its buildings through the requirements of the Church for their use, and remains very active in upholding its religious and social services. Such activities also sustain the spiritual, social, and ethical principles that underpin the significance of the settlements.

An overall management system for the transnational serial property has been established, with an International Management Plan and action plan approved by all key 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, will be responsible for matters at the level of States Parties and their obligations under the World Heritage Convention, while a Transnational Coordination Group will comprise representatives of each component part. A Moravian Church Transnational Advisory Group will provide a consistent viewpoint on matters of tangible and intangible attributes. Each component part will have a Site Manager/Coordinator and a Local Management Plan that conforms to the overarching International Management Plan.

Additional recommendations

ICOMOS further recommends that the States Parties give consideration to the following:

- a) Considering a minor boundary modification request for the Herrnhut component part (001) to include the Pilgrim House (*Pilgerhaus*) for visiting and retired missionaries, and buildings that show aspects of everyday life such as the Common Laundry House (*Alte Rolle*, 1788),
- b) Developing a full and detailed analysis of the extent to which the urban layouts, individual buildings, and key structures of the component parts have retained their historic forms, materials, and functions in order to better inform the conservation, presentation, and management of the component parts,
- c) Further developing a common transnational strategy for interpretation and presentation, in cooperation with the Moravian Church and local communities, to present the entire network of Moravian settlements, their development, and their significance,
- d) Developing relevant inventories and conservation and maintenance programmes for the component parts and their individual key attributes that include guidelines and requirements on the use of appropriate conservation techniques and materials,
- e) Formally endorsing and implementing the International Management Plan and the individual Local Management Plans,
- f) Further developing monitoring indicators to make them more measurable and indicative, to encompass all the attributes of Outstanding Universal Value, and for easy integration of the outcomes into the Periodic Reporting questionnaire,
- g) Undertaking a Heritage Impact Assessment for any development proposal that may have an impact on the Outstanding Universal Value, authenticity, and integrity of the property before any decisions are made that would be difficult to reverse.



Map showing the location of the nominated component parts