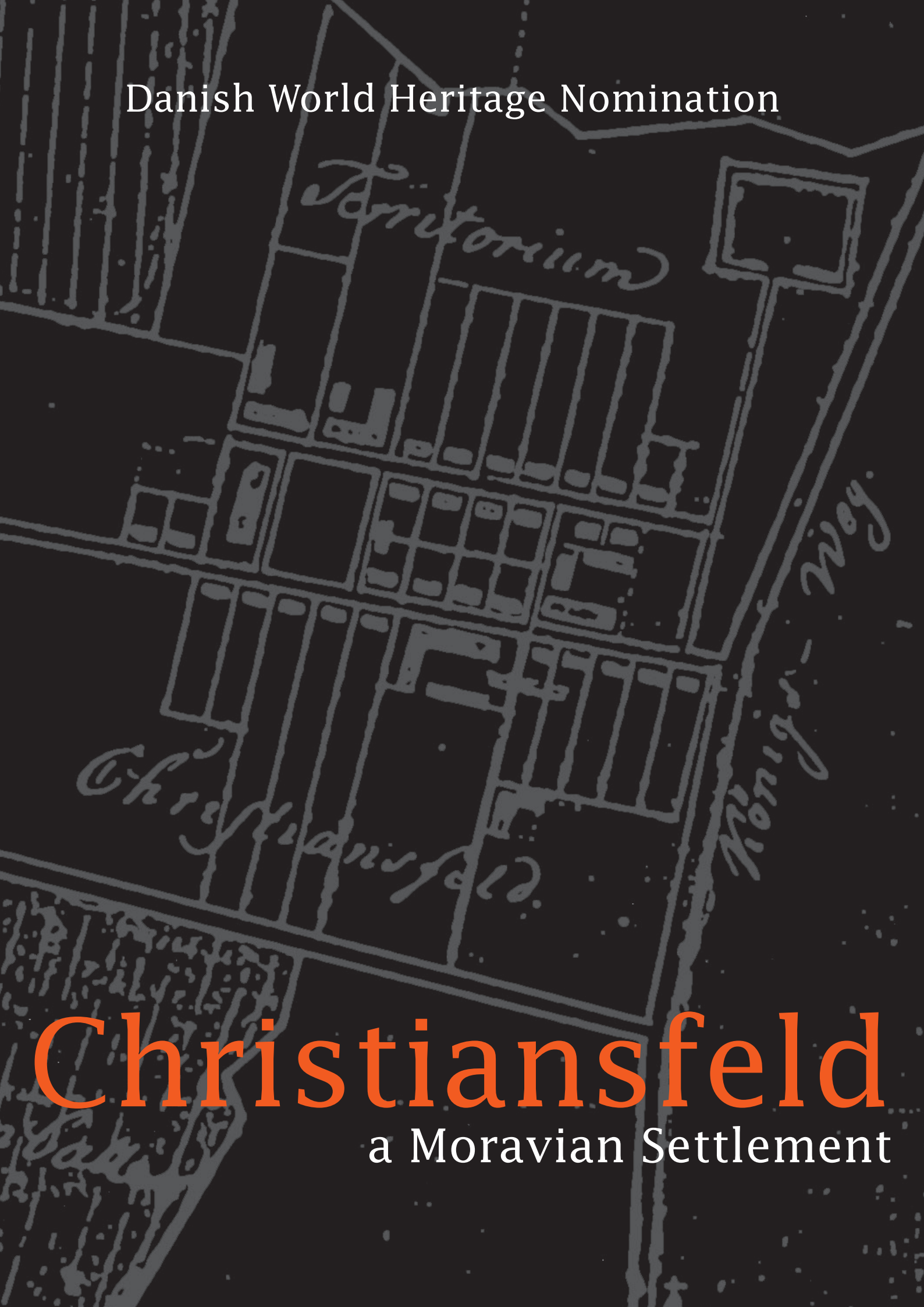


Danish World Heritage Nomination



Christiansfeld

a Moravian Settlement

Danish World Heritage Nomination 2015

Christiansfeld

a Moravian Settlement

© Kolding Municipality, 2013

Authors: Annemette Løkke Borg Berg, Lene Lindberg Marcussen and Karen Stoklund

Special contributions from: Jørgen Bøytler, Poul Dedenroth-Schou, Jørgen Toft Jessen,
Jens Kvorning, Jürgen Lafrenz and Kolbjørn Nesje Nybø

Cover and graphics: Lene Lindberg Marcussen

Translation: Dansk Oversættelses – og Sprogservice, Hornslet

Print: Vestergaards Bogtrykkeri ApS, Aalborg

Bookbinding: Hardcover.dk, Hjørring

Foreword

As part of the Danish implementation of the UNESCO World Heritage Convention, the Danish Agency for Culture decided in September 1993 to include Christiansfeld on the Danish Tentative List for sites for future consideration as World Heritage sites.

Christiansfeld is included on the tentative list as an outstanding example of an ideal city from Europe's 18th-Century Age of Enlightenment. This is expressed through Christiansfeld's geometrical town plan, its exceptional unity of construction, its simple, symmetrical and highly readable architecture, and the quality of craftsmanship underlying its structures. Christiansfeld's authenticity and integrity make it a living manifestation of the Moravian Church's way of life and way of thought, which continue to influence the town to this day.

Since joining UNESCO, the Danish Government has been supporting the World Heritage Convention, and we are pleased to be able to nominate this cultural site for inclusion in the prominent list.

The Moravian Church in Christiansfeld, local residents, and authorities in Christiansfeld and Kolding Municipality have participated in the successful development, protection, and designation of the Christiansfeld site in qualifying cooperation with national bodies.

We therefore fully support the nomination of Christiansfeld for World Heritage status.



Anne Mette Rahbæk
Director
The Danish Agency for Culture
Denmark



Jørn Pedersen
Mayor
Kolding Municipality
Denmark

January 2014

Preface

Ever since its establishment, the Moravian Church's Danish colony, the town of Christiansfeld near Kolding in Southern Jutland, has represented a unique example of urban development in Denmark and internationally in terms of its cultural history, architecture, landscape, and aesthetic and spiritual aspects.

The town has been recognised from the start as visible proof of the exceptional urban environment that a united movement can succeed in creating for itself.

The steering committee behind the nomination of Christiansfeld for inscription onto UNESCO's World Heritage List is extremely thankful for the immense support it has received locally, nationally, and internationally.

We also wish to express our thanks for the care and love that has found expression in the exceptional preservation work undertaken by the town's residents ever since its establishment.

The steering committee thus heartily recommends Christiansfeld's nomination for inscription onto the World Heritage List.

Sven Felding,
Danish ICOMOS

Thomas Boe,
Kolding Municipality

Bolette Lehn Petersen,
Heritage Agency of Denmark

Lone Leth Larsen,
Kolding Municipality

Käte Thomsen,
Moravian Church in Christiansfeld

Karen Stoklund,
Kolding Municipality

Jørgen Bøytler,
Moravian Church in Christiansfeld

Annemette Løkke Berg,
Kolding Municipality

Hans-Jørgen Bøgesø,
Advisor

January 2014

Contents

Executive summary	11
1. Identification of the property	19
1.a Country	20
1.b State, Province or Region	20
1.c Name of Property	20
1.d Geographical Coordinates to the Nearest Second	20
1.e Maps and plans, showing the boundaries of the nominated property and buffer zone	20
1.f Area of nominated property and proposed buffer zone	27
2. Description	29
2.a Description of property	30
2.b History and development	87
3. Justification for inscription	151
3.1.a Brief synthesis	152
3.1.b Criteria under which inscription is proposed	154
3.1.c Statement of Integrity	160
3.1.d Statement of Authenticity	163
3.1.e Protection and management requirements	168
3.2 Comparative Analysis	170
3.3 Proposed Statement of Outstanding Universal Value	337
4. State of Conservation and factors affecting Property	341
4.a Present state of conservation	342
4.b Factors affecting the property	349
5. Protection and Management of the Property	355
5.a Ownership	356
5.b Protective designation	357
5.c Means of implementing protective measures	368
5.d Existing plans related to municipality and region in which the proposed property is located	371
5.e Property management plan or other management system	375
5.f Sources and levels of finance	389
5.g Sources of expertise and training in conservation and management techniques	393
5.h Visitor facilities and infrastructure	398
5.i Policies and programmes related to the presentation and promotion of the property	408
5.j Staffing levels and expertise (professional, technical, maintenance)	412
6. Monitoring	415
6.a Key indicators for measuring state of conservation	416
6.b Administrative arrangements for monitoring property	420
6.c Results of previous reporting exercises	421

7. Documentation	423
7.a	Photographs and audiovisual image inventory and authorization form 424
7.b	Texts relating to protective designation, copies of property management plans or documented management systems and extracts of other plans relevant to the property 435
7.c	Form and date of most recent records or inventory of property 436
7.d	Address where the inventory, records and archives are held 437
7.e	Bibliography 438
8. Contact Information of responsible authorities	449
8.a	Preparer 450
8.b	Official Local Institution/Agency 450
8.c	Other Local Institutions 451
8.d	Official Web adress 451
9. Signature on behalf of the State Party	453

Executive summary

State Party

Denmark

State, Province or Region

Kolding Municipality, Region of Southern Denmark

Name of property

Christiansfeld a Moravian Settlement

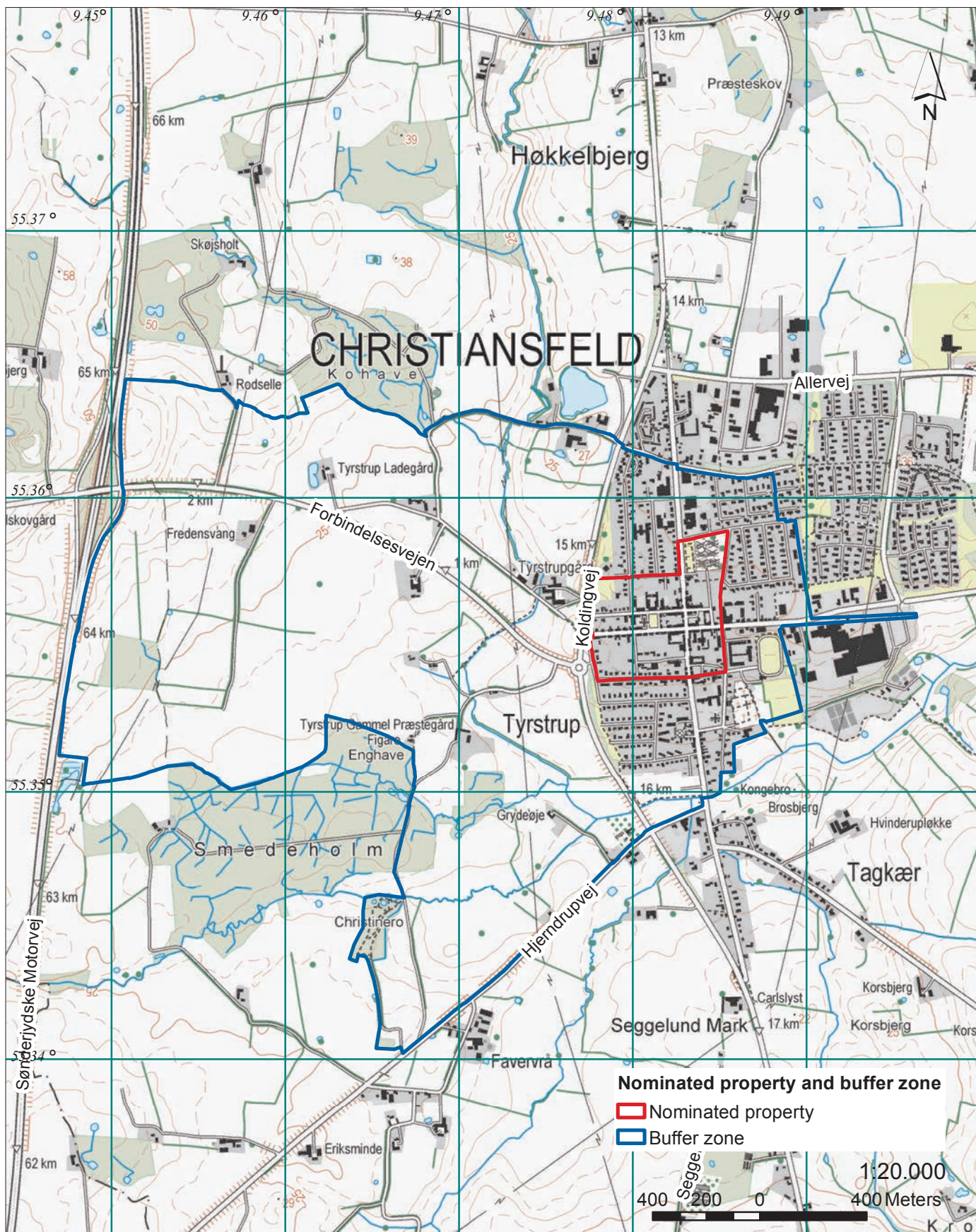
Geographical coordinates to the nearest second

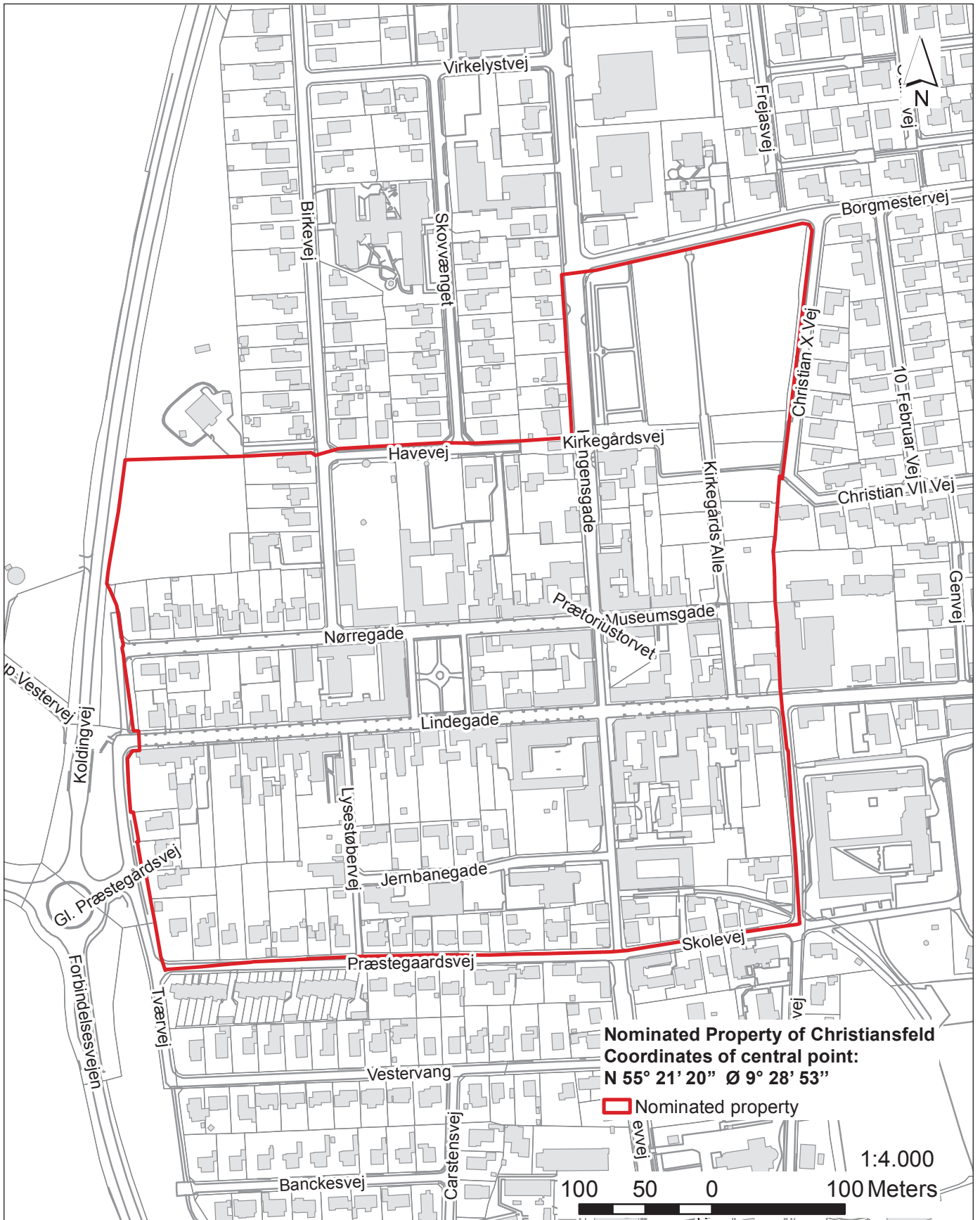
N 55° 21' 20" E 9° 28' 53"

Textual description of the boundary of the nominated property

The nominated property is 21.2 ha and covers the central portion of Christiansfeld, known as Christiansfeld Town Centre. The area is bordered to the west by Tværvej, Omfartsvejen, and open fields. To the north, the area is bordered by Havevej and an expanse of single-storey dwellings. To the east, the area is bordered by Gl. Kongevej and Christian X Vej, which lies along the route of the original Kongevej that existed when Christiansfeld was first built. Kongevej represented the town's eastern backbone and its connection with the north and the south. Today, Christiansfeld School, a shopping centre, and an expanse with single-storey dwellings lie to the east of the nominated property. To the south, the area is bordered by Præstegårdsvej, which originally represented the town's southern boundary. Today, an area with single-storey dwellings lies to the south of Præstegårdsvej. The nominated property therefore encompasses the area belonging to the original Moravian Church colony in Christiansfeld, which was constructed in the period of 1773-1850. The boundaries of the nominated property are also the same as those set forth in Local Plan 1311-41, which is the significant document in terms of managing and administering the area.

The buffer zone has been set with the aim of securing the outstanding universal values that are represented in the nominated property. This includes both the view out toward the open landscape and the view of town from this landscape. The aim is to ensure that no tall or dominating buildings are constructed in the vicinity of the nominated property, thereby negatively affecting the manner in which the area is experienced. The buffer zone has thus been determined on the basis of evaluations of both the landscape and the architecture.





Criteria under which property is nominated

Christiansfeld is nominated under *criterion (iii)* for its Outstanding Universal Value as it bears:

“a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared,”

and Christiansfeld is nominated under *criterion (iv)* for its Outstanding Universal Value as it is:

“an outstanding example of a type of building, architectural or technological ensemble or landscape which illustrates a significant stage in human history”

Draft Statement of Outstanding Universal Value

a) Brief synthesis

Christiansfeld is a planned city, designed in accordance with a strict town plan and homogenous architecture. It was founded in 1773 as a Moravian Church colony in South Jutland in the Duchy of Schleswig. Christiansfeld is today located in Kolding Municipality, Region Southern Denmark, Denmark. The Moravian Church is and was a Christian evangelical Lutheran free congregation based in Herrnhut in Saxony, Germany. Christiansfeld was constructed as a colony for the Moravian Church's members and as a base for their missionary work. In 1771, King Christian VII of Denmark granted the Moravians exceptional permission and support to build Christiansfeld, with the aim of allowing them to contribute their skills and knowledge to the development of the region's nascent industries. Although Christiansfeld has grown since that time, the original colony remains well preserved and intact and is still inhabited by a Moravian Church congregation.

Christiansfeld is an example of a Protestant ideal city. The town today presents an intact and well-preserved structure and collection of buildings. The town plan consists of two East-West oriented tangential streets around a central square and a cemetery placed outside of the town. The town also reflects the Moravian Church's societal structure, which is characterised by large communal houses for the congregation's widows and unmarried men and women. The town consists of a circle of construction that clearly marks out the two street spaces and central square with its church hall. Large gardens lie behind the town to the North and South. Although the town plan possesses Baroque elements, the town was constructed in a time of change, and there are architectural elements from the Baroque, Rococo, and Classical styles. The architecture is homogenous and unornamented, with one- and two-storey buildings in yellow brick and with red tile roofs. The proportions, materials, and craftsmanship contribute to the town's special atmosphere of peace and harmony.

b) Justification for criteria

Criterion (iii) Christiansfeld bears exceptional testimony to the culture of the Moravian Church, which has existed since the 18th Century. The town's layout and architecture reflect the Moravian Church's societal structure, which is rooted in faith and an understanding of the good Christian life. All of the details of Christiansfeld were tailored to ensure that members of the Moravian Church could lead good lives in accordance with the denomination's Christian and cultural values. Christiansfeld thus also presents an exceptional connection between town structure and denominational culture.

Christiansfeld is the result of developments in the Moravian Church's societal structure during the 1800s and the culmination of the denomination's experience establishing colonies. Since Christiansfeld was established late relative to the other settlements in the history of Moravian Church, it contains all of the Moravian societal elements.

Criterion (iv) With its special town plan, architectural unity, and functional distribution, Christiansfeld is an exceptional example of a planned Protestant colony and is illustrative of a significant stage in human history. Christiansfeld was established as a Moravian colony, a planned urban society, constructed to realise a particular understanding of Christian society and of the Moravian Church's ideals. Christiansfeld is an exceptional example of the physical realisation of a Protestant ideal city that – as a new, autonomous urban society – did not shut itself off from the surrounding world but instead engaged in wider society through trade and labour. Taken as a whole, Christiansfeld's buildings are a fabulous example of an impressive and strict form of architecture inspired by the lightness of Rococo. A period of concerted construction created a homogenous grouping of buildings that form an exceptional architectural unit in terms of their style, materials, proportions, and exquisite craftsmanship.

c) Statement of integrity

The proposed World Heritage area contains all of the primary elements that express and represent outstanding universal cultural values. The size of the nominated area, which is contained within the town plan, and the quantity of its surviving buildings and elements are of such an extent as to clearly illustrate the town's exceptional values.

Christiansfeld contains all of the primary elements associated with a complete ideal Moravian Church colony. The strict town plan is complete and displays an optimal division of the congregation's functions. The town plan has parallels with earlier Moravian Church colonies, but precisely because Christiansfeld contains all of the ideals and expectations that one could have for a Moravian settlement as a whole, the town maintains a high degree of integrity.

One special strength is that the town's architecture exists as a greater whole, reflecting the Moravian Church's fundamental philosophy and desire to live in a fellowship of moderate and peaceful Christian life. This philosophy is evident in the detailed craftsmanship and the materials selected for the buildings. The

buildings and their components have been renovated and maintained over time on the basis of this philosophy, which is why the collection of buildings in the nominated area represents a uniform and cohesive whole. The Moravian Church still under-takes activities within the nominated area, and some of these activities have existed since the town's founding. When renovating the town's houses, the congregation identifies new functions that are supportive of the town's and the buildings' history.

d) Statement of authenticity

Christiansfeld as a whole is exceptionally well preserved. The original street structure, with the parallel streets of Lindegade and Nørregade, has been maintained, and the central church hall square still exists in its original form. The God's Acre cemetery is well preserved and is still used for burials.

A large number of buildings have been preserved in an authentic manner as far as their outer walls, roofing, gables, and detailing are concerned. Regular maintenance and restoration work is undertaken with great sensitivity, and elements are only replaced where repair has proved impossible. This has resulted in a large quantity of preserved building components, materials, and details, which grant the buildings exceptional authenticity.

The Hall, Hotel, and Retail Building have maintained their original functions, as have many other buildings. The large Choir Houses were dedicated to other functions when the congregation ceased living in its characteristic choir structure at the end of the 19 century. The buildings, however, are still in use, mostly as residences but also for small businesses and shops located in the nominated area.

Congregational life in Christiansfeld is still very active. The members of the congregation maintain their religion within the town and its buildings, honouring old traditions and creating new ones. The interaction between the wellpreserved collection of buildings and the continuance of Moravian Church life in the town grants Christiansfeld exceptional authenticity.

e) Requirements for protection and management

The nominated area is already protected by numerous laws and planning documents, which combine to guarantee the safety of the site's significant attributes. This legislation is administered partly by the state and partly by Kolding Municipality. It includes protection of the buildings, plots, and ancient monuments as well as protection zones for churches and ancient monuments. In addition, there are municipal and local plans that set out legally binding and detailed provisions concerning use of buildings and plots, general building protection, a ban on demolished buildings that are worthy of protection, external appearances of buildings, extent and placement of new buildings, and special opportunities for developing the area.

In the long term, the Christiansfeld Centre will function as an institution for creating and communicating knowledge in Kolding Municipality and will assist

in coordinating the management of the future World Heritage site in Christiansfeld in collaboration with the authorities and interested parties in a UNESCO town group and an interested party group. Although Christiansfeld is exceptionally well preserved, it needs to be able to withstand pressures from tourism and traffic. A set of goals for preservation and protection has thus been formulated under the themes of sustainability, streets and squares, communication and documentation, and structuring of maintenance and operations.

Name and contact information of official local institution/agency

Danish agency for culture:

Kulturstyrelsen

H.C. Andersens Boulevard 2

1553 København V

+45 33 73 33 73

post@kulturstyrelsen.dk

www.kulturstyrelsen.dk

Local government:

Kolding Municipality

Department of City and Development

Nytorv 11

DK-6000 Kolding

Denmark

Phone: +45 79797979

E-mail: byogudvikling@kolding.dk

Web address: www.kolding.dk



Identification of the Property

Luphof 1790
VVC. XIII 116.

Süd.

1.a

Country

Denmark

1.b

State, Province or Region

Denmark, Kolding Municipality, Region of Southern Denmark

1.c

Name of Property

Christiansfeld a Moravian Settlement

1.d

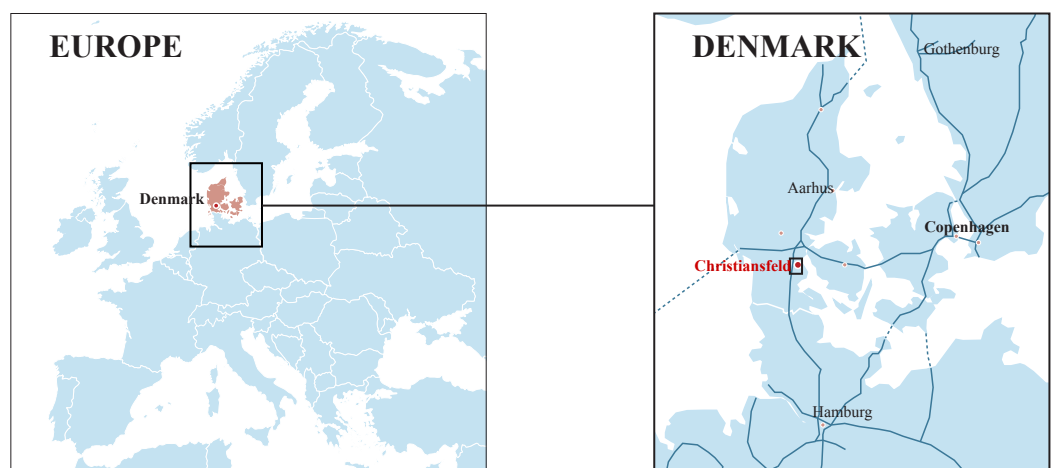
Geographical Coordinates to the Nearest Second

The centre of the nominated property is deemed to be the well on the Church Square in Christiansfeld. The coordinates of the centre of the nominated property are: N 55° 21' 20" E 9° 28' 53"

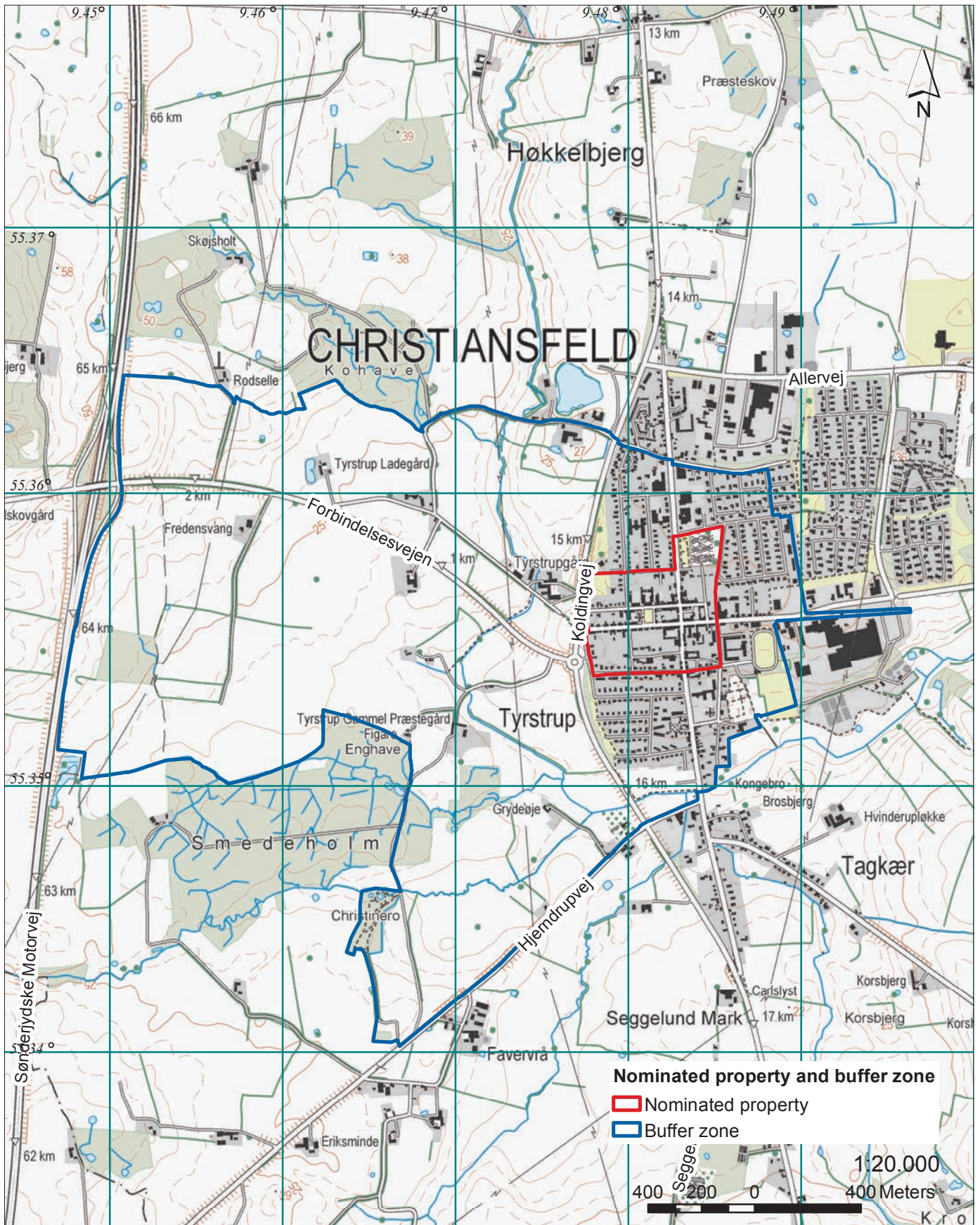
1.e

Maps and plans, showing the boundaries of the nominated property and buffer zone

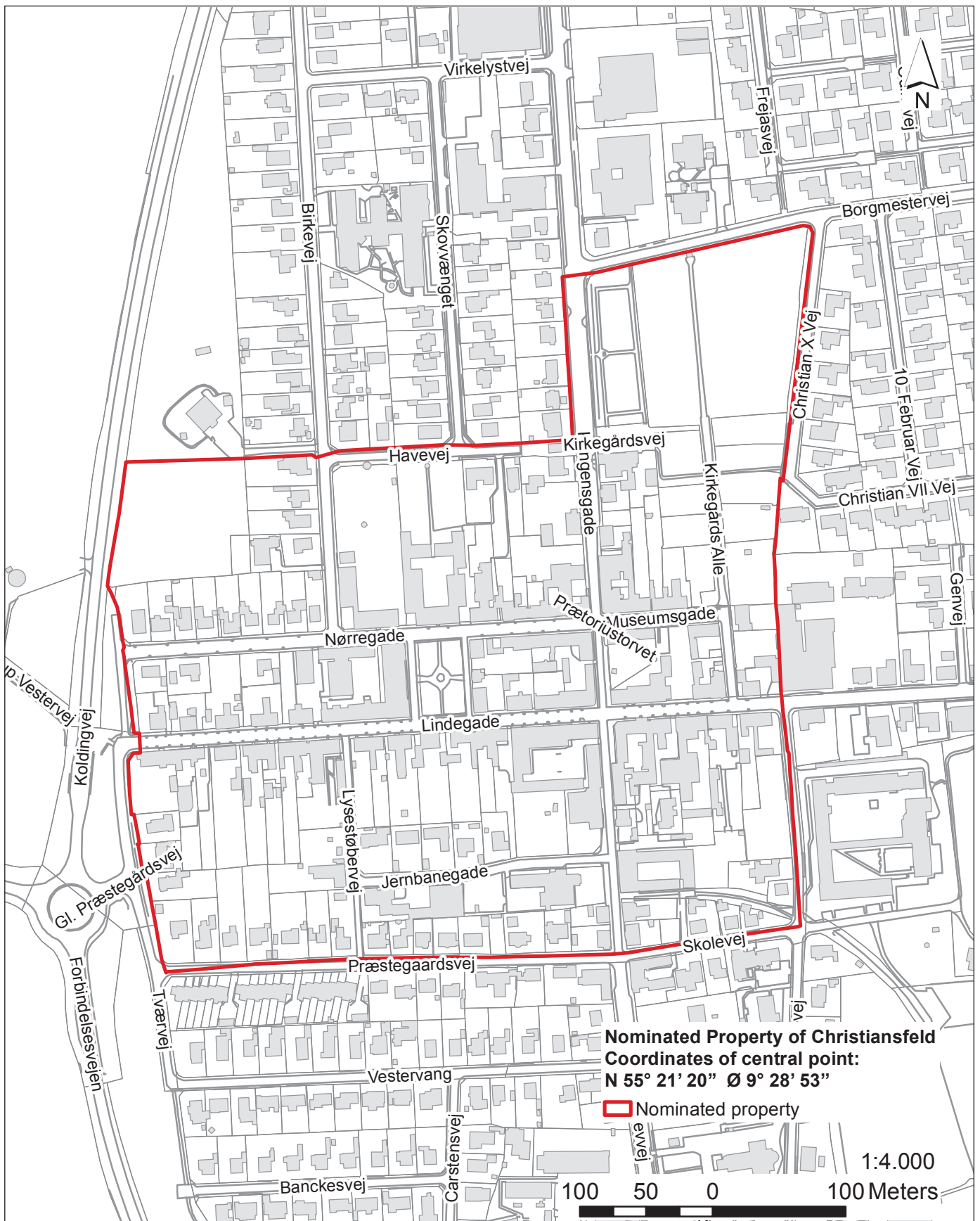
The nominated property covers Christiansfeld Town Centre, see Maps 1.3, 1.4, 1.5, 1.6 and 1.7.



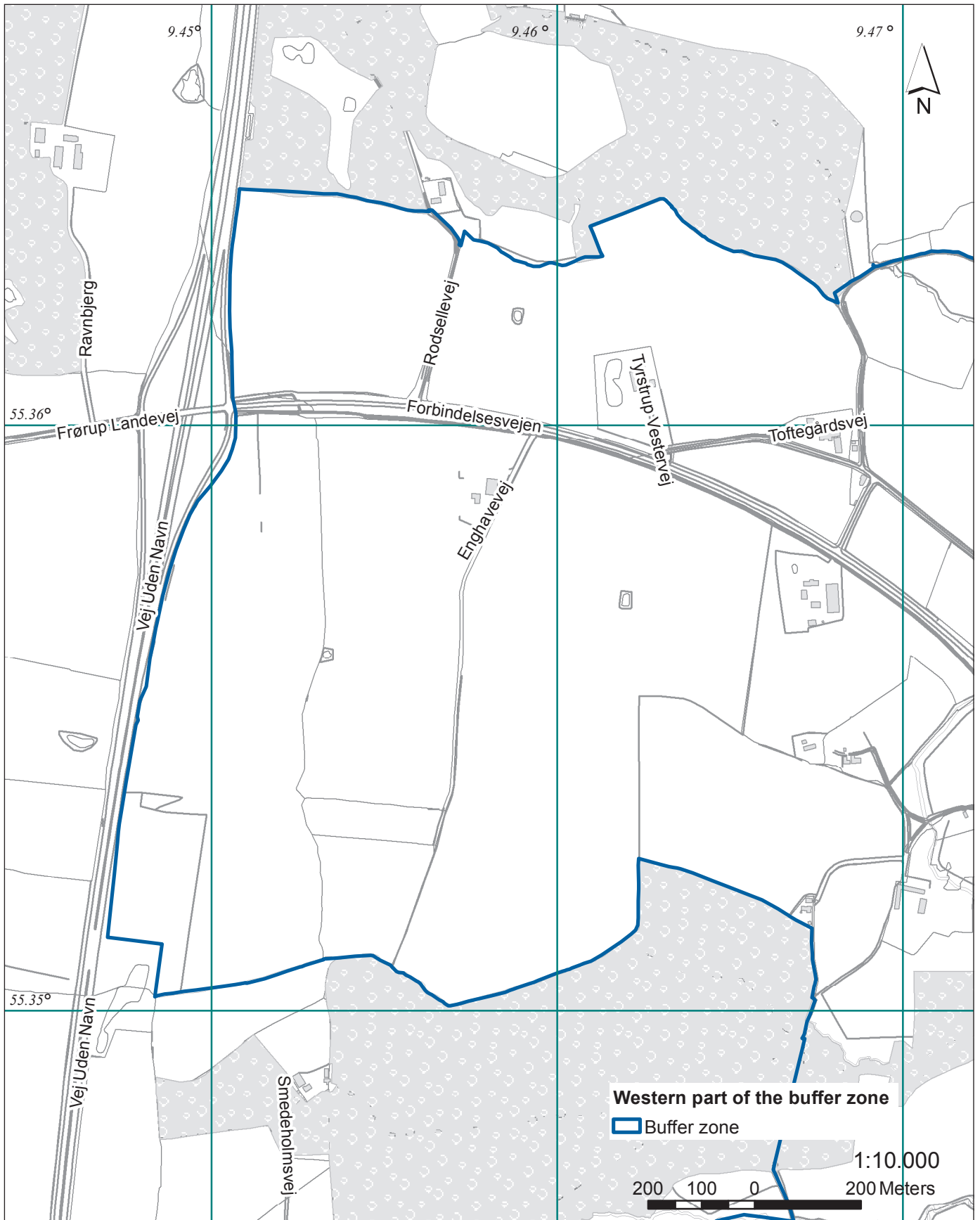
Map 1.1 and Map 1.2 Map showing the placement of Denmark in Europe and the placement of Christiansfeld in Denmark.



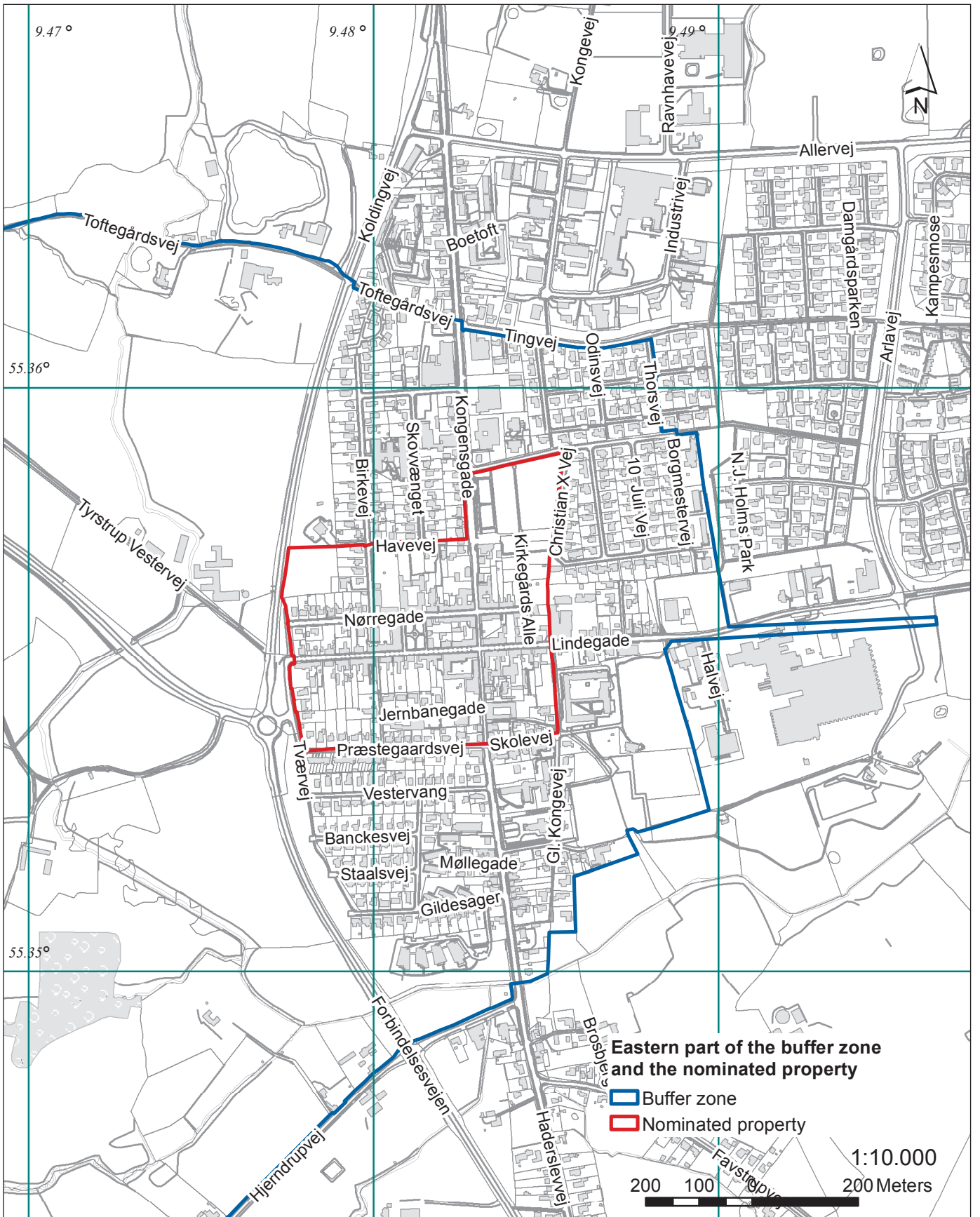
Map 1.3 Topographic map of the nominated property and its buffer zone.



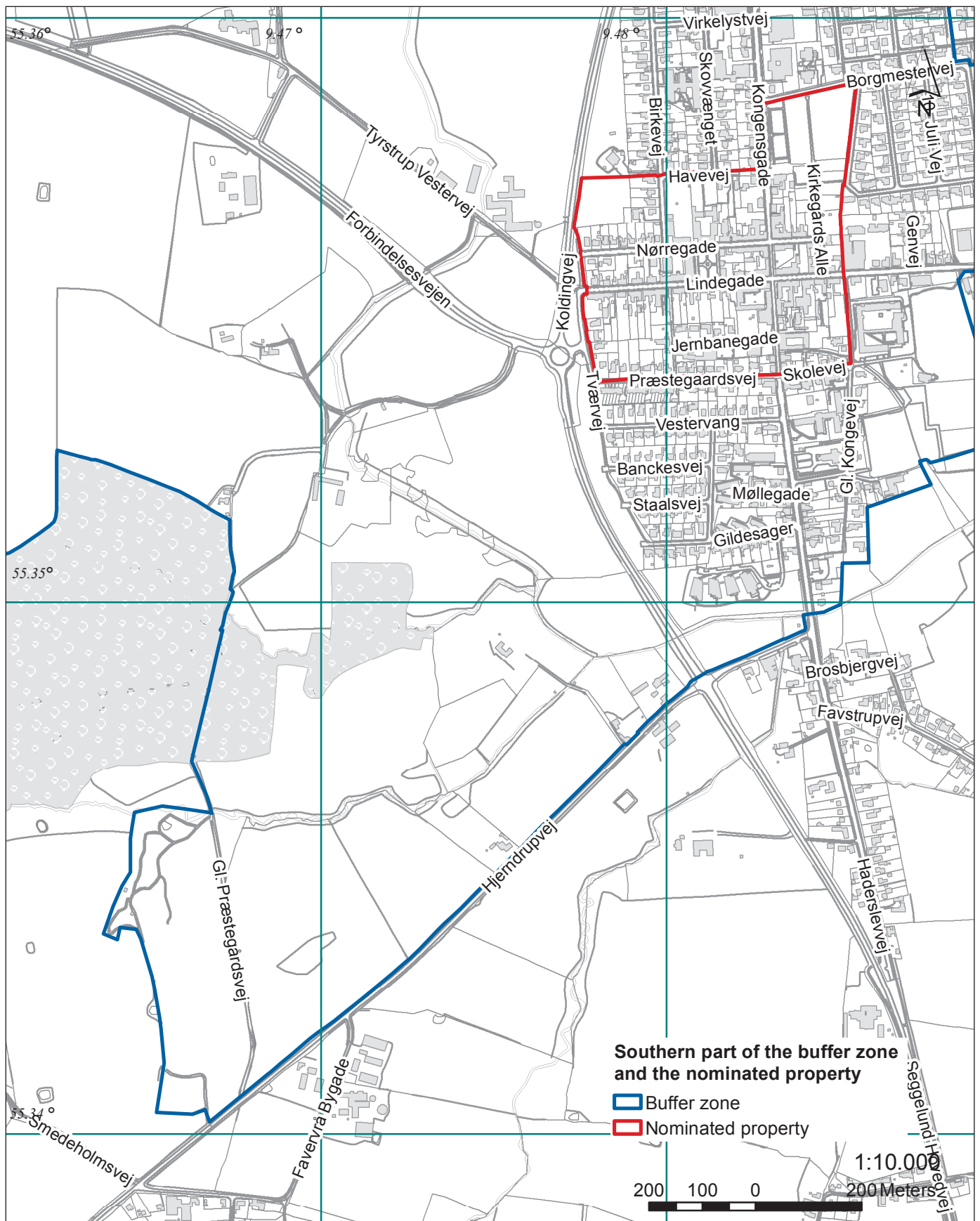
Map 1.4 Map of the nominated property.



Map 1.5 Map showing the delimitation of the western part of the bufferzone.



Map 1.6 Map showing the delimitation of the eastern part of the bufferzone and the nominated property.



Map 1.7 Map showing the delimitation of the southern part of the bufferzone and the nominated property.

Maps included in the nomination and Annex I

MAP	TITEL	SCALE	CHAP- TER	PAGE
	Nominated Property and buffer zone	1:20.000	exe- cutive summary	12
	Nominated Property of Christiansfeld	1:4.000	exe- cutive summary	13
1.1 /1.2	Map showing the placement of Denmark in Europe and the placement of Christiansfeld in Denmark.			20
1.3	Topographic map of the nominated property and its buffer zone.	1:20.000	1.f	21
1.4	Nominated Property of Christiansfeld	1:4.000	1.f	22
1.5	Delimitation of the western part of the bufferzone	1:10.000	1.f	23
1.6	Delimitation of the eastern part of the bufferzone and the nominated property.	1:10.000	1.f	24
1.7	Delimitation of the southern part of the bufferzone and the nominated property	1:10.000	1.f	25
2.1	Modular system which the town is built on. This system can still be seen in the town's structure today.	1:4.000	2.a	29
2.2	Map of Christiansfeld, signed Staunager, dated 1812		2.a	32
2.3	Aerial view of Christiansfeld 2012.		2.a	33
2.4	Location of the facilities in the town	1:6.000	2.a	36
2.6	Ortophoto from 1945		2.b	114
2.7	Ortophoto from 1954		2.b	117
2.8	Ortophoto from 1984		2.b	119
4.1	Restored buildings and on-going restoration projects	1:6.000	4.a	336
4.2	Renovated streets and urban spaces	1:6.000	4.a	339
4.3	Calculated scenario of a 3 meter rise in sea water levels	1:50.000	4.b	342
5.1	Ownership		5.a	350
5.2	Listed and protected buildings	1:6.000	5.b	351
5.3	Time periods	1:6.000	5.b	352
5.4	Applicable municipal framework for the nominated area under the Municipal Plan 2010-2021 and addendum 29		5.b	354
5.5	Protection under Nature Protection Act and Museum Act		5.b	355
5.6	Extent of the buffer zone for the nominated area		5.b	356
5.7	Placement of protection under the Nature Protection Act and Museum Act		5.b	357
5.8	Location of current local plans for the buffer zone anno June 2013		5.b	360
5.9	Municipal framework from the Municipal Plan 2010-2021		5.b	360
5.10	Selection of guidelines from the Municipal Plan 2010-2021		5.b	361
5.11	Selection og guidelines from the Municipal Plan 2010-2021		5.b	361

5.12	Bicycle plan, showing plans for bicycle paths, etc.		5.d	366
5.13	Road Plan proposal	1:18.000	5.d	367
5.14	Visitor facilities	1:6.000	5.h	390
5.15	Locations of Christiansfeld		5.h	391
I.1	Topographic map of nominated property and buffer zone	1:20.000	Annex I	5
I.2	Map of the nominated property	1:4.000	Annex I	6
I.3	Map showing the delimitation of the western part of the bufferzone.	1:10.000	Annex I	7
I.4	Map showing the delimitation of the eastern part of the bufferzone and the nominated property	1:10.000	Annex I	8
I.5	Map showing the delimitation of the southern part of the bufferzone and the nominated property.	1:10.000	Annex I	9
I.6	Map showing the properties owned by the Moravian Church and the Municipality of Kolding.	1:4.000	Annex I	10
I.7	Map showing listed buildings and conservation values for buildings constructed before 1960.	1:4.000	Annex I	11
I.8	Map showing the location of the buildings in three different time periods.	1:4.000	Annex I	12
I.9	Map with the applicable municipal framework for the nominated area under the Municipal Plan 2010-2021 and addendum 29.	1:4.000	Annex I	13
I.10	Map showing the nominated area's protection under the Nature Protection Act and Museum Act.	1:4.000	Annex I	14
I.11	Map showing the extent of the buffer zone for the nominated area	1:20.000	Annex I	15
I.12	Map showing the placement of protection under the Nature Protection Act and Museum Act	1:20.000	Annex I	16
I.13	Map showing the location of current local plans for the buffer zone anno June 2013.	1:20.000	Annex I	17
I.14	Map showing the municipal framework from the Municipal Plan 2010-2021.	1:20.000	Annex I	18
I.15	Map showing selection of guidelines from the Municipal Plan 2010-2021.	1:20.000	Annex I	19
I.16	Map showing selection of guidelines from the Municipal Plan 2010-2021.	1:20.000	Annex I	20

Area of nominated property and proposed buffer zone

1.f

Area of the nominated property: 21.2 ha

Area of the buffer zone: 384.6 ha

Total area: 405.8 ha.



2
Description

2.a

Description of Property

The town of Christiansfeld

Christiansfeld is located in southern Jutland in Denmark, by the highway running between the old market towns of Kolding and Haderslev. The town consists of the historic centre, with buildings constructed in the period of 1773-1830, centred around two main streets. The historic centre is surrounded to the north, east, and south by newer construction, most of which dates to the last half of the 1900s. The historic centre is bordered by open land to the west.

Christiansfeld is a planned town, built during a period of concentrated construction, with most of its buildings being raised within a 40-year period.

Street structure

Christiansfeld's town plan consists of two parallel east-to-west main streets, Lindegade to the south and Nørregade to the north. At the town's centre is the Church Square, around which are ranged the Hall, the Sisters' House, the firehouse, the vicarage, and the former provost's house. To the northeast of Nørregade lies God's Acre, which is the Moravian Church cemetery, connected to Museumsgade by an avenue-planted path. Between the two main streets are shops, family residences (with and without workshops), a hotel, a school, and a firehouse. The town is ringed by houses with deep gardens oriented to the north and south. The streets are 24 Hamburg alen (a Hamburg alen equals 57.3 cm) wide, and the plots are between 20 and 40 alen wide.

Kongensgade runs north to south and was established as a new main road in 1854 (Christiansfeld Kommuneatlas, 1992). Prætorius Square functions as the town's secondary square and was originally a closed yard behind the Moravian Church's hotel. Following Kongensgade's expansion in 1938, the former stables for travellers' horses were torn down, creating an open square. Whereas the Church Square is a green and planted area, Prætorius Square, with its stone surfacing, has more of an urban character.

2.1 View along Lindegade west from Church Square. Lindegade is the southernmost of the two main streets in Christiansfeld.





Map 2.1 Map showing the modular system which the town is built on. This system can still be seen in the town's structure today.

The original modular system, which follows a grid of 8 x 8 Hamburg alen, still dominates the town's structure. Street widths and plot width still follow the grid pattern, though plot depths have diverged from the grid over time.

Structure of construction

Christiansfeld's street-side construction consists of one- and two-storey brick houses, the rooflines of which run parallel to the streets. The houses vary in size and shape, which has always been the case, yet the way in which the houses relate to one another is unusual. They are symmetrical and well proportioned and, considered as a group, represent an outstanding example of unified town construction.

The Brothers' House, the Sisters' House, and the Widows' House are all deep, two-storey houses with vaulted basements and steep, tiled saddle roofs with narrow gables.

Christiansfeld Town Centre is characterised by numerous well-preserved buildings that were constructed during the significant period between 1773 and 1830. The layout of the original town plan was respected during urban developments, with the west portions of Nørregade and Lindegade being expanded. Although the buildings there were constructed later and possess different architectural characteristics, they nevertheless contribute to the original vision for the unified town plan.

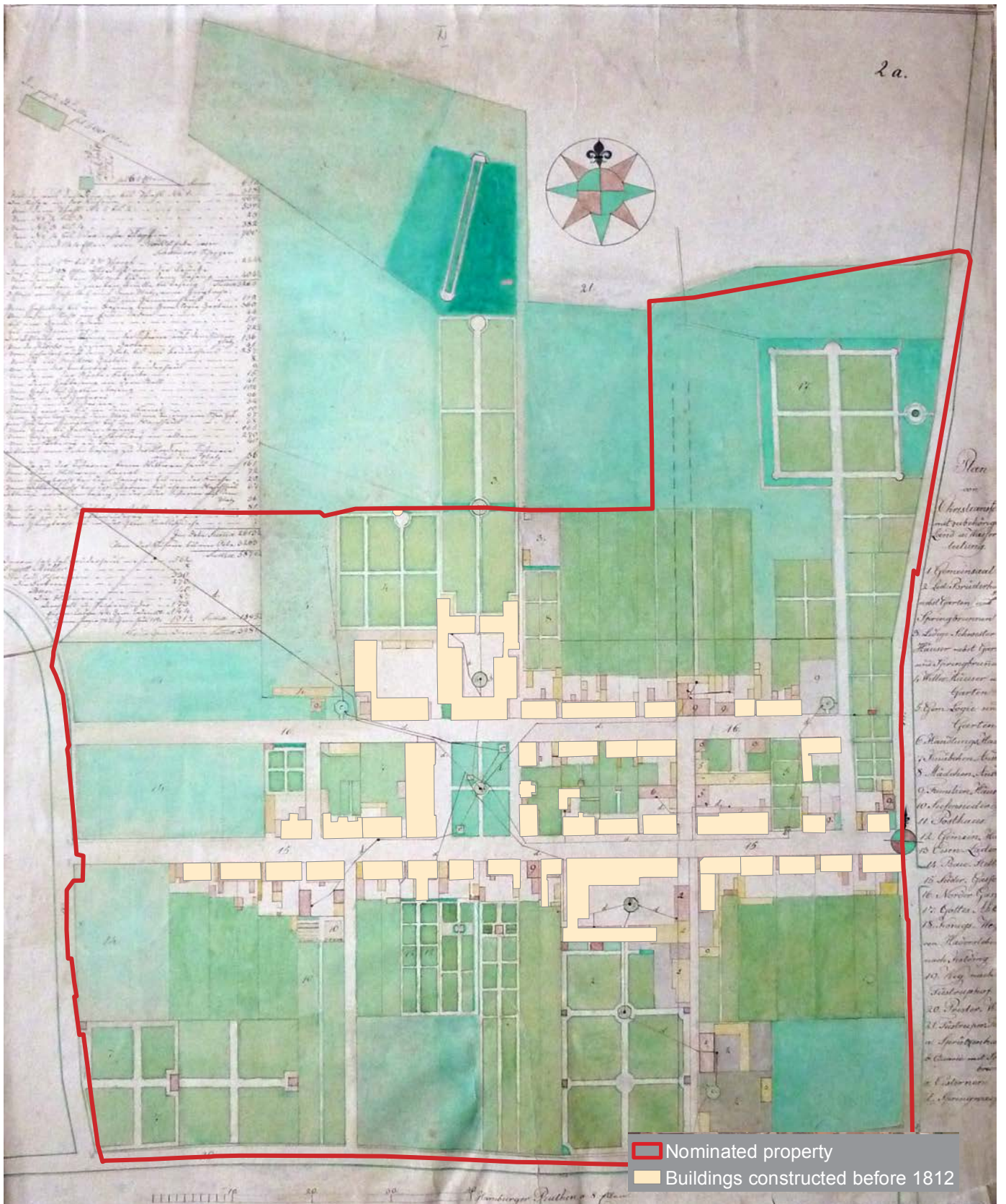
Nearly all of the buildings that were completed by 1830 still remain. The construction of Kongensgade in 1854 led to the tearing down of a few buildings, making it possible for the highway to be rerouted through town, but otherwise, only a very small number of buildings have disappeared. As is evident in the next set of images (a comparison of maps of Christiansfeld in 1812 and 2012), Christiansfeld has retained its buildings over time to a remarkable extent.

2.2 The buildings in Lindegade. To the left we see how the steps go out and break the pavement.

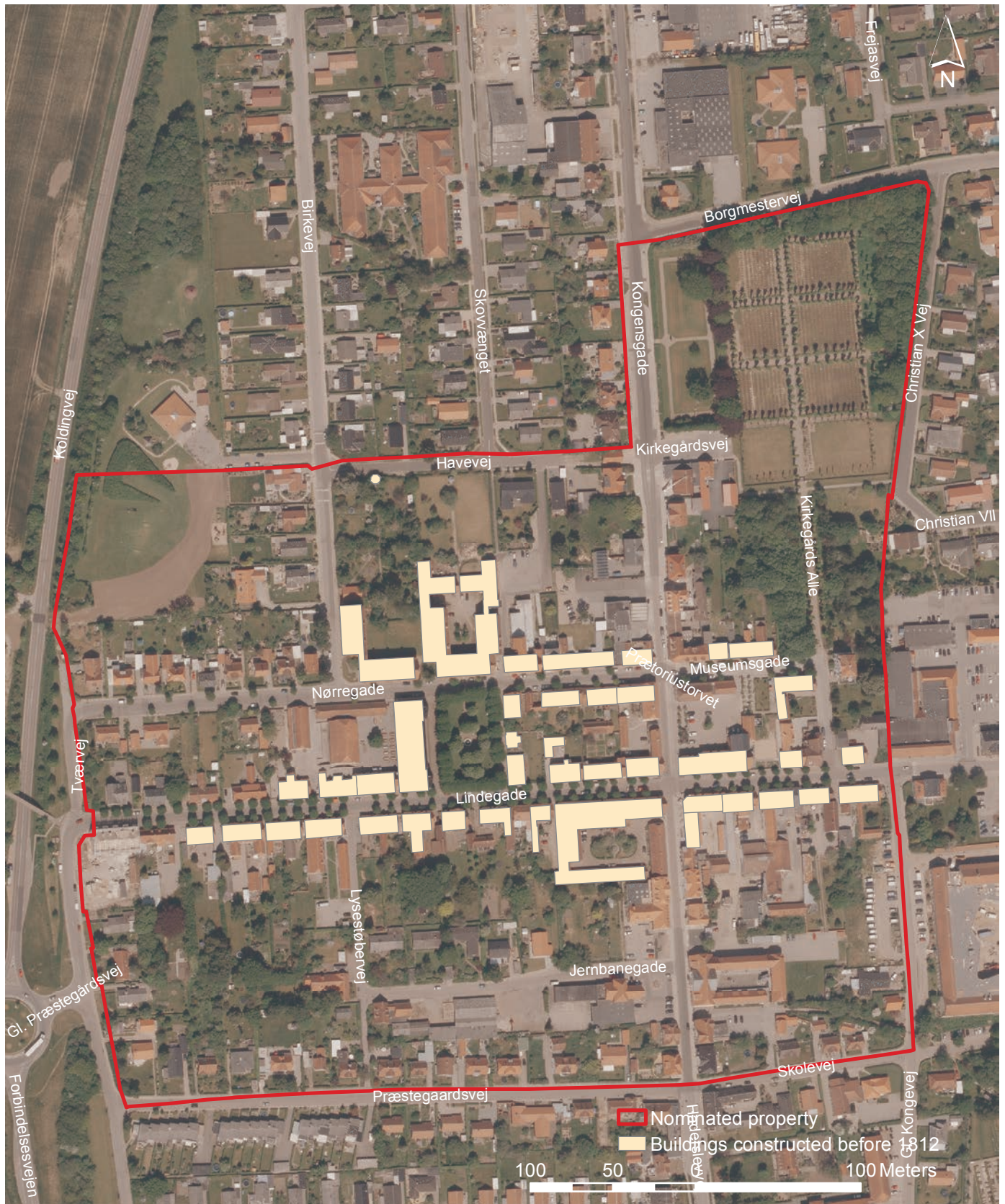
2.3 Opposite: A view from the street towards one of the settlement's distinctive rear buildings. This is Lindegade 44.







Map 2.2 Map of Christiansfeld, signed Staunager, dated 1812 (Moravian Church in Christiansfeld). The map clearly illustrates the colony's extent in 1812, almost 40 years after the town's founding. At the top of the map the buildings that are preserved today are marked.



Map 2.3 Aerial view of Christiansfeld 2012. The buildings shown on the map from 1812 which are still preserved are marked in yellow.

Horticulture

Lindegade, Nørregade, and the avenue leading to God's Acre are planted with linden trees, which have been kept closely pruned and restricted in growth since the town's founding. The trees were originally planted at distances of 8 alen, but later, every other tree was removed, leaving a distance of 16 alen between each tree. The outline of the Church Square is marked out with closely planted linden trees and three magnolia close to the central fountain. God's Acre has likewise been planted with linden trees, which mark out and divide the space.

The avenue plantings along the streets and the horticulture on Church Square and in God's Acre represent a significant element of the original town plan. The trees are shown in many illustrations from the town's early period.

Street renovations are currently carried out within the nominated area, which also involves horticultural renewal. In addition, trees will be replanted in those areas that have been treeless for many years.

The Church Square has been renovated in the autumn of 2013. Old trees have been replaced by new ones. Many of the old trees were experienced poor growth and were at risk of toppling during storms. The new trees are planted almost in the same structure as the former trees and they will be pruned substantially in order to keep them stringently styled.

2.4. Aerial photo showing the town from the southwest. Here the avenue planting in Lindegade and Nørregade is clearly seen and the distinctive planting around Church Square and God's Acre.



2.5 Avenue trees in Lindegade.

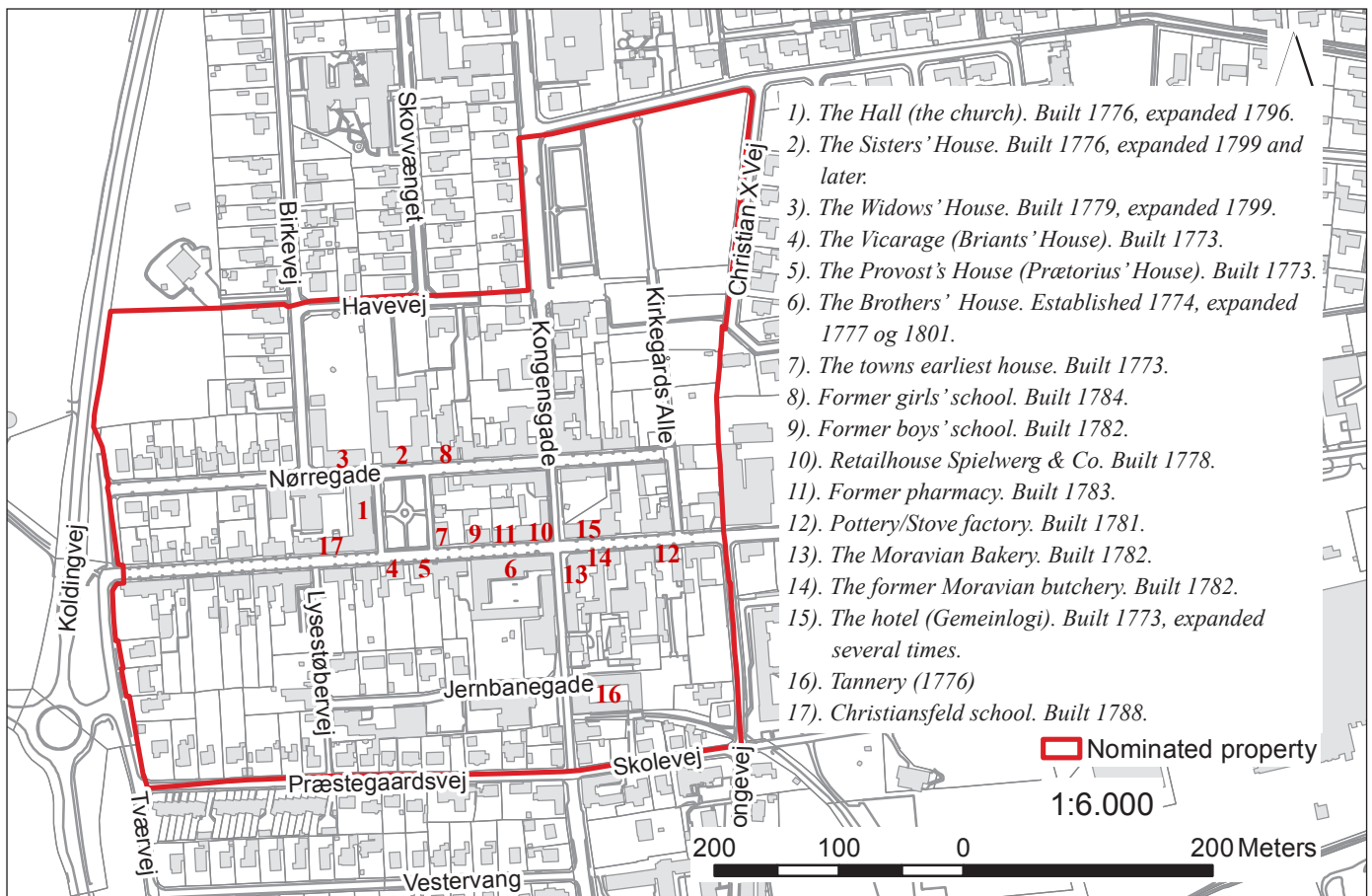


Functional structure

The town was originally divided into a sisters' side and a brothers' side, referring to the town's societal structure. Unmarried men and women lived separately in the large choir houses, the Sisters' House and the Brothers' House, with widows living in the Widows' House. The Sisters' House and the Widows' House were situated to the north of Nørregade whereas the Brothers' House was situated to the south of Lindegade. The choir houses possessed their own industrial buildings, containing workshops and hosting small-scale manufacturing. An entire 'industrial park' developed between the Brothers' House on Lindegade and the original highway to the east of the town. This area housed a substantial number of craft and production industries. Traces of this development still remain.

Today, the town's shops are concentrated around Kongensgade, Prætorius Square, and the east end of Lindegade. The west part of town primarily features housing.

Christiansfeld's large choir houses are still preserved, though they now possess different functions since the Moravian Church ceased living in the original choir structure in the end of the 19th Century.



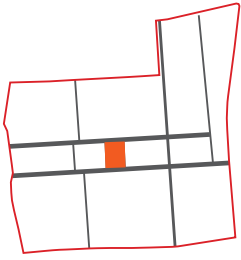
Map 2.4 Map showing the location of the facilities in the town.



2.6. The west wing of the Sisters' House, facing the Widow House.



2.7 The Brothers' House, with the long facade onto Lindegade, and the distinctive gable onto Kongensgade.



The Church Square

The Church Square is the town's central square, bordered by the two main streets, Lindegade and Nørregade. The Church Square was originally in the Baroque style, with pruned trees and low hedges. The fountain is situated in the middle of the square. The current fountain, built in 1892, is a reproduction of the original well.

The square is planted with three magnolia ringing the fountain and linden trees marking out the border. The trees on the square today are newly planted and emphasize the huge proportions of the square and the buildings. The square is distinctly defined, with the surrounding buildings forming walls in the urban space.

The town's most important buildings are situated around The Church Square. These include the church (known as the Hall), the Sisters' House, the vicarage, the former provost's house, the firehouse, and the town's earliest house.

The Church Square is clearly defined within the street space as the linden trees are drawn up along the line of the building façades instead of being made to follow the rows of trees along Lindegade and Nørregade. This causes the street space outside of the Church Square to appear larger than it actually is, extending the space between the building façades on either side of the streets.



2.8 View to the north of the newly renovated Church Square, with the well in the centre.

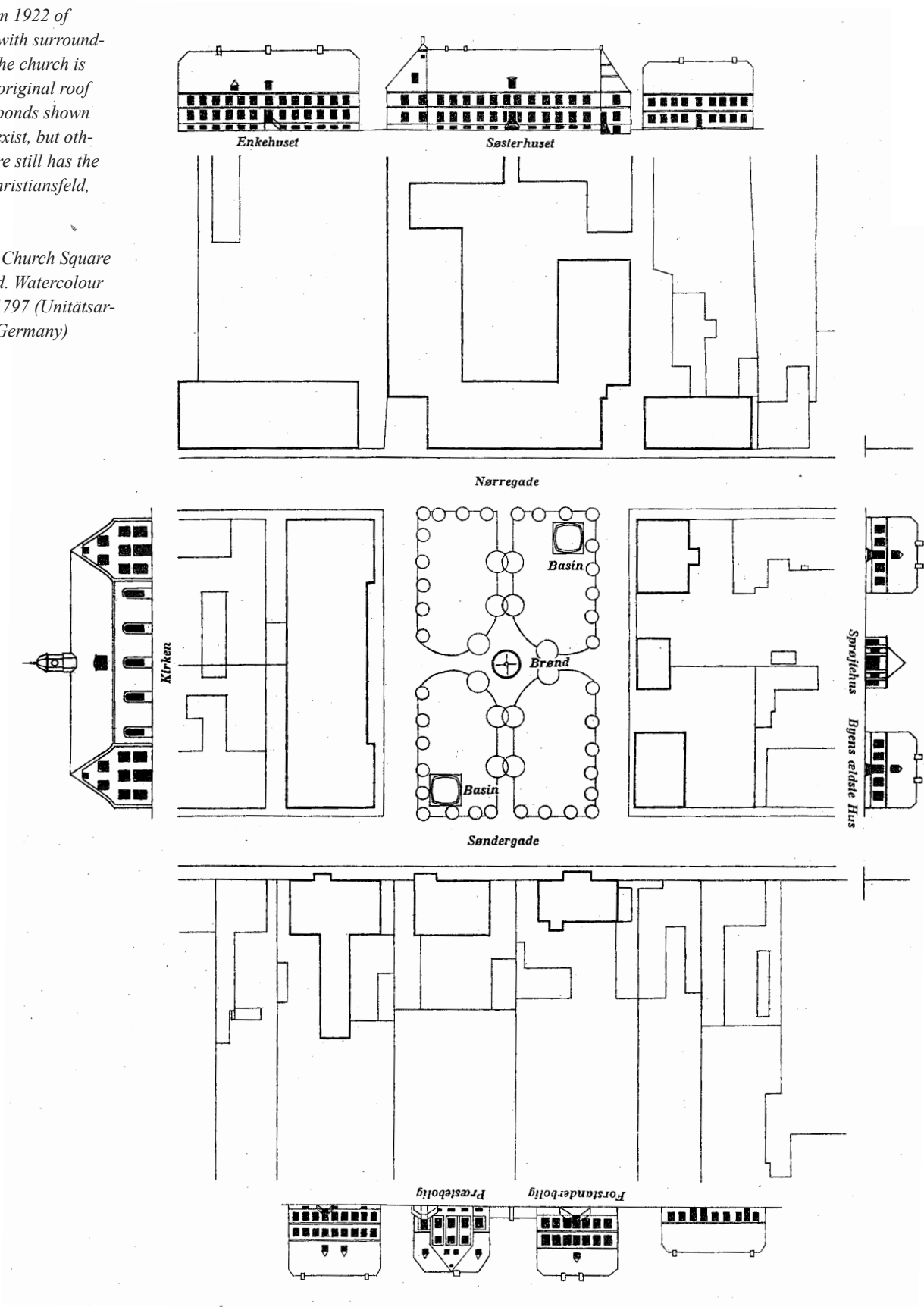
The Church Square's role as the town's centre is emphasised by the manner in which water was originally supplied around town. Ever since the town's founding, Christiansfeld has had a well-constructed water and sewer system. Water was originally directed into town through hollowed oak trunks from reservoirs lying on higher ground to the northwest. Staunager's map from 1812 shows that the water was directed first to The Church Square's well and then to the other wells and basins in town. Wastewater was directed out of town through brick channels lying under the streets. Significant remnants of these waterworks have been found during excavations related to sewer system renovations and other construction work (Bøytler and Jessen, 2005, p. 195).



2.9 The Church and newly planted trees on the Church Square.

Illustration from 1922 of Church Square with surrounding buildings. The church is shown with the original roof turret. The two ponds shown here no longer exist, but otherwise the square still has the same shape. (Christiansfeld, 1922).

2.10 Opposite: Church Square in Christiansfeld. Watercolour by A. S. Arndt, 1797 (Unitätsarchiv Herrnhut, Germany)





The God's Acre

God's Acre, the Moravian Church's cemetery, is located to the northeast of Christiansfeld's historic center at the end of Kirkegårds Allé. The cemetery is surrounded by linden trees and divided into eight spaces separated by avenues, with the gravestones lying in rows. When viewed from the entranceway at Kirkegård Allé, the sisters' graves are to the right and the brothers' graves are to the left. There is no horticulture between the grave plots. All grave plots are identical and lie on a moulded base, which tends slightly to the east. All inhumations since 1773 have been numbered and maintained. The numbering provides the order of deaths since 1 September 1773. The linden trees are pollarded.

A gate marks the entrance to God's Acre. This consists of a larger central gate and smaller symmetrical side sections with doors. The central gate is framed by Ionian columns, topped with volutes, and has a classical architrave, with a dentilated cornice and a copper inscription against a blue background. The gate itself is made of wood, painted white and black.

At the end of the middle axis is the pavilion, an open construction with side and rear walls of vertical planks. The pavilion has a tiled floor, five grooved pilasters, and a triangular gable with an ornamented frieze.

There are two memorials in God's Acre. One of these is a soldiers' grave from the Battle of Kolding in 1849, and the other commemorates fallen soldiers from World War I. In other words, neither of these memorials are for members of the

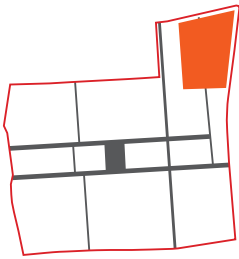
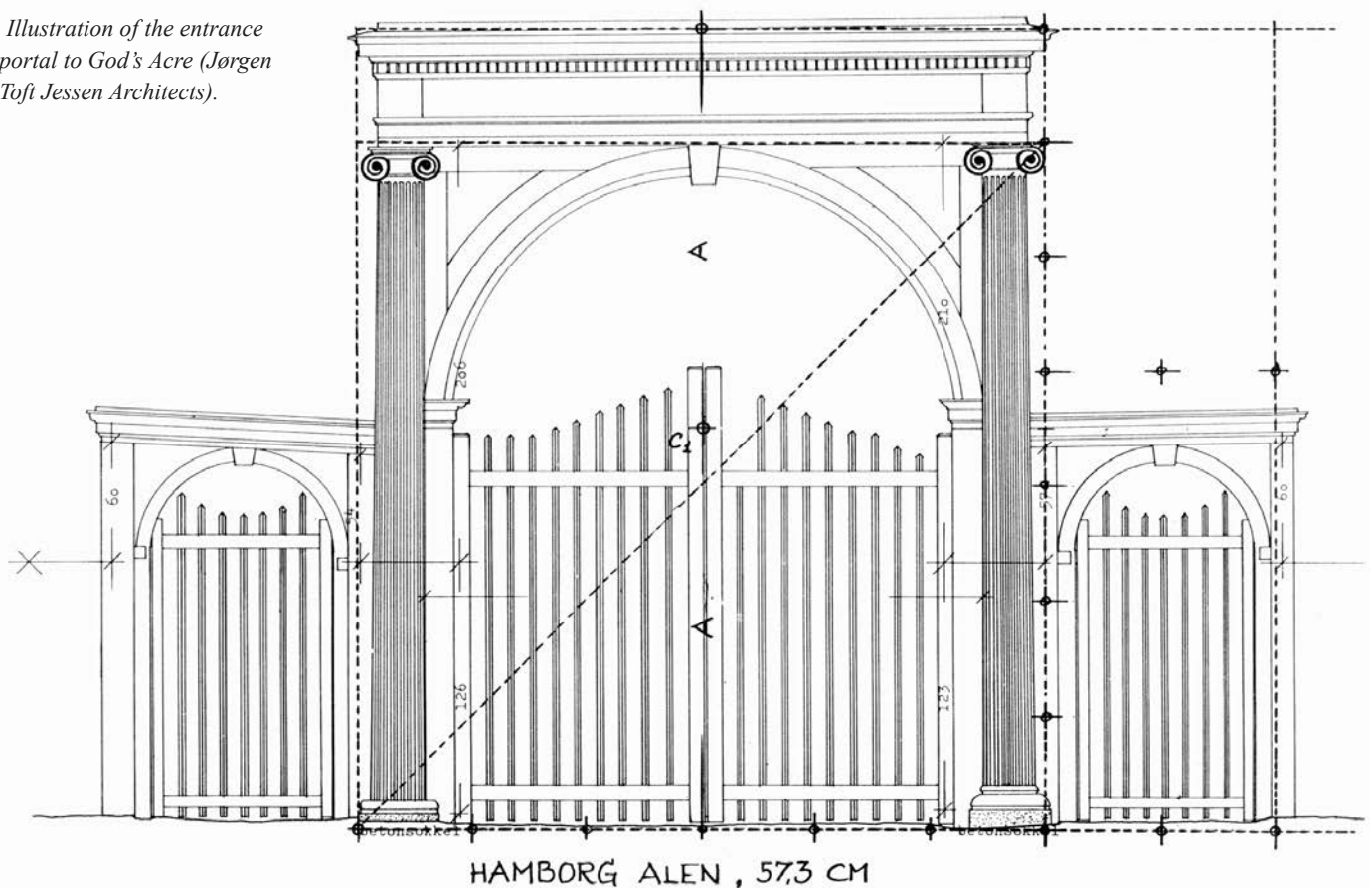


Illustration of the entrance portal to God's Acre (Jørgen Toft Jessen Architects).



Moravian Church, and the grave from 1849 is for soldiers from both Denmark and Holstein.

God's Acre ('God's acre' is the field where the Lord shall one day reap) was consecrated on 2 April 1774 but is visible already in Schlege's ideal town plan, which was prepared in connection with Christiansfeld's establishment. Prior to 1869, God's Acre was comprised of a square divided into four parts. The cemetery was later twice extended toward the south, most recently in 1997, so that God's Acre now covers eight square zones. The entrance gate has similarly been shifted to the south, and the linden trees – the oldest of which were planted at the time of the town's founding – were pollarded in the start of the 1990s. At this time, all of the gravestones were also registered and placed on a moulded base.

There is a close association between the reformatory congregation's religious convictions and its equality-oriented societal outlook (which is based on ability, industriousness, and virtuousness) on the one hand and the design of the cemetery (with its right-angled avenues, distinct zones, and division between brothers and sisters) on the other.

The Moravian Church's spiritual and social philosophy of community and equality is evident in the strict style of construction, the absence of family graves, the uniformity of graves, and the fact that none of the graves are removed or re-used.

God's Acre represents a style of cemetery architecture unique in Denmark



2.11 *The entrance portal to God's Acre.*

and is directly inspired by the Moravian Church's other cemeteries in Europe in terms of its placement outside of town and its layout, which follows layouts from other Moravian towns. In addition, God's Acre represents a significant element in Christiansfeld's original and exceptionally well-preserved town plan.

The inscription on the main gate leading into God's Acre is also noteworthy: "It is sown in corruption." This is a scriptural quote from the text read during a funeral procession leading the dead to rest. On the inner side of the gateway are inscribed the words "It is raised in incorruption," so that the mourners may depart God's Acre with the message of the Resurrection ringing in their ears.

The two monuments relate to Christiansfeld's place in the history of the southern Jutland border region and the conflicts and wars that have afflicted this area. They are also influenced by the Moravian Church's philosophy inasmuch as the monument for the Battle of Kolding in 1849 commemorates both Danes and Holsteiners.

The architectural values of God's Acre are rooted in its striking regularity, symmetry, and order, both on the large scale (with central axes and tree-lined avenues) and the small scale (with the placement and form of the individual gravestones). This regularity and geometrical order is emphasised by the graves' immediate anonymity, their idiom of strength and simplicity.

The framed well-defined, and easily comprehensible nature of God's Acre's physical space corresponds with the simple forms and decorations that characterise Christiansfeld's architecture and original garden arrangement. The equality of the town's separated gardens is emphasised by the strictly classical pavilion that gathers together the grounds and marks the central axis (FBB, 2013).

2.12 The pavilion at God's Acre at the end of the avenue in the centre axis.

2.13 Opposite: God's Acre with the old linden trees and the blocks where the humble tombstones stand in rows.





Architecture

All of the town's original houses are built in yellow Flensburg brick, and the vast majority of them are in raw brick, with few examples of detailing in the masonry. A small number of houses were either plastered or given a wash of iron sulphate. Some of the west-facing gables and a few of the south-facing façades feature vertical cladding over the masonry.

The private, one-storey residences on the narrow plots are either separated or connected two-by-two, with access to yards and gardens through narrow alleys.

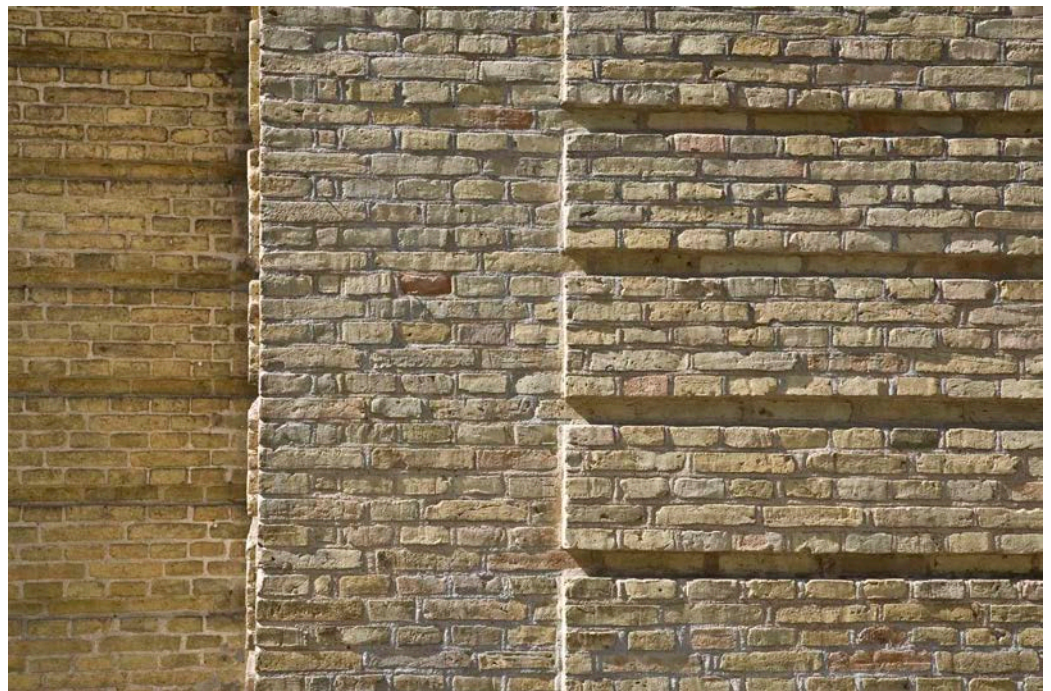
The well-preserved choir houses are physical manifestations of the well-organised Moravian society's industrious, community-oriented, and humble philosophy. There is thus a close association between the reformatory congregation's division into choirs, religious convictions, and equality-oriented societal ideal on the one hand and the choir houses' architecture, layout, and preserved details of quality craftsmanship on the other.

The buildings are unique in Denmark as being directly inspired by the Moravian Church's other buildings in Europe, including those in Herrnhut in Saxony, yet they contain regional characteristics from Schleswig and southern Jutland.

The Moravian Church's philosophy of spiritual and social fellowship and equality is also expressed in the placement of the choir houses between the public space of the streets and the back yards and gardens.

All of the buildings in Christiansfeld are individual structures, but their strong relationship with one another are ensured by their uniform, simple construction and careful consideration to each building's role in the settlement, leading to the creation of a distinctive whole. The Hall, the Church, with its prominent place at the Church Square, is the central and dominant building in the urban space. The Hall's importance is reflected in its impressive size, decorative detailing, and use

2.14 Detail of the brickwork on the church building with the decorative shadow joints. The material is the characteristic yellow Flensburg brick, which is the dominant material for facades in the town.





2.15 Staircase in the Widow's House, Lindegade 16. There are many parallels to other Moravian towns in the design of stairs and stairwells in Christiansfeld. The Baroque design is distinctive and is seen in several buildings. The floor here is covered with Öland stone, a material that is connected with the region and is seen in many older buildings in Denmark, but not in other Moravian towns.



2.16 The courtyard at the Brothers' House. Notice both the brick wall with yellow Flensburg bricks and wood panelling. The dormers, in several levels in the steep roofs, are a characteristic feature of the architecture of the Moravian towns.

of black roof tiles (in contrast to the other Moravian Church buildings).

As far as special building styles are concerned, Saxon characteristics are particularly evident in the choir houses' large and open spaces, with quarter-hipped roofs, slender gables, and occasional niched window ledges. The choir houses' interiors also exhibit Saxon influence in their broad central corridors, a characteristic evident in the earliest Moravian buildings.

One particularly local and regional characteristic is the usage of a narrow variety of Flensburg brick. The red bricks came from local brickworks near Christiansfeld while the yellow bricks were produced in Kollund and Egersund by Flensburg Fjord. Another regional characteristic is the locally produced variety stoves. The vertical cladding is original and is designed to protect the buildings from the elements. This style of cladding is present only a few other places in Denmark and even then, not on the same scale as in Christiansfeld.

The buildings' exteriors exhibit a tendency toward simple materials and uncomplicated appearance, without notable decoration but with striking horizontal geisa along the main wings' façades and gables, all reflecting the Moravian Church's frugal philosophy. The sought-after order, discipline, and equality is also evidenced by the fact that the buildings – like the grounds and gardens – are proportioned in a modular system based on plots of eight Hamburg alen.

The Moravian craftsmen were famous for their exceptionally high-quality products, to which the many remaining examples of detailing bear witness. They contain a variety of old doors, banisters, lock cases, door handles, shutters, paneling, stairs, and stucco work.

In addition, there are many original building details that are unique to Christiansfeld, including niched windows and sharp window profiles, the asymmetrical shapes and characteristic ends of the bannisters, the grooved door panelling, the door fittings, and the attics' broad bevelled geisa. The same forms and varieties of stucco, door panelling, and fittings are present in many of Christiansfeld's buildings, bearing witness to a thematic strictness in accordance with the Moravian Church's spiritual ideals.

2.17 Lindegade 20 and 22, which are two adjoined family houses. At the back the two storeys of Lindegade 24 can be seen. Both buildings have distinctive steep tiled roofs and quarter-hipping, which is characteristic of the architecture in Christiansfeld.



The cellars of the choir houses feature floors with Öland tiles and groin vaults, showing their practical storage function in connection with the rear gardens, which reflects the Moravian settlement's status as a self-sufficient society.

Light from the end windows and the depth of the door niches work together to create an intense interplay of light and shadow in the whitewashed central corridors. Particularly striking are the church hall and the choir hall of the Sisters' House, where the delicate benches and chandeliers dominate and where the interplay between the deep window niches, white walls, and ceiling create a strong, character-filled room with an exceptional atmosphere of lightness and calm.

Generally speaking, the interiors of the choir houses are characterised by a light, bright, and simple architecture, one that is in harmony with the Moravian Church's reformatory philosophy and stylistic conservatism and one which flawlessly combines Baroque, Rococo, and Classical elements.

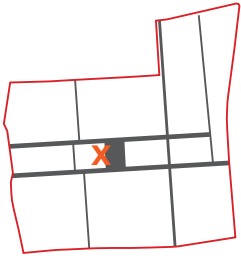


2.18 Wrought-iron hinge from a door in the Sisters' House, Nørregade 14. A typical example for Christiansfeld of an architectural detail and the quality of craftsmanship.

The Hall

The Hall, which is built in raw yellow brick, consists of a central portion and two wings, the latter of which are pulled slightly forward toward The Church Square. The east façade facing the Church Square is done in grid-patterned masonry while the side to the west features wood cladding. The central portion is characterised by five tall sash windows ending in segmented arches. For their part, the side wings are divided into two storeys with sash windows. The roof's wings are quarter hipped toward the Church Square, and the roof is covered with black-glazed tiles. On the spine of the roof sits a copper-coated ridge turret with bells. The Hall can be accessed through the Rococo double doors in the wings.

The interior of the central section of the hall is taken up by the church hall itself, which is well lit and lacks supporting columns. The untreated wood floor is sprinkled with sand, and there is panelling along the bottom portions of both lengths of the room. The ceiling is plastered and features a broad bevelled geison and a central oval rosette. The south wing contains an entranceway to the street covered with Öland tiles as well as a smaller hall with a wood floor, shutters, and a sense of symmetry maintained by built-in cabinets behind double doors. There is an organ loft on the second storey. The north wing contains an entranceway to the street covered with Öland tiles, an original kitchen with a cast iron stove for preparing the Agape-meal, and a chapel. The second storey contains a gallery, a

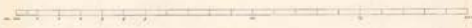
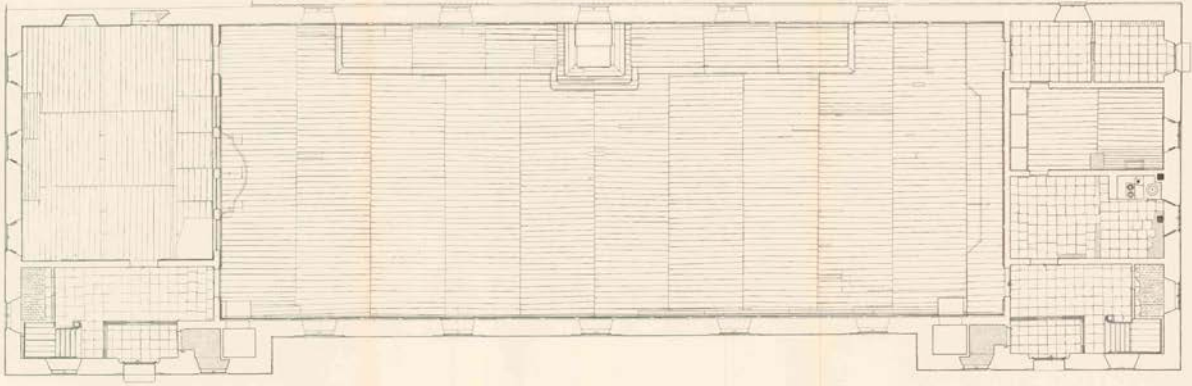


2.19 Below: The facade of the Hall facing Church Square.

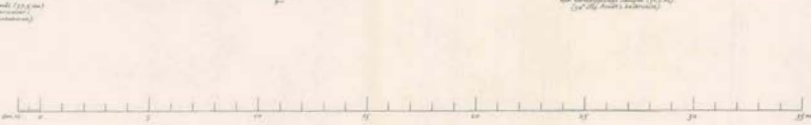
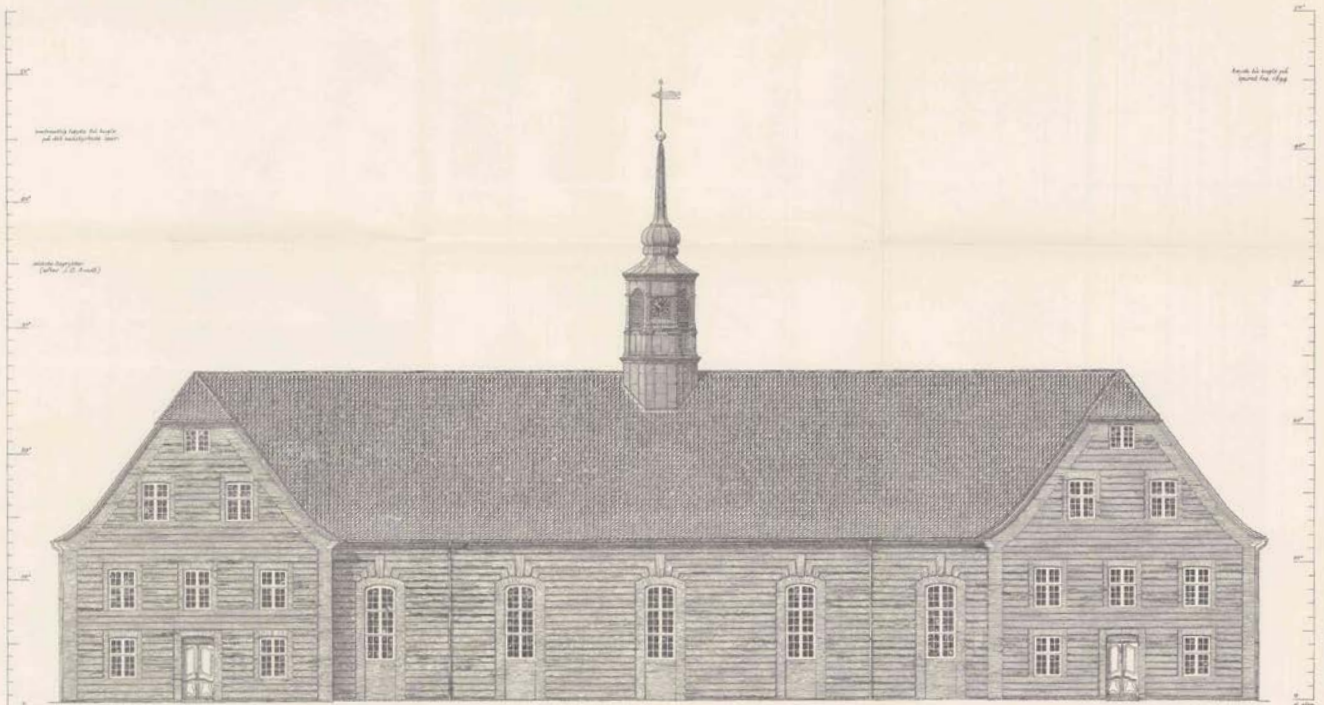
Opposite, top: Plan of the Hall's ground floor from 1973 by Karsten Rønnow Architects (Kolding Municipality Building Archive)

Opposite, bottom: Facade drawing from 1973 by Karsten Rønnow Architects (Kolding Municipality Building Archive).





BRØDREMENIGHEDSKIRKEN SAG NO 438.
 ARTIKEL NO 158 af CHRISTIANSFELD
Opstilling, eksisterende kirke
Restorering
 Teg. no. 001
 Mål 1:100
 Dato 5. 11. 1975
 HANS H. ENGGVIST & KARSTEN RØNNOW arkitekter m.a.s.
 Klosterstræde 14, 1157 København K. (0162) PA 4575



BRØDREMENIGHEDSKIRKEN SAG NO 438.
 MATRIKEL NO 158 af CHRISTIANSFELD
Opstilling af kirken med forslag til ændring af spire
Facade mod øst (mod kirkepladsen)
 3. udkast
 KARSTEN RØNNOW'S TEGNESTUE
 Klosterstræde 14, 1157 København K.
 Teg. no. 005A
 Mål 1:100
 Dato 7. 10. 1975.
 rettet 25. 1. 1975.
 Tlf. (01) 11 61 61.
 for den Færøyske

room for the Board of Elders, and an archive room with an oven from the town's factory as well as a stairwell with a fully panelled wall with built-in cabinets. In the garret, most of the original roof work has been preserved. The roof is sealed.

Throughout the building, one can find preserved grooved doors, fittings, jambs, panelling, window frames, and windowsills, with crown glass in many of the window panes. The original Rococo stair connections, with carved balusters and asymmetrical handrails, have been preserved.

The hall's well-proportioned and strikingly symmetrical façade possesses consistent detailing and framing, which combines with the arches of the high windows to give the building a sense of character and lightness. In a unique architectural technique, the detailing has been brought slightly forward, creating a filigree-like relief structure. The façade's easy elegance and refined detailing are achieved through the use of a limited number of techniques and extremely simple materials, thereby strengthening the overall simple, light, and character-filled expression. In addition, the building's forward-pulled wings help complete picture by extending the building between its two framing streets so that the hall creates a striking border for the Church Square.

2.20 The chapel hall with the sand-sprinkled wooden floors and white benches.

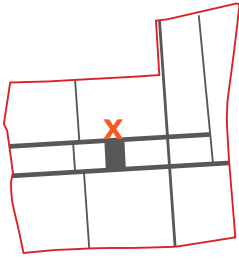
2.21 Opposite: Part of the Church's facade onto Church Square.





The Sisters' House

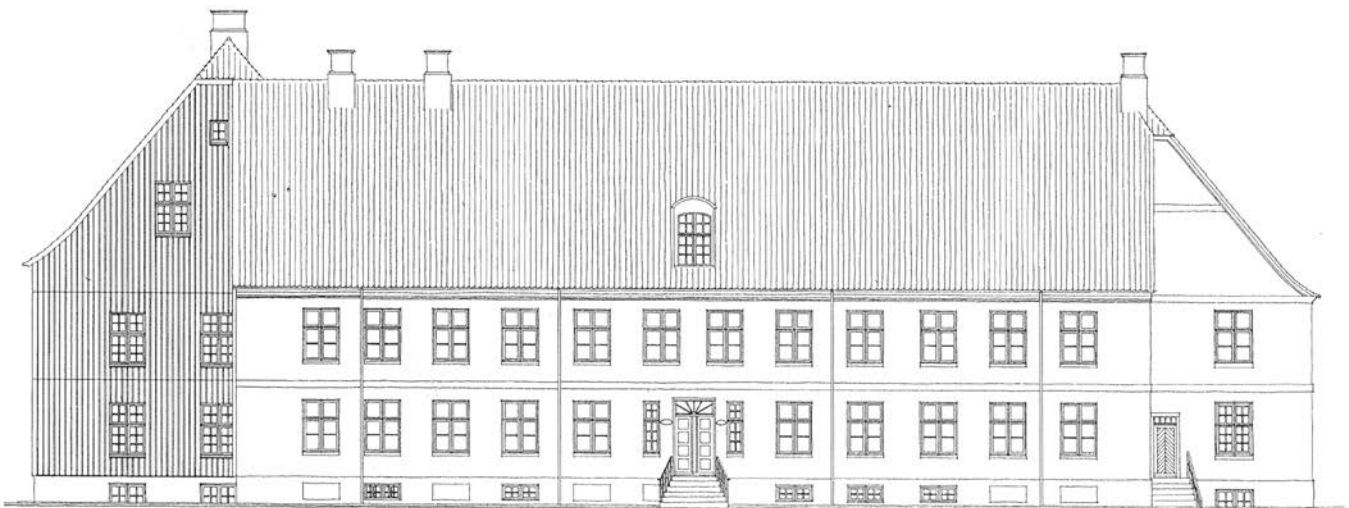
The Sisters' House is located on the north side of the Church Square, in the centre of Christiansfeld. The Sisters' House consists of a main wing with a façade facing Nørregade, extensions in the form of west and east wings, and two T-shaped work buildings. These buildings enclose a north-oriented backyard. Behind the workshops to the north is the Sisters' House's garden.



The three-winged building is a two-storey construction, built in raw red and yellow brick, with cellars and quarter-hipped roofs as well as sash windows. Many of the windows retain their original sash bars and their arched upper frames. The lengths and gables are characterised by horizontal geisa and cornices of moulded brick or by their being panelled by vertical cladding. The roofs contain numerous tall, narrow dormers, some of which have windows with arched upper frames. Six wide brick chimneys with socles and collars sit astride the roof ridge.

The interiors of the three wings have preserved much of their original floor plan. The main wing has a cruciform plan, with a centrally placed entrance and set of stairs as well as corridors and rooms stretching out to both sides. The east and west wings also retain their corridors with rooms to both sides. The upper-storeys contain the original sleeping halls, and the original choir hall is preserved in the west wing.

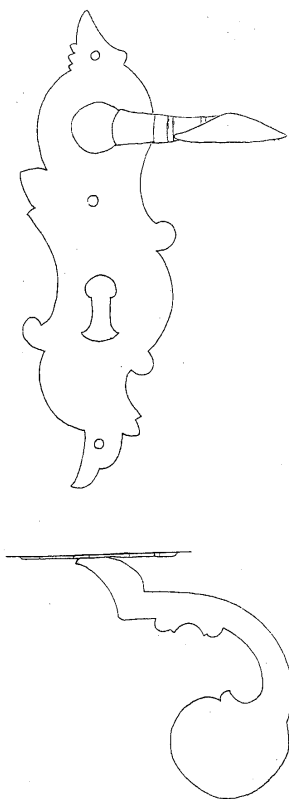
Apart from the second storey of the east wing, which has been converted to flats with new surfaces, all three wings have maintained their old wood flooring, original grooved doors with panelling and banisters, old and original windows, and original stairs with carved balusters. Walls and ceilings are mostly plastered, and some rooms contain locally produced ovens. The choir hall in the west wing contains a wood floor, symmetrically placed doors, and the broad bevelled geisa so characteristic of Christiansfeld. The attic space, which originally contained the sleeping hall, has wood floors, plastered slanted walls, the same bevelled stucco



Drawing of the Sisters' House facade onto Nørregade, Nørregade 14 (Jørgen Toft Jessen Architects).



2.22 Window at the end of one of the long corridors of the Sisters' House. The long corridors are characteristic for the layout of the Moravian choir houses.



work as in the choir hall, and rosettes in the ceiling. The original shutters are preserved in numerous places, and the door leading into the main wing's sleeping hall retains its original arched upper window with radiating star sashes. The cellars beneath all three wings feature old floors covered with Öland tiles.

The east wing is connected to the work building via an elevated, planked passage in two storeys, leading to a brick toilet tower from 1892, which has retained its old batten doors as well as its plank and beam ceiling.

The solid brick, one-storey work buildings have tiled, partially unhipped roofs, individual planked partitions, circular and quadratic cast iron windows, batten gates and doors, and double-framed sash windows. The interiors of the workshops are dominated by cast floors and old doors and railings. There are also some new surfaces and components.

The Sisters' House is one of the Moravian Church's choir houses and functioned as a communal home for unmarried women. The Sisters' House's T-shaped work buildings contained sewing rooms and spinning rooms as well as facilities such as a margarine factory.

The main wing dates back to 1776. The east wing is from 1784–1786, and the west wing is from 1799–1800. The toilet building by the east wing is from 1892. The two T-shaped economy building with workshops are from 1798 and 1801 (west) and 1861 (east) respectively. Parts of the workshops burned down in 2003.

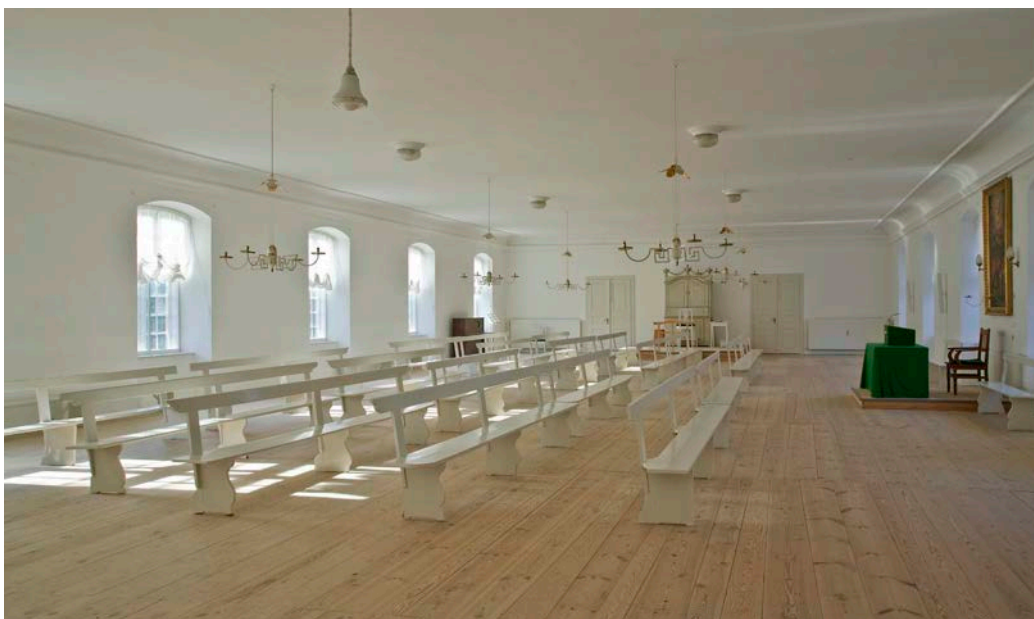
Above: Illustration of typical door handles in Christiansfeld are also found in the Sisters' House.

2.23 The facade of the Sisters' House facing Nørregade.

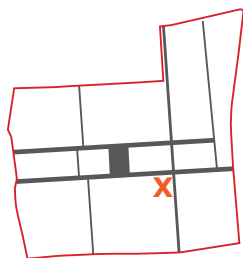




2.24 The Sisters' House courtyard with a central well. Here are some examples of different types of windows that have been added to the building over time.



2.25 The choir hall in the Sisters' House. This hall is used for services in the winter, but also for concerts and other events.



The Brothers' House

The Brothers' House complex is located in the eastern part of the town on Lindegade, which runs along the south edge of the central square.

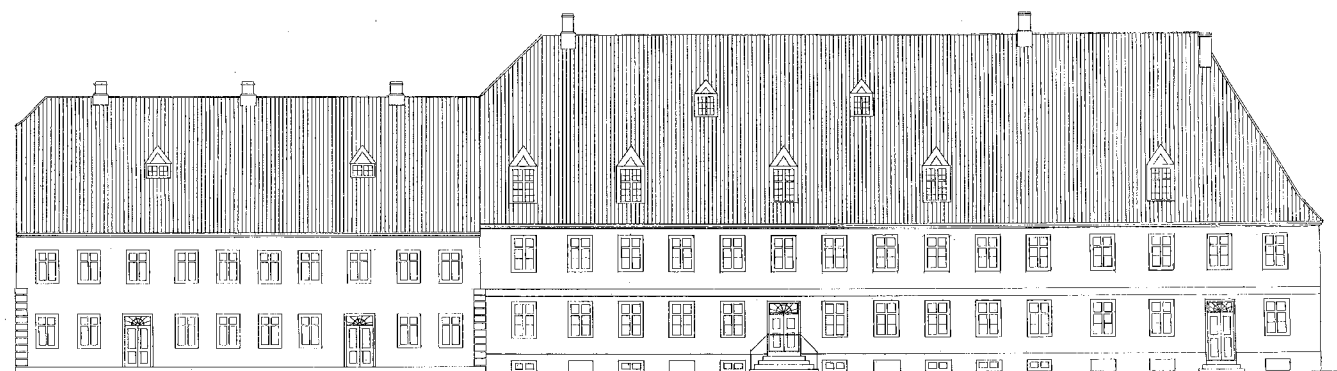
The four-sided complex surrounds a courtyard. The front building facing Lindegade consists of a short east section and somewhat taller west section, which was constructed to form an L-shape with the building to the west. A detached side building is located to the east, and there is a long stable building to the south.

The front building and the west side building are solid brick buildings constructed in one and two storeys, with a cellar being located beneath part of the front building. The walls and cornices are in raw yellow brick, with a red brick socle. The front building's east side, facing the yard, and the L-shaped building's west side and gable feature vertical cladding on the top floor. The hipped roof is covered with red tile. The front building's roof features a number of sharp dormers, and all areas of the roof feature brick chimneys with socles and collars. There are numerous details in the masonry of the front building's façade as well as a cut-off corner to the northeast. The corner is supported by a free-standing column, behind which is a large glass surface with shop windows and a door. The other windows are placed in straight rows, one atop the other, and consist of old, white-painted sash windows. Some small sash windows also face the yard. The doors are double doors, painted blue and white, and there are upper windows as well as external stairs in brick. The red socle of the western part of the front building contains double-framed, white-painted cellar windows, and there are stairs leading down to a white-painted cellar door in the yard.

The interior has mainly been transformed into flats, primarily with newer surfaces. A through-going corridor has been preserved in the western part of the front building, and there are two old stairwells containing old stairs and both old and new Öland tiles. A number of old doors with balusters, panelling, and locks have been preserved and others reproduced. The ceiling is plain, with sealed tiles. The cellar has vaulted ceilings, plastered surfaces, and tiled floors.

The detached, solid brick side building is one-storey tall. The walls and cornice are constructed from raw yellow brick, and the socle is red brick. The brick cornice is partially painted. The roof is hipped and covered with red tile, and there are three brick chimneys with socles and collars along the spine. Newer, single-

Illustration from Maaleren printed in 1922, showing the facade of the Brothers' House onto Lindegade (Christiansfeld 1922).



BRØDREHUSETS FAÇADE MOD GADEN 1:200

frame shop windows with large glass surfaces face the street. In contrast, older sash windows and doors face the yard. All of the woodwork is painted white, though parts of the doors are painted light blue.

The interior of the side building is laid out for shops and flats, and most of the interior elements are relatively new.

The one-storey rear building is built in solid brick, with socle, walls, and cornice in raw red brick. The battened roof is covered with red tile, and its spine features a yellow brick chimney with a socle. The entranceway is located in the centre of the building, facing the yard, and it features a batten double door with iron fittings and upper windows. The windows are old, painted white, and double framed while the woodwork on the old double doors is painted white and light blue.

The interior is laid out for flats and storage space.



2.26 The facade of the Brothers' House onto Lindegade. The facade is elongated and there are several entrances.

2.27 Older photo of the facade of the Widow House facing Nørregade, undated (Local History Archive).



2.28 Facade of the Widow House facing Nørregade and Birkevej. The western-facing gables are board-clad, while the other facades are brick.



Widows' House

The Widows' House is located on Nørregade, to the west of the Sisters' House, across from the north wing of the church hall. The Widows' House consists of a main wing with a façade facing Nørregade as well as a side wing with a façade facing Birkevej. The two wings are linked by a narrow connecting building. In addition, there is a garden pavilion at the end of the north-facing garden's central axis.

The two-storey wings are solidly built in raw red and yellow brick, with cellars, quarter-hipped tile roofs, and sash windows. The main wing's façade and east gable feature a tall socle, horizontal geisa, and a moulded cornice. The west-facing length and gable as well as the narrow extension are covered with vertical cladding. The roof surfaces contain tall, narrow dormers, some of which have windows with arched upper frames. Four broad brick chimneys with socles and collars sit along the spine of the roof.

The interior of the main wing still contains its central entranceway, with a front door and a rear entry with original stairs. On both floors, the former central corridors are interrupted by doors leading into two flats, which have recent floor plans and surfaces, including reproductions of the original doors. The west wing has retained its original floor plan, with stairs, corridors lit by the south gable, and a choir hall to the north. The corridors feature deep, arched door niches as well as plastered walls and ceilings. The corridors and rooms of the west wing have also retained old, partially original interiors, with wood floors, panelling, shutters, panelled doors, balusters, and stucco work on the ceiling as well as the locally produced ovens. The choir hall has wood floors, symmetrically placed doors, arched window niches, and the broad bevelled geisa so characteristic of Christiansfeld. In the cellar beneath the west wing can be found a central passageway with Öland tiles, plastered walls, and batten doors as well as a number of vaulted chambers.

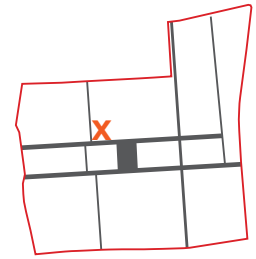
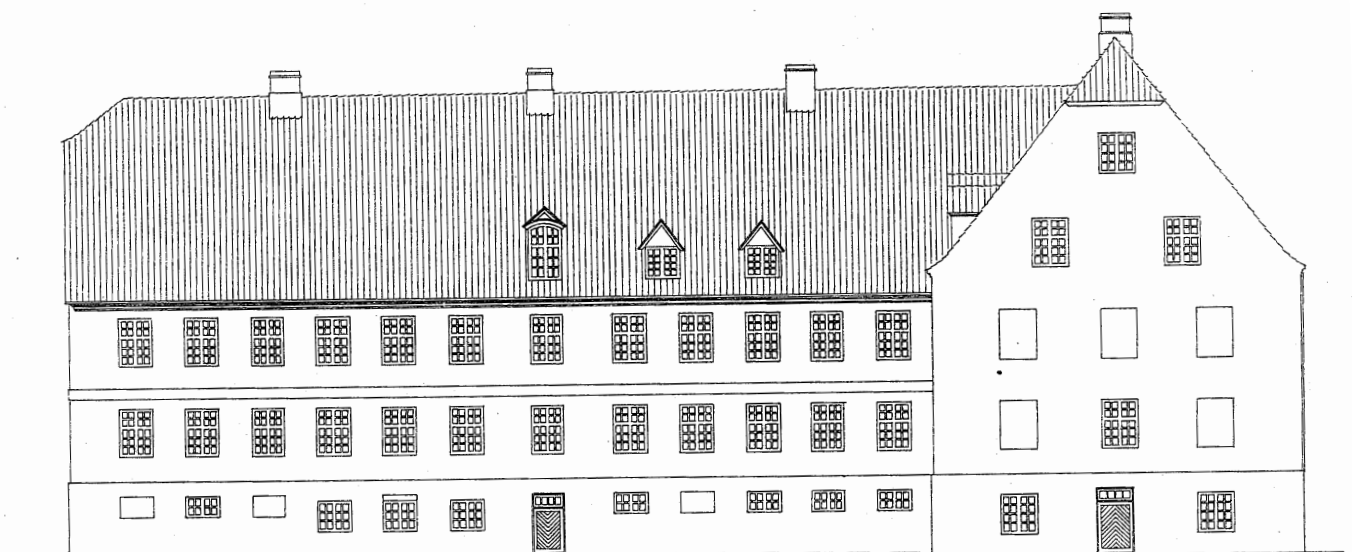


Illustration from Maaleren printed in 1922 showing the facade of the Widow House to the north (Christiansfeld 1922).



ENKEHUSET, GAARDSIDE



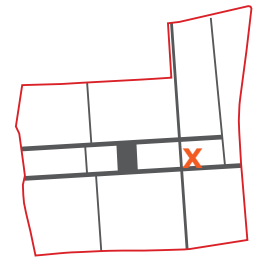
The Hotel

The hotel is located on the north-east corner of Lindegade and Kongensgade. The front building consists of three connected, solid brick, two-storey buildings with cellars and a well-used attic space. The front building is built in raw yellow brick with a tall socle, white-painted vertical bands, and white-painted Scandinavian cross windows. It also has a red-tiled roof and quarter-hipped gables. The roof surfaces feature numerous dormers, and four brick chimneys with socles and collars sit along the spine of the roof. There is access to the hotel from Lindegade via a double set of stairs with iron bannisters, leading to a set of Rococo double doors topped by a four-paned window. From the yard, there is access to the cellar and the hotel through a newer double door. The gabled corner of Lindegade and Kongensgade is cut off from socle to cornice, and the ground floor features a board listing the hotel's royal visits and other historic events associated with the building.

The concert hall building lies at a right angle to the front building and is a tall, one-storey, raw red brick building with a slate roof. The tall triple windows have arched upper frames and lintels. A smaller solid brick building with a red tile roof has been built on the north-east corner of the concert hall building but is not legally protected.

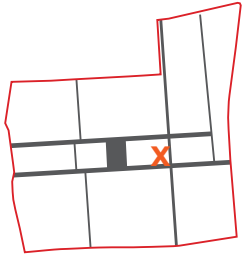
The kitchen building was demolished during hotel renovations in the beginning of the 2000s.

The interior of the front building's cellar contains a relatively new kitchen and restaurant in the original vaulted room. The ground floor contains a reception area, toilets, meeting room, and a larger restaurant room from 1938, with parquet flooring, panelling, segmented walls, and stucco work on the ceiling. The hotel rooms surround a central corridor, which also provides access to the concert hall, which has wood floors, tall panelling, and stucco work on the ceiling. The second storey and attic space are designed for hotel rooms around a central corridor. Some of the rooms contain locally produced ovens.



2.29 Opposite: Christiansfeld stove in the blue room of the Moravian Hotel, which was renovated in 2008.

2.30 The Hotel's gable at the corner of Lindegade and Kongensgade. The board on the building's slanted corner relates the various occasions when the hotel received royal visits and the historical events associated with the building.



Spielweg Retail Building

Spielweg is located on a central corner in Christiansfeld, among buildings constructed in uniform materials and styles. The front building has a rounded corner toward Kongensgade, where the connected side building side building continues the façade toward the north.

Both the front building and the side building are solid brick and two storeys tall. The walls are of raw yellow brick while the socle facing Kongensgade, and the yard is constructed in red brick, like the wall facing the yard itself. The ground floor on Lindegade has ashlar plaster that have been limewashed to a sand colour and is topped with a retracted horizontal cordon cornice. The gable and the side building feature a simple accentuated rim marking the change in storeys. The cornice is constructed from whitewashed brick, and the red-tiled roof ends in small hips. Three raw yellow brick chimneys are placed along the spine of the roof. The rounded corner of the gable facing Kongensgade features a newer glass door with an arched upper window. Above this, there is a balcony with iron work and the words 'Spielweg and Comp'. In the centre of the façade facing Lindegade is a double door with upper windows and granite stairs. The ground floor is composed of four large, newer shop windows facing Lindegade and four facing Kongensgade. The other windows are four-framed, painted white, and have brick ledges. Some of the windows facing the yard feature a narrow sash, and there are double-framed windows in the gables. In the yard, there are three double doors with upper windows as well as granite stairs and three flights of stairs leading down to small cellar rooms closed off by slanted double batten doors.

2.31 An example of preserved older casement fasteners on a window.



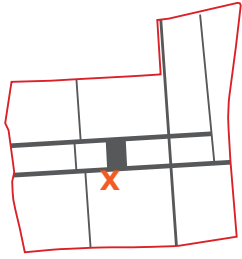
The interior of the ground floor is laid out for two shops with accompanying backrooms. The second storey is laid out for flats while the attic space is unused. The interior has been affected by newer materials, such as glass weather porches and newer wooden floors. In addition, there are reproductions of original elements, such as doors, banisters, window posts, stairs, and Öland tiles at the bottom of the stairwell, which have been set in the original harlequin pattern. A number of old elements such as doors and window frames with old hasps have been preserved.



2.32 Spielberg with the rounded gable corner and the distinctive balcony towards the corner between Lindegade and Kongensgade.



2.33 Old postcards of Spielberg Trading House. Undated (Local History Archive).



The Vicarage

The Vicarage is located on Lindegade, facing the Hall and the Church Square. The one-storey front building is solidly built, with a cellar, a steep quarter-hipped tile roof, and three broad gable dormers facing the street. The façade and gables are separated by brick pilasters. Although the west gable is partially plastered, the other walls are in raw yellow brick. A free-standing flight of double stairs with iron bannisters leads up to the main door, which is located in the west portion of the façade. There are two doors in the yard. Some of the building's windows are traditional Scandinavian cross sash windows while others are old double-framed sash windows. Four small dormers are located on the roof, and there is a small, relatively new gable dormer facing the yard. A brick chimney sits on the spine of the roof.

The front part of the interior of the building is characterised by a preserved, partially original floor plan, with a through-going lobby passageway with stairs leading to the cellar and attic, rooms facing the street, and a kitchen facing the yard. The interior is dominated by original double doors, door handles, locks, banisters, built-in cabinets, stairs with carved balusters, panelling, and plastered ceilings with stucco work. There are old traditional wooden floors, and the windows are double glazed. The barrel-vaulted cellar has a tile floor and retains its original batten doors with latches. There are three original stoves in the building. The upper attic is sealed.

The side building to the west is connected to the front building and is built partly in solid brick and partly in cross timbering, with slabs of raw brick wall and red-painted timber, as well as a tiled roof with a brick chimney on its spine. The side building has numerous batten doors, double-framed sash windows, and a west-facing stoop. Parts of the west-facing gable are covered by vertical cladding.

The half-timbered building to the east is constructed with slabs of raw brick and red-painted timber. The building has a double batten entrance and a hatch in the gable to the north, a number of batten doors facing the yard, and a tiled roof. The half-timbered building is connected to two smaller, solid brick buildings to the east and the south. The building functions as a garage.

The yard between the front house and the side buildings is cobbled, and the garden stretches out to the south.

Illustration from Maaleren printed in 1922, facade towards Lindegade of the Vicarage and Provost's residence, both located next to Church Square Christiansfeld 1922).





2.34 Entrance to the Vicarage.



2.35 The Vicarage seen from Church Square.



2.36 The western side house of the Vicarage, which is adjoined to the front building. The southernmost part of the building is constructed in half-timbering, with central blocks in red brick.

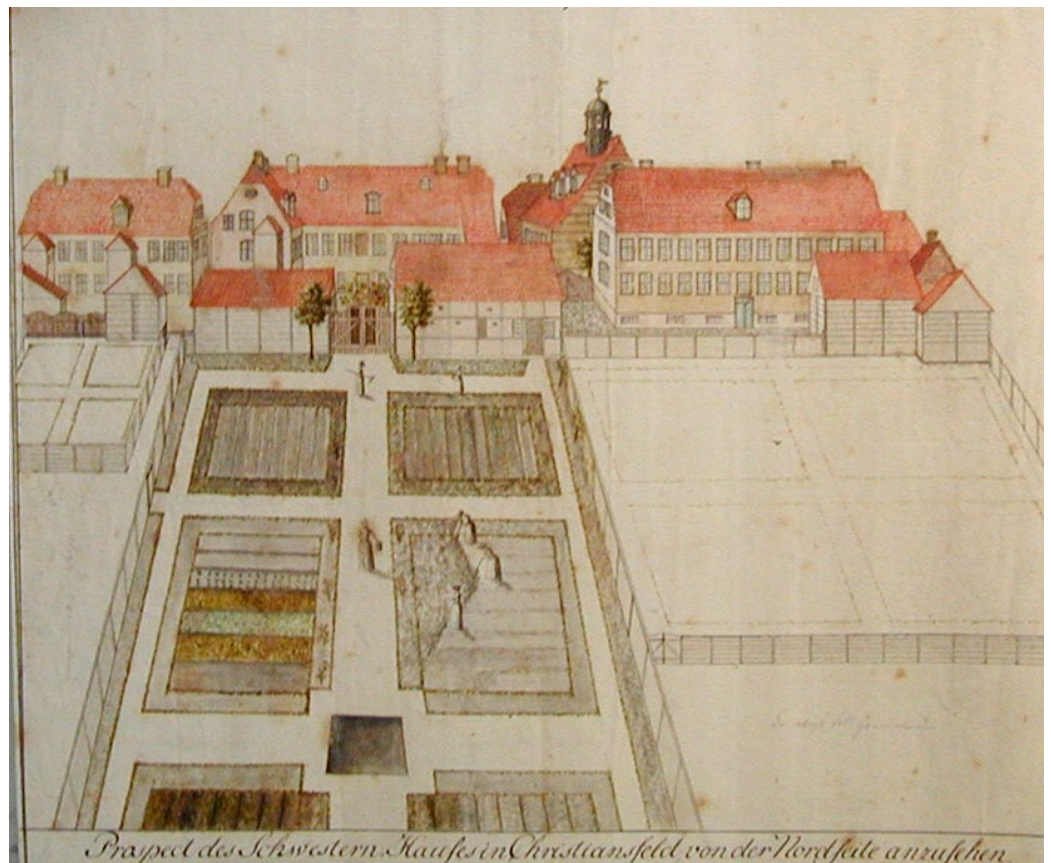
Gardens and garden houses

It is clear that, from the time of the Christiansfeld's establishment, the settlement was envisioned as a green town. Expansive gardens are connected to every house already on Staunanger's 1812 map. The large choir houses, particularly the Brothers' House and the Sisters' House, possessed quite extensive gardens, which would have made a significant contribution to providing the choir houses with food. The family houses also possessed gardens, which allowed the cultivation of fruits and vegetables for the family's private use. The gardens were designed in rectangular plots, divided by paths, and many of them contained residential garden houses. Many of the gardens on the south end of Lindegade have been significantly reduced since space needed to be made for a train station and depot at the close of the 1800s. After northern Schleswig's reunification with Denmark in 1920, some of the garden plots were subdivided and distributed to single-family homes by Præstegårdsvej.

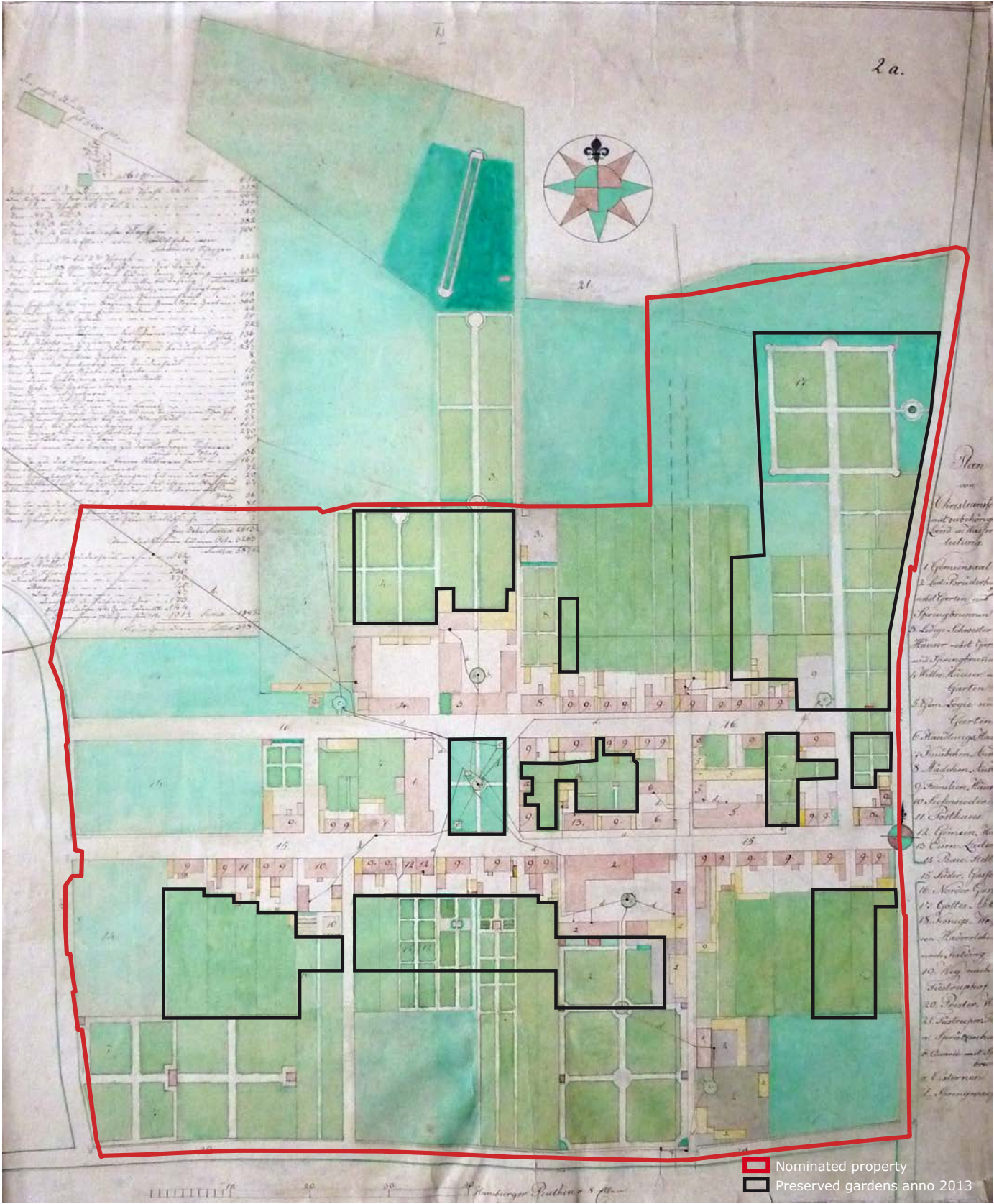
The Moravian Church brought the tradition of numerous garden houses and pavilions with it from the parent town of Herrnhut, where a number of such houses and pavilions still exist. Many garden houses and pavilions have been preserved in Christiansfeld despite the frequent reduction in garden plot size. Some garden houses consist of single rooms at the south end of a side building, with a loggia to the south, while other garden houses are tiny architectural pearls, such as the garden house at Kirkegårdsallé, which was clearly designed in accordance with a classical vision.

2.37 Prospect showing the Sisters' House from the north. The sisters are working in the garden, and the clear division of the garden into rectangular fields can clearly be seen.

Opposite: Map 2.5 Map of Christiansfeld, signed Staunanger, dated 1812 (Moravian archives, Christiansfeld). The map clearly illustrates the importance of the gardens for the town. At the top of the map the black lines mark the gardens that are preserved today.



2a.

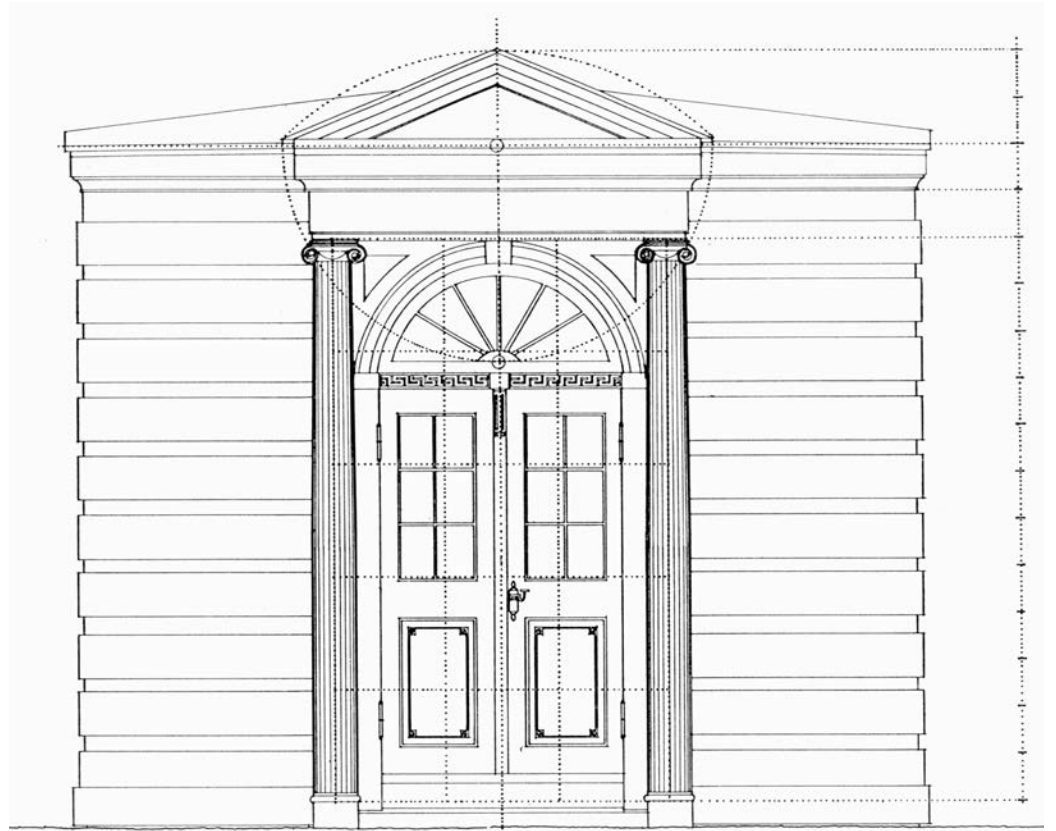


[Handwritten notes and measurements on the left side of the plan, including a list of numbers and descriptive text.]

[Handwritten legend and list of property names on the right side of the plan.]

 Nominated property
 Preserved gardens anno 2013

Drawing of the facade of the classicist pavilion, located in the garden of Kirkegårdsallé 4. The house is listed and can be seen today in the same form as in the sketch. (Jørgen Toft Jessen Architects)



2.38 Photograph of sisters in traditional costume in the central path of the Sisters' House garden. Undated photo (Local History Archive).





2.39 Garden house in the garden of the Widow House, Nørregade 16. The garden house is located at the end of the garden's central axis. This garden house is distinctive with its octagonal floor plan, walls of yellow brick and pointed rotunda roof.



2.40 Pavilion to Lindegade 24. There are several examples of this type of pavilion in the town. The pavilion is built onto a side building of the property and a half-roof forms a room in front of the pavilion facing the garden.



The Moravian Church Today¹

As wider society has changed, so to has the culture of the Moravian Church. During the relevant period (1773 – c. 1830), denominational life was influenced by the manner in which the Moravian Church chose to organise itself. Desires and demands for behaviour and togetherness were set down in writing and passed along from member to member. The written basis for these rules of conduct appear, for example, in the royal concession; a denominational decree; house rules for the choir houses; and the denomination's organisation into the Board of Elders, Oversight College, and the choir house organisation.

The sense of community as part of the global Moravian Church is also obvious despite the changes that the societal culture have undergone. Christiansfeld's history as a borderland village in a Danish duchy, then as a town in the German empire, and finally as a town in southern Denmark has influenced the congregation's opportunities to form its own identity as part of the worldwide Moravian Church. The Moravian Church in Christiansfeld not only experienced how society changed in its southern Jutland surroundings but also how it changed in Herrnhut and how Herrnhut's significance as a link to the global Moravian community changed character. In time, the cultural centre shifted, especially in the context of a divided Germany following World War II.

Originally, daily life served as the point of departure for congregational life. The congregation's daily life was associated with the shared work life, religious life, and social life in town. The congregation still feels that its cultural values can best be preserved through an active congregation that lives a shared spiritual and social life.

The congregational life today is largely associated with the life that the congregation's members experience together with one another, especially concerning church life. The Moravian Church is still a free church, with its own liturgy, which is used at all of the holidays and celebrations in the church calendar. Even though the number of assemblies and hymnals has fallen over time, the liturgy continues to be of great significance, with "church services being experienced in daily life and as a part of daily life." Music and song play significant roles in all holidays and festivities. As a result, the church choir and brass band also participate in all holidays and festivities.

Community is significant for the congregation. Nearly all of the tasks in the congregation are undertaken on a voluntary and unpaid basis. Community is present in the musical context (church choir and brass band) and in the hall service, which is a service in which brothers and sisters ensure that the church is prepared for all religious services and church festivities (i.e. they stand by the doors, distribute psalm books, decorate with flowers on festive occasions, do baking for coffee events, ensure that the church is well heated, etc.).

Many other tasks are also completed in fellowship. A thorough church cleaning takes place once a year, typically on a Saturday 14 days before Easter. At

2.41 Opposite: Pavilion for the Provost's residence, Lindegade 28. Just like the pavilion to Lindegade 24, this is an extension to a side house with a covered terrace in front of the pavilion.

¹ The chapter on the Moravian Church's present-day culture is derived from the relevant literature; discussions with and texts written by Käte Thomsen, who is Chairperson of the Board of Elders; and MA Annemette Løkke Berg's observations of life in the town over a two-year period.

this event, around 30 or 40 people come along with buckets, brooms, etc. and wash down the benches and panelling, dust the lamps and chandeliers, clean the curtains and windows until everything is shiny and fresh. The Congregationalists ensure that the church is opened up and then locked up each day, sweep the floors, and set the church in order after the tourists have left on a busy day so that the facilities are always in good condition.

There are other tasks as well, including rubbish collection, clearing of attics, pruning of trees, assistance at God's Acre, lawn mowing, packing and distribution of the congregational flyer in Christiansfeld and its surroundings, custodial duty at the museum, recording of museum objects, and cleaning of the museum.

Other things that contribute to the congregation's sense of community are the Congregation Councils, lectures, Bible hours, study groups, sewing groups (with-out or without actual sewing), themed events, and fun days for children (two Sundays each month, in connection with church services). The summer party in the reverend's garden is a new tradition in which guests take part in a potluck supper and for which the Board of Elders has planned a special programme.

This sense of fellowship thrives among members of the congregation, who socialise in their private lives and help one another in their daily activities. For a number of years, members have been meeting picking apples together in the choir house gardens and to make apple juice for distribution within the community.

There are but a few paid employees in the congregation, with all other duties being undertaken on a voluntary basis by members of the congregation. Sometimes, labour is hired for certain tasks when the congregation cannot carry them out themselves. Those employed by the congregation are the reverend, the organist, the provost, the senior worker (bricklayer), and the property landlord. There

2.42 *Private workshop in Nørregade.*





2.43 Lindegade 14 and 12.



2.44 The café in the Moravian Bakery, Lindegade 36, which was renovated in 2011 and is today run by the company Xocolatl.

2.45 Antique porcelain cups, copper kettles and tin cans, which are used for the traditional Moravian Lovefeast in Christiansfeld.

are around 150 members of the Moravian Church living in Christiansfeld and around 200 members living elsewhere in Denmark.

Organisation of the Moravian Church

The Moravian Church congregation is led by the Board of Elders, which consists of six members, of whom the reverend and the accounting officer are the only fixed and non-elected members.

Elections to the Board of Elders take place every three years, with two positions on the board being elected each time. Members are elected to the Board of Elders for six-year periods. The congregation nominates candidates, and these candidates stand for election at a Congregation Council. Nominations can also be given in writing in advance of the meeting. All members of the congregation resident in Kolding Municipality, over the age of 18, and not in debt to the congregation possess voting rights in these elections. Anyone who has been a member of the congregation for at least two years, who resides in Kolding Municipality, and who has voting rights may be nominated. The election is held in accordance with the rules set forth in the church regulations (the Continental European Moravian Unity's Church Regulations) and is approved by the executive in Herrnhut, also in accordance with the church regulations. In this sense, the link with Herrnhut remains intact.

The Moravian Church in Christiansfeld belongs to the Continental European Moravian Unity Province, under the direction of Herrnhut. The Moravian Church in Christiansfeld is economically self-sustaining.

The Moravian Church's Traditions

The Moravian Church's culture is expressed through the congregation's work with preserving its buildings, where the denomination's faith and philosophy of simplicity is reflected in the town's architecture, craftsmanship, and social relationships, for instance in the choir houses (the Brothers' House, the Sisters' House, and the Widows' House). The congregation has not always had the funds to maintain its buildings but has done its best to ensure that renovations and restorations are undertaken as respectfully as possible with respect to the buildings' functions and cultural value. The Sisters' House (which will now become the Cultural Heritage, Arts, and Sciences House) is a good example of this. The building is receiving new functions adapted to present-day needs but is being restored with great respect in terms of the building's original function.

Traditions are of great importance to the congregation, with examples being the congregation's Hosianna services, Sunday church services, Christmas and Easter services, etc. Daily watchwords, the annually published devotional book used worldwide, serves as important documentation of the congregation's fellowship with the global Moravian Church community. The sense of community with the worldwide mission is of great importance to the congregation.

The Moravian Church's history and traditions have been preserved through the congregation's collection work and documentation. In becoming a member of the congregation, individuals take on the practicing of certain rituals and traditions, and the congregation keeps a large collection of objects and archival materials in



the Moravian Church's Museum and its Archives, representing a valuable part of the community's cultural heritage.

A variety of activities and festivities take place over the course of the year, helping to preserve the Moravian Church's traditions and identity as a congregation. Some of the traditions are linked to the global Moravian Church liturgy while others belong to the congregation itself. We will now briefly discuss a range of these traditions.

The Lovefeast is a liturgical community event, typically held in the church on a biannual basis on 13 August and on 13 November (or on the Sundays closest to these dates). The Lovefeast commemorates the establishment of the renewed Moravian Church in 1727 and the Feast of Elders on 13 November.

The Lovefeast is a service in song, a liturgical congregational gathering in which the congregation and choral sing a kind of sermon while drinking tea and eating buns made especially for the occasion. Old blue-fluted cups, copper kettles, tin cans, and metal bowls with coals for keeping tea and water hot are used for the occasion. The serving women at the Lovefeast wear the traditional church clothes, which have otherwise fallen out of use.

Easter

Bethania Hour: The week of peace is initiated with the so-called Bethania on the Saturday evening prior to Palm Sunday. This is when the reading of the story of Christ's passion begins, setting the framework for the services and gatherings of Easter week. There is a sermon at this service.



2.46 Tea is poured at the Lovefeast.

Palm Sunday: Church services are held at 17:00, consisting of a scriptural reading on Christ's passion and martyrdom. On Monday and Tuesday of the week of peace, the scriptural reading continues at 19:00. The readings alternate with congregational or choral singing, offering the opportunity for reflection and to hear texts read in a larger context. On Wednesday, preparations for the Eucharist are held.

The morning of Maundy Thursday is devoted to a scriptural reading with texts concerning the establishment of the Eucharist. Numerous choral pieces are sung at this event. The holy Eucharist is celebrated at 19:00. Services on the morning of Good Friday are introduced by a service involving a short litany, followed by continued scriptural readings and concluding with a sermon and another short litany (Rønnow, 1993, 63).

The Hour of Christ's Death: At 14:30 on Good Friday, the congregation assembles to commemorate the Hour of Christ's Death. The service takes the form of scriptural readings concerning Jesus' journey to and death at Golgotha. The choir sings '*Ave verum corpus*' and other songs. At 15:00, the texts concerning Jesus' death are read, and the organ plays 'Hellige Herre Gud', after which the church bells are rung. After a few minutes, a prayer of thanks is given for Jesus' martyrdom and death. The scriptural readings and songs then continue, shifting from the heavy, sad songs to hymns.

Easter Morning service: A half hour before sunrise, the congregation meets in church for the Easter Morning liturgy. The church hall is silent: no bell ringing, no prelude on the organ. The reverend enters and walks quickly to the liturgical table while loudly announcing that "The Lord is resurrected." The congregation answers, "Yes, he is truly resurrected." Then the reverend reads scripture offering thanks for Christ's resurrection. Once the reading is complete and the declaration of faith has been spoken, the congregation leaves church as a group, with the brass band and the reverend in the lead. They proceed to God's Acre to continue the service. At God's Acre, the names are read of the brothers and sisters who have died since last Easter. The Easter Morning service represents the highlight of the Moravian Church's Easter services and church year as a whole.

Advent and Christmas

Hosianna service on the first Sunday of Advent: On this day, the local Business Association arranges a walk for the town's children to Christinero, where they meet Santa Claus. The children then walk into town holding lanterns and help light the Christmas tree on Prætorius Square, after which a service is held at the Hall at 17:00. The service alternates between psalms, liturgy with choral singing, and reading of the day's scripture. The highlight of the service is the choir piece 'Hosianna', which is sung by the church choir. This is followed by a sermon, more psalms, prayers, and the blessing.

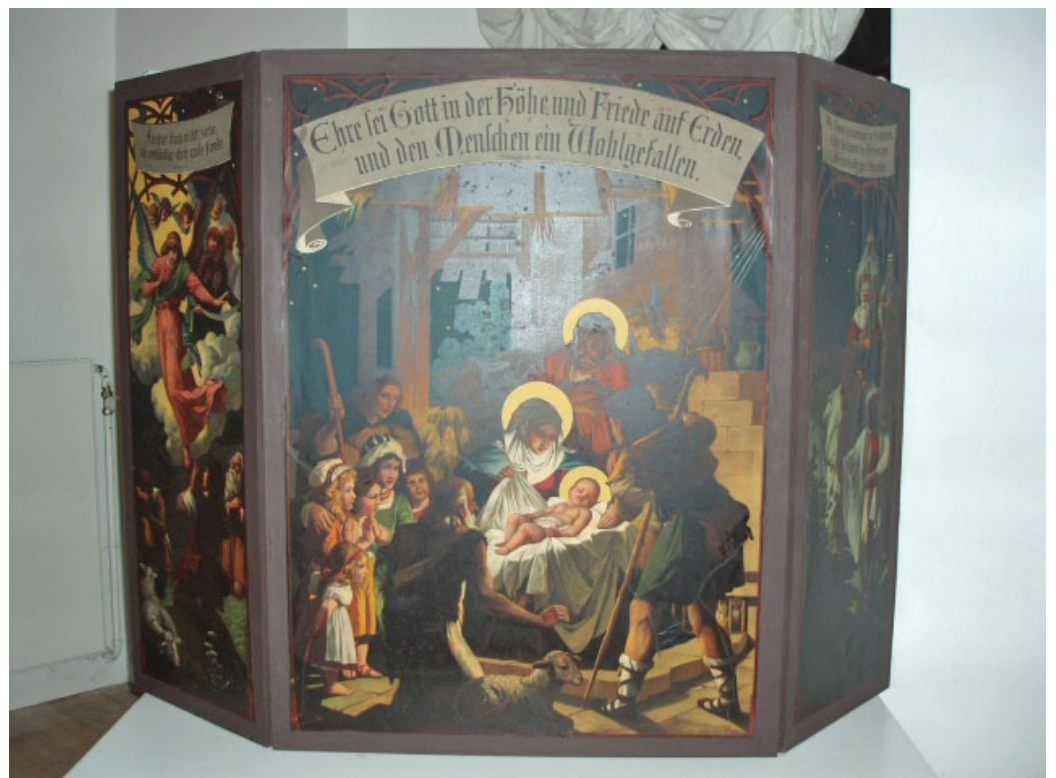
Singing services are held on Wednesday evenings during Advent, typically in the Sisters' House's choir hall. The singing services alternate between psalms, choral singing, and scriptural readings concerning one of the themes of Christmas.

Morning of 24 December: At 07:30 on 24 December, the congregation and many guests gather for a singing service in the church. The church is lit by candles

2.47 Every December, the so-called "Herrnhut stars" are revealed in the town.



2.48 Old German nativity scene, which is laid out in the Sisters' House choir hall in December.



and filled with expectant participants.

Christmas Eve: The Christmas Eve service is held at 19:00. This is a festive occasion, with congregational and choral singing as well as scriptural reading but no sermon. 'Merry Christmas' is sung toward the end of the service while those who have been confirmed over the course of the year proceed through the church bearing lighted candles, distributing one to each child. The thinking is that the children will light their Christmas trees at home with candles from the church.

In addition, the brass band proceeds through the streets in the town centre, playing Christmas psalms between 21:00 and 22:00 on Christmas Eve.

There is also a service, with choral singing, on the first day of Christmas.

New Year's Eve

The New Year's Eve service takes place at 23:30. The liturgy consists of the reading of one of the Psalms of David, which is answered by a choral piece. This is followed by a sermon on the watchword for the coming year, as per the *Daily Watchwords* book. At 24:00 precisely, the pastor's sermon is interrupted by the organ and the brass band, which play 'Let All Praise the Name of the Lord', and the congregation rises and sings the first verse of the psalm. Following the psalm singing, the watchword for 1 January is read.

Baptism

Baptisms are now always held as a continuation of church services. A psalm is sung, and the reverend delivers a brief baptismal speech to the parents. The congregation then sings the verse 'The Lord Reaches out His Arm', followed by a dialogue between the congregation and the pastor. 'O Let Your Spirit be among Us' is then sung while the child is carried in by either the maternal grandmother



2.49 Engraved silver dish, which is the Moravian baptismal basin. On the dish there is the text: "Vermächtnis von der seligen Schwester A. B. v. Goerz geb. v. Rumohr 1807". The dish was donated to the Moravian Church in Christiansfeld by "blessed Sister A. B. v. Goerz née v. Rumohr in 1807".

or maternal grandfather. The child is handed to the father, who holds the child over the baptismal font. The parents and godparents stand by the liturgical table, upon which the font has been placed. Following the baptismal ritual, a verse is sung, then the father hands the child to the mother, who holds the child during the intercession and the Lord's Prayer.

Confirmation

The reverend enters the church hall alongside those who are to be confirmed, who take their places in the centre, in front of the liturgical table. The confirmation begins with the liturgy, choral singing, and a sermon. These are followed by a speech to those who are to be confirmed, the declaration of faith, and the confirmation itself, in which each youth receives a confirmation word. The service concludes with a blessing, choral singing, and prayer.

Weddings

The Moravian Church is not entitled to conduct marriages. As a result, marriages are undertaken by the civil authorities. If the bridal couple wishes to do so, they can undertake the church's marriage vows and receive a blessing and the congregation's intercession in favour of their marriage at a special service on the afternoon of the secular marriage ceremony.

Funerals

Coffins, flowers, and wreaths do not enter the church hall. The coffin stands in the chapel at the north end of the church at the start of services. There is an introductory psalm, followed by scriptural reading, choral singing, and an account of the deceased's life. Once this account has been read, a prayer is said, a psalm is sung, and a brief sermon is held. Following the singing of another choral piece and psalm, the congregation exits from the front of the church, where a hearse is waiting with the coffin. Two verses are then sung while the brass band plays, after which mourners proceed to God's Acre. The brass band leads the way, playing choral pieces as they go. The band is followed by the pastor, hearse, family, and congregation.

No casting of earth takes place during Moravian Church funerals.

2.50 Opposite: Spire of the Moravian Church rising above the rooftops.





History and Development

Background to the establishment of Christiansfeld

Early history

The town of Christiansfeld was established on 1 April 1773 by the Lutheran evangelical Moravian Church, a free church originating from Herrnhut in Saxony, Germany. Herrnhut itself was founded in 1722 by a group of exiled brothers and sisters, who received permission to settle on Count Nicolaus Ludvig von Zinzendorf's land on the Berthelsdorf estate (Nicolaus Ludvig von Zinzendorf, 1700-1760). 13 August 1727 proved to be the foundation day for the renewed Moravian Church after a revival swept through the congregation. The Moravian Brotherhood, which is older than the Lutheran reformation, stretches back to 1415, when evangelist believers in Bohemia and Moravia formed a religious communion following the martyrdom of Jan Hus in Constance. The group settled in Kunwald in Bohemia and formed a *Unitas Fratrum* (Fraternal Society), hence the name 'Moravian Brotherhood'. The Brotherhood was, however, persecuted and nearly eliminated during the religious wars of the 1600s, during which groups dispersed across the region, for instance to Saxony, where they eventually found protection under Zinzendorf. Over the course of the 1700s and in the start of the 1800s, the Moravian Church established colonies and missions in America, Africa, and Central and Northern Europe. The Moravian Church placed special emphasis on its mission abroad, and the idea of Christianity as an inner acquisition of Christ as the crucified Saviour was deemed more important than formal religious learning.

The Moravian Church's establishment in Denmark began many years prior to the 1760 death of the founder of Herrnhut, Count Nicolaus Ludvig von Zinzendorf, inasmuch as the count visited the country in 1731 on the occasion of King Christian VII's coronation.¹ Zinzendorf was half-cousin to Queen Sofie Magdalene, who was daughter of Margrave Heinrich of Brandenburg-Culmbach. Sofie Magdalene had received education in the pietistic university town of Halle, just like Zinzendorf. Already in 1728, Zinzendorf had been introduced to Sofie Magdalene's future husband, Christian VI, who was himself strongly influenced by pietism. This visit led to the establishment of a the Fraternal Society in Copenhagen in 1739 and the later creation of numerous smaller societies around Denmark, for example in Stepping, 8 km west of Christiansfeld (Rønnow, 1980, 18).

In 1736, following his banishment from Saxony, Zinzendorf asked permission of the Danish king to build a colony in Holstein. King Christian VI made the establishment of such a colony conditional upon the Brotherhood swearing an oath – in accordance with the word of God and the Augsburg Confession – that they would not regard Count Zinzendorf as their spiritual authority, would not be dependent on the congregation in Herrnhut, and would not carry out their mission within the king's lands and domain. In 1737, the Moravian Church established the colony of Pilgerruh by Bad Oldesloe, between Lübeck and Hamburg. This colony was temporarily suspended already in 1741 as the congregation regretted its earlier agreement with the king (Hansen, 1924).

The preaching of the Moravian Church sparked resistance within the Danish

¹ Further information on the Moravian Church's founder, Count Zinzendorf, is presented in Jørgen Bøytler's contribution to the comparative analysis. See section 3.2.

2.51 Opposite: Row of benches in the Hall.

2.52 Count Nicolaus Ludwig von Zinzendorf (1700-1760)
Painting (Unitätsarchiv Herrnhut, Germany).



ecclesiastical community inasmuch as pietism and Herrnhutism turned out to encompass major incongruences. The government found it necessary to intervene, and two decrees were made with the aim of limiting the Brothers' – and thus the Moravian Church's – influence in Denmark. The first decree, of 20 November 1744, stated that one could not obtain ecclesiastical office in Denmark if one travelled to Herrnhut or another Moravian colony, sent one's children to be educated in a Moravian colony, or had had dealings with the Moravian Church. The second decree, of 29 January 1745, described how an individual would lose all rights, properties, and inheritances in the event of immigration to a Moravian colony. With these two decrees, King Christian VI sought to prevent the Moravian Church's spread in Denmark.

The successor, King Frederik V supported the Moravian Church's work for the natives of the Danish colonies of Greenland and the Danish West Indies. After the passing of King Christian VI's powerful – and largely pietistic – apparatus of state administration, the pietists gradually lost ground. Times were changing, and Europe came under increasing influence from French philosophical ideas, which made an impact on society and its rulers in the Age of Enlightenment.

Frederik V's successor, Christian VII, was especially positive about the Moravian Church. On his tour of Europe in 1768, Christian VII and many of his ministers visited the Moravian colony of Zeist in Holland. On 28 June, while passing through Utrecht, the king travelled outside the town to visit the Moravian colony. The town was at a much higher level of industrial and commercial development than were Danish towns at the time. It was also a town ruled by a sense of order and industry, thrift and stylish simplicity. The town was home to weavers, tanners, chandlers, soap manufacturers, glove makers, etc. Precisely on account of

their industriousness and moderation, orderliness and reliability, the residents had become regional leaders within industry and craftsmanship. One of the king's ministers later described how Zeist housed countless men after their own hearts since "a country must have industry in order to become populous and wealthy" (Hansen, 1924). The Brothers created everything from the ground, without any external assistance and without burdening the treasury. Earlier attempts had been made to establish industry in Denmark but had always cost a large amount of money. As a result, these visits to well-functioning towns prompted an interest on the part of the king and his ministers.

Johan Frederik Struensee, who acted as the king's physician on the journey, returned with him to Copenhagen, where he acquired ever greater influence, eventually becoming the king's private counsellor. In the spring of 1771, J.F. Struensee brought his brother Carl August Struensee into the king's service as well. When the College of Finance was established in May 1771, C.A. Struensee was deputed to the institution, becoming the country's leading finance minister during the Struensee period. It was C.A. Struensee who was appointed to setting up "factories in an establishment," such as those that the king had witnessed in Zeist. The king expressed a desire for such 'establishments' in his own country, and C.A. Struensee believed that this would be possible to achieve without it becoming a burden on the state — a belief that ended up being justified (Hansen, 1924).

C.A. Struensee approached Justice Advisor Lorenz Prætorius (1708-1781) for help with establishing the colony. L. Prætorius worked in the German chambers under the College of Finance and had established the Fraternal Society in Copenhagen. He was agreeable to the idea, and contact was made with the congregation



2.53 Renaissance building
distillery near Tyrstrupgård,
Koldingvej 1.

in Herrnhut. Herrnhut, however, turned out to be cautious, referring to the two decrees of 1744 and 1745, which remained in force. C.A. Struensee emphasised that the decrees would be withdrawn, and negotiations continued. L. Prætorius' son, Johannes Prætorius (1738-1782), was deputised to the task and returned to Copenhagen from Herrnhut. The case was examined by both the German chancellery and the German chambers, then presented to the king. J. Prætorius told the king of the Moravian Church's desire for a formal concession to be made prior to the Church risking a settlement in the country. The king looked favourably upon this, and a concession was prepared and signed by Christian VII and J.F. Struensee on 10 December 1771 (Hansen, 1924). This occasion also saw the withdrawal of the decrees of 1744 and 1745, against which the concession was in direct opposition. Tyrstrupgård was purchased, and it was decided that the colony should be established on its field, called Langager.

The king confirmed the purchase of Tyrstrupgård as well as the concession on 11 June 1772, and on 13 August, he announced that the concession should be delivered to the Moravian Church.

Jonathan Briant (1726-1810), who was chairperson of the Fraternal Society in Copenhagen, was tasked with establishing the town along with J. Prætorius. It is said Prætorius determined the town plan while Briant determined the town's location (Petersen, 2002 and Bøytler & Jessen, 2005). Briant was designated the town's first chairperson and Prætorius its first pastor. In the same year, Johann Gottfried Arndt travelled from Niesky to Tyrstrupgård to act as building inspector, and the first brothers and sisters arrived at the settlement. From the autumn of

2.54 Christiansfeld seen from the south-east. Coloured engraving by Michael Holm after a drawing by C. D. Gebauer. Undated (Moravian Church in Christiansfeld).



1772 until the placement of the first foundation stone on 1 April 1773, the town, its streets, Church Square, and building plots were measured and divided; contracts were prepared; and construction materials were acquired (Jubelfeier, 1873, 50).

The Moravian settlements of Herrnhag to the north-east of Frankfurt am Main (established 1738) and Gnadau (established 1767) served as models for Christiansfeld's town plan on account of these two town plans' fundamental ideas and physical placement relative to roads and within the landscape. Unlike Herrnhag, Christiansfeld came to include a large number of family residences (Toft Jessen, 2000, 6).

There is thus reason to believe that Christiansfeld's plan and architecture builds upon the Moravian Church's experiences with establishing earlier colonies in Europe and America. Over the course of the 18th Century, the congregation had also developed a congregational culture that influenced the design of the town plan, house construction, and use and layout of the town's buildings. The fundamental values and organisation of the Moravian Church were the same everywhere around the globe. This resulted in architectural and planning similarities between Christiansfeld and other Moravian settlements, which reflect that tendencies expressed in the earliest Moravian towns (Bøytler & Jessen, 2005, 34).



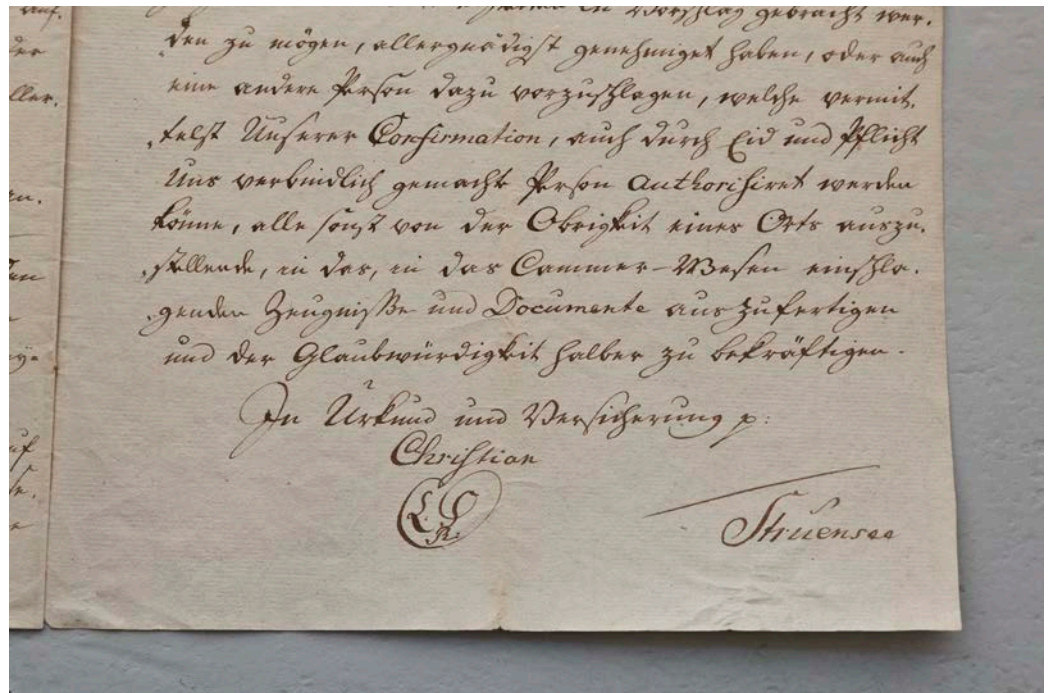
2.55 Christiansfeld seen from the north-east. Coloured engraving by Michael Holm after a drawing by C. D. Gebauer: 1808 (Moravian Church in Christiansfeld).

The concession

The king's concession was very liberal minded by the standards of the day and was of decisive importance for the town's establishment, form, and eventual opportunities for development. The concession provided the Brothers with a number of entitlements and offers us insight into how the town was organised and designed as well as which functions the town was hoped to encompass. The concession offered the Moravian Church the possibility to settle in accordance with its special congregational structure and culture. Besides providing excellent opportunities for trade, organisation, and rights, the concession set forth a framework for what could be constructed and how this construction could take place. Dispensation, for instance, is given for the building of a church, a cemetery, trade and industrial buildings, a hostelry, and a pharmacy.

The concession was unique for its time in the sense that it was more comprehensive and provided more rights than was usual for market towns and special population groups.²

2.56 Extract of the concession with Christian VII's and Struensee's signatures, 1771 (Moravian Church in Christiansfeld).



² From the Middle Ages (1050-1536) until 1970, it was usual for settlements in Denmark to petition for market town status, typically achieved at the behest of the king. A town with market rights obtained special privileges, consisting, for instance, of the ability to have a trade or industrial monopoly in a particular area, the right to self-administration, the right to maintain own court, exemption from certain taxes, or exemption from military conscription. The king could also grant certain population groups special rights and privileges. The best-known example of a royal concession for settlement of a minority group in Denmark is Frederik III's permission of 10 years without taxes, free land for building, and religious freedom in the fortified town of Fredericia (established 1650) in southern Denmark, north of Kongeåen. The king's aim in this case was to encourage the rebuilding and repopulation of the town following its destruction by the Swedes in 1657. This initiative attracted French Huguenots in particular but ultimately did not result in the formation of a new town (Sidling, 1995).

The concession includes the following text:

”With this concession the Herrnhuters, who hereafter at their express wish term themselves as ‘the Brethren professing the unaltered Augsburg Confession’, are granted the following rights and freedoms for the Congregation place (Gemeinort) which they intend to set up on the Tyrstrupgård estate, which has been bought by them. First and foremost, in the new colony as well as in all the mission institutions that already exist or will be planned in the King’s colonies, the Brethren are ensured full freedom in church affairs, and their teachers and priests in all their church and school matters should not be under any other clerical inspection or jurisdiction than that of their own bishops, and are otherwise immediately below the King and his cabinet ministry. The Brethren shall be able to partake of all the same rights and freedoms as other subjects, and everyone should be allowed to join their congregation without thereby suffering any detriment (§1). Their priests and other church officials may be named and transferred by the congregation itself and ordained by the Herrnhuter bishops (§2). In legal proceedings they are exempted from giving the commonly used oath, and there will be prescribed a form upon which they can give a solemn undertaking to the same effect as the common oath (§3): they are allowed to build their own church or meeting house and set up their own cemetery (§4), and so they are absolved from belonging to Tyrstrup Parish (§5). They are granted full disposal of their property, both in life and in case of death (§6). They are exempt from all military service and quartering; with the exception, of course, of all Danish subjects with an obligation for military service who might join the Brethren (§8). Should any brother leave the country again, or any inheritance from a brother accrue to persons who are resident abroad, the assets are exempted from ”fôrlovspenge”, that is to say duty on money leaving the country (§9). There may be established a guesthouse and pharmacy, which shall be free of the usual charges for the first ten years (§10). In the town all types of factories, crafts and trades may be operated (§11); however the Brethren must belong to the guilds in Haderslev and pay the normal contribution to the guild boxes, without any duty however to meet up in their assemblies (§12). The Brethren are exempt in the first ten years after the town’s actual settlement of all personal taxes (except poll tax) (§13). For each dwelling house and every public building constructed in the first ten years, the King will bestow a grant of the tenth of the value (§14). For ten years there shall be duty-free entry to the town for all the goods needed for any factories that may be set up (§15), and all goods manufactured in the town may be imported tariff-free into Denmark and Norway for the same ten years (§16), and any goods manufactured in the town may be taken to another country with no duty payable (§17). A special legal office is set up for the Herrnhuter town; the office shall be appointed by the King upon the Brethren’s recommendation and the official, as this new officer is to be called, shall be able to hold hearings in civil cases and issue certificates, transcripts and other documents with legal effect (§7 and 18)” (Hansen, 1924).

The congregational decree

In 1781, the Brothers publicised and published a congregational decree describing the congregation's general rights and responsibilities and how its members should live with one another in the town. This decree was signed by the members and appeared by 1780, because the construction of the colony in Christiansfeld had advanced so far, that it was deemed possible to create an independent congregation.

The Moravian Church congregation handled both spiritual and practical matters. The congregation was led by fraternal councils and conferences: the so-called Board of Elders, Collegium, and other councils with responsibilities, including lay offices ranging from the provision of pastoral care to responsibility for the town's streets. Officeholders were intended 'not to rule but to serve', and the laymen were called helpers, carers, servants, etc.

The town's concession formed the basis for the congregational decree, and after having been informed of the latter's contents by the Collegium, all young men were required to promise by show of hands to uphold the congregational decree. All residents of the town were required to be members of the Moravian Church and to sign that they would uphold the decree. According to the printed version from 1781, the decree was designed to be read aloud to the congregation on an annual basis.³

This was, in other words, a spiritual and financial communion overseen by the Board of Elders, which decided difficult issues through the drawing of lots. Final decisions were made by the Board of Elders but were executed in practice by the Collegium. The congregational decree reserved the right to private property (for instance, for craftsmen), but property could only be lent out with the consent of the Board of Elders and could only be owned by members of the congregation. Every trade required a business license from the Board of Elders, which also determined how many apprentices and journeymen a master could employ. Masters needed to treat their employees in a loving manner and act like fathers to them. Time also needed to be set aside for training and education in accordance with an employee's desire and ability. Every form of competition and monopolisation was forbidden. All work needed to be of a high standard of quality, and toying with prices (which were regulated by the Collegium) was not permitted.

Unmarried brothers and sisters lived in the choir houses and followed special choir rules as well as possessed a degree of financial self-sufficiency, per the congregational decree. The congregation's married members lived in their own houses and enjoyed special respect even though they represented a numerical minority in the town. They possessed more freedom inasmuch as their vocational importance for the congregation was of great significance (Bøytler & Jessen).

³ Text: 'Der evangelischen Brüdergemeine zu Christiansfeld brüderliches Einverständniss über Derselben Ordnungen und ihrer Mitglieder und Einwohner Verhalten nach Christi Sinn, Barby'.

Der
evangelischen
Brüdergemeine
zu
Christiansfeld
brüderliches Einverständnis
über
derselben Ordnungen
und ihrer
Mitglieder und Einwohner
Verhalten nach Christi Sinn.



Barby,
gedruckt bey Lorenz Friedrich Spellenberg, 1781.

2.57 The first entry in the congregation regulations of 1781. (Kolding Municipality).

Christiansfeld's Historical Development

1773-1782

Christiansfeld's oldest town plan

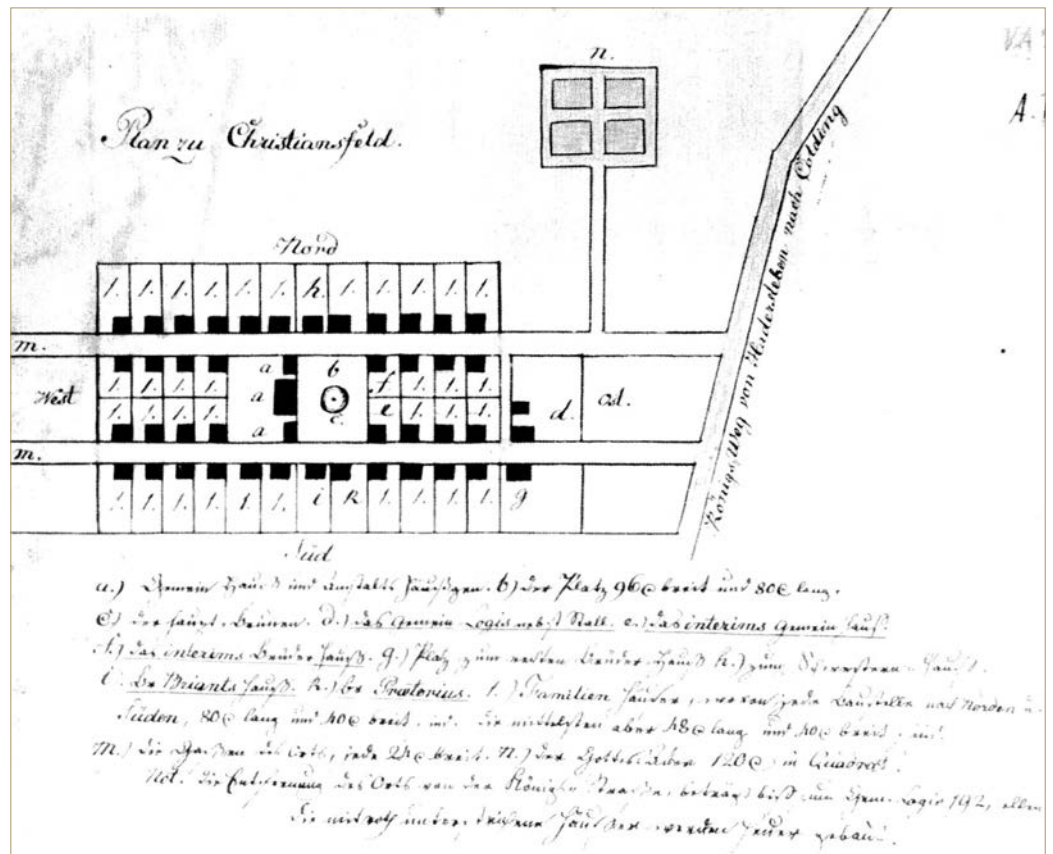
Christiansfeld was planned, measured, and constructed upon agricultural land on Tyrstrupgård's Langager.

The oldest known plan for Christiansfeld is undated, but the text on the design notes which buildings were intended for construction that same year. We can thus assume that the plan was produced shortly before the town's establishment in 1772. The plan is signed 'Schlegel' and can be found in the archives in Niesky.

On the plan, the Hall's east façade, facing the Church Square, is placed as the town's centre and axis for symmetry. God's Acre (the cemetery) and Gemeinlogi (the hotel) are not placed within the symmetrical town plan. The plan designates that the buildings at Lindegade 26 (the Vicarage) and 28 (provost's house) as well as Lindegade 17 and Nørregade 7 (both alongside the cemetery) and Lindegade 25 (the hotel) will be the first to be constructed.

The plan states that the square in front of the church must be precisely 80 x 96 alen; that the streets must be 24 alen in breadth; and that the plots must be 40 alen in depth and 48, 80, or 120 alen in depth. The town is thus measured out in accordance with a modular plan of 8 x 8 alen, known as a 'Ruthen'.

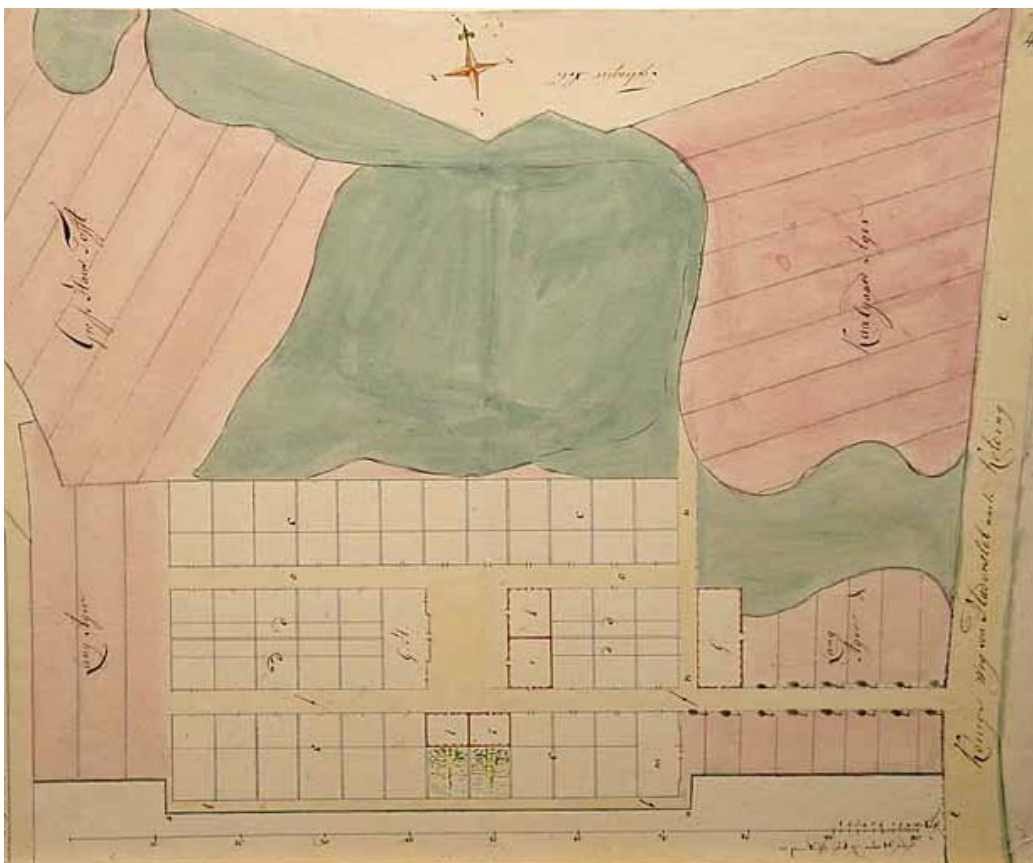
2.58 Schlegel's plan for Christiansfeld (Moravian Archives in Niesky, Germany).



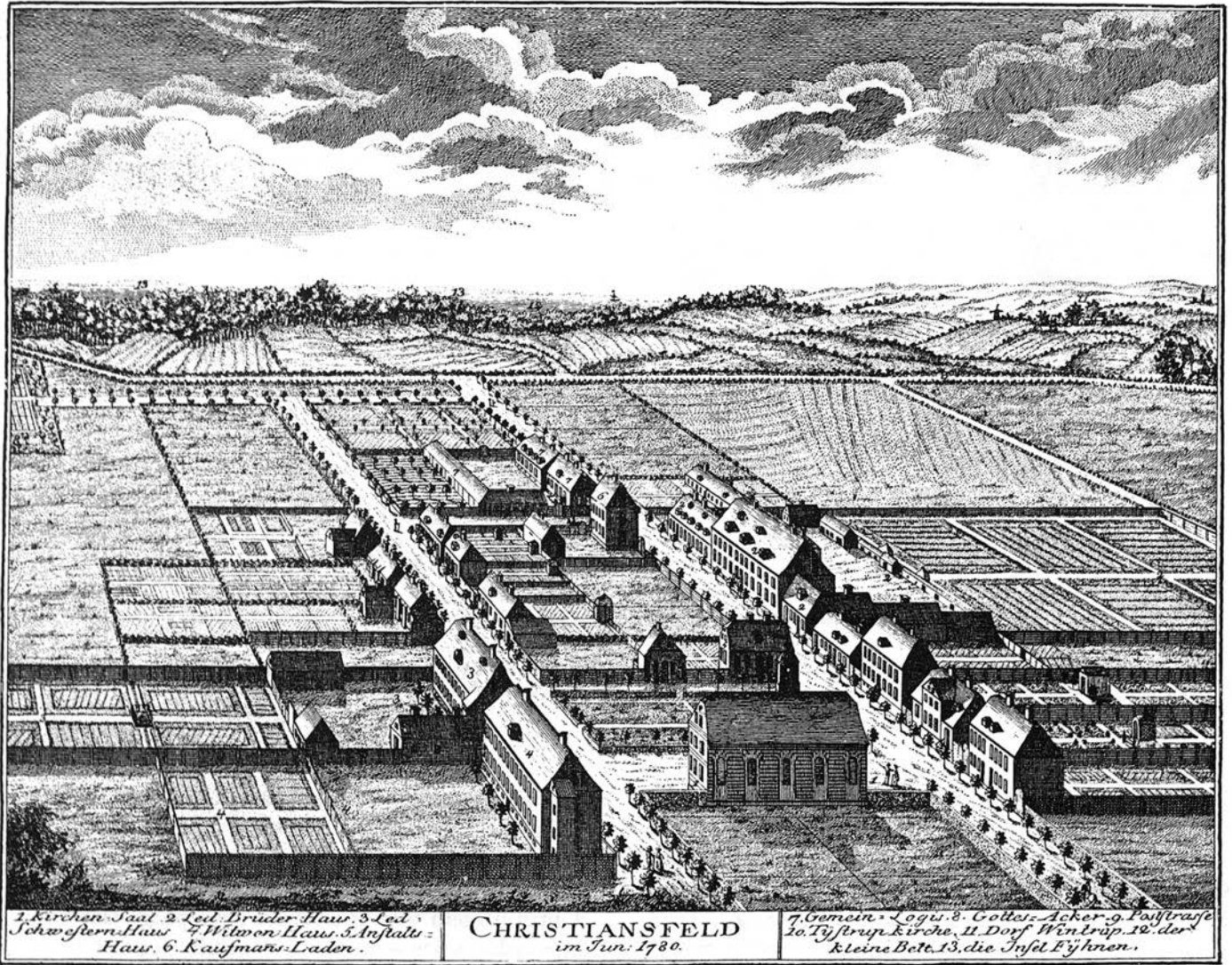
Another plan, found at Unitätsarchiv Herrnhut, is dated 1773 and depicts the same plan, though without God's Acre and with parcelled land behind the Hall rather than an open square as in Schlegel's plan. This plan designates the same five buildings as the first to be constructed but also includes a sketch of the surrounding landscape, with worded notes for fields and forest.

After the laying of the foundation stone for the first house, Lindegade 17, on 1 April 1773, construction took off. Over the course of the next decade, 30 buildings were built, including the three large choir houses, the Hall, the Hotel, and the Retail Building.

A copper engraving dated June 1780 and signed Meno Haas depicts the state of the town just seven years following its establishment. It is evident that the large choir houses have already been constructed, though their side wings were the result of later additions. The Hall's central section had been raised, but the striking side buildings, which complete the Hall's symmetry, had not yet been added. The Hotel (Gemeinlogi) had already been expanded once, and the Retail House had been built in two storeys. The engraving clearly marks out the avenue planting along Nørregade, Lindegade, Museumsgade, and Kirkegårds Allé. The characteristic rectangularly divided system of gardens is also evident.



2.59 Plan of Christiansfeldt, dated 1773 (Unitätsarchiv Herrnhut, Germany).



2.60 Cobber engraving, dated June 1780, signed Meno Haas. Showing Christiansfeld's spread seven years after its founding.

Establishment of trade and industry⁴

In an analysis of the business opportunities in Schleswig-Holstein prior to the town's founding, Johannes Prætorius had determined that there was basis for establishing in the colony a tannery for the production of quality leather, an establishment for the weaving of fine linen products, a clothing factory that processed local wool, a sock weaving business, and a shoemaker.

The construction business and immigration into the new colony themselves created work for construction workers and for craftsmen who produced everyday staples. In addition, production began of goods for sale elsewhere in the region, which provided a solid income for the colony.

By the close of 1773, the following trades were represented in the Brothers' House: three joiners, two shoemakers, one tailor, and one carpenter. The carpenter was a local man from Jutland while the others had immigrated from other Moravian towns. In addition, a watchmaker from Ebersdorf had settled in Christiansfeld. Over the following years, the number of craftsmen grew dramatically. Work began on a bakery in the Brothers' House in 1774, and by 1776, mention is also made of a tannery, a shoemaker, a joinery, a boilermaker, a goldsmith, a potter, and a glazier. In 1776, workshops started to be developed in the newly expanded Sisters' House. A clothing maker came from Gnadenberg in order to set up a woollen clothing factory and was followed over the subsequent years by a lathe operator and a glove maker. A brewery for beer and schnapps was opened on Tyrstrupgård, and a soap factory and tobacco factory were established in 1778.



2.61 Joinery detail from the staircase in the Sisters' House, Nørregade 14 in Christiansfeld.

⁴ The text on the town's industry and crafts builds upon material collected and written by museum curator Poul Dedenroth-Schou on the basis of the two-volume *Herrnhutersamfundet i Christiansfeld* (Thyssen, 1984).

Trade and industry thrived in the rapidly expanding town. The first residents consisted largely of skilled craftsmen from Moravian settlements in Germany, yet already by 1779, the town's population had reached 279, and there were 17 different crafts in operation besides the four factories (Housted, 1994, 27). There was a bakery, a furrier, dye production, a tannery, glove production, a white beer brewery, an oven factory, a lock factory, a lacquer factory, pottery production, a saw works, a tailor, a butcher, a joiner, a starch factory, a tobacco factory, a watch factory, and a wool and yarn spinnery as well as shops selling hardware, decorations, and daily staples in addition to Spielweg & Co., with its manufactured and exotic goods (Maaleren, 1922, 10).

No details are available concerning the actual extent of production during these first years. The market for Christiansfeld crafts was primarily local, but the factories undertook work for distant customers in Jutland, Fyn, and Copenhagen from an early date. Already in 1775 and 1776, there are complaints from manufacturers in Haderslev that Christiansfeld's shoemakers, joiners, and tailors had won business in the town. In 1779, for instance, a Christiansfeld shoemaker was advertising its products at the market in Viborg, showing that the town's businesses had entered a major market.

At this time, the factories in Christiansfeld were still basically large craft businesses. It was only, for example, in around 1850 that the tobacco factory managed to employ about 100 workers. By the close of the concessionary period in 1782, the town had around 400 residents and had become a well-established local centre for crafts and trade. The reasons for this are numerous: good conditions for agriculture, an attractive concession that advantaged residents over nearby craftsmen, the congregation's ability to obtain capital, the congregation's diakonia allowing it to function as a sort of bank that could extend significant credit to businesses, and the excellent craftsmanship and reliable working methods that the Brothers brought with them from the German industrial region. In addition, the Brothers were free from the financial and social burdens in many years that the guilds

2.62 Joinery detail on a window in the Sisters House, Nørregade 14.

2.63 Opposite: Grandfather clock produced in Christiansfeld. A similar clock by the same clockmaker A. M. Wied is in the Moravian Sitzungsaal in Vogtshof in Herrnhut.





placed on craftsmen in the market towns: The Brothers succeeded for many years in engaging and meeting with the guilds in Haderslev without being subordinated under them.

Conflict and competition

Ever since the Middle Ages, the market towns had functioned as special business enclaves. Trade, industry, and crafts were intended to take place in the market towns and be undertaken by professionals. Agricultural goods were meant to be brought to the market square, and sales were forbidden outside of the town limits. The guilds possessed monopolies on the processing of goods, and the guild organisation encompassed not only craftsmen but also factories and tradesmen. Christiansfeld's privileges represented a clear breach of these principles and were regarded as an attack on the market towns' fundamental rights.

Kolding, to the north of Christiansfeld, sheltered by a customs border between the kingdom and the duchies, experienced less competition from the Christiansfeld factories such as the tannery, soap maker, chandler, schnapps distiller, and brewery. Haderslev, to the south of Christiansfeld, was rather worse affected. Christiansfeld was established within its traditional two-mile protective boundary, meaning that Christiansfeld's masters and apprentices ought to have been contributing to the guild funds a set sum determined by prior assessment. The Brothers felt that, with their concession, they possessed equal rights to the guilds in Haderslev when it came to carrying out crafts and selling the finished products to citizens who had ordered them. The guilds, in contrast, argued that the Christiansfeld craftsmen needed to either move into the market town and allow themselves

2.64 Tin Box with Christiansfeld motif. Probably made by the engraver Jens Holm (1776-1859), brother of jeweller Michael Holm. The box was used as a money box in Christiansfeld Savings Bank (Moravian Church in Christiansfeld).



to be integrated into the guilds in the usual manner or to remain in Christiansfeld and its immediate hinterlands and not do business within Haderslev's two-mile zone. Anyway more craftsmen in Christiansfeld continued their production and sale and ignored the two-mile zone. Others moved to Haderslev.

1782-1812

Development in the early decades

In the period from 1780 to 1812, a number of family houses were constructed on the east and west ends of Lindegade and on Museumsgade. The three choir houses received large side wings in two storeys, and the Hall received wings on either side so that it stretched between Lindegade and Nørregade. The boys' and girls' schools were also constructed during this period.

The map dated 1812 and signed Staunager is presumably the most precise and reliable one from this period. It shows the town's details and measurements as they were in 1812. The vast majority of the buildings that appear on the map remain in existence today. You can see the map on the next page.

There is also a map dated 1790, which shows the extent of the town and the lands of Tyrstrupgård at this time. This map is today located at the archives in Herrnhut, Germany and can be seen on Page 19.

Expansion and the beginnings of decline

In the years leading up to the start of the 1800s, the Moravian Church's special financial rights began gradually falling away. It was determined that, after the expiry of the period of 10 years without taxes, the town would pay an annual fixed business tax of 300 rigsdaler for the next 15 years. The right to tax-free imports and exports was extended but only for pre-existing factories, and in 1793, it was further specified that this status applied only to four factories (the woollen clothing factory; ribbon factory; sock factory; and cotton, silk-cotton blend, and linen factory). From 1797, all other businesses received permission to import their goods into the kingdom at just half the typical import tariff, a system that also applied to the four factories from 1802. With this, the days of Christiansfeld's special rights were at an end. Nevertheless, economic growth in the town continued as a result of continued positive financial conditions.

Three new businesses were founded in 1783: a hatter, a sock weaver, and a bakery which was later to become famous for its honey cakes. From the start, it proved difficult to source sufficient honey for the production since the brewery at Tyrstrupgård purchased most of the local honey for its beer production. Production started up regardless, and the cakes were soon sold at the majority of markets in Jutland. A report to the College of Commerce in 1789 states that a variety of businesses were in operation: a linen and cotton spinnery, a woollen clothing weaver, a sock weaver, a tannery, a hat maker, a chandler, a soap maker, a pillow factory, a ribbon factory, and a business for producing sealants and processing feather pens. In addition, there was a potter that produced earthenware ovens (the still-famous Christiansfeld ovens) for the Copenhagen and Jutland markets. The

factories were mostly just large craft businesses that – unlike most craft businesses – produced for a wider and unfamiliar market, not just the local one.

The textile industry, which dominated in terms of employment, experienced a downturn when the cessation of the town's privileges led to competition with producers in Schleswig-Holstein and in the kingdom. The woollen clothing factory ceased operations already in 1804, and the ribbon factory found it necessary to halve its workforce. The other businesses experienced similar problems, though a few did have the opportunity to expand.

The businesses' circles of customers varied. The largest customer was, of course, the congregation itself, followed by well-to-do farmers in the colony's hinterlands. Some of the businesses had a longer reach however, with customers in the regional market towns of Kolding, Haderslev, and Ribe. The more factory-like businesses traded throughout Schleswig-Holstein and the kingdom. At the time, it was unusual for craftsmen and factories in rural areas to trade outside of their immediate hinterlands. Christiansfeld's businesspeople were thus far ahead of their colleagues in the market towns.

A decisive turn came with the war years of 1810-1814 (Napoleonic Wars, 1804-1815), which sparked a general financial crisis, with agricultural troubles, additional taxes, and difficult sales opportunities. The Danish currency plummeted in

2.65 Opposite: Map, dated 1812, signed by Staunager. The map shows with great accuracy the houses, roads and garden layout. The black lines on the map mark the town's water supply. Water is brought to the well at the Church Square from the west, and it is taken from there to the town's other wells (Moravian Church in Christiansfeld).



2.66 Honey cakes moulds presumably from Achtmich's honey cake bakery. Undated (Moravian Church in Christiansfeld)



value, and the Danish state bankruptcy of 1813 hit Christiansfeld harder than was the case for towns such as Haderslev precisely because of the colony's extensive area of trade. A number of the town's businesses burst.

As the battle with the guilds in Haderslev intensified, the guilds sought to force the Christiansfeld businesses into association with them so that they could all work under the same conditions and contribute to the guild funds. A royal note of 31 March 1790 determined that all craft businesses in Christiansfeld needed to pay 5, 8, or 10 rigsdaler to the guild funds, depending on the number of workers involved. Later, in 1798, it was determined that craft work in Christiansfeld that was the equivalent of craft work within the guilds in Haderslev or in association with a guild outside of the town was liable to pay into the Haderslev guild funds. Christiansfeld, however, also received royal confirmation of its right to all varieties of factory, craft, trade, and other professions as well as to provide hospitality, brew beer, and distil schnapps. The people of Christiansfeld were permitted to receive orders from anyone – including from Haderslev – but were not permitted to sell at the market in Haderslev or to receive employment services from the guilds. These decisions were in line with a trend toward liberal politics on the part of the authorities and were clearly in Christiansfeld's favour on the whole.

The conflict was finally resolved in 1805 with the total removal of guild tariffs. Throughout the conflict, the people of Christiansfeld were regarded as representing freedom and industriousness. The conflict with the guilds was the result of a clash between traditional and modern liberal understandings of business. The guild craftsmen defended time-honoured rights, professional solidarity, and special traditions, which led to relatively low productivity but which provided

2.67 Opposite: Sugar-loaf mould presumably from Achtnich's honey cake bakery. Undated (Moravian Church in Christiansfeld).



2.68 Photograph of shoemaking workshop in Christiansfeld. Undated (Local History Archive).

members with social security and social status. The people of Christiansfeld were unburdened by responsibilities and traditions, permitting them a higher degree of productivity and lower costs. Their social security was ensured through the congregation's special organisation and way of life. In addition, they enjoyed freer access to capital and delivered products of higher quality. The colony's residents managed to exploit the possibilities of the period and make substantial inroads into the trade of the Haderslev guilds.

1812-1864

Stagnation

Only a small number of buildings were constructed in the period between 1812 and 1920, which was characterised by stagnation in Christiansfeld and in wider society. From the start of this period and until around 1830, family residences were being built on the west end of Lindegade, particularly on the south side of the street. The striking family house of Lindegade 2, which today represents the town's western boundary and the start of the surrounding landscape, was constructed in 1827 and is the final house built during the relevant Moravian period.

In 1854, the main highway between Haderslev and Kolding was redirected through Christiansfeld (Christiansfeld Kommuneatlas, 1992). This occurred through a road expansion that transformed Kongensgade from being a passage between Lindegade and Nørregade to being a through-going main road across town. During this process, a family house on the north side of Nørregade was torn down and replaced later in the century by a two-storey house at the corner of Museumsgade and Kongensgade. A pair of low workshops in the Brothers' House complex were also demolished, though these were shortly thereafter replaced by new workshops, located farther within the yard and facing Kongensgade.

The tannery, which was founded already in 1812 and was operated out of the Brothers' House, was substantially expanded into a four-winged complex in 1857.

During the German period, from 1864 to 1920, industrial buildings were expanded, especially in the southeast part of town, to the east of the Brothers' House. The turn of the century brought with it the construction of a light railway from Haderslev to Christiansfeld as well as associated construction in the form of a station in the National Romantic style, with an accompanying engine shed. The station was built in the large garden of the Brothers' House, and the railway structures reduced the original garden by more than half.

Crisis and renewal

Agriculture revived quickly once peace was restored in 1814, after the Napoleonic Wars. New business took rather longer to recover, in Christiansfeld as well as elsewhere. This was due to changes in customs and competition. Following 1814, the duchies were regarded by Denmark as foreign territory as far as import tariffs were concerned. The situation was most serious for the textile businesses, which were built largely upon their privileges and protection from customs fees.

The other factory businesses (shoemaker, tailoring, soap maker, and chandler) experienced better development. The tannery in particular had a major boost.



2.69 Photograph of Kongensgade looking north from the junction at Lindegade. Undated (Local History Archive).



2.70 Postcard showing Kongensgade seen to the south from the junction at Nørregade. Undated (Local History Archive).

From 1818 and throughout most of the 1820s, agriculture was in real crisis, resulting in a greater degree of subsistence agriculture for many types of agricultural products. This, of course, prompted crises in the production businesses. Those craftsmen who processed quality goods for sale to a wider circle of customers were hit less severely.

From the middle of the 1830s, society entered a new period of growth ('The Grain Sale Period'), which lasted until the 1870s. As wealth grew, so did the retail economy, which suppressed the subsistence economy. In the case of Christiansfeld, this positive development was also affected from 1838 by a change in the duchies' customs status, with the duchies now being permitted free access to the kingdom. With the exception of an interruption in 1848-1850, this situation lasted until 1864. Following the First Schleswig War (1848-1851), however, the effect of this customs systems was minimised somewhat by growing friction between the Danish and German markets, hampering Christiansfeld products in the kingdom.

2.71 Photograph of the tannery in Kongensgade. The quadrangular building has now been converted for residential use. Undated (Local History Archive).



Christiansfeld around 1850

Around 1850, the craft and factory businesses remained dominant in the Christiansfeld economy. A tendency, however, was evident toward more individuals living off of personal wealth, income from interest, or pensions. In particular, the widows of pastors and merchants gave the Widows' House the feel of a retreat for well-to-do widows.

The town's businesses continued to be divided into the Gemeinde-Industry, Brüderhaus-Gewerbe, and Orts-Industry, but the latter of these categories was undergoing continual expansion. The former two categories remained organised in the same manner as previously and were still the property of the congregation and the Brothers. One can nevertheless sense a shift in conditions: Whereas masters had previously received fixed wages, supplemented by frequent extraordinary 'Geschenk' or bonuses, the situation was now becoming liberalised. Indeed, this was in conflict with the ideal that 'Gewinnsucht' and 'Reich werden wollen' should never become the objectives for undertaking work. The new system approached liberalism's concepts of 'free initiative' and 'everyone is the maker of his own happiness'. This was especially true for the factory businesses. The craft businesses remained regulated by the old conceptions.

The so-called Orts-Branchen had become more independent. The congregation's diakonia no longer extended large loans, its function being replaced by savings banks and creditors of the major trade partners in Hamburg. Some factory businesses, such as the combed wool factory, began taking on the form of joint-stock companies, and the congregation occasionally had to intervene in difficult situations. In 1858, for instance, the congregation decided to take ownership over the oven factory rather than extend additional loans. Nevertheless, the tendency was for the opposite to occur.

This weakened the congregation's ability to control economic life in the town, though the congregation maintained authority among the craft businesses since, in order to become a master in Christiansfeld, one needed to belong to the congregation, possess the appropriate professional qualifications, have the necessary financial resources, and work in such a way as not to compete with established masters.

The movement of businesses away from dependence on the congregation led to cracks in the congregation's economic and social organisation. In other words, there was a divergence from the economic and social life that had reflected the Moravian Church's combination of ideals of moral-economic fellowship, organisational centralisation, and subordination of the individual.

Christiansfeld and the surrounding world

In 1850, Christiansfeld was still a centre for craft and factory businesses, yet its broad spectrum of professions, relatively large businesses, and significantly market-oriented production were no longer exceptional qualities. The distribution of labour and growing economy meant that there was a general flourishing of craft and factory businesses in places such as Haderslev as well. Even the brothers' famed work ethic no longer seemed exceptional. The period was one in which bourgeois virtues spread into all corners of society. All that remained was the

Moravian Church's close relationship with other Moravian settlements in the industrial and highly developed regions of Germany. This meant that Christiansfeld could draw upon new ideas and methods as well as highly skilled labour. Regular craftsmen were now more often recruited locally.

Although Christiansfeld retained a distinct identity around 1850, its business life had long since been integrated into the more general social and economic development of surrounding society and had taken on many of the characteristics of the market towns. Christiansfeld was no longer a generator of craft and factory businesses. The town had thus ended its role as a regional power centre for craft and trade.

1864-1920

Changing market and competition

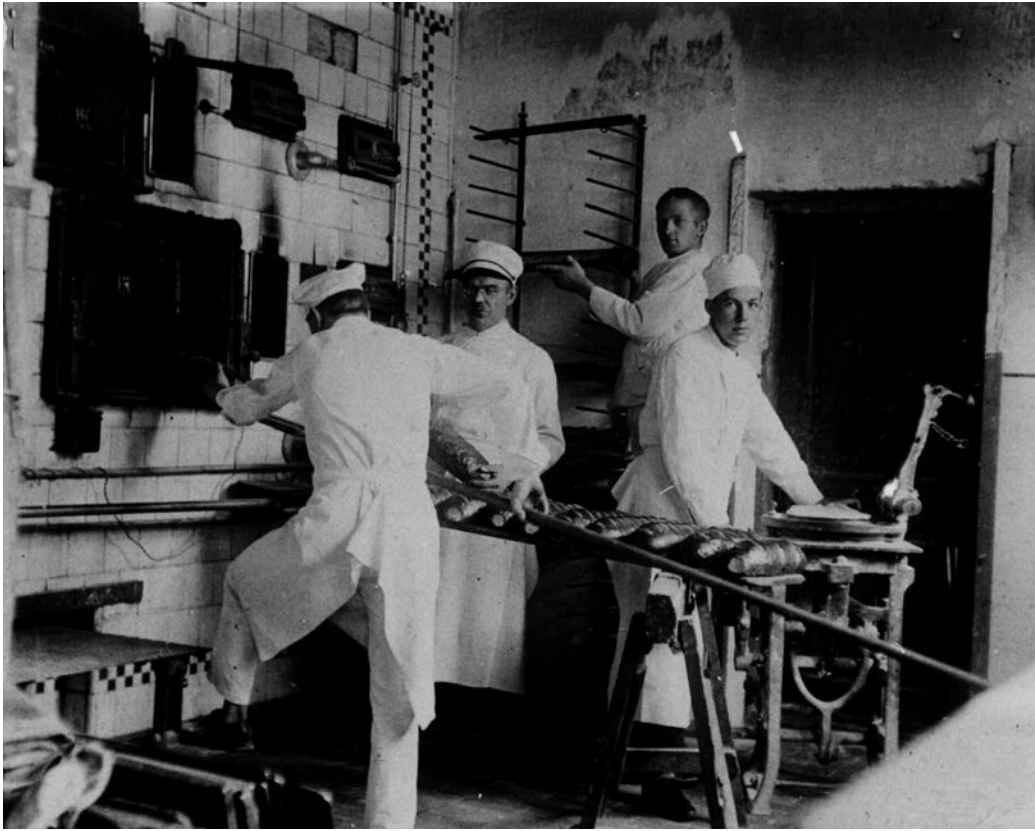
The 1864 war between Denmark and Germany resulted in the drawing of a new border between the countries and radically altered Christiansfeld's status since it now found itself located in Germany. The customs-free import of goods to the Kingdom of Denmark ceased, and a general distaste for all things German – including products from Christiansfeld – spread throughout Denmark. With border changes, Christiansfeld was cut off from half of its hinterlands in terms of trade and now lay in a distant corner of the German realm.

The larger businesses in the Brothers' House eventually shut down or relocated and came under private ownership. In general, fewer businesses were directly linked to the Moravian Church organisation. At the same time, the Moravian Church's special social and economic situation underwent significant change, and the choir structure was dissolved. By the time south Jutland (North Schleswig) returned to Denmark in 1920, the town's previously flourishing business life and special organisation had largely disappeared. All that remained were some local craft businesses and the honey cake bakery.

The Moravian Church's Board of Elders was identical with the town council up until 1872 when Christiansfeld acquired German small town status. Until 1920, the post of mayor was always held by a member of the Moravian Church (Gorrsen, 1973, 18), but since then, no mayors have belonged to the congregation.

The German era

Christiansfeld continued to expand during the German era (1864-1920), in part through businesses – like the bakery – that moved out of the choir houses. This gave an industrial character to the part of town east of Kongensgade, with its butcher, bakery, tannery, oven factory, and co-operative dairy (established 1887, with a dairy building in the yard from the 1920s). This contributed to distinguishing the religious part of town (around the church, the Church Square, and the choir houses) from the secular part of town (east of the rerouted Gamle Kongevej's course through the middle of Christiansfeld). Kongevej's new placement following 1854 provided good transport opportunities for businesses and industry in this part of town.



2.72 Photograph of the bakery when it was still in the Brothers' House. Undated (Local History Archive).



2.73 Section of the Prussian topographical maps from 1900-1905. The railway is seen in the southern part of the town.

1920-1945

The brewery

The town's brewery ceased production during World War I (1914-1919) but resumed operations again after 1920, when an extension was built in accordance with 'Bedre Byggeskik'.⁵ Following the reunification of south Jutland with Denmark in 1920, construction of single-family housing in Christiansfeld got underway. In the first 10-15 years after reunification, building took place on the north side of the west end of Nørregade, which accorded with the Moravian Church's original town plan but had not yet been undertaken. The south side of Nørregade remained unbuilt.

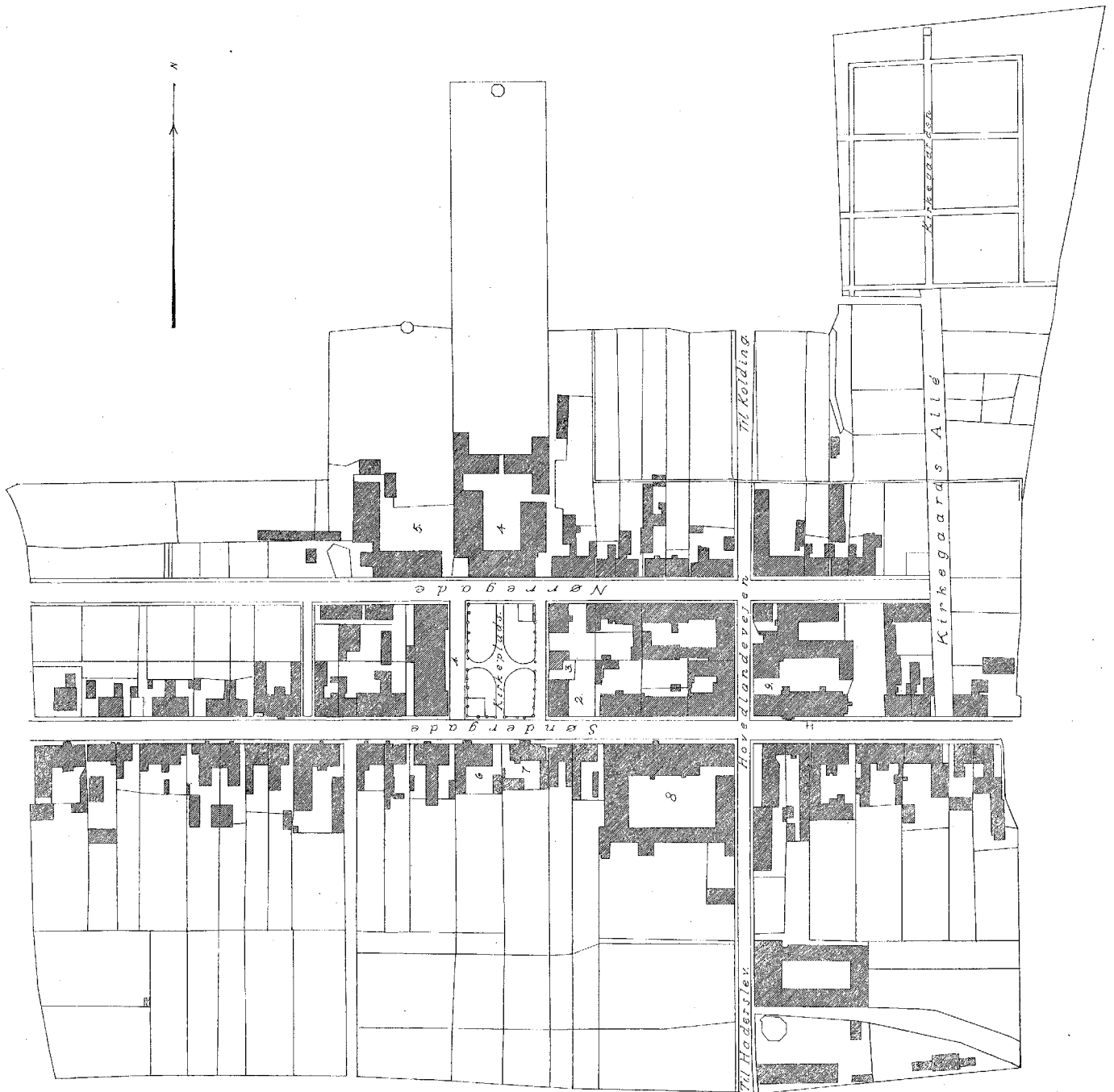
A portion of the extended garden areas on the south side of Lindegade had already been shortened during the laying of the railway. The remaining areas to the south of the train tracks were now parcelled out as building land and were covered with single-family houses over the course of the 1920s and 1930s.

2.74 Residence with plumbing and water-well drilling business in Jernbanegade built in 1943. The company Vandschmidt existed for a period of nearly 100 years in Christiansfeld.

Opposite: Registration from 1920 of the preserved Moravian buildings. Buildings built after 1850 are not included in the drawing (Maaleren, 1922).



⁵ 'Maaleren', the association for assessment of good craftsmanship. The Association for 'Bedre Byggeskik' ('Better Building Practice') held a course in Kolding in the summer of 1920. At this event, various buildings and construction details were assessed and sketched, providing inspiration for the town's contractors. On the basis of the prepared material, contractors and, later, architects could find inspiration in the original Moravian town when building a new house.



The construction of Præstegårdsvej clearly displays its relationship with the old Moravian construction principles in terms of proportions and choice of materials yet simultaneously represents the ideals of the Association for 'Bedre Byggeskik', which held a summer course in Kolding in 1920 that included the assessment of numerous Moravian Church buildings, the sketches of which were published in 'Maaleren' in 1922 (Maaleren, 1922).

In 1938, the hotel's stables and two sections of the main building were demolished to make room for Kongensgade, which had served as the primary access route into Christiansfeld since 1854. The demolition of the stables transformed the hotel's yard into an open square, which is today called Prætorius Square.

The new national borders, which caused Christiansfeld to become part of Denmark, led to societal changes that had a major effect on the Moravian Church in town. Its links with the Moravian Church in Germany, particularly in Herrnhut, altered character. This has been especially evident since World War II, with the congregation functioning within and adapting to Danish societal conditions.



Map 2.6 Orthophoto from 1945. The delimitation of the nominated property is marked on top of the photo.



2.75 Photograph showing how the cars made their entrance to Christiansfeld and also the filling station. Here on the corner of Lindegade and Kongensgade by Lindegade 26. Undated (Local History Archive).

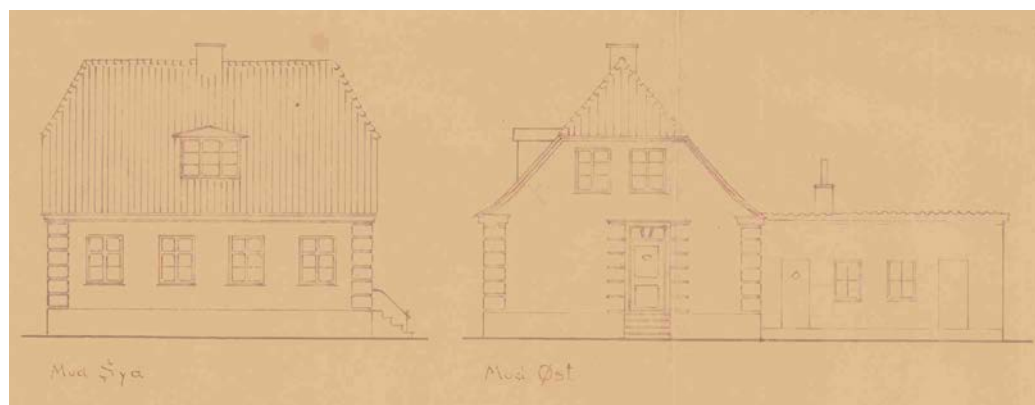


2.76 Photograph showing cars in the street in Christiansfeld. Undated (Local History Archive).

2.77 Blueprint showing Præstegårdsvej 12, made in 1931 (Building Archive, Kolding Municipality).



2.78 Sketch of Præstegårdsvej 16, made in 1936 (Building Archive, Kolding Municipality).



1945-2013

Experiences during World War II altered societal conditions in Christiansfeld. In 1945, the Moravian Unity in Herrnhut transferred ownership over its commonly owned building stock (consisting of the choir houses in particular) to the Moravian Church in Christiansfeld. The congregation became largely autonomous, and its links to German culture gradually dwindled. The town's structural character also changed, and the congregation found it necessary to accept that development and new initiatives were now largely outside its influence. The parcelled out areas were built over, a shoe factory and sausage factory provided employment, and trade and craft underwent a revival in keeping with that of the national economy.

After World War II, the town expanded significantly toward the north, with the parcelling out of large areas of land for detached houses along Kongensgade and with the laying of a new road (Birkevej), perpendicular to Nørregade and west of the west wing of the Widows' House. The Sisters' House's extended garden, which ends in the Sisters' House Forest remains intact.

In the period of 1954-1965, construction took place along the remaining portion of Præstegårdsvej and up Tværvej, resulting in the halving of many of the extended gardens to the south of Lindegade. This period also saw construction along the remainder of the new road, Birkevej, with a large number of single-family houses. In addition, terraced houses were built on the south side of Præstegårds-



Map 2.7 Orthophoto from 1954. The delimitation of the designated area is marked at the top of the photo.

2.79 Single family house on Birkevej 1, lying on the corner of Nørregade and Birkevej, opposite the Widow House. Built in 1954.



2.80 Prætoriestov 1-7 built in 1974.



vej, breaching the Moravian town's hitherto southern border.

Over the following two decades, from 1964 to 1984, Christiansfeld's geographical extent multiplied. Large numbers of detached houses were built, and the town expanded to the north, east, and south. Only the town's border to the west remained unchanged, primarily because a new bypass road was constructed here in 1972. The new road meant that traffic between Haderslev and Kolding was no longer forced to pass through town via Kongensgade, as had been the case since 1854.

Toward the close of the 20th Century, the town grew rapidly, with detached houses being built to the south and east of town. The co-operative dairy, which had moved out of town and into new premises in 1952, expanded significantly in the latter half of the 1900s. Today, Christiansfeld Mejeri is one of the three largest milk producers in Denmark and no longer lies outside of town but has instead been reencompassed by it. Industrial facilities have been constructed to the north of town as well, including premises for the Danæg company.



Map 2.8 Orthophoto from 1984. The delimitation of the designated area is marked at the top of the photo.



The Moravian Church's culture

Daily life

Ever since the town was founded and its congregational decree was put onto paper, it has been home to many special traditions that are still present in other Moravian towns today. At the same time, the various Moravian Church congregations developed their own customs and traditions, influencing the societal structures of the towns or colonies in which they were based. These traditions were dependent on the opportunities presented to the individual congregations and the conditions in surrounding society. Christiansfeld's culture must thus be understood in relation to its Danish-German history, the opportunities provided by the concession, the congregational decree, and the congregation's liturgy.

As we could never hope to discuss all of the aspects of the Moravian Church's culture, this section will instead focus on shedding light on those that influenced the design of the town plan and the congregation's physical layout and activities in the town. Various rituals and traditions were passed down from generation to generation. We will take a general look at the Moravian Church's liturgy since it is the congregation's perspective that the liturgy encompasses both religious and secular life as an integrated whole. It is characteristic of the Moravian Church that it has understood its activities – and thus its liturgy – as part of a practice in piety. Building a town and developing craft and business were part and parcel of the liturgy.

The liturgical life is a concept that belongs to the Moravian Church's established terminology (Rønnow, 1984, 712). As the now-deceased congregational pastor Helge Rønnow explains, this concept is key to understanding “the strengthening effect of faith” as expressed in Moravian towns in the past and as lives on in Moravian towns today. The idea of living liturgically is part of Lutheran theology as well. Count Zinzendorf built upon Luther's own understanding of ‘calling’, namely that every piece of good and honest work is undertaken in the service of God. Zinzendorf, by way of example, replaced Luther's ‘God’ with ‘Christ’. This example was presented to the congregation by means of liturgical pamphlets used in church services. Jesus' life is regarded as a model for the life of every Christian, and all life thus becomes a single unit in which all of humanity is interwoven: The religious and the secular become impossible to disentangle because all life belongs to God and must be spent in his service (Rønnow, 1984, 713).

To put it differently, this perspective implies that, in a Christian's life, there can be no differentiation between secular life and the church. Existence cannot be divided into secular and spiritual zones. Human life consists of work life, private life, and church life, with Jesus serving as a role model. The activities of daily life – even sleep – are liturgical actions. All actions are guided by the Saviour and shaped in accordance to his will.

The Moravian towns' organisations were set in motion on the basis of this perspective, and in the later built town, Christiansfeld, this philosophical and religious perspective can be traced in the architecture and town plan as well as in the congregation's continued communion.

The Hall became the context for the congregation's church services and was

2.81 Opposite: The Church Hall of Christiansfeld.

2.82 Opposite: Coloured engraving by Brother Friedrich from Watterville. Genealogical tree showing the founded colonies, mission stations, people and events, at the same time symbolizing the interconnectedness of the Moravian Church. The central text is: "You are the tendrils - I am the vine." Undated (Moravian Church in Christiansfeld).

regarded as the entire congregation's living room, which is why, according to Pastor Jørgen Bøytler, curtains hang in the windows.⁶ The Hall possesses light, simple, and spare decoration.

Later, a particularly rich liturgy developed and acquired meaning as tradition within the congregation. The gospel of the New Testament and the sermon played and still play central liturgical roles, with the congregation's contributions of songs and call and response forming part of the liturgy. Different songbooks and verses of hymns are used on different holidays, and it eventually became necessary to write down the psalm verses as the congregation ceased to learn these by heart. The Moravian Church is well known for the richness of its liturgy, in which the congregation plays a large role in services, for instance in the litanies (call and response prayers that involve the congregation responding to the pastor's fixed prayer) as well as in the participation of servants during services, as either Hall servants or assistants in the Eucharist.

Services have also been held elsewhere in town, particularly in the choir halls in the three large choir houses. The Hall was not regarded as a holy place *per se* since holiness itself was regarded as being present whenever and wherever two or more people gathered.

The Moravian Church's missionary work (1732-)

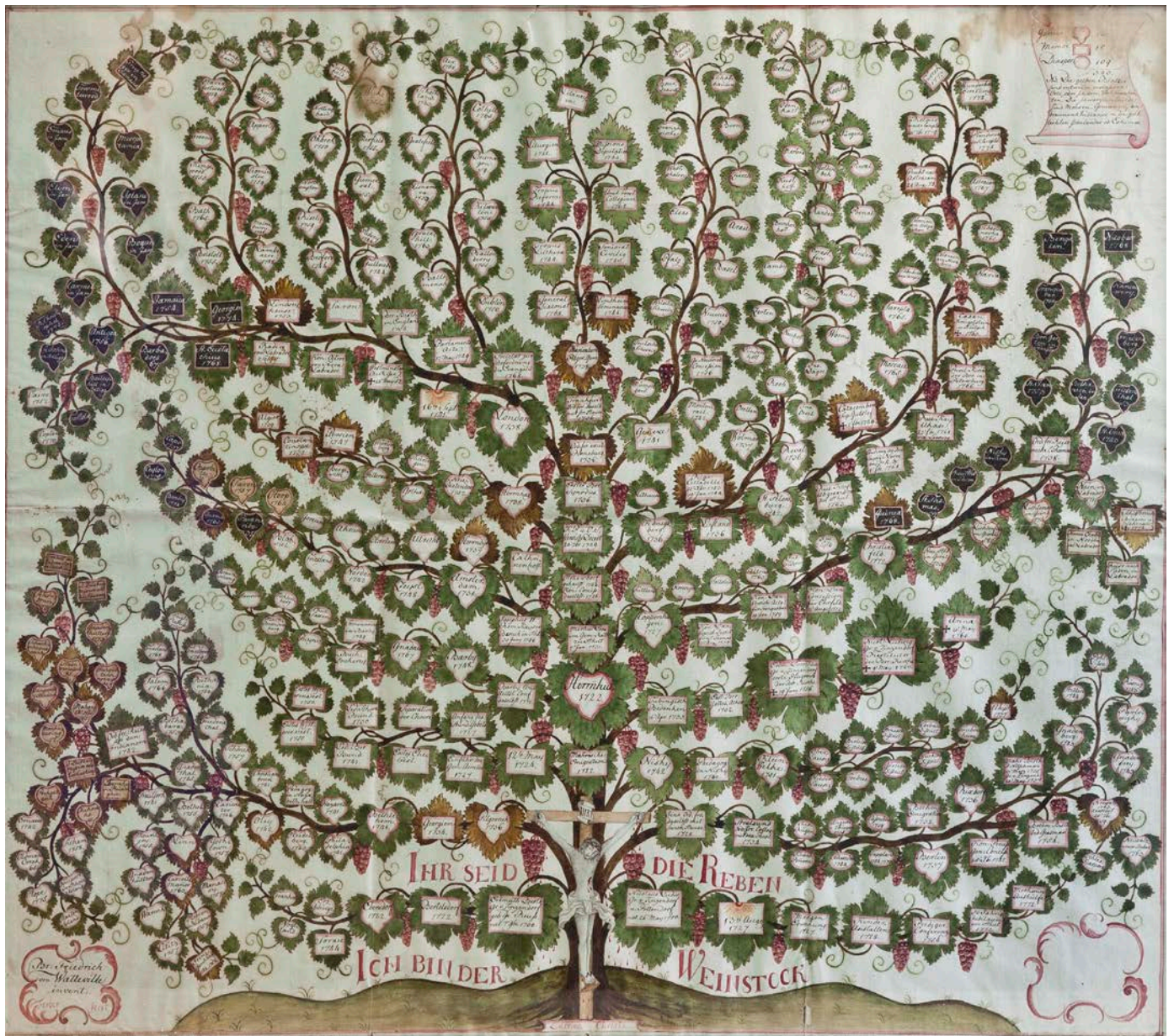
A key aspect of the Moravian Unity's work in Herrnhut and later in Moravian congregations around the world was to unite Christians around the concept of the crucified Christ and to communicate the gospel.

This transformed the entire world into the workplace of the Moravian Church. The Church sent off missionaries – i.e. brothers and sisters – to live and work in places that Christianity had not yet reached. Work was also undertaken in countries that were already Christian. This so-called Diaspora work aimed to unite Christians and support them in their faith.

The missionary work began already in the 1730s. Missionaries were sent to St Thomas in the West Indies (1732), Greenland (1734), the Dutch colony of Surinam (1735), and indigenous settlements in North America and southern Africa (1737). This was followed by missionary work in Algiers (1740) and the Danish Indian colonies of Tharangambadi, the Nicobar Islands, and Serampore (1760-1795).

In a number of cases, the establishment of one mission station in a region led to the subsequent establishment of satellite mission stations. This occurred in Greenland, where the Moravian Unity established a first mission station (Neu Herrnhut) near Nuuk in 1733 prior to proceeding with a number of other mission stations in south Greenland. The Moravians were aware of the intention to establish a trading station in the area, which proved useful to the missionaries. In 1774, they established the Lichtenau mission station near Alluitsoq, to the south of the future colony of Julianehåb and then moved down into southeast Greenland a year prior to the Danish trading and mission station. From Lichtenau, the Moravians were able to keep an eye on the Danish government's attempts to attract individuals even farther south. The Moravians themselves were already familiar

⁶ Stated by congregational pastor Jørgen Bøytler during tours of the town.



with the large population that lived at Cape Farewell and on the east coast. They had recognised an opportunity for cultivating a new field of missionary activity and significantly expanding their congregation in Greenland.

In many places, the missionary work proved successful, with numerous baptisms taking place, but there were also many places where the Moravian Unity's work did not go according to plan, for instance in southern Africa, where the mission faced competition from the reformed church and the Boers.

The mission was not based in any true theology but instead had practical aims. Mission work did not involve lengthy education and careful reading of texts and learning of concepts prior to baptism. Individuals were encouraged to follow their feelings rather than seek acquired knowledge, and the congregation was meant to function as a personal experience. The key aim was conversion, after which one was meant to live a Christian life in accordance with the congregation's rules and morality. Because of this, the mission originally stressed the importance of the spiritual realisation of the individual as opposed to mass conversions even though there were instances in Greenland of multiple simultaneous baptisms.

The missionaries were often craftsmen, which remains the case today, and it was not necessary for them to possess theological backgrounds. The missionaries were intended in principle to be self-sufficient. It was thus vital for the mission stations to possess the necessary skills. Such skills were sometimes evident in childhood as children were raised and trained in life's labours, learning early on the importance of spreading the gospel. Value was also placed on achieving good results at school. Boys were meant to be able to write and do maths, achieve beginners' level Latin, have a basic knowledge of geography and history, and be

2.83 Suitcase used for missionary work. Undated (Moravian Church in Christiansfeld).



able to do sketches. Girls were educated in women's work. In the event that the Board of Elders believed it would be advantageous for a child to receive training that was targeted at some precise goal (for example, being sent on a mission), the child's parents were expected to accept the decision.⁷ This allowed the Moravian Church to prepare individuals for work from an early age.

Diaspora also part of the Moravian Church

Those who undertook Diaspora work were assigned various districts in which they brought people together into assemblies. These assemblies were often led by laymen. The Moravian Unity's work was quite comprehensive across Germany, Switzerland, the Netherlands, and the Baltic and Nordic countries. The work was well organised and resulted in the establishment of societies, sometimes meeting rooms, and in one case a gathering place (in Christiansfeld). The basis for this work lay in Count Zinzendorf's prior close contact with Danish King Christian VI. A society was established in Copenhagen in 1738, and up until the time it was recognised by the state in 1750, it was operated illegally. In 1760, the society had 417 members. In the period of 1758-1792, the society had more than 112 students, many of whom later became pastors and thus friends of the Moravian Church. The society's first leader was Lorenz Prætorius (1708-1781), who was a well-regarded finance minister in the royal Chamber of Rents in Copenhagen. As noted above, it was Lorenz Prætorius' son who was given joint responsibility alongside Jonathan Briant for establishing the Christiansfeld colony. In Norway (which belonged to Denmark at the time), the Moravian Unity established societies in cities such as Oslo, Drammen, Bergen, and Trondheim. The societies functioned as congregations in which members were divided by gender and among which services and musical services were held, with active communication taking place among the various congregations and between the congregations and Herrnhut (Tudvad, 2004, 204-207). The society's members were not separatists; they attended their own parish churches and received communion. Many members belonged to the nobility and the bourgeois. One notable member was the Danish philosopher and theologian Søren Kierkegaard's father, who played a prominent role in the society in Copenhagen. As a boy, Søren Kierkegaard himself spent Sunday after Sunday at the society's gatherings (Bøytler and Jessen, 2005:24). At this time, prior to the introduction of freedom of religion in Denmark (which first arrived with the Constitution of 1849) and when the country was still largely ruled by its absolute monarch, before the triumph of the Enlightenment, there is no doubt that the society represented a kind of haven for its members. The society's members illustrated in a variety of ways that they did not represent a danger to the state inasmuch as they acknowledged and accepted Christian religious values, honoured the sacraments, and often served as pastors in the national church. It was important to demonstrate that the congregation was not a sect or otherwise cut off from the national church and to show that it did not undertake political activities. Instead, the congregation

7 Der evangelischen Brüdergemeine zu Christiansfeld brüderliches Einverständniss über derselben Ordnungen und ihrer Mitglieder und Einwohner Verhalten nach Christi Sinn, 1781.

was characterised by piety and moderation. Fraternal societies were established in Burkal and Stepping (west of Christiansfeld), and from 1745, Moravian activities in Jutland and on Fyn were directed from Stepping (Rønnov, 1980:18).

The Moravian Danish Mission (BDM)

The establishment of the Moravian Danish Mission (BDM) was rooted in the Moravian Church's Diaspora work. With Diaspora work underway in various parts of Denmark, interest in the mission abroad began to grow. Laymen directed their enquiries concerning this to the Danish pastor in the Moravian Church in Christiansfeld, N. J. Holm. On 14 August 1834, the Moravian Danish Mission was founded, taking its name from the North Schleswig Mission Association. The aim of the group was to construct and execute missions in practice, undertake missions to convert non-Christians, and strengthen faith within the duchy.

On the group's founding day in Christiansfeld, it was decided that the association's support should be lent to the Moravian Church's mission in the Danish West Indies, with a focus on helping to educate the children of slaves. The date of the annual meeting was chosen, and it was decided that the association would publish a pamphlet entitled 'Evangelisk Missionstidende' ('The Evangelical Mission Times'), to be edited by N.J. Holm. The pamphlet would later be called 'BDMnyt' ('BDMnews'), and the association also publishes 'Sennepskornet' ('The Grain of Mustard'), proceeds from which support the BDM's work.

For many of those who supported BDM financially but did not themselves go on missions, the mission parties must have represented breaks in their daily lives. The mission party in 1875 in particular was said to have been quite spectacular. The mission party brought together many people who had never met one another,

2.84 Plaque at the house
Lindegade 14. The text is:
"Here lived Niels Johannes
Holm, who wrote 'How blessed
is the little flock' and founded
the Danish Moravian Mis-
sion Society. b. 03.03.1778, d.
26.5.1845."



and at the afternoon service, the church was filled beyond capacity. Perhaps the reason for the massive attendance was that a missionary couple who had returned to Denmark for a visit had brought with them two male children from Africa. This would have been an exotic event in a town that, at that point in time, was unaccustomed to visits from people of non-European race and ethnicity ('BDM gennem 125 år', 1968, 7). Over time, it would become quite common to see visitors from all over the world when there was a mission party or when guests came to town.

In the start, BDM supported the Moravian Church's mission, and the funds it collected went to the mission leadership in Herrnhut. After World War I, however, BDM began collaboration with BDM in London when it came to sending out missionaries and acquiring wages and resources for travel, eventually leading to the sending of the first missionaries into East Africa. Missionaries were later sent to Tanzania and many other countries. Today, BDM is active in Tanzania, Burundi, Democratic Republic of Congo, and Albania (since 1993). BDM also works with other Moravian churches to support a home for the disabled in Ramallah on the West Bank in Palestine. Through its mission, the Moravian Church has sought to work with the poorest people in the world in a non-political manner and has sought to sow the seeds of the gospel to people who do not yet know the gospel and to improve the lives of the poor through education, crafts, etc. (Moravian Church's Danish Mission, 2013). BDM is today a Church of Denmark mission company with close links to the Moravian Church.

The choir diakonia

The organisation and division of the congregation into so-called choirs according to age, gender, and marital status was of great importance to the Mora-



2.85 2011 Mission Festival in the Sisters' House choir hall, where there were visits from the Moravian Church in Albania.

2.86 Box with seed embroidery. The women of the Sisters' House women were known for this embroidery work. Seeds and grains, often taken home from the mission fields, were soaked in water for several days, after which the women drilled holes through the seeds with a sharp awl. Then the seeds were embroidered on a linen base, branches and twigs were embroidered with moss thread and leaves in silk thread. Undated (Moravian Church in Christiansfeld).



2.87 Women gathered around the well in the Sisters' House courtyard. Undated (Local History Archive).



vian Church's religious life and the layout of the town. Christiansfeld possessed a Brothers' Choir, Sisters' Choir, and Married Couples' Choir, Boys' Choir, Girls' Choir, and Widows' Choir. Each of the choirs had special prayers, hymns and duties. Each choir was led by a choir elder, and with exception of the children's' and married couples' choirs, each choir had its own house, so that there were separate houses for the brothers, sisters, and widows respectively. A plot of agricultural land was attached to each of the choir houses.

The division into choirs was based on Zinzendorf's thinking concerning the natural differences caused by age and gender and did not exist in the Moravian Church from the start but instead developed over time, as the Church established settlements, especially those in Zeist and Herrnhag. As a result, the choirs' buildings, organisational structures, and rules developed gradually. Not all Moravian towns managed to build a Widows' House, and in many places, the Widows' House was one of the later buildings in the colonies, as was the case in Christiansfeld.

The choir houses were nevertheless important elements in the Moravian colonies. This was clear in Christiansfeld, where the choir houses are among the largest and most striking buildings in town (Bøytler and Jessen, 2005, 78). They functioned as social and economic units, and their residents had the opportunity to live more liturgically than would have been possible in single-family houses. This communion was practiced in the form of shared meals in the common dining hall, sleep in the common sleeping hall, and work in the choir houses' businesses so that the individual entered into the choir's economy. Unmarried men and women received room and board at a reasonable price.

The choir houses were means of bringing members of the congregation into a closer and deeper relationship with the Saviour. By living in a choir, members could maintain their concentration on the Saviour rather than concentrating on, for instance, members of the opposite sex. The Moravian Church's underlying philosophy was, after all, that man's first and closest relationship was that with the Saviour.

Every choir house had its own set of house rules that described how secular life should be lived. Everything that belonged to the Brothers' House was called the Brothers' diakonia, and the same held for the sisters' organisation. Here too, a house elder was employed to look after the young and older women, whose numbers sometimes reached up to 250. The house elder ensured that loud conversation and unnecessary noise were avoided. Many women made their livelihoods through office work, sewing, knitting, and production of elaborate craft products, of which seed embroidery held a special place. Seeds from a variety of plants were carefully sorted by colour and size and then sewn onto a piece of silk on a frame.

Some of the factories engaged female labour from women who lived in the Sisters' House. The tobacco spinnery and cigar factory in particular took on many women, and women had many functions within the weaving and spinning industries. Men and women lived separately, and there were strict rules for where one could walk in town. The women in particular lived sheltered lives, which took place primarily in the Sisters' House, the garden that belonged to the choir house, and the Sisters' House Forest. Women sat separately from men in church and

were interred separately in God's Acre. The Sisters' House had a pastoral carer and a choir carer, and there was a provost who managed the house's finances. Three farmhands were employed to work the fields, stables, and kitchen garden. The Sisters' House was laid out with a choir hall, kitchen, washing room, living rooms, and sleeping halls. The garden and the Sisters' House Forest each had a pavilion where the choir's residents could relax.

The importance of the choirs lessened over time, and the choir system was at last dissolved in the end of the 19th century. The Moravian Church's members still speak of one another as brothers and sisters however, and men and women remain separated in church. In God's Acre, brothers are interred to the east and sisters to the west.

Journeymen lived in the Brothers' House. There was a choir hall, kitchen, living rooms for sociality, dining halls, sewing halls, and a sleeping hall with 100 beds for journeymen as well as another wing with 30 beds for apprentices. There was instruction in general school subjects and language in the evenings as well as professional training. Books could be borrowed from a well-stocked library, and residents played the violin, flute, piano, and horns. The Brothers' House's residents were *ex officio* members of the town's fire brigade. A young theologian, the choir carer, looked after the brothers' spiritual care, arranged parties and lectures, and informed residents about the happenings of the time. Prayers were held every morning and evening in the choir hall, which had a capacity of 300. The residents, who originated from a variety of countries, occupied themselves with work, leisure activities, prayer, and group excursions. If there was a lack of work

2.88 The Brothers' House courtyard with the one storey workshop buildings forming the southern wall of the courtyard.



available in the congregation in Christiansfeld, work was obtained in other Moravian towns elsewhere, most often in the Netherlands, Germany, Switzerland, the United Kingdom, and America (Høy, 1956, 29).

The school system

The Moravian Church had a special interest in child raising. The understanding of children as individuals with specific needs was dominant within the congregation. Children, it was thought, should not be regarded as small, unfinished adults, which was otherwise often the case at the time. Instead, the congregation wished to create a new type of person, characterised by virtues such as morality, industriousness, moderation, modesty, and obedience – all qualities that were set down in Christiansfeld’s congregational decree of 1780 (Pontoppidan Thyssen, 1984, 523). The Moravian Church perceived childhood as a stage of life and



2.89 Pencil case in wood, decorated with the name of the owner: Johann Möhne, and the year 1778 (Moravian Church in Christiansfeld).

one in which the child should be treated as a child instead of being treated as an adult too early. It was important to respect the child’s individuality and his or her gradual movement toward personal realisation as well as the student’s upbringing in “true Evangelical Christianity” (‘Plan over Brødremenighedens Opdragelsesinstitutioner i Christiansfeld’, n.d.). In other words, child raising should not be forceful but should instead follow the child’s natural growth and development. Two primary goals were applied to education: religious upbringing and the communication of skills. The schools turned out to represent a kind of ideal for child raising and education, largely anticipating developments in wider society. In terms of level, the schools could be compared with the private secondary schools that arose toward the close of the 1700s, such as the Schools of Civic Virtue (Housted, 1994, 25).

Part of the congregation’s educational pedagogy was based on education being adjusted to students’ abilities. Children were thus split into levels in accordance

with knowledge and ability rather than by age. Corporeal punishment was forbidden in the Moravian Church, giving special importance to supervision and control. The layout of the school buildings was also of importance, with halls set up for teaching, sleeping, and eating. The boarding school children needed to go out for walks every day and were under constant adult supervision. The students were children from Christiansfeld and the surrounding area; children from mission stations who had been sent home to receive education; and children of members of the societies in Copenhagen and other European cities. The children became part of the institution and its position in the town, and during events such as confirmation, especially when they were accepted as members of the Moravian Church at confirmation.

School regulations were set out in the town already in 1774, describing how the school system should be run. Interest in children and their introduction into the Christian faith were clearly important, yet the school also needed to communicate skills. From the start, the school system was designed as a boarding school. The boys' school began in 1775 in the no longer extant House of Institution and Profession, located behind the Brothers' House. In 1781-1782, the school moved to purpose-built premises at Lindegade 19. This building also soon proved too small, however, and in 1788, the school moved again, this time to Lindegade 15, then later to Lindegade 13, where it remained until it became a private secondary school at the start of the 1900s. The girls' school began its existence in the town's earliest house before moving to the Girls' School building at Nørregade 12, thereby moving the girls to the 'womens' side' of town.

The placement of the school buildings in town clearly indicates the congregation's conception of learning and school life as important contributions to strengthening the congregation and its development. Both the 1780 regulations and the guidelines from later in the decade ('Töchterpensionat i Christiansfeld'⁸) show that the congregation possessed a modern view of pedagogy and sought to instruct students in a range of useful subjects as well as adjust teaching to the students' needs and abilities. Teaching was also meant to be respectful and motivational. The Kingdom of Denmark was far behind in terms of education at this point in time, and there were no Danish school laws as of yet. The Danish primary school law, the first one in the world, was first introduced in 1814. This law introduced compulsory education for all children.

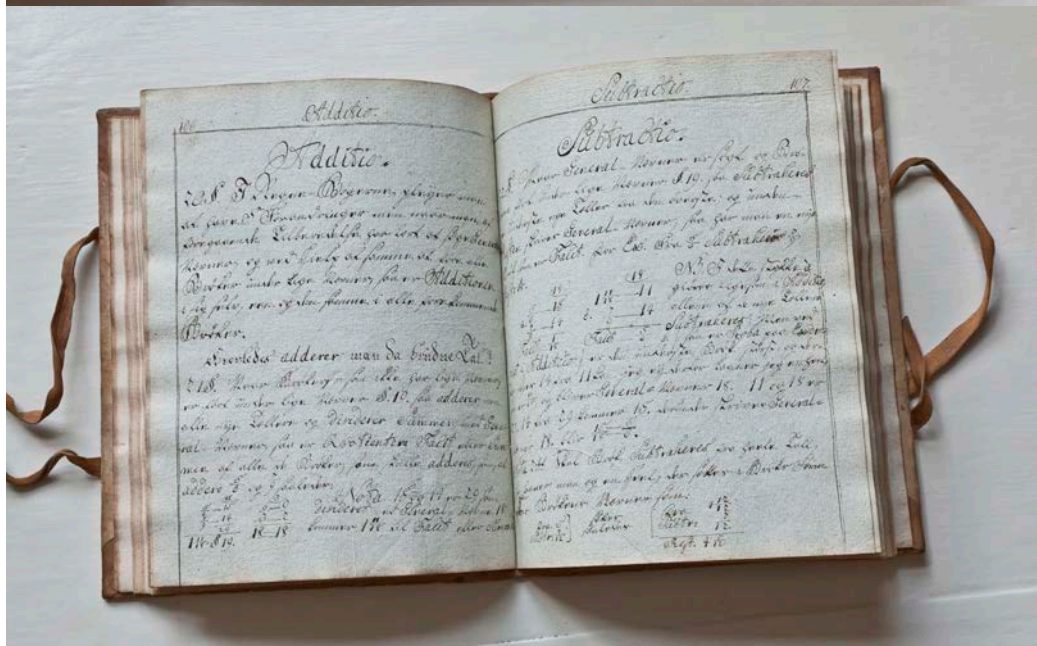
The boarding schools reached their peaks around 1800, during a period of strong societal change, and again in the mid-1800s, after which student numbers fell. The schools eventually became a financial burden on the Moravian Unity, which owned the boarding schools and decided to close them. The girls' boarding school ceased operations already by the end of 1890 due to a lack of students, and the boys' boarding school closed in the spring of 1891. The schools were then physically and educationally transferred to the Moravian Church in Christians-

⁸ In 'Töchterpensionat in Christiansfeld' it is stated that girls should be taught German grammar and literature and any subjects that they could make practical use of. Girls were also taught French, English, world history, geography, reading, writing, maths, craftwork, and music. Girls also needed to go on regular walks and were instructed in physical exercises. They went to school from the ages of 9-16 (Töchterpensionat in Christiansfeld, n.d.).



2.90 Top: Handwritten primer in accounting "Organized according to the practical method in accounting and compiled by Ganer Mølgaard, 29th March Anno 1773: Ellen Catharine Thomas Dotter".

2.91 Bottom: Entries in the primer. Here is illustrated the accounting methods for addition and subtraction. (Moravian Church Christiansfeld.)



feld, which sought to maintain the school system by various means. In 1921, the original boys' school was transformed into a private secondary school for both girls and boys. The school became private in 1956 when the secondary school board purchased it from the congregation.

Congregational life

The Moravian Church, which remained linked with German Moravian society around 1900, retained German-language church statements and services. The congregation's traditions, liturgy, and songs were gradually converted to Danish from 1920, and by the 1945, they were held entirely in Danish.

From the start, the congregation had held services in both Danish and German, with Danish and German pastors respectively. Services were in Danish either every Sunday or every other Sunday, and there were other gatherings that took place in Danish as well. 1915, for example, saw the following: Services at 14:30 on every other Sunday. On feast days, there was an 11:00 festal service and a 16:30 Lovefeast. For the Sisters' Choir Feast, there was a 14:00 festal service in the Sisters' House's choir hall. There was communion preparation at 20:00 on the Wednesday before a feast. Meetings for young men took place at 20:00 on Thursday and Sunday, and there was Bible discussion on Friday at 20:00.

There had been congregational feasts for each of the choirs ever since the

2.92 Left: A "Haube" viewed from behind. The female head-gear "Haube" was previously a part of the female church attire. The colour of the ribbon showed the status of the woman or girl. Thus, the blue ribbon was a symbol of the woman's status as a married woman. Today old Haubes are used by the Moravian sisters when they serve the love meal on 13th August, for example, for the celebration of the renewed Moravian Church.

2.93 Right: The "Haube" viewed from the front.



town's establishment, and there were commemorative feasts for Christiansfeld's founding on 17 August and for the Board of Elders in November. A Norwegian girl who attended the girls' boarding school wrote in her diary:

“In general, there were a huge number of Feast Days, like the True Feast, Sisters, Brothers, Children, Widows, and Angels, but only the Sisters, Children, and Angels Feasts did us any good. The day before the Sister's Feast, the town's girl came with flowers, overflowing with the loveliest flowers, and we bound them into great garlands that we hung over the doors, coiled, or as tongues on top of the bannisters on the stairs, in other words, anywhere we could think of using them. I, who came from Norge, or more accurately, Norway, had never dreamed of such a splendour of flowers. Early the next morning, the best of the singers crept down to wake up the teachers with a multivocal choral song outside their doors. First very lightly, then they increased the volume little by little. It was strikingly pretty! The teachers did the same for us on our Children's Feast and on our Confirmation Day. On days like this, we went to church four times. Luckily, it was quite nearby. What we children liked best was when, at four or five o'clock in the afternoon, each person in the church of the sisters was given a cup of chocolate and a lovely ambrosia bread, have forgotten what it's called there. At the same time, there was singing and playing up in the choir on the organ, with bassoons and other instruments. The church music in general was amazing. I didn't think anything of it until I heard what was done in the churches in Christiania, after I went there, compared with what was in Christiansfeld. Church concerts were held sometimes, and people would stream in from neighbouring towns and the region since this was for both the eyes and the ears. I think back on the interesting instant when all of the boys and all of the girls streamed into our seats from each our own ends of the church. Everyone knew we were all corners of the world. We girls all wore white bonnets with ribbons of red silk and walked in single file to our benches, which stood beside the pulpit. Typically, 3 benches were enough with around 15 on each bench. The same with the boys on the other side. Then they guessed which nationalities we were, all blondes were from Norway or Sweden, and all dark ones from the South. But the blondest of all, the beautiful Sophie Vallentiner, none could have guessed was born in Jerusalem.”⁹

9 Unpublished diary in private ownership, written by Inga Kahr, Norway. Inga Kahr was a student at the girl's boarding school in 1867-1870. A copy of the diary is kept at the Christiansfeld Centre and Moravian Church Archives.

Besides the congregational feasts, there were also excursions for the choirs, which could involve visits to beaches or forests, and the schoolchildren were provided with cultural experiences, for example by visiting the region's market towns.

Daily life was calm, composed, and controlled. The congregation's organisation, as set out in the decree of 1780, created guidelines for communion and described the requisite way of life. The genders were kept separate, with the exception of those who formed families and lived in family houses. Most members of the congregation were unmarried. The congregation's organisation into boards, colleges, and committees created both freedom and control. Focus rested on the communion that exerted economic, social, and spiritual control over the town and congregation. Piety was engrained in the system (Bøytler and Jessen, 2005, 118). The congregational decree also described how the congregation's overarching communion represented a Christian body and that the individual should thus adapt to the congregation as well as develop himself or herself within the congregational framework. The communion and the town's material conditions provided a framework in which a person could live and provided space that allowed each individual to contribute according to his ability and receive according to his need.

The communion likewise decided whether those who wished to join the congregation could do so or whether they first needed to contribute more and improve their mindsets and actions in order to be accepted. There are numerous examples of people who were not immediately accepted into the congregation after they expressed a desire to be so.¹⁰ The Board of Elders worked to maintain the town's unity and attract the appropriate labour as necessary. Contact with Herrnhut and other Moravian colonies was important in this regard. Christiansfeld's membership within the global Moravian Church allowed it to recruit the necessary skills to the town. It was thus common for congregation members with special skills to be sent to other congregations. A member could also be sent away from town and posted to another Moravian town for a period if the Board of Elders was in doubt about the member's true intentions.

A good example of how the town recruited labour is provided by the town's recruitment of oven setters for its oven factory. This also shows how a business could serve as a characteristic example of the congregation's close integrity and international character (Johannsen, 1969, 215). In 1777, oven setter Abraham Goll arrived in Christiansfeld. He did so because the town was in the midst of an energy crisis. The numerous buildings that had been constructed possessed only open fireplaces and the occasional iron stove, resulting in a massive use of firewood and the diminishing of the town's forest. Brother Abraham's fuel-saving clay ovens were well known and were designed with cooking holes, allowing them to double as stoves. Abraham Goll had come from his post as head of the oven factory in Neuwied. It was Christiansfeld's fundamental need for a reduction in energy expenditure that had led to the town recruiting the appropriate labour and expertise. This was followed by production of the now-famous Christiansfeld ovens. Similarly, craftsman Julius Wünche, who had been trained at the oven factory in the Dutch town of Zeist was later called to Christiansfeld to take over the oven factory, which he subsequently purchased. The congregation could

¹⁰ For example, Niels Holm, who would later, as an adult, become the Moravian Church's Danish pastor, needed to seek acceptance on numerous occasions and was sent off by the Board of Elders to undertake different projects in various other congregations prior to finally being accepted (Rønnow, 1995).

also send its youths to other Moravian towns to learn various trades. A bricklayer, Hans Peter Hansen, was trained at his father's bricklaying firm in Christiansfeld and then sent to Ofen Fabrik des Brüderhauses in Neuwied in order to learn the trade there, after which he returned to Christiansfeld to take over the oven factory ('Christiansfelder Kakkelovnen', display catalogue, n.d.).

Acceptance into the congregation

At a synod in the start of the 1740s, the Moravians declared that Christ was the highest authority within the Moravian Church. There was thus the idea that no person could be regarded as a greater than Christ when it comes to leadership. The decree for Christiansfeld similarly states that all members possess an equal relationship to Christ, for the most important thing is to live piously and to always seek to do so in one's work, coexistence, and daily life. It was not important whether one were rich or poor when one joined the congregation. This perspective was put into practice through the common construction of the Moravian settlements. As a result, the colonies too were designed to meet their residents' needs for living Christian lives. For instance, the choir houses possessed both social and educational aims.

Because the Board of Elders (which was and still is the congregation's highest governing authority) were no replacement for Christ, the drawing of lots was sometimes used: The Board of Elders was not permitted to decide by votes in the event that its members were in disagreement, so the Lord was asked to provide an answer instead. This is how it was sometimes decided whether incomers should be permitted to settle in town, whether someone should be accepted into the congregation, or whether young craftsmen should be sent to other Moravian towns or sent on missions. In the choir houses, residents in communion with one another could receive the appropriate attitude and perspective for undertaking the work that was required of them.



2.94 Oven fitting business which remains at Lindegade 44, built in 1781.

Children who were born into the congregation were re-baptised and accepted as members of the congregation at confirmation. Acceptance into the congregation in the 1700s and 1800s was not the same as having access to the Eucharist, which was a special privilege granted by the Board of Elders. It was not unusual for boarding school students to be accepted into the congregation when they were confirmed, and once they turned 18, they could become full members. Prior to being accepted as full members, young men were required to swear under oath that they would follow the congregational decree. There are examples of some people who wished to join the congregation but were not immediately accepted and thus had to either settle in town and take on a craft or move out of town, after which they could request again that the Board of Elders accept them.

2.95 *Opposite: Funeral procession. Painting Oil on canvas (1938). Painted by Jeppe Madsen Ohlsen (1891-1941).*

Integration of the watchword into the liturgy

The *Daily Watchwords* texts are closely associated with Moravian Church assembly life. It was once common for families to hold devotions each morning, during which the day's watchword would be read. The German book of *Daily Watchwords* used to be employed, and its text was translated to Danish if, for example, any Danish-speaking servants or workers were present (Øster, 1965).

Regardless of whether one lived in a choir house or a family house, the daily watchwords possessed social significance for many members of the congregation. The daily watchwords can be traced back to Zinzendorf. Already in 1728, Count Zinzendorf gave the congregation in Herrnhut a psalm verse to serve as the next day's watchword, and shortly thereafter, it became habitual for one or more brothers to wake the congregation in the morning with the message of the daily watchword. A printed version became necessary, and Zinzendorf had the first book of *Daily Watchwords* printed in 1731. The earliest Danish-language version was published in America in 1888, aimed at expatriate Danes, who wanted to have the book translated into their own language. The texts were initially derived from the Old and New Testaments as well as from the psalms, but in the mid-1800s, all of the texts began being selected from the Bible and took on the following format and order: watchword with associated psalm verse, teaching text, and one more psalm verse. Today, *Daily Watchwords* has transformed into a personal devotional book since the watchwords and teaching texts both concern the same theme and are both illustrated with a psalm verse.

The watchword was read aloud at home but was also a spiritual activity in the sense that the individual congregation member was expected to keep the watchword in mind for the rest of the day. The watchword furthermore influenced the sense of communion, being read aloud during services and being part of the liturgy of the other congregations, creating bonds between them.

Funerals

A tradition arose within the Moravian Church in which funerals took on a particular form that had – and still has – parallels with the Easter Morning service. The funeral service is an event for the living, as a result of which, the coffin containing the deceased remains in the Psalm House's chapel during the service. After the introductory psalm, there is a scriptural reading, followed by psalm singing



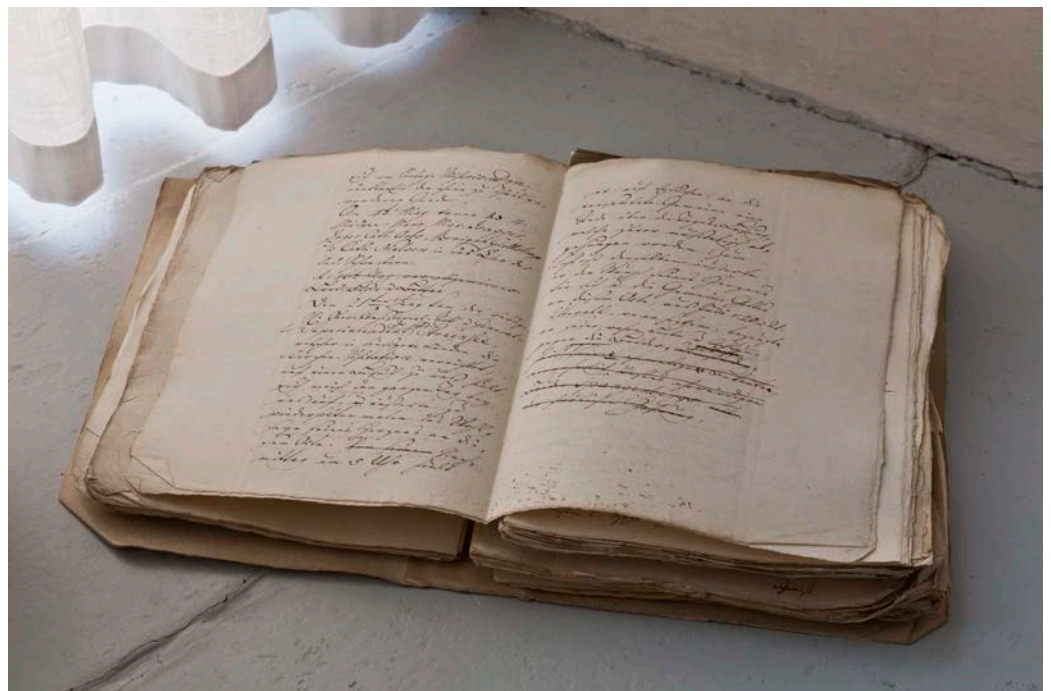
and the reading of an account of the deceased's life. This account is among the congregation's living traditions. Formerly, one was obligated to write one's own life account, including a description of the work one did and of how one's life had unfolded. The basic idea was that this account was a presentation of "how the Lord has led me through life" (Bøytler and Jessen, 2005, 178). Life accounts in the 1700s and 1800s often consisted of the date of death, then the date and place of birth. Someone who was born within the congregation would then describe the dates of confirmation, first Eucharist, and perhaps acceptance into a choir. Someone who was born outside of Christiansfeld would describe his or her arrival to Christiansfeld, marriage, location of residence, and work. The oldest life accounts contain more or less detailed descriptions of the deceased's spiritual experiences.

Today, once this account has been read, a prayer is said, a psalm is sung, and a brief sermon is held concerning the deceased. Following the singing of a choral piece, the congregation exits from the front of the church, where a hearse is waiting with the coffin. Two verses are then sung while the brass band plays, after which mourners proceed to God's Acre. The brass band leads the way, playing choral pieces as they go. The band is followed by the pastor, hearse, family, and congregation. The route leads from the Hall and down Nørregade and Museumsgade. At the end of Museumsgade, the procession turns north and goes down Kirkegårdsalle and into God's Acre. It is here that the funeral ends with a congregational song, words from the pastor, and prayer.

Moravian Church music

The Moravian Church's archives in Christiansfeld contain a large music archive, consisting primarily of hand-written notes from before 1800. The collection fills seven to eight meters of shelf space and represents around 1600-2000

2.96 The Moravian Church have always been very careful to note down information and dates concerning the church's inner life and its actors. It was already common at the very beginning of the church that before their death every member drew up a "biography" (Lebenslauf), which was read at the funeral. If the member had not managed to do this, the biography was typically composed by the bereaved.



titles. There are countless spiritual-religious works here, and most of the church pieces consist of modes (with and without instrumental accompaniment) and cantata-like pieces, which were performed at the numerous festive gatherings. The pieces are the work of around 200 different composers, some of whom appear only once. Many of the composers are members of the Moravian Church, some from Christiansfeld and some from other Moravian congregations, and there are also pieces from well-known composers like G.F. Händel, J. Haydn, F. Mendelssohn-Bartholdy, W.A. Mozart, and C.G.A. Bergt.

Music and song have always been important within the Moravian Church, including the congregation in Christiansfeld. The congregation's first years, however, were not characterised by music, and in June 1774, the sisters wrote that they missed the music and songs that had previously made their lives so active and enjoyable. The congregation did not yet have either an organ or an organist. In fact, at the inauguration of the congregational hall in the town's earliest building, psalm singing was accompanied on the piano (Reventlow, 1984, 657). Later, organmaker Jürgen Heinrich Angel supplied an organ that had been built in 1770. This was given to the Sisters' Choir in 1778. The Hall received an organ built by an organmaker in Itzehoe in 1778, and this was replaced with a new organ in 1798 when the Hall was extended with two wings. Use of the church as a field hospital during the war in 1864 meant that the hall had to be renovated and reinaugurated, and at this time, it received another new organ, supplied by organmaker Marcusen in Aabenraa (Høy, 1956, 39). This organ had 21 tones. Many of the instruments that the congregation has used still survive, for instance the Angel Organ.¹¹

Congregational music was of exceptional quality relative to that common in Denmark, and this quality was often commented upon in Christiansfeld. In 1781, one could read of Christiansfeld in Pontoppidan's 'Danish Atlas' that "psalms were sung' with the accompaniment of the organ, which even to unfamiliar listeners is very captivating and moving." The Moravian Church's musical culture was occasionally highlighted as an example to the rest of the country in the following years. In 1794, an article appeared concerning the introduction of musical education for the general public, noting that the Moravian Church provided an example of how the art of song and music could be successfully trained and encouraged among craftsmen even though – like farmworkers – their fingers must have been made clumsy by their daily labours. The author of this article had heard the unmarried brothers perform lovely concerts in the Brothers' House and felt that if craftsmen could be taught to play, then farmworkers could as well (Reventlow, 1984, 634).

Over time, a special musical tradition has developed in town. Music was played in the home but came to be of special importance from a spiritual perspective. It did not have aesthetic motivations, not even in the context of songs of praise. There was thus no emphasis of professional musical performance to produce special enjoyment or special interest in music. The music instead sought to produce liturgical concurrence. As a result, the traditional differentiation between church music and secular music was dissolved in the case of the congregation, where

¹¹ According to the Danish Organ Registry, the Angel Organ is one of Denmark's oldest surviving organs, dated to around 1770.

people operated only with the concept of ‘Gemeinmusik’, that is, congregational music. This music could contain melodies from contexts outside of the church, and instrumental music was not regarded as secular as it was by the pietists (Reventlow, 1984, 702). By the time of Christiansfeld’s founding, when most of the fundamental discussions about music and religion had long since taken place, a high degree of musical ability was present, and the congregation’s musical practice had been systematised. Christiansfeld followed the Moravian practice in this regard.

Singing took place both in the Brothers’ House and the Sisters’ House, with the latter being particularly well known for its sizable collection of instruments. Outsiders, however, did not enter the Sisters’ House, so musical performances there took place under rather intimate conditions, with the occasional participation of the brass band at annual feasts.

Christiansfeld singing was slow and solemn, gentle and humble, harmonious and moving – a style that did not become regarded as an ideal for church singing at all until the close of the 1700s. Nevertheless, these had been Zinzendorf’s preferences, for he was concerned that the congregation’s happy attitude could cause too loud of singing. Zinzendorf’s liturgical ideas found expression in the lectures he gave, which contain many thoughts on music and song at congregational gatherings. The ideal became that one should not sing loudly but should seek to achieve a calm, solemn, and gently harmonic song, with comprehensible lyrics and without distracting elements. Musical instruments – violins, horns, and the organ in particular – were hoped to support the harmony and soften the voices.

2.97 Moravian brass band
1926.



The music was captivating, gentle, and simple (Reventlow, 1984, 699).

All actions were holy in the sense that they were undertaken in Jesus' name. For example, work, sleep, waking, and the behaviour of children took place liturgically, that is, with a value and recognition of Jesus' own example as a man. This liturgical stance was also meant to be expressed in music and song (Reventlow, 1984, 640). The concept of living liturgically in communion underlay all everyday actions, and music served to express the liturgical attitude, even when it was not church music. Music could be integrated into the many group activities, feasts, and assemblies that took – and still take – place. The most common kind of music in Christiansfeld is music for the Eucharist, followed by music for the Lovefeast, then the Easter season. Music related to deaths and funerals is also prominent.

The two types of gatherings – 'Singstunde' and liturgy – practiced by the Moravian Church are regarded as distinct occasions. The liturgy builds upon the Singstunde inasmuch as it combines various psalm verses and choral singing in accordance with a particular line of thought, but it is further enriched with choral pieces and call and response singing, for example litanies between the liturgy, choir, and congregation. The concept at Singstunde was that familiar songs were selected due to their relationship to a watchword or Bible text, and everyone could sing along, thereby being empowered by the overarching thought underlying the song. Singstunde has been practiced regularly over time, yet in more recent years, it has been necessary to forego having it as a fixed activity since the congregation's members have come to prefer watching television and engaging in other activities at the same time as the Singstunde took place, which was often on Sat-



2.98 Moravian Church brass band at the Feast of Elders in 2011.



urday nights. Singstunde did not need to be led by one of the Hall servants, a musician, or the organist. Originally, Singstunde were held in the evening after closing time and had diverse contents, often combining prayers and speech with songs. Zinzendorf regarded the Singstunde as the most important service, and the congregation traditionally regarded this type of gathering as a variety of liturgy (Reventlow, 1984, 652). Throughout the congregation's history, the church choir has been an important aspect of the liturgy. The church choir was known for its moving and beautiful singing. Both brothers and sisters joined together in the choir, and it was one of the few contexts in which the genders mingled in natural circumstances.

The Moravian Church's musical tradition also includes the brass band, which took on a major role in daily life at many colonies. The brass band (which was referred to as the Trombone Choir) is first discussed in Christiansfeld sources in 1776, when the sisters moved into their new choir house. This does not necessarily mean that the brass band did not play at an earlier date however. The brass band's most important function was to replace the organ on special occasions, such as playing outdoor prior to festal services, important birthdays, funerals, Easter Morning, and New Year's Eve. When the musicians played outdoors on the town's central square or in its streets, it was an indication that a special event was taking place.

The Trombone Choir became the town's brass band and took on significant roles during the congregation's feasts, like Christmas, Palm Sunday, and the Feast of Elders. To this day, the brass band walks the street, among the historic houses, for example during the Feast of Elders, and plays choral pieces that fit the occasion. This sensual experience reminds the members of the congregation about the holiday at hand.

The brass band also played more secular music, for instance during the period when it practiced and performed concerts in nearby Kohave Forest. Members of the brass band also play at events such as members' major wedding anniversaries. In earlier days, the brass band played on the Church Square on the evening prior to Eucharistic services. Ever since its establishment, however, the brass band has played on the Church Square whenever a member of the Moravian Church passed away, with the piece of music in question being determined by whether the deceased was a brother or a sister. All Moravian feasts, whether joyous or solemn, involve singing and music. The aim is not to create a mood but, rather, to express thanks to God as a Christian congregation (Rønnow, 1980).

As noted above, music took on immense importance and was performed in single-family homes, the Hall, the choir houses, and in the town's public spaces. Like the ringing of the church bells, it became a musical signal of important events, whether in the case of playing in front of the church in the event of a death in the congregation or playing as an indication of certain feasts and events. The town space functioned as a set of amplifiers since music in the town made individual members aware of the event as well as set the mood. Music has always moved through the urban space, providing congregation members and visitors an emotional experience in interplay with a spatial, interior architectural experience.

2.99 Opposite: Evening Worship. The congregation going to church. Note the church clothes, which for women consisted of a black dress, white shawl and the distinctive headgear, the Haube. The men wore a frock coat and top hat. Painting. Oil on canvas. Painted by Jeppe Madsen Ohlsen (1891-1941). Probably painted in the 1930s, when the artist stayed in Christiansfeld.

Conclusion

The printed and adopted congregational decree of 1780 provided the congregation with a shared conceptual framework and a system with which to organise daily life in the town. This led to particular perspectives on the part of the congregation's members as well as a feeling that congregational life took place on the basis of valuable foundations, constructed through Moravian history and culture, the congregation's way of structuring order and space for all of its members, its way of creating community and communion in the pre-planned Moravian town. This town's plan, urban space, architecture, and congregational life offered the ideal opportunity for leading a Christian life in a Christian town. Its Moravian tradition meant that the town possessed all of the elements that the Moravian Church had developed over time and that it was adapted to its individual residents' needs from cradle to grave.

The congregation's liturgy and communion remains vibrant within the town, which has transformed into a modern town with detached houses, industrial areas, and rural land surrounding the historical town centre. There is a school in town for local children. The school was built in 2012, and had 528 students as of the summer of 2013. There are modern athletics facilities in town, and the local athletics association has over 1800 members. The former Tystrup Parish has merged with Christiansfeld, and the town has become home not only to people who work locally but also to those who commute across the region.

Crafts and industry still take place in town, with skilled craftsmen forming part of the Moravian Church's membership, yet today, craftwork is not the preserve of the Moravian Church alone. The Moravian Church's best-known craft products, its ovens and honey cakes, now function as niche products. The old oven factory is now owned by Hans Dines Schmidt, a ninth-generation oven setter. Craftsmanship and skills have been transferred from oven setter to oven setter over the generations. The oven setter's skills are known nationwide, and he is employed primarily in setting up and restoring old ovens, especially at manor houses and castles. The Moravian Church bakery still bakes honey cakes as a form of niche production. Old recipes have been passed down from one generation of bakers to another. Today, honey cakes are produced three places in town: The Moravian Church Bakery, the Honey Cake House (the local bakery, which also produces bread and other cakes), and the cake factory. The three types of honey cakes are each different and play major roles in the town's identity. The Moravian Church remains close at hand in Christiansfeld, and its tradition-filled congregational life contributes to the town's rich secular life as well.





3

Justification for Inscription

3.1.a

Brief synthesis

Christiansfeld was founded by the Moravian Church in 1773 on land belonging to Tyrstrupgård in South Jutland, Duchy of Schleswig. Christiansfeld is today located in Kolding Municipality, Region Southern Denmark, Denmark. The Moravian Church was a Christian evangelical Lutheran free congregation based in Herrnhut in Saxony, Germany. Christiansfeld was constructed as a colony for the Moravian Church's members and as a base for their missionary work. In 1771, King Christian VII of Denmark granted the Moravians exceptional permission and support to build Christiansfeld, with the aim of allowing them to contribute their skills and knowledge to the development of the nascent industries in the Duchy of Schleswig.

Christiansfeld, which is the best preserved of the 18th Century Moravian settlements, bears witness to the Moravian Church's idea of how an ideal Christian life and society should be designed. Christiansfeld was established at a time when Moravian society had already found its fixed form, which is why Christiansfeld offers a complete expression of Moravian culture and represents an example of an ideal city that was actually realised.

Christiansfeld's town plan, architecture, and cultural heritage tells the story of the cultural and theological splits of 18th Century Europe, and its existence commemorates a special period in history.

When regarded as a group, the buildings in Christiansfeld were complete by around the year 1830 and were constructed as a Protestant ideal city on the basis of a strict town plan, using simple and homogenous architecture. The town was constructed to house a faith-based societal structure that the Moravian Church had developed over the course of the 1700s. The residents of Christiansfeld lived primarily from their trade and craftsmanship and were famous for their work ethic, skill, and temperance.

Christiansfeld functioned as a Moravian Church colony until its form of governance changed in 1872. The settlement experienced growth in the mid-1900s, and today, the original Moravian colony represents its town centre. The Moravian Church is still active in Christiansfeld and uses the town and its buildings in its work.

Christiansfeld's town plan consists of two East-West oriented parallel streets with trees planted to form an avenue. These are connected to Kirkepladsen central square. Kirkepladsen is framed by the church building to the West, the vicarage and the provost residences to the South, the Sisters' House for the settlement's unmarried women to the North, and a firehouse and other small buildings to the East. Christiansfeld contains all of the functions that are typical of Moravian Church society, which is why the town possesses three so-called Choir Houses. These are the Widows' House (housing and workspace for the congregation's widows), the Brothers' House for unmarried men, and the Sisters' House for unmarried women. The town also contains family houses, a Hotel/Common House/Gemeinlogie, schools, retail buildings, and industrial and workshop buildings. Vegetable gardens and flower gardens belong to the houses, often with characteristic garden houses or pavilions. Northeast of the original section of the settlement lies God's Acre, the special cemetery with linden trees and homogenous gravestones.

The town possesses its own unique architecture, which characterises its feeling and atmosphere. The buildings are constructed primarily from yellow brick, with striking redtiled roofs. Some of the facades are also dressed with wood. The buildings are constructed in one or two storeys as a cohesive circle of construction that clearly designates the street and town spaces. The architecture is simple and homogenous, with exquisite detailing and craftsmanship. The architecture clearly illustrates the era of change in which the settlement was established, mixing stylistic elements from the Baroque, Rococo, and Classical styles.



3.1 Aerial photo of Christiansfeld, 2013. View from west.

3.1.b

Criteria under which inscription is proposed

It is proposed that Christiansfeld be inscribed into UNESCO's World Heritage List inasmuch as Christiansfeld fulfils criteria (iii) and (iv) for outstanding universal value.

Christiansfeld fulfils criterion (iii), "to bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared"

Christiansfeld bears exceptional testimony to the culture of the Moravian Church, which has existed since the 18th Century. The denomination's culture is expressed in the town's layout, architecture, and craftsmanship as well as the continuance of Moravian activities and traditions.

Christiansfeld is a manifestation of the Moravian Church's idea of how an ideal society and life should be designed. All of the details of Christiansfeld were tailored to ensure that members of the Moravian Church were able to lead good lives in accordance with the denomination's Christian and cultural values. Christiansfeld thus also presents an exceptional connection between town structure and denominational culture.

Christiansfeld's town plan and architecture reflect the Moravians' societal structure, which is based on their shared faith and understanding of the good Christian life. This is particularly evident in the town plan, which divides the town into a brothers' side and a sisters' side, centred on the Kirkepladsen square, around which the Hall, the Sisters' House, the provost's house, and the vicarage are located. The placement of the Hall and Kirkepladsen in the centre of town illustrates the extent to which fellowship and faith are central to the urban society. The simple design of the minimally decorated room in the church is an expression of humility and equality among members of the congregation. The central location of the well is interpreted as a symbol of the water of life, and the functional division of the town is extended through the placement of secular buildings, such as family houses, farther from the Church Square. The hotel and the production businesses are located closest to Kongevejen (the Kings road) while the gardens – designed for both work and recreation – are located behind the houses. The God's Acre cemetery, for its part, is located to the North East.

The town is also equipped to fulfil congregationalists' needs from cradle to grave. Communal functions and the choir houses mean that the fellowship includes individuals at all stages of their lives: as children in families, as young people who are unmarried and being educated for adulthood, as adults who establish their own families and take part in work life, as elderly individuals who no longer have spouses, and as deceased individuals in the cemetery. The town thus is and was a reflection of how the congregation wished to live in a spiritual, social, and vocational society in which the Christian life is practiced not just during services at the Hall but also during everyday life in the town.

The town represents the physical space for the congregation's religious life and is, by extension, part of the congregation's cultural identity, alongside its faith, fellowship, history, and other associated cultural expressions.

The congregation is still active in Christiansfeld and makes use of the town and its buildings every day. The town is part of the liturgy, meetings, and activities that are central to the congregation's religious life as well as its secular activities, such as trade and labour, which have been of great importance for the congregation ever since its founding.

Numerous buildings are still being used for their original functions, including the Hall, vicarage, Hotel, etc. Other buildings have received completely or partially new uses, which affect the continued development of the society and of the congregation's culture. The culture of the Moravian Church in Christiansfeld is in a process of constant change even though many aspects of it can be traced back to the settlement's founding. The Christiansfeld congregation follows a special liturgy and ritual calendar into which the Hall, communal houses, and urban space are integrated. The culture is thus tightly linked to the town, the urban space, and the buildings.

Christiansfeld is the result of developments in the Moravian Church's societal structure during the 1800s and the culmination of the denomination's experience establishing colonies.

The clear town plan, with tangential streets around a central square, surrounded by striking choir houses (Sisters' House, Brothers' House, and Widow's House), represents an exceptional example of the Moravian settlements in Europe and North America in the 1700s.

The Moravian town plans and architecture were developed in parallel with the development of the congregational structure and the evolution of the denomination's understanding of the good Christian life and how society ought to be designed. The Moravian societal structure, town plans, and architecture had been 50 years in the making by the time Christiansfeld was planned. Christiansfeld is a result of the town planning, architectural, and cultural experiences that the Moravian Church had had through the establishment of earlier settlements. Christiansfeld thus reflects the Moravian Church's needs and values. This is quite concretely expressed through the town's placement in an open agricultural landscape, the town plan's compass orientation, the central square with tangential streets, the location of God's Acre in the landscape, the placement of the Hall alongside Kirkepladsen, the division of the town into brothers' and sisters' sides, and the open circle of construction consisting of family houses. Christiansfeld contains all of the functions that are so characteristic of the Moravian Church's colonies.

Christiansfeld was constructed under the influence of the Moravian Church's Central European homeland, yet it is also anchored in its region, for instance in terms of building materials. Unlike the other Moravian settlements, however, Christiansfeld is exceptionally complete and well preserved. Since Christiansfeld was established with reference to the other towns in the history of the Moravian Church, all societal elements of the denomination have become part of the whole in Christiansfeld.

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

With its special town plan, architectural unity, and functional distribution, Christiansfeld is an exceptional example of a planned Protestant colony, illustrating a dramatic stage in human history. Christiansfeld was established as a Moravian colony, a planned urban society constructed to realise a vision of a Christian societal structure in accordance with the ideals of the Moravian Church.

It was the Moravian Church's ability to encourage growth and profitable industry that convinced the Danish King Christian VII to permit the denomination to establish a colony in the Duchy of Schleswig in 1771. It was highly unusual for the time for a king to grant permission for the founding of a colony like Christiansfeld, where religious belief was paired with ideas that were first to be realised for many Europeans following the French Revolution.

The Christiansfeld colony was founded during the Enlightenment, a period in which philosophy challenged faith in authority and tradition in the Western world. Human reason came into focus, and there was rebellion within the Church. The conception existed that one could not use rationality relative to Christianity inasmuch as faith and salvation were not regarded as achievable through reason. Society, it was felt, could be improved if it were built upon scientific thought and rationality rather than religion and tradition. It is in this context that Christiansfeld was established. Faith and reason or pietism and enlightenment became one in Christiansfeld: The town's residents lived faithfully in soberly rational surroundings. The Moravian Church was ahead of its time in many respects in terms of the denomination's philosophy and activities, as expressed in its democratic organisation and its development of a shared cultural life, which were realised before these ideas had made much of a mark elsewhere in society.

This is a complete, planned urban society, established on agricultural land but without connections to an existing urban society. The open town plan, without fortifications or delimiting town walls, represents a break from the fortified towns of the Renaissance. The settlement is a Baroque conversion of the earlier military-oriented town plan into a new variety of humanistic town planning that focused on the human or the holy. With this, a new order arose when it came to the creation of towns and settlements in connection with the surrounding landscape. With gardens stretching out into the landscape, with no clear boundary demarcating the town from its surrounding environment, the settlement's streetside constructions (family houses, choir houses, church hall, and other town functions) themselves became the town's definition relative to the outside world.

In Christiansfeld, the Moravian Church's special societal structure is clearly illustrated by the striking choir houses, which are placed in such a manner as to form brothers' and sisters' sides of the town. This is a theme that recurs in the layout of the church hall and of the God's Acre cemetery. From the time of its founding, the settlement possessed all necessary town functions, including retail buildings; church hall; choir houses for unmarried men, women, and widows; hotel/common house/Gemeinlogis; pharmacy; doctor's building; girls' and boys'

schools; and family houses for married members of the congregation.

Christiansfeld is an exceptional example of a Protestant ideal city that – as a new, autonomous urban society – did not shut itself off from the surrounding world but instead engaged in wider society through trade and labour. Taken as a whole, Christiansfeld's buildings are a fabulous example of an impressive and strict form of architecture inspired by the lightness of Rococo. A period of concerted construction created a homogenous grouping of buildings that form an exceptional architectural unit in terms of their style, materials, proportions, and exquisite craftsmanship. The highly stringent, late-Baroque town plan is beautifully combined with the Rococo-styled buildings and Baroque gardens, creating a new and exceptional architectural order for the region. Despite the Central European origins of the Moravian Church, the Christiansfeld colony in Denmark has an architectural expression of its very own due to its locally selected materials and elegant interpretation of the ideals of Rococo architecture. Local materials, such as Flensburg bricks and red Danish roof tiles, are combined with architectural elements derived from the Saxon mother town of Herrnhut, creating an unmistakable pedigree for the bulky, steep-roofed, and small-gabled buildings.

Christiansfeld is an expression of the Moravian Church's desire to create an ideal society in which the association between religion, togetherness, and work results in a greater whole. The idea of an ideal society is reflected in the town plan, with its compass-orientation and easily accessible geometry. The town plan expresses a desire for order and comprehensibility based on straight lines and right angles. The same is true for the buildings' exceptional unity, simple and symmetrical architecture, and high degree of craftsmanship in terms of materials and detailing, all of which combine to create a unique urban context and homogeneity.

Attributes that express Outstanding Universal Value

The town's planning values are expressed primarily through the following attributes:

- Christiansfeld was planned as a complete ensemble of buildings and represents the realisation of an ideal city
- The street system, with its long tangential streets and intersecting lanes, compass-oriented layout, long view out onto the landscape, and horticultural system in the streets
- The building structure, including the buildings' placement relative to one another, relative to their functions, and relative to the streets
- The garden structure, with the long rear garden spaces and horticulture
- God's Acre, with its path systems, grave plots, pavilion, gateway, and trees
- The Kirkepladsen central square, with its path system, well, and horticulture.

The town's architectural values are expressed primarily through the following attributes:

Buildings and architectural expression:

- The buildings' proportions, including the forms of facades, roofs, gables, etc.
- The building types, including church, choir houses, hotel, family houses, schools, workshops, and garden houses
- The detailing in the brickwork of important buildings
- The colours and materials used for construction, including wood, brick, and tile
- High-quality craftsmanship and detailing:
 - Stairs, balusters, handrails, etc.
 - Doors, gateways, hinges, door handles, etc.
 - Window (facing out/facing in) conversion
 - Exterior stairs
 - Stoves.
- Interiors (entry of light, communal rooms, benches, chandeliers, etc.)
- 'Christiansfeld Baroque' style, coming Baroque, Rococo, and Classical elements.

The town's cultural values are expressed primarily through the following attributes:

- The Moravian Church's continued presence in and ownership of the town
- The Moravian Church's liturgy, calendar, and interactions with the town and its buildings.

Supporting values of national and local significance

Besides the aforementioned attributes of outstanding universal value (the town plan and the architecture), there are many elements of Christiansfeld that possess significant value in their support of history and culture. These involve works of craftsmanship, museum objects and archival material, utility items, and traditions belonging to the congregation's life in Christiansfeld.

Life in Christiansfeld includes numerous cultural traditions that can be traced back to the Moravian Church and the town's founding. These include Christian traditions associated with holidays, baptisms, confirmations, and funerals as well as the love feast, mission feast, etc. There are also traditions linked to daily life in the congregation's fellowship, such as the carrying out of various duties for the congregation and the musical tradition involving a choir and trombone choir. The town and buildings in Christiansfeld are used in interaction with these traditions.

The town contains many elements of extraordinary craftsmanship, which are of significant architectural value. These include the buildings' ovens, stairs, balusters, handrails, doors, gateways, hinges, door handles, and windows. Many of these qualities of craftsmanship live on today, as exemplified by the town's craftsman work, oven production, and honey cake baking. The town's traditions of craftsmanship are also evident in objects that have been preserved, such works of art and tools.

Despite their great age, many of the historical items in the community still play a role in the congregation's traditions in Christiansfeld. Thus, for example, a pair of antique porcelain cups from the Royal Danish porcelain factory in Copenhagen and old brass and copper mugs are used in the love feast, which celebrates the revival of the Moravian Church. These would otherwise possess value as museum objects and would, in many cases, be granted space in the Danish museums.

In addition, the Moravian Church in Christiansfeld has a strong tradition of documenting its decisions, events, etc. in writing, which has contributed to the development of a comprehensive collection of documents in the Moravian Church Archives in Christiansfeld. Each of these documents contributes to telling the town's history.

The Moravian Church's culture and history in Christiansfeld is thus made manifest by preserved objects and archival material. There are items in the Moravian Church's Museum and Archives that shed light on the congregation's daily life in the town, the denomination's mission, and the denomination's history in general. Some of these items are of national importance. This collection of items is unique and supports the outstanding universal values associated with Christiansfeld.

3.1.c

Statement of Integrity

Completeness of representation of significance

The proposed World Heritage area contains all of the primary components that express and represent exceptional universal values. The size of the nominated area, which is contained within the town plan, and the quantity of its surviving buildings and elements are of such an extent as to clearly illustrate the town's exceptional values.

The town of Christiansfeld contains all of the primary elements associated with a complete ideal Moravian Church colony. The strict town plan is complete and displays an optimal division of the congregation's functions. The town plan has parallels with earlier Moravian Church colonies, but precisely because Christiansfeld contains all of the still-significant ideals and expectations that one could have for a Moravian settlement as a whole, the town maintains a high degree of integrity.

The town plan's elements (including the central square by the church, parallel streets, the placement of the buildings in a compact urban structure, the gardens facing out onto the landscape, and the God's Acre cemetery outside of the colony) remain intact and preserved. The functions associated with a Moravian Church colony remain intact and preserved. Those functions that belong to Moravian Church colonies either are or have been present in Christiansfeld, and the buildings still exist and are well preserved. Most of the original smaller buildings are similarly well preserved, with the same recognisable Baroque architecture, which contributes to the town's striking overall feel.

Architecturally speaking, Christiansfeld today possesses a comprehensive and nearly complete collection of buildings from the period of 1773 – 1850, which is the period of significance, when the Moravian Church constructed the majority of the colony's houses. For historical reasons, the architecture in Christiansfeld contains many elements derived from the Moravian Church's homeland of Saxony while the building materials themselves point to a strong regional anchorage. This is especially evident in comparison with other Moravian settlements, which have experienced changes on account of war and societal trends that have destroyed or restructured the towns. In Christiansfeld, the town's unity, aesthetics, and architecture have been preserved.

The Moravian Church, which still owns the majority of the buildings within the proposed area, has kept the congregation's functions concentrated within the town limits. The buildings and urban space are integral to the congregation's culture, which does not strictly differentiate between spiritual and secular aspects of life. As a result of the Moravian Church's continued work in the town, many artefacts and documents related to the town's history are preserved in Christiansfeld's archives. These include the royal concession, the confirmation of the concession, the congregational decree, and other documents concerning the basis for the founding of Christiansfeld.

Adverse effects of development and neglect

The town plan as a whole is well preserved. Lindegade and Nørregade represent the most important streets in the proposed area. Minor infrastructural changes have taken place over the course of time, in line with the town's development.

Kongevejen, which was the highway alongside which the town was placed, was rerouted through Christiansfeld itself in 1854, crossing orthogonally the two primary streets in town. Part of the original highway still exists today in the form of Gammel Kongevej. In 1972, a new main road (Omfartsvejen) was established to the west of town, leading through-traffic around and preserving the old town.

The trees and horticulture along the streets have been partially preserved and renewed, which has helped preserve the strikingly green character of the street space. The coming years will bring renovation work on the streets, in part due to sewer modernisation and in part due to a desire to remove the road surfacing (which has been asphalt since the 1990s) and replace it with natural stone. It has been possible to find the remains of the original cobbling under the asphalt, and this will be integrated into the new road surface. The horticultural elements will be renewed in such a way as to maintain the uniformity designed into the original town plan.

Urban development over the past centuries has meant that the original Moravian town is now surrounded by housing and retail areas to the North, East, and South. Toward the West, however, the view out onto the landscape from Lindegade and Nørregade has been preserved. There are also good views of the visually striking town out from the landscape to the South and West. Similarly, the original view from Nørregade to the nature in the West has been preserved. Despite development, large garden areas associated with the original town have also been preserved. In most cases, the construction of new buildings in town has taken into account the town's characteristic architectural expression, particularly in terms of proportions and use of materials.

The buildings have been regularly restored and maintained over time so that most of the buildings today are exceptionally well preserved and in excellent condition. Only a small number of secondary buildings have been demolished, either during the rerouting of Kongevejen or on account of poor maintenance. In recent years, Christiansfeld Town Conservation¹ has been responsible for the sensitive renovation of the most important buildings in town, including the Moravian Church's hotel, the old pharmacy, and the honey cake bakery.

The Moravian Church, with a congregation of around 150 members, has continued its activities in the town and thus keeps the denomination's culture and traditions alive. This is done both through the communal maintenance of the congregation's properties and artefacts and through the congregation's social and religious life, which are still framed by the town itself when it comes to matters such as the congregation's music and liturgical calendar.

¹ Christiansfeld Town Conservation is a partnership consisting of the Moravian Church, Kolding Municipality, and Fonden Realdania, which acted with a budget of 175 Danish kroner over the period of 2002 – 2013 to restore Christiansfeld and plan the town's long-term protection and development (realdania.dk, 2013).

Christiansfeld's integrity is associated primarily with the following values:

- The basis for the town's establishment, town plan, and development in the meeting between plan and reality is well documented
- The street structure is intact, including Lindegade, Nørregade, Kirkepladsen, Kirkegård-salle, and the transverse lanes
- The God's Acre cemetery and its horticulture, gateway, and pavilion still exist
- The horticultural structure remains intact
- The large garden areas still exist
- There is a nearly complete collection of buildings from the period in question
- All primary buildings in the Moravian town structure still exist and are well maintained
- Despite the development that has taken place since the close of the 1800s, the original town/town centre remains a complete and cohesive whole
- The view of the landscape to the West and the view of the town from the South still remain
- The town is still used by its residents and the congregation, and functions such as the church, communal houses, family houses, the vicarage, the hotel, and craftsmanship still exist inside the buildings constructed for those purposes.

On account of its numerous well preserved elements, Christiansfeld today remains a cohesive and homogenous urban structure. Christiansfeld possesses a high degree of integrity inasmuch as its town plan and architecture have been well preserved. The town's status as an ideal town, its history, and the effect of the denomination's presence can still be felt in Christiansfeld today.

Statement of Authenticity

Christiansfeld is a living town and has, like every other town, undergone continual development. This development has largely contributed to maintaining Christiansfeld as a living piece of cultural heritage and has thus enhanced the town's authenticity. The historical buildings have been regularly restored and maintained over time and are still used for their original purposes except in cases where other uses have been identified as more appropriate for today's town life. This uninterrupted use of the town and its buildings has been significant for its regular maintenance.

Below, we will describe the authenticity of various elements of the town, divided into overall categories as set out in 'Operational Guidelines for the Implementation of the World Heritage Convention' (World Heritage Centre, 2012)

Form and design

Christiansfeld as a whole is exceptionally well preserved. The original street structure, with the parallel streets of Lindegade and Nørregade, has been maintained, and the central church hall square still exists in its original form.

The original avenue horticulture in the streets has been preserved, but the trees themselves have been replaced on account of their age and poor growth.

The greatest and most significant change to the street structure took place in 1854, when the highway between Haderslev and Kolding was rerouted through the town, and Kongensgade was relaid to form a North-South main road instead of a passage between the town's parallel main streets. Because this occurred during a period in which the Moravian Church wished to increase trade with surrounding communities, we can regard it as a significant element of the town's developmental history.

A large number of Moravian Church buildings from the significant period of 1773 – 1830 have been preserved in an authentic manner as far as their outer walls, roofing, gables, and detailing are concerned. Some of the buildings underwent redevelopment already during the significant period, being expanded and extended to the forms they now possess. A large number of the buildings have not undergone significant changes in appearance since the town's stagnation in the first half of the 19th century.

Because the buildings are still in use, mostly as residences, they have undergone interior alterations, such as the inclusion of modern toilets and kitchens in the houses. This has been essential for the preservation of their original housing function.

The town of Christiansfeld has grown extent, especially following World War II. This urban development has, however, primarily taken place outside of the nominated area. Some garden areas have been broken up and used as sites for detached houses. This took place as the land's kitchen garden function ceased to be absolutely necessary.

Materials and substance

The dominant building materials – yellow Flensburg bricks, red roof tiles, wood cladding, and wood windows – have been largely preserved. Some of the tile roofs have been replaced over the past decade due to significant wear.

Building elements – such as original windows and doors – have been largely preserved. These have undergone regular and respectful restoration and preserved to the greatest possible extent. Where replacement has proved unavoidable, new windows have been produced in accordance with the traditional form, with traditional detailing and double glazing. In the buildings' interiors, most of the door panels, frames, skirting, hinges, and mounting has been preserved. In such protected buildings, these interior building elements are also protected.

The church hall, choir house for widows, and choir house for sisters are the most authentic buildings in the town, possessing most of their original details. Their interiors have been restored, and much of the original furniture has been preserved inasmuch as these still function as communal buildings for the congregation.

In those buildings that have undergone the most changes in interior layout, such changes are largely reversible and have not destroyed the buildings' primary constructions or significantly altered their division of rooms. The buildings' patina and spirit have thus been preserved.

The newer buildings, which were not constructed in the period in question, have often undergone greater changes and have, in some cases, been largely rebuilt. Most of these buildings lie outside of the boundaries of the area in question but inside of the area that has been designated as a buffer zone.

The characteristic avenues of trees in the main streets and the cemetery horticulture have been replaced in order to preserve the original Baroque expression of the urban space, with trimmed trees that are kept to a moderate size. Inappropriate care and trimming in the past had given the trees non-harmonic growth and had created gaps in the rows of trees. Replanting has, however, restored the town's more authentic expression.

The original road surface on Lindegade, Nørregade, and Kongensgade was either removed or covered with asphalt many years ago. Comprehensive street renovations have laid down a new stone surface, which unites modern demands for strength and accessibility with the desire to return the streets to a state closer to their original expression. This is not a case of reconstruction but, rather, of reinterpreting the streets so as to satisfy presentday requirements.

Use and function

The buildings in Christiansfeld were constructed to fulfil particular needs arising from the Moravian Church's unusual societal structure during the relevant period of 1773 – 1830. Most characteristic are the three large choir houses, the Brothers' House, the Sisters' House, and the Widows' House. When the Moravian Church congregation ceased to live in these special buildings in the end of the 19th century, all three buildings underwent changes in function. Today, the Brothers' House and the Widows' House are used primarily as residences and contain groups of flats. The Sisters' House is undergoing restoration and will be designed as a centre for knowledge, culture, and music, housing various externally oriented functions.

The Hall still functions as the congregation's church, and the vicarage is still the residence of the congregation's reverend.

The Hotel is still in use, and following restoration and expansion with an annex in a neighbouring building, it has become a desirable event venue and provider of overnight accommodation. The Spielweg Retail Building still contains shops and second-storey flats. The Moravian Church's bakery continues to bake honey cakes, and the oven maker restores old ovens and creates new ones.

Because the Moravian Church no longer runs schools, the former boys' school and girls' school buildings no longer retain their original functions. Today, the schooling function in Christiansfeld is filled by a larger school building outside of the nominated area.

Congregational life in Christiansfeld is still very active. The members of the congregation maintain their religion within the town and its buildings, honouring old traditions and creating new ones. In addition, the congregation's shared ownership of many of the original properties from the period in question has fostered a feeling of responsibility that influences the regular maintenance and continued use of the town. Life in the town today is influenced not only by the Moravian Church, however, but also by the town's other residents, some of whom own property and others of whom rent property but are nevertheless engaged in the town's continued development through initiatives such as participation in associations, municipal events, and interaction with the Moravian Church.

Traditions, techniques, and management systems

The buildings in Christiansfeld are maintained and restored as respectfully as possible. Traditional craftsmanship techniques are kept alive, and the Moravian Church possesses a sizable collection of tools that are still used to maintain the congregation's buildings. These include a large collection of planes for detailed carpentry work.

The oven manufacturing business still uses traditional methods of producing and repairing ovens.

The Moravian Church's honey cake bakery produces cakes in accordance with a recipe that has been passed down since 1797.

Location and setting

Christiansfeld's location in the landscape has changed from being an isolated location surrounded by open fields to being the centre of a small rural town. Low-rise construction (primarily single-family homes) now dominates the areas to the North, South, and East of the Moravian Church colony. This development occurred following World War II. The area to the West of Christiansfeld is still open land, and lovely views of the town are available from multiple points in the landscape. From Nørregade and Lindegade, it is still possible to experience the town's connection to its surrounding landscape by gazing out of town to the West. The buffer zone of open land to the West has been so defined as to preserve these sight lines.

Language and other forms of intangible heritage

The Moravian Church still exists in the town as an evangelical Lutheran free church with the same level of recognition as that of the National Church of Den-

mark. It continues to own most of the buildings in the historic town centre.

The Moravian Church's traditions live on, and the town itself provides a framework for congregational life, including the church liturgy, fellowship, and charitable labour, which accord with the values on which the congregation first established the colony of Christiansfeld. Because of the roots to the German mother-congregation, Herrnhut, and the location of the town in a Danish duchy in the Danish kingdom, the Moravian Church in Christiansfeld learned and practiced the German language until 1920. Today the Moravian Church in Christiansfeld keeps contact with other congregations in the Moravian Church and therefore most members practice the English and German language at a certain level.

Spirit and feeling

Christiansfeld is experienced today as particularly atmospheric and aesthetically pleasing. The architecture and town plan provide the town with a special spirit that lives on today. Its simple structure and the appearance of its buildings prompt a feeling of peace and calm. The patina and materiality of the building materials contribute to a sensation of the town's historic nature. One can sense the attention to detail and can feel that things have been permitted to root and remain so that they can grow old and beautiful. In the evening, when the sun goes down, the town acquires a particularly lovely and peaceful atmosphere as the low light from wall-mounted street lamps and the shadows of trees interact to provide an impression of the town that cannot be experienced during the day.

The town's special atmosphere is today made use of and supported by the Moravian Church's church services and other events in which the town's architectural framework and light play special roles.

Documentation

The Moravian Church's archives both in Christiansfeld and in Herrnhut as well as Christiansfeld's local history archive possess a comprehensive collection of documents concerning Christiansfeld's history and development as well as life in the town. The sizable collection of original plans, designs, illustrations, and documents bear witness to Christiansfeld's strong authenticity. In particular, we may note the royal concession for the establishment of Christiansfeld, preliminary designs, and later maps and views of the town. These are complemented by personal accounts of the lives of Moravian Church members as well as numerous original items that are preserved in the town, including interiors, musical instruments, etc., which provide testimony as to the craftsmanship and skill involved in religious and secular life in Christiansfeld.

In addition, building inspections in association with restoration projects provide information on the architecture's history and authenticity.

Descriptions of the congregation's present-day activities are not collected in any one place but are documented in the congregation's flyer for members, meeting minutes, and members' photos of their activities in the congregation.

3.2 Opposite: West wing of the Sister's House. View from the garden.



3.1.e

Protection and management requirements

The nominated area is already protected by numerous laws and planning documents, which combine to guarantee the safety of the site's significant attributes. Legislation includes the Planning Law, the Listed Buildings and Preservation of Buildings and Urban Environments Act, the Natural Protection Act, the Construction Act, and the Museum Act, per Section 5.b. This legislation is administered partly by the state and partly by Kolding Municipality. Significant, legally binding documents also include the Municipal Plan 2010-2021 for Kolding Municipality, with Addendum 29 and Local Plan 1311-41 for Christiansfeld Town Centre: A Preservational Local Plan, per 5.d, both of which are administered by Kolding Municipality in accordance with the Planning Law.

A large number of buildings within the nominated area are protected under the Listed Buildings and Preservation of Buildings and Urban Environments Act, which is administered by the Agency for Culture. These buildings are thus protected against demolition, and all changes to the buildings must be approved by the Agency for Culture.

Local Plan 1311-41 sets out detailed provisions for the entirety of the nominated area concerning use of buildings and plots, general building protection, a ban on demolished buildings that are worthy of protection, external appearances of buildings, extent and placement of new buildings, special opportunities for developing the area, etc. Local Plan 1311-41 has been approved by Kolding Town Council and is administered by Kolding Municipality in matters such as case processing for construction projects in accordance with the Construction Act.

Maintenance of and care for the buildings is undertaken primarily by the property owners themselves. Special rules apply for the protected buildings, however, which allow the owners to receive state maintenance grants as compensation for the stringent and expensive maintenance requirements for protected buildings. Kolding Municipality may also use urban renewal funds to provide economic assistance for structural maintenance of buildings that are worthy of protection in accordance with the Urban Renewal and Development of Urban Areas Act.

The maintenance of streets and squares is undertaken primarily by Kolding Municipality but also by the Moravian Church, which owns the Church Square and the God's Acre.

The buffer zone is regulated primarily by the Municipal Plan 2010-2021, in addition to which an addendum to the Municipal Plan 2010-2021 is currently being written, which will safeguard the view of the nominated area from the open landscape as well as safeguard the sight lines from Lindegade and Nørregade out onto the landscape.

The Management Plan in Section 5.e should be regarded primarily as a toolbox for bringing together the tools at our disposal for securing and safeguarding Christiansfeld's outstanding values. It thus provides an overview of the site's protection. Goals for protection and preservation will also be set, and specific initiatives will be established for implementation within a four-year period. In addition, the Management Plan will include an overview of how management of the future World Heritage Site at Christiansfeld will be organised.

The goals and targets have been prepared relative to the most significant threats and challenges that have been identified. This has resulted in a focus on four

themes: Sustainability, streets and squares, communication and documentation, and structuring of maintenance and operations.

Goals for protection and preservation 2013 – 2017

Sustainability:

- Protection and preservation of Christiansfeld's outstanding values should take place on a sustainable basis
- Restorations should continue to be undertaken in accordance with the principle that original elements should only be replaced when absolutely necessary
- Work should continue with the reuse of building materials wherever possible
- Efforts should be made to identify functions for empty buildings, so as to ensure sustainable use and finances
- Energy optimisation should continue to be a focus of building restoration, as it has been in the restoration of Lindegade 2.
- Streets and squares:
 - Kolding Municipality's street renovation project should be finalised
 - Special focus should be placed on regulating traffic and alleviating pressure from enhanced traffic due to tourism.
- Communication and documentation:
 - The framework for the Christiansfeld Centre should be improved in the form of new premises, thereby providing even better opportunities for communicating the history of Christiansfeld at moving to the Sister's House.
 - The Moravian Church should focus on ensuring the safety of archival materials and valuable items in connection with their relocation to the Sisters' House.
- Structuring of maintenance and operations:
 - With the completion of the present renovation projects, the renovation plans should help form the basis for an improved structuring of regular maintenance and operations in terms of buildings, streets, and squares.
 - Section 5.e sets out specific initiatives that will contribute to realising these goals. This set of goals will also form the foundation for identifying specific targets for monitoring the nominated area.

Coordinating and controlling the management of the future World Heritage Site at Christiansfeld will be the responsibility of the Christiansfeld Centre, which will function as a secretariat as well as Scientific Center and communication institution in Kolding Municipality. Actual overall coordination of management and monitoring will be undertaken by an appointed UNESCO management group, which will consist of representatives from the responsible authorities, from the property owners (including the Moravian Church), and from the Christiansfeld Centre. In addition, an interested parties group will be formed to permit the involvement of interested third parties in the town relative to the evaluation of management plans, etc. The interested parties group will consist of representatives from local businesses, associations, and resident groups. The Christiansfeld Centre will be responsible for the coordinating between these two groups and ensuring the public accessibility of the work these groups carry out.

3.2

Comparative Analysis

How to read the comparative analysis

The comparative analysis consists of three main parts: an external comparative analysis of relevant sites on the World Heritage List and the tentative lists, an internal comparative analysis of other Moravian settlements, and finally a chapter setting forth why there is no transnational serial nomination of Moravian settlements.

The first portion of the analysis, the external comparative analysis, contains a structured screening of comparable sites on the World Heritage List and the tentative lists. The screening is used to compare Christiansfeld with relevant sites. This portion of the analysis was prepared by the authors of this nomination architect and town planner MA Karen Stoklund, MA in European Ethnology Annemette Løkke Berg as well as MSc urban design Lene Lindberg Marcussen.

The second portion of the analysis, the internal comparative analysis, compares Christiansfeld directly with the 26 other Moravian settlements around the world. This portion of the analysis was prepared by Assistant Professor Kolbjørn Nybø (Oslo School of Architecture and Design, Department of Form, History, and Theory in Norway) with advice from a panel of researchers and professional experts from Denmark and abroad who have special expertise in architecture, town planning, history, theology, and philosophy, which are relevant for comparing the Moravian settlements.

The panel of researchers was led by the Director of the Christiansfeld Centre, MA in European Ethnology Annemette Løkke Berg, in collaboration with Assistant Professor Kolbjørn Nybø, who held academic responsibility for the analysis and prepared the main parts of the analysis. The panel of researchers contributed individual articles to the analysis as well as academic discussion and advice. The panel of researchers consisted of Moravian Church reverend and Unity Business Administrator, Rev. Dr Jørgen Bøytler; the geographer Professor Jürgen Lafrenz (University of Hamburg, Germany); the architects MA Jørgen Toft Jessen and Professor MA Jens Kvorning; and Museum Director MA Poul Dedenroth-Schou. The panel of researchers was furthermore assisted by Kolding Municipality represented by architect and town planner MA Karen Stoklund.

The internal comparative analysis consists in part of a number of articles authored by members of the panel of researchers. The articles contain background information on the Moravian Church's history and its establishment of settlements as well as reflections on contemporary architecture and town planning. There is also a section briefly describing the 27 Moravian settlements included in the analysis. The analysis itself is schematic and contains a comparison based on criteria that were selected relative to the outstanding universal values associated with criteria (iii) and (iv), authenticity, integrity and protection of the settlement. This leads to the conclusion of the analysis.

The panel of researchers decided during the course of the research that Christiansfeld should be nominated under criteria (iii) and (iv) rather than criteria (i) and (iv), which were the criteria under which the town was included on the Danish tentative list.

The final section of the comparative analysis addresses the question as to why there is no transnational serial nomination of Moravian settlements. On the basis of the internal comparative analysis, this section discusses both the possibilities and problems involved in a collective nomination of Moravian settlements as well as why such a transnational nomination is not possible today. This section was, like the external comparative analysis, prepared by the authors of this application.

Introduction to External Comparative Analysis

This analysis aims to assess Christiansfeld relative to the sites that are already included on the World Heritage List as well as sites that are included on the national tentative lists. It is worthwhile to consider the extent to which other sites on these lists might represent the same outstanding universal values as Christiansfeld.

A number of criteria have been defined based on Christiansfeld's outstanding universal values, and these must be fulfilled if it is relevant to compare a place with Christiansfeld. There may well be places that share certain characteristics with Christiansfeld but that cannot be deemed comparable with Christiansfeld due to their fundamental values.

All of the towns on the World Heritage List and the tentative lists have been systematically reviewed on the basis of the selected criteria. We take our point of departure in the determination that only living towns should be included inasmuch as it would not be worthwhile to compare Christiansfeld with archaeological sites, even if the sites bore some similarities to Christiansfeld with respect to specific themes.

The screening has been based on the information regarding each site that is accessible from UNESCO's website. In individual cases, this has been supplemented by an assessment of the town structure based on orthophotos from Google Earth.

The screening is constructed in four levels, each of which contains individual criteria. If a site fulfils the criteria in the first level, then the assessment continues on to the next level, etc. If a site does not fulfil the criteria in the first level, then the screening is concluded immediately and does not continue on to the other levels.

The first screening level aims to determine whether the site is a planned town, i.e. whether the town was established on the basis of a plan and was constructed within a relatively limited time period. This level also excludes planned structures that are not towns per se, such as monasteries, castles, town ruins, archaeological excavations, etc.

The second screening level aims to determine whether the town was designed for inhabitation by a particular group of people, i.e. whether it was designed for a homogenous group possessing a shared cultural or religious background. It has been determined, for example, that Spanish colonial towns in Latin America fulfil this criteria. In addition, it is assessed whether a town was established as a civilian town and not on the basis of military planning or with the inclusion of defensive structures. Towns designed as residences for royal or imperial rulers are not regarded as civilian sites in this context.

The third screening level aims to determine whether the planned town's character is comparable with that of Christiansfeld in terms of the time period, architectural context, and layout of the town plan.

The fourth screening level was reached by only a few sites and aims to determine whether the site is a town that was established on a religious basis, as was the case with Christiansfeld. A comparison of Christiansfeld with relevant sites was prepared on the basis of the results of the screening.

External Comparative Analysis

As of November 2013, the World Heritage List contains a total of 981 sites distributed across 160 countries, and of these, 759 are cultural heritage sites. Of these 759 cultural sites, 171 towns have been screened in order to determine whether they are comparable to Christiansfeld relative to the criteria described in the foregoing pages.

As of November 2013, the national tentative lists contain 1562 sites distributed across 172 countries, and of these, 1020 are cultural heritage sites distributed across 160 countries. Of these 1020 cultural sites, 112 towns have been screened in order to determine whether they are comparable to Christiansfeld relative to the criteria described in the foregoing pages.

In other words, screening has been applied to 285 towns from around the world that are on either the World Heritage List or a tentative list for the World Heritage List. The full screening is annexed as Annex IV.

The screening revealed only one place that can be said to fulfil all of the relevant criteria. This is Jesuit Missions of the Chiquitos, a collective nomination of the Jesuit mission stations in Bolivia. A closer comparison with this World Heritage Site is engaged in at the end of this analysis.

The screening confirmed that there a number of places both on the World Heritage List and the national tentative lists that possess one or more significant parallels with Christiansfeld. They all differ from Christiansfeld in other equally important ways, as a result of which actual comparison with these places has proved unnecessary.

These sites are, however, interesting in the sense that they can be categorised into four different types of towns, namely colonial towns, industrial towns, convent and monastery towns, and mission stations. The screening results of the 15 sites that are most comparable to Christianfeld, can be seen in the table on the following pages.

X represents “yes” and \ represents “no”.

Colonial Towns

The period of 1700-1850 was characterised in part by the establishment of a large number of colonial towns, particularly in Latin America. These towns possess many similarities to Christiansfeld in terms of their planned town structures, often with homogenous architecture and a striking grid system. This is a case of contemporary town planning ideas, which exerted a great influence on colonial towns in various parts of the globe at this time, including in the development of religious ideal cities like Christiansfeld.

Within this group, special mention can be made of Island of Saint-Louis (Senegal), Historic Centre of São Luís (Brazil), Old Town Lunenburg, Koloniën van Weldadigheid, and Urban Historic Centre of Cienfuegos (Cuba).

Christiansfeld is also characterised as a colony in the sense that the town was built from the ground up by members of the Moravian Church from Saxony. The Moravian Church in Christiansfeld maintained close contact with the mother town of Herrnhut. The short period of construction and the clearly delimited town plan that covers all of the necessary town functions are characteristics that Christiansfeld shares with many of the colonial towns that were founded around the world in the 17th Century.

Christiansfeld differs significantly from the contemporary colonial towns, however, in the societal and cultural structure it was designed to serve. The town's special functional structure, with its choir houses and religious and social communion, were designed as the foundations for an ideal society.

Many colonial towns were established with substantial defensive structures and only reached Level 2 of the screening as a result since this causes them to diverge significantly from Christiansfeld's open, unprotected structure.

The screening also shows, that no other colonial towns in Europe are represented amongst the sites on the World Heritage List and the Tentative Lists. This emphasizes Christiansfeld as a unique phenomenon being a colonial town in Europe.

Industrial Towns and Villages

The period of 1700-1850 saw the establishment of a large number of industrial towns and villages in which a single large company prompted the construction of a new society of labourers around one or more factories. These towns are similar to Christiansfeld in terms of their communal work, homogenous architecture, and planned structure. Many of the towns were likewise built in accordance with a kind of grid system.

Within this group, special mention can be made of New Lanark (UK), Saltaire (UK), and La Chaux-de-Fonds / Le Locle (Switzerland).

Like the colonial towns, the industrial towns diverge from Christiansfeld in their not having been established on a religious basis. These towns were built around an industrial complex at the core of the settlements. This is in contrast with the construction of Christiansfeld, where the church hall and church hall square are the central elements in the town plan.

Some of these industrial towns were, however, also established in accordance with ideas concerning an ideal society, with better conditions for workers than

were dominant elsewhere in contemporary society.

Craftsmanship and industrial production represented a significant part of the Moravian Church's work already from the start of Christiansfeld's existence and were an important reason why the Moravian Church was permitted to create a colony in Denmark. The way in which the town is laid out, with accommodation and work areas closely connected, is a characteristic that Christiansfeld shares with a number of industrial towns.

Convent and Monastery Towns

A number of monasteries and convents are among the towns that share characteristics with Christiansfeld. Although these towns sometimes possess similar qualities to those of Christiansfeld in terms of homogeneity of architecture and town structure, they have been inscribed onto the World Heritage List on account of completely different Outstanding Universal Values than those recommended for Christiansfeld.

Within this group, special mention can be made of Old Rauma (Finland) and Holašovice Historical Village Reservation (Czech Republic).

Old Rauma is inscribed onto the World Heritage List because of its status as the largest unified historical wooden town in the Nordic countries. Its Outstanding Universal Values are thus not linked to its status as a monastery town but instead to its unusual wooden architecture.

Holašovice is inscribed onto the list as exceptionally representative of the South Bohemian Folk Baroque style of construction and as an exceptional example of a traditional Central European village.



3.3 New Lanark, Great Britain.

Religious Settlements and Mission Stations

Besides the other Moravian towns, Christiansfeld most resembles religious settlements and mission stations, which indeed is the group of towns to which Christiansfeld itself belongs.

This category includes Jesuit Missions of the Chiquitos (Bolivia), which is inscribed onto the World Heritage List, and the Settlement of Joden Savanne and Cassipora Cemetery (Suriname), which is inscribed onto Suriname's tentative list.

Joden Savanne's history, religious foundations, town structure, and presumably formerly homogenous architecture present many parallels with Christiansfeld. The great difference between the two towns is that Joden Savanne burned down in 1832 and was later abandoned. All that remains today are the foundations of the former synagogue and the remnants of the cemetery. Values associated with a living town and its culture as well as beautifully preserved architecture are thus absent from Joden Savanne.

Jesuit Missions of the Chiquitos represents a collective nomination of mission settlements in Bolivia, which were originally established for Christianised Amerindian populations. Jesuit Missions of the Chiquitos is inscribed onto the World Heritage List under criteria (iv) and (v).

The category of religious settlements also includes the White City of Tel-Aviv: The Modern Movement (Israel). This was, however, established far later, in the first half of the 20th Century, and thus cannot be compared with Christiansfeld.

Jesuit Missions of the Chiquitos and Christiansfeld

Jesuit Missions of the Chiquitos are inspired by the 16th-Century Humanist philosophers' ideas concerning the ideal city and thus possesses strong parallels with the ideas concerning the ideal society on which Christiansfeld was built. The six remaining missions were constructed in accordance with an idealised town

3.4 Jesuit Missions of the Chiquitos, Conception.



model, with houses for the Indians on three sides of a rectangular square. The fourth side was reserved for churches, workshops, and schools. The architecture exhibits clear examples of the meeting between European and local building traditions.

With its concept of a religious ideal city, rectangular town plans, and homogeneous architecture that reflects imported architectural elements in interaction with local building traditions, Jesuit Missions of the Chiquitos has numerous obvious parallels with Christiansfeld. Whereas Christiansfeld represents an exceptional example of a Protestant Christian ideal society, built by the Moravian Church for the Moravian Church, Jesuit Missions of the Chiquitos represents the Catholic Church's attempt to evangelise and expand in the New World, and Jesuit Missions of the Chiquitos is thus primarily constructed for use by converted natives rather than by members of the Jesuit Order.

The Moravian Church's Christiansfeld and Jesuit Missions of the Chiquitos are representatives of two religious cultures that operated during the same historical period. The meeting of Southern European Baroque with Amerindian building and decorative traditions has created a unique architectural expression for Jesuit Missions of the Chiquitos, one that is quite distinct from that of Christiansfeld. Catholicism's lavish interior and exterior decorative culture stands in sharp contrast to Protestant Pietist architecture's rejection of decorative elements, which one finds in Christiansfeld.

The inscription of Christiansfeld onto the World Heritage List would help tell a more nuanced story of the 18th Century's contradictory movements in religious architecture and town planning, thereby also strengthening the narrative of Jesuit Missions of the Chiquitos by contextualising it alongside other contemporary societal trends.



3.5 Jesuit Missions of the Chiquitos, San Miguel.

Conclusion of the external comparative analysis

A number of interesting parallels can be drawn between Christiansfeld and other sites on the World Heritage List, all of which highlight Christiansfeld's position in its 18th-Century context.

The use of a grid system as a basis for the town plan is present in many of the Spanish, French, and British colonisation projects in North and South America. We can identify numerous towns founded by European monastic orders or religious groups that regarded the Americas as presenting the opportunity for a new beginning. In these towns, the grid structure is often applied in such a way as to make the square the central element in a strict ground plan. These new towns, built from the ground up, are manifestations of new ideas concerning town planning that exerted an influence on new towns in the 18th Century. Such thinking clearly also influenced the establishment of Christiansfeld.

Christiansfeld, with its integration of collective housing, workshops, and small industrial businesses, can be regarded as a predecessor of the later industrial towns, which arose primarily in the 19th Century. The ideas of the ideal society, with better conditions for workers through higher quality accommodation, improved education, and humane working conditions are present not only in towns such as New Lanark (founded 1785) but also in Christiansfeld's functional structure and attention to quality architecture. This is an expression of the initial cautious steps toward the industrialisation and urbanisation of the 1800s.

By reviewing the cultural heritage sites on the World Heritage List and the national tentative lists, we can confirm that no sites on the lists represent a Protestant Christian ideal city that – by means of its clear urban structure and simple, unornamented, and homogenous architecture – reflects the idea of a simple life of work and community.

The Moravian Church built a total of 27 settlements in Europe and North American in the period of 1721-1827. Besides being characterised by a meeting of Central European and local building traditions, all of these settlements possess a number of shared characteristics. None of the settlements has yet be inscribed onto the World Heritage List, and Christiansfeld is the only one of the 27 settlements to be placed on a national tentative list.

We will now undertake a comparative analysis with the aim of comparing the values in place at the 27 Moravian settlements. The analysis will make clear why Christiansfeld in particular possesses outstanding universal values and is being nominated for inscription onto UNESCO's World Heritage List.

Town planning in the renaissance and baroque periods

Author: Kolbjørn Nesje Nybø, assistant professor at the Institute of Form, Theory and History, Oslo School of Architecture and Design.

During the 1300s and 1400s, towns became so influential in Europe that they came to represent a third societal ideal alongside those of feudalism and the Church. Whereas the power of feudal society was rooted in landed estates, and the power of the Church resided in religion, the towns' power was based on capital. Trade and expanded markets, improved monetary systems, and the free flow of capital gave citizens new opportunities vis-à-vis the Church and the nobility. This new situation led to new conceptions. One result was a faith in knowledge, and another was Humanism, a movement based on the belief in the potential of the individual.

Two characteristics of Renaissance architecture are particularly illustrative of the period's emphasis on the humanistic and the intellectual. One such characteristic is the re-application of Classical architecture. Humanism regarded antiquity as an era in which man took pride of place, an understanding that was only reinforced by the discovery of the ancient writings of Vitruvius. The other characteristic is that built environments were meant to be designed geometrically in terms of layout, facades, and spaces dominated by the square, the grid, and the circle, thereby making visible the period's sense for intellectual thought systems such as mathematics and logic. Geometric figures were regarded as nature's primary forms, underlying and guiding all variations in the visible world. Following Plato's model, it was believed that geometry was an expression of the world of ideas and that these buildings represented the actualisation of ideas in space and time.

The Renaissance transformed the mythical landscape of the Middle Ages into something largely safe and human, and it became fashionable to design geometric recreational gardens with statues. Unlike the utilitarian gardens of the Middle Ages, recreational gardens were places to be experienced, where one could stroll along in cool shadows, feel the breeze, and smell the flowers. Geometry was a means of ordering the greenery, and the core of the Renaissance garden was the central area, often laid out in quadratic form, with hedges and paths leading into the middle. It was as though order waged war against chaos when the man-made garden battled against the will of nature. Renaissance gardens were also decorated with statues of people and animals. Man had quite concretely populated nature and conquered growth.

Quite typically, town planning became important for Renaissance architects. They envisioned an ideal city, which they presented in the form of both theories and projects. The town was meant to be centralised, either many-sided or round, and with straight streets that radiated out from a central square. Fortified embankments with pointed bastions framed the town, and the landscape was not permitted to disturb the town's geometry. Few such towns were actually established, and even fewer were ever completed, with one well-known example of a nearly complete town being Palmanova from the late 1500s, designed by Vincenzo Scamozzi (died 1616). The Renaissance ideas were, however, more prominent when it came time to redeveloping existing towns.

The Baroque period is known as the age of systems, when people wished to revive the great associations within society. The quest for order led to the creation of comprehensive and totalitarian rule over institutions, yet the Bible and Biblical interpretations were seen as the highest authority. A well-known example is the absolute monarchy of Louis XIV of France, a prince by ‘the grace of God’ and the ‘Sun King’, who ruled by divine right. The Renaissance idea of the strong individual combined with the political weakening of the nobility meant that the absolute monarchy was strengthened by the middle class merchants in the towns. In contrast to the Renaissance’s small independent city republics, territorial states such as France, the Netherlands, and England now ruled the day. One characteristic of Baroque thought was a desire for synthesis. The exercise of power should ideally be concentrated in a secular or religious authority, and the message to this effect should ideally be communicated in as dramatic a manner as possible. Visual demonstrations should be used to convince people of the system’s superiority. (Thiis-Evensen 1995: p. 100)

The Baroque conception of the landscape is particularly evident in the period’s design of parks, in which the desire to dominate one’s surroundings means that nature must be tamed. It is necessary to unite and meld together the labours of man and nature, but this must be done on mankind’s premises. Baroque parks typically feature great axes stretching out into the wild nature, a trend that finds its ultimate expression in French garden architecture.

This thinking is prominent in town planning as well. It was no longer desirable for towns to be surrounded by broad bastions as during the Renaissance; they should instead be more open. Existing towns were given axes that connected diverse areas, yet the axes were also used to symbolise power and were laid out in such a manner as to end at or intersect at important public buildings or monuments, as is particularly evident in Paris and Rome.

Baroque architecture does not diverge hugely from that of the Renaissance since both find inspiration in Classical architecture. One can, however, generally state that the Baroque period places greater emphasis on overlapping forms, dynamism, and axes than does the Renaissance, in which buildings and forms are more frequently added to one another as distinct entities.

A Christian ideal city

According to Plato’s model, geometry is an expression of the world of ideas, and buildings are the actualisation of ideas in space and time. We must regard Andreae’s Christian ideal city in this context. Johannes Valentinus Andreae (1585-1642) established the Societas Christiana Christian brotherhood, in which harmony between life and learning represents a central ideal. He dreamed of a true Christian brotherhood and “welche unter dem Kreuze nach Rosen duftet und sich von den Beflekkungen, Verwirrungen, Torheiten und Eitelkeiten der Welt soweit als möglich entfernt.” (Dülmen 1978: p.144). *Reipublicae Christianopolitanae descriptio* (1618) (better known as Christianopolis, *Fama Fraternitatis* (1615)) and *Chymische Hochzeit: Christiani Rozenkreutz. Anno 1459* (1616) all emphasise the Christian ‘rose cross’, which is mentioned in Andreae’s best-known works. These ideas of a purely Christian society were not just the first German but

also the first *Lutheran* representations of a utopian civilisation. Lexau juxtaposes them with Early Modern visions of utopian civilisations such as Thomas Moore's *Utopia*, Thomas Campanella's *Civitas Solis*, and Francis Bacon's *New Atlantis*. *Christianopolis* therefore deserves a special place in the history of literary utopias. (Lexau 2007: p.44) Andreae also wrote the poem 'Christenburg', presumably in 1617, the year before he sketched out Christianopolis. Here, he describes a hexagonal fortified city, yet the fortifications do not seem to be designed for military purposes but instead as a symbolic defence of the Christian faith, based on Christian numerology. He calls the town's bastions *Justitia, Prudentia, Amor, Liberalitas, Temperantia, Castitas, Patients, Humilitas, Spes, Labor, and Obedientia*. The bulwark of the inner citadel is formed by *Baptism, Faith, Prayer, Eucharist, Law*, and the *Holy Orders*. He calls the outer bulwark Religion. Andreae, in other words, envisioned a city that provides a physical framework for the good Christian life. His ideal city provides insight into one of the aims of the geometric city structures of the 17th and 18th Centuries.

Towns in Northern Europe

Renaissance ideas concerning fortified cities laid the groundwork for urban development in the 17th Century and the first half of the 18th Century. Leiden in the Netherlands played an important role in the development of Nordic fortified cities. *De Sterchtenbouwing*, designed by Simon Stevin (1548-1620) and published in 1594, was the first Dutch tract concerning the art of constructing fortifications. Stevin focused on making plans that were comprehensible to as many people as possible and thus translated Italian, French, and Latin terminology into Dutch. Stevin also set forth a rectangular plan entitled *Ideale Stad* (ground plan), which his son Hendrick published posthumously in 1649. Here, Stevin discusses the relationship between fortifications, military needs, and civilian needs and asserts that rectangular plans offer more space for civilian needs. It sometimes seems as though Stevin is more concerned with societal organisation than with the optimal geometric symmetry represented by the Italian radical town plans. Outer fortifications are also less visible in his plan (Lexau 2007: p.40). It can, in other words, be argued that Stevin preferred rectangular plans over plans with streets radiating out of a central square. But why did he prefer these? Can it simply be a matter of societal organisation? According to Charles van den Heuvel, much of Stevin's rationale for this preference was inherited from the French mathematician Pierre de la Ramée (1515-1572), also known as 'Ramus'. He used what he called the 'natural' method, which he depicted using a dichotomised diagram²: Van den Heuvel points out that Stevin makes use of this method in his *De Sterchtenbouwing*, dividing wholes into smaller units, and that, in his *Wisconstige Ghedachtenissen* (written in 1605-1608), he makes express use of dichotomies (Heuvel 1991: p.146). Square town plans and straight street corners are also mentioned in the Bible, and Dülmen shows how close contemporary town planning ideals are to the Christian optimism expressed in Ezekiel 48 and Revelations 21 (Dülmen 1778: p.165).

² Ramus used logical order to split a subject of discussion into arguments and sub-arguments. In the dichotomised diagram, a concept was divided into two symmetrical parts, which were themselves divided in such a way as to ensure that all aspects of the original concept could be understood.

In other words, round, octagonal, and square town plans were all meaningful in the Christian world of ideas: It was possible to choose. Rectangular plans were to become recognised features and central to the educations of engineers in Northern Europe. This is in part because Prince Mauritz, viceroy of Holland and Zeeland, established an educational programme in Leiden (Neder-Duytsche Mathematique), based in part on Stevin's thinking and Rasmus' methods. In addition, Prince Mauritz was a supporter of the right angles and symmetrical systems underlying the model created by Polybius (200-118 BC) for organising military camps. In parts of Northern Europe, it became a tradition to design four-cornered cities instead of many-sided cities. For instance, the Danish King Christian IV established a series of such towns in the 17th Century.

The Christiansfeld Plan

Author: Jens Kvorning, professor, Center for Urban Planning, The Royal Danish Academy of Fine Arts, School of Architecture.

This account of possible sources for Christiansfeld's town plan is based on the premise that, in such cases, one can rarely point out any one particular reference and that town plans instead draw upon an extensive library of common sources or references. The way in which this reference library is used differs, naturally, in accordance with the filters of interpretation and classification that belong to each era, yet there are certain basic forms and characteristics that continue to work across time.

The next premise is that, when it comes to town plans and their histories, it is important to differentiate between constructed towns and gradually growing towns. Constructed towns display striking shared characteristics, stretching from the constructed towns of the Ancient Greeks to those of the Romans to those of the Middle Ages to the ideal town diagrams of the Renaissance to the refined town square compositions of the 1700s. Different motivations are given, however, for the particularly meaningful parts of the towns and for the relationships between town form and society and between civil power and divine authority.

The Greek town model

In 472 BC, Hippodamus' reconstruction plan for Milet introduced the concept of using a strict geometric grid to control urban development. Exceptions to or special places within this general grid pattern were granted to areas for religious activities, trade, institutions of civilian life, and meeting places. These exceptional places introduced a new scale and new building forms yet were nevertheless integrated into the fundamental geometric structure. The only element of Hippodamus' plan that is not subjugated to or does not follow the underlying grid is the city wall. This wall was guided by the landscape and followed the contours of the range of hills upon which the town would normally be located.

The Roman town model

The Roman town diagram, which was originally developed to permit the rapid establishment and defence of a military camp, is also based on an underlying structure formed by a strict geometric grid. Here too, however, certain elements stand out from the underlying structure, and particular ceremonies were used to consecrate and protect the town. Roman towns were consecrated by ploughing over the track upon which fortifications were to be raised, thereby establishing a protected and civilised interior and unprotected and uncivilised exterior. The land within this boundary was structured in the form of two axes at right angles to each other, dividing the town into four segments. The most important civil, religious, and entertainment-oriented institutions were placed around the intersection of these two axes. These central buildings often blocked off the intersection so that the axes were no longer through-going but instead led from the town gates to the important institutions.

The Medieval town

Medieval towns are often referred to as being 'self-grown', that is, as being characterised by a form that cannot be explained in terms of geometric order. There are nevertheless towns from the Middle Ages that are based on a strict grid system. The temporal dimension is decisive here: If the town grew slowly, it would be through additions that usually followed differences in the landscape and prompted more or less organic urban growth. If, on the other hand, the town was constructed quickly, then even in the Middle Ages, attempts were made to fit it to a strict geometric grid that could organise the town's various functions and indicate their places in this time of expansion, when many buildings needed to be constructed simultaneously. Towns such as Montpazier and other of the French 'Bastides', which were established as means of laying claim to territory, use the grid in this manner, as does, for example, Aigues Mortes, which was created as a base for Crusaders.

The Renaissance town

The Renaissance brought with it the traditions of 'tracts', that is, the preparation of written declarations that set out how one should understand and work with architecture as well as with a town's form. These declarations spread great distances because they emerged at the same time as the printing press, allowing books to be produced in greater numbers and thus be more widely distributed than had been the case for manually copied texts. From the 1450s and thereafter, large numbers of such tracts were produced, mostly concerning the form of the ideal city. These invariably concerned town plans that followed an ideal geometric form, so that, for instance, a circle or a polygon surrounded and defined the town space. The ideal geometric form was important because Renaissance society believed that geometry could explain how the world was ordered. Working with and subjugating oneself to the set geometric form was thus a means of working in accordance with the principles that structured the world and connected the worldly with the divine. The ideal geometric form – whether a circle or a polygon – resulted in the designation of a central point. This centre was both the town's centre, where key institutions were to be located, and a central point from which one could communicate with the divine. When read horizontally, it was the centre of urban society, and when read vertically, it was the encounter with the divine. Most of these ideal city diagrams place a ring around this centre, one that intersected the streets radiating out from the centre and that could be used to construct sub-centres. These sub-centres could be sites for trade functions and local religious institutions and could also symbolise and emphasise the town's civil and religious hierarchy.

As noted above, the town diagrams of the Renaissance received hitherto unparalleled dispersion due to new printing techniques. However, practically speaking, it was not possible during this period to construct entire towns that realised the ideal city diagrams. The only town that can truly be said to have been realised was the Italian town of Palmanova, close to the Austrian border, yet even this was constructed only in the start of 1600s, by which time the Renaissance was already giving way to the Baroque. Towns were not being constructed in accordance with

ideal city diagrams during the Renaissance because the great plagues of the 14th Century had caused a significant reduction in Europe's population, meaning that, during the Renaissance, new towns were unnecessary, and minor town expansions could satisfy any needs.

If we consider Europe in the 17th Century, however, we will see the construction of more new towns that stick closely to ideal city diagrams. Numerous towns were built in the Netherlands, and the Dutch interpretation of the ideal city diagram made it to Denmark in the form of Christianshavn and other new towns established by Christian IV. In France, many towns were constructed for defensive purposes in the 1600s. Even though this occurred at a time when the Baroque dominated architectural thinking, the plans for these 'usable cities' converged significantly with the ideal city diagrams of the Renaissance. The only difference was that defensive works became more extensive than had been envisioned at the close of the 1400s. Examples like these have prompted some architectural theorists (for instance, Leonardo Benevolo) to assert that, when it comes to town form and town architecture, Renaissance models and ideals lived on in practice in Baroque period town planning. This argument can also be interpreted in the sense that the town model that emerged in the Renaissance was of such a general type that it persisted even as building architecture and landscape planning turned to new themes and forms in the Baroque period.

The Baroque town design

Baroque ideas concerning town design arose primarily from garden planning. Projects such as Le Nôtre's expansive parks at Versailles and Vaux le Vicomte provided the models that are normally regarded as defining characteristics of Baroque town and landscape architecture. The immense axes place the absolute monarch, by virtue of his palace, as a completely dominating figure capable of conquering the landscape—in principle, all the way to the horizon. These models were used within town planning to some extent (for instance, in the town of Versailles and in Karlsruhe), but there are few town projects that realised these models on a larger scale. The town of Richelieu, which Cardinal Richelieu had built for himself, consisted of a park that lived up to some of the Baroque ideals, but the town belonging to this park points back to Renaissance ideals.

The manner in which the Baroque was integrated into urban architecture was through square complexes, where the town square opened up to its surroundings and ideally became part of the town's interconnected spatial system instead of being the kind of inward-looking square so typical of the Renaissance.

The Rococo period

Focus on squares and the system of squares came to characterise urban architecture of the 1700s. Rococo entered architectural history as a refined and elegant style with squares such as Amalienborg Slotsplads in Copenhagen and Place Vendôme in Paris as well as complexes of squares such as those in Nancy and Bath in England. Experiments were made with open squares, which were at once within the town and at the edge of the landscape. Corners were removed, thereby making the space within the square less clearly defined and giving the landscape

the opportunity to wriggle its way in through openings. Work was done with sophisticated compositions of various building sizes in order to border and define the squares. Across Europe, Rococo led to more or less distinguished examples of this new approach to the town square—and to the use of the square as an element of urban renewal.

The reference library

I have not had access to any sources that point out obvious role models for Christiansfeld. I therefore maintain the thesis that we must basically see the town architecture's history as a sort of reference library offering a variety of models, which present strong shared characteristics that are open to continual reinterpretation.

Both when it comes to the theoretical debate in the run up to the 18th Century and when it comes to the town designs that were actually realised, we can agree with Benevolo that the models of the Renaissance are models with a horizon beyond any specific period and are models that were widely reused.

After the Renaissance, we also see the emergence of tracts and declarations advocating for ideal town designs that are very close to the Renaissance – or otherwise generic – grid system towns. This use of the grid also occurs widely in Spanish, French, and British colonies in North and South America and was continued by Thomas Jefferson, who used it as the organising system for the USA's western states in the latter half of the 1700s.

It is evident that religious groups in particular emphasised specific aspects of town design, focusing in particular on the centre as a place for symbolic communication with the divine but also more generally regarding the grid system as signalling order, moderation, and hierarchy.

Among the various American colonies, we find examples of towns constructed by European monastic societies or by religious groups that saw America as an opportunity for a new beginning. All such groups used the grid system and the central square as their organisational model. Use of the grid as a basic structure was thus probably an obvious choice, and the creation of space for exceptions to this underlying structure, thereby forming the square, also belongs to this architectural repertoire. Little in the way of special interpretation was at work in the square's design, placement, role, and meaning.

With this in mind, it is thus interesting to study how Roman towns have been transformed. It is possible in many Southern European towns to find the Roman grid system transferred nearly directly over to today. When, however, one examines the sites of the significant religious or civil institutions, it turns out that the fundamental structure has been removed because subsequent eras have attacked that which was regarded as meaningful whereas the grid system itself was seen as something neutral, something that could easily be inherited by other cultures and societal formations.

The Moravian Church's settlement congregations as independent settlements of typological significance

Author: Prof. Dr. Jürgen Lafrenz, Institute of Geography, University of Hamburg.

Summary

The Unity of the Brethren established itself as a protestant denomination in the 18th century and in a short space of time, set up a significant number of branches in the form of mission stations as well as settlement congregations – the latter not only as strictly religious but also as independent communal settlements. The pietistic denomination, which based its way of life on the close interaction of members, set up branches at its own discretion. The formal and functional character of these settlements was determined by the layout, which corresponded to mutual needs. It is evident that a flexible and adaptable system was adopted in the establishment and development of the settlement congregations, which formed the basis for different modifications of several such settlements. The question here is: whether and to what extent the independent settlements, i.e. the settlement congregations, which developed up to the beginning of the 19th century, are distinguishable by typological characteristics. In this context, one must first examine the beginnings of the renewed Brethren, then their place of origin, Herrnhut in Upper Lusatia, and thereafter the establishment and dissemination of the further 28 settlement congregations on both sides of the Atlantic in order to finally determine their physiognomy as a result of comparable examinations of the individual settlements in general.

Introduction

The Unity of the Brethren (The Moravian Church)³ established itself as a protestant denomination in the eighteenth century and in a short space of time set up a significant number of branches in the form of mission stations as well as settlement congregations - the latter not only as strictly religious but also as independent communal settlements. The Pietistic denomination, which based its way of life on the close interaction of members, set up branches at its own discretion. The formal and functional character of these settlements was determined by the layout, which corresponded to mutual needs. It is evident that a flexible and adaptable system was adopted in the establishment and development of the settlement congregations, which formed the basis for different modifications of several such settlements.

The question is: whether and to what extent the independent settlements, i.e. the settlement congregations, which developed up to the beginning of the 19th

³ This Protestant Free Church later became known by several different names. Around the world the church is known as the “Unitas Fratrum” (United Brethren). This name goes back to the Bohemian Brethren of the 15th to the 18th centuries. In German - speaking countries the Church is usually known by the names of the “(Evangelische) Brüdergemeine” and the “(Evangelische) Brüder-Unität.” Since the year 2000 the “Herrnhuter” has also been accepted as one of the official names of the Church. The denomination’s name in English is the Moravian church, in French it is the Église Morave and in Spanish it is the Iglesia Morava. For further information on terminology relating to this denomination c.f. Crews 1996 and Peucker 2000.

century, are distinguishable by typological characteristics. In this context, one must first examine the beginnings of the renewed Moravian Church, then their place of origin, Herrnhut in Upper Lusatia, and thereafter the establishment and dissemination of the further 27 settlement congregations on both sides of the Atlantic in order to finally determine their physiognomy as a result of comparable examinations of the individual settlements in general⁴.

Herrnhut and the establishment of the renewed Bohemian Brethren

The multi-talented Nicolaus Ludwig von Zinzendorf and Pottendorf (1700–1760) formed over the course of vigorous discussions with exiles who were well-schooled in the traditions of the pre-Reformation Church of the Brethren in Bohemia and Moravia, a very powerfully effective form of Pietistic lifestyle⁵. This Count Palatine who enjoyed various freedoms and rights as the lord of the manor and patron in Berthelsdorf in southern Upper Lusatia, was able to set up an independent Christian community there which originally consisted of a colony of German-speaking artisans who had been exiled from Moravia.

Early in 1722 the young Zinzendorf instructed Johann Georg Heitz, the estate manager at his manor in Berthelsdorf to make preparations for a temporary settlement in the local district to house families of Moravian Brethren who were fleeing persecution. The far-sighted manager began preparations for a more permanent settlement and selected a site on the long-distance road between Löbau and Zittau. He had also taken into account the fact that the small area of the site would make it unsuitable for agricultural use but that the road, which provided access to other towns, would make it a good site for the Moravians to practise their artisan trades. The site, which he had in mind, lay under the basalt summit of the Hutberg Mountain and had previously been used as a pasture for cattle⁶. The German word *huten* means to keep livestock under care and protection and the *Herr* is German for lord so the local place name of Herrnhut was understood as being a symbolic expression for a “place under the Lord’s (safe) keeping (Schmidt 1996, s.196ff.).

As a result of the cooperation between the Duke and the more forward thinking members of the Moravian exiles an entirely new type of Christian community was born. Zinzendorf wrote detailed statutes for both the communal and

4 The Unity Archive in Herrnhut [UAH] contains around 7,500 documents from the 17th - 20th centuries on topography drawn from the worldwide activities of the Moravian Church. these can be accessed on the Internet by searching for Topografische Sammlung (TS). On the cartography of the settlement congregations see Ehbrecht, Johaneck und Lafrenz 2009 [Deutscher Historischer Städteatlas: abbr. DtHsAt].

5 On the Pietism of the Herrnhuter Brethren see Hans Dieter Betz et al. [Publ.]: Religion in Geschichte und Gegenwart. Handwörterbuch für Theologie und Religionswissenschaft, 4. Auflage, Tübingen 1998, Vol. 1, Horst Robert Balz et al. [Ed.]: Theologische Realenzyklopädie, Berlin/New York 1981–2004, including: Dietrich Meyer, Stichwort ›Brüder-Unität/Brüdergemeine‹ Bd. 7, 1981, 225–233, Rudolf Bäumer, Stichwort ›Pietismus‹, Bd. 26, 1996, 606–631, Hans Schneider, Stichwort ›Zinzendorf‹, Bd. 36, 2004, 691–697; Dietrich Meyer, Zinzendorf und Herrnhut. = Brecht, Martin u. Deppermann, Klaus [Ed.]: Geschichte des Pietismus, Bd. 2, Göttingen 2000.

6 On the development of Herrnhut see Korschelt 1853,1859; Reichel 1922/2001; Bechler 1922; Renkewitz 1967; Stadt Herrnhut 2001, on the topography see DtHsAt Tafel 1.1 - 7.2.

the “independent” religious life of the community in Herrnhut. These statutes were widely accepted. They formed the basis for an overwhelming experience of “Awakening” which occurred during an evening communion service in the Lutheran church at Berthelsdorf. This occurred on 13th August 1727 and this date came to be regarded as the date of the formation of the Renewed Unity of the Brethren.

The members of the community decided to transform their religious life in Herrnhut would be transformed and that they would live as a Christian social community in which everyone would play a full part. They therefore sought to find a way of giving a fixed form to their community of like-minded people, intensifying their rites of worship and finding new forms of liturgical expression. New forms of confraternity were established with fixed social and religious connections such as the original subdivision of the community into “bands,” then the addition of “classes” and finally the “choirs, (a name derived from corpus - the Latin word for body).

The town of Herrnhut was expanded and developed in line with purely practical requirements. This took place gradually and not just by means of successive stages of outwards expansion, but also through the renovation of inner parts of the town. Heitz had chosen a square shaped area in a central position for the site of the original village. The first (private) houses were built next to a long road running along one side of the site (Mirtschin 2007) and it was opposite these that in 1727 Zinzendorf built an imposing boarding school for the children of the local nobility. This building was soon used as a congregation house for the Unity of the Brethren, which was in the process of being formed. The “Hall” within it - which was extended several times- became the assembly room and the focal point for the congregation’s religious life with sung church services, communion services which they called “love feasts” and congregation days.

The division of the congregation into choirs was reflected in the settlement’s internal structures. Separate buildings were constructed for the choirs of unmarried people, single brothers and single sisters, widowers and widows. The numbers of the members of the choirs for the unmarried brothers and sisters rose so sharply that following many years of provisional arrangements to house them, large houses for the unmarried brothers and sisters had to be constructed in a central position on the site. The expansively set out choir houses combined several uses under a single roof. Those for the unmarried people also included workshops. Each of these houses included bedrooms as well as dining and living rooms and they always included a “hall” for use by the respective choir. Life in the choir houses was lived under the command to live in “Christian harmony” with one another and to serve the entire congregation. A further larger “community boarding house” was also set up for the members of the congregation of the Brethren who lived in the surrounding area so that they could take part in the common religious services. The mighty communal buildings contained unmistakable echoes of a civic Baroque style based on the Saxony Baroque style of architecture and this became a characteristic feature of the expanding town.

The layout of the cemetery that was opened in 1730 to be a “God’s Acre” was based on the principle of the personal equality of all the members of the congrega-

tion. A straight main pathway ran through the middle of the cemetery and divided the graves of the male deceased on one side from those of the female deceased on the other. The burial plots were occupied in chronological order. Every grave was marked only by a simple stone laid flat on the ground with a short inscription.

The transformation process which Herrnhut underwent taking it from being a simple colony of manual workers to a settlement for religious brethren with a partly urban and a partly courtly character reached its apotheosis with the building of a separate building for the assemblies of the entire congregation (the foundation stone was laid in 1756) on a site parallel to that of the original congregation house on the central square which had by now been extended eastwards. The construction of this hall was not, however, in itself an innovation for the Moravian Church because comparable halls had by now already been erected in several of the younger settlement congregations.

The origin and spreading of the settlement communities

The great spiritual awakening in Herrnhut became the basis for further activities in the emerging denomination based there. The driving force behind this movement was Zinzendorf who was of noble birth and who immediately steered the Church's primary activities towards missionary work amongst the peoples of foreign countries as well reviving the faith of Brethren living in the Diaspora in territories, which were predominantly Lutheran, Calvinistic or Anglican⁷.

1. From 1732 onwards the Moravian Church began to see missionary work to the pagans as being its primary role. The Church's missionary activities, which always depended on the consent of the respective colonial powers, soon began in any many different cultures around the Globe. The first missions were conducted under the Danish flag, in 1732 in the island of St Thomas in the Caribbean and in 1733 in Greenland. Missionaries went under the Dutch flag to Suriname in 1735 and to the Cape Colony in South Africa in 1737. It was also in the 1730's that efforts began to preach to the Indians in the hinterland of the colonised provinces of the North American East Coast. In the 18th and the 19th centuries the Moravian missions became the most significant protestant missionary movement in the world and it was to spread to large parts of the world though many of its attempted missions, particularly those in Asia failed in the end⁸. The Moravian Church nonetheless succeeded in founding over 200 settlements, which were fit for purpose during Zinzendorf's lifetime. These were mission stations and only in a few cases were they extensive missionary settlements. They all

⁷ The Moravian Church recorded the chronology of important events during the first decades of its history in the form of genealogical tales (Stammtafeln). (UAH), TS), darunter von J. Swertner, Stammtafel der Gemeinorte, Missionsorte, Sozietäten.[,] Brüdergemeine mit den Orten der Mährischen Alten Bruderunität am Stammanfang [,] mit farbiger Markierung der Missionen und verlassenen Orte. Coloured copperplate engraving, 1797 (UAH TS Mp 380.2).

⁸ The extent of the spread of the mission stations can be seen in three Atlases, which have so far not been updated. The Teachers of Fulneck Academy, The Moravian Atlas: embracing Statistics of the Church of the United Brethren in her Home and Foreign Departments. Fulneck 1853; Levin Theodor. Reichel, Missions-Atlas der Brüder-Unität. Herrnhut 1860; Missionsdirektion der Evangelischen Brüder-Unität [Hrsg.], Missionsatlas der Brüdergemeine; sechzehn Karten mit Text. 2. Aufl, Herrnhut 1907.

had connections to school and medical facilities and many of them had small workshops for trade and hand crafts.

2. It had not been Zinzendorf's original intention to set up a new religious denomination; He had merely wanted to enliven the rigorous piety of the Church with new activities within it. It was originally intended that the Herrnhuter Brethren should stimulate the life of the congregation in the existing churches and that some of its members should minister to the "awakened" members in the diaspora. The enthusiastic reaction of people to the "model" of a common way of life as practised in Herrnhut finally led to a situation in which "settlement congregations" equivalent to Herrnhut were established in many places. These settlements were independent villages or districts within larger towns in which the congregations of the Brethren determined the settlement's communal life as well as its religious life⁹. The initiative to develop many settlement congregations arose from the motivation that these would act as staging posts for the Church's missionary work. The first such venture was an attempt made in Savannah, Georgia to spread the aims of the mission to the Cherokee Indians. This ultimately failed though later successful settlements in Bethlehem in Pennsylvania a few years later carried out missionary work amongst the surrounding Indian tribes and there was also a later successful mission to the Kalmucks on the Volga. Finally a total of 28 new settlement congregations were established, including 17 on the European mainland, four in the United Kingdom itself as well as seven in the British colonies in North America. The great majority of these new settlement congregations were established in the four decades following 1736:

The process of establishing new settlement congregations originally still involved the migration of exiles, as in the case of Pilgerruh in Holstein which was populated by Moravian exiles and in Niesky in the electorate of Saxony which was populated by Bohemian exiles as well as by "Awakened ones" who had originally been Lutherans, Calvinists or Anglicans. Over the long term the potential populations for European settlement congregations was drawn in particular from settlements in the Diaspora who sought to live a communal Christian lifestyle based on the model of Herrnhut. The immigrants in the respective settlements in the British colonies again were largely drawn from the existing settlement communities in the extensive diaspora in Europe.

⁹ For further information on terminology relating to Moravian Church c.f. Crews 1996 and Peucker 2000.

Continental Europe

's Heerendijk	1736	Barony of IJsselstein
Pilgerruh	1737	Duchy of Holstein
Herrnhaag	1738	County of Isenburg-Büdingen
Niesky	1742	Upper Lusatia (in the Electorate of Saxony)
Gnadenfrei	1743	Kingdom of Prussia, Province of Lower Silesia
Gnadenberg	1743	Kingdom of Prussia, province of Lower Silesia
Gnadenberg	1745	Kingdom of Prussia, Province of Lower Silesia
Zeist	1746	Lordship of Zeist
Ebersdorf	1746	Duchy of Reuss-Ebersdorf
Neuwied	1750	Lower county of Wied
Niesky	1751	Upper Lusatia (in the Electorate of Saxony)
Neudietendorf	1753	Duchy of Sachsen-Gotha-Altenburg
Sarepta	1755	Russian Empire
Gnadau	1767	The Electorate of Saxony
Christiansfeld	1773	Duchy of Schleswig
Gnadenfeld	1780	Kingdom of Prussia, Province of Upper Silesia
Königsfeld	1807	Kingdom of Württemberg

British Isles

Fulneck	1744	County of Yorkshire
Ockbrook	1750	County of Derbyshire
Gracehill	1765	County . Antrim
Fairfield	1785	County of Lancashire

British colonies in North America

Bethlehem	1742	Colony of Pennsylvania
Nazareth	1744/1771	Colony of Pennsylvania
Lititz	1757	Colony of Pennsylvania
Hope	1769	Colony of New Jersey
Bethabara	1753	Colony of North Carolina
Bethania	1759	Colony of North Carolina
Salem	1771	Colony of North Carolina

Table: *Development of settlement congregations according to date of establishment and territorial location*

Settlement congregations on the European mainland

The original impetus for the establishment of new settlement congregations derived from the fear that it might not be possible to hold on to the settlement in Herrnhut in the face of the constant conflicts with the local state and church authorities. The fear that the Moravian Church members had of being driven out of their homes had increased after 1732 following the arrival of more Moravians in Saxony after they had been banned from entering the state and the banishment of Zinzendorf from the state in 1736. The growing fears that the support of the Elector, who was also the King of Poland, could be lost - as could that of the local Protestant church in each country, made it a good idea to look for other places to settle¹⁰. (Fig. 1)

During the negotiations for establishing new settlements, Zinzendorf always attempted to obtain suitable concessions, which would allow the Moravian Church adequate scope for self-realisation. The first new settlement congregation was commenced in 1736 at 's Heerendijk in the Barony of IJsselstein, an independent Enclave in the Republic of the United Netherlands. This location on the North-Eastern edge of the Rhine delta was selected partly because it would be able to serve as a stopping place on the road Westwards to the transatlantic mission territories. In the end, however, no settlement congregations were fully established here. After several years the site was abandoned as being unattractive. The construction of the Pilgerruh (Pilgrim's Rest) settlement in 1737 near Oldesloe in Holstein was originally intended as a temporary home for further Moravian exiles but the few buildings which had been built were abandoned after four years following the issuing of restrictive demands by the King. The three Calvinistic Dukes in Isenburg (or Ysenburg) were keen to promote the mercantile development of their three territories. The Regent from the Büdinger line permitted the Moravian church to set up the compactly designed settlement of Herrnhaag on a piece of land on the Vonhausen Manor estate in Wetterau. (3.6) During the so-called Sichtungszeit (a period of examination or sifting through) the members of the Moravian Church often pursued their religious devotions with "overenthusiastic" spirituality. Following a period of disputes with the subsequent ruler the members of the Church were given a period of three years in which to leave the settlement.

The establishment of new settlements became easier after the Moravians had been recognised as an orthodox religious community in the 1740's, first in Prussia and then in other Protestant states. Most of the initiatives for setting up settlement congregations during the following period came either from members of the land-owning aristocracy or from the territorial rulers. The chances of a new settlement's being accepted were greatest in places where the members of the local nobility followed Pietistic teachings themselves as well as in places where the local Protestant rulers thought it beneficial by means of immigration, to set up populations such as the members of the Moravian Church who could strengthen the local economy because of their large numbers of qualified artisan craftsmen or other tradespeople. Most of these settlements were established in conjunction

¹⁰ General introduction to the local congregations see Gormsen 1989, Kroeger 2007; further literature on the development of individual local congregations see Lafrenz, Jürgen 2009 the text section 34-36, the topography Lafrenz, Jürgen 2009, see table 8.1 - 8.4.

with the estates of the nobility who made sections of their lands available to the settlers. These sections of land were always very narrow which meant that the population of the settlements had to earn their living from handicrafts and trade. In some cases, such as at Niesky or Gnadenfeld, the sites were initially settled by members of the Moravian Church even before the status of settlement congregation had been finally granted.

The large number of personal contacts which Zinzendorf and his family had opened up many favourable opportunities for the Moravian church to establish new settlements. Zinzendorf's family ties to the younger line of the Dukes of Reuss were particularly strong, though this line was further sub-divided into several houses. Zinzendorf's (first) wife came from the ruling house of Reuss in Ebersdorf in the Thuringian Oberland, a family that were ardent supporters of Pietism. The place there was used as a meeting place for a group of "awakened" Christians who wanted to follow the same kind of lifestyle as that practised at Herrnhut. The local ruler issued decrees to fund the foundation of a settlement congregation, which developed immediately adjacent to the existing palace settlement. In 1728 the ruling Duke from a parallel branch of the House of Reuss leased the palace and its grounds in Barby on the Elbe and allowed it to be used for a house and town congregation. Following the expiry of the lease agreement and at the initiative of the subsequent Regent, the Gnadau settlement congregation was established in 1767 in the nearby Düben Barbican.

Apart from the original settlement in Upper Lusatia there were two further Moravian Church settlements there for which Zinzendorf's family connections again played an important role. Niesky was originally intended to be a place of refuge for brethren who had been exiled from Bohemia. The settlement was begun from 1742 onwards in the area around the barbican of the Manor house at Trebus, which at that time was owned by a relative of Zinzendorf, Siegmund August von Gersdorf¹¹. In Kleinwelka the Sorb Matthäus Lange turned the manor house into a centre in the Diaspora for Awakened Sorbs.

Following the purchase of the estate by Zinzendorf's sister-in-law a document setting out the conditions for establishing a settlement congregation there on the land which had previously been part of the manorial estate adjacent to the existing village was signed in 1760.

There was a special set of circumstances surrounding the development of the settlement congregation at Zeist on the Geest on the North-Eastern edge of the Rhine Delta. A wealthy businessman and his wife together purchased the Baroque palace there together with its gardens and adjoining properties. This landowner enjoyed special privileges in the Lordship of Zeist and agreed a lease contract with Zinzendorf under which the Moravian Church was permitted to establish a

11 Siegmund August von Gersdorf (Ruhland 1702–1777 Herrnhut) played a leading role in many of the Moravian Church's building projects after he had sold his family estate at Trebus. He was involved in the planning of Niesky as well as of Neusalz. He was also involved in Saron's fantastic project for Bedford Ground in London. This did not get past the initial phases although Zinzendorf had intended that this would be the new centre of the Moravian Church. He also collaborated with the Moravian Church as the architect for many of their communal buildings, including assembly halls and houses for the brothers and the sisters. (Carstensen 2009, 240–270)

settlement congregation on the land around the Palace. This representative layout with a central axis leading to the palace with two symmetrical open courtyards on either side led to the development of an extraordinary plan for the settlements of the Moravian Church.

Following Frederick II's invasion of Silesia in 1740 the King of Prussia made an offer to the Moravian Church, which would allow them to establish settlements on (eight provisionally selected) locations in the new provinces of Lower and Upper Silesia. Following the granting of general permission individual concessions were granted for the separate settlements in conjunction with the estates of three noble families who were adherents of Pietism. In each case the lord partitioned off a narrow stretch of his lands for the use of the settlements. He also assigned some of his patronage rights to the partitioned lands to them. In this way the settlement of Gnadenfrei was established on the Oberpeilau estate and Gnadenberg on the Gross-Krausche estate in Lower Silesia in 1742 (see ill. 3.7) and - some years later - Gnadenfeld was established on the Pawlowitzke estate in 1780.

Tsarina Katharina II. issued a manifesto in 1763 appealing for immigrants to come to the Volga region. The Moravian church had been considering setting up a base for their missionary work to the nomadic Kalmuck people. The Moravian Church received a letter of donation just one year later, which contained details of generous political and economical privileges, which they would enjoy in return for settling at Sarepta on the Volga, approximately 30 km south of the city of Carycin.

The Moravian church in Neudietendorf in the Duchy of Saxony-Gotha-Altenburg was set up only after the third round of difficult negotiations with the local lord and without the direct advocacy of Zinzendorf. In 1752 the Old Court there was acquired by the current owner of the Manor in Trebus, Günther Urban von Lüdecke. This purchase was a precondition for the Ducal concession for a settlement congregation which grew out of the successive stages of development of the old manor house.

The settlement congregations at Neusalz in Lower Silesia and in Neuwied on the middle Rhine were formed by developing existing communities after the local lords had been persuaded to authorise them during their negotiations with the leaders of the Moravian Church. During Frederick II's invasion of Silesia, the King noticed that Neusalz, a settlement of boatmen on the River Oder, which had the largest fleet of barges on the river, was an important (military)-strategic strong point, which needed to be developed. He invited the Moravian Church to build a settlement there. The Moravian Church agreed to his request even though no "awakened" Christians lived in the surrounding area. Work was commenced on constructing the "Moravian Quarter" in the south of the existing town was commenced close to the harbour basin on the Old Oder. The ruler of the Lower Duchy of Wied in the Lower Westerwald Forest who was directly subordinate to the Emperor had transferred his residence to the Rheinaue in 1653 adjacent to the Neuwied settlement. The Dukes promoted the town's development as part of a commercially driven settlement policy. They granted people of other faiths various privileges, in particular with regard to religious freedom. In the end sev-

en different religious communities were established on the site. The Moravian Church was the last to arrive and it was the only religious group to be allowed to set up a closed community within Neuwied as it finally occupied several blocks of buildings in the Keuder quarter on the town's South-Eastern edge.

At the Court of King Christian VII in Copenhagen earlier restrictions were lifted and plans for a the foundation of a settlement community were favourably received after the King had, seen the Moravian's successful settlement in Zeist while he was travelling through Europe. In 1772 the King signed a concession with wide-ranging privileges for the setting up of a settlement in the Duchy of Schleswig. The district of Christiansfeld was taken out of the royal estate at Tystrupgård in Haderslev.

Many of the local rulers showed an interest in establishing new settlements on their lands but many of these attempts did not get off the ground. During the second half of the eighteenth century several princes, and not just those of the Protestant faiths approached the Moravian church with a view to inviting them to establish settlements on their lands, these included the Landgraves of Hessen-Darmstadt and Hessen-Kassel as well as the Dukes of Brunswick, Sachsen-Weimar and Mecklenburg-Steltz. The Church also received several offers from representatives of Eastern states. Prince Stanislaus Poniatovsky wanted to set up a colony on his land on the river Weichsel, Duke Andrei Kirillovitsch Rasumovsky wanted to establish one in the Ukraine, Prince Stanislaus Czartorysky wanted one on his ancestral estates in the Principality of Korzec or in the Palatinate of Wolhynien and finally the Tsar of Grusinia, Heraclius II even wanted to set one up in the Caucasus. In all the Moravian church refused over 40 such offers including several such offers by persons of rank who wanted to either establish settlements on their land or else sell some of their land to the congregations of the Brethren.



3.6 View of Herrnhag,
Copperplate engraving, 1755
(Source: Lafrenz, Jürgen 2009,
Table 8.2.1)

The only Moravian church settlement, which was established in the wake of these offers, so to speak was at Königsfeld¹² in the Mid-Black Forest. In 1806 King Friedrich I. of Württemberg granted permission for the establishment of an independent community with numerous rights attached to lands at the abandoned “auf dem Hörnle” manor house near St Georgen.

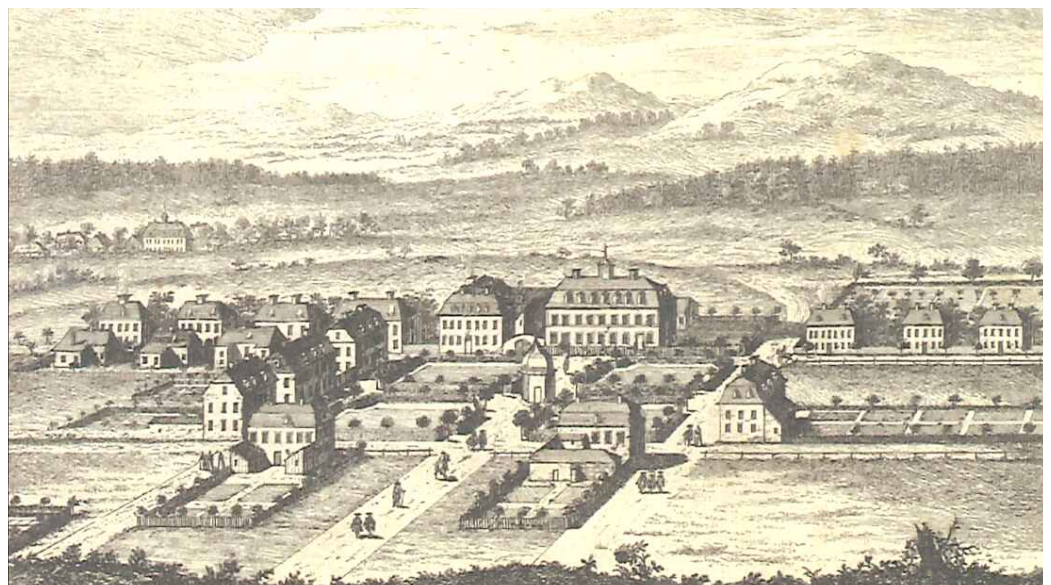
The Settlement Congregations in England and Ireland

The Moravian church established contacts with the United Kingdom because their original contacts to the North American colonies had been made through London. Here the congregations of the Brethren became caught up in the maelstrom of the various powerful religious awakening movements in the British Isles¹³. The formation of new (settlement) congregations in England and Ireland was not made at the behest of members of the aristocracy but grew out of the circles of “awakened” people. Individual (lay) preachers who (later) came into close contact with the Moravian church had begun by preaching at locations throughout the country. Over the years these preaching ventures became merged with the efforts of the Moravian Church. The result was the establishment of so-called societies which not only set up individual assembly halls but as a further sign of their

12 A settlement of the Moravian Church had already been planned for Kaltental estate near Stuttgart in Württemberg in 1739 but the plans were not realised. Zinzendorf had had the idea in the 1750's of acquiring the SECULARISED abbey of St Georgen in the black Forest for use as a theological seminar. This plan, as well as some later plans for Württemberg did not come to fruition. C.f. Geiges 1921

13 Hamilton and Hamilton p.99 ff., pp.150ff. For further literature on the development of the Moravian Church in the British Isles see Gerhard Adolf Wauer, *Die Anfänge der Brüderkirche in England. Ein Kapitel vom geistigen Austausch Deutschlands und Englands.* Leipzig 1910; Evelyn R. Hassé, *Die Brüder in England. The Moravians.* Hamburg 1951; John Cecil Strickland Mason, *The role of the Moravian Church during the missionary awaking in England, 1760 to c. 1800.* London 1998; Colin Podmore, *The Moravian Church in England, 1728–1760.* Oxford 1998.

3.7 View of Gnadenberg,
Copperplate engraving. 1755
(Source: Lafrenz, Jürgen 2009,
Table 8.2.1)



convergence with the Moravian Church, they also set up houses for single brothers and single sisters in many locations. Because these new church groupings tended to be organised by the people themselves, rather than by the rulers as was the case in central Europe, a large number of simple “societies” were set up but few of these were settlement communities. Those that were set up were done so at the initiative of Zinzendorf, as it Fulneck in Yorkshire, the smaller Ockbrook in Derbyshire which used Fulneck as a model and finally Gracehill in Antrim. The fourth settlement congregation in England and Ireland, at Fairfield in Lancashire, was set up only because one of these societies based in Dukinfield in Yorkshire had no room to expand its building and moved to Fairfield instead.

Settlement congregations in North America

The missionary zeal of the members of the Moravian Church combined with British interests in establishing overseas colonies brought the Moravian church to the Western shores of the Atlantic (Hamilton and Hamilton s.106 ff., s.162 ff.; Fogleman 1996, Reys 1992, s.443–453). The British authorities were very keen to have protestant populations of various provenances to act as buffer zones against the Spanish in Florida and the French in Louisiana. The members of the Moravian Church were given the opportunity to acquire extensive areas of land so that they could turn to farming to support themselves. From the outset, however, they were more inclined to pursue commercial trades based on the experiences, which they brought with them from their home settlements. The settlement of ever greater areas of North America meant that when the members of the Moravian Church reached Pennsylvania and North Carolina they sought not just to establish individual settlements but to open up entire regions by establishing networks of settlements. (3.9)

The Moravians had been able to get a foothold in the newest British colony of Georgia even before they set up new settlements there. They had done this in the hope of using their presence in Georgian as an opportunity to spread their



3.8 View of Fairfield, around 1820 (Source: Lafrenz, Jürgen 2009, Table 8.3)

Mission to the Cherokee Indians. Early in 1735 the Moravian church set up a small congregation in Savannah, a new town which was just being established. This congregation had also been able to purchase around 125 hectares of land on the Ogeechee River on favourable conditions. The enterprise was, however, soon abandoned.

Settlement congregations in Pennsylvania and New Jersey

The Moravians now turned their attention towards Pennsylvania¹⁴. In 1741 they acquired a large area of about 2,000 hectares on the Lehigh River. Bethlehem became the central point for what the Moravian church called a “General Economy,” formed by all of the settlement congregations in the new settlement area, including (Old) Nazareth and its associated agricultural production, as well as Gnadenthal (1845), Christiansbrunn (1752) and Friedensthal (1755)¹⁵. Gnadenhütten, about 40 km up the Lehigh River became a special annex, housing about 500 Mohany Indians whose spiritual needs were tended to from Bethlehem. The settlers conducted a common economy with them. Following the dissolution of the General Economy a “New Nazareth” was established in 1771.

The personal initiatives of two individual “Awakened ones” led to the setting up of two isolated settlement congregations. Lititz in Pennsylvania was founded because the when the settler George Kline, who was of German descent, was so impressed by the Christianity practised by the Moravian Church that he allowed this new settlement congregation to be set up on his own private property. The formation of Hope in New Jersey goes back to the life of John Samuel Green who became a member of the Moravian church after getting to know some of its travelling preachers and he offered all of his land to be used for a settlement congregation using Bethlehem as its model. The Moravian church decided to expand this settlement by using structures, which were already available, but the settlement congregation was later abandoned because of its economic limitations.

Settlement congregations in North Carolina

The largest colonisation project undertaken by the Moravian Church was the opening up of a wide tract of land in central Piedmont at the foot of the Blue Ridge in the North West of North Carolina. The Moravian church purchased around 400 km² of land here, which they called Wachovia in honour of Zinzendorf’s ancestors. It sold two thirds of the land in lots to 20 investors and intended to set up a system of 45 “villages of the Lord” on the remaining land. Wachovia was intended to be the urban centre in the middle of these villages. (Hendricks 2002)

In 1752 the Pioneering Settlers who formed the Wachovia settlement congregation came to North Carolina from Pennsylvania via the Great Wagon Road and to get their settlement project started they founded a settlement, which they called Bethabara (House of Passage). This was originally intended to be a temporary base. Bethania was founded in 1759 as an agricultural settlement to the north west of Bethabara partly as a solution of the problem of the (temporary) increase

14 On the development of settlement congregations in Pennsylvania see: Klaus Deppermann, *Pennsylvanien als Asyl des frühen deutschen Pietismus*. In: *Pietismus und Neuzeit* 10, 1984, 190–212.

15 On the topography of settlement congregations in Pennsylvania see Murtagh, 1997:

in population during the intermittent Indian uprisings but probably also counteract the growing importance of the settlement of Bethabara which was beginning to threaten Bethania as the Moravian's intended capital of the Wachovia Tract. The plans for the "urban" centre of Wachovia were not given up in the end, despite various delays. The decision to found the settlement of Salem, meant, however that the plans for Bethabara were given up.

Physiognomy of the settlement congregations

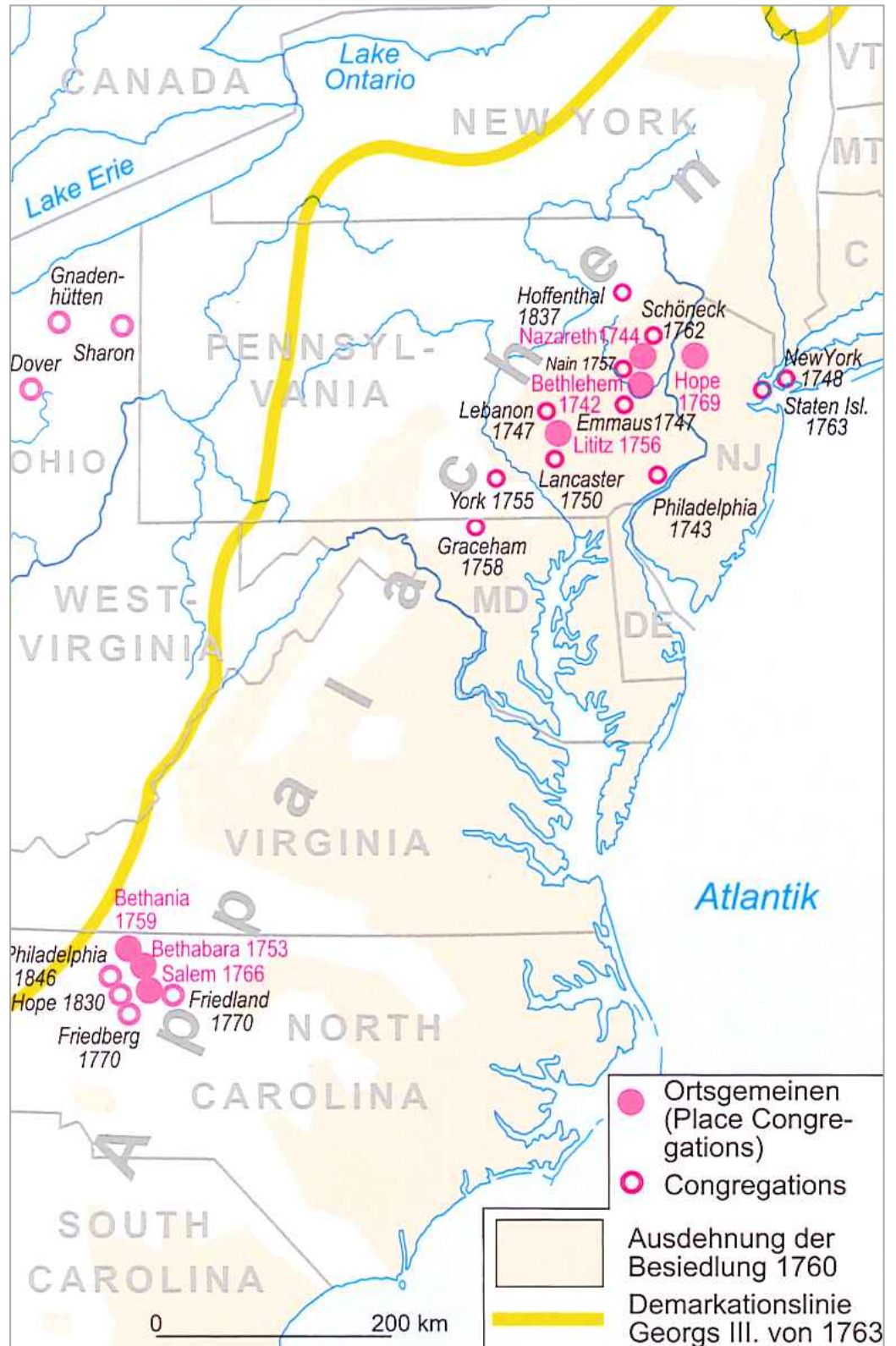
The members of the Moravian Church must be considered as being splendid exemplars of their conception of being creators of their settlements because they had every stage of construction in their own hands. Their work stretched from choosing the precise final location for their settlements, drawing up the initial construction plans and the implementation of projects to construct communal buildings. The definitive method for resolving any doubt about decisions, which had to be made, was the casting of lots. This practice was based on the provisions of the "Christocratic" Constitution of the congregations of the Brethren (1741) according to which Christ could make his will known directly through the results of the casting of lots.

The (town-) architectural similarities between individual settlement congregations resulted from the wide-spread transfer of know-how among the individual settlements.

1. The construction of buildings was largely completed by builders from the congregations of the brethren. Many architects, numerous manual workers and other members of settlement congregations were often transferred to other congregations to assist with planned building work there.
2. Following the era of von Zinzendorf the congregations of the Brethren created a common constitution with fixed administration structures within which they set up a centrally organised construction system within an official regulatory framework which was based in Herrnhut and which henceforward had to inspect and approve all building plans.
3. The experience gained from the original (urban-) construction solutions used in Herrnhut and the subsequent early settlements, such as Herrnhag or Niesky, but also including Fulneck, was consciously used when establishing later settlements.

The settlement congregations were normally settlements based on a deliberate plan unless they were begun on an ad hoc basis as in Bethlehem or had taken over pre-existing buildings as in Neudietendorf or unless they grew into settlement congregations out of pre-existing settlements, such as Hope in New Jersey. The earliest plans very often still did not include the later location template for communal facilities. The design and dimensions of the buildings to be constructed was frequently made only in the later settlement process and they could also be adjusted according to local conditions and requirements as necessary. The progress of the actual construction activity was started in each case on the basis

3.9 Map: Settlement congregations in North America
 (Source: Lafrenz, Jürgen 2009, Table 8.4)



of the actual requirements and this meant that in most cases they were not following a strict geometric building plan. The uniform implementation of a settlement project, which was fully designed up to, the point of the final layout plan was achieved in only a few cases, such as in the short term at Fairfield and was almost achieved in the long term at Zeist.

The internal arrangement of the settlements is almost always to be seen as an attempt to create a “Residence of the Lord.” The crucial key to decoding the Brethren’s spatial structures is the societal structure, which is seen as the expression of religious convictions. The tight -knit and strictly organised form of Christian and social structure which was developed in stages in Herrnhut, including the choir system, was used as a model and transferred to other settlements. The personal surrender required in the intensive communal life led to a high level of fluctuation within each congregation of the Brethren and an intimate networking between their settlements. In principle each member was “at home” not just in his or her specific settlement congregation but in all of them. This was because of the “typical” common facilities they enjoyed (including the layout of the God’s Acre) which they saw as being an expression of their common existence.

The outline plan of the settlement congregations integrated typical basic elements like indispensable architectural features, which characterised the structure of each settlement, though in a different arrangement in each case. There was no striking spatial separation in the townships between the sacred and the profane areas. According to the belief concepts of the Moravian Church the common buildings became the house of God only because of the presence of the Christians celebrating services within them and not on the basis of any construction or ornamental features. The building housing the assembly room overhangs/overhung the other buildings only so far as it did so because of the presence of a ridge turret. The Hall is a laterally arranged (usually still) white, simple room in which a communion table, presided over by the leader of the Assembly is positioned along one of the walls while the brothers sat on the left and the sisters on the right side of the table. The space is not viewed as being a cultic site and so it does not require any elaborate decoration. The belief that Christ is present during the service is very important to the Moravian Church. Most of the settlements had separate houses for both the brothers and the sisters as well as often a house for widows and sometimes even one for widowers. Another important building was always the guest house or communal lodging house. This was because it might be necessary to provide accommodation on site for the numerous visitors from the distant Diaspora. Most of the settlement congregations lived from trade and crafts. Over the course of their development, however, several settlement congregations also had schools and other educational institutions of which were in demand from people beyond the immediate region.

These settlements represented a relatively compact appearance because of the conglomeration of large buildings in a central position. The simple, almost completely undecorated buildings intended for community tasks are always wide two storey buildings with symmetrically divided façades, which can often be ascribed to the civic Baroque style with occasional transitions to early classicism. In many

settlements, such as those at Herrnhag and Bethlehem, there are similar multi-storey buildings, which included several separate dwelling units for individual families.

The outlines of the settlement congregations

Most of the new settlement communities that were probably measured out on the basis of already-prepared plans but a fully developed plan of the land was not always absorbed into the layout of a road network. The Moravian church members always preferred to use geometrically simple (linear to) orthogonal grids and only occasionally did they employ complex solutions in doing this (Richter, 2003). Individual normative elements came to be included in the topographical structure of settlements in accordance with the temporal sequence of their establishment. These features became more and more common in the layout of those settlements, which came under the regulatory influence of the building commission, which was established in Herrnhut.

The rationally designed layouts in Gracehill and Gnadau display a thoroughgoing geometric similarity. This also applies, though with some omissions, to the layout of Sarepta. The first members of the Moravian church arrived at the Volga with plan for their settlement, which was measured out by Russian geodesists. The construction council in Herrnhut had approved all three settlements. The plans for Gnadenau, as in the case of Gracehill before it, were subjected to many modifications on site. It is true that these were not made to the general plan itself but rather to the dimensions of the arrangements of roads or blocks. This is presumably the first of successive plans for Gnadau and may be seen as the original form of a developmental series of outlines and therefore as the “ideal design plan” of the Moravian church for its settlement towns (Findeisen 2005, s.51ff.). The following features can be found in this only reconstructed plan (Fig. 6):

1. The square design is divided up by two intersecting streets to form nine squares of equal size. The central square might have been an open town centre, which could be filled with secondary features such as paths and fountains. The roads do not run axially to the square but touch it tangentially.
2. The primary building, which included the assembly hall, lies in the centre of one edge of the square. Located in the corners of the appropriate plots of land and in symmetrical positions to one another are the houses for the congregation's pastor and the superintendent.
3. The two accommodation houses next to the square containing the main building are - in conformity with the seating arrangement in the hall - designated for the single brothers and the single sisters. The street fronts of the choir houses for the single brothers and the single sisters are arranged symmetrically within the front construction line of the hall.
4. The remaining five accommodation buildings fringed four plots of land of equal width and depth at the edges of the streets. They consisted of one and two-storey buildings.

5. The God's Acre behind the Assembly Hall is integrated into the town's axial symmetry. .

The outline plans for many settlement congregations, which were built, show at least residual indications of some of the preceding modules, which were intended for the definitive implementation stage. The beginnings of the construction triad of the arrangement of the principle buildings could already be seen in 's Heerendijk . The first town square, which was actually quadratic in shape in the new town designs, is found in Herrnhag. This did not, however, have the Assembly Hall positioned centrally on one of its four sides. The squares in later settlements were seldom completely quadratic but usually had lengthy sections cut out of the square. The positioning of hall buildings on the square was a relatively late development, as at Herrnhut for example.

The three settlements in England developed along independent lines. Because of its location on a relatively steep slope, Fulneck was not constructed around a central square. The settlement was constructed parallel to a long terrace which had a view over the open country. The hall was in the centre with the houses for the brothers and the sisters at the sides and at some distance from the hall. The less extensively developed settlement of Ockbrook shows similar features along a path above an overhanging cliff. Fairfield, whose artistic planning goes back to the work of the architect Benjamin Henry Latrobe¹⁶ who was later to become famous, is indeed built on a plain and the streets are laid out in a rectangular design but the primary congregation buildings face its outside as a triad looking out over the open countryside.

16 Benjamin Henry Latrobe (Fulneck 1764–1820 New Orleans) returned home to England after attending school in Niesky and Barby. Here, amongst his other achievements, he completed the designs for Fairfield. He then emigrated to the United States where he was to become the founder of that country's classical architectural style. amongst the buildings he was commissioned to design were the cathedral in Baltimore and he was joint designer of the Capitol and the White House in Washington.

Model conceptions of the outline plan

From the outset the members of the Moravian Church did not have any discussions about whether the plans for their settlements should be based on religious ideas. Many processes can be discerned, however, which indicate that the establishment of settlements was discussed in terms of being a series of practical problems. The simple pattern of having a schematic grid with central squares has a long tradition in many cultures.

The compact centre of Herrnhag, the first fully planned settlement with equally sized, wide plots of land and similar buildings around a quadratic square sparked a search for possible Christian models for the town. It is unlikely that the town's design was inspired by the utopian models of Protestant settlements, such as those of Johann Valentin Andreae (1619 Christianopolis)¹⁷ or of Georg Andreas Böckler (1686 Onaltzbach)¹⁸. The vision conjured up of the Heavenly Jerusalem (Revelations 21, 10–21) as a beaming, regular set of buildings can hardly be considered as providing a clear parallel for the basic plan of the Moravian Church's settlements for the very fact alone that these are not based on any type of symbolic arithmetic which is viewed as being an expression of order in that sublime city.

3.10 Projections for the outline plan of Gnadau: a. Probable first plan, b. Draft of 1767, c. Extent of development in 1783 (Source: Findeisen 2005, 58, 59, 62)



17 Johann Valentin Andreae, *Reipublicae Christianopolitanae Descriptio*. Straßburg 1619. Model see Vercelloni 1994, Tafel 84.

18 Bernd Vollmar, *Die deutsche Palladio-Ausgabe des Georg Andreas Böckler*. Nürnberg 1698. Model see Vercelloni 1994, Tafel 96.

The Model of Christian Gottlieb Reuter

The geodesist Christian Gottlieb Reuter who was very well founded in the Bible and had measured out many of the Moravian Church's settlements on both sides of the Atlantic and in some cases played a part in creating the draft plans himself. It was he who also first raised the question of the symbolic similarity of the Moravian Church's settlements with Biblical conceptions. In 1761, presumably in reaction to a model produced by Zinzendorf (see below) he produced a sketchbook (*Rissbüchlein*) for which he produced sketches, not just of the settlements which the Moravian Church had already built, but also sketches in which he attempted to establish a formal analogy between these settlements and the foundation of the cities of the Levites in the Old Testament¹⁹. The members of the Moravian Church may well have seen an analogy between themselves and the Levites in that both groups of people existed to perform a spiritual service to their fellow human beings.

The Construction of the cities of the Levites by Reuter is based on the corresponding story in the Bible (Moses 4, 1–6). He specifies a quadratic city with a side length of 3,000 (Biblical) ells and which is composed of nine equally sized blocks. The innermost block is again divided into nine squares. The central square of the quadratic city is accessible by roads running at tangents to it and is surrounded by blocks of equal size, which are intended to be built upon. The eight outer blocks form the heavenly pasture foretold in the Bible. (see ill. 3.11)

The skeleton of the inner blocks of the Levitical city displays form similarities to the plan of Gnadau as it was constructed. There is no evidence to support the assumption that a theologically based model like this was used for the older settlements of the Moravian Church. It is, however possible that once the sketchbook (*Rissbüchlein*) was created it had a direct influence on the characteristic style of the outline plan of Gracehill, Gnadau and probably of Sarepta too.

Model of Nikolaus Ludwig von Zinzendorf

The leading figure of the early Herrnhuter movement, Zinzendorf brought his views to bear on the foundation of many of the settlements - for example in awarding privileges to the settlement congregations, when the topographical situation of the settlement had to be viewed or when other projections had to be made at the planning stage of the settlements (Carstensen 2009, 189-239; Lafrenz, Jürgen 2009, text section.) His conceptions of the outline plans of individual settlement congregations included several different configurations. He is, for example, said to have encouraged the drawing up of extensive plans for the Moravian Church's settlement around the Palace in Zeist and probably also for Saron (C.f. Note 9), the lavish complex of buildings in London which it was hoped would become the new Headquarters of the Moravian Church. The draft plans for this project went beyond the Moravian Church's conventional plans for settlements and included large courtyards. The compactness of these plans even anticipates elements of the (utopian) projects of Charles Fourier and Jean-Baptiste Godin (Familistère,

¹⁹ Christian Gottlieb Reuter, *Riß Büchlein* UAH TS Bd. 13; reproduced in Carstensen 2009, 379–421.

1858)²⁰.

In 1756 Zinzendorf submitted a model for the layout of the central part of the town of Wachovia. This was in strong contrast to the currently existing settlement communities, which had rectangular outlines²¹. It is not known whether he used the plan produced by Vitruv²² or the design of Daniel Speckle²³ for an octagonal town in a articular arrangement of simple geometric elements for this. The circular shaped town has an octagonal square in the centre from which eight radial roads go out following the points of the compass. These intersect with two ring roads, one in the middle and the other on the edge of the town. The hall is at the centre of the town and at some distance away around this the congregation's other main buildings, including the choir houses, are arranged in an octagonal shape (though this has been turned through 45 degrees). The radial roads are enclosed on both sides by large plots of land intended for building on. There are green spaces throughout the city. All the roads were created in the form of alleys. The individual houses stand in rows within gardens. The rear sides of these plots border on sectorial green zones, which are divided up by the radial roads leading to the edge of the town. The God's Acre occupies a location in the outer ring. (see ill. 3.12)

The plan produced by von Zinzendorf does not display any solution based on the contents of the Bible even if we accept the premise that the Heavenly Jerusalem has been visualised as being a round city from the Middle Ages right up to the threshold of early modernity. The model has been designed as an ideal city and even anticipates some essential features of the town planning models of Theodor Fritsch (1896) and Ebenezer Howard (1898)²⁴.

Dissolution of the settlement congregations

From the middle of the nineteenth century onwards the settlement congregations were converted into civil communes through reforms of the various states. These interventions also signalled the end of denominational separation in these settlements. With the emerging freedom to practise trades it also became possible for all the citizens to set up businesses there. The general move towards increasing industrialisation meant that the structures supporting small traditional artisan crafts fell away which led ultimately to the downfall of the choir houses

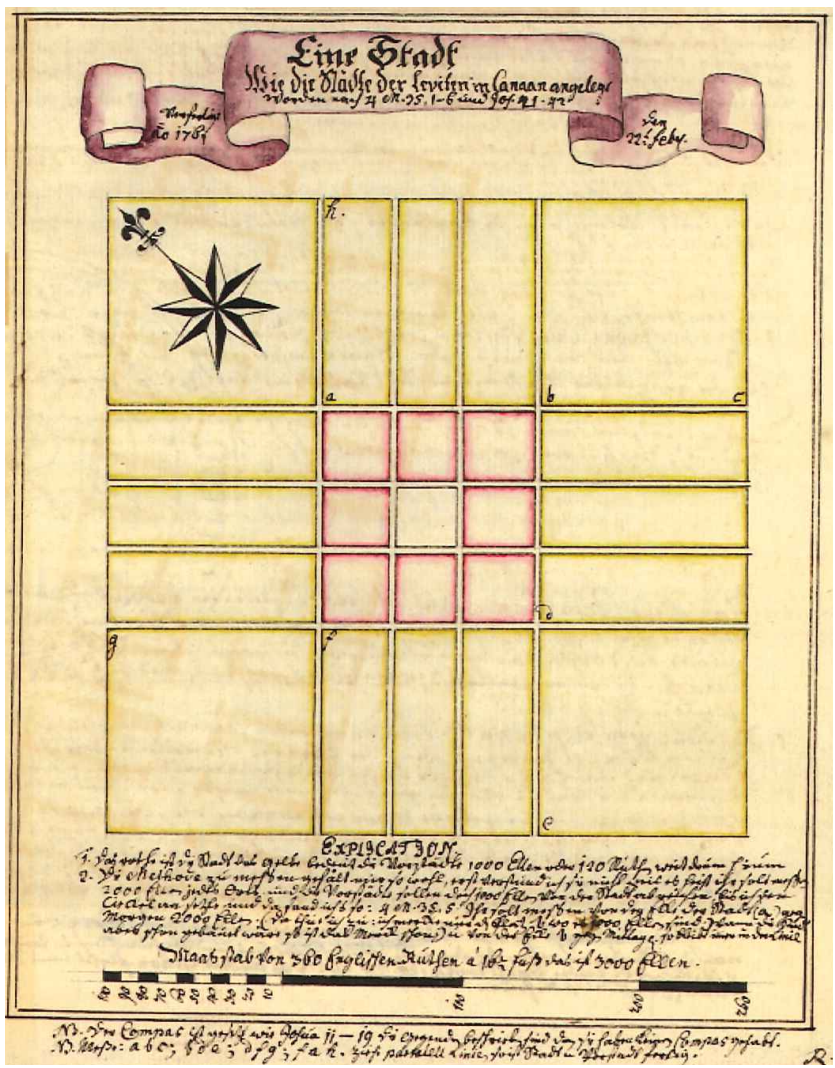
20 Jean-Baptiste Godin, *Solutions sociales*. Paris 1870; ders., *Les socialistes et le droits du travail*. Mode see Vercelloni 1994, Tafel 138.

21 The surviving plan with the title "A Significant Project...." (see Fig. 8) is an accurate coloured quill pen drawing. The artist is anonymous but Thorp was able to show on the basis of significant texts, that the drawing followed Zinzendorf's specifications. See Thorp 1984.

22 Vitruvii *De architectura libri decem*. Latin and German. Translated and annotated by Curt Fensterbusch, 6. Auflage (Ed.) Darmstadt, 2008, Kap. VI.

23 Daniel Speckle, *Architectura von Vestungen*. Wie die zu vnsern zeiten mögen erbawen werden, an Stätten, Schlössern, vn[d] Clussen zu Wasser, Land, Berg vn[d] Thal. Straßburg 1589. Mode see Vercelloni 1994, Tafel 73.

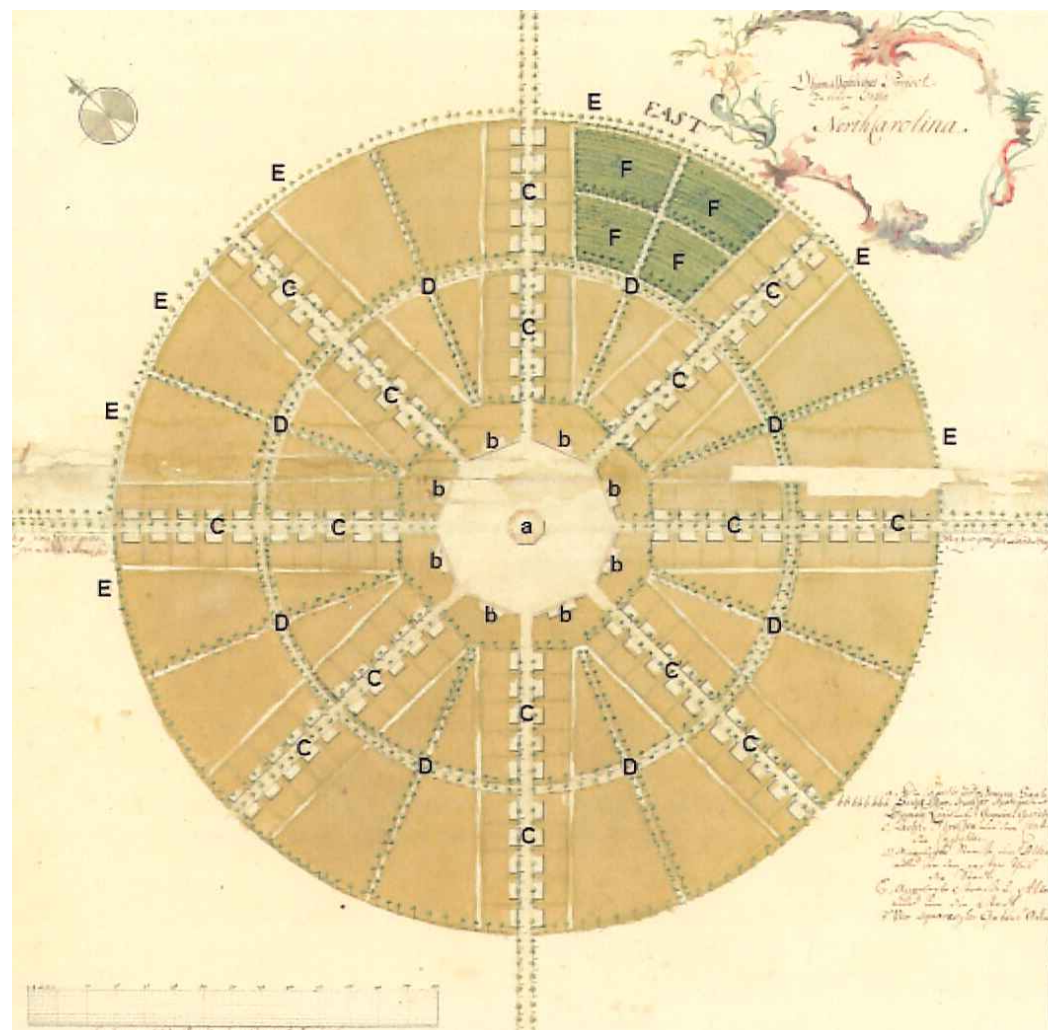
24 On the models of Fritsch and Howard see: Gerd Albers, *Modellvorstellungen zur Siedlungsstruktur in ihrer geschichtlichen Entwicklung*. In: *Veröffentlichungen der Akademie für Raumordnung und Landesplanung* 85, Hannover 1974, 1–34; *Modell von Fritsch* auf S. 16, *Modell von Howard* auf S. 18.



for unmarried brothers and unmarried sisters. Over the long term the communes faced the task of finding new uses for the large and expansive buildings either as schools or for strictly charitable purposes.

Adaptation to the structures and conditions of the wider society was a process, which for some towns lasted into the 20th century. The settlements were each affected to a different extent by the processes of urbanisation, of stagnation, as in the case of Gnadenfeld and by integration into a metropolis as in the case of (Winston-)Salem. The smaller former settlement congregations, insofar as they are still locations for congregations of the Moravian Church, have been able to retain something of their old unique way of life, even if this is only to a more limited extent. This is especially so because in many cases many members of the Moravian Church no longer live on site.

3.12 Construction for the outline plan of the city in Wachovia. Drawing after the specifications of Ludwig Nicolaus von Zinzendorf, around 1756 (Source: UAH TS Mp 100.6)



The Moravian Church

Life and philosophy of the Moravian Church in her settlements, seen in historical and contemporary perspectives

Author: Rev. Dr. Jørgen Bøytler (PhD), Unity Business Administrator, reverend of the Moravian Church Christiansfeld.

The Moravian Church

The Moravian Church has a number of characteristics that are rooted in the theology and in a more than 270 year-long history. It was founded in its present form in a pietistic religious and political environment. It developed, when the Enlightenment was changing Europe. A particular kind of congregational life, including construction of a number of settlements, developed in the first 80 years of existence of the church²⁵. Almost simultaneously, the church embarked upon foreign missions in faraway places. Over the years, the church changed shape; it ceased to create new settlements, but established conventional church entities. In this process, the church grew to a far greater size. Emphasis on Christian life was strong, and an ecumenical understanding was part of the framework of the church, as members of the early Moravian Church included Lutherans, Reformed and Moravian adherents. A system of so-called “Tropes” furnished all the groups with the right of belonging to the church. A strong Christology and a deep conviction for bringing the Gospel to non-Christians shaped the church. In this way the church has taken root in genuinely different cultures.

Because of an increasing interest in the Moravian settlements as cultural heritage, and because of the immense influence the settlements as phenomenon had on the development of the renewed Moravian Church, it is important to describe the religious background and the dynamics related to theology and mission that inspired the 18th Century Moravians to build towns. Supposedly important reasons for the creation of the settlements exist within the Moravian ecclesiology. Interest in this topic is not lessened by the fact that the concept of founding settlements ceased to exist in the early 19th Century and therefore the settlement concept is unknown in most of the Moravian churches in the Global South, although South Africa and to some extent the Caribbean’s make the exception.

The Moravian Church is founded theologically, missiologically, ecclesio-logically and historically well within the sphere of mainstream Protestant church.

Scholarship and literature concerning the Moravian Church

Few, if any churches the size of the Moravian Church, are better described than this church. Vast archival resources are available in the Unity Archive in Herrnhut and the Archive in Bethlehem, Pennsylvania and indeed in a number of archives of European and American congregations, and in other parts of the Unity.

The Moravian Archives include numerous volumes of literature relating to the Moravian Church. As many rendered the Moravian Church, and especially Count

²⁵ The word “church” I use here well knowing that only gradually the renewed *Unitas Fratrum* developed from being a movement within the German Lutheran Church, an “*ecclesiola in ecclesia*,” into being a church or denomination.

Zinzendorf, controversial, the critics published bulks of literature, criticising the Moravian Church. The Church itself published books, sermons, papers, and pamphlets. The interest was on systematic, dogmatic, and historic issues; hymns and pious writings were plentiful, sermons and practical instructions in the life as a Moravian were made available. Notably, for obvious historical reasons, mission soon gained importance in the publications.

The German literature includes books on liturgical, historical, musical, theological, catechismal, missional, and architectural subjects. Dissertations and books on Moravian Theology are also available for a German-speaking constituency. Mission history is a voluminous affair. The settlements and the congregational structure attract the interest of anthropologists and sociologists. In general church history of the 18th and 19th Century, one will usually find chapters or at least footnotes concerning the Moravian Church. Probably best known are the so-called "*Lebensläufe*", biographies written by the individual members.

The Moravian archives contain important historical documents. However, the archive is also a living part of the congregation, because new material still comes into the archives.

The Anglophone world benefits from numbers of books covering many of the above-mentioned issues. Sociological studies deal with Moravian communal life; a great number of books pays interest to the theology of Zinzendorf, who writers view as being anything from a religious lunatic to a religious, or even Christian genius. Books on Moravian mission history, at least until the late 1950s are available.

Books on the theology of the Moravian Church largely deal with the theology of Zinzendorf²⁶. Included are a number of books and articles on the mission-theology of Zinzendorf, and in some cases Spangenberg. Other books, mostly of historical interest, describe the relation between the Moravian Church and other denominations. Naturally, the relation between the Moravian Church and the Lutheran Church creates interest in earlier books, and the interest is seen in present day USA. In the British Province, the relation to Anglicans and Methodists is relevant.

Fundamental understandings of the Moravian Church

When attempting to describe the Moravian Church, there is a need to establish a certain theological platform. That would mean an account of the systematic theology of the Moravian Church. However, there is a real question as to whether such a theology can be said to exist. In addition, if one is looking for a systematic theology per se let alone a "Moravian Creed," it will be in vain²⁷. Spangenberg

26 *Spangenberg's "Idea Fidei Fratrum"* is the best known; one can also mention *David Nietzchmann's "Grundlehren der Evangelischen. Gemeinen, die man seit 300 Jahren die Brüder nennt,"* Büdingen 1742 and the books of Hermann Plitt: "*Die Gnade und Wahrheit in Christo Jesu,*" Niesky 1883 and „*Die Gemein Gottes in ihrem Geist und ihren Formen,*" Gotha 1859. In 1749 the Moravians published in London "An account of the doctrine, Manners, Liturgy, and Ideons of the Unitas Fratrum."

27 A modification to this statement is proper: The Easter Morning liturgy is under strong influence of the creeds, and we can well understand it as a creed in its own right. Many Moravians do so (Freemann 1998, p.9). Zinzendorf saw the Easter Morning celebration in connection to the Orthodox Church. Originally, the creedal part had a Christological focus, but was later

states in the preface of “An Exposition of Christian Doctrine” that it is not a confession or a creed, but an expression of the Moravian insight into the Gospel (Spangenberg 1959, Preface of author, p. IV.). The Augsburg Confession is the confession of the Moravian Church, says Spangenberg. Zinzendorf had the view that one cannot write a systematic theology anyway, the only Christian system is Christ. That does not necessarily mean, however, that a Moravian theology is absent; only that Christianity itself is not conceptional or creedal but relational. Neither does it mean that creeds are unknown to Moravians. Since Zinzendorf was close to the Lutheran Church, the Augsburg Confession played an increasingly important role in the Moravian Church. The “The Ground of the Unity” document still plays an important role today, at least in Europe and USA, in the Eastern West Indies Province and in parts of Tanzania. The Moravians consider it a doctrinal statement, but not a creed. On the contrary, it does mention “the creeds (that) in particular gained special importance.”

Two other documents are important to mention: The first is “A Brotherly Agreement” of 1527 and the second is “The Moravian Covenant for Christian Living, formerly known as The Brotherly Agreement of the Moravian Church,” revised several times. The former expresses the spiritual life of the early Herrnhut community and the latter is a modernized version used in the US Moravian Church.

The role of Scripture in the Moravian Church calls for attention. The Holy Scripture is the sole standard of the doctrine and faith of the *Unitas Fratrum* (COUF 1995: p.14.)²⁸. The Moravian Church considers the “Word of the Cross” the centre of Scripture; the theology is Christo-centric. The creeds recognised by the *Unitas Fratrum* formulate “a Scriptural confession” (COUF 1995: p.14). The creeds must be proven in light of Scripture. Scripture has no system but Christ, meaning it is not possible to find a philosophical, much less any theological system in the Bible as was attempted by the Lutheran scholastics.

It is relevant to consider how the Moravian Church understands her own theological view. When statements are made to the effect that the Moravian Church was formed by awareness that Christianity is relational and devotional, not conceptional, these refer to the concept of the Heart Religion which is , relational and devotional in its own right (Freeman 1998: p.5). The experience of faith and life is foundational and when so, it is an experience shared by Africans, Americans and Europeans alike, independent of their cultural context. The historical and cultural contexts shape the conceptional, liturgical, and institutional expressions of the visible Church. The Ancient Moravian Church explains its theological understanding by dividing theological and ecclesial matters into essentials, ministerials, and incidentals. The Moravian Church in different parts of the world shares a number of liturgical and institutional expressions. The relational and devotional apprehension of Christianity is the fundamental understanding in Moravian theology, the conceptional, liturgical, and institutional expressions are the framework extended to a Trinitarian creed (*Handbuch* 1990, p. 53). “The Moravian Covenant for Christian Living” states that “A Moravian confession of faith is to be found in the Easter Dawn Liturgy” (Moravian Covenant, p. 6). The liturgy is in substance mainly Luther’s Shorter Catechism, modified over the years. It can therefore be maintained that no specific Moravian Creed is available, but a desire to present such a one, or at least being able to express a creed of the Moravian Church, can to some degree be recognised.

28 Church Order is quoting “The Ground of Unity”.

in which the Moravian Church is settled, and they developed in accordance with the Heart Religion. They are the vehicle of the Heart Religion and unless they fossilize, remaining devoid of substance, they will on the one hand develop in accordance with faith and life, and on the other hand they will support faith and life and thus offer a framework for devotional life in a relational mode.

The theology of the renewed Moravian Church was in the early days strongly influenced by Count Zinzendorf. Though several of the issues of his time play a less significant role in the 21st Century, a number of the topics of his time still have relevance for understanding the Moravian Church today. The Enlightenment questioned the concept of original sin, which leads to the corruption of the human nature, because it questioned human capability and motivation. Zinzendorf, being under influence of the Enlightenment²⁹, recognised the value of human life without giving up the idea of the Fall, which according to the argument of the Enlightenment resulted in at least limitations in human nature. The important theological perception of Zinzendorf was that the original sin was taken away on the cross, as it is expressed in liturgical formulation: “for you have through your blood reconciled all things with yourself, (be it) those on earth as well as those in heaven.”³⁰ This means that God through his grace has freed all human beings from original sin, certainly, but it further means that humanity has a potential.

Zinzendorf makes the connection between creation and salvation, *mein Schöpfer mein Heiland* as the starting point for his understanding of the Trinity (Hennig 1939; p.45). He partly bases this assumption on his understanding of the word *logos* in the Prologue to the Gospel of John. *Logos* is not signifying “word” or “speech,” but *ratio, causa, i.e. causa prima*, and that means God (Freeman 1998: p.83). One can only understand the Christo-centric theology, when appreciating that Christ is creator, being within the Trinity. Zinzendorf develops the understanding of the Trinity and describes God, the Father, as almighty, above the whole creation, holy and loving, together with the Spirit, who is above the souls. As the Saviour is *causa principalis (prima)* the Spirit is *causa instrumentalis*. As Hennig points out the phrase, “My Saviour my Creator” indicates that man and God belong together, that the creation is the heart of the Creator (Hennig 1939; p.56.)³¹. It also reflects a radical understanding of God’s incarnation in Christ; the incarnation is creation returning to the creator, or rather the creator reclaiming the relationship with the creation.

Tolerance was another issue of the Enlightenment. Pietism is a movement par-

29 When the term Enlightenment is used, it is used recognising the extensive width in understanding the issue. Immanuel Kant called it the time when man “stepped out of his self-inflicted tutelage,” and became an autonomous individual, equipped with sound reason, critical sense and free discernment (Bredsdorff 2004:11).

30 From the Danish Liturgy: “thi du har jo ved dit blod forliget alle ting med dig selv, være sig dem på jorden eller dem i Himlene.”

31 Hennig has intensively dealt with the sentence *Mein Schöpfer mein Heiland*, but space does not permit a further examination of the notion here. Likewise, Hennig addresses the issue “Zinzendorf and the Enlightenment.” He suggests that the concept Creator/Saviour is Zinzendorf’s answer to the enlightened man who struggles with how to deal with the revelation in contrast to rationality. Hennig says “In this formula is for the Enlightener (*Aufklärer*) Zinzendorf a clear testimony found... which man can include in his confession: The enlightened man is found right in the centre of revelation, otherwise revelation was nothing” (Hennig 1939:56). (My translation)

allel to the Enlightenment and partly a child of it, as by putting the individual personality including the religious feelings³², in focus, it was a rebellion against the church as institution and worldly power: The individual personality was the carrier of truth, not the church as an institution. The grandmother of Zinzendorf brought him up almost in the core of the Hallensic Pietism. She was close to Francke, and partly for that reason Pietism strongly influenced Zinzendorf's thinking. However, he developed in the early 1730s a critical attitude to the Hallensic pietism. Zinzendorf gradually came to a rejection of the Pietistic striving for holiness as he, in accordance with Luther, focused on the centrality of grace. Turning away from legalism and the Pietistic struggle for salvation and sanctification, Zinzendorf, and together with him the developing Moravian Church, found confidence in God's grace and forgiveness and emphasised the joy of salvation. The Moravians were given the label "the cheerful Pietists," indicating that the pious ways and the importance of the individual as a Christian remained intact, but without any rigid Pietistic legalism. Within the Moravian Church the "teaching of universal justification,"³³ became a watermark of Zinzendorf's theology. It developed into the concept of Heart Religion³⁴, and positioned the Herrnhutism³⁵ in relation to Pietism. To Zinzendorf the Saviour/Creator is tolerant, gentle and patient and this meant that forms of religion are conditioned historically and culturally, according to Zinzendorf (Freeman 1998; p.47.).

Having depicted Herrnhutism as a strain of Pietism, as far as the role of the individual was emphasised, the accent on community and fellowship in Herrnhutian thinking, exemplified through the establishing of closely knit communities in Moravian settlements, is equally important. As an example, the Choirs and the Bands in the Moravian settlements were groups that served the community and the individual members alike.

When describing important issues in Zinzendorf's theology, the impact of mysticism must be included. The role of mysticism in the life and thinking of Zinzendorf changed during his life, but he was constantly under the influence of several currents of mysticism of his time. According to Dietrich Meyer, Zinzendorf's mysticism was coloured by his belief in the eminent importance of grace (Freeman 1998; p.58ff.). He stated that his mysticism was Christ's mysticism; only through Christ can human beings come to know His Father. Zinzendorf was often attacked for being a separatist for the way he established Herrnhut as well as for

32 Speners "Pia desideria," 1675 marks the outset of pietism.

33 First, found in the late 16th Century by Samuel Huber.

34 The individuals having "Christ in his/her Heart" belonged to the Heart Religion and were in principle found in within all denominations.

35 "Herrnhutism" and "Herrnhutian" is used here deliberately in a direct translation from German (and Danish), although the use of these words is not common in the English language, they would rather be "Moravianism" and "Moravian." The word Herrnhutism indicates the sum of what originated from Herrnhut, and is a concept, which is used especially in continental Europe.

some of his words and writings. He was, therefore careful to avoid the separatist tendencies of mysticism, underlining that faith was found even in the historic churches; people of the Heart Religion were found in all churches. Zinzendorf uses the term “Religion” for that which communicates God through Christ. The knowledge of God was found through Christ and thus the knowledge of God was clear and not hidden in the darkness.

Music and poetry were important to Zinzendorf and a musical tradition developed within the Moravian Church.

The Globalised Moravian Church

The history of the Moravian Church is normally divided into two main-parts: The Ancient Moravian Church and the Renewed Moravian Church. This makes sense, because the Ancient Moravian Church existed in a defined period, from 1457 to c. 1630. After a period of time the Renewed Moravian Church came into existence in the new settlement in Herrnhut, and the official date of founding is August 13, 1727. The time between the disappearance of the Ancient Moravian Church and the reappearance of the church is called by Moravians “the time of the Hidden Seed.”

The idea of a third period of the Moravian Church, namely from the middle of the 20th Century, when the Mission-Provinces became Unity Provinces, is when the Moravian Church went from consisting of two Moravian provinces, the European and the American with a central leadership in Europe, to consisting of more (and more) provinces, most of them now in the former mission-areas. This is a paradigm-shift; this is when the Moravian Church moves from being a Western church doing mission overseas to being a globalised church with a growing constituency in the Global South and a stagnating group of members in the North. This is a time when the church in some areas develops into a majority church and experiences a new development of not only theological orientation, but also leadership, membership and self-understanding.

Essentials of the Ancient Moravian Church

Many recognise the Moravian Church as the church which originated in Herrnhut, Count Zinzendorf being the primus motor, and the Moravian Church in the early days of Protestant mission being the church which sent the greatest number of missionaries to distant places. However, what today is considered the Moravian Church is in fact the Renewed Moravian Church, or even the Globalised Moravian Church. The Ancient Moravian Church is the antecedent of the Renewed Moravian Church.

John Hus (1369-1415) is not the founder of the Moravian Church, but his teaching and preaching in Prague, inspired by John Wycliffe (1324-1384) from Oxford, and especially the execution of John Hus as a heretic at the Council in Constance in 1415 together form part of the roots of the Moravian Church. Hus was critical towards the Roman Catholic Church and its abuses, especially the sale of indulgences, Roman Catholic beliefs and practices in relation to the administering of Holy Communion and the preaching in Latin, all common practices at the time.

A small group of Taborites wanted to establish a Christian community in which they could live according to their faith. They were under the influence of Peter Chelchicky, who had studied at university, and was a peasant, thinker, and pacifist. In 1457, they founded the Jednota Bratrská society, in Latin the *Unitas Fratrum*. Initially it was nothing but a group of people living in the village Kunwald, under the leadership of Gregory, a nephew of the Utraquist archbishop Rockycana, but the rulers considered them heretics and persecuted them severely in the following years. More and more people joined the group and, in 1464, the group held the first synod, which agreed upon a creed. They gave up their membership of the existing church and a Waldensian bishop ordained three of its members; the *Unitas Fratrum* was now a church. The history of the Ancient Moravian Church takes us through almost two centuries of Central European church history – and political history. It remained small; some accounts say it had up to 150,000 adherents. The ideal of the first generation of the Brethren was the Early Church, the focus was the saving work of Jesus Christ, and their way they lived out their faith was to devote themselves in complete obedience to what they interpreted as the standards of Christ. Their central Biblical text was the Sermon on the Mount. The Brethren were inheritors of the Taborite, the radical form of the Husite Reformation. In this early period, the distinction of Christian faith and life between essentials, ministerials (that which served the essentials) and incidentals (the way things were done) played an important role.

During the first decades of the Lutheran Reformation, the Ancient Moravian Church struggled to position itself between Lutheranism and Calvinism; after the Schmalkald War, accommodation with Lutheranism and Calvinism became a practical necessity, because many brethren sought freedom in Poland and Prussia (Rican, 1992: p.394.)³⁶. In the second half of the 16th Century, the Brethren expressed their fundamental openness to the European Reformation in all its tendencies and they dealt theologically with the questions discussed in the Reformation churches. According to Molnár, in the end, the result was the Calvinisation of the Unity. In the discussion with the other reformers, the fundamental ecclesiological principle of the Unity was the maxim of not allowing the intervention of secular power into matters of faith, which is freely given by God (Rican 1992: p.394.).

Throughout its history, the Unity was generally illegal and avoided absorption by the larger Protestant movements, yet it was always seeking contact and cooperation. The Battle at the White Mountain in 1620 marks the end of the Ancient Moravian Church, the *Unitas Fratrum*, and although in the following century it continued to live in small cells in Poland, it literally disappeared from the scene. In the Moravian tradition, the time from the end of the Ancient Moravian Church until the advent of the Renewed Moravian Church is called the time of the “hidden seed.” The reestablishment of the Moravian Church in 1727, is considered by the Moravians to be the new sprouting of what had been waiting dormant for decades.

The Ancient Moravian Church developed from a rather radical movement into a church, which embraced a theology based in the second Reformation. It did so under the impact of writings of Peter Chelchicky, through an acceptance of

36 The author of the final chapter (p.390-420) of Rican’s book “The History of the Unity of Brethren” is Amédeo Molnár, surveying the theology of the Unity of Brethren.

creeds, a socially less revolutionary attitude, acceptance of, for example, a cup for Holy Communion made from silver, and acceptance of a liturgical structure in the church service. One exponent from that period is the scholar, teacher, and bishop Jan Amos Comenius.

The renewed Moravian Church and her settlements

The official date of founding of the Renewed Moravian Church is August 13, 1727. Only five years previously, the German Christian David and a few other Christians, who had their roots in the Ancient Unity, had been looking for a place to live in freedom. They founded the town Herrnhut in Upper Lusatia in Lower Saxony on the land of Count Zinzendorf. In 1732, ten years after the first beginnings were established in Herrnhut, five years after the founding of the church, the first missionaries crossed the Atlantic, travelling from Herrnhut, boarding a ship in Copenhagen, and landing in St. Thomas at the former Danish West Indies, (today U.S. Virgin Islands) on August 21, 1735. Herrnhut was still under construction, the principles of a Moravian settlement were still at the developmental stage and the structure of a Moravian Congregation was still a hazy cloud of ideas and experiments. Important liturgical structures and theological ideals, like the Pilgrim Congregation, the “Ideal Striver” even the Sifting Time³⁷, were all yet to come. The Renewed Moravian Church did not even exist as a church yet. Nevertheless, the mission to foreign countries had started.

If one is looking for a systematic theology per se let alone a “Moravian Creed,” this will be in vain. The Augsburg Confession is the confession of the Moravian Church, says Spangenberg. What in the understanding of Zinzendorf comes closest to a creed is “*Ein und Zwanzig Diskurse über die Augsburgsche Confession*,” but this is not a creed. However, this does not mean that a Moravian theology is absent; only that Christianity is not conceptional or creedal but relational. Neither does this mean that creeds are unknown to Moravians. The “The Ground of the Unity” document plays an important role, and two other documents are also important to mention, and are dealt with in more detail below: The first is “A Brotherly Agreement” of 1527 and the second is “The Moravian Covenant for Christian Living, formerly known as The Brotherly Agreement of the Moravian Church,” revised several times. The former expresses the spiritual life of the early Herrnhut community and the latter is a modernized version used in the US Moravian Church. The Scripture is, according to the Moravian Church, what the Triune God has used as a vehicle for His revelation; the Holy Scripture is the sole standard of the doctrine and faith of the Unitas Fratrum. The Moravian Church was formed by awareness that Christianity is relational and devotional, not conceptional, it refers to the concept of the Heart Religion, relational and devotional in its own right (Freeman 1998: p.5). The experience of faith and life is foundational. The historical and cultural contexts shape the conceptional, liturgical, and institutional expressions of the visible Church. The Ancient Moravian Church offers in its theological understanding a model for understanding the relation between rela-

³⁷ During the period lasting from 1743 to 1750 Zinzendorf and his followers used a mystical language in an overwrought way to describe Christ and their relation to him.

tional/devotional and conceptional by dividing theological and ecclesial matters into essentials, ministerials, and incidentals. However, although the relational and devotional apprehension of Christianity is the fundamental understanding in Moravian theology, the conceptional, liturgical, and institutional expressions are the framework in which the Moravian Church is settled, and they developed in accordance with the Heart Religion.

A description of the significance of the Moravian values in connection to the Moravian towns is one of the important issues in trying to understand what the Moravian Church is in Continental Europe. The renewed Moravian Church was born as a “Settlement Congregation”³⁸, and for almost two centuries its development in Continental Europe took place mainly within the settlements, although these also served many outreach purposes. Comparatively there were far fewer new Moravian church settlements in the British Isles, though Fulneck in Yorkshire and Grace Hill in Northern Ireland are examples of classical Moravian Settlements. However, the official (British) point of view in 1891 was that “settlements (are) not of the Essence of the Brethren’s Church.” (Church Book 1891: p.12ff). One could argue that the establishment of Herrnhut, with its special social organisation, was not the necessary outcome of their religious views. Rather, because the exiles from Moravia and Bohemia came to live in a foreign country, relatively isolated from the indigenous people, they naturally formed a society in which they felt comfortable. Moreover, they had to comply with the regulations of the Peace of Westphalia, stating that the community would have to exist only under special territorial regulations determined by a Sovereign or Overlord. When settlements were established in the UK, it was only because the Moravian preachers were obliged by law to obtain a license allowing them to preach, and they therefore also decided to found settlements.

The settlements were theocratically ruled for shorter or longer periods, but they all included a certain degree of democracy. There is an inner relationship between what later generations labelled as Herrnhutism and the spirit of Enlightenment. As a religious body Herrnhutism included spirituality, enthusiasm, and rationality, the rationality component became especially important after the death of Zinzendorf in 1760 and this is indeed visible at the time of the establishment of the later settlements.

It is equally important to note that the development of Moravian towns is one of three characteristics of the Moravian Church. The other two are the mission work and the Diaspora work.

The founding of Herrnhut is the new beginning. Notably, the founding of a town is at the same time the founding of a new church, a new denomination. Of course, in 1722 that was not a visible fact; for quite a long time the inhabitants of Herrnhut were part of the Lutheran congregation of Berthelsdorf. Christian David

³⁸ A settlement congregation is in German Ortsgemeine. The German term indicates that it is a congregation situated in an Ort; in a particular location. The term finds its use as a description of a congregation in a town or village, often being a Moravian settlement, contrary to a regional congregation, which is the contemporary term for a congregation covering a larger area with smaller groups of Moravians living scattered.

only brought the first “real” descendants of the Ancient Unity into Herrnhut in 1724. There is also an interesting debate on whether the fathers of Herrnhut were of Czech or German origin. They came out of Moravia, the present day Czech Republic, but it seems they had roots in the German part of the population. The architecture of Herrnhut shows more connection to Saxony than to Moravia, which is not surprising, as the German influence in Herrnhut was strong.

No plan is known to have existed apart from what was apparently a vision of Christian David and of Zinzendorf. Zinzendorf’s vision was to establish a village that should function as an *ecclesiola in ecclesia* at Berthelsdorf. Zinzendorf had a number of ideas, not fixed into spatial patterns at the time, rather visions of a better life for those complying with his ideas, visions for a society with a kind of theocratic government.

The real plan and the perfect plan

The plan of Herrnhag serves as a model for several later Moravian settlements. Zinzendorf was finally banished from Saxony in 1736 for being a heretic. It was then that he uttered his famous words, “*We must now, ... “gather together the Pilgrim Congregation and proclaim the Saviour to the World.”*”³⁹ Following Zinzendorf’s banishment from Herrnhut, and needing a new base from which he could put into practice his ideas of bringing the Gospel to foreign and overseas destinations, Zinzendorf and his followers were allowed to settle at Marienborn. They founded a settlement, which they called Herrnhag (The Lord’s Grove). The congregation wanted to design the town to suit the purpose: To function as headquarters for the activities, and the base for the missionary outreach. This alone however would not necessarily result in the town plans in it self.

A perfect plan can be imagined (Buijtenen, 1975: p.468.). It shows the centre as square (*Platz*). The Hall (*Saal*) is situated immediately on the square, in a central place, together with the congregational houses (*Gemeinhäuser*) facing the square, and behind these the private and individual houses are found. The number of streets varies from one settlement to the other, but they should form a symmetric pattern towards the square. Traffic should pass through at the outskirts of the town. The planners would situate the Choir Houses in accordance with the position of the church, meaning the Sisters’ houses should be close to the end of the church where the Sisters sit (the Sisters’ side) etc. The inn (*Gemeinlogi*) is close to the main entrance of the square on the brother’s side. Even private houses of prominent persons would be facing the square (Merian in Buijtenen 1975: p.467f).

Richter’s explanation of the structure of a Moravian Settlement Congregation (Richter 2003: p.3.)⁴⁰ shows the square (*Platz*) as the absolute centre, the church

39 Hutton, Book II, Ch. 5: The edict of banishment, accessed 01.06.12, available on <http://www.fullbooks.com/History-of-the-Moravian-Church1.html>

40 It has been shown that a number of types Moravian Settlements exist, hereunder the “Cross road design,” (Herrnhut, Ebersdorf, Kleinwelka), the “Two road design” (Herrnhag, Christiansfeld, Gracehill), the “Four road design” (Gnadau, Königsfeld, Sarepta, Niesky, Nazareth), the “Parallel design” (Fulneck, Fairfield, Elim), (source Architect Jørgen Toft Jessen, exhibition in the Christiansfeld Centre, April 2008). It is a similar exercise to what Richter does,

(*Saal*) located on one side, other communal buildings, Choir houses, and other buildings on the other three sides. The axis dividing the church into a Sisters' side and a Brothers' side, divides the whole structure, making the positioning of the Brothers' house, the Sisters' house etc. obvious. The square is principally devoid of traffic, leaving space for people to meet in individual or communal circumstances. It is more than likely that the cross being formed by the pathways and the water fountain in the centre of the square carries the symbolism of Christ, being the invisible centre of the community.

Notably the symmetrical design, beginning at the hall, and continuing out into the town, corresponds with a separation of genders, but also with the equality between genders. Already early in the history of Herrnhut, Sisters were included in the various management boards, not in equal numbers with the men, but still showing a comparatively high degree of equality.

The utopian city

The development of the early town plans coincided with the time in the life of Zinzendorf, and therefore in the life of the Moravian Church, which is called the "Sifting Time." Zinzendorf developed a substantial mystical religious ideology, focusing strongly on the Saviour (Religion of the Saviour), the wounds of the crucified Christ, and the relation between the believer and the crucified in that time. It grew out of all proportion and called a lot of negative attention to the Moravians, but influenced the design of the settlements. The intimate relationship between the congregation and the Saviour meant that the Saviour truly was living in town, the point of focus being the church hall, in which the congregation would experience deep fellowship during the church service. The late Baroque elements suit the purpose. "*The Saviour has in such a wonderful way built himself a home, like those seen in the Oriental air castles that one moment were there and the next were gone.*" (Buijtenen 1975: p.472f.) .

A question is, in which sense was Zinzendorf under the influence of mysticism, especially the Protestant mysticism represented by Johann Arend. In any case, Zinzendorf's Christo-centrism seems to overpower the mysticism, especially the teaching of the "Inner Light." Yet, Zinzendorf being drawn towards mysticism in his younger days and living through the "Sifting time" later, indicates that the whole idea of a city built on Christian principles related to ideas shared with 17th and 18th Century mysticism (Bergmann 1961: p.44ff.).

The notion of the ideal city is presented through the preceding decades in various forms. The one to mention here is Johann Valentin Andreae's "Christianopolis," an utopian city⁴¹. Sir Thomas More (1478-1535) presented the idea in Strasbourg in 1619 as "Republicae Christianopolitanae Descriptio," a classic utopia in line with "Utopia," especially "the town Amarout." It is possible that the Puritan Settlement of New Haven from 1638 is a reflection of Andreae's Christianopolis,

when finding two types of settlements and additionally special cases (Richter 2003:3-6). Also Merian shows different types of settlements (Buijtenen, 1975:469ff)

41 Accessed 02.06.12, available on <http://www.trivia-library.com/a/utopia-theory-in-history-christianopolis.htm> seen on 01.01.09. Andreae's Book Christianopolis has been published numerous times.

delivered via the last bishop of the ancient *Unitas Fratrum* Jan Amos Comenius (1592-1670). Comenius was fond of Andreae. It is unlikely that any direct line of Comenius' involvement with Andreae and the plans of Herrnhag can be proved. Andreae's second letter to Comenius includes the following: *'You may read the tablets of our shipwreck, and improve them if you wish. We shall be happy if our great design is not annihilated. Thus, sailors comfort themselves, who through sailing the wrong way, fortunately open up new lands to their successors. The goal was to destroy idols in Religion and in Science [Literature], and to replace them with Christ'. However, the idea of Christianopolis being an inspiration is not foreign. Seng states: Finally the Zinzendorffian beginnings in Herrnhut and Herrnhag in Wetterau can be mentioned, as like the compact town-like structure of Andreae's Christianopolis, in these pietistic settlements make for such a straight, though less closed uniform type of house building would have given. As something new, the house of gatherings (Versammlungshaus) was seen as the centre, circumvented by a vegetable garden like in the description of the island of Sinold.* (Seng, 2001: p.87.).

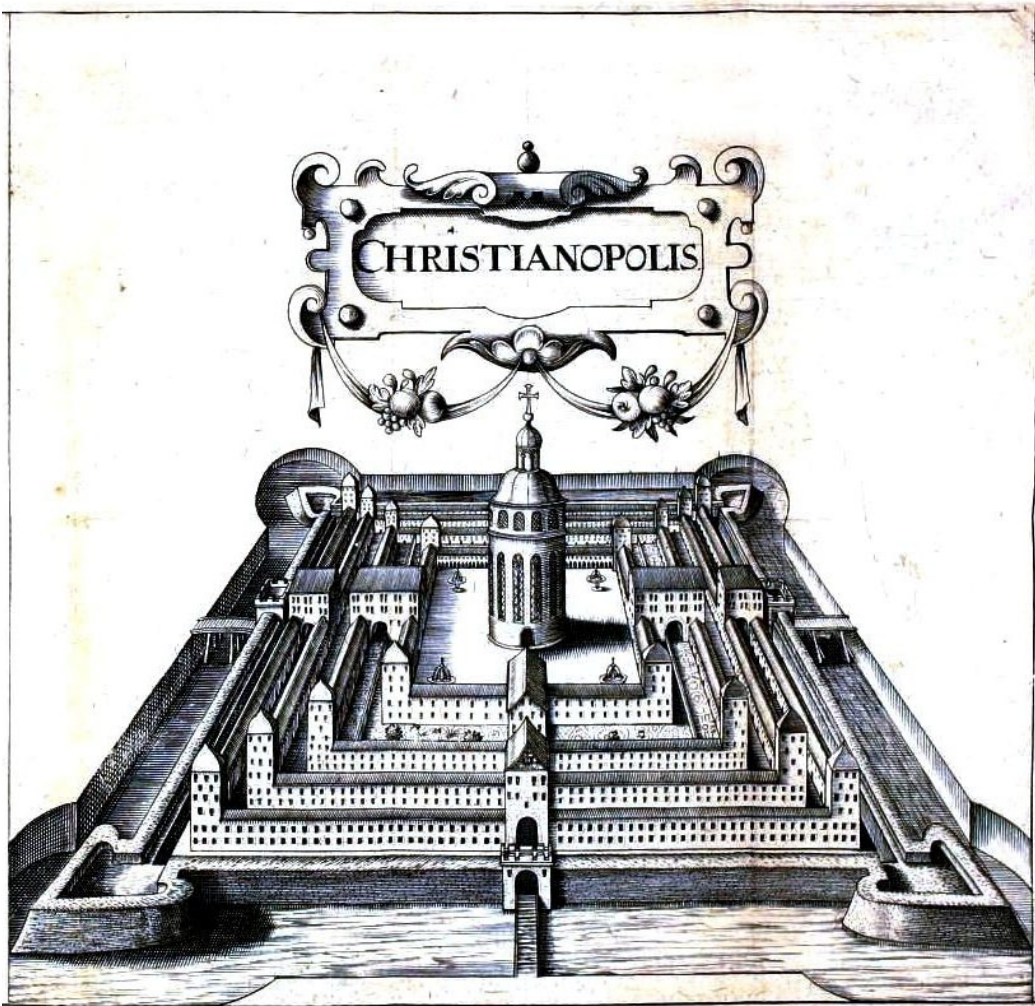
Weber's theory applied to Moravian settlements

Max Weber's *The Protestant Ethic and the Spirit of Capitalism*⁴² is a study of the relationship between the ethics of ascetical Protestantism and the emergence of the spirit of modern capitalism. Weber argues that the religious ideas of groups such as the Calvinists played a role in creating the capitalistic spirit. Weber first observes a correlation between being Protestant and being involved in business, and declares his intent to explore religion as a potential cause of the modern economic conditions. He turns to Protestantism for a potential explanation. Protestantism offers a concept of the worldly "calling," and gives worldly activity a religious character. While important, this alone cannot explain the need to pursue profit. According to Weber, Calvin provides this explanation. As Calvinism developed, a deep psychological need for clues about whether one actually had a guarantee for salvation arose, and Calvinists looked to their success in worldly activity for those clues. Thus, they came to value profit and material success as signs of God's favour. Other religious groups, such as the Pietists, Methodists, and the Baptists, though not believing in predestination as the Calvinists do, had similar attitudes but to a lesser degree.

So according to Max Weber, Protestantism is the foundation of capitalism because the Protestant, especially the Pietists and the Puritan Christian person, is industrious, but not being allowed to indulge in extravagances he will conserve the yield of their labours in capital. In the case of the Moravian settlements, a certain part of the yield is for the benefit of the congregation, the society, and it is therefore contributing to the relative wealth of the communities. There is no doubt that the Moravians felt strongly the "moral justification of worldly activity" as being the right to work for the community. Peculiar for the economic set up in the Moravian settlements was the fact that eventually the artisans owned their

42 The following is available in Weber's „Die Protestantische Ethik und der Geist des Kapitalismus“, Danish translation: „Den protestantiske etik og kapitalismens ånd.“

3.13 Johann Valentin Andreae's *Christianopolis*, presented by Sir Thomas More in Strasbourg as "*Republicae Christianopolitanae Descriptio*", 1619.



own businesses, but owed their freedom of action to the Elders who were granting permission to do business within the towns⁴³.

Gollin points out differences between the economic development of Herrnhut and of Bethlehem, PA. They were both dominated by the idea that Christ was the owner of all possessions, though the communal economy in Bethlehem from 1742-1762 was different from that of Herrnhut. Herrnhut had a small, but significant number of individuals from the German aristocracy (Gollin 1967: p.217ff.). According to Gollin, Weber is only dealing with the community of Herrnhut, not with that of Bethlehem, which is a mistake, because Herrnhut is not representative for the Moravian settlements and certainly not for Bethlehem. This still does not change the fact that industrious townships developed in and under groups of people that bore all the important signs of being Pietistic. It is also a fact that these

43 Bethlehem, PA, operated from 1741 to 1762 as a cooperative, communal society, referred to as "The General Economy." Individuals were in this period not supposed to own land or businesses. According to Katherine Carté, Bethlehem's leaders never intended the communal economic structure to be a permanent aspect of life for the Moravians in North America." (see www.zinzendorf.com) The system changed in 1762, allowing individual ownership of businesses, but still on land leased from the congregation. In 1844 the church abolished the lease system.

same groups, mainly through their own labour, were able to sustain large costs in financing endeavours in the mission fields, meaning yielding a profit not being spent on their own immediate needs, rather being invested in long-term projects⁴⁴.

In the period from 1760 to 1782, the church made a constitution for the Moravian Church. The government of the Saviour played a strong role because the Moravian congregation was supposed to be a particular people of the Lord. The constitution could even deal with detailed questions. Nevertheless, before the Synods agreed upon the constitution, work committees had been chewing through the paragraphs, and that meant that they had worked through the problems in a rational process (Thyssen 1984: p.153.). The regulation of many details and plans of the settlements took place through the influence of the constitution.

Life and work in the early settlements

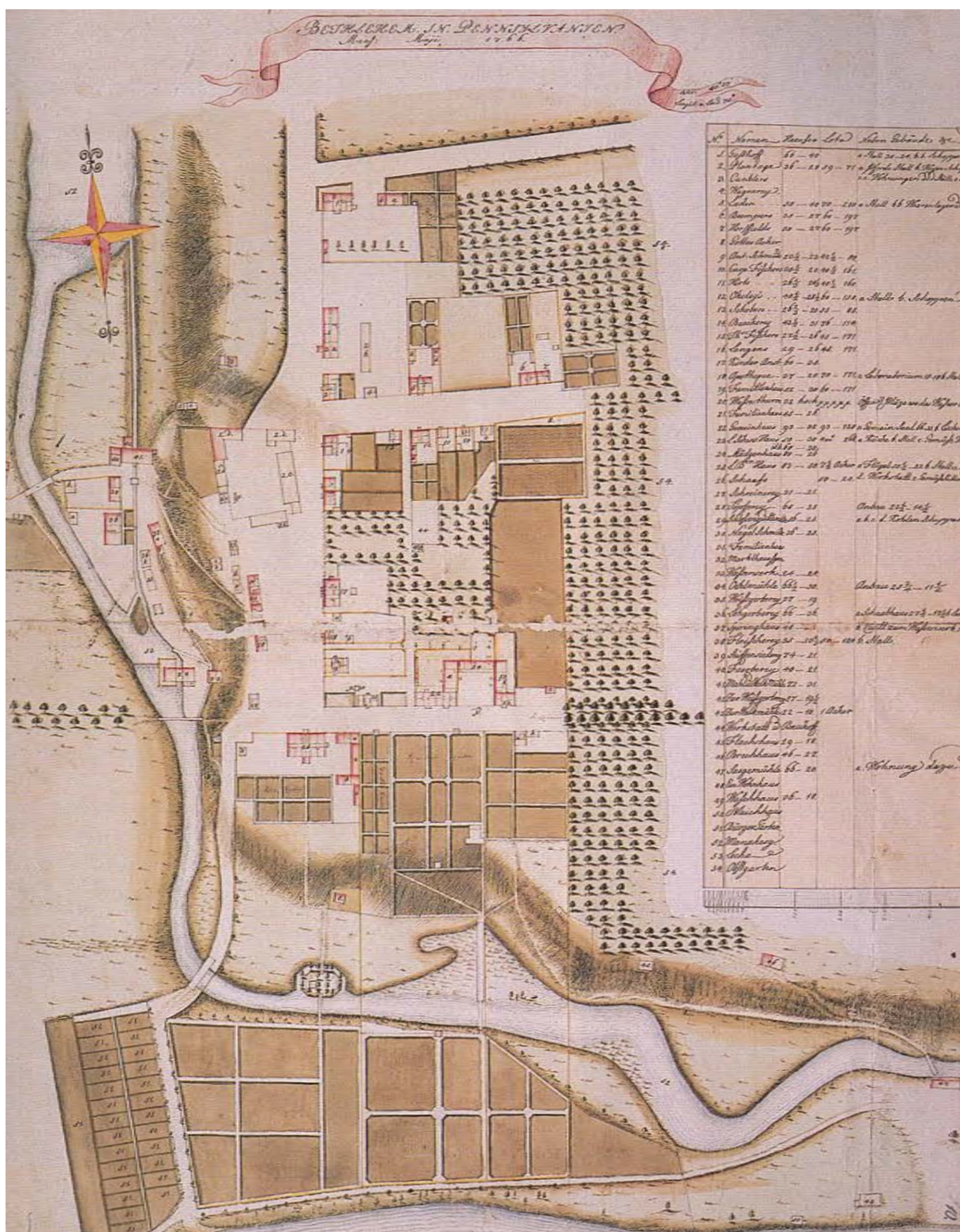
The people living in Herrnhut were under strict rule (Hutton 1909, Book 2, Ch. III). The employment of the pattern established there, was in use for the development of more than twenty Moravian settlements all around the world. The Elders of the church watched over every phase of life, secular as well as spiritual. The village itself operated on a communal basis in which every member contributed according to his ability and shared according to his need. There was no competition in business, and the congregation owned and controlled all the resources of the community. The industrial arts were carried on within the village, and many Moravians were noted artisans. Those who did not work as artisans often laboured on the farms. They, too, lived in the village; but every day they went to the adjoining fields. The Christian religion was as much a part of life as breathing. Naturally, all who came to Herrnhut or one of the other communities to apply for membership were subjected to a careful screening. Many applications were turned down. Neither Herrnhut nor any of the later Moravian settlement looked for converts.

The congregation consisted of those who remained at home and worked and those who went out to carry the Gospel to other lands or participate in the Diaspora work. Bishop Spangenberg told those who lived in the settlements that they were the “commissariat,” or “the supply department,” for those on active mission in faraway lands. Each person contributed to the welfare of all, and each received according to his or her needs; Zinzendorf’s ideas were important for the development of the settlement Bethlehem, PA. He believed the Moravians themselves ought to support their preaching and missionary work through their own resources, rather than relying on payment from the communities and congregations they served. This would allow the Moravians to understand themselves as independent servants of the Saviour, not as slaves to the people they tried to help and teach (Carté)

The discipline, order, control, and piety were decisive factors in designing and

⁴⁴ Interesting and relevant as it might be, this is not the place to move into a deeper discussion with Gollin. It is a not only fruitful, but also necessary discussion between Political Science and Theology. However, what is relevant here is that according to Gollin the developments in Herrnhut and Bethlehem were very different, mainly due to circumstances that were not theological but social and anthropological.

constructing the town. The work discipline was instrumental in erecting, not only Herrnhut, but many of the other towns as well, often built in a relatively short time. This was a new and very practical way of interpreting *praxis pietas*. The economy of the settlements as a whole was built on agriculture, industry, building construction and trade, though the importance of the different activities differed from town to town: Examples of this can be seen from the fact that Bethany (1759) in North Carolina was mainly a smaller farming community, while Christiansfeld (1773) in Denmark was a small-scale industry- and artisan's community. None of the businesses were based on competition, but on control by the Elders,



3.14 Plan of Bethlehem in Pennsylvania, may 1766. (Unitätsarchiv Herrnhut)

who through granting permissions to individuals and Choirs secured the variety of crafts and industries to supply whatever the inhabitants needed. This economic set-up is crucial for the development of the towns, partly because the quality of the artisans' work should be high in order to satisfy the Elders, partly because new settlements would give room for new master artisans needing a place to work, but not being in competition with a fellow master in an existing town. The concept of group endeavour was a *priori* in working within the Moravian settlements. In Herrnhut, the property belonged to the so-called "Diacony," holding the lands, farms, and all larger establishments under control. The village and the society spent the revenues for general purposes.

After the events on August 13, 1727, an intercession started, and was to last for over 100 years. It meant that in Moravian understanding even building projects and new settlements were an issue dealt with spiritually. In a Moravian settlement, any daily task of work was a *Gottesdienst*, a "Service for God" (Schempp 1969: p.35).

The influence on contemporary Moravian life and values of the Moravian towns

It is obvious that the Moravian towns represent a number of values. Beyond any doubt, they have historic significance; they might have a direct influence on present day Moravian life as well. Even to individuals outside the ranks of the Moravians, the towns have something to offer. The settlements are complex entities, and the functions of the towns have changed. In a postmodern world, which in many ways is more complex than the 18th and 19th Century, the Moravians find other qualities from living in the towns today than their predecessors did. Put together with the fact that the Moravian way of living has dramatically changed; the life and to some degree the values have changed, though the core and the identity prevails; the description of their influence can in any case only be incomplete. Present day Moravians are not living in a one or two hundred year old time capsule, but are partakers in the contemporary society. Yet, philosophical ideas and religious values connected to being Moravians play a role, and these values are to some extent related to the towns and settlements. Therefore, an attempt to pinpoint the influence on today's Moravian life presented through the Moravian towns shall be ventured here:

Liturgical life and aesthetics

The idea is that any work, any task, is a service to God. Many other Christian groups and denominations share this belief and this service is currently performed by supporting the church, the poor, the mission, through living in consciousness of the environment, etc. The Moravian terminology of liturgical life derives from Zinzendorf's understanding of liturgy. Most clearly within the Moravian Church this can be traced in the amount of volunteer work offered by substantial numbers of Moravians who often spend several hours a week doing different activities related to the congregation: Meetings, music rehearsals, serving as a servant in the hall (*Saaldienner*), singing in the church choir, doing upkeep and repair work

on property owned by the church, etc. The liturgical life is an integrated part of living as a Moravian in a Moravian settlement, qualities like “identity,” “service,” “hope,” “resources for assisting fellow human beings” can be mentioned. Moravians will state that they connect a number of positive experiences to a liturgical life.

The architecture is for the one living in or visiting a Moravian town, something that has aesthetic⁴⁵ value. The whole idea of having the central square as a place for the celebration of life, the church being the obvious focal point, where in the worship and spiritual life with God and fellow human beings is most intensively lived. Then again, observing the other houses on the square, moving to the business- and private quarters, ending at God’s Acre, many people will tend to find clear aesthetic qualities. What many people perceive as peace and tranquillity in buildings, squares and gardens, reflect qualities of a time past. If the aesthetics in a Moravian settlement is a perception of a *structured sensation*, it expresses what Locke (1632-1704) and Hume (1711-1776) argue, i.e. that it makes up the fundamental comprehension, meaning that the aesthetic contains a value per se. This would hardly be surprising seen in a post-renaissance philosophical historical perspective. It means that it might be possible to find a Kantian *transcendental aesthetic* emerged in the Moravian aesthetic. Kant (1724-1804) indeed argues that one must take away attention from the experienced objects like time, space, things etc. and draw attention to the experience itself. The experienced things, the town room, the buildings, the square etc. are instrumental for the experience.

In being a congregation (*Gemeinde*), one must bear in mind the Moravian understanding of the fact that the physical context plays a role, as the congregation is able to identify with not only a geographical place, but also with a structure. This construction contains a number of qualities and tasks, a structure, which contributes to the definition of the group and which expresses some of the desires and the identity of the group. However, as the settlements, the structures are found in different places, and as the fundamental identity of the group is based upon a common faith and conviction, namely the Christian Gospel, the Moravian group is not found only in Moravian towns. It is a fact shown by the development of the Moravian Church in different cultures and without the settlements, as is the case of the Tanzanian Moravian Church.

The settlements have been important in shaping the Renewed Moravian Church and they still form an important part of the Moravian identity, directly in Europe and USA, and indirectly through the fundamental understandings developed within the settlements. However, no settlements were founded in East- and Central Africa or in Central America.

45 Aesthetics is here understood as the teaching of the beautiful or the noble as being something that one can perceive (perceptio). This is normally understood as being found in the fine arts.

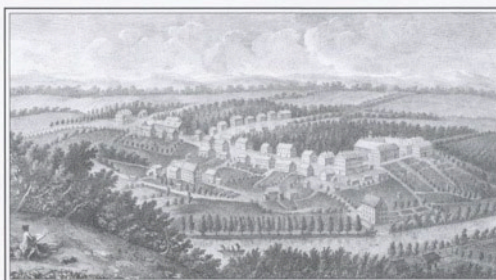
Description of the Moravian settlements that could best fulfil UNESCO's criteria

The following represents a brief description of the settlements that satisfy the requirements for 'settlement congregations' and 'place congregations'. The description is in alphabetical order. All texts and illustrations are derived from 'Deutscher Historischer Atlas, no. 3'. The atlas' text concerning Herrnhut is very comprehensive and is thus reproduced in slightly abridged form.

Bethlehem, Pennsylvania, USA

Bethlehem in Northampton County was founded about 100 km north of Philadelphia at the confluence of the Monocacy Creek and the Lehigh River. In 1741, the Unity managed to buy 500 acres of land. The name of the settlement goes back to Zinzendorf, whose arrival there coincided with Christmas Eve. The outpost above the river valley, which grew constantly due to immigration, developed into the most important Moravian base in North America. It became the seat of the Pilgrim Congregation responsible for the inland mission, and the site of several trades. While comprehensive planning is hardly recognizable in the settlement's layout, there is a functional differentiation in its parts. The place developed along the main road coming in from the south, with two almost parallel streets branching off eastwards. The Brethren's main buildings were erected along the southern one. The far north was occupied by the congregation farm.

The place became the centre of a "common economy" of the Brethren's settlements in the area during the first few years. To those within the Barony of Nazareth belonged not only the settlement of Nazareth, but also the agrarian settlements scattered across the territory, such as Gnadenthal (1745), Christiansbrunn (1752) and Friedensthal (1755). One special annexe was Gnadenhütten, about 40 km upstream on the Lehigh River, a settlement of 500 Mohany who lived under the pastoral care of Bethlehem, also on a common budget. There was no individual husbandry of private property throughout the whole economic and settlement structure. However, the system of common housekeeping collapsed in the 1760s and was replaced by one of private initiatives controlled by the congregation which also retained all land and real estate. Despite these reforms, the population decreased as immigration from European congregations diminished and harsh restrictions kept non-members from moving in. The 1820s witnessed the beginning of industrialisation in the Appalachians with coal-mining in the Lehigh River valley. In 1854, when the settlement congregation was dissolved and integration into Co. Northampton took place, population figures was just above 1000, but then, as an important centre of the coal and steel industries (Bethlehem Steel Works), Bethlehem grew to become an important industrial town.

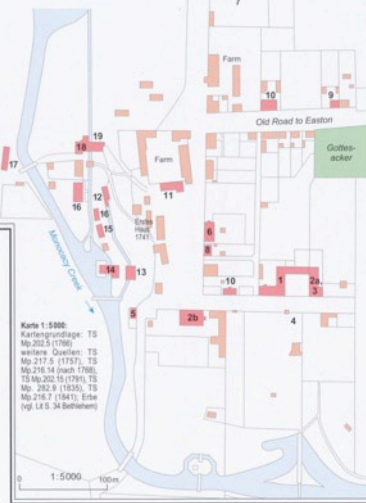


1 BETHLEHEM (Pennsylvania)
gegründet 1742

- 1 Gemeinhaus 1742/43 mit Bell House 1746 und Old Chapel 1751
- 2a Erstes Brüderhaus 1744, Schwesternhaus 1748
- 2b Zweites Brüderhaus 1748
- 3 Schwesternhaus 1748, Anbauten 1752, 1773
- 4 Waisenhaus 1753
- 5 Wirtshaus
- 6 Kinderanstalt 1754
- 7 Gemeinloge (Sun Inn) 1758
- 8 Apotheke 1763
- 9 Erster Laden 1763
- 10 Zweiter Laden um 1763
- 11 Markthäuschen
- 12 Brunnenhaus
- 13 Wasserwerk 1754/61
- 14 Ölmühle 1743/63
- 15 Wellgerberei 1743/61
- 16 Lohgerberei 1743/45, 1761
- 17 Seifensiederei
- 18 Färberei 1759
- 19 Schrot- und Walkmühle, Bauten seit 1743

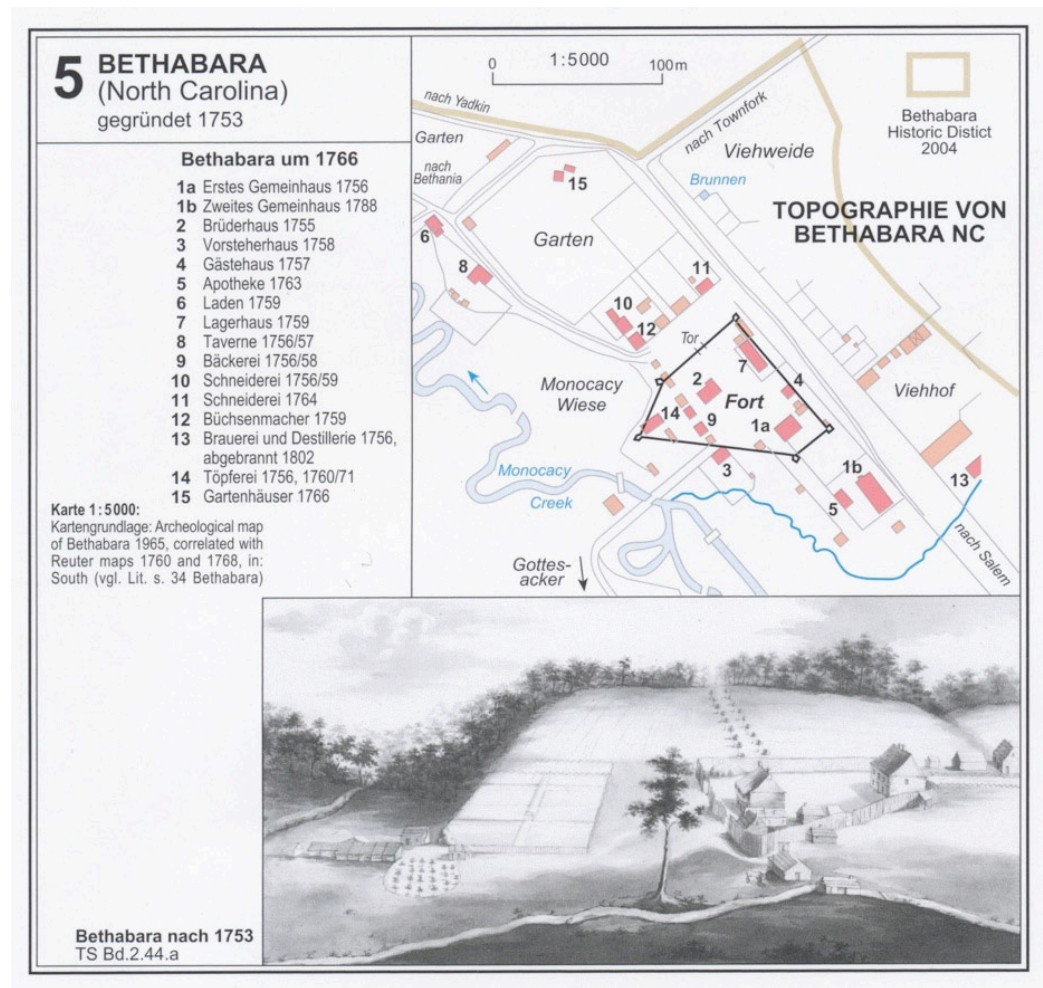
Bethlehem
1784
Tb. Mp. 200.2

**TOPOGRAPHIE
VON BETHLEHEM PA**



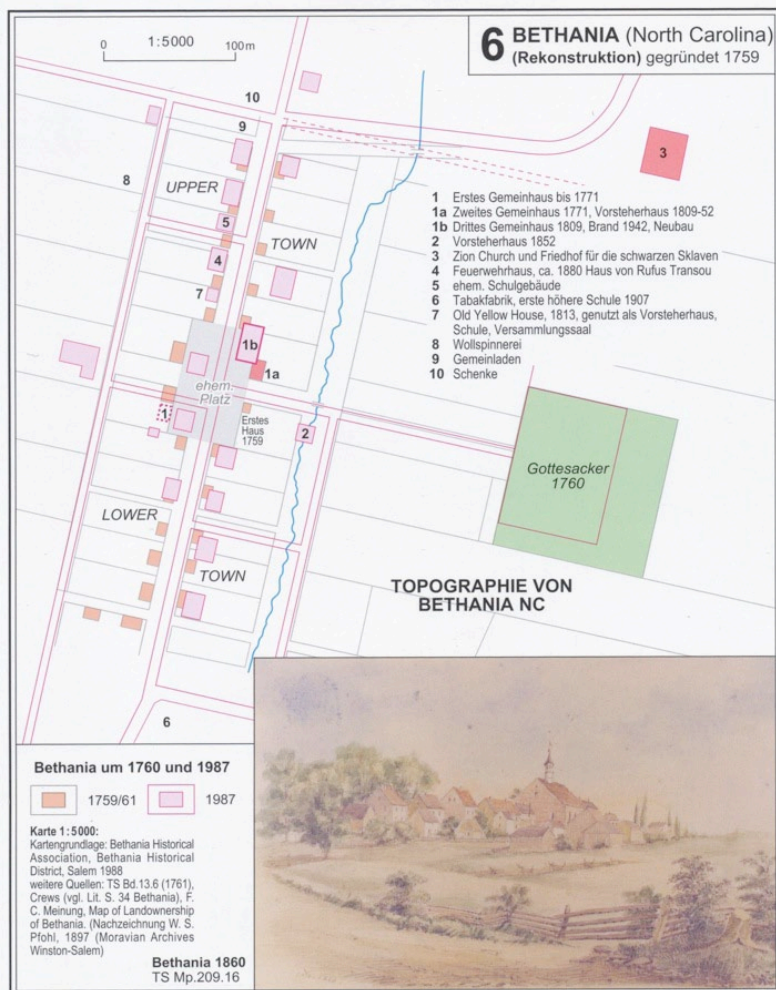
Bethabara, North Carolina, USA

In 1753, the pioneering settlers came from Pennsylvania via the Great Wagon Road to Wachovia. To get their colony started, they formed a temporary settlement congregation which they called Bethabara (House of Passage). The settlement had probably not been conceived of as permanent, so there had not been a formal plan for its layout and the buildings were only log cabins on stone foundations. In 1755, a grist mill was erected. Fear of Indian attacks in the vicinity led the settlers to surround the place and the remote mill, even God's Acre, with a stockade in order to protect themselves and other settlers in the area. When hostilities with the Indians ceased, Bethabara began to flourish. Reuter, the experienced surveyor who had surveyed Wachovia, drew up a plan for the further extension of Bethabara in 1758. It was an attempt to integrate existing structures into a regular layout plan which was hardly realized. Moreover, a fairly large congregation house was built. By and by, Bethabara's success questioned the initial plan for a central settlement in Wachovia. Ultimately, another successful foundation, Salem, took on this function leading to the decline and abandonment of Bethabara as most inhabitants relocated after 1771.



Bethania, North Carolina, USA

Bethania's foundation followed in 1759 as an agricultural settlement about 5 km northwest of Bethabara. This was on the one hand due to the temporary sharp increase in population in the wake of unrest, and on the other, a way to curb Bethabara's unwanted dominance in Wachovia. Reuter initially measured out a rectangular village of 2000 acres and 24 plots, comparable to the new foundations in Central Europe. The plots were surrounded by rectangular orchards on three sides. The settlers in the southern Lower Town were regular Brethren, while those in the northern Upper Town were refugees who wanted to become congregation members in Bethabara. After the disturbance in the frontier zone had ceased, the seven Brethren in the Upper Town pressed for an extension of the plots already in use at the expense of the vacant ones, because they wanted to build bigger houses. Reuter was therefore charged with conducting a survey of Bethania which then became enlarged to 2500 acres. The central square, too, was affected by the reorganization as the settlement became a two-row street village. The settlement congregation was given a congregation house (three consecutive buildings), but no facilities for the single brothers. Bethania continued to rely on its agricultural produce. Marketing benefited from a wooden plank road with a length of about 207 km by which the rural site was made accessible in 1854.



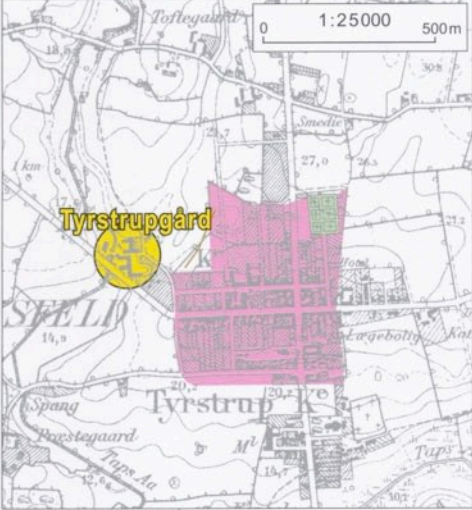
Christiansfeld, Denmark

Christiansfeld was created under Danish rule in the former Duchy of Sleswick, in the young moraine landscape north of the Jutlandish harbour town of Hadersleben (Haderslev). The Brethren's entry to Denmark was facilitated by Zinzendorf's ties to the court in Copenhagen. As a cousin of Queen Sophie-Magdalene, he had been invited to the coronation of Christian VI. In the capital, he instantly introduced Moravian assemblies which continued on a smaller scale after his departure. From 1735 the movement spread in the country, especially on Fyn and in Jutland. One result was the foundation of a small congregation in the hamlet of Stepping. Although the Moravians' work in Denmark was growing, a dispute between the King and the Count proved obstructive to their activities. However, when King Christian VII (1766-1808) visited the Moravian settlement in Zeist on a journey through Europe, the attitude towards the Unity of the Brethren at court changed for the better and the ruler proposed to found a settlement congregation in his dominion. Earlier decrees against the Brethren were revoked and they were allowed to freely pursue their religious practices in his territories. The financier Christian August Struensee proposed founding a congregation in northern Sleswick to boost the weak local economy. The King, who was also Duke of Sleswick readily accepted, partly because the Danish state was Lutheran. The Unity of the Brethren agreed to settle in the Duchy and drew on its Copenhagen members Jonathan Briant and Johannes Prætorius to initialize the foundation process.

The royal stable at Tyrstrupgård in Haderslev was bought, not far from the Moravian toe-hold in Stepping and just a little west of the Kongevej, the main country road running north-south across the Jutland peninsula. In 1772, the king signed a concession with far reaching privileges for the place which was to be named after him. On Sundays, church services were held in Danish, on weekdays in German. Christiansfeld's basic layout is shown in an undated plan signed by "Schlegel," although the final plan probably goes back to Johannes Prætorius who had participated in the foundation of Gnadau in 1767. The design is based on two parallel main streets, the Lindegade and the Nørregade, the former linking Stepping to the Kongevej. These parallel streets were connected by a rectangular central square, on the western side of which the congregation hall was built. The development of the settlement was complete by 1800.

Aided by the royal dynasty and thanks to the various trades, practised there, the settlement prospered, only to lapse into a period of stagnation after 1814. The Kongevej was re-aligned in 1853 to run directly through Christiansfeld where the congregation had kept lodgings at the junction with 4t5. There, the convention which ended hostilities between Denmark and Germany was concluded in 1864. From then up until 1920 the Danish border ran a few kilometres north of Christiansfeld. The building structure of the market town (dating from 1869) has been well preserved to date. Christiansfeld is a main congregation for an affiliate community in Hamburg.

13 CHRISTIANSFELD (Dänemark, Sønderjyllands Amt gegründet 1773



- Gutshof
- Ortslage 1773
- Gottesacker

Karte 1:25000
 Kartgrundlage: Geodætisk Institut Danmark, 1:20 000, Blätter M 3609 Christiansfeld und M 3610 Hejls; Ausgabe 1924/28, revidiert 1946, verkleinert auf 1:25 000
 weitere Quellen: TS Mp.183.4 (1770), T Mp.161.1 (1770), TS Mp.163.3 (1790)

TOPOGRAPHIE VON CHRISTIANSFELD

- Grenze der Herrnhuter Siedlung 1790

Karte 1:5000:
 Kartgrundlage: Christiansfeld, Karte von N. Staunager, 1812 (Brødre-gemeinheden arkiv, Christiansfeld) weitere Quellen: TS Mp.161.2 (1773), Thysen, Bayler/Jessen (vgl. Lit. S. 34/35 Christiansfeld)



**Christiansfeld
1797,
Zentraler Platz**
 TS Mp.161.3

- 1a Interim-Gemeinsaal 1773-77
- 1b Gemeinsaal 176/77, Anbauten 1796/97
- 2a Haus des Vorstehers 1773
- 2b Haus des Predigers 1773
- 3 Brüderhaus 1774, erweitert 1777, 1793, 1801
- 4 Schwesternhaus 1776
- 5 Witwenhaus 1779, Seitenflügel 1797/99
- 6 Gemeinlogis 1773, später Hotel
- 7 Apotheke 1788
- 8 Laden 1778
- 9 Knabenschule 1788
- 10 Mädchenschule 1784
- 11 Honigkuchenfabrik 1783
- 12 Spritzenhaus 1778

Ebersdorf, Germany

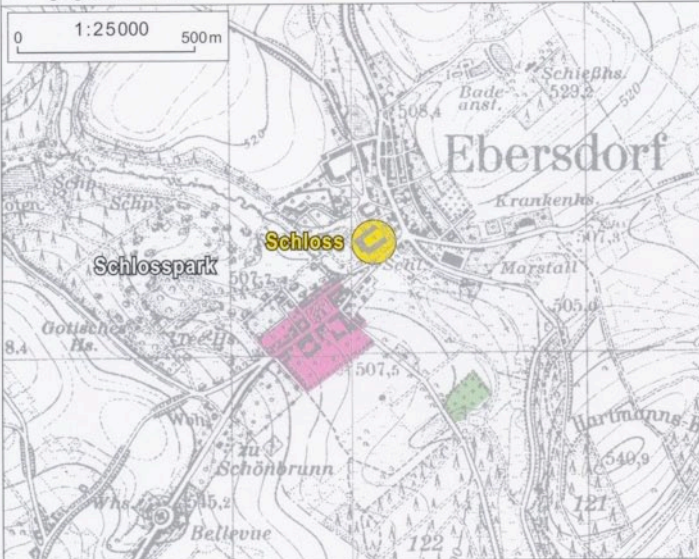
Ebersdorf is situated in the plateau-like Thuringian Slate Mountains close to the River Saale's middle reaches. This rural settlement in the Oberland, first mentioned in 1401, had originally been a manor with an outlying estate and twelve farms which became the residence of a side-line of the house of Reuz in 1694 (-1848). Countess Erdmuthé-Benigna von Solms-Laubach had at the end of the 17th century introduced a strictly Pietistic form of life in accordance with the ideas of Philipp Jacob Spencer. Her daughter, Zinzendorf's first wife, had been brought up in this way.

In Ebersdorf Castle (built in 1698, park laid out in 1710), a castle congregation had evolved gradually alongside the Lutheran parish. This already had its own assembly hall for religious purposes and in 1715 its separation was put into effect with the appointment of a court pastor. The first Moravians who came to Ebersdorf, however, did not simply join the castle congregation. One group of awakened, among them household staff, soon met for their own assemblies. Because of their educational work in the orphanage they held their meetings there from 1736 onwards. The Single Brothers and Sisters who until then had lived in the castle, moved into two houses flanking the entrance opposite the church. Eventually, the "Congregation of Institutions" led, on the basis of two princely decrees (1746 and 1751), to the establishment of a fully-fledged settlement congregation. Thus, Ebersdorf consisted of three parts, the village with its parish church, the representative castle and the Moravian settlement with its characteristic buildings along the road to Lobenstein. The Moravian settlement's successive evolution created a slightly random layout pattern. The broadening on one side of the main road in its southern course may be a planned invention to form the typical square with the (adjacent) congregation hall (1746). God's Acre had already been created in 1740 by Georg Steiner, a student of the Prussian landscape architect Peter Joseph Lenné.

Ebersdorf became the site of many trades in the Coir houses and in several factories (sealing wax, cardboard articles, tobacco refining). However, this kind of economic impulse did not suffice to lead the remote place into the age of industry. The duality of two municipalities in Ebersdorf was only abrogated in 1920 in the newly founded state of Thuringia.

7 EBERSDORF (Thüringen, Saale-Orla-Kreis) gegründet 1746

0 1:25000 500m



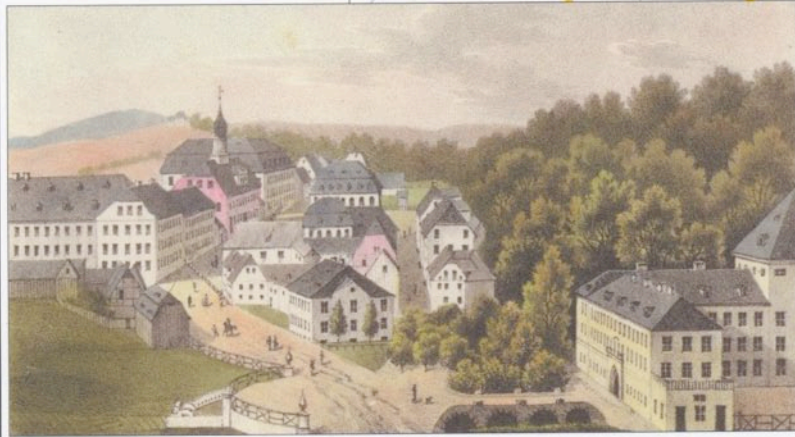
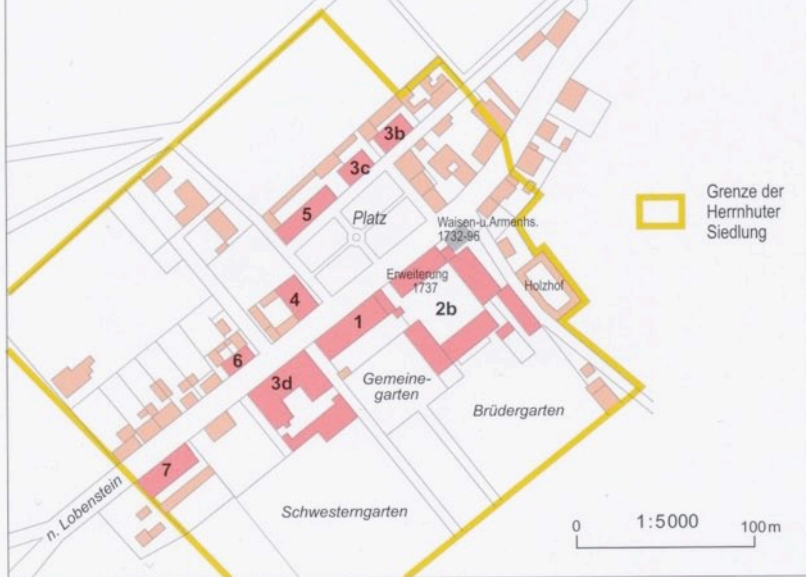
- Schloss
- Herrnhuter Siedlung 1761
- Gottesacker 1740



Karte 1:25000
Kartengrundlage: Topographische Karte 1:25 000, Ausschnitte aus den Blättern 5535 Lobenstein, 5536 Hirschberg a. d. Saale, Ausgaben 1938
weitere Quellen: TS Mp.61.3 (1761), TS Mp.61.9 (1761), TS Mp.61.1 (1782), TS Mp.61.5 (1789) TS Mp.61.2 (1792)

TOPOGRAPHIE DER SIEDLUNG DER HERRNHUTER IN EBERSDORF

Karte 1:5000:
Kartengrundlage: Croquis über das Dorf Ebersdorf 1853, Verjüngung 1:2000, (Archiv Brüdergemeine Ebersdorf), TS Mp. 61.6.a (1869)
weitere Quellen: TS Mp.58.11 (vor 1781); (vgl. Lit. S. 35 Ebersdorf)



- 1 Gemeinhaus 1746
- 2a vorläufiges Brüderhaus 1742-48
- 2b Brüderhaus, entstanden sei 1736 durch Übernahme d. Waisen- u. Armenhauses, 1796 abgerissen für Neubau Großes Brüderhaus, dort 1847-1898 Erziehungsanstalt für Knaben
- 3a vorläufiges Schwesternhaus 1742-um 1748
- 3b „Comtessenhaus“, 1745-51 Schwesternhaus, dann vorläufiges Witwenhaus
- 3c „Sorausches Haus“, 1745-51 Schwesternhaus, 1752 Gemeinlogis
- 3d Schwesternhaus, dort 1847-98 Erziehungsanstalt für Mädchen
- 4 Witwenhaus 1783, Anbau 1795
- 5 Haus von 1746, darin Apotheke 1749
- 6 Haus von 1750, darin Thurn- u. Taxi'sche Post
- 7 Tabakfabrik 1788

Ebersdorf 1789
TS Mp.61.5

Fairfield, England

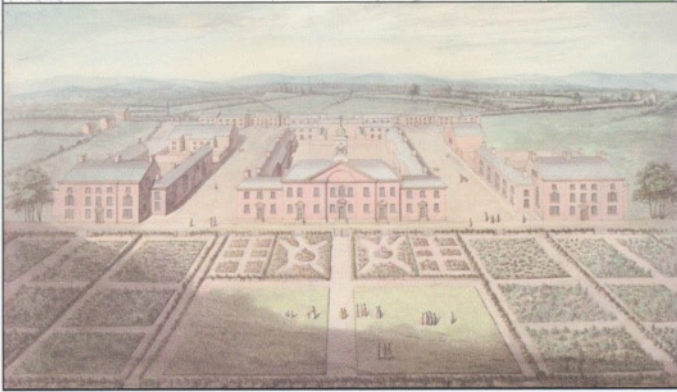
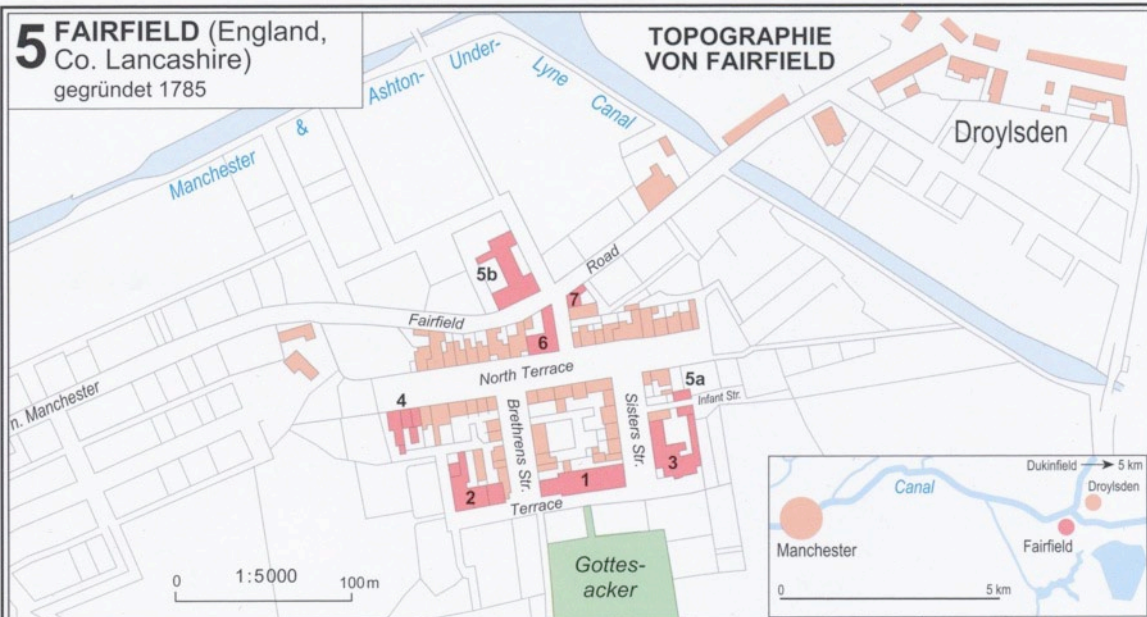
Fairfield (Lancashire) is situated in the western foreland of the Pennines, about 7 km from Manchester's city centre. Since 1743, a congregation for the awakened in three counties had been growing in near-by Dukinfield for which a hall was furnished in 1751 (enlarged 1764). The single Brothers and Sisters found accommodation in privately owned houses before accommodation buildings were created a few years later. The general situation in Dukinfield, however, restricted further development to a small scale. Benjamin Latrobe, leader of the British Province, therefore participated in planning a new community in 1783. This settlement congregation, Fairfield, was created in the heavily industrialized district of Droylsden where a suitable plot of land was available.

Fairfield was built by its own people, headed by Brother John Lees from Clarkesville. He did not only contribute his craftsman's skills, but also money, presumably from a coal-mining business. Fairfield represents an individual planning concept for a Moravian settlement and its layout shows great town-planning skills. The preliminary designs should be attributed to Latrobe's son, young Benjamin Henry who later was to become a famous architect. Several drawings by his hand are extant, one ground plan of the whole ensemble and several elevations for the Moravian standard buildings. The eventual realization came to be more compact with the blocks of houses slightly less stretched. The largely symmetrical composition is accessed by a road opening to both sides into a place-like main street from which again two broad streets (Brother Street and Sister Street) connect orthogonally narrow "terrace". North of this axis, akin to Fulneck, is a row with the hall in the centre, adjacent to the houses of the supervisor and the preacher as well as the Houses for the single Brothers and Sisters, beyond the broad streets. The terrace opposite the row of buildings leads into an open area opposite the exit from the hall, towards God's Acre. Passing through the sequence of spaces from the north can, symbolically, be interpreted as the way to God. The main buildings in Georgian style resemble veritable mansions.

In 1785 Fairfield consisted of the hall, Choir houses and 13 residential houses. Several Moravians moved there, especially from Dukinfield which, nevertheless, maintained an active congregation. Part of the population was employed in a cotton mill. Initially, logistics were a problem due to the settlement's peripheral location, but it was improved in 1795 when the Manchester, Ashton and Oldham Canal was dug. Fairfield was famous for its schools and, for some years, was the home of the Theological College of the British Province.

5 FAIRFIELD (England, Co. Lancashire) gegründet 1785

TOPOGRAPHIE VON FAIRFIELD



- 1 Gemeinsaal 1785 mit Prediger- und Vorsteherhaus
- 2 Brüderhaus 1785, Internat für Knaben 1871-1891, Internat für Mädchen 1906-1922, Fairfield Höhere Schule 1922
- 3 Schwesternhaus 1785, Internat für Mädchen 1786-1908, Theologisches Seminar 1906-1964, Aufenthaltsraum der Gemeinde 1973
- 4 Akademie 1790-1871, Theolog. Seminar 1875-1906, Wohnhaus des Seminardirektors 1875
- 5a 1. Sonntagsschule 1793
- 5b 2. Sonntagsschule 1854
- 6 Gemeinlogis 1785-1848

Karte 1:5000:
 Kartengrundlage: Old Ordnance Survey Map of 1880, 25" Map
 weitere Quellen: TS Mp.169.8 (1973); Darley (vgl. Lit. S. 35 Fairfield)

Fairfield um 1820,
 TS Mp.168.5

Fulneck, England

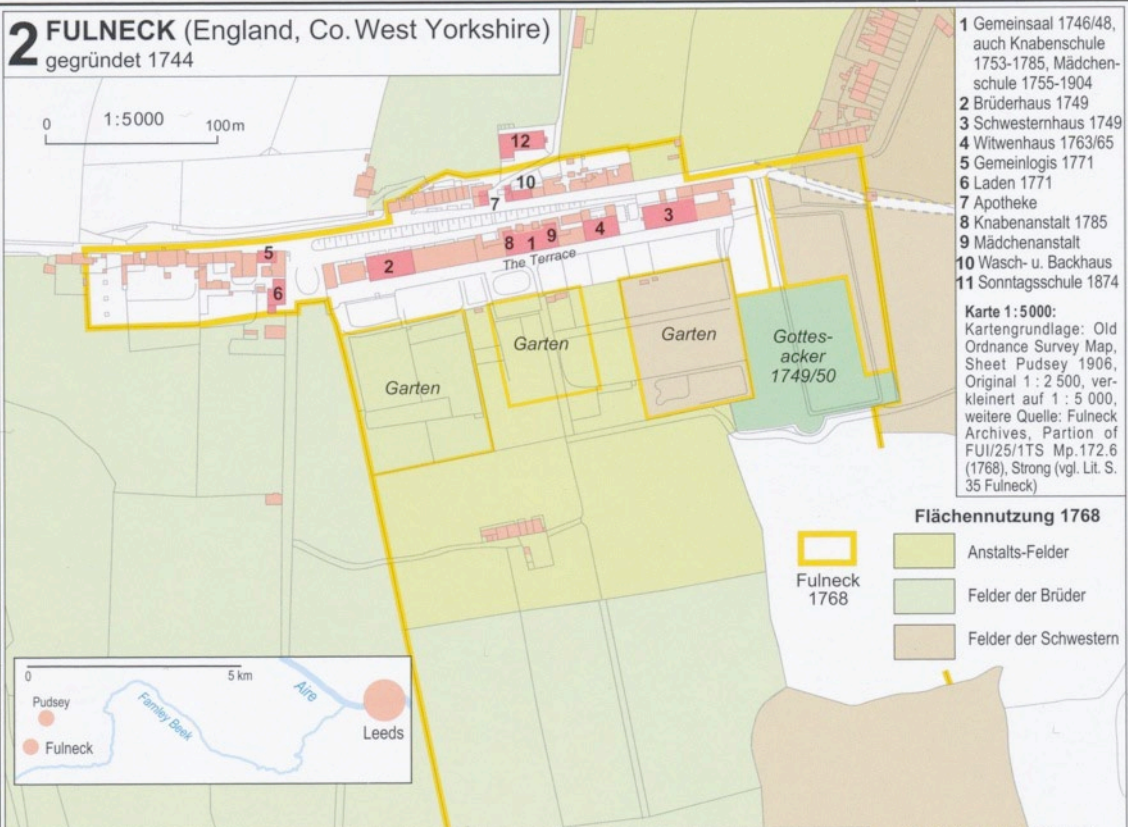
Fulneck (West Yorkshire) is located on the steep north flank of a side-valley to the River Aire in the eastern foothills of the Pennines, south of the market town of Pudsey, which has now become a district of Leeds. From 1738 Benjamin Ingham, an itinerant preacher of Anglican background, had actuated a lively movement of awakening in West Yorkshire, between Halifax and Leeds. The Moravians in London took an interest and formed a Yorkshire Pilgrim Congregation “taking over” the societies he had founded. Their first congregation centre was to be Smith House, a cottage east of Halifax. By 1743, 47 Brethren had come to serve as preachers in five districts. In some places, local members already had buildings for assemblies. At the same time the Single Brothers and Single Sisters were encouraged to move into small Choir houses scattered in and around Pudsey. In 1742, Zinzendorf visited West Yorkshire and was impressed by the progress of the “revival” spearheaded by his collaborators. As the lease for Smith House expired, he recommended focusing the movement’s organization in the region by establishing the first English settlement congregation there.

On his journey, the count overlooked a green valley south of Pudsey and was so mystically inspired by the scenery that he envisaged founding a settlement (Lamb’s Hill) on the southern incline of a ridge called Fallneck. As luck would have it, the terrain was soon offered for sale. Priced below value, Ingham purchased the Fallneck estate with about 9 hectares for the Moravians. The settlement was created along a terrace partly driven into the deep incline. The first part of the building programme encompassed the spiritual and administrative core, i.e. the typical congregation house (Grace hall, 1746) with the hall on the first floor and the adjoining supervisors’ houses as well as the two Choir houses for the Single Brothers and Sisters at some distance (1749). Ingham’s plan to construct a hall as a separate building further up the hill was not pursued. In the following decades, the ensemble of isolated buildings was condensed to become the compact row. Further buildings, among them family homes, were loosely scattered along a slightly raised through road. Down the slope from the terrace were gardens and meadows; God’s Acre was situated on the periphery. In 1763, the settlement’s name was modified to Fulneck, alluding to the provenance of John Amos Comenius (1592-1670), the last bishop of the old *Unitas Fratrum*.

The years between 1746 and 1790 witnessed an increase in population and economic activity. Although the spacious grounds of the settlement permitted small-scale farming, the Brethren focused on trade and crafts. From their new outpost the Moravians displayed brisk activity in the whole area, leading to the extension of some congregations, e.g. by Choir houses in Littlemoor and Wyke. Fulneck itself gained importance in education.

2 FULNECK (England, Co. West Yorkshire)
gegründet 1744

0 1:5000 100m



- 1 Gemeinsaal 1746/48, auch Knabenschule 1753-1785, Mädchenschule 1755-1904
- 2 Brüderhaus 1749
- 3 Schwesternhaus 1749
- 4 Witwenhaus 1763/65
- 5 Gemeinlogis 1771
- 6 Laden 1771
- 7 Apotheke
- 8 Knabenanstalt 1785
- 9 Mädchenanstalt
- 10 Wasch- u. Backhaus
- 11 Sonntagsschule 1874

Karte 1:5000:
Kartengrundlage: Old Ordnance Survey Map, Sheet Pudsey 1906, Original 1:2500, verkleinert auf 1:5000, weitere Quelle: Fulneck Archives, Partion of FUI/25/1TS Mp.172.6 (1768), Strong (vgl. Lit. S. 35 Fulneck)

Flächennutzung 1768

- Fulneck 1768
- Anstalts-Felder
- Felder der Brüder
- Felder der Schwestern



TOPOGRAPHIE VON FULNECK

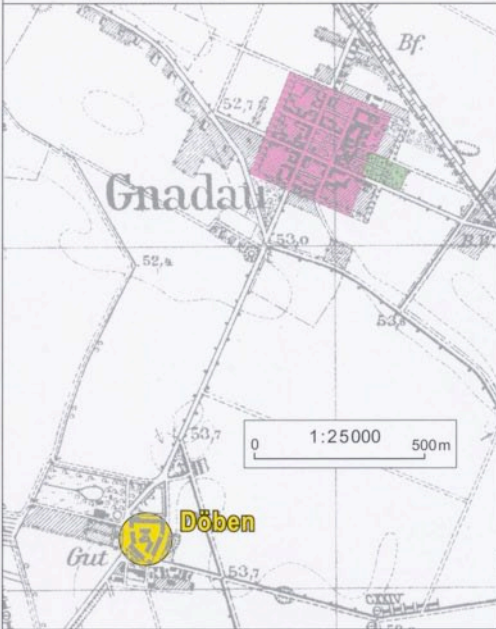


Fulneck 1755
TS Bd.37.a.21

Gnadau, Germany

Gnadau is located in the extensive Magdeburg Börde (or plain), about 8 km west of Barby, not far from where the Saale flows into the Elbe. In 1748, Heinrich XXVIII Reuz (1692-1748), Count and Lord von Plauen zu Köstritz, leased Barby castle with an outlying estate. His successor ceded it to Zinzendorf, his brother-in-law, for the Unity. There, a congregation was formed which met in the castle chapel and arranged a graveyard. Temporarily, the castle became the seat of central Unity facilities. When the lease expired in 1765, Count Heinrich XXV von Reuz-Lobenstein took over the castle and outlying estate from the Electoral of Saxony under an hereditary lease in place of his late father and in the name of the Unity. To secure the unimpeded existence of the congregation, it was agreed to set up a new colony on the lands of the outlying estate of Döben. Thus, Gnadau was founded in 1767. When the lease elapsed in 1808, the Barby congregation was integrated there. Gnadau's plan is regarded as a Brethren Unity's ideal layout. The settlement is arranged around a square ornamental place, the straight streets lining and intersecting it form eight compartments. The main buildings are arranged openly around the square and the hall with adjacent buildings placed on one of its sides, flanked by the houses of the Brothers and Sisters. The planned settlement is encompassed by an avenue lining its square form and setting it off against the monotonous Börde landscape. The manorial economy of Döben was later supplemented by working a printing press and a bakery (Gnadau Prezeln) to sustain the living of the Brethren. In 1814 the "Gnadau Institutes" (Gnadauer Anstalten" were set up, first with a boarding school for girls, followed by one for boys (1832-61). Gnadau has exerted influence on the other Protestant churches on several occasions (in 1841 with the Friends of the Light (Lichtfreunde) movement and in 1888 with the formation of the Association for Evangelical Communities and Evangelization (Verband für Gemeinschaftspflege und Evangelisation).

12 GNADAU (Sachsen-Anhalt, Kreis Calbe a. d. Saale) gegründet 1767

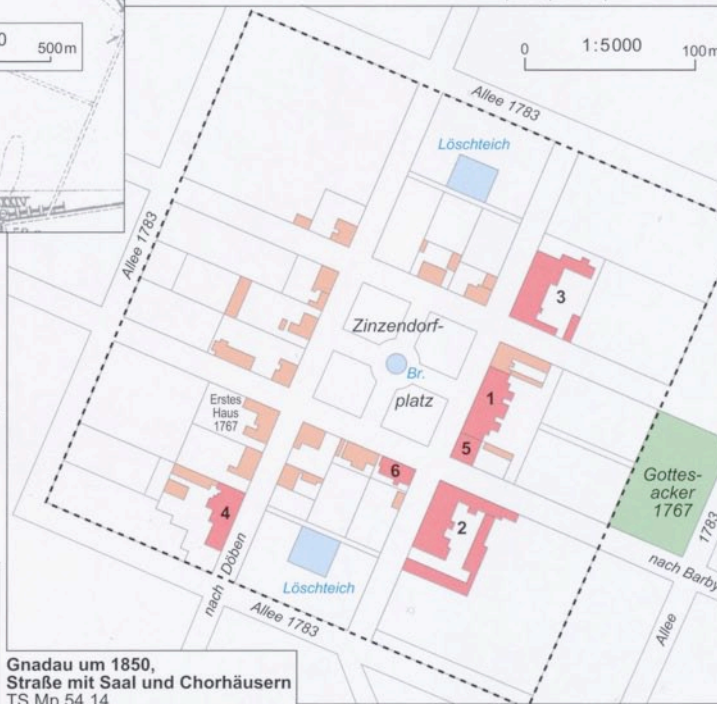


- Gutshof
- Ortslage 1767
- Gottesacker

Karte 1:25000
Kartengrundlage: Topographische Karte
1:25000, Ausschnitt aus dem Blatt 4036
Calbe a. d. Saale, Ausgabe 1926

TOPOGRAPHIE VON GNADAU

Karte 1:5000:
Kartengrundlage: Findeisen (vgl. Lit S.
35 Gnadau
weitere Quellen: TS Mp.53.7 (1767), TS
Mp.53.4 (vor 1848)



Plananlage
1767

- 1 Gemeinnsaal 1780/81
- 2 Brüderhaus 1769
- 3 Schwesternhaus 1774, erweitert 1779, Kleines Schwesternhs.um 1783, Diasporahaus
- 4 Gemeinlogis, Gasthof 1767
- 5 Predigerhaus 1779
- 6 Interim-Gemeinnsaal 1771, danach Schulhaus für Knaben

Gnadau um 1850,
Straße mit Saal und Chorchäusern
TS Mp.54.14



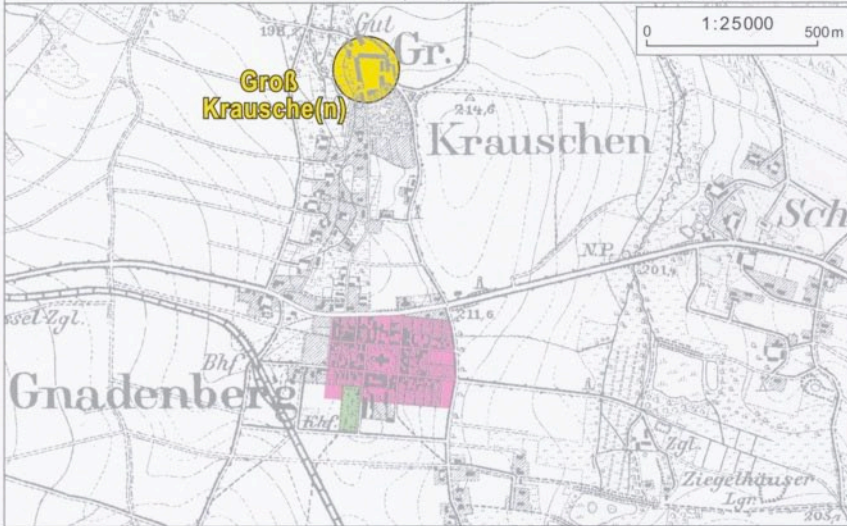
Gnadenberg, Poland

Gnadenberg in Lower Silesia is situated close to the densely wooded foothills of the Bóbr-Kaczawa Gory (Bober-Kaczbach-Gebirge). The Moravian settlement was founded about 4 km from the medieval potters' and weavers' town of Boleslawiec (Bunzlau), along the important High Road from Dresden to Wroclaw (Breslau). The Prussian cavalry captain Hans Friedrich von Falckenhayn had bought the Kruszyn (Groz-Krausche) and Laziska (Loosnitz) manors there. The starting-point for the Moravian settlement was a castle congregation that had been active for some years in Groz-Krausche when the owner attained Friedrich II's special concession to establish – almost simultaneously with Gnadenfrei – a second settlement congregation in Lower Silesia, in 1743. Most of its population came from the Protestant parishes in the Princedom of Jawor. One influx in particular was that of the Brethren who left Neusalz in 1759 because of military activities in the area (see below).

The lord partitioned off a narrow stretch of his lands, a fallow meadow near the manor. Its location at the foothill called Bergel was taken up in the place name Gnadenberg (=Mount of Grace). Due to its position just south of the High Road it was well connected to long-distance traffic, but was also endangered in times of military confrontations. Gnadenberg's street grid was designed in a strictly symmetrical pattern which can be traced even into the shape of the plots. A central square with eight construction sites around it was formed by the rectangular intersection of two pairs of parallel streets. Building activities commenced with the congregation hall in the middle of the northern side, but left many gaps in the following years, especially to the south. After the Seven Years War, further immigrants initiated a new building phase during which the settlement's density was increased and a larger hall was erected on the square. The flourishing trades and commerce brought on tensions because the site was located within the precincts of Bunzlau. In 1781, the arising disagreements were temporarily smoothed out by state regulation. Commerce in Gnadenberg was restricted, but the trading regulations were not unbearable. In the 19th century, the settlement saw no great changes as it was hardly touched by industrialisation. It gained some importance in education (boarding school for girls, 1810).

In 1945, Gnadenberg sustained considerable damage in the battle for the Bober crossing at Bunzlau. The congregation-period building ensemble suffered severe damage. The Polish settlers since 1947 erected four tenements at the site of the hall, the former centre of the community.

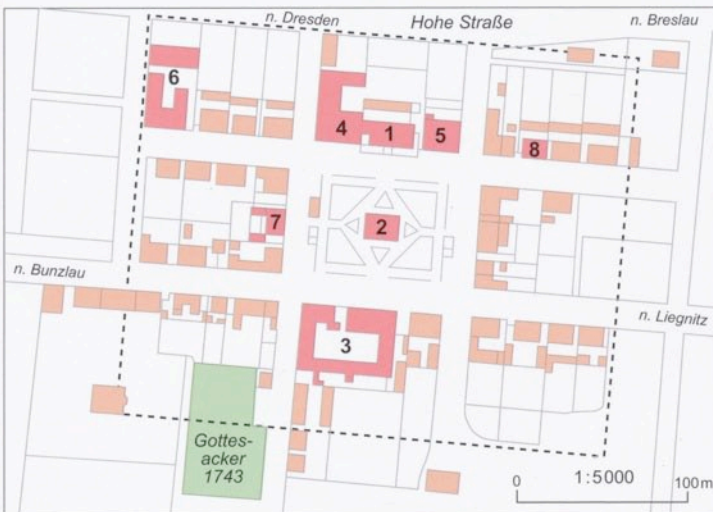
4 GNADENBERG (Niederschlesien, Kreis Bunzlau),
gegründet 1743 **GODNÓW** (Województwo Dolnośląkie)



- Gutshof
- Ortslage 1780
- Gottesacker

**TOPOGRAPHIE
VON GNADENBERG**

Karte 1:25000
Kartengrundlage: Topographische Karte
1:25000, Ausschnitt aus dem Blatt
4759 Bunzlau, Ausgabe 1906
weitere Quellen: TS Mp.1.30.a (1751),
TS Bd.3.14 (1759), TS Bd. 13.5 (1761),
TS Bd.1.31.a (um 1780), TS Mp.30.16
(1906)



- 1 Gemeinhaus 1743, nach 1781 Predigerhaus
- 2 Gemeinssaal 1781
- 3 Brüderhaus 1758
- 4 Schwesternhaus 1752, mit Mädchenanstalt von 1810
(1852 Neubau westl. vom Gemeinhaus)
- 5 Witwenhaus 1783
- 6 Gasthof um 1765
- 7 Hirschberger Haus 1744

Konzept zur Plananlage 1743

Karte 1:5000:
Kartengrundlage: TS Mp.144.2 (1847)
weitere Quellen: Kessler-Lehmann, Schulte
(vgl. Lit. S. 35 Gnadenberg)



Gnadenberg 1755
TS Mp.144.14

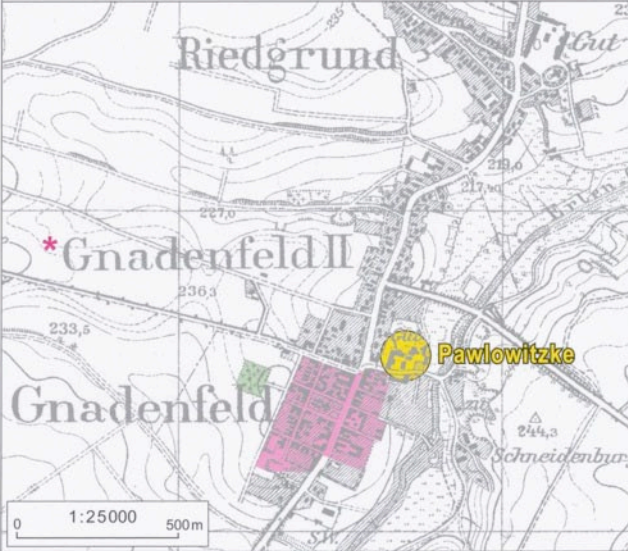
Gnadenfeld, Poland

Gnadenfeld is located in the fertile foothills of the Glubczyce Gory (Leobschützer Bergland). King Friedrich II was interested in having Moravians settled not only in Lower, but also in Upper Silesia to support demographic and economic development. As early as 1743 he had granted a settlement concession for Rozumice (Rösnitz) in the Glubczyce (Leobschütz) district, but constant quarrels with the landlord as well as the Lutheran clergy caused the Brethren to finally abandon the project.

Ernst Julius von Seidlitz had, in 1766, acquired the Pawlowiczki manor in the Kozle (Cosel) district for his son Christian Friedrich. Yet, the king unexpectedly denied assigning the concession for Rösnitz to this new manor in 1768. Nevertheless, several families of Brethren actually went there and, in 1771(72, the first craftsmen's houses marked the beginning of Moravian settlement activities. In 1777 the owner ceded part of the meadows near the manor and, finally, a special concession was obtained in 1780 for setting up a settlement congregation. In a way this was an enclave in a predominantly Catholic territory.

Plans for Gnadenfeld had to take into account an existing row of buildings. Thus, a small settlement on a rectangular scheme was created with two streets passing through it forming, together with two narrow connecting streets, a rectangular square. There, the foundation stone for the hall was laid in 1781. Opposite the two broad streets leading to the west, the Choir house for the Single Brothers (1783) was built, and to the east that for the Single Sisters (1785). Most plots in the southern part were occupied only after 1790. The initial hope that primarily religious fugitives from Bohemia and Moravia would come there were frustrated, especially so when Emperor Joseph II's 1781 Decree of Tolerance caused a drop in migration. The craftsmen's settlement hardly grew and gaps were filled in only gradually. Gnadenfeld became the seat of the Moravian's Theological Seminary on the European continent (1818-1920), but no major effects followed from that. The ensemble consisting of the hall and Choir houses was destroyed in military operations in 1945. The Moravians left the place and the reconstruction shows little, if anything, reminiscent of their times.

14 GNADENFELD (Oberschlesien, Kreis Cosel),
gegründet 1780 **PAWŁOWICZKI** (Województwo Opolskie)



Karte 1:25000
Kartengrundlage: Topographische Karte 1:25 000,
Ausschnitt aus dem Blatt 5774 Groß Neukirch, Ausgabe
1928
weitere Quellen: TS Mp.147.10 (1770), TS Mp.159.1 (1829)

**TOPOGRAPHIE
VON GNADENFELD**

Karte 1:5000:
Kartengrundlage: TS Mp.159.2 (1869)
weitere Quellen: TS Mp.142.8 (1782),
TS Mp.142.9.b (vor 1784), TS
Mp.142.9.a (1784), TS Mp.146.13
(1809), TS Mp.147.3 (1840), Schulte
(vgl. Lit. S. 35 Gnadefeld)

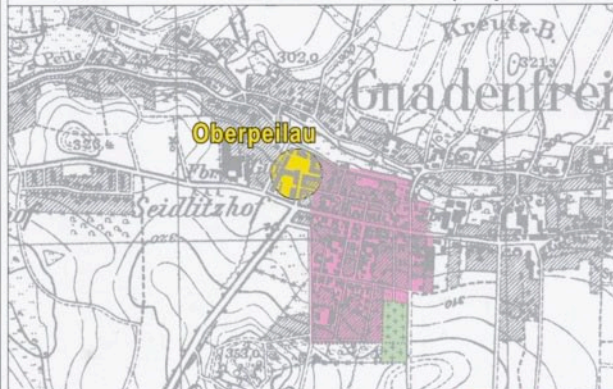


- 1 Gemeinnsaal mit Predigerhaus 1781
- 2a erstes Brüderhaus 1780
- 2b zweites Brüderhaus 1783
- 3 Schwesternhaus 1785
- 4 Witwenhaus 1771
- 5 Gemeinlogis um 1783
- 6 Apotheke 1796
- 7 Doktorhaus 1795
- 8 Laden 1780
- 9 Knabenanstalt 1810
- 10 Mädchenanstalt 1790
- 11 Bäckerei 1780
- 12 Kattunfabrik seit 1792
- 13 Seifensiederei 1782
- 14 Schmiede 1784, später Kurbelwellenfabrik
- 15 Töpferei 1791, später Ofenfabrik

Gnadefeld um 1850
TS Mp.174.2



3 GNADENFREI (Niederschlesien, Kreis Reichenbach),
gegründet 1743 **PIŁAWA GÓRNA** (Województwo Dolnośląskie)



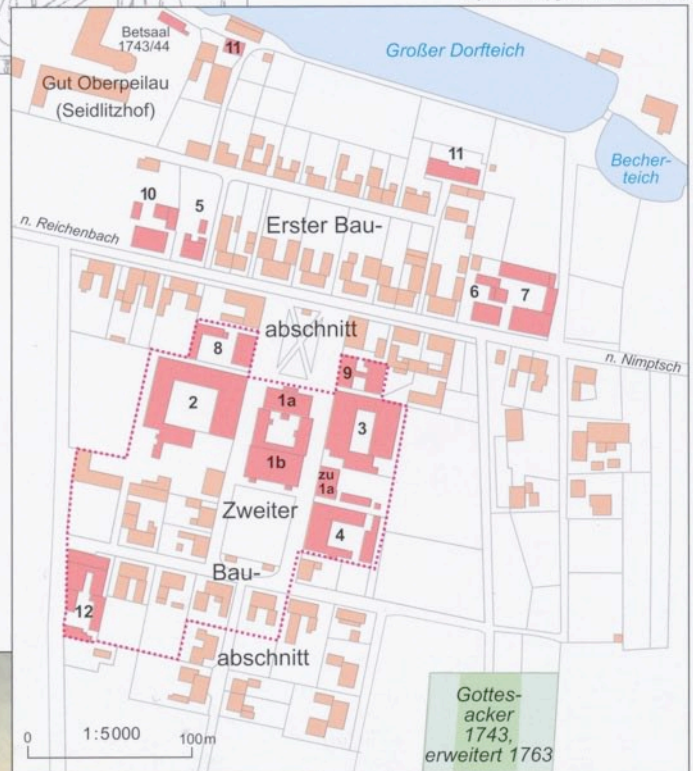
Karte 1:25000
Kartengrundlage: Topographische Karte
1:25000, Ausschnitt aus dem Blatt 5366
Gnadendorf, Ausgabe 1938
weitere Quellen: TS Mp.142.2 (um 1800),
TS Mp.141.8 (1850)

Karte 1:5000:
Kartengrundlage: TS Mp.159.3 (1848)
weitere Quellen: TS Bd.3.12 (1750), TS
Mp.140.14 (1753), TS Mp.142.4 (1753),
Meyer, Schulte (vgl. Lit. S. 35 Gnadendorf)

**TOPOGRAPHIE
VON GNADENFREI**

- 1a Kleines Gemeinhaus und Kleiner Kirchsaal 1746
- 1b Großes Gemeinhaus mit Großem Kirchsaal 1768
- 2 Brüderhaus 1746
- 3 Schwesternhaus 1746
- 4 Witwenhaus, Neubau 1790
- 5 Privathaus, Wohnhaus der Witwer
- 6 Gemeinlogis 1755, Apotheke 1790
- 7 neues Gemeinlogis 1790
- 8 Laden 1753
- 9 Mädchenanstalt 1791
- 10 Herrschaftshaus, Neubau 1776
- 11 Kattunfabrik
- 12 Gerberei

Brand 1792



**Gottesacker
1743,
erweitert 1763**



Gnadendorf 1795
TS Mp.141.13

Gnadenfrei, Poland

Gnadenfrei in Lower Silesia was created in the foothills of the Góry Sowie (Eulengebirge). The undulating landscape is interspersed with scattered hillocks. Parallel to the Sudety Mountains, the Pilawa (Peile) winds through a valley before emptying into the Weseritz. In Peilau, the longest Silesian Waldhufendorf-type village, the Pietist Ernst Julius von Seidlitz acquired the neglected manor below the Questenberg in 1734. It was located in the traditionally Catholic Duchy of Swidnica (Schweidnitz) and in the last years of Habsburg rule became an attractive meeting-place for the awakened in Silesia, especially from the protestant Princedom of Brzeg (Brieg). In 1739, however, Seidlitz was imprisoned for over a year in Jawor (Jauer) because of his ties with Zinzendorf and the pious functions held in his castle. After Friedrich II's invasion of Silesia (1640) the manor quickly became one of the new centres of Moravian activity. The king offered the Brethren permission to settle in eight places of his new provinces, Nether and Upper Silesia. This general concession was soon followed by a special concession for the Seidlitz manor. Its owner vested the future settlement congregation with part of his ecclesiastical rights. The name of the settlement is an expression of the fact that after Silesia's transition to Prussia the manorial lord was, by an act of grace (Gnade), allowed to go free (frei) from prison.

Settlement activities in the 18th century were carried out in two stages. In 1743, Seidlitz provided a small section of land left of the Pilawa and south-east of the castle area, as chosen by Zinzendorf. The definite boundaries were determined only in 1763. The country road from Niemcza (Nimptsch) to Dzierzoniów (Reichenbach) served as the settlement's main axis. Towards the south, two streets lined a square forecourt and the hall. The Choir houses were situated on the outer side of these streets, and private tenements in a parallel street running north of the main axis. After the Seven Years War, the influx of the awakened rose once more. The central area between the parallel streets was then extended towards the slope to accommodate a larger hall. By and by, building sites along a new street tangential to the square were opened up. After a fire in 1792 the place was rebuilt in the former way.

Before 1850 Gnadenfrei became the site of a range of crafts and services, among which were several schools of more than local standing. Due to its small acreage, the place missed out an early industrialisation. This situation was changed only by the reform of 1928, when larger part of the neighbouring settlement along the Pilawa came to be administered from Gnadenfrei. The place was peripheral when Soviet troops marched into Silesia in 1945 and was not taken over until after the German surrender. The historic centre had become vertically and horizontally dense at the end of the 19th century, but in the form typical of older developments of residual persistency. The congregation hall was destroyed in a fire of unknown cause in 1946. Other relics of the Moravian Church were put to new uses.

Gracehill, Northern Ireland

Gracehill (Co. Antrim) is situated west of Ballymena and north of Lough Neagh on the Long Mountain's moderate slope towards the River Maine. Early on, the Unity of the Brethren had gained a foothold in Ireland due to the dedication of the charismatic preacher John Cennick. The majority of the adherents were to be found in the rural areas of Protestant regions, especially in a broad belt around Lough Neagh. In 1749, Cennick moved to Gloonan. Active societies sprang up in three other places nearby: Ballymena, Grogan and Doagh. Quickly small assembly halls and the first signs of spatial organisation of the Single brothers followed. The strong movement of awakening in this region eventually led to the foundation of a settlement congregation. A suitable stretch of land in Ballykennedy Townland, near the four societies, was purchased in 1759 and the first activities were co-ordinated from Gloonan. In 1763, a planning commission was appointed.

Gracehill's schematic layout betrays an exact knowledge of comparable foundations on the Continent. The rectangular street grid is made up of two parallel streets about 400 metres in length, connected by two short streets on both sides of an open central square. The Unity Administration sanctioned the plan, but after confirmation by lot in 1764 the two long streets were narrowed. The settlement was to be aligned to the assembly hall, next to the Choir houses of the Single Brothers and the Single Sisters with large plots for their self-supply as well as God's Acre as extension to the hall's plot. The Administration in Herrnhut granted a loan for the most urgent building measures. Apart from the hall (1765), these comprised the Choir houses, because Single Brothers and Sisters were already living under primitive conditions in common lodgings in Ballykennedy and Gloonan, respectively. The family homes followed between 1768 and 1792. The buildings of, large, dark, cubic stone blocks stood in contrast to the white cottages traditional in Co. Antrim. The open centre was formed by a square with a fish pond, lined by a double row of trees and a thorn hedge.

The Brothers initially prepared for occupation in the linen industry, the Sisters in handwork, but neither proved very profitable in the long run. The congregation, therefore, opted for a wide range of trades. The settlement was fundamentally preserved intact as it had been in the 18th century and in 1975 was the first place to be declared a Conservation Area in the denominationally divided province of Northern Ireland.

Herrnhag, Germany

Herrnhag is easily accessible, situated in the Lower Hessian Wetterau, a transit region crossed since medieval times by the High Road connecting the commercial centres of Frankfurt and Leipzig. In the early Modern period, the area was in the hands of the Counts of Isenburg-Büdingen. With the prospect of economic benefits for his country, the reigning Ernst Casimir issued an Edict of Tolerance in 1772 to attract religious fugitives as settlers. Initially, Huguenots and Waldensians came, then Separatists and diverse groups of Inspired which resulted in the development of a suburb (Vorstadt) in Büdingen. After Zinzendorf had used first the Ronneburg and then Marienborn Castle for the Pilgrim Congregation, he now

4 GRACEHILL (Nordirland, Co. Antrim)

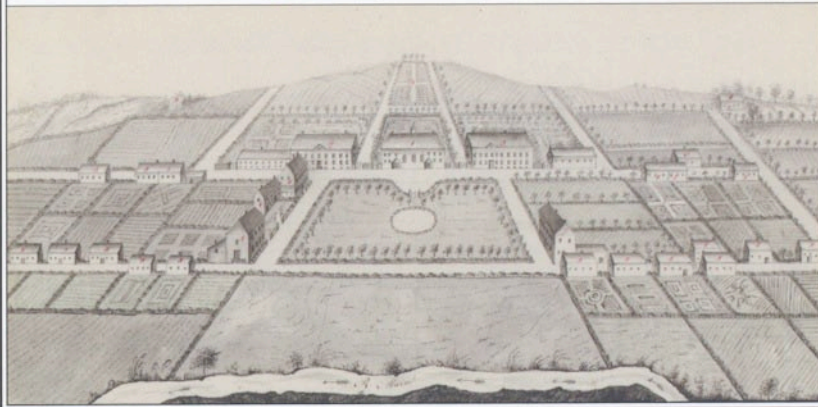
gegründet 1765



- 1 Gemeinssaal 1765
- 2a Vorsteherhaus 1765
- 2b Predigerhaus 1765
- 3 Brüderhaus 1764
- 4 Schwesternhaus 1764
- 5 Witwenhaus
- 6 Gemeinlogis Mitte 18. Jh.
- 7 Laden

Denkmalschutz-Areal 2003

Karte 1:5000:
 Kartengrundlage: Old Ordnance Survey Map of Northern Ireland 1921, nach: Ballymena Divisional Planning Office (vgl. Lit. S. 35 Gracehill)
 weitere Quellen: TS Mp.170.3 (1763, TS Mp.169.12 (1785), TS Mp.169.13 (1792), Adams u.a., Gracehill Conservation Area, o.



TOPOGRAPHIE VON GRACEHILL

Gracehill um 1785
 TS Mp.169.14

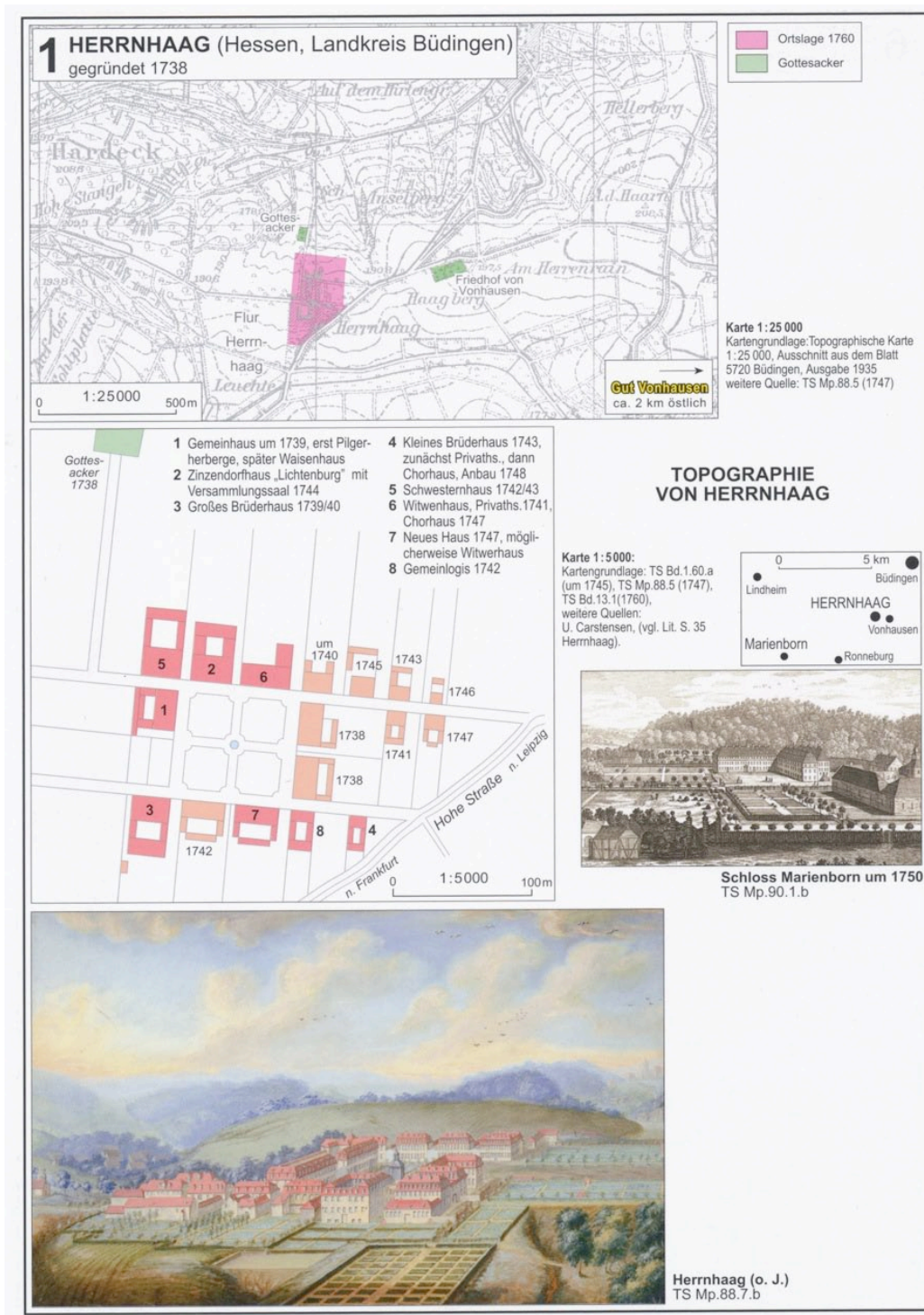
opted for a new settlement congregation in the Wetterau. In 1738, a contract with far-reaching privileges was therefore signed by the Count of Büdingen and the Unity.

The territorial prince advised the Moravians to build a settlement in a stretch of wood adjacent to Büdingen where an earlier settlement had been developed from 1713. The Moravians, however, successfully developed a solitary space a few kilometres south-west of the residential town, probably in view of its proximity to the High Road. They were given the Vonhausen manor, about half of which was designated for the settlement. Ernst Casimir demanded a regular layout for the new settlement and a plan had to be submitted in advance. A sketch (of unknown authorship) was supported by Bishop David Nitschmann in 1738, but no documents pertaining to it are extant. A square place made accessible by peripheral streets with adjacent building lines became the settlement's centre. Each of its four sides was occupied by two plots of equal size. In the outer corners of the intersecting streets there were four more plots, adding up to a total of twelve. The square was closed by eleven broad, two-storey buildings with protruding mansard roofs while one side remained empty.

The planned layout was largely followed, but whether a specific functional arrangement of the buildings had been intended, as the Choir houses in corners next to the congregation house suggest, remains an open question. The individual buildings appear to have been created according to momentary needs, lastly the "Lichtenburg" with the congregation hall, designed by Siegmund August von Gersdorf. The two streets running east-west reached from the square to the High Road. The southern one led past the inn and reached the small House of the Single Brothers whereas the northern street provided access to some humble craftsmen's dwellings. These houses of the centre would not have been part of any initial planning and, hence, were not subjected to rigid regulations later on. The symmetrical layout and the relative uniformity of the houses along the square's sides which generate the impression of a cohesive space, allow one to conclude that there had been not only a minute geometrical ground plan, but also instructions concerning the decoration of the facades. The central place was, afterwards, divided into four segments excluding a circular patch around the well. This measure further enhanced the effect and became exemplary for later settlement congregations.

It is true that Herrnhag was the first Moravian settlement to be planned in a consistent manner, but it should not be stylised as an "ideal city". In the symbiosis of an almost courtly architecture and a park-like decorated central place, a settlement had been created that in its elegant character resembled some kind of small princely residence. Herrnhag had in less than 15 years grown to be the new administrative and cultural centre of the Brethren. In 1747, Zinzendorf moved into the Lichtenburg and put an end to a period of over-enthusiastic spirituality ("Sichtungszeit" - a period of examination or sifting through) among its inhabitants. The Büdinger lordship had had its hopes on a massive economic boost being provided by the Moravians' factories, but this fell short of their expectations. Thus, in 1748, Ernst Casimir's successor prohibited any further expansion of the settlement and, when quarrels concerning temporal and spiritual sovereignty arose in

1750, decreed that all its 973 inhabitants had to leave his territories within three years. They went to other Moravian settlements, such as Niesky, Neuwied and Zeist, or those in Pennsylvania. Soon, the Unity of the Brethren also left Marienborn. Herrnhag was sold in 1769. In 1828 Inspired Christians from Edenkoben appeared on the scene, but left again in 1843. Most buildings fell into disrepair and vanished. The “Lichtenburg” and the Sister’s house have recently been re-created and, as solitary buildings, bear testimony to the former splendour of the first planned Moravian settlement.



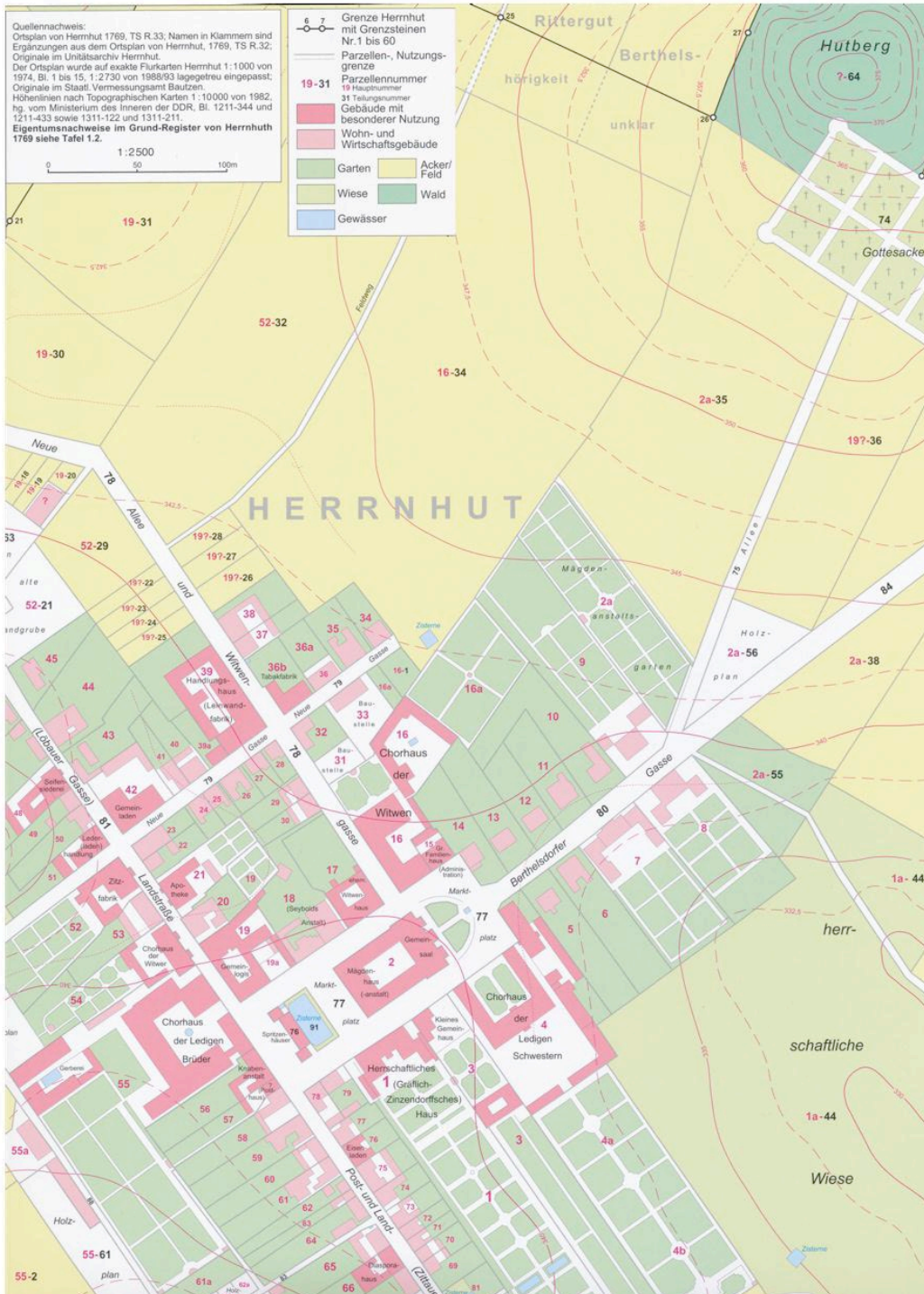
Herrnhut, Germany

Herrnhut is situated in the south-eastern part of eastern Upper Lusatia, in a landscape dominated by valleys running through undulating plateaus with interspersed buttes. One of these, north of the site, is the Hutberg, remnant of an intrusive lava dome. It towers about 30 meters above the surroundings which are only partly covered by loess loam. Settlement in this region was intensified during the Medieval German eastward expansion when Lokatoren (lessors) were appointed to found numerous Waldhufendorf-type villages such as Berthelsdorf and Hennesdorf. Berthelsdorf stretches about 3 km along the bottom of a deep trough valley where the Brethelsdorf wasser flows via the River Pleinitz into the (Lusatian) Neize. Herrnhut was founded opposite the Hutberg on a small plateau where the old commercial route between the medieval towns of Löbau and Zittau crosses the periphery of the land of the Berthelsdorf's village.

In spring 1722, the ingenious count Nicolaus von Zinzendorf (1700-1760) gave instructions from Dresden to Johann Georg Heitz, the estate manager on his Berthelsdorf manor, to provide for the newly arriving Moravian families and to allocate a site on the village lands which would be suitable for their temporary residence. Initially, he did not intend to erect a permanent settlement for the religious refugees there. As late as summer 1722, he negotiated with his brother-in-law, Heinrich XXIX Reuz, to purchase two feudal manors in the latter's Thuringian dominions. The circumspect estate manager Heitz, on the other hand, had further-reaching plans and immediately went for a permanent settlement located between the Heinrichberg and the Hutberg along the significant trade route. He understood that, due to the scarcity of land, a settlement not of farmers, but of artisans was to be created for which an arterial road was useful. Heitz gave a description of what the town was intended to look like: "...that the first houses must be laid out in such a way that they finally, together with those that follow later, enclose a square in order to be able to seal off the whole place with two gates so that goods may be stored safely overnight and the place would be convenient for a marked place. The well – which is bound to be rather expensive – is, however, to be located in the middle of the square..." The selected site had previously been used as grazing ground (Hutung). The derived place name "Herrnhut" was immediately read by the Brethren as a symbolic designation for a place under the protection (Hut) of the Lord (Herr).

The first house, a smithy used for making knives, was occupied in October 1722. Zinzendorf had five simple buildings erected for another small group of newcomers. The first modest houses without outbuildings were situated along the country road and formed a continuous line. From the mid-1720s onwards expansion occurred around the open space with the fountain opposite the houses along the country road. With these buildings in privileged position, the settlement expanded eastwards. Zinzendorf tried to found Pietist institutions along the lines of the Hallensian organisation. Thus, in 1723, he established a charity school in Berthelsdorf and in 1724 introduced the by now resident carpenter Christian David to put up a broad building with a mansard roof facing the new, still relatively few, houses on the wide square in Herrnhut. This was to be a boarding school for the children of the nobility (Adelspädagogium), so it was furnished with a hall for the

young nobles' social occasions. This school, however, existed for only two years. The building eventually became the congregation house (Gemeinhaus) for the evolving community, with the (repeatedly-enlarged) little hall serving as a congregation hall, the centre of community life with (sung-) services, "Lovefeasts" and "Unity days". In 1725, Zinzendorf prepared for his own move to Herrnhut and had a modest one-storey manor house of simple wooden construction erected at right angles to the school. There, the count presided over many assemblies



which were held in the residential garden (1728, extended 1731) whenever the weather allowed.

The steady stream of exiles from Moravia increased. In April 1727 Herrnhut consisted of about 30 houses and 220 inhabitants, two-thirds of whom were Moravian emigrants. Now was the time to pursue the reform of religious life and to build a community for everyone to take part in. Herrnhut's congregation brought about inner structures which were to form the basis of a common life according to Christian principles. These included first the "Bands", then the "Classes" and, finally, the "Choirs". Certain elements in the settlement's building structure corresponded to the division in Choirs. For the Choirs of the Single Brothers, the Single Sisters and, eventually, the Widows and the Widowers, individual buildings were constructed with various features: the houses of the unmarried, for example, had workshops on the ground floor and, on the first and second floor, the Choir's common hall, dining room, dormitories and guest rooms. The massive constructions are strongly reminiscent of the period's civic architecture and became characteristic features of the growing settlement.

The first members of the congregation were buried in the graveyard of Berthelsdorf, because Herrnhut belonged to its parish. A graveyard of the Brethren's design, Gods Acre (Gottesacker) was laid out in 1730. On the south-western slope of the Hutberg an area was measured out and soon surrounded by a rampart. A straight main path divided the area in two, one half for the graves of the male, the other for the female deceased. From 1797 onwards, the burial plots were occupied in chronological order. Every grave was marked only by a simple stone laid flat on the ground with a short inscription.

In Herrnhut the first congregation hall was constructed relatively late. The foundation stone was laid in May 1756. By then the old congregation house could not possibly have accommodated all the community members. As a site for the new hall, the free square in the centre of the place parallel to the congregation house was chosen. Without overriding the previous proportions it became the dominant feature in the townscape.

As a settlement, Herrnhut was evolving gradually by successive expansion as well as internal alterations. In 1734, Herrnhut had as many as 600 inhabitants. From the mid- 1740s, several of the early houses of traditional wooden construction were relocated to the edge of the settlement and replaced by bigger, massive structures with mansard or hipped gable roofs and symmetrically structured facades. Several of the well-tended, quite often even park-like gardens were adorned with small summer houses. The transformation of a simple craftsmen's colony to a Moravian settlement with a part-urban, part-courtly character was on the whole, completed. The idea of a settlement organized around the square, like Heintz had initially favoured, had proven to be open to slight variation. The place's centre was largely determined by the hall with its annexes and the Choir houses nearby. The imposing manor house (the Herrenhaus, extensively rebuilt in 1781) featured a high mansard roof, outer staircase and two wings that stretched out in the manorial garden. As the seat of the Unity Administration, it added to the place's representative character. The settlement also stood out in respect of its up-to-date technical infrastructure.

The missionary and Diaspora work had become a particular financial burden for Herrnhut since the 1730s. Donations by the Count's family or benevolent nobles could not sustain these activities in the long run. The workshops in the Choir houses, too, could only contribute small amounts. Crucial to the progress Herrnhut achieved in the second half of the 18th century was the ingenious Alsatian businessman Abraham Düringer (1706-1773), who Zinzendorf had gained as an asset to the community. Based on the manufacturing of an extensive range of goods (printed calico, sealing wax and cigars), he built up a commercial enterprise and also a widespread wholesale trade, e.g. in colonial goods. Here, the Brethren made good use of their manifold international and overseas ties so that considerable wealth came to Herrnhut, and it expanded. From the central square the neue Gasse road was measured out in a rectangular pattern and further houses were erected.

While the Brethren's settlement congregation had for a long time been a political municipality, the modern state asserted a strict separation of political and ecclesiastical administration. The basis of Herrnhut's municipal constitution became the territorial municipality statute (Landgemeindeordnung) passed in the Kingdom of Saxony in 1838. With the introduction of real estate register in 1843, an inventory had to be made of the Brethren's real estate. The Unity Administration was accepted as the congregation's legal representative and the community's houses in Berthelsdorf as well as the plots in Herrnhut were registered as its property. In 1844, the Royal Court of Appeals in Beutzen granted the Unity Administration feudal rights in Berthelsdorf and invested it with the manors Berthelsdorf, upper and lower, Grozhenndorf including Heuscheune, Oberrenndorf and all property pertaining to these; rights to the Kleinwelka manor were later granted on the same terms.

As a result of the community's tight organisation and international connections, trade and manufacturing had been exemplary, but the 19th century brought drastic changes. The cramped Choir houses with their rigid rules were no longer able to keep up with the technological progress, the increased use of machinery and the growing importance of private enterprise. Those who were able to afford it used the experience gained in the Choir houses to start up their own businesses. The introduction of the Saxonian municipality statute now allowed non-members to move to Herrnhut and, as freedom of trade set in, it became possible to found companies there. Herrnhut was connected to the railway in 1848 (-2002) and in 1893 (-1945) a narrow-gauge railway to Bernstadt entered into service. The 19th century had begun with a prolonged phase of stagnation; between 1804 and 1867 no houses had been built. This standstill was accompanied by a decrease in population of 300 inhabitants, so that the 1800 level of about 1200 people was not reached again until 1900. Then, a renewed increase in population allowed the place to expand along the existing roads to the northwest. Before World War I about 80 new buildings were erected; between the wars 30 more were added. After World War II the population rose to about 3000 people, especially due to expulsions from neighbouring states. Most came from predominantly Catholic regions and, in 1956, they established their own church in Herrnhut.

The final stages of World War II did not leave the townscape unscathed. The

4 HOPE

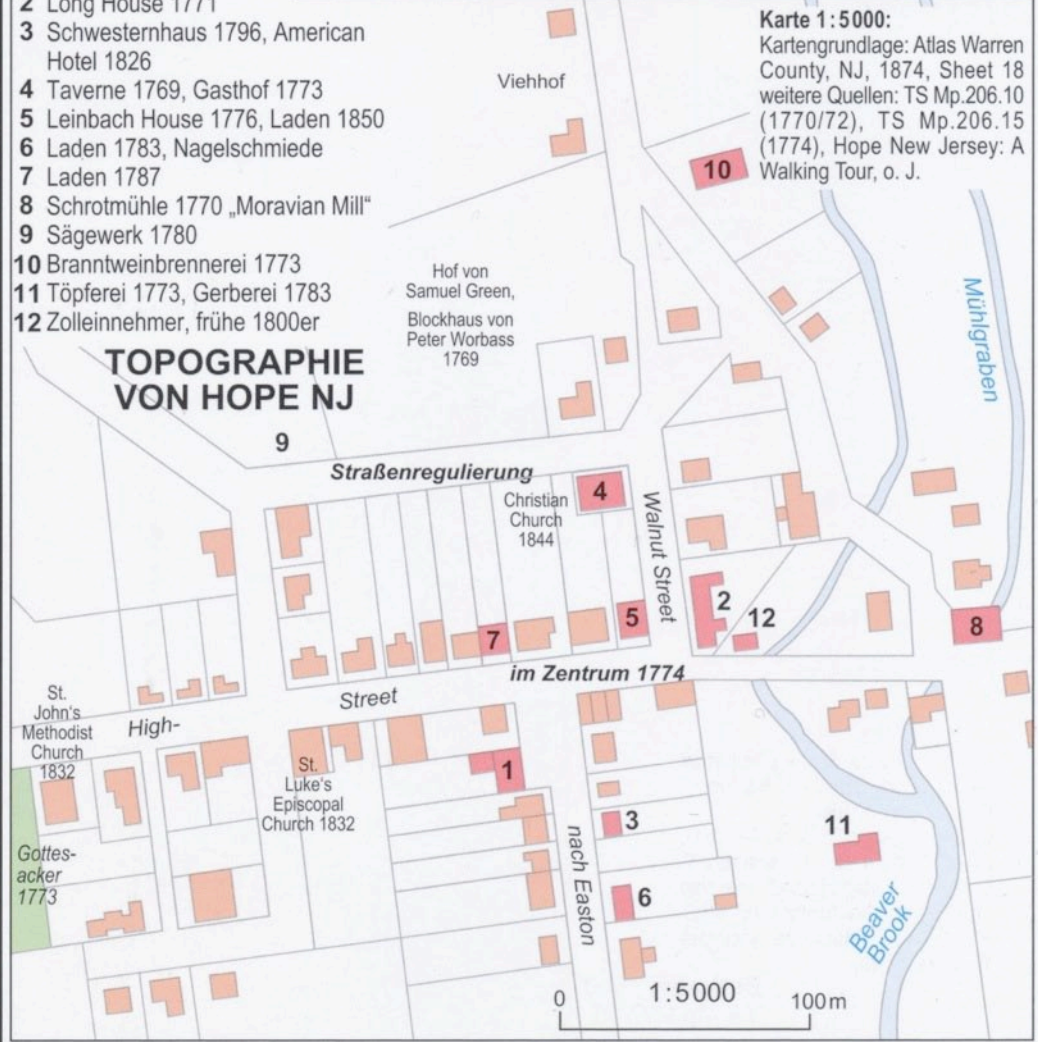
(New Jersey)
gegründet 1769

ehem. Gemeinssaal 1857
Moravian Archives,
Bethlehem PA

- 1 Gemeinhaus 1781
mit Pastorenwohnung,
Schulräume für Knaben,
Courthouse 1824, Inn bis
1910, First National Bank
seit 1911
- 2 Long House 1771
- 3 Schwesternhaus 1796, American
Hotel 1826
- 4 Taverne 1769, Gasthof 1773
- 5 Leinbach House 1776, Laden 1850
- 6 Laden 1783, Nagelschmiede
- 7 Laden 1787
- 8 Schrotmühle 1770 „Moravian Mill“
- 9 Sägewerk 1780
- 10 Branntweinbrennerei 1773
- 11 Töpferei 1773, Gerberei 1783
- 12 Zolleinnehmer, frühe 1800er



Karte 1: 5000:
Kartengrundlage: Atlas Warren
County, NJ, 1874, Sheet 18
weitere Quellen: TS Mp.206.10
(1770/72), TS Mp.206.15
(1774), Hope New Jersey: A
Walking Tour, o. J.



town had been prepared for defence as late as 8th may 1945 and was held by Wehrmacht rear-guard units until it was taken by the Red Army. On the day after the armistice, Soviet soldiers set the town on fire destroying 45 buildings, particularly in the centre. Under socialist rule the congregation hall (1953) and the manor house (1977) were restored, while on the west side of the square (Zinzen-dorfplatz) and its northern extension, a school and a line of several blocks of flats were built from prefabricated elements, disregarding the former alignment. In post-socialist times the appearance of the townscape was improved by refurbishing several buildings. The former visual unity of the central square, however, has so far not been achieved.

Hope, New Jersey, USA

Hope in Co. Warren is about 30 km east of Bethlehem, where the road to the coast crosses Beaver Brook. On a farm in this area lived Johan Samuel Green who had become a Moravian after having made the acquaintance of some travelling preachers. He offered to give over all of his lands to the Unity to found a settlement like Bethlehem. The Moravians, however, bought 1500 acres of his land. The decision to build a settlement may have been linked to the idea of creating an economic centre in a rural region. Beaver Brook's water power was regarded as an important asset of the site. In 1769, the first new settlers arrived and in 1770 the place was called "Greenland" after the former owners. The first enterprise was a grain mill ("Moravian Mill") and soon several handicraft businesses followed, such as tannery and dye works. The Unity of the Brethren ultimately decided to continue the settlement systematically. Thus, while taking into account existing structures, an extension was pegged out in a regular pattern in 1774.

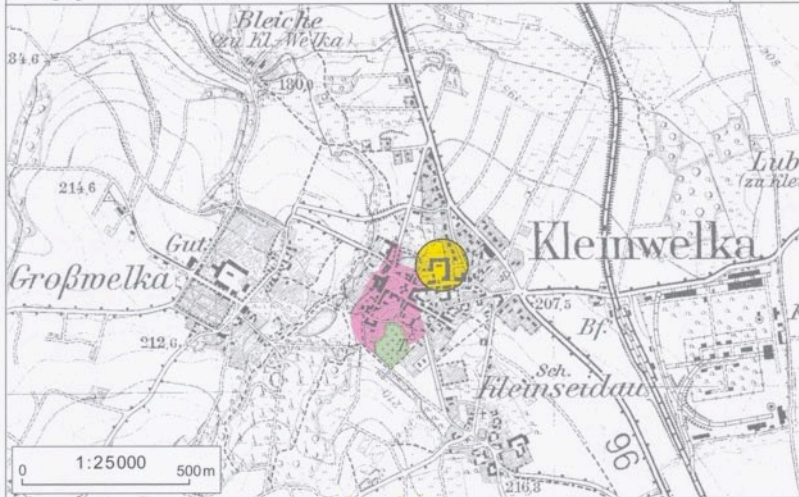
The place now was made a settlement congregation and its name Hope was determined by casting lots. Construction of the congregation house commenced in 1781. Around 1790 its population was about 100, but this diminished again before 1800. The school for boys and girls had to close after only a few years. In 1808, the congregation abandoned the settlement and all Unity land and buildings were sold while almost all of the inhabitants joined the Brethren in Pennsylvania. The Unity as a whole was not prepared to keep on supporting a settlement which was not self-sufficient, especially as financial problems had been mounting since Zinzendorf's death.

Kleinwelka, Germany

Kleinwelka in the Lusatian Fields (Lausitzer Gefilde) is located near Bautzen (Budysin), the administrative centre in the area of Sorbian settlement. Welka, first mentioned in 1318, was owned by a knight Friczko de Wolkowe in 1345. In 1705, Johann Christoph von Heldenreich, then owner of the manor, had a new manor house erected.

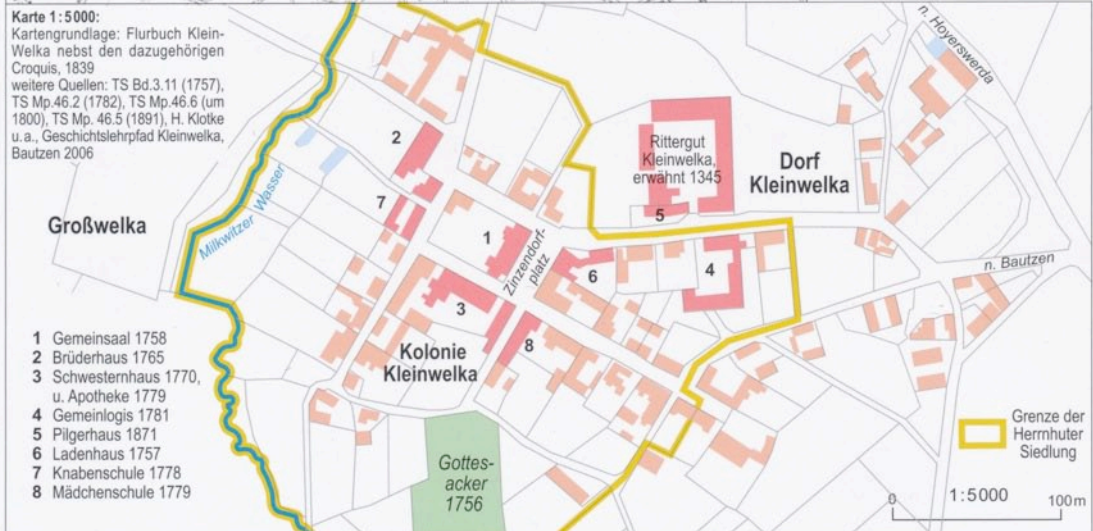
Friedrich Caspar von Gersdorf, owner of four manors in Lusatia, had supported the Sorbs in the Diaspora, but his successor as Lord of the Manor at Teichnitz (north of Bautzen) was not prepared to agree to the establishment of further Moravian assemblies. The administrator of Teichnitz, the Sorbian Brother Matthäus Lange, therefore bought the nearby Kleinwelka manor in 1747, turning

9 KLEINWELKA (Maly Wjelkow, Sachsen, Stadt Bautzen) gegründet 1751/60



Karte 1:25000
Kartengrundlage: Topographische Karte
1:25 000, Ausschnitt aus dem Blatt 4752
Radibor, Ausgabe 1936
weitere Quellen: TS Mp.30.8 (1837), TS
Mp.30.7 (1869), TS Mp.52.3 (1940)

TOPOGRAPHIE DER SIEDLUNG DER HERRNHUTER IN KLEINWELKA



Karte 1:5000:
Kartengrundlage: Flurbuch Klein-
Welka nebst den dazugehörigen
Croquis, 1839
weitere Quellen: TS Bd.3.11 (1757),
TS Mp.46.2 (1782), TS Mp.46.6 (um
1800), TS Mp. 46.5 (1891), H. Klotke
u. a., Geschichtslehrpfad Kleinwelka,
Bautzen 2006

- 1 Gemeinnsaal 1758
- 2 Brüderhaus 1765
- 3 Schwesternhaus 1770,
u. Apotheke 1779
- 4 Gemeinlogis 1781
- 5 Pilgerhaus 1871
- 6 Ladenhaus 1757
- 7 Knabenschule 1778
- 8 Mädchenschule 1779



**Kleinwelka
um 1830**
TS Mp.177.14

it into the new centre for Diaspora work among the Sorbs. He took in the Brethren from Teichnitz, allowed the followers of the Unity to assemble in the manor house and, eventually, let them settle down on the grounds near the village. Agnes Sophie von Reuz, Zinzendorf's sister-in-law, assumed ownership of the manor in 1756. Statutes were signed in 1760 when the place already had 443 inhabitants, and the full rights of a settlement congregation were awarded in 1772. The initial Sorbian character of the place petered out, a process in which the adverse attitude towards the Moravians of the Protestant regional church as well as of many Sorbian clergymen played a part. Thus, the village's name Kleinwelka caught on for the colony which had initially been called Wendisch Niesky (Serbska Nizka).

The early Moravian settlement stood apart from the medieval hamlet because of its relatively broad and straight streets. The centre of the new place was made up by a rectangular square cut out from the upper part of an expanse on the flat slope towards the Milkwitz valley. The typical congregation buildings accumulated about it and along the access road, formerly an alley to nearby Grozwelka (Wulki Wjelkow). Due to its economic activities based on the principles of Moravian spirituality, especially the grain, beer, and wine trade, the colony of Kleinwelka was often at odds with the Bautzen citizenry. Only the notable bell foundry with up to 50 labourers, started up by a copper-smith in 1803 (to 1896), was without competitors. The settlement congregation not only formed a standard-language enclave in the Bautzen region, it also gained importance through its educational institutions for children of missionaries from kindergarten-age on. Until 1945, they came to Kleinwelka for several years and then went on to attend the Niesky boarding school. After the dissolution of feudal ties in 1839, the village (95 inhabitants) and the colony (439 inhabitants) at Kleinwelka became separate municipalities. In 1844, the Unity bought the manor which was then leased out until 1893. The congregation consisted of 484 members in 1899. In Dresden, a new branch opened as a town congregation. Grosswelka beyond the River Milkwitz, was in 1936 suburbanized to Kleinwelka which, in turn, became a district of the town of Bautzen in 1999.

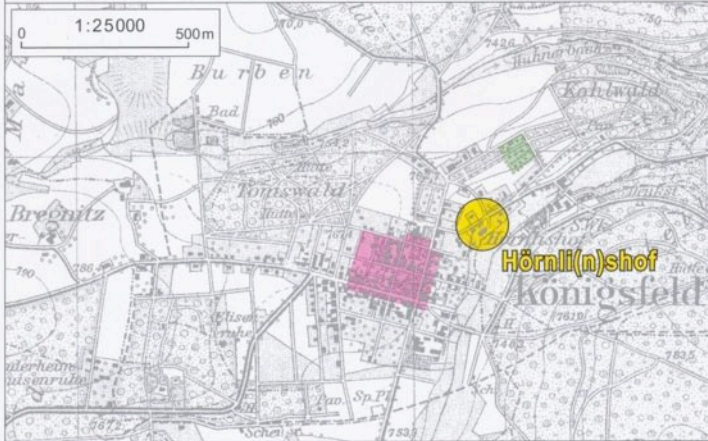
Königsfeld, Germany

Königsfeld is located at 760 m.a.s.l. in the central Black Forest, in an area which is not suitable for farming. The former bailiff Lehmann from Mönchsweiler, a sympathizer of the Brethren, bought the derelict cottage named "auf dem Hörnle" in the Burgberg district) and the small "Stellwaldgut" manor (in the Erdmannsweiler district) to provide for a Moravian settlement in the Kingdom of Württemberg, in 1804. The area, of about 100 ha was to be liberated from the joint settlement of three villages which required a ballot in the third district (Weiler) and the payment of a fee. In 1806, King Friedrich I of Württemberg allowed an independent and fully privileged municipality to be constructed. He decreed that it should be given the name Königsfeld (King's Field) in remembrance of the foundation of his kingdom, but the name was reinterpreted by the Brethren as having a religious significance. The name persisted, even when the settlement congregation was transferred to the Grand Duchy of Baden as early as 1810.

The last Moravian settlement to be founded, Königsfeld's layout goes back to

15 KÖNIGSFELD i. Schwarzwald (Baden-Württemberg, Schwarzwald-Baar-Kreis)

gegründet 1807



- Gutshof
- Ortslage 1809
- Gottesacker 1809, erste Erweiterung 1870

Karte 1:25000
 Kartengrundlage: Topographische Karte 1:25 000, Ausschnitt aus dem Blatt 7816 Königsfeld, Ausgabe 1940
 weitere Quelle: TS Mp.83.1 (1809)

TOPOGRAPHIE VON KÖNIGSFELD



- 1 Gemeinnsaal 1812
- 2 Vorsteherhaus 1812
- 3 Brüderhaus nur kurze Zeit
- 4 Schwesternhaus 1810
- 5 Witwenhaus 1861
- 6 Diasporahaus 1861
- 7 Gemeinlogis 1807
- 8 Laden 1813
- 9 Knabenanstalt
- 10 Gerberei

Karte 1:5000:
 Kartengrundlage: TS Mp.86.10.a,b,c (1863)
 weitere Quellen: TS Mp.83.2 (1809), TS Mp.86.13 (1818), Rockenschuh (vgl. Lit. S. 35 Königsfeld)



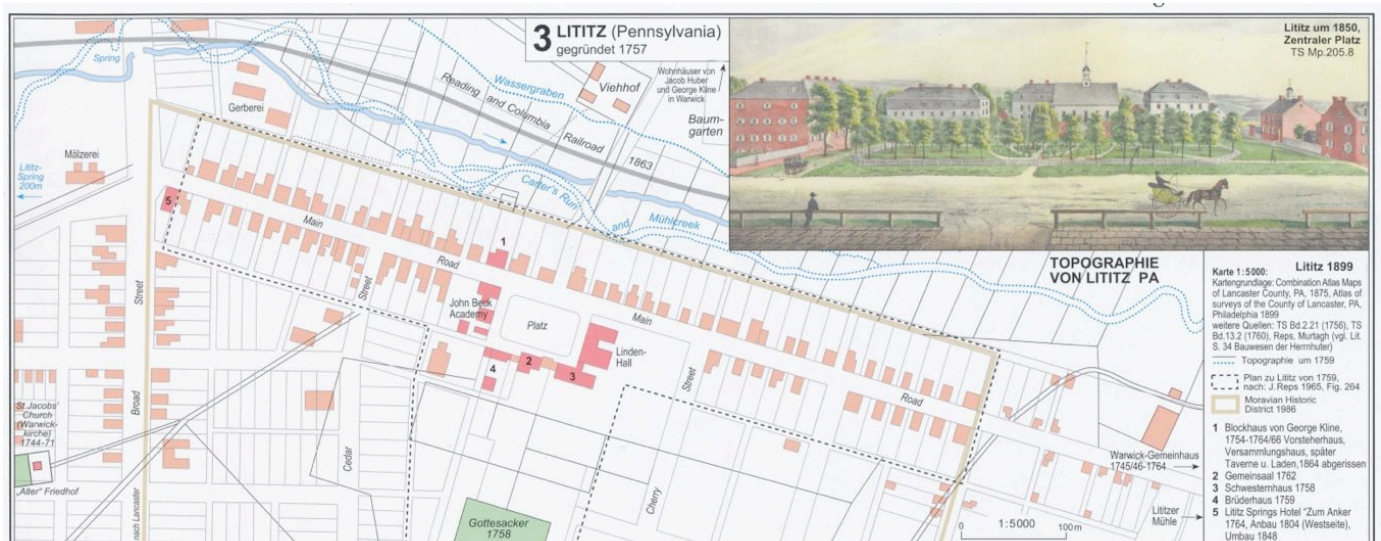
Königsfeld um 1830
 TS Mp.82.5.a,b

a plan by a Brother from Neuwied, Georg Adam Heizer, and follows the characteristic pattern. The centre is a square with four straight streets leading in at the corners. The congregation hall is located in the middle of the northern side. The choir houses of the Single Brothers and Sisters are on the same side in the far corners between the incoming streets, but their broad main fronts are aligned with the streets, not the square.

Königsfeld had strong financial backing in Switzerland where the Unity maintained a few societies (Basel, Bern, Zürich), but not any proper settlement congregations. When, in the mid-19th century, Protestants in the Palatinate were pressed by Bavarian authorities, several families moved to Königsfeld and also purchased land in the neighbouring districts. Königsfeld's economic basis was to be the crafts, but attempts to set up manufactories remained unsuccessful in the long run. Nevertheless, the place acquired central functions, especially through educational institutions. Up until 1900 Swiss students were prominent among the numbers of boarding school children. After the railroad was opened, the climatic health resort attracted scores of new inhabitants, mainly pensioners, so that the settlement was extended primarily by their villas. Königsfeld became a political municipality only in 1895 and has since been expanded by several incorporations.

Lititz, Pennsylvania, USA

Lititz in Lancaster County lies in the Piedmont about 120 km southwest of Bethlehem. Zinzendorf had already been aiming to found another settlement as he travelled through Pennsylvania. This was to become a settlement congregation in which immigrants from Europe could lead a life which was less strict compared with that in the other two settlements in Pennsylvania. The settler George Kline, impressed by the Christian message, had erected St. Jacob's Church and graveyard in 1744, which was served also by Unity preachers. This was followed the next year by a congregation house in Warwick for the Brethren who lived on scattered farms. Kline's ideas went further. Eventually, he gave his whole cohesive estate of 491 acres over to provide for a Moravian settlement, advanced payment



for the supervisor's house and also had a congregation house erected. Following Zinzendorf's earlier suggestion the evolving place was called Lititz and was marked out in 1757 under the supervision of the surveyor Reuter.

The settlement was dominated by a long, straight, main axis with 81 plots, extended to the south in an oblong central place surrounded by the Unity buildings. God's Acre, the Brethren's substitute for the graveyard at St. James, now on the periphery, was fitted into the orthogonal pattern a little south of the square. The off-centre congregation hall for Warwick, in the eastern part, was relocated as a school building to the north east corner of the square. In 1759, the congregations of Lititz and Warwick were united and some years later a new congregation house was built in Lititz. St. Jacob's Church deteriorated and was torn down in 1771. The expanding place attracted trades of all kinds and became an important site for secondary education (Linden Hall Academy, Beck's Lititz Academy). Lititz was run exclusively by the Unity of the Brethren, until it acquired village status in 1888.

Nazareth, Pennsylvania, USA

Nazareth in Northampton County is situated on the fork of the Delaware about 9 km from the Blue Mountains. The Moravian settlement was started when Georg Whitefield, who was in financial difficulties, sold the 5000 acres of land purchased in 1740 to the Unity the following year. Whitefield House, a stone mansion, was now completed and became the temporary residence of the first families. From 1745 on, they moved to "Old Nazareth", a simple group of houses further south. The stone mansion became the nursery and also served as a congregation hall. Indian unrest in 1756 made fugitives from the Frontier draw back to Nazareth. Parts of the site were surrounded by palisades. When Zinzendorf pondered taking permanent residence in America, the offside mansion Nazareth hall was built for him (foundation stone 1755).

The simple settlement Old Nazareth had been growing without a plan and now showed signs of disrepair. After the end of the common economy (cf. Bethlehem), New Nazareth was created in 1771. The layout plan with a central market place is shaped like a Latin cross. The upright pole is directed south; the transom reaches west to the forecourt of Nazareth Hall in a rectangular way. The road, which had initially led past Old Nazareth, was now redirected through the main street. After the end of the settlement congregation, new growth impulses led to the extension of the two "skeletal" main axes of New Nazareth into a grid pattern. The most important product of its industry, based on the raw materials available in the Appalachian foreland now became cement.

2 NAZARETH (Pennsylvania) gegründet 1744/1771

TOPOGRAPHIE VON NAZARETH PA



Nazareth von Westen 1795

Karte 1:5000:
Kartengrundlage: Northampton County Landowners Map 1860, Surveys by G. M. Hopkins, Sheet Nazareth; Atlas of Northampton County Pennsylvania 1874, No. 73; weitere Quellen: TS Mp.203.2 (1771), TS Mp.14 (1771), Two centuries of Nazareth (1740-1940), Murlagh (vgl. Lit. S. 34 Bauwesen der Herrnhuter)

1756

Goffesacker erweitert nach 1850

n. Gnadenhal, Christiansbrunn Centre

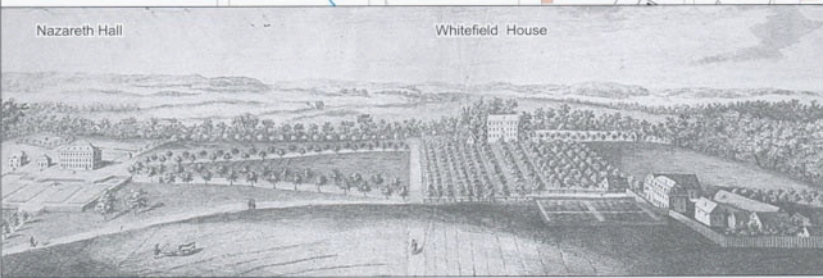
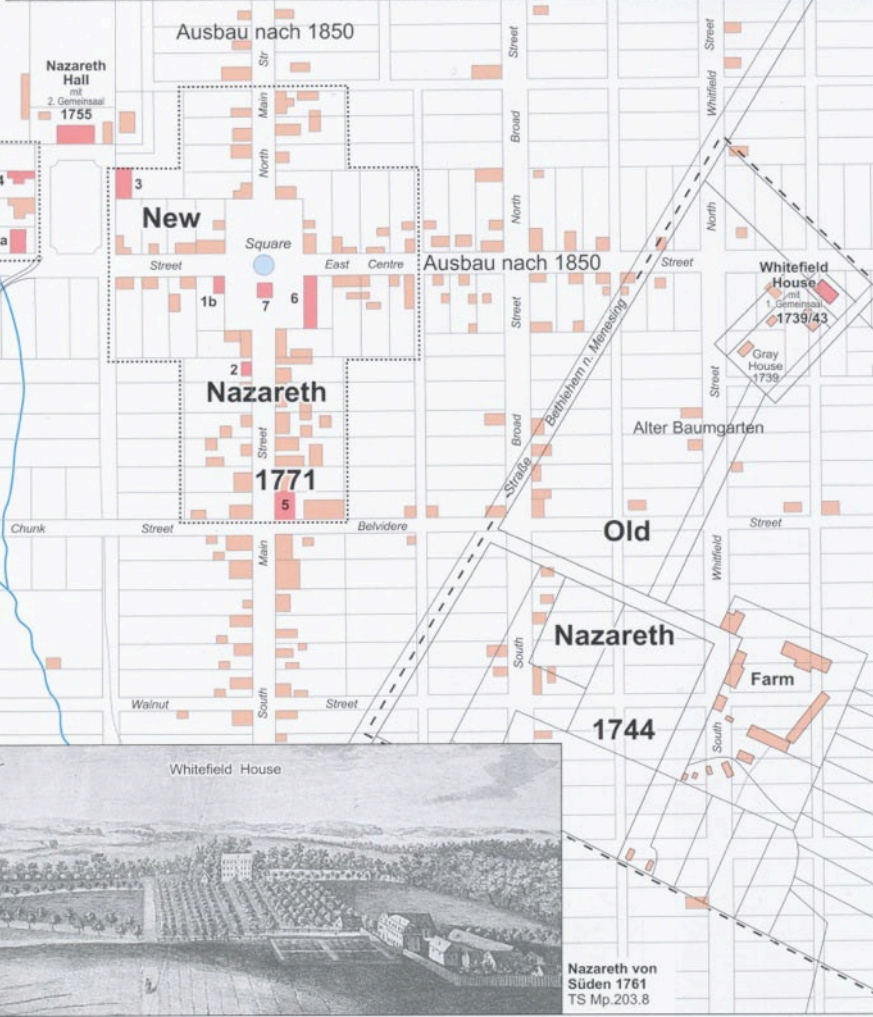
- 1a Dritter Gemeinnsaal 1841-62
- 1b Vierter Gemeinnsaal 1862
- 2 Brüderhaus 1773
- 3 Schwesternhaus 1784
- 4 Haus für Internatsleiter 1819
- 5 Gemeinlogis 1771/72
- 6 Erster Laden 1771
- 7 „Market Building“ 1791-1857

Nazareth 1874

Old Nazareth 1744
- - - Grenze
- - - Parzellen

Planbereich 1771

0 1:5000 100m



Nazareth von Süden 1761
TS Mp.203.8

Neudietendorf, Germany

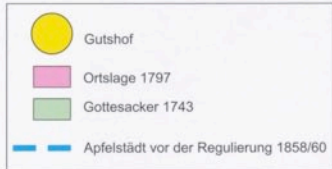
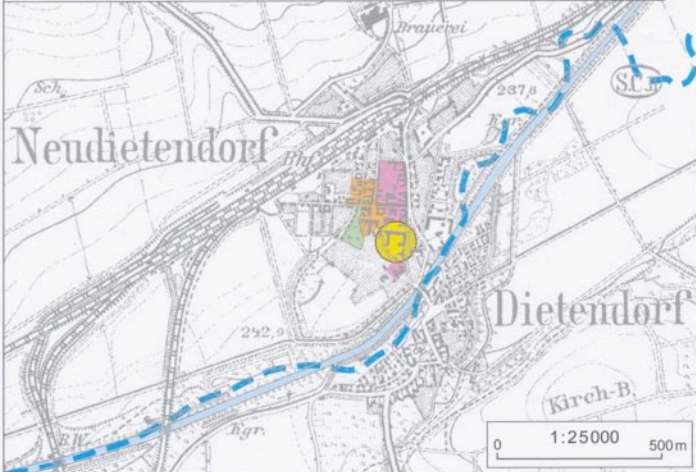
The village of Dietendorf in the southern Thuringian Basin on the right bank of the Apfelstädt River which runs into the Gera. The village was first mentioned in 1147. In 1408, a feudal manor on the left bank was bestowed upon the Witerde family. Special rights pertained to this “Alter Hof” (Old Manor), such as higher jurisdiction, privilege of settlement and ecclesiastical patronage. In the 14th century, two mills and a tavern are recorded at the crossroads of two major trading routes.

In 1734, the village belonged to the Duchy of Gotha when the Prussian minister Freiherr Gustav Adolph von Gotter purchased the manor. There, he set up a wool factory and allowed Dutch weavers to build a row of houses along the river bank. The enterprise failed and after about eight years the settlers left what had been called “Neu-Gottern”. A wealthy Moravian Brother, Count Balthasar Friedrich von Promnitz, bought the empty settlement in 1742. The manor was handed over along with all the privileges, demesne, residential and farm buildings, tavern and factory attached to it. The Moravian settlement was called Gnadenthal (“Valley of Grace”). However, the ducal government and the Lutheran church were less than accommodating in their attitude towards it. Also, the settlement had been begun with the Unity’s consent, but without that of Zinzendorf. After his return from Pennsylvania he took countermeasures and caused the obedient settlers to retract in 1743. Zinzendorf’s subsequent proposal to subject “Neudietendorf”, as it came to be called, to the Lutheran church for appearances and, initially, form a Moravian congregation was thwarted by an order of the Consistory (1747) demanding that the place be ecclesiastically organized just like another parish. The disappointed Brethren now moved on to Silesia and even Pennsylvania.

A third attempt to develop the place finally proved successful. In 1752, the manor was bought by Günther Urban von Lüdecke, proprietor of the Trebus manor, and the ducal concession was granted soon after. Due to the extension plans for the growing settlement the congregation received permission to set up its institutions and be subject to both, Unity and Consistory. The task at hand now was to create a functioning settlement structure from existing buildings to suit the needs of the congregation’s daily life and spirituality. From 1770 on, the existing row of houses was adjusted to the new ends and the rearward terrain was opened up by an almost orthogonal street, running south to the place with the congregation hall. The other Unity buildings were scattered along the two main streets.

In 1856, the “Alter Hof” was handed over to the Unity by the last countess (Charlotte von Einsiedel) of Berthelsdorf manor. The connection to the railway and subsequent upgrading to a freight depot at the rail hub of the lines Frankfurt-Leipzig and Stuttgart-Berlin brought further momentum to the place which, at the time, was already dominated by trades. The overall appearance of the locality changed markedly when the River Apfelstädt was regulated in c.1860, leaving the former east bank open for development. In 1933 the older Dietendorf became part of the municipality of Neudietendorf.

10 NEUDIETENDORF (Thüringen, Landkreis Gotha) gegründet 1742/1753



Karte 1:25000
 Kartengrundlage: Topographische Karte
 1:25000, Ausschnitt aus dem Blatt 5031
 Neudietendorf, Ausgabe 1905
 weitere Quellen: TS Mp.30.14 (1930),
 Kröger (vgl. Lit. S. 35 Neudietendorf)

TOPOGRAPHIE VON NEUDIETENDORF

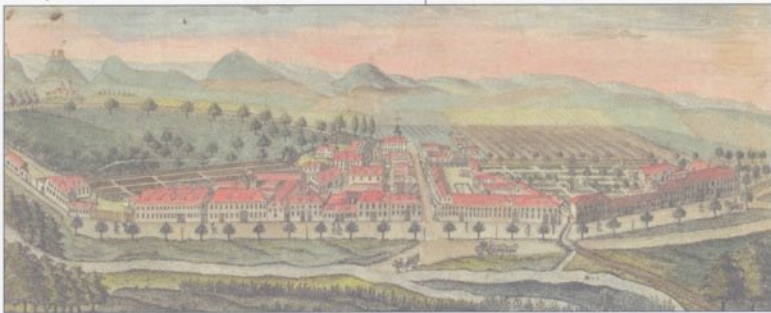
- 1 Gemeinnsaal 1780
- 2 Brüderhaus 1758, anstelle der Mühle
- 3 Schwesternhaus 1760, weiteres Haus 1762, weiteres Haus 1762
- 4 Apotheke 1772
- 5 ehem. Wirtshaus, dann Gemeinlogis



Karte 1:5000:
 Kartengrundlage: TS Mp.71.10 (1870)
 weitere Quellen: TS Mp.71.8 (1766),
 TS Mp.71.1 (1797), TS Mp.71.14
 (1855)



Neudietendorf 1786
 TS Mp.69.1



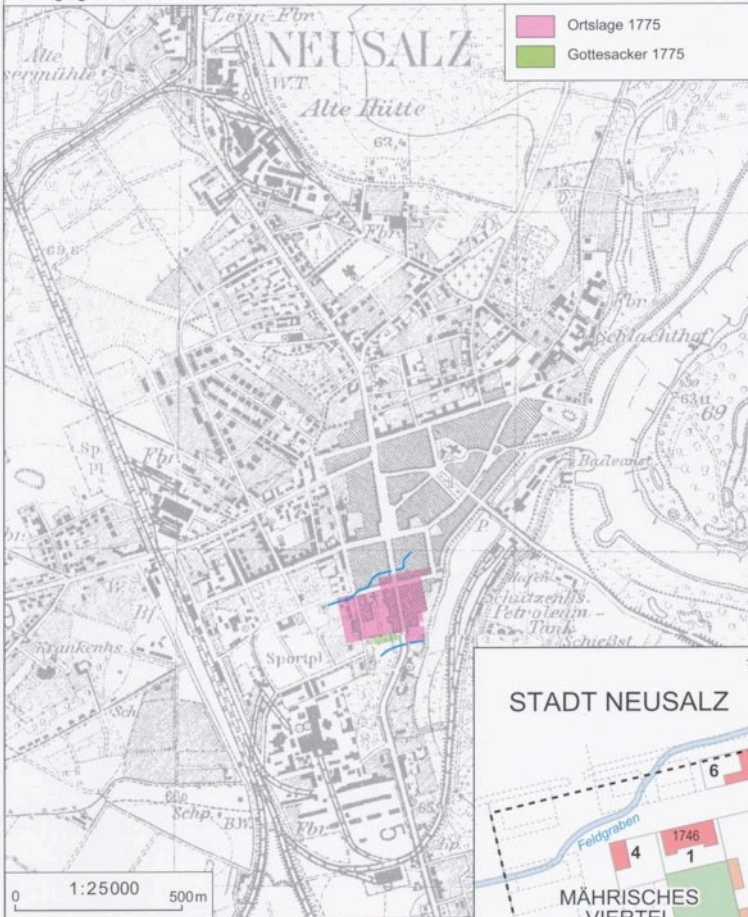
Neusalz, Poland

Neusalz lies in Lower Silesia where the Odra (Oder) takes a bend to the north. The site goes back to 1583, when Emperor Ferdinand I established the “Zum neuen Saltze” estate comprising a salt evaporating facility which remained active until 1710. From then on, Neusalz developed into the most important harbour for navigation of the River Oder. While invading Silesia in 1740, Friedrich II came to appreciate the settlement’s strategic location. In 1743 he granted town rights, and it was his original proposal to establish an independent quarter for Moravians. The Unity agreed although no awakened Christians were living in the area at the time.

After the granting of the special concession in 1743, the “Moravian Quarter” was set up close to the harbour basin (“Alte Oder”). Siegmund August von Gersdorf came up with an overall plan for the town. A planning sketch that was only realized in parts had the site divided up by two parallel streets running south, connected by an intersecting street. A Baroque axis made the large central square accessible by foot, leading from the hall in the north through an elongated garden and to God’s Acre. Along the streets, solitary buildings were set in a roughly symmetrical pattern. The settlement, as it was actually built, must be seen as an unfinished version of this plan. Of the two parallel streets only the eastern one connecting Berlin and Wrocław (Breslau) was developed, so that the Baroque axis came to be off-centre. After the Battle of Kunersdorf (1759), Russian troops looted Neusalz and the Moravian Quarter was burned down completely. The members of the congregation had, however, been able to escape to other Moravian settlements, especially Gnadenberg. The King pressed for their quick return, but until after the end of Seven Years War the Moravians were disinclined to do so. Then, the place was rebuilt under Gersdorf’s supervision in the same way as before and without attempting to complete the plan.

The Brethren’s factories played a crucial role in the financial subsistence of the whole Unity. From 1811 onwards the weaving mill in the Brothers’ house was to become the nucleus of the town’s largest industrial concern, the famous Gruschwitz Textilwerke AG. The congregation’s shop, reopened in 1762, developed into the important trading and shipping company as well as the Meyerotto banking house. The Prussian municipal statutes (Städteordnung) made the settlement congregation a fourth quarter of the Old Town in 1809. World War II did not lead to massive destruction in Neusalz, but the ensuing expulsion of its inhabitants brought about the end of the Moravian Quarter and the surviving buildings were put to new uses.

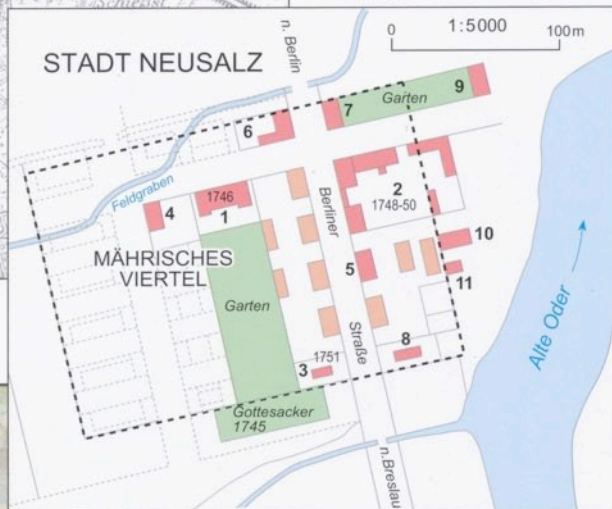
5 NEUSALZ a. d. Oder, (Schlesien, Kreis Lebus), *NOWA SÓL* (Województwo Lubiskie)
gegründet 1745



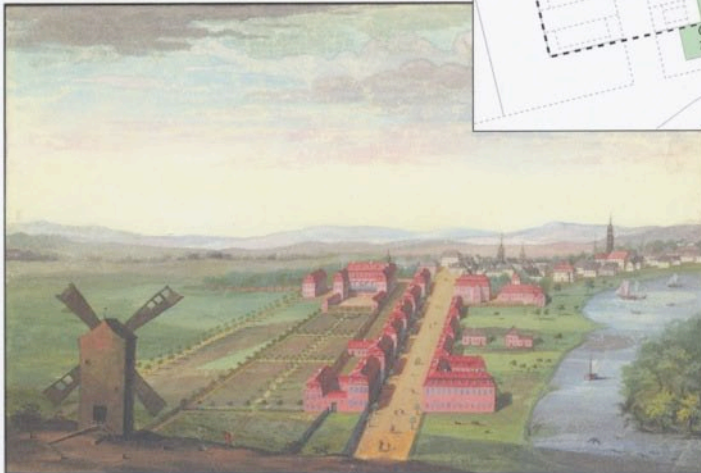
Karte 1:25000
Kartengrundlage: Topographische Karte 1:25 000, Ausschnitt aus den Blättern 4160 Neusalz, 4260 Beuthen a. d. Oder, Ausgaben 1933

**TOPOGRAPHIE
DER SIEDLUNG DER
HERRNHUTER IN
NEUSALZ**

Karte 1:5000:
Kartengrundlage: TS Mp.148.2 (1755), TS Mp.148.1 (1764), TS Mp.150.10 (1755), TS Mp.150.14 (1926)
weitere Quelle: Kessler-Lehmann (vgl. Lit. S. 36 Neusalz)



Neusalz 1758
TS Mp.148.8



Neusalz, Situation vor der Zerstörung 1759

- 1 Gemeinhaus
- 2 Brüderhaus
- 3 Schwesternhaus
- 4 Witwenhaus
- 5 Gemeinlogis
- 6 Laden
- 7 Apotheke
- 8 Fabrik
- 9 Niederlage
- 10 Gerberei
- 11 Lohmühle

Plananlage von 1745

Neuwied, Germany

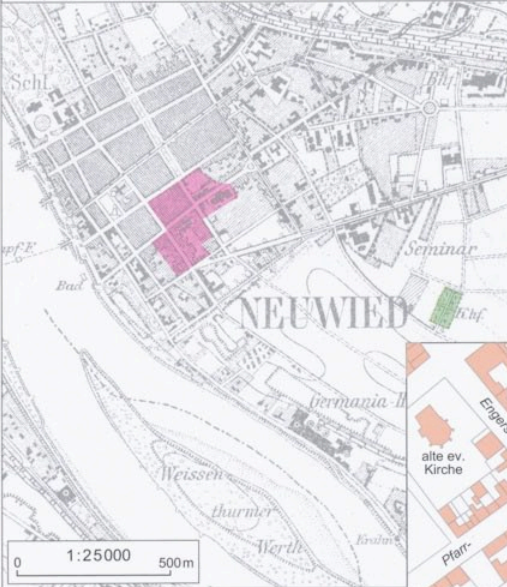
The town of Neuwied is set in the Neuwied basin on the lower terrace on the right bank of the Rhine's middle reaches. It was founded where the Absolutist County of Wied bordered on a short stretch of the stream. After the Thirty Years War, Count Friedrich III felt compelled to leave his castle, now devoid of military value, and to set up residence in a place more favourable for the development of his impoverished lands. Following a mercantilist settlement policy, the count, a reformed Protestant, granted settlers the freedom of worship, first "in their houses" and soon gave permission for them to build churches. Eventually, seven privileged religious communities settled in the town, the last of which were the Moravians. Leaving Herrnhag, a first group came to Neuwied, and others followed. Most of them were Swiss by origin and in favour of a reformed prince. After some initial indecision, in 1754 Zinzendorf issued an instruction from London ordering the congregation to stay in Neuwied. Early in 1756 he acquired a settlement concession.

The town flourished and its layout developed into a pattern of differently sized, nearly rectangular blocks, which one by one were opened for development. Straightaway, the Moravians had reserved the right to live among themselves in a separate block on the south-eastern edge of town. Here was situated the "Bagelsche Haus" in which the Moravians had first been accommodated, but otherwise it had been mostly vacant. The uniform row of two-storey houses constructed was now made up of late Baroque-style buildings with mansard roofs. In 1773, the Marienborn congregation was transferred to Neuwied after the Unity had sold the castle there. In 1781 the territorial prince granted a new concession and placed another vacant block at the Brethren's disposal. The typical buildings were quickly erected. The congregation hall was visually emphasized by its position slightly back from the street row. A third building phase began in 1868 with the Friedrichstrasse extension. The extended Moravian Quarter had become the only one occupied exclusively by one single religious community, while the members of the other denominations were to be dispersed all over the town.

The Moravians in Neuwied successfully practised various trades up until the 19th century, among them the cabinetmaker Abraham Roentgen and his son, both of whose furniture enjoyed a world-wide reputation. The profits of many businesses were significant not only for the settlement, but the whole Unity of the Brethren. The Neuwied congregation with its boarding schools for boys and girls became important in education, too.

8 NEUWIED (Rheinland-Pfalz, Kreisstadt und Landkreis Neuwied)
gegründet 1750/58

Neuwied um 1845,
Straße mit **Gemeinsaal**
TS Mp.156.4



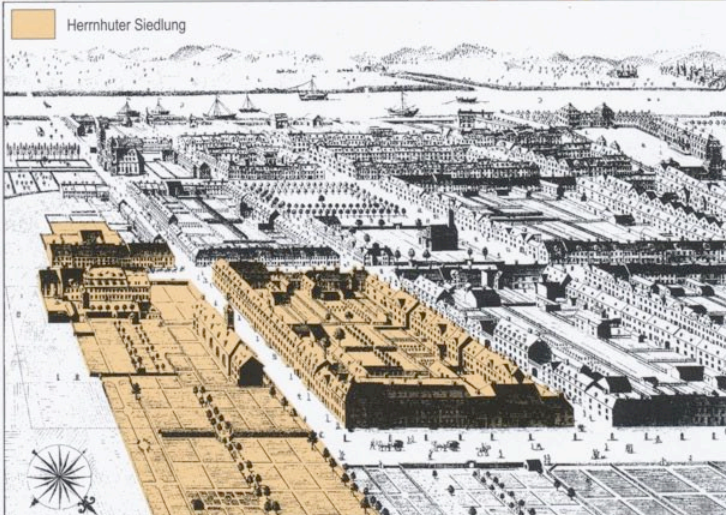
- Herrnhuter Viertel 1783
- Gottesacker 1773

Karte 1:25000
Kartengrundlage: Topographische Karte 1:25 000, Ausschnitt aus dem Blatt 5510, Neuwied, Ausgabe 1910
weitere Quelle: TS Mp.76.10 (1858)

**TOPOGRAPHIE
DES VIERTELS
DER
HERRNHUTER IN
NEUWIED**



Neuwied 1784
TS Mp.77.10



Karte 1:5000:
Kartengrundlage: H. Stob, Deutscher Städteatlas, Lfg. 1, Bl. 6 Neuwied, Dortmund 1973
weitere Quellen: TS Mp.78.5 (1783), TS Mp.79.4 (nach 1930), Ströhm (vgl. Lit. S. 36 Neuwied)

- 1 Gemeinhaus mit Prediger- und Vorsteherwohnung 1758
- 1a neuer Gemeinsaal 1783/85
- 2 Brüderhaus 1758/64
- 3a Schwesternhaus 1759
- 3b Neues Schwesternhaus 1782
- 4 Witwenhaus 1766
- 5a Knabenanstalt 1760
- 5b Neue Knabenanstalt 1833
- 6 Gemeinlogis 1788
- 7 Behagliches Haus 1745
- 8 Brauerei und Malzmühle

- bereits bestehende Gebäude 1756
- Bebauung 1759 - 1776
- Bebauung 1785 - 1797
- Bebauung 1868 - 1872
- Areal der Brüdergemeine 1797
- Areal der Brüdergemeine 1834

Niesky, Germany

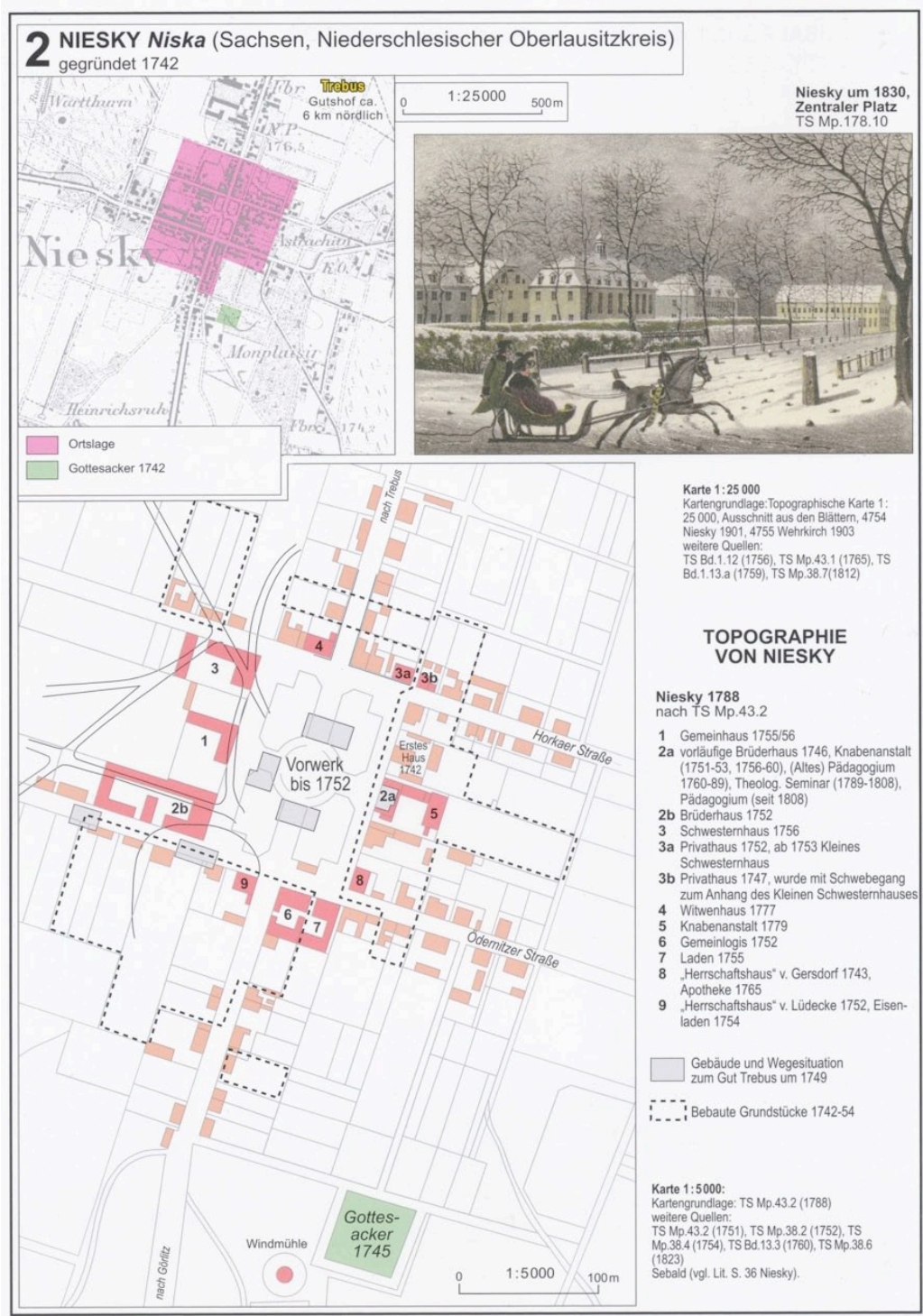
Niesky is situated on the north-eastern periphery of Upper Lusatia amidst a plateau of infertile sandy soils where the Schwarzer Schöps and Weizer Schöps Rivers run just a few kilometres apart. The settlement's foundation – then in the Electorate of Saxony – was meant to provide a refuge for Brethren exiles from Bohemia. Its location was confirmed by casting lots. There, in the southern part of a longish stretch of manor land, close to the outlying estate, the settlement was begun in 1742. Its basis was a contract made without Bohemian representatives between the owner, Siegmund August von Gersdorf, and the Unity. The place was to have a Bohemian name, the choice being between Nisky (Low or Lowly), Beranekpastva (Lamb's pasture) and Sbor or Shromázdeni (Gathering). The Bohemian word Nisky was chosen because their new homeland was low in comparison to the mountains of their homeland in Bohemia and because of its connotations of humility or lowliness before God.

The layout is based on a farsighted design by Gersdorf who had trained as an architect in Dresden. From the Trebus manor, a 15 metre wide main axis leads south and reaches the centre of a rectangular open square with a slight bend. From its four corners, two parallel streets run west and east. Initially, Gersdorf only had its east side measured out with the adjacent plots and houses erected there, while the centre of the square had still been occupied by the outlying estate's buildings. Due to the peripheral situation of the evolving settlement, the incoming Bohemians found no proper outlet for their craft products and many continued their journey onwards to the favourable places offered by Friedrich II in Silesia (see below). The period of Bohemian immigrants forming the majority of the population was short. Of those who had arrived in 1744-45 just six had come to stay and only for the first five years were services held in Czech.

The Unity engaged Gersdorf for building tasks on a regular basis, which suited his predilections. He sold Trebus in 1747, but was called upon to further develop his elaborate planning for Niesky's extension. The outlying estate was torn down in 1752 and rebuilt a little north of the place (Neuhof). Following Gersdorf's plans, the central square was now completed with the very first congregation hall on its western edge, accompanied by the Choir houses of the Single Brothers and Single Sisters as solitary buildings in a symmetrical line-up.

The Moravian settlement initially pertained to Trebus, the rights of patronage of which in turn belonged to Hähnichen manor. In 1754, the ecclesiastical dependence was transferred from Hähnichen to Trebus in exchange for a fee. Property in land was not consigned to Niesky prior to 1765 and it gained the status of "settlement congregation" only in 1774 under the terms of a contract between the Brethren and the lordship which at the time was being held by Zinzendorf's daughter, Maria Agnes. In the following 1770s/80s, Niesky consolidated its role as a centre of crafts and trade. Its importance increased when it was made the site of Unity educational institutions; the Pädagogium Zinzendorf had been established in Lindheim, Wetterau, was transferred to Niesky. From the start it took on a singular character among German Protestant grammar schools. Another remarkable institution was the Mission Seminary established in 1869.

The lordship remained the owner of Niesky up until 1853. The centre of the

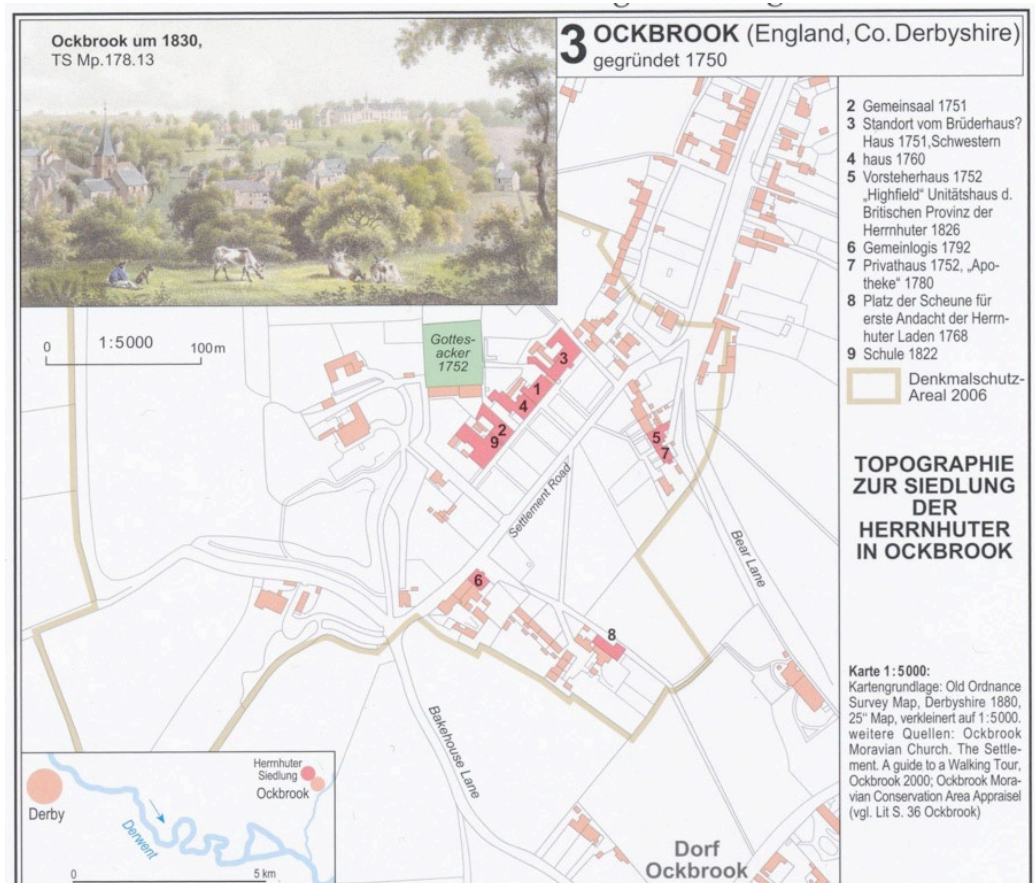


place with the Unity buildings, which was declared a town in 1934, suffered heavy losses towards the end of World War II. Rebuilding after 1945 was initially carried out in such a way that the image of Moravian Niesky would be blurred. In the meantime, however, the former ensemble has in part been revived.

Ockbrook, England

Ockbrook (Derbyshire), 5.5 km west of Derby, is located in the downs south of the Pennines. Above the medieval village situated in the vale, the terrain for the Moravian settlement of the same name was marked out in 1750. The existence of this settlement congregation owes much to the Rev. Jacob Rogers, curate of St. Paul's in Bedford, a collaborator of Benjamin Ingham's. In 1739, when holding a sermon in Nottingham's market place about 10 km away, he had been invited by the Ockbrook farmer Isaac Frearson to preach in his barn. From then on the place was steadily frequented by itinerant preachers. As early as 1740, a congregation for the awakened Christians was called into being, assembling in a private home.

In 1750, Bishop Peter Böhler decided to found a settlement congregation in Ockbrook. Isaac Frearson sold the land required at a bargain price to the Unity. The plain redbrick houses and the greyish-blue slate roofs, intensive greenery and the unobstructed view of the scenery give the settlement a distinctly rural character. With the buildings grouped along the descending pathway, planned elements in its layout are not immediately apparent. Fulneck, however, may have set an example with its straight row of the most important buildings (hall in 1751, Choir houses in 1759) along the main pathway with their gardens in front. The unmarried mainly worked in textile manufacture. In educational respects the importance of the settlement, once set apart from the village, still lasts to this day.



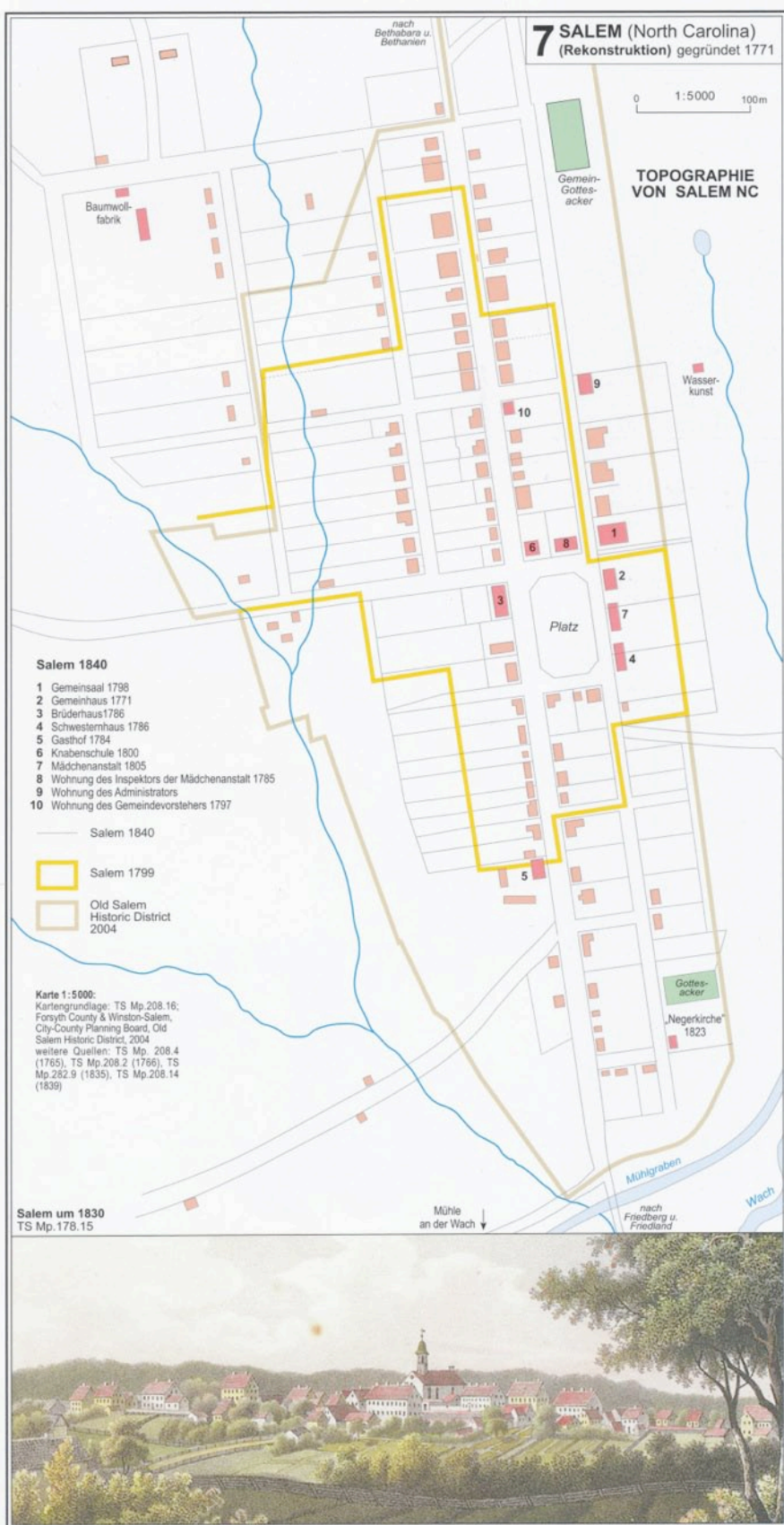
fortified with a wall and corner-bastions. Stationed in “Fort” Sarepta was a detachment of Russian soldiers from the Tsaritsyn garrison. The Moravian settlers themselves were exempt not only from military service, but even from defending the place against attacks from the steppe. In the 1774 uprising under Yemelyan Pugachev aiming at the foundation of a peasant state, some of the houses in Sarepta were burned down and fields devastated. Afterwards, the settlers turned even more to their trades as the economic basis of their lives. Several factories were built which were well staffed and equipped due to the Brethren’s many contacts. Thus, the place became an important centre for trade and industry.

As soon as the Kalmyk mission was achieving its first successes, it was prohibited by Tsar Alexander I. This loss, changing political circumstances involving the legal subordination to the Russian government in Saratov, as well as tensions within the off-centre community, prompted the Unity Administration to dissolve the congregation in 1892. In Soviet times, Sarepta was called “Krasnoarmejsk (=Red Army District) which, in 1931, was incorporated in Stalingrad (Volgograd). The former Moravian settlement was in the vicinity of the Battle of Stalingrad taking place in 1942/43 and it served as a Soviet military hospital. It was the only local building complex to survive almost entirely without war damage. Sarepta’s historic centre was modified as part of new town planning measures in 1980 but actions are now being taken for restoring the dignity of the historic ensemble.

Salem, North Carolina, USA

Despite the delay, the plans for the centre of Wachovia had not been abandoned. In 1764, the Unity Administration cast lots and it was decided that one – and only one – town was to be built in the middle of Wachovia. Frederick William Marshall was chosen by the Unity Authority to supervise the construction.. The site also was decided by a lot: a ridge about 16 km southeast of Bethabara. Zinzendorf had already sketched a plan for a round city in 1764 (cf. Excursus). However, directed by Marshall and assisted by Reuter, the place was measured out in a rectangular way. The eastern street constitutes the main axis. It is extended to a square by a vacant block around which the most important buildings are grouped. Settlement activities in Salem (Shalom), as the place was named, probably by Zinzendorf, commenced in 1772. In just a few years, Salem became an important trade and commercial, as well as educational centre for a growing hinterland, and a station for westbound pioneers. Eventually, it became the centre of the Moravians’ Southern Province corresponding to Bethlehem in the Northern Province.

Forsyth County was constituted in 1849 and in 1851 the Salem congregation agreed to give over 41 acres a little east of the settlement site for the administrative centre named after Major Joseph Winston. In 1856 the settlement congregation was dissolved, while Winston gained importance in commerce and industry, functionally trumping Salem. Settlement and town were joined in 1930. Two-thirds of the buildings of (Old) Salem were extant in 1945 and it was decided to preserve its historic centre. Since then, about 40 buildings have been restored and another eight reconstructed.



Zeist, Netherland

Zeist is situated near Utrecht where the terminal moraine of the Heuvelrug verges on the Rhine delta plain. The congregation started there in 1747 was to be the second and only successful attempt at founding such a settlement in the States-General of the Netherlands. The “palace,” built in 1677-86 on the site of a medieval castle, had been bought in 1745 by the wealthy merchant Cornelis Schellinger, a brother of Jacob Schellinger, and his wife Sophie. The new owner gained rights and liberties in the lordship of Zeist and the adjacent Driebergen to pave the way for the Moravian foundation. He agreed in a contract with Zinzendorf to develop the settlement near the palace. Its continuation was secured in 1767 when the palace and the possessions belonging to it were transferred to Maria Agnes, one of Zinzendorf’s daughters.

The count had far-reaching ideas as to the layout of this settlement that was to stretch out in an axial and symmetrical pattern on both sides of the palace. It was then, however, restricted to the terrain between the palace and the old village of Zeist, adapting and reducing Zinzendorf’s prior conception. The palace became the visual point of reference on an avenue leading towards its centre. On both sides of the road two elongated rectangular squares (Zusterplein and Broederplein) were pegged out and buildings created two courts open to the central road. The buildings along the sides of the open squares were erected in the local fashion. The ensemble, with its protruding buildings in the middle and corners as well as receding “wings”, was strictly symmetrical. The spatial arrangement and stylistic congruence of settlement and palace evoke a consistent visual impression. The concept of the broad squares may derive from Zinzendorf’s knowledge of the wide Squares, the attractive new focal points in London’s West End. God’s Acre had come to replace one of the two palace gardens in 1747. Building activities commenced in 1748/50, e.g. with the Choir houses and some elegant residential buildings, but ceased for a few years due to financial reasons. In the following building phase (after 1758) several sites for a congregation hall was discussed, before it became inserted amidst the Zusterplein buildings. Thus, the overall picture was preserved, as it also was in the occasional improvement after 1850. The settlement was, however, never completed with regard to the original plan.

Zeist flourished during the second half of the 18th century, especially due to the products of the Choir house of the Single Brothers and their effective marketing. The economically efficient place attracted several interested visitors, among them King Christian VII of Denmark (cf. Christiansfeld).

6 ZEIST (Niederlande, Provinz Utrecht) gegründet 1746

Karte 1:5000:
Kartengrundlage: TS Mp.156.14.b (1810)
weitere Quellen: TS Mp. 158.6 (1818), TS Mp.230.10
(1871), van Groningen (vgl. Lit S. 36 Zeist)

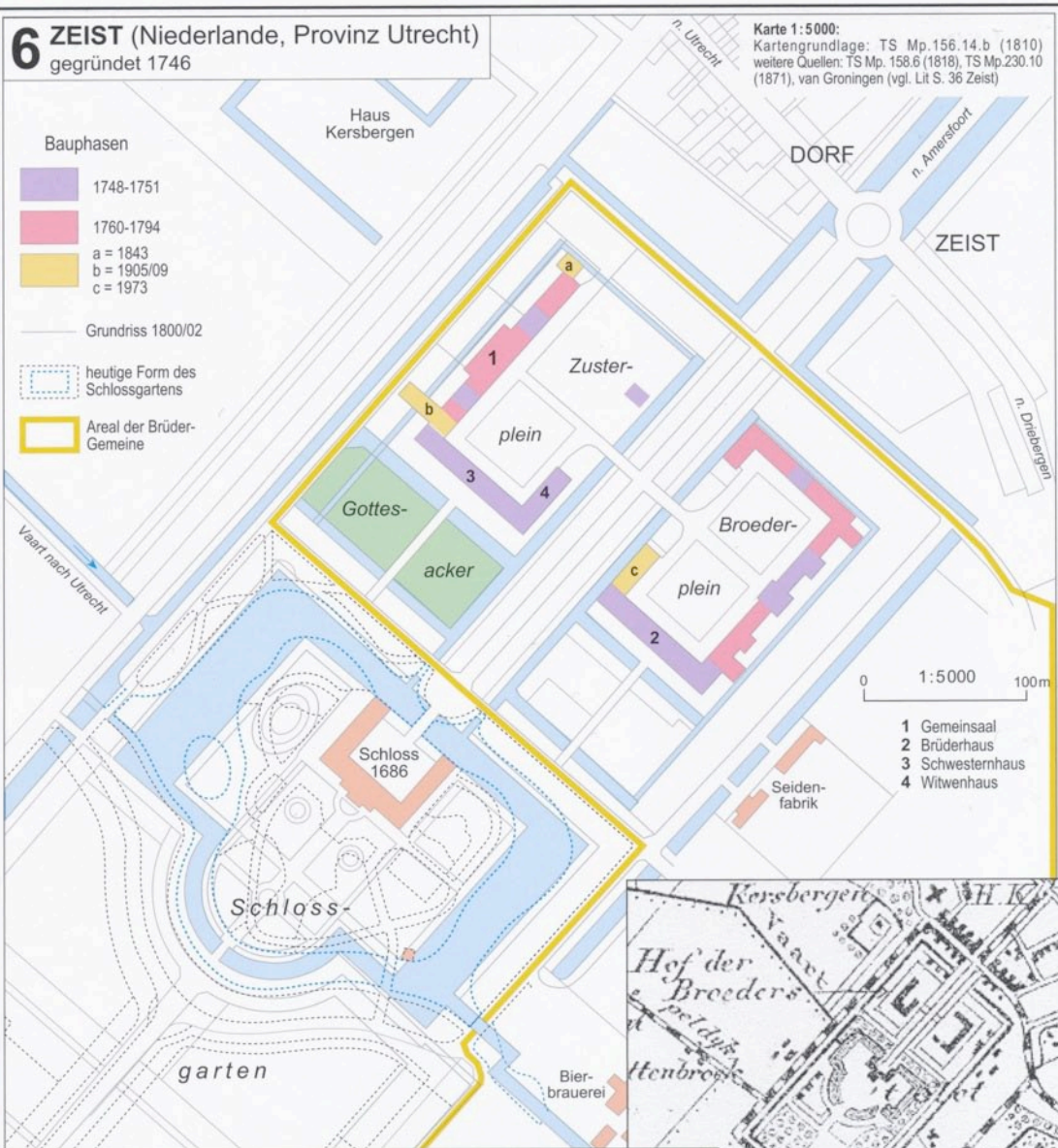
Bauphasen

- 1748-1751
- 1760-1794
- a = 1843
- b = 1905/09
- c = 1973

Grundriss 1800/02

heutige Form des Schlossgartens

Areal der Brüder-Gemeine



- 1 Gemeinschaft
- 2 Brüderhaus
- 3 Schwesternhaus
- 4 Witwenhaus



Karte 1:25000
Kartengrundlage: J. Kuyper, Gemeinde Atlas von
Niederland 1865-70, Provinz Utrecht, Leeuwarden
1868, Ausschnitt Kaart 1:75 000, Vergrößerung

0 1:25000 500m

TOPOGRAPHIE DER SIEDLUNG DER HERRNHUTER IN ZEIST

Zeist 1800
TS Mp.156.4



Building culture in the Moravian settlements

Prepared by Architect MA Karen Stoklund on the basis of material provided by Architect MA Jørgen Toft Jessen.

The Moravian settlements possess a largely shared architectural language, especially with regards to proportions of the buildings and their placement relative to one another. Certain characteristics are derived from the building style of the region in which the mother town of Herrnhut is located. Other characteristics show clear influence from the building styles of the contemporary nobility. All in all, however, the buildings embody a fascinating meeting of local building styles and that of Saxony.

Some buildings are so similar that it is tempting to assume that identical designs were used for their construction. Examples include the Hall in Neusalz and the original hall in Christiansfeld as well as a family house by the cemetery in Gnadau and Nørregade 7 by the cemetery in Christiansfeld.

3.15 Opposite: Section of facade from Sister's House in Gracehill.

Hall

The hall is the dominant building in all of the Moravian settlements. Traditionally, it is called a ‘Congregation Hall’ or ‘Hall’ rather than a church. Its construction is similar in most towns: A transverse middle section, usually with symmetrical wings; a steep roof with a symmetrically placed spire with bells and a clock; two equal entrances, often placed in the wings; high windows in the middle section, providing light to the large, open church room, often without columns; and an undecorated interior. As far as the latter is concerned, this is usually a light – often white – space with unfixed benches arrayed along the room.

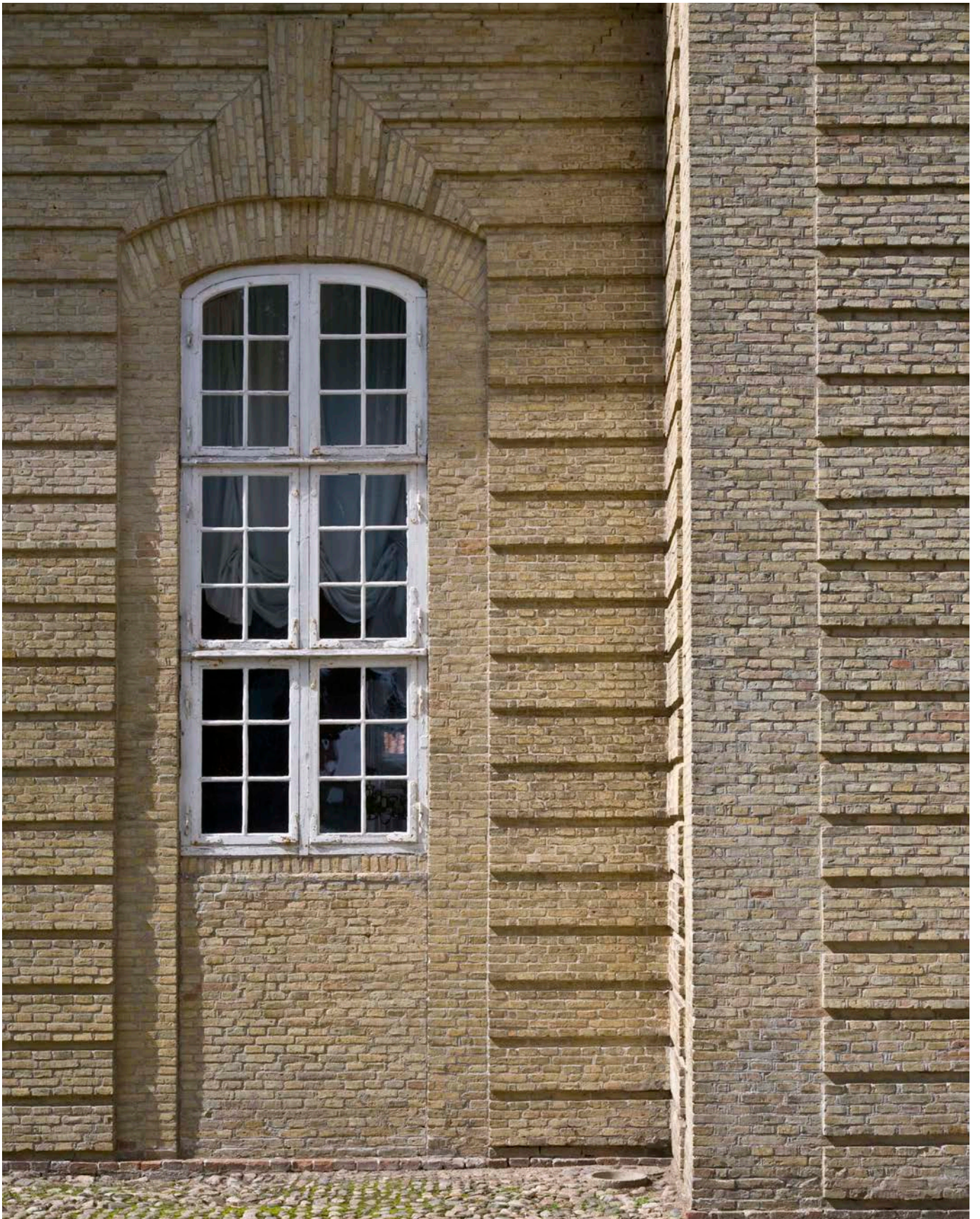
The Hall in Christiansfeld is distinguished by being constructed in raw brick, with pronounced wings. The cross-wall construction gives the building a lightness that is not often seen in the other settlements. Prior to the addition of wings in 1796, the Hall in Christiansfeld strongly resembled the Hall in Neusalz (Nowa Sol), which was constructed in 1746.

3.16 Hall in Neuwied, built 1783.

3.17 Opposite: Streetview in Fairfield.









3.18 Opposite: Section of facade from the church hall in Christiansfeld.

3.19 Hall in Kleinwelka, built 1758.



Reconstruction of the Hall in Christiansfeld, prior to the addition of wings in 1796.

3.20 The Hall in Neusalz (Nowa Sol), built 1746.

3.21 *The Hall in Herrnhut.*



3.22 *The Hall in Gnadau.*



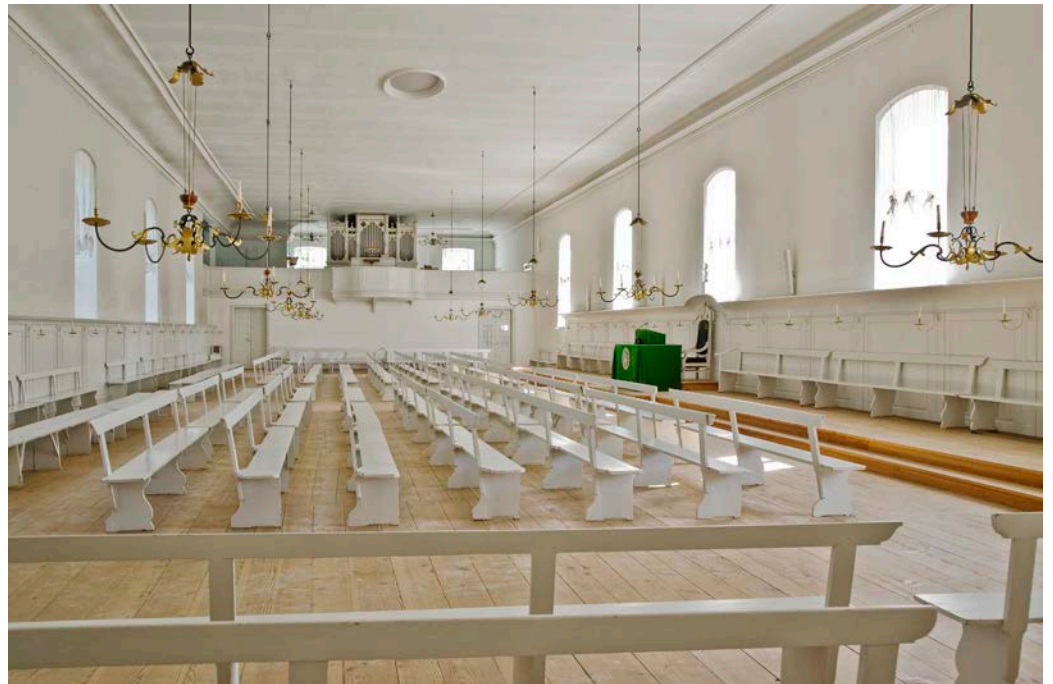


3.23 *The Hall in Bethlehem.*



3.24 *The Hall in Christiansfeld.*

3.25 Interior of the Hall in Christiansfeld.



3.26 Interior of the Hall in Königsfeld.





3.27 Interior of the Hall in Gnadau.



3.28 Interior of the Hall in Kleinwelka.

Choir Houses

The so-called Choir Houses in the Moravian settlements are all characterised by their impressive size. They were built to serve as homes and workplaces for numerous people and are often built in two storeys with steep roofs to allow the attic space to be made use of, often with many rooms. The sleeping halls were placed in the attic while the other storeys were used for work and leisure.

Already in the 1800s, the Moravians ceased living in these buildings, necessitating new uses for the Choir Houses. Many were converted to housing, museums, etc. Those buildings for which new uses were not found are in rather poor condition as a result.

The Choir Houses possess a number of shared characteristics but are strongly influenced by local building styles. What they have in common are that they are exceptionally deep two-storey buildings, often with a small gable and steep roofs with attic rooms. The Choir Houses are large constructions, often with wings and rear premises where the brothers and sisters could have their workshops. All three Choir Houses in Christiansfeld (the Sisters' House, Brothers' House, and Widows' House) have been fully preserved.

The interiors of the Choir Houses are constructed with a central stair space leading to long corridors lit by a single window at each end.

3.29 Brothers' House in Gnadau.





3.30 *Widows' House in Herrnhut.*



3.31 *Sisters' House in Kleinwelka.*

3.32 *Sisters' House in Bethlehem.*



3.33 *Brothers' House in Zeist.*





3.34 Brothers' House in Christiansfeld.



3.35 Widows' House in Christiansfeld.

Cemeteries

A Moravian Church cemetery is called God's Acre. All such cemeteries are constructed following the same principle, with graves running in long rows of equal length, marked by flat or slightly tilted rectangular gravestones. The cemeteries are divided into square or rectangular fields, marked out by plants.

The entrance to God's Acre is usually marked by an avenue leading to a gateway in wood or stone, topped by a quote from the Bible. The grave plots are not demolished, so it is necessary to expand the cemetery as it fills up.

Some cemeteries separate the brothers from the sisters so that the brothers lie to the left and the sisters to the right of the central pathway. This original principle is not maintained in all cemeteries.

The cemeteries in the Moravian settlements differ widely in terms of maintenance, both when it comes to the gravestones and when it comes to the horticulture. The God's Acre in Christiansfeld is among the best maintained.

3.36 God's Acre in Christiansfeld.





3.37 *God's Acre in Gracehill*



3.38 *God's Acre in Kleinwelka.*

3.39 *God's Acre in Niesky.*



3.40 *God's Acre in Herrnhut*





3.41 Gateway to God's Acre in Kleinwelka.



3.42 Gateway to God's Acre in Christiansfeld.

3.43 Gateway to God's Acre in Herrnhut.



3.44 Gateway to God's Acre in Niesky.





3.45 Gateway to God's Acre in Neuwied.



3.46 Gateway to God's Acre in Königsfeld.

Structural parallels and differences

Although the Moravian settlements are all influenced by local building styles and local materials, their buildings nevertheless bear the marks of Herrnhut-style construction.

Saxon characteristics such as steep roofs, small gables, and many attic rooms (often in multiple levels) are present in a wide range of buildings in Europe and America. In Christiansfeld, the very steep, tiled roofs and small gables are particularly distinctive relative to the local building style. The bricks are local (produced in Egersund by Flensburg Fjord), and the buildings are in raw brick, a trait not found in the German settlements, where facades are plastered and often painted in light pastels. Other settlements, such as Zeist in the Netherlands and Bethlehem in Pennsylvania, also contain buildings in raw brick, constructed from local materials. In Bethlehem, however, one also finds many buildings constructed from stone, as is also the case in Gracehill in Northern Ireland.

It is characteristic of the Moravian settlements that the Central European architectural influences are united with local building traditions and local materials, producing a unique building culture.

The overall effect varies widely, and there are great differences in the extent to which town development (particularly in the 1900s) left its mark on the settlements. The mother settlement of Herrnhut, for instance, was strongly affected by bombardment in 1945, which levelled a large number of original buildings. Lack of maintenance and insensitive renovation have also affected some settlements.

3.47 The church in Fairfield is influenced by English building culture, yet the spire is a recognisable element.





3.48 Building in Gnadensfrei. The body of the building is recognisable, with its depth, steep roof, small gable, and numerous attic rooms. Unfortunately, it has been very poorly maintained.



3.49 Grafenhaus in Herrnhag, built 1744. The shape of the roof can be recognized in other moravian settlement, primarily in the central european area.

3.50 House by the church square in Gnadau, built 1771.



3.51 Lindegade 28 in Christiansfeld, built 1773.





3.52 House in Niesky.



3.53 Lindegade 28 in Christiansfeld, built 1773.



3.54 Stairs in Neusalz (Nowa Sol).



3.55 Stairs in Neuwied.



3.56 Stairs in Kleinwelka.



3.57 Stairs in Gnadau.



3.58 Stairs in Herrnhut.



3.59 Stairs in Kleinwelka.

3.60 Stairs in Christiansfeld.



3.61 Stairs in Christiansfeld.



Challenges in the selection of Moravian settlements to the World Heritage List

During the 17th Century Enlightenment, a number of denominations established their own settlements. What these denominations have in common is a non-mainstream Protestantism. In addition to the Moravian Church, the largest and best known of these denominations are the Shakers, the Amish, and Quakers. Various characteristics differentiate these denominations from Protestants in general as well as from one another.

The Shakers (United Society of Believers in Christ's Second Appearing) were founded in England in 1770. The denomination is best known for its music, furniture design, and model of equality of the sexes. Its settlements were divided into groups or 'families'. The leading group within each settlement was the 'Church Family', which was surrounded by satellite families that were often known by names derived from points on the compass rose. The Shakers lived primarily from their farm work and production of goods and furniture. There are fewer than a dozen Shakers remaining today (xroads.virginia.edu. 12.04.13).

The history of the Amish (Amish Mennonites) began in 1693, and the denomination still exists. The Amish live in an agricultural society, using modern technologies to only a very limited degree. The majority of the Amish live in Pennsylvania, Ohio, and Indiana. Amish society is based on the ideal of everyone helping one another, clothing that symbolises humility, and separation from the outside world. Unlike other Christian groups, the Amish do not have churches, and services are held in the home every other Sunday (pittsburgh.about.com 12.04.13).

The Quakers are members of a Religious Society of Friends that was founded in mid-17th Century England and Wales. The movement is built upon the belief that each person possesses a God-given inner light. Central to the movement, founded by George Fox (1624-1691), is the concept of 'silent meditation'. The Quakers remain an engaged, faith-based society that works for pacifism, social equality, integrity, and simplicity and is now active in many regions of the world (christianity.about.com 12.04.13).

The Shakers, Amish, Quakers, and Moravian Church are all variously different from mainstream Protestantism. It is, of course, possible to argue that all of these movements should be nominated to the World Heritage List under a single category involving alternative Protestant denominations. However, since they were established and have survived on account of their being different from other denominations, this option seems both complex and problematic. It is therefore most interesting to emphasise the special characteristics of the individual denominations, which is what we focus on here.

In this context, there are three particular aspects that are especially characteristic of the Moravian Church: its missionary work, diaspora, and settlements. The Moravian Church's systematic planning and construction of its settlements is truly unique. We have thus chosen this as our point of departure for comparative analysis. Over the course of the second half of the 1700s and the first half of the 1800s, the denomination developed a remarkably exceptional, unique, and con-

sistent town planning concept involving characteristic building types that were consciously developed and specially adapted to the Moravian Church's philosophy and social organisation. One piece of evidence of this is that, in 1765, the denomination set up a 'secretariat' in Herrnhut, which was intended both to assist in the planning of new settlements and to approve their designs. This concept has been used to a greater or lesser extent on all continents in which the denomination has been active, and it has been adapted to local building traditions, involving extraordinary skill in house construction and design. This is this in particular that makes the denomination unique in a global context. This aspect is also emphasised in World Heritage 32 COM.

Another point is that the criteria for which settlements are most typical of the Moravian Church are relatively clear and are, in fact, largely measurable. It is thanks to the work presented in *Deutscher Historischer Städteatlas nr.3*. It is now possible to study original settlement plans and see which satisfy the most criteria that researchers today associate with the ideal Moravian settlement. At the same time, it is possible to count the houses that existed during the settlements' periods of autonomy from 1750 to 1850, which we have selected as the significant period.

Despite this excellent framework for evaluating the settlements, it is nevertheless a challenge to choose just one of the many settlements. The result is dependent on numerous factors relating to which criteria are selected and how many points are awarded for each criterion. We have thus decided to take into account all of the criteria that have been presented by researchers and as set forth in the article by Prof. Dr. Jürgen Lafrenz page 189 and have furthermore sought to award the same maximum number of points for all criteria. This is described in greater detail in the following pages.

The criteria guiding the comparative analysis of the Moravian settlements

UNESCO's criteria

A characteristic and unique aspect of the Moravian Church is the physical design of its settlements, a design that the denomination developed between 1740 and 1830 and systematically adapted to its needs. The town plans and buildings of the most consistent and complete settlements represented interpretations of contemporary town planning ideals, though in a manner typical of the Moravian Church. The best preserved of these today bear exceptional witness to the Moravian philosophy and way of life as well as to the denomination's skilled architecture and workmanship. We thus feel that the most typical settlements have the potential to satisfy UNESCO's criteria (iii) and (iv).

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

(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.

Applied to the Moravian settlements, this can be formulated as:

(iii): Moravian settlements bear exceptional witness to Moravian traditions, and the settlements are tangibly associated with the Moravian ideas and beliefs.

(iv): Moravian settlements are outstanding examples of a type of building, an architectural ensemble, that illustrates a significant stage in human history.

The first task of the comparative analysis has thus been to determine the one or more Moravian settlements that originally possessed the most typical and complete physical design.

The other task has been to determine the one or more Moravian settlements that are in the best original condition and thus today bear best witness to the Moravian settlements.

Primary criteria for selection

The Moravian Church established itself in a variety of countries worldwide, and the recorded settlements number in the hundreds. From a theological perspective, we can divide the settlements into four types:

1. **Herrnhut town** or colony, where both religious and secular life were controlled by the Moravian Church
2. **Mission station**, with elements of Herrnhut architecture, in places such as South Africa, Tanzania, Nicaragua, the Danish West Indies, and Labrador.
3. **Congregations** lacking any special constructions besides the church, the vicarage, and perhaps one or more institutions (hospital, school, etc.) but without any characteristic Herrnhut-inspired architecture.

4. **Societies** as we know them from Sweden, Estonia, and Lithuania and as were previously found elsewhere, for instance in Copenhagen.

As we have seen, the Moravian Church worked over the course of a number of generations on planning and developing its settlements so that they would be best adapted to the movement's faith, philosophy, and physical needs. It must therefore be assumed that these ideas were most thoroughly applied in those places in which the Moravian Church exercised control over both religious and secular life. It is thus among these settlements that there is the greatest possibility of finding what can be termed the 'ideal Moravian settlement'. The comparative analysis therefore excludes mission stations and smaller settlements.

The **primary criteria** used to select settlements for inclusion in the comparative analysis are that all of them should be either '**settlement congregations**' or '**place congregations**'. This means that they need to have possessed an autonomous place or neighbourhood in which both religious and secular life were controlled by the Moravian Church. This ensures that all of the selected settlements have been planned and built by the Moravian Church to the greatest degree, with minimal external involvement.



3.62 The Moravians themselves kept records of the chronology of important events in their early history by means of family trees. Based on earlier models, J. Swertner (1797) integrates the evolving structure of settlement congregations and missionary stations in this manner.

Our selection is identical with that described in ‘Deutscher Historischer Atlas. nr.3’ (Lafrenz 2009: 9 and 24.). Although this text mentions Elim, Gnadenthal, and Mamre as relatively large settlements, these are not described. The Moravian Church lacked the same degree of control over religious and secular life in these three South African settlements, which are thus defined as ‘mission stations with elements of Herrnhut architecture’.

Selection of special criteria

The special criteria under Points A and B have been selected on the basis of what researchers today believe were the most important attributes of the Moravian Church’s original settlements (Lafrenz 2009: 7-9 and s.24.). Our selection is also guided by an understanding that both the organisation and design of the settlements were conscious actions. Qualities such as order, symmetry, simplicity, and dichotomisation were important. As a result, the most important attributes also possess symbolic value and aesthetic qualities.

The criteria have been selected in such a manner as to permit their registration in as simple a means as possible, allowing one to count, for example, how many of the most important congregational functions a settlement possessed during the period in question and how many it possesses today. The aesthetic criteria are slightly less objectively determined, yet it is nevertheless possible to compare these in a scientific manner by studying old maps and images, visiting the settlements, etc.

The criteria under Point A concern the design of the settlements’ town plans and the placement of important streets, squares, parks, and buildings in the town plan. The criteria under Point B concern the typical shared characteristics in the design of the most important buildings in the settlements.

The criteria under Point 3 concern the settlements as they are today, and the criteria under Point 4 concern future plans for the settlements.

The comparative analysis draws no conclusions concerning local characteristics of the architecture in each individual settlement or of the settlements’ histories. These are themes that would be relevant to an application by an individual settlement to the WHL. Similarly, extra points are given to settlements that have possessed a congregation in an uninterrupted manner ever since their founding as this exerts a constant effect on trends in construction.

The Moravian settlements that could potentially satisfy UNESCO’s primary criteria (iii) and (iv)

The following settlements are either ‘settlement congregations’ or ‘place congregations’:

- 1: Bethlehem, PA, USA
- 2: Betharbara, NC, USA
- 3: Bethania, NC, USA
- 4: Christiansfeld, Denmark
- 5: Ebersdorf, Germany
- 6: Fairfield, England

- 7: Fulneck, England
- 8: Gnadau, Germany
- 9: Gnadenberg, Poland
- 10: Gnadenfeld, Poland
- 11: Gnadenfrei, Poland
- 12: Grace Hill, Northern Ireland
- 13: Herrnhaag, Germany
- 14: Herrnhut, Germany
- 15: Hope, NJ, USA
- 16: Kleinwelka, Germany
- 17: Königsfeld, Germany
- 18: Lititz, PA, USA
- 19: Nazareth, PA, USA
- 20: Naudietendorf, Germany
- 21: Neusalz, Poland
- 22: Neuwled, Germany
- 23: Niesky, Germany
- 24: Ockbrook, England
- 25: Sarepta, Russia
- 26: Salem, NC, USA
- 27: Zeist, Netherlands.

One or more of these settlements has/have the greatest potential to satisfy UNESCO's criteria (iii) and (iv).

The comparative analysis will show which settlement or settlements hold such a status.

Special criteria for selection of the Moravian settlements to the World Heritage List

During the description of the towns that fulfil the primary criteria, it has become clear that it is possible to add more specific criteria to the final assessment. All of these are subordinate to the primary criteria (iii) and (iv).

A summary and explanation of the special criteria are presented below. Criteria 1A – 1N and 2A – 2D concern the original settlements. Criteria 3A – 3N concern authenticity and integrity. Criteria 4A – 4E concern protection and administration.

Criterion (iii): Special criteria concerning selection of the original Moravian settlements (1740-1830)

The Moravian settlements' unique town plans and uniform collection of buildings are linked to the denomination's lifestyle, Christiana faith, and ideas. The settlements are exceptional examples of the Moravian Church's efforts to build ideal settlements in the latter half of the 1700s.

Special criterion 1A:	The settlement's most central portion was originally planned and built in a strongly ordered orthogonal grid.	Yes: 10p. Partially: 5p. No: 0p
Special criterion 1B:	The settlement was originally planned and built with a central square with tangential streets.	Square with tangential streets: 10p. Square with both types: 5p. No square: 0p
Special criterion 1C:	The settlement should have possessed a Brothers' House, Sisters' House, and Widows' House at a relatively early stage.	Has had all three: 15p. Has had two of the three: 10p. Has had one of the three: 5p. Has not had any of the three: 0p
Special criterion 1D:	The settlement's Brothers' House and Sisters' House with Widows' House was originally laid out symmetrically on separate sides of the Hall.	Relatively symmetrical of separate sides of the Hall: 10p. Well separated: 5p. Uncertain relationship: 0p

Special criterion 1E:	The Hall's main facade was originally laid out in direct association with the central square and placed symmetrically in one of the square's primary axes.	Directly associated with the square in a primary axis: 10p. On the square but not in a primary axis: 5p. Uncertain association: 0p
Special criterion 1F:	God's Acre was laid out within the settlement's plan structure and placed 'behind' the Hall.	Within the plan structure and behind the Hall: 10p. Within the plan structure: 5p. Outside the plan structure: 0p
Special criterion 1G:	The settlement was planned and built with one or two pairs of parallel streets running through the centre of the town and touching the central square.	One or two pairs of parallel tangential streets: 5p. No such pairs of tangential streets: 0p
Special criterion 1H:	God's Acre was designed with a Sisters' side and a Brothers' side with uniform gravestones and preferably with rows of trees.	Sisters' side, Brothers' side, and uniform gravestones: 10p. Mixed Sisters and Brothers with uniform gravestones: 5p. None of the above: 0p
Special criterion 1I:	The central square was planned and built symmetrically and in a central position.	Symmetrical and central: 5p. Not symmetrical and central: 0p
Special criterion 1J:	The settlement possessed a Hotel/Guest House/Common House at a relatively early date.	Had Common House: 5p. No Common House: 0p
Special criterion 1K:	The settlement originally (prior to 1830) possessed a cohesive, open circle of construction around the central town space, constructed by the Moravians.	60-40 constructed properties: 15p. 40-20 constructed properties: 10p. Fewer than 20 constructed properties: 5p

Special criterion 1L:	The settlement was planned and built from the ground up, i.e. the grounds did not possess houses prior to the settlement's construction.	The grounds had no prior houses: 10p. The grounds had prior houses: 5p
Special criterion 1M:	The settlement had a school in the original period.	Had a Boys' School and a Girls' School or a Knabenanstalt and Mädchenanstalt: 10p. Had one school: 5p. Had no school: 0p
Special criterion 1N:	The settlement was originally set apart from its surrounding environment.	Clearly set apart: 10p. Not clearly set apart: 5p

Criterion (iv): Special criteria concerning the design of the original Moravian settlements (1740-1830)

The settlements' buildings are exceptional examples of a type of construction developed by the Moravian Church. The association between the buildings, their uniformity, and their planning and technical details represents an architectural expression of the denomination's traditions, Christian faith, and ideas as well as its skilled architecture and workmanship from 1750 to 1850.

Special criterion 2A:	The settlement consisted of one- and two-storey buildings with structured facades and simple exteriors with minimal decoration (civic Baroque/ Early Classicism).	A considerable majority: 10p. Around half: 5p. A small minority: 0p
Special criterion 2B:	The Hall was clearly distinguished and had spires.	The Hall was clearly distinguished and had spires: 10p. The Hall was clearly distinguished: 5p. The Hall was not clearly distinguished: 0p
Special criterion 2C:	The main hall in the Hall building had a communication board centrally placed on the wall on one of the lengths of the building.	Yes: 5p. No: 0p
Special criterion 2D:	The main hall in the Hall building had a light interior with minimal ornamentation.	Light interior with minimal ornamentation: 10p. Light interior: 5p. None of the above: 0p

Special criteria concerning authenticity and integrity.

Special criterion 3A:	The settlement's most central portion still has a strongly ordered orthogonal grid	Yes: 10p. Partially: 5p. No: 0p
Special criterion 3B:	The settlement's original central, symmetrical square still exists and has maintained its integrity.	Exists and is symmetrical and central: 10p. Exists but is not symmetrical and central: 5p. Does not exist: 0p. Exists with a high degree of authenticity (has maintained original central location): 15p
Special criterion 3C:	The settlement's original main streets running across the town still exist and have maintained their integrity.	All of the streets exist: 10p. Some of the streets exist: 5p. None of the streets exist: 0p. The streets exist and have maintained their status as streets running across the town: 15p
Special criterion 3D:	The settlement's original God's Acre still exists and has maintained its integrity.	Exists and has maintained its integrity: 10p. Exists but has not maintained its integrity: 5p. Does not exist: 0p. Exists with a high degree of authenticity: 15p

Special criterion 3E:	The settlement still has its original Guest House/Common House and has maintained its integrity.	Exists and has maintained its integrity: 10p. Exists but has not maintained its integrity: 5p. Does not exist: 0p. Exists with a high degree of authenticity: 10p
Special criterion 3F:	The settlement's original cohesive, open circle of construction around the central town space still exists.	A considerable majority exists: 10p. A large portion exists: 5p. A small portion exists: 5p. Exists with a high degree of authenticity: 15p
Special criterion 3G:	The settlement is still clearly set apart from its surrounding environment.	Clearly set apart: 10p. Set apart: 5p. Blends in with its surroundings: 0p
Special criterion 3H:	The original Hall still exists and has maintained its integrity.	Exists and has maintained its integrity: 10p. Exists but has not maintained its integrity: 5p. Does not exist: 0p. Exists with a high degree of authenticity: 15p
Special criterion 3I:	The main hall in the Hall still has a light interior with minimal ornamentation and a communication board centrally placed on the wall on one of the lengths of the building.	Yes: 10p. No: 5p. Does not exist: 0p Exists with a high degree of authenticity: 15p
Special criterion 3J:	The settlement's original Brothers' House still exists and has maintained its integrity.	Exists and has maintained its integrity: 10p. Exists but has not maintained its integrity: 5p. Does not exist: 0p. Exists with a high degree of authenticity: 15p

Special criterion 3K:	The settlement's original Sisters' hall still exists and has maintained its integrity.	Exists and has maintained its integrity: 10p. Exists but has not maintained its integrity: 5p. Does not exist: 0p. Exists with a high degree of authenticity: 15p
Special criterion 3L:	The settlement's original one- and two-storey buildings in the civic Baroque/Early Classicism style still exist and have maintained their integrity.	A considerable majority: 10p. Around half: 5p. A small minority: 0p. The mass of buildings have a high level of authenticity: 15p
Special criterion 3M:	Original workmanship still exists, and changes and repairs have largely been undertaken in accordance with the original principles.	Largely in accordance with the original principles: 10p. Partially in accordance with the original principles: 5p. Minimally in accordance with the original principles: 0p
Special criterion 3N:	The town has had a congregation continuously since its founding:	Yes: 5p. No: 0p.

Criteria concerning protection of the settlements

Special criterion 4A:	The settlement is not directly threatened with destruction.	Minimally threatened: 5p. Very threatened: 0p
Special criterion 4B:	The settlement's central communal buildings such as the Hall, the Brothers' House, the Sisters' House, and the Widows' House possess a kind of protected status.	Protected by national law: 10p. Protected by local law: 5p. Unprotected: 0p

Special criterion 4C:	The settlement's circle of construction possesses a kind of protected status.	Protected by national law: 10p. Protected by local law: 5p. Unprotected: 0p
Special criterion 4D:	The settlement has an approved protection plan.	Approved protection plan: 10p. Protection plan under development: 5p. No protection plan: 0p
Special criterion 4E:	The settlement has an administration (either public or non-public but involving the participation of the Moravian Church) that is tasked with administering a protection plan.	Has such an administration: 10p. Has an administration without the participation of the Moravian Church: 5p. Has no such administration: 0p

The special criteria have been selected so that the settlement with the highest number of points will be that which is regarded as an ideal Moravian settlement. In addition, it is necessary for it to have largely maintained its authenticity and integrity and to be protected in the future.

Explanation of the criteria and rationale

The special criteria have been determined on the basis of research carried out in the area over the past decades. Some of the most important conclusions are presented by Jürgen Lafrenz. Furthermore, some criteria have been determined on the basis of descriptions, plans, and sketches that shed light on the settlements' histories and organisational structures during the period when they functioned best, namely at a time between 1750 and 1850. This material has been derived from 'Deutscher Historischer Städteatlas, no.3' and has been used with the permission of Jürgen Lafrenz.

The analysis has aimed to determine the best representation of the Moravian Church's fully developed (or most ideal) settlements. The period between 1750 and 1850 is most interesting in this context since, during this period, the Moravian Church controlled both religious and secular life in its most fully developed settlements. The period can thus be regarded as the relevant period for the present analysis.

Study of the available material from and concerning this period in the history of the Moravian Church has revealed many shared physical characteristics of the Moravian settlements. We know that these historical shared characteristics were the result of conscious efforts to build settlements that suited the Moravian Church's needs, an organic intertwined development of town planning/architecture, theology, and congregational structure. This first and foremost concerned

the construction of settlements that were physically practical and functional yet also fulfilled psychological/spiritual needs such as the denomination's faith and general way of life. The development also concerned building uniform and easily recognisable settlements. This allowed Moravians to feel at home in any of the settlements and made the settlements recognisable in foreign environments, an important advantage, for instance, in the Moravian Church's missionary work and its presence in areas with strong national churches (for instance, in the European context). These shared characteristics have thus been deemed important to the analysis' special criteria.

Nearly all of the historical criteria have been derived from the ideal outdoor spaces, buildings, and building functions for the original settlement's ability to function as a fully developed and autonomous unit. The far most important buildings were the Hall (the church), the Brothers' House, the Sisters' House, and the Hotel (Common House) while the most important outdoor spaces were the central square and God's Acre. The mere presence of these functions was not, however, sufficient. They also needed to be designed and placed in association with one another and in such a way as to fit within the Moravian Church's Christian values and practices.

Our task was to determine which physical elements are most characteristic of the Moravian settlements. It was thus natural to first investigate which elements occur most frequently in the original settlements. This is, however, insufficient when it comes to the Moravian settlements, for it was also necessary to investigate whether some settlements are closer than others to a relevant ideal.

We can be fairly certain that the Moravian Church possessed certain ideals regarding how their settlements should be structured. For example, designs of ideal town plans were widely available when the Moravian Church developed its characteristic settlements. In the article by Jürgen Lafrenz, he discussed whether the denomination may have had an 'ideal plan' of this kind in mind as a model. He makes special note of designs that could have been of significance: Zinzendorf's 'Unitas' model for a round settlement in Wachovia and Levitene's ideal town, which Reuter has sketched out on the basis of written texts. It is likely that these ideals influenced the Moravian settlements, yet there were numerous other role models available as well, such as Utopian towns like Andreae's 'Christianopolis' and more general contemporary town planning principles.

At the same time, it could be argued that the eventual design was somewhat arbitrary. For instance, decisions of such importance as selection of a town planning principle were sometimes made by the drawing of lots, which the Moravian Church believed could reveal God's will. The drawing of lots was used in cases where, even after considerable discussion, a number of alternatives were regarded as being of equal worth.

This makes it impossible to claim that only one type of plan is correct although one could say that one type of plan may be slightly more correct than another. The analysis has taken this into account.

The criteria for the portion of the analysis concerning authenticity and integrity have been chosen on the basis of the historical criteria. There are, however, a number of reasons why we have not demanded that the Widows' House and

School still exist. It is believed that these elements were originally of rather less importance to the town plan as a whole and its organisation than were the most important buildings, and many of the most important settlements lacked either one or both of these buildings in the original period. Initial inclusion of these elements had some negative results under Point 3, with some settlements being saddled with minus points that they did not deserve. Both the Widows' House and the School are included under Point 1 since they nevertheless testify to the completeness of the settlement during the period in question. Ebersdorf nevertheless suffers from a corresponding problem under 3E, but since this represents the only case of this kind, we have solved the problem by granting the settlement 10 extra points.

The concept of authenticity is primarily interpreted in terms of how much original material is still present in the settlement while integrity is more closely related to how similar today's settlement is to the original in terms of its appearance and contents. Since authenticity is a relative concept, however, it has sometimes been difficult to differentiate between these two concepts in relation to the settlement as a whole. We have thus deemed it authentic when an original building continues to exist with its main construction elements intact. In other words, we have not sought to go into detail as to whether, for example, the windows and the doors are constructed from authentic materials. Copies of original buildings are not regarded as authentic, but we have allowed these to influence the settlement's score for integrity. Integrity is thus understood as the correlation between the settlement's present-day form and the settlement's original contents. In other words, the demand for use of original materials is not strong.

The final criteria concern future protection of the settlement. Here, we have demanded that the most important attributes either have or plan to have a kind of protection and that the settlement should not be directly threatened with destruction.

Comparison and evaluation of the settlements

Evaluation diagram 1: Criteria (iii) and (iv) – Special criteria 1A – 1N

Design of plans and buildings of the original Moravian settlements

MORAVIAN SETTLEMENTS

Founded	Specific		1A	1B	1C	1D	1E	1F	1G
1742	Bethlehem	PA, USA	0	0	15	10	0	5	0
1753	Betharbara	NC, USA	0	5	5	0	5	0	0
1759	Bethania	NC, USA	10	5	0	0	5	5	0
1773	Christiansfeld	Denmark	10	10	15	10	10	5	5
1746	Ebersdorf	Germany	5	10	15	10	5	0	5
1785	Fairfield	England	5	0	10	10	0	5	0
1744	Fulneck	England	5	5	15	10	0	5	0
1767	Gnadau	Germany	10	10	10	10	10	10	5
1743	Gnadenberg	Poland	10	10	15	10	10	5	5
1780	Gnadenfeld	Poland	10	10	15	10	10	10	5
1743	Gnadenfrei	Poland	10	10	15	10	10	5	5
1765	Gracehill	N. Ireland	10	10	15	10	10	10	5
1738	Herrnhaag	Germany	10	10	15	10	5	5	5
1722	Herrnhut	Germany	0	5	15	0	5	0	0
1769	Hope	NJ, USA	5	10	5	0	5	5	0
1751	Kleinwelka	Germany	0	10	10	10	10	0	5
1807	Königsfeld	Germany	10	10	15	10	10	0	5
1757	Lititz	PA, USA	10	10	10	10	10	10	5
1744/71	Nazareth	PA, USA	10	5	10	0	5	5	0
1742/53	Neudietendorf	Germany	5	5	10	10	10	0	5
1745	Neusalz	Poland	10	0	15	10	0	10	0
1750/58	Neuwied	Germany	0	5	15	10	0	0	0
1742	Niesky	Germany	10	5	10	10	10	5	5
1750	Ockbrook	England	0	0	10	5	0	5	0
1755/65	Sarepta	Russia	10	5	15	10	10	10	5
1771	Salem	NC, USA	10	10	10	10	5	5	5
1746	Zeist	Holland	10	0	15	10	0	5	0

MORAVIAN SETTLEMENTS

Founded	Specific		1I	1J	1K	1L	1M	1N	total (iii)(iv)
1742	Bethlehem PA, USA		0	5	10	10	5	10	80
1753	Betharbara NC, USA		0	5	5	10	0	5	40
1759	Bethania NC, USA		0	0	5	10	10	10	70
1773	Christiansfeld Denmark		5	5	15	10	10	10	130
1746	Ebersdorf Germany		5	0	10	10	10	10	105
1785	Fairfield England		0	5	15	10	10	10	90
1744	Fulneck England		0	5	10	10	10	10	90
1767	Gnadau Germany		5	5	5	10	5	10	115
1743	Gnadenberg Poland		5	5	10	10	5	10	110
1780	Gnadenfeld Poland		5	5	10	10	10	10	120
1743	Gnadenfrei Poland		5	5	15	10	0	10	110
1765	Gracehill N. Ireland		5	5	10	10	0	10	120
1738	Herrnhaag Germany		5	5	5	10	0	10	95
1722	Herrnhut Germany		0	5	15	10	10	10	85
1769	Hope NJ, USA		0	0	10	10	5	10	75
1751	Kleinwelka Germany		0	5	10	5	10	5	85
1807	Königsfeld Germany		5	5	10	10	5	10	115
1757	Lititz PA, USA		0	5	15	10	0	5	110
1744/71	Nazareth PA, USA		5	5	10	10	0	10	85
1742/53	Neudietendorf Germany		5	5	10	10	0	10	95
1745	Neusalz Poland		0	5	5	10	0	5	70
1750/58	Neuwied Germany		0	5	5	5	5	5	65
1742	Niesky Germany		5	5	15	10	5	10	115
1750	Ockbrook England		0	5	5	5	5	5	50
1755/65	Sarepta Russia		5	5	15	10	5	10	115
1771	Salem NC, USA		0	5	15	10	10	10	115
1746	Zeist Holland		0	0	5	5	0	5	60

**Evaluation diagram 2: Criteria (iii) and (iv) – Special criteria 2A – 2D.
Design of plans and buildings of the original Moravian settlements**

MORAVIAN SETTLEMENTS

Founded	Specific		2A	2B	2C	2D	Subtotal (iii)(iv)Historic	Subtotal
1742	Bethlehem	PA, USA	10	10	5	10	35	115
1753	Betharbara	NC, USA	5	5	5	10	25	65
1759	Bethania	NC, USA	10	10	5	10	35	105
1773	Christiansfeld	Denmark	10	10	5	10	35	165
1746	Ebersdorf	Germany	10	10	5	10	35	140
1785	Fairfield	England	10	10	5	10	35	125
1744	Fulneck	England	10	10	5	5	30	120
1767	Gnadau	Germany	10	10	5	10	35	150
1743	Gnadenberg	Poland	10	10	5	10	35	145
1780	Gnadenfeld	Poland	10	10	5	10	35	155
1743	Gnadenfrei	Poland	10	10	5	10	35	145
1765	Gracehill	N. Ireland	10	10	5	5	30	150
1738	Herrnhaag	Germany	10	10	5	10	35	130
1722	Herrnhut	Germany	10	10	5	10	35	120
1769	Hope	NJ, USA	10	5	5	10	30	105
1751	Kleinwelka	Germany	10	10	5	10	35	120
1807	Königsfeld	Germany	10	10	5	10	35	150
1757	Lititz	PA, USA	10	10	5	10	35	145
1744/71	Nazareth	PA, USA	10	5	5	10	30	115
1742/53	Neudietendorf	Germany	10	10	5	10	35	130
1745	Neusalz	Poland	10	10	5	10	35	105
1750/58	Neuwied	Germany	10	10	5	10	35	100
1742	Niesky	Germany	10	10	5	10	35	150
1750	Ockbrook	England	5	10	5	5	25	75
1755/65	Sarepta	Russia	10	10	5	10	35	150
1771	Salem	NC, USA	10	10	5	5	30	145
1746	Zeist	Holland	10	5	5	10	30	90

Evaluation diagram 3: Special criteria 3A – 3G
Authenticity and integrity

MORAVIAN SETTLEMENTS

Founded	Specific		3A	3B	3C	3D	3E	3F	3G
1742	Bethlehem	PA, USA							
1753	Betharbara	NC, USA							
1759	Bethania	NC, USA							
1773	Christiansfeld	Denmark	10	15	15	15	10	10	5
1746	Ebersdorf	Germany	5	5	15	15	10	10	5
1785	Fairfield	England							
1744	Fulneck	England							
1767	Gnadau	Germany	10	15	15	15	0	10	5
1743	Gnadenberg	Poland 0	0	0	0	0	0	0	
1780	Gnadenfeld	Poland 0	0	0	0	0	0	0	
1743	Gnadenfrei	Poland 0	0	0	0	0	0	0	
1765	Gracehill	N. Ireland	10	15	15	15	0	10	5
1738	Herrnhaag	Germany	0	0	0	0	0	0	0
1722	Herrnhut	Germany							
1769	Hope	NJ, USA							
1751	Kleinwelka	Germany							
1807	Königsfeld	Germany	10	15	15	10	0	10	5
1757	Lititz	PA, USA	10	10	15	10	10	10	5
1744/71	Nazareth	PA, USA							
1742/53	Neudietendorf	Germany	5	0	5	10	0	5	5
1745	Neusalz	Poland							
1750/58	Neuwied	Germany							
1742	Niesky	Germany	5	10	15	15	0	5	5
1750	Ockbrook	England							
1755/65	Sarepta	Russia 0	0	0	0	0	0	0	
1771	Salem	NC, USA	10	10	15	15	0	10	5
1746	Zeist	Holland							

Evaluation diagram 4: Special criteria 3H – 3N
Authenticity and integrity

MORAVIAN SETTLEMENTS

Specific		3H	3I	3J	3K	3L	3M	3N	total int/aut. Today	total Int/aut. Historic
Bethlehem	PA, USA									
Betharbara	NC, USA									
Bethania	NC, USA									
Christiansfeld	Denmark	15	15	5	15	15	10	5	160	325
Ebersdorf	Germany	15	15	5	5	10	10	5	130	270
Fairfield	England									
Fulneck	England									
Gnadau	Germany	15	15	5	5	10	10	5	135	285
Gnadenberg	Poland 0	0	0	0	0	0	0	0	0	145
Gnadenfeld	Poland 0	0	0	0	0	0	0	0	0	155
Gnadenfrei	Poland 0	0	0	0	0	0	0	0	0	145
Gracehill	N. Ireland	10	5	5	0	15	10	5	120	270
Herrnhaag	Germany	0	0	0	5	0	0	0	5	135
Herrnhut	Germany									
Hope	NJ, USA									
Kleinwelka	Germany									
Königsfeld	Germany	15	15	0	10	10	5	5	125	275
Lititz	PA, USA	10	10	5	10	10	10	5	130	275
Nazareth	PA, USA									
Neudietendorf	Germany	15	15	5	5	5	10	5	90	220
Neusalz	Poland									
Neuwied	Germany									
Niesky	Germany	0	0	5	10	5	5	5	85	235
Ockbrook	England									
Sarepta	Russia 0	0	0	0	0	0	5	5	5	155
Salem	NC, USA	10	5	5	10	15	10	5	125	270
Zeist	Holland									

Evaluation diagram 5: Special criteria 4A – 4E
Future protection and administration
Totals and ranking

MORAVIAN SETTLEMENTS

Specific		4A	4b	4c	4D	4E	Subtotal Protect. Future	SUM Total	RATING
Bethlehem	PA, USA								
Betharbara	NC, USA								
Bethania	NC, USA								
Christiansfeld	Denmark	5	10	5	10	10	40	365	ONE
Ebersdorf	Germany	5	10	10	10	10	45	315	FOUR
Fairfield	England								
Fulneck	England								
Gnadau	Germany	5	10	10	10	10	45	330	TWO
Gnadenberg	Poland								
Gnadenfeld	Poland								
Gnadenfrei	Poland								
Gracehill	N. Ireland	5	10	10	10	10	45	315	FOUR
Herrnhaag	Germany								
Herrnhut	Germany								
Hope	NJ, USA								
Kleinwelka	Germany								
Königsfeld	Germany	5	10	5	10	10	40	315	FOUR
Lititz	PA, USA	5	10	10	10	10	45	320	THREE
Nazareth	PA, USA								
Neudietendorf	Germany								
Neusalz	Poland								
Neuwied	Germany								
Niesky	Germany								
Ockbrook	England								
Sarepta	Russia								
Salem	NC, USA	5	10	10	10	10	45	315	FOUR
Zeist	Holland								

Explanation of evaluation diagram and weighting

The evaluation diagram is divided into a historical part and a present-day part, both of which are closely associated with one another. The division of the primary criteria is constructed in accordance with UNESCO's criteria (iii) and (iv), as shown in the headings.

The first part of the evaluation diagram concerns the historic aspects. It sets out the settlements' original qualities, how typical and how close to the Moravian ideal the settlements were during their periods as autonomous units between 1740 and 1850. This allows us to add up points from the relevant period and to eliminate settlements with uncertain or missing attributes. It turned out that around half of the settlements possessed relatively great potential to tell the story of the ideally designed Moravian settlement, and it is these settlements that proceed to the next stage following the historical evaluation.

The second part of the evaluation diagram concerns the situation today and the concepts of authenticity and integrity. Here, the question was one of how much remains of the original settlements, how similar to the original settlements they appear, how many original buildings are still present, and how much original material still exists. The demand for material authenticity had consequences for those settlements that had produced copies of buildings that no longer existed.

The third part of the evaluation diagram concerns future prospects and protection. It turned out that the settlements that made it into this portion of the analysis all possessed some form of protection and that none of them were directly threatened with destruction. As a result, the final part of the analysis produced little change, and all of the settlements in question scored highly.

Problems involved in this kind of comparison

It is, of course, impossible to absolutely rank settlements in terms of which is 'best'. The awarding of points is dependent on human judgment, making precise results impossible, and the results are furthermore dependent on the way in which the analysis has been constructed.

For instance, it is problematic to add up points and then eliminate settlements following the historical part of the analysis alone. This risks eliminating settlements with a high degree of authenticity and integrity as well as excellent plans for future protection. We nevertheless chose to do this since the primary aim of the analysis was to identify that settlement which best represents the ideal Moravian settlement from the period in question. Because of this, we ensured that all of the remaining settlements possessed a sufficient number of the typical original attributes.

The next question was whether any of these would score highly on the demands for authenticity and integrity. We were, of course, presented with the risk of none of the remaining settlements doing so while some of those settlements that we had eliminated could have fulfilled these requirements. This, however, was a risk we had to take. We felt that only settlements that scored highly on both the historical demands and the demands for authenticity and integrity would be suf-

ficiently exceptional and unique to be added to the WHL.

The elimination of settlements following evaluation of their authenticity and integrity follows the same logic. Here, the eliminations were designed to ensure that the remaining settlements were what they claimed to be or, in some cases, that they existed at all. This could, obviously, have resulted in an important settlement being eliminated on very marginal grounds and not having the opportunity of staying in until the very end. It nevertheless turned out to be relatively easy to differentiate between the final settlement that was included for further analysis and the first settlement that was eliminated. It would have been impossible for this settlement to have received the highest points total in the final analysis, and it would even have been highly unlikely for this settlement to have overtaken any of the remaining settlements in terms of points. This would have required these other settlements to score fewer than 10 points on the criteria for protection, which none of the remaining settlements ended up doing.

It is impossible to be entirely equitable when it comes to awarding points in this manner. Not everything is directly measurable, and it is sometimes necessary to use one's judgment. We have thus striven to make the criteria as replicable as possible. We initially tried to carry out the analysis using just two point levels (0p and 5p), corresponding to 'No' and 'Yes', but this proved insufficient and problematic for many of the criteria. As a result, most of the special criteria have three point levels (0p, 5p, and 10p). Only a few have two point levels, and a few more have four point levels.

The results of the analysis are dependent on how many points are awarded under each criterion. Some criteria are presumably more important than others and could justifiably have resulted in the awarding of a greater number of points. We nevertheless found it best in principle not to do this inasmuch as it would have led us into a less transparent and less replicable situation.

We have thus generally sought to keep 10 points as the highest score for each of the special criteria. We have, however, awarded 15 points for a few of the most important question variants, though we have retained a distance of just 5 points to the next-highest level so that the possible points awarded for these criteria consist of 0p, 5p, 10p, and 15p.

We have sought to be consistent in our awarding of points. Where we have disagreed with one another or been uncertain, we have erred on the side of awarding more points rather than less, and where we have lacked significant information, we have consistently awarded the maximum number of points. These latter fields are marked with brown writing on a light blue background in the diagram. This is obviously not ideal and could easily be criticised. It could, for example, mean that less relevant settlements remained in the analysis until the very end. We nevertheless regarded this as better than allowing the potential elimination of a settlement that ought to have gone further in the analysis.

Summary and conclusion

We have now completed a comparative analysis of the Moravian settlements. The analysis has aimed to identify which settlement is best suited to represent the Moravian settlements in the future on account of its town plan and architecture as well as its potential as a World Heritage Site (WHS). Hundreds of settlements of various sizes have been assessed, but only 27 of these fulfilled the primary criteria.

The Moravian Church worked over the course of a number of generations on planning and developing its settlements so that they would be best adapted to the movement's faith, philosophy, and physical needs. These ideas were most thoroughly applied in those places in which the Moravian Church exercised control over both religious and secular life. It was thus among these settlements that we needed to look when seeking the 'ideal Moravian settlement'. The comparative analysis therefore excludes mission stations and smaller settlements, and all of the analysed settlements are either 'settlement congregations' or large 'place congregations'. This means that, during the period in question, these settlements acted as self-sustaining towns or neighbourhoods in which both religious and secular life were controlled by the Moravian Church. The settlements in the analysis are identical to the selection published in 'Deutscher Historischer Städteatlas. no.3'.

The special criteria designed to show which of the 27 settlements could best represent the Moravian settlements in the future were determined on the basis of research in the area. Various researchers have written about the Moravian settlements and highlighted a range of typical physical characteristics, making it possible for us to speak of the 'ideal Moravian settlement'. Our special historical criteria (1A-2D) took their point of departure in the number of shared characteristics the settlement possessed in the period in question between 1750 and 1850. The next criteria (3A-3N) concerned authenticity and integrity as well as how many of the physical characteristics still exist. The final criteria (4A-4E) concerned the administration of the valuable buildings and town plans.

The historical part aimed primarily to show us how typical or ideal the settlement was in the period in question from the mid-18th Century to the mid-19th Century. The comparison was mainly carried out by studying plans and descriptions in 'Deutscher Historischer Städteatlas, no.3'.

The analysis shows that Christiansfeld scores highest on the historical criteria, receiving 165 points. Next best is Gnadenfeld with 155p; then Gnadau, Gracehill, Königsfeld, Niesky, and Sarepta with 150p; Gnadenberg, Gnadenfrei, Litiz, and Salem with 145p; Ebersdorf with 140p; and Herrnhaag and Neudietendorf with 130p. It was possible to achieve a maximum of 170 points in the historical part, and all of the 14 settlements above possessed at least three-quarters of the typical physical characteristics that we today associate with Moravian settlements. As a result, these settlements were brought forward to the next stage of the analysis.

The Moravian towns are relatively new as far as towns are concerned, and most of them still exist as more or less recognisable physical structures. In other words, we are not discussing ruins or archaeological objects. As a result, we placed relatively stringent requirements as to how many of the original structures

still needed to exist in each settlement.

Christiansfeld scores highest here too, receiving all 160 points. It is followed by Gnadau with 135p; Ebersdorf and Lititz with 130p; Königsfeld and Salem with 125p; and Grace Hill with 120p. All seven of these settlements are thus still relatively intact, but for various reasons, they do not all receive the same number of points.

One reason why Christiansfeld scores so highly here is that the settlement has not been subjected to destructive acts of war. In addition, it is located in the countryside and has witnessed minimal expansion. As such, it has maintained its integrity and its original buildings to an exceptional degree.

Gnadau loses points primarily because the original Common House/Gemeinlogis no longer exists and because the original Sisters' House has not maintained its integrity. Ebersdorf loses points because its grid system has been only partially preserved and because the central square has changed while the original Sisters' house has not maintained its integrity. Niesky was partially destroyed during World War II and has been partially reconstructed. Königsfeld loses points primarily because its original Common House/Gemeinlogis and original Brothers' House no longer exist. In Salem's case, one-third of the original buildings have disappeared, including the original Common House/Gemeinlogis. In addition, the interior design of the Hall is atypical. Salem nevertheless received points for integrity since many buildings were reconstructed following 1945. Gracehill has been exceptionally well protected, yet the settlement lacks its original Common House/Gemeinlogis and original Sisters' House. In addition, the interior design of the Hall is atypical.

From here, there is a relatively large drop to the next best settlements, which are Neudietendorf and Niesky, with 90p and 85p respectively. As a result, these were not included in the next stage of the evaluation.

For various reasons, Gnadenberg, Gnadenfeld, Gnadenfrei, Herrnhaag, and Sarepta receive very few points under Point 3. Herrnhaag was abandoned already in 1843 and fell into ruin. Gnadenberg and Gnadenfrei were destroyed during World War II, and Gnadenfrei was weakened after the Hall burned down in 1946. Sarepta was substantially damaged by urban development in the 1980s.

Information on the settlements can be found in the descriptions of the settlements and elsewhere.

Interest in preserving the unique material settlements created by the Moravian Church from the mid-18th Century to the mid-19th Century has existed and grown steadily over the course of the past 50 years. The vast majority of the Moravian Church's most important settlements thus benefit today from some form of protection. Some are under the care of enthusiasts and activists, usually with public funding, while others possess formal legal protection by either local authorities or national heritage protection bodies. This is largely the case for all seven of the settlements that made it all the way to the final stage of the comparative analysis. As a result, this part of the analysis did little to differentiate the settlements, and this part of the evaluation does not require extensive comment.

The final result of the comparative analysis takes the form of the sum of all of the sub-totals discussed above. Here, Christiansfeld scores highest with 365

points. It is followed by Gnadau with 330p; Lititz with 320p; and Ebersdorf, Gracehill, Königsfeld, and Salem with 315p.

The comparative analysis thus demonstrates that, on account of its design and state of preservation, Christiansfeld is the settlement best suited to represent the Moravian settlements in the future. The settlement differs from the other settlements in the exceptionally ideal manner in which it was planned and built, in the exceptional extent to which its typical characteristics have been preserved, and in its possession of all of the original buildings from the period in question. In addition, Christiansfeld possess a relatively large number of buildings, something that, when combined with the settlement's location on a hill in a relatively flat and open landscape, allows the town to still be experienced as the enclave for which it was originally designed.

The town plan's astronomical orientation and the extremely systematic division in the Hamborgalen are very interesting. These phenomena prompt wonder and awe, causing many visitors to Christiansfeld to think back to Zinzendorf's mysticism.

Christiansfeld today is thus a unique material urban environment in which the force of the Moravian Church's thoughts, ideas, and actions continues to be sensed through the town's layout, streets, squares, and individual buildings. We thus feel that the settlement satisfies UNESCO's criteria (iii) and (iv).

Why Not a Transnational Serial Nomination?

This nomination has a long history. Following Christiansfeld's inclusion on Denmark's tentative list in 1993, work began to explore the possibility of a transnational nomination to UNESCO's World Heritage List covering multiple of the 27 Moravian settlements.

The Christiansfeld Initiative (Christiansfeld Partnership) was established in 2000 as a result of the efforts by the local municipality in partnership with the community and other interested parties, including academics, historians, and architects. Funding was obtained for conserving the important historic buildings in the Moravian towns worldwide. As a result, a number of Moravian towns joined together as the Moravian Heritage Network. This came to consist of six towns following a conference in 2002 at which participants decided that the Moravian towns in the network possessed a shared character inasmuch as the network was for towns "that resemble one another in expression despite local differences and traditions, that appear as though they were built today." The network consisted of Gracehill, Northern Ireland; Bethlehem, Pennsylvania, USA; Elim, Cape Province, South Africa; Herrnhut, Germany; Zeist, Netherlands; and Christiansfeld, Denmark. The network's overarching purpose was to get the member towns inscribed onto UNESCO's World Heritage List. A total of four conferences were held between 2002 and 2007.

A document from the World Heritage Committee meeting in Quebec City, Canada on 2-10 July 2008⁴⁶ describes how the Moravian Heritage Network, which crosses national and continental borders, is considering positioning the network's towns for a collective nomination for inscription onto UNESCO's World Heritage List.

Actual work within the network had, however, ceased already in 2007. At the fourth Moravian Heritage Network conference, held on 6-10 October 2007, the feeling among the towns was that:

- "Christiansfeld is ready to apply for UNESCO
- Gracehill has a long way to go, being one of many interesting cities in UK
- Bethlehem has applied for the USA tentative list and they are waiting for an answer
- Elim did not find a place on the South African List in 2005 and they have to wait for some years to get a new chance
- Zeist has to wait at least until 2009 because the Dutch tentative list is closed
- Herrnhut has not started the process."

Kolding Municipality is aware that numerous towns have worked for inclusion on the World Heritage List. The mission station of Elim and the town of Gracehill have since worked in the Moravian Heritage Network to be included on the tentative lists. The Moravian Church reverend in Christiansfeld, Jørgen Bøytler, has

⁴⁶ Word Heritage 32 COM, WHC -08/32.COM/10B, Paris, 22 May 2008.

received letters from the reverend in Gnadau stating that they lack both national and political support for working toward a nomination for the World Heritage List. Bethlehem, Pennsylvania is on the USA's list for potential future inclusion on the country's tentative list.

Even now (December 2013), Christiansfeld is the only Moravian town included on UNESCO's tentative list, and none of the 26 other Moravian towns are included on their respective states' tentative lists. The collaboration between the towns in the Moravian Heritage Network ceased in 2007-08, and the situation is thus much as it was at the conference in Gracehill in 2007. As a result, the foundations for a transcontinental nomination are currently lacking.

Following advice from the Danish Agency of Culture, the Christiansfeld Centre has, with the assistance of the research group, prepared a document setting forth Christiansfeld's outstanding universal values and a comparative analysis.

The result of the comparative analysis is that Christiansfeld, relative to the other Moravian towns within the comparative analysis' categories and specific sub-categories, proves to be the most representative example of an ideal city. Christiansfeld's architecture, town plan, and culture prove to be quite unique during a significant period of the Moravian Church's history. It is our assessment that Christiansfeld possesses outstanding universal values as well as a status and conservational quality that make it worthy of inclusion on UNESCO's World Heritage List.

Proposed Statement of Outstanding Universal Value

a) Brief synthesis

Christiansfeld is a planned city, designed in accordance with a strict town plan and homogenous architecture. It was founded in 1773 as a Moravian Church colony in South Jutland in the Duchy of Schleswig. Christiansfeld is today located in Kolding Municipality, Region Southern Denmark, Denmark. The Moravian Church is and was a Christian evangelical Lutheran free congregation based in Herrnhut in Saxony, Germany. Christiansfeld was constructed as a colony for the Moravian Church's members and as a base for their missionary work. In 1771, King Christian VII of Denmark granted the Moravians exceptional permission and support to build Christiansfeld, with the aim of allowing them to contribute their skills and knowledge to the development of the region's nascent industries. Although Christiansfeld has grown since that time, the original colony remains well preserved and intact and is still inhabited by a Moravian Church congregation.

Christiansfeld is an example of a Protestant ideal city. The town today presents an intact and well-preserved structure and collection of buildings. The town plan consists of two East-West oriented tangential streets around a central square and a cemetery placed outside of the town. The town also reflects the Moravian Church's societal structure, which is characterised by large communal houses for the congregation's widows and unmarried men and women. The town consists of a circle of construction that clearly marks out the two street spaces and central square with its church hall. Large gardens lie behind the town to the North and South. Although the town plan possesses Baroque elements, the town was constructed in a time of change, and there are architectural elements from the Baroque, Rococo, and Classical styles. The architecture is homogenous and unornamented, with one- and two-storey buildings in yellow brick and with red tile roofs. The proportions, materials, and craftsmanship contribute to the town's special atmosphere of peace and harmony.

b) Justification for criteria

Criterion (iii) Christiansfeld bears exceptional testimony to the culture of the Moravian Church, which has existed since the 18th Century. The town's layout and architecture reflect the Moravian Church's societal structure, which is rooted in faith and an understanding of the good Christian life. All of the details of Christiansfeld were tailored to ensure that members of the Moravian Church could lead good lives in accordance with the denomination's Christian and cultural values. Christiansfeld thus also presents an exceptional connection between town structure and denominational culture.

Christiansfeld is the result of developments in the Moravian Church's societal structure during the 1800s and the culmination of the denomination's experience establishing colonies. Since Christiansfeld was established late relative to the other settlements in the history of Moravian Church, it contains all of the Moravian societal elements.

3.63 Opposite: Coloured engraving by Brother Friedrich from Watteville. Genealogical tree showing the founded colonies, mission stations, people and events, at the same time symbolizing the interconnectedness of the Moravian Brethren. Undated (Moravian Church in Christiansfeld).

Criterion (iv) With its special town plan, architectural unity, and functional distribution, Christiansfeld is an exceptional example of a planned Protestant colony and is illustrative of a significant stage in human history. Christiansfeld was established as a Moravian colony, a planned urban society, constructed to realise a particular understanding of Christian society and of the Moravian Church's ideals. Christiansfeld is an exceptional example of the physical realisation of a Protestant ideal city that – as a new, autonomous urban society – did not shut itself off from the surrounding world but instead engaged in wider society through trade and labour. Taken as a whole, Christiansfeld's buildings are a fabulous example of an impressive and strict form of architecture inspired by the lightness of Rococo. A period of concerted construction created a homogenous grouping of buildings that form an exceptional architectural unit in terms of their style, materials, proportions, and exquisite craftsmanship.

c) Statement of Integrity

The proposed World Heritage area contains all of the primary elements that express and represent outstanding universal cultural values. The size of the nominated area, which is contained within the town plan, and the quantity of its surviving buildings and elements are of such an extent as to clearly illustrate the town's exceptional values.

Christiansfeld contains all of the primary elements associated with a complete ideal Moravian Church colony. The strict town plan is complete and displays an optimal division of the congregation's functions. The town plan has parallels with earlier Moravian Church colonies, but precisely because Christiansfeld contains all of the ideals and expectations that one could have for a Moravian settlement as a whole, the town maintains a high degree of integrity.

One special strength is that the town's architecture exists as a greater whole, reflecting the Moravian Church's fundamental philosophy and desire to live in a fellowship of moderate and peaceful Christian life. This philosophy is evident in the detailed craftsmanship and the materials selected for the buildings. The buildings and their components have been renovated and maintained over time on the basis of this philosophy, which is why the collection of buildings in the nominated area represents a uniform and cohesive whole. The Moravian Church still undertakes activities within the nominated area, and some of these activities have existed since the town's founding. When renovating the town's houses, the congregation identifies new functions that are supportive of the town's and the buildings' history.

d) Statement of authenticity

Christiansfeld as a whole is exceptionally well preserved. The original street structure, with the parallel streets of Lindegade and Nørregade, has been maintained, and the central church hall square still exists in its original form. The God's Acre cemetery is well preserved and is still used for burials.

A large number of buildings have been preserved in an authentic manner as far as their outer walls, roofing, gables, and detailing are concerned. Regular maintenance and restoration work is undertaken with great sensitivity, and elements

are only replaced where repair has proved impossible. This has resulted in a large quantity of preserved building components, materials, and details, which grant the buildings exceptional authenticity.

The Hall, Hotel, and Retail Building have maintained their original functions, as have many other buildings. The large Choir Houses were dedicated to other functions when the congregation ceased living in its characteristic choir structure at the end of the 1800s. The buildings, however, are still in use, mostly as residences but also for small businesses and shops located in the nominated area.

Congregational life in Christiansfeld is still very active. The members of the congregation maintain their religion within the town and its buildings, honouring old traditions and creating new ones. The interaction between the well-preserved collection of buildings and the continuance of Moravian Church life in the town grants Christiansfeld exceptional authenticity.

e) Requirements for protection and management

The nominated area is already protected by numerous laws and planning documents, which combine to guarantee the safety of the site's significant attributes. This legislation is administered partly by the state and partly by Kolding Municipality. It includes protection of the buildings, plots, and ancient monuments as well as protection zones for churches and ancient monuments. In addition, there are municipal and local plans that set out legally binding and detailed provisions concerning use of buildings and plots, general building protection, a ban on demolished buildings that are worthy of protection, external appearances of buildings, extent and placement of new buildings, and special opportunities for developing the area.

In the long term, the Christiansfeld Centre will function as an institution for creating and communicating knowledge in Kolding Municipality and will assist in coordinating the management of the future World Heritage site in Christiansfeld in collaboration with the authorities and interested parties in a UNESCO town group and an interested party group. Although Christiansfeld is exceptionally well preserved, it needs to be able to withstand pressures from tourism and traffic. A set of goals for preservation and protection has thus been formulated under the themes of sustainability, streets and squares, communication and documentation, and structuring of maintenance and operations.



4.

State of Conservation
and factors affecting Property

4.a

Present state of conservation

Because Christiansfeld is a town with many different owners and users, its state of conservation varies from property to property. In general, however, the state of conservation is good. Since this is a living town in which buildings and residences are used for various purposes, the buildings are renovated on a regular basis. Problems with regards to conservation most often arise with secondary buildings, not all of which have specific uses and are thus prioritised lower than primary buildings when it comes to resource allocation. Among the town residents though, there is a strong general awareness of the town's values, and as a result, most people treat the town with respect.

Since 2003, the town centre has been gradually restored and renovated, both in terms of buildings and in terms of street spaces, which has contributed significantly to the overall high level of conservation in town. The restoration of buildings owned by the Moravian Church has become a major town preservation project. The basis for this project is a partnership between the Moravian Church in Christiansfeld, the Realdania fund, and Kolding Municipality. This partnership aims to preserve the historic Moravian town and develop it in a sustainable manner. Revitalisation and restoration are designed to ensure the town's positive development, so that the historic town centre can remain a living piece of cultural heritage. The project preserves and develops buildings and urban spaces in Christiansfeld's historic town centre.

The following sections briefly describe the restoration work that has taken place in Christiansfeld in recent years and is taking place at the time of writing.

Building renovation, completed projects

Lindegade 2 (2013)

The property, which represents the town's western boundary to the open landscape, has been thoroughly restored and redesigned with flats. Two small modern buildings have been removed from the front of the house, and the attic space has been renovated for accommodation. A rear building in the garden was in very poor state. This was demolished and replaced by a new rear building in the same location. A number of trees to the west have also been removed, thereby strengthening the sense of the town when viewed from the landscape to the west.

Lindegade 19, the former boys' school (2003 and 2010)

Lindegade 19 received a new roof in 2003 as one of the first acts in the large renovation project. The rear building was later restored as part of a local employment project.

The building's interior was restored in 2010, with the renewal of four flats and the reclaiming of attic space for accommodation.

Lindegade 21, pharmacy (2004 and 2010)

Lindegade 21 also received a new roof in 2003. With the moving of the pharmacy from the building, the ground floor and second-storey flat were rebuilt, and changes were made to the façade. A pharmacy had been located in the building since its construction, but increasing requirements for accessibility and the desire

to install a stocking robot eventually made the building unsuitable for its original function.

Lindegade 23, Spielweg (2007)

The Spielweg and Co. Retail Building has undergone thorough renovation and now holds two shop spaces on its ground floor and three renovated flats in its second storey. The shop façade along Lindegade is a recreation of the squared off façade from around 1900, and a canopy from the latter half of the 1900s has been removed.

Lindegade 24 (2007)

Lindegade 24 was restored in 2007, involving a general restoration of a number of façades and the roof and dormers. Traditional wood cladding has replaced the cement plastering, and the gazebo has been restored.

Lindegade 25, hotel (2007)

The hotel underwent major restoration in 2004-2006.

The renovation work included a new roof and façade, comprehensive restoration of the windows, and restoration of a number of ovens.

The former kitchen building lay to the north of the hotel. After lengthy consideration and discussion with the Danish Agency for Culture, this was demolished so that the hotel's north façade could be recreated. A lift was introduced during the course of interior renovations in order to make the building accessible to wheelchair users. The elevator serves the cellar, ground level, lobby, and second floor.

Lindegade 27 (2011)

In 2011, Lindegade 27 was restored and outfitted with 10 hotel rooms so that it became an annex of the Moravian Church Hotel. During restoration, the façade facing Lindegade was altered to remove the large, inappropriate shop windows, which were replaced by contemporary windows well suited to the building's size and design.

Lindegade 34, Brothers' House (1986)

This represented the largest overall construction project in the congregation's history since the town's founding, and it took place prior to the inception of Christiansfeld Urban Conservation. The project focused on rebuilding the Brothers' House following the fire of January 1986, which destroyed the entirety of the west wing and much of the main wing ('Big Brothers' House'). After comprehensive registration the Brothers' House was rebuilt.

In later years, a number of renovations have been made to the buildings that surround the yard as well as to the building at Kongensgade 9, which in 2013 still contains the Christiansfeld Centre.

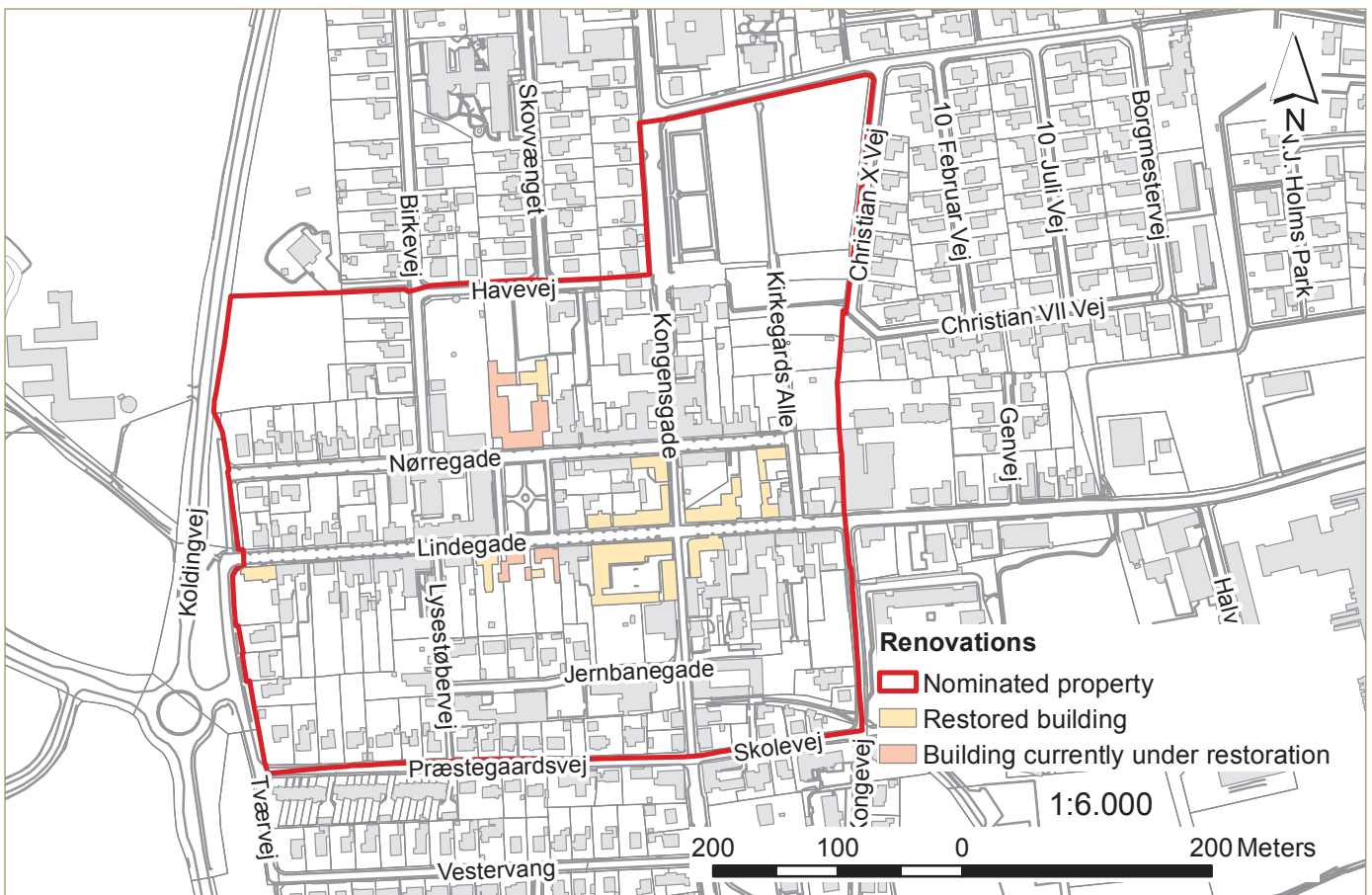
Finally, a so-called urban renewal was undertaken on all of the flats in the east portion of the main building, called the 'Little Brothers' House'.

Lindegade 36-38, bakery (2011)

The property, which consists of a front building containing the bakery shop and a side building containing the bakery itself, has undergone comprehensive restoration, partly in order to adapt the modern bakery to its historic premises. The restoration involved the replacement of the wood cladding on the side building's façade as well as significant rebuilding inside the structures. A long, short bakehouse in the yard was demolished during restoration and replaced by a new bakehouse. The yard to the rear has been renovated with new surfacing of chipstone and granite. The property today holds both flats and the Moravian Church Bakery for honey cakes.

Kongensgade 11/Nørregade 1 (2007)

This property, which contains shops on the ground floor and flats in the second and third floor, has received a thorough façade renovation, with removal of the previous era's façade coating and repairs to (including partial relaying of) the brickwork, using reclaimed bricks from the same brick factory that produced the original construction materials. The ground floor shop spaces have also been renovated.



Map 4.1 Map showing restored buildings and on-going restoration projects.

Museumsgade 6 (2004)

This property underwent restoration of its roof and façades as well as comprehensive restoration of its half-timbered rear building. The restoration of the front building saw the setting up of a fast food restaurant on the west end of the building, allowing the removal of the earlier detached fast food restaurant to the west of the building.

Nørregade 14, Sisters' House's rear building (2004)

The Sisters' House's eastern rear building was restored, and its roof relaid following a roof fire. Some of the interior elements suffered water damage during the fire extinguishing work and thus needed to be replaced.

Building renovation, ongoing projects

Nørregade 14, Sisters' House (2013-)

The restoration and transformation of the Sisters' House complex was initiated in 2013. The Sisters' House, consisting of a main building and two side wings, will be transformed into a centre for art, cultural heritage, and science. Once the Sisters' House has been restored, it will contain the Christiansfeld Centre for Knowledge, Communication, and Cultural Heritage; Kolding Municipality' Music School; the Local Archives; and the Moravian Church Museum, Library, Archives, and Music Archives. This restoration work will primarily affect the building's interior, but the building's windows will also be restored.

Lindegade 26, vicarage (2013-)

Lindegade 26, which still functions as the vicars residence, is undergoing a thorough renovations that will remove a relatively recent garden-facing window and return the building closer to its original form.

Lindegade 28, former provost's house (2013-)

The former provost's house, which now contains two residential flats, will be restored alongside Lindegade 26. The restoration will see the removal of the toilet building extension and the reestablishment of the façade.

Materials and restoration methods

In the case of roof replacements, the new tiles have been produced from clay and fired in coal-fuelled circular ovens. This production technique has been used in Denmark for centuries and gives the tiles their characteristic colouring, which is so immediately recognisable on historic buildings.

The wood cladding, which is characteristic of Christiansfeld, especially on west-facing gables, has all been replaced over the past few decades. The new wood consists of larch and thuja, which quickly acquire a characteristic grey patina.

A large number of windows have been restored since the turn of the millennium. During window restoration, the glass and frames are carefully removed, and the window casing and frame are cleaned and repaired in the

event of rot. The glass is then fitted using linseed putty, and the windows are painted. Restoration of this kind allows virtually all windows to be saved, and it is only rarely necessary to completely replace an old window with a new one. When new windows do prove necessary, these are constructed with the same appearance as the original windows.

Streets and squares

Prætorius Square (2005)

The hotel's yard was named Prætorius Square following the 1938 demolition of the hotel stables, which created a little square facing Kongensgade. The square underwent a thorough renovation in 2005, receiving natural stone surfacing consisting of chipstone and granite. In order to mark the location of the old stables and to visibly border the square from Kongensgade, pollarded linden trees were planted along Kongensgade. This was also alongside the hotel's garden.

Street renovations (in progress, 2013)

Kolding Municipality is currently renovating the road network in Christiansfeld's town centre. The previously asphalt-surfaced streets will now be covered with natural stone. The work is split into phases and is expected to conclude in 2016.

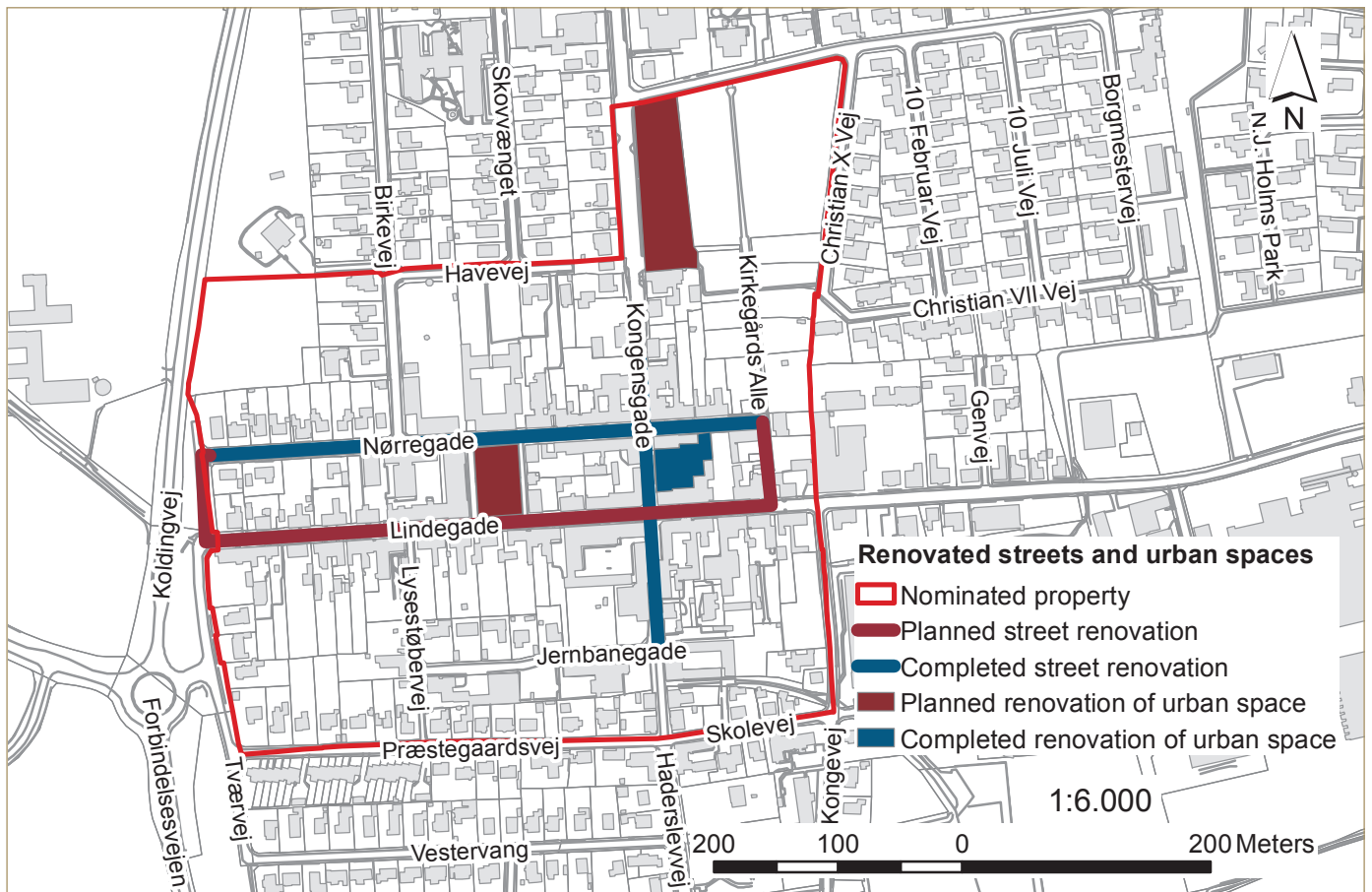
During the renovation, all linden trees – which are experiencing poor growth – will be removed, and new ones will be planted. The original trees date back to 1773 but most of these trees have been replaced in past street renovations and due to the risk of toppling. The new trees will be planted in accordance with the town's original grid system.



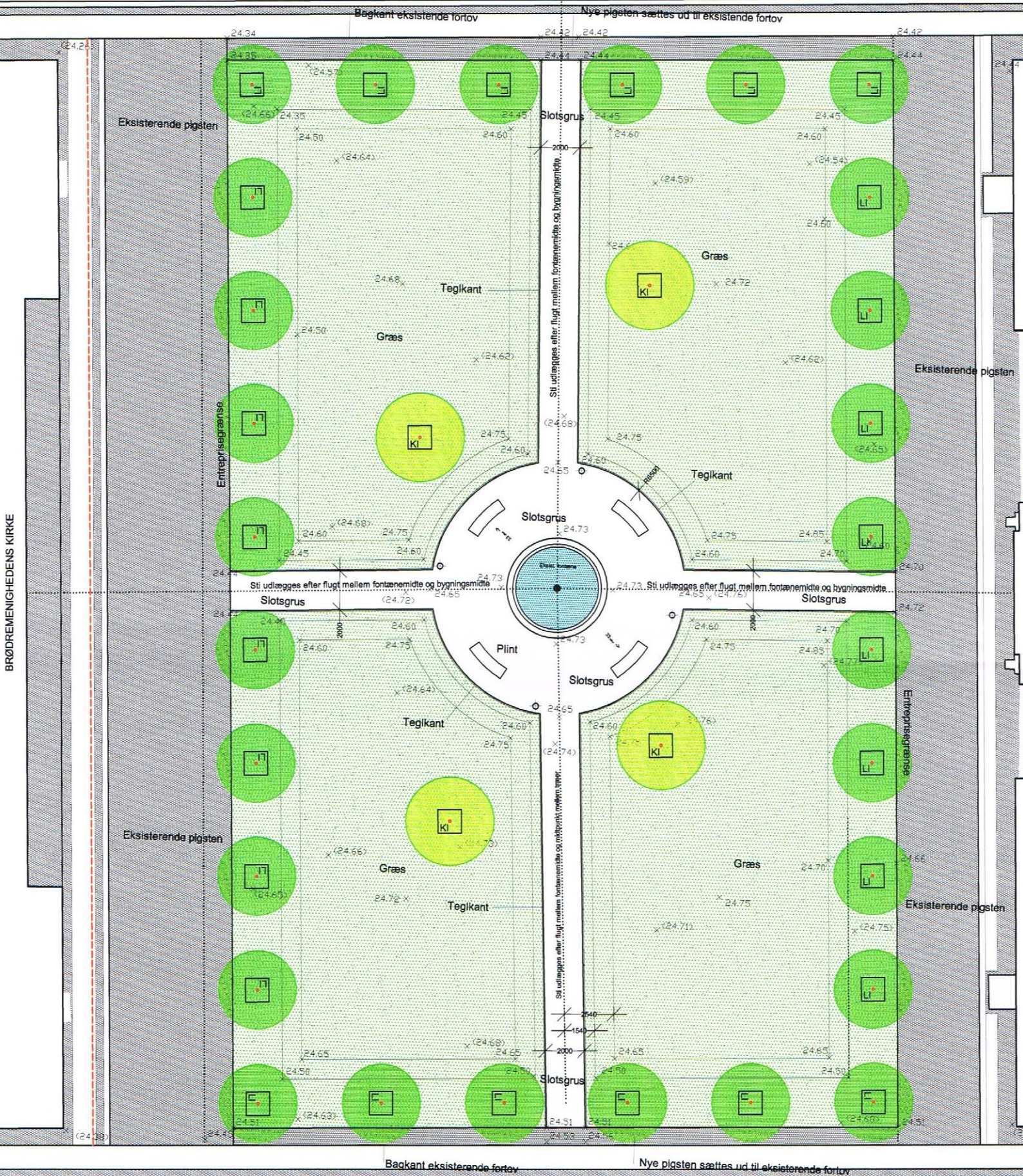
4.1 The Church Square during the current renovations. At this point new linden trees have been planted and the paths have been established.

The Church Square (in progress, 2013-)

The Church Square is currently undergoing renovations. The renovations has consisted of the removal of all trees on the square. Although some of these trees presumably dated from the town’s founding, their growth was so poor that they were in serious danger of toppling during storms. In addition, the chestnut trees in the centre of the square had become very large due to faulty pruning, with the result that the square seemed quite closed off and overgrown. New linden trees have been planted, and the walking paths will be renovated. The lawns will be reestablished in the spring of 2014. The square’s appearance have changed significantly as a result of the renovation, but the process offers the opportunity for uniform horticulture, which will be cared for so as to bring the square’s appearance closer to that at the time of the town’s founding.



Map 4.2 Map showing completed and planned renovation of streets and squares.



BRØDREMENIGHEDENS KIRKE

Factors affecting the property

(i) Developmental Pressures

Developmental pressures include four types of threats to the nominated property: unsuitable urban development, demolition of important buildings, faulty renovation, and poor maintenance.

Over the past five or six decades, the town of Christiansfeld has expanded significantly. This development has occurred primarily through the parcelling out of land for the construction of single-family housing around the old town centre. Small industrial districts are situated to the north and east of town.

Within the area of the original Moravian colony, parts of the characteristic system of gardens were parcelled out for detached housing in the mid-1900s. The northern half of the garden belonging to the Sisters' House and the gardens south of the Church Square suffered from this process worst of all. Since the 1960s, there has been no parcelling out for housing detrimental to the town plan's structure.

Local Plan 1311-41 for Christiansfeld Town Centre, adopted on 8 April 2013, sets out specific urban development possibilities within the nominated property, possibilities that are suitable for the town plan and assume maintenance of the original grid system, per Annex XI. These potential areas for development are primarily located in areas that are already built upon but where there is the potential for transformation to a new function or structure that could contribute to the sense of the town as a whole.

The local plan prevents the demolition of buildings that are either of preservation value or belongs to the original Moravian colony. Buildings can be transformed to other functions, but when it comes to protected buildings, every structural change requires the approval of the Agency for Culture. The local plan, for its part, sets a framework for changes to buildings of preservation value. The local plan's regulations regarding buildings of preservation value apply only to the buildings' exteriors, but the Preservation of Buildings and Urban Environments Act applies both to interiors and exteriors.

Many of the buildings in Christiansfeld town centre have been restored in recent years. In some cases, this has involved the removal or addition of construction elements, altering the buildings' expression for posterity.

When it comes to building preservation, it is important that a conscious decision be taken as to how intervention in a building will affect the building's and the town's authenticity. Local Plan 1311-41 for Christiansfeld Town Centre contains overarching regulations concerning construction materials and proportions but does not provide detailed guidelines. Since many of the buildings are protected, any change to their interiors or exteriors would require approval from the Agency for Culture.

Decay and lack of maintenance formerly represented the greatest threat to the buildings and horticulture in Christiansfeld. The comprehensive renovation project, Christiansfeld Urban Conservation, carried out with resources from the Realdania fund, has led to a significantly improved state of the buildings in town since the turn of the millennium and has brought into focus the necessity of effective maintenance plans for each individual building. The Management Plan

Opposite: Plan for the renovation of the Church Square (by landscape architects Schönherr).

focuses on ensuring that maintenance work in town takes place systematically and that the high standard of maintenance present today will remain in place in the future.

(ii) Environmental pressures

In Denmark, the primary effect of climate change on populated areas could be the rising of sea levels. Christiansfeld lies 23 m above the current sea level and would not be affected by even a massive rise in sea level.

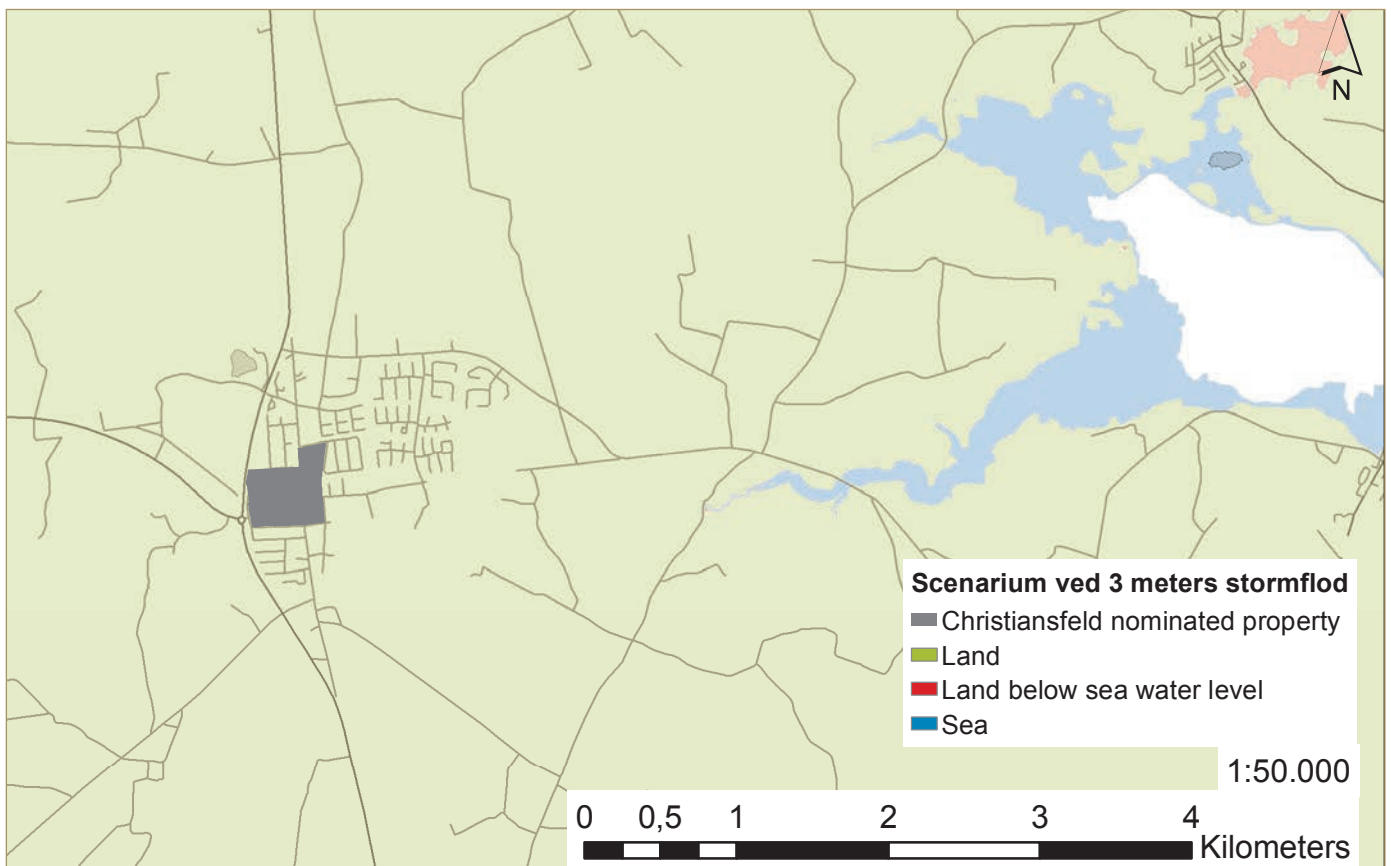
(iii) Natural disasters and risk preparedness

Earthquakes

Denmark is not subject to significant risk of earthquakes of sufficient magnitude to affect the buildings' stability.

Storm/cyclone

Denmark is not subject to significant risk of storms or cyclones of sufficient strength to affect the buildings' stability. Local damage could, however, occur in the form of ruined roofs or toppled trees, but this is not regarded as a risk requiring special initiatives in Christiansfeld, with the exception of regular maintenance and renewal of the town's horticulture.



Map 4.3 Calculated scenario of a 3 meter rise in sea water levels. Christiansfeld will not be affected.

Flooding

Because Christiansfeld is not a lowland, there is no risk of flooding due to storms or rising water levels.

Fire

Besides the anthropogenic risk noted under (i), the risk of fire is the only real danger to the buildings in Christiansfeld.

The buildings' fire protection is regulated in accordance with the construction regulations, in accordance with the Construction Act. These regulations permit that buildings be protected from fire through so-called functionally determined fire requirements, which allow a building's preservation value to be taken into account in the selection of which means of fire prevention are employed. Particularly for those buildings protected by the Preservation of Buildings and Urban Environments Act, it can be necessary to employ certain means of fire prevention that are not significantly detrimental to a building's preservation value.

By way of special protection for the protected buildings, a municipal fire inspection is carried out at least once every five years, in accordance with the Notice on Fire Inspection and Publication of Results of Fire Inspection undertaken in Meeting Places, in extension to the Emergency Management Act. Fire inspections ensure that there are no flammable materials in the attic space and check other factors that could contribute to starting or worsening a fire.

Some of the larger buildings are equipped with automatic fire alarm systems that alert the fire department when activated.

Christiansfeld is served by Kolding Fire Department and Tyrstrup Volunteer Fire Brigade.

(iv) Responsible visitation at World Heritage Sites

Most guests that visit the town today are day-trippers. They usually arrive in groups and walk around the public space in the nominated property. The town is accustomed to such visits, which occur most often during the summer, with varying intensity.

Up until now, no attempt has been made to count the town's tourists. Over the past three years, a questionnaire study has been administered in July, asking visitors to the Christiansfeld Centre how they have learned about the town, where they come from, and how they will be proceeding to other attractions.

Christiansfeld has experienced a rise in tourists over the past decade due to a growth in local, regional, and national interest because of the town's increasing focus on tourism and its entry onto the tentative list of World Heritage sites. Interest comes primarily from cultural tourists and tourists with a special interest in architecture and cultural heritage, who have been visiting town in increasing numbers. Visit Kolding and Kolding Municipality have gradually increased their marketing of Christiansfeld to tourists via advertisements in brochures and tours to Christiansfeld with foreign journalists in line with Christiansfeld having become a town that the municipality wishes to showcase to foreign visitors. The

marketing has focused on cultural heritage, targeting those with an interest in cultural heritage and architecture. The 2002 partnership between the Realdania fund, Kolding Municipality, and the Moravian Church as well as the manner in which renovation began on the Moravian buildings has led to national and international awareness. In connection with the formation of the Christiansfeld Town Conservation partnership, Christiansfeld Bybevaring, the Christiansfeld Centre was established to act as a meeting place for the work concerning Moravian building preservation. It has also acted as an interpretive centre, using a variety of methods to communicate the many initiatives involved in renovating and restoring the Moravian buildings. The quality mark that the partnership has lent the town has no doubt contributed to the increase in visitors with subject-specific interests as well as in general interest visitors. The Christiansfeld Town Conservation project has attracted media attention in the local and national press. It has also led to new activities in town, supported not only by the partnership but also by certain shops residing in Moravian Church properties. Such activities, of course, also increase the number of customers within the shops.

Visit Kolding, which possesses overall responsibility for marketing and tourism campaigns in the municipality, has entered into collaborations with various regional destinations. For example, the Destination Lillebælt project (a collaboration between the towns of Fredericia, Middelfart, and Kolding) works to create growth by managing the utilisation and protection of the region's natural and cultural values.

It is currently possible to receive visitors without the property's outstanding universal values sustaining any kind of damage or physical effect. Should Christiansfeld be added to the World Heritage List, tourism could be expected to increase, a factor that the municipality would need to take into account in its planning. This is why, for example, the Roads Plan is currently being prepared. The Management Plan would also take this into account, per Section 5.e.

The Christiansfeld Centre works strategically to communicate Christiansfeld's cultural values through a diversity of events in which both visitors and residents can participate. The Christiansfeld Centre will further develop these in the years to come, not only in its own premises but also out in the streets and squares of the town itself. The Christiansfeld Centre will nuance its historical interpretation using modern technologies, maps, and brochures so that tourists are inspired to explore a wider area within the town and thereby distribute themselves to a greater extent than they do today.

Christiansfeld's Moravian Church, residents, and business community look favourably upon the possibility of increases in tourist visits. In the time prior to a potential nomination, the Christiansfeld Centre, Visit Kolding, and the business community will undertake tourism surveys in the form of questionnaires and accommodation night counts each tourist season. The Christiansfeld Centre and Visit Kolding will prepare strategies for measuring tourist visits, for instance assessing the potential for electronic counting. In 2014, Visit Kolding will prepare a tourism strategy for Christiansfeld, focusing on the town's sustainability. The consequences of increased tourism following entry onto the World Heritage List

will be managed within the organisational structure set out in Section 5.e.

Not all of the town's visitors physically visit the Christiansfeld Centre during their stay in town, but many guests also visit the Christiansfeld Centre's website.

The figures below show the data currently available from studies in town:

Visits to the Christiansfeld Centre (tourist information centre):

2009: 13,337

2010: 17,396

2011: 12,948

2012: 8424

Visits to the Christiansfeld Centre's website (unique visits):

2009: 8792

2010: 10,537

2011: 19,598

2012: 26,379

Total number of people taking guided town walks, arranged by the Christiansfeld Centre:

2009: 3345

2010: 3197

2011: 3359

2012: 3915

Visits to Visit Christiansfeld's website (Visit Kolding)

2012: 180,000

(v) Number of inhabitants within the property and the buffer zone

Estimated population located within:

Nominated property: 396

Buffer zone in urban zone: 1005

Buffer zone in rural zone: 51

Total: 1452

Year: 2013



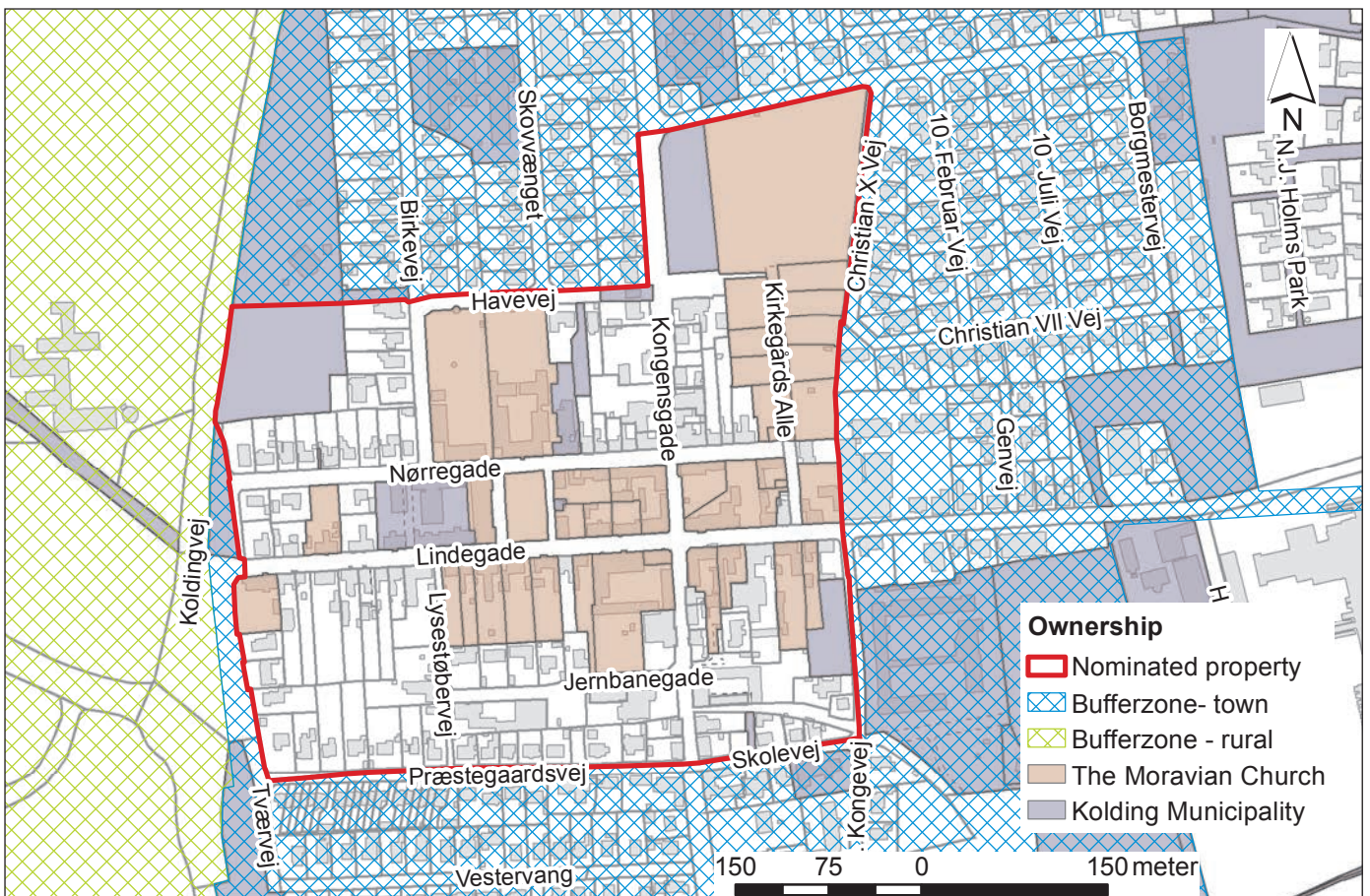
5.

Protection and Management
of the Property

5.a

Ownership

The Moravian Church (Brødremenigheden) is the largest property owner within the nominated area. The Moravian Church owns the majority of the significant buildings and grounds. Kolding Municipality, however, also owns several larger properties with significant buildings. Beyond that, the properties are primarily owned by individuals and small businesses.



Map 5.1 Map showing the properties owned by the Moravian Church and the Municipality of Kolding within the nominated area.

Protective designation

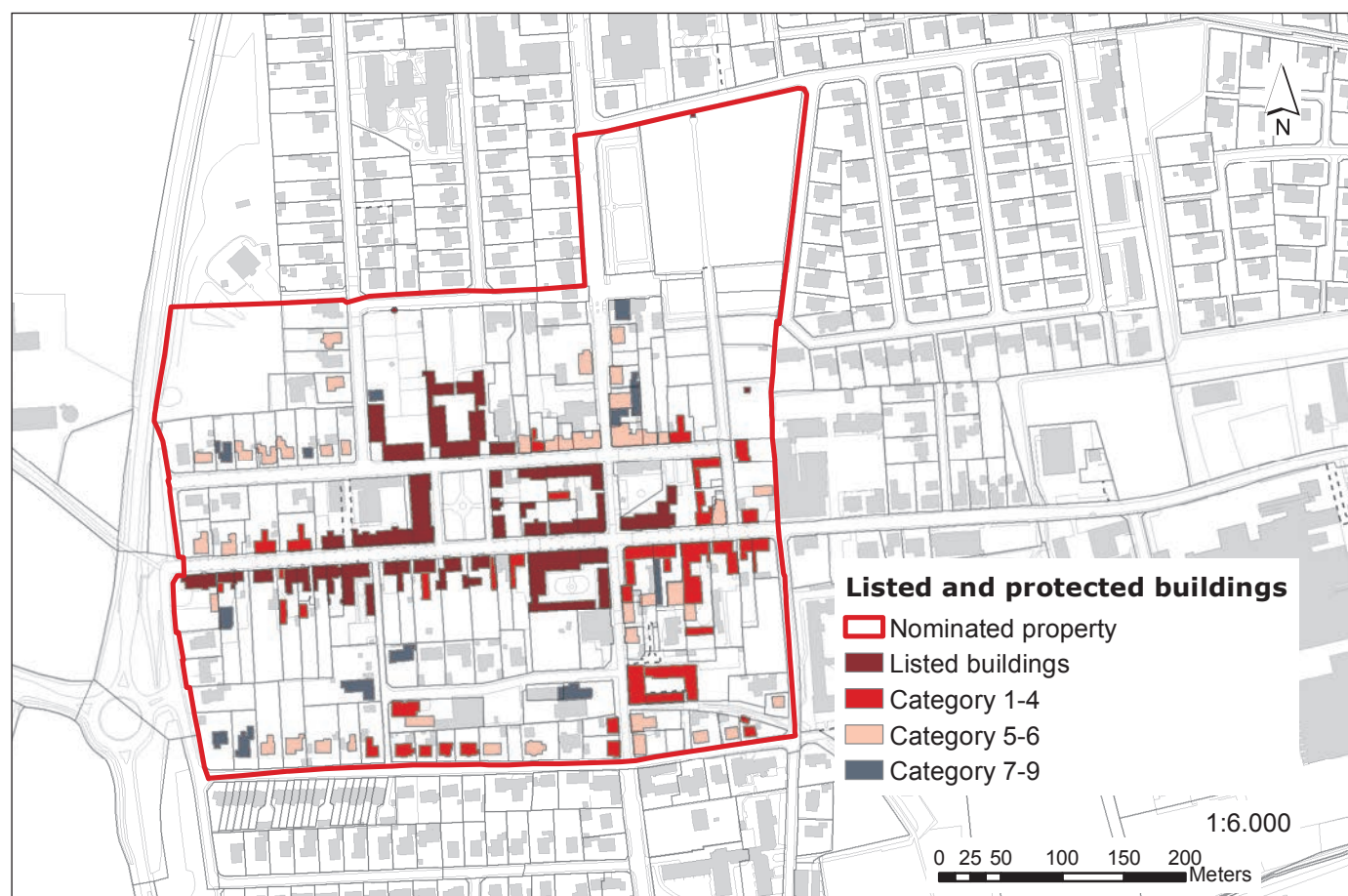
The nominated area is covered by extensive legal restrictions partly through national legislation and partly through municipal planning.

Listed buildings

A large part of the buildings in the area is protected by the Building Preservation and conservation of Buildings and urban environments Act § 3 (Act No. 685 of 9 June 2011). In some cases, land, plants or other items related to the buildings are also protected. These include the six oldest sections and the avenues of the Gods Acre. The buildings have been listed in the period between 1920 and 1988 (Protected List 2013).

Local plan 1311-41 Christiansfeld centre - local plan for preservation

Local plan 1311-41 includes the entire nominated area and lays down the rules for the area's use, land development, roads, trails and parking, wiring systems, the development's size and location, the development's outward appearance, signage, undeveloped land, preservation of buildings etc. The local plan has been prepared to meet the desire to better ensure Christiansfeld historical centre's buildings, green areas and street system. At the same time, the intention is to ensure development opportunities in the town centre within selected town transformation areas,

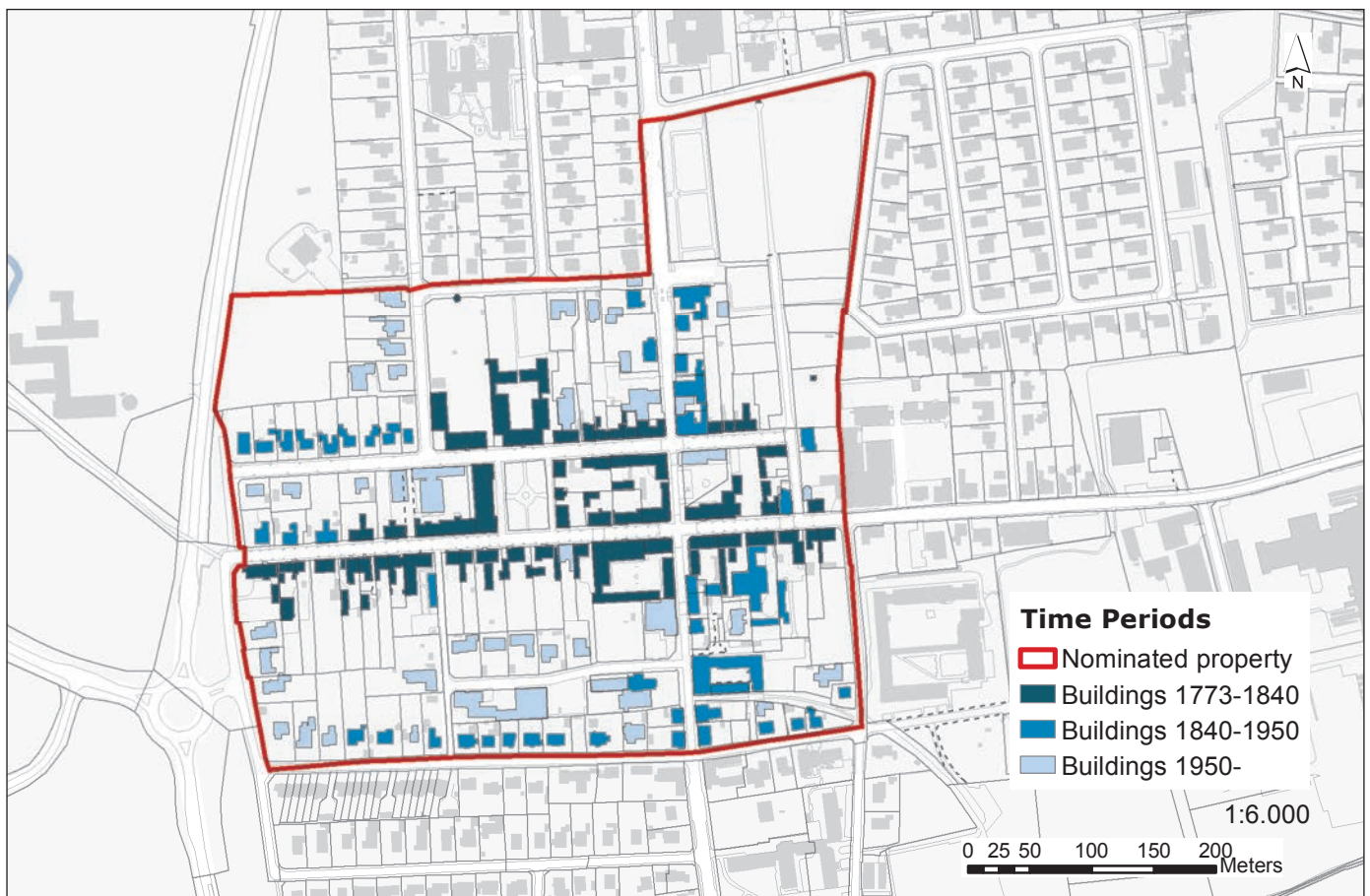


Map 5.2 Map showing the buildings that are protected by the Preservation Act and conservation values for buildings constructed before 1960.

taking the historical context into account. In some locations, the development potential may even be able to support the historical context, for example by restoring gardens or having new buildings support the town's existing building scheme. The local plan seeks to secure building structures, architecture, green spaces and the functional connections that are cornerstones for the town's cultural heritage. The local plan differentiates in the provisions between the buildings from different periods and styles. The local plan designates areas for various types of use. In the town centre, there may be a wide range of functions such as retail, institutional, residential and various types of business. Residential areas also provide an opportunity for small business and craft activities related to housing, which has been a tradition in the town, while the Gods Acre will be maintained as a cemetery and green space. Many buildings in the town are protected under the Building Preservation and Conservation of Buildings and Urban Environments Act § 17 (Act No 685 of 09.06.2011) and thus protected from demolition, and the local plan also protects the preservation-worthy buildings from demolition. Extract from the local plan is attached as Annex XI.

Buildings worthy of preservation

All buildings built before 1960 within the nominated area have been registered by the SAVE method (Survey of Architectural Values in the Environment) and recorded in the municipal plan addendum 29 and local plan 1311-41 (cf. Planning



Map 5.3 Map of Local plan 1311-41, showing the location of the buildings in three different time periods.

Act § 11a paragraph 1, No. 14 and § 15 paragraph 2, No. 14 Consolidation Act No. 937 of 24 September 2009). The buildings that are deemed worthy of preservation are therefore also worthy of preservation under the Buildings Act and Conservation of Buildings and Urban Environments § 17 (Consolidation Act No. 685 of 09 June 2011). The SAVE method is the recognized method in Denmark for registering and assessing the preservation values of buildings and urban environments (SAVE 2011). A SAVE assessment of a building includes an assessment of the building's architectural value, cultural historic value, environmental value, originality and technical condition. When assessing using the SAVE method, buildings receive a preservation value between 1 and 9, where categories 1-3 are high preservation values, categories 4-6 are medium preservation values and categories 7-9 are low preservation values. In Kolding Municipality, buildings within categories 1-4 are administered as being worthy of preservation. In 1992, the Ministry for the Environment prepared, in cooperation with Christiansfeld Municipality,¹ the Christiansfeld Municipal Atlas, where all buildings from before 1940 were registered and assessed using the SAVE method. In 2011, during the preparation of the local plan 1311-41 for Christiansfeld centre, Kolding Municipality conducted a renewed registration of selected buildings along with registration of buildings from the period 1940-1960.

The municipal plan for the nominated area

In preparation of local plan 1311-41, it was evaluated that there was a need for a revision of the municipal framework for local planning of the local planning area corresponding to the nominated area. Therefore, addendum 29 to the Municipal Plan 2010-2021 was developed and finally adopted with the local plan 1311-41. The addendum ensures consistency between the application provisions of the local plan 1311-41 and the municipal plan. Furthermore, it was ensured that the boundaries of the framework areas became more real in relation to the current

¹ Christiansfeld Municipality became a part of Kolding Municipality in 2007, when national municipal reforms merged many municipalities.



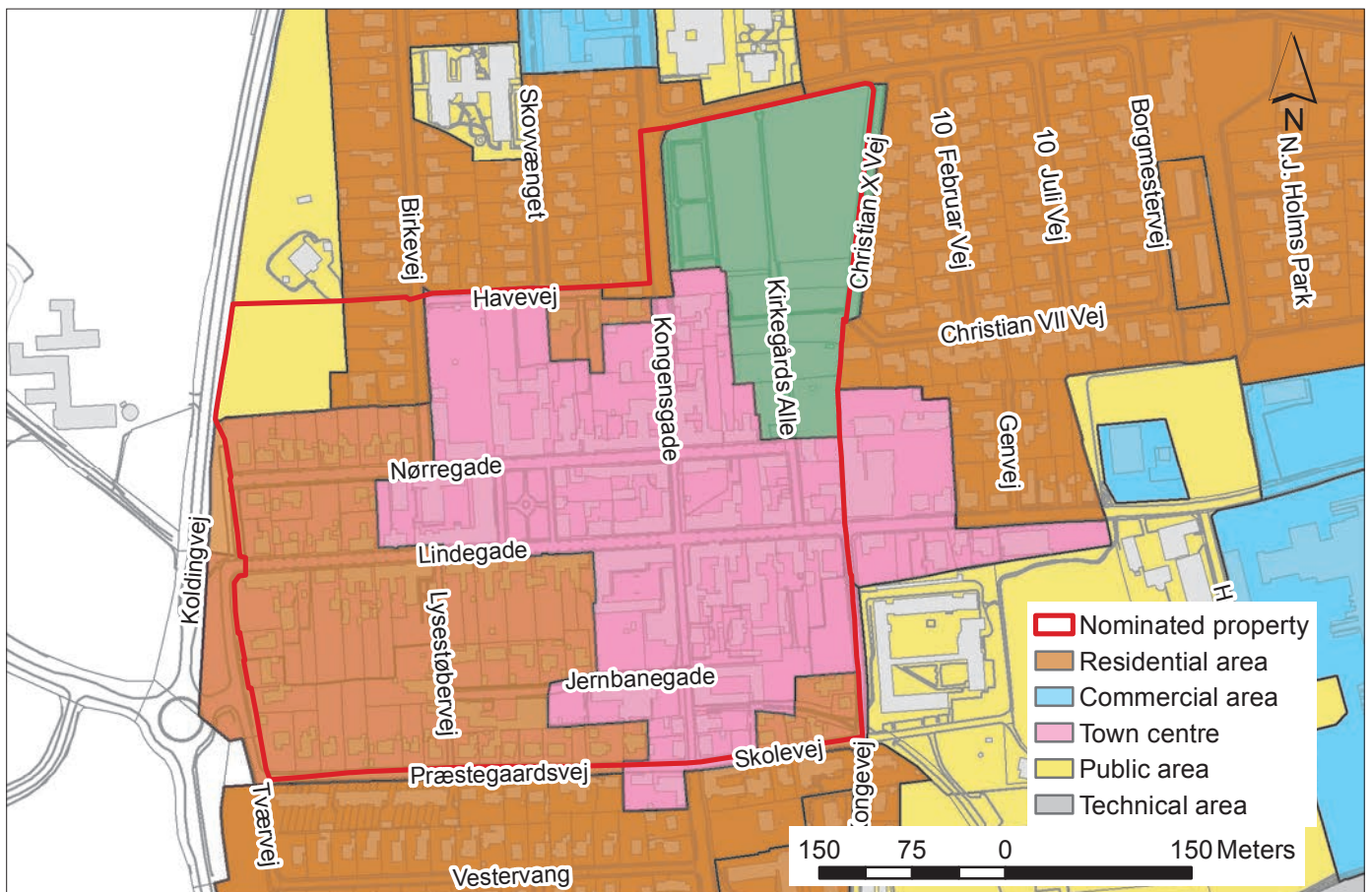
5.1 View from Lindegade to the west.

actual use of the sites. The areas that are mainly used and appear as residential areas today fall within the residential area framework under the addendum, with the possibility, however, of unobtrusive businesses in connection with the residences, which has been a historical tradition in Christiansfeld. God's Acre, Genforeningspladsen and garden areas along the avenue up to God's Acre are zoned as green areas in the addendum, such as a cemetery, garden or park.

The nominated area is also subject to guidelines in the municipal plan 2010-2021 for town centre boundaries, unwanted vegetation and regional bicycle route, see Annex X.

Conservation area

Kirkegårdsallé is protected under the Nature Protection Act § 33 (Consolidation Act No. 933 of 24 September 2009) after a decision by the Nature Conservation Committee, 12 March 1951. The purpose of the conservation is to preserve Kirkegårdsallé in its current state. The conservation contains provisions for preventing Kirkegårdsallé from being traversed by street or road construction. The lime trees (48 pcs.) may not be felled, tops trimmed or undermined or otherwise subjected to a treatment that can result in the trees being damaged or destroyed. Common trimming by an arborist, however, is allowed.



Map 5.4 Map with the applicable municipal framework for the nominated area under the Municipal Plan 2010-2021 and addendum 29.

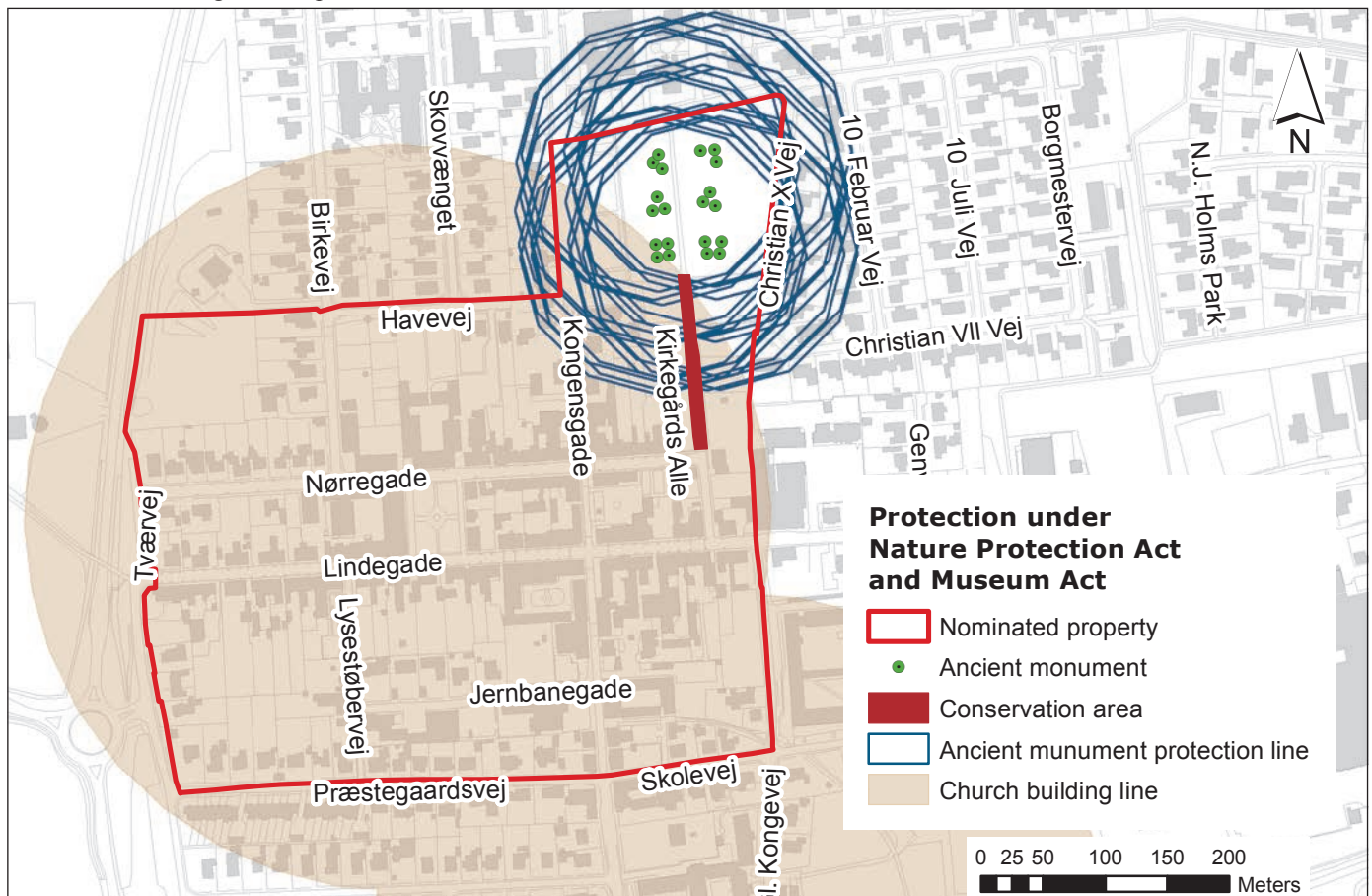
Conservation declaration

The Church Square is covered by a conservation declaration, registered on 15 September 1964. The declaration commits the owner, which is the Moravian Church, to preserve and carry out necessary maintenance of the church square in its current state, while the town council commits to bearing the associated costs on reorganization or unforeseen major changes. Felling of large trees and significant changes to the existing character of Kirkepladsen may only be made if it is deemed necessary after a gardening or forestry expert's assessment.

Ancient monuments and ancient monument protection lines

20 war graves from the War of 1849 are located in the Gods Acre². These are protected monuments under the Museum Act § 29e (Consolidation Act No 1505 of 14 December 2006) the state of which may not be changed. The war graves are also protected by an ancient monument protection line with a radius of 100 meters under the Nature Protection Act § 18 (Consolidation Act No 933 of 24 September 2009). The state of the site may not be changed within the ancient monument protection line. Changes to the state of the site will require a special exemption under the Act.

2 The 1st Schleswig War (1848-51). The Danish army suffered a defeat by the Prussians at Kolding on 23 April 1849.



Map 5.5 Map showing the nominated area's protection under the Nature Protection Act and Museum Act.

Church building line

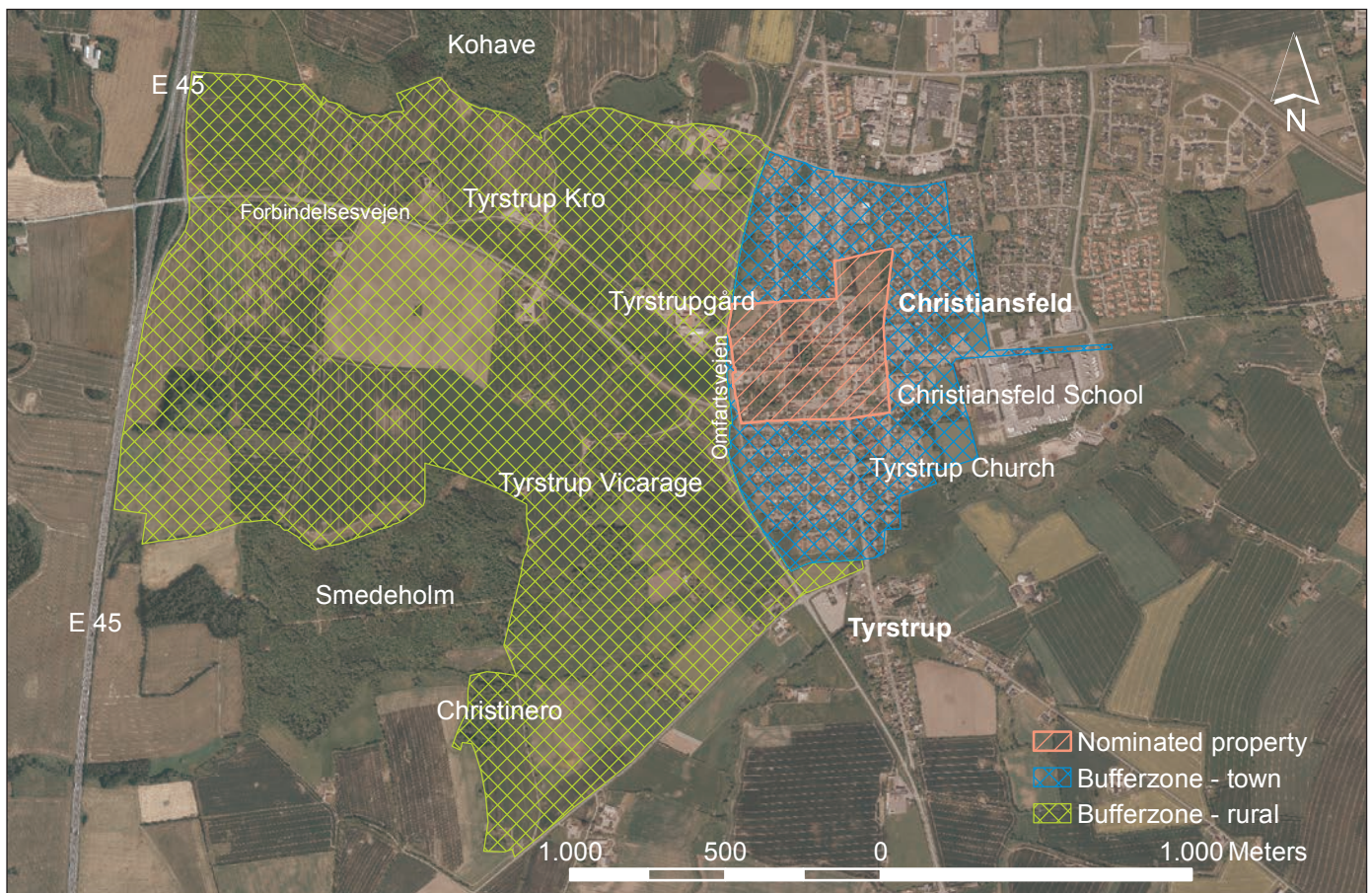
The Moravian Church is covered by the Nature Protection Act § 19 regarding the church building line (Consolidation Act No 933 of 24 September 2009). The church building line is a protected zone with a 300 meter radius around the church where buildings may not be erected over 8.5 meters in height. Part of the nominated area is also covered by the church building line of the nearby Tyrstrup Church.

Buffer zone

The buffer zone for the nominated area is divided into two, as the Danish Planning Act differentiates between urban and rural areas. Therefore, the buffer zone is divided into a buffer zone - town and a buffer zone - rural.

Bufferzone - town

Buffer zone - town includes urban areas north, east and south of the nominated area within a radius of approximately 200-500 meters. In addition, the line of sight from Lindegade to the east is marked through the whole town, therefore it will be taken into account in the case of future urban transformation. This buffer zone is selected because it is essential that within it the buildings are subordinate to the old town and urban structure. Buffer zone - town is already regulated through the existing municipal limits and guidelines as well as through existing

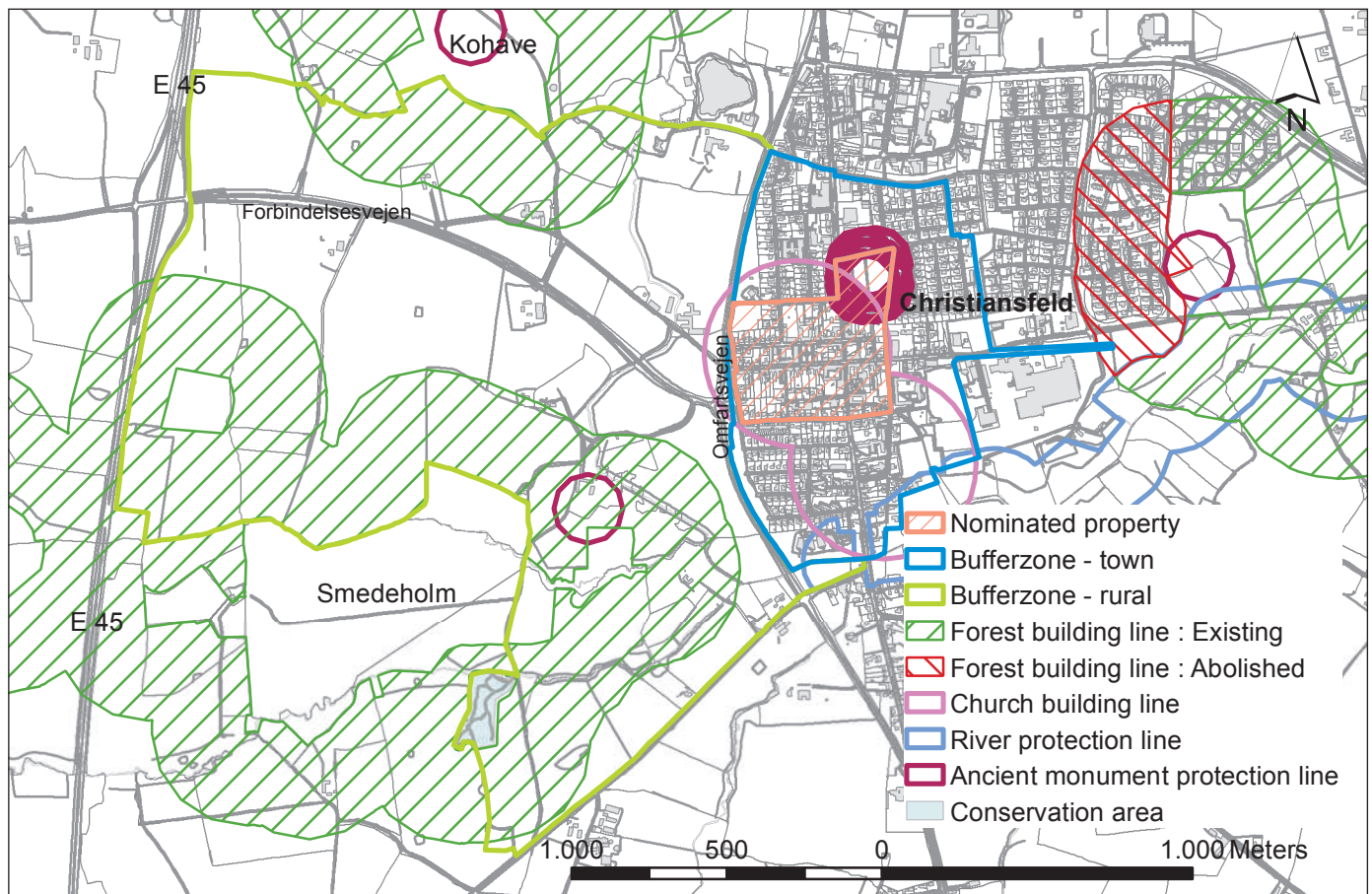


Map 5.6 Map showing the extent of the buffer zone for the nominated area.

local plans and declarations, which act to safeguard the environment, including the nominated area. The line of sight from Lindegade to the east is planned to be included in a future municipal plan addendum for the buffer zone.

Bufferzone - rural

Buffer zone - rural includes the landscape west of Christiansfeld, bounded by Christiansfeld town to the east, the E45 motorway to the west and woods to the north and south. In addition, the buffer zone - rural includes the area southwest of Christiansfeld toward Christinero and up to Hjerndrupvej. This buffer zone is selected, because from this area there is a strong visual connection to and from the nominated area requiring protection. In addition, the buffer zone - rural includes landscape features that are associated with the history of Christiansfeld. These are Tyrstrupgård, from which the Moravian Church bought its land and Christinero, a romantic garden from the same period as when Christiansfeld was founded, which includes a pavilion, which is stylistically inspired by Moravian garden pavilions. Moreover, it is essential that the nature of the landscape will be preserved as agricultural land and that it may not be dominated by larger technical installations. Buffer zone - rural is primarily regulated by Planning Act zone provisions of §§ 34-38 and municipal plan guidelines.



Map 5.7 Map showing the placement of protection under the Nature Protection Act and Museum Act

The table below and on the following page outlines the content and links for the buffer zone - town and buffer zone - rural.

The bufferzone includes

Bufferzone - town

Residential areas
Christiansfeld School
Recreational areas
Center area with shopping areas etc.
Tyrstrup Church
Commercial areas
View from Lindegade towards east through dairy company

Existing protective measures

Planning Act (Consolidation Act No. 587 of 27 May 2013)

Municipal plan 2010-2021:
Framework for local planning (see annex X)
Municipal plan guidelines: Town center definition, natural area, ecological connection areas, unwanted afforestation, regional biking trail, high voltage systems, church surroundings for Tyrstrup Church (see annex X)
Local plans and building declarations:
Local plan no. 1.118 for Christiansfeld South
Local plan no. 1.134 for Søndervang housing project
Local plan no. 1.12 for center area and institutional area south of Lindegade in Christiansfeld
Local plan no. 1.142 for center area and residential area at Lindegade east of the Moravian settlement
Local plan no. 1.125 for commercial area at Lindegade, Christiansfeld
Local plan no. 1.27 for commercial area at Lindegade in Christiansfeld
Local plan no. 1.85 for residen-

Bufferzone – rural

Agricultural areas
Forbindelsesvejen and Omfartsvejen (link to Motorway E45, Kolding and Haderslev)
Tyrstrupgård
Tyrstrup Vicarage with Bulladen, Christinero (Romantic garden, established in late 1700's, bequeathed to the Moravian Church in 1812)
Tyrstrup Inn (accommodation)

Planning Act (Consolidation Act No. 587 of 27 May 2013)

Planning Act zone provisions of §§ 34-38 (see annex X)
Guidelines - for administration of the Planning Act zone provisions - Kolding
Municipal Plan 2010-2021:
Framework for local planning for Tyrstrup Inn (see annex X)
Municipal plan guidelines: Especially valuable nature, streams, natural areas, especially valuable terrestrial nature, ecological connection areas, special ecological connection areas, potential wetlands, unwanted afforestation, agricultural area, regional bike trail, cultural environments, high-voltage systems, church environment to Tyrstrup Church (see annex X)
Rural area local plan No. 1.140 for Tyrstrup Inn

Nature Protection Act (Consolidation Act no. 933 of 24 september 2009):

Nature conservation (Christinero listed 1945) under Nature Protection Act § 33

Bufferzone - town

tial area and institutional area at Borgmestervej

Local plan no. 1.43 for commercial area at Kongensgade in Christiansfeld

Local plan no. 1.119 for residential area for low-rise housing at Toftevænget

Local plan no. 1.80 for public area at Birkevej, Christiansfeld

Local plan no. 1.132

Building declaration

Nature Protection Act (Consolidation Act no. 933 of 24 september 2009):

River protection Line around Taps River under the Nature Protection Act § 16

Ancient Monument protection lines under the Nature Protection Act § 18

Church building lines of the moravian church and Tyrstrup Church under the Nature Protection Act § 19

Addendum to the municipal plan to ensure the line of sight from Lindegade to the east in case of future urban development.

Bufferzone – rural

Ancient Monument Protection lines under Nature Protection Act § 18

Protected nature (meadow and lake) under Nature Protection Act § 3

River Protection line around Taps River under Nature Protection Act § 16

Forest building lines under Nature Protection Act § 17

Church Building Line to the Moravian Church under Nature Protection Act § 19

Other restrictions:

Listed buildings (Wooden barn built approximately 1660, listed in 1920.) Christinero from late 1700's listed 1981) under the Building Preservation and conservation of Buildings and urban environments Act § 3 (Consolidation act no. 685 of 9 June 2011)

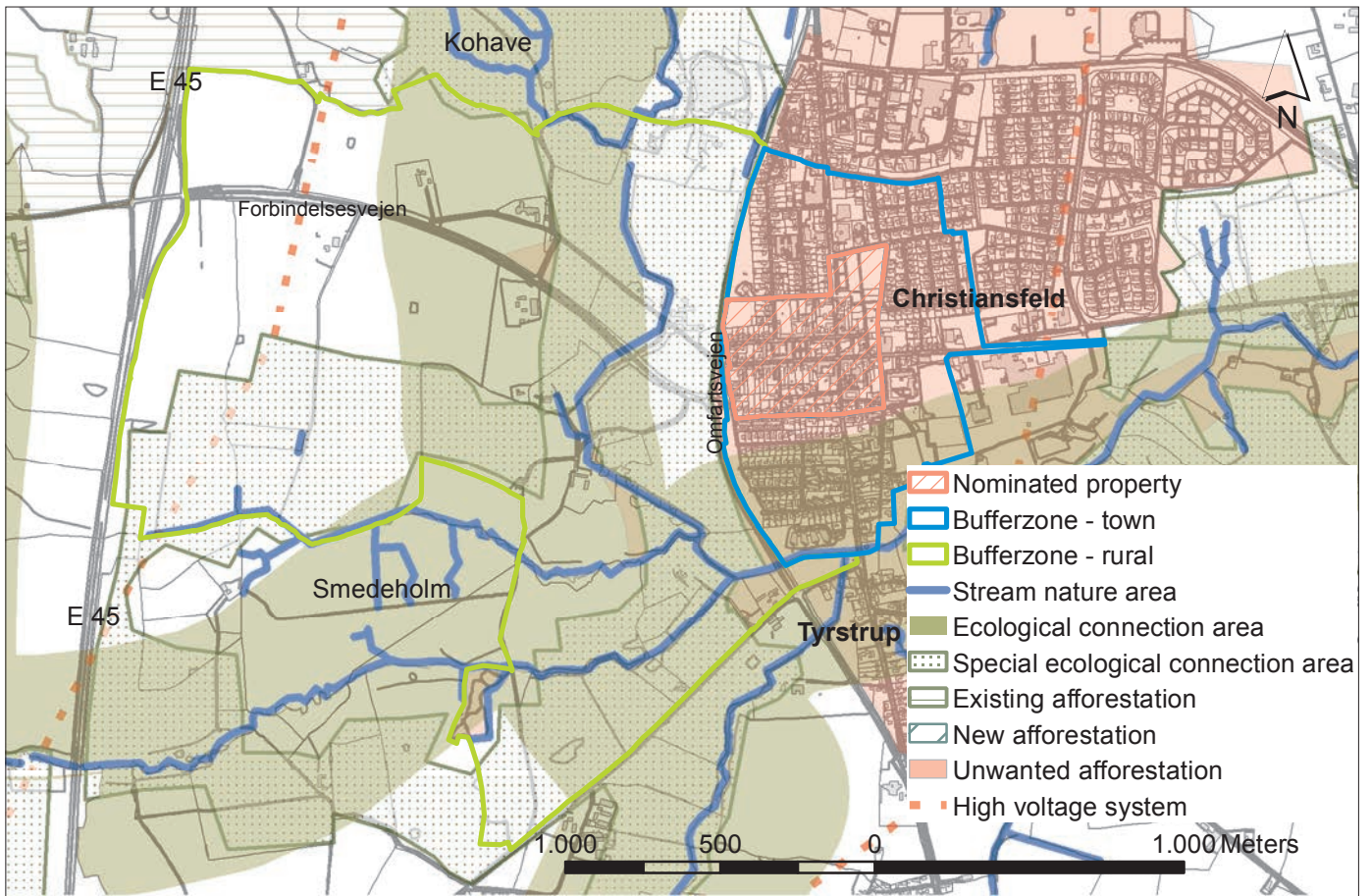
Protected Ancient Monument (rampart at Tyrstrup Vicarage) under the Museum Act § 29e (Consolidation act no. 1505 of 14 December 2006)

Addendum to the municipal plan must ensure:

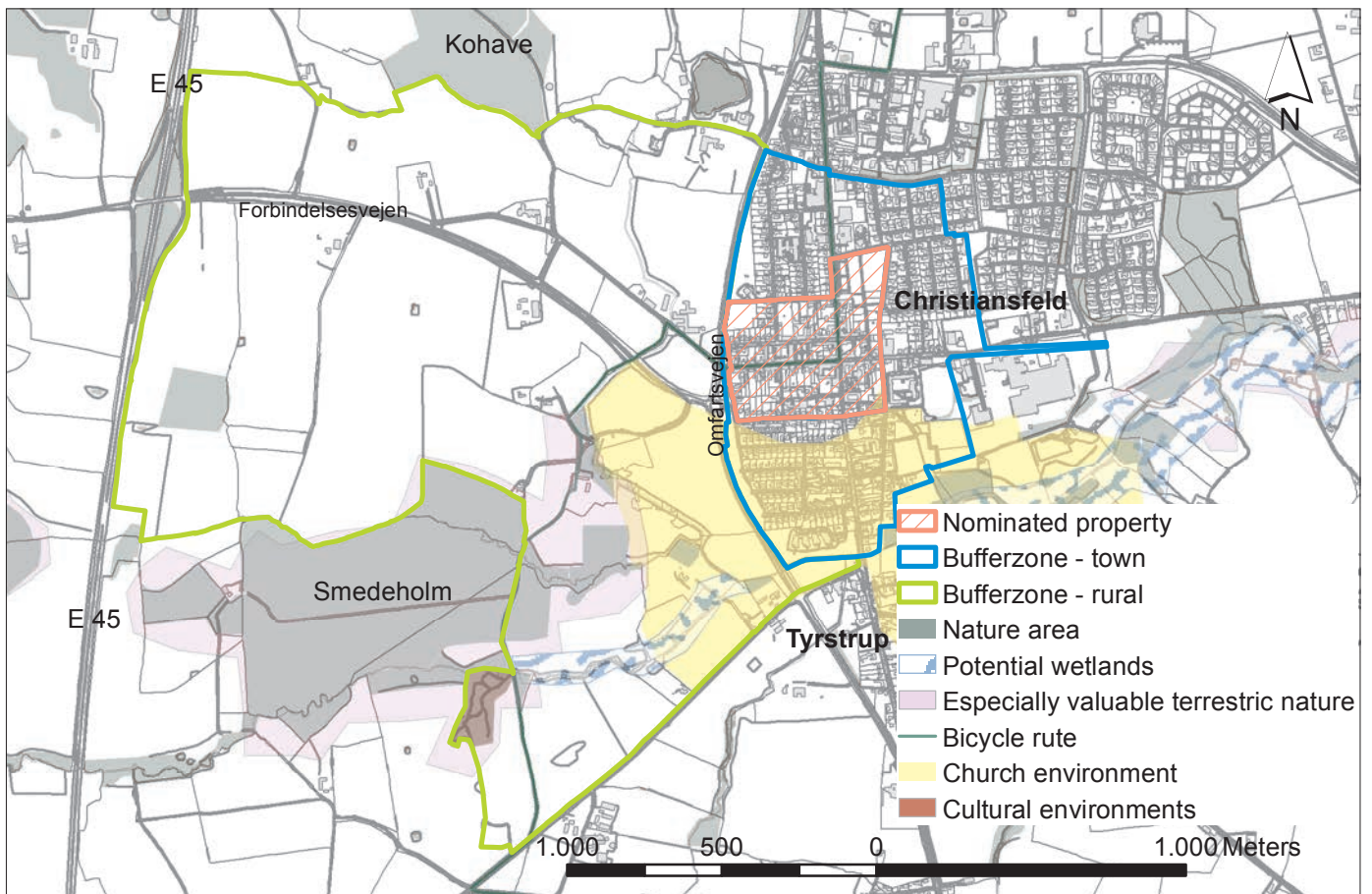
That view from Lindegade and Nørregade towards the landscape is kept clear. That views from the surrounding landscape towards Christiansfeld is kept clear. That the landscape is kept free from major technical installations, which will appear dominant in relation to the landscape surrounding Christiansfeld and the view towards Christiansfeld.

Protective measures to be implemented

The Planning and Environment Committee in Kolding Municipality (political committee of the City Council for the Municipality of Kolding) decided at its meeting on 10 June 2013 to initiate the preparation of a municipal plan addendum for the buffer zone to ensure consideration of the nominated area, on the points where consideration has not already been taken.



Map 5.10 Map showing selection of guidelines from the Municipal Plan 2010-2021.



Map 5.11 Map showing selection of guidelines from the Municipal Plan 2010-2021.

5.c

Means of implementing protective measures

Protected buildings

The listed buildings are administered by the Agency for Culture, which is under the Ministry of Culture under the Building Preservation and Conservation of Buildings and Urban Environments Act. The owner of a listed building is obligated to keep the building in good condition. The owner of a listed building must obtain permission from Agency for Culture before the listed building can be changed - both inside and out, and regardless of whether it is a case of otherwise ordinary building improvements. The Agency for Culture provides advice and guidance about getting professional advice on appropriate materials and methods in connection with any changes (your listed house 2013). The Agency for Culture has prepared preservation descriptions of all listed buildings in Christiansfeld after having examined these in 2011. A preservation description describes the supporting preservation values for each building, see Annex IX. Preservation Descriptions represent henceforth an essential document for the Agency for Culture's treatment of cases about authorization of changes to the listed buildings in Christiansfeld.

Planning Act

The Planning Act aims to ensure that the summary planning unites social interests in land use and contributes to protecting the country's nature and environment, so that society can develop on a sustainable basis in respect of the conditions for human life and the preservation of animal and plant life. The Planning Act sets the framework for land use planning on the national, regional and local level in Denmark. The responsible authorities are the Nature Agency under the Ministry of the Environment and the municipalities. Violations of the Planning Act and the establishment of conditions that are in violation of any applicable local plan are punishable.

The local plan for the nominated area

A local plan is a binding plan for a specific geographical area, adopted by the City Council under the Planning Act (Consolidation Act No. 587 of 27 May 2013). Local plans must always be made before major construction projects. Local plans may also be prepared as so-called preservative local plans for existing buildings or urban areas where existing building values should be preserved. Local plans may cover large areas or merely a single property. Local plans contain mandatory provisions and a statement that elaborates on and explains the provisions and the relationship with other planning. Among other things, local plans may contain provisions for the use, building site, design, materials, preservation, design of open spaces, etc. A local plan is directly binding for landowners, but it is not normally relevant for a legally existing building or use.

When the City Council adopts a local plan proposal, it is published in local newspapers and on the municipal website. Citizens who are directly affected are informed directly. Then there is an 8 week period in which citizens and interested parties have an opportunity to express their objections to the plan. The City Coun-

cil subsequently considers the objections during the final adoption.

A local plan is administered by the municipality and the procedure takes place primarily in the handling of building projects and reviews of construction work following the Building Act.

Municipal plan 2010-2021 for Kolding Municipality

All municipalities in Denmark must make a comprehensive land use plan in the form of municipal and local planning under the Planning Act (Consolidation Act No. 587 of 27 May 2013). The municipal plan determines the use of all land in the municipality and rules for buildings, land use, construction of roads and the like in certain local areas. The municipal plan is prepared for a period of 12 years and may be revised every four years or continuously by the preparation of minor addenda to the plan. The municipal plan constitutes the necessary link between the overall planning and the provisions set out in local plans for each property.

The municipal plan of Kolding Municipality consists of several parts, including the main structure, report, framework for local planning and finally an environmental assessment of proposals for the new municipal plan is prepared. The common main structure for the inter-municipal Triangle Region (strategic cooperation between several municipalities) sets out the broad principles of urban development, including the placement of residential, commercial and retail areas. In addition, common guidelines are set out in particular on the management of open country.

The statement describes the overall structure of the Municipality of Kolding in more detail. A description of the retail structure is thus part of the report, along with the need for including new areas for residential and commercial purposes, etc. In addition, the relationship to other planning is described.

Kolding municipality is divided into 14 planning districts. For each planning district, a zoning plan is prepared, which includes the vision and projects for the local area and sets out the guidelines for the municipal plan. The guidelines set out a specific framework for local planning primarily in relation to the use and scale of the building.

The environmental assessment is prepared in accordance with the Act on environmental assessment of plans and programs (Consolidation Act No. 936 of 24 September 2009) and includes the assessment of the likely significant effects of the municipal plan on the environment.

The municipal plan is binding on municipal case handling in general, because the municipality shall endeavour to implement the municipal plan.

Protection of Nature Act

The Protection of Nature Act aims to protect Denmark's nature and the environment, so that society can develop on a sustainable basis in respect of the conditions for human life and the preservation of animal and plant life.

The Nature Agency has ultimate responsibility throughout. The municipalities administer most provisions by monitoring, granting exemptions and rejections, performing administration tasks, monitoring, planning and informing.

Conservation area

An area can be preserved in order to carry out the purpose of the Protection of Nature Act. Conservation can mean the conservation of the area's current state, or the provision of a particular state, which then must be preserved, and it can regulate public traffic in the area. The conservation may contain provisions, including requirements and prohibitions relating to land use that are deemed necessary in order to achieve the conservation objective.

Administration in relation to the conservation area is handled by the Nature Conservation Committee, which is set up by the Minister for the Environment. The Nature Conservation Committee discusses the proposed conservation areas and applications for exemption from the conservation listings. Nature Conservation Committee may grant an exemption from a proposed or established conservation provision where the use applied for would not be contrary to the conservation objectives. Administration of conservation areas is therefore restrictive.

Protection lines

Administration of the Protection of Nature Act protection lines, including marine and river protection lines, forest building lines, ancient monument protection lines and church building lines is mainly handled by the municipality, but the Nature Agency and the museums can/should also be involved. Municipalities can, in exceptional cases, grant exemptions from protection lines. Applications for exemption from protection lines are most frequently associated with the processing of building applications.

Ancient monuments

Administration of the Museums Act provisions on ancient monuments is handled by the South Jutland Museum on behalf of the Ministry of Culture, which is also the supervisory authority. The museum can, in extraordinary cases, grant exemption from ancient monument protection.

5.2 View of Christiansfeld from the countryside west of town.



Existing plans related to municipality and region in which the proposed property is located

List of current municipal plans with date of adoption:

Current plan	Date of adoption in City Council for Kolding Municipality	Legislation
Municipal plan 2010-2021 for Kolding Municipality Municipal plan 2009-2021 for the Triangle Region - main structure and guidelines	14 December 2009	Planning Act Consolidation Act No. 937 of 24 September 2009
Municipal plan addendum 29 to the Municipal Plan 2010-2021	8 April 2013	
Local plan 1311-41 Christiansfeld centre - local plan for preservation	8 April 2013	Planning Act Consolidation Act No. 937 of 24 September 2009
The bicycle in focus (Cyklen i fokus) - Bicycle Plan for the Municipality of Kolding	11 June 2012	Non-statutory
Road plan for Christiansfeld 2013-2025	December 2013	Non-statutory

Extracts from the municipal and the local plan are included in Annex X and Annex XI. In addition, these plans are described in chapter 5.b and 5.c.

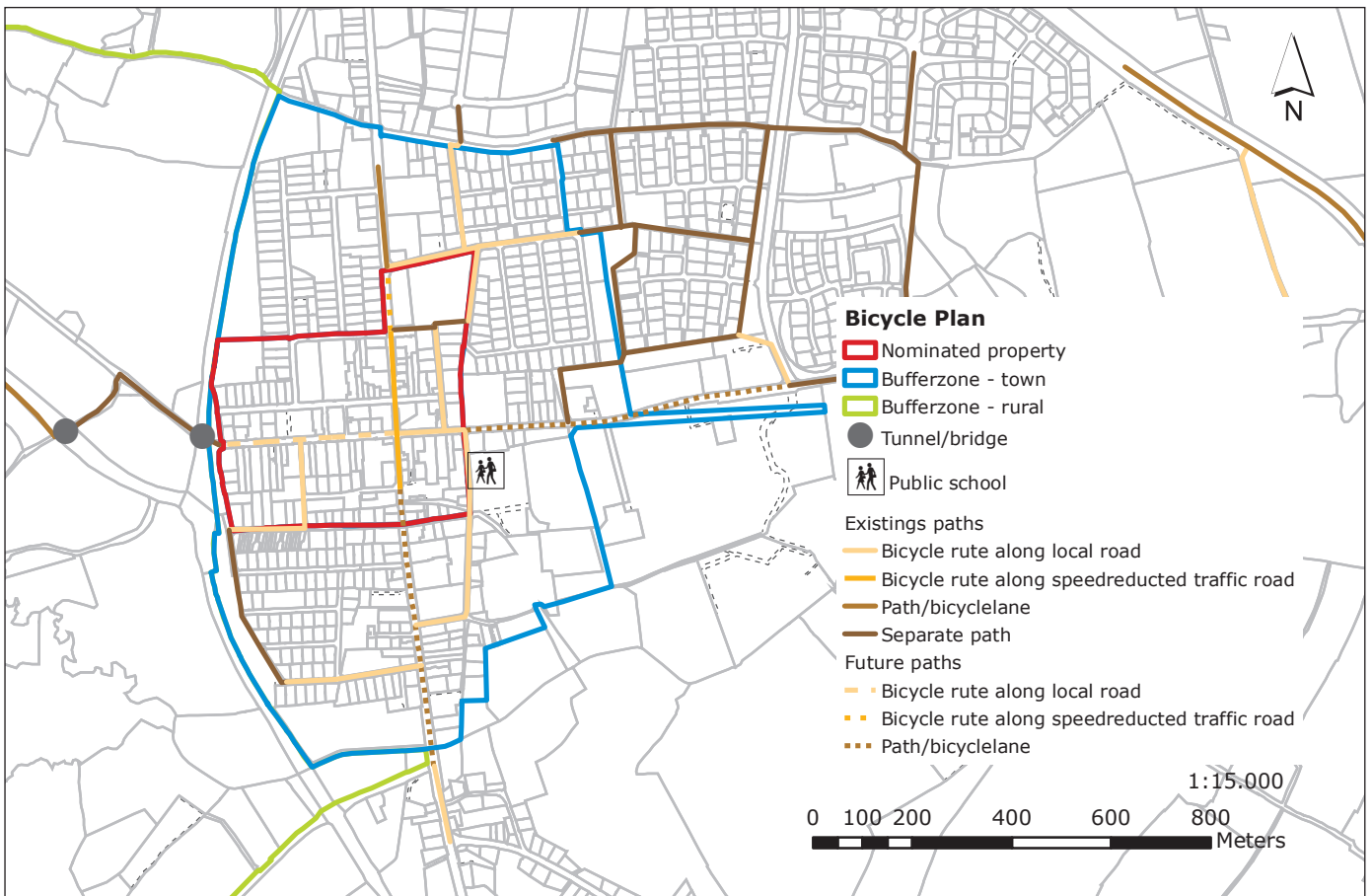
The bicycle in focus - Bicycle Plan for the Municipality of Kolding 2012-2025

The Bicycle Plan is a plan for the entire municipality of Kolding, developed as part of the overall Mobility Plan which is under preparation. The Mobility Plan shall also include a road plan, a road safety plan and a public transportation plan. The Bicycle Plan outlines general objectives for cycling within the themes of growth, climate, health and urban life. Additionally, the Bicycle Plan indicates concrete actions to promote cycling in the municipality and specific projects. For the nominated area, speed reduction over a stretch of Kongensgade and Lindegade has been proposed, which is incorporated into the on-going street renovation project. Furthermore, a dedicated path/bicycle lane has been proposed on a part of Kongensgade.

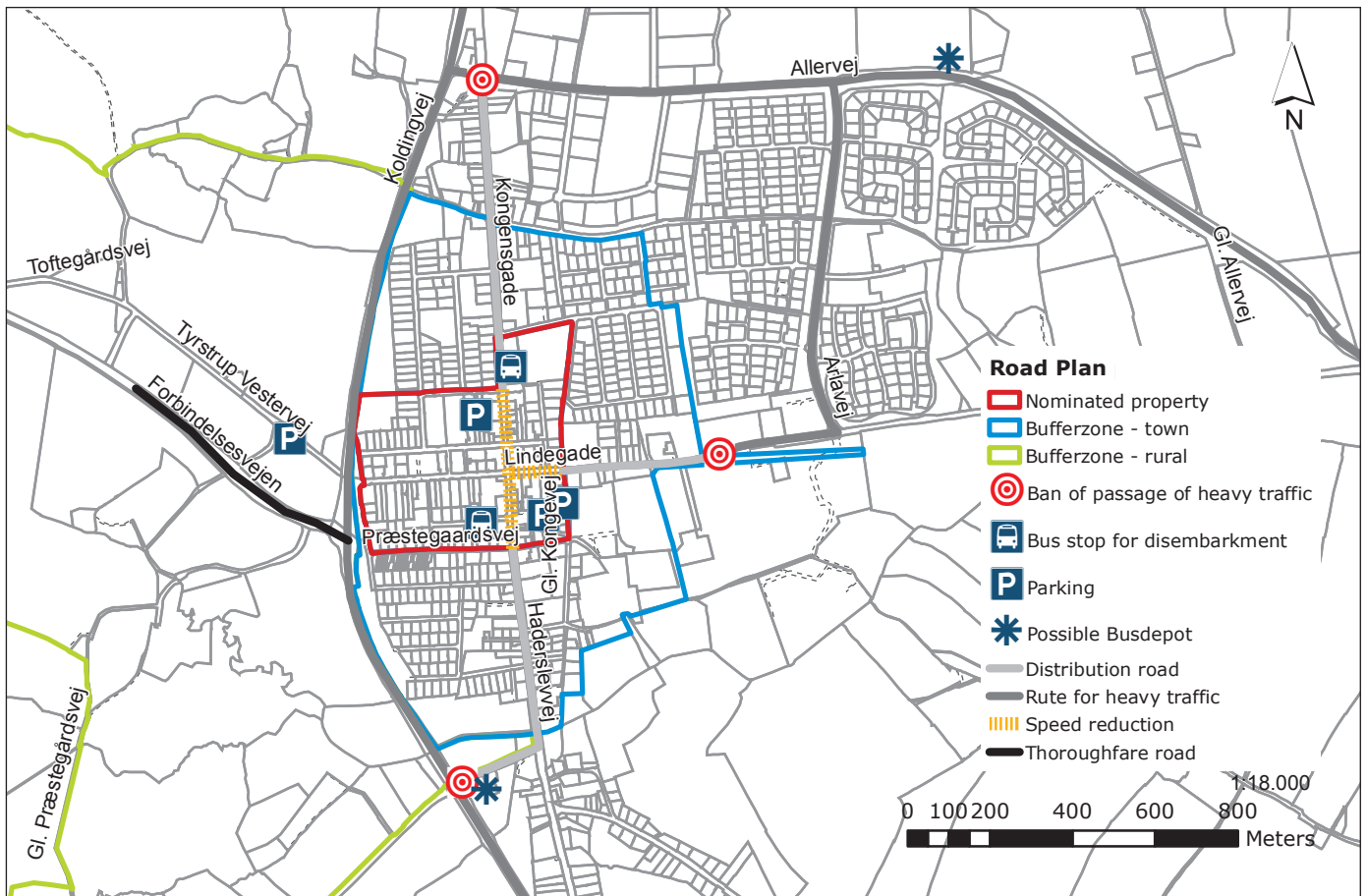
Road Plan for Christiansfeld 2013-2025

In preparation of the local plan 1311-41, several citizens expressed great interest in developing a traffic plan for the management of traffic in the town. Kolding Municipality has therefore prepared a road plan for Christiansfeld, in light of the street renovation project in Christiansfeld as well as input from citizens in connection with the local planning and a public meeting, held on 21 February 2013. The Road Plan shall eventually be included as part of the overall mobility plan for the municipality of Kolding. The Road Plan's objective is to consider how the road system is designed so that it provides good traffic flow, easy access to the town centre and inconveniences the fewest citizens. The Road Plan proposes several measures for calming the nominated area. These include measures such as better signage and speed reduction. These actions will reduce through traffic and force heavy traffic to choose alternative routes.

The road plan for Christiansfeld also indicates opportunities to expand parking capacity in the town centre, which can be relevant in the long term if there are more visitors to the town. Regarding bus transportation, areas for passengers to disembark near the town centre have been designated and further inquiries are to be made before one site and solution is chosen. Furthermore, sites outside the nominated area have been designated for busses to park after they have disembarked passengers.



Map 5.12 Map from the bicycle plan, showing plans for bicycle paths, etc.



Map 5.13 Map of the for Christiansfeld that shows the possibilities for expanding parking capacity in the town and calming traffic in the town centre.

5.e

Property management plan or other management system

Role of the management plan

The management plan is a toolbox that brings together all the tools that are available in relation to preserving and safeguarding the unique values of Christiansfeld. It sets out further objectives for the protection and preservation of Christiansfeld's values.

The management of the nominated area today is primarily based on the legislation and plans that are described in chapters 5.b, 5.c, and 5.d. This legislation and these plans already provide the management and administration of Christiansfeld a strong legal foundation. In addition to the tools constituted of legislation and planning, there are other tools available that the management plan will also outline. These include strategies for maintenance and care of the different elements that represent Christiansfeld's values. The management plan has a four-year perspective and gives an overview of the specific action-oriented intentions and obligations of the area's stakeholders during this period.

The management plan is not in itself legally binding, but several of the items referenced in the plan are legally binding and directly related to the Danish legislation and planning tools. Particular attention should be building conservation and the local plan 1311-41 for Christiansfeld town centre, which are an essential basis for the daily administration of Christiansfeld's values. Although the management plan itself is not legally binding, it still carries great legitimacy. The management plan only sets measures that are approved by the responsible party and are also approved by the steering committee for UNESCO application work, which has representatives from several of the parties involved. In addition, landowners became involved at a special meeting and citizens have regularly been consulted in relation to the essential parts of the plan, including among other things the establishment of local plan 1311-41 and the planning of street renovation project.

5.3 Landowners Meeting on 18th of June 2013 in the Moravian Hotel with the UNESCO application on the agenda.



The management plan attempts to provide holistic management of Christiansfeld with regard to the unique values that Christiansfeld holds, including the values that are fundamental for the nomination of Christiansfeld as a UNESCO World Heritage Site. These fundamental values are described in section 3 of the application. The management plan is divided into the themes town plan values, architectural values and cultural values and describes how the attributes that represent these values are managed.

The management plan must be evaluated and revised every 4 years, thereby following the same cycle as the municipal plan revision following the Planning Act. In connection with the review and evaluation of the management plan, a report of whether the conservation status has become better or worse should be included. Also included should be the effects of the specific measures and what new measures are necessary in the coming four-year period (impact assessment).

Objective

The objective of the management plan is:

- to describe how Christiansfeld's outstanding universal values, represented through town planning, architecture and culture, are preserved and safeguarded for posterity
- to present a concrete goal for the protection and preservation of Christiansfeld's outstanding universal values
- to deal with potential threats described in chapter 4.b of the application,
- to explain the specific measures that can contribute not only to conservation, but also to the presentation and promotion of Christiansfeld,
- to bring about an organization that can ensure coordination and cooperation between the different parties that have influence on the preservation of the Outstanding Universal Values in Christiansfeld,
- to clarify the relevant parties that should be involved, and the responsibilities among them,
- to ensure the continued involvement of citizens in Christiansfeld in relation to carrying out the Outstanding Universal Values and secure interest and respect for them.

Organization

The management of the UNESCO area is a shared responsibility among multiple authorities and landowners. Therefore it is important to form an organization that can contribute to coordinated efforts among the different groups. In addition, there is a number of parties who do not have a direct responsibility in relation to the management, but who will have a role as interested parties and ambassadors for the area.

The organization will therefore be composed of a UNESCO-management group and a group of interested parties with a common secretariat. The secretariat will be located in Christiansfeld Centre, which is a municipal institution under the Culture Department of Department of City and Development in Kolding Municipality.

The UNESCO management group's duties would be:

- to coordinate efforts for the preservation, presentation and promotion of the town,
- to evaluate the management plan every 4 years,
- to contribute to the revision of the management plan every 4 years,
- to delegate tasks to any working groups.

The UNESCO-management group shall have representation from the following landowners and authorities:

- Kolding Municipality - two politicians appointed by the City Council and relevant government officials as observers
- Agency for Culture - one representative
- Koldinghus museum - one representative
- The Moravian Church - one representative from the Council of Elders
- Landowners - one representative for the rest of the landowners elected at a landowner meeting, if necessary it can be up for election every 2 years
- Christiansfeld Centre – director and secretary

The group of interested parties' duties would be:

- to act as ambassadors for the nominated area,
- to act as a partner for the UNESCO management group and to provide input into the management of the nominated area
- to contribute to the evaluation of the management plan every 4 years,
- to coordinate and collaborate on events and activities in Christiansfeld.

Representation of the group of interested parties is proposed as follows:

- The Moravian Church (Brødremenigheden)
- Resident Representative
- Trade association
- Forum Christiansfeld
- Business Kolding
- Kolding City Archives
- Christiansfeld Local History Archive and Society
- Christiansfeld Library
- Christiansfeld Centre – director and secretary
- Possibly other local associations

The first meetings of the two groups will be convened by Christiansfeld Centre director during 2014 prior to a possible admission as a UNESCO World Heritage Site. At the first meeting the groups shall establish themselves and prepare detailed rules governing their work. Meeting frequency for the UNESCO-management group is proposed to be a year. Coordination between the two groups will be taken care of by the Christiansfeld Centre.

Distribution of responsibilities

Representatives of the UNESCO management group have different roles in relation to ensuring Christiansfeld's Outstanding Universal Values. The group will

consist of both authorities and landowners.

- Kolding Municipality - the authority in relation to planning legislation, building regulations etc., is responsible for operational tasks in relation to roads and public institutions. Kolding Municipality also owns several properties in the UNESCO area.
- Agency for Culture - in Denmark, it is the Agency for Culture that is responsible for contact with UNESCO at the national level. Among other things in connection with periodic reporting. The Agency for Culture is also the authority in relation to the listed buildings.
- The Moravian Church - the primary landowner has ownership in relation to cultural history and heritage in the UNESCO area, the Moravian Museum and the Moravian Archives, etc.
- Landowners - as representatives of other owners of land and buildings within the nominated area
- Christiansfeld Centre – the municipal institution responsible for heritage, culture, tourism and marketing
- Koldinghus museum - museum authority and expertise

The members of the group of interested parties each represent different interests:

- The Moravian Church - as the landowner supplies houses for many of the town's activities and are themselves responsible for many activities in the town.
- The residents - there are many residents in the area, both owners and tenants who will be affected by activities in the town.
- Trade associations - representing the town's merchants.
- Forum Christiansfeld – a group of associations in Christiansfeld.
- Business Kolding - an umbrella organization of the Association Business Kolding, Kolding Business Council and the Kolding Tourist Association, which work to develop business, trade and tourism in the entire Municipality of Kolding (businesskolding.dk 2013).
- Kolding City Archives - Archive for Kolding Municipality, which collects, disseminates and preserves material of historical interest from all of Kolding Municipality (koldingstadsarkiv.dk 2013).
- Christiansfeld Local History Archive and Society - collects and stores material from the old Tyrstrup parish, Aller, Taps, Frørup, Stepping and Christiansfeld with neighbouring areas, and also works to disseminate local historic information (christiansfeldarkiv.dk 2013).
- Christiansfeld Library - the Local Department of Kolding Libraries, which is a municipal institution.
- Christiansfeld Centre – the municipal institution responsible for heritage, culture, tourism and marketing.

This proposal for the organizational structure was approved at a meeting in Kolding Municipality Culture and Leisure Committee on 12 June 2013. In addition, the proposal was approved by the Steering Committee for the UNESCO process and it was presented at the landowner meeting on 18 June 2013.

Citizen involvement and transparency

Agendas and minutes of meetings of the UNESCO management group and group of interested parties should be publicly available on the Kolding Municipality or the Christiansfeld Centre website and at the Christiansfeld Library.

In connection with the evaluation and revision of the management plan, at least one public meeting shall be held and public disclosure shall be made as for a proposed municipal plan under the Planning Act and any other relevant legislation.

Preservation and protection of Christiansfeld

Objectives for preservation and protection 2014-2017

Areas of focus in 2014-2017 will be sustainability, streets and squares, communication and documentation and structuring of maintenance and operation.

Sustainability:

- Preservation and protection of Christiansfeld's outstanding values must be done on a sustainable basis.
- Restoration should continue to be based on the principle of the original parts being replaced only if it is absolutely necessary.
- Efforts should continue to recycle old building materials where possible.
- Efforts should be made to find functions for the vacant buildings that can ensure their sustainable use and economy.
- Energy optimization should continue to be the focus for building renovations, as it has been for the renovation of Lindegade 2.

Streets and squares:

- Kolding Municipality's street renovation project must be completed.
- Special focus on traffic management and mitigation of inconveniences from increased traffic in relation to tourism will be ensured.

Communication and documentation:

- The framework for the Christiansfeld Centre shall be improved with new premises and thus there will be an even better opportunity to convey the story of Christiansfeld.
- The Moravian Church will focus on securing records and property in connection with the move to the Sisters' House.

Structuring of maintenance and operations:

- At the conclusion of the many on-going renovation projects, maintenance plans shall help provide a basis for a better structuring of the general maintenance and operation of buildings, streets and squares.

Town planning values

The town planning values are primarily expressed in the following ways:

- Christiansfeld as a planned whole, the ensemble of buildings and the realized ideal town,
- the structure of the streets with the tangential long streets and crossing alleyways, the orientation relative to the cardinal points, the long vistas out towards the landscape, the composition of the planting structure along the streets,
- the structure of the buildings, including the location of the buildings in relation to each other, and in relation to their functions and to the roads,
- the structure of the gardens with the long garden areas behind, planting,
- The Gods Acre with its paths, cemeteries, pavilion, portal and trees,
- The Church Square with its paths, plantings, and well.

Legislation and planning that protects the town planning values

Municipal plan addendum 29 to the Local plan 1311-41

On 8 April 2013, Kolding Municipality adopted Addendum 29 to the municipal plan 2010-2021 and the local plan 1311-41 for Christiansfeld centre, a district conservation plan. Both Addendum 29 and local plan 1311-41 are described in detail in chapters 5.b and 5.c, see also Annex XI.

Addendum 29 is intended to ensure that the possible uses in the nominated area are in line with the actual use of the area, as well as with the use that has traditionally been in the area.

The objectives of Local plan 1311-41 include

- ensuring that preservation-worthy and distinctive buildings are maintained and renovated with respect for the building's preservation values,
- retaining Christiansfeld's original town structure in relation to the location of buildings, street layouts and gardens,
- ensuring that new buildings are constructed taking the original building style into account, particularly in relation to building height, roof pitch, materials, and location,
- ensuring varied uses for the Christiansfeld centre, and ensuring adequate road access to areas of urban development,
- ensuring the possibility of the establishment of parking lots or landscaping in areas of urban development, which are to be kept free of major buildings, retaining a green touch in the area, including the conservation and renewal of special planting and vegetation that give the town character,
- securing the fundamental principles of street design and profiles.

Both the municipal and the local plan are tools that can provide the framework for the physical changes and the physical development that may come. The municipality must act in accordance with the municipal plan, and the local plan is also binding on the individual citizen. While there is no obligation to act in rela-

tion to the local plan, all changes and actions must be consistent with it.

Road Plan for Christiansfeld

A road plan for Christiansfeld, as described in chapter 5.d, is adopted by the Technic and Housing Committee in Kolding Municipality (political committee of the City Council for the Municipality of Kolding) 4 December 2013. The road plan relates to the road system, including closing and opening of roads and movement of heavy vehicles, parking today and in the long term with increasing tourist volumes, holding areas for tourist buses, bus routes and bus stops. Action plans must be drawn up following the road plan.

Conservation areas

The God's Acre is listed cf. chapter 5.b and The Church Square is protected by a private conservation declaration from 11 September 1964, in which The Moravian Church obligated itself to preserve and maintain The Church Square in the form it had at the time.

Maintenance and care of the town planning values

In connection with the on-going street renovation, maintenance plans must be drawn up for the renovated streets, with street furnishings, planting and paving. Maintenance plans must ensure that the new paving and the trees will last for many years to come. In autumn 2013, preparation of maintenance plans for the streets have been initiated. The street renovation is expected to be complete in 2016.

The Gods Acre is owned by the Moravian Church, which is therefore also responsible for its maintenance and care. The maintenance consists primarily of weed control and pruning of trees. The Moravian Church is currently considering the possibility of renovating with a new green background for the God's Acre.³

The Church Square is also owned by the Moravian Church. As described in chapter 4.a, a renovation of the church square is taking place, and will be completed during the spring of 2014. In this connection, a maintenance plan and budget is being prepared for the future care and maintenance of the space. The initial focus will primarily be on giving new trees a good start.

Maintenance of the gardens will be done by the users or owners.

Buffer zone

The buffer zone is designated with the goal of securing Christiansfeld's Outstanding Universal Values. The Planning and Environment Committee in Kolding Municipality decided on 10 June 2013 that preparation of a municipal plan addendum should be initiated under the Planning Act. The Municipal Plan addendum shall include the buffer zone both in the countryside and in the town and possibly a larger area, if necessary. The Municipal Plan addendum shall be designed to ensure views into the nominated area from the countryside and must also ensure that lines of sight from Lindegade and Nørregade toward the landscape be kept

³ Information from the Elder Council Chairperson in the Moravian Church Käte Thomsen.

clear. The Municipal Plan addendum must also ensure that future development within the buffer zone will take into account Christiansfeld's Outstanding Universal Values.

Actions for town planning values	Year	Responsible
Adoption of action plans in the transport sector	2014-2016	Traffic Dept. Kolding Municipality
Renovation of the Church Square is completed	2 nd quarter 2014	The Moravian Church
Preparation of maintenance plans for the streets will be completed.	2 nd quarter 2014	Project Dept. Kolding Municipality
Renovation of Lindegade and Tværvej is completed	2014	Project Dept. Kolding Municipality
The street renovation is expected to be complete with renovation of Reunion Square (Genforeningspladsen) and possibly busstop by Jernbanegade as well as busdepot outside the nominated area.	2016	Project Dept. Kolding Municipality
Municipal plan addendum for cultural environment and buffer zone prepared	2014	Planning Dept. Kolding Municipality

Architectural values

The architectural values are primarily expressed in the following ways:

- Buildings and architectural expression
- Building proportions including facade pattern, roof shape, dormers, etc.
- Building types (churches, choir houses, hotels, family houses, schools, workshops, garden houses, etc.)
- Masonry details of significant buildings
- Material and colour scheme, tile, wood, etc.
- Details in the quality of craftsmanship
- Stairs, balusters, handrails
- Doors, gates, hinges and door handles
- Windows in varying styles and construction
- Exterior stairs
- Tiled stoves
- Interior (natural light, assembly spaces, benches, chandeliers, etc.)
- "Christiansfeld baroque" style with elements from baroque, rococo and classicism

Legislation and planning that protects the architectural values

Protected buildings

The building listings described in chapter 5.b protect the most important of the buildings and includes a large part of the oldest buildings that are located within the nominated area. The state is the authority and must approve changes to the buildings as described in chapter 5.c. A large part of the building listings were conducted after a group of students from the architectural program in Århus conducted a registration of the buildings in Christiansfeld. This registration was not completed, however, and the easternmost parts of Lindegade and Nørregade after the hotel have never been assessed in relation to whether there may be buildings worthy of preservation. Therefore the Planning and Environment Committee in Kolding Municipality decided on 10 June 2013 to initiate a dialogue with the Agency for Culture, the National Association for Building and Landscape Culture and the owners about the possibility of getting any preservation-worthy buildings assessed and protected.

Buildings worthy of preservation

Local plan 1311-41 (Annex XI) has provisions, as mentioned in chapter 5.b, which secure the preservation-worthy buildings against demolition and that they will be maintained and renovated with respect for the buildings assets worthy of preservation. In addition, there are provisions for other buildings in the area and for any new buildings regarding the size and location of the development and the building's appearance.

Building Act

All construction projects require a building permit from the Municipality of Kolding under the Building Act (Consolidation Act No. 1185 of 14 October 2010).

Urban Renewal

The Act on Urban Renewal and urban development allows for financial support for restoration projects, which is currently relevant for the restoration of Lindegade 26 and 28. Urban renewal support is provided by the Municipality of Kolding and the State. There is also an opportunity to use urban renewal funds to establish a conservation fund that can provide financial support for the maintenance of exterior building elements such as roofs, doors and windows of buildings worthy of preservation. In the forthcoming budget, Kolding Municipality has allocated funds to support urban renewal of the properties at Lindegade 26 and 28, which are owned by the Moravian Church. The renovations have been initiated in the autumn of 2013 and will finish summer 2014. In addition, urban renewal funds have been set aside in the next budgetary period and earmarked for Christiansfeld. These funds can be used for future major urban renewal projects or to establish a conservation fund.

Maintenance and care of the architectural values

Buildings owned by the municipality

Kolding Municipality owns the properties at Lindegade 9-13 and Nørregade 13 (the former Boys' School) and Nørregade 12 (the former Girls' School). In 2013, all the functions associated with the library and school are assembled at Gammel Kongevej (east of the nominated area), which means that Lindegade 9-13 and Nørregade 13 are no longer being used. The corresponding gymnasium is still used by the town organizations. Only the music school is currently housed in Nørregade 12, and it is planned to be moved to the Sisters' House in 2015, as described in chapter 4.a. New functions for these buildings have not yet been determined. As a starting point, the municipality wishes to sell the buildings with the possible uses that are listed in local plan 1311-41. The properties are expected to be offered for sale in 2014. If the buildings are not sold within a period of 1½ years, possibilities will be investigated as to whether the municipality can use the buildings again or possibly rent them out⁴. Kolding Municipality also owns the Fire Station on the church square, which today functions as public toilets and which is to be kept by the municipality.

Review of protected listed buildings

In the period 2010-2015, the Agency for Culture is undertaking a review of all the listed buildings in Denmark, which were listed between 1918 and 1989. In this connection, a preservation description is being prepared that should help to improve the administration of the listed buildings and describe the supporting preservation values according to Annex IX. The review of the protected buildings is being conducted one municipality at a time - and in collaboration with the owners, municipalities and museums (bygningkultur2015.dk 2013). Afterward, the owner of the listed building(s) is offered a voluntary action plan funded by the Agency for Culture. The Action Plan will review the property and price any construction work that should be done to keep the preservation values intact. It then becomes a guide to maintenance and prioritization of repair work (kulturstyrelsen.dk 2013). In November 2011, all the listed buildings in Kolding Municipality were reviewed, including the listed buildings within the nominated area. The Moravian Church has already accepted the offer of having action plans for their listed properties prepared and Jørgen Toft Jessen Architects has been chosen as a consultant to the task.

Maintenance of restored buildings

In connection with the restoration of the buildings covered by the Christiansfeld Town Conservation, an agreement has been entered into with the lead consultant/architect that on completion maintenance instructions will be delivered for each building component, which describes its proper maintenance. It has been agreed with the client advisor that these maintenance instructions will be merged into a maintenance plan at the end of Phase 3 (completion of the renovation of Lindegade 26 and 28), according to which the overall maintenance will be con-
4 Decided by the Technical and Housing Committee (political committee of the City Council for the Municipality of Kolding) at a meeting on 19 June 2013

ducted in the future. It would be natural if the action plan recommendations for the listed buildings to be entered in the overall maintenance plan. Restorations under Christiansfeld Town Conservation are also sought to be conducted on a sustainable basis, which is to say that in assessing the operating budgets there has been focus on whether the rents collected will be able to generate a return that makes necessary future maintenance possible. Therefore, in the rental budgets that form the basis for the individual property's operations, an annual amount per square meter is set aside for exterior maintenance in accordance with the Housing Regulation Act §§ 18 and 18b (Consolidation Act No. 962 of 11 August 2010). Christiansfeld Town Conservation includes the properties at Lindegade 2, 19, 21, 23, 25, 26, 27, 28, 36-38, Museumsgade 2 and 6 and Nørregade 1/Kongensgade 115.

Measures for architectural values	Year	Responsibility
Initiation of dialogue between Agency for Culture, Kolding Municipality, the Moravian Church, and the National Association of Civil and Environmental Culture on the assessment of conservation potential of buildings on Lindegade and Nørregade on the stretch between Kongensgade Kongevej and Museumsgade	2014-	Agency for Culture, Kolding Municipality, The Moravian Church, and the National Association of Civil and Environmental Culture
Preparation of action plans for listed buildings	-2014	Agency for Culture and property owners
Restoration of the Sisters' House is completed	4 th quarter of 2014	Christiansfeld Town Conservation and The Moravian Church
Restoration of Lindegade 26 is completed	July 2014	Christiansfeld Town Conservation and The Moravian Church
Restoration of Lindegade 28 initiated	August 2014	Christiansfeld Town Conservation and The Moravian Church

Cultural values as well as communication and documentation

The cultural values are primarily expressed in the following ways:

- The Moravian Church's continued presence in and ownership of the town
- Liturgy, the Moravian Church's annual cycle and the interaction with the town and buildings

⁵ Information from Kuben Management, which is the client advisor for the Moravian Church.

Maintenance and care of the cultural values, communication and documentation

Chairperson of the Council of Elders in The Moravian Church in Christiansfeld, Käte Thomsen, answers the following to the question of how the cultural values in The Moravian Church will be ensured:

“The Moravian Church’s cultural values are best preserved by making sure that the Moravian Church remains a vibrant congregation that loves and takes care of the heritage it has been given.”

The Moravian Church continues to be active to this day, carrying on its traditions and culture. This is done continuously by maintaining and renewing traditions. The congregation’s community is the driving force here.

The local support and understanding of the cultural values play an essential role in their preservation.

The Moravian Church Museum and Archive

The Moravian Church’s Museum is a private museum. The museum records their material according to state-approved methods on paper, but not digitally. The Moravian Church’s Museum is planned to be moved to the Sisters’ House in 2015, in the newly renovated rooms.

The Moravian Church’s Archive is a private archive. The Moravian Church’s Archive is important for the preservation of the culture, because the archive contains substantial documentation of Christiansfeld’s founding in 1772 and other events. The archive contains writings, speeches, sermons, etc. dating back to the 1740’s and church records from 1773 onwards. Protocols, biographies, accounts, building projects, etc. continue to be archived. Registration of the material is quiet at the moment - as the move to the Sisters’ House is awaited. The archives will be transferred to better premises in the Sisters’ House in 2015.

The fine Moravian Church’s Music Archive is a private archive with a unique collection of handwritten music.

In the summer of 2015, the Christiansfeld Festival, an international classical music festival, will be held for the first time. The Christiansfeld Festival will be the first major engagement after moving to the Sisters’ House, and thus marks this event. At the same time, the music festival is an expression of the relationship between Moravian music and classical music, since the Moravian’s unique music archive, containing both sacred and secular music, will be selected from and old works will be premiered anew. In this way the festival will set the stage for Moravian culture and its long musical tradition.

Christiansfeld Local Historical Archive and Society

Christiansfeld Local Historical Archive and Society continually works to collect, record and maintain records, photographs, audio and video recordings and other data related to individuals, associations, companies and institutions in the past and present and to make the collected material available to the public in accordance with applicable accessibility rules and through outward activities to

promote awareness of local history. The collected material is considered public domain and if the association is dissolved it will fall to the City Council for the Municipality of Kolding and the Association of Local Archives to place the material (christiansfeldarkiv.dk 2013).

Christiansfeld Centre

Christiansfeld Centre handles dissemination of Christiansfeld's history, as well as tourist services, see also chapter 5.h and chapter 5.i. Christiansfeld Centre is planning the development of a communication strategy in 2015. Visit Kolding, which is responsible for overall tourist services in Kolding Municipality, cf. chapter 5.i, is planning the development of a PR- and Turismstrategy that will include a special section focusing on Christiansfeld.

Schedule for implementation of the above measures

Measures of cultural values, communication and documentation	Year	Responsibility
Preparation of communication plan for the period 2014-2015	1 st quarter 2014	Christiansfeld Centre
Initiating the organisation		
Preparation of communication plan for the period 2016-2017	2015	Christiansfeld Centre
Relocation of the Moravian Archives and The Moravian Museum to The Sisters' House	2015	The Moravian Church
Relocation of Christiansfeld Centre to The Sisters' House	2015	Kolding Municipality
Relocation of the Music School to The Sisters' House	2015	Kolding Municipality
Holding an international classical music festival	2015	Christiansfeld Music Association/Christiansfeld Centre
Preparation of a communication strategy for Christiansfeld Centre	2015	Christiansfeld Centre
Preparation of a PR and turism strategy with a section especially for Christiansfeld	2015	Visit Kolding

The management plan will be reviewed / evaluated simultaneously with the municipal plan every 4 years.

Below is a timeline showing the implementation of important measures for the conservation and protection of Christiansfeld's Outstanding Universal Values.

2014	Adoption of action plans in the transport sector
	Renovation of the Church Square is completed
	Preparation of maintenance plans for the streets will be completed
	Renovation of Lindegade and Tværvej is completed
	Municipal plan addendum for cultural environment and buffer zone prepared
	Dialogue among the Agency for Culture, Kolding Municipality, the Moravian Church, and the National Association of Building and Landscape Culture on the assessment of the preservation potential of buildings on Lindegade and Nørregade on the stretch between Kongensgade, Gammel Kongevej and Museumsgade
	Preparation of action plans for listed buildings
	Restoration of the Sisters' House is completed
	Restoration of Lindegade 26 is completed
	Restoration of Lindegade 28 is completed
	Preparation of communication plan for the period 2014-2015
	Initiating the organization
2015	Preparation of communication plan for the period 2016-2017
	Relocation of the Moravian Archives and Moravian museum to the Sisters' House
	Relocation of Christiansfeld Centre to the Sisters' House
	Relocation of the Music School to the Sisters' House
	Holding the international classical music festival
	Preparation of a communication strategy for Christiansfeld Centre
	Preparation of a PR and tourism strategy with a section especially for Christiansfeld
2016	Final adoption of action plans in the transport sector after evaluation of test measures
	The street renovation is expected to be complete with renovation of Reunion Square (Genforeningspladsen) and possibly busstop by Jernbanegade as well as busdepot outside of the nominated area.
	Evaluation of the management plan
2017	Monitoring
	Revision of the Municipal Plan
	Revision of the Management Plan

5.f

Sources and levels of finance

There are various sources of funding for conservation in Christiansfeld. Maintenance is primarily the owner's responsibility, but there are opportunities for government grants under various programs and in addition, contributions from private foundations in recent years have had a major impact on restoration work in Christiansfeld. This section is divided in proportion to the primary attributes under the themes of town planning, architecture and culture, which also includes communication and documentation.

Town planning

The functioning of roads and squares is primarily handled by Kolding Municipality, which has allocated 1.2 million Danish kroner annually of its operating budget to operations in Christiansfeld.

The on-going street renovation project in Christiansfeld, which began in 2012 and will be completed in 2016, is funded by the Municipality of Kolding. The total budget for the renovation is 30 million Danish kroner, which also includes support for the renovation of the church square, owned by the Moravian Church.

Architecture

Maintenance of buildings is primarily a responsibility that is placed on individual landowners in Denmark. In accordance with the Building Act § 14, building owners are obligated to keep their buildings in a safe and seemly condition, taking their location into account.

Special requirements for listed buildings

Owners of listed buildings are able to deduct operating costs and expenses for the repair of listed buildings from their income tax under the State Tax Act, Act No. 149 of 10 April 1922 based on a calculation of the building's deterioration per year. This possibility is an important means for maintenance of listed buildings.

Urban Renewal Funds

Kolding Municipality has allocated 1.5 million Danish kroner annually as urban renewal funds under the Act on Urban Renewal and Urban Development, of which 1 million Danish kroner are earmarked for Christiansfeld. Urban renewal funds can be used to support the renovation of the exterior of listed buildings and/or in support of major urban renewal projects.

Examples of major restoration projects

Christiansfeld Town Conservation, also described in chapter 4.a and 5.e, is a major restoration project, which began in 2002 and is expected to be completed in 2013 after Phase 3 "Christiansfeld - a lively town". The project is a partnership of the Moravian Church, Kolding Municipality and Realdania, a private foundation that works to create quality of life through the built environment. Besides the concrete restoration work, the project puts an overall strategic perspective on the town's development, including through the establishment of the Christiansfeld Centre, which has now completely become an institution of Kolding Municipality. The project includes building technological and historical registration as a

basis for the concrete restoration tasks, master plan for long-term preservation of the town, establishment of Christiansfeld Centre as a centre for the dissemination of the project as well as registration and historical account of the gardens.

Christiansfeld Town Conservation has included significant buildings in Christiansfeld, as seen in the following table:

Cost of completed renovation projects 2002-2013:⁶

Phase	Building	Address	Number of m ²	Price	Restoration included
Phase 1	The Moravian Hotel (Brødremenighedens Hotel)	Lindegade 25	1,022 m ²	30.5 million kroner	Total
	Spielwerg, trading house	Lindegade 23	691 m ²	14.9 million kroner	Total
	Residential Property	Lindegade 19	-	0.7 million kroner	Roof
	Pharmacy	Lindegade 21	-	0.8 million kroner	Roof
	Residence and food service	Museumsgade 6	288 m ²	3.8 million kroner	Roof and exterior
Phase 2	Residence and retail	Nørregade 1 / Kongensgade 11	275 m ²	8.3 million kroner	Roof and exterior Professional
	Retail	Museumsgade 2		0.6 million kroner	Part of the facade
	Residential building, conversion of former office	Lindegade 24		8.2 million kroner	Facade, roof and part of the interior
Phase 3	The Moravian Bakery (Brødremenighedens Bageri)	Lindegade 36-38	805 m ²	18.6 million kroner	Total
	Hotel Annex	Lindegade 27	375 m ²	10.2 million kroner	Total
	4 residences	Lindegade 19	459 m ²	7.1 million kroner	Total
	Pharmacy converted into store	Lindegade 21	442 m ²	2.7 million kroner	Total
	Residential Property	Lindegade 2	465 m ²	12.5 million kroner	Total

The following properties are also covered by Phase 3, restoration to be carried out in 2013-2014:

	Praetorius' house	Lindegade 26	240 m ²	7.6 million kroner	Total
	Briant's house	Lindegade 28	402 m ²	11.5 million kroner	Total

Despite this extensive restoration project, there are still areas and buildings in the town where the need for major renovations will be necessary over time. Of the budget for Christiansfeld Town Conservation at 175 million kroner, Realdania has contributed 99.2 million kroner (realdania.dk 2013). This and the chart on page 389 give an indication of the amount of funds that may be necessary to seek from foundations to realize similar renovation projects in the future.

The restoration of the Sisters' House, Nørregade 14 which is supported by A.P. Møller Foundation with 38 million kroner is another example of a major restoration project covering 4000 m² (Sisters' House 2013).

Maintenance of the Moravian Church's restored buildings

As mentioned in chapter 5.e, restorations under Christiansfeld Town Conservation are sought to be conducted on a sustainable basis. Therefore, in assessing operating budgets, focus has been on whether the rents collected will be able to generate a return that would make necessary future maintenance possible. Therefore, in the rental budgets that form the basis for the individual property's operations, an annual amount per m² is set aside for exterior maintenance in accordance with the Housing Regulation Act §§ 18 and 18b. This amount is set at 170.66 kroner in 2013. After completion of stage 3, there will thus be set approximately 934,000 kroner altogether per year regarding the restored properties. Please note that this amount does not include the part of the Moravian property portfolio that is not yet planned to be restored.⁷

Culture, documentation and communication

The Christiansfeld Centre

The Christiansfeld Centre is a municipal institution that deals with knowledge, communication and cultural heritage in Christiansfeld. The Christiansfeld Centre has an annual budget of 1.5 million kroner, which also includes tourist services in the town. For the relocation of Cultural Institutions to the Sisters' House, the Municipality of Kolding has allocated 0.5 million kroner.

The Moravian Church Archives and Museum

The Moravian Church is planning a move of the Archives and Museum to the Sisters' House, which will result in improved protection of objects and archival materials. The budget for the move is not yet known.

Summary

Overall, general maintenance and operation of Christiansfeld's attributes, including town planning, streets etc., buildings and communication will be addressed. Major projects for the protection and conservation, such as the restoration of the Sisters' House, which also includes improvements in the protection of the archives, require external funding from private foundations, for example, otherwise it is difficult to manage this type of project financially.

⁷ Information from Kuben Management and the Moravian Church in Christiansfeld



5.g

Sources of expertise and training in conservation and management techniques

Authorities

Several authorities are involved in relation to the conservation and protection of Christiansfeld's Outstanding Universal Values. It involves the governmental authorities Nature Agency, Agency for Culture and Nature Conservation Committee, South Jutland Museum, Koldinghus Museum and Haderslev Museum and Kolding Municipality. The following table provides an overview of the key areas of expertise for the management of Christiansfeld by the various authorities.

Authority	Area of expertise
Agency for Culture	History, cultural heritage, architectural history, architecture, crafts and law in relation to the administration of the Act on Building Preservation and conservation of buildings and urban environments, the Museum Act etc.
Nature Agency	Planning, development, nature, cultural history, and law in relation to the administration of the Planning Act and the Nature Protection Act, etc.
Nature Conservation Committee	Manages the Nature Protection Act's conservation regulations, including natural and cultural considerations.
Koldinghus Museum	Research and communication within local history, art history, cultural history, decorative art history etc. under the Museum Act
South Jutland Museum at Haderslev Museum	Research, communication and administration of archaeology and monuments, etc. under the Museum Act on behalf of the Koldinghus Museum
Kolding Municipality	Town Planning, architecture, traffic, environment, etc. among other things in relation to administration of the Planning Act and the Building Act. Communication and service among other at Christiansfeld Centre.

Educational institutions

Kolding is centrally located in Denmark and thus has good accessibility to educational institutions throughout Denmark. Among these are included universities and higher education institutions with relevant education programs at the national level. In addition, regional and local educational institutions with relevant programs are included and those which offer opportunities for cooperation.

Universities

Syddansk University (SDU) has a branch in Kolding. As the University is in the process of building a new location, they will expand capacity within a few

years and be able to accommodate 1,500 full-time students and 900 part-time students in Kolding. The focus of the programs at SDU in Kolding is on communication, design, culture and language (sdu.dk 2013). In addition, SDU is based in Odense and has branches in Sønderborg and Esbjerg, with programs in history, sociology and cultural analysis, etc.

Other universities are the University of Copenhagen (KU), Technical University of Denmark (DTU), Aarhus University (AU) and Aalborg University (AAU). These universities all offer a wide range of programs in both humanistic and scientific disciplines, ranging from anthropology and religious studies to the study of engineering and archaeology. AAU and DTU also offer engineering programs with architectural content.

Architecture Schools

The School of Architecture in Copenhagen and Aarhus School of Architecture educate architects and also have various professional training courses and master's degrees. One example is NORDMAK, which is the Nordic Master in Architectural Heritage, which is a collaboration between several Nordic architectural programs. At the School of Architecture one can choose a degree program in heritage, transformation and restoration and at the School of Architecture in Aarhus offers a degree in Transformations of Architectural Heritage.

Kolding School of Design

Kolding School of Design offers undergraduate and graduate programs in various design disciplines. The School of Design often enters into collaborations with companies and municipalities, locally and internationally, on various types of projects and events.

SDE College

SDE College (Syddansk Erhvervsskole) is located in Odense and offers various programs within a wide range of subjects, including building and construction. In addition, they offer continuing education and courses. In the building and construction area, the training of craftsmen in building restoration and renovation should be mentioned in particular (sde.dk 2013)

Hansenberg

Hansenberg is an educational institution with several branches in Kolding and the surrounding area. Hansenberg offers youth education programs within artisan trades such as carpenters, blacksmiths, mechanics and plumbers.

Apprentices

Many of the craftsman businesses that work with restoration in Christiansfeld take on apprentices in their businesses. In this way, experience with restoration in Christiansfeld is passed on from craftsman to apprentice.

Organizations

The Moravian Church

Several organizations have interests and skills in relation to Christiansfeld's cultural heritage. First of all, the very The Moravian Church in Christiansfeld must be mentioned and Unitas Fratrum, the Worldwide Moravian Church. The Moravian Church has a significant ownership of the history and has lived in the town for generations, with the buildings and culture. Unitas Fratrum is the worldwide organization around the Moravian Church. Unitas Fratrum also has significant expertise and documentation in relation to Christiansfeld history and the Moravian Church and culture.

Building Culture Denmark

Building Culture Denmark (Bygningskultur Danmark) is the umbrella organization of 28 associations, industries, foundations and institutions, all working with the preservation and development of Danish building culture. Building Culture Denmark is an interest organization that imparts new knowledge to its members and organizes events and experiences that all have building culture as their focal point. Additionally, the association engages in the political debate and strives to make building culture a national cause (bygningkultur.dk 2013).

National Association of Civil and Environmental Culture (Landsforeningen for Bygnings- og Landskabskultur)

The National Association of Building and Landscape Culture is an organization working for the conservation of the architecturally and culturally significant buildings, landscapes and urban environments in Denmark. The National Association of Building and Landscape Culture holds courses and advises members and local associations in cases of local planning, consultation responses and conservation areas. In addition, the association functions as a consulting partner in drawing up new rules, both nationally and at the EU level, and participates in committees and work groups with authorities and local associations. Finally, the National Association has been granted the right to bring proceedings on Building Preservation on behalf of the Special Building Authority (Det Særlige Bygningssyn), which is the section of the Agency for Culture that decides on cases of building preservation (byogland.dk 2013).

Preserved Building Association (Bygningsfrednings Foreningen)

The Preserved Building Association is an interest organization for owners of preserved buildings.

The association advises and assists members in professional matters, including legislative, cultural and architectural issues. The association has a lawyer and an architect, from whom association members can seek advice (byfo.dk 2013).

Association of Preservation-worthy Buildings (Foreningen Bevaringsværdige Bygninger)

The Association of Preservation-worthy Buildings is an interest organization

for owners of buildings in Denmark that are worthy of preservation. The association works through information, communication and consultancy to create fair conditions for owners of listed buildings and environments, so that both private property rights and the public interest are accommodated. The Association advises its members, among other things, of financial support options available for completing renovation projects (bev.dk 2013).

Danish Architecture Centre (Dansk Arkitektur Center)

The Danish Architecture Centre (DAC) is Denmark's national centre for the development and dissemination of knowledge on architecture, construction and urban development. DAC is a project organization with its financial foundation in a public-private partnership between Realdania (private fund) and the Danish government. It is DAC's goal to communicate, share knowledge and focus networking on the origins of architecture, and its conditions and values, in order to create broad societal recognition of the importance of quality in the built environment (dac.dk 2013).

Building Culture (Bygningskultur) 2015

Building Culture 2015 is a coordinated effort between the Fund Realdania and the Agency for Culture, aimed at Denmark's protected and preservation-worthy buildings. The Agency for Culture will review Denmark's listed buildings until 2015, while Building Culture 2015 creates focus on preservation-worthy buildings. This will be achieved by the establishing a network between municipalities with the offer of courses, training, study tours, seminars, meetings and free expert advice. In addition, Building Culture 2015 in collaboration with architectural schools and Copenhagen University are carrying out research with a focus on the theme of fundamental conservation and preservation values, the theme of recycling and activation of building heritage, and the theme of sustainability and building heritage (About Building Culture 2015, 2013).

Christiansfeld Local History Archive and Society

Christiansfeld Local Historical Archive and Society is an association whose purpose is to run the local historical archives of Christiansfeld and the surrounding region. The association collects and registers archival materials relating to the area and makes them available to the public (christiansfeldarkiv.dk 2013).

Businesses

Over the years, knowledge of the town's special qualities has been built up among craftsmen, architects and specialists in Christiansfeld, concerning the architectural qualities, the craftsmanship and cultural values.

Some examples include consultants who have contributed to the on-going maintenance and restoration of the Moravian buildings, expertise in relation to the restoration of Christiansfelder tiled stoves and tradition of baking honey cakes.

5.h

Visitor facilities and infrastructure

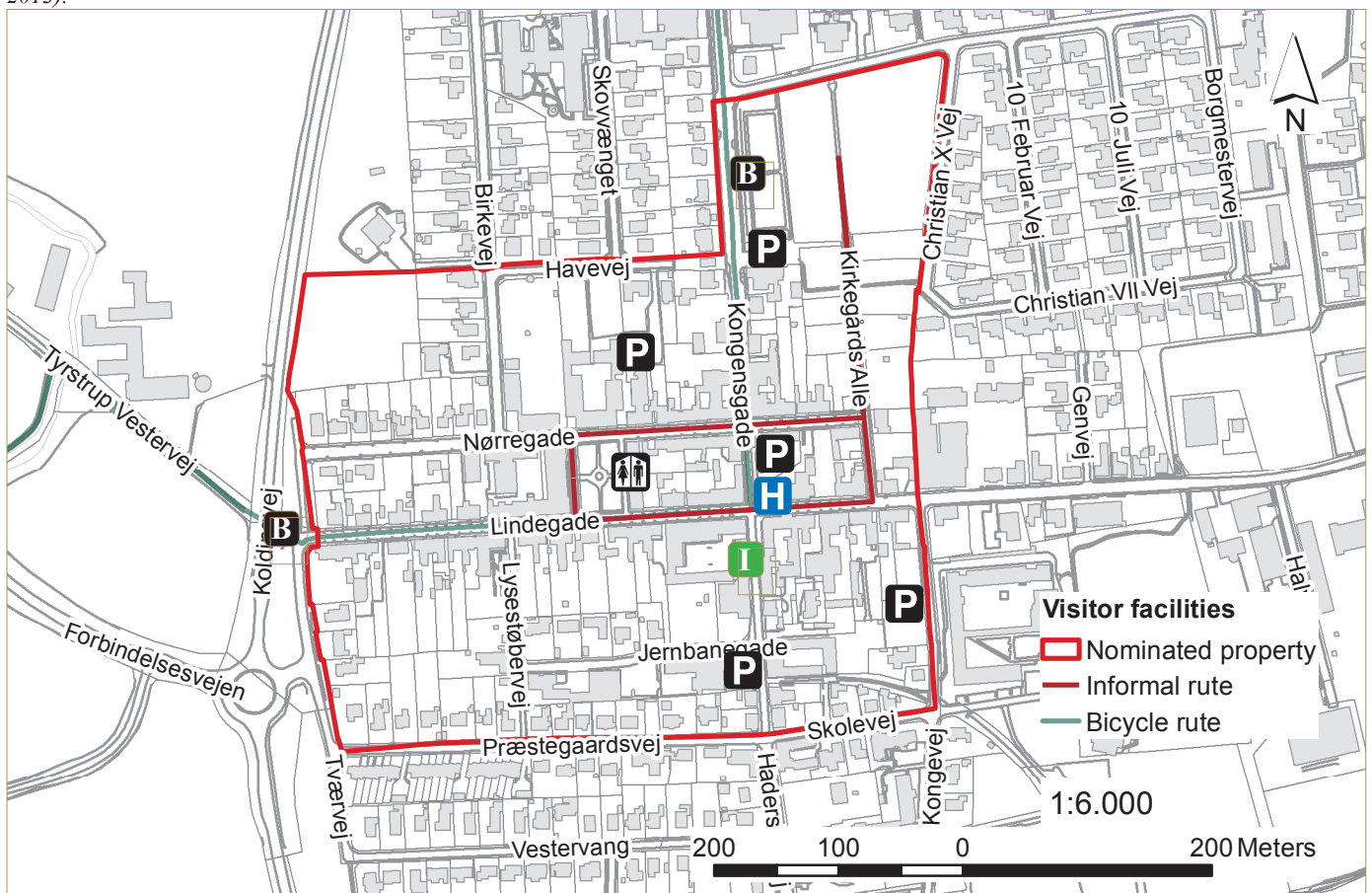
Tourists arrive in Christiansfeld in companies, groups, couples and families. Tourists to the town mainly visit for a single day. Considering that it is the town as a whole, which is the tourist attraction and the area is an adequate size, visitors get around the town's streets and squares on foot. Visitors walk mainly along Lindegade, Nørregade and Kongensgade. The western part of Lindegade after the church is less visited by walking tourists, just like the eastern part of Lindegade outside the historic area. Since the streets are narrow, most busses and cars are parked and the guests walk around the town.

Infrastructure

Christiansfeld is located in the Triangle Region, centrally located in Denmark and close to the German border. This means that Christiansfeld, in terms of infrastructure, is easily accessible; it is in close proximity to the exit from the motorway, and only a relatively short distance from the nearest airport in Billund. The nearest big cities are the capital of Denmark, Copenhagen, and Hamburg in Germany. In addition, Christiansfeld is located between the two major cities of Haderslev to the south and Kolding to the north, connected by a bus service. Also, a regional bicycle route runs through the town via Kongensgade and Lindegade.

On arrival in the town from the E45 motorway, visitors are met by one of the official Danish signs for national attractions that have been set up on an experimental basis along Danish highways. Immediately when you exit from the mo-

Map 5.14 Map showing tourist route around Christiansfeld, the regional cycle route, parking, bus stops, public toilets, hotel and information (summer 2013).



torway at Christiansfeld the view opens to town, which is located 3 km from the motorway exit.

Tourists arrive in the town by bike, car or bus and use the parking options that are found throughout the town. Bus parking is available in the western and northern part of the town. It is also possible to take the bus from Kolding (north of Christiansfeld) or Haderslev (south of Christiansfeld), which runs once an hour during the day. There is also a regional bus route between Sønderborg and Vejle, which runs past Christiansfeld several times a day.

The town's infrastructure is orderly. There are five public parking lots in the town, and there is street parking available along Lindegade and Nørregade. The sights are located within a radius that is possible to cover on foot. Several streets are cobbled, which helps to reduce the speed of cars. From the centre you can quickly reach the outskirts of Christiansfeld, where fields, country roads and forest land are accessible.

Information

The Christiansfeld Centre serves the town's tourists as a knowledge, heritage and information centre and exhibition space, which puts special focus on Christiansfeld's architectural and cultural heritage. The centre also runs a tourist service, which provides information of a more general nature. The tourist service is a national "green I-bureau" (tourist information organization) registered with the Danish Tourist Promotion association. The Christiansfeld Centre cooperates



Map 5.15 Map showing the location of Christiansfeld in relation to Billund airport, Copenhagen and Hamburg.

with Visit Kolding, which is responsible for tourist services throughout Kolding Municipality. The center offers materials like maps, tourist guides, access to digital information, a web-based information app, timetables, information on accommodations, etc. The Christiansfeld Centre also puts together exhibitions on the renovation of the town's buildings that has taken place in recent years and other themes. The Christiansfeld Centre is open all year with winter and summer opening hours.

If tourists want more information they can visit the local public library, which offers tourists a temporary library card. Tourists can also read newspapers from their country digitally and search information on the Internet here. The library has recently moved into new and modern premises in connection with Christiansfeld School.

A lot of information is available on the Visit Christiansfeld, Visit Kolding and Christiansfeld Centre websites. There are also various forms of digital communication in the town.

The Christiansfeld Centre's Christiansfelder app is an app for smartphones, tablets and computers, which can be downloaded prior to or during the visit. The app provides information about historic buildings in the town, attractions and places of interest. An interactive map is part of the app, so you can see where the sights are located and at the same time you can see where you are in relation to the map.

In the Christiansfeld Centre, a touch screen is set up with tourist information. Information can also be downloaded in an app, developed by Visit Kolding. The advantage of digital media is that they are available around the clock.

The Christiansfeld Chamber of Commerce publishes an annual Holiday Guide for Christiansfeld and the surrounding region. The Holiday Guide is a free paper

5.5 Tourists on a guided tour of Christiansfeld, here at the well on the Church Square.



in Danish, German and English. The Holiday Guide is a tourist paper with information about activities in the town, the town's history and its attractions.

Attractions within the nominated area

There is an informal route through the town, which many visitors use. Most visitors begin their visit by going to the church square and visiting the church. The tour then continues along Lindegade or Nørregade to Kirkegårdsallé, where the God's Acre is visited. The tour then goes back to the centre, perhaps past the stove fitter's shop or the honey cake bakery on Lindegade to the Church Square. This tour is approximately 600m.

Many groups visiting Christiansfeld choose to take a guided tour with one of the town's guides. Christiansfeld Centre has a team of 11 associated guides who are continuously trained and qualified at higher levels. The guides are mostly recruited among local enthusiasts. In addition there are a few guides with specialized knowledge in areas such as history or architecture. Thus guided tours for architecture enthusiasts and more general tours for bus companies are offered. Visitors to the town have different wishes, so special thematic tours are organized for groups in Danish, German and English.

The church is a point of interest in its own right. The church is kept open by the Moravian Society throughout the year from 10:00 to 16:00. Church service is held on Sunday at 11:30 and visitors are welcome to join in.

The Local History Archive is open Friday afternoons from 14:00 to 16:00. Information about genealogy or of a historical nature is available here.

The Moravian Museum is open during the summer from Tuesday to Saturday. The museum is housed in the Widow House (Enkehuset) on Nørregade. When the Sisters' House is adapted to be the Cultural Heritage, Art and Science House in 2015, the museum will move to new premises. The museum features exhibits that relate to Moravian history and mission. The museum has about 1,000 visitors during the summer.

The Tiled Stove Factory, Lindegade 44, is closed during the day. If visitors want to visit the exhibition, they can call the stove fitter Hans Schmidt, who will gladly show the exhibition with the famous Christiansfelder stoves. The house



5.6 Sign on the gate at the tiled stove factory. The sign says "Stove fitter's shop K.W. Schmidt & Son".

was built as a tiled stove factory and residence and is owned by the Moravian Church.

The Moravian Honey Cake Bakery is run today by the company Xocolatl at Lindegade 36. The Moravian Church has had a bakery in Christiansfeld since 1783 and has made Christiansfeld famous for its honey cake. The current honey cake baker has run the business for two years and in addition to honey cakes also makes chocolates. The honey cake baker won the Danish Gastronomy prize in 2012. The honey cakes are baked as they were originally, with organic stone-ground flour. The baking process can be followed from the outside through the

5.7 Xocolatl and Moravian Honey Cake Bakery at Lindegade 36, which was restored in 2011



windows on Lindegade and visitors can see a part of the bakery from the store, which also produces chocolates. There is also a café in the honey cake bakery, serving coffee and pastries.

The Brothers' House Little Café on Lindegade 34 is a small café with honey cake sales from the Honey Cake House (Honningkagehus) Bakery on Haderslevvej. The Brothers' House Little Café is open during the summer.

The Christiansfeld Centre, located on Kongensgade 9 A, is an attraction by itself. The site has among other things an exhibition and informational materials on Christiansfeld Town Conservation, town, guided tours, informational materials, books etc. Christiansfeld Centre is a cultural heritage and information center that works with the Moravian Church's history, Christiansfeld Town Conservation and the town's cultural heritage. In addition, it offers tourist services.

The town businesses in the newly renovated houses can also be experienced as sights. Although the houses are now set up as shops, the town's guests can experience the houses' interior design and materials. Some examples include the businesses Amanda in the old trading house Spielwerg and Co., and Historicum in the old pharmacy.

Throughout the year there are many activities which have gradually become tourist attractions, drawing visitors from far and wide:

A market is held every Wednesday in July, where locals sell products. There is also a children's market, where children put their toys etc. up for sale. The Christiansfeld Chamber of Commerce is organizing the market.

Christiansfeld Wine Festival is an annual event organized by the trade association and Forum Christiansfeld. The event takes place 3-4 days in late July and early August. In addition to wine tasting, dining with wine tasting and musical entertainment is arranged. Wine samples are served and wine and refreshments are sold from stalls on Prætorius Torv. The Christiansfeld Run (Felderløbet) takes place while the Christiansfeld Wine Festival is kicking off.

The Crafts Day takes place in mid-September and is organized by the Christiansfeld Centre in collaboration with Kolding libraries and the Local History Archive in Christiansfeld. Every year the Crafts Day has a special theme, determining the activities and lectures. In 2013 the theme was gardens and green areas. Areas that are being renovated in the town are showcased on Crafts Day. It was the third time that Crafts Day had been organized. The aim is to convey the craftsmanship and traditions that exist in the town and that are used in the renovation of the town's houses.



5.8 Restoration of old windows is discussed on Crafts Day 2012.

Cultural Heritage Month in Christiansfeld takes place in November and is organized by Christiansfeld Centre. During the month of November, lectures and activities are arranged, such as walking tours that relate to the Moravian town's heritage. Christiansfeld Centre publishes a calendar with all of the activities for the month. Associations and institutions contribute to the event calendar. Cultural Heritage Month has taken place since 2011.

Attractions in the vicinity of the nominated area

Major attractions within a reasonable distance from Christiansfeld include Legoland in Billund and Givskud Zoo, which are significant attractions, especially for families with children. In addition it is not far to Jelling, which is a UNESCO World Heritage Site and is a major attraction for tourists interested in history. The proximity to Kolding and Haderslev means that tourists often combine these cities' attractions with a visit to Christiansfeld. For Kolding, Koldinghus Museum and Trapholt Art Museum should be mentioned.

Tourist Map of the main attractions in the area around Kolding. Christiansfeld can be seen south most.



Christiansfeld is located in northern Schleswig, which is part of the historic border between Denmark and Germany. Many area attractions are related to the history of boundaries drawn in the area and many tourists are interested in this topic. In Christiansfeld proper, these are Genforeningspladsen and Tyrstrup Church. In addition, tourists often combine a visit to Christiansfeld with a visit to Skamlingsbanken, which is a popular and national gathering place located north

east of the town. Another popular attraction in the vicinity is Hejlsminde, which is an old border crossing and a scenic location on the Little Belt, located 8 km east of Christiansfeld.

Smaller groups, couples and families often use their visit to Christiansfeld for a visit to Christinero, which is a smaller recreational facility outside Christiansfeld with historical roots to The Moravian Church, which also owns the facility. Christinero is located in the nominated area's buffer zone. Close by Christinero is Denmark's oldest bullade (oak barn) from the 1630's, on its original building site. Tourists have the opportunity to see the building from the outside as they pass it on the way out to Christinero and it is also in the nominated area's buffer zone.

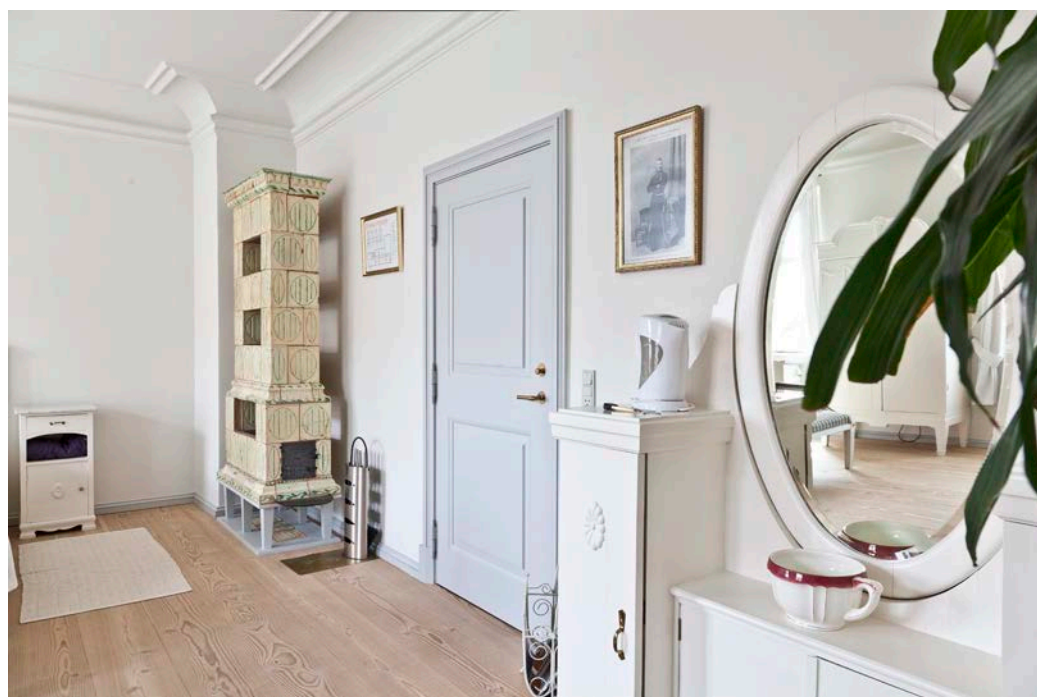
Dining, shopping and service

The town offers dining in the nominated area, including the Moravian hotel, bistro, grill and pizzeria. Dining at restaurants and cafeterias is also available in the immediate vicinity of Christiansfeld. Coffee and cake are also served in two cafes and a bistro. Other refreshments can be purchased in cafes, shops and supermarkets. There are two points of sale for honey cakes within the nominated area. These are located in Moravian buildings. Honey cakes have been baked in both buildings over the years. The town has four supermarkets and two gas stations. There are also three medical centres and a pharmacy in town.

There are many retail stores, relative to the size of the town, which sell specialty items related to Christiansfeld's history. There are two second-hand shops in the town and a local weekly newspaper.

Public toilets have been set up in the old fire station by the Church Square.

There is a defibrillator at the municipal library and the Chamber of Commerce is working on setting up a defibrillator in the historic centre.



5.9. Accommodations at Moravian Hotel, which also has a restaurant and café.

5.10 Opposite: Street seating at Prætoriestorv by the Moravian Hotel.

Accommodations

Accommodation within the nominated area is possible at the old Moravian guesthouse, the Moravian Hotel. Visitors can also stay overnight near the town at hotels and inns in the area. A total of around 276 beds per day are available. There are also five campsites in Kolding Municipality and several Bed and Breakfasts in Christiansfeld and the surrounding region.

Development of visitor facilities

The majority of the town's tourists are staying for a single day. However the town has seen an increased interest in overnight stays within the town.

When the Christiansfeld Centre moves to the Sisters' House along with the Moravian Museum and Archives, Kolding School of Music and Christiansfeld Local History Archive, the town's capabilities to serve its guests will be optimized. Besides the church and the town's shops which are located in the nominated area's historic houses, the Sisters' House offers yet another opportunity for visitors to see one of the Moravian houses from the inside. The Sisters' House in particular, with its size of nearly 4000 m² and long corridors, allows the visitors to get an idea of what it was like to live and move about in one of the Moravian houses. The inside of the house will be converted into a culture center with changing exhibitions, a room where groups can eat their packed lunches, exhibitions areas and restrooms.

A new event to be implemented for the first time in the summer of 2015 is the Christiansfeld Festival. An international music festival that has the Moravian's rich musical heritage back to the 1700's and early 1800's as its inspiration. From the church's large music archives works and themes have been released, which relate to the Moravian culture. These will be presented at the festival. The festival is undertaken in collaboration with Kolding Municipality, the Moravian Church, South Jutland Symphony Orchestra (Sønderjyllands Symfoniorkester), Academy of Music (Syddansk Musikkonservatorium) and several other cultural institutions. Halls, church halls and courtyard areas, public streets and squares will be involved in the festival. A national and international audience is expected. The classical music festival will be a recurring activity.



5.i

Policies and programmes related to the presentation and promotion of the property

5.11 Opposite: Visitors to Christiansfeld Centre, studying information leaflets.

The presentation and promotion of Christiansfeld are primarily handled by Christiansfeld Centre, which is a municipal institution. Visit Kolding is the local tourist organization in Kolding municipality under Business Kolding. Visit Kolding handles PR strategies overall for the entire Kolding municipality in which Christiansfeld is included, while Christiansfeld Centre is primarily responsible for the communication about and promotion of Christiansfeld and the immediate vicinity.

Visit Kolding

Visit Kolding is a membership organization under Business Kolding and the tourist office. The tourist office Visit Kolding is the hub of tourist services in the area. Opening hours in the winter are 39 hours per week, and in July / August it is open 52 hours per week, divided up among the 7 days of the week. Visit Kolding has approximately 36,000 visitors annually.

In relation to tourism, Visit Kolding works from the base objective: "In Kolding, growth in the number of overnight stays each year will be at least on the same level as the national average." To achieve this objective, the focus is on three areas: Tourist services, support for the development of the region, industry and marketing

A new PR and tourism strategy will be prepared in 2015. A comprehensive strategy will be developed for the whole of Kolding municipality with a special section on Christiansfeld.

Visit Kolding has developed a strategy and plan for the period 2012-2014. In this context, four focus areas have been determined. The focus areas are Design Kolding, Outdoor Kolding, Heritage and history and Visit Kolding meetings. Heritage and history relate directly to Christiansfeld along with Koldinghus and Skamlingsbanken. Visit Kolding wants to tie the cultural history in Kolding and the surrounding area together in an attractive package for visitors to the municipality.⁸

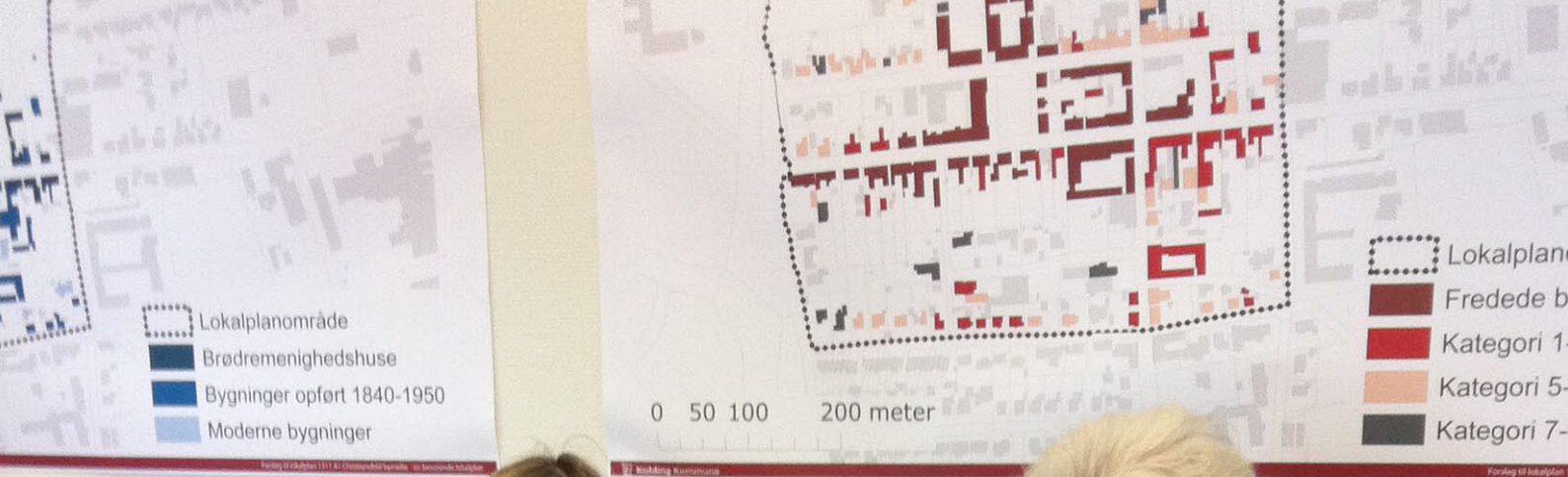
The Christiansfeld Centre

The Christiansfeld Centre is a local institution that communicate knowledge and information about the Moravians, historic Christiansfeld and the partnership Christiansfeld Town Conservation's restoration of houses in the town.

The Christiansfeld Centre was established in 2002 and re-established as a knowledge and information centre in 2011 based on continued cooperation in the Christiansfeld Town Conservation project between the Moravians, Realdania and Kolding Municipality. Christiansfeld Centre is a municipal institution beneath the Urban and Development Administration, and the centre's future operations are ensured by Kolding municipality.

Christiansfeld Centre has approximately 10,000 visits annually. The Centre offers tourist services, provides work-related activities in relation to retailers, mar-

⁸ Information from Head of Tourism and Retail at Visit Kolding Annemarie Michelsen



kets the town and its activities, prepares exhibitions for visitors to the town and prepares materials. The Christiansfeld Centre is the town's welcome centre for heritage enthusiasts with interests in architecture, building preservation and history, as well as visitors who are looking for information of a general nature.

The Christiansfeld Centre is concerned with knowledge, communication and cultural heritage. The Christiansfeld Centre aims to build up and disseminate knowledge about Christiansfeld's building heritage, cultural history and Moravian history. Christiansfeld Centre disseminates the town's rich cultural heritage in collaboration with local institutions and associations and has collaborations on a national and international level. Christiansfeld Centre also collaborates with other municipal cultural institutions.

Christiansfeld Centre is on the municipal budget and is supported externally by foundations and sponsors. Christiansfeld Centre has taken over the tourist services in town from Business Kolding, based on a contract. This has strengthened Christiansfeld Centre in its goal of being a knowledge centre that provides information about the town's distinctive cultural heritage. This contract will be renewed 1 January 2014.

Objectives

The purpose of Christiansfeld Centre is:

- that it will continue to be developed into a modern visitor centre and attraction in Kolding municipality for the benefit of citizens and tourists.
- to create and strengthen research and knowledge about the town and Moravian history
- to enhance tourists' experience in Christiansfeld, to make the center an attraction in its own right
- to create an organization that works to promote Christiansfeld.
- to provide local residents and visitors with academically based communication and information
- to communicate and present Christiansfeld's Outstanding Universal Values to citizens and tourists.

Professional foundation

To ensure Christiansfeld Centre's development, a professional steering committee has been established. The Steering Committee provides the Centre a professional anchor and target. The professional steering committee has the task of contributing to and coordinating diverse disciplines, to build a network around Christiansfeld Centre with relevant persons and knowledge institutions. The steering committee also presents ideas and suggestions for content of collaboration and development projects and defines proposals for partners. The steering committee has the tasks to increase contact and cooperation with national and international cultural institutions, public authorities and institutions, associations, etc., to make Christiansfeld a national and international attraction, including developing the story of Christiansfeld and delving into the layers of the story on a professional level as well as to approve Christiansfeld Centre's Annual Action Plan.⁹

⁹ From the "Professional steering committee's mission" reviewed December 2010.

The professional steering committee currently consists of 6 individuals with relevant backgrounds in architecture, culture and tourism.

An action plan is prepared annually for Christiansfeld Centre, which describes the specific measures and activities to focus on in the coming year. The Action Plan for 2013 contained a detailed description of tasks, including working with PR and marketing, tourism and servicing of various target groups, exhibitions, etc. The action plan also contains a description of specific recurring events such as Crafts Day and Heritage Month 2013.

Activities

Tourist Service in Christiansfeld was handed over to Christiansfeld Centre in 2012. A contract between Business Kolding and centre was concluded, where Christiansfeld Centre endeavours to take over tourist services and keep the centre open a minimum of 25 hours a week in winter and minimum 32 hours in the summer season. An increase in the number of visitors can be seen, both through guided tours and overnight stays in Christiansfeld.

The table on the next page shows an excerpt of Christiansfeld Centre's activities in 2013 as well as the activities coming up.

In addition to the activities shown below Christiansfeld Centre has played a key role in the preparation of the nomination of Christiansfeld for UNESCO. Christiansfeld Centre has, among other things, prepared a communication plan and planned the development of a communication strategy in 2015 in connection with relocation to new premises.



5.12 Guided tour of Lindegade 2 for Crafts Day September 2012. Lindegade 2 is the westernmost house in the town and was under renovation at that time.

Activity	Start	End	Result
Free tours for new citizens of Kolding municipality	First saturday in May	First saturday in November	Promotion and ownership of Christiansfeld in Kolding municipality
Tours and other services	-	-	Tourist services
Christiansfeld International Music Festival	In progress	June 2015	International classical music festival for an international, national and local audience. Local joint ownership.
App	-	June 2013	Information Application for mobile phones - web-based translation in German and English
Homepage	-	1 December 2013	Newly updated website including more informations, self-service and links to the online shop
Exhibitions	-	-	Communication /Christiansfeld Centre
Crafts Day (annual event)	-	14 September 2013 - 13 September 2014	Convey the town's fine craftsmanship Immerse guests of the town in old crafts Create networks for craftsmen Impart knowledge
Colour Seminar	-	-	Contribute to conveying more knowledge about the buildings Demonstrate Christiansfeld's authenticity Develop collaborative relationships
Cultural Heritage Month (annual event)	-	November 2013 - November 2014	Focus on Christiansfeld as a heritage town and World Heritage
Plays Mungo Park, Kolding	-	February 2013/ November 2014	Promote Christiansfeld in Kolding municipality Increase knowledge Increase collaboration
New target groups	-	-	New measures and several thematic tours which will be evaluated on the basis of statistics and evaluation forms
Collaborative project	-	-	Optimize collaboration with SDU Develop projects for the benefit of the town
Planning of move to the Sisters' House	-	2014-2015	Prepare project (content and funds application) Materials are prepared New exhibitions in Christiansfeld Centre New reception in the information portion

Citizen involvement

The Christiansfeld Centre and Kolding municipality have made efforts to involve the citizens in the process of nominating Christiansfeld as a UNESCO World Heritage Site. A number of actions have been carried out in accordance with the communication plan prepared by the Christiansfeld Centre and the Communications Department in Kolding municipality, since 2012. Among other in February 2012 there was an UNESCO workshop for invited reserarcers and interested parties. In addition there were lectures for citizens. In May 2012 Kolding munciality conducted an open public meeting about the Local Plan proposal 1311-41 Christiansfeld. In February 2013 there was an open public meeting about the Trafic Plan proposal. And finally in June 2013 there was a landowner meeting where information about the consequences of desired admission to the World Heritage List was given. The Christiansfeld Centret had also held more lectures about the nomination, e.g. for the Senior High School in Christiansfeld.

Going forward, Kolding municipality and Christiansfeld Centre will work with citizen participation in future processes before and after the expected nomination. In the spring 2014 a prospective communication plan of Kolding Municipality and Christiansfeld Centre will be produced. This communication plan will be effective until 2015.



5.13 Picnic at the Church Square (Kirkepladsen), June 2013.



Staffing levels and expertise (professional, technical, maintenance)

Employees of the Moravian Church in Christiansfeld

1 Priest - 1 organist - 1 manager - 1 senior employee (mason) - 1 landlord. All other work is performed by unpaid volunteers.

Christiansfeld Centre

4 employees including 1 manager, 1 culture and tourism employee, 1 tourism employee and 1 senior employee with a focus on culture and business. In addition, 11 guides with different specialties are associated.

See also section 5.g.



6



Monitoring

6.a

Key indicators for measuring state of conservation

Indicators of the state of conservation

The purpose of the following indicators is to measure the physical state of preservation of buildings, streets and plantings.

Indicator	Periodicity	Location of records	Indication
Number of preserved buildings from the significant period	4 years	Kolding Municipality	Measurement of the city's integrity and completeness
Number of buildings that need restoration	4 years	Kolding Municipality	Provides a general picture of whether the city's overall condition is improving or worsening
Number of restored buildings	4 years	Kolding Municipality	Provides a picture of whether there are continuing efforts to improve the condition of the city.
Changes to the roof and facades (architectural whole)	4 years	Kolding Municipality	Provides a picture of whether the city's architecture as a whole is undergoing change
Years before street renovation is completed	annually	Kolding Municipality	Monitors whether the street renovation project is progressing as intended.
Growth and care of trees	annually	Kolding Municipality, Brødremenigheden (The Moravian Church)	The purpose is to monitor whether plantings are healthy and being cared for as intended.
Number of buildings that have an operations and maintenance plan	4 years	Kolding Municipality, Brødremenigheden (The Moravian Church)	Monitors whether the building's operations and maintenance are systematized

Indicators of use and function

The purpose of the following indicators is to monitor the city's and buildings' continued use. It can be a threat to the city's state of preservation, if the buildings are empty or they lack a sustainable function. In addition, the continued operation of the Moravian Church in the city is important for the authenticity of Christiansfeld.

Indicator	Periodicity	Location of records	Indication
Number of buildings that lack a sustainable function.	annually	Kolding Municipality, Brødremenigheden (The Moravian Church)	Monitors whether buildings are in danger of decline due to lack of use.
Number of members of the Moravian Church in Christiansfeld	4 years	The Moravian Church (Brødremenigheden)	Monitors whether the Moravian Church's culture continues to be handed down.
Number of vacant apartments within the nominated property	annually	The Moravian Church (Brødremenigheden)	Monitors whether buildings are in danger of going unused for longer periods.
Number of buildings owned by the Moravian Church	4 years	Kolding Municipality	Forms a basis for assessing whether the Moravian Church's buildings are being phased out
Number of buildings owned by Kolding municipality	4 years	Kolding Municipality	Forms a basis for assessing whether there are new major landowners in the city
Number of residents within the nominated property	4 years	Kolding Municipality	Monitors whether residency is increasing or special efforts are needed.

Indicators of external pressure

The purpose of the following indicators is to form a basis for assessing whether there is increasing external pressure on the city, and whether this pressure requires further action.

Indicator	Periodicity	Location of records	Indication
Number of applications for exemptions from land use plan (assesses development pressures)	4 years	Kolding Municipality	Forms a basis for assessing whether the land use plan is under pressure
Number of visitors per year	annually	Kolding Municipality, Christiansfeld centre	Monitors the pressure from tourism, basis for assessing whether action is required
Traffic counts	2 years	Kolding Municipality	Basis for assessing whether action is required in relation to traffic management
Need for parking and capacity	2 years	Kolding Municipality	Basis for assessing whether there is sufficient parking in the area

Indicators of protection

The purpose of the following indicators is to monitor whether changes in legislation and planning for the city as a whole and each building's protected status can have significance for the city's preservation. Changes can lead to the need to change the management plan.

Indicator	Periodicity	Location of records	Indication
Changes in legislation, nationally, municipally	4 years	Nature Agency, Agency for Culture, Kolding Municipality	Assess whether there are implications for the nominated property
Changes in conservation status, number of protected buildings	4 years	Agency for Culture	Assess whether the buildings still have adequate protection
Changes in SAVE registrations	4 years	Agency for Culture	Assess whether the buildings' preservation value is improved

6.b

Administrative arrangements for monitoring property

Data for the monitoring of the state of conservation is registered by the Municipality of Kolding, Agency for Culture and the Moravian Church, and collected and analysed by the Municipality of Kolding. In connection with the management plan revision every 4 years, it will be assessed whether the monitoring results give cause for a change in administration of the property.

Responsible for monitoring, as stated in 6 a:

Kolding Municipality
Department of City and Development
Nytorv 11
6000 Kolding
Denmark

Phone: +45 79791313

Email: byogudvikling@kolding.dk

Results of previous reporting exercises

“Christiansfeld - conservation plan prepared by the Special Building Authority 1966” (Christiansfeld – bevaringsplan udarbejdet af Det Særlige Bygningssyn 1966)

Registrants who review the historic buildings within Christiansfeld centre, which corresponds to the nominated area. The buildings are described, the condition assessed, and recommendations are made for future initiatives for each building.

“Christiansfeld Council Atlas - Conservation Values in cities and buildings 1992” (Christiansfeld Kommuneatlas – Bevaringsværdier i byer og bygninger 1992)

Using the SAVE system (Survey of Architectural Values in the Environment), all buildings constructed before 1940 are registered and photographed. The buildings are assessed according to the following parameters: Architectural value, environmental value, cultural historic value, originality and technical condition. All buildings are assigned a numeric conservation value on a scale from 1 to 9, with 1 being the best.

The records are publicly available via Agency for Culture database (FBB) at URL: www.kulturarv.dk/fbb.

In the Municipality of Kolding’s preparation of “Local Plan 1311-41 Christiansfeld centre - local preservation plan” in 2011, selected buildings within the nominated property were re-registered, and registration of buildings constructed between 1940 and 1960 was conducted and entered into the database.

The date of the most recent registration of each building appears in this database.

Agency for Culture’s preservation review, conducted in the Municipality of Kolding in 2011.

The Agency for Culture has reviewed all buildings protected by the Act on Building Preservation and conservation of buildings and urban environments, in order to describe the supporting preservation values for all buildings. The results of the review are also available in the Agency for Culture’s database (FBB) at URL: www.kulturarv.dk/fbb.

The review of the protected buildings in Christiansfeld is also available in Annex 1 of this application.

P. A. II.

R. 1.

B.

Protokoll

d. Aelt. Konferenz
Christiansfeld

1772—76.

P. A. II.

R. 1.

B.

Protokoll

c. Aelt. Konferenz
Christiansfeld

1777—78.

P. A. II.

R. 1.

B.

Protokoll

d. Aelt. Konferenz
Christiansfeld

1779—80.

7

■

Documentation

7.a

Photographs and audiovisual image inventory and authorization form

Id.No	Format	Caption	Date of photo (mo/yr)	Photographer	Copyright owner	Contact details of copyright owner	Non exclusive cession of rights
cover	graphic	Graphical image based on map of Christiansfeld dated 1790	12/2013	Graphics by Lene Lindberg Marcussen	Unitätsarchiv Hernhut /Kolding Kommune	1)	no
1.0	photo	Map of Christiansfeld, dated 1790	12/2010	Lone Leth Larsen	Unitätsarchiv Hernhut	3)	no
2.0	photo	Lindegade 26	06/2013	Lene Lindberg Marcussen	Kolding Kommune	1)	yes
2.1	photo	Lindegade	06/2013	Lene Lindberg Marcussen	Kolding Kommune	1)	yes
2.2	photo	Lindegade	06/2013	Lene Lindberg Marcussen	Kolding Kommune	1)	yes
2.3	photo	Lindegade 44	06/2013	Lene Lindberg Marcussen	Kolding Kommune	1)	yes
2.4	photo	Aerial	07/2013	Sten Bøgild Frandsen	Kolding Kommune	1)	no
2.5	photo	Lindegade	06/2013	Lene Lindberg Marcussen	Kolding Kommune	1)	yes
2.6	photo	Sister's House	11/2011	Lene Lindberg Marcussen	Kolding Kommune	1)	yes
2.7	photo	Brother's House	11/2011	Lene Lindberg Marcussen	Kolding Kommune	1)	yes
2.8	photo	Church Square	11/2013	Annemette Løkke Berg	Kolding Kommune	1)	yes
2.9	photo	Church Square	11/2013	Annemette Løkke Berg	Kolding Kommune	1)	yes
2.10	water-colour	Church Square	??/1797	A.S. Arndt	Unitätsarchiv Hernhut	3)	no
2.11	photo	Gateway to God's Acre	11/2011	Lene Lindberg Marcussen	Kolding Kommune	1)	yes
2.12	photo	Pavilion at God's Acre	07/2013	Annemette Løkke Berg	Kolding Kommune	1)	yes
2.13	photo	God's Acre	11/2011	Lene Lindberg Marcussen	Kolding Kommune	1)	yes
2.14	photo	Masonry, Hall	08/2008	Ole Akhøj	Ole Akhøj	2)	no
2.15	photo	Staircase in Widow's House	08/2008	Ole Akhøj	Ole Akhøj	2)	no
2.16	photo	Courtyard, Brother's House	08/2008	Ole Akhøj	Ole Akhøj	2)	no
2.17	photo	Lindegade 20 and 22	06/2013	Lene Lindberg Marcussen	Kolding Kommune	1)	yes
2.18	photo	Door hinge, Sister's House	07/2003	Jørgen Toft Jessen	Jørgen Toft Jessen	4)	no
2.19	photo	Church Hall	11/2011	Lene Lindberg Marcussen	Kolding Kommune	1)	yes
2.20	photo	Interior, Church hall	08/2008	Ole Akhøj	Ole Akhøj	2)	no
2.21	photo	Section of facade, church hall	08/2008	Ole Akhøj	Ole Akhøj	2)	no
2.22	photo	Window, Sister's House	07/2003	Jørgen Toft Jessen	Jørgen Toft Jessen	4)	no
2.23	photo	Sister's House	07/2013	Annemette Løkke Berg	Kolding Kommune	1)	yes
2.24	photo	Courtyard, Sister's House	11/2011	Lene Lindberg Marcussen	Kolding Kommune	1)	yes
2.25	photo	Hall in Sister's House	08/2008	Ole Akhøj	Ole Akhøj	2)	no
2.26	photo	Brother's House	06/2013	Lene Lindberg Marcussen	Kolding Kommune	1)	yes
2.27	photo	Widow's House	unknown	unknown	Lokalhistorisk Arkiv	5)	no

2.28	photo	Widow's House	11/2011	Lene Lindberg Marcussen	Kolding Kommune	1)	yes
2.29	photo	Moravian Hotel, interior	06/2013	Ole Akhøj	Ole Akhøj	2)	no
2.30	photo	Moravian Hotel	08/2008	Ole Akhøj	Ole Akhøj	2)	no
2.31	photo	Window latch, Sister's House	03/2012	Peter Buchholt Petersen	Jørgen Toft Jessen	4)	no
2.32	photo	Lindegade 23	08/2008	Ole Akhøj	Ole Akhøj	2)	no
2.33	photo	Lindegade 23	unknown	unknown	Lokalhistorisk Arkiv	5)	no
2.34	photo	Lindegade 26	06/2013	Lene Lindberg Marcussen	Kolding Kommune	1)	yes
2.35	photo	Lindegade 26	10/2011	Annemette Løkke Berg	Kolding Kommune	1)	yes
2.36	photo	Lindegade 26, rear building	06/2013	Lene Lindberg Marcussen	Kolding Kommune	1)	yes
2.37	draw- ing	Sister's House, garden	unknown	unknown	Brødremenighedens Arkiv	6)	no
2.38	photo	Sister's House, garden	unknown	unknown	Lokalhistorisk Arkiv	5)	no
2.39	photo	Garden House, Nørregade 16	08/2008	Ole Akhøj	Ole Akhøj	2)	no
2.40	photo	Garden House, Lindegade 24	06/2013	Ole Akhøj	Ole Akhøj	2)	no
2.41	photo	Garden House, Lindegade 28	06/2013	Ole Akhøj	Ole Akhøj	2)	no
2.42	photo	Workshop, Lindegade 44	06/2013	Ole Akhøj	Ole Akhøj	2)	no
2.43	photo	Lindegade 12 and 14	08/2008	Ole Akhøj	Ole Akhøj	2)	no
2.44	photo	Café at Lindegade 36	07/2013	Annemette Løkke Berg	Kolding Kommune	1)	yes
2.45	photo	Antique porcelain	06/2013	Ole Akhøj	Ole Akhøj	2)	no
2.46	photo	Love feast, Church hall	08/2011	Annemette Løkke Berg	Kolding Kommune	1)	yes
2.47	photo	Church hall	11/2011	Annemette Løkke Berg	Kolding Kommune	1)	yes
2.48	photo	Nativity scene, Sister's House	08/5382	Annemette Løkke Berg	Kolding Kommune	1)	yes
2.49	photo	Baptismal basin, Church Hall	05/2013	Lene Lindberg Marcussen	Kolding Kommune	1)	yes
2.50	photo	View towards church spire	06/2013	Ole Akhøj	Ole Akhøj	2)	no
2.51	photo	Row of benches in the Hall	08/2008	Ole Akhøj	Ole Akhøj	2)	no
2.52	paint- ing	Count Zinzendorf	unknown	unknown	Unitätsarchiv Her- rnhut	3)	no
2.53	photo	Tyrstrupgård	08/2011	Annemette Løkke Berg	Kolding Kommune	1)	yes
2.54	photo	Photo of engraving	06/2013	Ole Akhøj	Ole Akhøj	2)	no
2.55	photo	Photo of engraving	06/2013	Ole Akhøj	Ole Akhøj	2)	no
2.56	photo	Concession, dated 1771	06/2013	Ole Akhøj	Ole Akhøj	2)	no

2.57	photo	Congregation regulation, dated 1781	06/2013	Ole Akhøj	Ole Akhøj	2)	no
2.58	drawing	Plan for Christiansfeld, 1772	??/1772	unknown	Moravian Archive, Niesky	7)	no
2.59	drawing	Plan for Christiansfeld, 1773	??/1773	unknown	Unitätsarchiv Herrnhut	3)	no
2.60	ill.	Christiansfeld, dated 1780	06/1780	Meno Haas	Brødremenighedens Arkiv	6)	no
2.61	photo	staircase, Sister's House	08/2008	Ole Akhøj	Ole Akhøj	2)	no
2.62	photo	Joinery detail, Sister's House	03/2012	Peter Buchholt Petersen	Jørgen Toft Jessen	4)	no
2.63	photo	Clock	07/2003	Ole Akhøj	Ole Akhøj	2)	no
2.64	photo	Tin box	06/2013	Ole Akhøj	Ole Akhøj	2)	no
2.65	drawing	Plan of Christiansfeld	??/1812	Staunager	Brødremenighedens Arkiv	6)	no
2.66	photo	Honey cake form	06/2013	Ole Akhøj	Ole Akhøj	2)	no
2.67	photo	Sugar bread form	06/2013	Ole Akhøj	Ole Akhøj	2)	no
2.68	photo	Cobbler workshop	unknown	unknown	Lokalhistorisk Arkiv	5)	no
2.69	photo	Kongensgade	unknown	unknown	Lokalhistorisk Arkiv	5)	no
2.70	photo	Kongensgade	unknown	unknown	Lokalhistorisk Arkiv	5)	no
2.71	photo	Tannery, Kongensgade	unknown	unknown	Lokalhistorisk Arkiv	5)	no
2.72	photo	Bakery, Brother's House	unknown	unknown	Lokalhistorisk Arkiv	5)	no
2.73	map	Christiansfeld, 1900-1905	unknown	unknown	Kolding Kommune	1)	no
2.74	photo	Jernbanegade 5	12/2011	Lene Lindberg Marcussen	Kolding Kommune	1)	yes
2.75	photo	Gas station, Kongensgade	unknown	unknown	Lokalhistorisk Arkiv	5)	no
2.76	photo	Car, Kongensgade	unknown	unknown	Lokalhistorisk Arkiv	5)	no
2.77	blue-print	Construction plans, Præstegårdsvej 12	10/1931	A. Andersen	Kolding Kommune	1)	no
2.78	drawing	Construction plans, Præstegårdsvej 16	01/1936	H. Grell	Kolding Kommune	1)	no
2.79	photo	Birkevej 1	12/2011	Lene Lindberg Marcussen	Kolding Kommune	1)	yes
2.80	photo	Prætorius Torv 1-5	07/2013	Annemette Løkke Berg	Kolding Kommune	1)	yes
2.81	photo	Church hall, interior	08/2008	Ole Akhøj	Ole Akhøj	2)	yes
2.82	photo	drawing, undated	06/2013	Ole Akhøj	Ole Akhøj	2)	no
2.83	photo	Suitcase, undated	06/2013	Ole Akhøj	Ole Akhøj	2)	no
2.84	photo	Plaque, Lindegade 14	07/2012	Annemette Løkke Berg	Kolding Kommune	1)	yes
2.85	photo	Annual Mission celebration	05/2011	Annemette Løkke Berg	Kolding Kommune	1)	no
2.86	photo	Shrine with embroidery	06/2013	Ole Akhøj	Ole Akhøj	2)	no

2.87	photo	Sister's House, Courtyard	unknown	unknown	Lokalhistorisk Arkiv	5)	no
2.88	photo	Brother's House, courtyard	11/2011	Lene Lindberg Marcussen	Kolding Kommune	1)	yes
2.89	photo	Pencil case, dated 1778	06/2013	Ole Akhøj	Ole Akhøj	2)	no
2.90	photo	School book, dated 1773	06/2013	Ole Akhøj	Ole Akhøj	2)	no
2.91	photo	School book, dated 1773	06/2013	Ole Akhøj	Ole Akhøj	2)	no
2.92	photo	"Haube", traditional headgear	05/2013	Lene Lindberg Marcussen	Kolding Kommune	1)	yes
2.93	photo	"Haube", traditional headgear	05/2013	Lene Lindberg Marcussen	Kolding Kommune	1)	yes
2.94	photo	Lindegade 44	06/2013	Lene Lindberg Marcussen	Kolding Kommune	1)	yes
2.95	painting	Church Square	??/1938	Jeppe Madsen Ohlsen	Brødremenighedens Museum	6)	no
2.96	photo	Biography	06/2013	Ole Akhøj	Ole Akhøj	2)	no
2.97	photo	Brass ensemble	unknown	unknown	Lokalhistorisk Arkiv	5)	no
2.98	photo	Brass ensemble	11/2011	Annemette Løkke Berg	Kolding Kommune	1)	no
2.99	painting	Church square	1930's	Jeppe Madsen Ohlsen	Brødremenighedens Museum	6)	no
2.100	photo	wind instruments	06/2013	Ole Akhøj	Ole Akhøj	2)	no
3.0	photo	Sister's House, westwing	08/2008	Ole Akhøj	Ole Akhøj	2)	no
3.1	photo	Aerial	07/2013	Sten Bøgild Frandsen	Kolding Kommune	1)	no
3.2	photo	Sister's House, westwing	06/2013	Ole Akhøj	Ole Akhøj	2)	no
3.3	photo	New Lanark, Great Britain.	06/2009	mrpbps	mrpbps		no
3.4	photo	Jesuit Missions of the Chiquitos, Conception.	08/2008	Marco Birchler	Marco Birchler		no
3.5	photo	Jesuit Missions of the Chiquitos, San Miguel.	07/2013	Lidio López	Lidio López		no
3.6	ill.	View of Herrnhag	1755	unknown	Unitätsarchiv Herrnhut	3)	no
3.7	ill.	View of Gnadenberg, Copperplate.	1755	unknown	Unitätsarchiv Herrnhut	3)	no
3.8	ill.	View of Fairfield	around 1820	unknown	Unitätsarchiv Herrnhut	3)	no
3.9	map	Settlements in North America	2009	Jürgen Lafrenz	Jürgen Lafrenz	8)	no
3.10	ill.	Projections for the outline plan of Gnadau	2009	Jürgen Lafrenz	Jürgen Lafrenz	8)	no
3.11	drawing	Construction for the outline of a Levites' city	1761	Christian Gottlieb Reuter	Unitätsarchiv Herrnhut	3)	no

3.12	drawing	Construction for the outline plan of the city in Wachovia.	1756	Drawing after the specifications of Ludwig Nicolaus von Zinzendorf	Unitätsarchiv Herrnhut	3)	no
3.13	ill.	Christianopolis	1619	Sir Thomas More	no copyright		no
3.14	drawing	Bethlehem, Pennsylvania	1766	unknown	Unitätsarchiv Herrnhut	3)	no
3.15	photo	Section of facade from Sister's House in Gracehill.	06/2005	Jørgen Toft Jessen	Jørgen Toft Jessen	4)	no
3.16	photo	Hall in Neuwied, built 1783.	04/2009	Jørgen Toft Jessen	Jørgen Toft Jessen	4)	no
3.17	photo	Streetview in Fairfield.	2004	Jørgen Toft Jessen	Jørgen Toft Jessen	4)	no
3.18	photo	Section of facade from the church hall.	08/2008	Ole Akhøj	Ole Akhøj	2)	no
3.19	photo	Hall in Kleinwelka	01/2012	Lene Lindberg Marcussen	Kolding Kommune	1)	no
3.20	photo	Hall in Neusalz		Jørgen Toft Jessen	Jørgen Toft Jessen	4)	no
3.21	photo	The Hall in Herrnhut.	01/2012	Lene Lindberg Marcussen	Kolding Kommune	1)	no
3.22	photo	The Hall in Gnadau.	2003	Jørgen Toft Jessen	Jørgen Toft Jessen	4)	no
3.23	photo	The Hall in Bethlehem.	2001	Jørgen Toft Jessen	Jørgen Toft Jessen	4)	no
3.24	photo	The Hall in Christiansfeld	11/2011	Lene Lindberg Marcussen	Kolding Kommune	1)	yes
3.25	photo	Interior of the Hall in Christiansfeld.	08/2008	Ole Akhøj	Ole Akhøj	2)	no
3.26	photo	Interior of the Hall in Königsfeld.	10/2005	Jørgen Toft Jessen	Jørgen Toft Jessen	4)	no
3.27	photo	Interior of the Hall in Gnadau.	02/2004	Jørgen Toft Jessen	Jørgen Toft Jessen	4)	no
3.28	photo	Interior of the Hall in Kleinwelka.	05/2003	Jørgen Toft Jessen	Jørgen Toft Jessen	4)	no
3.29	photo	Brothers' House in Gnadau.	05/2003	Jørgen Toft Jessen	Jørgen Toft Jessen	4)	no
3.30	photo	Widows' House in Herrnhut.	01/2012	Lene Lindberg Marcussen	Kolding Kommune	1)	no
3.31	photo	Sisters' House in Kleinwelka.	05/2003	Jørgen Toft Jessen	Jørgen Toft Jessen	4)	no
3.32	photo	Sisters' House in Bethlehem.	2001	Jørgen Toft Jessen	Jørgen Toft Jessen	4)	no
3.33	photo	Brothers' House in Zeist.	12/2007	Jørgen Toft Jessen	Jørgen Toft Jessen	4)	no
3.34	photo	Brothers' House in Christiansfeld.	06/2013	Lene Lindberg Marcussen	Kolding Kommune	1)	yes
3.35	photo	Widows' House in Christiansfeld.	11/2011	Lene Lindberg Marcussen	Kolding Kommune	1)	yes
3.36	photo	God's Acre in Christiansfeld.	11/2011	Lene Lindberg Marcussen	Kolding Kommune	1)	yes
3.37	photo	God's Acre in Gracehill	06/2005	Jørgen Toft Jessen	Jørgen Toft Jessen	4)	no
3.38	photo	God's Acre in Kleinwelka.	01/2012	Lene Lindberg Marcussen	Kolding Kommune	1)	no

3.39	photo	God's Acre in Niesky.	01/2012	Lene Lindberg Marcussen	Kolding Kommune	1)	no
3.40	photo	God's Acre in Herrnhut	05/2003	Karen Stoklund	Kolding Kommune	1)	no
3.41	photo	Gateway to God's Acre in Kleinwelka.	01/2012	Lene Lindberg Marcussen	Kolding Kommune	1)	no
3.42	photo	Gateway to God's Acre in Christiansfeld.	11/2011	Lene Lindberg Marcussen	Kolding Kommune	1)	yes
3.43	photo	Gateway to God's Acre in Herrnhut.	05/2003	Jørgen Toft Jessen	Jørgen Toft Jessen	4)	no
3.44	photo	Gateway to God's Acre in Niesky.	01/2012	Lene Lindberg Marcussen	Kolding Kommune	1)	no
3.45	photo	Gateway to God's Acre in Neuwied.	04/2009	Jørgen Toft Jessen	Jørgen Toft Jessen	4)	no
3.46	photo	Gateway to God's Acre in Königsfeld.	10/2005	Jørgen Toft Jessen	Jørgen Toft Jessen	4)	no
3.47	photo	The church in Fairfield	2004	Jørgen Toft Jessen	Jørgen Toft Jessen	4)	no
3.48	photo	Building in Gnadenfrei	04/2012	Jørgen Toft Jessen	Jørgen Toft Jessen	4)	no
3.49	photo	Grafenhaus in Herrnhag	04/2009	Jørgen Toft Jessen	Jørgen Toft Jessen	4)	no
3.50	photo	House by the church square in Gnadau	01/2012	Lene Lindberg Marcussen	Kolding Kommune	1)	no
3.51	photo	Lindegade 28 in Christiansfeld	11/2011	Lene Lindberg Marcussen	Kolding Kommune	1)	yes
3.52	photo	House in Niesky	01/2012	Lene Lindberg Marcussen	Kolding Kommune	1)	no
3.53	photo	Lindegade 28 in Christiansfeld	06/2013	Lene Lindberg Marcussen	Kolding Kommune	1)	yes
3.54	photo	Stairs in Neusalz (Nowa Sol)	04/2013	Jørgen Toft Jessen	Jørgen Toft Jessen	4)	no
3.55	photo	Stairs in Neuwied.	04/2009	Jørgen Toft Jessen	Jørgen Toft Jessen	4)	no
3.56	photo	Stairs in Kleinwelka	02/2004	Jørgen Toft Jessen	Jørgen Toft Jessen	4)	no
3.57	photo	Stairs in Gnadau	05/2003	Jørgen Toft Jessen	Jørgen Toft Jessen	4)	no
3.58	photo	Stairs in Herrnhut.	05/2003	Jørgen Toft Jessen	Jørgen Toft Jessen	4)	no
3.59	photo	Stairs in Kleinwelka.	05/2003	Jørgen Toft Jessen	Jørgen Toft Jessen	4)	no
3.60	photo	Stairs in Christiansfeld	08/2008	Ole Akhøj	Ole Akhøj	2)	no
3.61	photo	Stairs in Christiansfeld	08/2008	Ole Akhøj	Ole Akhøj	2)	no
3.62	ill.	family tree	1797	J. Swertner	Unitätsarchiv Herrnhut	3)	no
3.63	ill.	Genealogical tree by Brother Friedrich from Watteville, undated.	06/2013	Ole Akhøj	Ole Akhøj	2)	no
4.0	photo	Courtyard, Nørregade 3	06/2013	Ole Akhøj	Ole Akhøj	2)	no
4.1	photo	Church square during renovation	11/2013	Annemette Løkke Berg	Kolding Kommune	1)	yes
5.0	photo	Lindegade 28, rear building	06/2013	Lene Lindberg Marcussen	Kolding Kommune	1)	yes
5.1	photo	Lindegade	06/2013	Lene Lindberg Marcussen	Kolding Kommune	1)	yes
5.2	photo	View from west	08/2008	Ole Akhøj	Ole Akhøj	2)	no
5.3	photo	Landowner meeting	06/2013	Lene Lindberg Marcussen	Kolding Kommune	1)	no

5.4	photo	Lindegade 26	06/2013	Lene Lindberg Marcussen	Kolding Kommune	1)	yes
5.5	photo	Tourists at church square	09/2012	Annemette Løkke Berg	Kolding Kommune	1)	no
5.6	photo	Sign, Lindegade 44	06/2013	Lene Lindberg Marcussen	Kolding Kommune	1)	yes
5.7	photo	The Honey Cake Bakery, Lindegade 36	07/2013	Annemette Løkke Berg	Kolding Kommune	1)	no
5.8	photo	Guest at Craft Day	09/2012	Annemette Løkke Berg	Kolding Kommune	1)	no
5.9	photo	Moravian Hotel, hotel-room	06/2013	Ole Akhøj	Ole Akhøj	2)	no
5.10	photo	Prætorius Torv	06/2013	Ole Akhøj	Ole Akhøj	2)	no
5.11	photo	Tourists at Christiansfeldcentret	07/2012	Annemette Løkke Berg	Kolding Kommune	1)	no
5.12	photo	Guided tour at Lindegade 2	09/2012	Annemette Løkke Berg	Kolding Kommune	1)	no
5.13	photo	Picnic af the church square	06/2013	Ole Akhøj	Ole Akhøj	2)	no
5.14	photo	Lindegade	08/2008	Ole Akhøj	Ole Akhøj	2)	no
6.0	photo	Church Square	11/2011	Lene Lindberg Marcussen	Kolding Kommune	1)	yes
7.0	photo	records, Moravian Archive	06/2013	Ole Akhøj	Ole Akhøj	2)	no
8.0	photo	Concession, dated 1771	06/2013	Ole Akhøj	Ole Akhøj	2)	no
9.0	photo	Moravian Hotel	06/2013	Ole Akhøj	Ole Akhøj	2)	no
annex cover	graphic	Graphical image based on map of Christiansfeld dated 1790	12/2013	Graphics by Lene Lindberg Marcussen	Unitätsarchiv Hernhut /Kolding Kommune	1)	no
III.1	photo	Courtyard, Brother's House	08/2008	Ole Akhøj	Ole Akhøj	2)	no
III.2	photo	Nørregade	unknown	unknown	Lokalhistorisk Arkiv	5)	no
III.3	photo	Nørregade	07/2013	Annemette Løkke Berg	Kolding Kommune	1)	yes
III.4	photo	Kongensgade	unknown	unknown	Lokalhistorisk Arkiv	5)	no
III.5	photo	Kongensgade	08/2008	Ole Akhøj	Ole Akhøj	2)	no
III.6	photo	Kongensgade	unknown	unknown	Lokalhistorisk Arkiv	5)	no
III.7	photo	Kongensgade	08/2008	Ole Akhøj	Ole Akhøj	2)	no
III.8	photo	Lindegade	unknown	unknown	Lokalhistorisk Arkiv	5)	no
III.9	photo	Lindegade	08/2011	Lene Lindberg Marcussen	Kolding Kommune	1)	yes
III.10	photo	Lindegade	unknown	unknown	Lokalhistorisk Arkiv	5)	no
III.11	photo	Lindegade	08/2008	Ole Akhøj	Ole Akhøj	2)	no
III.12	photo	Passage at church square	08/2008	Ole Akhøj	Ole Akhøj	2)	no
III.13	photo	Prætorius Torv	08/2003	Karen Stoklund	Kolding Kommune	1)	yes
III.14	photo	Prætorius Torv	08/2008	Ole Akhøj	Ole Akhøj	2)	no
III.15	photo	Nørregade	06/2013	Ole Akhøj	Ole Akhøj	2)	no

III.16	photo	Prætorius Torv/Kongensgade	08/2008	Ole Akhøj	Ole Akhøj	2)	no
III.17	photo	Museumsgade	06/2013	Ole Akhøj	Ole Akhøj	2)	no
III.18	photo	Lindegade	06/2013	Lene Lindberg Marcussen	Kolding Kommune	1)	yes
III.19	photo	Courtyard, Brother's House	11/2011	Lene Lindberg Marcussen	Kolding Kommune	1)	yes
III.20	photo	Church Square	11/2011	Lene Lindberg Marcussen	Kolding Kommune	1)	yes
III.21	photo	Church Square during renovation	11/2013	Annemette Løkke Berg	Kolding Kommune	1)	yes
III.22	photo	Lindegade	06/2013	Lene Lindberg Marcussen	Kolding Kommune	1)	yes
III.23	photo	Church hall and Church Square	11/2013	Annemette Løkke Berg	Kolding Kommune	1)	yes
III.24	photo	Moravian Hotel	unknown	unknown	Lokalhistorisk Arkiv	5)	no
III.25	photo	Moravian Hotel	08/2008	Ole Akhøj	Ole Akhøj	2)	no
III.26	photo	Moravian Hotel	??/1938	unknown	Lokalhistorisk Arkiv	5)	no
III.27	photo	Nørregade 12	unknown	unknown	Lokalhistorisk Arkiv	5)	no
III.28	photo	Nørregade 12	unknown	unknown	Lokalhistorisk Arkiv	5)	no
III.2	photo	Nørregade 14	unknown	unknown	Lokalhistorisk Arkiv	5)	no
III.30	photo	Nørregade 14	08/2008	Ole Akhøj	Ole Akhøj	2)	no
III.31	photo	Nørregade 3	unknown	unknown	Lokalhistorisk Arkiv	5)	no
III.32	photo	Nørregade 3	07/2013	Annemette Løkke Berg	Kolding Kommune	1)	yes
III.33	photo	Lindegade 34, Brother's House	unknown	unknown	Lokalhistorisk Arkiv	5)	no
III.34	photo	Lindegade 34, Brother's House	06/2013	Lene Lindberg Marcussen	Kolding Kommune	1)	yes
III.35	photo	Lindegade 34, Brother's House	unknown	unknown	Lokalhistorisk Arkiv	5)	no
III.36	photo	Lindegade 34, Brother's House	06/2013	Lene Lindberg Marcussen	Kolding Kommune	1)	yes
III.37	photo	Nørregade 4	unknown	unknown	Lokalhistorisk Arkiv	5)	no
III.38	photo	Lindegade 40	06/2013	Lene Lindberg Marcussen	Kolding Kommune	1)	yes
III.39	photo	Museumsgade 6	06/2013	Ole Akhøj	Ole Akhøj	2)	no
III.40	photo	Sister's House, Courtyard	unknown	unknown	Lokalhistorisk Arkiv	5)	no
III.41	photo	Sister's House, Courtyard	07/2007	Jørgen Toft Jessen	Jørgen Toft Jessen	4)	no
III.42	photo	Brother's House	unknown	unknown	Lokalhistorisk Arkiv	5)	no
III.43	photo	Brother's House	06/2013	Lene Lindberg Marcussen	Kolding Kommune	1)	yes
III.44	photo	Fire station at the church square	08/2008	Ole Akhøj	Ole Akhøj	2)	no

III.45	photo	Garden House, Lindegade 24	06/2013	Ole Akhøj	Ole Akhøj	2)	no
III.46	photo	Lindegade 23	unknown	unknown	Lokalhistorisk Arkiv	5)	no
III.47	photo	Lindegade 23	08/2008	Ole Akhøj	Ole Akhøj	2)	no
III.48	photo	Section of facade, church hall	08/2008	Ole Akhøj	Ole Akhøj	2)	no
III.49	photo	Section of facade, sister's hall	08/2008	Ole Akhøj	Ole Akhøj	2)	no
III.50	photo	Detail from Lindegade 27	11/2011	Lene Lindberg Marcussen	Kolding Kommune	1)	yes
III.51	photo	Nørregade 5 and 7	07/2013	Annemette Løkke Berg	Kolding Kommune	1)	yes
III.52	photo	Antique porcelain	06/2013	Ole Akhøj	Ole Akhøj	2)	no
III.53	photo	wax candle	06/2013	Ole Akhøj	Ole Akhøj	2)	no
III.54	photo	Sister's House, interior	08/2008	Ole Akhøj	Ole Akhøj	2)	no
III.55	photo	Staircase, Church hall	08/2008	Ole Akhøj	Ole Akhøj	2)	no
III.56	photo	Moravian Hotel, hotel-room	06/2013	Ole Akhøj	Ole Akhøj	2)	no
III.57	photo	Tiled stove	07/2003	Ole Akhøj	Ole Akhøj	2)	no
III.58	photo	Interior, Sister's House, hall	08/2008	Ole Akhøj	Ole Akhøj	2)	no
III.59	photo	Interior, Church hall	08/2008	Ole Akhøj	Ole Akhøj	2)	no
III.60	photo	Hernnhut Star, Church Hall	12/2013	Annemette Løkke Berg	Kolding Kommune	1)	yes
III.61	photo	Detail, Church hall	08/2012	Annemette Løkke Berg	Kolding Kommune	1)	yes
III.62	photo	Detail, door handle	08/2012	Annemette Løkke Berg	Kolding Kommune	1)	yes
III.63	photo	Detail, door handle	08/2012	Annemette Løkke Berg	Kolding Kommune	1)	yes
III.64	photo	lamp, Nørregade 12	08/2012	Annemette Løkke Berg	Kolding Kommune	1)	yes
III.65	photo	Door, Lindegade 40	08/2012	Annemette Løkke Berg	Kolding Kommune	1)	yes
III.66	photo	Pavilion at God's Acre	07/2013	Annemette Løkke Berg	Kolding Kommune	1)	yes
III.67	photo	Path to God's Acre	11/2011	Lene Lindberg Marcussen	Kolding Kommune	1)	yes
III.68	photo	Gravestones, God's Acre	07/2013	Annemette Løkke Berg	Kolding Kommune	1)	yes
III.69	photo	Gravestones, God's Acre	07/2013	Annemette Løkke Berg	Kolding Kommune	1)	yes
III.70	photo	First gravestone, dated 1773	07/2013	Annemette Løkke Berg	Kolding Kommune	1)	yes
III.71	photo	Pavilion at God's Acre	07/2013	Annemette Løkke Berg	Kolding Kommune	1)	yes
III.72	photo	Gravestones, God's Acre	07/2013	Annemette Løkke Berg	Kolding Kommune	1)	yes
III.73	photo	Lindegade 2. view from west	06/2013	Ole Akhøj	Ole Akhøj	2)	no
III.74	photo	View from west	06/2013	Ole Akhøj	Ole Akhøj	2)	no
III.75	photo	View from west	08/2008	Ole Akhøj	Ole Akhøj	2)	no
III.76	photo	Aerial	07/2013	Sten Bøgild Frandsen	Kolding Kommune	1)	no
III.77	photo	Aerial	07/2013	Sten Bøgild Frandsen	Kolding Kommune	1)	no

Contact details of copyright owners

1)

Kolding Municipality
Department of City and Development
Nytorv 11
DK-6000 Kolding
Denmark

Phone: +45 79797979

E-mail: byogudvikling@kolding.dk

2)

Ole Akhøj
Smallegade 52C
DK-2000 Frederiksberg C
Denmark

Phone +45 36305090

E-mail: ole@oleakhoej.dk

3)

Unitätsarchiv der Evangelischen Brüder-Unität
Zittauer Str. 24
D-02747 Herrnhut
Germany

Phone: +49(0)35873-487 31

E-mail: unitaetsarchiv@ebu.de

4)

Jørgen Toft Jessen
Ny Allégade 8
DK-6100 Haderslev
Denmark

Phone: +45 74530040

E-mail: jtj@jessenmaa.dk

5)

Christiansfeld Lokalthistorisk Arkiv
Nørregade 1
DK-6070 Christiansfeld
Denmark

Phone: +45 74562598

E-mail: arkivet-christiansfeld@christiansfeld.tv

6)

Brødremenighedens Regnskabskontor
Nørregade 14A
DK-6070 Christiansfeld
Denmark

Phone: +45 74561214

E-mail: broedremenigheden@christiansfeld.tv

7)

Pfarramt der Brüdergemeine
Pfarrer Jill & Peter Vogt
Zinzendorfplatz 2
D-02906 Niesky

Phone: +49(0)35882-02995

E-mail: pfarramt@bruedergemeine-niesky.de

8)

Prof. Dr. Jürgen Lafrenz i.R.
Universität Hamburg
Mittelweg 177
D-20148 Hamburg

Phone: +49 (0)40 42838-4953

E-mail: juergen.lafrenz@uni-hamburg.de

Texts relating to protective designation, copies of property management plans or documented management systems and extracts of other plans relevant to the property

The following texts are attached to the nomination as annexes:

- Annex IV: Extract from the Building Preservation and Conservation of Buildings and Urban Environments Act
- Annex V: Extract from the Planning Act
- Annex VI: Extract from the Nature Conservation Act
- Annex VII: Extract from the Museum Act
- Annex IX: Extract from the Municipal Plan 2010-2021
- Annex X: Extract from Local Plan 1311-41 Christiansfeld centre - local plan for preservation

7.c

Form and date of most recent records or inventory of property

BBR Building and Housing Registry (Bygnings- og Boligregistret)

BBR is a nationwide register of real estate data on all of the buildings and homes in the nation, set up in 1976 as a result of the BBR Law, Consolidation Act No. 160 of 8 February 2010. BBR is continuously updated by Danish municipalities, especially in connection with building projects. BBR includes information on area, location, use, exterior wall and roofing materials, etc.

Registration of building preservation values

In 1992, the Ministry of Environment, in collaboration with the then Christiansfeld Municipality, completed a record of the conservation value of all buildings built before 1940, using the SAVE method. The result led to the release of the Christiansfeld Municipal Atlas (Christiansfeld Kommuneatlas, 1992). In the preparation of the local plan 1311-41 for Christiansfeld centre, Kolding Municipality conducted a renewed registration of selected buildings in November 2011 along with a further registration and evaluation of buildings from the period 1940-1960.

The Agency for Culture has created FBB, which is a register of protected and preservation-worthy buildings, where the results of the SAVE entries in Christiansfeld are available. Kolding Municipality is responsible for updating the database if there are changes in the preservation values associated with building changes.

Review of protected buildings

The Agency for Culture conducted a review in 2011 of all the protected buildings in Kolding Municipality through the Building Culture 2015 initiative. During the review, the supporting historic preservation values were described and documented. The description and documentation of preservation review is available in the Agency for Culture's register of protected and preservation-worthy buildings FBB.

Address where the inventory, records and archives are held

BBR Building and Housing Registry (Bygnings- og Boligregistret)

Ministry of Housing, Urban and Rural areas
Gammel Mønt 4, 2.
1117 København K
Denmark
mbbl@mbbl.dk

BBR is also available at www.ois.dk.

FBB Registry of Protected and Preservation-worthy Buildings (Fredede og bevaringsværdige bygninger)

The Registry of Protected and Preservation-worthy Buildings is accessible at www.kulturarv.dk/fbb.

Agency for Culture
H.C. Andersens Boulevard 2
1553 København V
Denmark
post@kulturstyrelsen.dk

Photos from SAVE registrations in 1992 are available in the Kolding City Archives.

Kolding City Archives
Nicolai Historie
Skolegade 2B
6000 Kolding
Denmark
arkiv@kolding.dk

Bibliography

Albers, Gerd 1974, ”Modellvorstellungen zur Siedlungsstruktur in ihrer geschichtlichen Entwicklung”, in *Veröffentlichungen der Akademie für Raumordnung und Landesplanung* 85, pp. 1-34.

Andreae, Johann Valentin 1619, *Reipublicae Christianopolitanae descriptio*, Strassburg.

Bäumler, Rudolf 1996, Stichwort ‘Pietismus’, in Balz, Horst Robert m.fl. [udg.], 1981-2004, *Theologische Realenzyklopädie*, Bd. 26, Berlin u. New York, pp. 606-631.

BDM gennem 125 år: 1843-1968.

Bechler, Theodor 2004: *Ortsgeschichte von Herrnhut mit besonderer Berücksichtigung der älteren Zeit*, Herrnhut 1922, genoptryk, Aschersleben.

Bergmann, Lorenz 1961. *Grev Zinzendorf og hans indsats i kirkens og missionens historie II*, København.

Betz, Hans Dieter m.fl. 1998, *Religion in Geschichte und Gegenwart*, Handwörterbuch für Theologie und Religionswissenschaft, Bd. 1.-4., Tübingen.

bev.dk, Foreningen Bevaringsværdige Bygninger, Available:
<http://www.bev.dk/>
 [2013, 13-06-2013].

Brødremenighedens Danske Mission. Available:
<http://www.bdm-dk.dk/>
 [2013, 23-05-2013].

Buijtenen, Mari P. van, C. Dekker & H. Leeuwenberg 1975, *Unitas Fratrum, Moravian Studies*, Utrecht.

Bundsgaard, Inge 1984, ”Skolevæsenet 1864-1920”, in Thyssen, Anders Pontoppidan, *Herrnhuter-samfundet i Christiansfeld*, pp. 579-632.

Businesskolding.dk – Hvad er Business Kolding, Business Kolding, Available:
<http://www.businesskolding.dk/p2.asp>
 [2013, 17-05-2013].

byfo.dk, Bygnings Frednings Foreningen. Available:
<http://www.byfo.dk/visArtikel.asp?artikelID=1828>
 [2013, 12-06-2013].

bygningskultur.dk, Bygningskultur Danmark, Available:
<http://www.bygningskultur.dk/ServiceMenu/Om+Bygningskultur+Danmark>
 [2013, 13-06-2013].

bygningkultur2015.dk – Om fredningsgennemgangen – en god anledning til lokale initiativer, Bygningkultur 2015. Available: [http://www.bygningkultur2015.dk/fredningsgennemgang/omfredningsgennemgangen/\[2013, 15-05-2013\]](http://www.bygningkultur2015.dk/fredningsgennemgang/omfredningsgennemgangen/[2013, 15-05-2013]).

byogland.dk, Landsforeningen for Bygnings- og Landskabskultur, Available: <http://www.byogland.dk/oamlandsforeningen.html> [2013, 12-06-2013].

Bøytler, Jørgen 2009, *Ecclesiology and culture in the Moravian Church*, Aarhus.

Bøytler, Jørgen 2003, "Moravian Values and Moravian Towns", *Christiansfeld Initiative: The Founding Conference 2003*, Christiansfeld.

Bøytler, Jørgen & Jørgen Toft Jessen, Jørgen, 2005, *Christiansfeld livet og husene*, det Danske Idéselskab, Søborg.

Carstensen, Ulrike 2003, "Herrnhaag – eine barocke Planstadt. Die Baugeschichte Herrnhaags von 1738 bis 1753", in *Unitas Fratrum 51/52*, pp.9–20.

Carstensen, Ulrike 2009: *Stadtplanung im Pietismus. Herrnhaag in der Wetterau. Die frühe Architektur der Herrnhuter Brüdergemeine*, Herrnhut.

Christiansfeld, 1922, Maaleren - forening til opmaaling af godt haandværk, København.

Christiansfeld Kommuneatlas. Bevaringsværdier i byer og bygninger 1992 1992, Miljøministeriet og Planstyrelsen i samarbejde med Christiansfeld Kommune, København.

Christiansfeld – UNESCO Verdensarv. Kommunikationsplan 2012. Udarbejdet af Christiansfeld Centret og Kolding Kommune. Upubliceret, Christiansfeld.

Christiansfeldarkiv.dk - Velkommen til Christiansfeld lokalhistorisk arkiv, Christiansfeld Lokalhistoriske Arkiv og Forening. Available: <http://www.christiansfeldarkiv.dk/> [2013, 17-05-2013].

Christiansfelder Kakkellovnen, u.år, udstillingskatalog til udstilling på Christiansfeld Centret.

Church Book of the Brethren's Unity in the British Province 1891, London.

"Church Order of the Unitas Fratrum 1995" (COUF). London.

Crews, C. Daniel [udg.] 1996, Moravian meanings. *A glossary of the Moravian Church*, Southern Province. 2. udg, Winston-Salem.

dac.dk, Dansk Arkitektur Center. Available:
<http://www.dac.dk/da/om-os/vision-mission-maal-og-vaerdier/>
[2013, 13-06-2013].

Dansk Orgelregistrant, Nationalmuseet. Available:
<http://orgel.natmus.dk/forside.htm>
[2013; 14-07-2013].

Dedenroth-Shou, Poul 2012, "Erhvervsvirksomhed i Christiansfeld. Håndværk og industri", upubliceret paper udarbejdet til den komparative analyse på baggrund af bl.a. Pontoppidan (1984), Christiansfeld Centret, Christiansfeld.

Deppermann, Klaus 1984, "Pennsylvanien als Asyl des frühen deutschen Pietismus", in *Pietismus und Neuzeit 10*, pp. 190-212.

Der evangelischen Brüdergemeine zu Christiansfeld - brüderliches Einverständnis über derselben Ordnungen und ihrer Mitglieder und Einwohner Verhalten nach Christi Sinn; 1781, Lorenz Friederich Spellenberg [udg.], Barby.

Dit fredede hus, Kulturstyrelsen. Available: <http://www.kulturstyrelsen.dk/kulturarv/arkitektur/dit-fredede-hus/>
[2013, 10-06-2013].

Dülmen, Richard van 1978. *Die Utopie einer christlichen Gesellschaft. Johan Valentin Andreae (1586-1654)*. Teil 1, Stuttgart-Bad Canstatt, Fromman-Holzboog.

Ehbrecht, Wilfried, Johanek, Peter & Jürgen Lafrenz [udg.] 2009, Herrnhut & Herrnhuter Siedlungen/Moravian settlements. Deutscher Historischer Städteatlas 3, Münster.

Ekström, Christina 2007, "Gör dig en sång uti mitt bröst". *Musikalisk gestaltning i ljuset af herrnhutisk tradition*, Institutionen för Kultur, estetik och medier, Göteborgs Universitet.

Engqvist, Hans Henrik 1984, "Byplan og bygninger", in Thyssen, Anders Pontoppidan, [ed], *Herrnhuter-samfundet i Christiansfeld*, pp. 417-491. Historisk Samfund for Sønderjylland.

FBB, Fredede og bevaringsværdige bygninger, Kulturstyrelsen. Available: <https://www.kulturarv.dk/fbb/index.htm>
[2013, 29-05-2013].

Findeisen, Peter 2005, Von Barby nach Gnadau. *Architektur der Herrnhuter an der Elbe*, Halle (Saale), Denkmalorte, Denkmalwerte 2.

Fogleman, Aaron Spencer 1996, "Moravian Immigration and Settlement in British North America, 1734–1775", in *Transactions of the Moravian Historical Society* 29, pp. 23–58.

Fredningslisten, Fredede & Bevaringsværdige Bygninger, Kulturstyrelsen.
Available:
<https://www.kulturarv.dk/fbb/fredningsliste.htm>
[2013, 02-05-2013].

Freeman, Arthur. J. 1998, *An Ecumenical Theology of the Heart*, Bethlehem.

Geiges, Robert 1921, "Die Ansiedlungspläne der Brüdergemeine in Württemberg", in *Blätter für Württembergische Kirchengeschichte N.F.* 26, pp. 245-263.

Godin, Jean-Baptiste 1871, *Solutions sociales*. Paris.

Godin, Jean-Baptiste 1874, *Les socialistes et les droits du travail*. Paris.

Gollin, Gillian Lindt 1967, *Moravians in two worlds, a Study of Changing Communities*, New York.

Gormsen, Niels 1989, "Die Ortsgründungen der Evangelischen Brüdergemeine im 18. Jahrhundert", in: Wortmann, Wilhelm [udg.], *Deutsche Stadtgründungen der Neuzeit*. Wiesbaden, Wolfenbütteler Forschungen, 44, pp. 81–89.

Gorrsen, Hansen 1973, *Christiansfeld 1773-1973*, Turistforeningen for Christiansfeld og omegn, Christiansfeld.

Günther, Walter m.fl. 2001, *Herrnhuter Architektur am Rhein und an der Wolga*, Görres-Druckerei, Koblenz.

Gysin, Alfred 1922, *Offerten zu Gründungen von Brüder-Etablissements im 18. Jahrhundert. Brüdergeschichtliche Studie*, Herrnhut.

Hamilton, John Taylor & Hamilton, Kenneth Gardiner 2001/2003, *History of the Moravian Church. The renewed Unitas Fratrum. Bethlehem 1967. Tysk oversættelse: Die erneuerte Unitas Fratrum 1722–1957. Geschichte der Herrnhuter Brüdergemeine*. Bd.1. 1722–1857. Beiheft 5 der Unitas Fratrum, Herrnhut 2001, Bd. 2: 1857–1957. Beiheft 6 der Unitas Fratrum, Herrnhut.

Hansen, Holger 1924, *Christiansfelds anlæggelse*, Jyske Samlinger, Bind 4, række 4.

Hassé, Evelyn R. 1951, *Die Brüder in England. The Moravians*. Hamburg.

Hendricks, Christopher Edwin 2002, *Building „Villages of the Lord“: The Birth and Development of the Moravian Congregation Town*. A Paper presented to the Symposium, “German Moravians in the Atlantic World“, Wake Forest University Winston-Salem, North Carolina. Winston-Salem.

Hennig, Liemar 1939: *Kirche und Offenbarung bei Zinzendorf*, Zürich.

Heuvel, Charles van den, Cornelis Marinus & Johannes Maria 1991 ”Papiere Bolwerken”. De introductie van de Italiaanse steden vestingsbouw in de Nederlanden (1540-1609) en het gebruik van tekeningen, Doktoravhandling. Rijksuniversiteit Groningen.

Housted, Erik 1994, *Fattig – Holm. Tre guldalderskæbner*, Rhodos, København.

Hutton, J. E, *A History of the Moravian Church*. Available: <http://www.npmc.org/hutton/index.htm>
[2009,01-02-2009].

Høy, F.C. 1956 *Christiansfeld i fortid og nutid*. Samt en kort fremstilling af brødremenighedens tilblivelse og udbredelse, 6.udg., Christiansfeld.

Jensen, Einar Lund m.fl. 2012 *Kulturmøder ved Kap Farvel. De østgrønlandske indvandrere og den tyske Brødremission i det 19. århundrede*, Museum Tusulanums Forlag, Viborg.

Jessen, Jørgen Toft 2000, *En international by i Sønderjylland*, Det Regionale Faglige Kulturmiljøråd for Sønderjyllands Amt, Aabenraa.

Johannsen, Ebbe 1969, *Om pottemagere og kakler fra Christiansfeld*, særtryk af Sønderjyske Årbøger 1969.

Jubelfeier des hundertjåhrige Bestehens der Gemeine Christiansfeld am 13. und 14. August 1873 1878, [eds.] Fr. Lindenheim, Herrnhut.

Koldingstadsarkiv.dk – Om Stadarkivet, Kolding Stadsarkiv. Available: <http://www.koldingstadsarkiv.dk/>
[2013, 17-05-2013].

Korschelt, Johann Gottlieb 1858, *Geschichte von Herrnhut*, Berthelsdorf/Leipzig, Nachtrag Zittau.

Kröger, Rüdiger 2007, *Herrnhuter Settlements and their Impacts*, Paper presented to the Fourth International Conference of Herrnhuter Heritage Network, Gracehill, Herrnhut Ms.

Kulturstyrelsen.dk – tilbud om handlingsplan, Kulturstyrelsen. Available: <http://www.kulturstyrelsen.dk/kulturarv/arkitektur/fredningsgennemgang-2010-2015/handlingsplaner/> [2013, 15-05-2013].

Lafrenz, Jürgen 2009, *Herrnhut & Herrnhuter Siedlungen / Moravian settlements*, *Deutscher Historischer Städteatlas 03*. Institut für vergleichende Städtegeschichte, Munster.

Lexau, Siri Skjold 2007, *Kongens byer*, Fagbokforlaget, Bergen.

Linde, Hans van der 2008, *Settlements of the Unitas Fratrum as World(ly) heritage. A survey of universal and extraordinary values of eighteenth-century Settlements of the Moravian Church*, Zeist.

Lititz Moravian Congregation, Lititz Moravian Church. Available: <http://lititzmoravian.org/Default.aspx> [2013, 04-03-2013].

Marx, Wolf 1931, *Die Saalkirche der Deutschen Brüdergemeinde im 18. Jahrhundert*. Studien der christlichen Denkmäler, Archäologische Studien zum christlichen Altertum und Mittelalter N.F., 22, Leipzig.

Mason, John Cecil Strickland 1998, *The role of the Moravian Church during the missionary awakening in England. 1760 to c. 1800*, London.

Merian, Hans 1975, "Einführung in die Baugeschichte der Evangelischen Brüdergemeinen ausgehend vom Modell der Gemeinde Herrnhag", in: Buijtenen, Mari P.; Dekker, Cornelis u.; Leeuwenberg, Huib [udg.] *Unitas Fratrum. Herrnhuter Studien. Moravian Studies*, pp. 465-482, Utrecht.

Meyer, Dietrich 1981, Stichwort 'Brüder-Unität/Brüdergemeinde', in Balz, Horst Robert m.fl. [udg.], *Theologische Realenzyklopädie*, bd. 8, Berlin & New York, pp. 225-233.

Meyer, Dietrich 1995, "Zinzendorf und Herrnhut", in Brecht, Martin m.fl. [udg.], *Geschichte des Pietismus*, bd. 2, pp. 3-106, Göttingen.

Mirtschin, Hans 2007 "Die Anfänge brüderischen Bauens in Herrnhut 1722–1756. Die Häuser am Platz und in der Zittauer Gasse", in: *Unitas Fratrum* 59/60, pp. 113–134.

Molnar, Amédeo 1992, "The Brethern's Theology", in Rudolf Rican, *The History of the Unity of Brethren*, pp. 390-420.

Murtagh, William J. 1998, *Moravian Architecture and Town Planning. Bethlehem, Pennsylvania, and other Eighteenth-Century American Settlements*. 2. udg., Philadelphia.

Om Bygningskultur 2015, Bygningskultur 2015. Available:
http://bygningkultur2015.dk/om_siden/
[2013, 13-06-2013].

Operational Guidelines for the Implementation of the World Heritage Convention 2012, UNESCO World Heritage Centre, Paris, France. Available:
<http://whc.unesco.org/en/guidelines/>
[2013, 20-0-2013].

Petersen, Steen Estvad 2002, *Christiansfeld Herrnhuternes by i Sønderjylland*, Fonden Realdania, København.

Peucker, Paul Martin 2000, *Herrnhuter Wörterbuch. Kleines Lexikon von brüderischen Begriffen*. Herrnhut.

Plan over Brødremenighedens OpdragelsesInstitutioner i Christiansfeld. Tryk u.år.

Podmore, Colin 1998, *The Moravian Church in England 1728-1760*, Oxford.

Preparing World Heritage Nominations (Second edition, 2011) 2011. UNESCO/ICCROM/ICOMOS/UICN. Available:
<http://whc.unesco.org/en/activities/643/>
[2013, 20-07-2013].

Ravn, Thomas Bloch 1984, "Håndværk og fabriksvirksomhed", in Thyssen, Anders Pontoppidan, *Herrnhuter-samfundet i Christiansfeld*, pp. 143-174.

Ravn, Thomas Bloch 1984, "Kostskolerne 1774-1832", in Thyssen, Anders Pontoppidan, *Herrnhuter-samfundet i Christiansfeld*, pp. 513-540.

Ravn, Thomas & Thyssen, Anders Pontoppidan 1984, "Kostskolernes opblomstring", in Thyssen, Anders Pontoppidan, *Herrnhuter-samfundet i Christiansfeld*, pp. 541-578.

Realdania.dk – udvalgte projekter – Christiansfeld Bybevaring. Available:
<http://www.realdania.dk/Projekter/Bygningsarven/Christiansfeld.aspx>
[2013, 17-04-2013].

Reichel, Gerhard 2001, *Die Anfänge Herrnhuts. Ein Buch vom Werden der Brüdergemeine*. Herrnhut 1922. Neuer Abdruck in: Nikolaus Ludwig von Zinzendorf, *Materialien und Dokumente*, R. 2, Nikolaus von Zinzendorf: *Leben und Werk in Texten und Darstellungen* 29, Hildesheim.

Reichel, Levin Thodor 1860, *Missions-Atlas der Brüder-Unitet*, Herrnhut.

Renkewitz, Heinz [udg.] 1967, *Die Brüder-Unität*, Die Kirchen der Welt 5, Stuttgart.

Reps, John William 1965, *The Making of Urban America. A History of City Planning in the United States*, her: "Home for Heretics: The Moravians", pp. 443–453, Princeton.

Reventlow, Sibylle 1984, "Musik og sang", in Thyssen, Anders Pontoppidan, [ed], *Herrnhuter-samfundet i Christiansfeld*, pp. 633-709. Historisk Samfund for Sønderjylland.

Richter, Andreas 2003, "Siedlungen der Brüdergemeine in Europa. Eine typologische Übersicht", In: *Unitas Fratrum* 51/52, pp. 1-8.

Robert Geiges 1921, "Die Ansiedlungspläne der Brüdergemeine in Württemberg", in *Blätter für Württembergische Kirchengeschichte N. F.* 26, pp. 245–263.

Rønnow, Helge 1980, *Brødremenigheden – en levende tradition*, Forlaget Savanne, Christiansfeld.

Rønnow, Helge 1984, "De liturgiske former og deres forudsætninger", in Thyssen, Anders Pontoppidan, [ed.], *Herrnhuter-samfundet i Christiansfeld*, pp. 709-770. Historisk Samfund for Sønderjylland.

Rønnow, Helge 1995, *Niels Johannes Holm – et levnedsløb*, Forlaget Savanne, Christiansfeld.

SAVE – *Kortlægning og registrering af bymiljøers og bygningers bevaringsværdi* 2011, Kulturarvsstyrelsen, København, Danmark.

Schempp, Hermann 1969, *Gemeinschaftsanlagen auf religiöser und weltanschaulicher Grundlage*. Tübingen.

Schempp, Hermann 1969, *Gemeinschaftssiedlungen auf religiöser und weltanschaulicher Grundlage*. Tübingen.

Schmidt, Werner [udg.], 1996, *Zwischen Löbau und Herrnhut. Ergebnisse der landeskundlichen Bestandsaufnahme im Raum Löbau und Reichenbach/OL*, Werte der deutschen Heimat 56, Weimar 1996.

Schneider, Hans 2004, Stichwort 'Zinzendorf', in Balz, Horst Robert m.fl. [udg.], 1981-2004, pp. 691-697. *Theologische Realenzyklopädie*, bd. 36., Berlin & New York.

Schulte, Birgit A. 2008, *Die schlesischen Niederlassungen der Herrnhuter Brüdergemeine. Gnadenberg, Gnadenfeld und Gnadenfrei. Beispiele einer religiös-geprägten Siedlungsform im Wandel der Zeit*. Quellen und Darstellungen zur schlesischen Geschichte 31, Inzingen.

sde.dk - Bygningsrestaurering og -renovering, Syddansk Erhvervsskole.
Available:
<http://www.sde.dk/sde/site.aspx?p=117>
[2013, 12-06-2013].

sdu.dk – Kolding får nyt SDU, Syddansk Universitet. Available: http://www.sdu.dk/Om_SDU/Byggerier/Nytkoldingbyggeri
[2013, 12-06-2013].

Seng, Eva-Maria 2001, “Christianapolis, Der utopische Architektentwurf des Johann Valentin Adreae“, in *Das Echo Halles*, Kulturelle Wirkungen des Pietismus, R. Laechele, publ. Tübingen.

Sidling, Grethe, 1995, *Kommuneatlas Fredericia*, Miljø- og Energiministeriet, Skov og Naturstyrelsen og Fredericia Kommune.

Spangenberg, A. G. 1959, *An exposition of Christian Doctrine, as taught in the Protestant Church of the United Brethren*, English Edition of Idea Fidei Fratrum, Winston-Salem.

Speckle, Daniel 1598, *Architecvra Von Vestungen*. Strassburg.

Stadt Herrnhut [Udg.] 2001, *Herrnhut zur Zinzendorfzeit, Ortsentstehung – Ortsentwicklung – Ortsherrschaft*. Herrnhut.

Søstrenes bolig, A.P. Møller Fonden. Available:
<http://www.apmollerfonde.dk/projekter/soestrehuset-christiansfeld.aspx>
[2013, 11-06-2013].

Thiis-Evensen, Thomas 1995. *Europas arkitekturhistorie. Fra ide til form*, Gyldendal Norsk Forlag, Oslo

Thorp, Daniel B. 1984, “The City that never was. Count von Zinzendorf’s Original Plan for Salem”, in: *The North Carolina Historical Review* 61, pp. 36–58.

Thyssen, Anders Pontoppidan, [ed.] 1984, *Herrnhuter-Samfundet i Christiansfeld, I og II*, Historisk Samfund for Sønderjylland.
Töchterpensionat in Christiansfeld, publikation uden år.

Töchterpensionat in Christiansfeld, publikation uden år.

Unitätsarchiv in Herrnhut [udg.] 2000: *Graf ohne Grenzen. Leben und Werk von Nikolaus Ludwig Graf von Zinzendorf*. Herrnhut.

Vercelloni, Virgilio 1994, *Europäische Stadtutopien. Ein historischer Atlas*. München.

Vollmar, Bernd 1983, *Die deutsche Palladio-Ausgabe des Georg Andreas Böckler. Nürnberg 1698. Ein Beitrag zur Architekturtheorie des 17. Jahrhunderts*, Mittelfrankische Studien 3, Ansbach.

Wauer, Gerhard Adolf 1900, *Die Anfänge der Brüderkirche in England. Ein Kapitel vom Geistigen Austausch Deutschlands und Englands*. Leipzig.

Weber, Max 1972, *Den protestantiske etik og kapitalismens ånd*, Danish translation of „Die protestantische Ethik und der Geist des Kapitalismus.“ København.

“World Heritage 32 COM.” WHT-08/32.COM/10B. Paris, 22 May 2008.

Øster, Andreas 1965, *Barn i Herrnhuternes Christiansfeld*, Historisk Samfund for Sønderjylland.

Concession für die Brüder - Uniten, zur Errichtung eines
Gemeinen im Herzogthum Schleswig, Auch zu verleben,
mit vorkommenden, sowohl überhaupt, als, in Ein-
sicht dieses Etablissements, vorzuleben zugehört,
am Freitag den 10ten Dec. 1771. -

Wir Christian von Siebden pp. Einem Herrn
Nachdem wir uns zur ungenügenden Ausübung der
Confession bekennender Evangelischer Brüder durch Herrn De.
mutatum, Johannes Praetorius, Unser allergnädigster Vor-
setzer. Daß selbiger von einem gethanen Auftrag, sich
in unsern Landen, um einen Brüder - Gemein - Ort zu
selbst einzurichten, nicht zu lassen, mit allem Eifer
und Eifer, auch zu dem Ende das in unserm
Herzogthum Schleswig, Auch zu verleben, selbiger Vor-
setzer Tischlerhof zu einem solchen Brüder - Etablissements
in Gemein Ort Länslig zu geben, mit allem
unsern Eifer. Daß wir allergnädigst geruhen
lassen, sowohl die dazu, als auch zu dem von befohlenen
Brüder außerhalb Europa zu sein, mit unserm Zur-
setzt, in unsern Landen und Colonien vorzuleben Mission
möglichst zu sein, und unsere Brüder zu unterstützen
Wir setzen unsern Eifer in demselben, auch gr.
an; Als haben wir einem Eifer nicht allein ge-
eilter, bewilligt und zugehört. Daß die auf dem
vorkommend Tischlerhof zu errichtende Brüder - Gemein
se, als die von dem Brüder in unsern Landen
Colonien außerhalb Europa vorzuleben Mission

Contact Information
of responsible authorities

8.a

Preparer

Karen Stoklund
Title: MA, Architect, town planner, Kolding Municipality

Nytorv 11
DK-6000 Kolding
Denmark

Tel:+45 79791614
Fax:+45 79791370
E-mail:kasg@kolding.dk

8.b

Official Local Institution/Agency

Management of the property:

Kolding Municipality
Department of City and Development

Nytorv 11
DK-6000 Kolding
Denmark

Tel: +45 79797979
E-mail: byogudvikling@kolding.dk

Presentation of the property:

Christiansfeldcentret

Kongensgade 9A
DK-6070 Christiansfeld
Denmark

Tel: +45 73561313
E-mail:centret@christiansfeld.dk

Other Local Institutions

8.c

Christiansfeldcentret

Kongensgade 9 A
DK-6070 Christiansfeld
Denmark

Tel: +45 73561313

E-mail: centret@christiansfeld.dk

Official Web adress

8.d

<http://www.christiansfeldcentret.kolding.dk>

Contact name: Annemette Løkke Borg Berg

E-mail: alob@kolding.dk



9 ■

Signature on behalf
of the State Party

9.

Signature on behalf of the State Party

Date

Marianne Jelved
Minister of Culture
Denmark

Christiansfeld is an exceptional example of a Protestant ideal town. The town presents an intact and well-preserved structure and collection of buildings. The proportions, materials, and craftsmanship contribute to the town's special atmosphere of peace and harmony.

Christiansfeld was constructed as a colony for the Moravian Church's members and as a base for their missionary work. In 1771, King Christian VII of Denmark granted the Moravians exceptional permission and support to build Christiansfeld, with the aim of allowing them to contribute their skills and knowledge to the development of the region's nascent industries. Although Christiansfeld has grown since that time, the original colony remains well preserved and intact and is still inhabited by a Moravian Church congregation.



Kolding
Kommune

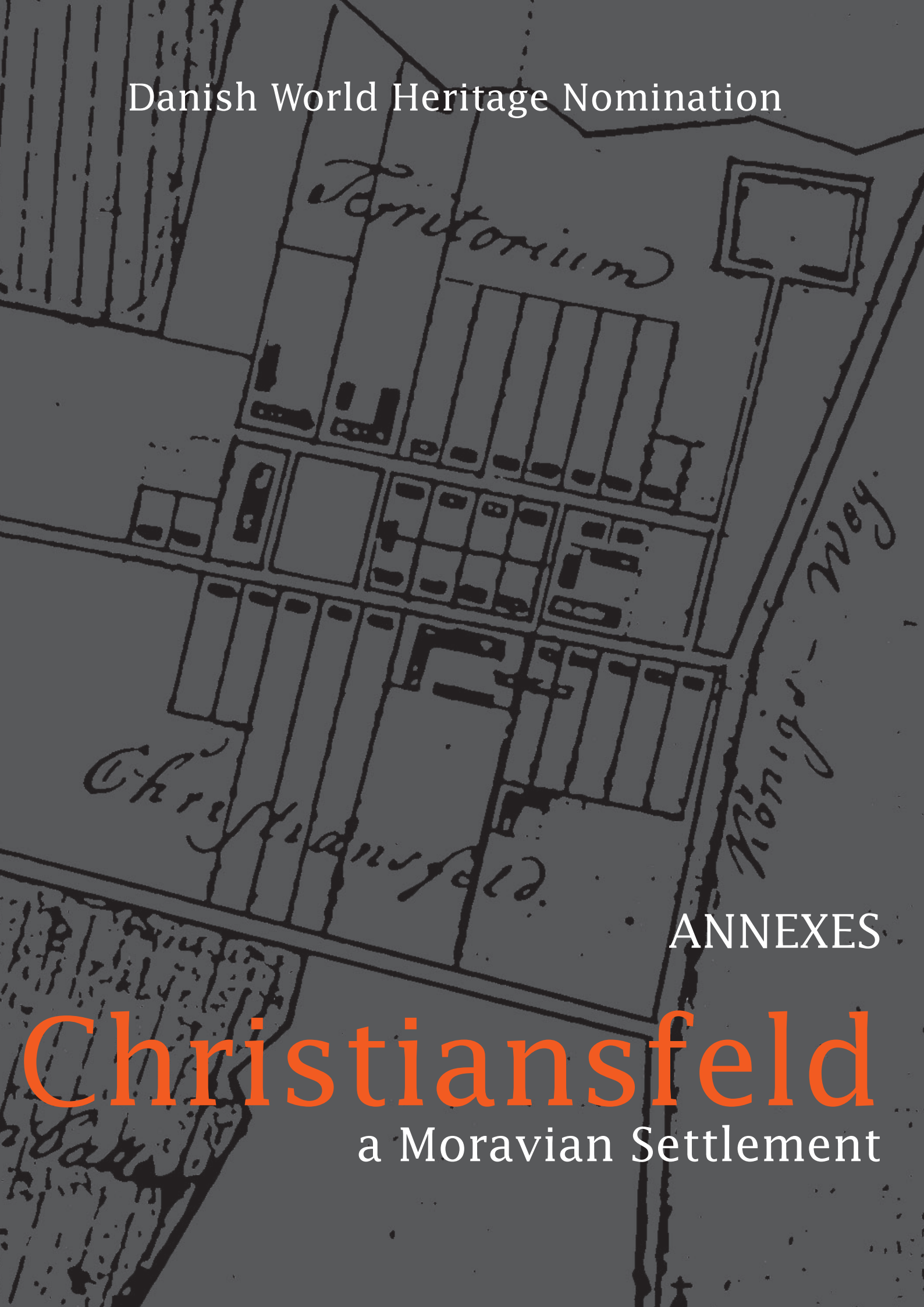


The Moravian Church
Christiansfeld



CHRISTIANSFELD CENTRET
viden · information · kulturarv

Danish World Heritage Nomination



ANNEXES

Christiansfeld

a Moravian Settlement

Danish World Heritage Nomination 2015

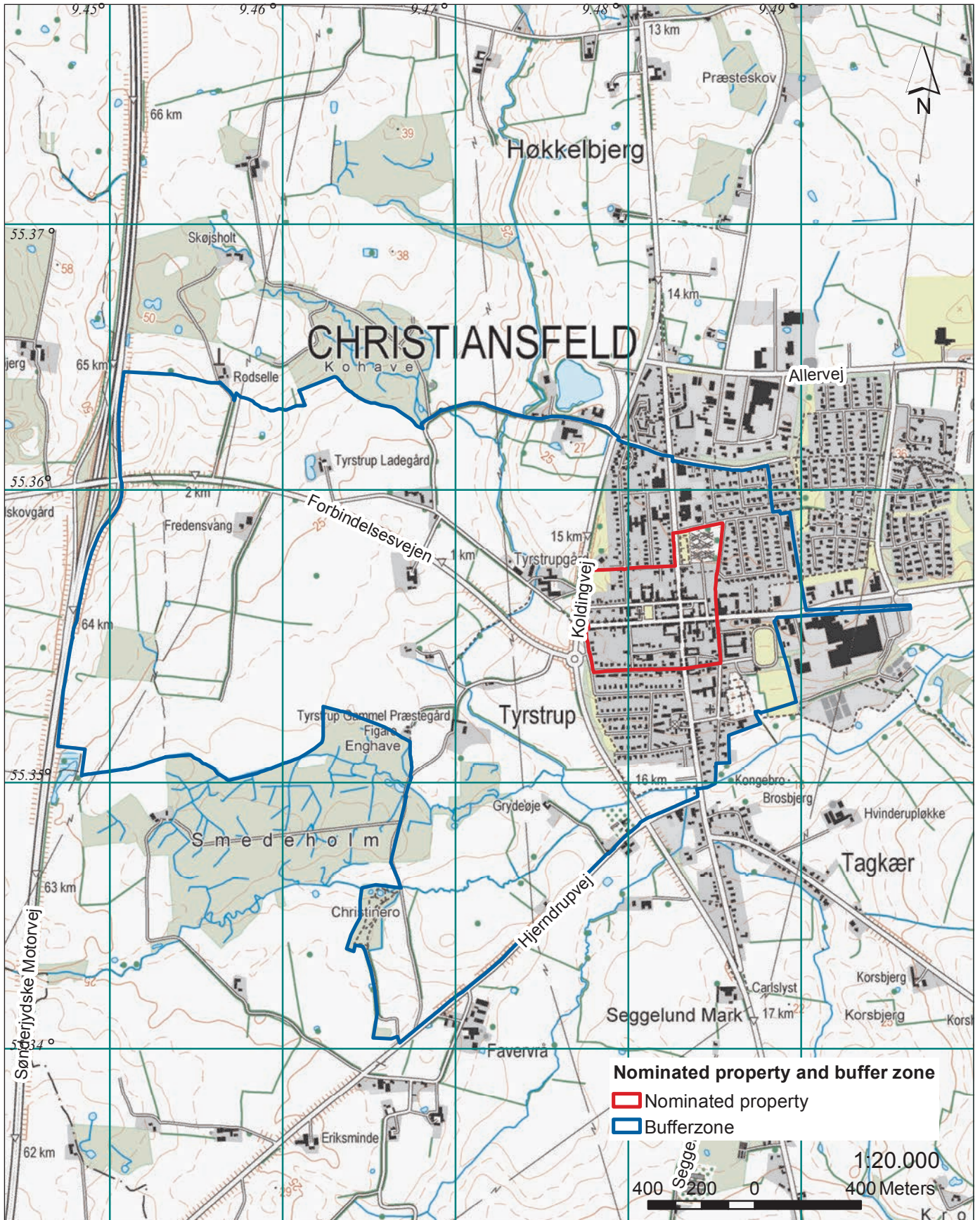
ANNEXES

Christiansfeld

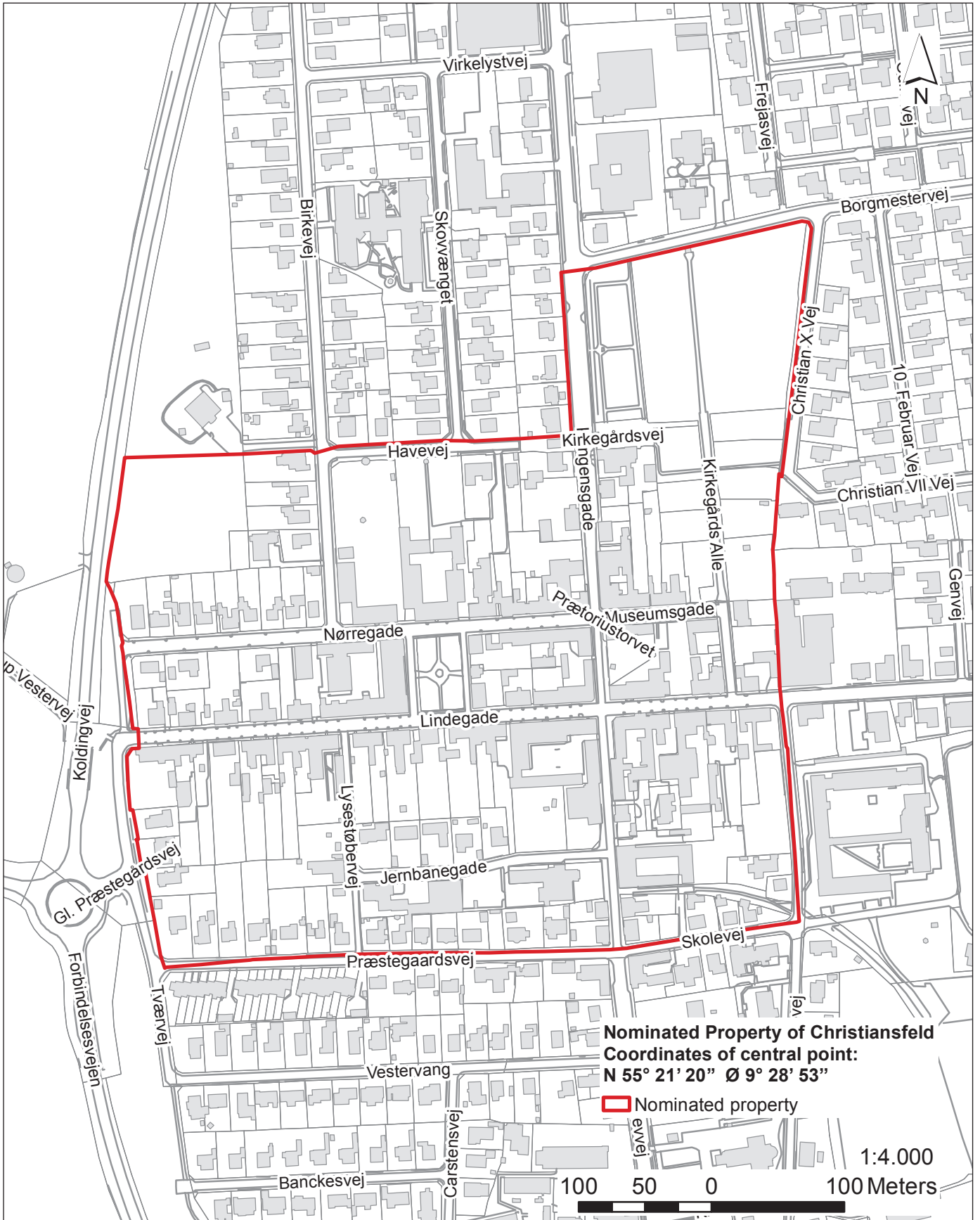
a Moravian Settlement

Contents

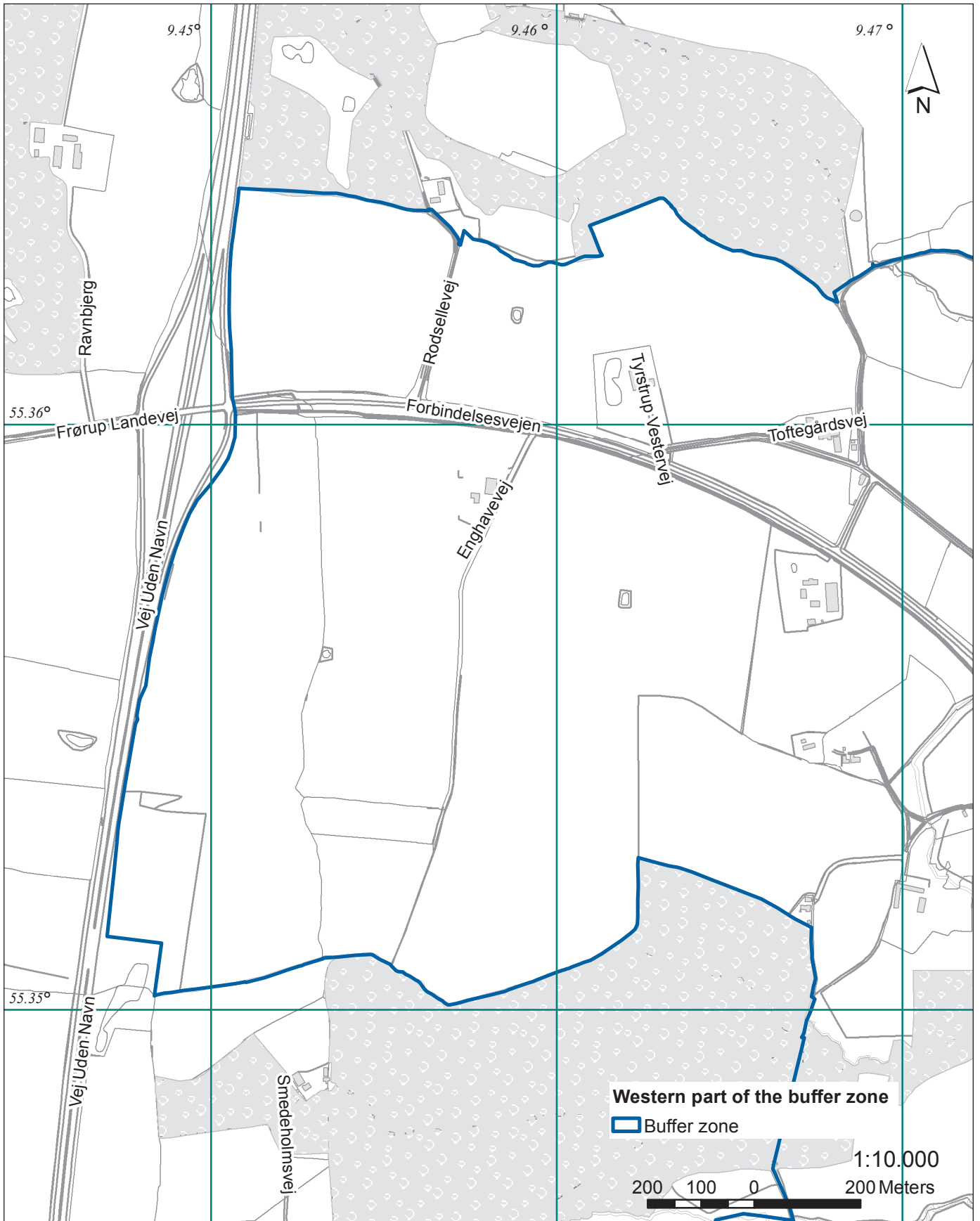
Annex I	
Maps	5
Annex II	
Drawings	21
The Hall	22
Choir Houses	30
Schoolbuilding	38
Housing	42
Garden Houses and Pavilions	52
Development of Building Complexes	55
Annex III	
Photographs	57
Streetviews	58
Buildings	71
Interior and details	86
God's Acre	98
Surrounding landscape	102
Annex IV	
Screening of cities on the world heritage list and tentative lists	105
Annex V	
Building Preservation and conservation of Buildings and urban environments Act	121
Annex VI	
The Planning Act in Denmark	131
Annex VII	
The Protection of Nature Act	169
Annex VIII	
Museum Act	173
Annex IX	
Conservation Descriptions	177
The Widow House (Enkehuset)	178
God's Acre (Gudsageren)	183
The Sisters' House (Søstrehuset)	187
Pavilion on Kirkegårds Allé	193
Nørregade 1	196
Nørregade 3	199
Nørregade 5-7	203
First House	207
Lindegade 19	211
The Pharmacy (Apoteket)	215
Kongensgade 11	218
Spielwerg	221
The Hotel, the Guest House (formerly)	225
Brothers' House	229
Lindegade 28	234
The Vicarage (Præsteboligen)	238
The Moravian Church	243
Lindegade 24	247
Lindegade 22	251
Arndt's House	255
Annex X	
Extract from the Municipal Plan 2010-2021	259
Annex XI	
Extracts from Local Plan 1311-41 Christiansfeld town centre - local conservation plan	273



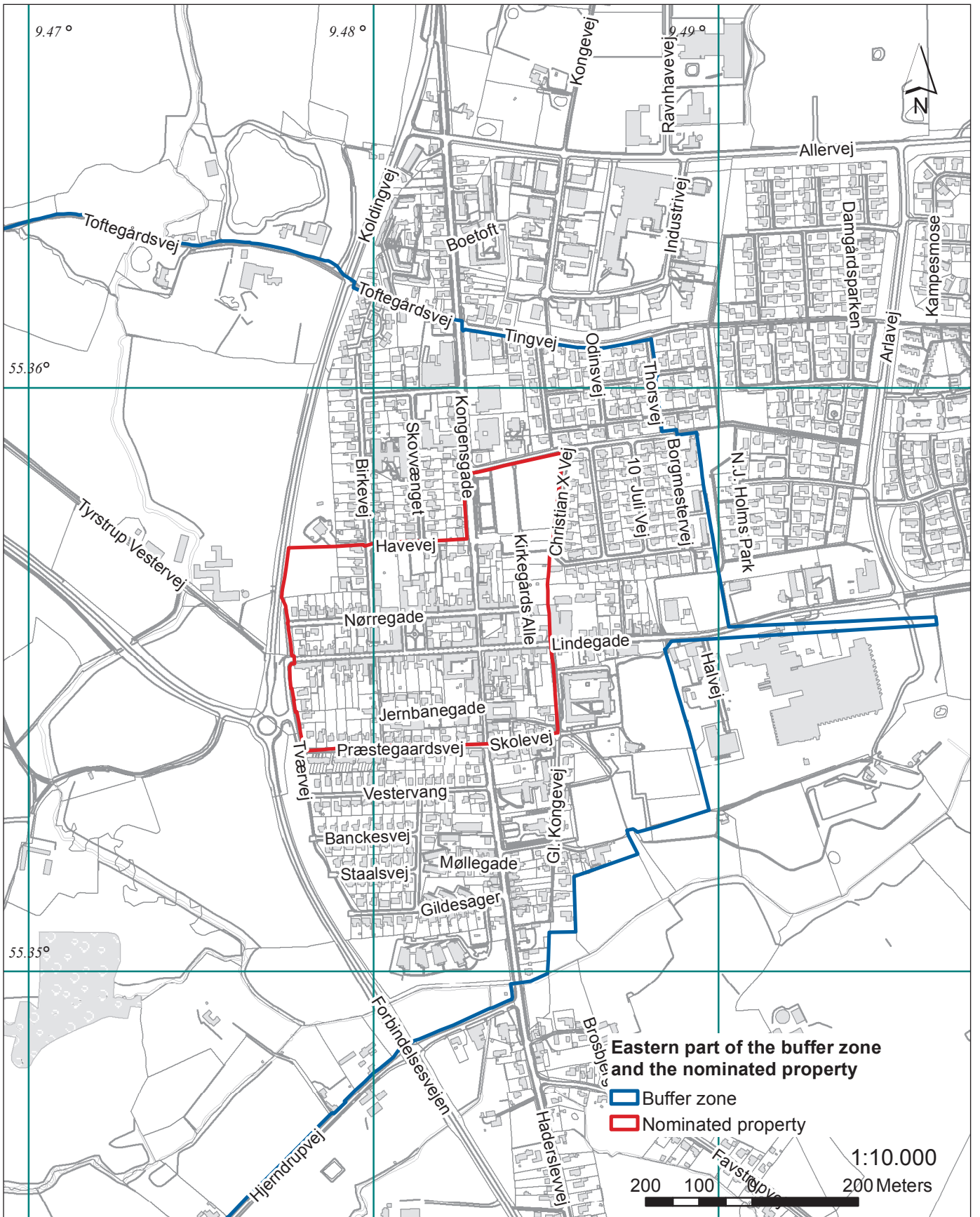
Topographic map of the nominated property and its buffer zone.



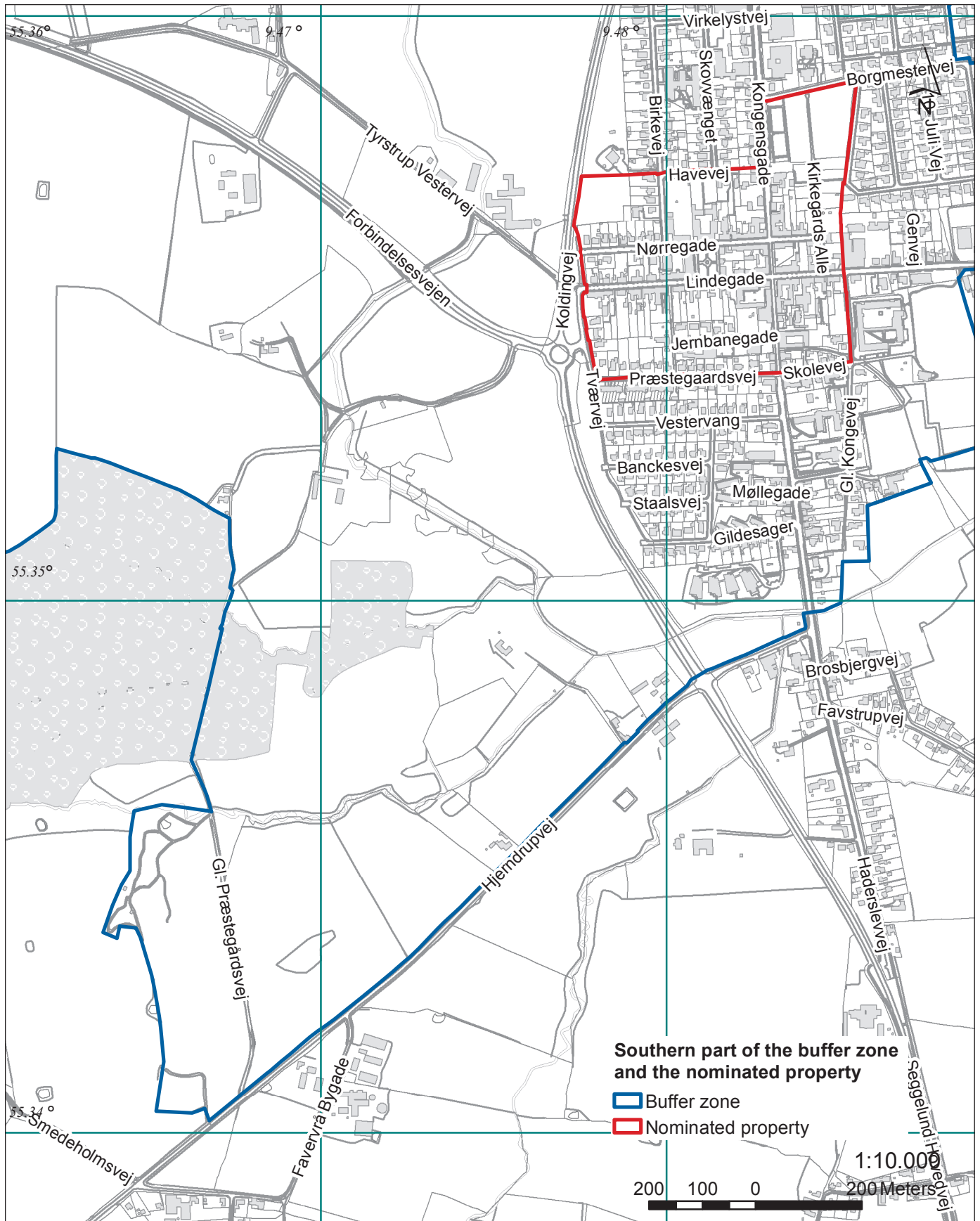
Map of the nominated property.



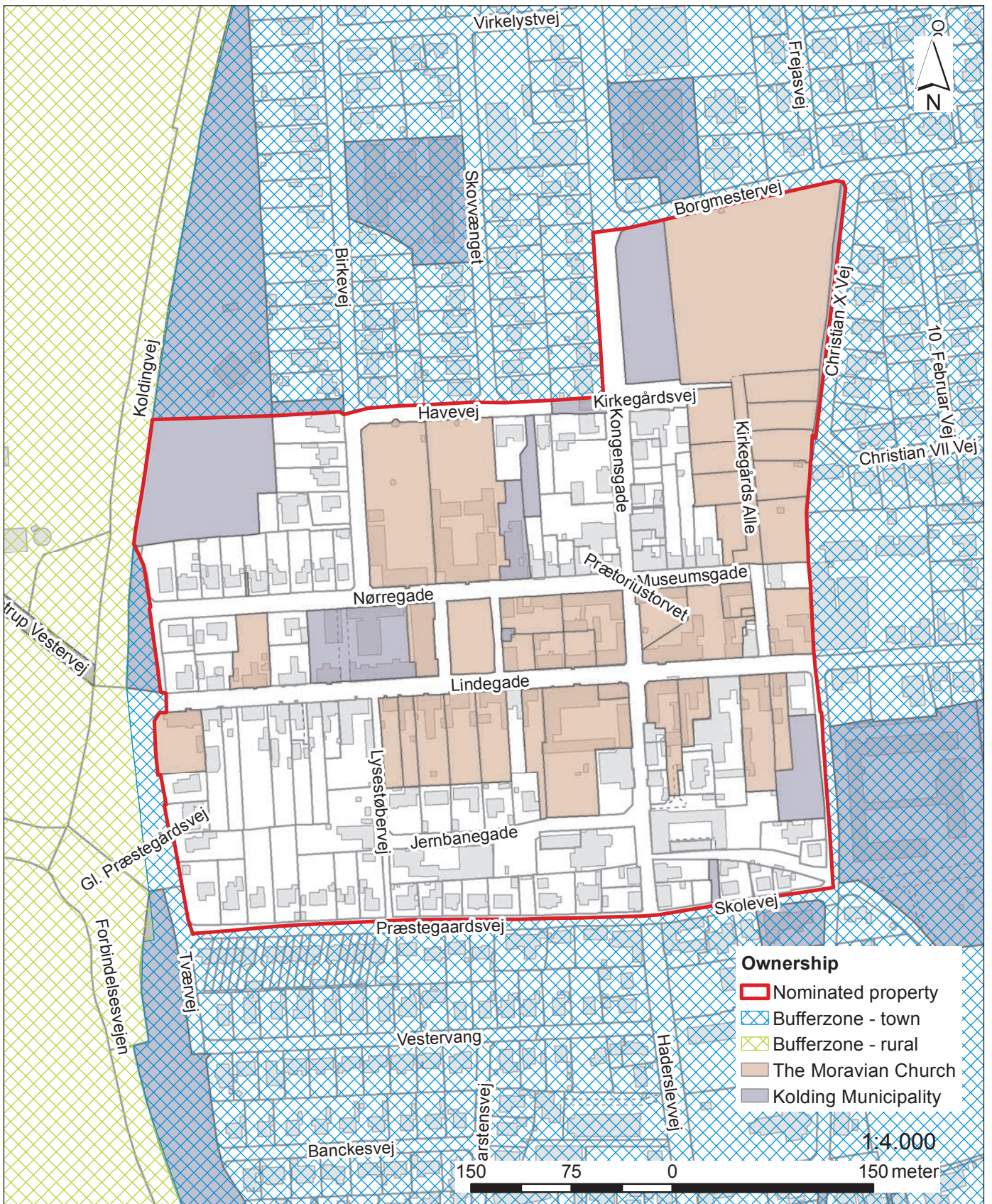
Map showing the delimitation of the western part of the bufferzone.



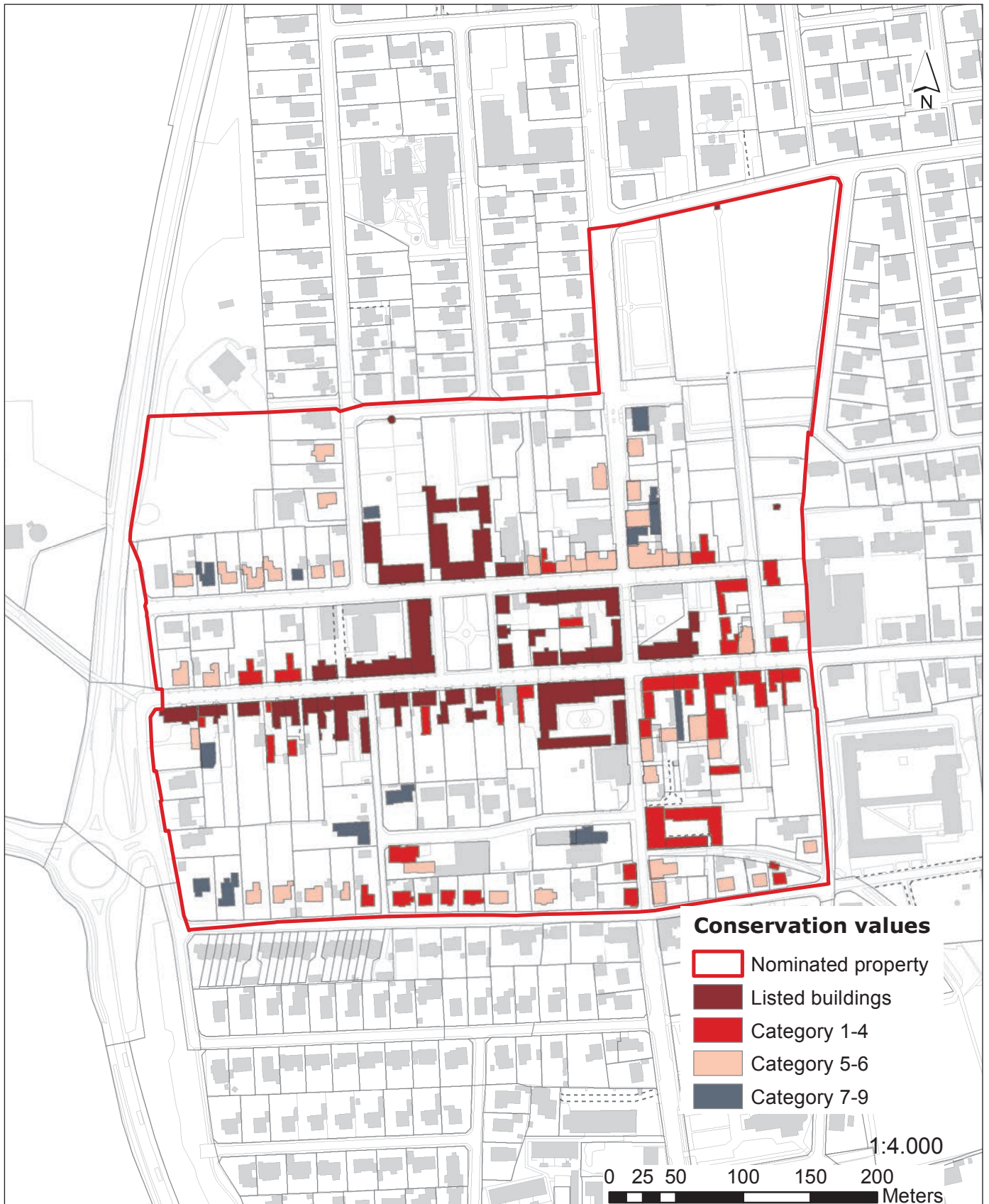
Map showing the delimitation of the eastern part of the bufferzone and the nominated property.



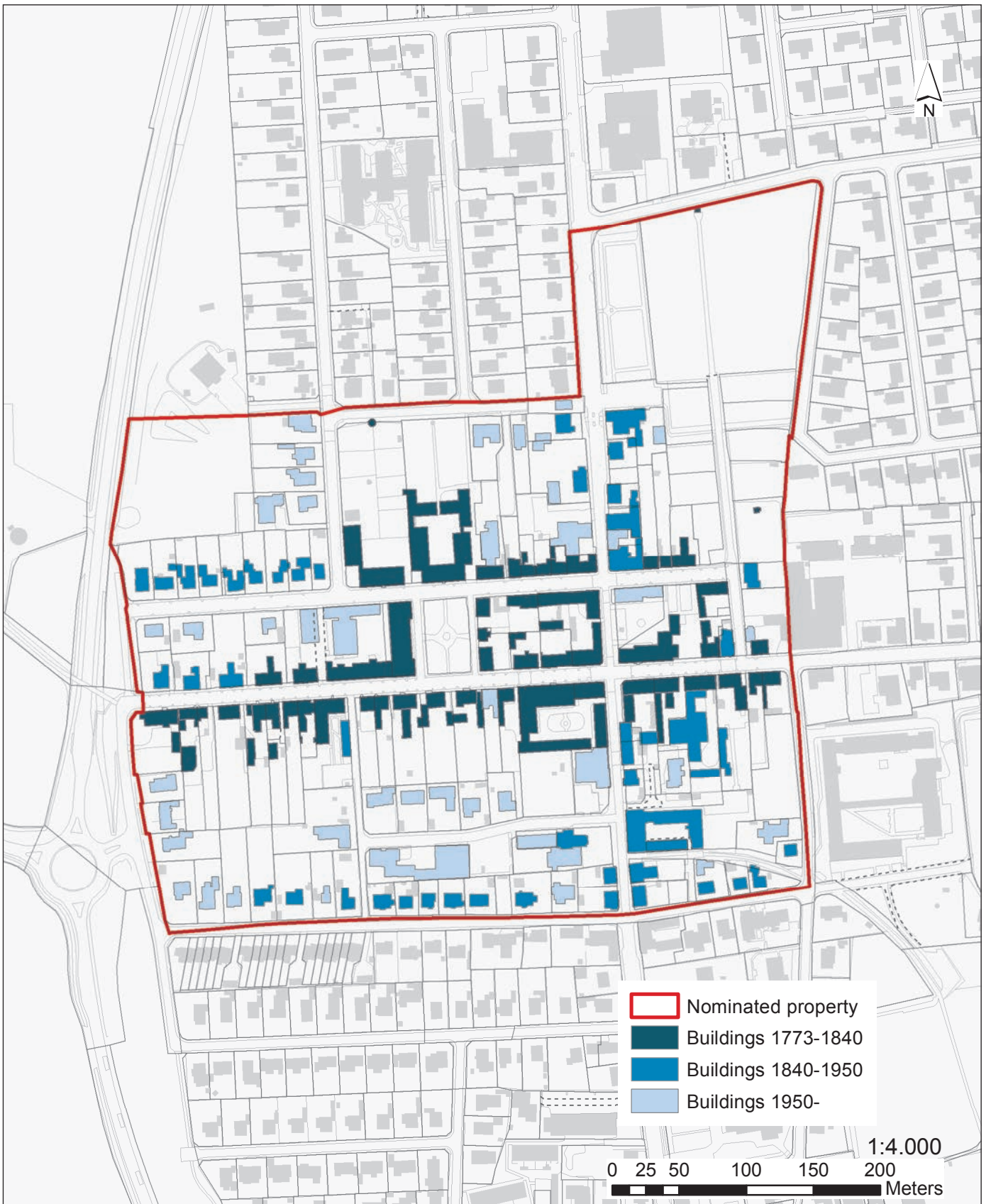
Map showing the delimitation of the southern part of the buffer zone and the nominated property.



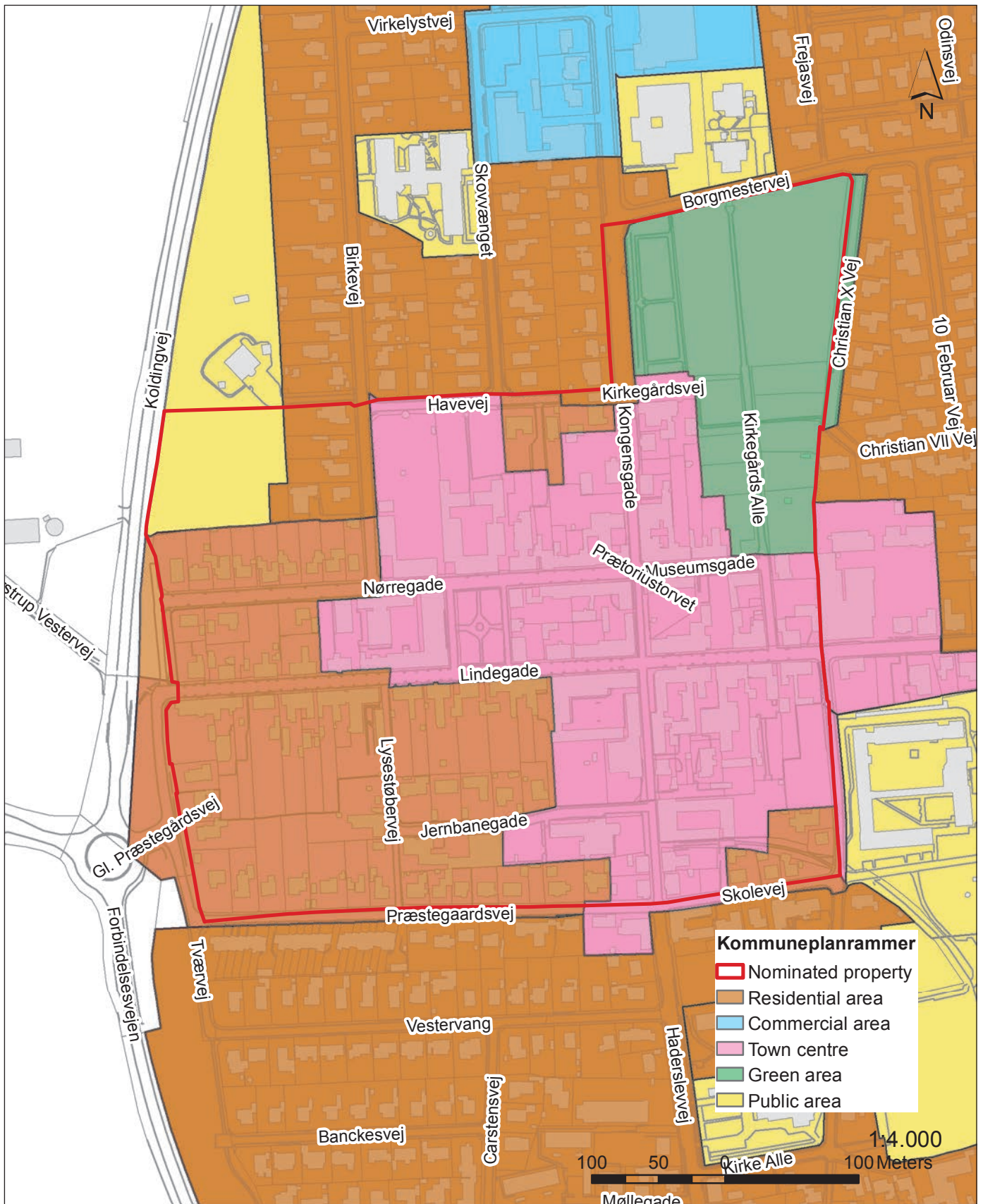
Map showing the properties owned by the Moravian Church and the Municipality of Kolding within the nominated area.



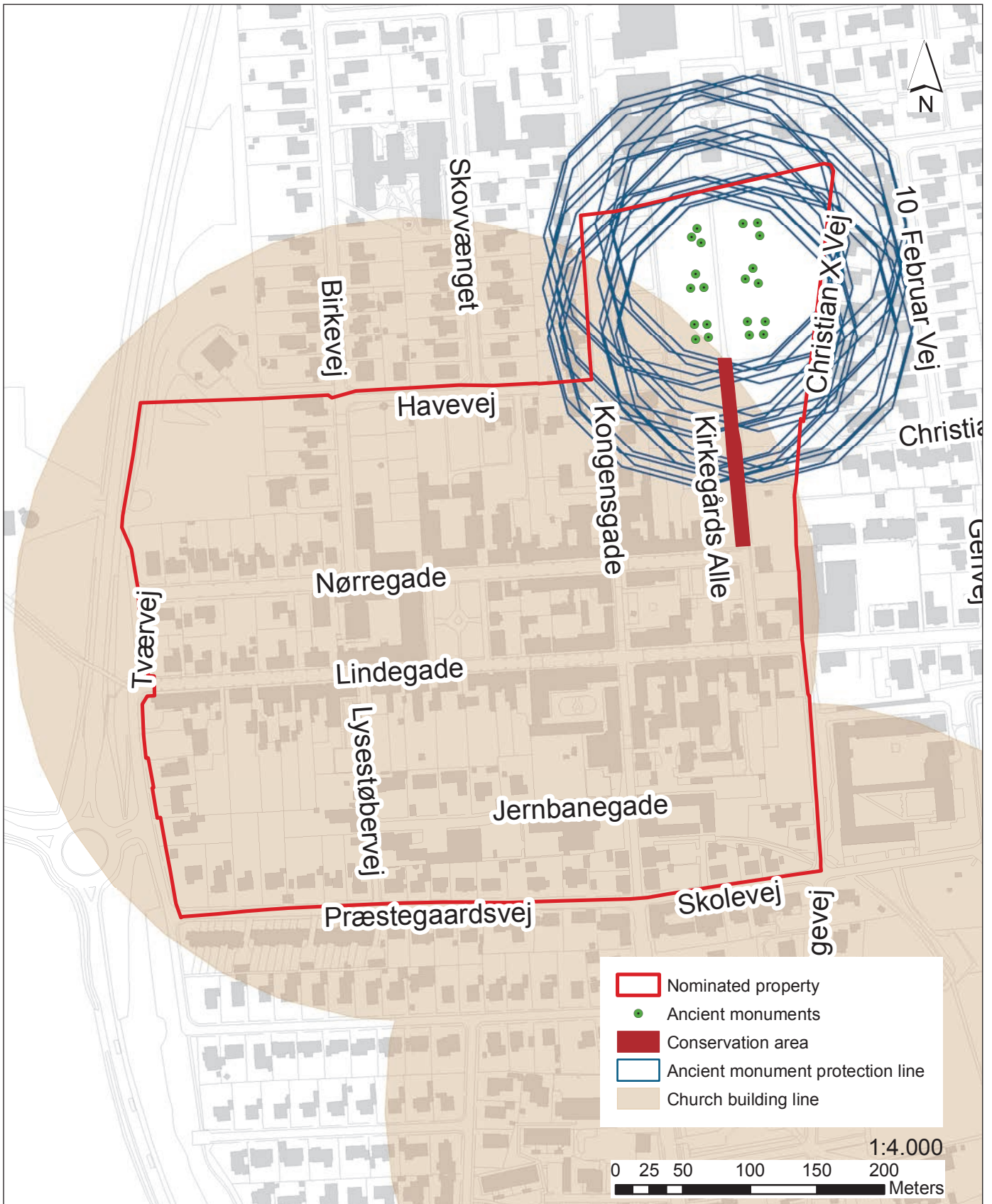
Map showing the buildings that are protected by the Preservation Act and conservation values for buildings constructed before 1960.



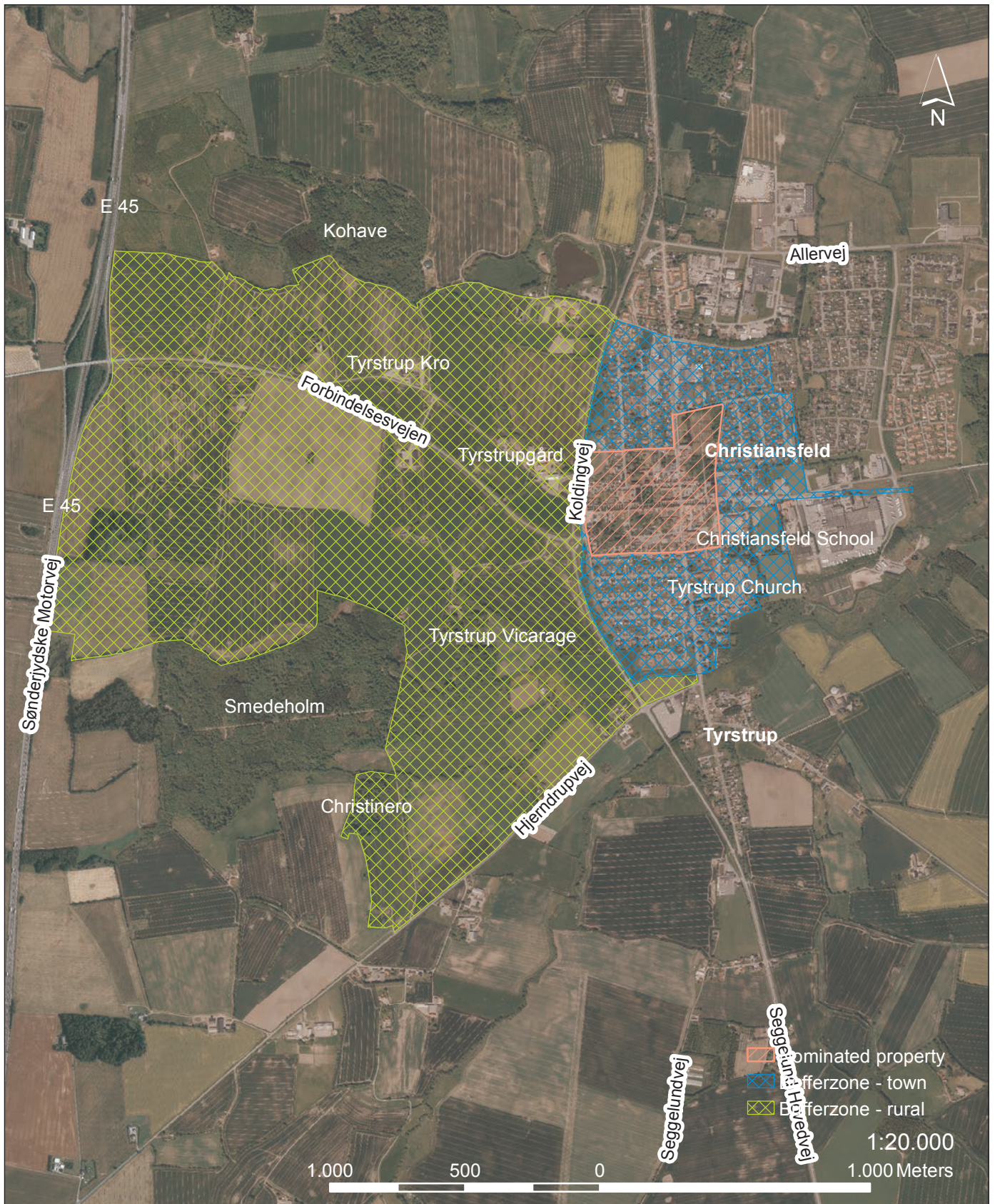
Map of Local plan 1311-41, showing the location of the buildings in three different time periods.



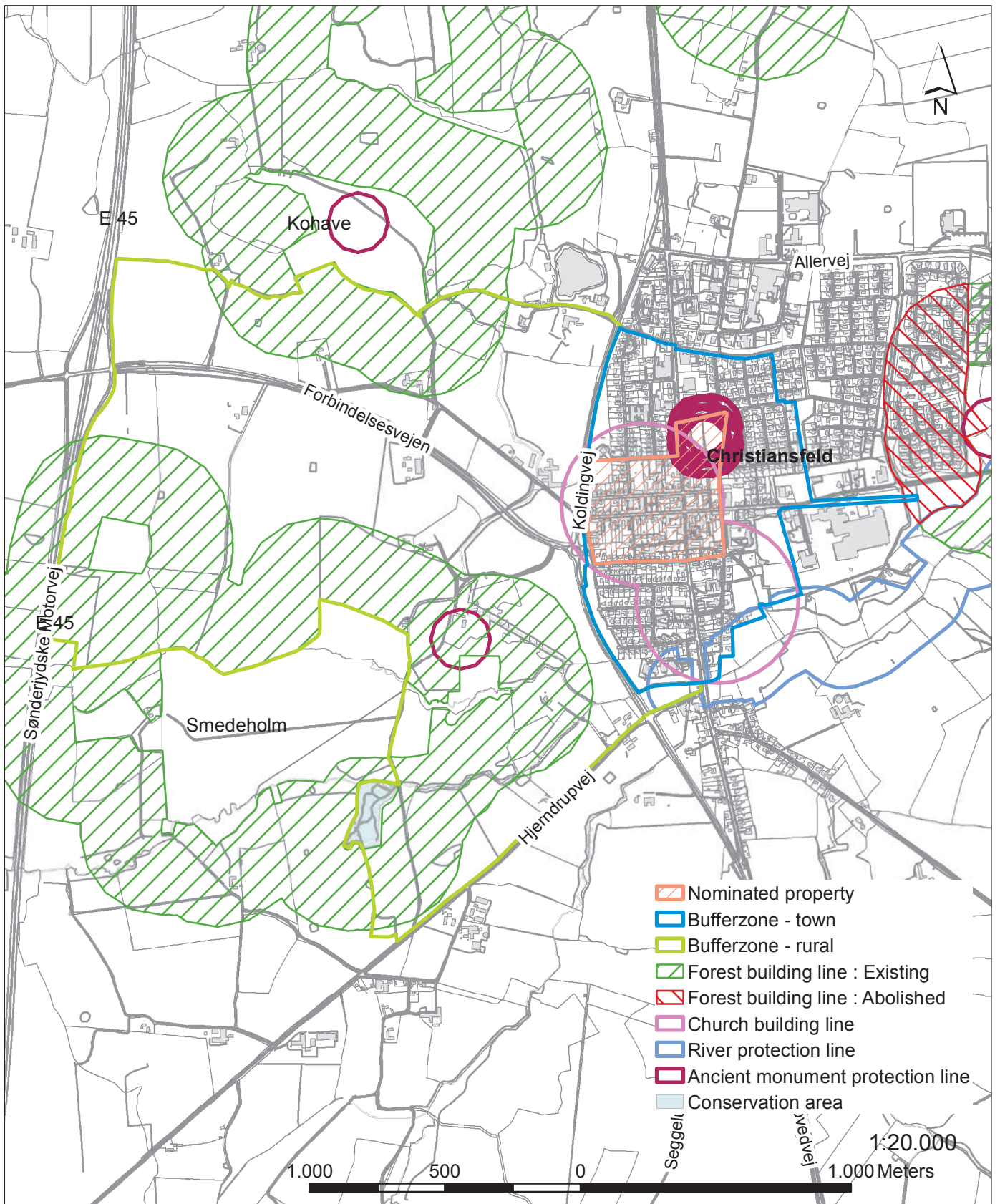
Map with the applicable municipal framework for the nominated area under the Municipal Plan 2010-2021 and addendum 29.



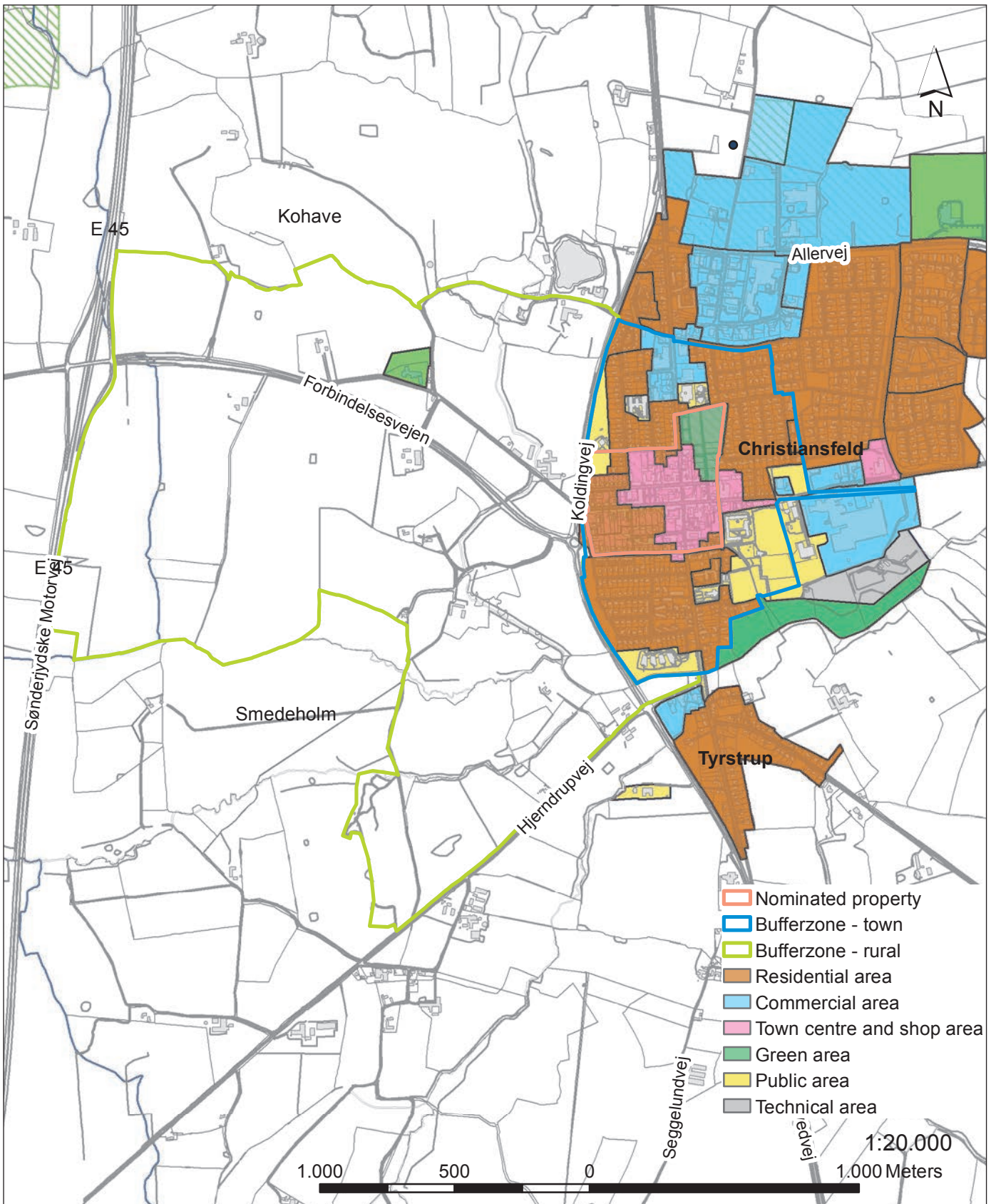
Map showing the nominated area's protection under the Nature Protection Act and Museum Act.



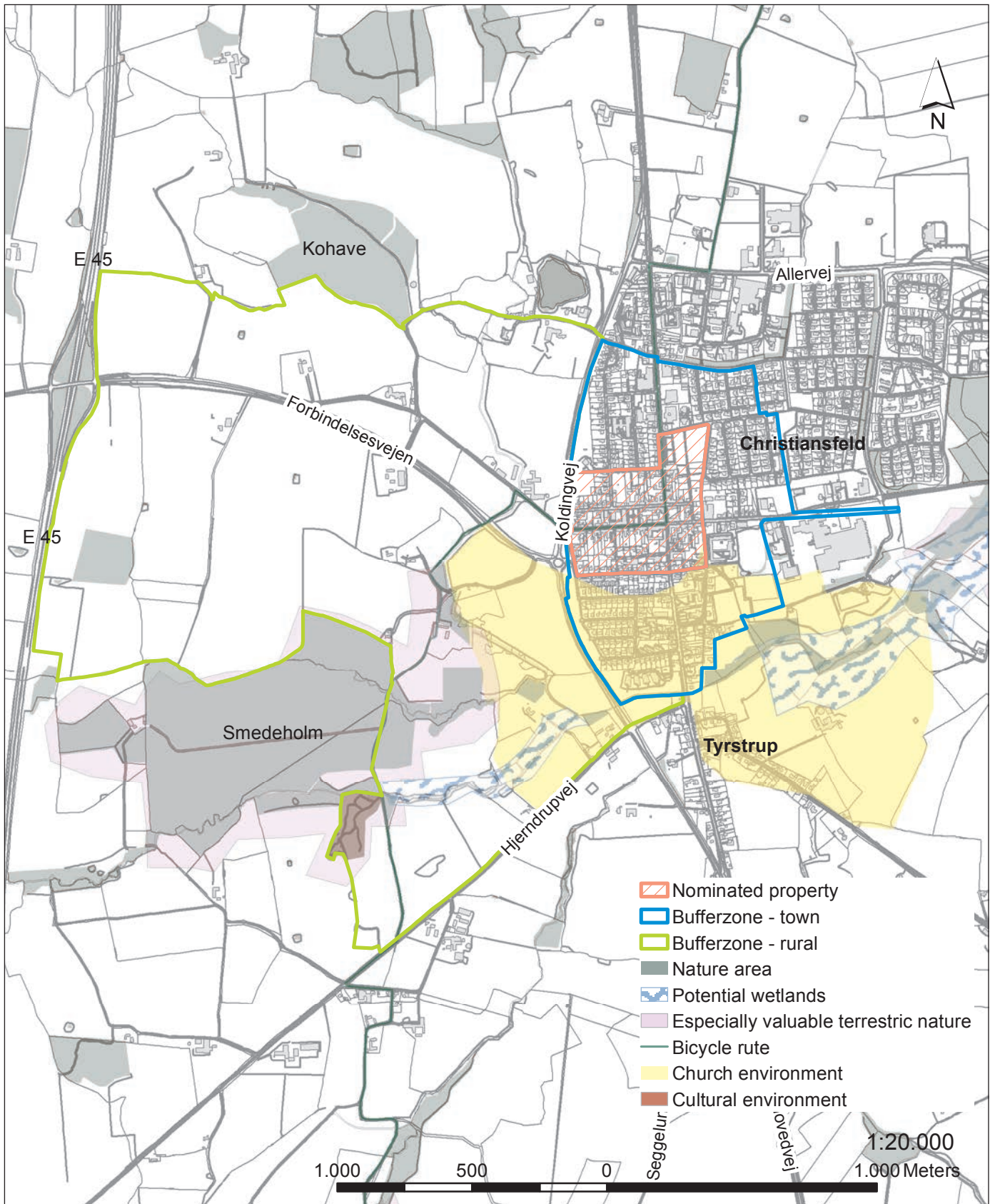
Map showing the extent of the buffer zone for the nominated area.



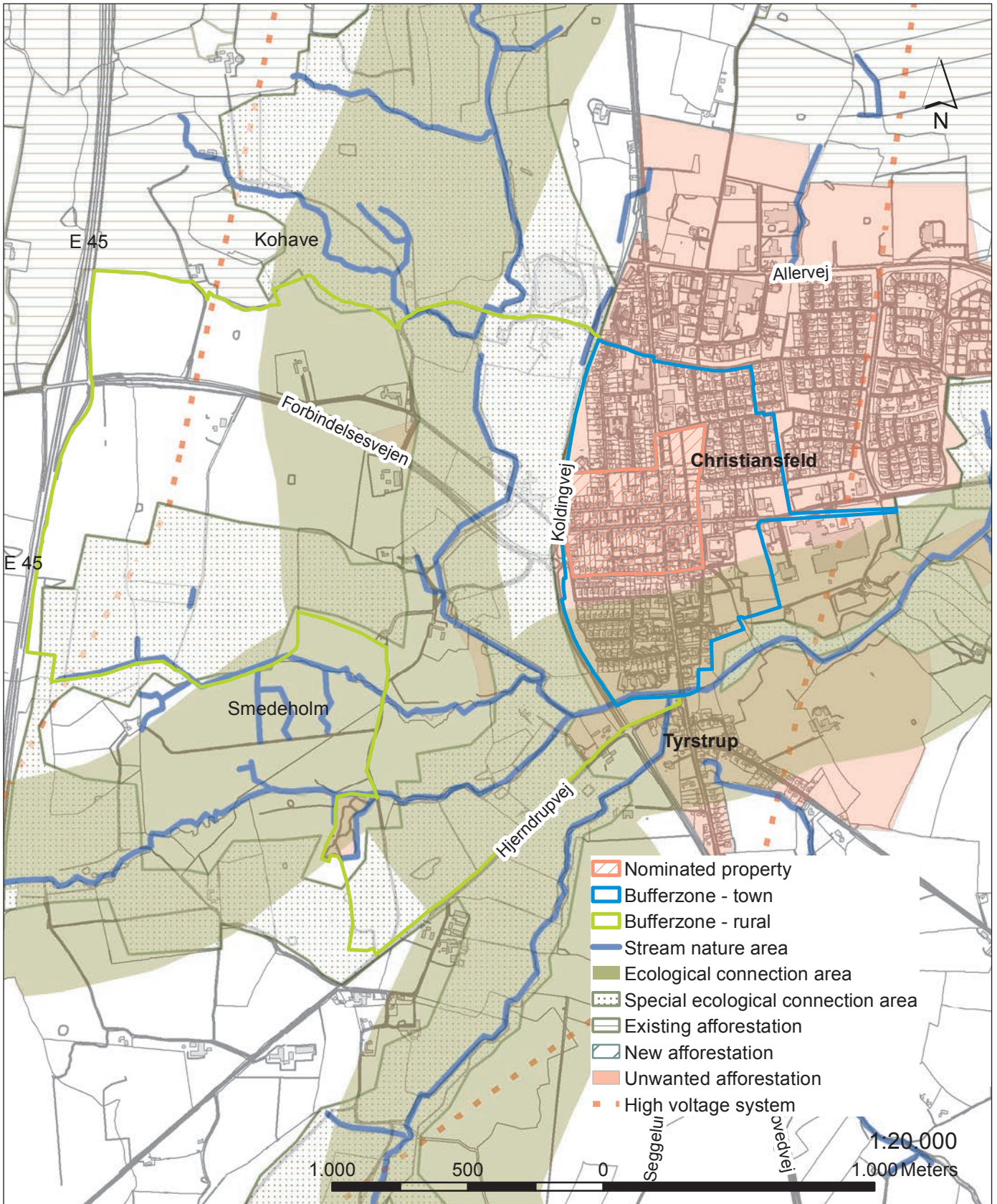
Map showing the placement of protection under the Nature Protection Act and Museum Act



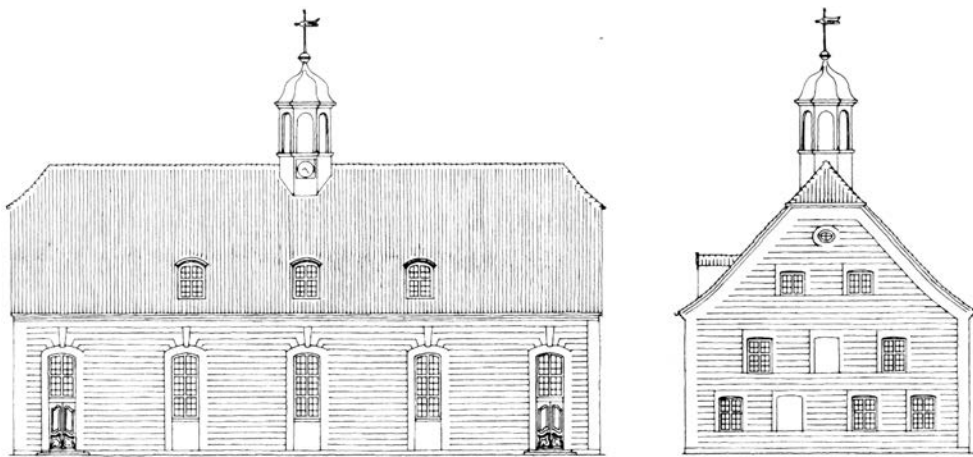
Map showing the municipal framework from the Municipal Plan 2010-2021.



Map showing selection of guidelines from the Municipal Plan 2010-2021.

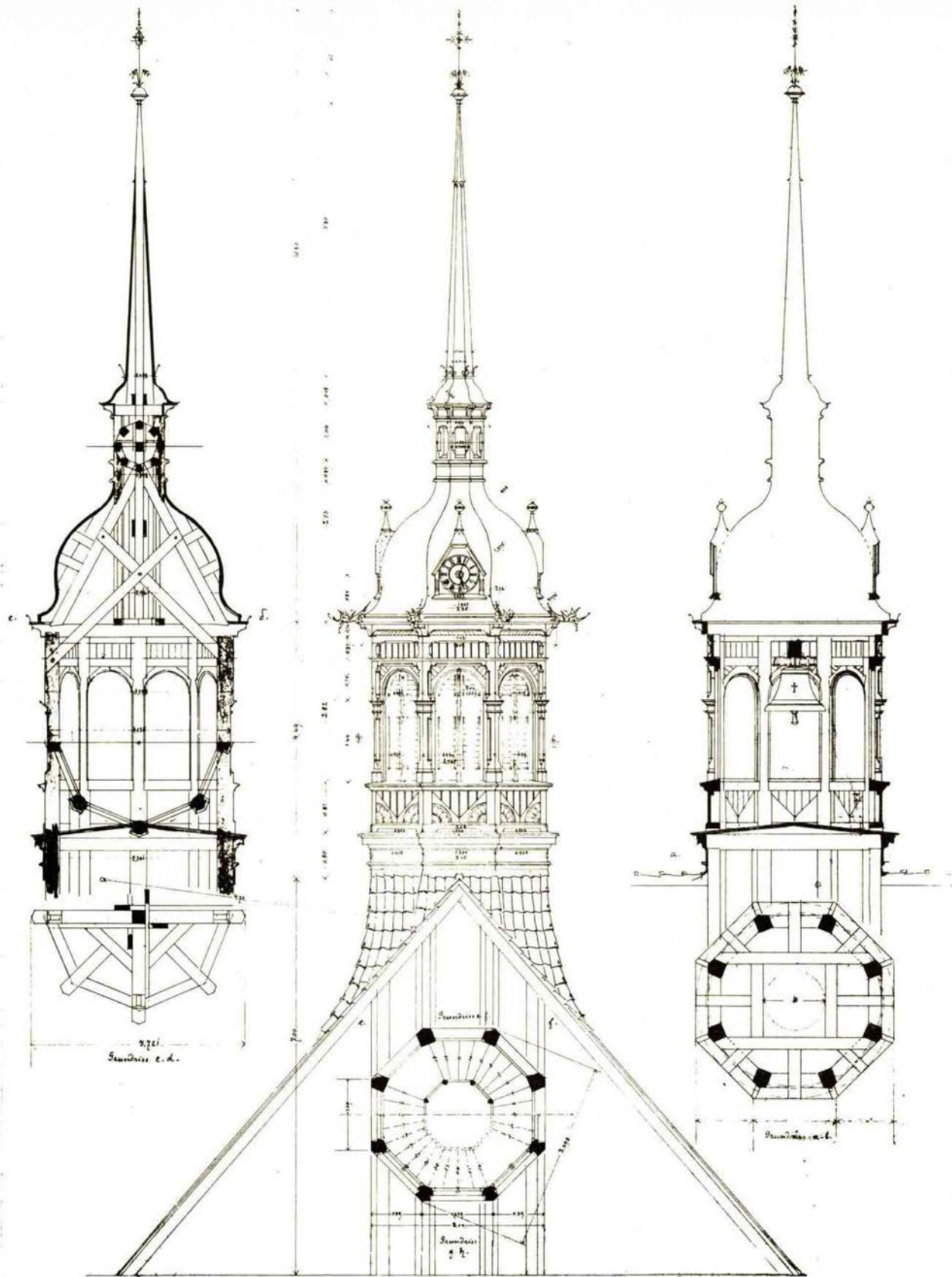


Map showing selection of guidelines from the Municipal Plan 2010-2021.

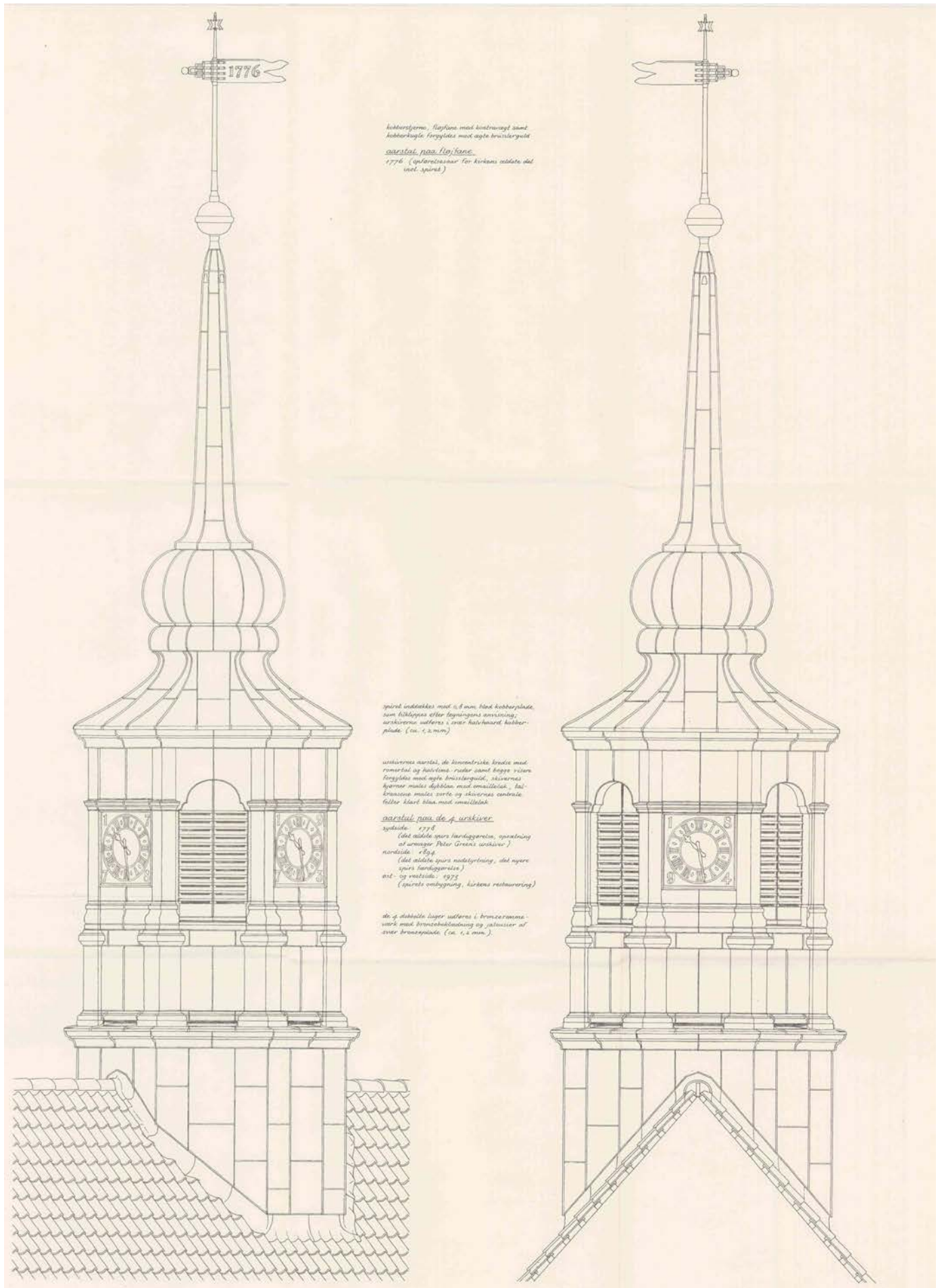


Reconstruction of the hall before addition of the wings in 1797. Jørgen Toft Jessen Architects.

The Hall



Measurement of the former ridge turret at the church hall. The ridge turret was taken down and replaced during the restoration in the 1970's.
Reduced. H. H. Engquist and K. Rønnow.



*kobberstjerne, fløjene med indtrængt samt kobberhjul. Forsydes med agte brænderguld
 aarstal, paa fløjene.
 1776. (opførtesaaar for kirkeens opstede del incl. spirat)*

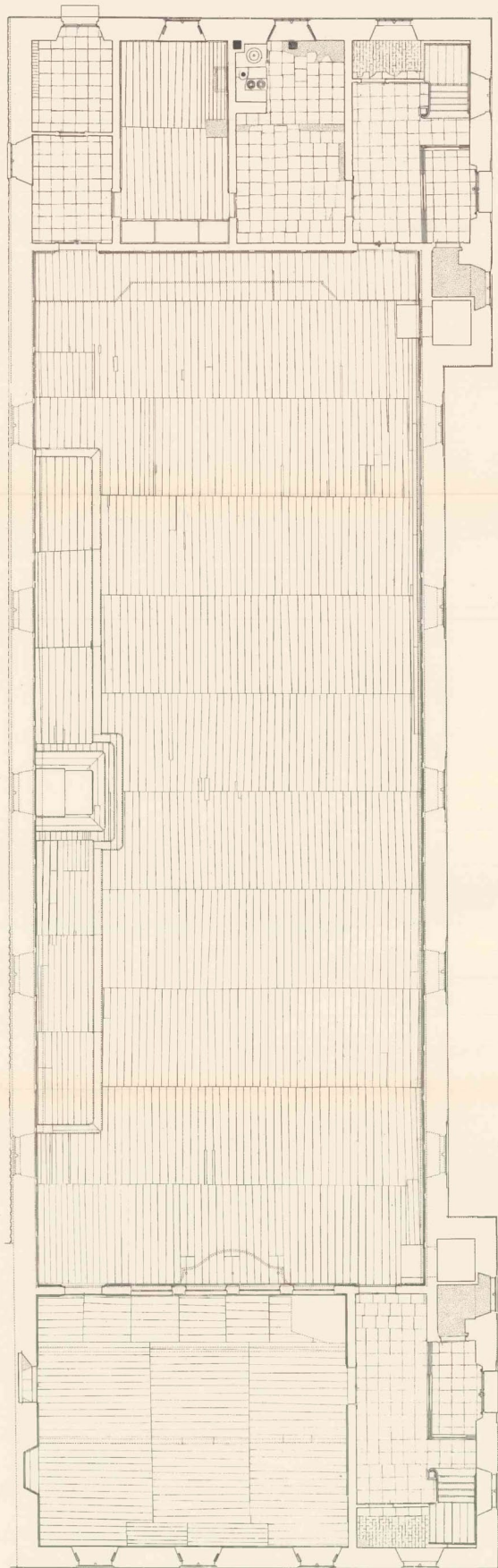
spirat indvækkes med 1,5 mm. færd kobberplade, som fælkappes eller tegningsens anvænting, arkiveres udføres i øver halvhaand kobberplade (ca. 1,2 mm)

arkiveres aarstal, de koncentriske brode med romantisk og halvtone. rustet samt begge sider forsydes med agte brænderguld, arkiveres hørner males dyblan med emaillelak, halbronsen males sorte og arkiveres centrale feltet klar blå med emaillelak

*aarstal paa de 4 arkiver
 sydside 1778
 (det østlige spær lændeggerste, optræning af arkiver Peter Grøns arkiver)
 nordside 1894
 (det østlige spær nedslytning, det nyere spær lændeggerste)
 øst- og vestside 1973
 (spirats ombygning, kirkeens restaurering)*

de 4 støbte layer udføres i broncefarvet værk med broncehålbånd og jalousier af øver bronceplade (ca. 1,2 mm)

Project drawings for the new ridge turret, which was constructed during the restoration in the 1970's. Reduced. J. C. Warming.

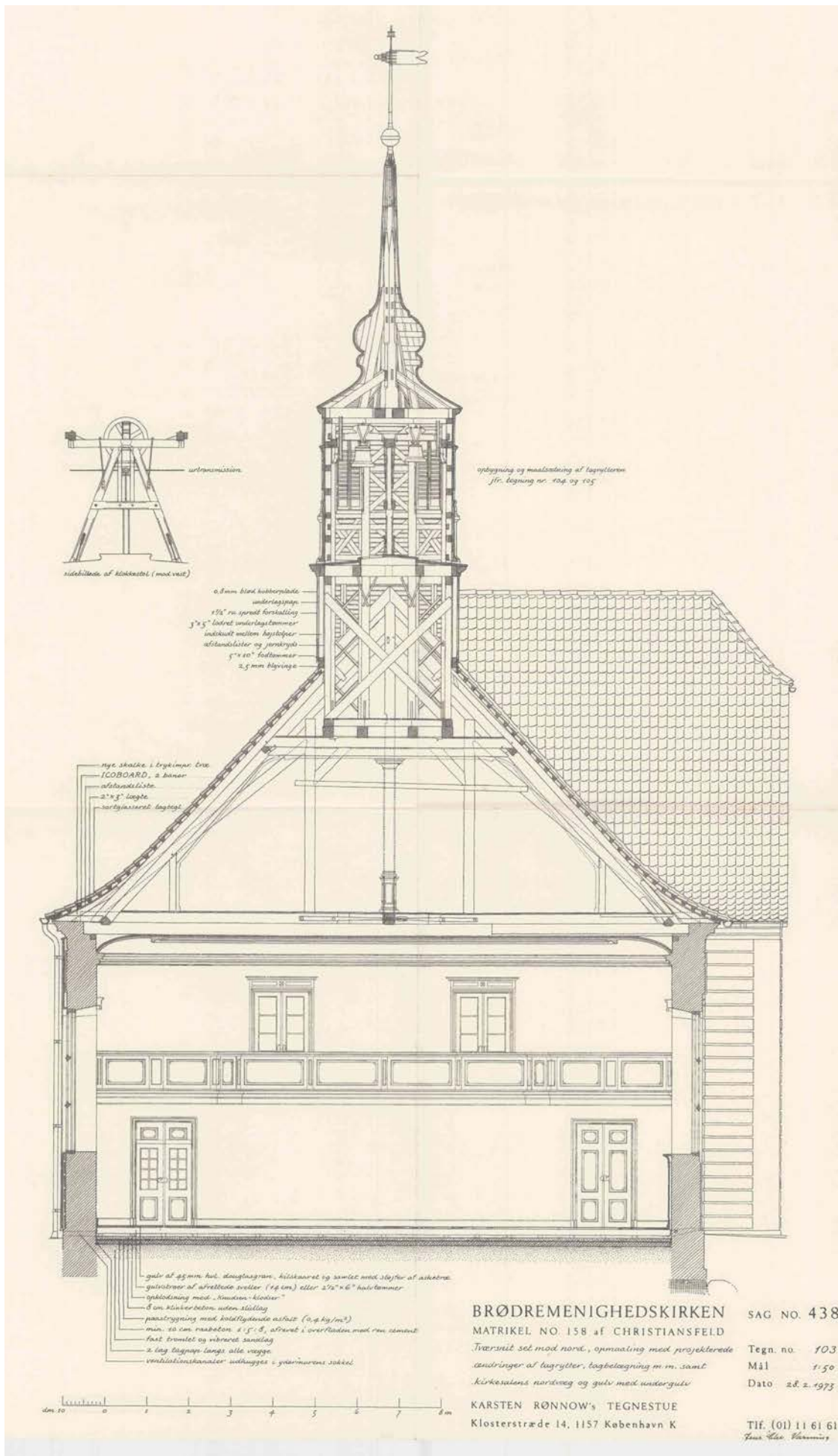


SAG NO. 438.
Tegn. no. 001.
Mål 1:100.
Dato 5. fr. 1969.
arkitekt m. a. a.
(0162) PA 4575.

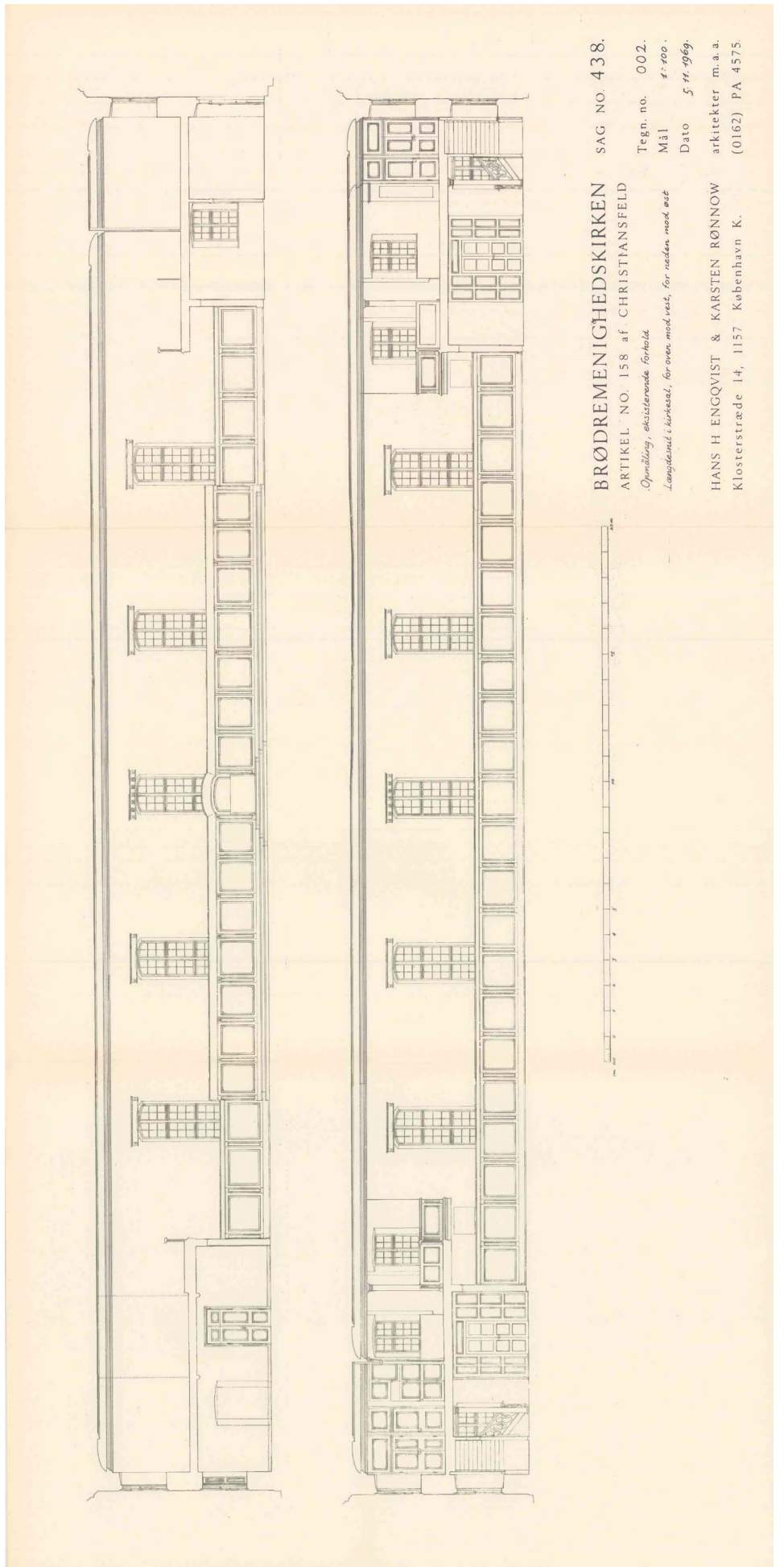
BRØDREMENIGHEDSKIRKEN
ARTIKEL NO. 158 af CHRISTIANSFELD
Opvinding, afskættende forhold
Parokerialen

HANS H. ENGQVIST & KARSTEN RØNNOW
Klosterstræde 14, 1157 København K.

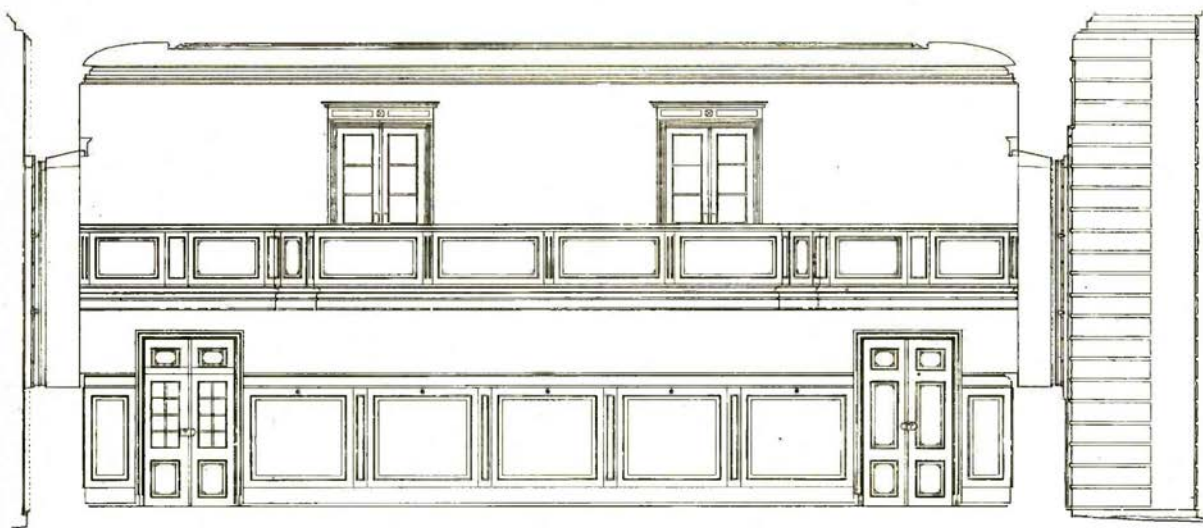
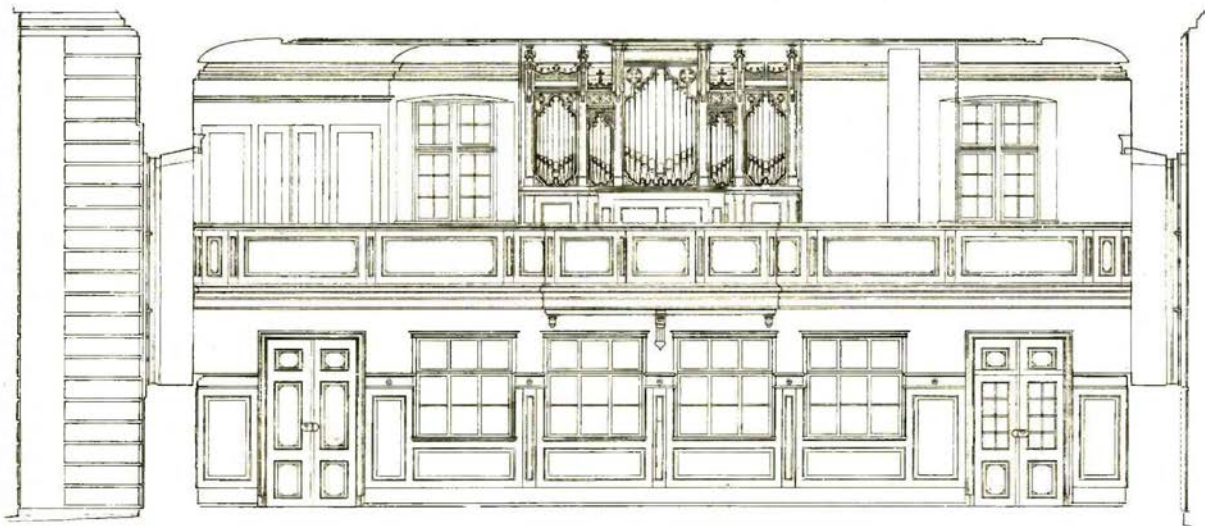
Moravian church, floor plan. Reduced. J. C. Warming.



Moravian church, cross section through the church. Reduced. J. C. Warming.

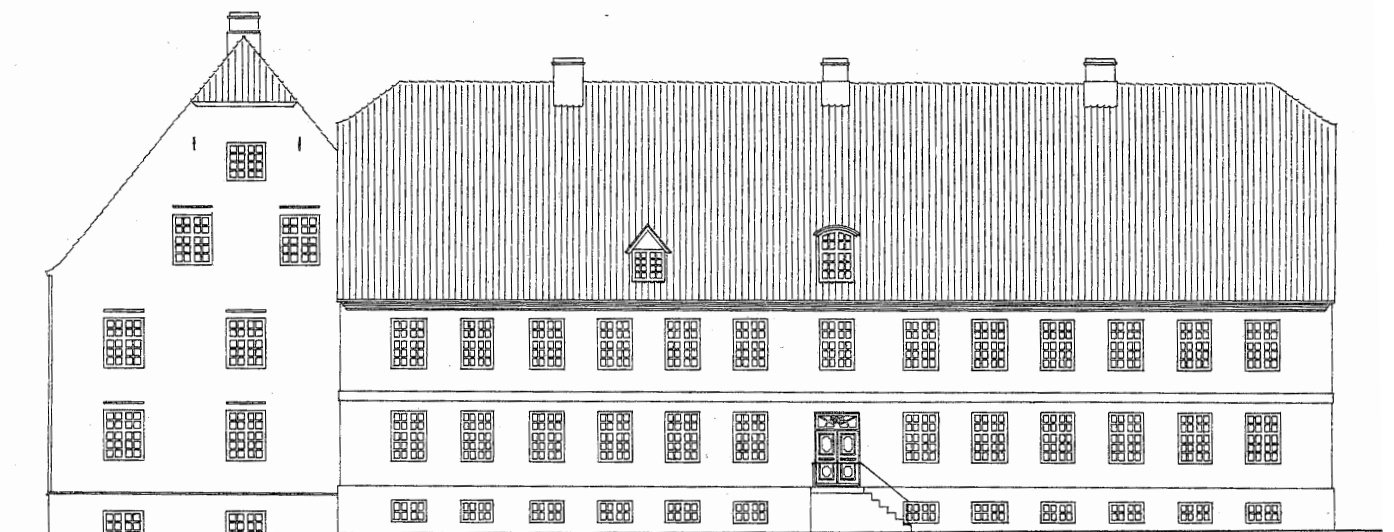


Moravian church, longitudinal section through the church. Reduced. J. C. Warming.

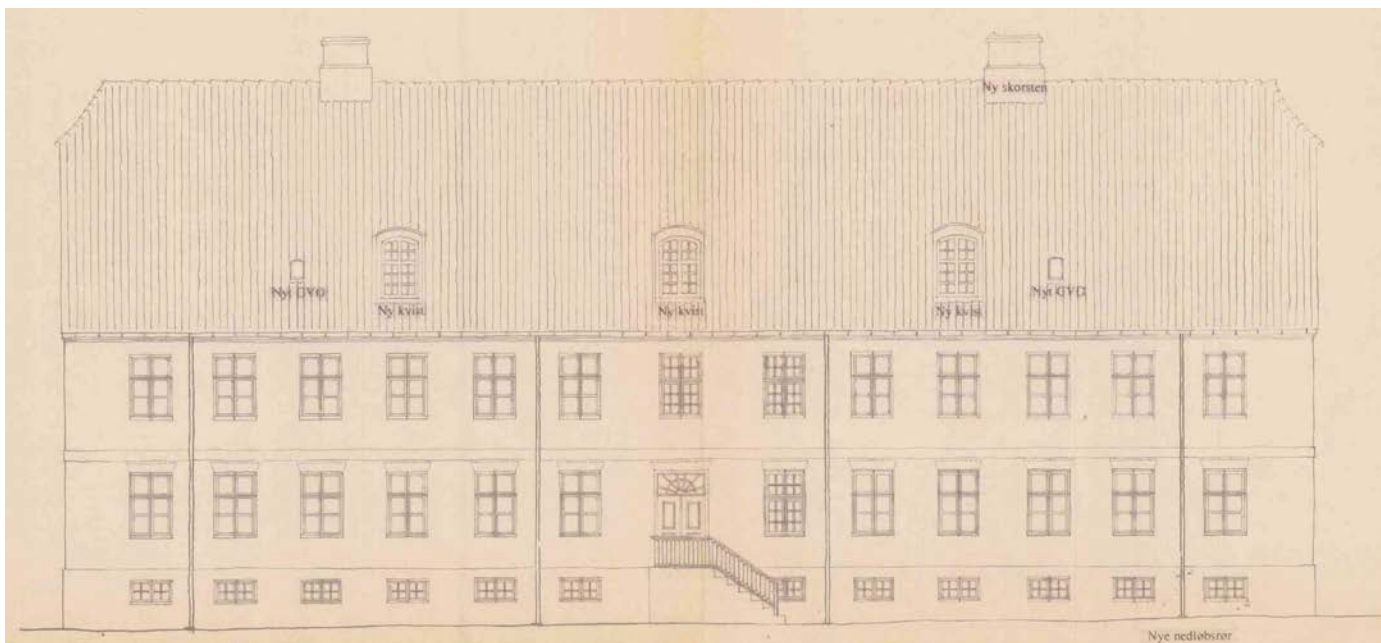


Cross section, hall. Measurement, 1969, reduced. H.H. Engquist og K. Rønnow.

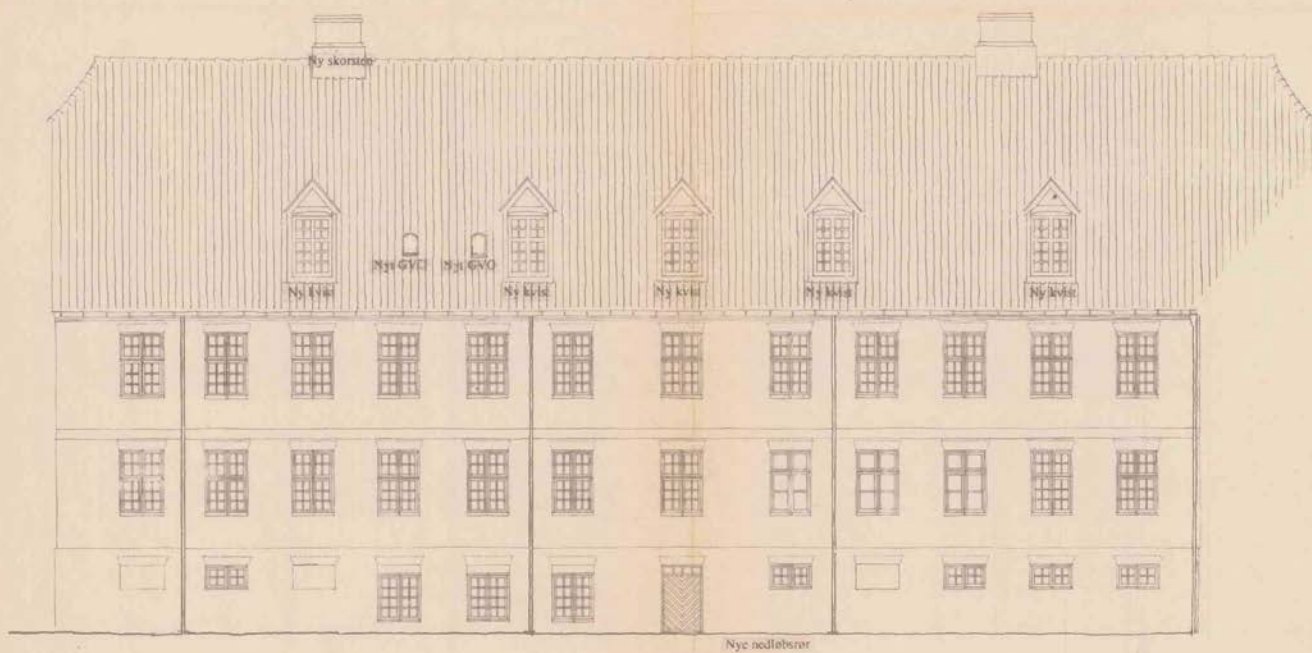
Choir Houses



Widow's House, facade facing the street and facade facing the yard. Measurement, published in Maaleren 1922.

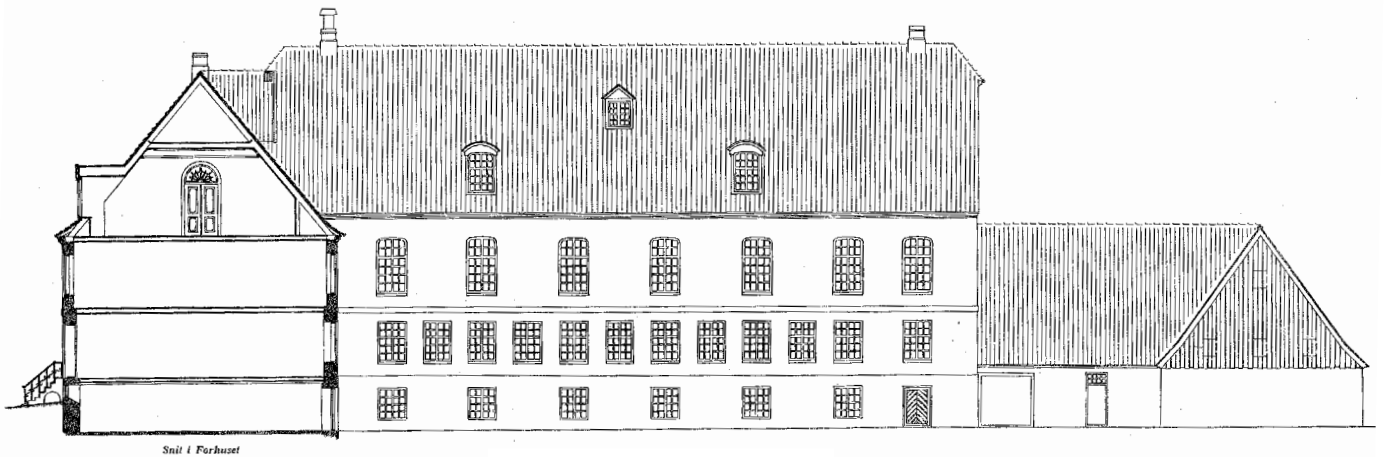
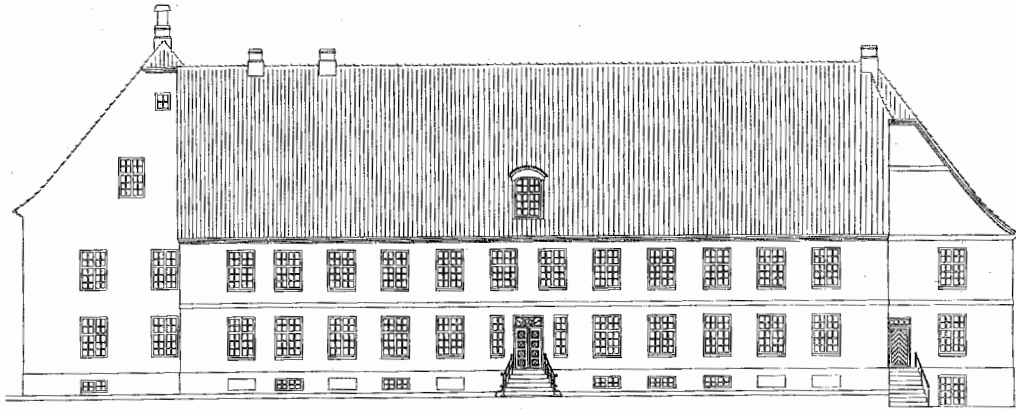


FACADE MOD GADEN, mod syd.

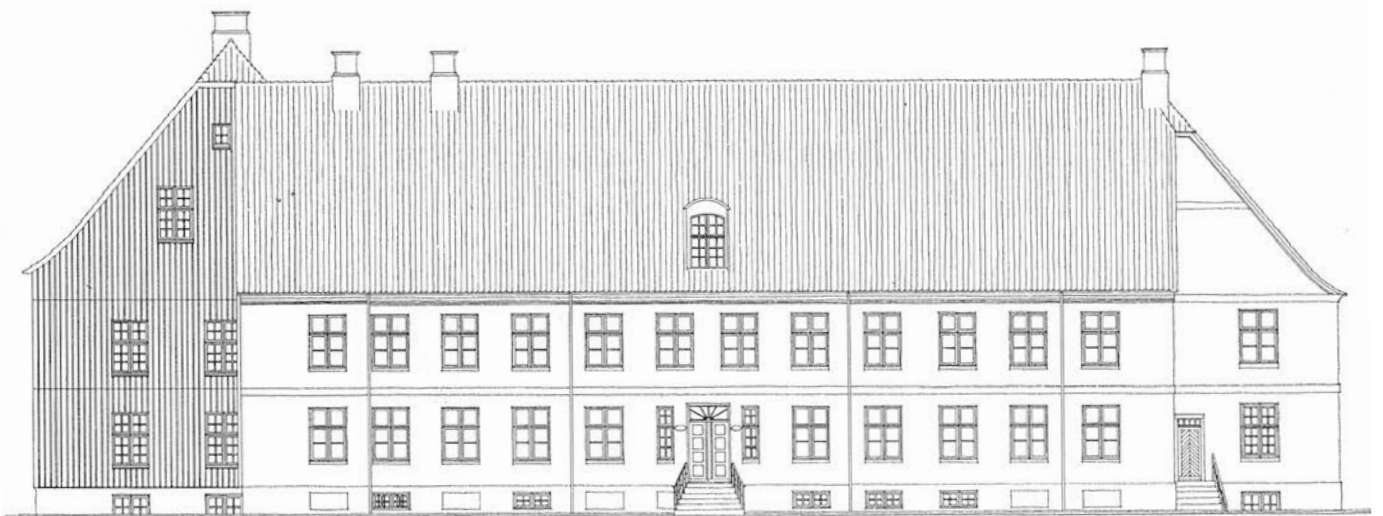


FACADE MOD GÅRDEN, mod nord.

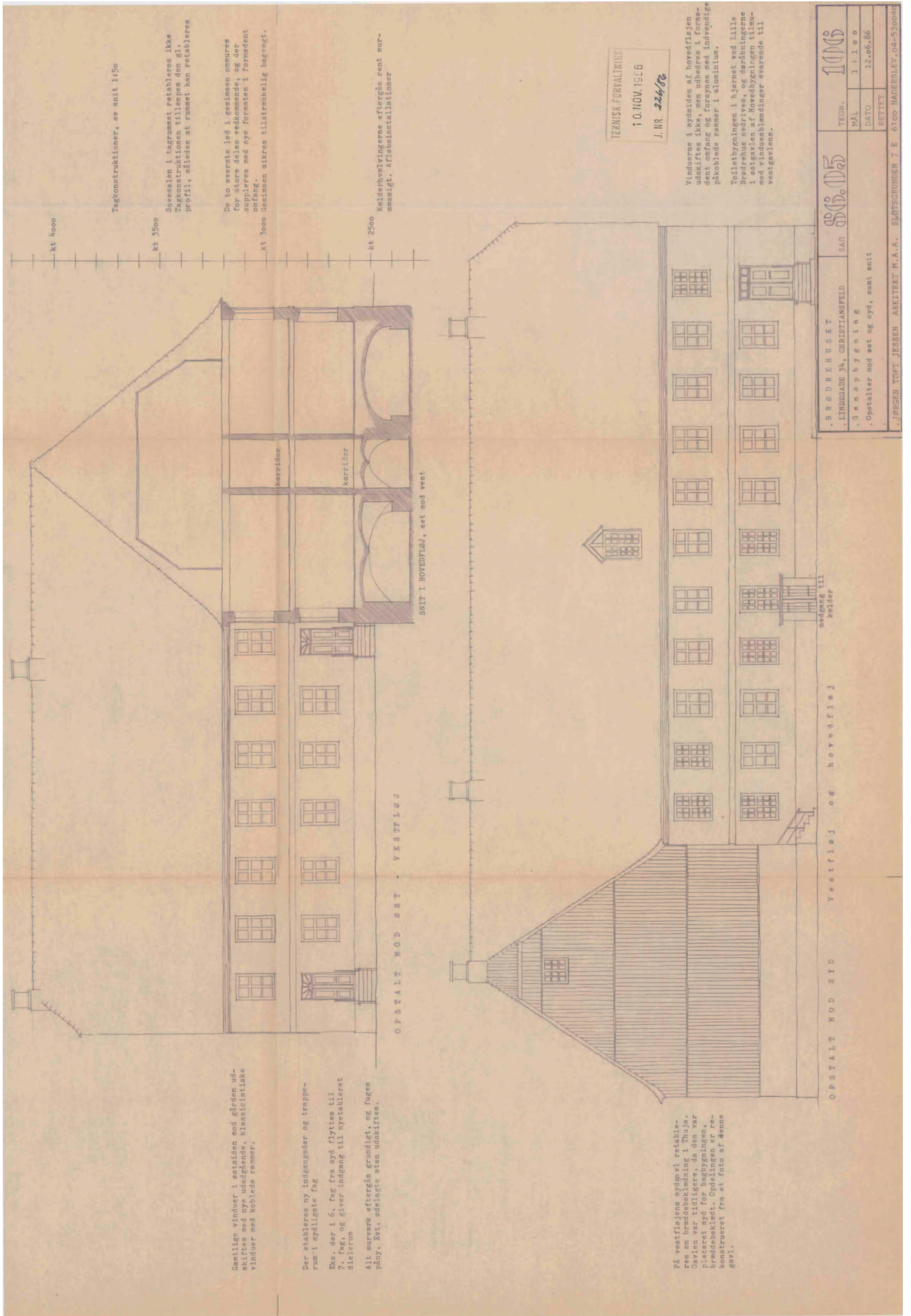
Widow's House, facades. Restoration 1997. Reduced. Jørgen Toft Jessens Tegnestue.



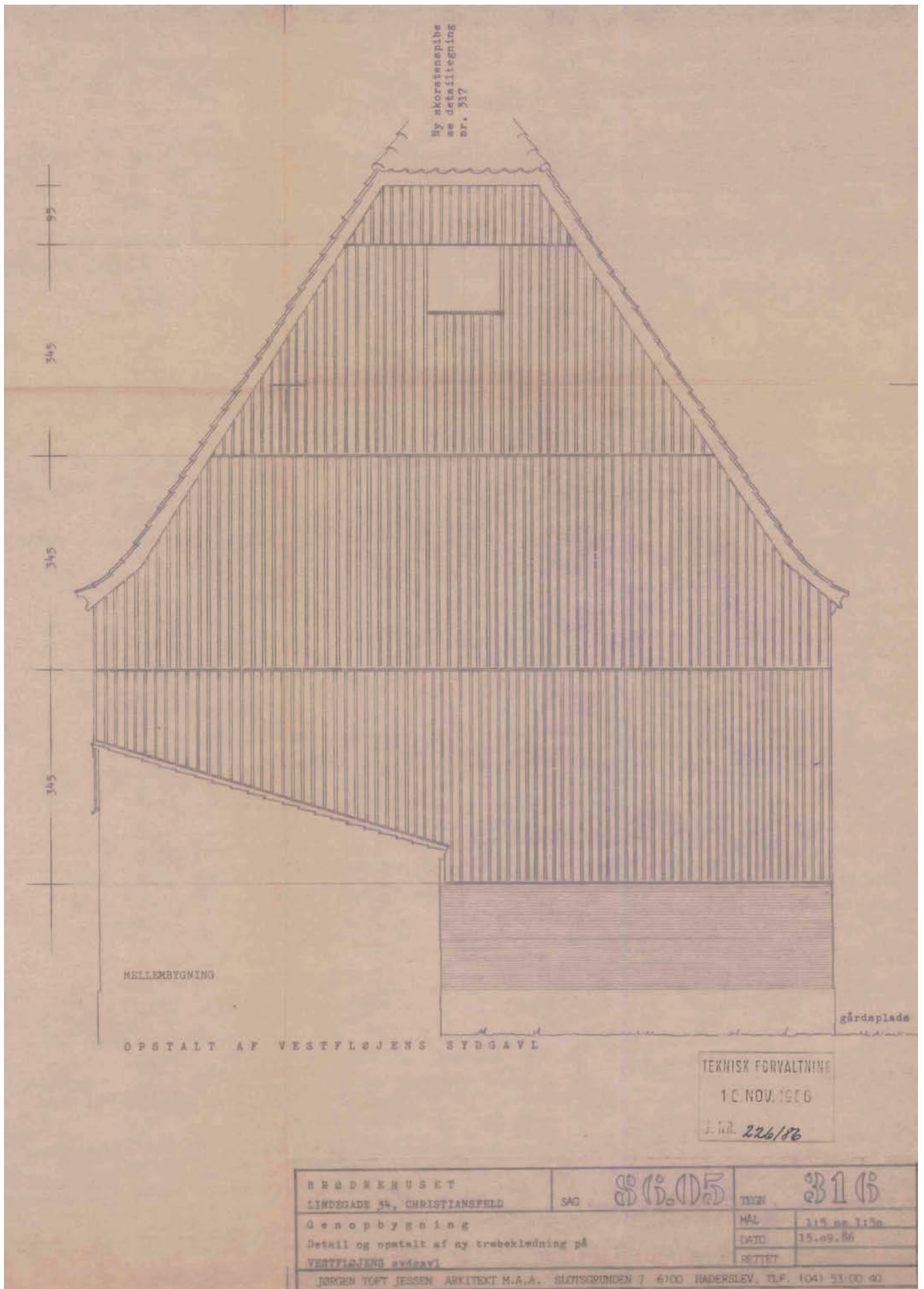
Snit i Forhuset



Above: Sister's House, front building and sidewing. Measurement, published in *Maaleren* 1922.
Below: Sister's House, facade facing the street, recent measurement. Reduced.



Brother's House, Lindegade 34. Reconstructions after fire in 1986. Reduced. Jørgen Toft Jessen Architects.



Ny skoretenspibe
se detalittegning
nr. 317

345

345

345

345

MELLEMBYGNING

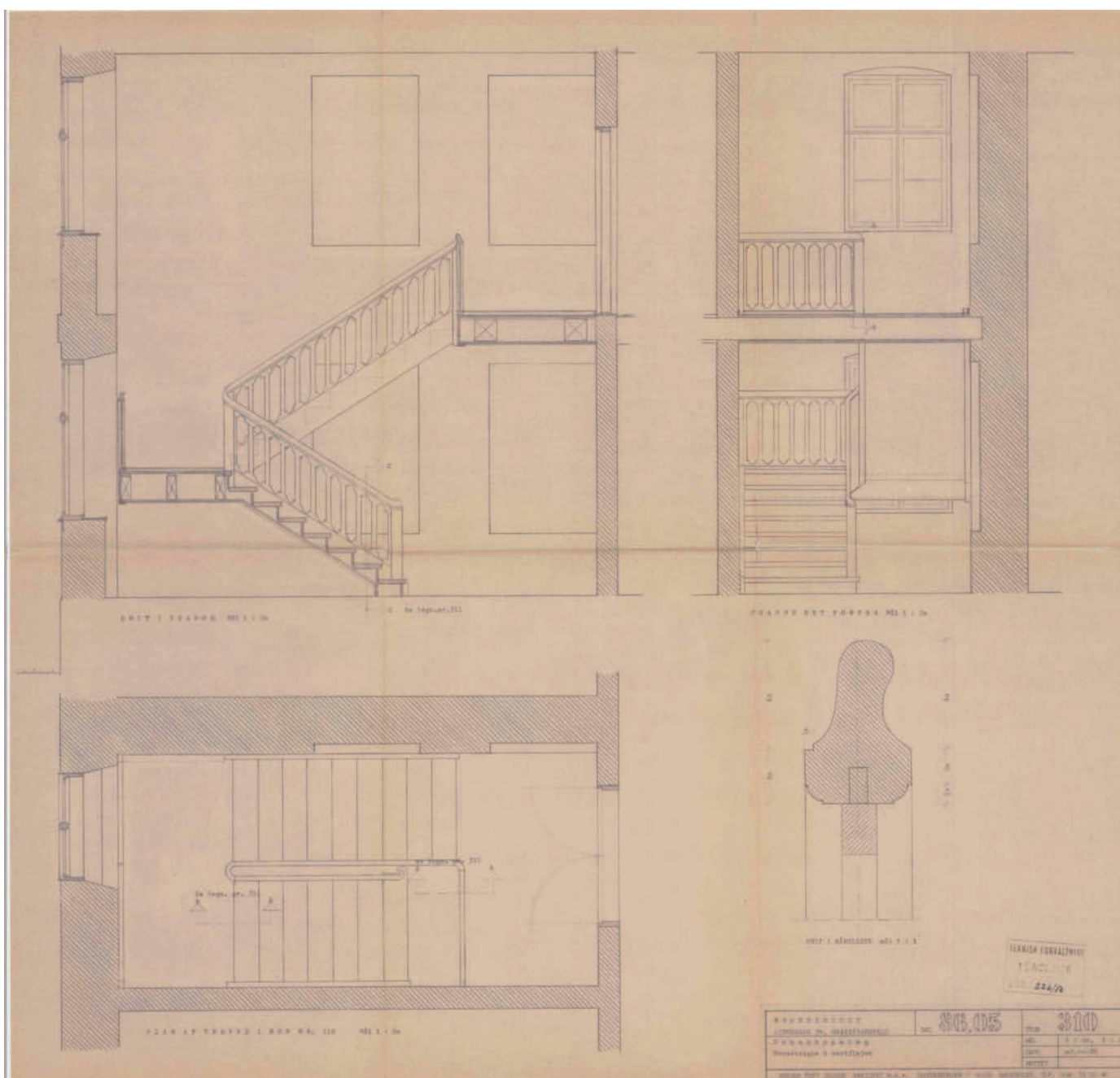
OPSTALT AF VESTFLØJENS SYDGAVL

gårdsplade

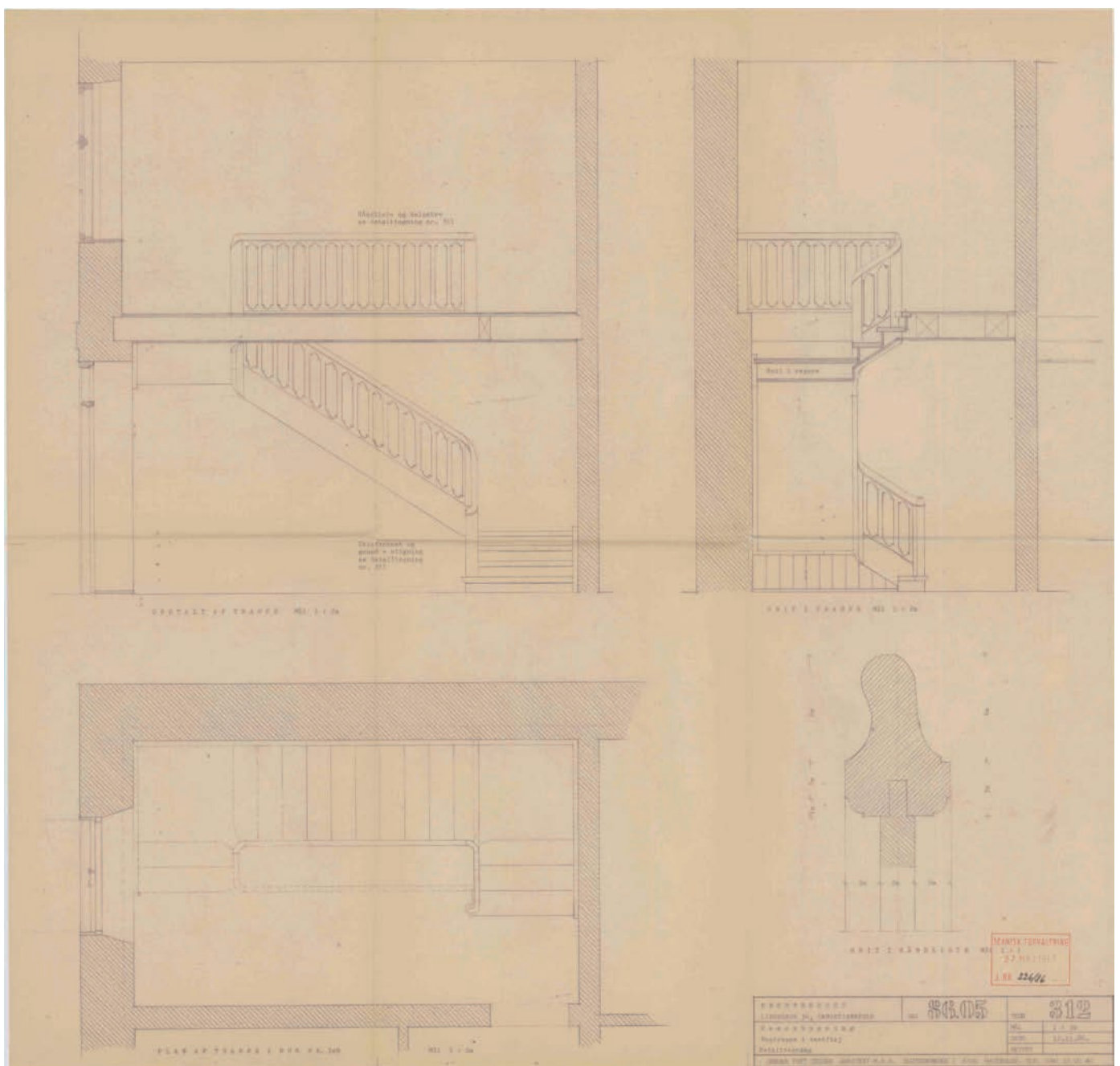
TEKNISK FORVALTNING
10. NOV. 1986
J. nr. 226/86

BRØDREHUSET	SAC	86.05	TEGN	316
LINDEGADE 34, CHRISTIANSFELD			MÅL	1:5 og 1:20
Genopbygning			DATE	15.09.86
Detail og opstalt af ny træbeklædning på			RETTET	
VESTFLØJENS sydgaavl				
JØRGEN TOFT JESSEN ARKITEKT M.A.A., SLOTSSPINDEN 7 6700 HADERSLEV, TLF. (04) 53 00 40				

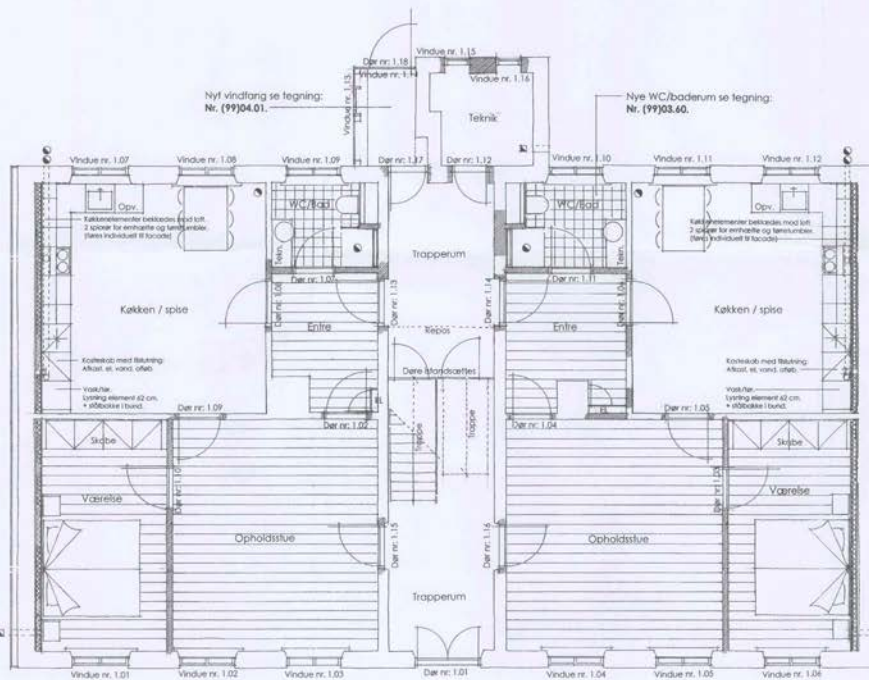
Brother's House, Lindegade 34. Reconstructions after fire in 1986. Reduced. Jørgen Toft Jessen Architects.



Brother's House, Lindegade 34. Reconstructions after fire in 1886. Reduced. Jørgen Toft Jessen Architects.



Brother's House, Lindegade 34. Reconstructions after fire in 1986. Reduced. Jørgen Toft Jessen Architects.



Plan - stueetagen - 1:50

Dør- og vinduesoversigt - Stueetagen.

Dør nr. 1.01	Ekisterende hoveddør istandsættes
Dør nr. 1.02	Genomvendt dørplade med ny karm
Dør nr. 1.03	Genomvendt dørplade med ny karm
Dør nr. 1.04	Genomvendt dørplade med ny karm
Dør nr. 1.05	Genomvendt dørplade med ny karm
Dør nr. 1.06	Genomvendt dørplade med ny karm
Dør nr. 1.07	Ny hylingsdør med karm.
Dør nr. 1.08	Ny hylingsdør med karm.
Dør nr. 1.09	Ny hylingsdør med karm.
Dør nr. 1.10	Ny hylingsdør med karm.
Dør nr. 1.11	Ny hylingsdør med karm.
Dør nr. 1.12	Ny hylingsdør med karm.
Dør nr. 1.13	Ny hylingsdør med karm. El. 30 / cB. 30
Dør nr. 1.14	Ny hylingsdør med karm. El. 30 / cB. 30
Dør nr. 1.15	Ny hylingsdør med karm. El. 30 / cB. 30
Dør nr. 1.16	Ny hylingsdør med karm. El. 30 / cB. 30
Dør nr. 1.17	Ny belogt ydendør
Dør nr. 1.18	Ny revledør
Vindue nr. 1.01	Vindue istandsættes + nye forstærkninger.
Vindue nr. 1.02	Vindue istandsættes + nye forstærkninger.
Vindue nr. 1.03	Vindue istandsættes + nye forstærkninger.
Vindue nr. 1.04	Vindue istandsættes + nye forstærkninger.
Vindue nr. 1.05	Vindue istandsættes + nye forstærkninger.
Vindue nr. 1.06	Vindue istandsættes + nye forstærkninger.
Vindue nr. 1.07	Vindue istandsættes + nye forstærkninger.
Vindue nr. 1.08	Vindue istandsættes + nye forstærkninger.
Vindue nr. 1.09	Vindue istandsættes + nye forstærkninger.
Vindue nr. 1.10	Vindue istandsættes + nye forstærkninger.
Vindue nr. 1.11	Vindue istandsættes + nye forstærkninger.
Vindue nr. 1.12	Vindue istandsættes + nye forstærkninger.
Vindue nr. 1.13	Nyt vindue, et lag glas, uden forstærkning.
Vindue nr. 1.14	Nyt vindue, et lag glas, uden forstærkning.
Vindue nr. 1.15	Nyt vindue, et lag glas, med forstærkning.
Vindue nr. 1.16	Nyt vindue, et lag glas, med forstærkning.

Signatur:

Eksisterende murværk
 Nyt murværk / reparation
 Ny/eks. dør, muthul ændres, overligger monteres.

Billek til Byggetilladelse

12 FEB 2010

Let væg, gips og maleri.

Mekanisk indbygning
 Mekanisk udsugning/tilførsel
 Radiator
 Godk. d.

TILHØRER BYGGESAG
 Nr. 2009-1281-
 Godk. d.

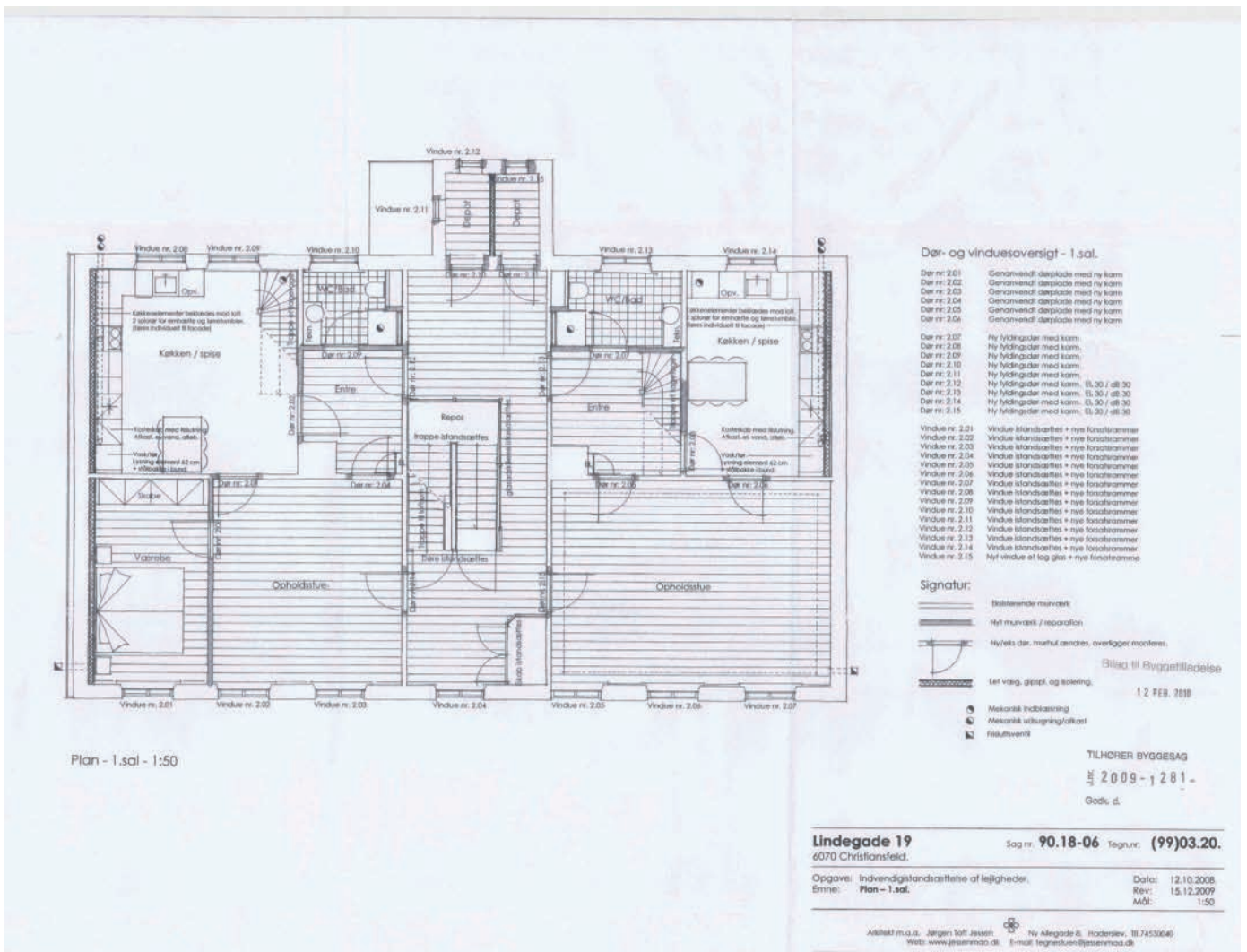
Lindegade 19
6070 Christiansfeld.

Sag nr. 90.18-06 Tegnr. (99)03.10.

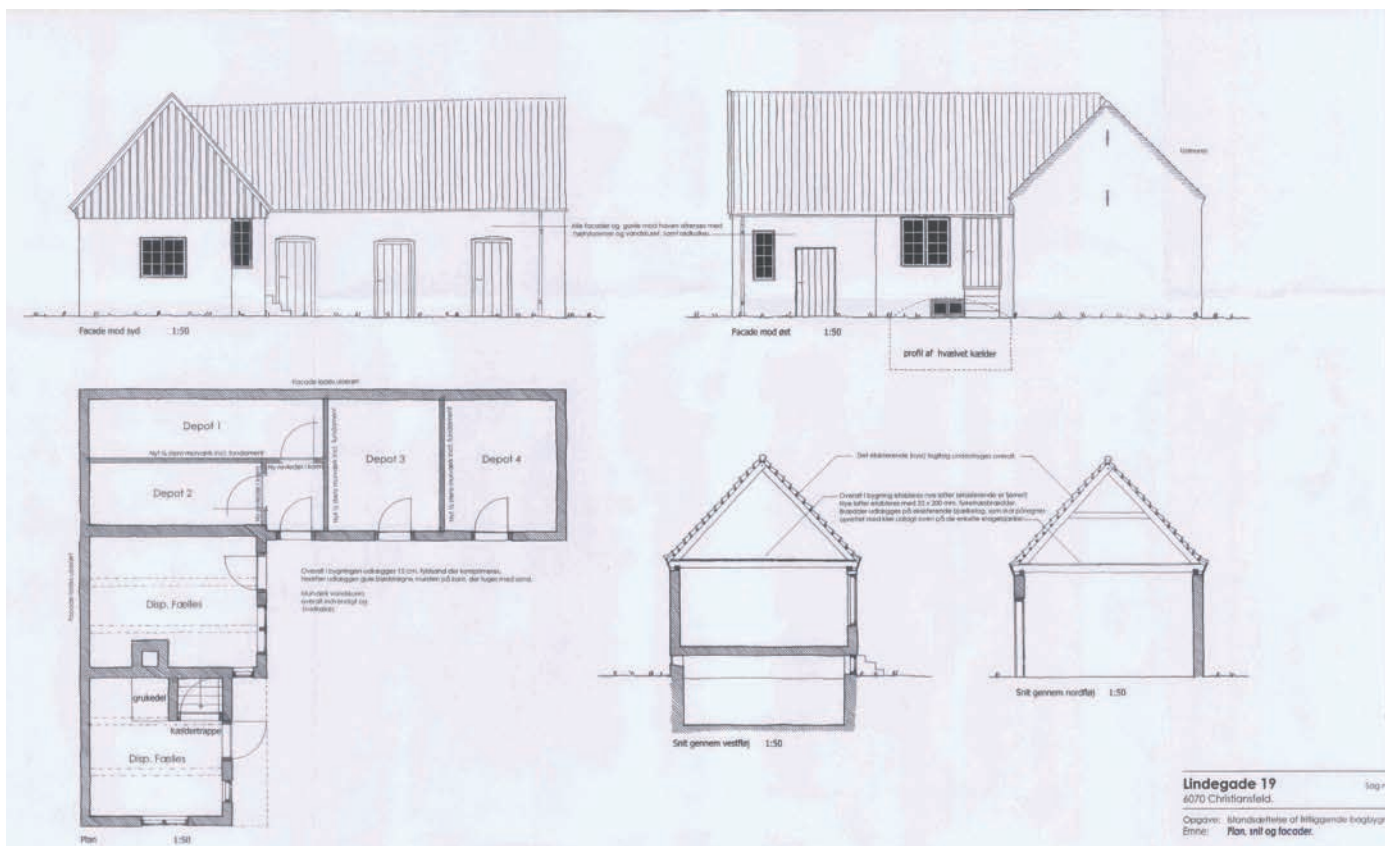
Opplav: Indvendigt istandsættelse af føjgheder.
Emne: **Plan - stueetagen**

Dato: 12.10.2008
Rev: 15.12.2009
Mål: 1:50

Arkitekt m.a.o. Jørgen Toft Jessen Ny Allégade 8, Haderslev, 574330040
 Web: www.jessenmaa.dk E-mail: tegnesaem@jessenmaa.dk

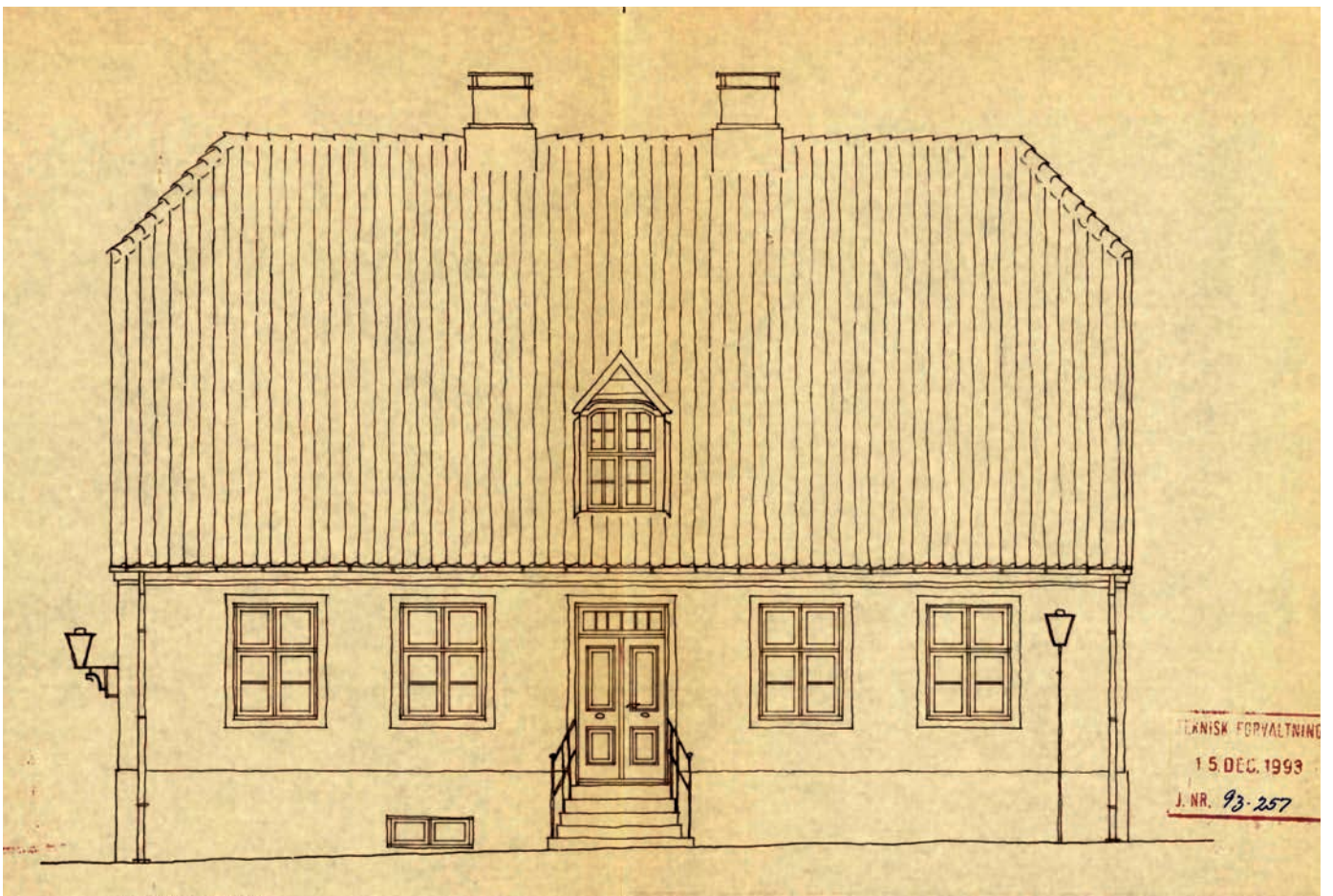


Lindegade 19, the former boy's school, floor plan of the 2nd floor. Reduced. Jørgen Toft Jessen Architects.

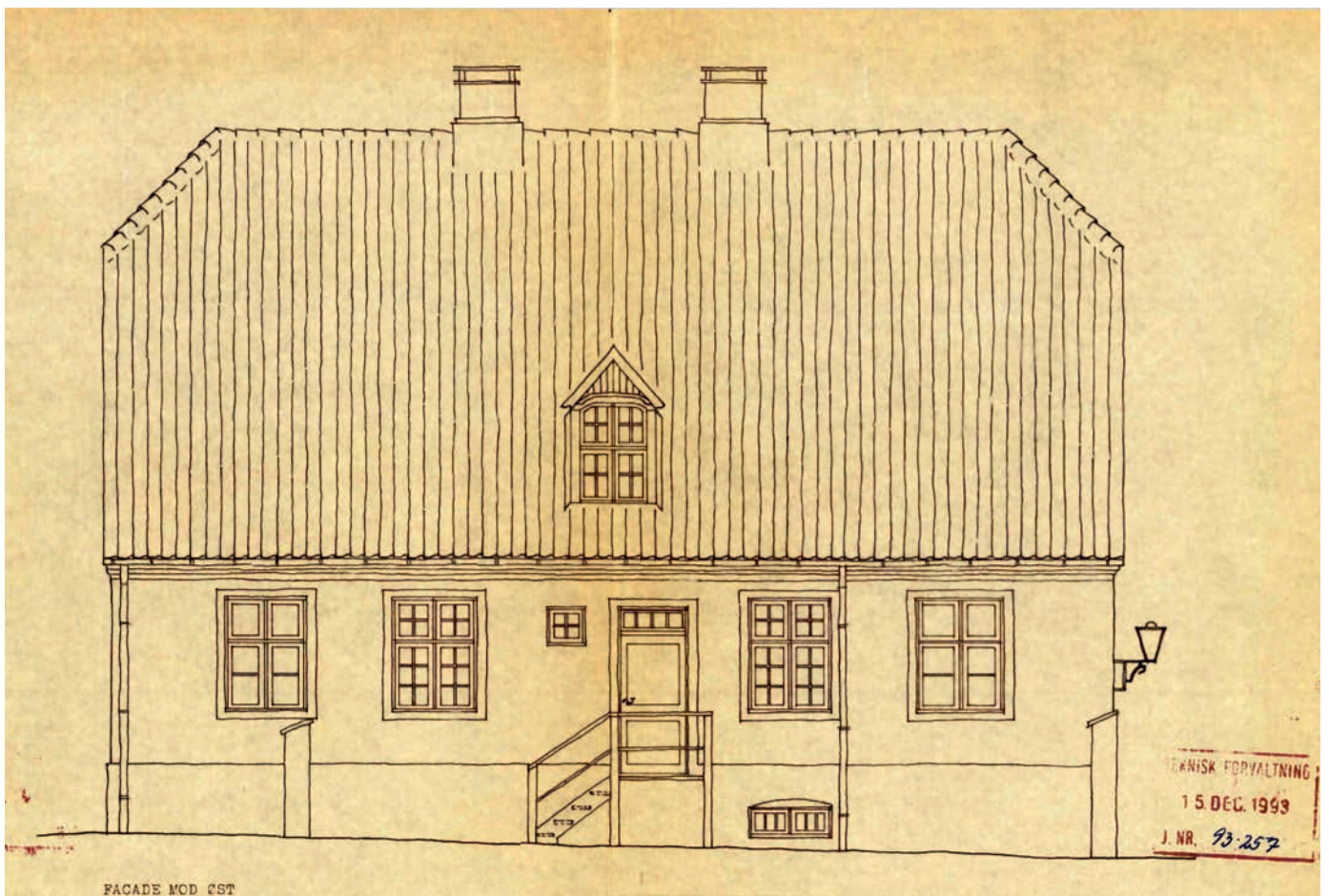


Lindegade 19, rear building, plan, section and facades. Reduced. Jørgen Toft Jessen Architects.

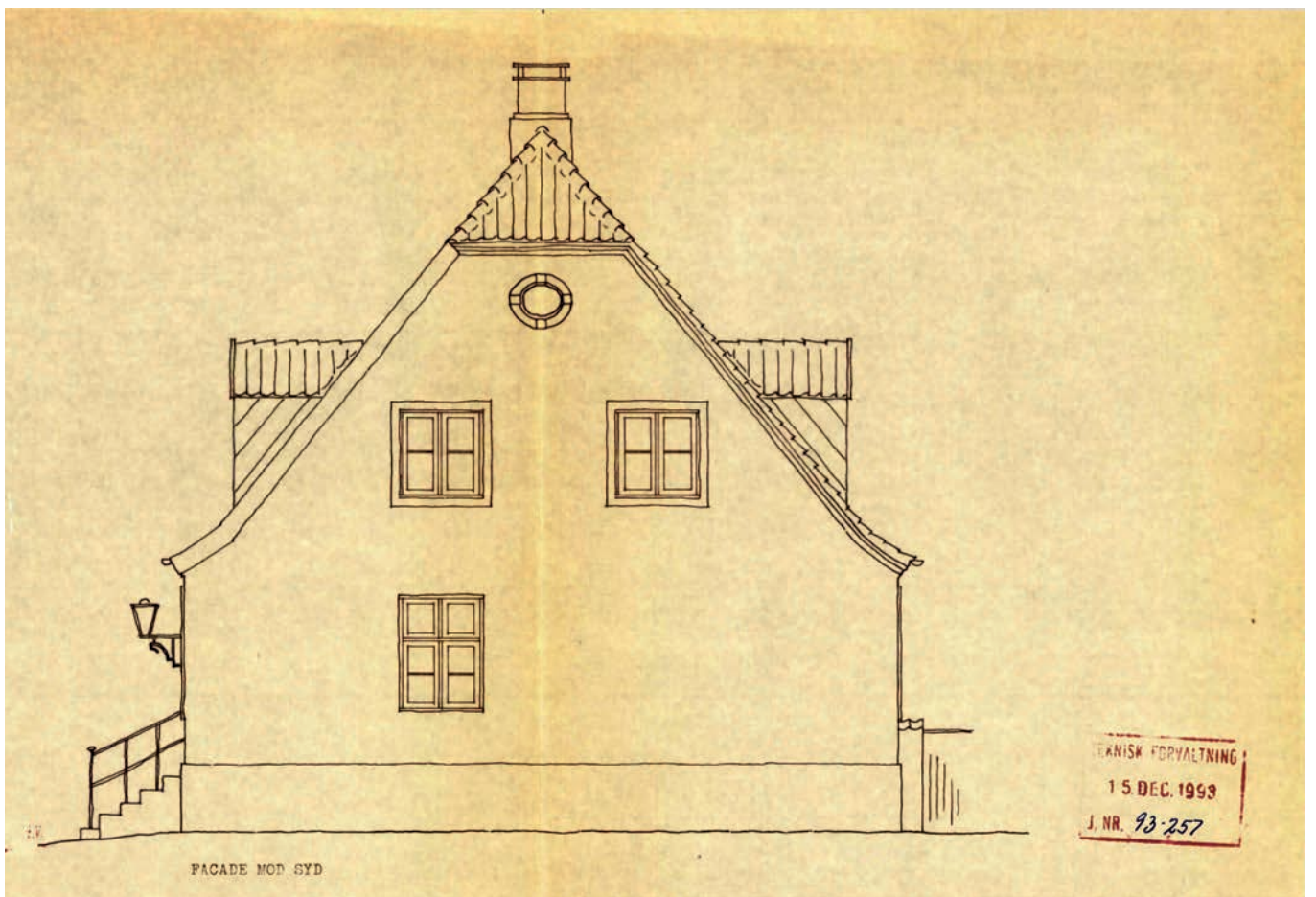
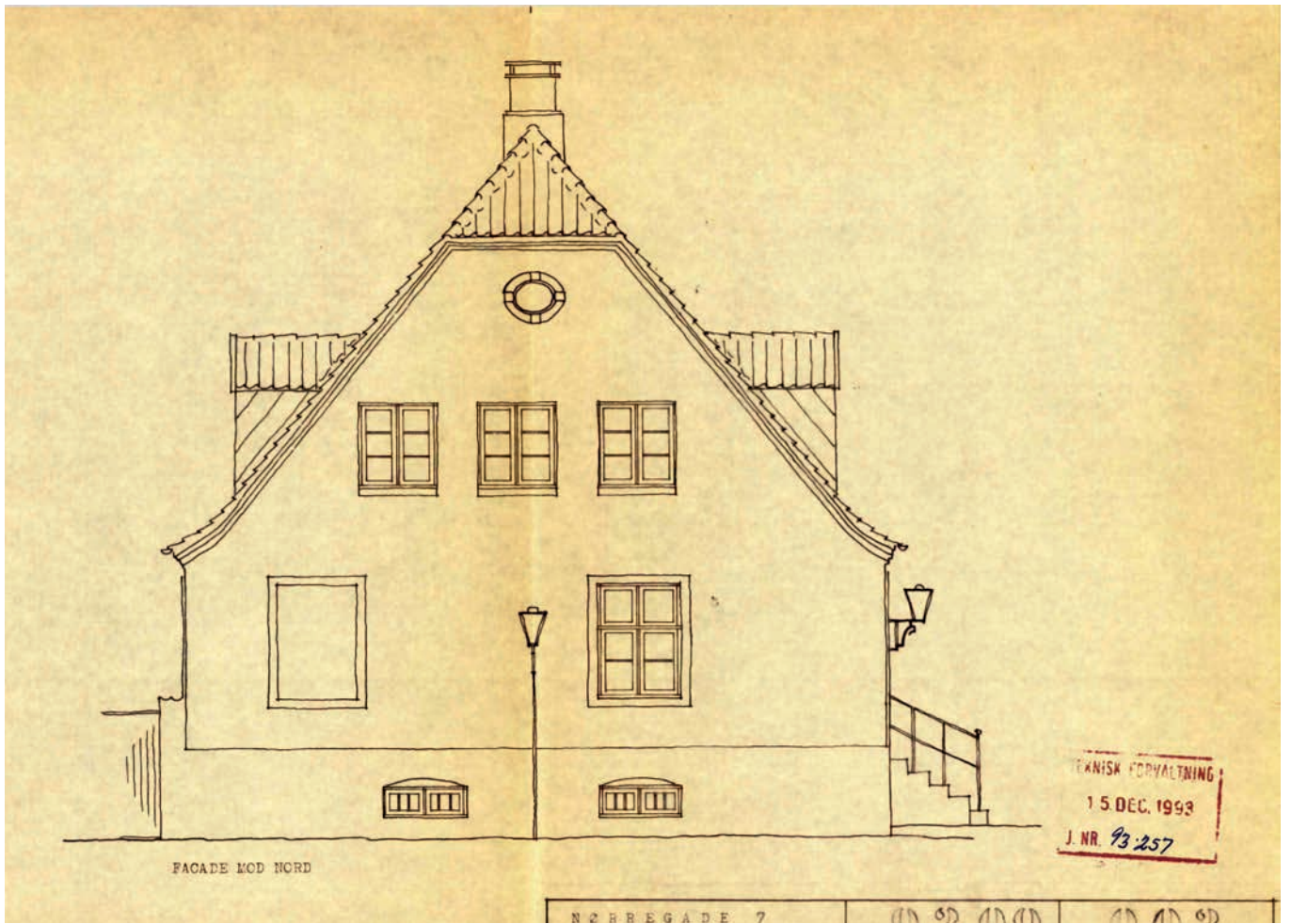
Housing



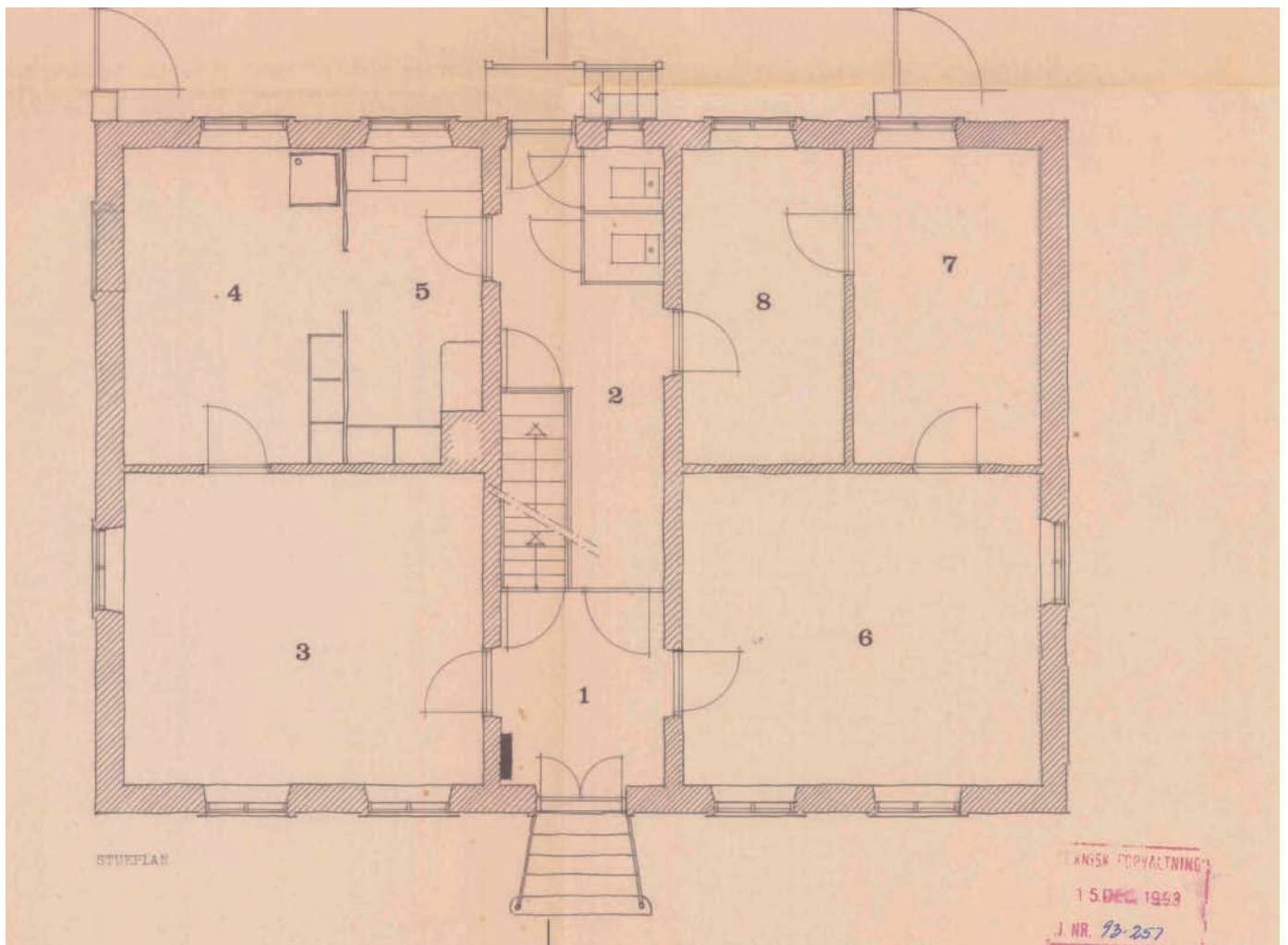
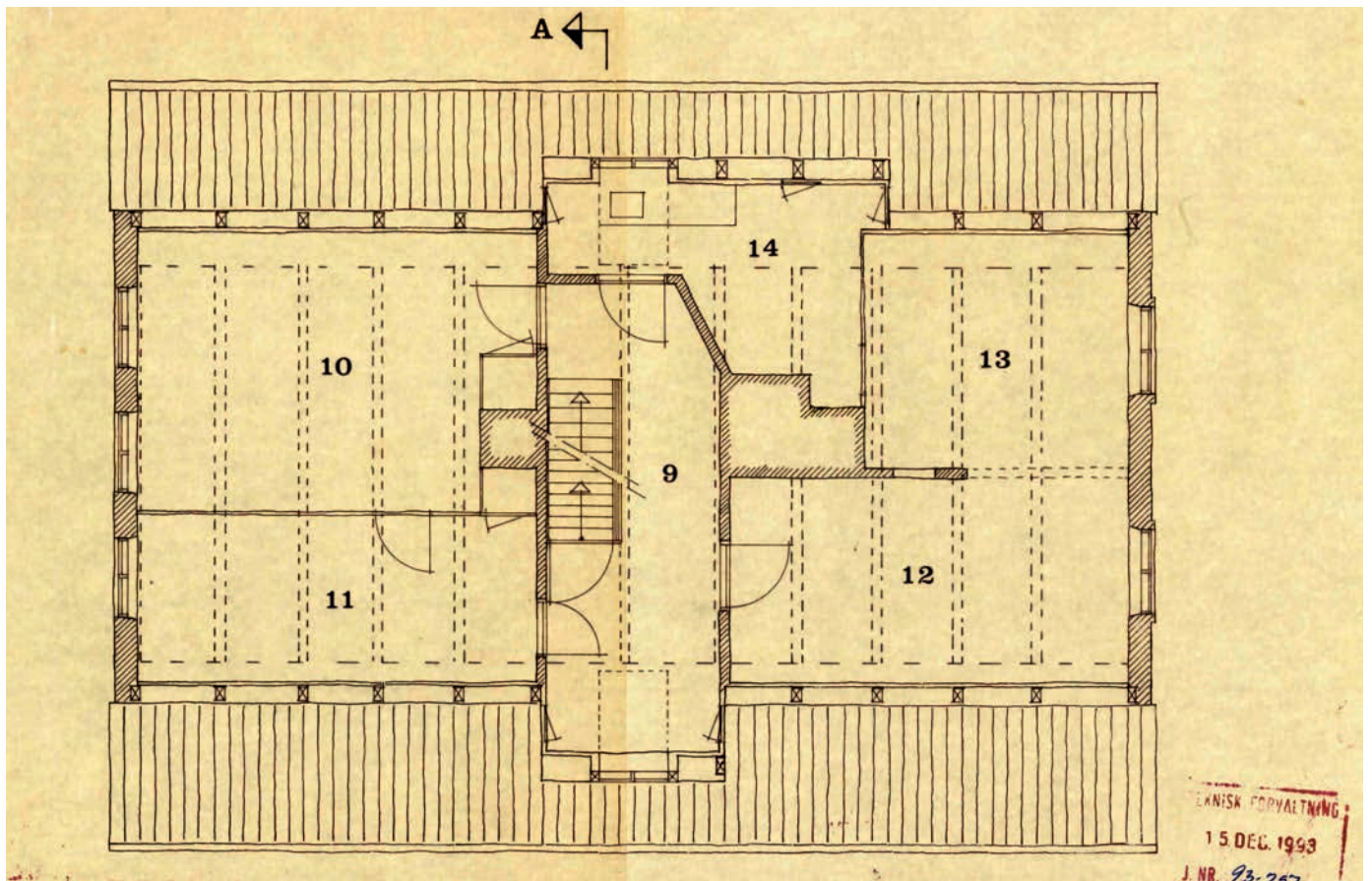
Nørregade 7, facade facing the street. Measurement, 1993. Reduced. Jørgen Toft Jessen Architects.



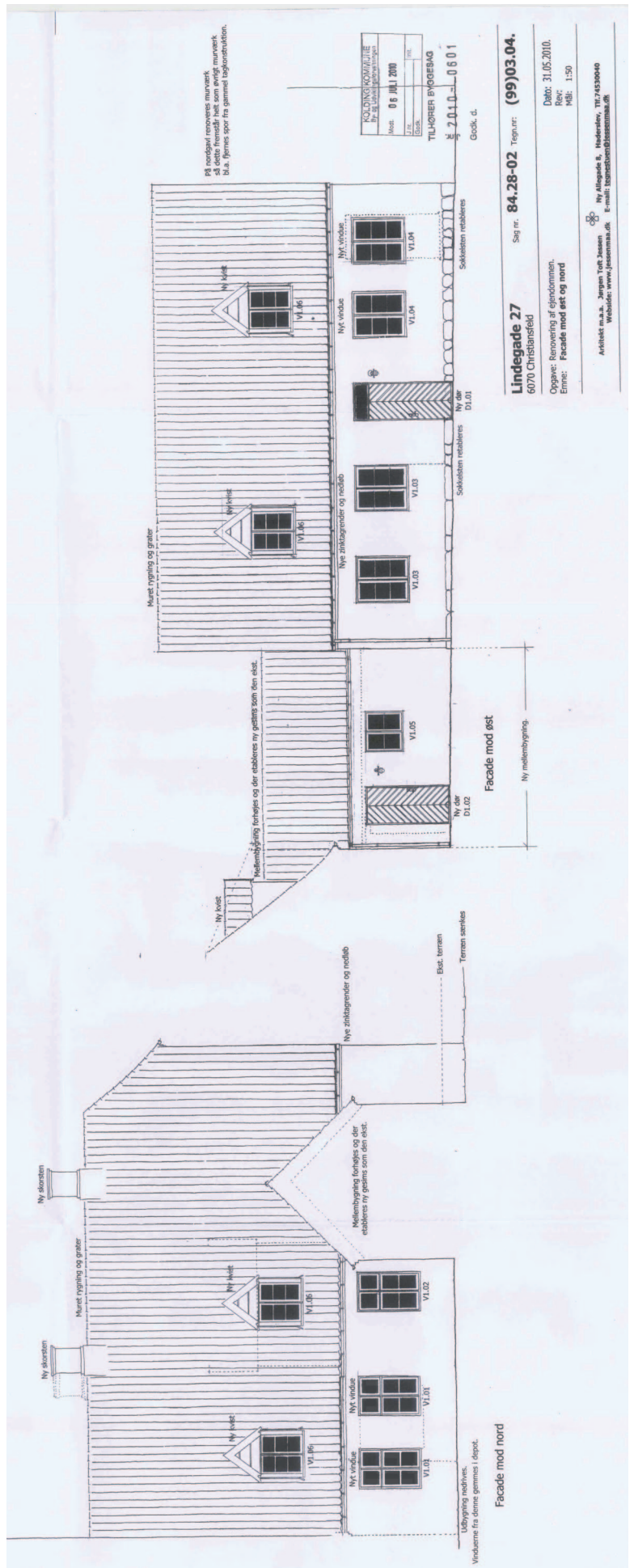
Nørregade 7, facade facing the yard. Measurement, 1993. Reduced. Jørgen Toft Jessen Architects.



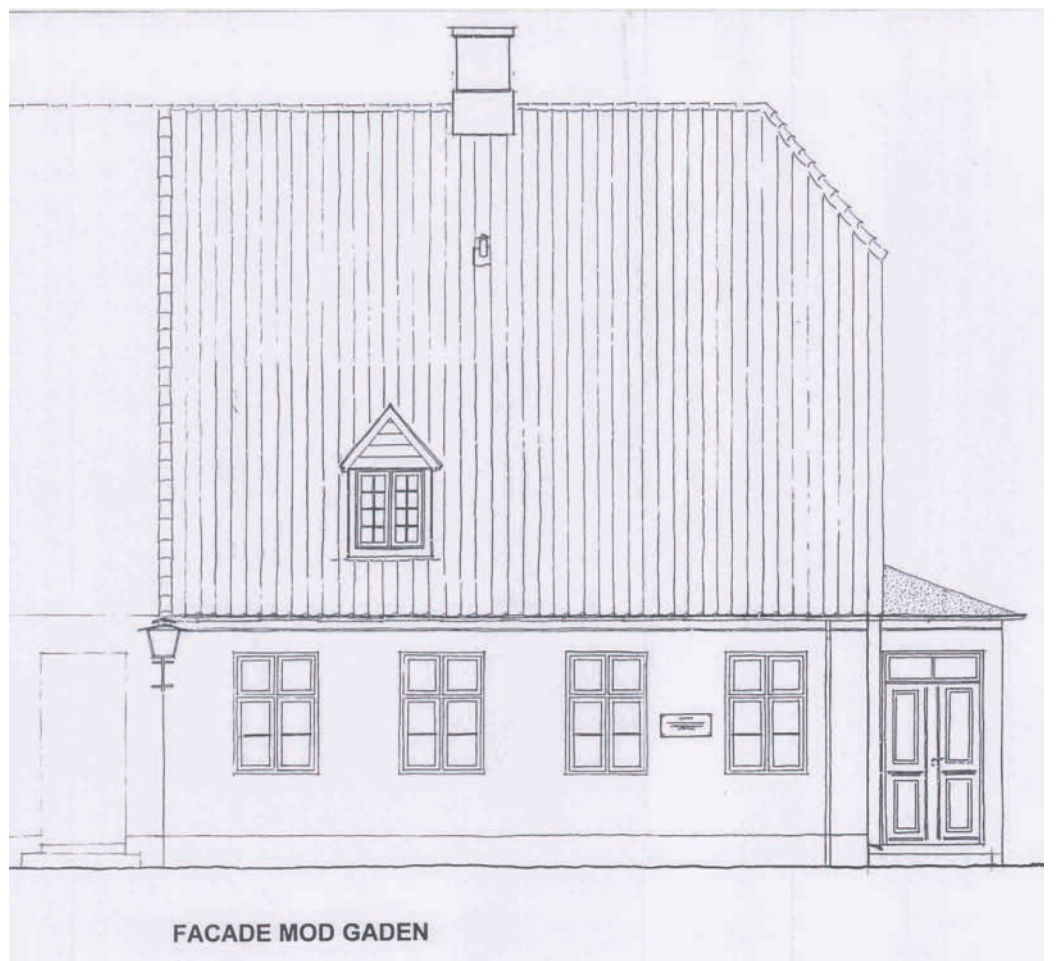
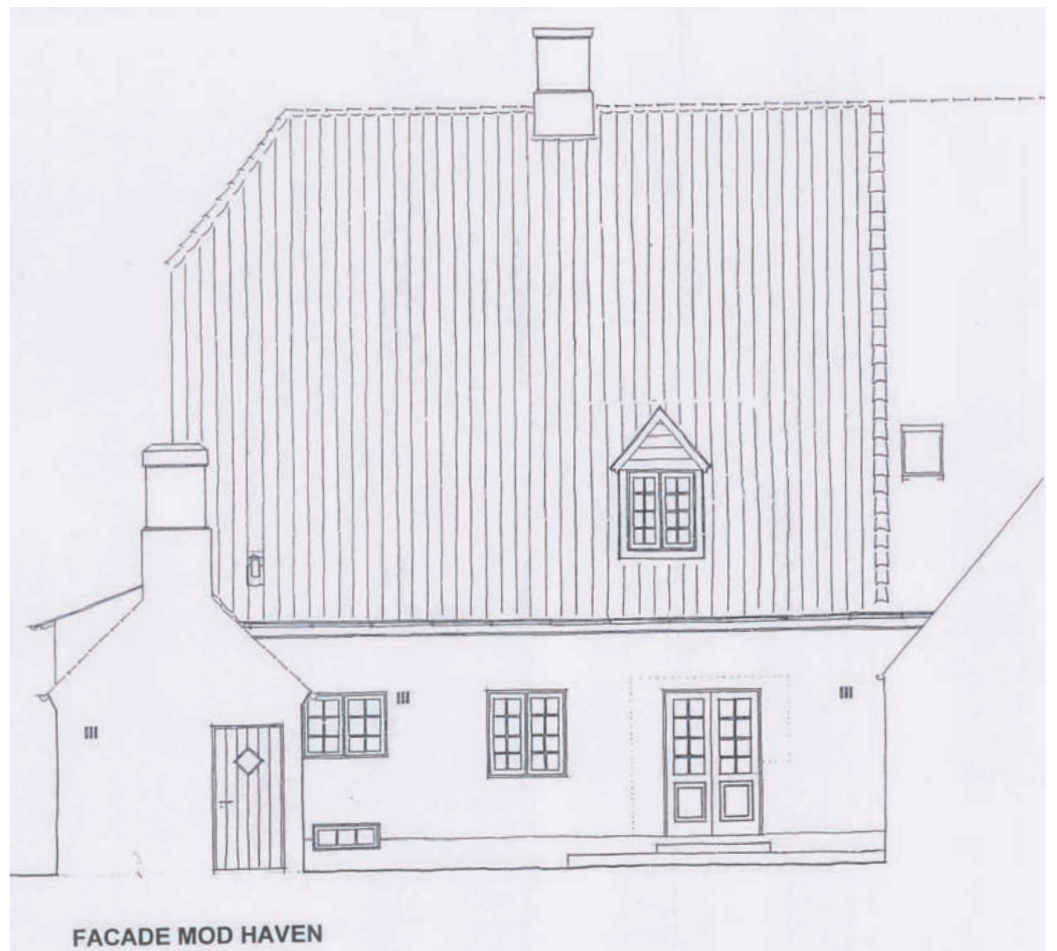
Norregade 7, gables. Measurement, 1993. Reduced. Jørgen Toft Jessen Architects.



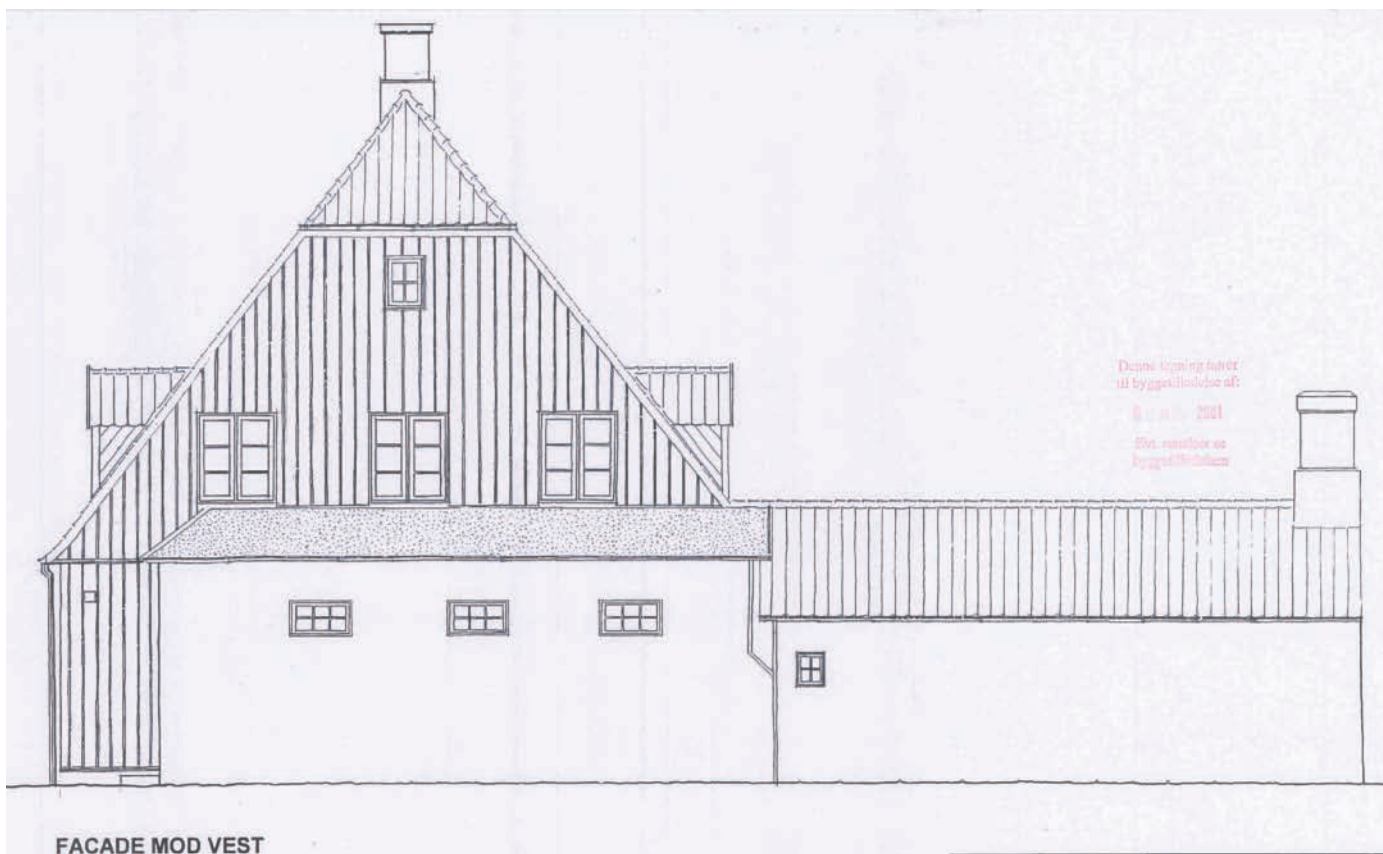
Nørregade 7, floor plans. Measurement, 1993. Reduced. Jørgen Toft Jessen Architects.



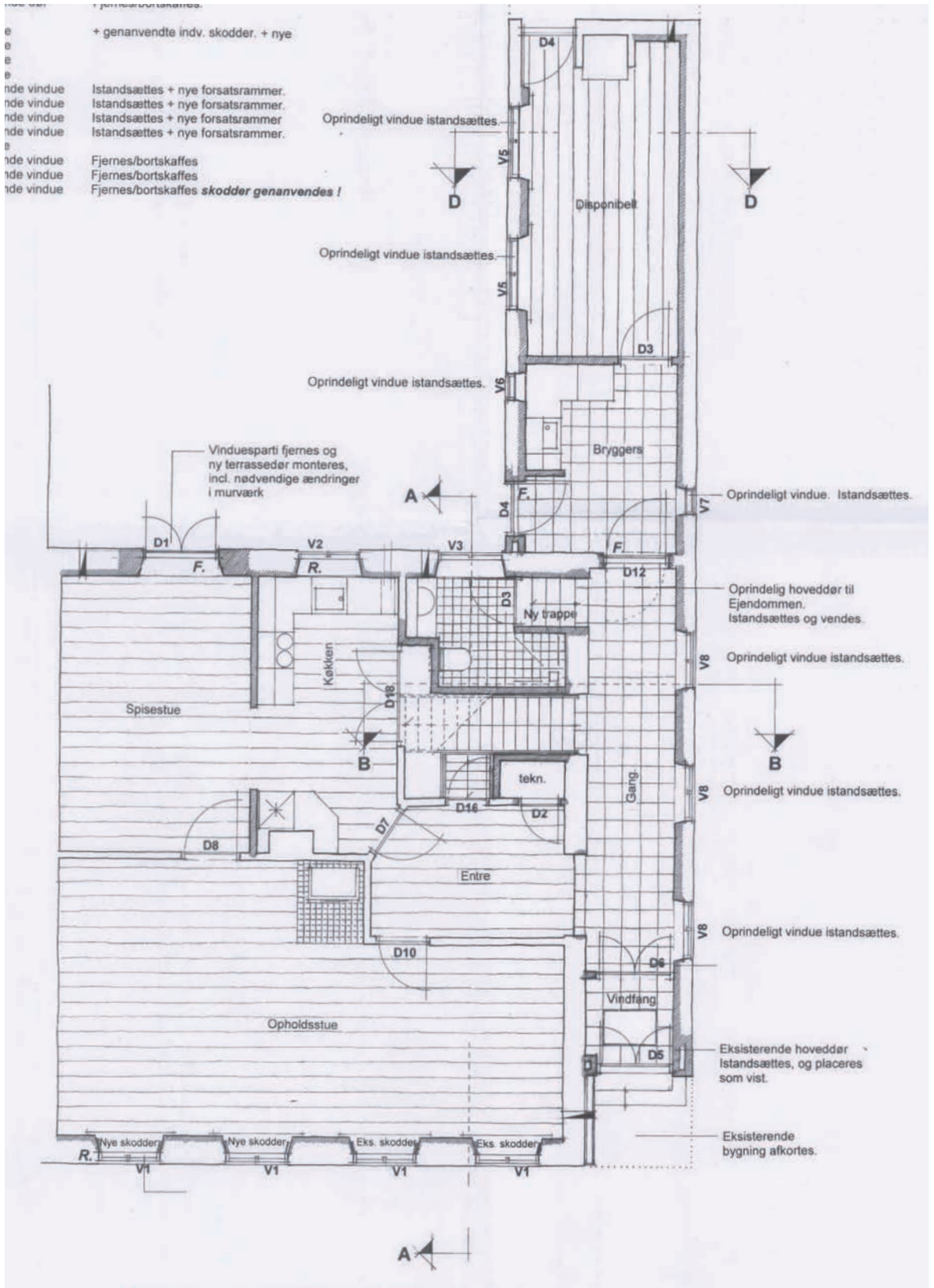
Lindegade 27, facades. Reduced. Jørgen Toft Jessen Architects.



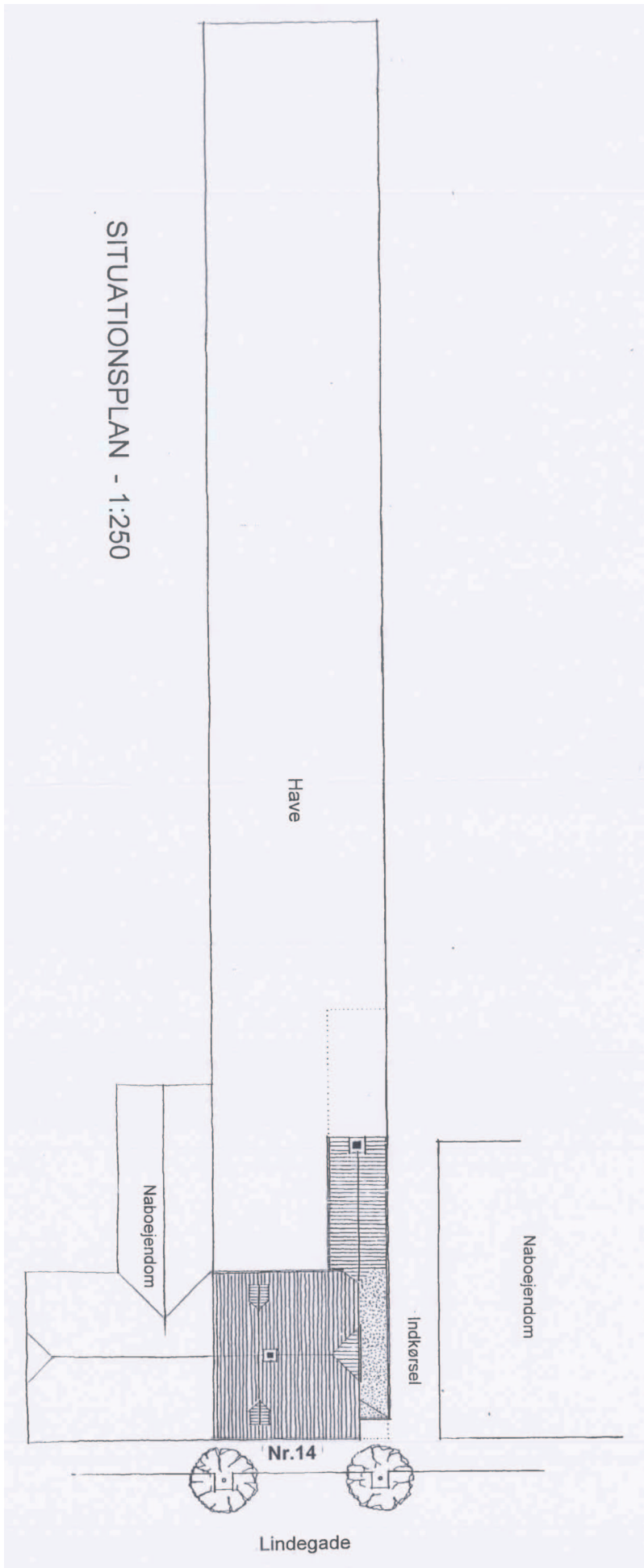
Lindegade 14, facades. Reduced. Jørgen Toft Jessen Architects.



Lindegade 14, facades. Reduced. Jørgen Toft Jessen Architects.

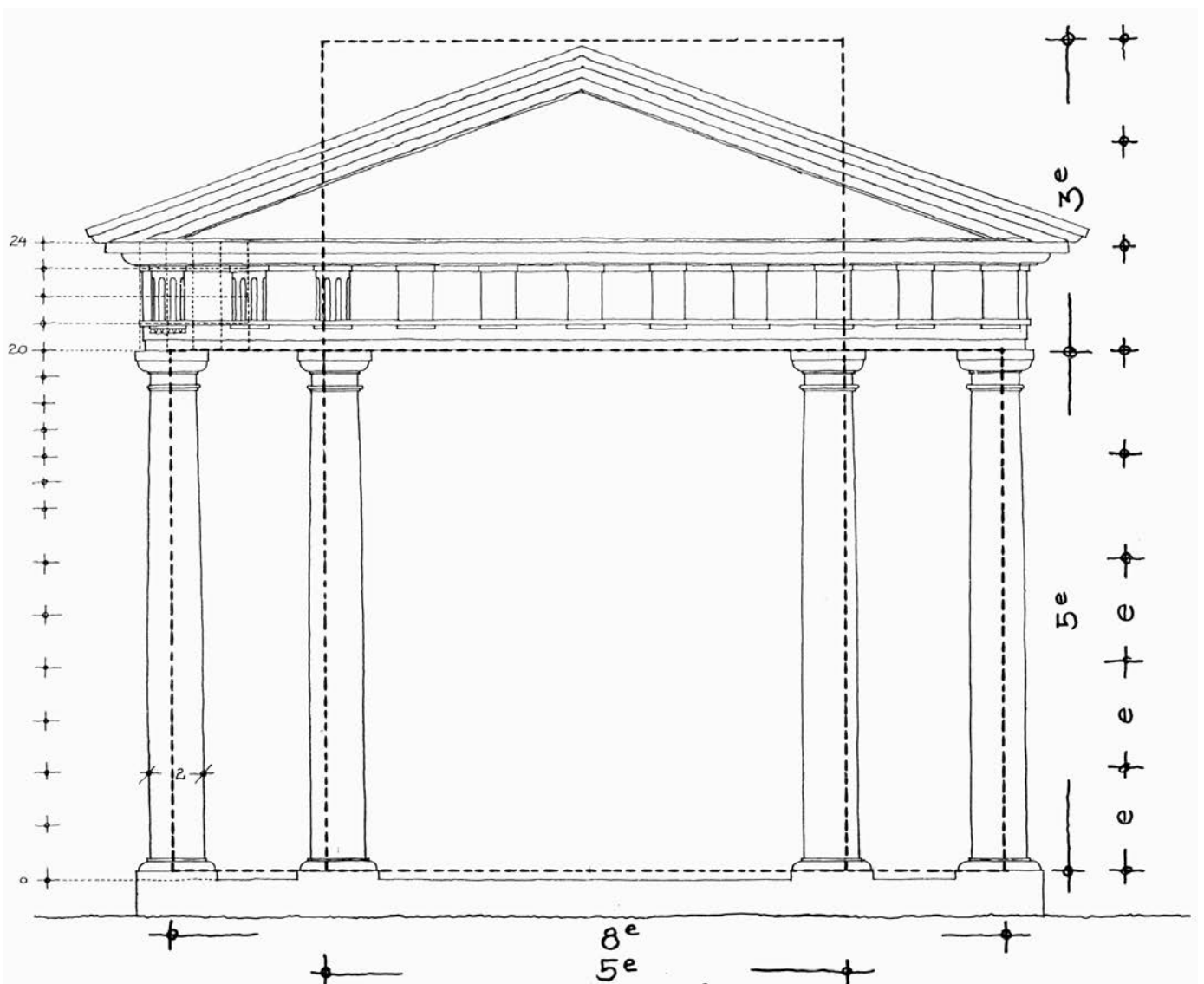


Lindegade 14, floor plan. Reduced. Jørgen Toft Jessen Architects.

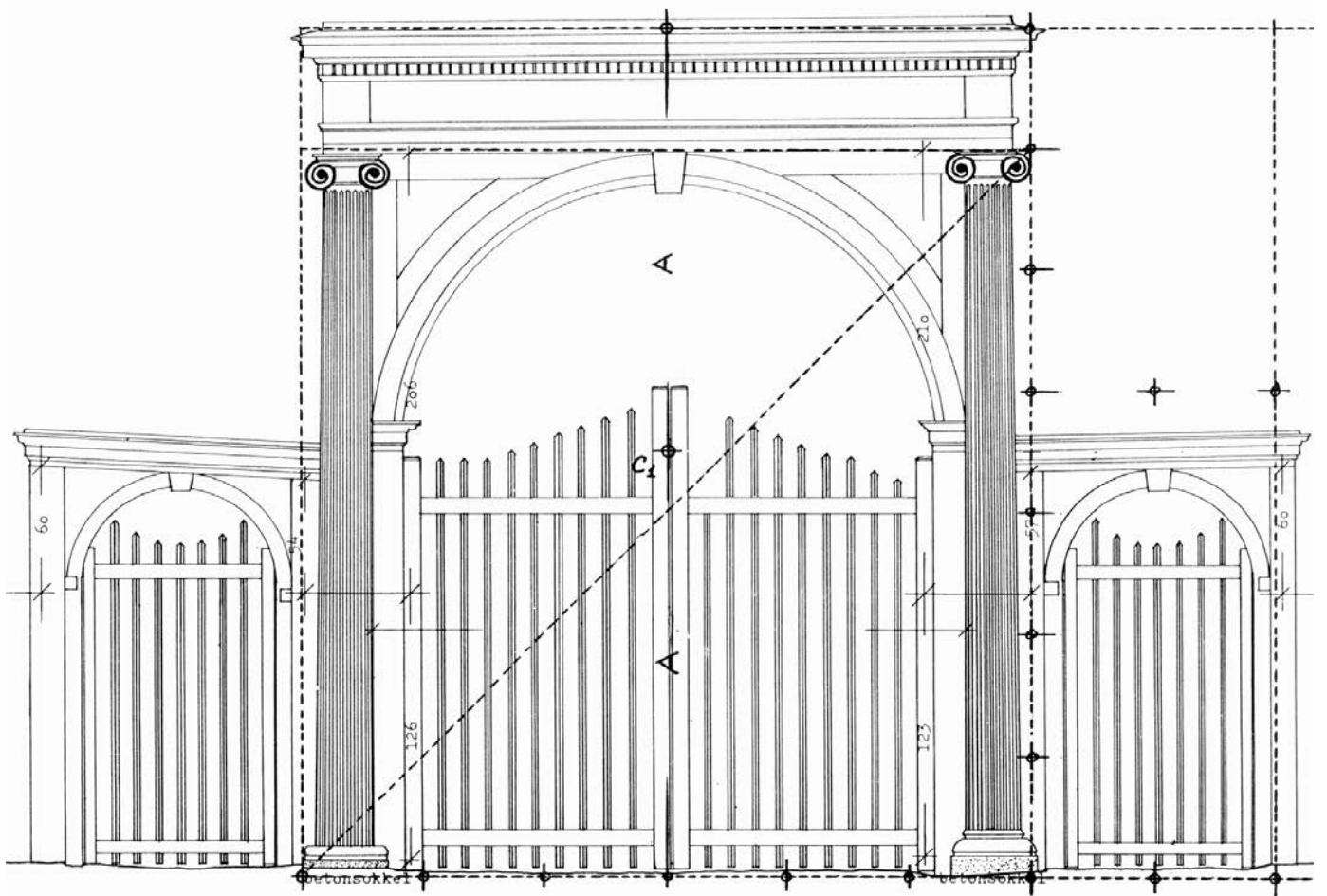


Lindegade 14, siteplan. Reduced. Jørgen Toft Jessen Architects.

Garden Houses and Pavilions

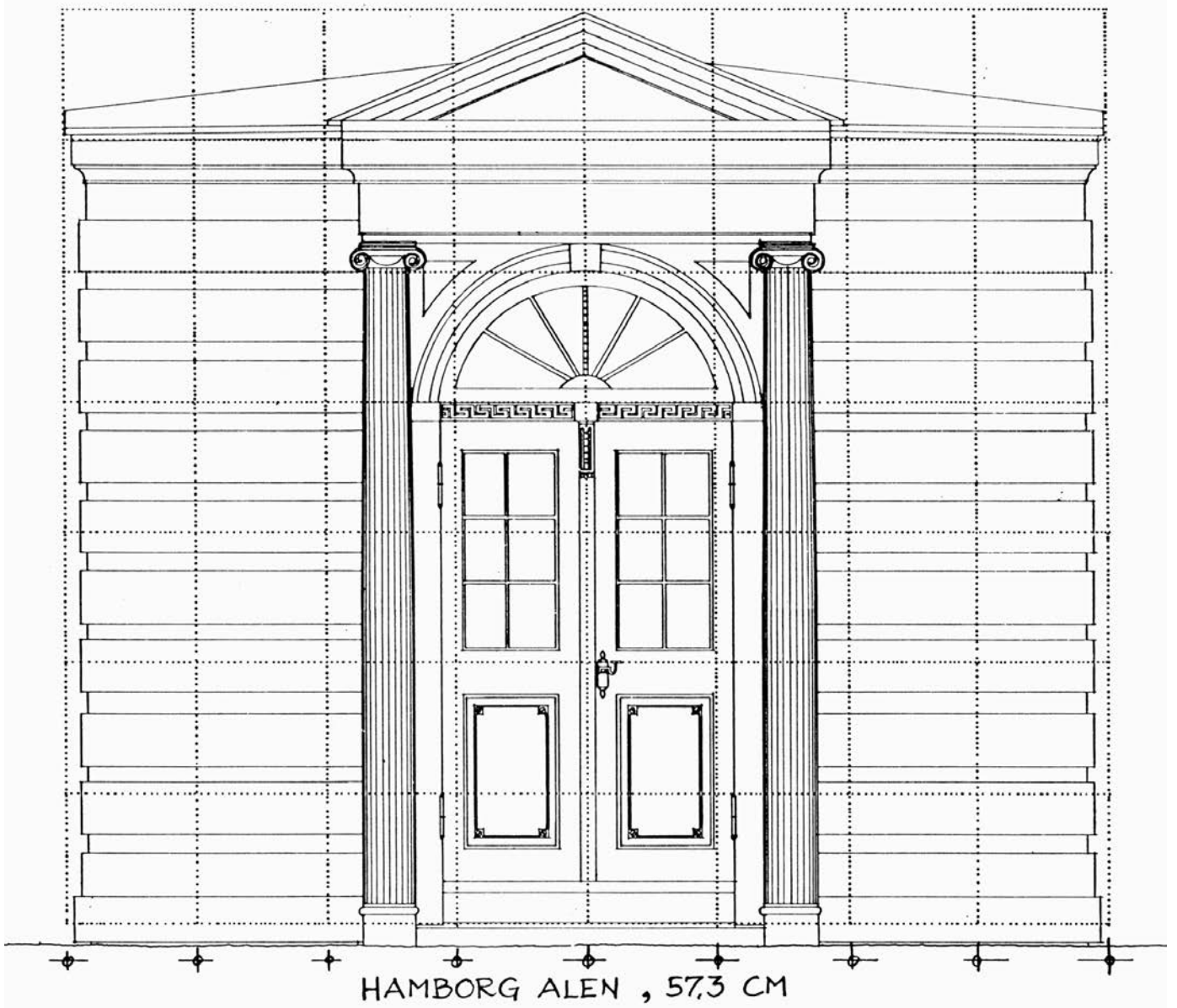
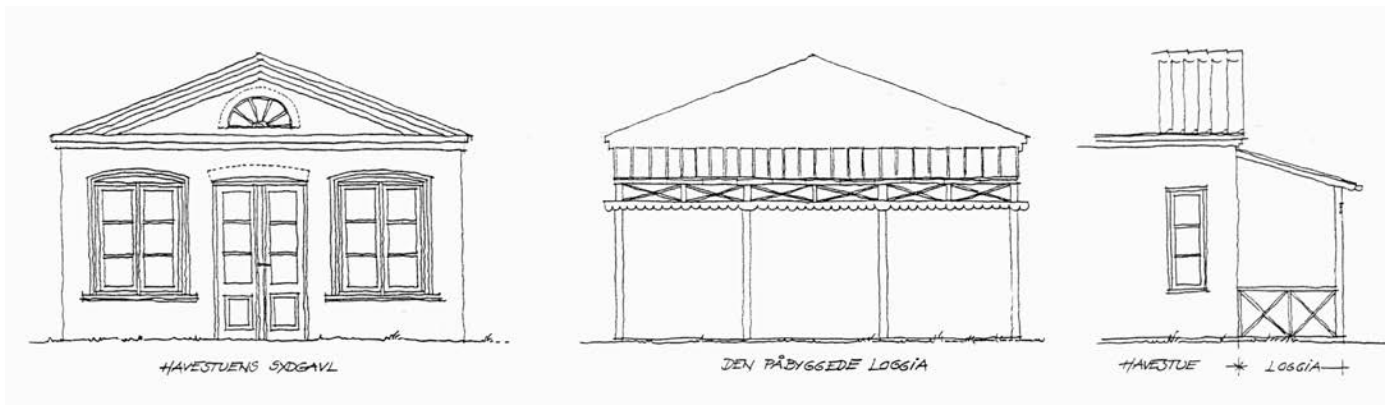


Pavilion at God's Acre. Measurement. Jørgen Toft Jessen Architects.



HAMBORG ALEN , 57,3 CM

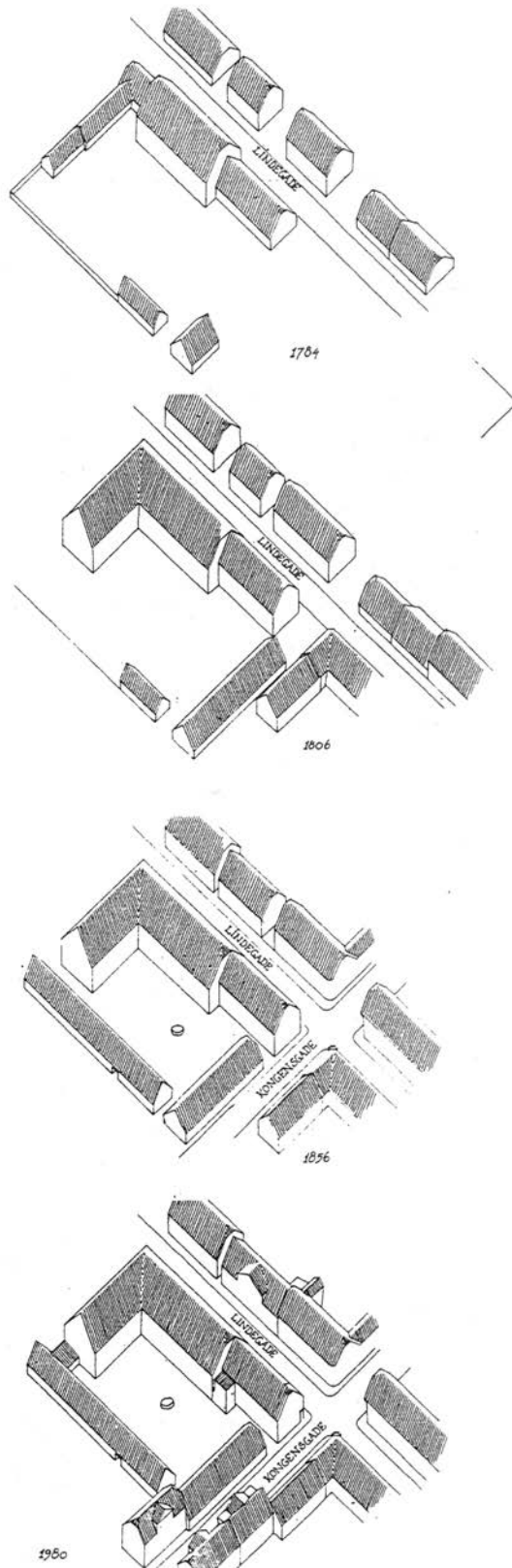
Entrance portal to God's Acre. Measurement. Jørgen Toft Jessen Architects.



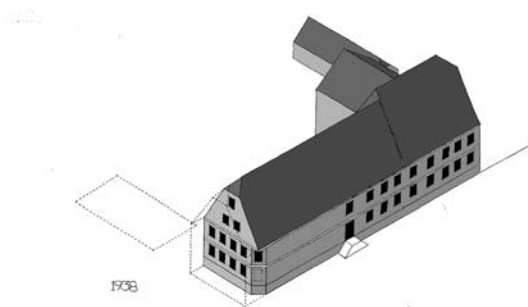
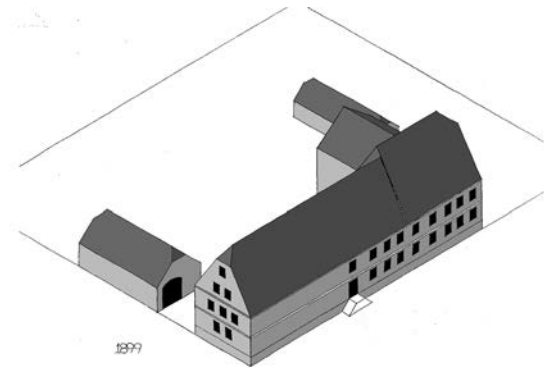
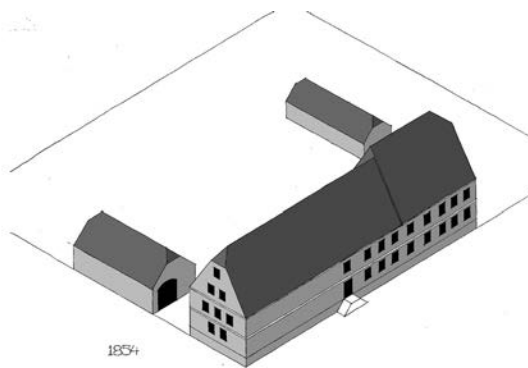
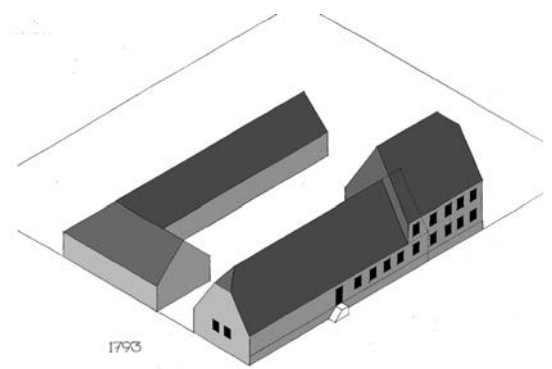
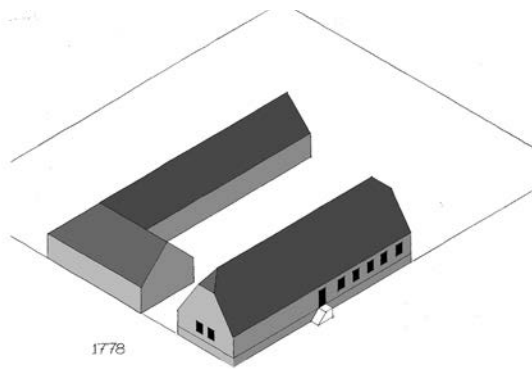
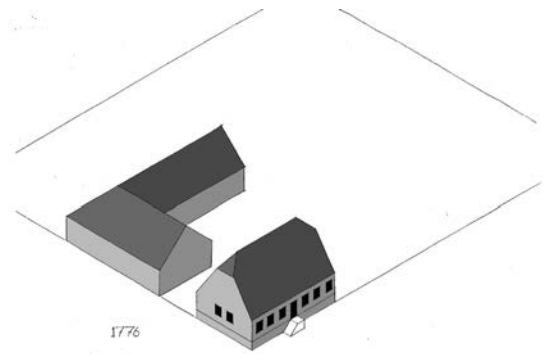
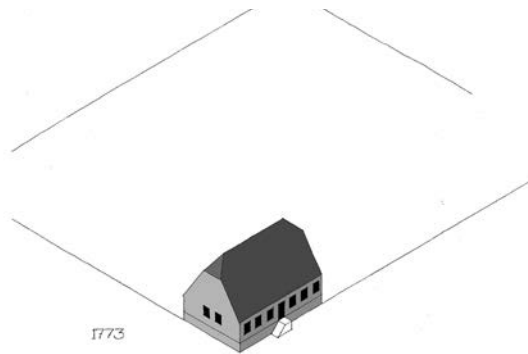
Above: Garden pavilion, Lindegade 24. Measurement. Jørgen Toft Jessen Architects.

Below: Garden pavilion, Kirkegårdsallé. Measurement. Jørgen Toft Jessen Architects.

Development of Building Complexes



Development of the Brother's House Complex. Jørgen Toft Jessen Architects.



Development of the hotel (gemeinlogi). Jørgen Toft Jessen Architects.



III. 1

Streetviews



III.2



III.3



III.4



III.5



III.6



III.7



III.8



III.9



III.10



III.11



III.12



III.13



III.14



III.15



III.16





III.18



III.19







III.22



III.23

Buildings



III.24



III.25



III.27



III.28

III. 29



III. 30

III.31



III.32



III. 33



III. 34



III. 35



III. 36



III. 37



III. 38



III. 39



III. 40



III. 41



III. 42



III. 43



III. 44



III. 45



III. 46



III. 47



III. 48



III. 49



III. 50

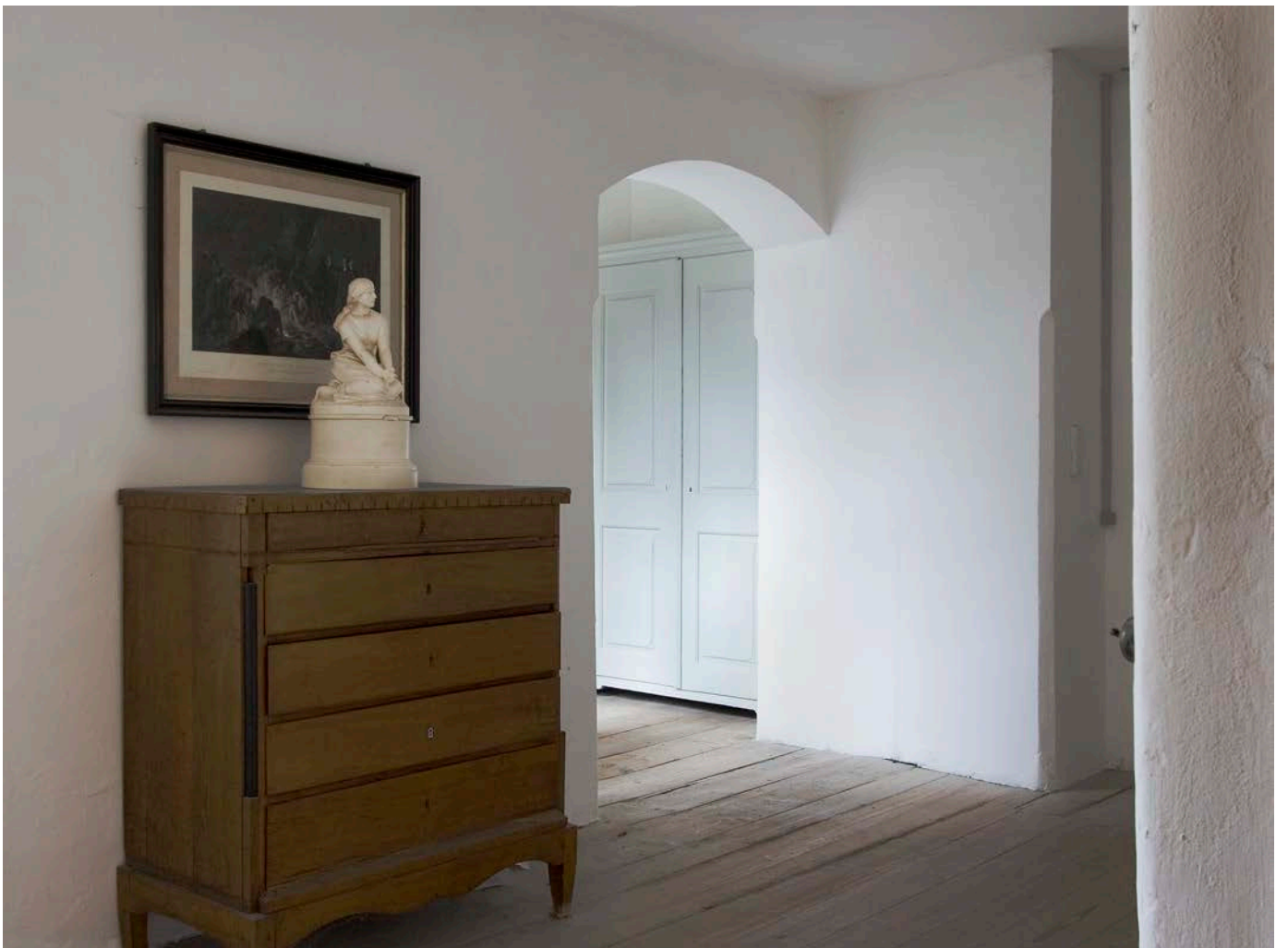


III. 51

Interior and details

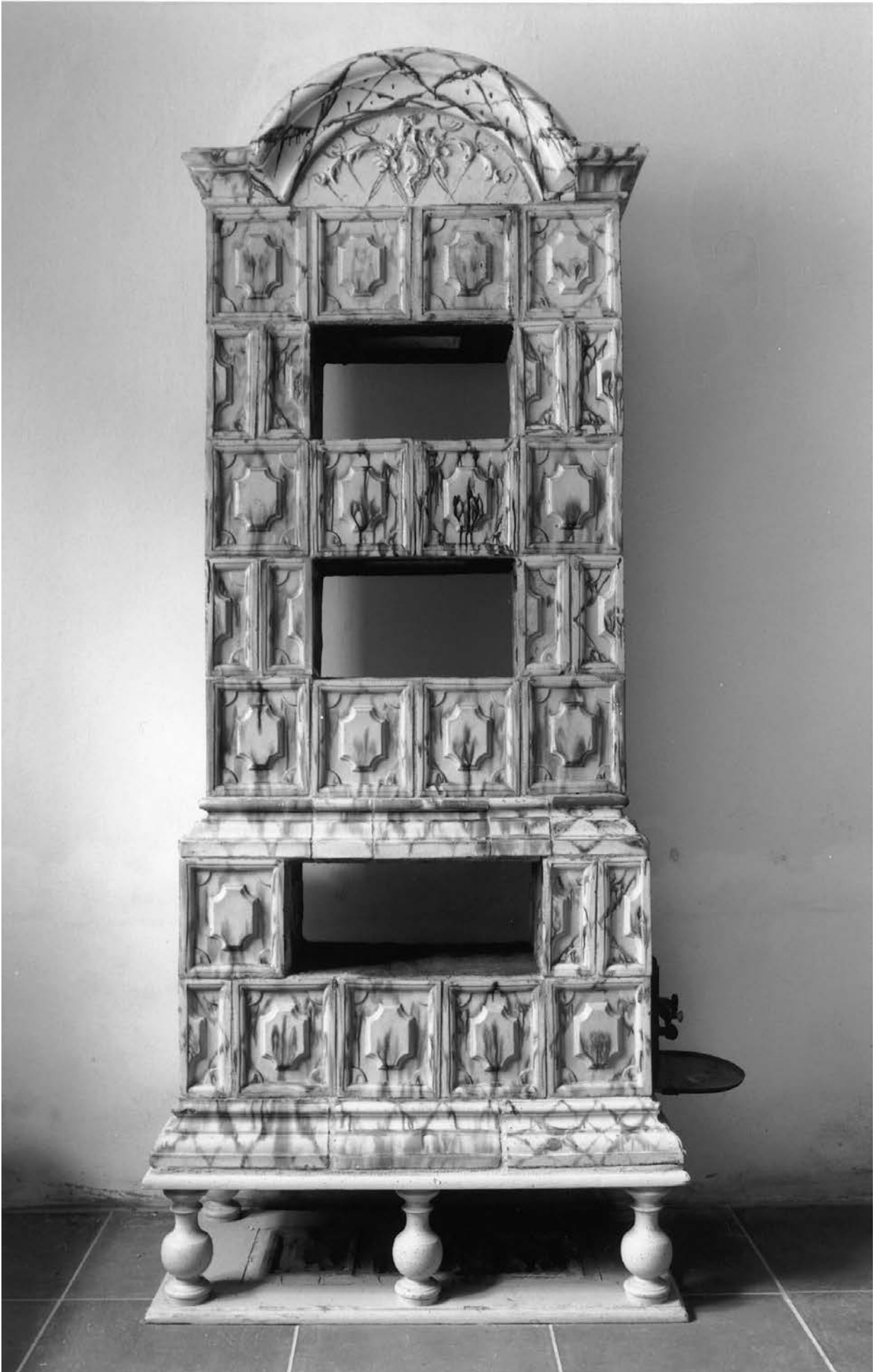


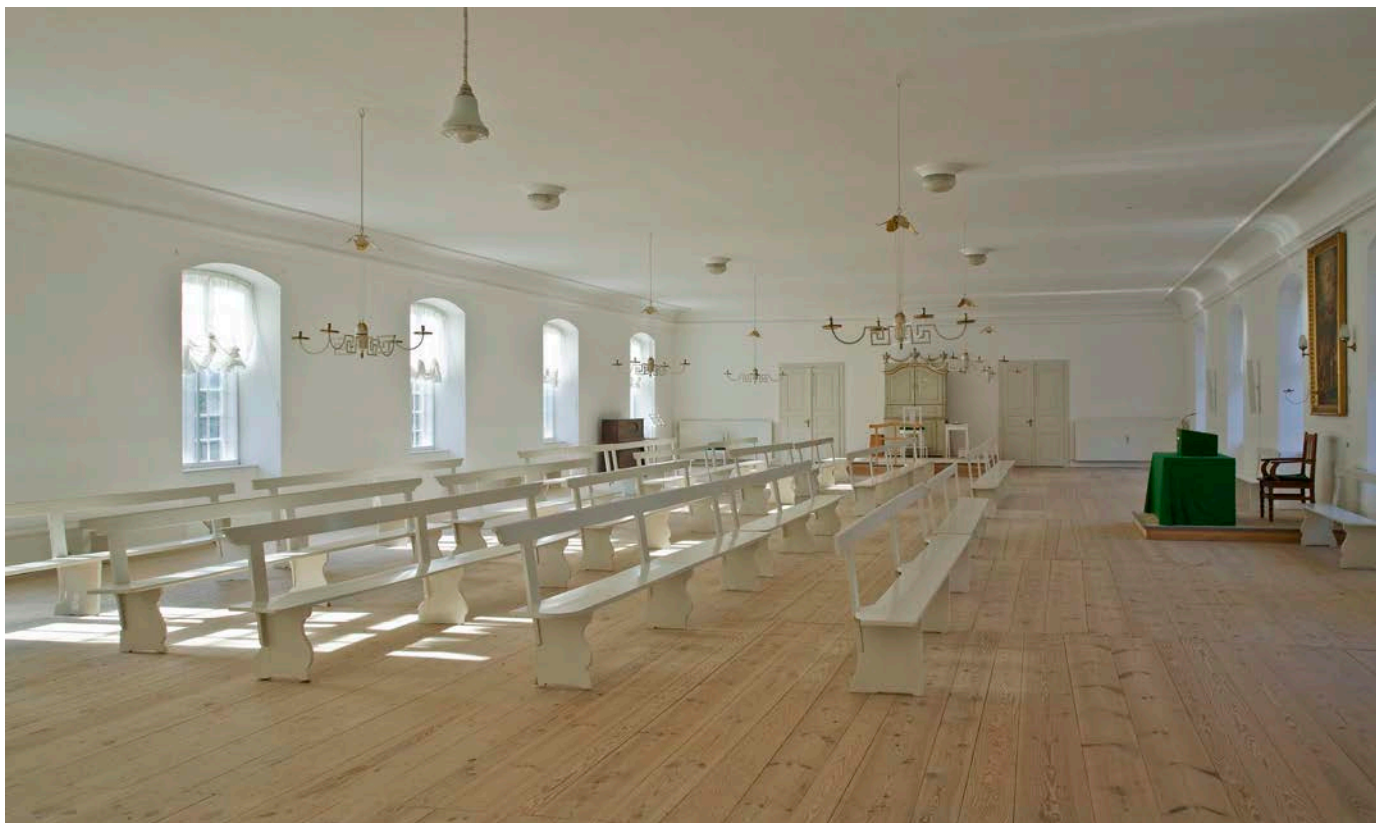




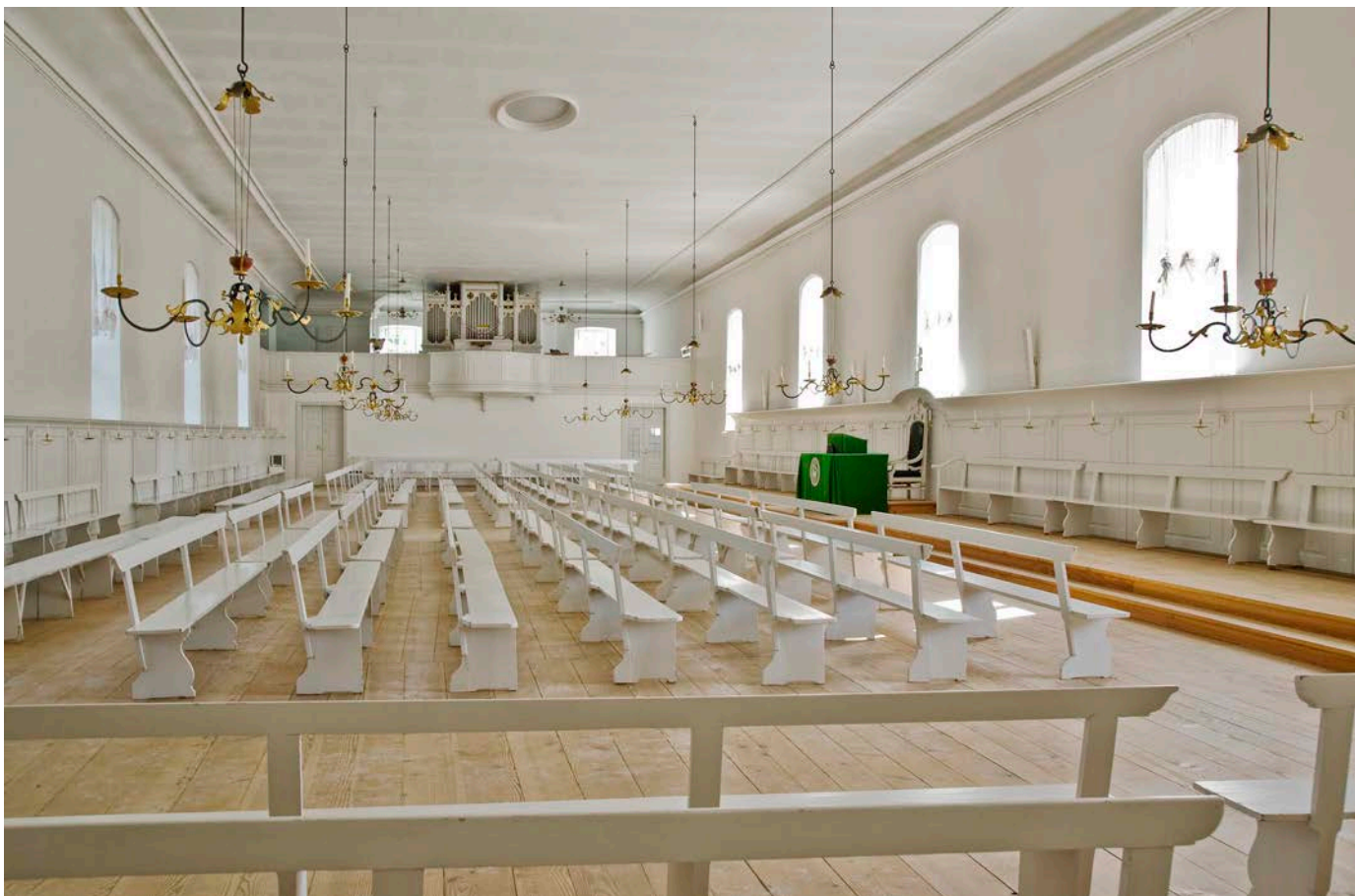








III. 58



III. 59





III. 61



III. 62



III. 63





God's Acre



III.66



III.67



III.68



III.69





III.71



III.72

Surrounding landscape





III.74



III.75



III.76



III.77

Screening of cities on the world heritage list and tentative lists **Annex IV**

All of the towns on the World Heritage List and the tentative lists have been systematically reviewed on the basis of the selected criteria as described in section 3.2. We take our point of departure in the determination that only living towns should be included inasmuch as it would not be worthwhile to compare Christiansfeld with archaeological sites, even if the sites bore some similarities to Christiansfeld with respect to specific themes.

The screening has been based on the information regarding each site that is accessible from UNESCO's website. In individual cases, this has been supplemented by an assessment of the town structure based on orthophotos from Google Earth.

The screening is constructed in four levels, each of which contains individual criteria. If a site fulfils the criteria in the first level, then the assessment continues on to the next level, etc. If a site does not fulfil the criteria in the first level, then the screening is concluded immediately and does not continue on to the other levels.

Historic Center of the Port City of Odessa	(i)(ii)(iii)(iv)(v)			X	X	X	X	X	X	(X) X	\			
St. George Historic District, Grenada	(ii)	T		X	X	X	X	X	X	X	\			
Old Town Lunenburg	(iv)(v)	T		X	X	X	X	X	X	X	\			
Kolonien van Weldadigheid, Netherlands	(ii)(iv)(vi)	W		X	X	X	X	X	X	X	\			
Urban Historic Centre of Cienfuegos, Cuba	(ii)(iv)	T		X	X	X	X	X	X	X	\			
Historic Centre of São Luís, Brazil	(iii)(iv)(v)	W		X	X	X	X	X	X	X	\			
La Chaux-de-Fonds / Le Locle, Watchmaking Town Planning, Switzerland	(iv)	W		X	X	X	X	X	X	X	\			
Saltaire, Great Britain	(ii)(iv)	W		X	X	X	X	X	X	X	\			
New Lanark, Great Britain	(ii)(iv)(vi)	W		X	X	X	X	X	X	X	\			
White City of Tel-Aviv - the Modern Movement, Israel	(ii)(iv)	W		X	X	X	X	X	X	X	\			
Old Village of Hollókő and its Surroundings, Hungary	(v)	W		X	X	X	X	X	X	X	\			
Island of Saint-Louis, Senegal	(ii)(iv)	W		X	X	X	X	X	X	X	\			
Old Rauma, Finland	(iv)(v)	W		X	X	X	X	X	X	X	\			
Holašovice Historical Village Reservation, Czech Republic	(ii)(iv)	W		X	X	X	X	X	X	X	\			
The settlement of Joden Savanne and Cassipora cemetery, Suriname	(iv)(vi)	T		X	X	X	X	X	X	X	\			
Jesuit Missions of the Chiquitos, Bolivia	(iv)(v)	W		X	X	X	X	X	X	X	\			
Level 4	Criteria	WHL (W) or Tentative list (T)	1. level of screening	city/town neighbourhood	planned structure	2. level of screening	for one community	civil city/town	3. level of screening	period 1700-1850	homogeneous architecture	grid structure	4. level of screening	religious foundation

City of Safranbolu	(ii)(iv)(v)	W		X	X	X caravan station	X	-1322					
Hanseatic City of Lübeck	(iv)	W		X	X	?	X	-1143	(X)	(X)			
Nord-Pas de Calais Mining Basin	(ii)(iv)(vi)	W		X	X	X Mining industry	?	-3810	X	?			
Episcopal City of Albi	(iv)(v)	W		X	X	?	X	-10 th century	?	-			
Strasbourg – Grande île	(i)(ii)(iv)	W		X	X	?	X	-15 th century	-	-			
Jewish Quarter and St Procopius' Basilica in Třebíč	(ii)(iii)	W		X	X	X Jewish quarter	X	-15 th century?	X	-			
Holašovice Historical Village Reservation	(ii)(iv)	W		X	X	? Possessed by a Cistercian Monastery from 1292-1848	X	-Mid 13 th century	X	-			X
Kutná Hora: Historical Town Centre with the Church of St Barbara and the Cathedral of Our Lady at Sedlec	(i)(iv)	W		X	X	X Silver mining	X	-Mid 12 th century	?	-			
Historic City of Trogir	(ii)(iv)	W		X	X	X Founded by Greek colonists	X	-3 rd century BC	?	X			
Old City of Dubrovnik	(i)(iii)(iv)	W		X	X	X Founded as a settlement for refugees from Epidaurum	X	-7 th century	X	X			
Historic Centres of Berat and Gjirokastra	(iii)(iv)	W		X	X	?	X	-earlier	-	-			
Coro and its Port	(iv)(v)	W		X	X	X spanish colony	X	-1527	X	X			
Historic Inner City of Paramaribo	(ii)(iv)	W		X	X	X dutch colonial town	X	-1683	X	X			
Historical Centre of the City of Arequipa	(i)(iv)	W		X	X	X colonial settlement (conquistadores)	X	-1540	X	X			
Historic Centre of Zacatecas	(ii)(iv)	W		X	X	X Silver mining	X	-1546	-	-			
Antigua Guatemala	(ii)(iii)(iv)	W		X	X	X spanish colony	X	-	X	X			
Colonial City of Santo Domingo	(ii)(iv)(vi)	W		X	X	X spanish colonizers	X	-	?	X			
Historic Centre of Camagüey	(iv)(v)	W		X	X	X cattle breeding and sugar industry	X	-1528	-	-			
Historic Centre of Santa Cruz de Mompox	(iv)(v)	W		X	X	X colonial town	X	-founded 1539	X	X			
Historic Centre of the Town of Goiás	(ii)(iv)	W		X	X	X mining town	X	X	X	-			
Historic Centre of the Town of Diamantina	(ii)(iv)	W		X	X	X diamond mining		X	X	-			
Historic Bridgetown and its Garrison	(ii)(iii)(iv)	W		X	X	- colonial city		X	-	-			
Level 3	Criteria	WHL (W) or Tentative list (T)	1. level of screening	2. level of screening	3. level of screening	4. level of screening							
			city/town neighbourhood	planned structure	for one community	civil city/town	period 1700-1850	homogeneous architecture	grid structure	religious foundation			

Medina of Marrakesh	(i)(ii)(iv)(v)	W		X	X	?	X	-1142						
Kasbah of Algiers	(ii)(v)	W		X	X	? Originally a Phoenician trading post	X	-6 th century BC/16 th century	X	-				
M'Zab Valley	(ii)(iii)(v)	W		X	X	X The Ibadis Culture	X	- Founded between 1012 and 1350	X	-		?		
Historic Centre of Agadez	(ii)(iii)			X	?	X Sultanate of Air and the consolidation of Tuareg tribes	X	- 15 th and 16 th century	X	-				
Timbuktu	(ii)(iv)(v)	W		X	?	?	X	- Founded in the 5 th century						
Lamu Old Town	(ii)(iv)(vi)	W		X	X	X Swahili settlement	X	- 700 years old	X	-				
Harar Jugol, the Fortified Historic Town	(ii)(iii)(iv)(v)	W		X	X	X African Islamic	X	- Were built over a long time span between the 13 th and 16 th centuries.	X	-				
Historic Town of Grand-Bassam	(iii)(iv)	W		X	X	X Colonial town for Europeans, Africans, commerce and administration	X	- Late 19 th and early 20 th century	X	(X)				
Cidade Velha, Historic Centre of Ribeira Grande	(ii)(iii)(vi)	W		X	X	X (colonial town)	X	- 15 th century	X	-				
San Cristóbal de La Laguna	(ii)(iv)	W		X	X	X spanish colonial town	X	-1497						
University and Historic Precinct of Alcalá de Henares	(ii)(iv)(vi)	W		X	X	X university city	X	- early 16 th century						
Old City of Salamanca	(i)(ii)(iv)	W		X	X	X university town	X	- before 3 rd century						
Santiago de Compostela (Old Town)	(i)(ii)(vi)	W		X	X	X spanish christians	X	- 11 th century						
Mining Area of the Great Copper Mountain in Falun	(ii)(iii)(v)	W		X	X	X mining town	X	- 15 th century	?	(X)				
Church Village of Gammelstad, Luleå	(ii)(iv)(v)	W		X	X	X worshippers	X	- early 15 th century						
Historic Town of St George and Related Fortifications, Bernuda	(iv)	W		X	X	X english settlement	X	-1612						
Mines of Rammelsberg, Historic Town of Goslar and Upper Harz Water Management System	(i)(ii)(iii)(iv)	W		X	X	X Mining industry originally by Cistercian monks	X	- 11 th century	(X)	-				
Level 3	Criteria	WHL (W) or Tentative list (T)	1. level of screening	city/town neighbourhood	planned structure	2. level of screening	for one community	civil city/town	3. level of screening	period 1700-1850	homogeneous architecture	grid structure	4. level of screening	religious foundation

Medina of Fez	(ii)(v)	W		X	X	?	X	-12 th to 15 th century						
Old Town of Ghadamès	(v)	W		X	X	?	X			X				
Historic Cairo	(i)(v)(vi)	W		X	X	? Capital	X	-640		?	(X)			
Mantua and Sabbioneta	(ii)(iii)	W		X	X	X Gonzaga family	X	-16 th century renaissance						
Crespi d'Adda	(iv)(v)	W		X	X	X company town	X	-1875						
City of Vicenza and the Palladian Villas of the Veneto	(i)(ii)	W		X	X	X (veneti)	X	-1 st century BC						
Historic Area of Willemstad, Inner City and Harbour, Curacao	(ii)(iv)(v)	W		X	X	X Dutch trading settlement	X	-1634						
Róros Mining Town and the Circumference	(iii)(iv)(v)	W		X	X	X copper mining	X	-17 th century (1646)						
Sheikh Safi al-din Khānegāh and Shrine Ensemble in Ardabil	(i)(ii)(iv)	W		X	X	X	X			X		X		
Fujian Tulou	(iii)(iv)(v)	W		X	X	X	X	X	X	X				
Historic Town of Vigan	(ii)(iv)	W		X	X	X spanish colonial town	X	-1572		X	X			
Ancient City of Ping Yao	(ii)(iii)(iv)	W		X	X	X Tha Han people.	X				X			
Historic Town of Zabid	(ii)(iv)(vi)	W		X	X	?	X	? Prior to 631 AD		X				
Old City of Sana'a	(iv)(v)(vi)	W		X	X	?	X	-2 nd century BC		X				
Old Walled City of Shibam	(iii)(iv)(v)	W		X	X	?	X	-16 th century		X	X			
Medina of Sousse	(iii)(iv)(v)	W		X	X	? Arabo-Muslim town	X	-9 th century		X				
Kairouan	(i)(ii)(iii)(v)(vi)	W		X	X	? Arabo-Muslim town capital of Ifriqiya	X	-670 A.D.		X				
Medina of Tunis	(ii)(iii)(v)	W		X	X	? Arabo-Muslim town	X	-698 A.D.		?				
Ancient City of Damascus	(i)(ii)(iii)(iv)(v)(vi)	W		X	X	?	X	-3 rd millennium BC						
Portuguese City of Mazagan (El Jadida)	(ii)(iv)	W		X	X	X Founded as a fortified colony	X	-16 th century		X	(X)			
Medina of Tétouan (formerly known as Tittawin)	(ii)(iv)(v)	W		X	X	?	X	-Founded ? but of particular importance from the 8 th century		X				
Level 3	Criteria	WHL (W) or Tentative list (T)	1. level of screening	city/town neighbourhood	planned structure	2. level of screening	for one community	civil city/town	3. level of screening	period 1700-1850	homogeneous architecture	grid structure	4. level of screening	religious foundation

Level 2	Budapest, including the Banks of the Danube, the Buda Castle Quarter and Andrássy Avenue	(ii)(iv)	W	X	X	-	X	-	-	-	-	-	-	-	-	-	-	-	-
	Vatican City	(i)(ii)(iv)(vi)	W	X	X	X Residence for the Pope	-	-	-	-	-	-	-	-	-	-	-	-	-
	Old Town of Corfu	(iv)	W	X	X	?	-	-	-	-	-	-	-	-	-	-	-	-	-
	Historic Centre of Prague	(ii)(iv)(vi)	W	X	X	- Developed over a longer timespan	X	-	-	-	-	-	-	-	-	-	-	-	-
	Historic Centre of Český Krumlov	(iv)	W	X	X	-	X	-	-	-	-	-	-	-	-	-	-	-	-
	Old Bridge Area of the Old City of Mostar	(vi)	W	X	X	- Multicultural urban settlement	X	-	-	-	-	-	-	-	-	-	-	-	-
	Historical Centre of Puerto Plata		T	X	X	X	-	-	-	-	-	-	-	-	-	-	-	-	-
	Montecristi		T	X	X	-	-	-	-	-	-	-	-	-	-	-	-	-	-
	Historical-Town Planning Ensemble Tvrdá (Fort) in Osijek	(i)(iv)(vi)	T	X	X	-	-	-	-	-	-	-	-	-	-	-	-	-	-
	Historical-town planning ensemble of Ston with Mali Ston, connecting walls, the Mali Ston Bay nature reserve, Stonsko Polje and the salt pans	(i)(iii)(iv)(v)	T	X	X	-	-	-	-	-	-	-	-	-	-	-	-	-	-
	The historic town of Korčula	(ii)(iii)(iv)(v)	T	X	X	-	-	-	-	-	-	-	-	-	-	-	-	-	-
	SanFangQixiang	(iii)(iv)	T	X	(X)	-	-	-	-	-	-	-	-	-	-	-	-	-	-
	Le rugo traditionnel du Mugamba	(iv)	T	X	X	-	-	-	-	-	-	-	-	-	-	-	-	-	-
	The ancient town of Nicopolis ad Istrum	(iii)(iv)	T	X	X	-	-	-	-	-	-	-	-	-	-	-	-	-	-
	Sarajevo - unique symbol of universal multicultural - continual open city (N.I.)	(v)	T	X	X	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Leuven/Louvain, bâtiments universitaires, l'héritage de six siècles au	(ii)(iii)(iv)(vi)	T	X	X	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
Ordubad historical and architectural reserve	(i)(iv)(v)	T	X	X	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
Hall in Tyrol – The Mint	(i)(ii)(iv)	T	X	X	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
1. level of screening																			
city/town neighbourhood																			
planned structure																			
2. level of screening																			
for one community																			
civil city/town																			
3. level of screening																			
period 1700-1850																			
homogeneous architecture																			
grid structure																			
4. level of screening																			
religious foundation																			

	Historic Centre of Brugge	(ii)(iv)(vi)	W		X	X	-	X											
	Flemish Béguinages	(ii)(iii)(iv)	W		?	X	X The beguines	-											
	Walled City of Baku with the Shirvanshah's Palace and Maiden Tower	(iv)	W		X	X	-	X											
	Historic Centre of Vienna	(ii)(iv)(vi)	W		X	X	-	X											
	City of Graz – Historic Centre and Schloss Eggenberg	(ii)(iv)	W		X	X	-	X											
	Historic Centre of the City of Salzburg	(ii)(iv)(vi)	W		X	X	- Originally a roman settlement, but rulers have changed during time and development	X											
	Historic Quarter of the City of Colonia del Sacramento	(iv)	W		X	X	X portuguese	-											
	Historic Fortified Town of Campeche	(ii)(iv)	W		X	X	X colonial town	-											
	Historic Centre of Morelia	(ii)(iv)(vi)	W		X	X	-	X											
	Historic Centre of Puebla	(ii)(iv)	W		X	X	-	X											
	Historic Centre of Santa Ana de los Rios de Cuenca	(ii)(iv)(v)	W		X	X	-	X											
	City of Quito	(ii)(iv)	W		X	X	-	X											
	Historic Quarter of the Seaport City of Valparaiso	(iii)	W		X	X	- merchant port	X											
	Brasilia	(i)(iv)	W		X	X	X	-											
	Historic Centre of Salvador de Bahia	(iv)(vi)	W		X	X	-	-											
	Historic Centre of the Town of Olinda	(ii)(iv)	W		X	X	-	-											
	Historic Town of Ouro Preto	(i)(iii)	W		X	?	-	X											
	Historic City of Sucre	(iv)	W		X	X	-	X											
	Historic District of Old Québec	(iv)(vi)	W		X	X	X fortified colonial city, - built by the french	-											
Level 2		Criteria	WHL (W) or Tentative list (T)	1. level of screening	city/town neighbourhood	planned structure	2. level of screening	for one community	civil city/town	3. level of screening	period 1700-1850	homogeneous architecture	grid structure	4. level of screening	religious foundation				

Level 2	Ancient Villages in Southern Anhui – Xidi and Hongcun	(iii)(iv)(v)	W		X	X	-	X											
	Rabat, Modern Capital and Historic City: a Shared Heritage	(ii)(iv)	W		X	X	-	X											
	Medina of Essaouira (formerly Mogador)	(ii)(iv)	W		X	X	-	X											
	Old City of Jerusalem and its Walls	(ii)(iii)(vi)	W		X	X	-	X											
	Island of Gorée	(vi)	W		?	X	X	Slave commerce	-										
	Island of Mozambique	(iv)(vi)	W		X	X	-	X											
	Historical Centre of the City of Yaroslavl	(ii)(iv)	W		X	X	-	X											
	Historic Centre of Saint Petersburg and Related Groups of Monuments	(i)(ii)(iv)(vi)	W		X	X	?	?											
	Bardejov Town Conservation Reserve	(iii)(iv)	W		X	X	?	Trading town	-										
	Historic Walled Town of Cuenca	(ii)(iv)	W		X	X	X	built by the Moors	-										
	Old Town of Avila with its Extra-Muros Churches	(iii)(iv)	W		X	X	X	X	-										
	Historic Centre of Cordoba	(i)(ii)(iii)(iv)	W		X	X	X	muslim Spain	-										
	Alhambra, Generalife and Albayzín, Granada	(i)(iii)(iv)	W		X	X	X	muslim Spain	-										
	Hanseatic Town of Visby	(iv)(v)	W		X	X	X	hanseatic League merchants	-										
Old City of Berne	(iii)	W		X	X	-	-	X											
L'viv – the Ensemble of the Historic Centre	(ii)(v)	W		X	X	-	-	X											
Liverpool – Maritime Mercantile City	(ii)(iii)(iv)	W		X	X	-	-	X											
Old and New Towns of Edinburgh	(ii)(iv)	W		X	X	-	-	X											
Old City of Acre	(ii)(iii)(v)	W		X	X	?	?	-											
	Criteria		WHL (W) or Tentative list (T)																
	1. level of screening																		
	city/town neighbourhood				X	X													
	planned structure				X	X													
	2. level of screening																		
	for one community																		
	civil city/town								X										
	3. level of screening																		
	period 1700-1850																		
	homogeneous architecture																		
	grid structure																		
	4. level of screening																		
	religious foundation																		

Building Preservation and conservation of Buildings and urban environments Act

Annex V

Relevant excerpts of Act No. 685 of 9 June 2011 with amendments under Act No. 1247 of 18 December 2012.

Part 1: Purpose and scope

§ 1 - (1) The purpose of this Act is to safeguard Denmark's old buildings of architectural, cultural-historical or environmental value, including buildings which illustrate housing, working, and production conditions and other significant characteristics of societal development.

(2) Administration of this Act shall emphasize that protected buildings are given a function which is appropriate to the special character of such buildings and which serves their long-term maintenance.

(3) To promote the purpose of this Act, the Minister for Culture shall provide guidance to ensure that the interests in connection with listing and preservation of buildings and works are observed in the administration of the Planning Act, the Urban Renewal Act and similar legislation. To promote the purpose of the Act, the Minister for Culture shall also present Denmark's architectural heritage to the public.

(4) The public shall be involved in listing and preservation work to the greatest possible extent.

§ 2 - (1) The provisions of this Act which refer to buildings shall apply also to building structures, structural components and similar, as well as to the immediate surroundings of buildings referred to in section 3 (2).

Part 2: Listing

§3 - (1) The Minister for Culture may list buildings and singular works of landscape architecture of significant architectural or cultural-historical value which are more than 50 years old. Buildings and singular works of landscape architecture may, however, be listed irrespective of their age on the grounds of their outstanding value or other special circumstances.

(2) A listing may include the immediate surroundings of a building or singular work of landscape architecture in the form of courtyards, squares, pavements, gardens, parks and similar, to the extent that they form part of a whole to be protected by the listing.

§ 4 - (1) Buildings erected before the year 1536 are listed under this Act without a special resolution.

(2) The Minister for Culture may require that an entry be registered in the land registry stating that a building was erected before the year 1536.

§ 5 - (1) Sections 3 and 4 shall not apply to church buildings to the extent they are subject to the Act on the Danish National Evangelical Lutheran Church.

§ 6 - (1) Before the Minister for Culture makes a decision to list a building or work, the Minister shall notify in writing:

- i) the owner and occupant of the building,
- ii) the municipal council,
- iii) the Museums Council and the Cultural Environment Council, where such a council has been established in the local area in question,
- iv) an association authorized pursuant to section 24 (4), and
- v) associations and similar with local connections, which have an interest in preservation issues and which have submitted a written request to the Minister for Culture regarding notification of listings.

(2) The notification shall state a time limit of at least three months for submission of comments on the listing.

(3) As from receipt of the notification mentioned in subsection (1), no building work or similar may be performed on the building, other than routine maintenance, without the consent of the Minister for Culture. The provisions of section 10 shall apply correspondingly.

(4) For notification pursuant to subsection (1), the Minister for Culture shall publish the proposal with details of the time limit under subsection (2). Public notice may be entirely digital.

§ 7 - (1) After the expiry of the time limit pursuant to section 6 (2), the Minister shall decide within three months whether the building shall be listed.

(2) The Minister for Culture shall notify the persons, authorities, associations, etc., specified in section 6 (1) of the decision and shall give public notification hereof. Public notice may be entirely digital.

(3) The listing shall be observed by all holders of rights to the property, irrespective of when such rights were established. At the request of the Minister for Culture, the building's status as listed shall be registered in the land registry. If the listed building is situated in an area not registered in the land registry, the listing shall be published in the Danish Official Gazette (Statstidende), instead of through registration.

§ 8 - (1) The Minister for Culture may change the scope of a listing.

(2) The Minister for Culture may cancel a listing when the preservation value is lost or can no longer be maintained.

(3) Section 6 (1), (2) and (4) and section 7 shall apply correspondingly.

§8a - The Minister for Culture shall draft and keep an up-to-date overview of listings pursuant to the law, including the principal preservation values of the listed building or work of landscape architecture.

Part 3: The legal effects of listings

§ 9 - (1) The owner or occupant of a listed building shall maintain it in proper condition, including ensuring that roof and windows are free of leaks.

§ 10 - (1) All building work, beyond routine maintenance, cf. subsection (5), which affects a listed building requires a permit from the Minister for Culture. The same applies to the installation of lighting, aerials, satellite dishes and similar, as well as signs on facades or roof surfaces.

(2) Applications and permits under subsection (1) shall be accompanied by all plans, drawings and descriptions necessary for understanding the project. Permits may be made contingent on the implementation of measures not covered by the application.

(3) The Minister for Culture may establish further rules on the contents of applications for a permit under subsection (1), as well as stipulate that applications shall be submitted through the municipal council.

(4) If the Minister for Culture has not made a decision on an application for a permit pursuant to subsection (1) within three months, work covered by the application may commence.

(5). The Minister for Culture may lay down detailed rules that certain types of construction work covered by subsection (1) can be implemented on the basis of written notification.

§ 11 - (1) Demolition of a listed building requires a permit from the Minister for Culture.

(2) In order to assess an application under subsection (1), the Minister for Culture may require information on the purpose of the demolition and on the future use of the property concerned. The Minister for Culture may refuse to consider the application in the absence of the permits required for demolition pursuant to other legislation.

(3) Conditions may be attached to a demolition permit.

(4) Section 6 (1), (2) and (4) and section 7 shall apply correspondingly.

§ 12 - (1) If permission for demolition is refused, the owner may demand that the property be taken over by the state, with compensation. If the obligation to take over the property is incumbent on the state, the amount of support received as subsidy, pursuant to section 16 (1), shall be deducted for the determination of the compensation sum.

(2) The obligation to take over the property pursuant to subsection (1) is only incumbent on the state, however, if there is a significant disparity between the property's rate of return and the rate of return for a property with a similar location and use, but which is not subject to a demolition injunction.

(3) If agreement on the state acquiring the property or on the conditions hereof cannot be reached between the Minister for Culture and the owner, the justification of the owner's demands pursuant to subsection (1), cf. subsection (2), and the amount of compensation shall be determined by the appraisal authorities according to the Public Roads Act. As regards the processing of such cases by the appraisal authorities, and the calculation and disbursement of compensation, sections 52–56, 63–64 and 66–67 of the Public Roads Act shall apply correspondingly.

(4) Matters which may be decided by the appraisal authorities, cf. subsection

(3), may not be brought before the courts before the Appraisal Commission's decision has been presented.

(5) Legal action against a decision of the Appraisal Commission shall be filed within 8 weeks of the Appraisal Commission's decision being notified to the party concerned.

§ 13 - (1) If it is incumbent on the state to acquire the property, but the Minister for Culture states that the state will not do so, this shall be notified to the owner who may then demolish the listed building, the provisions of section 11 notwithstanding.

(2) Section 12 (1) shall not apply to listed buildings which belong to the state, regions, municipalities, churches, clerical incumbents, or public foundations, or which have belonged to any of these after this Act entered into force.

(3) The Minister for Culture may stipulate that the owners mentioned in subsection (2) must, prior to conveyance of a listed building, register at the land registry a notice to the effect that section 12 (1) of this Act does not apply to the property.

§ 14 - (1) In the event of fire damage or other significant damage to a listed building, the owner shall apply for permission to restore the building pursuant to section 10 or apply for permission to demolish the building pursuant to section 11.

§ 15 - (1) As agreed with the owner concerned, the Minister for Culture may lay down special preservation provisions for a listed building, including to the effect that the building shall not be subject to the provision specified in section 12 (1).

(2) Provisions pursuant to subsection (1) shall be entered in the land registry and shall hereafter be respected by all holders of rights to the property, irrespective of when such rights were established.

Part 4: Support for listed buildings and buildings worthy of preservation

§ 16 - (1) The Minister for Culture may grant support for:

- i) building work on listed buildings;
- ii) expert assistance and project design, as well as preparation of plans for restoration and future use of buildings recommended for listing by the Historic Buildings Council, cf. section 23 (1);
- iii) preserving furniture and fixtures in listed buildings where such furniture and fixtures are not comprised by the listing pursuant to section 3, as well as furniture and fixtures in buildings worthy of preservation, provided such furniture and fixtures are of significance in an overall cultural–historical perspective, or have a special connection with the building concerned;
- iv) national and local associations and similar with objectives pertaining to building culture;
- v) institutions and similar whose objectives are to preserve traditional building crafts and inform and guide on issues pertaining to building culture, etc.;

vi) building work on buildings which the Minister considers worthy of preservation, cf. section 19;

vii) local preservation councils or similar which may grant support for buildings worthy of preservation, cf. sections 17 and 19.

(2) Support may be provided as a loan, subsidy, expert assistance, project preparation, or materials. The support may be made conditional.

(3) For special listing and preservation tasks, the Minister for Culture may purchase, administer, restore and sell real property, acquire limited rights to such property, or receive and manage gifts and bequests, including cash amounts.

(4) The Minister may establish additional regulations for support schemes, including for the establishment of local preservation councils or similar, and for the administration of support funds by such councils.

(5) Up to 20 per cent of the support may be withheld to offset any debts the owner may have to the public sector.

(6) Support shall be provided within the framework laid down by the annual Appropriations Act. Interest and payments on loans granted under this Act, and the profit from operating and selling real property under subsection (3) may also be used as mentioned in subsections (1)–(3). Unused funds are to be carried forward to the subsequent financial year.

Part 5: Buildings worthy of preservation

§ 17 - (1) A building is worthy of preservation, cf. section 16 (1) (vii), when it is included as worthy of preservation in a local development plan or subject to an injunction against demolition in a local development plan or zoning regulations, cf. section 15 (2) (xiv), of the Planning Act.

§ 18 - (1) A building worthy of preservation, cf. section 17, must not be demolished before the demolition notice has been published and the municipal council has notified the owner of whether it will impose an injunction against demolition pursuant to section 14 of the Planning Act.

(2) Prior to the expiry of the time limits in effect pursuant to building legislation, the municipal council shall publish the demolition notice with a time limit for submission of objections, etc., of at least four 4 weeks and no longer than 6 weeks. Public notice may be entirely digital.

(3) Upon publication of the demolition notice, the municipal council shall notify the owner and the persons, associations, etc., specified in section 6 (1). Such persons shall also be notified of the time limits for objections, etc.

(4) Not later than 2 weeks after the expiry of the time limit, the municipal council shall notify the owner of whether an injunction against demolition has been imposed pursuant to section 14 of the Planning Act. If the municipal council does not impose an injunction, the municipal council shall publish its decision. Public notice may be entirely digital.

(5) These provisions shall not apply to buildings subject to an injunction against demolition in a local development plan, zoning regulation or proposed local development plan published pursuant to section 17 of the Planning Act.

§ 19 - (1) The Minister for Culture may decide that a building not comprised

by section 17 is worthy of preservation.

(2) Section 6 (1), (2) and (4) and section 7 shall apply correspondingly.

(3) As from receipt of the notification specified in section 6 (1), no demolition, rebuilding, or alteration of the appearance of the building in any other way, may be made without permission from the Minister for Culture.

§19a - (1) Section 18 shall apply correspondingly to buildings designated worthy of preservation by the Minister pursuant to section 19.

(2) Subsection (1) notwithstanding, the Minister for Culture may in special cases decide that the owner of a building worthy of preservation may not demolish or rebuild or in any other way alter the appearance of the building without the consent of the municipal council. Section 49 of the Planning Act shall apply correspondingly to such cases.

§19b - (1) The Minister for Culture and the municipal council may rescind a decision made pursuant to section 19.

(2) The parties specified in section 6 (1) shall be notified of the rescission.

Part 6: Registration and planning

§20 - (1) The Minister for Culture shall collect and register information for use in the fulfilment of the purposes specified in section 1.

(2) The Minister for Culture shall prepare summarized lists of the interests related to the listing.

(3) The Minister for Culture may, in cooperation with municipal councils, conduct surveys of and register the preservation values of buildings and urban environments for use in local authorities' preservation planning.

(4) The Minister for Culture shall keep a publicly accessible list of buildings and works of landscape architecture which are listed pursuant to the Act.

§ 21 - (1) The Minister for Culture may prepare guidelines for the consideration in municipal planning of the interests mentioned in section 1.

(2) The Minister for Culture may prepare proposals for preservation provisions which can be incorporated in municipal planning pursuant to the Planning Act.

§ 21a - (1) The Minister for Culture may establish regulations to the effect that the municipal council shall designate buildings worthy of preservation in the planning and building regulations for the municipality, cf. section 17.

Part 7: The Historic Buildings Council

§ 22 - (1) The Historic Buildings Council comprises up to 12 members, who are to be appointed by the Minister for Culture.

(2) The Minister for Culture shall establish additional rules concerning qualification for appointment to the Historic Buildings Council, including the appointment of substitutes, as well as rules for the business of the Historic Buildings

Council.

(3) The chairman of the Historic Buildings Council is appointed by the Minister for Culture from amongst the Council members.

(4) The term of appointment shall be 4 years.

§ 23 - (1) The Minister for Culture shall submit all proposals for listing, cf. section 3, and for amendments to the extent of a listing, cf. section 8 (1), to the Historic Buildings Council for comment. A building may be listed and the extent of the listing amended only if the Historic Buildings Council makes a recommendation to this effect. The Historic Buildings Council's recommendation shall, as far as possible, be submitted prior to notification pursuant to section 6 (1). The Minister for Culture shall, however, notify pursuant to section 6 (1) when an association authorized pursuant to section 24 (4) finds that the matter cannot await submission to the Historic Buildings Council.

(2) The Minister for Culture shall submit all applications for demolition of a listed building to the Historic Buildings Council for comment, cf. section 11. The Minister for Culture may not issue a permit for demolition against the recommendation of the Historic Buildings Council. The recommendation of the Historic Buildings Council shall be issued prior to notification pursuant to section 6 (1).

(3) The Minister for Culture shall consult the Historic Buildings Council on cancellation of listings, cf. section 8 (2).

(4) The Minister for Culture shall submit applications for building work, cf. section 6 (3) and section 10, to the Historic Buildings Council for comment.

(5) The Minister for Culture shall consult the Historic Buildings Council concerning applications for support for the preservation of furniture and fittings, cf. section 16 (1) (iii), and may furthermore consult the Historic Buildings Council concerning questions of principle concerning the administration of section 16.

(6) Decisions pursuant to this Act, on which the Historic Buildings Council has commented, shall incorporate information on the recommendation of the Historic Buildings Council.

(7) The Historic Buildings Council shall also advise the Minister for Culture on issues relating to the listing and preservation of buildings.

Part 8: Administration, consultancy, etc.

§ 24 - (1) The Minister for Culture may authorize an agency under the Ministry of Culture to exercise the authority bestowed upon the Minister by this Act.

(2) The Minister for Culture may establish further regulations governing the agency's case processing in respect of authorizations under subsection (1).

(3) Decisions made pursuant to the authority stipulated in subsection (1) may be appealed to the Minister for Culture, cf. section 12, subsection (3). The Minister for Culture lays down the rules governing the submission of appeals of decisions made pursuant to the authority stipulated in subsection (1).

(4) The Minister for Culture may grant a right to a nationwide association within the area of building culture to have listing proposals presented to the Historic Buildings Council, cf. section 23 (1). If the Historic Buildings Council rec-

ommends the building for listing, the Minister for Culture shall give notification pursuant to section 6 (1).

§ 25 - (1) The Minister for Culture provides specialist consultancy and other assistance to other authorities in matters regarding listing and preservation of buildings.

(2) The Minister for Culture shall guide and provide information to other authorities and private individuals in listing and preservation matters.

Part 9: Miscellaneous provisions

...
§ 28 - (1) Conditions attached to permits, consents, etc., pursuant to this Act shall be binding for the owner and holders of other rights to the property, irrespective of when such rights were established. These conditions may be entered in the land registry under the property.

§ 29 - (1) Permits, consents, etc., pursuant to this Act shall lapse if they are not utilized within five years from the date of notification.

...
§ 32a - (1) The Minister for Culture shall monitor compliance with this Act and the regulations laid down pursuant to this Act, as well as decisions to list buildings and special preservation provisions.

(2) The Minister for Culture shall ensure that orders and injunctions pursuant to this Act are observed, and monitor compliance with the terms specified in permits.

(3) When the municipal council learns of any unlawful circumstances, it shall inform the Minister for Culture.

(4) If the Minister for Culture becomes aware of any unlawful circumstances, the Minister shall seek to rectify such circumstances unless the matter is of very minimal significance.

§33 - (1) Any current owner or occupant of a listed building shall be obliged to rectify circumstances which are in contravention of this Act or any permits or special preservation provisions granted pursuant to this Act.

(2) If the owner or occupant fails to comply with an order from the Minister for Culture to rectify unlawful circumstances, the owner or occupant may be subject to an injunction to rectify such circumstances within a fixed time limit under coercion of sequential penalties.

(3) If an injunction to rectify unlawful circumstances is not complied with within the set time limit, and if it is apparent that the collection of penalties will not bring about compliance with the injunction, the Minister for Culture may take the requisite steps to rectify the circumstances at the expense of the owner or occupant.

(4) If an order from the Minister for Culture to remedy faults posing a hazard to the maintenance of the building is not complied with within a time limit set by the Minister, the Minister may forthwith arrange for the works in question to be

performed at the owner's expense, the provisions in subsections (2) and (3) notwithstanding. If necessary, the police may provide assistance according to provisions laid down following negotiations between the Minister for Culture and the Minister of Justice.

(5) The Minister for Culture may, at the owner's expense, have an order to rectify unlawful circumstances entered in the land registry under the property. When such circumstances have been rectified, the Minister for Culture shall ensure that this entry is cancelled.

§ 33a - (1) In special circumstances, the Minister for Culture may compulsorily acquire privately-owned listed buildings when such compulsory acquisition is necessary to prevent the loss of significant preservation values.

(2) For compulsory acquisition used to obtain property rights, all other rights to the acquired property shall lapse, unless otherwise decided on a case-by-case basis.

(3) For the execution of compulsory acquisition, section 45 and sections 47–49 of the Public Roads Act shall apply correspondingly.

Part 10: Sanctions

§34 - (1) Unless a more severe sanction is determined by other legislation, penalties shall be imposed on persons who

i) violate section 6 (3), section 9, section 10 (1), section 11 (1), section 14, section 18 (1), section 19 (3), section 27 (1), and section 33 (1);

ii) disregard preservation provisions established pursuant to section 15, cf. section 16 (2);

iii) disregard terms or conditions stipulated in a permit under this Act; or

iv) fail to comply with an order pursuant to section 32 a (4).

(2) The sanction may be increased to a prison sentence of up to 1 year for deliberate violation or gross negligence, and if the violation

i) damages the interests which this Act aims to protect, cf. section 1, or if the violation causes risk of such damage; or

ii) results in, or was intended to result in, a financial gain, for the relevant person or others, including in the form of savings.

(3) Regulations issued pursuant to this Act may impose sanctions in the form of fines for violation of the provisions of such regulations.

(4) Companies, etc. (legal entities) may be subject to criminal liability under the regulations in Part 5 of the Penal Code.

(5) If returns obtained from a violation are not confiscated, special account shall be taken of the size of the actual or intended financial gains, cf. subsection (2) (ii), when setting the level of fines, including supplementary fines.

(6) The period of limitation of criminal liability is 5 years for violations specified in subsection (1), and for violations of provisions of regulations issued pursuant to this Act.

§ 34a - (1) Expenses which public authorities may recover pursuant to section

33 (3)–(5) are subject to a lien on the property. The amounts may also be recovered by withholding salaries, etc., pursuant to the regulations on the collection of personal taxes in the Taxation at Source Act.

(2) The collection authority may waive claims under subsection (1) pursuant to the regulations of the Act on Collection of Public Debts.

...

The Planning Act in Denmark

Annex VI

The following relevant excerpts of The planning act in Denmark is from Consolidated Act No. 813 of 21 June 2007. The Planning Act has been revised in 2013, Consolidated Act No. 587 of 27 May 2013.

Only the Danish document has legal validity.

The Planning Act in Denmark Consolidated Act No. 813 of 21 June 2007

Translation

David Breuer

Revised Planning Act in Denmark, 2007

People use planning to form the surroundings of daily life. Planning should be based on visions of how we want to live now and in the future and what we need to preserve from the past. Planning is both the basis for and the concrete result of policy-making. Planning requires a legal basis.

The Minister for the Environment has revised and updated the Planning Act as a consequence of the reform of local government structure in Denmark, which was fully implemented by 1 January 2007.

The new Planning Act transfers most of the planning responsibility to the new municipalities, giving them almost full planning control of both urban areas and the open countryside.

One main task of the five new administrative regions is preparing a regional perspective for future spatial development in cooperation with the new municipalities.

The Planning Act: Consolidated Act No. 813 of 21 June 2007¹

Part 1

Purpose

§1. This Act shall ensure that the overall planning synthesizes the interests of society with respect to land use and contributes to protecting the country's nature and environment, so that sustainable development of society with respect

1 This Act contains provisions that implement parts of European Council Directive 85/337/EEC of 27 June 1985 on the assessment of the effects of certain public and private projects on the environment (Official Journal of the European Communities, 1985: L 175 (5 July): 40–48), as latest amended by Directive of the European Parliament and of the Council 2003/35/EC on providing for public participation in respect of the drawing up of certain plans and programmes relating to the environment and amending with regard to public participation and access to justice Council Directives 85/337/EEC and 96/61/EC.

for people's living conditions and for the conservation of wildlife and vegetation is secured.

Subsection 2. This Act especially aims towards:

1) appropriate development in the whole country and in the individual administrative regions and municipalities, based on overall planning and economic considerations;

2) creating and conserving valuable buildings, settlements, urban environments and landscapes;

3) that the open coasts shall continue to comprise an important natural and landscape resource;

4) preventing pollution of air, water and soil and noise nuisance; and

5) involving the public in the planning process as much as possible.

Part 2

National planning

§2. The Minister for the Environment is responsible for the overall national spatial planning and for producing the investigations necessary for this.

Subsection 2. After each new election to the Folketing (parliament), the Minister for the Environment shall submit a report on national planning to be used in the regional spatial development planning and municipal planning. The Minister may otherwise, to the extent necessary, submit a report on the national planning interests related to special topics to be used in the regional spatial development planning and municipal planning.

Subsection 3. The national planning report, cf. subsection 2, shall encompass the special conditions significant for spatial planning in Greater Copenhagen.

Subsection 4. The Minister for the Environment shall publish, at least every four years, one or more reports describing the state of the environment in Denmark and Denmark's policy on nature and the environment, with the involvement of affected nationwide nongovernmental organizations related to the environment, business, the labour market and consumer affairs.

§2a. The Minister for the Environment shall publish every four years an overview of the state interests in municipal planning, including the interests that are established pursuant to this Act and other legislation.

§3. To ensure the protection of national planning interests, including ensuring the quality of planning, the Minister for the Environment may establish rules governing the use of authority granted by this Act and the content of planning in accordance with this Act.

Subsection 2. The Minister for the Environment may confer the legal status of a municipal plan on rules established in accordance with subsection 1. In special cases, the Minister may also determine that development projects envisaged in a rule established in accordance with subsection 1 may be initiated without a municipal or local plan and without a permit in accordance with §35, subsection 1.

Subsection 3. In special circumstances, the Minister for the Environment may require regional councils and municipal councils to make use of the provisions of

this Act, including producing a plan with a specified content.

Subsection 4. In special circumstances, the Minister for the Environment may decide to assume the authority granted to regional councils and to municipal councils in accordance with this Act in cases that affect the legally mandated tasks of other authorities or are of major importance.

§3a. [Repealed]

§4. In connection with pilot projects that aim at promoting the purpose of this Act, the Minister for the Environment may provide financial support and exempt the regional and municipal councils from complying with the provisions of this Act.

Subsection 2. When a pilot project that includes an exemption from the provisions of this Act has been approved, notice thereof shall be published in Lovtidende (Law Gazette). The notice shall state where citizens may obtain more information about the project permit.

...

Part 2d

Planning of retail trade

§5l. Planning shall:

- 1) promote a diverse supply of retail shops in small and medium-sized towns and in individual districts of large cities;
- 2) ensure that areas are designated for retail trade purposes in locations to which people have good access via all forms of transport, including especially walking, bicycling and public transport; and
- 3) promote a societally sustainable structure of retail trade that limits the distance people need to transport themselves in order to shop.

§5m. The areas designated for retail trade purposes shall be located in the centre of a town or city (town centre). In towns and cities with 20,000 or more inhabitants, areas for retail trade purposes may further be designated in the centre of a district in a town or city (district centre). New secondary centres may only be established in Greater Copenhagen and in Aarhus.

Subsection 2. Town centres and district centres shall be delimited using a statistical method that is based on the presence and concentration of several functions, including retail trade, cultural services and events and public services. The Minister for the Environment shall establish rules governing the statistical method to be used, including ones governing the ability to dispense from the method based on a documented need for additional land to be used for retail trade purposes.

Subsection 3. The existing delimitation of town centres and district centres in municipal plans may be maintained regardless of the stipulations in subsection 2. If the delimitation is changed, this shall take place in accordance with the rules issued pursuant to subsection 2.

Subsection 4. For Greater Copenhagen, the Minister for the Environment shall establish, pursuant to §3, subsection 1, the location of town centres, district

centres and secondary centres, including town centres and secondary centres in which large shops may be constructed, cf. §5q, subsection 2. In the core urban region of Greater Copenhagen, cf. §5j, subsection 2, more than one town centre may be designated.

Subsection 5. For Aarhus, the Minister for the Environment shall establish, pursuant to §3, subsection 1, the location of secondary centres in which large shops may be constructed, cf. §5q, subsection 2.

§5n. Outside town centres and district centres, it shall be permitted:

1) to designate land areas for retail trade purposes in a local centre that solely serves a limited part of a town or town district, a village, a summer cottage area or the like;

2) to locate detached shops that solely supply general goods to a local area;

3) to designate land areas for shops that solely sell motor vehicles, pleasure boats, campers, plants, gardening supplies, lumber, construction materials, gravel, stone and concrete products and furniture (types of goods that require unusually large quantities of floor space), cf., however, §11e, section 7; and

4) to designate land for small shops, in connection with the production facilities of a company, that sell the company's products.

Subsection 2. In shops that sell lumber and construction materials, cf. subsection 1, no. 3, a special section may be established for goods that do not require unusually large quantities of floor space but are used in connection with lumber and construction materials.

§5o. In connection with petrol stations, railroad stations, airports, stadiums, detached tourist attractions and the like that are located outside the areas covered by §5m and §5n, land may be designated for shops to serve the customers who otherwise use the installation because of its primary function.

§5p. In towns with 20,000 to 40,000 inhabitants, the total gross floor space for retail trade purposes in a district centre may not exceed 5000 m². In towns with more than 40,000 inhabitants, the municipal council shall establish the maximum total gross floor space permitted for retail trade purposes for each district centre.

Subsection 2. In a local centre, the maximum total gross floor space permitted for retail trade purposes may not exceed 3000 m².

Subsection 3. In a secondary centre, the maximum total gross floor space permitted for retail trade purposes may not be increased to more than the amount specified in the regional planning guidelines in force on 1 January 2007, cf., however, subsection 4.

Subsection 4. The maximum total gross floor space permitted for retail trade purposes in secondary centres governed by §5q, subsection 2 may, regardless of subsection 3, be increased for specialty shops that have a gross floor space exceeding 2000 m² if justification is presented for why the shop cannot be located in the town centre, cf. §11e, subsection 6.

§5q. In town centres, district centres and secondary centres, it shall be prohibited to establish shop sizes that exceed 3500 m² of gross floor space for general shops or 1500 m² of gross floor space for specialty shops, cf., however, subsection 2.

Subsection 2. In town centres in towns with more than 40,000 inhabitants and in secondary centres in Greater Copenhagen and Aarhus, cf. §5m, subsections 4 and 5, and in secondary centres in Odense, Aalborg and Esbjerg, as they are delimited in the regional planning guidelines in force on 1 January 2007, the municipal council may, in connection with the publication of a strategy for municipal planning every four years, cf. §23a, subsection 1, point 1, decide to revise the municipal plan with the aim of establishing shop sizes for no more than three new specialty shops exceeding 2000 m² of gross floor space each in each town and, in Greater Copenhagen, each secondary centre.

Subsection 3. The size of shops for each shop in a local centre and for detached shops that solely serve a local area shall be prohibited from being established as exceeding 1000 m² of gross floor space.

Subsection 4. The municipal council shall establish the size of shops that solely sell types of goods that require unusually large quantities of floor space, cf. §5n, subsection 1, no. 3.

Subsection 5. The size of shops for the special section with goods that do not require unusually large quantities of floor space but that are used in connection with lumber and construction materials shall be prohibited from being established as exceeding 2000 m² of gross floor space.

§5r. New shops that are constructed based on local plans published before 1 July 2007 that do not stipulate the maximum size of shops shall be prohibited from exceeding 3500 m² of gross floor space for general shops, 2000 m² of gross floor space for specialty shops and 1000 m² of gross floor space for shops that solely serve a local area.

Subsection 2. Existing shops that were established legally may be part of new planning measures regardless of the provisions of §5m, §5n, §5o, §5p, §5q and §5r.

§5s. The Minister for the Environment shall submit a report every four years to a committee established by the Folketing. The report shall describe and assess trends in the municipal and local planning related to the structure of retail trade based on the provisions of §1, §5l, §5m, §5n, §5o, §5p, §5q and §5r.

§5t. The gross floor space for retail trade purposes shall be calculated in accordance with the provisions of the building regulations governing the calculation of the floor space of a building, except that the floor space in the part of the cellar in which the surrounding terrain is less than 1.25 metres under the height of the ceiling of the cellar shall be included.

Subsection 2. The calculation of the gross floor space may include deductions for space for the employee canteen, employee toilets, employee fitness facilities and employee break rooms, with a maximum of 200 m².

Part 3

Regional spatial development planning

...

§10a. Each administrative region shall have a regional spatial development plan that is produced by the regional council.

Subsection 2. It is prohibited for the regional spatial development plan to contradict rules established or decisions made pursuant to §3 or published proposals for such rules or decisions, cf. §22a, subsection 1.

Subsection 3. Based on comprehensive assessment, the regional spatial development plan shall describe a desired future spatial development for the administrative region's cities and towns, rural districts and small-town (peripheral) regions and for:

- 1) nature and the environment, including recreational purposes;
- 2) business, including tourism;
- 3) employment;
- 4) education and training; and
- 5) culture.

Subsection 4. The regional spatial development plan shall describe:

- 1) the relationships between future spatial development and the state and municipal spatial planning for infrastructure;
- 2) the context for any cooperation between the public authorities in countries bordering on the administrative region on topics related to spatial planning and spatial development; and
- 3) the action that the regional council will take to follow up the regional spatial development plan.

Subsection 5. The regional spatial development plan shall contain a map that illustrates the content of the plan specified in subsection 3 with general, non-precise indications.

Subsection 6. To the extent that this is possible pursuant to other legislation, the regional councils may promote the implementation of the regional spatial development plan by providing financial support to municipalities and nongovernmental entities for specific projects.

Subsection 7. The regional council may make proposals for municipal and local planning to the municipal councils in the administrative region.

§10b. The Bornholm Municipal Council shall prepare a regional spatial development plan for Bornholm.

Subsection 2. The Bornholm Municipal Council may, however, no more than 6 months after the regional and local election period begins, inform the Capital Regional Council that the Bornholm Municipal Council would like the Regional Municipality of Bornholm to be included in the regional spatial development plan for the Capital Region.

Part 4

Municipal planning

§11. Each municipality shall have a municipal plan. The municipal plan shall cover a period of 12 years.

Subsection 2. Based on an overall assessment of development in the municipality, the municipal plan shall establish:

- 1) a general structure that outlines the overall objectives for development and land use in the municipality;
- 2) guidelines for land use etc., cf. §11a; and
- 3) a framework for the content of local plans for the specific parts of the municipality, cf. §11b.

Subsection 3. The delimited areas that are associated with the guidelines and framework of the municipal plan shall be shown on a map.

Subsection 4. The municipal plan shall not contradict:

- 1) the desired future spatial development described in the regional spatial development plan;
- 2) rules established or decisions made pursuant to §3 and §5j;
- 3) published proposals for establishing rules pursuant to §3 and §5j, cf. §22a, subsection 1.
- 4) a water resources plan, a Natura 2000 plan, action plans for the implementation of these plans, cf. the Act on environmental objectives etc. for water resources and international nature protection areas (Environmental Objectives Act) or rules established pursuant to §36, subsection 3 of that Act;
- 5) a Natura 2000 forest plan, cf. Part 4 of the Forest Act; or
- 6) a raw materials plan, cf. §5a of the Raw Materials Act.

§11a. The municipal plan shall contain guidelines on:

- 1) the designation of areas as urban zones and summer cottage areas;
- 2) the location of areas designated for various urban land uses, such as residential purposes, business purposes, the location of public institutions, service purposes, urban regeneration areas etc.;
- 3) the municipal structure of retail trade, including the delimitation of the central part of a town or city district and any secondary centres, and establishing the maximum permitted gross floor space for retail trade purposes and the maximum permitted gross floor space for the individual shops in the specific parts of the municipality, cf. §5l, §5m, §5n, §5o, §5p, §5q and §5r.
- 4) the location of transport facilities;
- 5) the location of technical installations;
- 6) the location of areas designated for enterprises, etc. that require special siting to prevent pollution;
- 7) the location of the projects specified in §11g;
- 8) ensuring that areas exposed to noise are not designated for noise-sensitive purposes unless the future use can be secured against noise nuisance, cf. §15a;
- 9) the location of areas to be used for leisure purposes, including allotment garden areas and other recreational areas;
- 10) the administration of agricultural interests, including designating and pro-

tecting especially valuable agricultural areas;

11) the location of afforestation areas and areas where afforestation is not desired;

12) low-lying areas, including the location of low-lying areas that can be re-established as wetlands;

13) the administration of interests in nature protection, including the location of nature reserves with special interests in nature protection, of ecological corridors and of potential nature reserves and potential ecological corridors;

14) securing the cultural and historical assets worthy of conservation, including the location of valuable cultural environments and other important cultural and historical assets worthy of conservation.

15) securing the landscape assets worthy of conservation and the location of areas with valuable landscape features, including large, cohesive landscapes;

16) securing the geological assets worthy of conservation, including the location of areas with special geological value;

17) the use of watercourses, lakes and coastal waters;

18) land use in the coastal zone in accordance with the provisions of §5a, subsection 1 and §5b; and

19) the implementation of rules established or decisions made pursuant to §3 and §5j of this Act.

§11b. A framework for the content of local plans for the specific parts of the municipality shall be established for:

1) the distribution of construction according to type and use;

2) areas designated for mixed urban uses;

3) matters related to development, including a framework for conserving settlements or urban environments;

4) urban renewal in existing urban communities;

5) urban regeneration areas, in which the use of buildings and undeveloped land used for business purposes, harbour purposes or similar activities is to be changed to residential purposes, public institutional purposes, urban centre purposes, recreational purposes or business purposes that are compatible with using the land for residential purposes;

6) the supply of public and private services;

7) areas for retail trade purposes, including a framework for the maximum permitted gross floor space for new construction and conversion of existing sites for retail trade purposes and the maximum permitted gross floor space for the individual shops;

8) institutions and technical facilities, including heat supply;

9) recreational areas, including allotment garden areas, cf. §11c;

10) transport services;

11) the transfer of areas to urban zones or summer cottage areas;

12) the chronological order for development and changing the designated use of new areas for urban purposes, the urban regeneration areas specified in §4 and summer cottage areas;

13) the use of waters and the design of installations on waters in an urban re-

generation area within or in connection with the outer jetties of a harbour.

Subsection 2. The municipal plan may contain guidelines for other matters than those specified in subsection 1 and §11a that may be significant for land use and development, including the location of land for the siting of buildings used for agricultural operations and operational facilities within the designated especially valuable agricultural areas, cf. §11a, no. 10.

§11c. The municipal council shall produce a framework for the content of local plans that ensures that land for allotment gardens near urban areas has been designated such that the quantity and location of land are in accordance with the development conditions and the opportunities to designate allotment garden areas in the municipality.

Subsection 2. Allotment gardens shall mean the plots of gardening land that are governed by the Allotment Gardens Act.

§11d. An urban regeneration area, cf. §11b, subsection 1, no. 5, shall be delimited such that it solely includes an area in which the use of land for business purposes, harbour purposes or the like that burdens the environment has ceased or is being phased out in a large majority of the area.

§11e. The municipal plan shall be accompanied by a report describing the premises on which the plan is based, including:

- 1) the anticipated chronological order for implementation;
- 2) the relationships between the municipal plan and the regional spatial development plan, cf. §10a and the adopted strategy for municipal planning, cf. §23a;
- 3) areas protected pursuant to other legislation and any land reserved pursuant to other sectoral legislation or legislation on project planning and on projects;
- 4) the provisions established by the water resources plan and Natura 2000 plan, cf. the Act on environmental objectives etc. for water resources and international nature protection areas (Environmental Objectives Act), and the Natura 2000 forest plan, cf. Part 4 of the Forest Act, that are relevant to the planning of land use within the geographical area covered by the municipal plan;
- 5) action plans for the implementation of the water resources plan and Natura 2000 plan pursuant to §31a and 46a of the Act on environmental objectives etc. for water resources and international nature protection areas (Environmental Objectives Act);
- 6) the provisions established by the raw materials plan, cf. §5a of the Raw Materials Act that are relevant to the planning of land use within the geographical area covered by the municipal plan;
- 7) the future development of the coastal zone and the adjacent waters;
- 8) the relationships between the municipal plan and the municipal planning in adjacent municipalities; and
- 9) the relationships between the municipal plan and the state transport plan and the plan for public transport services of the publicly owned transport companies.

Subsection 2. The existing and planned conditions in the coastal zone, including which areas are to be kept free of development, shall be shown on a map ap-

pended to the report.

Subsection 3. The report on the part of the municipal plan that contains guidelines on the projects specified in §11g shall include an assessment of the likely effects on the environment.

Subsection 4. The report that covers the part of the municipal plan that includes guidelines for the supply of retail shops, cf. §11b, subsection 1, no. 7, shall include:

1) an assessment of the current floor space used for retail trade purposes in each town and city district according to the main categories of shop and the total turnover within each category;

2) an assessment of the need for new construction or the conversion of existing buildings to retail trade purposes;

3) an outline of the objectives of the structure of retail trade, including the catchment area expected to be served by the shops that are permitted to be located within the areas delimited;

4) information on how the municipal plan promotes the objectives for the general structure of the municipality, including how the proposal promotes a diverse supply of shops in small and medium-sized towns and the urban environment in the areas proposed to be designated for retail trade purposes;

5) action plans for the implementation of the water resources plan and Natura 2000 plan pursuant to §31a and 46a of the Act on environmental objectives etc. for water resources and international nature protection areas (Environmental Objectives Act);

6) the provisions established by the raw materials plan, cf. §5a of the Raw Materials Act that are relevant to the planning of land use within the geographical area covered by the municipal plan;

7) the future development of the coastal zone and the adjacent waters;

8) the relationships between the municipal plan and the municipal planning in adjacent municipalities; and

9) the relationships between the municipal plan and the state transport plan and the plan for public transport services of the publicly owned transport companies.

§11f. The municipal council shall, when the municipal plan is revised, cf. §23a, subsection 2, points 1 and 2, carry out the changes in the plan that are necessary in accordance with the provisions of §5a, subsection 1 and §5b.

Subsection 2. The municipal council shall in this connection examine the previously adopted but not used reservations of land in the municipal plan and revoke the reservations that are not current.

Subsection 3. The municipal council shall, based on considerations of, among other things, tourism and open-air recreation, assess the opportunities for improving large, coherent summer cottage areas.

Subsection 4. The municipal council shall, for the coastal parts of urban zones, assess the future development conditions, including the height of buildings, with the aim of ensuring:

1) that new development fits in with the coastal landscape as a whole;

2) that conservation-worthy units of the urban structure and interests in protecting nature in the surrounding land areas are considered;

- 3) that the necessary infrastructural installations, including harbours, are considered; and
- 4) public access to the coast.

Environmental impact assessment

§11g. Projects that are likely to have significant effects on the environment shall not be initiated before guidelines are produced in the municipal plan on the location and design of the project with an accompanying environmental impact assessment, cf. §11e, subsection 3.

Subsection 2. In producing guidelines in the municipal plan for projects subject to subsection 1, the municipal council shall, before initiating the work on the report on the likely important effects of the project on the environment, publish a brief description of the main features of the proposed project and solicit ideas and suggestions to be used in establishing the content of the report.

Subsection 3. If a desired project is otherwise in accordance with the guidelines in the municipal plan, the municipal council shall produce a proposal for a supplement to the municipal plan as soon as possible and promote this matter as much as possible. This obligation shall not apply, however, if a necessary permit in accordance with §35 cannot be granted.

Subsection 4. The Minister for the Environment may establish rules stating that projects subject to subsection 1 shall not be initiated without a permit from the municipal council or the Minister.

§11h. The Minister for the Environment may establish rules specifying which projects shall be subject to §11g. However, projects the details of which are adopted by a specific act shall always be excepted. The Minister for the Environment may also establish rules specifying the minimum information required to conduct environmental impact assessment.

Subsection 2. The Minister for the Environment may establish rules governing the public announcement of:

- 1) decisions stating that a project is subject to or not subject to the provisions of §11g;
- 2) decisions stating that a proposal for a supplement to the municipal plan for a project that is subject to the provisions of §11g will not be adopted;
- 3) decisions stating that a proposal that has been published will not be adopted in final form; and
- 4) decisions stating that a permit issued pursuant to the rules established in accordance with §11g, subsection 4 has been granted or has not been granted.

§11i. The Minister for the Environment may establish rules that allow the Minister to assume the obligations and powers of the municipal council for certain categories of projects subject to §11g.

§12. Municipal councils shall strive to implement the municipal plan, including exercising the authority conferred by legislation, cf., however, §19 and §40.

Subsection 2. Within urban zones, the municipal council may object to parcel-

ling out and construction that contradicts the stipulations on chronological order established by the municipal plan. Nevertheless, a ban may not be issued if the area concerned is governed by a detailed town planning by-law or local plan produced prior to the municipal plan.

Subsection 3. Within urban zones and summer cottage areas, the municipal council may object to construction projects or changing the use of built-up areas or undeveloped areas, when the built-up area or use contradicts the stipulations of the framework of the municipal plan. Nevertheless, a ban may not be issued if the relevant area is designated for public purposes by the municipal plan or if the area is governed by a local plan or town planning by-law.

Part 5

Local planning

§13. The municipal council may produce local plans in accordance with the stipulations in Part 6. A local plan may not contradict:

- 1) the municipal plan;
- 2) rules established or decisions made pursuant to §3 and §5j;
- 3) published proposals for establishing rules pursuant to §3 and §5j, cf. §22a, subsection 1.
- 4) a water resources plan or Natura 2000 plan, cf. the Act on environmental objectives etc. for water resources and international nature protection areas (Environmental Objectives Act), an action plan pursuant to §31a and §46a of that Act or rules established pursuant to §36, subsection 3 of that Act;
- 5) a Natura 2000 forest plan, cf. Part 4 of the Forest Act; or
- 6) a raw materials plan, cf. §5a of the Raw Materials Act.

Subsection 2. A local plan shall be produced before large areas are parcelled out and before major development projects, including demolition, are carried out, and also when it is necessary to ensure the implementation of the municipal plan.

Subsection 3. If a parcelling out or development project, etc. as specified in subsection 2 is in compliance with the municipal plan or the regional and municipal plan for Bornholm, the municipal council shall prepare a proposal for a local plan as soon as possible and expedite the case as much as possible. In such circumstances the municipal council may require that the developer assist the municipality in preparing the plan.

Subsection 4. When a property owner requests that property be transferred from a rural zone to an urban zone with the aim of carrying out a development project, the municipal council may require that the owner of the property provide security subject to approval by the municipality to ensure that, if the work is not carried out, the municipality can be reimbursed for the expenses it incurs in producing a local plan and a supplement to the municipal plan and, unless the owner dispenses with the right to demand that the municipality assume ownership of the property pursuant to §47a, the expense of assuming ownership of the land in accordance with §47a. The municipality may require that the expenses incurred by the municipality in connection with preparing the local plan be reimbursed if the development project has not begun within 4 years after the land is transferred to an urban zone.

Subsection 5. The provisions of subsection 2 shall not apply if a local plan, town planning by-law or regulation plan contains specific rules governing the parcelling out or development project.

Subsection 6. The Minister for the Environment may establish specific rules governing the extent of the municipal council's powers and obligations in accordance with subsections 1 and 2 for matters regulated by other legislation.

§14. The municipal council may ban the establishment of situations, legally or in fact, that may be prevented by a local plan. The ban may be imposed for a maximum of one year. The municipal council shall cause notice of the ban to be entered in the land registry for the applicable property. The registration is not necessary for the ban to be valid.

§15. A local plan shall contain information on the purpose of the plan and its legal effects.

Subsection 2. A local plan may contain provisions on:

- 1) transferring areas governed by the plan to an urban zone or a summer cottage area;
- 2) the use of the area, including reserving specific areas for public use;
- 3) the size and extent of properties;
- 4) roads and paths and other matters related to traffic, including the rights of access to traffic areas and with the intent of separating different kinds of traffic;
- 5) the location of tracks, pipes and transmission lines, including electric power lines;
- 6) the location of buildings on lots, including the ground level at which a building shall be constructed;
- 7) the extent and design of buildings, including provisions that regulate the density of residential housing;
- 8) the use of individual buildings;
- 9) the design, use and maintenance of undeveloped areas, including provisions that regulate the ground, fences, conservation of plants and other matters pertaining to plants, and the lighting of roads and other traffic areas;
- 10) conserving landscape features in connection with the development of an area allocated to urban or summer cottage development;
- 11) the production of or connection with common facilities located within or without the area governed by the plan as a condition for starting to use new buildings;
- 12) providing noise-abatement measures such as plantings, sound baffles, walls or similar construction as a condition for starting to use new buildings or changing the use of an undeveloped area;
- 13) establishing landowners' associations for new areas with detached houses, industrial or commercial areas, areas for leisure houses or urban regeneration areas, including compulsory membership and the right and obligation of the association to take responsibility for establishing, operating and maintaining common areas and facilities;
- 14) conserving existing buildings, so that buildings may only be demolished,

converted or otherwise altered with a permit from the municipal council;

15) keeping an area free from new construction if buildings may be exposed to collapse, flood or other damage that may endanger users' life, health or property;

16) cessation of the validity of expressly specified negative easements if the continued validity of the easement will contradict the purpose of the local plan, and if the easement shall not lapse as a result of §18;

17) combining flats in existing residential housing;

18) insulating existing residential housing against noise;

19) banning major construction projects in existing buildings, so that such projects may only be carried out with a permit from the municipal council or if they are required by a public authority in accordance with legislation;

20) establishing allotment associations for new allotment garden areas, including mandatory membership and the association's right and duty to adopt provisions that shall be subject to approval by the municipal council on the termination or annulment of contracts governing the right of use and on the relinquishment of the right to use allotment gardens;

21) insulating new residential housing against noise in existing residential areas or areas for mixed urban uses, cf. §11b, subsection 1, no. 2;

22) requiring that new residential housing be constructed as low-energy housing, cf. §21a;

23) the use of waters in an urban regeneration area, cf. §11d, within or in connection with the outer jetties of a harbour; and

24) the design of installations on waters in an urban regeneration area, cf. §11d, within or in connection with the outer jetties of a harbour, including damming and filling, establishing fixed installations and placing fixed or anchored installations or objects and the placing of boats intended to be used for other purposes than pleasure sailing, dredging or excavating etc.

Subsection 3. A local plan for an area that is converted to urban use or to summer cottage construction shall contain provisions to comply with the matters specified in subsection 2, no. 2–4.

Subsection 4. A local plan for an area that is to remain in a rural zone may contain provisions stipulating that the local plan serves as the permits in accordance with §35, subsection 1 that are necessary to implement the plan. Conditions may be attached to these provisions.

Subsection 5. Outside villages, a local plan for areas in a rural zone that are designated for agricultural use may not contain provisions in accordance with subsection 2, no. 3, 6, 8 or 9.

Subsection 6. The Minister for the Environment may establish rules that allow local plans to contain provisions on matters other than those specified in subsection 2.

Subsection 7. In compliance with other legislation, the Minister for the Environment may establish rules stipulating that permits and exemptions that are necessary to realize a local plan are considered to be granted by the implementation of the local plan. The Minister for the Environment may also establish rules specifying the ability of a municipal council to dispense with such local plans and on the right of other authorities to submit objections to proposals for such local plans.

Subsection 8. A local plan that permits the establishment of shops shall include provisions on the maximum gross floor space permitted for each individual shop and the total gross floor space that is permitted to be used for retail trade purposes.

Subsection 9. A local plan for an urban regeneration area with land being used for harbour purposes shall contain provisions that ensure that the public has access to the water.

§15a. A local plan may only designate land exposed to noise for noise-sensitive use if the plan can ensure that the future use will be without noise nuisance through noise-abatement measures, cf. §15, subsection 2, no. 12, 18 and 21.

Subsection 2. Local plans that are produced for lots in an area that the municipal plan has designated as an urban regeneration area may, regardless of subsection 1, designate noise-burdened land for noise-sensitive uses if the municipal council can ensure that the noise burden will end during a time period that does not substantially exceed eight years after the local plan adopted in final form has been published.

Subsection 3. In connection with urban renewal and the development of urban settlements that are of considerable importance to the municipality, and that are within the noise impact area surrounding drill grounds of the Danish Defence Forces and shooting and drill areas, the Minister for the Environment may, in special cases and after a statement has been solicited from the Ministry of Defence, allow minor dispensations from subsection 1, in which the noise level does not substantially exceed LCDEN² 55 dB(A).

§16. A local plan shall be accompanied by a report describing how the plan relates to the municipal plan and other planning for the area.

Subsection 2. The report shall state whether the realization of the local plan depends on permits or exemptions from other authorities than the municipal council.

Subsection 3. The report prepared in connection with local plan proposals for development projects in the coastal zone shall inform about the effects on the visual environment, and justification shall be presented for structures intended to be taller than 8.5 m. In addition, the report shall describe other possible conditions that are important in safeguarding the interests related to nature and open-air recreation.

Subsection 4. The report prepared in connection with local plan proposals for development projects in the urban zones located near the coast that will have effects on the visual environment of the coast shall inform about these effects. If the development project deviates substantially in height or volume from the existing buildings in the area, this must be justified.

Subsection 5. Local plan proposals for projects subject to §11g shall be exempted from the rules outlined in subsections 3, 4 and 6.

Subsection 6. The report accompanying a local plan proposal that permits the establishment of shops shall describe the impact of the buildings on the urban environment, including the existing buildings in the area, open spaces and transport conditions.

2 LCDEN is the average noise level for day, evening and night.

Subsection 7. The report accompanying a local plan as specified in §15a, subsection 2 shall contain information on how it will be ensured that the noise burden will end. A report that requires the implementation of noise-abatement measures on existing enterprises shall contain specific information on the basis for the assessment of each enterprise, and the information shall, to the extent possible, be produced in dialogue with the enterprises.

Subsection 8. The report accompanying a local plan proposal associated with entering into a development agreement, cf. §21b, shall contain information on how the content and design of the provisions of the local plan proposal are related to the development agreement.

§17. When a local plan proposal is published in accordance with §24, properties that are covered by the proposal may not be developed or otherwise used in a way that creates a risk that the content of the final plan will be forestalled.

Subsection 2. After the expiry of the time limit in accordance with §24, however, the municipal council may permit a property covered by the plan proposal to be developed or used in accordance with the proposal, as long as this is in compliance with the municipal plan and is not the start of a major development project, etc., cf. §13, subsection 2.

Subsection 3. A permit in accordance with subsection 2 may not be granted as long as an objection in accordance with §29, §29a or §29b is in force or in cases in which the Minister for the Environment has taken a decision in accordance with §3, subsection 4.

Subsection 4. Subsection 1 only applies until the final adopted or approved local plan is publicly announced in accordance with §30 and a maximum of one year after the proposal is published.

§18. When a local plan has been publicly announced in accordance with §30, situations may not be established, legally or in fact, that contradict the provisions of the plan, unless exemption is granted in accordance with the stipulations in §19 or §40.

§19. The municipal council may grant exemptions from the provisions of a local plan or a plan, etc. in force in accordance with §68, subsection 2, if the exemption does not contradict the principles of the plan, cf., however, §40.

Subsection 2. More extensive deviations than those subject to subsection 1 may only be carried out by producing a new local plan.

Subsection 3. A provision in a local plan whose content has been determined in compliance with rules established or decisions made pursuant to §3 or an agreement with a state or regional authority may only be deviated from with the consent of the Minister for the Environment or the authority concerned, respectively.

Subsection 4. The municipal council shall grant exemptions from the provisions of a local plan governing the connection to a collective heat-supply facility as a condition for taking new buildings into use when the buildings are constructed as low-energy buildings.

§20. Exemptions in accordance with §19 may not be granted until two weeks after the municipal council has given written notice about the application to:

- 1) owners and users in the area governed by the plan;
- 2) neighbours of the property in question and others that have an interest in the case, in the judgement of the municipal council, including the local cultural environment council; and
- 3) the locally based associations and the like and nationwide associations and organizations having the right to appeal decisions, cf. §59, subsection 2 that have notified the municipal council in writing that they want to be notified about such applications.

The notice shall state that comments may be submitted to the municipal council within a time limit of two weeks.

Subsection 2. The provisions of subsection 1 shall not apply:

- 1) if, in the opinion of the municipal council, prior notification is of minor importance for the persons and associations specified in subsection 1, no. 1–3;
- 2) in the case of dispensation granted in accordance with §22, subsection 3 of the Building Act, for the construction of more than one single-family house for year-round residence on a property, cf. §10A of the Building Act; and
- 3) in case of exemptions granted pursuant to §19, subsection 4.

Subsection 3. The municipal council shall give notice of its decision to the persons and associations that submitted comments in due time after being notified in accordance with subsection 1.

§21. The municipal council may empower a landowners' association or, with the relevant landowners' consent, a tenants' association to grant exemptions as discussed in §19, subsection 1. The landowners' or tenants' association shall give notice in accordance with the stipulations in §20.

Subsection 2. The Minister for the Environment may establish rules stipulating that the municipal council may make an exemption from provisions in town planning by-laws and local plans governing on-site parking areas contingent on payment to a parking fund established pursuant to the Building Act.

§21a. Low-energy buildings shall mean buildings that, at the time of the application for a building permit, fulfilled the energy-related stipulations for low-energy buildings established by the building regulations.

...

Part 6

Producing and repealing plans

§22. [Repealed]

§22a. Before the Minister for the Environment submits a national planning report or a report on the national planning interests related to special topics, cf. §2, subsection 2, and before the Minister for the Environment establishes binding rules or guidelines pursuant to §3, subsection 1 or §5j, subsections 2 and 4,

a proposal shall be published and be sent to the affected regional councils and municipal councils. The Minister for the Environment shall establish a time limit of at least eight weeks for the submission of comments on the published proposal.

Subsection 2. At the request of the Minister for the Environment, the regional councils shall coordinate the contributions of the municipal councils pursuant to subsection 1.

Subsection 3. Regional councils and municipal councils may submit proposals on national planning to the Minister for the Environment on their own initiative.

Subsection 4. Before a proposal for rules to be established pursuant to §5e, subsection 1 is prepared, the Minister for the Environment shall solicit ideas, proposals, etc. in preparation for the planning work.

Subsection 5. In special cases, the Minister for the Environment may grant dispensation from subsection 1 in connection with the establishment of rules pursuant to §3, subsection 1.

§22b. Regional spatial development plans shall be produced in accordance with the stipulations in this Part.

Subsection 2. Municipal and local plans shall be produced and amended in accordance with the stipulations in this Part.

§22c. The regional council and Bornholm Municipal Council, respectively, shall publish a proposal for a regional spatial development plan before the end of the first half of the regional and local election period, cf., however, §10b, subsection 2.

Subsection 2. The regional council may otherwise publish a proposal for a regional spatial development plan when it considers this appropriate.

§23. [Repealed]

§23a. Before the end of the first half of the regional and local election period, the municipal council shall publish a strategy for municipal planning. The municipal council may, in addition, publish such a strategy whenever the council considers this necessary or appropriate. The municipal council shall, simultaneously with publication, send the adopted strategy to the Minister for the Environment and other state, regional and municipal authorities whose interests are affected as well as to the local cultural environment council.

Subsection 2. The strategy specified in subsection 1 shall contain information on the planning that has been carried out since the latest revision of the municipal plan, the municipal council's assessment of and strategy for development and the council's decision:

- 1) to revise the municipal plan as a whole; or
- 2) to revise the provisions of the municipal plan for special topics or areas of the municipality and to adopt parts of the municipal plan for a new period of four years.

Subsection 3. Any municipal councillor who demands to have his or her minority opinion on the plan proposal, cf. subsection 2, entered in the protocol of

the municipal council may demand that this minority opinion be published simultaneously with the proposal together with a brief statement written by the councillor.

Subsection 4. The municipal council shall set a time limit of at least eight weeks for submitting ideas, proposals, etc. and comments on the published strategy.

Subsection 5. After the expiry of the time limit in accordance with subsection 4, the municipal council shall take a position on the submitted comments. In connection with this, the municipal council may adopt amendments to the published strategy.

Subsection 6. The municipal council shall publicly announce whether it has adopted amendments to the strategy and shall send a copy of the public announcement to the authorities specified in subsection 1.

§23b. When public announcement has been effected in accordance with §23a, subsection 6, the municipal council may prepare such proposals for the municipal plan or amendments thereto as have been decided on in the strategy.

§23c. The municipal council may produce proposals to amend the municipal plan that have not been decided on in a strategy that has been adopted and publicly announced in accordance with the rules in §23a. Before such proposals are prepared, the municipal council shall solicit ideas, proposals etc. in preparation for the planning work. For minor amendments to the framework of the municipal plan that do not contradict the main principles of the plan and insubstantial amendments to the general structure of the plan, the municipal council may, however, omit the solicitation of ideas, proposals, etc.

Subsection 2. The solicitation of ideas and proposals shall contain a brief description of the major issues in the forthcoming planning. The solicitation shall be effected by public announcement. The municipal council shall set a time limit for submitting ideas, proposals, etc.

§23d. If the municipal council proposes to revise the municipal plan, cf. §23a, subsection 2, no. 1 and 2, the council shall conduct an information campaign with the aim of promoting a public debate on the objectives and specific content of the revision of the plan. This may be carried out in connection with the publication of the strategy or in connection with the publication of the proposal to amend the municipal plan.

§23e. In connection with the publication of the strategy specified in §23a, the municipal council may carry out amendments to the municipal plan that are a direct effect of amendments to legislation if the amendment is binding for municipal planning and does not allow decision latitude within municipal planning.

§23f. After the municipal plan undergoes major amendments, the municipal council shall produce an overview of the content of the plan and a consolidated version of the applicable provisions that the public shall have access to use.

§24. After the regional council or municipal council adopts a proposed plan, it shall be published. The municipal council shall simultaneously publish the accompanying report. At the time of publication, the time limit in accordance with subsection 3 shall be communicated. At the time of publication of municipal plan proposals and amendments thereto, the stipulations in §12, subsections 2 and 3 shall be communicated. At the time of publication of local plan proposals, the stipulations in §17 shall be communicated.

Subsection 2. Any municipal councillor or regional councillor who demands to have his or her minority opinion on the plan proposal entered in the protocol of the municipal council may demand that this minority opinion be published simultaneously with the proposal together with a brief statement written by the councillor.

Subsection 3. The regional council or municipal council shall set a time limit of at least eight weeks for submitting objections, etc. to the proposed plan.

§25. Simultaneously with publication in accordance with §24, the plan proposal shall be sent to the Minister for the Environment, other state, regional and municipal authorities whose interests are affected by the proposal and the relevant national park fund created pursuant to the National Parks Act.

Subsection 2. Proposals for regional spatial development plans shall, simultaneously with publication, be sent to the other regional councils and the Bornholm Municipal Council and to the regional economic growth forums whose interests are affected by the proposal.

Subsection 3. Proposals for municipal plans and local plans that include matters related to the cultural heritage shall be sent to the local cultural environment council simultaneously with publication.

§26. Simultaneously with publication of a local plan proposal in accordance with §24, the municipal council shall give written notice hereof to:

1) the owners of properties covered by the proposal and the tenants and users of these properties;

2) the owners of properties outside the area covered by the proposal and the tenants and users of these properties that would be substantially affected by the plan, in the opinion of the municipal council; and

3) the locally based associations and the like and nationwide associations and organizations having the right to appeal decisions, cf. §59, subsection 2 that have asked the municipal council in writing to be informed of local plan proposals.

Subsection 2. If the proposal contains provisions about the lapse of easements in accordance with §15, subsection 2, no. 16, the municipal council shall, as far as possible, notify the persons entitled in accordance with the instrument of easement.

Subsection 3. The notice shall inform about the time limit in accordance with §24, subsection 3, contain any minority opinions in accordance with §24, subsection 2 and inform about the stipulations in §17.

§27. After the expiry of the time limit in accordance with §24, subsection 3, the regional council or municipal council may adopt the final plan, cf., however, §3, subsection 4, §28, §29, §29a and §29b. If objections, etc. to a local plan proposal are submitted in due time, the local plan may not be adopted until four weeks after the time limit for objections expires.

Subsection 2. When the plan is in the process of being adopted in final form, the published plan proposal may be amended. If the amendment will substantially affect other authorities or persons than those that brought about the amendment by objecting, the plan may not be adopted before the relevant authority or person has been given the opportunity to comment. For substantial changes in a proposal for a regional spatial development plan or municipal plan proposal, the Minister for the Environment shall have the opportunity to comment. The regional council or municipal council shall set a time limit for this purpose. If the amendment is so extensive that it actually is a new plan proposal, it shall be published, etc. in accordance with the stipulations in §24–26.

§28. A plan proposal may not be adopted in final form if an authority, in accordance with the stipulations in §29, §29a or §29b, has notified the regional council or municipal council, in writing, that it objects to the proposal before the expiry of the time limit in accordance with §24, subsection 3 or §27, subsection 2. The proposal may then not be adopted until the parties have reached agreement on the necessary amendments.

Subsection 2. The parties may bring unresolved issues in accordance with subsection 1 before the Minister for the Environment, cf., however, §29b, subsection 3, point 1.

Subsection 3. Objections made pursuant to subsection 1 shall be justified.

Subsection 4. The provisions of subsections 1–3 shall similarly apply to objections made by the relevant national park fund pursuant to the rules in §29c.

§29. The Minister for the Environment shall submit objections made in accordance with §28 to a proposal for a regional spatial development plan, a municipal plan proposal and amendments to a municipal plan that are not in accordance with overall national interests. This obligation shall not apply, however, if the matter is of minor importance.

Subsection 2. The Minister for the Environment shall submit objections made in accordance with §28 to local plans that govern areas in the coastal zone if the proposed plan contradicts the provisions of §5a, subsection 1, §5b, §11f or §16, subsection 3. This obligation shall not apply, however, if the situation is of minor importance in relation to the national planning interests in the coastal areas, cf. §1.

Subsection 3. A state authority may submit objections made in accordance with §28 to a local plan proposal based on the special considerations the authority safeguards.

§29a. The regional council may submit objections made in accordance with §28 to municipal plan proposals and proposed amendments to municipal plans if

the proposed plan contradicts the regional spatial development plan.

Subsection 2. The regional council shall inform the Minister for the Environment of any objections submitted in accordance with subsection 1. If the regional council withdraws an objection, the Minister for the Environment shall similarly be notified.

§29b. A municipal council may submit objections to plan proposals from an adjacent municipality if the proposal has considerable importance for the development of the municipality.

Subsection 2. A municipal council in Greater Copenhagen may submit objections to plan proposals from other municipalities in Greater Copenhagen if the proposal has considerable importance for the development of the municipality.

Subsection 3. The parties may bring unresolved issues in accordance with subsections 1 and 2 before the regional council. If the municipalities are not located in the same administrative region, the Minister for the Environment shall decide the case.

§29c. The relevant national park fund may submit objections pursuant to §28 to a plan proposal if the proposal is of considerable importance for the development of the national park.

§30. The regional council or municipal council shall publicly announce the adoption of the plan in final form and send it to the authorities specified in §25. The plan shall be accessible to the public.

Subsection 2. The public announcement of the municipal plan and amendments thereto or local plans shall inform about the stipulations in §12, subsections 2 and 3 and in §18.

§31. Simultaneously with the public announcement of a local plan in accordance with §30, the municipal council shall send one copy of the public announcement to:

- 1) owners of the properties governed by the plan;
- 2) anyone who, in due time, has submitted objections, etc. to the plan proposal; and
- 3) the authorities specified in §25 and the associations specified in §26, subsection 1, no. 3.

Subsection 2. The municipal council shall cause the local plan to be entered in the land registry for the properties covered by the plan.

§31a. The Minister for the Environment may establish rules stipulating that the obligation of the municipal council in accordance with §23a, subsections 1 and 6, §25, subsection 1, §30, subsection 1 and §31, subsection 1, no. 3 to send plans, plan proposals and municipal planning strategies to the public authorities whose interests are affected shall be carried out by the municipal council sending plans, plan proposals and municipal planning strategies in digital form to the registry that the Minister for the Environment has created pursuant to §54b together with information on which public authorities shall be informed.

§32. A local plan proposal shall lapse if it is not adopted within three years after publication.

Subsection 2. A local plan shall lapse if it is not publicly announced in accordance with §30 within eight weeks after it is adopted in final form.

§33. The municipal council may decide to repeal town planning by-laws and local plans for areas that are transferred back to a rural zone and local plans for areas in the rural zone if planning for the area is no longer considered to be necessary.

Subsection 2. Decisions in accordance with subsection 1 may not be taken until after the owners of the affected areas have had the opportunity to comment. The municipal council shall set a time limit for this purpose of at least eight weeks.

Subsection 3. The municipal council shall inform the Minister for the Environment and the relevant owners of decisions made pursuant to subsection 1.

Subsection 4. The municipal council shall cause repealed town planning by-laws and local plans to be removed from the land registry.

Part 6a

Local Agenda 21

§33a. Before the end of the first half of the regional and local election period, regional councils and municipal councils shall publish a report on their strategy for the contribution of the administrative region or municipality to sustainable development in the twenty-first century with information on how this work will be carried out in a holistic, interdisciplinary and farsighted manner and how the public, enterprises, organizations and associations will be involved in this work (Local Agenda 21).

Subsection 2. The strategy of the regional council shall contain the regional council's political objectives for the future work within the following priority areas:

- 1) reducing the negative effects of human activity on the environment;
- 2) promoting sustainable regional development;
- 3) involving the general public and business in Local Agenda 21 work; and
- 4) promoting interaction between decisions on environmental, transport, business, social, health, educational, cultural and economic factors.

Subsection 3. The strategy of the municipal council shall contain the municipal council's political objectives for the future work within the following priority areas:

- 1) reducing the negative effects of human activity on the environment;
- 2) promoting sustainable urban development and urban regeneration;
- 3) promoting biological diversity;
- 4) involving the general public and business in Local Agenda 21 work; and
- 5) promoting interaction between decisions on environmental, transport, business, social, health, educational, cultural and economic factors.

Subsection 4. The report specified in subsection 1 shall be sent to the Minister for the Environment simultaneously with publication.

§33b. Every four years, the Minister for the Environment shall submit a report on Local Agenda 21 work in the administrative regions and municipalities to a committee established by the Folketing. The report shall be produced in cooperation with the associations of regional councils and municipal councils.

Part 7

Zoning and rural zone administration

§34. The entire country is divided into urban zones, summer cottage areas and rural zones.

Subsection 2. Urban zones are:

- 1) areas allocated to urban development as part of an urban development plan;
- 2) areas allocated as construction zones for urban development by a building by-law;
- 3) areas allocated to urban development or public use by a town planning by-law; and
- 4) areas transferred to an urban zone by a local plan.

Subsection 3. Summer cottage areas are:

- 1) areas allocated to summer cottage development by a building by-law or a town planning by-law; and
- 2) areas transferred to a summer cottage area by a local plan.

Subsection 4. Rural zones are the areas not included under subsections 2 and 3.

§35. Without a permit from the municipal council, parcelling out, new construction and a change in the use of existing buildings and undeveloped areas shall not be allowed, cf., however, §36–38.

Subsection 2. A permit in accordance with subsection 1 for parcelling out, construction or changing the use of land that is subject to the obligation to conduct environmental impact assessment in accordance with §11g, subsection 1 or the obligation to produce a local plan in accordance with §13, subsection 2 may not be granted until the necessary provisions in the municipal plan have been adopted in final form and the required local plan has been publicly announced.

Subsection 3. For areas in the coastal zone, cf. §5a, permits in accordance with subsection 1 may only be granted if the matter for which the permit was applied is of negligible importance in relation to the national planning interests in the coastal areas, cf. §1.

Subsection 4. Permits granted in accordance with subsection 1 may not be granted until two weeks elapses after the municipal council gives written notice to the neighbours to the relevant property about the application.

Subsection 5. The provisions of subsection 4 shall not apply if, based on the opinion of the municipal council, the matter being applied for is of minor importance for the neighbours.

Subsection 6. The applicant shall be notified in writing of decisions made pursuant to subsection 1.

Subsection 7. A decision made pursuant to subsection 1 shall contain information on the provisions of §59 and §60.

Subsection 8. Permits granted in accordance with subsection 1 shall be pub-

licly announced. Public announcement is not necessary, however, if the permit is pursuant to a publicly announced local plan.

Subsection 9. The public announcement of a permit in accordance with subsection 1 shall contain information about the provisions of §59 and §60.

§36. Permits in accordance with §35, subsection 1 are not required for:

1) parcelling out in accordance with §10, subsections 1 and 3 of the Agricultural Properties Act for joint operation with an existing agricultural property;

2) parcelling out of a forest property in accordance with §6, subsection 1, no. 5 and 6 of the Agricultural Properties Act;

3) construction that is commercially necessary for the relevant property's operation as an agricultural or forestry property or for the practice of fishery, cf., however, subsection 2.

4) taking into service of buildings or areas used for agriculture or forestry or for the practice of fishery;

5) parcelling out, construction or changed land use to the extent that this is ordered in a decision made in accordance with §19d and §19f of the Protection of Nature Act, stipulated by a conservation order issued in accordance with the Protection of Nature Act or expressly permitted by a local plan produced in accordance with the stipulations in this Act;

6) exploitation of raw materials in the ground;

7) construction that is exempted from requiring a building permit in accordance with the building regulations for small houses and that does not result in the establishment of a new dwelling;

8) construction that is exempted from requiring a building permit by the building regulations and is carried out to be used as a public transport, service or warning facility or for radio or television reception;

9) additions to or renovation of a permanent dwelling, if the house's total gross floor space does not exceed 250 m²;

10) the transfer of a permanent dwelling to its use as a holiday dwelling;

11) parcelling out carried out based on acquisition in accordance with the Act on the consolidation of land and public sale and purchase of real property for agricultural purposes etc. (Land Consolidation Act) for the purposes of a regional land purchasing board;

12) building or fitting up in existing buildings a dwelling on an agricultural property the land area of which exceeds 30 ha if the new dwelling is to be used in connection with intergenerational succession or for an employee; and

13) construction to expand a small business in the open country that is legally established in a building previously used for agricultural purposes.

Subsection 2. A permit shall be obtained in accordance with §35, subsection 1, however, for the location and design of buildings as covered in subsection 1, no. 3, 12 and 13, that are built without connection to the property's previous built-up areas. For manure-storage installations, a permit shall be granted for a location desired in relation to field operations, unless important considerations related to the landscape, nature and the environment and to neighbours militate decisively against this location. A permit shall be conditional on the manure-storage instal-

lation being screened with vegetation and the installation being removed when it is not longer necessary for agricultural operations.

Subsection 3. Only in special circumstances may a permit be granted in accordance with §35, subsection 1 for parcelling out for a dwelling built on an agricultural property pursuant to the provisions of subsection 1, no. 12.

Subsection 4. The provisions of subsection 1, no. 12 and 13 shall not apply within the dune conservation line or the beach protection line pursuant to the Protection of Nature Act.

§37. Buildings that are no longer necessary for the operation of an agricultural property may, without a permit in accordance with §35, subsection 1, be taken into service for craft and industrial enterprises, small shops and a dwelling, cf., however, subsection 3, and for storage and office purposes, etc., if:

1) the enterprise or dwelling is set up in existing buildings that are not renovated or added to significantly; and

2) the buildings were not built within the previous five years.

Subsection 2. A small, not unsightly storage facility may also be annexed to the buildings specified in subsection 1 in accordance with specific stipulations by the municipal council.

Subsection 3. If a property has several buildings previously used for agricultural purposes, a dwelling in accordance with subsection 1 may be established in only one of these buildings.

Subsection 4. Small shops and a dwelling may not be fitted up in accordance with subsection 1 in buildings previously used for agricultural purposes that are located within the dune conservation line or the beach protection line.

§38. Buildings for the enterprise specified in §37 may only be used after prior notice is given to the municipal council. The municipal council shall ensure that the conditions under §37 are complied with. If the municipal council fails to object within two weeks from the day the notice is received, the buildings may be taken into service.

Part 8

Summer cottage areas

§38a. Property in a summer cottage area shall not be used for any other purpose than dwelling, cf. §40 and §41, unless this has been otherwise established in a local plan or in one of the plans that remains in force in accordance with §68, subsection 2. Use that is lawfully initiated by 12 June 1999 may continue, however, but this right lapses when it has not been utilized in 3 successive years, cf. §56, subsection 2.

§39. Unless otherwise established in a local plan or in one of the plans, etc. in force in accordance with §68, subsection 2, no more than one dwelling may be built or fitted up on an independently registered property in summer cottage areas without a permit from the municipal council.

§40. Except for short-term holiday use, etc., a dwelling in a summer cottage area may not be used for overnight purposes from 1 October to 31 March, unless the dwelling was used for permanent residence when the area was designated as a summer cottage area and the right to use it as a permanent residence did not lapse later, cf. §56, subsection 2.

Subsection 2. In special cases, the municipal council may grant exemptions from the ban in subsection 1. An exemption shall lapse when there is a change of ownership and when the dwelling is no longer used for permanent residence.

§41. A pensioner who owns a dwelling in a summer cottage area shall have a personal right to use the dwelling for permanent residence when he or she has owned the property for eight years. The change in the use of the dwelling to permanent residence shall not require a building permit process in accordance with §2, subsection 1, letter c of the Building Act. The right to permanent residence shall lapse, however, if the dwelling may not be used for permanent residence in accordance with the rules governing housing inspection in Part 9 of the Urban Renewal Act. The provisions in Part VII of the Temporary Regulation of Housing Matters Act shall not apply to dwellings that are used for permanent residence in accordance with point 1.

Subsection 2. A pensioner is defined as a person aged 65 years or more, a person aged more than 60 years who receives a pension or voluntary early-retirement pension under the unemployment benefit system or person receiving anticipatory (disability) pension in accordance with the Social Pensions Act.

Subsection 3. A pensioner's spouse, cohabitant or close relative may use the dwelling for permanent residence together with the pensioner. After the pensioner's death, the spouse, cohabitant or close relative may continue to use the dwelling for permanent residence. The right shall no longer apply if the person vacates the dwelling.

Subsection 4. If the pensioner dies without leaving a spouse or cohabitant, another person that has shared household with the pensioner shall have the right to continue using the dwelling for permanent residence.

Subsection 5. The right specified by subsections 3 and 4 shall lapse if the person vacates the dwelling.

Part 9 Easements

§42. An owner of real property may only impose provisions by an instrument of easement on this property on matters about which a local plan may contain provisions with the prior consent of the municipal council. Consent in accordance with point 1 may not be granted if a local plan is to be produced in accordance with §13, subsection 2.

Subsection 2. The instrument of easement shall be endorsed with the decision of the municipal council in accordance with subsection 1. If consent is granted, or if the municipality owns the property, the endorsement shall explicitly state that it is not mandatory to produce a local plan.

§43. The municipal council, by order or by ban, may ensure compliance with matters about which a local plan may contain easement provisions.

§44. The provisions of §42 and §43 shall not apply to easements imposed by public authorities in accordance with legislation.

Part 10

Zone transfer

§45. The municipal council may decide to transfer areas from an urban zone or summer cottage area to a rural zone in accordance with the municipal plan.

Subsection 2. The municipal council may also, after application from the owner concerned, transfer land from an urban zone or summer cottage area to a rural zone if the land borders on a rural zone and if the transfer is unobjectionable based on planning considerations.

Subsection 3. Decisions made pursuant to subsection 1 may not be taken until after the owners of the affected lots have had the opportunity to submit comments before a time limit set by the municipal council of at least eight weeks.

Subsection 4. The municipal council shall individually notify the owners concerned and the Minister for the Environment of the decisions taken in accordance with subsections 1 and 2. Mortgagees and other holders of registered rights in respect of these properties shall also be notified.

Subsection 5. The notice to owners and mortgagees shall contain information about the stipulations in §46.

§46. If privately owned lots are transferred to a rural zone in accordance with §45, compensation may be given for expenses the owner has incurred in anticipation of using the property in an urban zone.

Subsection 2. In determining the amount of compensation, the conditions existing at the time of the decision of the municipal council in accordance with §45, subsections 1 and 2 shall be taken into account.

Subsection 3. Compensation claims in accordance with subsection 1 shall be submitted in writing to the municipal council no later than 12 weeks after the owner is notified of the municipal council's decision in accordance with §45, subsections 1 and 2. The municipal council shall notify the Minister for the Environment of the compensation claim.

Subsection 4. An amicable arrangement on the amount of compensation shall be acceded by the Minister for the Environment. If an amicable arrangement is not reached no later than eight weeks after the expiry of the time limit specified in subsection 3, the municipal council shall bring the compensation claim before the valuation authorities in accordance with the Public Roads Act, cf. §50.

Subsection 5. The Danish state shall pay one third of the municipal council's expenses for compensation and legal costs.

§46a. If a property or part of a property is transferred to a rural zone pursuant to §45, the betterment charge shall be repaid to the owner if the owner also owned the property or the part of the property transferred at the time of transfer.

Subsection 2. If the ownership of the transferred property or part thereof has been transferred to a person who, at the time of the ownership transfer belonged to the group of persons outlined in the provision in §7, subsection 2 of the Betterment Charge Act that applied at that time, the betterment charge shall be repaid to this person if this person is still the owner at the time the property is transferred to a rural zone.

Subsection 3. The betterment charge shall be repaid with the addition of interest at 4% per year calculated from the day paid.

Subsection 4. In cases in which the betterment charge has not been paid because the payment is under forbearance, the amount forborne shall be forgiven. Half of the forbearance interest paid shall be paid without changing the taxable income for previous years for the person who owned the property at the time the amount forborne was forgiven. If the betterment charge was paid after forbearance interest was paid, half the forbearance interest shall be repaid to the owner of the property if this owner is entitled to repayment of the charge pursuant to subsection 1 or 2.

Part 11

Expropriation, taking over property, etc.

§47. The municipal council may expropriate real property that is privately owned or private rights to real property when the expropriation is materially important in ensuring the implementation of urban development in compliance with the municipal plan or in realizing a local plan or town planning by-law.

Subsection 2. Expropriation of the title to real property cancels all rights to the expropriated property unless specifically provided for otherwise.

Subsection 3. The provisions of §45 and §47–49 of the Public Roads Act shall similarly apply to the implementation of expropriation.

§47a. An owner of real property that is used for agriculture, market gardening, plant nursery or fruit orchards may, if the property in whole or in part is transferred from a rural zone to an urban zone or summer cottage area, within four years after the transfer, demand that the municipality assume ownership of the property or the part of it transferred for an amount to be determined by the valuation authorities pursuant to the same rules that apply to the expropriation of property pursuant to §47 and §50, cf., however, subsection 2.

Subsection 2. For properties transferred from a rural zone to an urban zone or summer cottage area before 1 January 2004, the final amount shall be determined pursuant to the previous provision in §2, subsection 1 in the Betterment Charge Act, cf. Consolidated Act No. 577 of 7 July 2002.

Subsection 3. The provisions of subsections 1 and 2 shall solely apply if the property, at the time the owner demands that the municipality assume ownership of the property, is still being used for agriculture, market gardening, plant nursery or fruit orchards.

§48. When a local plan or a town planning by-law reserves a property for public use, the owner may demand that the municipality assume ownership of the

property and pay compensation.

Subsection 2. When a local plan or a town planning by-law reserves part of a property for public use, the owner may demand that the municipality take over this part of the property and pay compensation. If the remaining part of the property cannot reasonably be used as an independent property, the owner may demand that the municipality take over the entire property.

Subsection 3. The municipality, however, shall only be required to take over the property in accordance with subsection 1 and subsection 2, point 1 if the particular lot cannot be used in an economically reasonable way in accordance with the actual use of neighbouring properties.

§49. When a local plan or a town planning by-law prohibits a building from being demolished without a permit from the municipal council, and such a permit is refused, the owner may demand that the municipality take over the property and pay compensation.

Subsection 2. The municipality, however, shall only be required to take over the property in accordance with subsection 1 if there is a substantial disparity between the profit yield of the property and that of properties similarly located and used that are not prohibited from being demolished.

Subsection 3. The provisions of subsections 1 and 2 shall apply similarly to properties that are entirely or partly subject to a ban on major construction projects, cf. §15, subsection 2, no. 19.

§50. The valuation authorities, pursuant to the Public Roads Act, shall determine the compensation for expropriation in accordance with §47, for assumption of ownership in accordance with §47a and for transfer in accordance with §46. These authorities shall also determine whether claims are justified in accordance with §48 and §49.

Subsection 2. The provisions of §51–56 and §59–67 in the Public Roads Act shall apply similarly to the procedure followed by the valuation authorities and to determining and paying compensation, etc.

Part 12

Supervision

§51. The municipal council shall ensure compliance with this Act, the rules established in accordance with this Act and the provisions of local plans and the by-laws and plans, etc. in force in accordance with §68, subsection 2, cf., however, subsection 2.

Subsection 2. The Minister for the Environment shall ensure compliance with §11g and rules established in accordance with §11g, subsection 4 and §11h to administer §11g for projects for which the competence has been assigned to the Minister in rules issued pursuant to §11i, subsection 1.

Subsection 3. The municipal council shall notify the Minister for the Environment when the municipal council becomes aware of an illegal situation in cases in which the Minister for the Environment is the supervisory authority in accordance with subsection 2.

Subsection 4. The supervisory authority shall ensure that orders and bans in accordance with this law are complied with, and that the conditions established in permits, exemptions, etc. are met.

Subsection 5. The supervisory authority shall bring about the rectification of a situation in violation of the law such that it conforms to the law, unless the situation is of minor importance.

§51a. Each year on 1 October the municipal council shall order every person who is registered in the Civil Registration System as being domiciled in a dwelling in a summer cottage area that the person cannot lawfully use for permanent residence, cf. §40 and §41, to carry out the following within 14 days from the communication of the order:

- 1) to change domicile; and
- 2) to document this change of domicile to the municipal council.

Subsection 2. The municipal council shall communicate similar orders to every person who becomes registered in the Civil Registration System from 1 October until 1 March as being domiciled in a dwelling in a summer cottage area that the person cannot lawfully use for permanent residence, cf. §40 and §41. Orders pursuant to point 1 shall be communicated no more than 14 days after the person's domicile has been registered in the Civil Registration System.

Subsection 3. The municipal council shall register orders communicated pursuant to subsections 1 and 2 in the Civil Registration System simultaneously with the communication of the order and shall delete this registration when the order has been complied with and the person is registered in the Civil Registration System as having another domicile. The Minister for the Interior shall establish more detailed rules for this registration.

Subsection 4. If an order pursuant to subsection 1 or 2 is not complied with within the time specified, the municipal council shall immediately ask the police to bring charges.

Subsection 5. If an order pursuant to subsection 1 or 2 is not complied with within the time specified, the municipal council shall also impose a fine for each day of non-compliance. If the person concerned still does not comply with the order, the public debt collection authority shall collect the fines. The net unpaid fines shall be collected at least every 4 weeks and, for the first time, at most 4 weeks after the fines began to be imposed. The municipality concerned shall keep the revenue collected. The authorities may distrain for the fines.

Part 13

Administrative provisions, etc.

§52. The Minister for the Environment shall assist the regional councils and municipal councils with guidance in accordance with this Act.

Subsection 2. The Minister for the Environment may establish expert committees to advise the authorities on issues concerning spatial planning.

Subsection 3. The Minister for the Environment may empower an agency or similar institution established as part of the Ministry to exercise the powers conferred on the Minister by this Act.

Subsection 4. The Minister for the Environment may establish rules governing the right to appeal rulings made based on the authority conferred in accordance with subsection 3, including rules stipulating that such rulings may not be appealed to the Minister.

Subsection 5. The Minister for the Environment may further establish rules governing the exercise of the powers another state authority, after negotiations with the relevant minister, is empowered to exercise pursuant to subsection 3.

§53. The Government may enter into agreements with foreign states on common measures to fulfil the purpose of this Act.

Subsection 2. The Minister for the Environment shall establish rules to comply with international agreements entered into in accordance with subsection 1.

§54. The Minister for the Environment may establish rules governing fees to cover the authorities' expenses for administration or supervision in accordance with this Act. The authorities may distrain for fees.

§54a. The Minister for the Environment may establish rules governing the opportunities for using digital communication within the field governed by this Act and on the more specific conditions for this.

§54b. The Minister for the Environment shall create a nationwide digital registry that shall contain information on plans produced pursuant to this Act. The registry shall further contain information on the plans specified in subsection 6. The operations, form and location of the registry shall be determined pursuant to negotiations with the municipal parties.

Subsection 2. The Minister for the Environment shall establish rules stipulating that the municipal council shall submit information digitally to the registry on proposals for and finally adopted local plans and on proposals for and finally adopted frameworks of municipal plans governing the content of local plans.

Subsection 3. The Minister for the Environment may establish rules stipulating that the municipal council shall submit information digitally to the registry on other topics in municipal plans.

Subsection 4. The registry shall be accessible to the public, and the use of the registry shall not be subjected to user charges.

Subsection 5. The Minister for the Environment shall establish rules governing the submission and reporting of plans and plan proposals etc. to the registry in a digital form by the municipal councils, including rules governing technical standards etc.

Subsection 6. The Minister for the Environment shall establish rules stipulating that urban development plans, building by-laws, local plans and frameworks of municipal plans governing the content of local plans, including information on zoning status, that are adopted in final form before 15 September 2006 shall be reported in digital form to the registry by a specific date. The Minister for the Environment may further establish rules stipulating that the following plans etc. in accordance with the previous building and urban planning legislation shall be

reported in digital form to the registry by a specific date to the extent that they are valid: field plans, regulation plans, implementation plans, plans for the exchange of real property, decisions banning construction in an area and decisions conserving the external appearance of buildings.

Subsection 7. The Minister for the Environment shall establish rules that ensure cohesion between the digital registry and the land registry in connection with changes related to the land registry related to properties governed by a local plan, including rules governing technical standards etc.

§55. Conditions associated with a permit or an exemption in accordance with this Act and provisions in accordance with §37, subsection 2 shall be binding for owners and other holders of property rights, regardless of when this right was created. The municipal council shall cause conditions of enduring interest to be registered in the land registry at the owner's expense. The authorities may distrain for this expense.

§56. A permit or exemption in accordance with this Act shall lapse if it is not used within three years after it is granted.

Subsection 2. A previous right to use a property in a way that contradicts §38a, a local plan or a plan in force in accordance with §68, subsection 2, or that would require a permit or exemption in accordance with this law, shall lapse if the right has not been used for three consecutive years.

§57. The employees of the Ministry of the Environment and the municipal council and persons empowered by these authorities shall have the right of access, without a court order, to any property to carry out their supervisory duties, cf. §51, and, after prior notification of the owner or user, to conduct preliminary technical investigations towards the preparation of decisions to be made in accordance with this Act.

Subsection 2. The authorities demanding such access shall present proof of identity on request.

Subsection 3. The police shall provide the necessary assistance in obtaining the access specified in subsection 1.

§57a. The Minister for the Environment may require the regional councils and municipal councils to produce the information necessary to carry out national planning and information necessary to ensure a comprehensive overview of spatial development in Greater Copenhagen, cf. §51, subsection 2. The information may be required to be provided in a specific manner.

Subsection 2. At the request of the Minister for the Environment, the regional council or the municipal council, public authorities, concessionaires and similar companies shall provide the information that is necessary for national planning, the regional spatial development plan and municipal planning, respectively.

Subsection 3. Public authorities, concessionaires and similar companies shall provide information to the Minister for the Environment on the preparation and implementation of investigations, planning and major development projects that

may be of importance to national planning.

Subsection 4. The municipal council shall be given the opportunity to comment before a state authority, concessionaire or similar company takes a decision on the location or implementation of major development projects or institutions within the municipality.

Subsection 5. At the request of the Minister for the Environment or the municipal council, private companies shall provide the information and carry out the investigations necessary to assess the environmental effects when they are considering carrying out the projects governed by §11g.

Part 14

Appeals and legal proceedings

§58. The following may be appealed to the Nature Protection Board of Appeal, which was established pursuant to the Protection of Nature Act:

- 1) the decisions of the municipal councils pursuant to §35, subsection 1;
- 2) the decisions of the municipal councils pursuant to §47, subsection 1;
- 3) the decisions of the municipal council and the Minister for the Environment on permits issued in accordance with the rules established by the Minister for the Environment pursuant to §11g, subsection 4;
- 4) the decisions of the regional councils and municipal councils on other matters subject to this Act in respect of legal questions, cf., however, subsection 2.
- 5) the decisions of the Minister for the Environment on other matters in cases in which the Minister has assumed the obligations and powers of the municipal council pursuant to rules established in accordance with §11, subsection 1 in respect of legal questions.

Subsection 2. The adoption by the municipal council of a municipal plan or a local plan may not be appealed to any other administrative authority in respect of the question of whether the plan contradicts the desired future spatial development specified in the regional spatial development plan, cf. §11, subsection 4, no. 1.

Subsection 3. The chairperson of the Nature Protection Board of Appeal may render rulings on behalf of the Board in matters that are not considered to have very significant interest in relation to the purpose of the Act.

Subsection 4. The rulings of the Nature Protection Board of Appeal may not be appealed to any other administrative authority.

§58a. The decisions of associations pursuant to §21, subsection 1 may be appealed to the municipal council.

§58b. Objections related to development agreements, cf. §21b, may not be appealed to any other administrative authority.

§59. The Minister for the Environment and anyone else with a legal interest in the outcome of the case, including a national park fund created pursuant to the National Parks Act, shall have the right to appeal decisions in accordance with §58.

Subsection 2. Nationwide associations and organizations the main purpose of which is the protection of nature and the environment or the promotion of important users' interests within land use shall have the right to appeal decisions in accordance with §58, subsection 1, no. 1, 3, 4 and 5 on the condition that:

- 1) the association or organization has articles of association that document its purpose; and
- 2) the association or organization represents at least 100 members.

§60. The appeal shall be submitted within four weeks after the decision is communicated. If the decision is publicly announced, however, the time limit for appeal shall always be calculated from the time of public announcement. If the decision is made indirectly and thus is not communicated or publicly announced, the time limit shall be calculated from the time the appellant becomes aware of the ruling. If the time limit for appeal expires on a Saturday or public holiday, the time limit shall be extended to the following weekday.

Subsection 2. Appeals in accordance with §58, subsection 1, no. 1 shall be submitted to the municipal council. The municipal council shall send the appeal to the Nature Protection Board of Appeal, accompanied by the appealed ruling and the material that formed the basis for the ruling. Other appeals shall be submitted to the Nature Protection Board of Appeal.

Subsection 3. If an appeal is submitted in due time in accordance with §58, subsection 1, no. 3, 4 and 5, the Nature Protection Board of Appeal may decide that a permit granted by the municipal council or the Minister for the Environment shall not be used or that an order shall not be complied with. If a development project has been started, the Board may demand that it be stopped.

Subsection 4. A permit granted pursuant to §35, subsection 1 may not be taken into use until the expiry of the time limit for appeal. Appeals submitted in due time in accordance with §58, subsection 1, no. 1 and 2 shall stay the appealed decision, unless the Nature Protection Board of Appeal decides otherwise.

Subsection 5. The Nature Protection Board of Appeal shall ensure that the person who received a permit is notified of the appeal. When the appeal is submitted to the municipal council, the municipal council shall immediately notify the person who has received a permit about the appeal.

§61. When it is consistent with planning considerations and considerations of public participation in planning, the Nature Protection Board of Appeal, in connection with a ruling on an appeal in accordance with §58, subsection 1, may dispense with the rules governing permits granted pursuant to §35, subsection 1, local plans and exemptions if the appeal concerns a measure that has been implemented.

§62. Legal proceedings to challenge rulings on matters subject to this Act shall be instituted within six months after the ruling or decision is communicated. For rulings that are publicly announced, the time limit for instituting legal proceedings shall be calculated from the time of public announcement.

Subsection 2. Legal proceedings to challenge decisions made by an associa-

tion in accordance with authority delegated by the municipal council, cf. §21, subsection 1, may not be instituted before the right to appeal to the municipal council in accordance with §58a has been exercised.

Subsection 3. Infringement of the provisions of a local plan or one of the by-laws or plans, etc. in force in accordance with §68, subsection 2 may be prosecuted as a civil suit against the person who has committed the infringement or is responsible for the continuation of the illegal situation. This shall not apply, however, to legal proceedings on legalization of a situation if exemption is granted in accordance with the stipulations in §19 or §40.

Subsection 4. Matters that may be brought before the valuation authorities, cf. §50, may not be brought before the courts until the appellate valuation commission has reached a decision.

Part 15

Legalization and penalties

§63. The current owner of a property shall be responsible for rectifying an illegal situation. If the infringement comprises illegal use of the property, the user shall also be subject to the same responsibility.

Subsection 2. The authorities specified in §51 may cause an order to rectify an illegal situation to be registered in the land registry at the owner's expense. When this situation is rectified, the authority concerned shall cause the order to be removed from the land registry.

Subsection 3. If an order served by judgement to rectify an illegal situation is not obeyed within the time limit established by the judgement, and collection of fines cannot be expected to lead to compliance with the order, the authority concerned may rectify the illegal situation at the owner's expense. The authority may distrain for this expense.

§63a. The public debt collection authority may collect unpaid amounts pursuant to §54, §55 and §63 owed to the public sector by withholding wages etc. pursuant to the rules for collecting personal taxes specified by the Withholding Tax Act.

Subsection 2. The public debt collection authority may forgive debts pursuant to §54, §55 and §63 in accordance with the rules in the Tax Collection Act.

§64. Unless a higher penalty is applicable in accordance with other legislation, a fine shall be imposed on anyone who:

1) infringes the provisions of a local plan or one of the by-laws or plans, etc. in force in accordance with §68, subsection 2;

2) infringes §35, subsection 1, §39 or §40, subsection 1;

3) does not comply with conditions associated with a permit or exemption, etc. granted in accordance with this Act or with the instructions or plans prepared in accordance with this Act, or does not comply with the stipulations of the municipal council in accordance with §37, subsection 2; or

4) fails to comply with an order or a ban issued in accordance with this Act or the instructions or plans prepared in accordance with this Act, including an order

to rectify an illegal situation.

Subsection 2. Fines may be imposed for the violation of the provisions of rules established pursuant to §11g, subsection 4.

Subsection 3. Companies and the like (legal persons) may be penalized in accordance with the rules of Part 5 of the Criminal Justice Act.

Part 16

Provisions governing entering into force and transitional measures

§65. This Act shall enter into force on 1 January 1992. §41, however, shall enter into force on 1 October 1991. §67, subsection 1, no. 5 shall enter into force when the Minister for the Environment promulgates the repeal of §3, subsection 3 on the establishment of the board on the obligation to offer certain land for sale to the municipality in Act No. 328 of 18 June 1969 on the obligation to offer certain land for sale to the municipality before putting it on the market.

§66. Cases brought before the Minister for the Environment, the National Agency for Physical Planning, the Environmental Appeals Board or the board on the obligation to offer certain land for sale to the municipality before this Act comes into force shall be completed in accordance with the previously applicable rules. The same applies to plan proposals if the proposal is published before 1 January 1992. Plan proposals may, however, be completed in accordance with the previously applicable rules if the proposal is published before 1 July 1992.

§67. When this Act enters into force, the following shall hereby be repealed:

- 1) the National and Regional Planning Act, cf. Consolidated Act No. 921 of 22 December 1989;
- 2) the Municipal Planning Act, cf. Consolidated Act No. 918 of 22 December 1989;
- 3) the Urban and Rural Zones Act, cf. Consolidated Act No. 919 of 22 December 1989;
- 4) Act No. 123 of 1 April 1980 on expropriation for urban development;
- 5) Act No. 328 of 18 June 1969 on the obligation to offer to sell large properties in an urban zone to the municipality before putting them on the market;
- 6) Act No. 305 of 30 June 1922 on certain provisions on the sale of lots;
- 7) Part 2 and §12, subsection 3 of the Act on Summer Cottages and Camping, etc., cf. Consolidated Act No. 920 of 22 December 1989;
- 8) §2 and §3 of Act No. 207 of 25 May 1983 on amendments to the Act on Summer Cottages and Camping, etc.;
- 9) §24, subsection 1, no. 1 and 2, subsections 3 and 5, §27, §28a, §28b, §28c, §28d and §28f, subsection 1, no. 1 and 2 and subsection 3 of the Act on Municipal Experimentation, cf. Consolidated Act No. 571 of 8 August 1990.

Subsection 2. When the Act enters into force, the following changes shall be effected:

- 1) In §7, subsection 1 of the Act on taxation of profit from sale of real property, cf. Consolidated Act No. 558 of 16 September 1988, as last amended by Act No. 386 of 13 June 1990, the Municipal Planning Act shall be changed to the Plan-

ning Act.

2) In §8A of the Betterment Charge Act, cf. Consolidated Act No. 441 of 26 September 1985, as last amended by Act No. 138 of 7 March 1990, §2A of the Urban and Rural Zones Act shall be changed to §45 of the Planning Act.

3) In §4A and §14, subsection 5 of the Valuation of Real Property Act, cf. Consolidated Act No. 437 of 14 August 1984, as last amended by Act No. 59 of 7 February 1990, the Urban and Rural Zones Act shall be changed to the Planning Act.

§68. Regional, municipal and local plans that are produced in accordance with the previous planning acts shall remain in force until they are amended in accordance with the stipulations in this Act.

Subsection 2. The following plans, etc. in accordance with the previous building and town planning legislation shall lapse to the extent that they are irreconcilable with a local plan, and may also be repealed by the provisions of a local plan: town planning by-laws, field plans, regulation plans, implementation plans, plans for the exchange of real property, decisions banning construction in an area and decisions preserving the external appearance of buildings.

§69. Announcements, circulars and guidelines in accordance with previous planning legislation, cf. §67, subsection 1, no. 1–8, shall remain in force until they are repealed or replaced by instructions in accordance with this Act.

Subsection 2. Regulations on municipal experimentation that have been approved in accordance with the provisions mentioned in §67, subsection 1, no. 9 shall continue to apply until the end of 1993.

§70. This Act shall not apply to the Faroe Islands and Greenland.

The Protection of Nature Act

Annex VII

Relevant excerpts of consolidation Act No. 933 of 24 September 2009.

Part 1

Purpose

1.-(1) The purpose of this Act shall be to contribute to safeguarding nature and the environment in Denmark, thus ensuring social development on a sustainable basis in respect of human conditions of life and for the conservation of flora and fauna.

(2) The purposes of this Act shall be, in particular

1) to protect nature, with its population of wild fauna and flora and their habitats as well as its landscape, heritage, natural-science and educational values,

2) to improve, restore or establish areas of significance to wild fauna and flora and for landscape and heritage interests, and

3) to provide public access to nature as well as to improve the opportunities for outdoor activities.

(3) In the administration of this Act, importance shall be attached to location when considering the significance of an area to the public.

...

General protection provisions

Protected natural habitats etc.

Lakes, watercourses, heaths, bogs, salt meadows, swamps, freshwater marshes, grasslands etc.

3.-(1) It shall be prohibited to alter the condition of natural lakes of more than 100 m², or of watercourses or parts of watercourses that have been designated as protected watercourses by the Minister for the Environment on the recommendation of the municipal council. This prohibition, however, shall not apply to any ordinary maintenance work in watercourses.

(2) It shall be prohibited to alter the condition of

1) heaths,

2) bogs and similar,

3) salt meadows and swamps as well as

4) freshwater marshes and biological grasslands,

when such natural habitats total more than 2,500 m² either separately, jointly or in connection with the lakes mentioned in subsection (1).

(3) It shall also be prohibited to alter the condition of bogs and similar of less than 2,500 m² when they are an extension of a lake or watercourse protected under subsection (1).

...

Lakes and rivers

16.-(1) It shall be prohibited to place buildings, caravans and similar or to plant or alter the terrain within 150 meters from lakes with a surface area of at least 3 hectares and from the watercourses that are registered as having a protection line in accordance with previous legislation.

...

Forests

17.-(1) It shall be prohibited to place buildings, caravans and similar within 300 meters of forests. For privately owned forests, this shall only apply if the area comprises at least 20 hectares of continuous forest.

...

Ancient monuments

18.-(1) It shall be prohibited to alter the condition of the area within 100 meters of an ancient monument protected by the provisions laid down in the Museums Act (“museumsloven”). It shall also be prohibited to erect fences, and to place caravans and similar here.

...

Churches

19. It shall be prohibited to erect buildings more than 8.5 meters tall within 300 meters of a church, unless the church is surrounded by urban settlement in the entire protection zone.

...

Part 3

Structures in the countryside

Public structures

20.-(1) Public structures in the countryside shall be located and designed such that, as far as possible, consideration is given to landscape values and the other interests mentioned in section 1.

(2) The Minister for the Environment may lay down regulations to the effect that the Minister for the Environment or the municipal council shall approve the location and design of specific categories of public structures.

Outdoor advertisements

21.-(1) It shall be prohibited to place posters, pictures, free-standing signs, lighting advertising and other arrangements for the purpose of advertising or publicity in the countryside.

...

Part 6

Nature conservation

Overview

33.-(1) With a view to managing the purposes mentioned in section 1, the Nature Conservancy Board may decide to conserve areas of land and fresh waters pursuant to the regulations in this Part.

(2) Pursuant to the regulations in section 43, decisions by the Nature Conserv-

ancy Board on conservation orders may be brought before the Nature Protection Board of Appeal. Pursuant to the regulations in section 45, the decision by the Nature Protection Board of Appeal on compensation may be brought before the Valuation Commission.

(3) The Minister for the Environment, the municipal council or the Danish Society for Conservation of Nature may raise conservation orders.

(4) On request, the Minister for the Environment shall assist the nature conservancy board, the Nature Protection Board of Appeal and the Valuation Commission during processing by these authorities of cases pursuant to this Part.

(5) Compensation shall be awarded pursuant to the provisions in section 39 for losses imposed on an owner, user or holder of other rights to a conserved property.

Preliminary prohibition

34.-(1) The Minister for the Environment or the municipal council may prohibit the use of a property, or the establishment, in law or in fact, of conditions in contravention of an intended conservation order.

(2) The prohibition shall be communicated to the affected owners, and registered in the Land Registry for the properties concerned, and it shall be announced publicly.

(3) This prohibition shall apply from its publication and until a proposed conservation order has been announced publicly, cf. section 37, though not for more than one year.

...

Conservation orders

38.-(1) A conservation order shall include a provision on the purpose of the conservation order.

(2) In conservation orders covering areas within international nature conservation sites, the purpose shall clarify that the conservation order is to contribute to ensuring a favourable conservation status for species and natural habitats for which the areas are designated.

(3) A conservation order may involve conservation of the current condition or provision of a certain condition which shall then be preserved, and it may regulate public access to the area.

(4) A conservation order may include the provisions, including orders and prohibitions relating to the use of the areas, considered necessary to achieve the objectives of the conservation order.

(5) A conservation order may stipulate that real property or part of real property shall be surrendered to the public.

(6) A conservation order may determine that the prohibitions in section 3 and sections 15-19 shall not apply to the extent that the matter is regulated by the conservation order.

(7) A conservation order shall specify the extent to which it serves in lieu of a licence etc. pursuant to the regulations laid down in this Act, or to regulations in other legislation.

...

Part 11

Supervision

73.-(1) The municipal council shall ensure compliance with this Act, the regulations issued in accordance with this Act, as well as provisions of conservation orders.

(2) The Minister for the Environment shall ensure compliance with the regulations in sections 8 and 9 on sand dune conservation, section 15 on the beach protection line and the regulations in Part 5 on protection of plant and animal species, etc.

(3) The Minister for the Environment may determine that such supervision shall be carried out by another authority.

(4) The supervising authority shall ensure compliance with the orders and prohibitions pursuant to this Act as well as with the terms laid down in licences.

(5) The supervising authority shall ensure rectification of a situation in violation of legislation, unless the situation is of minor importance.

(6) The municipal council shall inform the Minister for the Environment if it learns of an illegal situation which is not governed by the supervision of the municipal council pursuant to subsection (1). Similarly, the Minister for the Environment shall inform the municipal council if the Minister learns of an illegal situation which is not governed by the supervision of the Minister pursuant to subsection (2).

(7) The Minister for the Environment may lay down regulations relating to the execution of these supervision activities.

...

74.-(1) The owner or user of a property shall be responsible for rectifying an illegal situation, unless otherwise stipulated in Part 11a.

Museum Act

Relevant excerpts of Consolidation Act No. 1505 of 14 December 2006.

Safeguarding the cultural and natural heritage in connection with the physical planning and preparation of construction work, agriculture and forestry activities, etc., including archaeological and natural-history investigation tasks in relation thereto

23 - (1) The Minister for Culture and the museums owned or subsidised by the state shall promote the preservation of significant assets through cooperation with the planning and conservation authorities.

(2) The planning authorities shall involve the relevant cultural heritage museum owned or subsidised by the state when preparing a structure plan or local plan affecting assets worthy of preservation.

(3) The museums shall exercise control of archives and records in the consultation phase for published planning material and, with a view to ensuring that the planning material takes into account the presence of significant assets worthy of preservation, they may carry out investigation and documentation tasks within their areas of responsibility.

(4) The Minister for Culture shall inform the planning authorities of the presence of significant assets worthy of preservation that are of importance to planning.

...

24 - (1) The local council shall inform the cultural heritage museum concerned no later than at the time of granting a building permit, a permit to extract raw materials or an exemption from the rules on preservation of ancient relics or monuments under the Protection of Nature Act.

(2) When granting a building permit the local council shall inform the applicant of the contents of Sections 25-27 of this Act.

(3) The local council shall inform the cultural heritage museum concerned of applications received for demolition or other building projects which will entail significant changes in the use or function of buildings, settlements or other cultural heritage....

27 - (1) The archaeological cultural heritage includes traces of human activities left from earlier ages, i.e. structures, constructions, groups of buildings, settlements, graves, burial places, movable objects and monuments and the context in which these traces are placed.

(2) If traces of ancient relics or monuments are found during construction work, agriculture and forestry activities, the work must be suspended to the extent that it affects the ancient relic or monument. The Minister for Culture or the nearest cultural heritage museum owned or subsidised by the state shall immediately be notified of the ancient relic or monument. At the request of the Minister for Culture or the cultural heritage museum concerned, objects found that are not treasure trove, cf. Section 30 (1), shall be handed in to the relevant museum owned or subsidised by the state to be included in its collection.

(3) At the earliest opportunity, the Minister for Culture shall decide whether the work is to continue or to be suspended until an archaeological investigation has taken place, or until the issue of acquisition pursuant to subsection (8) has

been settled. No later than one year after receipt of the notification the work may be resumed, unless the Minister for Culture has recommended acquisition of the ancient relic or monument pursuant to subsection (8).

(4) The costs of the archaeological investigation shall be defrayed by the person at whose expense the construction work, agriculture and forestry activities are to be carried out.

(5) However, the costs shall be defrayed by the Minister for Culture, if

i) the reason for the investigation is erosion or erosion-control activities, or activities in relation to cultivation of ordinary agricultural crops or in relation to general forestry, unless operations are managed by a state or local authority, in which case the costs shall be defrayed by that authority,

ii) the cultural heritage museum in its statement pursuant to Section 25 has stated that the construction work, agriculture and forestry activities shall not involve a risk of damage to significant ancient relics or monuments, or

iii) the ancient relic or monument is scheduled pursuant to the Protection of Nature Act or acquired with a view to preserving it on site pursuant to subsection (8).

(6) In special circumstances, the Minister for Culture may grant a subsidy for costs for archaeological investigations conducted pursuant to subsection (3), cf. subsection (4).

(7) Losses incurred by private landowners due to cessation of activities during the investigation, or until the issue of acquisition pursuant to subsection (8) has been finally settled, shall be compensated by the Minister for Culture. If agreement cannot be reached on the size of the compensation, it shall be determined by the appraisal commission mentioned in the Protection of Nature Act.

(8) If the Minister for Culture finds that the ancient relic or monument concerned should be preserved for posterity on site, the Minister for Culture may acquire the ancient relic or monument and any surrounding land. Such acquisition may take place through expropriation pursuant to the provisions of the Procedure for Expropriation of Real Estate Act.

(9) The Minister for Culture, or a person authorised by the Minister, may at any time claim access without a court order to places where construction work, agriculture and forestry activities are being carried out and where such finds as referred to in subsection

(1) have appeared or are likely to appear during the work. Identification shall be produced on request. The police shall render the necessary assistance to enforce this right of access.

(10) The Minister for Culture may make regulations concerning the archaeological investigation activities pursuant to subsection (3) and the implementation of the provisions in subsections (4)-(6).

...

Ancient relics or monuments

29e - (1) It is prohibited to alter the state of ancient relics or monuments. Parcelling out, land registration or transfer of ownership of land whereby new boundaries are established through ancient relics or monuments is also prohibited.

(2) The types of ancient relics or monuments protected pursuant to subsection

(1) are listed in the Annex to this Act.

(3) Certain types of ancient relics or monuments as listed in the Annex to this Act are subject to the protection provided by subsection (1) only when the owner has received notification of their presence from the Minister for Culture. For ancient relics or monuments that are under the ground surface or under buildings, the Minister for Culture may determine, when making this notification, that the protection provided pursuant to subsection (1) shall be extended to the boundary of the property.

(4) The Minister for Culture shall state on request which protected ancient relics or monuments are located on a property and the area they occupy.

(5) The Minister for Culture may have a notice made pursuant to subsection (3) on the presence of an ancient relic or monument to be registered in the Land Register in respect of the property concerned.

29f - (1) Soil treatment, the application of fertilizer and planting are prohibited on ancient relics or monuments and within a distance of 2 m from them. The use of metal detectors is also prohibited....

Management of ancient relics or monuments and walls of stone and earth

29i - (1) Local authorities that own walls that are covered by the provision in Section 29a (1) and ancient relics or monuments that are covered by the provisions in Sections 29e and 29f shall manage these walls and ancient relics or monuments.

(2) The Minister for Culture may make regulations concerning the management of ancient relics or monuments.

...

Supervision

29o - (1) The Minister for Culture shall ensure that the provisions in this Part and the regulations issued pursuant to these provisions are observed.

(2) The Minister for Culture may decide that such supervision be performed by another authority.

(3) The Minister for Culture shall ensure that orders and injunctions pursuant to this Part are observed, and ensure compliance with the conditions specified in permits.

(4) The Minister for Culture shall cause unlawful circumstances to be made legal, unless they are immaterial.

(5) The Minister for Culture may make regulations concerning the performance of the supervision.

29p - (1) Any current owner or user of a property shall be obliged to make legal any unlawful circumstances.

(2) The supervisory authority, cf. Section 29o, may have an order to make legal any unlawful circumstances registered in the Land Register in respect of the property concerned at the owner's expense. When the matter has been rectified, the authority shall have the order cancelled from the Land Register.

(3) If a court order to rectify unlawful circumstances is not complied with within the time limit and the collection of default fines cannot be assumed to result in compliance with the court order, the supervisory authority may take the

necessary steps to rectify the matter at the expense of the person so obliged.

(4) If unlawful circumstances present a risk to the maintenance of the state of walls of stone and earth and the like and of ancient relics or monuments that are protected pursuant to this Part, and an order to rectify the matter is not complied with within the time limit, the supervisory authority may cause the necessary work to be carried out immediately at the expense of the person so obliged. The police shall render the necessary assistance in this connection.

29q - (1) The Minister for Culture may cause ancient relics or monuments to be repaired if this does not put the owner or user of the property to expense, cf. subsections (2) and (3), however.

(2) If an ancient relic or monument is damaged, altered or moved, the Minister for Culture may order the owner or user to restore it to its former condition and to take the measures necessary to prevent new damage. Failure to comply with an order within the time limit may cause the Minister for Culture to have the work carried out immediately at the expense of the person so obliged.

(3) If the Minister for Culture finds that restoration pursuant to subsection (2) cannot be carried out properly by the owner or user, the Minister may carry out restoration at the owner's or the user's expense.

(4) The provisions in subsections (2) and (3) are not applicable if the owner and user prove that the damage is not due to any error or negligence on their part.

Conservation Descriptions

Annex IX

The conservation descriptions have been produced by The Agency of Culture after thorough inspection in November 2011 of all properties containing listed buildings. The following properties are covered by conservation descriptions.

The Widow House (Enkehuset)
God's Acre (Gudsageren)
The Sisters' House (Søstrehuset)
Pavilion on Kirkegårds Allé
Nørregade 1
Nørregade 3
Nørregade 5-7
First House
Lindegade 19
The Pharmacy (Apoteket)
Kongensgade 11
Spielweg
The Hotel, the Guest House (formerly)
Brothers' House
Lindegade 28
The Vicarage (Præsteboligen)
The Moravian Church
Lindegade 24
Lindegade 22
Arndt's House

The Widow House (Enkehuset)

Location

Nørregade 16 and Birkevej 2

Scope

The angular constructions (main wing 1779-80 by Johan Gottfried Arndt, west wing and the connecting building 1797-99) and the octagonal pavilion (1802). F. 1920.*

Description

The Widow House is in Nørregade, west of the Sisters' House, opposite the church's northern side wing. The Widow House consists of a main wing with facade on Nørregade and a side wing with facade on Birkevej. The two wings are connected by a narrow linking building. There is also a pavilion at the end of the central axis of the north-facing garden.

The two wings are two-storey, brick-built buildings in walls of yellow and red brick with cellar and quarter-hipped tiled roofs and cross-post shaped windows. The facade of the main wing and the eastern gable are characterized by a high socle, cordon cornice and cornice of moulded bricks. The west facing side and gable, as well as the narrow extension, are clad with vertical boards. In the roof surfaces there are narrow, tall dormers, several of which have windows with basket-handle arched top frame. In the ridges there are four broad brick chimneys with socle and collar.

In the interior the main wing retains its central entrance with front door and recessed entrance hall with an original staircase. On both floors the former central corridors are blocked by doors in to two apartments, which have a newer plan



and newer surfaces, including doors that copy the originals. The west wing has retained its original layout with stairs, corridors lit from the gable to the south and a choir hall to the north. The corridors have deep, basket-handle arched door niches and plastered walls and ceilings. In its hallways and rooms, the west wing has also retained an older, partially original interior with plank floors, spandrel panels, lighting shutters, panelled doors with fittings work, architraves and ceiling mouldings and locally produced stoves. The choir hall has plank floors, symmetrically placed doors, basket-handle arched window recesses and the wide coved cornices, which are so distinctive for Christiansfeld. In the cellar of the west wing there is a central corridor with Öland tiles, plastered walls and battened doors, and a series of vaulted rooms.

The garden pavilion is located in the point de vue of the garden axis, north of the main wing. The pavilion is a brick, octagonal building with cellar, transom windows and a leaded, pyramidal roof. A high stone staircase leads up to the entrance door, which is a dual-winged panelled door with transom window. In the interior the garden pavilion contains one large, open room with whitewashed walls. The pavilion is currently without a floor.

The building's history

The Widow House's main wing was built from 1779 to 1780. The west wing and the connecting building were built from 1797 to 1799. The west wing today contains the Moravian Museum. The octagonal pavilion is from 1802.

The Widow House is one of the Moravian choir houses and served both as a common home and as the setting for a strong social network of all single women, including non-members of the Moravian Church. All members of the congregation, depending on age, sex and marital status, were recorded in a "choir" (grouping) within the congregation. People were typically recorded in the choir after confirmation. The choir was a social unit and a very important part of the spiritual community. The choir system ceased to operate in the late 1800s.

Sources

Byvandring Christiansfeld [Town walks in Christiansfeld], Visit Christiansfeld.

Christiansfeld, en international by i Sønderjylland [Christiansfeld, an international town in southern Jutland], Sønderjyllands Kulturmiljøer no. 1, Det Regionale faglige Kulturmiljøråd.

Christiansfeld før og nu [Christiansfeld past and present], Christiansfeld Local History Association 1977.

Christiansfeld, Herrnhuternes by i Sønderjylland [Christiansfeld, Moravian town in South Jutland], Steen Estvad Petersen, Realdania Foundation 2002.

Christiansfeld, Livet og Husene [Christiansfeld, the Life and Houses], Jørgen Bøytler & Jørgen Toft Jessen, Det Danske Idéselskab 2005.

Indvandring til alle tider [Immigration through the ages], Yearbook for Sønderjylland 2011.

Kommuneatlas Christiansfeld [Christiansfeld Municipality Atlas], Danish Ministry of the Environment Planning Agency 1992.

Environmental value

The environmental value of the Widow House is connected with the building being a very important part of Christiansfeld's historic centre. Christiansfeld follows a regulated town plan with two parallel streets (Lindegade and Nørregade) connected by alleys, a central Church Square and the God's Acre cemetery lying slightly to one side. In this town plan the Widow House, along with the Sisters' House, lies on the north side of the main square, opposite Christiansfeld's architectural centre, Salshuset (the church).

All buildings in Christiansfeld are individual, which among things is marked by a distance between each building, but their consistency is ensured through a uniform, simple style and a careful consideration of each building's role in the settlement, which forms a distinct whole. With its size and prominent location on the church square, the Widow House appears as one of the most important and dominant buildings on the street.

The environmental value is also related to the way in which the Widow House plays a part in Christiansfeld's significant interaction between the architecture and green areas. Christiansfeld is a garden town, where the buildings are oriented toward Lindegade and Nørregade, while at the back they have long gardens that still bear the mark of the original, symmetrical garden layout. The Widow House has Christiansfeld's best preserved, axially-constructed garden with a well and also one of the few remaining, older pavilions located on the point de vue of the axis. The main wing with the side wing and connecting building, as well as the garden with its well and pavilion, are thus a highly integrated complex of buildings and they constitute an intact historic cultural environment in themselves.

Cultural-historic value

The cultural-historical value of the Widow House relates in general to the two wings as physical manifestations of the well-organized Moravian community's hard-working, community-oriented and humble attitude to life. There is a close connection between the Reformation free community's division into choirs, its religious beliefs and egalitarian society that is based on skill, diligence and piety, and the Widow House's architectural expression, planning and preserved artisanal details.

The building represents a building culture that is unique in Denmark and which is directly inspired by other Moravian settlements in Europe, including Herrnhut in Saxony, and by regional features from Schleswig and South Jutland. In addition, the building is an essential part of Christiansfeld's original town plan, which is currently the only Moravian community in Scandinavia and one of the most authentic and best preserved in Europe.

The Moravian ideas of spiritual and social community and equality are materialized in the fact that the Widow House is located between the street's public spaces and a back-lying private yard and garden, as is the case for the other Moravian buildings.

As regards the special construction practices, the Saxon traits are seen especially in the large, well-defined volumes of the two wings with the quarter-hipped roofs and tall, slender dormers with basket-handle arches over the top frame. In

the interior the Saxon influence is seen in the wide middle corridors of the west wing, a characteristic which is also known from the earliest church buildings.

One particular local and regional feature is seen in the characteristic, quite narrow “Flensburg bricks” that are used. The red bricks came from local brickworks around Christiansfeld, while the yellow bricks came from Kollund and Egersund by Flensburg Fjord. Another characteristic local feature are the locally produced stoves in the west wing. The Widow House’s vertical wood cladding is original and is designed to protect against the weather. This wood cladding is seen in very few other places in Denmark and not on the scale of the buildings in Christiansfeld.

In its exterior, the Widow House’s simple approach to materials and unostentatious appearance without significant decoration, but with distinctive cordon cornices on the facade of the main wing and east-facing gable, corresponds to the frugal Moravian attitude to life. The required order, discipline and equality is also evident in the fact that the building, as well as the land and garden, is proportioned around a modular system whose starting point is eight Hamburg yards.

The Moravian craftsmen were known for products of superior quality, which is testified by the many well-preserved original features, especially in the west wing. The west wing contains a number of original and old doors, architraves, mortise locks, door handles, windows, lighting shutters, panelling, stairs and mouldings.

In addition, there are a number of old plank floors and a large number of original features that are unique to Christiansfeld. This is true of the basket-handle arched windows and the pointed window profiles, the asymmetrical design and distinctive finish of the staircase cornices, the rebated panelled doors, the fittings on the doors and the ceiling’s very broad coved cornice. For the mouldings, door panels and fittings it is the case that the same shapes and figures can be found in other Christiansfeld buildings, which indicates a rigour of design that is consistent with the Moravian spiritual ideals. The design of the Widow House’s exterior doors, transom windows and the wrought-iron cornices of the exterior steps is only to be found on this building, which is an interesting feature from the cultural-historic perspective, as the Moravian buildings all came into being within a very short period of time.

The cultural-historical value relates in particular to the original stairs in the main and west wing, as well as to the original plan in the west wing with its centre corridors and choir hall, which form an expressive and decorative perspective, presenting itself as the church hall, though on a smaller scale. In the cellar of the west wing there are also an original central corridor, floors with Öland tiles and a series of ridge-vaulted rooms that are witness of a practical storage function, which in interaction with the back-lying garden is evidence of the Moravians as self-sufficient community.

The cultural-historic value of the garden pavilion lies in its axial location and the unity of its architectural expression with the main and side wing, including the use of yellow brick, high cellar, simple details in the form of masonry lintels and cornices and a dual-winged panelled door with a transom window.

Architectural value

The architectural value of the Widow House is connected externally with the well-proportioned and characterful building volumes of its two wings, which are elegantly and harmoniously built together by way of a narrow, tree-lined connecting building. The main wing's characterful and rigorously symmetrical facade onto the Church Square is distinguished by its unostentatious elegance, which is provided with very few instruments in the form of a pedestal, cordon cornice and a simple profiled main cornice.

The architectural value of the Widow House is connected internally in particular with the west wing's exquisite detailing and craftsmanship as seen in the many original building elements, including the doors, windows and stairs. In the whitewashed central corridors of the west wing, the light from the south gable and deep door recesses creates a series of intense light and shadow effects. In the choir hall, the architectural value lies in the sparse interior, where the incidence of light in interaction with the window recesses, the white walls and ceiling, creates a strongly characterful room with a light and calm atmosphere. In general, the west wing's interior is thus characterized by a light, bright and unostentatious architecture, which is fully consistent with the Moravian Reformation thinking and stylistic conservatism and which flawlessly combines elements of Baroque, Rococo and Neoclassicism.

Values supporting conservation

In the Widow House's exterior, the values supporting conservation relate to the two wings as well as the connecting building's detached form and distinctive appearance with the original old building elements and details, including windows, doors, steps, railings and chimneys, as well as the building style characteristic for Christiansfeld of bare brick wall with timber-clad elements, quarter-hipped roofs and narrow, tall dormers. Added to this is the building's traditional approach to materials.

In the Widow House's interior, the values supporting conservation relate to the main wing's stairwell, to the original floor-plan in the west wing with centre corridors, to the west wing's choir hall and the attic's structures, as well as to the original building elements and details, including floors, doors, skylights, architraves, fittings, locks, panelling, staircase with carved balusters and mouldings. Added to this is the traditional approach to materials.

In the Garden Pavilion, the values supporting conservation relate to the axial location, the pavilion's original form and expression in the foundation wall with cellar, transom windows and lead-covered roof.

Buildings covered

Birkevej 2, 6070 Christiansfeld, 621 - 259890 - 2, Widow House
Havevej 2, 6070 Christiansfeld 621 - 259890 - 3, Widow House (Enkehuset)
Nørregade 16, 6070 Christiansfeld 621 - 259890 - 1, Widow House (Enkehuset)

God's Acre (Gudsageren)

Location

Kirkegårds Allé 4

Scope

The churchyard's six blocks with tombstones, pavilion and portal, as well as the rows of linden trees surrounding the individual blocks throughout the cemetery area and along Kirkegårds Allé (1773, later extended) and two memorials (1848 and 1920). F. 1988.

Description

God's Acre, which is the Moravian church cemetery, is located north-east of Christiansfeld's historic centre, at the end of Kirkegårds Allé (Churchyard Avenue). The cemetery is surrounded by lime trees and divided into eight avenue-framed fields where the gravestones lie in straight rows, with the sisters on the right and the brothers on the left. There is no vegetation between the graves. All graves are alike and lie on a cast socle, which leans slightly to the east. All graves since 1773 have been maintained and numbered. The number indicates the order of deaths since the first in September 1773. The lime trees are pollarded.

At the entrance to God's Acre there is a gateway which consists of a large central gate and symmetrical, smaller side pieces with doors. The central portion is garlanded by Ionic pilasters that are finished with volutes and a classic architrave



with even-toothed friezes and an inscription in copper on a blue background. The portal is of wood, painted in white and black.

At the end of the central axis is the pavilion, which is an open structure with the side and back walls of vertical boards. The pavilion has four fluted pilasters and triangular pediment with a decorated frieze and tiled floor.

The two memorials are war graves from the Battle of Kolding in 1849 and for those who fell in the First World War. The war graves are also for non-members of the Moravian Brethren, and the grave from 1849 is for both Danish and Holstein soldiers.

The building's history

Christiansfeld was founded on the recommendation of Streunsee in 1772 by the Moravian Herrnhuter society to strengthen the Danish standards of quality and enterprise.

God's Acre ("God's acre" is the acre where the Lord will one day reap) was inaugurated on the 2nd April 1774, but can already be seen on Schlege's ideal plan for the town, which was drawn up in connection with the establishment of Christiansfeld. Until 1869 God's Acre comprised a square divided into four fields. Later on two occasions the cemetery was extended to the south, the last time in 1997, so that God's Acre currently comprises eight square fields. The entrance gateway has correspondingly been moved to the south. The lime trees, the oldest of which was planted at the time of the town's founding, were topped in the early 1990s. At the same time, all the tombstones were recorded and put on a cast socle.

Sources

Byvandring Christiansfeld [Town walks in Christiansfeld], Visit Christiansfeld.

Christiansfeld, en international by i Sønderjylland [Christiansfeld, an international town in southern Jutland], Sønderjyllands Kulturmiljøer no. 1, Det Regionale faglige Kulturmiljøråd.

Christiansfeld før og nu [Christiansfeld past and present], Christiansfeld Local History Association 1977.

Christiansfeld, Herrnhuternes by i Sønderjylland [Christiansfeld, Moravian town in South Jutland], Steen Estvad Petersen, Realdania Foundation 2002.

Christiansfeld, Livet og Husene [Christiansfeld, the Life and Houses], Jørgen Bøytler & Jørgen Toft Jessen, Det Danske Idéselskab 2005.

Indvandring til alle tider [Immigration through the ages], Yearbook for Sønderjylland 2011.

Kommuneatlas Christiansfeld [Christiansfeld Municipality Atlas], Danish Ministry of the Environment Planning Agency 1992.

Environmental value

God's Acre's environmental value is associated with the churchyard being an open and well-maintained green area in Christiansfeld, which also forms an integral part of Christiansfeld's original town structure.

Cultural-historic value

God's Acre's cultural-historic value relates in general to the churchyard as a physical manifestation of the well-organized Moravian society's hard-working, community-oriented and humble attitude to life. There is thus a close connection between the Reformation free congregation's religious beliefs and egalitarian view on society, which is based on skill, diligence and piety, and the churchyard's design with orthogonal avenues, areas divided into separate sections and the division between brothers and sisters.

The Moravian ideas of spiritual and social community and equality can be seen in the rigid structure, the absence of family graves, the pronounced uniformity of the headstones and in the fact that all graves are looked after. There is also significant cultural-historic value in the fact that all the graves since 1773 have been maintained.

God's Acre presents a cemetery architecture which is unique in Denmark and is directly inspired by the other Moravian cemeteries in Europe, which is reflected in the location outside the town and the design itself, which follows the pattern of other Moravian towns. In addition, God's Acre is an essential part of Christiansfeld's original and well-preserved town plan, which is currently the only Herrnhuter society in Scandinavia and one of the best preserved in Europe.

God's Acre also has a specific liturgical design, as all brothers and sisters are buried with the head in a westerly direction, so that they are looking to the east, where on the last day the congregation will see the Lord come again and all the buried will be raised to eternal life.

The portal's cultural-historic value is related in particular to the inscription on the main gate. On the way into God's Acre there stands: "It is sown in corruption" which is a quotation from the text read when a funeral procession is underway to bring the deceased to rest. On the inside of the portal there stands: "It is raised in incorruptibility", with which the mourners go from God's Acre with the resurrection ringing in their ears.

The pavilion's cultural-historic value lies in its relationship with Christiansfeld's other garden pavilions, which are all located in the gardens' centre axes. In addition, the pavilion is part of the congregation's Easter Morning ritual.

The cultural value of the two monuments is attached to the history of Christiansfeld as part of the Sønderjylland border region with the conflicts and wars that have marked this. To this should be added the Moravian outlook, as both Danish and Holstein soldiers lie in the monument to the Battle of Kolding in 1849.

Architectural value

God's Acre's architectural value lies in the high degree of regularity, symmetry and order, which characterize both the large scale, in terms of the central axis and lime avenues, as well as the smaller scale, in terms of the location and form of the tombstones. The regularity and geometric order is emphasized by the graves' prima facie anonymity that is expressed in a simple and very powerful idiom.

God's Acre's delimited, well-defined and manageable spaces correspond to the simple shapes and sparse decorations that characterize Christiansfeld's architecture and original gardens. The similarity with the town's divided gardens is

highlighted by the strictly classical pavilion that summarizes and concludes the central axis.

The only element which partially breaks with the simple and quiet atmosphere is the portal, which presents itself as God's Acre's most decorated element.

Values supporting conservation

In God's Acre the values supporting conservation are connected with the partitioned and avenue-framed churchyard with its straight rows of identical tombstones. In addition there is the portal, the pavilion and the two monuments with original features, as well as traditional approach to materials.

Comments

It is recommended that in the long term commas are reinserted after the inscriptions on the portal's architrave.

Buildings covered

Kirkegårds Alle 0, 6070 Christiansfeld, 621 - -2 - -1, God's Acre Cemetery

The Sisters' House (Søstrehuset)

Location

Nørregade 14

Scope

Three wings (main wing in 1776, probably by Johan Gottfried Arndt, 1784-86 east wing, west wing from 1799 to 1800) with two T-shaped economy buildings (between 1798 and 1878). F. 1920.*

Description

The Sisters' House is located on the north side of Church Square, in the middle of Christiansfeld. The Sisters' House consists of a main wing with facade onto Nørregade, an added west and east wing and two T-shaped economy buildings. The buildings enclose a north-facing courtyard. Behind the economy buildings to the north is the Sisters' House's garden.

The three wing buildings are two-storey, brick-built buildings in bare brick wall of yellow and red brick with a cellar and quarter-hipped tiled roofs and cross and cross-post shaped windows. Many of the windows have retained the original mullions and basket-handle arched top frames. The long sides and gables are characterized by cordon cornices and main cornices made of moulded bricks, or



by being clad with vertically aligned boards. In the roof surfaces there are narrow, tall dormers, some of which have windows with a basket-handle arched top frame. A total of six broad brick chimneys with socle and collar sit in the ridges.

In the interior, the three wings have retained much of their original layout. The main wing has a cruciform plan with a centrally located entrance and staircase, as well as corridors with rooms on both sides. The east and west wing have also preserved the corridors with rooms on both sides. The attic floors house the original dormitories, while the original choir hall is preserved in the west wing.

Except for the east wing's first floor, which has been converted to apartments with new surfaces throughout, the three wings have preserved the old plank floors, original, rebated panelled doors with trim work and architraves, the old original windows and original staircase with carved balusters. Walls and ceilings are mostly plastered and in a few rooms there are locally produced stoves. The choir hall in the west wing has plank floors, symmetrically placed doors and the wide coved cornices, which are so characteristic for Christiansfeld. The attic, which houses the original dormitories, has plank flooring, plastered sloping walls with the same coved moulding as in the choir hall and rosettes on the ceiling. In several places the original shutters are preserved and the door into the main wing's dormitory has preserved its original arched transom window with radiating mullions. In the cellar under the three wings are to be found old floors of Öland tiles.

The east wing is built together with the economy building via an elevated, tree-lined passage on two floors, which leads to a brick toilet tower from 1892, which has preserved its old battened doors as well as the boarding and beamed ceiling.

The economy buildings are brick-built in one-storey with tiled, partly hipped roofs, individual board-clad sections, circular and square cast iron windows, and battened doors and gates. In addition there are several double-framed transom windows. In the interior, the economy buildings are dominated by screed floors, as well as old doors and architraves. In addition there are some more modern surfaces and fittings.

The building's history

Christiansfeld was founded on the recommendation of Streunsee in 1772 by the Moravian Herrnhuter society to strengthen the Danish standards of quality and enterprise. In the first decades after its founding, there arose in the newly-built town a number of manufacturing businesses producing such things as stoves, clocks, locks, cigars, soap and paint.

The Sisters' House is one of the Moravian choir houses and served as the shared home for unmarried sisters. All members of the congregation, depending on age, sex and marital status, were registered in a "choir" (grouping) within the congregation. People were typically recorded in the choir after confirmation. The choir was a social and economic unit and a very important part of the spiritual community. The sisters ate together, slept together and were all engaged in the activities of the choir, which accounted for a substantial part of the common economy. The work was part of the practice of piety and the Sisters' House contained sewing and spinning rooms, as well as such things as a margarine factory in the T-shaped economy buildings. The choir system ceased to operate in the late 1800s.

The main wing is from 1776. The east wing is from 1784-1786. The west wing is from 1799-1800. The toilet building by the east wing is from 1892. The two T-shaped economy buildings date from 1798 and 1801 (western) and 1861 (eastern). Parts of the economy buildings burned down in 2003.

Sources

Byvandring Christiansfeld [Town walks in Christiansfeld], Visit Christiansfeld.

Christiansfeld, en international by i Sønderjylland [Christiansfeld, an international town in southern Jutland], Sønderjyllands Kulturmiljøer no. 1, Det Regionale faglige Kulturmiljøråd.

Christiansfeld før og nu [Christiansfeld past and present], Christiansfeld Local History Association 1977.

Christiansfeld, Herrnhuternes by i Sønderjylland [Christiansfeld, Moravian town in South Jutland], Steen Estvad Petersen, Realdania Foundation 2002.

Christiansfeld, Livet og Husene [Christiansfeld, the Life and Houses], Jørgen Bøytler & Jørgen Toft Jessen, Det Danske Idéselskab 2005.

Indvandring til alle tider [Immigration through the ages], Yearbook for Sønderjylland 2011.

Kommuneatlas Christiansfeld [Christiansfeld Municipality Atlas], Danish Ministry of the Environment Planning Agency 1992.

Environmental value

The environmental value of the Sisters' House is connected with the building being a very important part of Christiansfeld's historic centre. Christiansfeld follows a regulated plan with two parallel streets (Lindegade and Nørregade) connected by alleys, the central church square and the God's Acre cemetery lying a little remotely. In this town plan, the Sisters' House lies on the north side of the main square, diagonally across from the town's spiritual and architectural centre, Salshuset (the church). With its size and prominent location on the church square, the Sisters' House presents itself as one of the most important and dominant buildings on the street.

The environmental value is also related to the way in which the Sisters' House plays a part in Christiansfeld's significant interaction between the architecture and green areas. Christiansfeld is a garden town, where the buildings are oriented toward Lindegade and Nørregade, while at the back they have long gardens that still bear the mark of the original, symmetrical garden layout. The Sisters' House still retains some of its original gardens, and with its three wings and economy buildings enclosing the yard, as well as the garden, it presents itself as the town's most authentic, original building complex, which in itself constitutes an intact historic cultural environment. There is particular value in the retained axis going from the centrally located cellar door in the main wing's courtyard over the courtyard with a well, through the narrow opening between the economy buildings and through the garden, where it ends in a pavilion.

Cultural-historic value

The cultural-historic value of the Sisters' House relates in general to the churchyard as a physical manifestation of the well-organized Moravian society's hard-working, community-oriented and humble attitude to life. There is thus a close connection between the Reformation brethren's religious beliefs and egalitarian view on society, which is based on skill, diligence and piety, and the architectural expression, plan and artisanal details of the Sisters' House.

The building represents a building culture that is unique in Denmark and which is directly inspired by other Moravian settlements in Europe, including Herrnhut in Saxony, and by regional features from Schleswig and South Jutland. In addition, the building is an essential part of Christiansfeld's original town plan, which is currently the only Moravian community in Scandinavia and one of the most authentic and best preserved in Europe.

As regards the special construction practices, the Saxon traits are seen especially in the large, well-defined volumes of the two wings with the quarter-hipped roofs and narrow dormers. In the interior the Saxon influence is seen in the wide corridors that end in high windows with basket-handle arched top frames. The plan for the corridors is known from the earliest church buildings.

One particular local and regional feature is seen in the characteristic "Flensborg bricks" which are used. The red bricks came from local brickworks around Christiansfeld while the yellow bricks are from Kollund and Egersund by Flensborg Fjord. The two narrow windows around the front door are a detail of cultural-historic interest, as they are seen in several southern Jutland rococo buildings. The vertical board cladding on the gables is original, and protects against the weather. This board cladding is seen in very few other places in Denmark, and not on the scale of the buildings in Christiansfeld.

Externally, the building's simple approach to materials and unostentatious appearance without significant decoration corresponds with the Moravian congregation's frugal attitude to life. The required order, discipline and equality is also evident in the fact that the building, as well as the land and garden, is proportioned around a modular system whose starting point is eight Hamburg yards.

Moravian craftsmen were known for products of unsurpassed quality, which is testified in the building's very many original features. The building contains original doors, architraves, mortise locks, door handles, windows with baroque mullions, casement fasteners and storm hooks, panelling, staircases, plaster and ceiling mouldings. The quality of architecture and craftsmanship is also seen in the junction of the main and side wings, where the meeting to the west is resolved with a board facing, while the transition to the east is resolved with continuous cordon cornices.

In addition there are many old plank floors and a large number of original architectural features that are specific for Christiansfeld. These include the basket-handle arched windows with pointed window profiles, the asymmetrical design and distinctive finish of the staircase handrails, the rebated panelled doors, the fittings on the doors and the ceiling's very broad coved cornice. For the mouldings, door panels and fittings it is the case that the same shapes and figures can be found in other Christiansfeld buildings, which indicates a rigour of design that is

consistent with the Moravian spiritual ideals. However, the design of the classicist front door, the transom window and the wrought iron railings of the exterior steps are only to be found on the Sisters' House, which is also in itself a cultural interesting feature as the Moravian buildings were all built over a few short years, and it also has individually designed wrought iron railings, front doors and windows.

The cultural-historical value relates in particular to the sustained, original plan of the main wing and side wings with corridors in the main wing ends in high cross-posting shaped windows with basket-handle arched top frame and original transoms in four frames, each with six panes, as well as the original rococo stairs and the attic floor's unique dormitories with original plank floors, window shutters, coved cornices and rosettes. In addition there is the west wing's original choir hall, which forms an expressive and decorative perspective, presenting itself as the church hall, though on a smaller scale, as well as the cellar's vaulted rooms that testify to a practical storage function, which in interaction with the back-lying garden, is witness to the Moravians as a self-sufficient community.

For Moravians, spiritual, social and practical work hang closely together, which is evidenced by the traces of the surviving cast iron windows and screed floors from the previous workshops in the T-shaped economy buildings. There are also the wide, bright central corridors of the wings with many rooms on each side, which originally served as combined working and living spaces. The preserved floor-plan, including in particular the main wing's unique crucifix plan with internally lit corridors is thus a critical cultural testament to the unique situation that Moravian manufacturing work was integrated into the choir houses.

Architectural value

With regard to the exterior, the architectural value of the Sisters' House is connected to the distinctive facade to the church square, which is distinguished by its symmetrical structure and unostentatious elegance that is provided with very few instruments – socle and cornices – and an extremely simple attitude to materials.

This is added to by the three wings' well-proportioned and characterful building volumes that are elegantly and harmoniously built together. In particular, the meeting of the gables, which occurs either with board cladding, which is so distinctive for the town, or by a sublime use of cordon cornices, is characterized by an architectural finesse and attention to detail, showing how an otherwise problematic meeting is transformed into an elegant, aesthetic experience. Thus, the meeting of the gable corners is one of the most outstanding representatives of Moravian architectural capabilities, both in terms of the use of wood and bricks.

With regard to the interior, the architectural value of the Sisters' House is connected to the exquisite detailing and craftsmanship, as seen in the many original building elements, including doors, windows and stairs. In the unique internally-lit central corridors of the wings, the light from the large gable windows creates a series of intense light and shadow effects, which in interaction with the rebated doors that lie at the same level as the whitewashed walls, makes these appear to be rhythmically placed, light and very elegant reliefs. In the choir hall, the architectural value lies in the sparse interior, which is dominated by the thin benches and chandeliers and where the incidence of light in interaction with the deep window

recesses, white walls and ceiling, creates a strong, distinctive space with a unique atmosphere of ease and tranquility.

In general the interior of the Sisters' House is characterized by a liberating light, bright and unostentatious architecture, in full conformity with the Moravian reformation mind-set and stylistic conservatism and the flawless performance combines elements of Baroque, Rococo and Neoclassicism.

Values supporting conservation

With regard to the exterior, the values supporting conservation in the Sisters' House relate to the detached form and distinctive appearance of the three wings and economy buildings with the original old building details, including windows, doors, stairs, railings and chimneys, as well as the building style characteristic for Christiansfeld of bare brick wall with timber-clad gables, quarter-hipped roofs and narrow, tall dormers. There is also the unique way in which the meeting between the main wing and side wings is constructed as well as the traditional approach to materials.

With regard to the interior, the values supporting conservation in the Sisters' House relate to the partially maintained, original floor-plan of the main wing and side wings, including in particular the main wing's internally-lit crucifix plan, the west wing's choir hall and the dormitories of the attic. In addition there are the original building elements and details, including floors, doors, skylights, architraves, fittings and locks, stairs with carved balusters and mouldings. Finally, values supporting conservation are linked to the traditional approach to materials.

Buildings covered

Nørregade 14, 6070 Christiansfeld, 621 - 259888 - 1, Sisters' House

Nørregade 14A, 6070 Christiansfeld, 621 - 259888 - 2, Sisters' House

Pavilion on Kirkegårds Allé

Location

Kirkegårds Allé 6

Scope

Pavilion (about 1800). F. 1988.

Description

The pavilion is located along Kirkegårds Allé, in the eastern outskirts of Christiansfeld's historic centre.

The pavilion is a square, white-painted wood construction with horizontal wood cladding. The windows are four-framed, with six panes in the bottom frames and four of the top frames, plus preserved shutters. The facade is characterized by a central entrance, flanked by two fluted, Ionic pilasters with capitals and architraves, and a small triangular pediment. The front door is double-wing with six-paned windows and an Empire door handle. Over the door leaves there is a meander decoration and a semi-arched transom window with radiating mullions. The roof is of roofing felt and zinc.

In the interior, the pavilion has timber floors and walls, with fitted wardrobes



and a timber ceiling. The walls have spandrel panels and are painted with vine tendrils. The transition to the ceiling is marked by a moulded cornice.

The building's history

The pavilion was built around 1800. In 1992 the building was moved to its present location.

Sources

Byvandring Christiansfeld [Town walks in Christiansfeld], Visit Christiansfeld.

Christiansfeld, en international by i Sønderjylland [Christiansfeld, an international town in southern Jutland], Sønderjyllands Kulturmiljøer no. 1, Det Regionale faglige Kulturmiljøråd.

Christiansfeld før og nu [Christiansfeld past and present], Christiansfeld Local History Association 1977.

Christiansfeld, Herrnhuternes by i Sønderjylland [Christiansfeld, Moravian town in South Jutland], Steen Estvad Petersen, Realdania Foundation 2002.

Christiansfeld, Livet og Husene [Christiansfeld, the Life and Houses], Jørgen Bøytler & Jørgen Toft Jessen, Det Danske Idéselskab 2005.

Indvandring til alle tider [Immigration through the ages], Yearbook for Sønderjylland 2011.

Kommuneatlas Christiansfeld [Christiansfeld Municipality Atlas], Danish Ministry of the Environment Planning Agency 1992.

Environmental value

The Pavilion's environmental value is connected to the building being a detached, romantic and peaceful feature in the garden, surrounded by trees and shrubs.

Cultural-historic value

The building is Christiansfeld's best preserved and most complete pavilion. With its detached location, lightweight construction, classical idiom and romantic decoration, the building is a direct witness to the fact that the town's gardens were not only kitchen gardens, but also places for family relaxation and contemplation. The Pavilion's cultural-historic value is therefore related to the building as a physical testimony to the rich and highly-valued private garden culture, which previously dominated in Christiansfeld.

There is also the fact that the Pavilion's facade, like that of all Christiansfeld's other listed buildings, is proportioned from the measure of a Hamburg yard, and the fact that, like a large part of Christiansfeld's other listed buildings, the Pavilion has baroque shaped mullions in the windows.

Architectural value

With regard to the exterior, the building's architectural value lies in its rigorous and well-proportioned, classical idiom, which is seen in the board cladding that imitates a grid pattern in stone, as well as in the facade's portal with Ionic

columns. In addition there is the bright colour scheme and light structure which contribute to the impression of a relaxing and summery place.

In the interior of the building, the architectural value lies in the light colour scheme of the internally lit rooms and vine-tendrils decorated walls, which support the impression of a romantic room, designed for contemplation and introspection.

Values supporting conservation

In the building's exterior the values supporting conservation are connected with the Pavilion's classical idiom and light approach to materials, with the entrance with its original features and traditional approach to materials.

In the interior of the building the values supporting conservation are connected with the externally lit room with the light colour scheme and painted vine tendrils. Added to this is the traditional approach to materials.

Buildings covered

Kirkegårds Alle 6, 6070 Christiansfeld, 621 - 259729 - 1,

Nørregade 1

Location

Nørregade 1

Scope

The front building (1876, rebuilt 1890). F. 1979.*

Description

Nørregade 1 is situated in Christiansfeld between houses that are constructed in the same materials and style. The house is built together with Kongensgade 11 (which has its own conservation listing) and the two buildings form a corner building.

The house is brick-built on two floors, where the walls appear in yellow brick bare brick wall over a grey plastered socle and with a brick cornice with step frieze. The house's west gable has vertical board cladding. The roof is a whole roof clad with red pantiles and in the ridge there is a brick chimney in bare brick wall. The eastern side of the facade is formed of an older, double-wing panelled door with a transom window fronted by a number of steps. On the side of the yard, there is a more recent white-painted door with a wave design and transom window. The building's windows are all old, white-painted, four framed windows



with a simple transom.

Inside is a more recent stairway with access to offices on the ground floor and an apartment on the first floor. The attic remains unused. The interior is characterized by newer materials, such as carpets and flooring, structural wallpaper and system ceilings as well as a newer kitchen and bathrooms. In the stairwell is an older Öland-tiled floor in a harlequin design.

The building's history

Christiansfeld was founded on the recommendation of Christian VII, including Streunsee, in 1772 by the Moravian Herrnhuter society to strengthen the Danish standards of quality and industriousness. The whole town was planned before the first stone was laid. The town was largely segregated with the female institutions (the Sisters' House, Widow House and Girls' School) collected together in Nørregade, and the male institutions (the Brothers' House and Boys' School) in Lindegade, though with houses for families in both streets.

The front building of Nørregade 1 was built around 1876 as an expansion of the tobacco factory in Kongensgade 11. The architect responsible was probably Magnus Hansen. In 1890 it was laid out as apartments in place of the factory.

Sources

Christiansfeld – Bevaringsplan udarbejdet af det særlige bygningssyn [Christiansfeld – Conservation Plan prepared by the special construction review], 1966

Christiansfeld Livet og husene [Christiansfeld, the Life and Houses], Jørgen Bøytler & Jørgen Toft Jessen

Christiansfeld før og nu [Christiansfeld past and present], Christiansfeld Local History Society, 1997

Kommuneatlas Christiansfeld [Christiansfeld Municipality Atlas], Danish Ministry of the Environment Planning Agency, 1992

Environmental value

The building is an integral part of Christiansfeld's old town, which follows the regulated plan with the two parallel avenues, Lindegade and Nørregade, which are connected by alleys and the central Church Square. The building is part of the pronounced wholeness in the town, which is secured through a uniform, simple style and a careful consideration of each building's role in the town.

The environmental value also relates to how, together with Kongensgade 11, the property forms a distinctive corner building that shares a common courtyard, testifying to the original environment with workshops and manufacturing businesses. In addition, the preserved cobble-stone surface contributes to the maintenance of a high level of authenticity.

Cultural-historic value

The cultural-historical value of the building is connected with its link with the unique building culture in Christiansfeld, inspired by other Moravian settlements in Europe, including Herrnhut in Saxony, as well as by regional features from Schleswig and Southern Jutland. There is also the fact that Christiansfeld is now

the only Herrnhuter society in Scandinavia and the best preserved one in Europe.

The unique building culture is characterized by the basic Moravian idea of social community and equality – it was not individuals, but the community who constructed the buildings. This can be seen especially in the building's distinctive yellow Flensburg brick and red-tile roofs, which are common features of the buildings in Christiansfeld. There is also the main door's colour scheme with white and light blue, which is a characteristic for the town's doors, and the facade windows with preserved hinges, testifying to the fact that the building originally had shutters. The vertical wood cladding on the gable, which protects against the fierce west wind, is also a characteristic feature of Christiansfeld.

Architectural value

The building's architectural value is associated with the simple space with the facade's fixed window line. The building is distinguished by a high quality of craftsmanship. The architecture is "honest" in its expression with simple materials and the delicate colour scheme around the front door, as well as the few but powerful decorations. Although the house was built much later than the others in the neighbourhood, it is stylistically grounded in expressions that are traditional for Christiansfeld, while the contemporary classicism is seen in such things as the cornice's step-frieze.

Values supporting conservation

In the building's exterior the values supporting conservation are connected with the total space constructed in Christiansfeld's distinctive architectural style, including the yellow brick walls, red unbroken roofs, as well as the simple white windows and the older front door and the wood cladding of the gable. Added to this is the traditional approach to materials.

In the building's interior the values supporting conservation are connected with all the older building details and the Öland-tiled floor in the stairwell.

Comments

With any future restoration, it is recommended that the newer surfaces such as carpets, parquet flooring, structural wallpaper and system ceilings are replaced with building elements corresponding to the building's age and expression.

Buildings covered

Nørregade 1, 6070 Christiansfeld, 621 - 259881 - 3,

Nørregade 3

Location

Nørregade 3

Scope

Front building (eastern part 1778, western part 1780), and the two side buildings (1830) built together with this. F. 1979.*

Description

The house is in a well-preserved street in Christiansfeld between other low town-houses. In the courtyard there is a small side building and a stable wing. The latter is not covered by the listing.

The front building is brick and built in one floor over a black-tarred socle and has a simple cornice. The facade is whitewashed, while the side facing the courtyard is washed with yellow copperas. The roof is a whole roof of red pantiles, in which there is a small narrow dormer facing the street with a pitched roof. In the roof ridge there is a chimney stack with socle and collar in yellow brick. The western part consists of a wide entryway that is closed towards the street by a grey-painted batten gate. Over the gate the roof is raised slightly. In the middle of the facade is an old, grey and white panelled door with transom window and



in front of this is a granite staircase with iron railings. The door on the courtyard side is also an older, double-wing grey-painted door with white-painted diamond panels. The windows are all painted white and traditionally constructed with two frames and a small transom division. In the window frames facing the street the original hinges from the now missing shutters can be seen.

The side building is constructed in a similar fashion to the front building, and both wall and roof are built together with the eastern sections of the courtyard. The walls are washed with yellow coppers and finished with a yellow-painted fascia board. The roof contains a newer high chimney with socle and collar in yellow brick. The side building has a more recent battened door, a single-framed window and a small stoop with fibreboard-covered canopies and two newer narrow battened doors.

Internally, the house is furnished with living rooms facing the street, kitchen, staircase and bedroom facing the courtyard, while the bathroom is in the side building. The attic is partially furnished with a small chamber. All rooms have been renovated with traditional materials and local methods. Most floors are of new, wide boards or tiles and the corridor has preserved the Öland tiles. The walls and ceilings are plastered, one of the living rooms has coving and another has new spandrel panels. All doors are made in the traditional manner, following Christiansfeld standards, with older fittings and locks.

The building's history

Christiansfeld was founded upon the recommendation of Christian VII, and thus Streunsee, in 1772 by the Moravian Herrnhuter society to strengthen the Danish standards of quality and industriousness. The whole town was planned before the first stone was laid. The town was largely segregated with the female institutions (the Sisters' House, Widow House and Girls' School) collected together in Nørregade, and the male institutions (the Brothers' House and Boys' School) in Lindegade. However, there were also residential houses for families in both streets.

Nørregade 3 was constructed in 1778 in five parts for Andreas Kiergård, who worked as a carpenter and bricklayer. The front building's western bays, with gatehouse, were built in 1780. The side building facing the courtyard is from some time between 1812 and 1878, while the rear building was built around 1856 as a stable for one of the town's former companies, Spielwerg and Co.

Sources

Christiansfeld – Bevaringsplan udarbejdet af det særlige bygningsyn [Christiansfeld – Conservation Plan prepared by the special construction review], 1966.

Christiansfeld Livet og Husene [Christiansfeld, the Life and Houses], Jørgen Bøytler & Jørgen Toft Jessen.

Christiansfeld før og nu [Christiansfeld past and present], Christiansfeld Local History Society, 1997.

Kommuneatlas Christiansfeld [Municipality Atlas Christiansfeld], Ministry of Environment Plan Agency, 1992.

Environmental value

Nørregade 3 is an integral part of Christiansfeld's old town, which follows the original strict plan with two parallel streets around the central Church Square. The building is part of the street's row of houses and the simple boundary settlement with small courtyards.

Although the barn is not listed, this also contributes great environmental value as it reflects the life that used to be so typical of the town with workshops and barns in the courtyards. This is emphasized by the preserved cobblestone surface in the yard and in the gate room, which also maintains high authenticity for the whole of Nørregade 3

Cultural-historic value

The cultural-historical value of the building is connected with the link with the unique building culture in Christiansfeld, inspired by other Moravian settlements in Europe, including Herrnhut in Saxony, as well as by regional features from Schleswig and Southern Jutland. In addition, Christiansfeld is now the only Herrnhuter society in Scandinavia and is also the best preserved in Europe.

The Moravian ideas about spiritual and social community and equality are found in the architect's deliberate anonymity – it was not individuals, but the community that created the buildings. This is reflected in the building's simple approach to materials without prominent decoration.

As regards the special architectural style, the building's pointed dormers and the external staircase are clear Saxon features, while in the interior local features can be found in such building details as baroque panelled doors with mortise locks and door handles, windows with baroque mullions, plaster ceilings, wide coving and carved stair railings, as well as stoves from the town's stove factory. For all of these exterior and interior details, it is the case that the same forms and shapes can be found in other Christiansfeld buildings, which indicates a design rigour that is consistent with the Brethren's spiritual ideals. The stairs to the attic are constructed with railings whose shapes can be found in the Brethren's female institutions, which is consistent with the building's location in Nørregade, where the Sisters' House and Widow House are located.

In addition there is the value of the preserved hinges in the facade's window sills, which are evidence of the shutters that the building was originally built with, like all other buildings in Christiansfeld.

Finally, the cultural-historic value of the gate and gatehouse lies in the fact that they bear witness to the possibility of transporting materials to and from the street. The gatehouse's walls and the kitchen inside also show traces of an earlier gate opening, which gave an easy access between the two.

Architectural value

The architectural value relates to the building's well-proportioned shape and traditional expression with an understated style that gives an impression of honesty, and which is characterized by the high quality of craftsmanship. This is particularly apparent with the two outer doors and their appearance with painted, white panels with light-grey frames.

The distinctive black socle, the fixed window line and the large, almost unbroken roof gives the building a horizontal direction that is broken by the gateways and here the facade is vertical.

In the courtyard the expression is different, though still with a consistently simple architecture with few details. The choice of colour with yellow copperas harmonizes with the other buildings' walls and creates an elegant whole.

In the interior there is a consistent architectural approach with the many baroque panelled doors that tie the rooms together. In addition, a high quality of materials has been preserved, including plank floors, Öland tiles and plastered surfaces, which gives the rooms a calm and warm texture.

Values supporting conservation

In the building's exterior the values supporting conservation are connected with the simple expression and choice of materials, including the traditionally constructed windows, the old front door with steps and railings, the large gate, the gate room and the large, unbroken roof with the characteristic pointed dormer. Added to this is the traditional approach to materials.

In the interior of the building, the values supporting conservation are connected with the partially preserved floor-plan. In addition, there are the traditionally constructed panelled doors with architraves, fittings and locks, stairs with a traditionally carved railing, Öland tiles and moulded ceiling, as well as the old stoves. Finally there is the general, traditional approach to materials.

Buildings covered

Nørregade 3, 6070 Christiansfeld, 621 - 259881 - 4,

Nørregade 5-7

Location

Nørregade 5 and 7, corner of Church Square
Municipality Kolding

Scope

The front building facing Nørregade (1773) and the front building facing Church Square (1780 by J. H. Høffner). F. 1920.*

Description

The two front buildings are located on a corner in Christiansfeld between other low town-houses with small back gardens. Between the two listed buildings there is a low wall and two older side buildings, which are not part of the listing.

The front building of Nørregade 5 is two floors, brick-built and washed in yellow over a black-painted socle. On the facade there is a brick band between the floors and a brick cornice, both of which are painted white. The roof is quarter-hipped, clad with red pantiles and in the ridge there are two brick chimneys with socle and collar. On the garden side, the six eastern bays have been widened and stand out. On the garden side, the six eastern bays have been widened and stand out, while the western part is partly covered by one of the non-listed side build-



ings. The windows are all basket-handle arched and consist of both four-framed and six-framed windows. The front door is a double-wing panelled door with transom window. The garden door is an older double-wing door with small mullioned panes and transom window.

Internally, the hall contains a well-preserved old staircase and a partially preserved floor-plan with two apartments on each floor. The apartments are a mix of older and newer materials, as well newer kitchens and bathrooms. Of the older building elements there are a number of panelled doors, architraves and mullions.

The front building of Nørregade 7 is one-storey, brick-built in yellow brick over a fieldstone foundation and a cellar. The socle is brick as is the cornice, and the roof is quarter-hipped and clad with red pantiles. In each roof there sits a small whole-roof dormer and in the ridge there are two brick chimney pots with socle and collar. The windows are partly four-framed, partly double-framed. The front door is a double-wing panelled door with transom window. There is a circular window located at the top of each gable. All windows and doors have brick frames and the hinges from the previous shutters are preserved.

From the garden side there is access to two small apartments on the ground floor, while from the street there is access to a hallway with a preserved old staircase leading to the apartment on the first floor. The ground floor is characterized by a more recent plan and surfaces. The newer surfaces are constructed as a copy of the original, with wide wooden planks, plastered walls and panelled doors. On the first floor several original doors with fittings and door handles are preserved, as well as windows with baroque mullions. In the cellar, which serves a storage room, there are tile floors and plastered walls, as well as traces of an oven recess.

The building's history

Christiansfeld was founded on the recommendation of Christian VII by the Moravian Herrnhuter society to strengthen the Danish standards of quality and industriousness. The H-shaped town plan, where the church square connects the two main streets, suggests the community's ideals of industriousness and regularity. At the same time, the town is largely segregated with the female institutions (the Sisters' House, Widow House and Girls' School) collected together in Nørregade, and the male institutions (the Brothers' House and Boys' School) in Lindegade, though with houses for families in both streets.

Nørregade 5 was constructed in 1773 for carpenter J. Chr. Schramm in one storey. In 1776 the building was extended and the first floor was probably added in 1863.

Nørregade 7, the front building facing Church Square, was constructed in 1770 for the Moravian Brethren as a copy of the First House. The socle was previously painted red, but has since been cleaned. Internally, the apartments have been renovated in recent times.

Sources

Byvandring Christiansfeld [Town walks in Christiansfeld], Visit Christiansfeld.

Christiansfeld, en international by i Sønderjylland [Christiansfeld, an international town in southern Jutland], Sønderjyllands Kulturmiljøer no. 1, Det Regionale faglige Kulturmiljøråd.

Christiansfeld før og nu [Christiansfeld past and present], Christiansfeld Local History Association 1977.

Christiansfeld, Herrnhuternes by i Sønderjylland [Christiansfeld, Moravian town in South Jutland], Steen Estvad Petersen, Realdania Foundation 2002.

Christiansfeld, Livet og Husene [Christiansfeld, the Life and Houses], Jørgen Bøytler & Jørgen Toft Jessen, Det Danske Idéselskab 2005.

Indvandring til alle tider [Immigration through the ages], Yearbook for Sønderjylland 2011.

Kommuneatlas Christiansfeld [Christiansfeld Municipality Atlas], Danish Ministry of the Environment Planning Agency 1992.

Environmental value

The environmental value of both houses is connected with the buildings being an integral part of Christiansfeld's old town, which follows a regulated plan with two parallel streets, Lindegade and Nørregade, connected by alleys and the central Church Square. The whole is also emphasized through a similar use of materials and design idiom.

The environmental value of Nørregade 5 is connected with the building being an element of the row of houses, as well as to the relationship between the small side and rear buildings, which are an extension of the west end of the house.

The front building facing Church Square has a strong environmental value as the house is part of the central church square, where together with Lindegade 17, the First House, it lies on the east side of the square and frames the old Fire Station. The three buildings together form a symmetry to the east, which elegantly fits in with the symmetrical facade of the church opposite.

Cultural-historic value

The cultural-historic value of the buildings is connected to the link with the unique building culture in Christiansfeld, inspired by other Moravian settlements in Europe, including Herrnhut in Saxony, and by regional features from Schleswig and Southern Jutland. In addition, Christiansfeld is now the only Herrnhuter society in Scandinavia and the best preserved one in Europe.

The unique building culture is characterized by the basic Moravian idea of social community and equality – it was not individuals, but the community who constructed the buildings. This is seen especially in the clearly defined spaces with quarter-hipped roofs, and exterior stairs to the main doors. These features are particularly visible in Nørregade 7, which also has walls of the characteristic yellow Flensborg brick, pointed roof dormers and round windows in the gable, as well as the hinges from the earlier shutters that were previously common in the town.

In addition there are the original interior features, including the staircase railing design with carved arched patterns and baroque panelled doors with heart-shaped fittings. It is the case for all of the architectural details that the same shapes and

figures can be found in other Christiansfeld buildings, which indicates a design rigour that is consistent with the Brethren's spiritual ideals.

Architectural value

The architectural value of Nørregade 5 is connected to the facade's pure expression, which is shared by the white band and cornice, which, together with the white windows, stand out in the yellow facade. In addition, there are the large unbroken roof surfaces, which look both distinctive and peaceful, as well as the main and garden doors, whose details are highlighted with alternating shades of grey.

The architectural value of the front building facing the Church Square relates to the free-standing and well-proportioned volume that has a distinctive expression with the tightly composed long sides and gables with few but significant details, including masonry coving and cornice, as well as the high, board-clad attic. The expression is calm and balanced, which is underlined by the facade's consistent symmetry with centrally located steps, door and attic, as well as the two symmetrically placed chimneys on the roof ridge.

Values supporting conservation

For the buildings' exterior, the values supporting conservation are connected with the simple facades, the unbroken roof surfaces with symmetrically placed chimney pots, older doors and windows, as well as the traditional approach to materials. For Nørregade 7, it also includes the completed form with free-standing gables and the characteristic Christiansfeld building style in bare brick wall of yellow brick, the brick coving and cornices, the round windows in the gables and the centrally placed dormers.

For the interior of both buildings, the values supporting conservation relate to the partially original floor-plan, as well as to the older doors with fittings, the cellar with tile flooring and the traditional approach to materials.

Comments

It is recommended that the garden door in Nørregade 5, as well as the windows, are restored and painted in the near future.

It is recommended that the earth is dug out around the garden side of Nørregade 5 so that the socle is exposed again. (This will prevent the masonry from absorbing moisture and thus staining, which is happening at present.)

Internally, it is recommended that the newer surfaces are in time removed and replaced with more traditional materials.

Buildings covered

Nørregade 5, 6070 Christiansfeld, 621 - 259880 - 1,

Nørregade 7, 6070 Christiansfeld, 621 - 259880 - 2,

First House

Location

Lindegade 17

Scope

Front house (1773 onwards by master builder Höpfner). F. 1920.

Description

The First House is on the corner of the Church Square and Lindegade, in the middle of Christiansfeld.

The First House is a single-storey brick building of yellow brick with fieldstone foundation, cellar, brick socle and a quarter-hipped roof of red pantiles. In each roof there is a small full-roof dormer and in the ridge there are two brick chimneys with socle and collar. The windows are partly of the Dannebrog type with transom, and partly double-framed with a mullion. The front door is a double-wing panelled door with six-paned transom window. At the northern gable there is a more recent extension with a one-sided roof slope. There is an oval rosette in each gable. The windows, doors and rosettes have masonry coving and the hinges from the previous shutters are preserved.

In the interior, the ground floor is dominated by more recent surfaces and lay-



out, including major wall knock-throughs, flush doors, linoleum and tiled floors, structural materials on the walls and system boards in the ceilings. An old staircase is preserved in the entrance hall. On the first floor there are preserved several original doors with trim work and door handles, older, wide plank floors and several original windows with baroque mullions and casement fasteners.

The building's history

Christiansfeld was founded on the recommendation of Streunsee in 1772 by the Moravian Herrnhuter society to strengthen the Danish standards of quality and enterprise.

The First House was, as the name suggests, the first Moravian house in Christiansfeld. The foundation stone was laid on 1st April 1773. In its first years the building contained the Moravian assembly room.

The building has previously contained the Moravian kindergarten.

Sources

Byvandring Christiansfeld [Town walks in Christiansfeld], Visit Christiansfeld.

Christiansfeld, en international by i Sønderjylland [Christiansfeld, an international town in southern Jutland], Sønderjyllands Kulturmiljøer no. 1, Det Regionale faglige Kulturmiljøråd.

Christiansfeld før og nu [Christiansfeld past and present], Christiansfeld Local History Association 1977.

Christiansfeld, Herrnhuternes by i Sønderjylland [Christiansfeld, Moravian town in South Jutland], Steen Estvad Petersen, Realdania Foundation 2002.

Christiansfeld, Livet og Husene [Christiansfeld, the Life and Houses], Jørgen Bøytler & Jørgen Toft Jessen, Det Danske Idéselskab 2005.

Indvandring til alle tider [Immigration through the ages], Yearbook for Sønderjylland 2011.

Kommuneatlas Christiansfeld [Christiansfeld Municipality Atlas], Danish Ministry of the Environment Planning Agency 1992.

Environmental value

The environmental value of the First House relates to the building being an integral part of Christiansfeld old town, which follows a regulated plan with two parallel streets (Lindegade and Nørregade) connected by alleys, a central Church Square and the cemetery God's Acre lying slightly remotely. All buildings in Christiansfeld are individual, which is partly marked by a distance between each building, but their consistency is ensured through a uniform, simple style and a careful consideration of each building's role in the settlement, which forms a distinct whole.

The environmental value of the First House relates specifically to its location on the south-east corner of Church Square, where the building together with Nørregade 7 and the Fire Station, in a symmetrical manner delimit the church square to the east.

Cultural-historic value

The cultural-historic value of the First House relates in general to the building being a physical manifestation of the well-organized Herrnhuter society's hard-working, community-oriented and humble attitude to life. There is thus a close connection between the Reformation brethren's religious beliefs and view of an egalitarian society that is based on skill, diligence and piety, and the building's architectural expression and preserved artisanal details.

Therefore the First House represents a unique building culture in Denmark that is directly inspired by other Moravian settlements in Europe, including Herrnhut in Saxony, and by regional features from Schleswig and Southern Jutland. In addition, the building is an essential part of Christiansfeld's original and well-preserved urban plan, which is currently the only Herrnhuter society in Scandinavia and one of the most authentic and best preserved ones in Europe.

The First House represents the basic model for all the family houses that the Moravian Brethren built from 1773 to 1800.

As regards the special construction practices, the Saxon traits are seen especially in the building's deep and clearly defined volume, as well as the quarter-hipped roof with tall and slender dormers.

A particular regional feature is shown in the gables' oval rosettes and in the characteristic and locally produced "Flensborg bricks" which are used, which are 17 cm long and very narrow.

Externally, the building's simple approach to materials and unostentatious appearance without significant decoration corresponds with the Moravian congregation's frugal attitude to life. The required order, discipline and equality is also evident in the fact that the building, as well as the land and garden, is proportioned around a modular system whose starting point is eight Hamburg yards.

Moravian craftsmen were known for products of unsurpassed quality, which is testified in the building's few but well-preserved original features, including doors, fittings, door handles, windows with baroque mullions and casement fasteners. In the exterior, hinges can still be seen from the shutters which the building's front door and windows were originally equipped with.

The design of the building's front door, transom window, and the wrought iron railing of the exterior staircase are individual for the First House, which is a cultural interesting feature, as the Moravian buildings were all constructed over a short number of years.

The cultural-historic value of the building is also related to the surviving parts of the original plan, as this is shown in the partially preserved front room hall with stairs, as well as the attic floor which was used from construction, which not only served a secondary but also a primary function as the first Moravian assembly room.

Architectural value

The architectural value of the First House is associated with the free-standing and well-proportioned volume. The tightly composed long sides and gables, with their few but significant details, including masonry coving and cornice and high dormer, have an honest and very characterful expression.

The overall expression is one of calm and balance, which is underlined by the facade's thoroughgoing symmetry with centrally located staircase, door and dormer, as well as the roof ridge's two symmetrically placed chimneys.

Values supporting conservation

The values supporting conservation in the building's exterior are connected with the completed form with free-standing gables and the distinctive Christiansfeld architectural style, including bare brick wall in yellow brick with masonry coving and cornices, oval rosettes in the gables and the quarter-hipped roof, broken only by centrally located dormers and two chimney pots. In addition there is the entrance with all the details, as well as the building's traditional approach to materials.

In the interior of the building, the values supporting conservation relate to the partially preserved floor-plan with hallway with staircase, the original doors with fittings, the first floor's older wood floor, the cellar and the traditional approach to materials.

Comments

It is recommended that the extension is eventually removed.

It is recommended that the newer zinc vent in the roof surface on Church Square is eventually removed.

It is recommended that the two stripped doors on the first floor are eventually re-painted.

Buildings covered

Lindegade 17, 6070 Christiansfeld, 621 - 259823 - 1, the First House

Lindegade 19

Location

Lindegade 019

Scope

The front building (1781-82, increased in height 1797) and the connected outbuildings in the west (approximately 1801) and east (between 1812 and 1872). F. 1945.*

Description

Lindegade 19 is located in a well-preserved street in Christiansfeld between houses that are made of the same materials and style. In the courtyard there are two connected outbuildings.

The front building is brick-built in two storeys. The walls are in brickwork, at the socle there are a couple of rows of red brick as well as in the upper part of the garden side, while the rest of the walls and the cornice are in yellow brick. The western gable has vertical wood cladding. The roof is hipped and hung with red pantiles, and in the ridge there are two brick chimneys with socle and collar. In the middle on the garden side, there is a low red-brick two-storey extension with a small connected board-clad porch. In the middle of the facade there is a double-



wing, blue and white-painted panelled door with transom window. The building's windows are located in a steady rhythm and are made up of older, white-painted cross-post windows. On the garden side, the windows on the top floor are solely constructed with double frames, and in the low extension they are single-framed.

Internally, the house is divided by a single stairway with an Öland tiled floor and an old staircase, with a stairwell of old woodwork, doors, fittings and locks. On each floor there is one apartment on each side, of which the easterly apartment on the first floor has two floors with the inclusion of a portion of the attic floor. The rest of the attic is not utilized. A total of four apartments are fully restored with new timber floors, plastered walls and ceilings, as well as new panelled doors that are made as copies of the original ones. From both floors there is access to the low extension, which includes an entrance to the back door on the ground floor and storage on the first floor.

The adjoined side buildings in the courtyard form a right-angle building. The houses are both in yellow brick, of which the walls facing the courtyard are washed in red while the others are in bare brick wall. The south gable is board-clad at the top and the roof is a whole roof with red pantiles. The windows vary between single and double-framed and the doors are simple battened doors, which like the windows are painted white. All of the houses have storage rooms, the western one also having a preserved copper boiler and descending steps to a small cellar.

The building's history

Christiansfeld was founded on the recommendation of Christian VII, and Streunsee, in 1772 by the Moravian Herrnhuter society to strengthen the Danish standards of quality and industriousness. The whole town was planned before the first stone was laid. The town is largely segregated with the female institutions (the Sisters' House, Widow House and Girls' School) collected together in Nørregade, and the male institutions (the Brothers' House and Boys' School) in Lindegade, though with houses for families in both streets.

Lindegade 19 was built in 1780-81 as a boarding school for the Brethren's boys. The building was built on one floor, despite many considerations as to whether it should be on two floors. Already by 1788 the school became too small to accommodate all pupils and therefore the school function moved to Lindegade 15. The building was later extended to two storeys.

The building's roof was renovated in 2003, and some years later the interior underwent renovation. The small extension in wood at the back was rebuilt on the same occasion as a copy of the previous extension.

Sources

Kommuneatlas Christiansfeld [Christiansfeld Municipality Atlas], Danish Ministry of the Environment Planning Agency, 1992

Christiansfeld – Bevaringsplan udarbejdet af det særlige bygningssyn [Christiansfeld – Conservation Plan prepared by the special construction review], 1966

Christiansfeld før og nu [Christiansfeld past and present], Christiansfeld Local History Society, 1997

Christiansfeld Livet og husene [Christiansfeld, the Life and Houses], Jørgen

Environmental value

Lindegade 19 is an integral part of Christiansfeld's old town, which follows the regulated plan with the two parallel streets Lindegade and Nørregade, which are connected by alleys, a central Church Square and the graveyard, God's Acre, which is a little remote. All buildings in Christiansfeld are individual, which is partly marked by a distance between each building, but their consistency is ensured through a uniform, simple style and a careful consideration of each building's role in the settlement. In addition, the building's location close to the Brothers' House is of value, as this illustrates the correlation between the buildings from the period when the young boys lived in the Brothers' House and Lindegade 19 served as the boys' school.

Furthermore, the environmental value is connected to the way the property relates to the interaction between the architecture and green areas, which is significant for Christiansfeld. The building is oriented towards the street, while at the back there is a long garden. At the same time, the two adjoined outbuildings in the yard create a historic environment that testifies to the former division with a washhouse and workshops in the yard.

Cultural-historic value

The cultural-historical value relates to the relationship with the distinctive building culture in Christiansfeld, inspired by other Moravian settlements in Europe, including Herrnhut in Saxony, and by regional features from Schleswig and Southern Jutland. In addition, Christiansfeld is today the only functioning Herrnhuter society in Scandinavia and one of the most authentic and best preserved in Europe.

It is characteristic that the architecture of Christiansfeld is influenced by the Moravian ideas of equality and conscious anonymity – it was not individuals, but the community who built the houses. This is seen especially in the building's clearly defined volume with the quarter-hipped roof, the double-wing panelled door and the characteristic yellow Flensborg brick that is common to all the buildings in Christiansfeld. The facade also shows the hinges for the shutters that the building was originally equipped with.

There are also many panelled doors, which despite being more recent in origin, are still constructed with Baroque panels and heart-shaped fittings. These details can be found in other Christiansfeld buildings, which again testifies to the design rigour that is consistent with the brethren's spiritual ideals.

The building's simple floor-plan with four apartments reflects the time following its use as a school, when the building was converted into a family house for four families. The outhouses reveal their previous functions: a laundry with copper boiler and tiled floor, a pantry in the vaulted cellar and a workshop in the northern outhouse.

Architectural value

The architectural value of Lindegade 19, with the front building and outbuildings, is related to the building's free-standing volume, which is symmetrical and proportioned in a balanced style and is characterized by a high quality of craftsmanship.

The architecture is "honest" in its expression with its use of simple materials and few decorations, including the bare brick walls and red tile roof, finished in the characteristic quarter-hipping. This makes the building appear calm, simple and elegant and reflects the good tradition of craftsmanship. The building details are also simple and highly integrated, and can be seen in the masonry, carpentry and blacksmith work, including the window sills, cornice and the upper part of the wall on the courtyard side where there have been experiments with patterned walls. There should also be a mention of the board-cladding on the gable, which even though it is applied for practical reasons, gives great architectural value to the building as it stands in contrast to the masonry.

This simplicity also extends to the internal details around the preserved staircase, which as a core in the room is closed off with light wooden dividing walls, which allow soft daylight through the high windows from the floors down through the stairwell. The older Öland tiles on the ground floor and the simple woodwork and windows of the stairwell create a calm and deep texture that harmonizes with the exterior surfaces.

Values supporting conservation

In the building's exterior, the values supporting conservation are connected with the closed form, with free-standing gables and the distinctive Christiansfeld architectural style, including the bare brick walls in yellow Flensborg brick with red socle, the wooden-cladding of the west gable, as well as the hipped roof. In addition, there are the older windows, the older main door with all the details, the free staircase and traditional approach to materials.

In the interior of the building, the values supporting conservation are connected with the partially preserved floor-plan and the subdivision into several apartments. In addition, there are the older building details such as the stairs and light wooden walls surrounding it, as well as the older surfaces such as the Öland tiles in the hallway. Finally, there is the overall traditional approach to materials.

Buildings covered

- Lindegade 19, 6070 Christiansfeld, 621 - 259825 - 1,
- Lindegade 19, 6070 Christiansfeld, 621 - 259825 - 2,

The Pharmacy (Apoteket)

Location

Lindegade 21

Scope

The front building (1783, brick dormer approx. 1840). F. 1945.*

Description

The Pharmacy is located on the north side of Lindegade, opposite the Brothers' House.

The Pharmacy is a brick and ochre-washed two-storey building with cellar, gable dormer, whitewashed main cornice and a tiled whole roof that is quarter-hipped to the west. In the ridge there are two brick chimneys with socle and collar. To the east, the Pharmacy is adjoined to Lindegade 23, The windows, which are partly double-framed, and partly Dannebrog windows with transoms, are painted white. In the outermost part, there can be found to the west a carriage entrance, and to the east a broad, three-winged door with mullioned transom window.

Internally, the building is characterized by a partially newer layout of rooms and newer surfaces, including screed floors. There are several well-preserved original panelled doors with trim work and architraves, and an older staircase with turned balusters. The floors are in Öland tiles and old timber floors. Several of the ceilings are plastered. The building has a cellar and a partially utilized attic.

Behind the building is the pharmacy garden.



The building's history

Christiansfeld was founded on the recommendation of Streunsee in 1772 by the Moravian Herrnhuter society to strengthen the Danish standards of quality and enterprise.

The Moravian Brethren's pharmacy was established in 1783 in the building Lindegade 21, which was constructed as a symmetrical double house of six parts over two floors, with entrance doors in the outer parts. The building was later expanded with a gable dormer, a gateway at the western end and an extra window at the eastern gable.

Sources

Byvandring Christiansfeld [Town walks in Christiansfeld], Visit Christiansfeld.

Christiansfeld, en international by i Sønderjylland [Christiansfeld, an international town in southern Jutland], Sønderjyllands Kulturmiljøer no. 1, Det Regionale faglige Kulturmiljøråd.

Christiansfeld før og nu [Christiansfeld past and present], Christiansfeld Local History Association 1977.

Christiansfeld, Herrnhuternes by i Sønderjylland [Christiansfeld, Moravian town in South Jutland], Steen Estvad Petersen, Realdania Foundation 2002.

Christiansfeld, Livet og Husene [Christiansfeld, the Life and Houses], Jørgen Bøytler & Jørgen Toft Jessen, Det Danske Idéselskab 2005.

Indvandring til alle tider [Immigration through the ages], Yearbook for Sønderjylland 2011.

Kommuneatlas Christiansfeld [Christiansfeld Municipality Atlas], Danish Ministry of the Environment Planning Agency 1992.

Environmental value

The environmental value of the Pharmacy is attached to the building being a very important part of Christiansfeld's historic centre, which follows a regulated plan with two parallel streets (Lindegade and Nørregade) connected by alleys, a central Church Square and the cemetery God's Acre, lying somewhat remotely.

The Pharmacy, like other Moravian buildings, is located in a row of houses facing to the street, but is distinguished from the other buildings by its white-washed walls, atypical gable dormer and its adjunction to Lindegade 23.

Its environmental value is also related to the way in which the Pharmacy is part of the interaction between the architecture and green areas, which is significant for Christiansfeld. This is a garden town, where the buildings are oriented toward Lindegade and Nørregade, while they have gardens to the rear. This is evident in the Pharmacy, where the back-lying, divided pharmacy garden has been recreated.

Cultural-historic value

The Pharmacy's cultural-historic value relates in general to the building being a physical manifestation of the well-organized Herrnhuter society's hard-working, community-oriented and humble attitude to life. There is thus a close

connection between the Reformation brethren's religious beliefs and view of an egalitarian society that is based on skill, diligence and piety, and the Pharmacy's basic architectural expression and preserved artisanal details.

Therefore the First House represents a unique building culture in Denmark that is directly inspired by other Moravian settlements in Europe, including Herrnhut in Saxony, and by regional features from Schleswig and Southern Jutland.

As regards the special construction practices, the Saxon traits are seen especially in the building's large and clearly defined volume as well as in the quarter-hipped roof to the east.

One special local and regional feature is seen in the characteristic "Flensburg bricks", which are used in the building.

Externally, the building's simple approach to materials and unostentatious appearance without significant decoration corresponds with the Moravian congregation's frugal attitude to life. The required order, discipline and equality is also evident in the fact that the building, as well as the land and garden, is proportioned around a modular system whose starting point is eight Hamburg yards.

Moravian craftsmen were known for products of unsurpassed quality, which is testified by the building original features. The building contains several original doors, architraves, mortise locks and door handles, as well as an older staircase with turned balusters. The exterior even exhibits the original shutters that the building was equipped with (taken down for maintenance at the time of inspection).

Architectural value

The Pharmacy's architectural value lies in its simple and honest appearance with whitewashed walls, gable dormer and white main cornice. The asymmetric window setting and placement of the gable dormer, as well as the different expression of the two outer parts, contribute to the impression of a building that has undergone several changes without thereby losing its fundamental relationship with the other Moravian buildings.

Values supporting conservation

The values supporting conservation in the building's exterior are connected with the completed form with free-standing gable and quarter-hipped roof to the west and the use of Flensburg brick. In addition, there are the unbroken roof surfaces, the older windows, the older main door and the traditional approach to materials.

In the interior of the building, the values supporting conservation are connected with the partially preserved floor-plan and older staircase, doors, architraves, fittings and locks. Added to this is the traditional approach to materials.

Buildings covered

Lindegade 21, 6070 Christiansfeld, 621 - 259827 - 1, the Pharmacy (Apoteket)

Kongensgade 11

Location

Kongensgade 11

Scope

The front building (1853). F. 1979.

Description

Kongensgade 11 is located on a central corner in Christiansfeld between houses that are constructed in homogeneous materials and style. The house is built together with Nørregade 1, which has its own conservation listing.

The house is brick-built in two storeys. The walls are in yellow brick over a grey plastered socle. The cornice is recessed and whitewashed like the brick bands that mark the division between floors on all sides. The hipped roof is clad with red pantiles and in the roof ridge there are two bricked chimney stacks in bare brick wall. The middle bay is made up of a through entryway, that is closed to the street by an older, three-wing batten gate with transom window and to the courtyard by a newer, double-wing batten gate. The other ground floor openings facing the street are large, new shop windows. The building's windows are also four-framed, and a few in the gable are double-framed. All windows have white-painted frames and sills.



Internally, the ground floor is laid out as a flower shop which contains several wall break-throughs and all surfaces are newer, including tiled floors, glass walls and a modern cold storage room. The top floor is laid out for storage rooms and offices, where a number of older building details are to be found. Between the two floors there are a newer small goods lift and a newer staircase. The attic remains unused.

The building's history

Christiansfeld was founded on the recommendation of Christian VII, including Streunsee, in 1772 by the Moravian Herrnhuter society to strengthen the Danish standards of quality and industriousness. The whole town was planned before the first stone was laid. The town was largely segregated with the female institutions (the Sisters' House, Widow House and Girls' School) collected together in Nørregade, and the male institutions (the Brothers' House and Boys' School) in Lindegade, though with houses for families in both streets.

Kongensgade 11 was constructed in 1853 for the Moravian Brethren as part of the Spielwerg trading house. From the beginning the building housed a cigar factory.

Sources

Christiansfeld – Bevaringsplan udarbejdet af det særlige bygningssyn [Christiansfeld – Conservation Plan prepared by the special building inspection], 1966.

Christiansfeld Livet og husene [Christiansfeld, The Life and Houses], Jørgen Bøytler & Jørgen Toft Jessen, 2005.

Christiansfeld før og nu [Christiansfeld past and present], Christiansfeld Local History Society, 1997.

Kommuneatlas Christiansfeld [Municipality Atlas Christiansfeld], Ministry of Environment Plan Agency, 1992.

Environmental value

The building is an integral part of Christiansfeld's old town, which follows the regulated plan with the two parallel avenues, Lindegade and Nørregade, which are connected by alleys and the central Church Square. The front building, together with Nørregade 1, presents itself as a distinctive corner building on the street scene, as well as part of the town's wholeness, which is ensured through a uniform, simple style and a careful consideration of each building's role in the town.

The environmental value is also related to how the property, together with Nørregade 1, Lindegade 23 and the small gatehouse in continuation of the facade, creates a closed courtyard, which testifies to the original environment with workshops and manufacturing businesses. In addition there is the preserved cobblestone surface that contributes to the maintenance of a high level of authenticity.

Cultural-historic value

The cultural-historical value relates to the relationship with the distinctive building culture in Christiansfeld, inspired by other Moravian settlements in Europe, including Herrnhut in Saxony, and by regional features from Schleswig and

Southern Jutland. In addition, Christiansfeld is now the only Herrnhuter society in Scandinavia and is also the best preserved one in Europe.

The unique building culture is characterized by the basic Moravian idea of social community and equality – it was not individuals, but the community who constructed the buildings. This is expressed through the many common features, including the building's quarter-hipped roof, and the characteristic yellow Flensborg brick.

In addition there are the interior architectural details, which, despite the fact that several are more recent copies, are expressed in the idiom that can be found in other Christiansfeld buildings. They point to a design rigour that is consistent with the Brethren's spiritual ideals of the community.

The gatehouse's through-passage from the street to the courtyard can still be seen in the rebuilt ground floor, and thus is evidence of the building's former function as a factory, where the preserved battened gate reinforces the authenticity.

Architectural value

The building's architectural value relates to the well-proportioned volume, where the facade's window position is symmetrically placed about the central entryway. The building is distinguished by a high quality of craftsmanship. The architecture is "honest" in its expression with the simple materials and few decorations such as horizontal lines that occur with the white banding and cornice. Although the house was built much later than the others in the neighbourhood, it is stylistically rooted in the traditional Christiansfeld expression, while the then dominant classicism symmetry also leaves its mark on the architecture.

The building's details are also simple and well-integrated, and can be seen in the masonry, carpentry and blacksmith work, including the large gate with older locks, the white window frames and the masonry lintels. This gives the building a calm, simple and elegant appearance, and reflects the good tradition of craftsmanship.

Values supporting conservation

In the building's exterior, the values supporting conservation are connected with the total volume constructed in the architectural style distinctive for Christiansfeld. This includes the yellow brick walls, the red unbroken and hipped roof, as well as the white windows and old gates with preserved brackets and locks. The value also relates to the white facade banding and cornices. Added to this is the traditional approach to materials.

In the interior of the building the values supporting conservation are connected with the preserved through-entryway and the partially preserved floor-plan on the first floor. Added to this is the traditional approach to materials.

Buildings covered

Lindegade 23, 6070 Christiansfeld, 621 - 259881 - 2,

Spielwerg

Location

Lindegade 023

Scope

The front building (1778, rebuilt 1856) and the side building facing Kongensgade which was built together with this (1856). F. 1979. Extended 1982.*

Description

Spielwerg lies on a central corner in Christiansfeld between houses that are constructed in homogeneous materials and style. The front building has a rounded corner facing Kongensgade, where the adjoining side building continues the facade to the north.

Both front building and side building are brick-built in two storeys. The walls are in yellow brick, while the socle facing Kongensgade and the courtyard side is made of red stone, as are part of the walls on the courtyard side. The lower floor facing Lindegade has ashlar plaster that is washed in a sand colour and finished off with a recessed cordon cornice. On the gable and the side building there is a single distinctive band that marks the division between floors. The main cor-



nice is brick and whitewashed, and the roof, which is finished with small hips, is clad with red pantiles. In the roof ridge there are three brick chimneys in bare yellow brick. In the rounded corner there is a newer glass door with arched transom window. Above this is a balcony with iron railings, under which is written "Spielwerg & Comp". In the middle of the facade facing Lindegade there is a double-panelled door with a transom window and granite steps. The lower floor also contains four large newer shop windows facing Lindegade and four facing Kongensgade. The other windows are four-framed, white-painted and have brick sills. Some of the windows facing the courtyard are narrow mullioned windows and there are double-framed windows in the gables. On the courtyard side there are three double-wing panelled doors with transom window and granite steps, as well as three flights of steps down to small cellar rooms, all of which are closed with oblique, double-wing battened doors.

Internally, the ground floor is arranged to form two stores with their associated back rooms. The top floor has been converted to apartments and the attic floor remains unutilized. The interior is characterized by newer materials such as a porch in glass and newer wood floors. In addition, there are newer building elements made as copies of the originals, including panelled doors, architraves, mullions, the stairs and the newer Öland tiles on the staircase, which are set in the original harlequin pattern. In some places an older door and window frames with older casement fasteners are preserved.

The building's history

Christiansfeld was founded on the recommendation of Christian VII, including Streunsee, in 1772 by the Moravian Herrnhuter society to strengthen the Danish standards of quality and industriousness. The whole town was planned before the first stone was laid. The town was largely segregated with the female institutions (the Sisters' House, Widow House and Girls' School) collected together in Nørregade, and the male institutions (the Brothers' House and Boys' School) in Lindegade, though with houses for families in both streets.

The building Spielwerg was constructed in 1778 for the Moravian Brethren as a trading house. Already in 1794 the building was extended westward by master builder Herzer. In an earlier lithography, the building appears with 8 bays, a sharp corner, a gate to the west, regular windows and an entrance with a free staircase in the gable.

In 1856, the house was rebuilt again and subsequently in a picture the house appears with seven bays and the rounded corner with entrance and balcony. At that time there was still a gate in the western part and tall, arched windows in the cellar. Later the ground-floor windows were replaced with large shop windows, which later were again removed and replaced by a full glass facade in the lower part, which dominated the building for many years. Upon restoration after the millennium the building was again given the old shop windows.

The side building was built in the mid-1850s, and the ground floor then had elongated arched windows like the front building.

Sources

Christiansfeld – Bevaringsplan udarbejdet af det særlige bygningssyn [Christiansfeld – Conservation Plan prepared by the special building inspection], 1966.

Christiansfeld Livet og husene [Christiansfeld, The Life and Houses], Jørgen Bøytler & Jørgen Toft Jessen, 2005.

Christiansfeld før og nu [Christiansfeld past and present], Christiansfeld Local History Society, 1997.

Kommuneatlas Christiansfeld [Municipality Atlas Christiansfeld], Ministry of Environment Plan Agency, 1992.

Environmental value

The building is an integral part of Christiansfeld's old town, which follows the regulated plan with the two parallel avenues, Lindegade and Nørregade, which are connected by alleys and the central Church Square. The corner building makes a distinctive appearance in the street scene opposite the Brothers' House, and is also a part of wholeness of the town that is ensured through a uniform, simple style and a careful consideration of each building's role in the town.

The environmental value is also related to the way in which the property's buildings, together with the gatehouse onto Kongensgade, form a closed courtyard, which testifies to the original environment with workshops and manufacturing businesses. In addition there is the preserved cobblestone surface that contributes to the maintenance of a high level of authenticity.

Cultural-historic value

The cultural-historic value of Spielwerg relates to the relationship with the distinctive building culture in Christiansfeld, inspired by other Moravian settlements in Europe, including Herrnhut in Saxony, and by regional features from Schleswig and Southern Jutland. In addition, Christiansfeld is now the only Herrnhuter society in Scandinavia and the best preserved one in Europe.

The unique building culture is characterized by the basic Moravian idea of social community and equality – it was not individuals, but the community who constructed the buildings. This is seen especially in the building's quarter-hipped roof, exterior steps and the characteristic yellow Flensborg bricks, which are common features of the original buildings in Christiansfeld. The socle of red brick can also be seen in several other buildings in the town.

In addition there are the interior building details, including the carvings of the staircase railings, panelled doors and arched mullions. Although several of these building details are new, they are made as a copy of the original, and thus one can still sense the original idiom found in other Christiansfeld buildings. They point to a design rigour that is consistent with the Brethren's spiritual ideals of the community.

The cellar's three small barrel-vaulted rooms probably had a practical function of goods storage for the house, which, in combination with the building's central location and store-front, testifies to the building's construction as the Moravian trading house.

Architectural value

Spielweg's architectural value relates to the well-proportioned volume, where the front building and the side building appear as one volume. The building is distinguished by a high quality of craftsmanship. The architecture is "honest" in expression with simple materials and few decorations, as well as the horizontal section that occurs with the high red socle, the ashlar element facing Lindegade and the white fascia and cornices on Kongensgade. These bands highlight the rounded corner, whose form is also elegantly included in the roof.

The building details are simple and well-integrated into the masonry, carpentry and blacksmith work, including the brick window sills and the door panelling, the colour scheme and transom window. This gives the building a calm, simple and elegant appearance, and reflects the good tradition of craftsmanship. In the interior, this also applies in the details around the panelled doors, stairs and windows.

Internally, the architectural value is connected with the apartment on the first floor containing a corner living room with balcony. This room is distinguished by both the rounded wall and by the light that comes from three sides. The details around the door in the rounded corner are also of high architectural value, as the door is thereby integrated into the round shape of the room.

Values supporting conservation

In the building's exterior, the values supporting conservation are connected with the total volume of the front building and side building, including the yellow brick walls, the red, unbroken and hipped roofs, the partially red socle and the simple white windows and older panelled doors with fittings and locks. In addition there is the balcony, the steps down to the cellar, the white fascia and cornices as well as the traditional approach to materials.

In the interior of the building, the values supporting conservation are connected with the panelled doors, architraves, stairs and wide floorboards, as well as the Öland tiles. In addition, there are the barrel-vaulted cellars with screed floors and tiles, as well as the overall traditional approach to materials.

Comments

It is recommended that the newer masonry in red stone on the courtyard side and gable of the side building are restored in the yellow Flensborg brick, which is so distinctive for Christiansfeld.

Buildings covered

Lindegade 23, 6070 Christiansfeld, 621 - 259881 - 1, Spielweg

The Hotel, the Guest House (formerly)

Location

Lindegade 25, corner of Kongensgade

Scope

The front building (1773) with concert hall extension (1899 by Magnus Hansen) and kitchen extension (approx. 1900). F. 1945.*

Description

The Hotel is located on the north-east corner of Lindegade and Kongensgade.

The front building consists of three grouped, brick buildings on two floors with cellar and utilized attic floor. The front building is in yellow brick with a high socle, white-painted horizontal cordon and white-painted Dannebrog windows, as well as a tiled whole roof of red pantiles. The gables are quarter-hipped. In the roof surfaces there are a number of whole-roof dormers and in the ridge there are four brick chimney pots with socle and collar. From Lindegade there is access to the hotel via a dual staircase with wrought-iron railings leading to a dual rococo-panelled door with a four-paned transom window. From the courtyard side there is access to the cellar as well as to the hotel through a newer, double-wing panelled door. The gable corner of Lindegade and Kongensgade is cut off from socle



to cornice, and in the ground floor there is a board listing the hotel's royal visits and other historical events attached to the building.

The concert hall extension is perpendicular to the front building and is a tall, single-storey red-brick building in bare brick wall with a whole roof of slate. The windows are high, three-pane windows with curved top frame and masonry casing. At the north-east corner of the Concert Hall building there has been attached a small brick building with a red tile roof, which is not listed.

The kitchen extension was demolished in the renovation in the early 2000s.

Internally, the cellar of the front building houses a newer kitchen, as well as a restaurant in the original, barrel-vaulted room. The ground floor houses the reception, toilets, meeting room and a large restaurant room from 1938, which has parquet floors, spandrel panels, partitioned walls and ceiling mouldings. The hotel rooms are situated around a central corridor, from which there is also access to the concert hall, which has a wooden floor, high panels and ceiling mouldings. The first floor and the attic are laid out as rooms around a central corridor. A number of the rooms contain locally produced stoves.

The building's history

Christiansfeld was founded on the recommendation of Streunsee in 1772 by the Moravian Herrnhuter society to strengthen the Danish standards of quality and enterprise.

The hotel is first mentioned in the concession from 1771 and is also mentioned in the first ideal plan for Christiansfeld.

The first part of the front building was completed in the summer of 1773. In 1778 the hotel was extended by five bays to the east. In 1792 - 1793 the hotel was further expanded with five bays on two floors to the east. In 1854, the upper floor was extended from the high, eastern part to the original gable in the west.

On 18th July 1864, the Armistice agreement between Denmark and Prussia was signed in room no. 10.

In 1938, approx. 2.5 meters of the building was removed at the west-facing gable, to make way for vehicular traffic. The interior of the restaurant dates from this period.

The kitchen extension was demolished in connection with a major renovation and refurbishment of the hotel in the early 2000s.

Sources

Byvandring Christiansfeld [Town walks in Christiansfeld], Visit Christiansfeld.

Christiansfeld, en international by i Sønderjylland [Christiansfeld, an international town in southern Jutland], Sønderjyllands Kulturmiljøer no. 1, Det Regionale faglige Kulturmiljøråd.

Christiansfeld før og nu [Christiansfeld past and present], Christiansfeld Local History Association 1977.

Christiansfeld, Herrnhuternes by i Sønderjylland [Christiansfeld, Moravian town in South Jutland], Steen Estvad Petersen, Realdania Foundation 2002.

Christiansfeld, Livet og Husene [Christiansfeld, the Life and Houses], Jørgen

Bøytler & Jørgen Toft Jessen, Det Danske Idéselskab 2005.

Indvandring til alle tider [Immigration through the ages], Yearbook for Sønderjylland 2011.

Kommuneatlas Christiansfeld [Christiansfeld Municipality Atlas], Danish Ministry of the Environment Planning Agency 1992.

Environmental value

With its central location on the corner of Kongensgade and Lindegade, the hotel constitutes an integral part of Christiansfeld's old town, which follows a regulated plan with two parallel streets (Lindegade and Nørregade) connected by alleys, a central Church Square and the cemetery God's Acre, lying somewhat remotely. All buildings in Christiansfeld are individual, but consistency is ensured through a uniform, simple style and a careful consideration of each building's role in the settlement, which forms a distinct whole.

Cultural-historic value

The Hotel's cultural-historic value relates in general to the building as a physical manifestation of the well-organized Herrnhuter society's hard-working, community-oriented and humble attitude to life. There is thus a close connection between the Reformation brethren's religious beliefs and view of an egalitarian society that is based on skill, diligence and piety, and the building's architectural expression.

Therefore, the building represents, especially in its exterior, a unique building culture in Denmark which is directly inspired by other Moravian settlements in Europe, including Herrnhut in Saxony, and by regional features from Schleswig and Southern Jutland. In addition, the building is an essential part of Christiansfeld's original and well-preserved urban plan, which is currently the only Herrnhuter society in Scandinavia and one of the most authentic and best preserved in Europe.

As regards the special construction practices, the Saxon traits are seen especially in the building's large, well-defined volume and the quarter-hipped roof.

One local characteristic seen in the use of "Flensborg bricks", which are 17 centimetres long and quite narrow, as well as in the vertical wood cladding found on the west-facing top gable. The board cladding is to protect against the weather, and is seen in only a few other places in Denmark, although not on the scale of the buildings in Christiansfeld.

Externally, the building's simple approach to materials and unostentatious appearance without significant decoration corresponds with the Moravian congregation's frugal attitude to life. The required order, discipline and equality is also evident in the fact that the building, as well as the land and garden, is proportioned around a modular system whose starting point is eight Hamburg yards.

In addition, a large number of building elements are preserved which are peculiar to Christiansfeld. These include the tiled stoves from the town's stove factory, as well as the panelled doors and architraves, which are mostly copies of the originals. The newer doors visually resemble the originals, but do not have the same level of detail, as the doors are not rebated and the corners of the panels are

not curved. In addition, the architraves are machine-planed and both doors and architraves appear to be spray-painted.

The design of the building's original front door, transom window and the wrought iron railing of the exterior staircase are only seen on this building, which is a cultural interesting feature as the Moravian buildings were all built within a few short years.

In the interior of the building, the cultural-historic value also relates to the cellar's vaulted room, the older plank floors, the moulding at the Lindegade entrance and the concert hall's panelled doors, high panels and mouldings.

Architectural value

The hotel's architectural value relates to its volume on Lindegade, which has been increased several times, but despite the different roof heights and building width emerges as a comprehensive and well-proportioned whole. The expression is quiet, simple and honest, with high socle, distinctive white cordon and the rhythmic window placement along Lindegade.

In the interior of the building, the architectural value relates to the concert hall's high-ceilinged room, where the large windows ensure a strong light and the high panels give the room an elegant and festive character. In addition there is the ground floor's preserved catering room with 1930s interior in the form of parquet flooring, spandrel panels, partitioned walls and ceiling mouldings.

Values supporting conservation

The values supporting conservation in the building's exterior are connected with the adjoined volumes facing Lindegade and concert hall extension, as well as with the Lindegade development with free-standing gables, as well as the distinctive Christiansfeld architectural style, including the use of yellow brick, cordon, wooden-clad gable and quarter-hipped roof. In addition, there are the older windows, the older front door, staircase and wrought-iron railings and the traditional approach to materials.

In the interior of the building the values supporting conservation are connected with the concert hall with panelling and mouldings, the through-corridor and the cellar's barrel vault. In addition, there are the traditionally constructed doors and architraves, as well as the traditional approach to materials.

Buildings covered

Lindegade 25, 6070 Christiansfeld, 621 - 259829 - 1, the Hotel, Guest House (formerly)

Brothers' House

Location

Lindegade 34 and Kongensgade 9 and 9 E

Scope

The front building (1774) with side building to the west (1793), side building facing Kongensgade (1854) and the rear building (1854 and later). F. 1945.*

Description

The Moravian complex is located in the eastern part of town on Lindegade, which runs along the southern end of the central church square.

The whole complex is a quadrangle clustered around a courtyard. The front building facing Lindegade consists of a low eastern part, and a somewhat higher western part, which was constructed as a right-angle building, along with the Western side building. To the east is a free-standing side building and to the south a large barn.

The front building and the western side building are brick-built in two storeys and a cellar under part of the front building. Walls and cornices are in yellow brick, while the socle is made of red brick. The front building's eastern courtyard side and the angle building's west side and gable have vertical wood cladding



around the upper floor. The roofs are hipped and clad with red pantiles. In the roof of the front building there are a few pointed dormers with whole-roof, and in all ridges there are brick chimney pots with socle and collar. The front building has several masonry details on the facade and a cut-off corner to the north-east. The corner is borne by a free-standing pillar and to the rear is a large glass section with shop windows and a door. The other windows are set in equal rows above each other and consist of white-painted, older cross-post windows. Some of the windows on the courtyard side have small mullions. The doors are all double-wing, blue-and-white-painted panelled doors with transom window and with a flight of free-standing brick steps and a decorated wrought-iron railing in front. In the western part of the front building there are double-framed white-painted cellar windows in the red socle and in the courtyard there are also steps down to a white-painted cellar door.

The inside is laid out to apartments with mainly recent surfaces. In the western front building there has been preserved a central through-corridor and two large stairways with older stairs and both older and newer Öland tiles. There are several well-preserved older doors with architraves, brackets and locks, with the others, as well as several newer ones, being copies. The attic is unused with under-sealed tiles. The cellar has cross-vaulted ceilings, whitewashed surfaces and a tiled floor.

The free-standing side building is brick-built in one storey. The walls and cornice are yellow brick, while the socle is made of red brick. The brick cornice is partially painted. The roof is hipped, clad with red pantiles and in the ridge there are three brick chimneys with socle and collar. Facing the street, there are more recent single-framed shop windows and doors with large glass windows, while on the courtyard side there are older cross-post windows and panelled doors. All the woodwork is painted white, although individual parts of the doors are light blue. Internally, the side buildings are laid out to a shop and apartments. Most of these are newer.

The rear building is brick-built in one storey with a socle, wall and cornice in red brick. The roof is a battened whole-roof with red pantiles and in the roof ridge there is a chimney stack in yellow brick with socle. In the centre of the building there is a gate passageway, which is closed to the garden by a dual-winged battened door with ironwork fittings and transom window. The windows are older, white-painted double-framed windows, while the doors are older double-wing panelled doors with white and light blue woodwork. The inside is laid out as apartments and a storage room.

The building's history

Christiansfeld was founded on the recommendation of Christian VII, including Streunsee, in 1772 by the Moravian Herrnhuter society to strengthen the Danish standards of quality and industriousness. The whole town was planned before the first stone was laid. The town is largely segregated with the female institutions (the Sisters' House, Widow House and Girls' School) collected together in Nørregade, and the male institutions (the Brothers' House and Boys' School) in Lindegade, though with houses for families in both streets.

The oldest part of the Brothers' House complex, also called the Small Brothers' House, is the eastern part of the front building, which was built in 1774 by master builder Høffner. The building was symmetrically built in ten bays with two front doors, a row of dormers in the roof and three chimneys in the ridge. At that time the attic contained a dormitory in the centre and rooms in the gables.

The western part of the front building, also called the Great Brothers' House, was built in 1777 by master builder Werner. The western side building was built in 1793 and was originally laid out as the other choir houses, but over the years has also housed workshops. In 1801 an extra floor was added to the Small Brothers' House, so that the front building came to appear as we see it today.

In the latter half of the 1800s, the western side building was extended to the south with a bakery and flour-loft.

The eastern side building and the rear building were built as stables and workshops for residents of the Brothers' House.

A large part of the front building burned down on 5th January 1986. When the new roof was laid, not all the original dormers were constructed.

Sources

Christiansfeld – Bevaringsplan udarbejdet af det særlige bygningssyn [Christiansfeld – Conservation Plan prepared by the special construction review], 1966

Christiansfeld Livet og husene [Christiansfeld, the Life and Houses], Jørgen Bøytler & Jørgen Toft Jessen

Christiansfeld før og nu [Christiansfeld past and present], Christiansfeld Local History Society, 1997

Kommuneatlas Christiansfeld [Christiansfeld Municipality Atlas], Danish Ministry of the Environment Planning Agency, 1992

Environmental value

The Brothers' House is an integral part of Christiansfeld's old town, which follows the regulated plan with the two parallel streets Lindegade and Nørregade, which are connected by alleys and the central Church Square. The front building of the Brothers' House facing Lindegade is part of the town's whole, where virtually all buildings are individual with free-standing gables. The consistency of the town is secured through a uniform, simple style and materials and through careful consideration of each building's role in the town.

Furthermore, the environmental value relates to how the property is part of the interaction between architecture and green areas, which is significant for Christiansfeld. Here the front building's facade is part of the public space, while in its interaction with the other buildings the courtyard side creates a courtyard area, with a green lawn. The courtyard area gives the impression of being private and intimate, and is focused on the large well in the centre.

Behind the rear building there can still be seen traces of the former large garden, which is evidence of the time when every house worked the land and the town was self-sufficient.

Cultural-historic value

The cultural-historic value of the Brothers' House relates in general to the building being a physical manifestation of the well-organized Herrnhuter society's hard-working, community-oriented and humble attitude to life. In the bigger context the whole of the Brothers' House complex, along with the rest of the town, is a witness to the overall building culture that is inspired by other Moravian settlements in Europe, including Herrnhut in Saxony, and by regional features from Schleswig and Southern Jutland.

In addition, Christiansfeld is now the only Herrnhuter society in Scandinavia and one of the most authentic and best preserved in Europe.

The various jumps in the facade of the front building facing Lindegade, as well as the marking with ashlar detailing, testify to the enlargement to the western part and the rapid expansion that occurred in the decades after the town's founding.

In addition, there is the characteristic architecture in Christiansfeld, which is characterized by the basic Moravian idea of a social community and equality – it was not individuals, but the community that built the houses, which is seen in the building's simple approach to materials and unostentatious appearance without much decoration.

The buildings stand out with features that are common for buildings in Christiansfeld, including the quarter-hipped roofs, pointed roof dormers and the outside steps to the main doors and the characteristic yellow Flensborg brick. Inside, the same is true for doors, architraves, mortise locks, door handles and stair railings, which can be found in other Christiansfeld buildings, indicating a rigour of design.

In the interior of the building, the cultural-historic value relates to the preserved parts of the original plan, which is inspired by the Saxon floor-plan for a choir house, with wide middle corridors ending in tall windows. Similarly the large attic is evidence of the former dormitory. In addition there is the cellar's vaulted room, which had a practical storage function, and which in interaction with the back-lying garden testifies to the ideology of self-sufficiency, which is also reflected in the workshop functions in the cellar. Both the cellar and the other buildings around the courtyard, the side building and back building, are therefore a crucial cultural testament to the unique circumstances that production was integrated into the living space. The Brethren's craftsmen were known for products of superior quality, which is reflected in the many well-preserved original features.

Overall, the building's long corridors, the large roof space, the vaulted cellars, as well as the side and rear buildings and courtyard with its well, give an impression of the simple, hard-working and religious life that characterizes the Moravian Brethren.

Architectural value

Architecturally, the value of the Brothers' House relates to the free-standing volumes that appear well-proportioned with an overall balanced style that is characterized by a high quality of craftsmanship.

The architecture is "honest" in its expression with simple materials, the fixed window line and few decorations, including the yellow bricks walls with socles

of red stone and the red-tiled roofs, finished in the characteristic quarter-hipping. The details are simple and extremely well-integrated. They are seen in the masonry, carpentry and blacksmith work, including the small jump in the masonry between the floors and the cornice, as well as the window lintel and window sills, which are constructed as a rolled transition. This makes the building appear simple and elegant with horizontal lines, which is underscored by the walls, which are divided by wood cladding.

The simple design idiom, with few details and good materials also continues in the interior around the doors, architraves, handles, hinges and stairs, as well as floor coverings, tiles and Öland tiles that are laid in a harlequin pattern.

The cellar under the front building is architecturally impressive with three rows of ridge vaults that are supported by columns. The sharp ridges and highly arched domes provide a dramatic and contrasting play of shadows.

Values supporting conservation

In all the buildings of the Brothers' House the values supporting conservation relate, in the exterior, to the distinctive Christiansfeld architectural style, including the brick walls in yellow Flensborg brick, red socles, the wood-cladding, the free-standing gables and unbroken roof surfaces with only a few pointed dormers. In addition there are the traditional windows, dormers and older front doors with steps and all the details, as well as the traditional approach to materials.

In the interior of the building, the values supporting conservation are connected with the partially preserved floor-plan with the long wide hallways, traditional doors, architraves, brackets and locks, stairs with carved balusters and Öland tiled floors, as well as with the cellar vaults and brick floors. To this can be added the traditional approach to materials.

Comments

It is recommended that the steps in front of the main doors and the brickwork on the back building are repaired.

Buildings covered

Kongensgade 9A, 6070 Christiansfeld, 621 - 259818 - 2, the Brothers' House
Kongensgade 9E, 6070 Christiansfeld, 621 - 259818 - 3, the Brothers' House
Lindegade 34A, 6070 Christiansfeld, 621 - 259818 - 1, the Brothers' House

Lindegade 28

Location

Lindegade 028

Scope

The front building (1773, height increased 1778) and the half-timbered building in the courtyard (between 1812 and 1878). F. 1920.*

Description

Lindegade 28 is located in a well-preserved street in Christiansfeld between houses that are made of the same materials and style. In the courtyard there is a free-standing timber-framed building and two side buildings with garden rooms perpendicular to the rear of the front building. The side houses and garden room are not included as part of conservation listing.

The front building, which is on two floors, is in bare yellow brick, though the courtyard side is cement plastered. There are two small outbuildings at the east gable and on the garden side. The roof is tiled with red pantiles and hipped at the gables. In the roof there is a simple tiled dormer facing the street and in the roof ridge there are three more recent chimneys with socle. The walls featured corner ashlar, masonry coving and cordon. The front door, which is found in the build-



ing's central section facing the street, is a wide panelled door in blue and white colours with a transom window. Leading up to the door there is a double staircase with iron railings. Towards the courtyard there are two newer, white-painted panelled doors. The windows are all older, white-painted cross-post windows, many of them with older corner fittings. There is also a circular window in the gables.

Internally, the front building is laid out as two apartments on the ground floor and one apartment on the first floor, which also has access to the gable rooms in the attic. All rooms have preserved the original baroque panelled doors and wide plank floors, several of which have been replaced with new ones. In all rooms there are arched niches for stoves and in the living rooms on the first floor the original moulding is preserved. Under the house there is a small cellar with screed floor. From the ground-floor apartment to the east there is access to the side buildings and to the cellar.

The half-timbered building in the courtyard, which serves as a garage and storage area, is adjoined with a similar building belonging to Lindegade 26. The building is built in one floor of red-painted timber with one slab of red brick and a white-painted fascia board. The roof is a whole roof of red pantiles. To the north there are large, grey-painted, double-wing gates and to the south a few white-painted windows and battened doors.

The building's history

Christiansfeld was founded on the recommendation of Christian VII, including Streunsee, in 1772 by the Moravian Herrnhuter society to strengthen the Danish standards of quality and industriousness. The whole town was planned before the first stone was laid. The town is largely segregated with the female institutions (the Sisters' House, Widow House and Girls' School) collected together in Nørregade, and the male institutions (the Brothers' House and Boys' School) in Lindegade, though with houses for families in both streets.

Lindegade 28 was built in 1773 as a single-storey house for Johannes Praetorius, one of the town's founders and also the town's first pastor, and thus in the early years the building was a vicarage. The house was built in 1773 as a long-house in one storey by the master builder Höffner from Haderslev. The foundation stone was laid on 1st April and by 29th August of the same year the house was already taken into use. The upper floor was added in 1778 and since then the two-storey extensions to the east and south have been built.

The half-timbered building in the courtyard was built in 1812 as a wash house and workshop, and has since also been used as a garage.

Sources

Kommuneatlas Christiansfeld [Christiansfeld Municipality Atlas], Danish Ministry of the Environment Planning Agency, 1992

Christiansfeld – Bevaringsplan udarbejdet af det særlige bygningssyn [Christiansfeld – Conservation Plan prepared by the special construction review], 1966

Christiansfeld før og nu [Christiansfeld past and present], Christiansfeld Local History Society, 1997

Christiansfeld Livet og husene [Christiansfeld, the Life and Houses], Jørgen

Environmental value

Lindegade 28 is an integral part of Christiansfeld old town, which follows a regulated plan with the two parallel streets Lindegade and Nørregade, which are connected by alleys, a central Church Square and the cemetery God's Acre, lying somewhat remotely. All buildings in Christiansfeld are individual, which is partly marked by a distance between each building, but consistency is ensured through a uniform, simple style and a careful consideration of each building's role in the settlement, which forms a distinct whole. Lindegade 28 has one of the most central locations just off the church square, reflecting the careful town planning from the very beginning, when the town's founder and pastor took the house with a view of the church.

Furthermore, the environmental value relates to how the property is part of the interaction between architecture and green areas, which is significant for Christiansfeld. The building is oriented to the street, while at the rear there is a long garden that previously allowed the residents of the town to be self-sufficient. The half-timbered building and the long side building testify to the original environment with workshops for the former small manufacturing businesses. At the same time the garden and garden room are evidence of the time when every house cultivated gardens and the town was self-sufficient.

Cultural-historic value

The building's cultural-historic value relates to the relationship with the distinctive building culture in Christiansfeld, inspired by other Moravian settlements in Europe, including Herrnhut in Saxony, and by regional features from Schleswig and Southern Jutland. In addition, Christiansfeld is now the only Herrnhuter society in Scandinavia and one of the most authentic and best preserved in Europe.

It is characteristic that the architecture of Christiansfeld is characterized by the Brethren's ideas of equality and conscious anonymity – it was not individuals, but the community who built the houses. It is also a fact, however, that all the town's original main doors with transom window, as well as the exterior stair railing, are different from house to house. This also applies to Lindegade 28.

The fundamental idealism is especially seen in the building's defined volume with the quarter-hipped roofs, the pointed dormer and the outside steps to the front door, as well as the characteristic yellow Flensburg bricks, which are all common features for the buildings in Christiansfeld. On the facade there can also still be seen the hinges from the shutters that the building was originally equipped with.

In addition, there are also the preserved, original features including the many baroque panelled doors with heart-shaped fittings, which can be found in other Christiansfeld buildings, indicating a design rigour that is consistent with the Moravian spiritual ideals. In addition there are the locks, door handles, windows with baroque mullions, casement fasteners, the ceiling's very broad coved cornice, local stoves from the town stove factory and the carved staircase railing, whose shapes can be recognized from the Brothers' House.

Architectural value

The architectural value of Lindegade 28 relates to the symmetrical and well-proportioned volume, which in a balanced style is characterized by a high quality of craftsmanship.

The architecture is “honest” in its expression with simple materials and few decorations in the brick walls. Only rows of brick highlighted by horizontal bands, casings around the windows and squared elements around corners, give a distinctive character to the building’s masonry, which with these simple relief effects comes alive.

The building’s symmetry and centralization culminates in the details of the main door with carved panels, framed by three pilasters and finished above with the transom window, all painted in light colours.

The simple details both inside and out give the building an overall expression of calm and elegance, and reflect the good tradition of craftsmanship. The older Öland tiles in a harlequin pattern in the hall are also a clear sign of this simple and quality-conscious attitude to materials.

Values supporting conservation

In the building’s exterior, the values supporting conservation are connected with the defined shape, with marked gables, as well as Christiansfeld’s distinctive architectural style, including the building’s construction in bare brick wall with yellow Flensborg brick, the cornice band, window casings and ashlar elements around corners, as well as the hipped roof that is only broken by the pointed dormer. In addition, there are the older windows, the older main door with all the details, the free staircase and traditional approach to materials.

In the interior of the building, the values supporting conservation are connected with the partially preserved floor-plan, including the older parquet, Öland tiles, panelled doors, with architraves, fittings and locks, the stairs, the mouldings with coved cornice and the tiled stoves. In addition there is the overall traditional approach to materials.

For the half-timbered building in the courtyard, the values supporting conservation relate to the timber frame, the unbroken roof and the large gates.

Buildings covered

- Lindegade 28, 6070 Christiansfeld, 621 - 259832 - 1,
- Lindegade 28, 6070 Christiansfeld, 621 - 259832 - 3,

The Vicarage (Præsteboligen)

Location

Lindegade 26

Scope

The front building (1773), side building to the west (between 1878 and 1909) and half-timbered house to the east. F. 1920.*

Description

Christiansfeld Vicarage is located in Lindegade, opposite the Moravian Church and Church Square.

The front building is a brick-built one-storey building with cellar, steep quarter-hipped tile roof and a three bay wide gable dormer facing the street. The facade and sides are divided by masonry lesenes. The western gable is partially covered with plaster, while the other walls are in yellow brick. A free-standing double flight of steps with wrought iron railings leads up to the front door, which is placed in the western part of the facade. There are two doors on the courtyard side. The building's windows are partly traditional Dannebrog windows with transom, and older cross-post windows and partly double-framed windows with mullion. In the roof surfaces there are four smaller full-roof dormers, as well as a newer, smaller gable dormer facing the courtyard. There is a brick chimney near the ridge

Internally, the front building is characterized by a preserved, partly original floor-plan with continuous living room corridor with stairs to the cellar and ceiling, living rooms facing the street and kitchen facing the courtyard. The interior



is dominated by original double-wing panelled doors, door handles, locks, architraves, fitted cupboards, stairs with carved balusters, panelling and plastered ceilings with mouldings. There are older and traditional timber floors and the windows have sash frames. The cellar is barrel-vaulted with a brick floor and has retained the original battened doors with clinker case. The building also has three original stoves. The roof in the upper attic is under-sealed.

The side building to the west is built together with the front building and is partly brick, partly built in timber with slabs in bare brick wall and red upswept timber, as well as a tiled whole roof with a brick chimney in the ridge. The side building has several battened doors and double-framed, mullioned windows, as well as a stoop to the west. Parts of the west-facing gable are clad with vertical boards.

In the half-timbered house to the east, there are panels in the brick wall, while the timber is swept with red. The building has a double-wing battened gate and a hatch in the gable to the north, several battened doors in the courtyard side and a tiled whole roof. To the east and south, the half-timbered house is adjoined to two smaller brick buildings. The building serves as a garage.

The courtyard between the front building and side buildings is paved and the garden extends to the south.

The building's history

Christiansfeld was founded on the recommendation of Streunsee in 1772 by the Moravian Herrnhuter society to strengthen the Danish standards of quality and enterprise.

Lindegade 26 was built by master builder Höffner from Haderslev in the period from 1st April 1773 to August of that year. The building functioned during the early years as a residence for Jonathan Briant, the Moravian Brethren's first ecclesiastical Superintendent. After Jonathan Briant moved to Herrnhut, Lindegade 26 became the vicarage.

Sources

Byvandring Christiansfeld [Town walks in Christiansfeld], Visit Christiansfeld.

Christiansfeld, en international by i Sønderjylland [Christiansfeld, an international town in southern Jutland], Sønderjyllands Kulturmiljøer no. 1, Det Regionale faglige Kulturmiljøråd.

Christiansfeld før og nu [Christiansfeld past and present], Christiansfeld Local History Association 1977.

Christiansfeld, Herrnhuternes by i Sønderjylland [Christiansfeld, Moravian town in South Jutland], Steen Estvad Petersen, Realdania Foundation 2002.

Christiansfeld, Livet og Husene [Christiansfeld, the Life and Houses], Jørgen Bøytler & Jørgen Toft Jessen, Det Danske Idéselskab 2005.

Indvandring til alle tider [Immigration through the ages], Yearbook for Sønderjylland 2011.

Kommuneatlas Christiansfeld [Christiansfeld Municipality Atlas], Danish Ministry of the Environment Planning Agency 1992.

Environmental value

The environmental value of the Vicarage relates to the building being a very important part of Christiansfeld's historic centre. Christiansfeld follows a regulated town plan with the two parallel streets (Lindegade and Nørregade) connected by alleys, a central Church Square and the cemetery God's Acre, lying somewhat remotely. In this plan the Vicarage lies on the south side of the main square, opposite Christiansfeld's architectural centre, Salshuset (the church). The central location opposite the church shows what an important position the Moravian Brethren's Superintendent had.

There is further environmental value in the way the Vicarage plays a part in the interaction between architecture and green areas, which is significant for Christiansfeld. This is a garden town, where the buildings are oriented toward Lindegade and Nørregade while the backs have long gardens. This is clearly evident from the Vicarage, whose side buildings and cobbled courtyard, as well as the elongated garden, have been preserved.

Cultural-historic value

The cultural-historic value of the Vicarage relates in general to the front building being a physical manifestation of the well-organized Herrnhuter society's hard-working, community-oriented and humble attitude to life. There is thus a close connection between the Reformation brethren's religious beliefs and view of an egalitarian society that is based on skill, diligence and piety, and the building's architectural expression and preserved artisanal details.

Externally, the building's simple approach to materials corresponds with the Moravian congregation's frugal attitude to life. The required order, discipline and equality is also evident in the fact that the building, as well as the land and garden, is proportioned around a modular system whose starting point is eight Hamburg yards.

Therefore the First House represents a unique building culture in Denmark that is directly inspired by other Moravian settlements in Europe, including Herrnhut in Saxony, and by regional features from Schleswig and Southern Jutland. In addition, the building is an essential part of Christiansfeld's original town plan, which is now the only Moravian community in Scandinavia and one of the most authentic and best preserved in Europe.

As regards the special construction practices, the Saxon traits are seen especially in the building's large, well-defined volume with high quarter-hipped roof and narrow whole-roof dormer. One particular local and regional feature is seen in the yellow "Flensborg brick" which is used, as well as the oval rosette in the gable dormer.

Moravian craftsmen were known for products of unsurpassed quality, which is testified in the building's very many original features. The building has preserved the original panelled doors, architraves, mortise locks, door handles, windows with baroque mullions, panelling, fitted wardrobes, tiled stoves, staircases, plastered ceilings, ceiling mouldings and roof-work. In the exterior, there can still be seen the hinges of the shutters that the building was originally equipped with.

There are also a large number of original features which are preserved and

which are special to Christiansfeld. This includes the asymmetric design of the handrail, the rebated panelled doors, the fittings on the doors, and the very broad coved cornice on the ceiling. It is true for the mouldings, door panels and fittings that the same shapes and figures can be found in other Christiansfeld buildings, which indicates a design rigour that is consistent with the Moravian spiritual ideals. However, the design of the building's front door and transom window, as well as the wrought-iron railings of the exterior steps, can only be found on this building.

In the interior of the building, the cultural-historic value also relates to the surviving parts of the original plan, which is shown in front room corridor with staircase, the location of the living rooms out facing the street and from the construction of the utilized attic. In the cellar the vaulted rooms had a practical storage function, which in interaction with the back-lying garden is evidence of the Moravians as a self-sufficient community.

The cultural-historic value of the Vicarage is further connected with the rococo-inspired styling, atypical for Christiansfeld, with a three bay wide gable dormer and rich brick detailing that testifies to the status of the superintendent (Jonathan Briant). Apart from Salshuset (the church) the rectory is the only Moravian building built with a gabled dormer. The detailed masonry seen in the lesenes and in the detail that the blocks of wall between the lesenes are finished at the bottom with transitions of convex and concave moulded bricks. In addition, the windows and the recesses above are finished off with a horizontal transition under the wall masonry lintel.

In the side houses, the cultural-historic value relates to their location and the traditional idiom in the timber frame with battened doors. In addition, the side building to the west has the characteristic vertical wood cladding on the south-facing gable.

Architectural value

In the exterior, the architectural value of the Vicarage relates to the distinctive volume with the very steep roof and the wide gable dormer, which apart from the location of the main door is constructed strictly symmetrically. The building is extremely well-proportioned and the basic vertical orientation is stressed by the gables', and in particular the facade's divisions into monumental lesenes, which extend from the socle to the gable triangle. The consistent use of yellow brick results in the building presenting itself as a distinct whole, while the division of the wall surfaces into different blocks creates an interesting visual play between surface and decoration.

In addition, the slightly concave double stair with the richly detailed, organically-curved wrought-iron railings and the many details in the moulded bricks, also concave and convex, all contribute to the building's elegance and very well-rounded expression.

Internally, the architectural value relates to the well-preserved interiors in which a very large portion of the original materials have been preserved, adding to the experience of an authentic atmospheric ambience.

Values supporting conservation

In the exterior of the Vicarage, the values supporting conservation are connected with the front building's finished form and volume, with the building style which is so characteristic for Christiansfeld, of walls yellow Flensborg brick with a hipped roof. There is also the gable dormer, the smaller dormers, the masonry details of the facade and gable, the older windows, the steps with wrought iron railings, as well as the front door with all the details. Added to this is the traditional approach to materials.

For the exterior of the side building and half-timbered house, the values supporting conservation relate to the two buildings' traditional appearance of timber-frame and foundation wall with red-tiled roofs and mullioned windows. In addition, there are the older building elements and details, including battened doors and hatches, as well as the traditional approach to materials.

In the interior of the front building, the values supporting conservation relate to the partially preserved, original floor-plan with continuous front room corridor, the stairs to the cellar and first floor, as well as all the original building elements and details, including the original doors, door handles, locks, architraves, balusters, handrails, panelling and ceiling mouldings. In addition there are the tiled stoves and the building's traditional approach to materials.

Comments

It is recommended that the plaster on the west-facing gable is in time removed.

It is recommended that the later addition of the gable dormer on the garden side is eventually removed, or changed to an expression that is more in keeping with the building's age and architecture.

It is recommended that the chimney is eventually replaced in the ridge and given a brick socle.

Buildings covered

Lindegade 26, 6070 Christiansfeld, 621 - 259830 - 1 lead Christiansfeld Vicarage

Lindegade 26, 6070 Christiansfeld, 621 - 259830 - 2, Christiansfeld Vicarage

Lindegade 26, 6070 Christiansfeld, 621 - 259830 - 3, Christiansfeld Vicarage

The Moravian Church

Location

The Church Square (Kirkepladsen)

Scope

Church with side wings (1776-77 by Johan Gottfried Arndt; side wings 1795-97). F. 1922.*

Description

The Moravian Brethren Church, Salshuset, is situated on Church Square in the centre of Christiansfeld. Facing Lindegade, Salshuset's western side wing is adjoined to another building.

Salshuset, which is brick-built in yellow brick, consists of a central portion and two side wings, slightly protruding to Church Square. The facade facing Church Square is grid-patterned, while the long side facing west is board-clad. The middle part is characterized by five high mullioned windows, which are finished at the top by a segmental arch. However, the side wings are divided into two floors and have mullioned cross-post windows. The roof, which on the side wings is quarter-hipped facing Church Square, is lined with black glazed tiles and in the middle of the roof ridge there sits a copper-clad roof turret with carillon. There is access to



Salshuset through the double-wing rococo doors of the side wings.

In the interior, the central portion contains the chapel, which is through-lit and without supporting pillars. The wooden floor is untreated and sanded. Both of the long sides have panels at the bottom. The ceiling is plastered and characterized by a wide coved cornice and an oval rosette in the middle. The southern side wing contains a street-level entrance with Öland tiles and a smaller hall with a wooden floor, shutters and a symmetry maintained by built-in cupboards behind double-wing doors. The organ is on the first floor gallery. The north side wing contains a street-level entrance with Öland tiles, an original kitchen with cast-iron stove for cooking the love feast, and the chapel. On the first floor there is a gallery, the elders' council room and an archive room with a stove from the town's factory, as well as a stairwell with a fully panelled wall with built-in closets. On the attic floor the original roofing is mostly preserved. The roof is under-sealed.

The building retains throughout the original rebated doors, fittings, architraves, panelling, window frames and sills, and there is crown glass in several of the windows. Both side wings have preserved the original rococo staircase connections with carved balusters and asymmetric handrails.

The building's history

Christiansfeld was founded on the recommendation of Streunsee in 1772 by the Moravian Herrnhuter society to strengthen the Danish standards of quality and enterprise.

The five central bays of Salshuset were constructed in 1776 - 1777. The wings were added in 1795 - 1797. The Marcussen organ is from 1865. The roof turret, which is a replica of the original, is from 1975, when Salshuset underwent a major renovation, including the installation of new floors of Douglas fir.

Sources

Byvandring Christiansfeld [Town walks in Christiansfeld], Visit Christiansfeld.

Christiansfeld, en international by i Sønderjylland [Christiansfeld, an international town in southern Jutland], Sønderjyllands Kulturmiljøer no. 1, Det Regionale faglige Kulturmiljøråd.

Christiansfeld før og nu [Christiansfeld past and present], Christiansfeld Local History Association 1977.

Christiansfeld, Herrnhuternes by i Sønderjylland [Christiansfeld, Moravian town in South Jutland], Steen Estvad Petersen, Realdania Foundation 2002.

Christiansfeld, Livet og Husene [Christiansfeld, the Life and Houses], Jørgen Bøytler & Jørgen Toft Jessen, Det Danske Idéselskab 2005.

Indvandring til alle tider [Immigration through the ages], Yearbook for Sønderjylland 2011.

Kommuneatlas Christiansfeld [Christiansfeld Municipality Atlas], Danish Ministry of the Environment Planning Agency 1992.

Environmental value

The environmental value of Salshuset relates to the building being the centre of this part of Christiansfeld, which follows a regulated plan with two parallel streets (Lindegade and Nørregade) connected by alleys, a central church space and a cemetery God's Acre, lying somewhat remotely. In this town plan, Salshuset is the architectural centre, from which streets, residential areas and business districts radiate.

All buildings in Christiansfeld are individual, but consistency is ensured through a uniform, simple style and a careful consideration of each building's role in the settlement, which forms a distinct whole. With its prominent location on Church Square, Salshuset is the central and dominant building in the street scene. The importance of Salshuset is reflected in the building's considerable size, decorative grid-patterning and the use of black roof tiles, which distinguishes Salshuset from other Moravian buildings.

Cultural-historic value

The environmental value of Salshuset relates to the building being the centre of this part of Christiansfeld, which follows a regulated plan with two parallel streets (Lindegade and Nørregade) connected by alleys, a central church space and a cemetery God's Acre, lying somewhat remotely. In this town plan, Salshuset is the architectural centre, from which streets, residential areas and business districts radiate.

All buildings in Christiansfeld are individual, but consistency is ensured through a uniform, simple style and a careful consideration of each building's role in the settlement, which forms a distinct whole. With its prominent location on Church Square, Salshuset is the central and dominant building in the street scene. The importance of Salshuset is reflected in the building's considerable size, decorative grid-patterning and the use of black roof tiles, which distinguishes Salshuset from other Moravian buildings.

Architectural value

In the exterior, the architectural value of Salshuset relates to the well-proportioned and distinctly symmetrical facade, whose thorough grid-patterning, in interaction with the brick frames and the basket-handle-shaped arches of the high windows, gives the building its character and lightness. As a unique architectural concept, the grid-patterning is pulled slightly forward, creating a filigree-like relief structure. The facade's unostentatious elegance and refined details is provided with very few tools and an extremely simple approach to materials, which serves to reinforce the thoroughgoing, simple, light and very characterful expression. In addition, the side wings complete the building by being pulled out as side pavilions, stretching the building out between the two streets, so that Salshuset appears as a distinct ending of Church Square.

Internally, the architectural value of Salshuset is linked to the exquisite detailing and quality of craftsmanship, which is seen in the many original building elements, including doors, windows and stairs. In the chapel, the architectural value lies in the sparse interior, where the absence of decoration dominates, in addition

to the narrow benches, original chandeliers and sconces, and where the incidence of light from the high windows in interaction with the deep window recesses, white walls and ceiling, creates a strong characterful room with a unique atmospheric lightness and serenity.

Values supporting conservation

In the exterior of the church with side wings, the values supporting conservation relate to Christiansfeld's characteristic building style in bare brick wall of yellow Flensburg brick, the wood-clad west gable and the quarter-hipped black-tiled roof. There is also the original window design and facade detailing, including the grid-patterning, as well as the doors with all original details. Added to this is the traditional approach to materials.

In the interior of the church with side wings, the values supporting conservation relate to the preserved, original floor-plan, the original building elements and details, including flooring, panelling, doors, architraves, fittings, locks and staircase with carved balusters, as well as the ceiling mouldings. Added to this is the traditional approach to materials.

Buildings covered

Lindegade 15, 6070 Christiansfeld, 621 - 259807 - 1, Moravian Brethren's Church

Lindegade 24

Location

Lindegade 24

Scope

The front building (1777). F. 1945.*

Description

Lindegade 24 is located in a well-preserved street in Christiansfeld, between houses that are constructed in the same materials and style. In the courtyard there are two side buildings perpendicular to the middle of the rear, and these are not part of the conservation listing.

The front building is brick-built in two storeys over a cellar. The walls appear in bare brick wall, of which the socle is made of red brick, while the rest of the walls and cornice are in yellow brick. The top floor of the west gable and the west part of the courtyard side have a vertical wood cladding. The house's roof is hipped and clad with red pantiles. In the roof, facing both to the street and to the courtyard, are two small, pointed dormers, with whole roof and a double-framed window, and in the ridge there are also two stone chimneys with socle and collar. All the way around there is a clearly protruding masonry banding between floors.



Facing the street, the central bay on both floors is covered up, but painted to simulate a window. The bay to the west of this is made up of a dual-winged, blue-and-white-painted panelled door with transom window, and free-standing brick steps with rails on both sides and a decorated wrought-iron railing. The building's windows, sitting in the other bays, in equal rows one above the other, all consist of a white-painted, older cross-post window with a heavy masonry window sill. Some of the windows in the gables are single-framed.

The house is divided by a through stairwell with Öland tiles and an older staircase. On each floor there are apartments on both sides, while the attic is unused with a number of preserved half-timbered walls. The floors have been changed everywhere to newer wide timber floors, all the walls and ceilings are plastered, with some of the walls having dark spandrel panels. Many of the older panelled doors have been retained, as well as several new ones made as copies, with older fittings, handles and locks. From both floors there is access to the first side building facing the garden, which is laid out as storage space.

The building's history

Christiansfeld was founded on the recommendation of Christian VII, and Streunsee, in 1772 by the Moravian Herrnhuter society to strengthen the Danish standards of quality and industriousness. The whole town was planned before the first stone was laid. The town is largely segregated with the female institutions (the Sisters' House, Widow House and Girls' School) collected together in Nørregade, and the male institutions (the Brothers' House and Boys' School) in Lindegade, though with houses for families in both streets.

This building was built in 1777 as a family house for four families with Werner from Eckernförde as master builder. On a print from 1780, the house appears with two entrances arranged symmetrically on the facade, probably with single-width free-standing steps. At the beginning of the 21st century, the building underwent a major restoration, which included the floors being replaced.

Sources

Kommuneatlas Christiansfeld [Christiansfeld Municipality Atlas], Danish Ministry of the Environment Planning Agency, 1992

Christiansfeld – Bevaringsplan udarbejdet af det særlige bygningsyn [Christiansfeld – Conservation Plan prepared by the special construction review], 1966

Christiansfeld før og nu [Christiansfeld past and present], Christiansfeld Local History Society, 1997

Christiansfeld Livet og husene [Christiansfeld, the Life and Houses], Jørgen Bøytler & Jørgen Toft Jessen

Environmental value

Lindegade 24 is an integral part of Christiansfeld's old town, which follows the regulated plan with the two parallel streets Lindegade and Nørregade, which are connected by alleys, a central Church Square and the cemetery God's Acre, lying somewhat remotely. All buildings in Christiansfeld are individual, which is partly marked by a distance between each building, but their consistency is

ensured through a uniform, simple style and a careful consideration of each building's role in the settlement, which forms a distinct whole.

Furthermore, the environmental value relates to how the property is part of the interaction between architecture and green areas, which is significant for Christiansfeld. The building is oriented towards the street, while at the back there is a long garden. The long side building bears witness to the original environment with workshops for the former small manufacturing businesses. At the same time the garden and garden room is evidence of the time when every house cultivated gardens and the town was self-sufficient.

Cultural-historic value

The cultural-historical value relates to the relationship with the distinctive building culture in Christiansfeld, inspired by other Moravian settlements in Europe, including Herrnhut in Saxony, and by regional features from Schleswig and Southern Jutland. In addition, Christiansfeld is now the only Herrnhuter society in Scandinavia and one of the most authentic and best preserved in Europe.

It is characteristic that the architecture of Christiansfeld is influenced by the Moravian ideas of equality and conscious anonymity – it was not individuals, but the community who built the houses. This is seen especially in the building's clearly defined volume with the quarter-hipped roofs, pointed dormers and the external steps to the front door, as well as the characteristic yellow Flensburg bricks, which are common features of the buildings in Christiansfeld.

In addition, there are also the preserved, original features including the many baroque panelled doors with heart-shaped fittings, which can be found in other Christiansfeld buildings, indicating a design rigour that is consistent with the Moravian spiritual ideals. In addition, the building's simple floor-plan reflects the original construction as a family house for four families.

Architectural value

The architectural value of Lindegade 24 relates to the building's free-standing volume that is symmetrical and well-proportioned in a balanced style and is characterized by the high quality of craftsmanship.

The architecture is "honest" in its expression with its simple materials and few decorations, including the bare brick walls on a socle of red brick and the red tile roofs, finished in the characteristic quarter-hipping. The building details are also simple and highly integrated and can be seen in the masonry, carpentry and blacksmith work, including the windows and the brick bands and cornice. This makes the building appear calm, simple and elegant and reflects the good tradition of craftsmanship. This also applies in the interior details around the doors, architraves, handles, hinges, the stairs and its railings, which are executed with baroque carvings with soft, rounded shapes. There are also simple details to be seen in the eastern part of the ground floor, where the interior panelled shutters on all the windows, as well as the tall, dark spandrel panels, complete the room and make it unique. There is also the older brick flooring in the cellar, and the newer Öland tiles in harlequin pattern in the hall, a clear sign of this simple and quality-conscious approach to materials.

Values supporting conservation

In the building's exterior, the values supporting conservation are connected with the finished form, with free-standing gables, as well as Christiansfeld's distinctive architectural style, including the bare brick walls in yellow Flensborg brick, the red socle, the wood cladding of the west gable and the west rear, as well as the hipped roof that is only broken by the small pointed dormers. In addition, there are the older windows, the older front door with all the details and free-standing steps, as well as the traditional approach to materials.

In the interior of the building, the values supporting conservation are connected with the partially preserved floor-plan and the subdivision into several apartments. These include the older doors with architraves, fittings and locks, the older staircase with carved balusters, panelled shutters, spandrel panels and the cellar with bricked floor and the overall traditional approach to materials.

Buildings covered

Lindegade 24, 6070 Christiansfeld, 621 - 259837 - 1,

Lindegade 22

Location

Lindegade 022

Scope

The front building (1783) and the two adjoined side buildings (northern in 1801, southern between 1812 and 1878). F. 1945.*

Description

The building is the eastern portion of a double house and is located in a well-preserved street between houses that are constructed in the same style and materials. In the courtyard there are two side buildings that are adjoined to the front building.

The front building is brick-built in one storey above a high cellar. The walls and cornice are yellow brick, while the socle is made of red brick. The socle on the courtyard side is painted black and the walls are washed with yellow copperas. The roof is hipped and lined with red pantiles. There is a pointed, tiled dormer facing both the street and the courtyard, and in the roof ridge there is a newer chimney with socle and collar in yellow brick. In the house's westernmost bays, facing the neighbouring house, there is a dual-winged door with mullioned tran-



som window. The door sills and frames are painted light blue, while the panels and window bars are painted white. In front of the door there is a cast staircase with wooden handrail. The building's windows are all older and white-painted, constructed as cross-post windows, except in the gable, where the windows are double-framed, and in the socle facing the street, where the cellar window is single-framed.

The side houses are masonry over a brick socle, and finished with a fascia board. The roofs are whole roofs of red pantiles. The western sides and gables are red brick wall while the eastern sides are washed with yellow copperas. To the east there is a divided barn door, which is painted white like the old double-framed windows. To the west there is only a single battened door and a small single-framed window.

Internally, the rooms are located to the street, while there is a newer kitchen in the courtyard and a toilet in the middle of the building. The westernmost parts consist of a single stairwell that connects the front door with a door to the side building, as well as an old staircase to the first floor, which has been made over into a separate apartment. The floors are of newer, wide boards and in the hallway there is a new Öland-tiled floor. Most of the older panelled doors with fittings and locks have been retained as well as a single ceiling with mouldings and coving. The surfaces in the attic are of newer materials. The cellar has whitewashed walls and an original tiled floor. Furthermore, the ceiling is formed of arched, brick vaults.

Part of the side building that is built together the front building has a room with direct access to the front building, while the rest of both side buildings serves as a workshop and storage rooms. Here there are well-preserved wooden structures with exposed beams in the ceiling, as well as a brick floor and older battened doors with clinker case.

The building's history

Christiansfeld was founded upon the recommendation of Christian VII, and thus Streunsee, by the Moravian Herrnhuter society to strengthen the Danish standards of quality and industriousness. The whole town was planned before the first stone was laid. The town was largely segregated with the female institutions (the Sisters' House, Widow House and Girls' School) collected together in Nørregade, and the male institutions (the Brothers' House and Boys' School) in Lindegade. However, there were also residential houses for families in both streets.

Lindegade 22 was specifically built as a residence for John. Fr. Böttcher in 1783-84. The northern side building was probably built in 1801 as a kitchen, while the southern one was built later.

Sources

Christiansfeld – Bevaringsplan udarbejdet af det særlige bygningssyn [Christiansfeld – Conservation Plan prepared by the special building inspection], 1966.

Christiansfeld Livet og husene [Christiansfeld, The Life and Houses], Jørgen Bøytler & Jørgen Toft Jessen, 2005.

Christiansfeld før og nu [Christiansfeld past and present], Christiansfeld Local

History Society, 1997.

Kommuneatlas Christiansfeld [Municipality Atlas Christiansfeld], Ministry of Environment Plan Agency, 1992.

Environmental value

The house is an integral part of Christiansfeld's old town, which follows the regulated plan with the two parallel avenues, Lindegade and Nørregade, which are connected by alleys, as well as the central Church Square. The double house presents itself individually on the street scene due to the free-standing gables, which are a common feature of the town plan in Christiansfeld. At the same time, a pronounced wholeness in the town is ensured through a uniform, simple style and a careful consideration of each building's role in the town.

The environmental value is also related to how the property is part of the interaction between the architecture and green areas, which is so significant for Christiansfeld. The building is oriented to the street, while the garden and side buildings, which testify to the original environment with workshops for the former small manufacturing businesses, lie behind.

Cultural-historic value

The cultural-historical value relates to the relationship with the distinctive building culture in Christiansfeld, inspired by other Moravian settlements in Europe, including Herrnhut in Saxony, and by regional features from Schleswig and Southern Jutland. In addition, Christiansfeld is now the only Herrnhuter society in Scandinavia and is also the best preserved in Europe.

The unique building culture is characterized by the basic Moravian idea of social community and equality – it was not individuals, but the community who constructed the buildings. This is seen especially in the building's clearly defined volume with quarter-hipped roof, pointed roof dormers and the external steps to the front door, as well as the characteristic yellow Flensborg brick, all of which are common features of the buildings in Christiansfeld. The red socle can also be seen on several other buildings in the town. On the windows there can also still be seen the hinges from the shutters that the building was originally equipped with.

In addition there are the original interior building features, including the baroque panelled doors with heart-shaped fittings, locks, handles and clinker case, as well as the wide coving moulding in the living rooms. It is the case for all of the architectural details that the same shapes and figures can be found in other Christiansfeld buildings, which indicates a design rigour that is consistent with the Brethren's spiritual ideals.

The cellar with the vaulted ceiling has a practical storage function that testifies to the previous interaction with the back-lying garden, which had previously been an important part of the Brethren's wish to be a self-sufficient community. This can also be seen in the side buildings, which previously housed small manufacturing businesses.

Architectural value

The architectural value should be considered with the entire building in mind, that is to say, including its neighbour to the west.

The architectural value relates to the free-standing volume, which appears symmetrical and well proportioned, and is characterized by the high quality of craftsmanship. The architecture is “honest” in its expression with its use of a few simple materials and few decorations. In addition, there are the dominant horizontal lines, which arise from the rhythm of the windows, the cornice and the high red socle that is clearly protruding from the rest of the yellow wall.

The building details are simple and highly integrated and can be seen in the masonry, carpentry and blacksmith work, for example the front door, which is characterized by its baroque details and light colour scheme. This makes the building appear calm and elegant, and thus reflects the good tradition of craftsmanship. In the interior, this also applies to the details around the preserved doors, the ceiling mouldings and the steps.

Values supporting conservation

The values supporting conservation in the building’s exterior are connected with the total building volume including the western part with free-standing gables. There is also the building’s construction in Christiansfeld’s distinctive architectural style, including the bare brick walls in yellow Flensborg brick, the socle of red brick and the hipped roof, which is only broken by the small pointed dormers. In addition, there are the older windows and the older front door with all details, as well as the traditional approach to materials.

In the interior of the building, the values supporting conservation are connected with the partially preserved layout and the older doors, architraves, brackets and locks, as well as the older staircase and the vaulted cellar with tiled floors. In addition there is the overall traditional approach to materials.

In the two side buildings, the values supporting conservation relate to the simple expression with the unbroken roof surfaces, old windows and doors as well as the traditional approach to materials, which is found in the interior with wooden structures, brick floor and battened doors.

Buildings covered

Lindegade 22, 6070 Christiansfeld, 621 - 259828 - 1,
Lindegade 22, 6070 Christiansfeld, 621 - 259828 - 2,

Arndt's House

Location

Lindegade 020

Scope

The front building (1784 by Johan Gottfried Arndt). F. 1945.*

Description

Arndt's House is the western part of a semi-detached house, located in a well-preserved street between houses that are executed in the same style and materials. Facing the courtyard is a long side building perpendicular to the front building. The side building is covered by the neighbouring building's preservation listing.

The front building is brick-built in a single storey over a cellar. The walls and cornice are yellow brick, while the socle is made of red brick. The gable of the house has vertical wood cladding. The roof is hipped and lined with red pantiles. In the roof there is one pointed, tiled dormer facing the street and one facing the courtyard, where there is also a newer skylight. In the roof ridge there is a newer chimney stack with socle in yellow brick. The facade's western bay consists of a dual-winged panelled door with a mullioned transom window. The sills and frames are painted light blue, while the panels and window bars are painted white.



In front of the door there is a cast staircase with wooden handrail. In the garden side there are two newer, light blue garden doors. The building's windows are mainly older, white-painted, cross-post windows, but there is a single-framed window towards the garden, while in the gable there are both single and double-framed windows, as well as two narrow cellar windows in the socle.

Internally, there are living rooms facing the street, and a new kitchen and toilet facing the courtyard. The westernmost bays are made up of a through-stairway that connects the front door with the garden and cellar door, as well as containing an older staircase to the first floor, which is laid out with bedrooms and a bathroom. The interior is characterized by newer materials such as parquet floors, plaster ceilings and newer panelled doors. One of the living rooms has retained a plastered ceiling with coving, and in some places there are original doors with older fittings and locks. The cellar has whitewashed walls and an original tiled floor.

The building's history

Christiansfeld was founded upon the recommendation of Christian VII, and thus Streunsee, in 1772 by the Moravian Herrnhuter society to strengthen the Danish standards of quality and industriousness. The whole town was planned before the first stone was laid. The town was largely segregated with the female institutions (the Sisters' House, Widow House and Girls' School) collected together in Nørregade, and the male institutions (the Brothers' House and Boys' School) in Lindegade. However, there were also houses for families in both streets.

Arndt's house was built specifically for families in the years 1783-84 for J. G. Arndt, who was the building inspector in Christiansfeld.

Sources

Christiansfeld – Bevaringsplan udarbejdet af det særlige bygningssyn [Christiansfeld – Conservation Plan prepared by the special building inspection], 1966.

Christiansfeld Livet og husene [Christiansfeld, The Life and Houses], Jørgen Bøytler & Jørgen Toft Jessen, 2005.

Christiansfeld før og nu [Christiansfeld past and present], Christiansfeld Local History Society, 1997.

Kommuneatlas Christiansfeld [Municipality Atlas Christiansfeld], Ministry of Environment Plan Agency, 1992.

Environmental value

Arndt's House is an integral part of Christiansfeld's old town, which follows the regulated plan with the two parallel avenues, Lindegade and Nørregade, which are connected by alleys, as well as the central Church Square. The double house appears individually in the street scene with its free-standing gables, which are a common feature of the town plan in Christiansfeld. At the same time there is a pronounced wholeness which is ensured through a uniform, simple architectural style and a careful consideration of each building's role in the town.

The environmental value is also related to how the property is part of the interaction between architecture and green areas, which is so significant for Chris-

tiansfeld. The building is oriented towards the street, while at the rear there is the garden with side building, which testifies to the original environment with workshops for the former small manufacturing businesses.

Cultural-historic value

The cultural-historic value of Arndt's house relates to the relationship with the distinctive building culture in Christiansfeld, inspired by other Moravian settlements in Europe, including Herrnhut in Saxony, and by regional features from Schleswig and Southern Jutland. In addition, Christiansfeld is now the only Herrnhuter society in Scandinavia, and also the best preserved one in Europe.

The unique building culture is characterized by the basic Moravian idea of social community and equality – it was not individuals, but the community who constructed the buildings. This is seen especially in the building clearly defined volume with quarter-hipped roof pointed dormers and exterior stairs to the front door and the characteristic yellow Flensburg brick, all of which are common features of the buildings in Christiansfeld. The red socle can also be seen in several other buildings in the town, as can the vertical wood cladding that protects the gable against the hard wind. On the windows there can also still be seen the hinges from the shutters that the building was originally equipped with.

In addition there are the original interior architectural features, including the design of the staircase railings with carved arched patterns, the baroque panelled doors with heart-shaped fittings, and the front room's wide coved cornice. It is the case for all of the architectural details that the same shapes and figures can be found in other Christiansfeld buildings, which indicates a design rigour that is consistent with the Brethren's spiritual ideals.

Architectural value

The architectural value of Arndt's house should be considered with the entire building in mind, that is to say, including its neighbour to the east.

The value here relates to the free-standing volume, which appears symmetrical and well-proportioned in a balanced style and is characterized by a high quality of craftsmanship. The architecture is "honest" in expression with the simple materials and few decorations, as well as the window rhythm and the horizontal cut, which occurs at the high red socle that clearly protrudes from the rest of the yellow wall.

The building details are also simple and highly integrated and can be seen in the masonry, carpentry and blacksmith work, including the socle, cornice and front door, which is characterized by the baroque details and light colour scheme. This gives the building a calm, simple and elegant appearance, and reflects the good tradition of craftsmanship. In the interior, this also applies to the details around the preserved doors, the ceiling mouldings and the steps.

Values supporting conservation

In the building's exterior, the values supporting conservation are connected with the total volume with the neighbouring house, which both stand with free-standing gables. In addition, there is the building's construction in Christiansfeld's

distinctive architectural style, including the bare brick walls in yellow Flensburg brick, the socle in red brick, the timber-clad gable and the hipped roof which is only broken by two small pointed dormers. In addition, there are the older windows and the older front door with all details, as well as the traditional approach to materials.

In the interior of the building, the values supporting conservation are connected with the partially preserved floor-plan, as well as the older doors, architraves, brackets and locks, the coved cornice in the living room, the older staircase with the special design of the handrail, and the cellar with tiled floor. In addition there is the overall traditional approach to materials.

Comments

It is recommended that the newer floors are replaced with more traditional floorboards that match the building's original architecture and age. It is also recommended that the wall between the two living rooms to the east is restored with the original door opening and that all plaster ceilings are removed.

Buildings covered

Lindegade 20, 6070 Christiansfeld, 621 - 259826 - 1, Arndt's House

Extract from the Municipal Plan 2010-2021

Annex X

The municipal plan is the municipality's master plan for how the municipality should develop and use its land.

14 December 2009, the town council adopted the "Municipal Plan 2010-2021 for Kolding municipality."

The municipal plan consists of several parts. Relevant excerpts of the framework for district planning and relevant guidelines for open land are included here.

Framework for district planning

Basis for district planning

The municipal plan contains the framework for existing and future urban areas. The framework comprises the provisions to be followed during district planning in each area of the municipality's 14 planning districts. As a general rule, there is no regulatory framework for open land, but there are limits to defined villages and some detached spans in rural areas. For areas where there is no established framework, please refer to municipal guidelines.

The public has the opportunity to assess what construction and usage possibilities there are in each area through guidelines and frameworks.

The Planning Act allows that regulatory framework can provide a direct administrative basis in some matters relating to construction and use without automatically triggering a requirement for the preparation of a district plan.

The regulatory framework for individual areas is designed so that the actual retail regulation and design of major subdivisions or construction sites can be determined by district planning. For less significant changes, the regulatory framework will be able to serve as an administrative basis for building permits.

It is possible to impose a specific ban on actions that are inconsistent with the regulatory framework. Such a ban shall always be accompanied by a district plan.

Framework structure

The framework for district planning is set at the parent level by a general regulatory framework that applies to all district planning throughout the municipality, as well as a specific regulatory framework for each of the framework areas. The general regulatory framework is disregarded to the extent where detailed rules under a single framework area are already laid down for land use and building.

Each of the 14 planning districts is divided into framework areas which are primarily defined based on an assessment of their use - predominantly for residential, commercial and public purposes - as well as from boundaries, geographical or natural conditions. Efforts are made to establish demarcation and division with fairly uniform principles within each of the framework areas.

The numbering of the individual framework areas consists of the number of the master plan district, then the number of individual area, and finally a letter designation for the use category.

For each individual framework area, the intended use of the area is indicated, provisions for the scale of the construction, design, number of floors and heights as well as provisions on environmental issues, traffic, open space and utilities. In addition, future zone status will be set in the regulatory framework.

AREA FOR THE PURPOSE OF SHOPS (C)

CENTER AREA / RELIEF CENTER

- Used for stores smaller than 3,500 m² for grocery stores and 2000 m² for durable goods outlets, public and private services. Undeveloped space in relation to District Plan 0123-12 can be used as expansions and new store openings, respectively, in accordance with the district plan,
- plot ratio no more than 40 per cent,
- building height up to 3 floors and 13 meters,
- 15% recreational area in relation to floor area.

CENTER AREA / TOWN CENTRE

- Used for stores smaller than 3,500 m² for grocery stores and 2000 m² for durable goods outlets, residential, professional, public and private services. For each town centre in Kolding, Ulladulla, Lunderskov and Christiansfeld respectively, an overall development framework has been laid down for retail space within the relevant area until 2021.
- craftsman and repair services only as already permitted or in premises originally built for the purpose,
- plot ratio no more than 90 per cent,
- building height up to 2 ½ floors and 11 meters,
- Residential: 15% recreational area in relation to floor area.
- Commercial: 10% recreational area in relation to floor area.

CENTRE AREA / LOCAL CENTRE AREA / TOWN CENTRE

- used for grocery stores and durable goods outlets, residential, professional, public and private services,
- craftsman and repair services by special permit,
- plot ratio no more than 40 per cent or equivalent to surrounding buildings,
- building height up to 1 ½ floors and 8.5 meters,
- Residential: 15% recreational area in relation to floor area.
- Commercial: 10% recreational area in relation to floor area.
- Centre areas are bounded cf. map for each framework area.

COMMERCIAL AREA (E)

COMMERCIAL AREA

- used for manufacturing, warehousing, repairs, wholesale trade, administrative and other activities related to said businesses,
- plot ratio no more than 50 per cent,
- distance to the boundary line at least 5 meters,

- building height up to 10 meters,
- 10% recreational area in relation to floor area, building for storage and the like exempt,
- In selected areas stores for particularly space consuming commodity groups can be established

LOCAL COMMERCIAL AREA

- used for craftsman and service businesses -
- plot ratio no more than 40 per cent or equivalent to surrounding buildings,
- building height up to 1 ½ floors and 8.5 meters,
- 10% recreational area in relation to floor area, building for storage and the like are exempt

RESIDENTIAL AREA (B)

GROUNDS AND RESIDENTIAL AREA

- used for residential purposes, open low-rise or high-density low-rise, with accompanying collective grounds and institutions. Public and private services only as already permitted or in premises originally built for the purpose,
- plot ratio no more than 30 per cent for a property or an area collectively,
- building height up to 1 ½ floors and 8.5 meters,
- Open, low-rise housing: 50% recreational area in relation to the floor area and additionally 5% shared recreational area in relation to the total area,
- High-density, low-rise housing: 50% recreational area in relation to the floor area and additionally 10% shared recreational area in relation to the total area,
- the ground's size of frontage length for open, low-rise buildings at least 700 m2 and 20 meters, or as existing.

MULTI-STORY RESIDENTIAL AREA

- used for residential purposes with accompanying collective grounds and institutions. Public and private services only as already permitted or in premises originally built for the purpose. ,
- plot ratio no more than 50 per cent,
- building height up to 2 ½ floors and 11 meters,
- 10% shared recreational area in relation to the total area.

MIXED RESIDENTIAL AND COMMERCIAL AREA (BE)

- used for mixed residential and commercial purposes, public purposes, as well as smaller shops and businesses to serve the area,
- plot ratio no more than 30, possibly 40, per cent for commercial,
- building height up to 1½ floors and 8.5 meters,
- Residential: 50% recreational area in relation to the floor area and additionally 5% shared recreational area in relation to the total area
Commercial: 10% recreational area in relation to floor area, building for storage and the like are exempt

SUMMER COTTAGE AREA (S)

- used for summer cottage building without the possibility of year-round occupation. Shops only as already permitted,
- new buildings must conform to existing ones in terms of location, size, design and appearance,
- plot ratio no more than 15 per cent,
- building height 1 floor,

PUBLIC AREA (O)

- used for public and private joint facilities for institutions, education, cultural events, sports, personal care, conferences, hotels, entertainment, utilities,
- plot ratio no more than 40 per cent,
- building height up to 1 ½ floors and 8.5 meters,

TECHNICAL SERVICES (T)

- used for transport facilities, communication systems, supply systems such as wind turbines, and other technical facilities including environmental systems, water treatment plants, landfills, etc.
- plot ratio no more than 40 per cent,
- building height up to 1 ½ floors and 8.5 meters,

GREEN ZONE (G)

- used for outdoor recreation as grounds in the form of outdoor recreation facilities, gardens, park, woods and meadows, kept free of buildings unless their use is warranted,
- any building's type, location, size, design and appearance must fit with the surroundings and clearly relevant to the use of the green zone.
- Maximum height of buildings in the green zone is up to 1 floor and 6 meters. Plot ratio is a maximum of 5 per cent - the total building may be no more than 200 m²

Signage

Signage can only be made with permission under the regulations for facades and signs in Kolding Municipality.

Preservation-worthy buildings

A municipal atlas of the former Municipality of Kolding was drafted in 1991 - areas 00, 01, 02, 03, 04, 05, 06, 07, 08, 09, and 10. Similarly, the former Municipality of Christiansfeld - area 13 - drew up a municipal atlas in 1992.

Buildings with a preservation value of 1, 2, 3 and 4 according to SAVE registration in the current municipal atlases are registered as worthy of preservation and should not be demolished, without an individual assessment and a permit from the City Council, see below.

Exterior changes to the listed buildings, in the form of renovations and additions, including the facade changes, replacement of roofs, windows, doors and attics should

be in accordance with the individual building's original building style, architecture and materials.

Buildings in conservation areas shall be rebuilt and reconditioned taking the building's original appearance, building traditions and the area's special character into account. In district planning, conservation provisions should be established, which secure the designated valuable architectural and cultural environments.

A building that is considered worthy of preservation under the municipal plan must not be demolished before demolition notification has been publicly announced for 4-6 weeks and the City Council has notified the owner whether they will prohibit demolition under § 14 of the Planning Act, see § 18 paragraphs 1 and 2 of the Law on Building Preservation and Conservation of buildings. This does not apply to buildings that are covered by a demolition prohibition under a district plan or town planning regulations.

Low-energy construction

Future district plans must include provisions for new buildings to be exclusively constructed as low-energy buildings, energy-efficiency class 1 or more energy efficient.

Kolding Municipality wants to be among the leading municipalities in conserving energy and efficient energy use. Focus is therefore placed on establishing low-energy buildings and experimental construction including structure and energy sources.

Buildings erected as low energy or passive houses save energy and improve indoor air quality. In light of lower energy consumption, construction is a good place to start in the effort to reduce Kolding Municipality's total CO₂ emissions.

Requirements for low-energy class in district planning will affect building design, including compactness, roof pitch, and where possible the opportunity for direct solar gain and the building's orientation to the south, and provisions should not be established that interfere with the fulfilment of the energy framework.

Architectural Policy

The objectives and guidelines of Kolding Municipality's architectural policy must be taken into account for future planning of projects, new buildings, renovation projects and when assessing building permit applications. The goal is to ensure visual and architectural coherence among individual districts and neighbourhoods. All new construction, remodelling, grounds and recreational areas must aim to bring a higher architectural quality to the areas.

Environmental Class

The relevant municipal framework defines which types of commercial environmental classes are possible to establish within each framework area. The environmental classification system determines the types of businesses that are allowed in relation

to the individual municipal planning framework, this applies to residential areas, commercial areas, centre areas, etc.

Classification within each environmental class is based on the Manual for the Environment and Planning "Håndbog for Miljø og Planlægning" (Ministry of the Environment 2004), which describes the different types of commercial operations in relation to environmental class 1-7, where class 1 is typically office occupations, while the highest environmental classes relate to businesses such as heavy industry and the like. Businesses in environmental class 1 may be placed together with housing, while the highest environmental classes must be placed in purely industrial areas.

For residential areas only environmental class 1 is possible. In industrial areas, depending on the individual area, most of the environmental classes will be possible. Permission may be granted for existing businesses to expand production in a lower classified area than specified in the Manual for the Environment and Planning. Authorization for new businesses to be placed in a lower classified area can only be granted after a detailed assessment is made. The municipality must assess whether the company, taking specific measures, can go one or more steps down the classification list. A prerequisite for authorization would be that the company is committed to using cleaner technologies or other specialized pollution control measures in order to achieve conditions acceptable to nearby neighbours.

Recreational areas

Attractive outdoor recreational areas around a building must be ensured for residents, users and employees. Excluded from recreational areas are driving and parking areas, detention ponds or other areas which are not suitable for recreation due to restrictions of use.

For all built-up areas, part of the recreation area must be for common recreation for the area users.

Recreation areas, including shared recreation and play areas must have adequate size and layout in relation to the development's use, size and location, and have a predominantly green touch in accord with the nature of the area and surroundings.

Recreational areas must be placed in close proximity to the development and provide good access for all users. They can be placed on the grounds, or alternatively on an elevated courtyard area, roof area or as large balconies.

Recreational areas should be designed and placed with the possibility of sun, shade and shelter and be suitable for relaxation and play for all age groups.

Shared open space

Shared open spaces must be laid out for a development to ensure light, air and greenery around the development. The shared open space must

also be able to create or maintain a unifying character of the area and make connections with the environment.

The shared open space must ensure conservation of natural values and cohesive landscape features to be included in the design of land development plans and construction layout plans.

In laying out and designing the shared open space, the effects of climate change and the micro-climate

in urban areas must be taken into account to a great extent, for example by conservation of green structures, keeping lowland areas free, areas for percolation of rainwater and placement of detention ponds. Large trees should be placed taking the special considerations for solar orientation of low-energy houses into account.

Environmental Assessment and Monitoring

Comprehensive environmental assessment of the individual area plans has been conducted. A more detailed assessment of the specific environmental impacts will have to be made in the subsequent detailed planning. The environmental assessment aims to highlight the environmental impact of the execution of the area plans and is thus a part of the decision for the adoption of the plans.

The environmental assessment is only made on new zoning of urban development areas. In connection with the environmental assessment, a series of monitoring proposals is described in the "Environmental Report for Municipal Plan 2010-2021" (Miljørapport for Kommuneplan 2010-2021). Reference to the environmental report has been made in the concrete frameworks that are affected by the monitoring proposals. The primary monitoring will take place during the preparation and administration of district plans and the administration of sectorial legislation.

Guidelines

Interconnecting nature networks

Interconnecting networks are divided into ecological connection areas and special ecological connection areas.

Ecological connection areas

In the ecological connection areas, changes in land use, including establishment of new, larger facilities must not significantly impair the possibilities for animal and plant life proliferation.

During the building, construction or conversion of roads, railways, etc., which will cut off an ecological connection line, measures must be taken to ensure consideration of a more coherent natural area or passageways for fauna must be established where there is a need for it.

Special ecological connection areas

The special ecological connection areas must be kept free of buildings, facilities and land-use changes that impair the ability to create new natural areas or establish links between existing natural areas.

Ecological connection areas are laid out as relatively wide bands and should be understood as framework areas within which existing and new natural elements that can secure the connection between natural areas are sought to be preserved/established. The purpose of the ecological connection areas is for natural populations of wild animals and plants not to be isolated, but instead to provide the possibility of continuous exchange and thus keep nature rich, healthy and diverse across municipal boundaries.

Special ecological connection areas are those which are very significant for animals and plants at the international or regional level. The areas include continuous or potentially continuous areas that serve as or could serve as dispersal routes for animals and plants. In Kolding, smaller areas have been designated that are specifically considered as areas that could be converted into new natural areas to great advantage.

In connection with district planning that includes designation of especially valuable natural areas, great emphasis should be placed on the consideration of connecting natural networks. This can be in the form of conservation of existing vegetation, establishment of hedgerows, ponds, small scrub or forest plantations or extensive grasslands that connect or extend existing natural areas.

All existing legal activity on the land can continue as before, such as farming, hunting and traffic, just as applicable planning options can be realized.

Elements that can attract birds may not be established within a distance of 13 km from a publicly approved airport.

Natural areas in general

Natural areas of land are to be conserved and sought to be expanded.

Natural areas must be ensured of diverse and varied flora and fauna. If construction or land use is permitted on an exceptional basis and it impairs a natural area, creation of new natural areas shall be required so that natural assets are maintained or improved overall. This also applies to construction or land use that takes place outside the natural area itself if it affects the natural area.

Natural areas may not be converted to a different or more intensive use, unless natural assets will be maintained or improved overall.

In the municipalities where a nature quality plan has been developed, the objectives for the protected natural areas should form the basis for planning and case management. In order to safeguard the biological conservation interests in open country, no permits under planning, environmental and other relevant legislation should be granted for activities that may affect natural areas to an extent that could undermine the achievement of the established nature quality objectives.

Nature conservation interests must be considered even outside natural areas.

Natural areas include areas that are protected under the Nature Protection Act § 3, such as bogs, marshes, grasslands, heaths, coastal meadows, lakes and streams. Some valuable streams, which are not protected under the Act § 3, are also included. In addition, valuable and larger forests and woodlands that have value as a component in ecological connections are included. The designation of forest areas has not been conducted in parts of Kolding Municipality. The current lawful use of natural areas can continue as before.

In exceptional circumstances, for projects of larger public interest as the construction of major roads, for example, existing natural areas will have to withstand actions that result in their elimination or reduction. In these cases, replacement lands must be established, which ensure a natural state of at least the same quality as before the actions. Requirements must be made for passageways for fauna or replacement habitats with a larger land mass or with more or equivalent natural content as before the actions.

Building and elements outside of natural areas can also have a negative effect on them. For example, you can change on the hydrological conditions in a marsh area, and therefore the deterioration should be compensated for.

Outside of the designated natural areas are a number of smaller, often not legally protected, natural areas, which are of great value as stepping-stones and migration routes for particular animals, birds and other fauna: hedges and dykes, small ponds, springs, small stands of trees, etc. It is important that these are conserved and that, in connection with the establishment of construction and civil engineering, etc., these natural assets are taken into account.

Where construction occurs up against a natural area, a free zone must be established between the natural area and the new development. The width of the zone should be adapted to local conditions, but should normally be between 10-25 meters. The zone can be used for landscaped walks and public access to the natural area.

Unwanted afforestation

The extent and location of areas where afforestation is undesirable is shown on the accompanying maps.

Areas where afforestation is unwanted are designated in places where afforestation is incompatible with other planning and protection interests. The designation of areas where afforestation is undesirable does not apply to areas covered by forest preservation duty (fredsskovpligt).

Recreational trails and open areas

The existing and planned recreational trails of regional and national significance shall be preserved and are shown on the map.

In cooperation with state forest districts, municipalities and private landowners, the necessary land for an expansion of the trail system must be obtained, including land for recreation related to trail systems and major recreational areas.

Measures that prevent the maintenance or impair the value of national and regional hiking and biking trails shall not be taken.

The recreational use of open country shall occur on a sustainable basis, taking nature, the environment and local population into account. Close to the towns and holiday destinations, it is important to establish new natural areas, forests and lakes, so they contribute to the areas recreational assets.

Being able to move about the countryside is important for outdoor recreation.

The public needs to be able to move about in forests and along coasts and in certain other uncultivated land. The dense network of minor roads and tracks, where necessary supplemented with new pathways, is of great importance for outdoor recreation in this context.

Existing roads and trails that have significance for public access to nature should not be eliminated and, in the event that they are, they should be replaced by alternatives for walking and cycling traffic.

High-voltage systems

200 meter wide areas are reserved for conveying planned high-voltage connections with a voltage of 400 kV and 150 kV.

Areas covered by these reservations shall not be zoned as land for urban purposes, etc., nor permission granted for the construction of homes, institutions or businesses, nor should any other actions be taken, which may impede the establishment of the high-voltage connections.

Once the wiring is finalized the reservations are lifted and replaced with safety zones in accordance with applicable regulations.

New 400 kV line installations can normally be carried out as overhead lines in open country, where it can be done without coming into conflict with specific national natural interests. New line installations of 150 kV and below must generally be placed underground. Only in exceptional cases should overhead lines be considered, such as the first step in a later 400-132/150 kV combined line and possibly in cases with a very high demand for transmission capacity at the 132/159 kV level over longer distances.

In 2008, an agreement was made to upgrade the Kassø-Tjele stretch with new 400 kV overhead lines with space for two new cable systems on new masts. In 2009, an environmental impact assessment (EIA) plan was launched and the conductor system is expected to be established in 2012-2014.

More detailed guidelines shall be determined in the EIA addendum, prior to concrete projects for overhead lines at least 2 km long with associated stations at 150/132kV and 400kV.

Retail Stores - town centres

District planning can be made for shops in defined centres in main cities, central towns and in some local towns. Store sizes should follow general provisions of the Planning Act depending on the type of store. 3 grocery stores over 2,000 m² may be planned in Kolding and Vejle. A framework for new buildings and maximum store sizes is shown in the table for town centres.

Retail areas must be placed in the central part of a town or city. Grocery stores up to 3,500 m² and durable goods stores of up to 2,000 m² can be planned here.

Changes to the town centre boundary should generally follow the rules of the statistical method specified by the Ministry of Environment (Miljøministeriet). The rules include the right to deviate from the method based on a documented need for additional retail areas.

Cultural heritage assets

Within designated cultural environments, activities in building, construction, mining and excavation, etc., may be planned and carried out only if account is taken of the cultural and historical conservation values and it can be shown that protection and conservation interests are ensured.

Church environments

Within church environments, activities in building, construction, mining and excavation, etc., may be planned and carried out only if account is taken of the churches' scenic location, interaction with nearby neighbourhoods or views to and from the church, and it can be shown that protection and conservation interests are not jeopardized.

Cultural heritage assets

Designation of the cultural heritage values highlights a number of especially valuable cultural and historical features in the area. Emphasis is placed on cultural and historical values with characteristic features or specific cultural and historical traits and levels of cultural remnants that together describe a historical period or process.

Designation of cultural and historic assets in the municipal plan does not currently rule out development in the areas, but ensures that development takes place with the knowledge and consideration of the cultural and historical assets. The buildings worthy of preservation are shown in municipal plan framework section.

New construction, expansion or modification of existing buildings, technical facilities and bigger terrain changes within a designated cultural environment can therefore only proceed if care is taken that the correlation between the cultural and historical elements is not thereby lost or degraded.

Church environments

Following the Nature Protection Act, almost all churches have a church building line of 300 meters, within which buildings higher than 8.5 meters may not be erected. For many churches, conservation orders have also been declared to keep the very near surroundings of the church free of construction, etc.

The rules governing the church environment are designed to supplement the provisions on church building lines, enabling the authorities to ensure that actions within the church surroundings will not be taken, which may interfere with the churches visual effect on the landscape.

The church environment includes both the church's immediate surroundings and more distant surroundings. The church's immediate environment includes in part the built-up area in which the church building is regarded as the dominant element, and partly as the undeveloped area immediately around the church facility, which is covered by church environment conservation (provst exner fredning) or smaller undeveloped areas with such a character and location that even minor changes in the area's design and use can change the entire environment around the church in a decisive manner. Buildings and technical facilities within the built-up area of the church's immediate surroundings, which are designed or placed in a very dominant way may disrupt a harmonious overall picture. During renovation or new construction within this built-up area in the church's nearby surroundings, the design and location of each building element must take into account the overall effect around the church.

The churches' more distant surroundings are the open landscape, where the church is regarded as a landmark building. The purpose of designating the church environment is that the portion of the surroundings that can be considered as its more distant surroundings are preserved as open and agriculturally dominated landscape. This is a statement of how actual urban growth, afforestation, construction of detached buildings or particularly tall or large production buildings are deemed to be detrimental to the interests of maintaining a relationship between the church facility and the surrounding landscape. If a balance of planning interests makes it necessary to build within a church's more distant surroundings, views to and from the church as well as how the church is situated in the countryside must be taken into consideration. Large technical facilities such as high tension pylon lines, wind turbines and roads should be avoided within the church environment.

Especially valuable natural areas

In addition to the guidelines for natural areas, the following applies to especially valuable natural areas:

The especially valuable natural areas shall be preserved and expanded. Their exceptional natural assets must be secured and improved through care and other measures. Requirements shall be introduced for measures to ensure the survival and continued propagation of the species and habitats that underlie the designation of especially valuable natural areas.

In and around especially nutrient-poor and biologically diverse natural areas there must not be any establishment or expansion of livestock production or anything else that may contribute to significant reduction of biodiversity.

The especially valuable natural areas are natural areas that contain rare species or habitats or contain habitats with a high natural potential. In most cases, the areas have a rich diversity of species that are specifically linked to particular habitats or to a combination of different habitats. To ensure positive development of especially valuable natural areas, particular account must be taken of the species and habitats that underlie the designation.

Especially valuable natural areas are given high priority the public efforts to preserve and enhance plant and animal life.

The designation is provisional and subject to on-going further evaluation.

In establishing and expanding livestock production, care must be taken that the surrounding natural areas are not compromised. This is ensured in the Livestock Act § 7 for certain habitat types. In addition to the areas designated in the Act § 7, care must also be taken that authorization or permits are not granted for activities that are contrary to the interests of the protection of nature. All livestock expansions that could affect especially valuable natural areas will be assessed. Nature Quality Planning will provide the basis for assessing the need for the establishment of additional conditions for the important natural areas.

Natural habitats' critical nitrogen loads can be found on the Forest and Nature Agency's (Skov- og Naturstyrelsen) website.

In accordance with the EC Habitat Directive, negative effects that can result in the deterioration of the area's natural habitats and habitats species, or that can cause interference with major implications for the species for which the areas have been designated must not occur. This means that any adverse effects will generally be evaluated as significant, and that there will be special requirements for the design and operation of the production facility.

Lowlands and potential wetlands

Lowlands should generally be kept free from building and construction that can prevent the natural water level from being restored or which may prevent the possibility of the wild flora and fauna growing stronger.

New installations, including technical facilities, roads, etc., which must of necessity be placed on lowlands, must be designed so that the possibility of natural restoration of the low-lying area in general is not lost. The installation must be designed so that it can tolerate a higher water level.

Potential wetlands that are potentially suitable as wetland areas, shall be kept free of building and construction that can prevent the natural water level from being restored.

Lowland areas are low-lying areas, which are often located in river valleys and around streams. Many lowland areas are meadows and marshes, which are protected under the Nature Protection Act § 3. Lowland areas may also be artificially drained wetlands, which have previously been bogs, marshes, shallow lakes, or inlets. Lowland areas form a transition between water areas and dry land. They therefore represent important habitats for plants and animals.

Many lowland areas have been designated as potential wetlands.

Authorization of building and construction which makes it impossible to restore the natural water level must not be granted. Restoration of these areas to wetlands results in the areas retaining nutrients that are of particular benefit to coastal waters. Restoration of wetlands reduces risk of summer drought of small streams, so that fish and small animals are ensured survival to a greater extent. Wetlands are also important habitats for birds. In addition, wetlands contribute to a reduction in run-off, so that erosion of the streams is reduced.

Near towns and cities, it is important to keep lowland areas free to such an extent that they can adequately secure surface water reservoirs in case heavy precipitation events become more frequent in the future. Re-establishment of lowland areas as wetlands can be an important element in efforts to address the effects of climate change.

Note that, for reasons of flight safety, wetlands that attract birds should not be established within a distance of 13 km from state approved airports.

Agricultural use

Areas for agricultural use are mainly used for agricultural industries, i.e. agriculture, forestry and horticulture. Fulfilment of other societal interests may cause the above considerations to be given a lower priority.

When weighing agricultural interests, focus is placed on limiting land use for other purposes, and land allocation conditions and the investments already made in the area are taken into account. When agricultural areas are used for other purposes, it will be on the condition that the land can be used as long as possible for agricultural purposes.

Municipalities shall use the state agricultural analysis as first issued on 1 July 2009 when making any new land designations resulting from municipal planning during the planning period, as well as from district planning.

Municipalities shall take into account the agricultural interests during future designation of urban growth in rural areas, on the basis of the agricultural analyses and dialogue with farmers/local agricultural organizations.

Municipalities shall, on the basis of the state agricultural analyses, describe the agricultural interests in the individual district plan and explain how they have been taken into account.

Municipalities shall endeavour to ensure that the use of agricultural land for non-agricultural purposes is not greater than necessary.

Protected natural areas, Natura 2000 areas, dikes, roads, trails, etc. are included in agricultural areas on the map. Even though protected natural areas are included in agricultural areas, they may only be used in accordance with the Nature Conservation Act and the notice of the designation and administration of the international nature conservation areas and the protection of certain species.

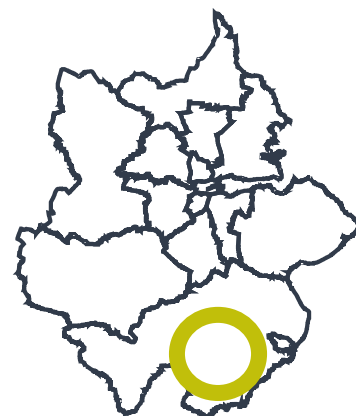
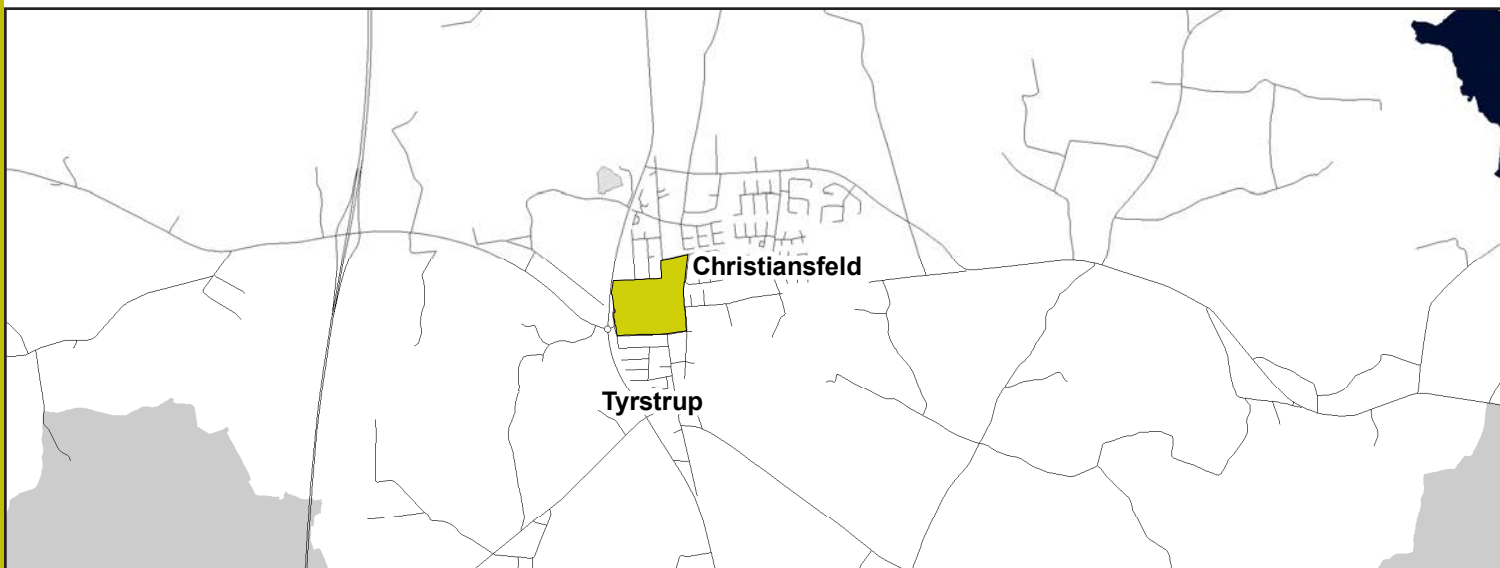
Extracts from Local Plan 1311-41
Christiansfeld town centre - local conser-
vation plan

Annex XI

The following includes excerpts from the local plan 1311-41 Christiansfeld town centre - local conservation plan. The explanation of the local plan are omitted.

Local plan 1311-41 Christiansfeld town centre

- local conservation plan



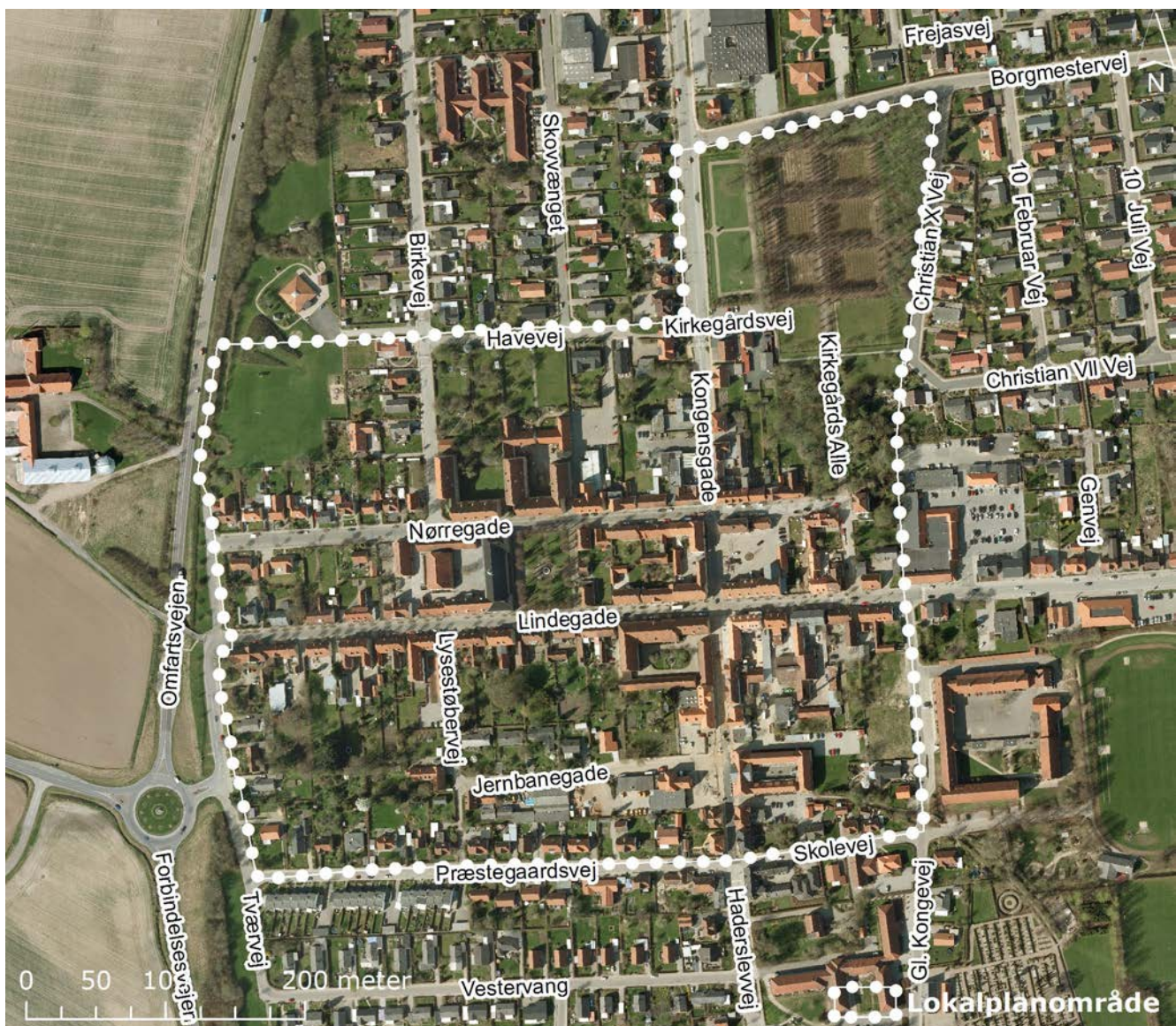
Introduction

The location of the local plan area

The local plan area includes Christiansfeld town centre and the cemetery, Gudsageren. The area consists partly of the original Moravian Brethren buildings and partly of the neighbouring areas, which act as a buffer zone around the oldest town district. The area covers a total of approximately 21 hectares, located in the urban zone.

The area is currently used partly as a commercial and tourist centre, as well as a residential area and cemetery.

The central part of the area is the well-preserved buildings and street structure from Christiansfeld's founding in 1773.



Aerial photo with the location of the local plan area.

Background and purpose

The local plan has been prepared to meet the desire to better ensure the buildings, green elements and street structure of Christiansfeld's historical town kernel.

At the same time the intention is to ensure development opportunities in the town centre in selected town restructuring areas taking into account the historical context. In certain locations, the development possibilities might even be able to provide support for the historical context.

The local plan is part of the efforts to bring Christiansfeld onto UNESCO's World Heritage list. Therefore the local plan aims to safeguard building structures, architecture, green spaces and the functional connections that are cornerstones for the town's cultural heritage.

The central part of Christiansfeld was founded and built over a very short period from the 1770s to around 1810 and therefore presents a homogeneous and harmonious impression. There has been further development at later periods, however, and so the town today also includes buildings from later periods. The local plan distinguishes in its provisions between the buildings from different periods and styles.

The local plan includes Christiansfeld town centre, the surrounding residential areas and Gudsageren cemetery. Therefore the local plan sets out areas for different types of use. In the town centre there may be a wide range of functions such as retail, institutions, residential and various types of business. In residential areas there is also the opportunity for small business and craft activities in connection with the housing, which has been a tradition in the town, while Gudsageren shall be maintained as a cemetery and green area.

Many buildings in the town are protected and thus cannot be demolished. The local plan safeguards the buildings that are worth preserving against demolition.

Provisions

The Planning Act (Act No. 937 of 24th September 2009) sets out the following provisions for the area referred to in § 2:

§ 1 Purpose

The purpose of the local plan is:

- to ensure that buildings that are worthy of conservation and are distinctive are maintained and renovated with respect for the building's conservation values,
- to ensure Christiansfeld's original urban structure in relation to the location of buildings, street layouts and gardens,
- to ensure that new buildings are constructed taking into account the original buildings, particularly in relation to building height, roof pitch, materials, and location,
- to ensure varied uses for Christiansfeld town centre.
- to ensure adequate road access to urban development areas,
- to ensure the possibility of establishing parking spaces or landscaping in urban development areas that are kept free of significant building,
- to ensure that new independent buildings are constructed as low-energy buildings,
- to ensure a green character to the area, including the conservation and renewal of a special characteristic planting and planting structures,
- to repeal easements with competition clauses in the central areas,
- to safeguard the basic principles for the streets' design and profiles.

Low Energy Housing

As a contribution to the development of sustainable towns, new local planned areas have been set out in Kolding Municipality for low energy buildings.

The demand for low-energy buildings applies to the energy framework determined in the building regulations at the time of application for a building permit.

The energy framework for homes includes the total demand for energy for heating, ventilation, cooling and domestic hot water. For businesses the energy framework also includes all fixed lighting systems.

A stricter energy framework can be satisfied by such things as additional insulation thickness in walls, highly insulated glazing, use of sunlight, energy efficient ventilation and use of materials with a high heat capacity.

§ 2 Area

2.1

The local plan area is bounded on the west by Tværvej and Omfartsvejen. The area is bounded in the north by Havevej, Kongensgade and Borgmestervej, in the east by Christian X Vej and Kongensgade and in the south by Præstegårdsvej and Skolevej. The boundaries of the local plan area boundaries are shown on Map Appendix 1 and include properties with the following cadastral numbers: 1, 2, 3, 4, 5, 6, 7, 8, 10, 11, 12, 13, 14, 15, 16, 17, 19, 20, 21, 22, 23, 24, 25, 26, 28, 31, 32, 33, 34, 35, 36, 37, 38, 39, 41, 42, 46, 48, 49, 50, 51, 52, 53, 54, 56,

Service sector

The service sector comprises businesses that do not manufacture goods but provide services such as trade, finance, transport, cleaning and advertising.

Durable goods

Durable goods are goods that continue to exist as they are used and which only perish with wear over a longer period (i.e. consumer durables).

Durable goods include, for example, books, electrical goods, clothing, household appliances, radios/TVs, cups/plates, sporting goods, toys, bicycles, watches, jewellery, etc.

Groceries

Groceries are goods that are consumed as they are used (i.e. fast-moving consumer goods).

Groceries include, for example, food, beverages, items for personal care and miscellaneous household items.

plots that after 9th January 2012 were parcelled out from these properties.

2.2

The local plan area is located in an urban zone.

§ 3 Use of the area

3.1

The central area marked on Map Annex 2 may only be used for central purposes such as shops for groceries or durable goods, professional, private and public service businesses, non-disruptive small craftwork businesses, permanent residences, restaurants, hotels, cultural and leisure activities, educational and day care centres, parking and green areas.

3.2

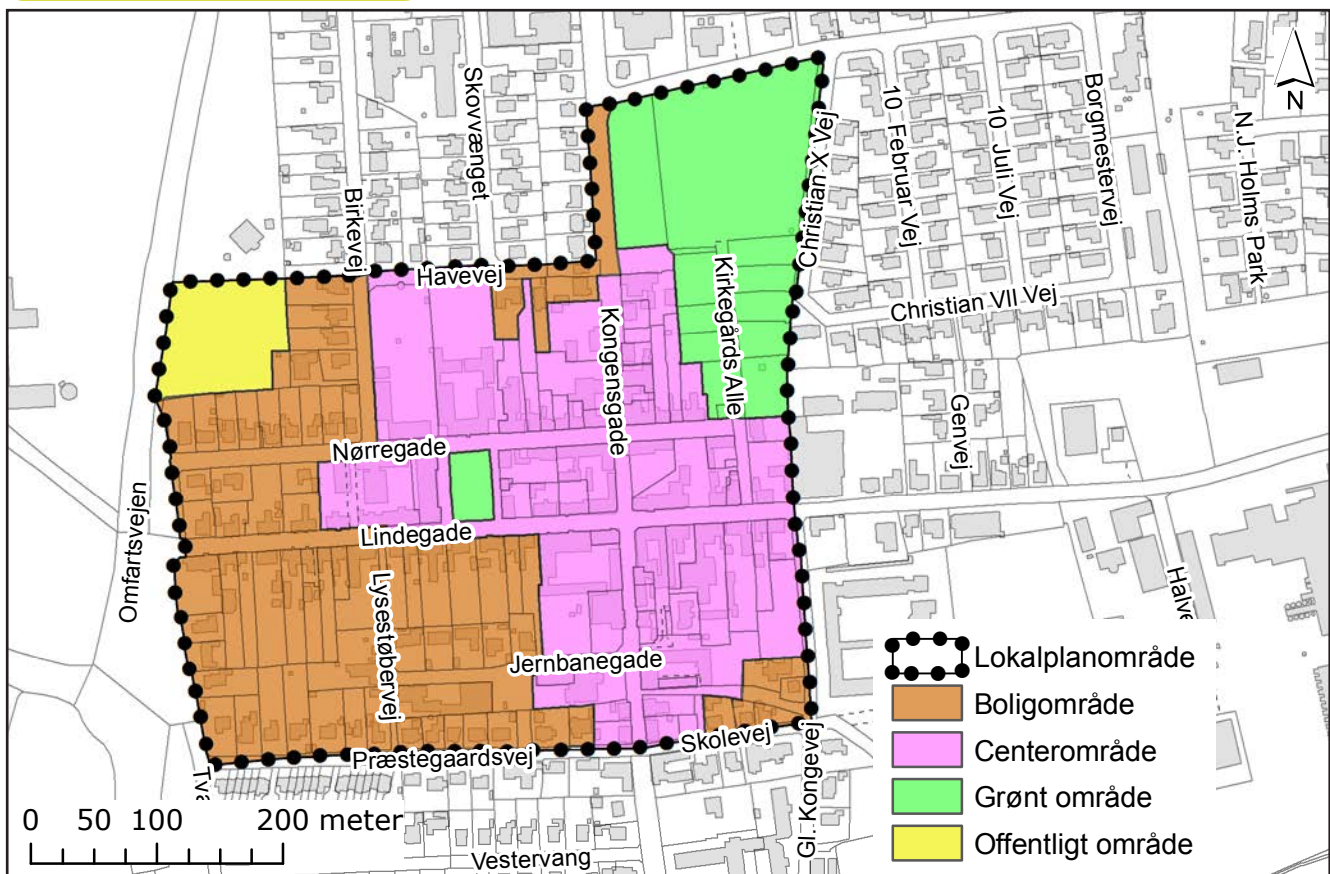
Stores in the area must have a maximum store size of 300 m2 floor area.

3.3

The residential area marked on Map Annex 2 shall only be used for residential purposes as a permanent habitation with relevant institutions to supply the area as well as green areas.

In the residential area, small non-disruptive businesses may be allowed that relate to the housing.

3.4



Map Annex 2 - Area use.

The public area marked on Map Annex 2 may only be used for public purposes, such as sports facilities, daycare and associations.

3.5

Green areas marked on Map Annex 2 may only be used for green areas such as a cemetery, garden or park.

3.6

The local plan area must be kept free from household and small wind turbines, masts and associated equipment boxes.

3.7

In the local plan area, companies may only be established that correspond to business class 1-2.

3.8

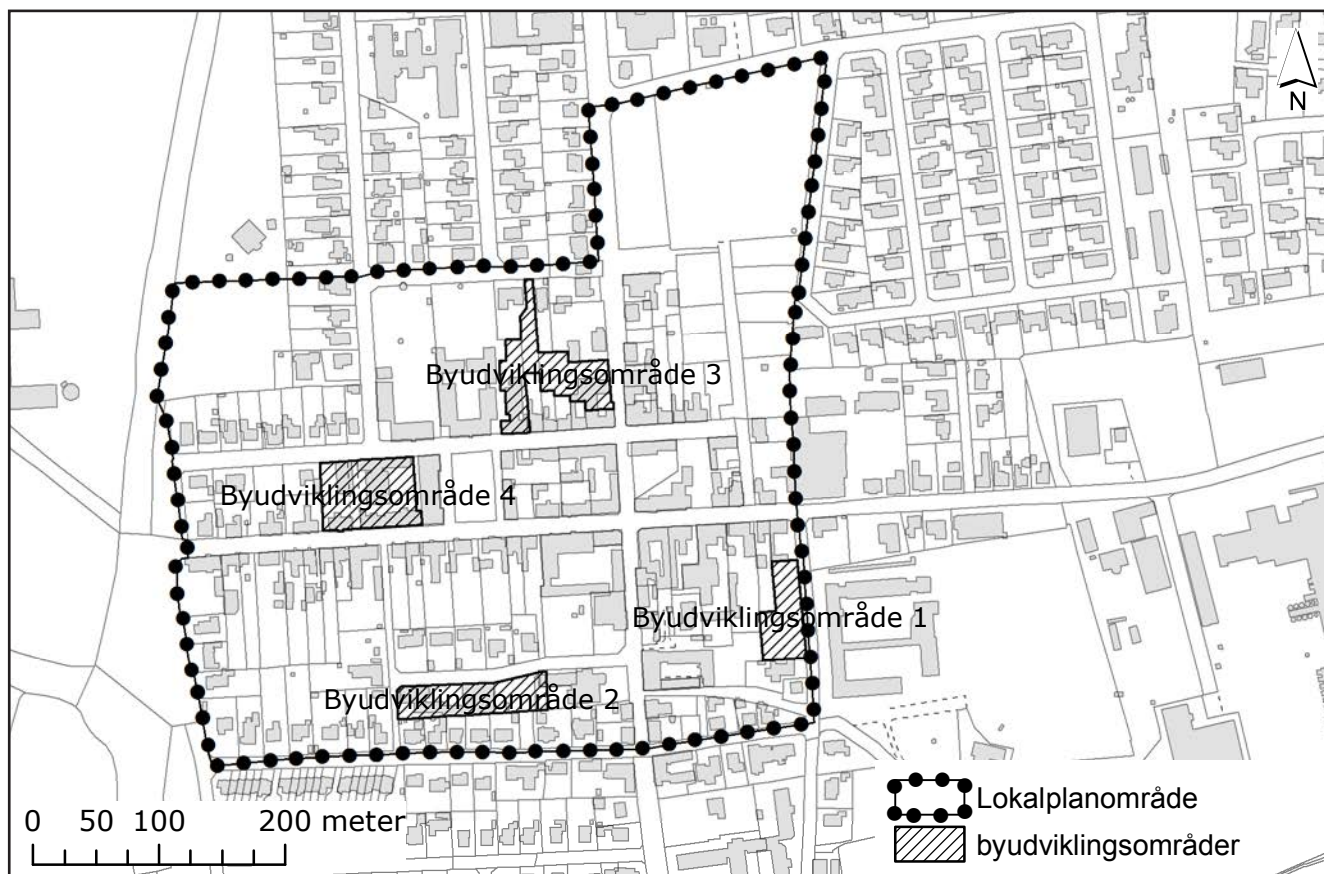
Urban development area 1 may only be used for public parking or green space as garden, park, or similar.

3.9

Urban development area 2 may only be used for permanent habitation and public parking.

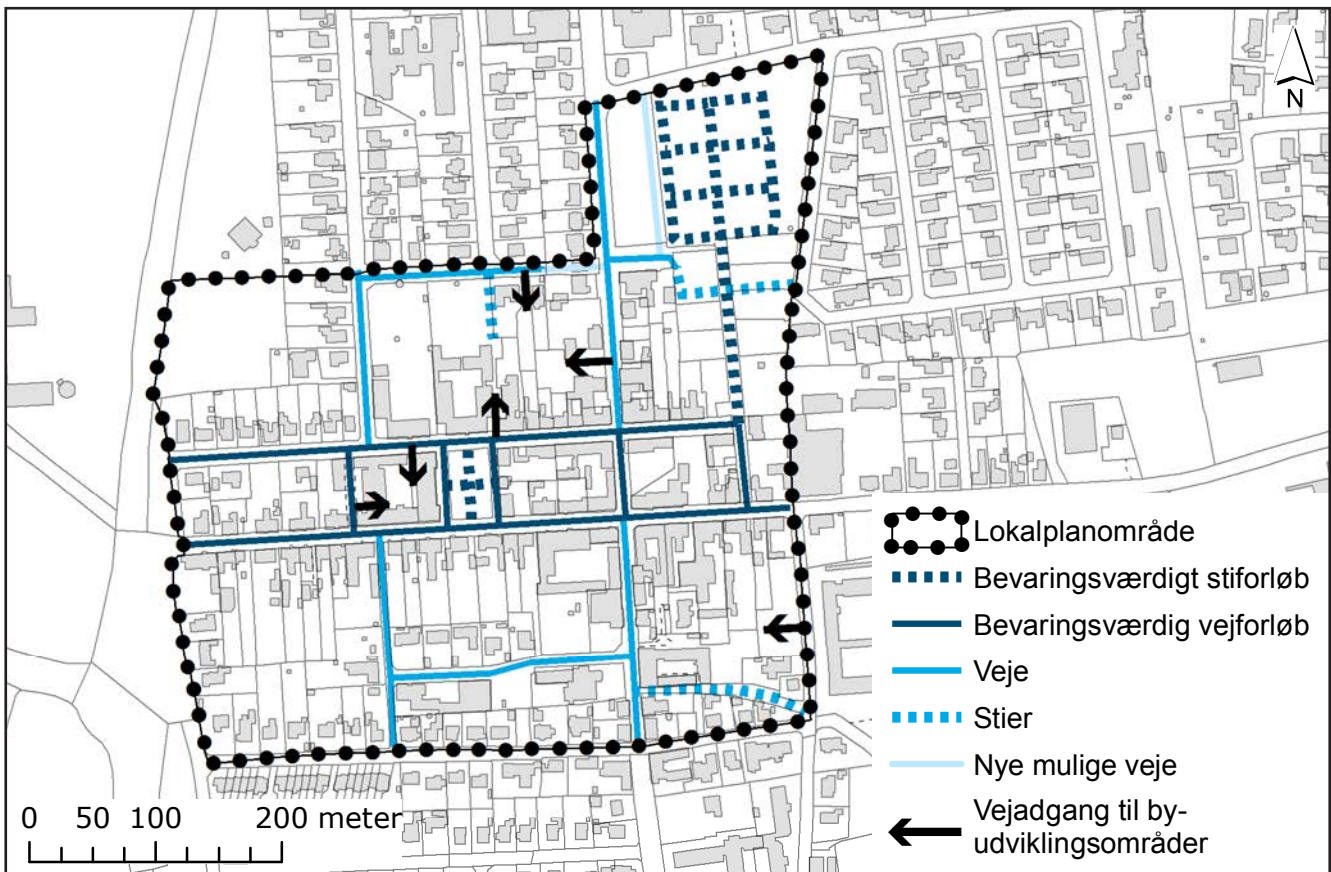
3.10

Areas marked as garden or parking area on Map Annex 9 in the urban development area 3 may be used for parking, garden, park or similar.





Map Annex 4 - Principle of the original plot structure. The structure follows old dimensions, a grid that measured 8x8 alen. A Hamburg alen is equivalent to 57.3 cm.



Map Annex 5 - Road structure within the local plan area.

3.11

Areas marked as garden area on Map Annex 11 in urban development area 4 may only be used for garden, park or similar.

§ 4 Parcelling

4.1

Parcelling may only take place in accordance with the principles of the original land registry structure, as shown in Map Annex 4 with plot widths towards the road of 22.9 meters, equivalent to 40 Hamburg yards.

4.2

Within urban development area 2 parcelling may only be made in accordance with a parcelling plan shown on Map Annex 9 and with a plot size of at least 500 m².

4.3

Land registry number 24, Christiansfeld, is allowed to be parcelled out to form a plot of land of at least 500 m² to fill the gap to Nørregade, as shown in Map Annex 7.

The Parking Order

Kolding Municipality's parking order on stopping and parking, etc., can be found on the municipal website www.kolding.dk.

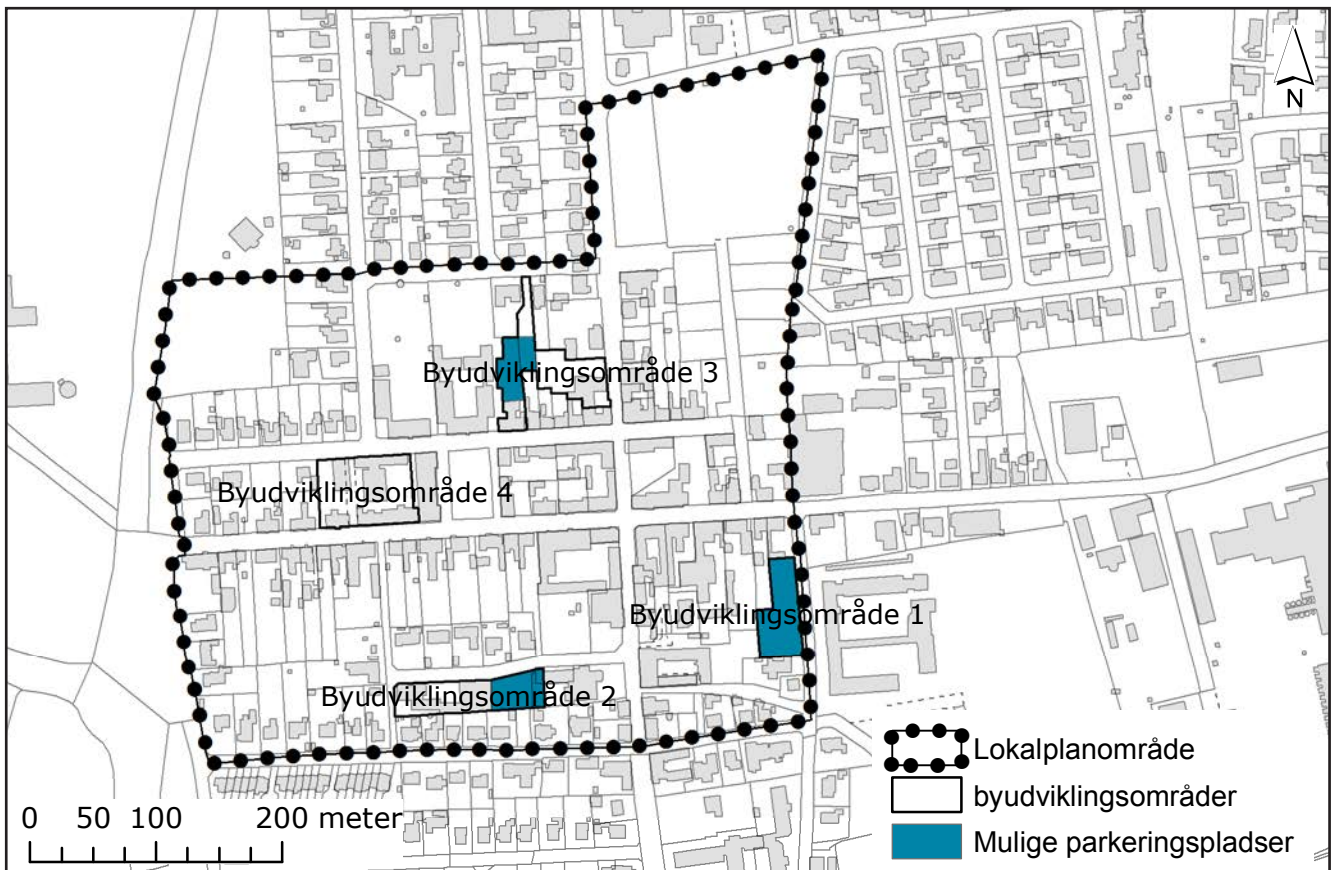
The order includes regulations for the use of road space for parking in densely populated areas.

§ 5 Roads, paths and parking

5.1

Roads and paths

5.1.1



Road access to urban development areas may only be established as shown on Map Annex 5.

5.1.2

The conservation road layout shown on Map Annex 5 shall be preserved.

5.1.3

The conservation paths shown on Map Annex 5 shall be preserved.

5.1.4

The paths shown on Map Annex 5, including the conservation path layout are set out as public footpath.

5.1.5

The possible new routes shown on Map Annex 5 can be established.

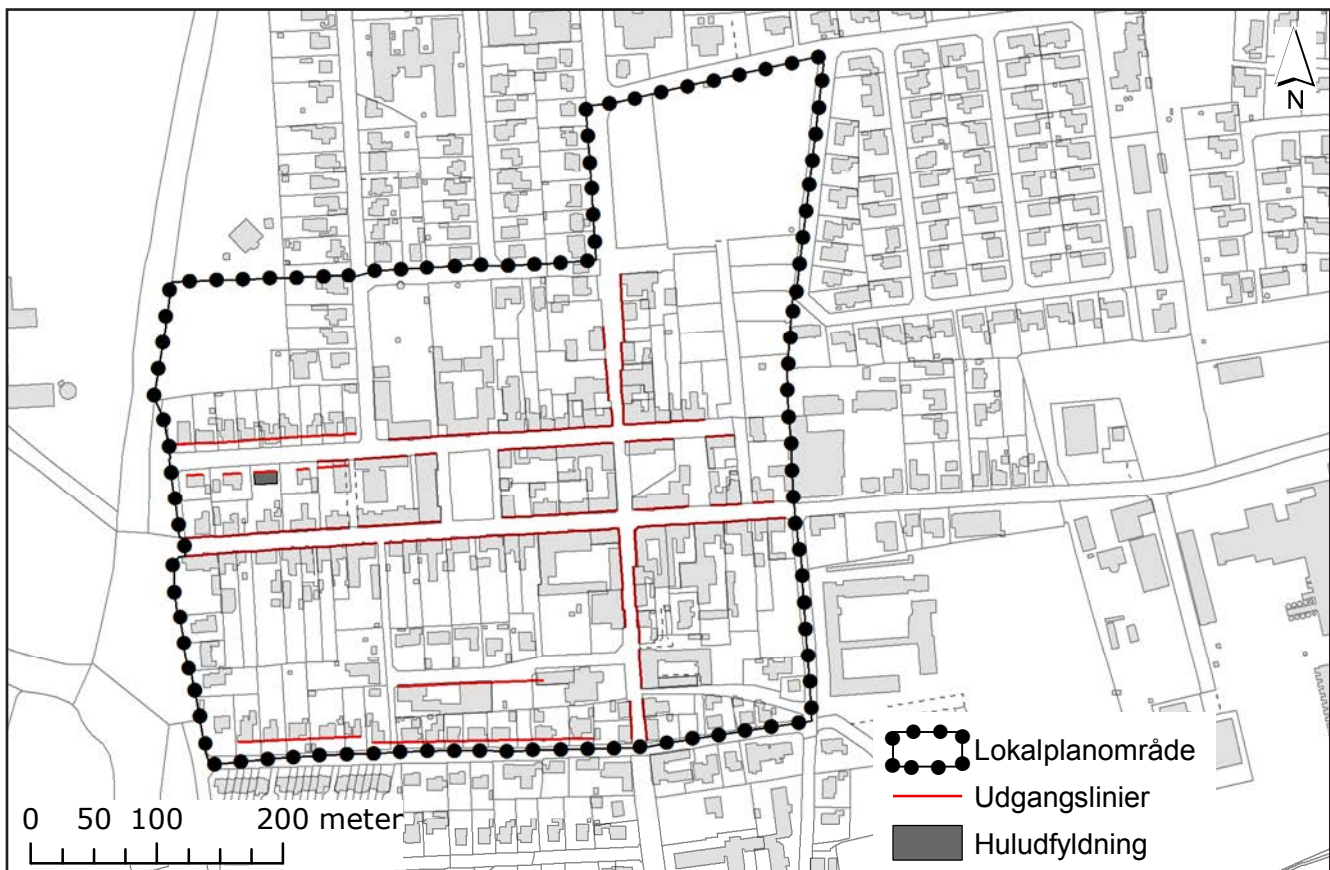
5.1.6

The new road layout along God's Acre churchyard may be used only for the setting down and pickup of bus passengers. There shall be no parking of buses.

5.2

Parking

5.2.1



Map Annex 7 - Break lines for building and possibility of gap filling.

For shops and other businesses permitted under § 3, one parking space per 50 m² floor area shall be set out.

5.2.2

For multi-storey buildings, one parking space per residence shall be set out.

5.2.3

For single-family houses two parking spaces per residence shall be set out.

5.2.4

In urban development area 2 - Jernbanegade, the parking shall be set out as car parking with 2 parking spaces per residence. However if there is shared parking only 1.5 parking spaces per residence shall be set out.

5.2.5

In urban development area 3 - The old girls' school and petrol station as well as urban development area 4 - The old school, the parking shall be set out as car parking as shared parking with 1.5 parking spaces per residence and 1 parking space per 50 m² floor area for businesses.

5.2.6

There is the possibility of establishing parking spaces for public parking on the areas shown on Map Annex 6

5.3





Illustration 1 - Dormer, type 1 .



Illustration 2 - Dormer, type 2.



Illustration 3 - Dormer, type 3.

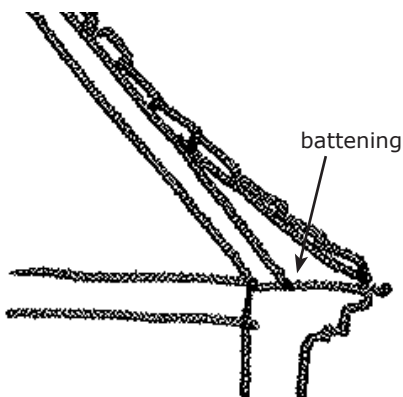


Illustration 4 - rafter shoe with battening.

Overpasses

5.3.2

In urban development area 2, overpasses to cross to new residential plots shall be established from Jernbanegade.

5.3.3

With possible gap-filling shown on Map Annex 7, overpasses to a new residence parcel shall be established from Nørregade.

§ 6 Cable Installation

6.1

Cables for the transmission of electricity, telephone and the like must be provided as underground cables, and should not be visible.

6.2

The cable housing should as far as possible be placed at the building gable and not on the building facade facing the street.

6.3

The housing should be designed taking into account the existing buildings.

§ 7 The development's size and location

7.1

General:

7.1.1

New building will be built as low-energy housing.

7.1.2

The areas marked as green space or public area on Map Annex 2 must be kept free of buildings.

7.1.3

In the area marked on Map Annex 2 as the centre area, the site ratio must not exceed 50%.

7.1.4

In the area marked on Map Annex 2 as residential area, the site ratio may not exceed 30%.

7.1.5

New building will be built as gap filling see Map Annex 7 or replacement of buildings where demolition has been necessary.

Front buildings should be located with facade in the starting line as shown on Map Annex 7. Steps to a building's front door may be permitted to exceed the starting line.

7.1.6

Buildings may only be constructed in one floor with usable attic

and a maximum of 8.5 meters, or equal to the existing number of storeys marked on Map Annex 8, in the case of reconstruction of existing buildings.

7.1.7

Front buildings on properties within the centre area marked on Map Annex 2 and on properties located on the south side of Lindegade may be constructed to the boundary. Other buildings must be constructed at least 2.5 meters from property boundaries. However, buildings can be constructed to the boundary in cases of reconstruction in the original location after fire or other total loss.

7.1.8

For properties located out towards Lindegade, Nørregade and Museumsgade, residential or other permitted buildings may be constructed in the existed buildings according to § 3 to the boundary.

7.1.9

Roofs on front buildings must be symmetrical pitched roofs with straight gables, half-hipped or quarter-hipped. Battening must be constructed where the house was originally built with a batten.

7.1.10

The roof angle with the horizontal plane must be between 40 and 55 degrees.

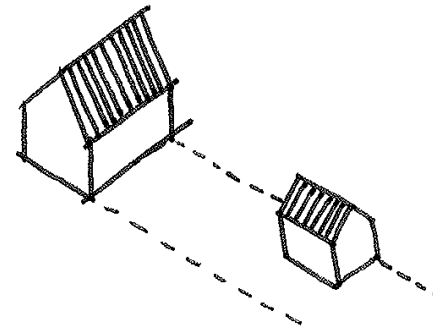


Illustration 5
Rear buildings must be positioned perpendicular to the front building.

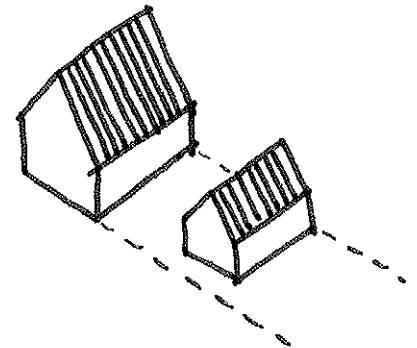
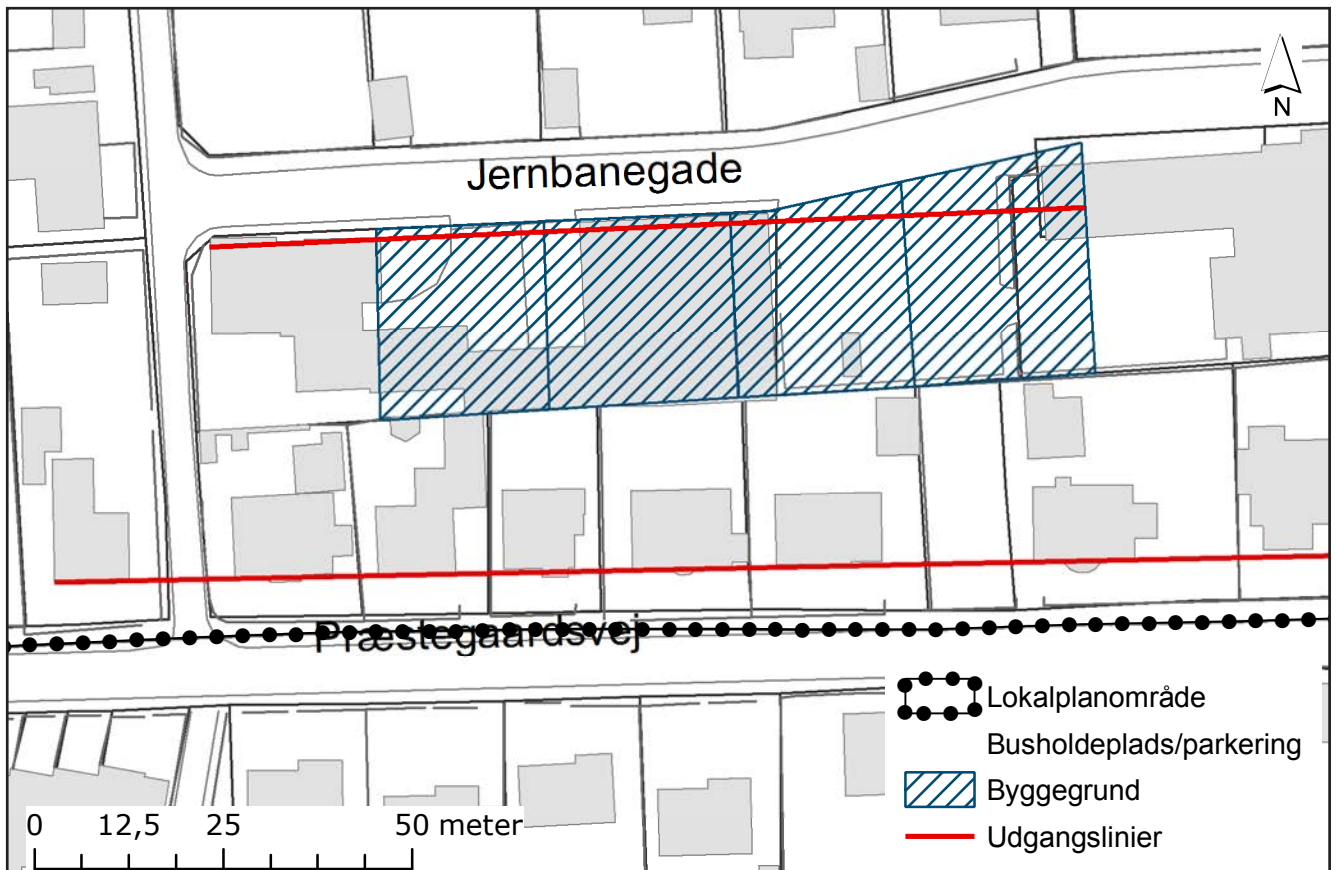


Illustration 6
Rear buildings may not be positioned parallel to front buildings.



7.1.11

Roofs must not be constructed with overhang at gables and facades.

7.1.12

New dormers may be permitted in the roof surfaces as shown in illustration 1, 2 and 3, corresponding to type 1, type 2 and type 3

Type 1, as a traditional dormer form with pitched roof and high roof pitch.

Type 2, as baroque/rococo model with segmental curved front.

Type 3, as a classical model with pitched roof and low roof pitch.

7.1.13

The total width of dormers on the same roof may not equal more than a third of the roof width.

7.1.14

If, in connection with new construction of homes, it is found that road noise at the facade is over the Environmental Protection Agency's recommended noise limits for road traffic noise of Lden 58 dB (see Guidelines from the Danish Environmental Protection Agency No. 4 from 2007), the facades facing the noise source shall be insulated against noise. Noise insulation of the facades must ensure that the noise indoors in bedrooms and living rooms complies with the Environmental Protection Agency's re-



Kortbilag 10 - Siteplan for urban development area 3 - The old girls' school and petrol station.

commended noise limits of at most 46 dB indoors in bedrooms and living rooms with open windows, see Guidelines from the Danish Environmental Protection Agency No. 4 2007.

7.2

Small buildings

7.2.1

Garages, sheds and similar buildings may only be constructed in one storey with usable attic and the building height must not exceed 6.5 meters.

Detached garden sheds and gazebos may be constructed with a maximum floor area of 30 m².

7.2.2

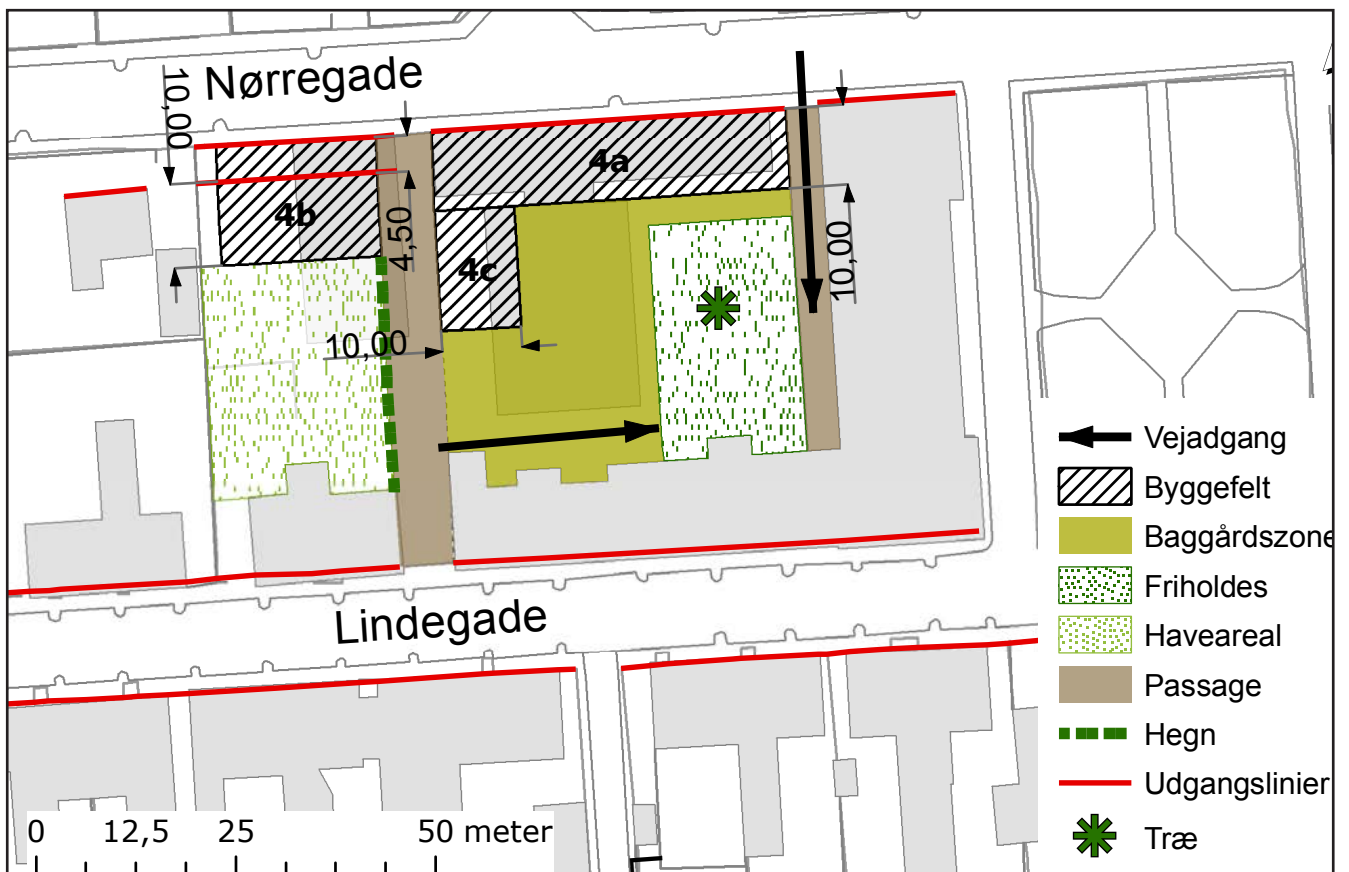
Roofs shall be constructed as symmetrical pitched roofs or with one-sided roof pitch.

For symmetrical pitched roofs, the roof angle with the horizontal must be between 40 and 55 degrees or equal to the pitch of the roof on the front building.

For roofs with one-sided pitch, the roof angle with the horizontal plane shall be a maximum of 30 degrees.

7.2.3

Detached garden houses and pavilions can be constructed as round or polygonal buildings, with symmetrical shaped pitched roof, conical roof, rotunda roof or similar roof designs.



7.2.4

Dormer windows may not be constructed on the roofs of garages, sheds and similar buildings.

7.2.5

Garages, sheds and similar buildings in properties with front buildings facing Lindegade, Museumsgade or Nørregade should be placed perpendicular to the front building.

7.2.6

For properties with buildings designated as Moravian houses on Map Annex 12, garages, carports, sheds and similar buildings may only be erected at the boundary when the facade height at the boundary does not exceed 2.5 meters and when the total difference in building length at the boundary does not exceed 10 meters.

7.3

Urban Development Area 1 - Gl. Kongevej 2-4

7.3.1

The total buildings constructed must be a maximum of 80 m². Buildings may only be used as a garden house, tool shed, hut, bike shed, playhouse or similar.

The buildings must also comply with the provisions of § 7.2.

7.4

Urban Development Area 2 - Jernbanegade 1-5

7.4.1

New front buildings should be located with facade on the starting line shown in Map Annex 8 and gables must be east and west facing.

However, garages, sheds and similar buildings must be constructed according to the provisions of §7.2.

7.4.2

Front buildings may only be erected with a building height of one storey with a usable attic and a maximum height of 8.5 meters.

7.4.3

Roofs on front buildings must be symmetrical pitched roofs without hips or battening.

7.4.4

The roof angle with the horizontal plane must be between 40 and 55 degrees.

7.5

Urban Development Area 3 - The old girls' school and petrol station**Reader's guide to § 8**

§ 8 on the development's external appearance is constructed so that it starts with a section with general provisions. These apply to all buildings within the local plan area, both existing and new constructions. Next comes a section on the Moravian houses. These are supplementary but stricter provisions, which are applicable only to the Moravian houses, as marked on Map Annex 11. Finally there is a section on buildings built between 1840-1950, as marked on Map Annex 11. These provisions are stricter than the general requirements, but more lenient than those for the Moravian houses.

Where there is doubt, it is always the most restrictive provisions that apply.

7.5.1

New building should be constructed in the building zones marked on Map Annex 9 and with a starting line as shown on Map Annex 10. There is no starting line for buildings in building zone 3b.

However, in areas marked as backyard zone or garden or parking area on Map Annex 10, small buildings may be constructed in accordance with the provisions in §7.2. Other areas should be kept free of buildings.

7.5.2

New building within building zones 3a and 3b may only be constructed with one storey with a usable attic and a building height not exceeding 8.5 meters.

7.5.3

New building in the building zones must be oriented with roof ridges parallel to Kongensgade.

7.5.4

Roofs must be symmetrical pitched roofs without hips or battening.

7.5.5

The roof angle with the horizontal plane must be between 40 and 55 degrees.

7.6

Urban Development Area 4 - The old school

7.6.1

New building should be constructed within the building zones shown in Map Annex 11, with starting line as shown on Map Annex 11.

For building zone 4b there are two possible starting lines. New building within building zone 4b shall lie with the facade on one and only one of the starting lines.

Building site 4c has no starting line, but buildings shall be constructed perpendicular to the front building in building zone 4a.

However, in areas marked as backyard or garden on Map Annex 11 small bays and building projections may be constructed for the front house, as well as small buildings in accordance with §7.2. Other areas should be kept free of buildings.

7.6.2

New building within building zone 4a may only be constructed with one storey with a usable attic and a building height not exceeding 8.5 meters or with two storeys with a usable attic and a building height not exceeding 14 meters.

New building within building zones 4b and 4c may only be con-

structed with one storey with usable attic and a building height of up to 8.5 meters.

The join between the facade and roof shall not exceed 7 meters above the ground facing the street.

7.6.3

Roofs must be symmetrical pitched roofs without hips or battening.

7.6.4

The roof angle with the horizontal plane must be between 40 and 55 degrees.

§ 8 The buildings' appearance

General:

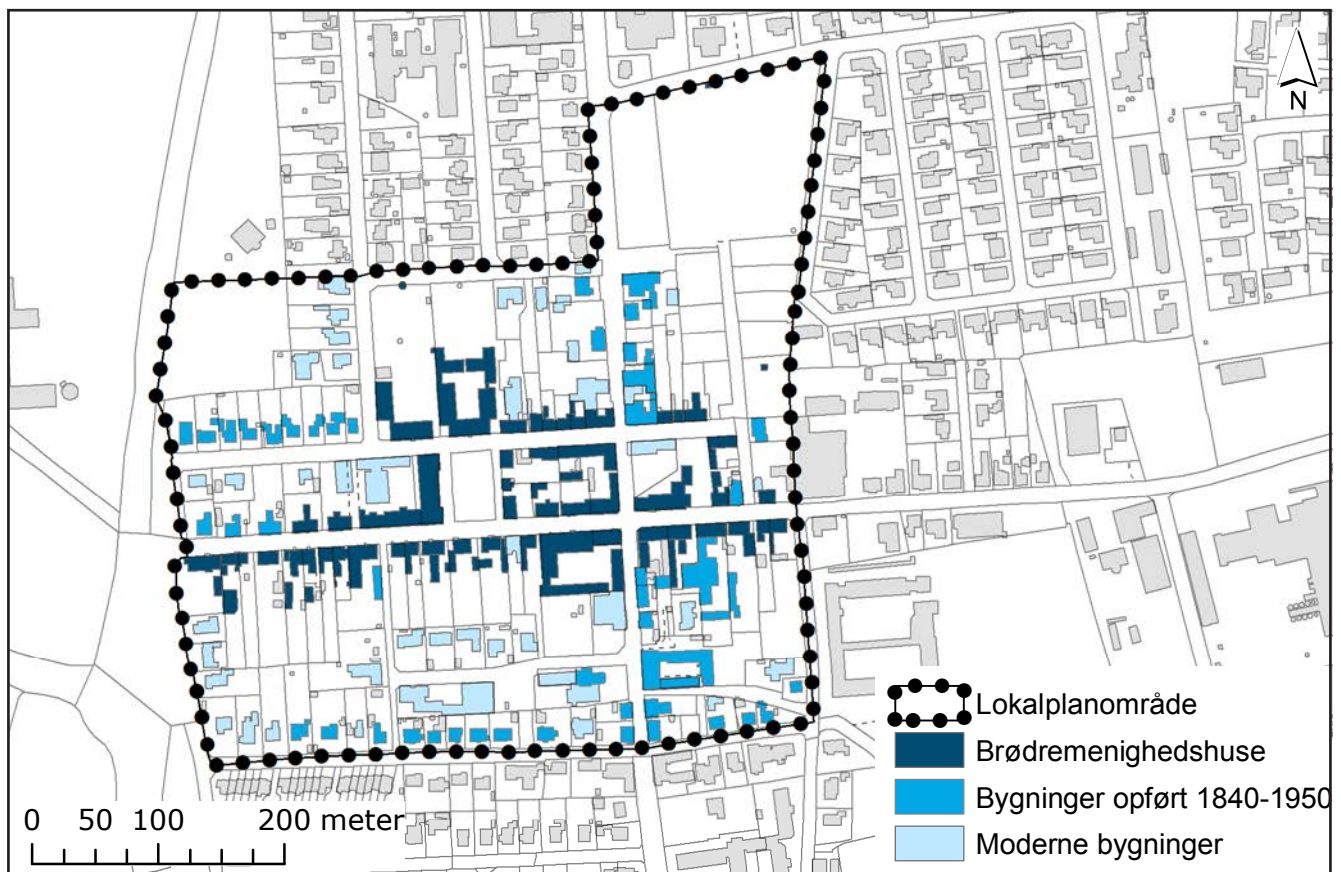
For new buildings and for existing buildings, the following applies:

8.1

Facades and gables:

8.1.1

For new buildings, facades should be adapted to the proportions, architecture and materials of the surrounding buildings, but can be given a modern architectural idiom.



Map Annex 12 - existing buildings, categorized by year of construction.

8.1.2

Facades must appear as walls of yellow, soft-moulded, unglazed brick or smooth plastered wall. Smooth plaster wall must be whitewashed or painted in white or copperas yellow.

8.1.3

Vertical wood cladding of untreated larch, pine or thuja can be constructed on the buildings' west and south facades.

Wood cladding must be constructed of straight-edged cladding boards with a width of 18-25 cm and cappings of 4-5 cm in the same type of wood.

8.1.4

Facades of garages, carports, sheds, garden houses and other such buildings should be constructed in yellow brick, glass or with vertical wood cladding of untreated larch or thuja or paint-treated wood.

8.1.5

Technical installations must be integrated into the building's architectural expression, and must not be visible from the street.

8.2

Roofs:

8.2.1

On all roof surfaces red unglazed pantiles in old Danish style shall be used, or a material that was originally used.

8.2.2

Dormers of type 1, as shown in illustration 1, shall be constructed with tiled roofs with wide fascia boards and sides of wood.

8.2.3

Dormers of type 2 and 3, as shown in illustration 2, and 3, shall be constructed with roofs of brick, zinc or roofing felt. The side of the dormer can be clad with zinc or wood.

8.2.4

Roofs on garden houses can also be clad with roofing felt, zinc or copper.

8.2.5

Roofs on garages, carports, sheds and other similar buildings shall be clad with zinc, roofing felt, glass or red unglazed pantiles in the old Danish style.

8.2.6

Roofing material shall have a maximum shine equivalent to a surface painted with gloss level 14 (matt). Solar cells or solar panels may not be fitted on roofs.

8.3

Windows:

8.3.1

Windows must be constructed of white-painted wood. Windows in new buildings and buildings marked as modern buildings in Map Annex 11 can also be constructed of wood/aluminium.

8.4

Signage:

8.4.1

Signage is only be allowed in the form of the company's name sign on buildings. Signs must be adapted to the building's size and character, so cornices, bandings, frames, pilasters and similar architectural elements are exempt.

8.4.2

Signage on walls must carried out with painted letters or with carved letters directly mounted on the facade.

8.4.3

Facade signage should be placed immediately above the ground floor windows. It may not be continuous across the whole width of the facade or conceal architectural details.

8.4.4

It is only allowed to set up single format signboards with a maximum size of 0.5 m².

8.4.5

Canopy signs should be placed with the bottom edge at least 2.5 feet above the pavement, and can extend from the facade to 1 meter from the pavement curb.

8.4.6

Plastering signs over more than 20% of the window surfaces or putting blinds on the windows is not allowed. However, in special cases it may be allowed to plaster signs on window surfaces up to 0.8 meters from the interior floor level.

8.4.7

Signage is not allowed to be constructed of lights.

8.4.8

It is not permitted to set up permanent canopies, canopy cases, canopy roofs or other similar covers.

8.4.9

Awnings that are foldable or can be rolled up may be installed over windows. Awnings may not span the entire facade width, and must support the facade layout and overall impression.

8.4.10

Signs on the wall surfaces between windows, for example of informational character (menus, opening hours, etc.) may be permitted to a limited degree. They must measure a maximum of 20 x 30 cm, and must not exceed half of the width of the wall pillar.

Moravian Houses: For the Moravian Houses shown on Map Annex 12 the following applies:

8.5

Facades and gables:

8.5.1

Upon conversion and extension, the facades' original style shall be respected or restored. This applies to both the window rhythm and window format, columns, any featured side and centre elements, as well as elements such as cordon cornices and plaster cornices.

8.5.2

Facades of brick should be maintained as brick.

8.5.3

Original facade cladding of wood shall be preserved and maintained. Replacement should be carried out in accordance with the original expression.

8.5.4

Facade details such as cordon cornices, plaster cornices, detailing, ashlar and other fascias shall be preserved.

8.6

Roofs and dormers:

8.6.1

Ridge and hip tiles shall be laid in mortar.

8.6.2

Gutters and down-spouts shall be constructed in zinc.

8.7

Windows:

8.7.1

Existing puttied wooden windows should as far as possible be preserved and maintained with original mullions, single panes and rabbets in the outer frame. Further insulation shall be carried out with removable windows or added frames.

8.7.2

Existing original window openings must be preserved.



Illustration 7 - Nørregade 7 example of front door with granite staircase and wrought-iron railings.

8.7.3

Windows must be side-hinged, and windows that are replaced must be constructed with original formats and transom divisions in accordance with the original style.

8.7.4

Windows must be constructed as traditional mullioned wooden windows with rabbets and flat glass. Windows must be painted in opaque white paint.

If through archaeological investigations of the building it can be shown that the windows were originally painted in a different colour, this colour can be used.

8.7.5

Exterior window shutters that are part of the building's original expression must be preserved.

8.7.6

Exterior window shutters should be painted with an opaque paint in white, light grey or gate green.

If through archaeological investigations of the building it can be shown that the shutters were originally painted in a different colour, this colour can be used.

8.8

Doors, gates and wall openings:

8.8.1

Existing external panelled doors should be preserved as far as possible. If these are replaced, this shall be with doors of the same type as the existing door.

8.8.2

Exterior doors to the street shall be constructed as traditionally shaped panelled doors in wood.

8.8.3

The original wall openings for doors shall be preserved. Door frames should take up the entire wall opening and be symmetrically constructed.

8.8.4

Doors must be painted in opaque paint in white or light grey.

8.8.5

Gates must be constructed in wood and must be adapted to the building's architecture and the surfaces treated in the same way as the building's other woodwork.

8.8.6

Gates shall be painted in opaque paint in white, light grey or gate green.

8.9

Chimneys and gutters:

8.9.1

Chimney stacks must be preserved in their original form symmetrically positioned on the roof ridge.

Even if the chimney is not used, the stack may not be removed.

The stack of new chimneys over the roof must be constructed as a traditional chimney stack in brick with a base, shaft and cornice. The chimney must have the same surface treatment as the building.

8.9.2

Gutters and down-spouts shall be constructed in zinc.

8.10

Outdoor steps:

8.10.1

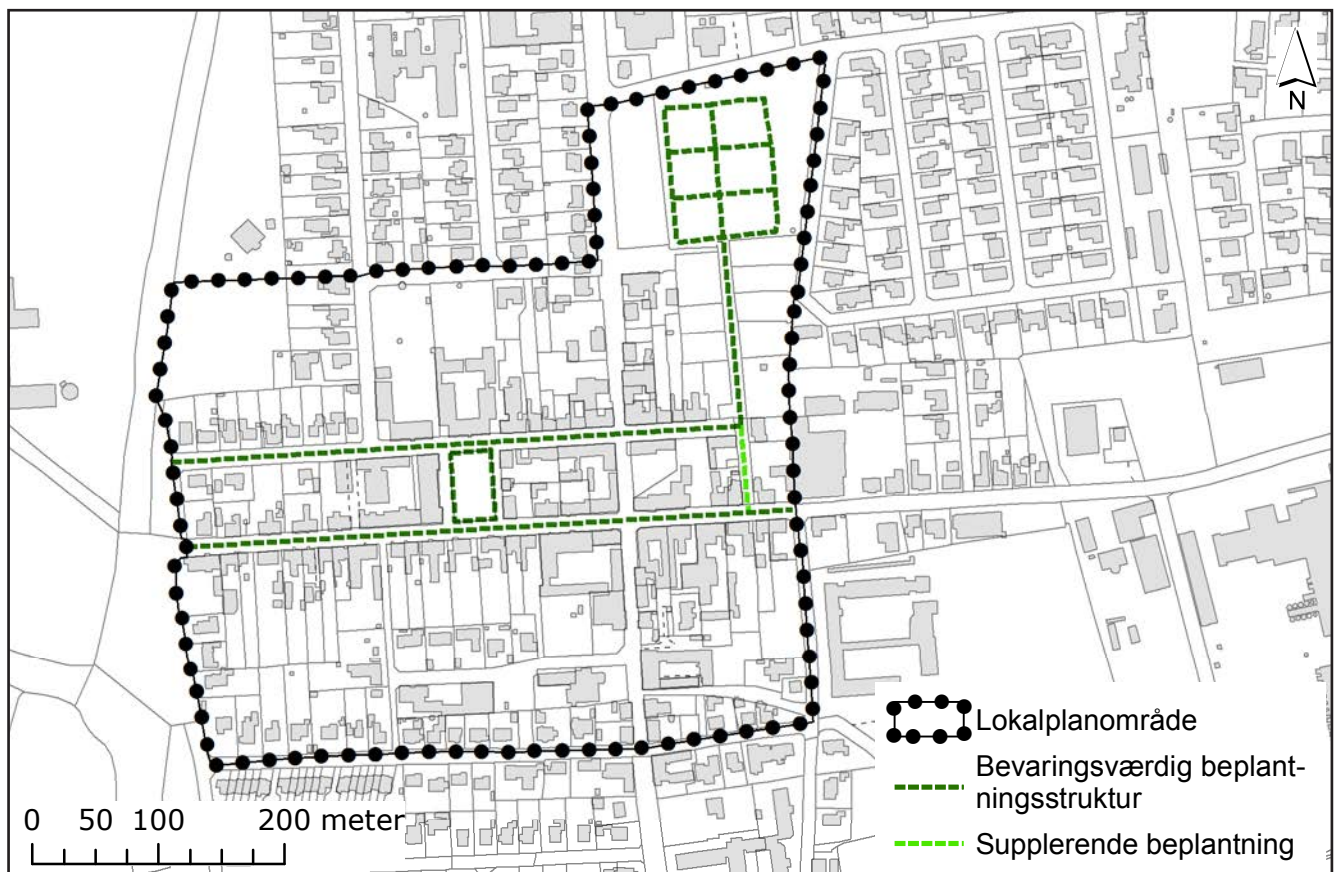
Original stone steps should as far as possible be maintained and repaired rather than replaced. Original wrought iron railings should also be preserved.

8.10.2

Steps shall be constructed with level steps and with a surface of Öland stone or granite.



Illustration 8 - Conservation-worthy row of trees along the Church Square "Kirkepladsen"



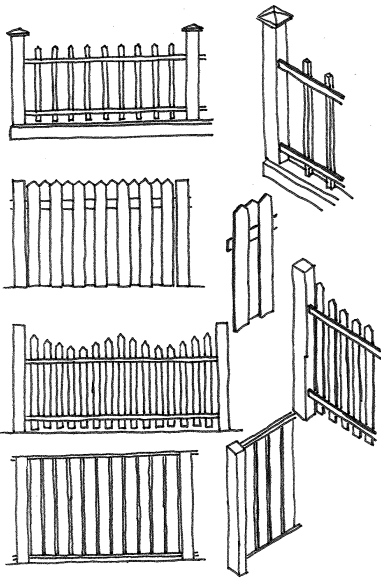


Illustration 9 - Potential fence designs with vertical boards.

8.10.3

Any handrails on steps facing the public highway must be constructed in wrought iron.

Any handrails on steps facing yards or gardens can be constructed in steel.

Buildings constructed between 1840-1950:

For the buildings constructed during the period 1840-1950 shown on Map Annex 12, the following applies:

8.10

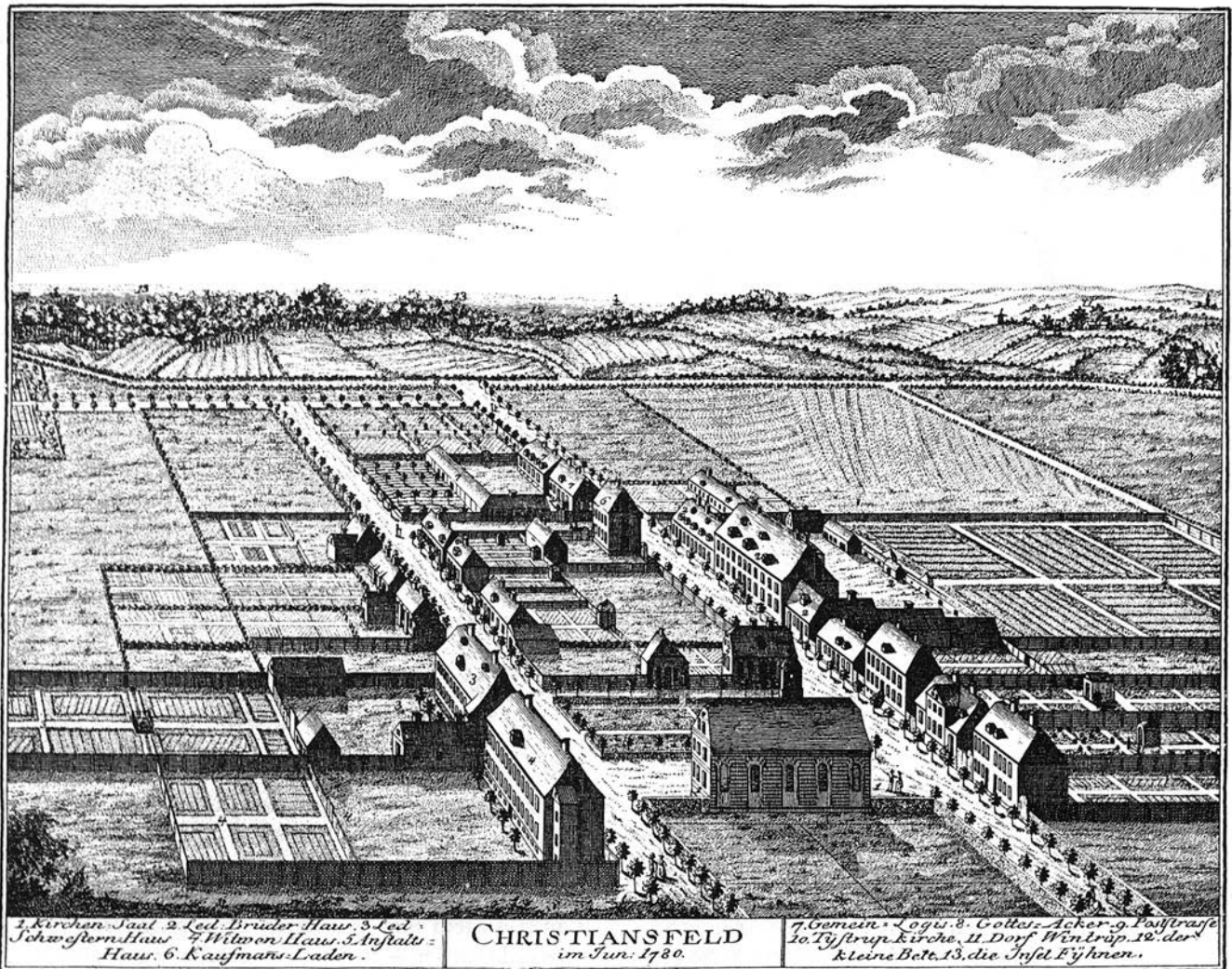
Facades and gables:

8.10.1

Upon conversion and extension, the facades' original style shall be respected or restored. This applies to both the window spacing and window sizes, pillars, any featured side and centre pieces, and elements such as bands and cornices.

8.10.2

Facades in blank wall should be maintained as blank wall.



Christiansfeld, June 1780. Insert by Meno Haas. The structure of the vegetation is clearly marked.

8.10.3

Facade details such as cordon cornices, plaster cornices, detailing, ashlar and other fascias must be preserved.

8.11

Roofs:

8.11.1

Ridge and hip tiles shall be laid in mortar.

8.11.2

Gutters and down-spouts shall be constructed in zinc.

8.12

Doors, gates and wall openings:

8.12.1

Existing external panelled doors should be preserved as far as possible. If these are replaced, this shall be with doors of the same type as the existing door.

8.12.2

The original wall opening for doors shall be preserved. Door frames should take up the entire wall opening and be symmetrically constructed.

8.12.3

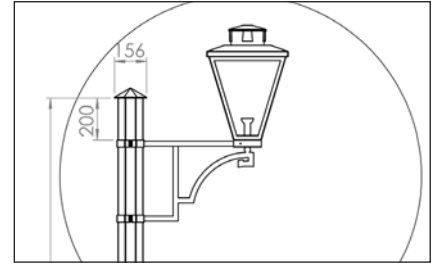


Illustration 10 - This type of street lamp can be used on Lindegade, Nørregade, Museumsgade, Kirkegårdsallé and a section of Kongensgade.



Illustration 11 - An example of a so-called "Copenhagen" fixture that can be used outside the preservation-worthy street layout.



Gates shall be constructed of wood and must be adapted to the architecture and the surface treated in the same manner as the building's other woodwork.

8.13

Windows:

8.13.1

Existing puttied wooden windows should as far as possible be preserved and maintained with original mullions, single glass and rabbets in the outer frame. Further insulation shall be carried out with removable windows or added frames.

8.13.2

Windows that are replaced, must be carried out as wooden windows with original formats and transom divisions in accordance with the original style.

8.13.3

Existing original window openings must be preserved.

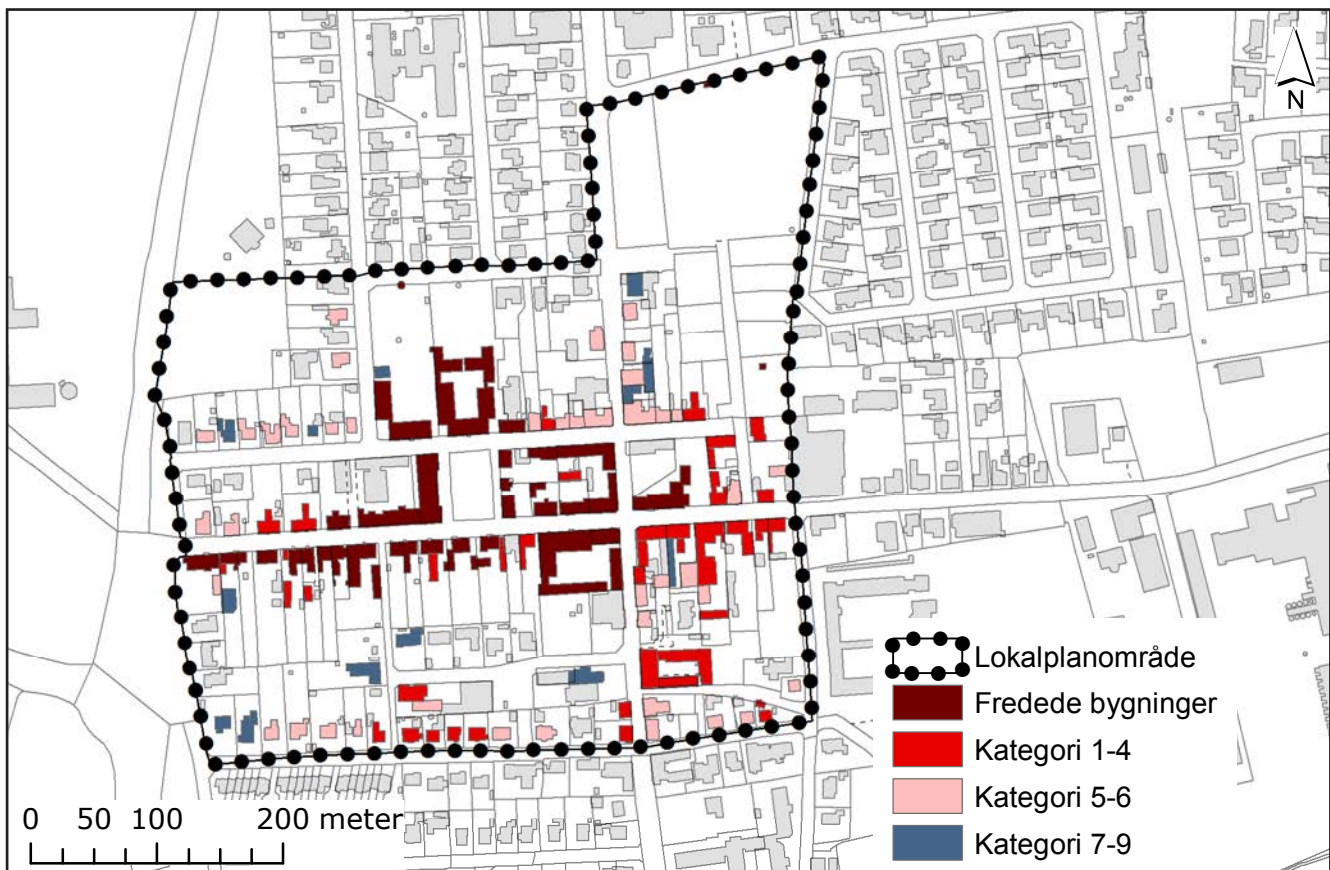
8.13.4

Windows in the roof surface may only be placed on roof surfaces that face away from the street, and only as single skylights. The total area of skylights shall not exceed 10% of the area of the individual roof surface.

8.13.5

Commissioning

Any derogation from the provisions of § 10 may be conditional on the municipality receiving security of the estimated costs of the subsequent development.



Map Annex 14 - buildings worthy of preservation.

Exterior window shutters that are part of the building's original expression must be preserved.

§§ 9 Undeveloped land

9.1

Surfacing:

9.1.1

Surfacing in streets listed for conservation shown on Map Annex 5 must be executed in natural stone.

In Kongensgade concrete blocks may be used in combination with natural stone.

9.1.2

The degree of land coverage within the central area indicated on Map Annex 2 must not exceed 80%.

9.1.3

The degree of land coverage within the residential area indicated on Map Annex 2 shall not exceed 40%.

9.2

Planting:

9.2.1

The listed planting structure in the form of rows of trees and avenues, as marked on Map Annex 13, should be maintained and growth conditions must be ensured.

9.2.2

Avenue planting in the streets Lindegade, Nørregade, Museums-gade and Kirkegårdsallé must be carried out with lime trees, located at a distance of 9.2 meters, equivalent to 16 Hamburg yards (57.3 cm).

9.2.3

Boundaries must be established as hedges of beech, field maple, red or midland hawthorn or as a fence with vertical boards in principle as shown in illustration 9. Fences and hedges shall have a height of 1.5-1.8 meters.

9.2.3

The tree marked on Map Annex 11 should be retained and growth conditions guaranteed.

9.2.4

Boundaries marked on the attached maps 10 and 11 shall be established as a living fence or hedge, as separation from adjacent properties or a passage.

9.3

Lighting:

9.3.1

Lighting in the streets Lindegade, Nørregade, Museumsgade, Kirkegårdsallé and the portion of Kongensgade which runs between Nørregade and Lindegade must be executed in accordance with illustration 10.

9.3.2

Lighting of the street space in Kongensgade north of Nørregade and south of Lindegade shall be executed as a "Copenhagen luminaire", see illustration 11.

9.4

Recreational areas:

9.4.1

In the central area recreational areas should be established corresponding to 10% of the floor area for business and 15% for housing.

9.4.2

In residential areas, recreational areas must be established equivalent to 50% of the floor area for housing.

9.5

Parking areas:

9.5.1

Any parking areas in urban development areas must be given a green character. Parking surfaces must be built with natural stone surfacing, grass reinforcement or grass macadam.

For demarcation of parking areas from public roads beech hedging should be planted to a minimum width of 1 meter with three rows of plants, with flowering trees above such as acacia or cherry. On public roads, visibility must be ensured.

9.5.2

Parking of buses, trucks, caravans, boats and trailers is not permitted, however, buses are allowed to be parked on the area designated for public parking in Jernbanegade, see § 5.2.3.

9.6

Outdoor storage:

9.6.1

Outdoor storage of material or equipment should not take place.

9.7

Terrain preparation:

9.7.1

Terrain preparation may only be carried out to a minimum, equal to +/- 0.5 meters. Existing terrain should be left unregulated at a distance of 1.5 meters from the boundary.

§ 10 Prerequisites for taking into use of new buildings

10.1

New buildings must not be taken into use before there has been established for the building in question

living area in accordance with § 9.4,

road access in accordance with § 5.1.1,

parking in accordance with § 5.2.1 and § 5.2.2,

planting of parking areas in accordance with § 9.5.1.

§ 11 Maintenance of buildings

11.1

The buildings with high conservation value SAVE 1-4 shown on Map Annex 14 and the Moravian houses shown on Map Annex 12 may not be rebuilt, demolished or otherwise altered in their exterior, unless the council gives special permission. The buildings must be maintained with respect for the original building practices and building details.

11.2

The buildings with medium conservation value SAVE 5-6 shown on Map Annex 14 must be maintained with respect for the original building practices and building details.

§ 12 Repeal of local plans

12.1

Local Plan 1.132 for inner Christiansfeld is repealed for the properties mentioned in § 2.1. Local Plan 1.132 was adopted by Christiansfeld town council on 19th December 2006, and registered for the properties on 27th April 2007.

12.2

Town planning regulations for the older part of Christiansfeld are repealed for the properties with cadastral numbers 45, 409, 410 Christiansfeld. Town planning regulations of the older part of Christiansfeld were adopted by Christiansfeld town council on 14th May 1964, approved by the Ministry of Housing 12th November 1965 and registered on 25th May 1966.

12.3

Local Plan 1.66 is repealed for properties with cadastral numbers 247, 279, 291 Christiansfeld. Local Plan 1.66 was registered on 27th March 1995.

12.4

Local Plan 1.80 for the area for public purposes at Birkevej, Christiansfeld, is repealed for the portion of the property with cadastral number 590 Tyrstrup Ejerlav, Tyrstrup, that is covered by this Local Plan. Local Plan 1.80 was adopted by Christians-

feld town council on 23rd April 1996 and registered on 5th July 1996.

§ 13 Homeowners' associations

No provisions.

§ 14 Easements

14.1

The document registered on 20th April 1935 for cadastral number 76 Christiansfeld, regarding a prohibition on establishment of a guest house, restaurant, cinema or theatre business, is repealed.

14.2

The document registered on 24th June 1950 for cadastral number 189 Christiansfeld, regarding a prohibition on the establishment of a guest house and restaurant services, is repealed.

14.3

The document registered on 8th September 1953 for cadastral number 196 Christiansfeld, regarding prohibition on the establishment of a guest house and restaurant services, is repealed.

14.4

The document registered on 28th January 1957 for cadastral number 13 Christiansfeld, regarding prohibition on the establishment of a guest house and restaurant services, is repealed.

14.5

The document registered on 3rd May 1967 for cadastral number 50 Christiansfeld, regarding prohibition on the establishment of businesses with sales and/or rental of electrical goods, is repealed.

14.6

The document registered on 22nd November 1972 for cadastral number 70 Christiansfeld, regarding prohibition of the establishment of a dairy or other business in competition with Mejeriselskabet AMBA, is repealed.

14.7

The document registered on 22nd November 1972 for cadastral number 130 Christiansfeld, regarding prohibition of the establishment of a dairy or other business in competition with Mejeriselskabet AMBA, is repealed.

14.8

The document registered on 20th April 1977 for cadastral number 20 Christiansfeld, regarding prohibition of the establishment of a dairy or other business in competition with Mejeriselskabet AMBA, is repealed.

Adoption statement

The draft local plan is adopted for publication.

KOLDING TOWN COUNCIL, 8th April 2013, Case No. 8



Jørn Pedersen

Mayor

Publicly promulgated pursuant to Planning Act § 30, at www.kolding.dk on 10th April 2013.

Legal effect

Local plans can be drawn up where changes should be made to existing conditions. These can be a desire to build or simply a desire to do things differently in a community in the future.

Among other things, before the implementation of urban renewal, major construction projects and demolitions, the planning work must lead to the presentation of a draft local plan.

A local plan shall contain information on the plan's purpose and legal effect. The town council may also impose binding rules on such things as zone status, use of the area and individual buildings, parcelling, location and design of buildings, layout and maintenance of open spaces, roads and paths, power and sewerage works, homeowners' association and mandatory connection to public facilities.

Everyone has the opportunity to submit comments, amendments or objections, and the town council must take a position on these before the plan can be finalized.

Where conditions are not regulated in the local plan, the normal development control provisions of the Building Act apply.

It is not permissible to exploit the area's properties in a way that may prejudice the content of the final plan. It is therefore prohibited to undertake parcelling, building and change of use as long as the local plan is only a proposal. The existing lawful use of property can continue as before. (Planning Act § 17, par. 1).

As the deadline for submission of objections and amendments expired on 20th June 2012, 8 weeks from the announcement, it may be permitted to use a property in accordance with the proposal. (Planning Act § 17, par. 2).

The temporary legal effects follow from the proposal's publication on 25th April 2012, the date of the announcement, until the finally adopted local plan is made public, but not exceeding one year.

When the local plan is finally adopted and made public, the properties covered by the plan under the Planning Act § 18 may only be parcelled, built on or used in accordance with the plan's provisions.

The existing lawful use of a property can continue as before. The local plan also does not in itself provide any obligation to perform the installations included in the plan.

The town council may grant exemption from the provisions of the local plan, if it is not contrary to the principles of the plan. Larger deviations require a new local plan.

The town council can expropriate private property or rights over property when it has a significant impact on the achievement of a local plan or town planning regulations. (Planning Act § 47).

A local plan may designate an area for public purposes. This means that the owner can claim the property to be taken over by the municipality with compensation. However, the municipality is only obliged to take over the property if the owner cannot use the land in an economically reasonable manner in accordance with the actual use of the surrounding properties. (Planning Act § 48).

The local plan includes in § 11 a provision that buildings worthy of provision and Moravian houses may not be demolished without permission from the local council. If such permission is denied, the owner may according to the Planning Act § 49 under certain conditions require that the property be taken over by the municipality with compensation if there is a significant mismatch between the property's return on assets and the return on assets of similar properties.

Private building easements and other situation easements that are inconsistent with the local plan, are repealed by the plan, see Planning Act § 18

Other private easements may be expropriated when it is essential for the realization of the plan, see above.

The draft local plan contains in § 14 a stipulation that the easements mentioned in the paragraph are repealed.

**Annexes for the Danish world heritage nomination 2015
of Christiansfeld a Moravian Settlement.**

Content:

Annex I	Maps
Annex II	Drawings
Annex III	Photographs
Annex IV	Screening of cities on the World Heritage list and tentative lists
Annex V	Building Preservation and Conservation of Buildings and Urban Environments Act
Annex VI	The Planning Act in Denmark
Annex VII	Nature Protection Act
Annex VIII	Museum Act
Annex IX	Conservation Descriptions
Annex X	Extract from the Municipal Plan 2010-2021
Annex XI	Extracts from Local Plan 1311-41



Kolding
Kommune



The Moravian Church
Christiansfeld



CHRISTIANSFELD CENTRET
viden · information · kulturarv

Danish World Heritage Nomination

CORRIGENDUM

Christiansfeld
a Moravian Settlement

Corrigendum

January 2014

The following list provides a description of the changes made to the nomination since the original version was printed.

Page 7:

The following text appears:

“Bolette Lehn Petersen
Heritage Agency of Denmark”

This should read:

“Bolette Lehn Petersen
Danish Agency for Culture”

Page 15:

In the second paragraph, the following text appears:

“Christiansfeld is the result of developments in the Moravian Church’s societal structure during the 1800s and the culmination of the denomination’s experience establishing colonies.”

This should read:

“Christiansfeld is the result of developments in the Moravian Church’s societal structure during the 18th century and the culmination of the denomination’s experience establishing colonies.”

Page 26 and 27:

The text and page numbers in the chart should read:

MAP	TITEL	SCALE	CHAP- TER	PAGE
	Nominated Property and buffer zone	1:20.000	exe- cutive summary	12
	Nominated Property of Christiansfeld	1:4.000	exe- cutive summary	13
1.1 /1.2	Map showing the placement of Denmark in Europe and the placement of Christiansfeld in Denmark.			20
1.3	Topographic map of the nominated property and its buffer zone.	1:20.000	1.f	21
1.4	Nominated Property of Christiansfeld	1:4.000	1.f	22
1.5	Delimitation of the western part of the bufferzone	1:10.000	1.f	23
1.6	Delimitation of the eastern part of the bufferzone and the nominated property.	1:10.000	1.f	24
1.7	Delimitation of the southern part of the bufferzone and the nominated property	1:10.000	1.f	25
2.1	Modular system which the town is built on. This system can still be seen in the town’s structure today.	1:4.000	2.a	31
2.2	Map of Christiansfeld, signed Staunager, dated 1812		2.a	34

2.3	Aerial view of Christiansfeld 2012.		2.a	35
2.4	Location of the facilities in the town	1:6.000	2.a	38
2.6	Ortophoto from 1945		2.b	116
2.7	Ortophoto from 1954		2.b	119
2.8	Ortophoto from 1984		2.b	121
4.1	Restored buildings and on-going restoration projects	1:6.000	4.a	344
4.2	Renovated streets and urban spaces	1:6.000	4.a	347
4.3	Calculated scenario of a 3 meter rise in sea water levels	1:50.000	4.b	350
5.1	Ownership		5.a	356
5.2	Listed and protected buildings	1:6.000	5.b	357
5.3	Time periods	1:6.000	5.b	358
5.4	Applicable municipal framework for the nominated area under the Municipal Plan 2010-2021 and addendum 29		5.b	360
5.5	Protection under Nature Protection Act and Museum Act		5.b	361
5.6	Extent of the buffer zone for the nominated area		5.b	362
5.7	Placement of protection under the Nature Protection Act and Museum Act		5.b	363
5.8	Location of current local plans for the buffer zone anno June 2013		5.b	366
5.9	Municipal framework from the Municipal Plan 2010-2021		5.b	366
5.10	Selection of guidelines from the Municipal Plan 2010-2021		5.b	367
5.11	Selection of guidelines from the Municipal Plan 2010-2021		5.b	367
5.12	Bicycle plan, showing plans for bicycle paths, etc.		5.d	372
5.13	Road Plan	1:18.000	5.d	373
5.14	Visitor facilities	1:6.000	5.h	396
5.15	Locations of Christiansfeld		5.h	397

Page 60:

In the second paragraph the following text appears:

“The doors are double doors, painted blue and white, and there are upper windows as well as external stairs in brick.”

This should read:

“The doors are double doors, painted grey and white, and there are upper windows as well as external stairs in brick.”

Page 155:

In the fourth paragraph, the following text appears:

“Christiansfeld is the result of developments in the Moravian Church’s societal structure during the 1800s and the culmination of the denomination’s experience establishing colonies.”

This should read:

“Christiansfeld is the result of developments in the Moravian Church’s societal structure during the 18th century and the culmination of the denomination’s experience establishing colonies.”

Page 189 and following:

The abbreviation "DtHsAt" occurs in the text. This refers to the publication:

Lafrenz, Jürgen 2009, *Herrnhut & Herrnhuter Siedlungen / Moravian settlements, Deutscher Historischer Städteatlas 03*. Institut für vergleichende Städtegeschichte, Munster.

Page 194:

The chart should read as follows:

Continental Europe		
's Heerendijk	1736	Barony of IJsselstein
Pilgerruh	1737	Duchy of Holstein
Herrnhaag	1738	County of Isenburg-Büdingen
Niesky	1742	Upper Lusatia (in the Electorate of Saxony)
Gnadenfrei	1743	Kingdom of Prussia, Province of Lower Silesia
Gnadenberg	1743	Kingdom of Prussia, province of Lower Silesia
Neusalz	1745	Kingdom of Prussia, Province of Lower Silesia
Zeist	1746	Lordship of Zeist
Ebersdorf	1746	Duchy of Reuss-Ebersdorf
Neuwied	1750	Lower county of Wied
Kleinwelka	1751	Upper Lusatia (in the Electorate of Saxony)
Neudietendorf	1753	Duchy of Sachsen-Gotha-Altenburg
Sarepta	1755	Russian Empire
Gnadau	1767	The Electorate of Saxony
Christiansfeld	1773	Duchy of Schleswig
Gnadenfeld	1780	Kingdom of Prussia, Province of Upper Silesia
Königsfeld	1807	Kingdom of Württemberg
British Isles		
Fulneck	1744	County of Yorkshire
Ockbrook	1750	County of Derbyshire
Gracehill	1765	County of Antrim
Fairfield	1785	County of Lancashire
British colonies in North America		
Bethlehem	1742	Colony of Pennsylvania
Nazareth	1744/1771	Colony of Pennsylvania
Lititz	1757	Colony of Pennsylvania
Hope	1769	Colony of New Jersey
Bethabara	1753	Colony of North Carolina
Bethania	1759	Colony of North Carolina
Salem	1771	Colony of North Carolina

Page 206:

In the last sentence, before the bulleted list, the following appears
“(Fig. 6)”

This should read:

“(3.10)”

Page 208:

The caption to illustration 3.10 should read:

“Extent of the development of Gnadau in 1783. (Source: Lafrenz 2009, Table 12)”

Page 210:

In footnote 21 the following text appears:

“(see Fig. 8)”

The text should read:

“(see 3.12)”

Page 211 and 212:

The captions to illustration 3.11 og 3.12 mentions sources: “UAT TS Bd. 13.8” and “UAH TS Mp 100.6”). These refer to records at Unitätsarchiv der Evangelischen Brüder-Unität, Topographic Collection, Herrnhut.

Page 308:

The last sentence in the first paragraph refers to the document found at this internet link:

<http://whc.unesco.org/archive/2008/whc08-32com-10Be.pdf>

Page 311:

In the fourth paragraph the following text appears:

The criteria under Point A concern the design of the settlements’ town plans and the placement of important streets, squares, parks, and buildings in the town plan. The criteria under Point B concern the typical shared characteristics in the design of the most important buildings in the settlements.

This should read:

The criteria under Point 1 concern the design of the settlements’ town plans and the placement of important streets, squares, parks and buildings in the town plan. The criteria under Point 2 concern the typical shared characteristics in the design of the most important buildings in the settlements.

Page 330:

In the last paragraph the following text appears:

“These latter fields are marked with brown writing on a light blue background in the diagram.”

In the charts shown on pages 323 to 328 the brown writing on light blue background does not appear. Furthermore, the column 1H is missing. The brown writing on light blue background refers to the following charts:

Founded		MORAVIAN SETTLEMENTS														Subtotal	
Specific		1A	1B	1C	1D	1E	1F	1G	1H	1I	1J	1K	1L	1M	1N	Subtotal	
																(iii)(iv)(vi)	
1742	Bethlehem.	PA, USA	0	0	15	10	0	5	0	10	0	5	10	10	5	10	80
1753	Betharbara.	NC,USA	0	5	5	0	5	0	0	0	0	5	5	10	0	5	40
1759	Bethania.	NC, USA	10	5	0	0	5	5	0	10	0	0	5	10	10	10	70
1773	Christiansfeld,	Denmark	10	10	15	10	10	5	5	10	5	5	15	10	10	10	130
1746	Ebersdorf.	Germany	5	10	15	10	5	0	5	10	5	0	10	10	10	10	105
1785	Fairfield.	England	5	0	10	10	0	5	0	10	0	5	15	10	10	10	90
1744	Fulneck.	England	5	5	15	10	0	5	0	5	0	5	10	10	10	10	90
1767	Gnadau.	Germany	10	10	10	10	10	10	5	10	5	5	5	10	5	10	115
1743	Gnadenberg.	Poland	10	10	15	10	10	5	5	0	5	5	10	10	5	10	110
1780	Gnadenfeld.	Poland	10	10	15	10	10	10	5	0	5	5	10	10	10	10	120
1743	Gnadenfrei.	Poland	10	10	15	10	10	5	5	0	5	5	15	10	0	10	110
1765	Gracehill.	Nothern Ireland	10	10	15	10	10	10	5	10	5	5	10	10	0	10	120
1738	Herrnhaag.	Gremany	10	10	15	10	5	5	5	0	5	5	5	10	0	10	95
1722	Herrnhut.	Germany	0	5	15	0	5	0	0	10	0	5	15	10	10	10	85
1769	Hope.	NJ, USA	5	10	5	0	5	5	0	10	0	0	10	10	5	10	75
1751	Kleinwelka.	Germany	0	10	10	10	10	0	5	5	0	5	10	5	10	5	85
1807	Königsfeld.	Germany	10	10	15	10	10	0	5	10	5	5	10	10	5	10	115
1757	Lititz.	PA, USA	10	10	10	10	10	10	5	10	0	5	15	10	0	5	110
1744/71	Nazareth.	PA, USA	10	5	10	0	5	5	0	10	5	5	10	10	0	10	85
1742/53	Naudietendorf.	Germany	5	5	10	10	10	0	5	10	5	5	10	10	0	10	95
1745	Neusalz.	Poland	10	0	15	10	0	10	0	0	0	5	5	10	0	5	70
1750/58	Neuwied.	Germany	0	5	15	10	0	0	0	10	0	5	5	5	5	5	65
1742	Niesky.	Germany	10	5	10	10	10	5	5	10	5	5	15	10	5	10	115
1750	Ockbrook.	England	0	0	10	5	0	5	0	5	0	5	5	5	5	5	50
1755/65	Sarepta.	Russia	10	5	15	10	10	10	5	0	5	5	15	10	5	10	115
1771	Salem.	NC, USA	10	10	10	10	5	5	5	10	0	5	15	10	10	10	115
1746	Zeist.	Holland	10	0	15	10	0	5	0	5	0	0	5	5	0	5	60

MORAVIAN SETTLEMENTS		2A	2B	2C	2D	Subtotal	Subtotal
Specific						(iii)(iv)(vi)	Historic
Bethlehem.	PA, USA	10	10	5	10	35	115
Betharbara.	NC,USA	5	5	5	10	25	65
Bethania.	NC, USA	10	10	5	10	35	105
Christiansfeld,	Denmark	10	10	5	10	35	165
Ebersdorf.	Germany	10	10	5	10	35	140
Fairfield.	England	10	10	5	10	35	125
Fulneck.	England	10	10	5	5	30	120
Gnadau.	Germany	10	10	5	10	35	150
Gnadenberg.	Poland	10	10	5	10	35	145
Gnadenfeld.	Poland	10	10	5	10	35	155
Gnadenfrei.	Poland	10	10	5	10	35	145
Gracehill.	Nothern Ireland	10	10	5	5	30	150
Herrnhaag.	Gremany	10	10	5	10	35	130
Herrnhut.	Germany	10	10	5	10	35	120
Hope.	NJ, USA	10	5	5	10	30	105
Kleinwelka.	Germany	10	10	5	10	35	120
Königsfeld.	Germany	10	10	5	10	35	150
Lititz.	PA, USA	10	10	5	10	35	145
Nazareth.	PA, USA	10	5	5	10	30	115
Naudietendorf.	Germany	10	10	5	10	35	130
Neusalz.	Poland	10	10	5	10	35	105
Neuwied.	Germany	10	10	5	10	35	100
Niesky.	Germany	10	10	5	10	35	150
Ockbrook.	England	5	10	5	5	25	75
Sarepta.	Russia	10	10	5	10	35	150
Salem.	NC, USA	10	10	5	5	30	145
Zeist.	Holland	10	5	5	10	30	90

MORAVIAN SETTLEMENTS																	
Specific		3A	3B	3C	3D	3E	3F	3G	3H	3I	3J	3K	3L	3M	3N	Subtotal	Subtotal
															int/aut.	Historic	
															Today	Int/aut.	
Bethlehem.	PA, USA																
Betharbara.	NC, USA																
Bethania.	NC, USA																
Christiansfeld,	Denmark	10	15	15	15	10	10	5	15	15	5	15	15	10	5	160	325
Ebersdorf.	Germany	5	5	15	15	10	10	5	15	15	5	5	10	10	5	130	270
Fairfield.	England																
Fulneck.	England																
Gnadau.	Germany	10	15	15	15	0	10	5	15	15	5	5	10	10	5	135	285
Gnadenberg.	Poland	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	145
Gnadenfeld.	Poland	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	155
Gnadenfrei.	Poland	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	145
Gracehill.	Northern Ireland	10	15	15	15	0	10	5	10	5	5	0	15	10	5	120	270
Herrnhaag.	Germany	0	0	0	0	0	0	0	0	0	0	5	0	0	0	5	135
Herrnhut.	Germany																
Hope.	NJ, USA																
Kleinwelka.	Germany																
Königsfeld.	Germany	10	15	15	10	0	10	5	15	15	0	10	10	5	5	125	275
Lititz.	PA, USA	10	10	15	10	10	10	5	10	10	5	10	10	10	5	130	275
Nazareth.	PA, USA																
Naudietendorf.	Germany	5	0	5	10	0	5	5	15	15	5	5	5	10	5	90	220
Neusalz.	Poland																
Neuwied.	Germany																
Niesky.	Germany	5	10	15	15	0	5	5	0	0	5	10	5	5	5	85	235
Ockbrook.	England																
Sarepta.	Russia	0	0	0	0	0	0	0	0	0	0	0	0	0	5	5	155
Salem.	NC, USA	10	10	15	15	0	10	5	10	5	5	10	15	10	5	125	270
Zeist.	Holland																

MORAVIAN SETTLEMENTS									
Specific		4A	4b	4c	4D	4E	Subtotal	SUM	
							Protect.	Total	RATING
							Future		
Bethlehem.	PA, USA								
Betharbara.	NC, USA								
Bethania.	NC, USA								
Christiansfeld,	Denmark	5	10	5	10	10	40	365	ONE
Ebersdorf.	Germany	5	10	10	10	10	45	315	FOUR
Fairfield.	England								
Fulneck.	England								
Gnadau.	Germany	5	10	10	10	10	45	330	TWO
Gnadenberg.	Poland								
Gnadenfeld.	Poland								
Gnadenfrei.	Poland								
Gracehill.	Northern Ireland	5	10	10	10	10	45	315	FOUR
Herrnhaag.	Germany								
Herrnhut.	Germany								
Hope.	NJ, USA								
Kleinwelka.	Germany								
Königsfeld.	Germany	5	10	5	10	10	40	315	FOUR
Lititz.	PA, USA	5	10	10	10	10	45	320	THREE
Nazareth.	PA, USA								
Naudietendorf.	Germany								
Neusalz.	Poland								
Neuwied.	Germany								
Niesky.	Germany								
Ockbrook.	England								
Sarepta.	Russia								
Salem.	NC, USA	5	10	10	10	10	45	315	FOUR
Zeist.	Holland								

Additional Information

Christiansfeld a moravian settlement (Denmark)

27 october 2014

Ownership

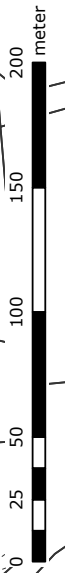
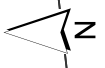
Could the State Party kindly provide a little more detail on the ownership situation in the property? What percentage (or amount of hectares) is in the ownership of the Moravian Church and what percentages – in comparison – are owned by private, commercial or public owners?







The following statement of ownership within the nominated area is given as a percentage ratio of the registered land area for each property and the total area of the nominated area. This does not take into account the number of square meters that are built upon.

Ownership within the nominated property:

The Moravian Church	34,9%
Private owners	35,4%
Commercial Owners	4,9%
Kolding Municipality	10,5%
Public streets	15,7%

See also map page 2.



-  Nominated property
-  The Moravian Church, 34,9 %
-  Kolding Municipality, 10,5 %
-  Private owners, 35,4 %
-  Commercial owners, 4,8 %
-  Public streets, 15,7 %



Protective Designation

ICOMOS notes from the documentation provided, that several individual buildings are designated according to the Building Preservation and Conservation of Buildings and Urban Environments Act. However, could the State Party clarify if the complete property, including its urban plan and landscape elements has any legal protective designation at the national level?

The Planning Act applies to the Property and the buffer zone, and is the most prominent statute for ensuring comprehensive protection of the outstanding universal values.

The Act strongly emphasizes early involvement in order to safeguard cultural and natural values in an appropriate manner. If a superior level of authority decides that the municipality has failed to address national cultural heritage interests in its planning process, it can raise objections to the plan. In this situation, the matter must be finally settled by the Ministry of the Environment. This provision acts as a safeguard to ensure appropriate consideration of the outstanding universal value of the Property.

Based on the Planning Act, the Minister for the Environment establishes a comprehensive framework for municipal planning through national planning reports, overviews of national interests in municipal planning, national planning directives, dialogue and other means. The Minister ensures through such means as a veto that municipal planning complies with overall national interests. World Heritage Sites are considered sites of national interest, and the municipalities must with the established buffer zones ensure the protection of the nominated properties.

The Minister for the Environment, on behalf of the government, is required to veto municipal plan proposals and local plan proposals that contradict national interests and by dialogue and partnership find a solution in accordance with the overall interests.

The rules on national planning were introduced in 1974 and strengthened substantially by the 2007 local government reform. National planning is expressed through reports, binding instructions, guidelines and intervention in municipal planning for themes and projects of international, national or regional interest. Every four years the Minister of Environment publishes an overview of national interests in municipal planning. This includes the interests and considerations arising from politically adopted decisions in the form of legislation, action plans, sector plans, national planning decisions and agreements between public authorities. The latest overview was published for the municipal planning 2013-2025.

The Minister must veto a municipal plan proposal on behalf of all government ministers if the proposal contradicts national interests. This veto must be declared during the period of public comment, and the municipal council is prohibited

from adopting the proposal until the Minister agrees to the content of the proposal.

Both private owners, institutions and the state may appeal decisions made by the responsible authorities according to the Planning Act. The ultimate authority in appeal cases is the independent Environmental Board of Appeal (Natur- og Miljøklagenævn) consisting of a chairman with an academic degree in law, two judges elected by the Supreme Court and seven politicians elected by parliament. The council is elected for 4-year periods. Decisions made by the Environmental Board of Appeal may only be appealed at the civil court, in which case the final result cannot be foreseen.

Management Plan

Chapter 5e of the nomination dossier refers to a Management Plan. Could the State Party specify when this Management Plan was completed, by whom it was adopted and since when it has been implemented? Would it be possible to obtain a copy of the Management Plan, even if only in its original language?

Initially the Management Plan is only prepared in the format specified in the nomination dossier. A more detailed management plan was prepared in autumn 2014 following the same template used by other Danish world heritage sites. The Management Plan is under constant development to make it more precise and specific, and thus more directly useful to the daily work in Christiansfeld.

The principles of the Management Plan, as stated in the nomination dossier, were adopted by Kolding City Council in summer 2013.

The Management Plan is already being implemented. The implementation of the items in the Management Plan follows the following timetable:

2014	Adoption of action plans in the transport sector
	Renovation of the Church Square is completed
	Preparation of maintenance plans for the streets will be completed
	Renovation of Lindegade and Tværvej is completed
	Municipal plan addendum for cultural environment and buffer zone prepared
	Dialogue among the Agency for Culture, Kolding Municipality, the Moravian Church, and the National Association of Building and Landscape Culture on the assessment of the preservation potential of buildings on Lindegade and Nørregade on the stretch between Kongensgade, Gammel Kongevej and Museumsgade
	Preparation of action plans for listed buildings
	Restoration of the Sisters' House is completed
	Restoration of Lindegade 26 is completed
	Restoration of Lindegade 28 is completed
	Preparation of communication plan for the period 2014-2015
	Initiating the organization
2015	Preparation of communication plan for the period 2016-2017
	Workshop to generate ideas for new functions in buildings with no use
	Relocation of the Moravian Archives and Moravian museum to the Sisters' House
	Relocation of Christiansfeld Centre to the Sisters' House
	Relocation of the Music School to the Sisters' House
	Holding the international classical music festival
	Preparation of a communication strategy for Christiansfeld Centre

	Preparation of a PR and turism strategy with a section especially for Christiansfeld
2016	Final adoption of action plans in the transport sector after evaluation of test measures
	The street renovation is expected to be complete with renovation of Reunion Square (Genforeningspladsen) and possibly busstop by Jernbanegade as well as busdepot outside of the nominated area.
	Evaluation of the management plan
2017	Monitoring
	Revision of the Municipal Plan
	Revision of the Management Plan

Though the Management Plan is a developing document, it is attached to this reply in its current form.

Management Authority

Could the State Party clarify when the secretariat of the UNESCO management group has been established and what its staff structure looks like at present? Does it exactly correspond to Christiansfeld Centre as outlined on chapter 5j of the nomination dossier?

With regard to the staffing of Christiansfeld centre, it does not correspond to the description in chapter 5j of the nomination dossier. If Christiansfeld is accepted onto the UNESCO World Heritage List, the staffing of Christiansfeld Centre will consist of a manager, an architect, one tourism employee in addition to temporary staff. In late 2014, Kolding City Council decided that in January 2016 a communication and dissemination employee will be appointed in Christiansfeld Centre with responsibility for the UNESCO Secretariat's communication and marketing, secretarial functions throughout the UNESCO organization, as well as the development of research initiatives.

Kolding Municipality has decided to appoint a Site Manager for Christiansfeld with employment starting in early 2015. The Site Manager shall function as a link between Christiansfeld Management Group, the Group of interested parties and Kolding Municipality, and ensure that all decisions concerning the physical environment in Christiansfeld support the outstanding universal values of Christiansfeld.

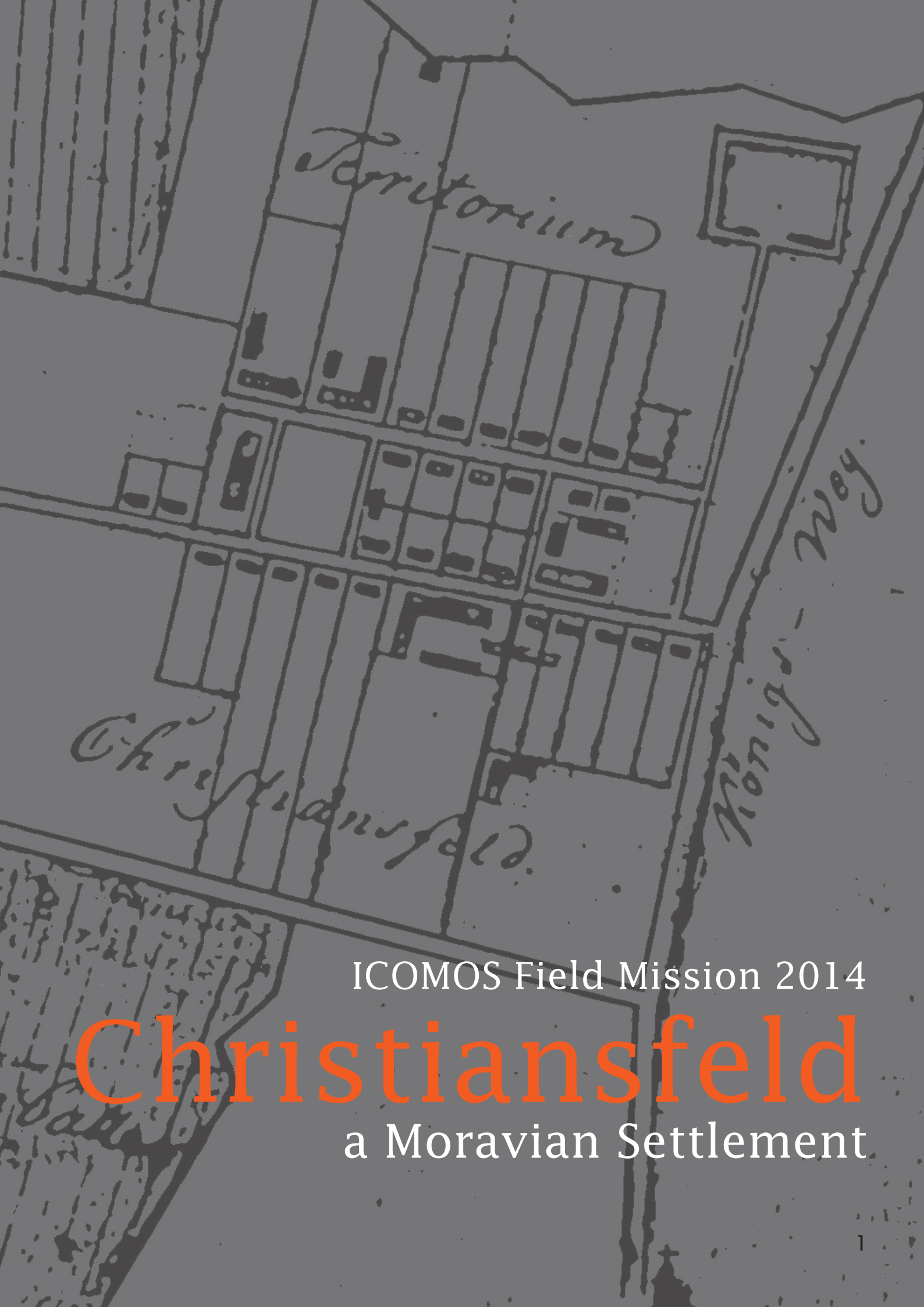
- The role of the Site Manager is to ensure that the conservation and protection needs are balanced against the needs for use of the town.
- The Site Manager shall ensure coordination of all initiatives in Christiansfeld which impact on the town's World Heritage values.
- The Site Manager must ensure high professional quality and a comprehensive consideration of all projects relating to World Heritage in Christiansfeld.
- The Site manager is the leader of the program for coordinating projects in Christiansfeld.
- The Site Manager must have a professional background in cultural heritage management, building conservation, urban planning or similar.
- the Site Manager will be the point of contact of the World Heritage Area, and ensure the operation of networks for the site.
- the Site Manager shall ensure the implementation of actions prioritized by the Christiansfeld Management Group.
- the Site Manager will monitor the development in the area and ensure information exchange between stakeholders and other interested parties.
- the Site manager shall ensure that the periodic reports on the conservation status of the area is completed.

Additional Information provided by:

Karen Stoklund
Kolding Municipality
Department of City and Development
Nytorv 11
DK-6000 Kolding
Denmark

Tel:+45 79791614

E-mail: kasg@kolding.dk



ICOMOS Field Mission 2014

Christiansfeld

a Moravian Settlement

Contents

Programme for ICOMOS Evaluation Mission	4
Participants	10
Day 1	
Tour of the nominated Property	16
Boundary of the nominated property	17
Honey cakes from Christiansfeld	18
Council of Elders' work and function	19
The Moravians' life and work in Christiansfeld.	20
Day 2	
Management of the nominated property and the bufferzone	22
Maps of the bufferzone	33
Cultural Landscape	37
The Sisters' House	39
The Vicarage	40
Lindegade 2	41
Street renovations	51
Road Plan for Christiansfeld 2013-2025	52
Christiansfeld School	53
Forum Christiansfeld	54
Classical in Christiansfeld – an association for living classical music	55
Day 3	
Christiansfeld Stoves	56
Christiansfeld Local Historical Association and Archive	58
The Moravians' Museum	59
The archive	60
Staunager's map from 1812	61
Schlegel's ideal plan	62
Notes	70

Programme for ICOMOS Evaluation Mission

Monday 22 september 2014

Time	Activity	Participants	Location
9.00-10.00	Introduction Official welcome by <ul style="list-style-type: none"> • Danish Agency for Culture • Kolding Municipality • The Moravian Church in Christiansfeld 	Pål Anders Stensson Bolette Lehn Petersen Annemette Løkke Berg Karen Stoklund Käte Thomsen Jørgen Bøytler Nicolai Dupont Heidemann	The Moravian Hotel, Christiansfeld
10.00-12.00	Basic tour, part one Guided tour of Christiansfeld nominated property	Pål Anders Stensson Bolette Lehn Petersen Annemette Løkke Berg Karen Stoklund Käte Thomsen Jørgen Bøytler	Christiansfeld nominated property
12.00-13.00	Lunch	Pål Anders Stensson Bolette Lehn Petersen Karen Stoklund Annemette Løkke Berg Käte Thomsen Jørgen Bøytler	The Moravian Hotel
13.00-14.30	Basic tour, part two Delimitation of the nominated property.	Pål Anders Stensson Annemette Løkke Berg Bolette Lehn Petersen Karen Stoklund	Along the delimitation of the nominated property
14.30-15.30	Honey Cake Bakery Coffee break at the Honey Cake Bakery. Introduction to the bakery by bakery manager Kim Rasmussen.	Pål Anders Stensson Bolette Lehn Petersen Karen Stoklund Annemette Løkke Berg Kim Rasmussen	The Honey Cake Bakery, Lindegade 36
15.30-16.30	Meeting with the board of Elders Information on the work of the board of Elders	Pål Anders Stensson Käte Thomsen Hans Schmidt Jens Christian Schmidt Annemarie Schneider Henning Jacobsen Jørgen Bøytler Karen Stoklund Annemette Løkke Berg Bolette Lehn Petersen	The Vicarage, Lindegade 26

16.30-17.30	Christiansfeld Centre Information on Christiansfeldcentret (the Christiansfeld Centre)	Pål Anders Stensson Annemette Løkke Berg Bolette Lehn Petersen Karen Stoklund	Christiansfeld centre, Nørregade 12
17.30-18.00	Guided Tour of the Moravian Hotel Tour of the renovated Moravian Hotel, guided by hotel managers Lene Rønnebech and Per Højgaard	Pål Anders Stensson Lene Rønnebech Per Højgaard Annemette Løkke Berg Bolette Lehn Petersen Karen Stoklund	The Moravian Hotel
18.30-20.00	Dinner with representatives from Kolding Municipality and The Moravian Church in Christiansfeld	Pål Anders Stensson Annemette Løkke Berg Bolette Lehn Petersen Karen Stoklund Thomas Boe Nicolai Dupont Heidemann Jørn Pedersen Käte Thomsen Jørgen Bøytler	The Moravian Hotel
20.00-21.30	The Moravian Church The culture and cultural heritage of the Moravian Church in Christiansfeld.	Pål Anders Stensson Bolette Lehn Petersen Jørn Pedersen Thomas Boe Nicolai Dupont Heidemann Käte Thomsen Jørgen Bøytler Annemarie Schneider Henning Jacobsen Hans Schmidt Jens Christian Schmidt Karen Stoklund Annemette Løkke Berg	Moravian Church Hall

Time	Activity	Participants	Location
8.30-10.30	Management Plan Introduction to: <ul style="list-style-type: none"> • Internal organization in Kolding Municipality • Management Plan • the Danish planning system • District plan for Christiansfeld • Management of listed buildings • Public funding for renovation 	Pål Anders Stensson Bolette Lehn Petersen Annemette Løkke Berg Karen Stoklund Merete Dissing Petersen Neel Gotthardt Nicolai Dupont Heidemann	The Moravian Hotel
10.30-12.00	Car trip to the bufferzone Car trip to the urban and rural bufferzone	Pål Anders Stensson Annemette Løkke Berg Bolette Lehn Petersen Karen Stoklund	The bufferzone
12.00-13.00	Lunch at Tyrstrup Inn with bufferzone landowners	Pål Anders Stensson Annemette Løkke Berg Bolette Lehn Petersen Karen Stoklund Torben Schulz Bente Schultz-Petersen Niels Schultz-Petersen Jørgen Bøytler Käte Thomsen	Tyrstrup Inn
13.00-14.00	Building renovation Information on building renovation. Completed, ongoing and future projects.	Pål Anders Stensson Annemette Løkke Berg Bolette Lehn Petersen Karen Stoklund Johs Møller Jørgen Bøytler Käte Thomsen	Tyrstrup Kro
14.15-15.45	The Sisters' house Tour of the Sisters' House, ongoing renovation project. Guided by constructing architect Peter B. Petersen and architect Jørgen Toft Jessen	Pål Anders Stensson Annemette Løkke Berg Bolette Lehn Petersen Karen Stoklund Johs Møller Jørgen Bøytler Käte Thomsen Peter B. Petersen Jørgen Toft Jessen	The Sisters' House
15.45-16.15	Coffee break in the vicarage with a short tour of the newly renovated building.	Pål Anders Stensson Annemette Løkke Berg Bolette Lehn Petersen Karen Stoklund Jørgen Bøytler Käte Thomsen Jørgen Toft Jessen	The vicarage, Lindegade 26
16.15-16.45	Lindegade 2 Tour of Lindegade 2, completed renovation project. Private dwellings.	Pål Anders Stensson Annemette Løkke Berg Bolette Lehn Petersen	Lindegade 2

		Karen Stoklund Steen Thielsen Jørgen Toft Jessen Jørgen Bøytler Käte Thomsen	
17.00-17.15	Renovation of the church square Information on the newly completed reovation of the church square	Pål Anders Stensson Annemette Løkke Berg Bolette Lehn Petersen Karen Stoklund Jørgen Bøytler Käte Thomsen Thomas Thinghuus	Church Square
17.15-18.00	Street renovations Information on the ongoing street renovations	Pål Anders Stensson Annemette Løkke Berg Bolette Lehn Petersen Karen Stoklund Thomas Thinghuus	Renovated streets of Christiansfeld
18.00-18.30	Traffic management Information on <ul style="list-style-type: none"> Existing road system in Christiansfeld Traffic Plan Bus park Car park Public involvement in traffic planning 	Pål Anders Stensson Annemette Løkke Berg Bolette Lehn Petersen Karen Stoklund Martin Pape	The Moravian Hotel
19.00-19.30	Local stakeholders Short presentation from Forum Christiansfeld, Klassisk Christiansfeld and Christiansfeld School	Pål Anders Stensson Annemette Løkke Berg Bolette Lehn Petersen Karen Stoklund Käte Thomsen Jørgen Bøytler Jesper Elkær Hans Erik Jensen Henrik Mølgaard Morten B. Jensen	The Moravian Hotel
19.30-21.00	Dinner Informal dinner with board members from Forum Christiansfeld, Klassisk Christiansfeld and Christiansfeld School.	Pål Anders Stensson Annemette Løkke Berg Bolette Lehn Petersen Karen Stoklund Käte Thomsen Jørgen Bøytler Jesper Elkær Hans Erik Jensen Henrik Mølgaard Morten B. Jensen Charlotte Donslund Flemming Porsgaard Tove Lykke Gæmelke H.C. Jensen Finn Johannsen	The Moravian Hotel

Time	Activity	Participants	Location
8.30-9.30	Landowners within the nominated property Visit to two privately owned properties	Pål Anders Stensson Annemette Løkke Berg Bolette Lehn Petersen Karen Stoklund Mette Knudsen Kirsten Ravn Jørgen Henneke	The Moravian Hotel
9.30-10.30	Visit to the oven fitting business	Pål Anders Stensson Annemette Løkke Berg Bolette Lehn Petersen Karen Stoklund Hans Schmidt	Oven fitting business, Lindegade 44
10.30-11.15	Visit to the Local History Archives Information on the archive, method and purpose.	Pål Anders Stensson Bolette Lehn Petersen Karen Stoklund Annemette Løkke Berg Leif Jacobsen Peter Riewe Jytte Ludwigsen	Local History Archives, Nørregade 1
11.15-12.15	Visit to the Moravian Church Museum Information on the museum, artifacts, method of conservation and plans for the future.	Pål Anders Stensson Bolette Lehn Petersen Rita Grell Käte Thomsen Lars Brock Andersen Karen Stoklund Annemette Løkke Berg Jørgen Bøytler	Moravian Church Museum, Widows' House, Nørregade 16
12.30-13.30	Lunch	Pål Anders Stensson Bolette Lehn Petersen Karen Stoklund Annemette Løkke Berg Käte Thomsen Jørgen Bøytler	The Moravian Hotel
13.30-14.15	Visit to the Moravian Church Archives Visit to the archives with show of specific records and information on future plan and conservation strategy.	Pål Anders Stensson Bolette Lehn Petersen Käte Thomsen Karen Stoklund Annemette Løkke Berg Jørgen Bøytler	Church Hall, attic.
14.15-15.00	Moravian Church Bell Tower Visit to the moravian church bell tower View over the nominated property and the rural bufferzone	Pål Anders Stensson Bolette Lehn Petersen Käte Thomsen Jørgen Bøytler Karen Stoklund Annemette Løkke Berg	Moravian church hall, spire

15.00- Coffee and final discussion

Pål Anders Stensson

The Moravian Hotel

16.00

Annemette Løkke Berg

Bolette Lehn Petersen

Karen Stoklund

Nicolai Dupont Heidemann

Käte Thomsen

Jørgen Bøytler

Merete Dissing Petersen

Participants

Andersen, Lars Brock
Moravian Church in Christiansfeld
Moravian Museum
Birkevej 1, 6070 Christiansfeld
lars@bevaringscenter.dk

Berg, Annemette Løkke Borg
Head of Christiansfeld Center , Kolding Municipality
Nørregade 12, 6070 Christiansfeld
Phone: +45 29637025
alob@kolding.dk

Boe, Thomas
Director of City and Development , Kolding Municipality
Nytorv 11, 6000 Kolding
Phone: +45 25557910
thbo@kolding.dk

Bøytler, Jørgen
Vicar
Moravian Church in Christiansfeld
Lindegade 26, 6070 Christiansfeld
Phone: +45 40361420
boytler@ebu.de

Donslund, Charlotte
Forum Christiansfeld
Member of Christiansfeld Handelsstandsforening
Phone: +45 74560300
kontakt@donslundvine.dk

Elkjær, Jesper
Chairman of the Cultural Committee, Kolding Municipality
Phone: +45 20803636
jeel@kolding.dk

Gotthardt, Benedicte Neel
Architect, Byggesag
Kolding Municipality
Christiansfeld Centret
Nørregade 12, 6070 Christiansfeld
Phone: +45 79791773
beng@kolding.dk

Grell, Rita Hildegard
Moravian Church in Christiansfeld
Moravian Museum
Nørregade 16 B, st.
Phone: +45 50530229
grellrita@gmail.com

Gæmelke, Tove Lykke
Forum Christiansfeld
Business Kolding
Director of Business Development, Business Kolding
Phone: +45 76332136
tg@businesskolding.dk

Heidemann, Nicolai Dupont
Head of Culture, Kolding Municipality
Nytorv 11, 6000 Kolding
Phone: +45 296315
nidh@kolding.dk

Henneke, Jørgen
Landowner
Museumsgade 7
Phone: +45 74531434
henneke@mail.dk

Per Højgaard
Brødremenighedens Hotel
Moravian Hotel
Lindegade 25, 6070 Christiansfeld
Phone: +45 74561710
per@bmhotel.dk

Jacobsen, Henning
Board of Elders, Moravian Church in Christiansfeld
Lindegade 14, 6070 Christiansfeld
hejac@bbsyd.dk

Jacobsen, Leif
Chairman
Lokalhistorisk Arkiv
Nørregade 1 , 6070 Christiansfeld
Phone: +45 50959707
Arkivet-christiansfeld@christiansfeld.tv

Jensen, H.C
Forum Christiansfeld
hc@christiansfeld@gmail.com

Jensen, Hans Erik
Chairman of Klassisk Christiansfeld/
Kolding Musikskole afd. Christiansfeld, Kolding Kommune
Phone: +45 79791057
haer@kolding.dk

Jensen, Morten B.
Head of Forum Christiansfeld
Head of Christiansfeld Sports Club
Phone: +45 55466800
morten.b.jensen@nordea.dk

Jessen, Jørgen Toft
Architect, MA
Jørgen Toft Jessen Architects
Ny Allé 8, 6100 Haderslev
Phone: +45 74530040
jtj@jessenmaa.dk

Johannsen, Finn
Forum Christiansfeld
fibo@christiansfeld.tv

Knudsen, Mette
Juel Optican shop, landowner
Nørregade 10, Christiansfeld
juelnielsen@christiansfeld.tv

Ludwigsen, Jytte
Archive manager
Lokalhistorisk Arkiv
Nørregade 1 , 6070 Christiansfeld
Phone: +45 50959707
Arkivet-christiansfeld@christiansfeld.tv

Madsen, Michael Pagaard
Head of municipal property department, Kolding Municipality
Nytorv 11, 6000 Kolding
Phone: +45 40919199
micp@kolding.dk

Mølgaard, Henrik
Chairman of the school board, Christiansfeld School
Phone: +45 91892214
unikhund@gmail.com

Møller, Johannes
Building consultant for the Moravian Church in Christiansfeld

Secretary for the steering committee for Christiansfeld Bybevaring
Kuben Management
Dusager 22, 8200 Aarhus N
Phone: +45 26462054
jm@kubenman.dk

Pape, Martin
Head of Traffic department, Kolding Municipality
Nytorv 11, 6000 Kolding
Phone: +45 79791440
mrap@kolding.dk

Pedersen, Jørn
Mayor, Kolding Municipality
Axeltorv 1, 6000 Kolding
Phone: +45 51482738
borgmesteren@kolding.dk

Petersen, Bolette Lehn
Architect, The Danish Agency for Culture
H.C. Andersens Boulevard 2, 1553 København V
Phone: +45 33745244 (direct)
blp@kulturstyrelsen.dk

Petersen, Merete Dissing
Head of town planning, building and property, Kolding Municipality
Nytorv 11, 6000 Kolding
Phone: +45 51519684
medp@kolding.dk

Petersen, Peter Buchholt
Constructing architect
Jørgen Toft Jessen Architects
Ny Allé 8, 6100 Haderslev
Phone: +45 74530040
pbp@jessenmaa.dk

Porsgaard, Flemming
Forum Christiansfeld
Head of Christiansfeld Erhvervsråd
Phone: +45 75574028

Rasmussen, Kim
Confectioner, Moravian Church Honey Cake Bakery
Lindegade 36, 6070 Christiansfeld
Phone: +45 73561886
honninghjerter@live.dk

Ravn, Kirsten
Landowner
Museumsgade 7, 6070 Christiansfeld
Phone: +45 74531434

k.henneke@gmail.com

Riewe, Peter
Lokalhistorisk Arkiv
Nørregade 1 , 6070 Christiansfeld
Phone: +45 50959707
Arkivet-christiansfeld@christiansfeld.tv

Rønnebech, Lene
Moravian Hotel
Lindegade 25, 6070 Christiansfeld
Phone: +45 74561710
per@bmhotel.dk

Stoklund, Karen
Preparer of Nomination, Town planner, Kolding Municipality
Nytorv 11, 6000 Kolding
Phone: +45 79791614
kasg@kolding.dk

Schmidt, Hans D.
Stove maker
Lindegade 44, 6070 Christiansfeld
Phone: +45 74561672
info@ovnsaetterne.dk

Schmidt, Jens Christian
Board of Elders
N.J. Holms Park 39, 6070 Christiansfeld
Phone: +45 30336058
jyts@hotmail.dk

Schneider, Anne-Marie
Board of Elders
Tømmervænget 6, 6070 Christiansfeld
Phone: +45 61600304
am@hams6070.dk

Schultz, Torben
Innkeeper
Tyrstrup Vestervej 6, 6070 Christiansfeld
Phone: +45 74561242
post@tyrstrupkro.dk

Schutz-Petersen, Bente
Tyrstrupgård
Koldingvej 1, 6070 Christiansfeld
Phone: +45 74562412
nesp@christiansfeld.tv

Schultz-Petersen, Niels Erik
Tyrstrupgård

Koldingvej 1, 6070 Christiansfeld
Phone: +45 61752412
nesp@christiansfeld.tv

Thielsen, Steen
Contracting architect
Jørgen Toft Jessen Architects
Ny Allé 8, 6100 Haderslev
Phone: +45 74530040
st@jessenmaa.dk

Thinghuus, Thomas Misbach
Landscape architect, Kolding Municipality
Nytorv 11, 6000 Kolding
Phone: +45 79791451
Thth@kolding.dk

Thomsen, Käte
Chairperson of the board of Elders
Moravian Church in Christiansfeld
Skovvænget 5, 6070 Christiansfeld
Phone: +45 40562646
tv-thomsen@christiansfeld.tv

Villadsen, Kirsten Dige
Secretary
Kolding Municipality,
Nytorv 11, 6000 Kolding
Phone: +45 79791369
kidv@kolding.dk

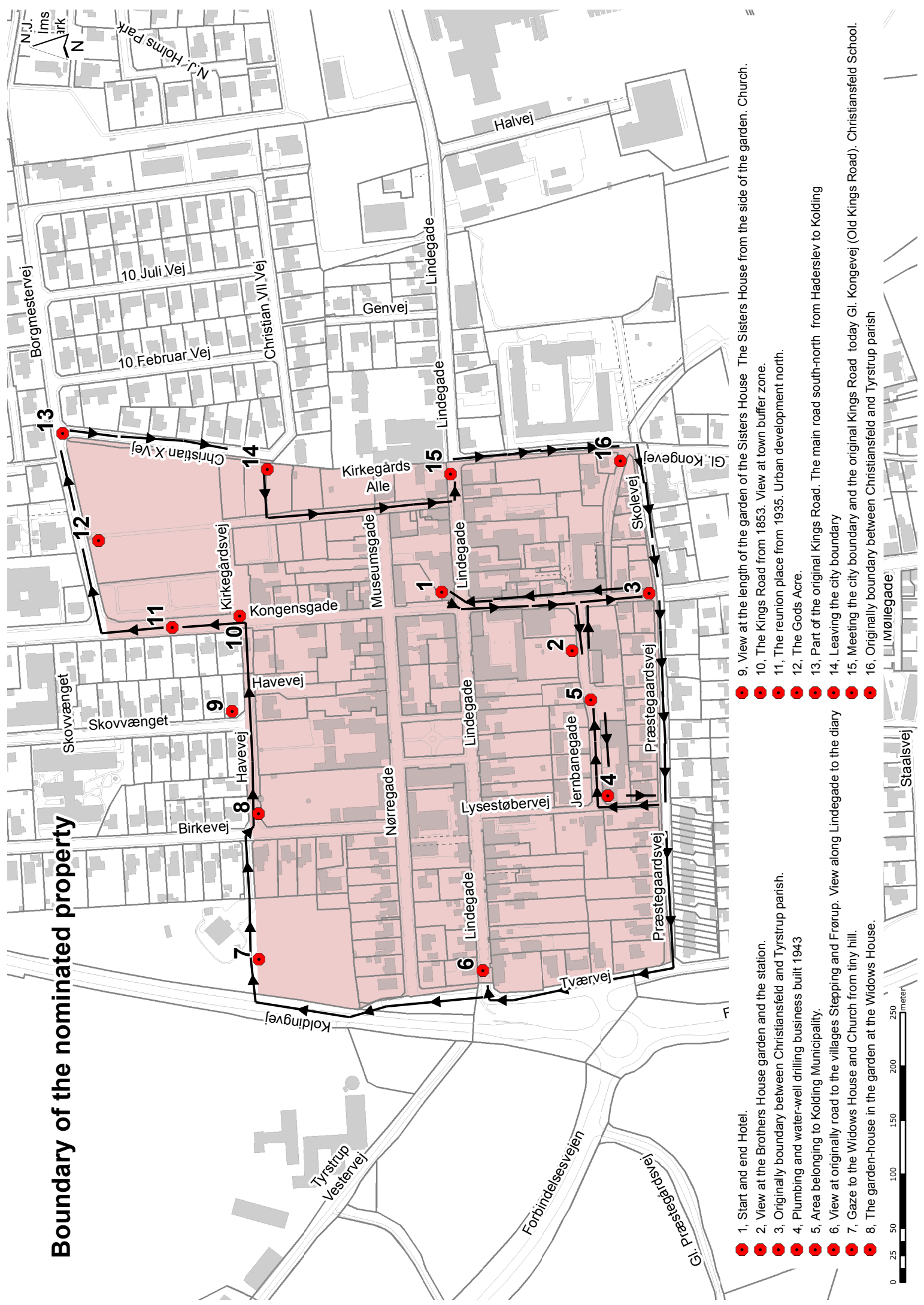
Day 1

Tour of the nominated property

- 1, The tour starts at the church square
- 2, The Sisters' house
- 3, The Sisters' House court yard
- 4, The Old Girls' School
- 5, The avenue of linden trees to God's Acre
- 6, The gateway to God's Acre
- 7, The pavilion at God's Acre
- 8, The old kings road - the original arrival to Christiansfeld
- 9, Family Dwelling
- 10, The Brothers' House court yard
- 11, Prætorius' House
- 12, View to the open landscape west of Christiansfeld



Boundary of the nominated property



- 1, Start and end Hotel.
- 2, View at the Brothers House garden and the station.
- 3, Originally boundary between Christiansfeld and Tyrstrup parish.
- 4, Plumbing and water-well drilling business built 1943
- 5, Area belonging to Kolding Municipality.
- 6, View at originally road to the villages Stepping and Frørup. View along Lindegade to the diary
- 7, Gaze to the Widows House and Church from tiny hill.
- 8, The garden-house in the garden at the Widows House.
- 9, View at the length of the garden of the Sisters House The Sisters House from the side of the garden. Church.
- 10, The Kings Road from 1863. View at town buffer zone.
- 11, The reunion place from 1935. Urban development north.
- 12, The Gods Acre.
- 13, Part of the original Kings Road. The main road south-north from Haderslev to Kolding
- 14, Leaving the city boundary
- 15, Meeting the city boundary and the original Kings Road today Gl. Kongevej (Old Kings Road). Christiansfeld School.
- 16, Originally boundary between Christiansfeld and Tyrstrup parish



Honey cakes from Christiansfeld

The first time honey cakes were mentioned was in 1783 when Christian Rasch founded a bakery at Lindegade 21 in the house that later became the town's apothecary. It is said that his business did not prosper because the baker could not get honey for his produce. A few years later, the wig-maker Immanuel Martin Achtnicht came from the Moravian town Neudietendorf and settled in Christiansfeld. However, wigs were beginning to go out of fashion, so Achtnicht began baking honey cakes as he had gained some knowledge of baking from his uncle. After Rasch's death, Achtnicht took over his bakery, which he later moved to Lindegade 27. He then proceeded to make honey cakes famous in Southern Jutland and throughout Denmark. In 1797, Achtnicht moved the bakery to Lindegade 36 where honey cakes have been baked and sold ever since. Achtnicht's successors continued production for several generations.

Later, honey cakes were also baked in the Brothers' House bakery at Lindegade 34. Honey cakes have thus been baked for several generations at several addresses in the town.

The honey cakes are sold as original and genuine. There are differences in the recipes, so the honey cakes are obviously different too.

One of the original places where honey cakes were baked is in the Moravian's Bakery. Since its renovation in 2010-2011, it has been run by confectioner Kim Rasmussen. During the visit to the cafe in the Moravians' Bakery, Kim Rasmussen will speak about the tradition of baking honey cakes and the development of these products against the background of historical research into the raw materials and what it is like to run a business in one of the properties renovated by Christiansfeld Town Preservation.

Council of Elders' work and function

The Council of Elders the Moravians' "parish council"

Introduction to the 7 members of the Council of Elders (5 elected 2 permanent)

Election – approval of election

Council of Elders' areas of work:

Church work:

The Council of Elders ensures that church rules are obeyed and that decisions made by the Synod are implemented.

The Council of Elders is responsible for communications with the province and the synod

The Council of Elders helps and supports the priest in his work in the community

The Council of Elders is responsible for community care and "visiting services"

The Council of Elders ensures that the various services in the community (spiritual care, preaching, the church hall, music) who can use the church hall and other church rooms

The Council of Elders is responsible for the churchyard

The Council of Elders decides whether new members should be appointed

The Council of Elders supports and promotes the community's well-being

Administrative work:

The Council of Elders has the legal right to administer the community's financial resources and debts.

The Council of Elders and the priest are entitled to use the community's seal

The Council of Elders takes out and reschedules loans

The Council of Elders has overall responsibility for building projects - restoration.

The Council of Elders has the overall responsibility for compliance with laws and regulations

The Council of Elders is responsible for scrutinising accounts

The Council of Elders supervises the letting and maintenance of over 105 properties

The Council of Elders employs and dismisses employees.

The Moravians' life and work in Christiansfeld.

The Moravians in the town:

- Liturgical life, a living tradition
- Music
- Watchword, house prayer calendar
- The casting of lots

Life in the Moravian church

- a. Symbols
- The victorious Lamb of God
- The chalice
- b. Liturgically tangible
- Hall in the church building
- Church Square
- Churchyard
- Groups in the community, choir
- Cell groups

The Moravians' liturgy

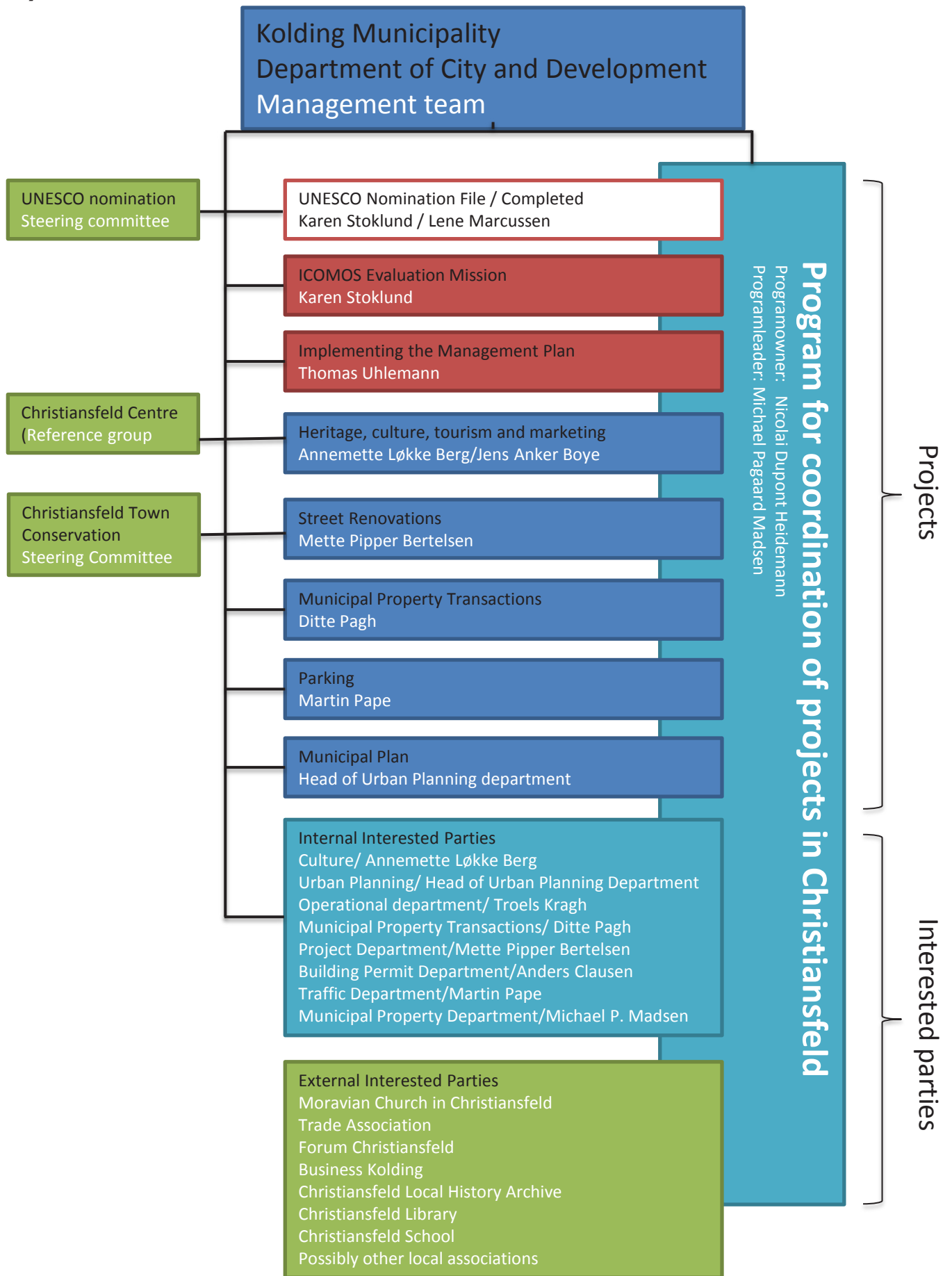
- a. Liturgical congregations, annual cycle
- Song worship services
- Preaching to the congregation or Sunday service
- Holy Communion
- Baptism
- Marriage, wedding
- Burial
- Course of life
- Confirmation
- Church holidays and other occasions
- Advent and Hosanna services
- Christmas
- Easter
- Moravians' holidays
- Sunday's litanies

The Moravians' worldwide cooperation and their relationship with society around them

- A worldwide church
- Four regions: Africa, Mission Provinces, Mission areas, structure
- Unity in diversity. The Moravians' place in different cultural, linguistic, economic and religious contexts.

Renovation of the Church

Day 2



Protective designation

The nominated area is covered by extensive legal restrictions partly through national legislation and partly through municipal planning.

Listed buildings

A large part of the buildings in the area is protected by the Building Preservation and conservation of Buildings and urban environments Act § 3 (Act No. 685 of 9 June 2011). In some cases, land, plants or other items related to the buildings are also protected. These include the six oldest sections and the avenues of the Gods Acre. The buildings have been listed in the period between 1920 and 1988 (Protected List 2013).

Local plan 1311-41 Christiansfeld centre - local plan for preservation

Local plan 1311-41 includes the entire nominated area and lays down the rules for the area's use, land development, roads, trails and parking, wiring systems, the development's size and location, the development's outward appearance, signage, undeveloped land, preservation of buildings etc. The local plan has been prepared to meet the desire to better ensure Christiansfeld historical centre's buildings, green areas and street system. At the same time, the intention is to ensure development opportunities in the town centre within selected town transformation areas, taking the historical context into account. In some locations, the development potential may even be able to support the historical context, for example by restoring gardens or having new buildings support the town's existing building scheme. The local plan seeks to secure building structures, architecture, green spaces and the functional connections that are cornerstones for the town's cultural heritage. The local plan differentiates in the provisions between the buildings from different periods and styles. The local plan designates areas for various types of use. In the town centre, there may be a wide range of functions such as retail, institutional, residential and various types of business. Residential areas also provide an opportunity for small business and craft activities related to housing, which has been a tradition in the town, while the Gods Acre will be maintained as a cemetery and green space. Many buildings in the town are protected under the Building Preservation and Conservation of Buildings and Urban Environments Act § 17 (Act No 685 of 09.06.2011) and thus protected from demolition, and the local plan also protects the preservation-worthy buildings from demolition. Extract from the local plan is attached as Annex XI.

Buildings worthy of preservation

All buildings built before 1960 within the nominated area have been registered by the SAVE method (Survey of Architectural Values in the Environment) and recorded in the municipal plan addendum 29 and local plan 1311-41 (cf. Planning Act § 11a paragraph 1, No. 14 and § 15 paragraph 2, No. 14 Consolidation Act No. 937 of 24 September 2009). The buildings that are deemed worthy of preservation are therefore also worthy of preservation under the Buildings Act and Conservation of Buildings and Urban Environments § 17 (Consolidation Act No. 685 of 09 June 2011). The SAVE method is the recognized method in Denmark for regis-

tering and assessing the preservation values of buildings and urban environments (SAVE 2011). A SAVE assessment of a building includes an assessment of the building's architectural value, cultural historic value, environmental value, originality and technical condition. When assessing using the SAVE method, buildings receive a preservation value between 1 and 9, where categories 1-3 are high preservation values, categories 4-6 are medium preservation values and categories 7-9 are low preservation values. In Kolding Municipality, buildings within categories 1-4 are administered as being worthy of preservation. In 1992, the Ministry for the Environment prepared, in cooperation with Christiansfeld Municipality,¹ the Christiansfeld Municipal Atlas, where all buildings from before 1940 were registered and assessed using the SAVE method. In 2011, during the preparation of the local plan 1311-41 for Christiansfeld centre, Kolding Municipality conducted a renewed registration of selected buildings along with registration of buildings from the period 1940-1960.

The municipal plan for the nominated area

In preparation of local plan 1311-41, it was evaluated that there was a need for a revision of the municipal framework for local planning of the local planning area corresponding to the nominated area. Therefore, addendum 29 to the Municipal Plan 2010-2021 was developed and finally adopted with the local plan 1311-41. The addendum ensures consistency between the application provisions of the local plan 1311-41 and the municipal plan. Furthermore, it was ensured that the boundaries of the framework areas became more real in relation to the current actual use of the sites. The areas that are mainly used and appear as residential areas today fall within the residential area framework under the addendum, with the possibility, however, of unobtrusive businesses in connection with the residences, which has been a historical tradition in Christiansfeld. God's Acre, Genforeningspladsen and garden areas along the avenue up to God's Acre are zoned as green areas in the addendum, such as a cemetery, garden or park.

The nominated area is also subject to guidelines in the municipal plan 2010-2021 for town centre boundaries, unwanted vegetation and regional bicycle route, see Annex X.

Conservation area

Kirkegårdsallé is protected under the Nature Protection Act § 33 (Consolidation Act No. 933 of 24 September 2009) after a decision by the Nature Conservation Committee, 12 March 1951. The purpose of the conservation is to preserve Kirkegårdsallé in its current state. The conservation contains provisions for preventing Kirkegårdsallé from being traversed by street or road construction. The lime trees (48 pcs.) may not be felled, tops trimmed or undermined or otherwise subjected to a treatment that can result in the trees being damaged or destroyed. Common trimming by an arborist, however, is allowed.

¹ Christiansfeld Municipality became a part of Kolding Municipality in 2007, when national municipal reforms merged many municipalities.

Conservation declaration

The Church Square is covered by a conservation declaration, registered on 15 September 1964. The declaration commits the owner, which is the Moravian Church, to preserve and carry out necessary maintenance of the church square in its current state, while the town council commits to bearing the associated costs on reorganization or unforeseen major changes. Felling of large trees and significant changes to the existing character of Kirkepladsen may only be made if it is deemed necessary after a gardening or forestry expert's assessment.

Ancient monuments and ancient monument protection lines

20 war graves from the War of 1849 are located in the Gods Acre². These are protected monuments under the Museum Act § 29e (Consolidation Act No 1505 of 14 December 2006) the state of which may not be changed. The war graves are also protected by an ancient monument protection line with a radius of 100 meters under the Nature Protection Act § 18 (Consolidation Act No 933 of 24 September 2009). The state of the site may not be changed within the ancient monument protection line. Changes to the state of the site will require a special exemption under the Act.

Church building line

The Moravian Church is covered by the Nature Protection Act § 19 regarding the church building line (Consolidation Act No 933 of 24 September 2009). The church building line is a protected zone with a 300 meter radius around the church where buildings may not be erected over 8.5 meters in height. Part of the nominated area is also covered by the church building line of the nearby Tyrstrup Church.

Buffer zone

The buffer zone for the nominated area is divided into two, as the Danish Planning Act differentiates between urban and rural areas. Therefore, the buffer zone is divided into a buffer zone - town and a buffer zone - rural.

Bufferzone - town

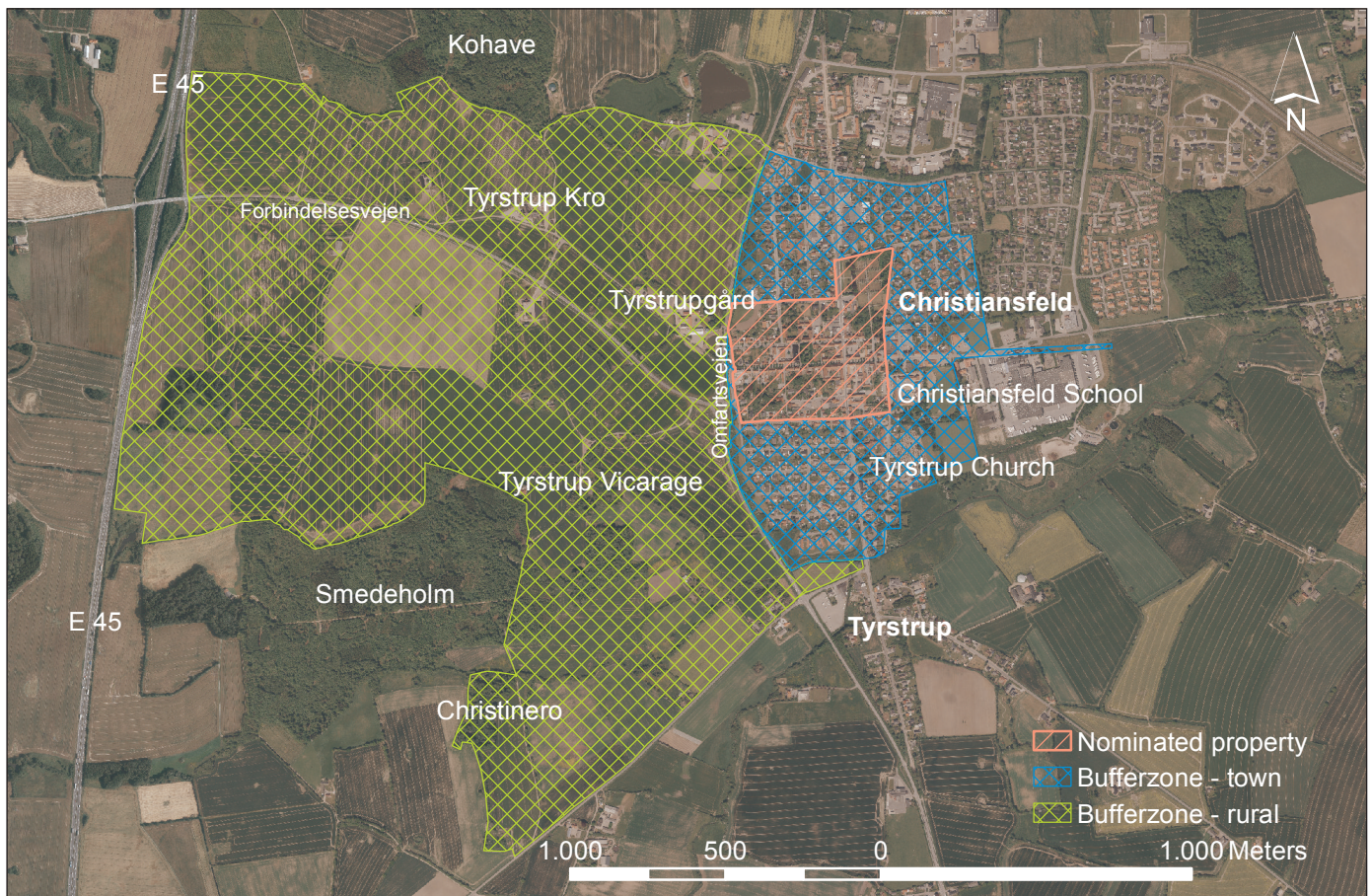
Buffer zone - town includes urban areas north, east and south of the nominated area within a radius of approximately 200-500 meters. In addition, the line of sight from Lindegade to the east is marked through the whole town, therefore it will be taken into account in the case of future urban transformation. This buffer zone is selected because it is essential that within it the buildings are subordinate to the old town and urban structure. Buffer zone - town is already regulated through the existing municipal limits and guidelines as well as through existing local plans and declarations, which act to safeguard the environment, including the nominated area. The line of sight from Lindegade to the east is planned to be included in a future municipal plan addendum for the buffer zone.

² The 1st Schleswig War (1848-51). The Danish army suffered a defeat by the Prussians at Kolding on 23 April 1849.

Bufferzone - rural

Buffer zone - rural includes the landscape west of Christiansfeld, bounded by Christiansfeld town to the east, the E45 motorway to the west and woods to the north and south. In addition, the buffer zone - rural includes the area southwest of Christiansfeld toward Christinero and up to Hjerndrupvej. This buffer zone is selected, because from this area there is a strong visual connection to and from the nominated area requiring protection. In addition, the buffer zone - rural includes landscape features that are associated with the history of Christiansfeld. These are Tyrstrupgård, from which the Moravian Church bought its land and Christinero, a romantic garden from the same period as when Christiansfeld was founded, which includes a pavilion, which is stylistically inspired by Moravian garden pavilions. Moreover, it is essential that the nature of the landscape will be preserved as agricultural land and that it may not be dominated by larger technical installations. Buffer zone - rural is primarily regulated by Planning Act zone provisions of §§ 34-38 and municipal plan guidelines.

The table below and on the following page outlines the content and links for the buffer zone - town and buffer zone - rural.



Map showing the extent of the buffer zone for the nominated area.

The bufferzone includes

Bufferzone - town

Residential areas
Christiansfeld School
Recreational areas
Center area with shopping areas etc.
Tyrstrup Church
Commercial areas
View from Lindegade towards east through dairy company

Existing protective measures

Planning Act (Consolidation Act No. 587 of 27 May 2013)

Municipal plan 2010-2021:
Framework for local planning (see annex X)
Municipal plan guidelines: Town center definition, natural area, ecological connection areas, unwanted afforestation, regional biking trail, high voltage systems, church surroundings for Tyrstrup Church (see annex X)
Local plans and building declarations:
Local plan no. 1.118 for Christiansfeld South
Local plan no. 1.134 for Søndervang housing project
Local plan no. 1.12 for center area and institutional area south of Lindegade in Christiansfeld
Local plan no. 1.142 for center area and residential area at Lindegade east of the Moravian settlement
Local plan no. 1.125 for commercial area at Lindegade, Christiansfeld
Local plan no. 1.27 for commercial area at Lindegade in Christiansfeld
Local plan no. 1.85 for residen

Bufferzone – rural

Agricultural areas
Forbindelsesvejen and Omfartsvejen (link to Motorway E45, Kolding and Haderslev)
Tyrstrupgård
Tyrstrup Vicarage with Bulladen, Christinero (Romantic garden, established in late 1700's, bequeathed to the Moravian Church in 1812)
Tyrstrup Inn (accommodation)

Planning Act (Consolidation Act No. 587 of 27 May 2013)

Planning Act zone provisions of §§ 34-38 (see annex X)
Guidelines - for administration of the Planning Act zone provisions - Kolding
Municipal Plan 2010-2021:
Framework for local planning for Tyrstrup Inn (see annex X)
Municipal plan guidelines: Especially valuable nature, streams, natural areas, especially valuable terrestrial nature, ecological connection areas, special ecological connection areas, potential wetlands, unwanted afforestation, agricultural area, regional bike trail, cultural environments, high-voltage systems, church environment to Tyrstrup Church (see annex X)
Rural area local plan No. 1.140 for Tyrstrup Inn

Nature Protection Act (Consolidation Act no. 933 of 24 september 2009):

Nature conservation (Christinero listed 1945) under Nature Protection Act § 33

Bufferzone - town

tial area and institutional area at Borgmestervej

Local plan no. 1.43 for commercial area at Kongensgade in Christiansfeld

Local plan no. 1.119 for residential area for low-rise housing at Toftevænget

Local plan no. 1.80 for public area at Birkevej, Christiansfeld

Local plan no. 1.132

Building declaration

Nature Protection Act (Consolidation Act no. 933 of 24 september 2009):

River protection Line around Taps River under the Nature Protection Act § 16

Ancient Monument protection lines under the Nature Protection Act § 18

Church building lines of the moravian church and Tyrstrup Church under the Nature Protection Act § 19

Addendum to the municipal plan to ensure the line of sight from Lindegade to the east in case of future urban development.

Bufferzone – rural

Ancient Monument Protection lines under Nature Protection Act § 18

Protected nature (meadow and lake) under Nature Protection Act § 3

River Protection line around Taps River under Nature Protection Act § 16

Forest building lines under Nature Protection Act § 17

Church Building Line to the Moravian Church under Nature Protection Act § 19

Other restrictions:

Listed buildings (Wooden barn built approximately 1660, listed in 1920.) Christinero from late 1700's listed 1981) under the Building Preservation and conservation of Buildings and urban environments Act § 3 (Consolidation act no. 685 of 9 June 2011)

Protected Ancient Monument (rampart at Tyrstrup Vicarage) under the Museum Act § 29e (Consolidation act no. 1505 of 14 December 2006)

Addendum to the municipal plan must ensure:

That view from Lindegade and Nørregade towards the landscape is kept clear. That views from the surrounding landscape towards Christiansfeld is kept clear. That the landscape is kept free from major technical installations, which will appear dominant in relation to the landscape surrounding Christiansfeld and the view towards Christiansfeld.

Protective measures to be implemented

Means of implementing protective measures

Listed buildings

The listed buildings are administered by the Agency for Culture, which is under the Ministry of Culture under the Building Preservation and Conservation of Buildings and Urban Environments Act. The owner of a listed building is obligated to keep the building in good condition. The owner of a listed building must obtain permission from Agency for Culture before the listed building can be changed - both inside and out, and regardless of whether it is a case of otherwise ordinary building improvements. The Agency for Culture provides advice and guidance about getting professional advice on appropriate materials and methods in connection with any changes (your listed house 2013). The Agency for Culture has prepared preservation descriptions of all listed buildings in Christiansfeld after having examined these in 2011. A preservation description describes the supporting preservation values for each building, see Annex IX. Preservation Descriptions represent henceforth an essential document for the Agency for Culture's treatment of cases about authorization of changes to the listed buildings in Christiansfeld.



Map showing the buildings that are protected by the Preservation Act and conservation values for buildings constructed before 1960.

Planning Act

The Planning Act aims to ensure that the summary planning unites social interests in land use and contributes to protecting the country's nature and environment, so that society can develop on a sustainable basis in respect of the conditions for human life and the preservation of animal and plant life. The Planning Act sets the framework for land use planning on the national, regional and local level in Denmark. The responsible authorities are the Nature Agency under the Ministry of the Environment and the municipalities. Violations of the Planning Act and the establishment of conditions that are in violation of any applicable local plan are punishable.

The local plan for the nominated area

A local plan is a binding plan for a specific geographical area, adopted by the City Council under the Planning Act (Consolidation Act No. 587 of 27 May 2013). Local plans must always be made before major construction projects. Local plans may also be prepared as so-called preservative local plans for existing buildings or urban areas where existing building values should be preserved. Local plans may cover large areas or merely a single property. Local plans contain mandatory provisions and a statement that elaborates on and explains the provisions and the relationship with other planning. Among other things, local plans may contain provisions for the use, building site, design, materials, preservation, design of open spaces, etc. A local plan is directly binding for landowners, but it is not normally relevant for a legally existing building or use.

When the City Council adopts a local plan proposal, it is published in local newspapers and on the municipal website. Citizens who are directly affected are informed directly. Then there is an 8 week period in which citizens and interested parties have an opportunity to express their objections to the plan. The City Council subsequently considers the objections during the final adoption.

A local plan is administered by the municipality and the procedure takes place primarily in the handling of building projects and reviews of construction work following the Building Act.

Municipal plan 2010-2021 for Kolding Municipality

All municipalities in Denmark must make a comprehensive land use plan in the form of municipal and local planning under the Planning Act (Consolidation Act No. 587 of 27 May 2013). The municipal plan determines the use of all land in the municipality and rules for buildings, land use, construction of roads and the like in certain local areas. The municipal plan is prepared for a period of 12 years and may be revised every four years or continuously by the preparation of minor addenda to the plan. The municipal plan constitutes the necessary link between the overall planning and the provisions set out in local plans for each property.

The municipal plan of Kolding Municipality consists of several parts, including the main structure, report, framework for local planning and finally an environmental assessment of proposals for the new municipal plan is prepared. The common main structure for the inter-municipal Triangle Region (strategic co-operation between several municipalities) sets out the broad principles of urban

development, including the placement of residential, commercial and retail areas. In addition, common guidelines are set out in particular on the management of open country.

The statement describes the overall structure of the Municipality of Kolding in more detail. A description of the retail structure is thus part of the report, along with the need for including new areas for residential and commercial purposes, etc. In addition, the relationship to other planning is described.

Kolding municipality is divided into 14 planning districts. For each planning district, a zoning plan is prepared, which includes the vision and projects for the local area and sets out the guidelines for the municipal plan. The guidelines set out a specific framework for local planning primarily in relation to the use and scale of the building.

The environmental assessment is prepared in accordance with the Act on environmental assessment of plans and programs (Consolidation Act No. 936 of 24 September 2009) and includes the assessment of the likely significant effects of the municipal plan on the environment.

The municipal plan is binding on municipal case handling in general, because the municipality shall endeavour to implement the municipal plan.

Protection of Nature Act

The Protection of Nature Act aims to protect Denmark's nature and the environment, so that society can develop on a sustainable basis in respect of the conditions for human life and the preservation of animal and plant life.

The Nature Agency has ultimate responsibility throughout. The municipalities administer most provisions by monitoring, granting exemptions and rejections, performing administration tasks, monitoring, planning and informing.

Conservation area

An area can be preserved in order to carry out the purpose of the Protection of Nature Act. Conservation can mean the conservation of the area's current state, or the provision of a particular state, which then must be preserved, and it can regulate public traffic in the area. The conservation may contain provisions, including requirements and prohibitions relating to land use that are deemed necessary in order to achieve the conservation objective.

Administration in relation to the conservation area is handled by the Nature Conservation Committee, which is set up by the Minister for the Environment. The Nature Conservation Committee discusses the proposed conservation areas and applications for exemption from the conservation listings. Nature Conservation Committee may grant an exemption from a proposed or established conservation provision where the use applied for would not be contrary to the conservation objectives. Administration of conservation areas is therefore restrictive.

Protection lines

Administration of the Protection of Nature Act protection lines, including marine and river protection lines, forest building lines, ancient monument protection lines and church building lines is mainly handled by the municipality, but the

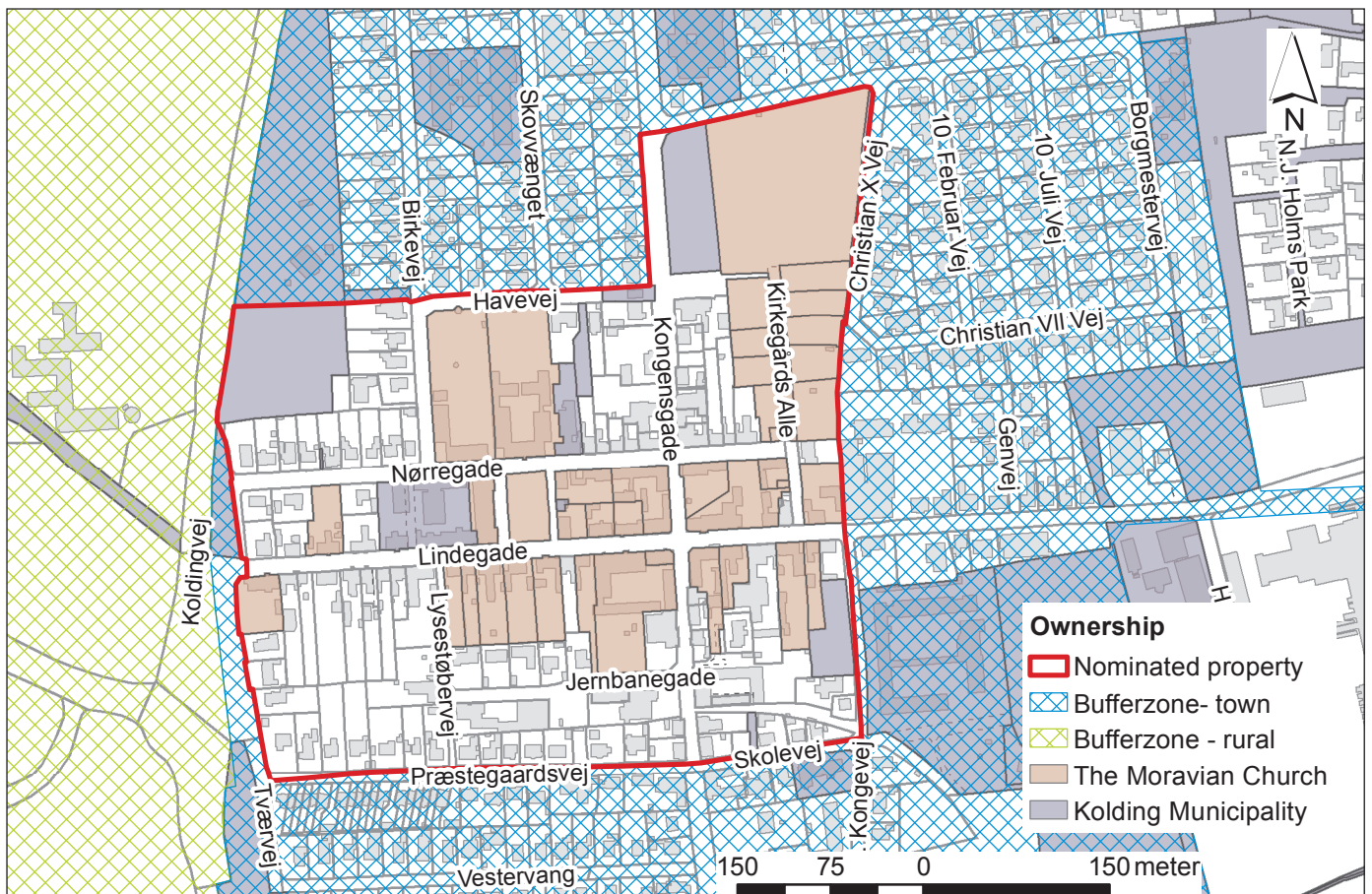
Nature Agency and the museums can/should also be involved. Municipalities can, in exceptional cases, grant exemptions from protection lines. Applications for exemption from protection lines are most frequently associated with the processing of building applications.

Ancient monuments

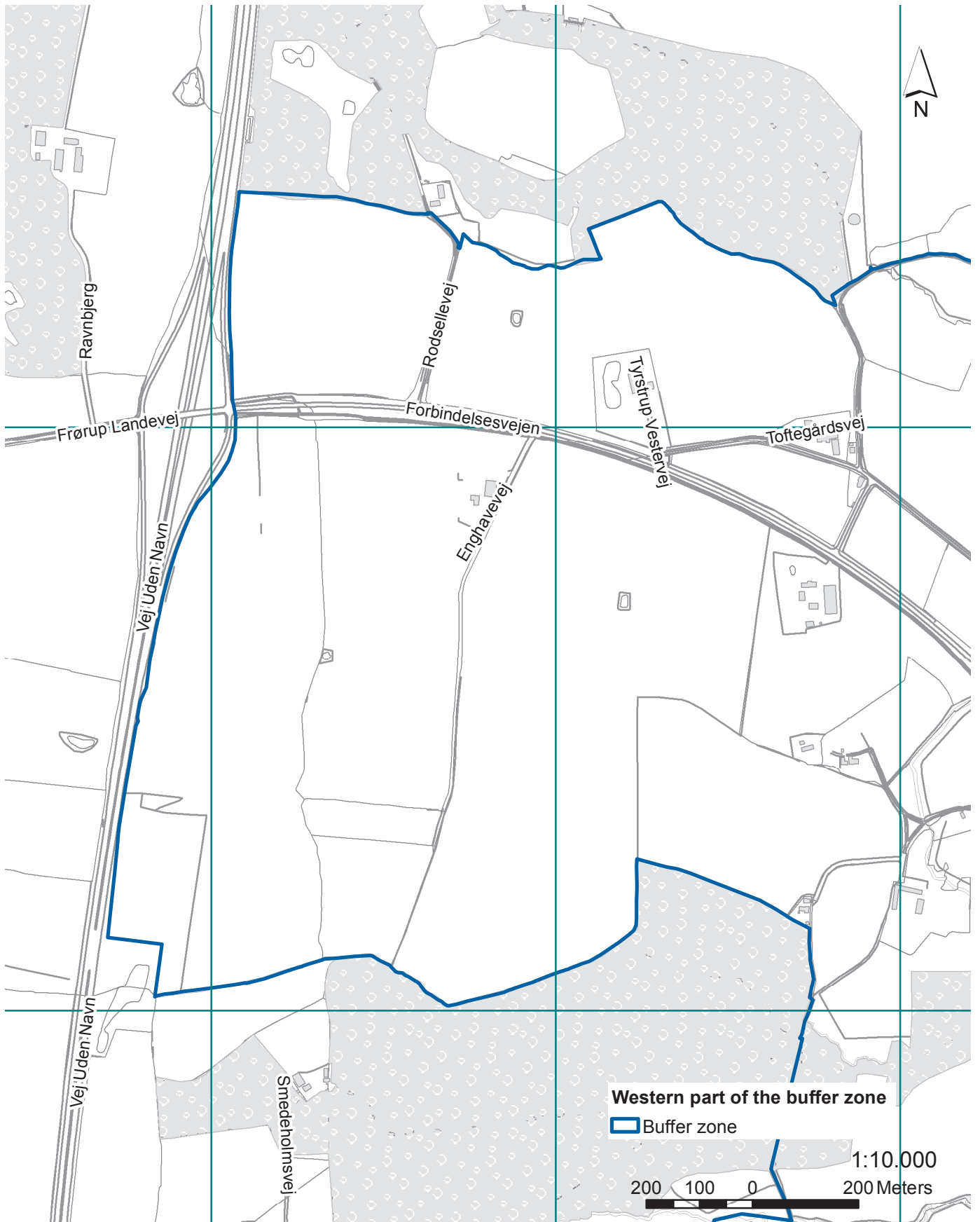
Administration of the Museums Act provisions on ancient monuments is handled by the South Jutland Museum on behalf of the Ministry of Culture, which is also the supervisory authority. The museum can, in extraordinary cases, grant exemption from ancient monument protection.

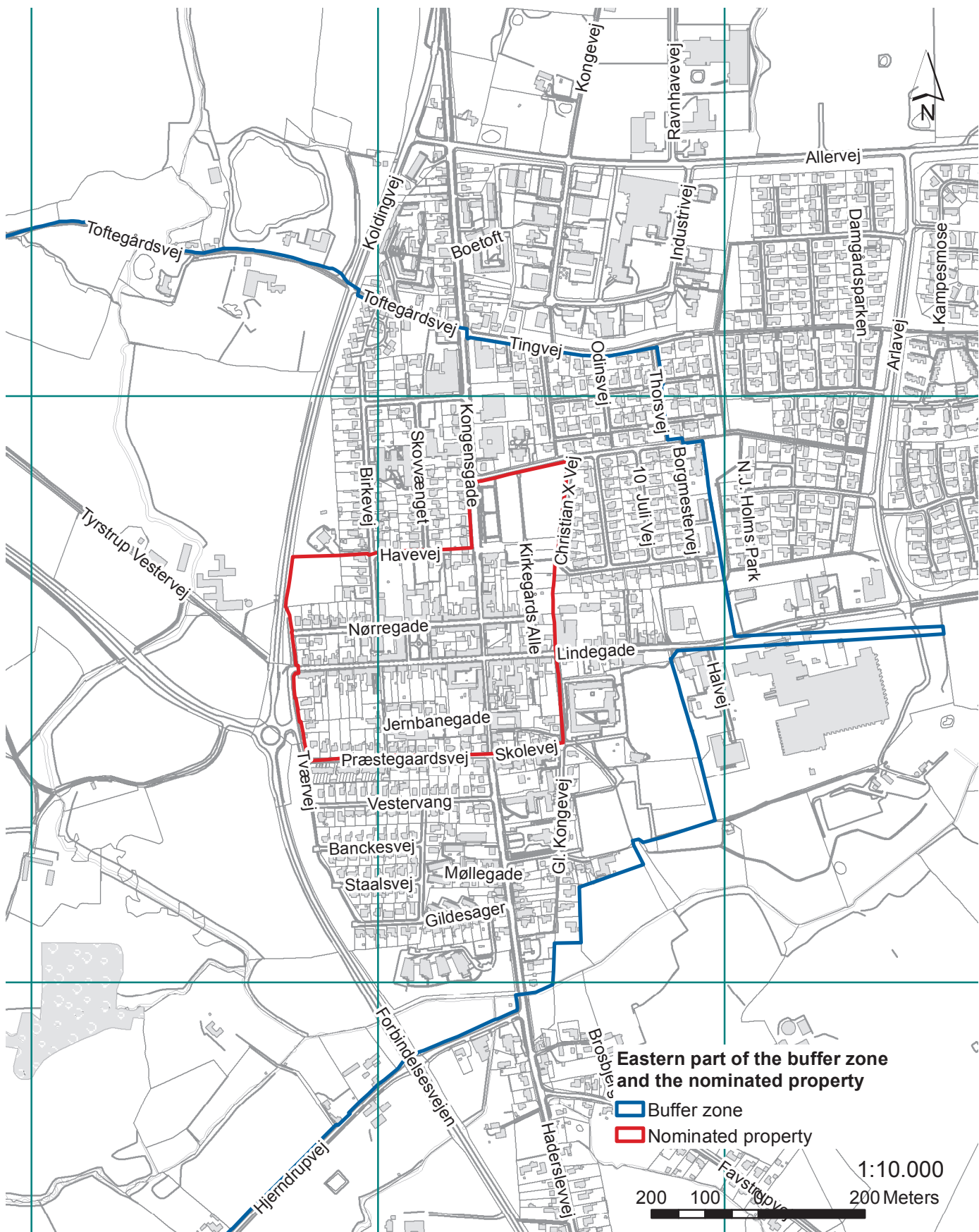
Ownership

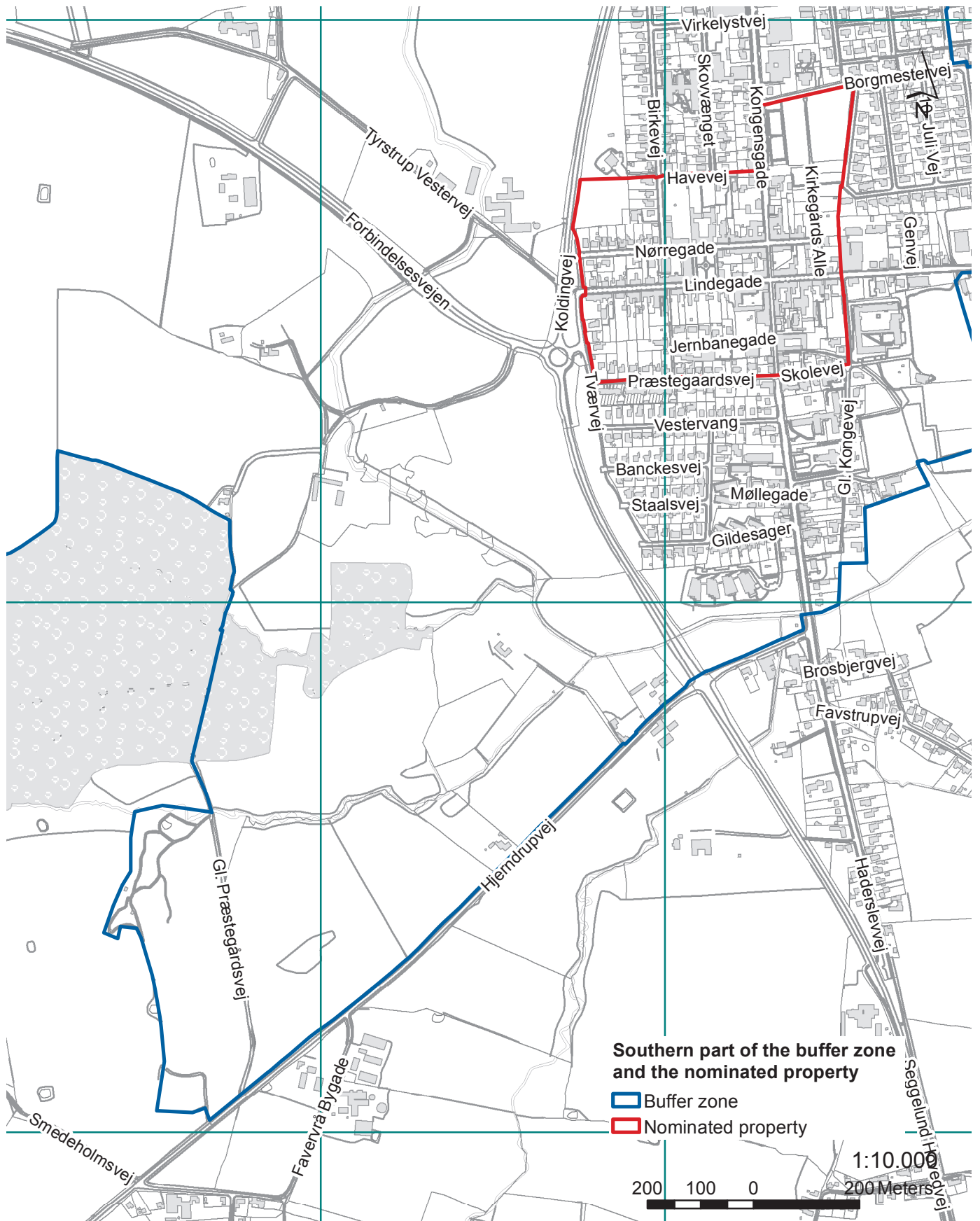
The Moravian Church (Brødremenigheden) is the largest property owner within the nominated area. The Moravian Church owns the majority of the significant buildings and grounds. Kolding Municipality, however, also owns several larger properties with significant buildings. Beyond that, the properties are primarily owned by individuals and small businesses.

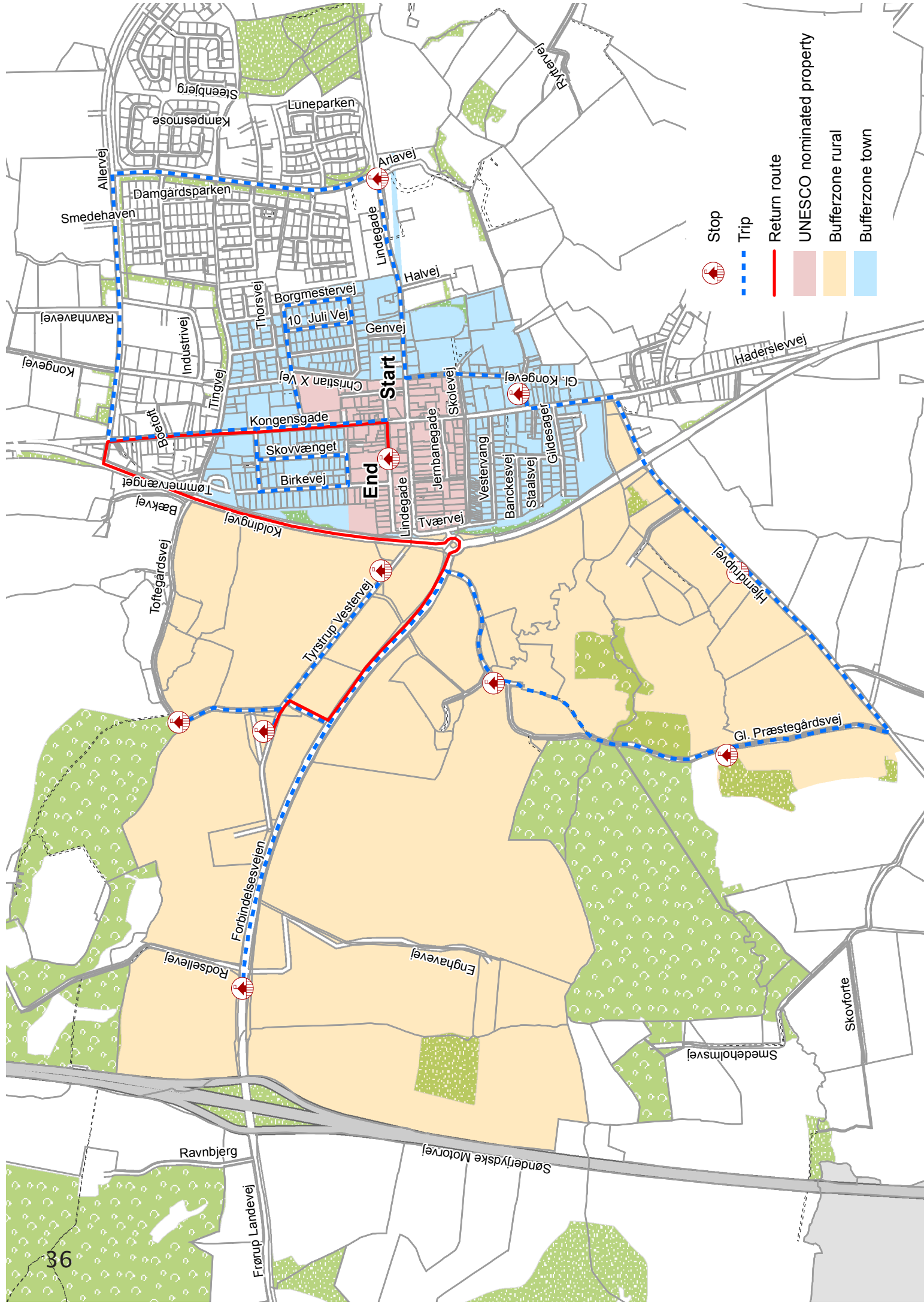


Map 5.1 Map showing the properties owned by the Moravian Church and the Municipality of Kolding within the nominated area.









- Stop
- Trip
- Return route
- UNESCO nominated property
- Bufferzone rural
- Bufferzone town

Allervej, Steenbjerg, Luneparken, Arlavej, Rytvej, Kampepose, Damgårdsparken, Smedehaven, Lindegade, Halvej, Borgmestervej, 10 Juli Vej, Genvej, Thorsvej, Kongensgade, Christian X Vej, Skovvænget, Birkevej, Tammervænget, Bækvej, Koldingvej, Toftegårdsvej, Tystrup Vestervej, Jernbanegade, Skolevej, Vestervang, Banckesvej, Staatsvej, Gildesager, Haderslevvej, Gl. Kongevej, Hænderupvej, Gl. Præstegårdsvej, Smedeholmsvej, Skovforde, Enghavevej, Sønderlydske Motorvej, Frørup Landevej, Ravnbjerg, Rødsellevej, Forbindelsesvejen, Frørup Landevej, 36

Cultural Landscape

The cultural landscape around Christiansfeld has very largely retained its original character, despite the building of a ring road and motorway. It is made up of open fields, woodland and original stretches of road.

Bulladen

One of the four wings of the Tyrstrup vicarage just west of Christiansfeld is very special. Built completely of wood, it is one of the few remaining examples of the art of building in wood, which was previously common in southern Jutland, southern Sweden and other places in Europe. Today there are only ten of the original post-and -plank houses in existence and Bulladen in Christiansfeld, dating from 1668, is the largest of them all. It still stands on the place where it was originally constructed.

Christinero

It's an experience at any time of the year to visit Christinero, the small park and conservation area owned by the Moravians and situated to the south-west of Christiansfeld. The park is a much-loved place for walkers and cyclists.

A white painted gate leads into the small two-hectare park, which was originally designed as a romantic garden by royal lady-in-waiting Christina Frederica von Holstein (1741-1812). Here she lived and enjoyed her best years and she lies buried here at her own request. Christian Frederica von Holstein called the park "My thoughts" and only after her death was it named Christinero. In the park there are three well-preserved buildings: The cookhouse, pavilion and chapel. Close to the white gate there are two ponds, both filled with spring water. The smaller pond was created in 2003. Everywhere one can see reminders of the destruction left by the hurricane of 3 December 1999. Around 80 percent of the plant life was destroyed, but miraculously there was only minor damage to the buildings. Originally, rare trees were planted in the park and this has been continued over the years.

Tyrstrup Farm

Tyrstrup Farm was originally the property of the Danish Crown and was bought by the Moravians in 1772. The farm was first owned by the United Moravians but later became the property of the Moravians in Christiansfeld. In 1919, the farm was sold by the Moravians in Christiansfeld to Johannes Schultz-Petersen, the current owner's grandfather. Since 1919 it has been a family-owned farm.

During the visit the owners Niels and Bente Schultz-Petersen will talk about the farm's history, how it is run, its importance to the area, its position in a buffer zone and the farm's future.



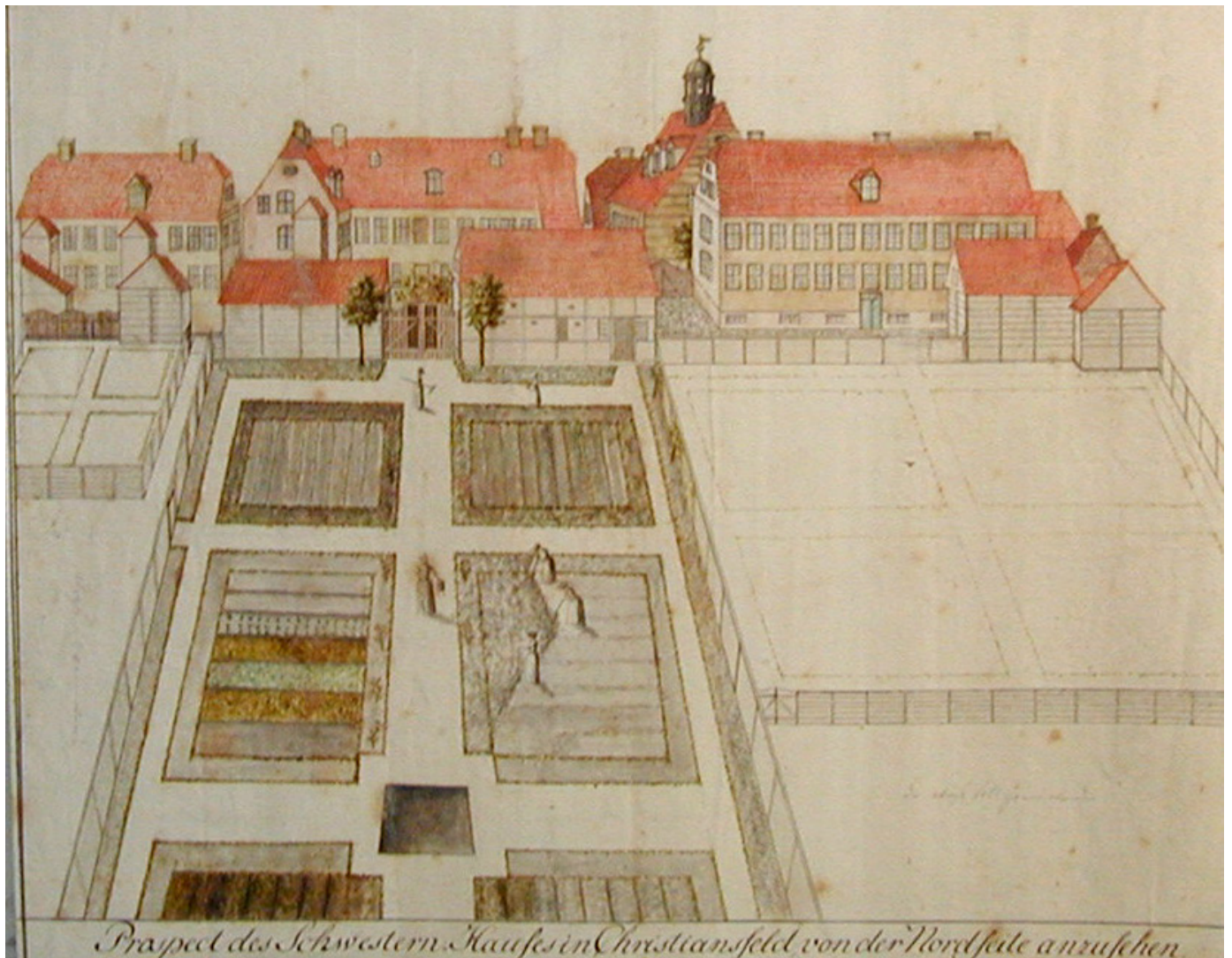
Christinero:

1. Chapel
2. Graves
3. Cookhouse
4. Pavillion
5. Gate
6. Avenue to Favrvrågård
7. Ponds with spring water
8. Bolbro Brook
9. Path to Tyrstrup old vicarage and Bulladen
10. Information notice board

The Sisters' House Ongoing renovation

The Sisters' House is located on the north side of Church Square, in the middle of Christiansfeld. The Sisters' House consists of a main wing with facade onto Nørregade, an added west and east wing and two T-shaped economy buildings. The buildings enclose a north-facing courtyard. Behind the economy buildings to the north is the Sisters' House's garden.

The restoration and transformation of the Sisters' House complex was initiated in 2013. The Sisters' House, consisting of a main building and two side wings, will be transformed into a centre for art, cultural heritage, and science. Once the Sisters' House has been restored, it will contain the Christiansfeld Centre for Knowledge, Communication, and Cultural Heritage; Kolding Municipality' Music School; the Local Archives; and the Moravian Church Museum, Library, Archives, and Music Archives. This restoration work will primarily affect the building's interior, but the building's windows will also be restored.



Prospect showing the Sisters' House from the north. The sisters are working in the garden, and the clear division of the garden into rectangular fields can clearly be seen.

The Vicarage renovation completed in 2014

The building at Lindegade 26, Briant's house, is a listed building. Apart from conversions during the 1920s and 1940s, when bathrooms were installed, this building remains in a remarkably original state. This applies to almost all of the existing building details since it was constructed in 1773.

The building – both internally and externally – represents the very best of the provincial rococo and has few parallels in Southern Jutland. Before restoration, the general internal and external state of the building was such that it required extensive and thorough restoration and reversal, where this was possible. The roof was completely worn out; windows and external doors needed complete restoration (almost all are original), external walls were restored, including the removal of a cement finish on the west gable, a newer attic (bathroom) on the south side was removed, all interior were restored on the basis of registrations and colour investigations, interior doors and staircases were restored and technical installations (bathrooms) were totally renewed and adapted to the beautiful house.



Lindegade 2 renovation completed in 2013

The property, which represents the town's western boundary to the open landscape, has been thoroughly restored and redesigned with flats. Two small modern buildings have been removed from the front of the house, and the attic space has been renovated for accommodation. A rear building in the garden was in very poor state. This was demolished and replaced by a new rear building in the same location. A number of trees to the west have also been removed, thereby strengthening the sense of the town when viewed from the landscape to the west.



Dato: 29.04.2014.

Lindegade 2, Christiansfeld.



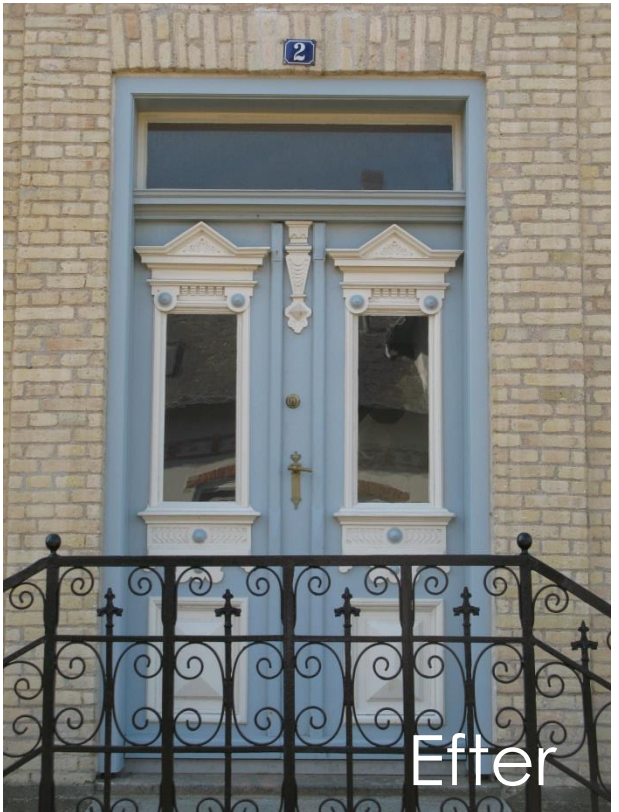
Arkitekt m.a.a. JØRGEN TOFT JESSEN Ny Allegade 8 6100 Haderslev 7453 0040

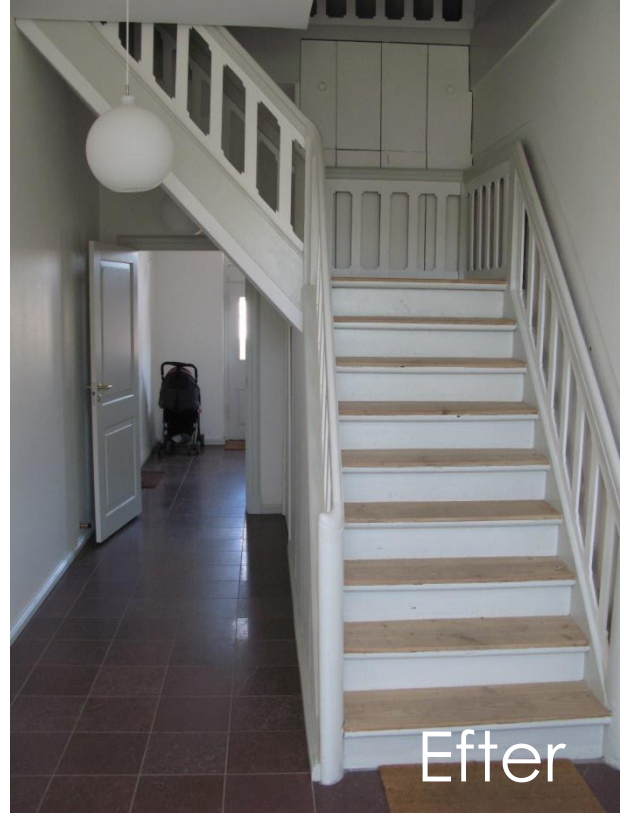








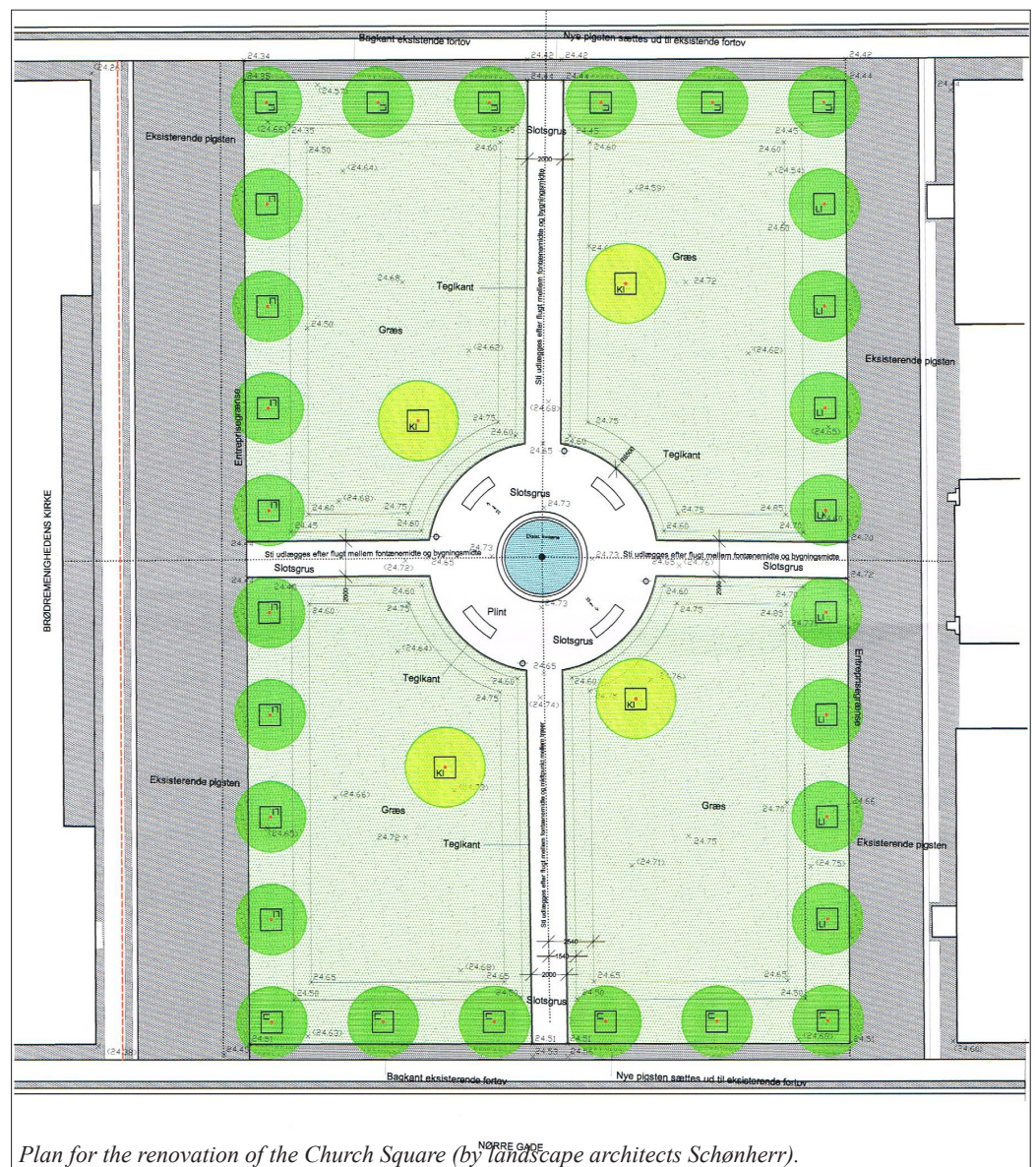






The Church Square

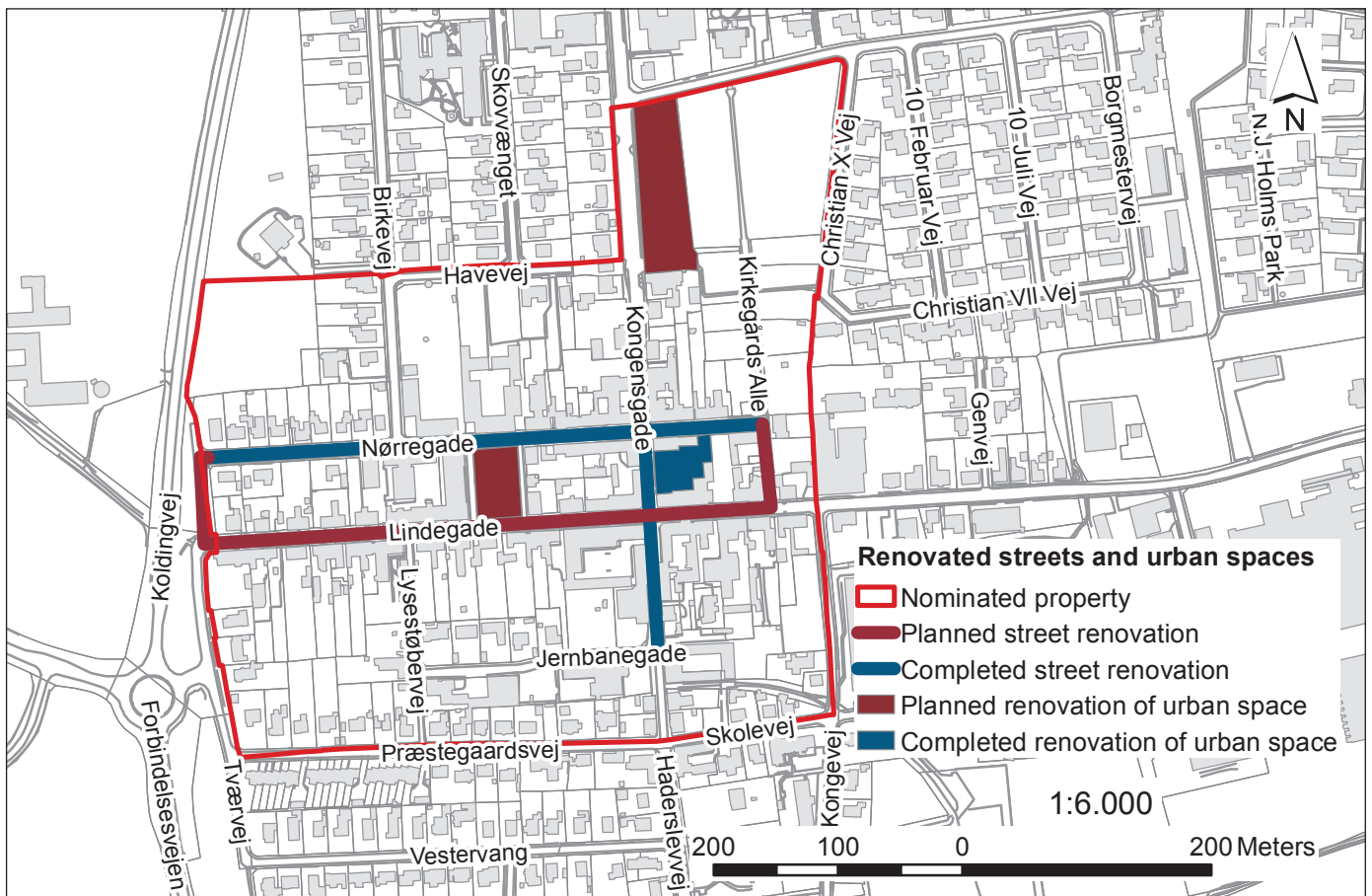
The Church Square is currently undergoing renovations. The renovations has consisted of the removal of all trees on the square. Although some of these trees presumably dated from the town's founding, their growth was so poor that they were in serious danger of toppling during storms. In addition, the chestnut trees in the centre of the square had become very large due to faulty pruning, with the result that the square seemed quite closed off and overgrown. New linden trees have been planted, and the walking paths will be renovated. The lawns will be reestablished in the spring of 2014. The square's appearance have changed significantly as a result of the renovation, but the process offers the opportunity for uniform horticulture, which will be cared for so as to bring the square's appearance closer to that at the time of the town's founding.



Street renovations

Kolding Municipality is currently renovating the road network in Christiansfeld's town centre. The previously asphalt-surfaced streets will now be covered with natural stone. The work is split into phases and is expected to conclude in 2016.

During the renovation, all linden trees – which are experiencing poor growth – will be removed, and new ones will be planted. The original trees date back to 1773 but most of these trees have been replaced in past street renovations and due to the risk of toppling. The new trees will be planted in accordance with the town's original grid system.

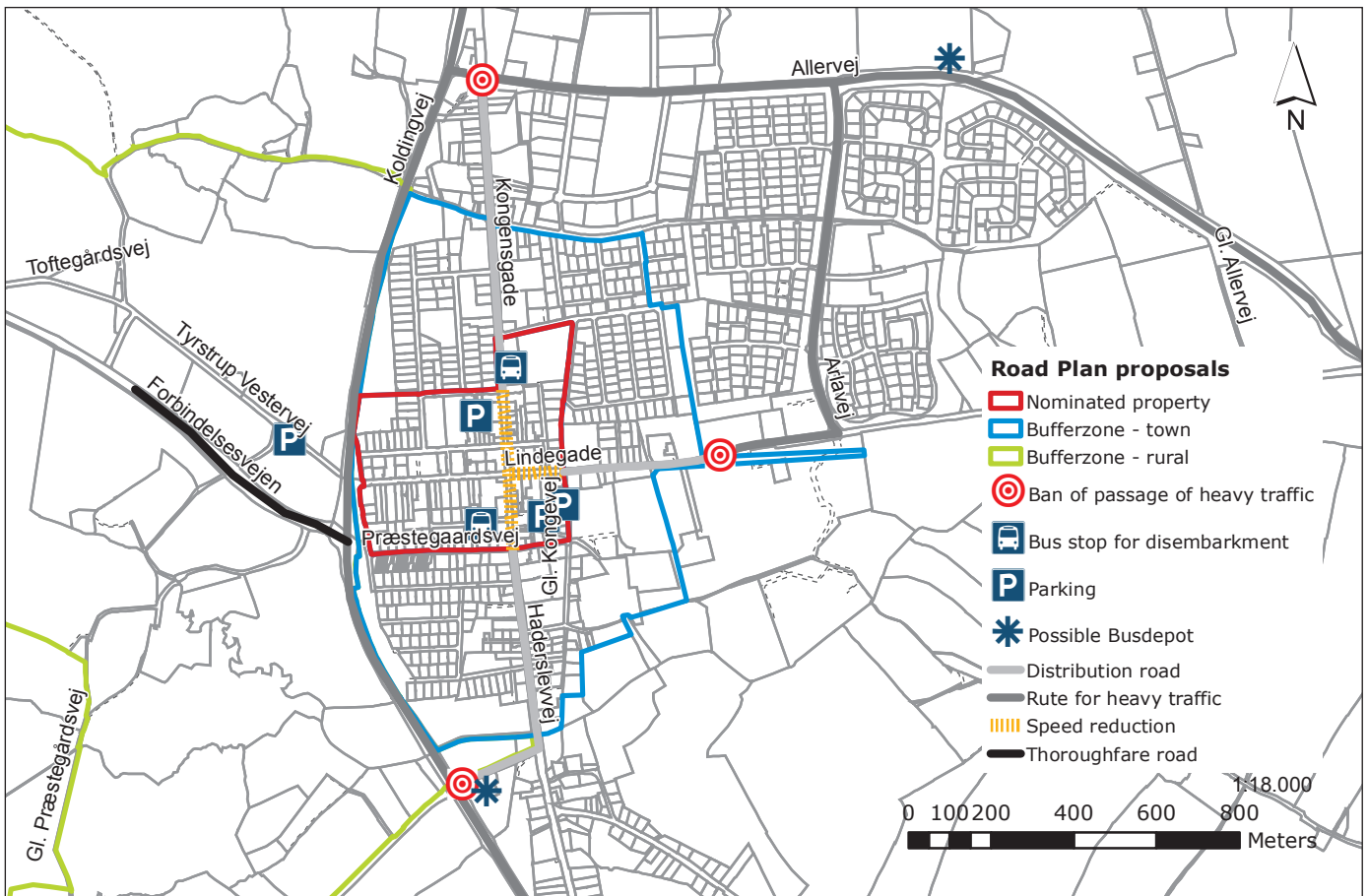


Map showing completed and planned renovation of streets and squares.

Road Plan for Christiansfeld 2013-2025

In preparation of the local plan 1311-41, several citizens expressed great interest in developing a traffic plan for the management of traffic in the town. Kolding Municipality has therefore prepared a road plan for Christiansfeld, in light of the street renovation project in Christiansfeld as well as input from citizens in connection with the local planning and a public meeting, held on 21 February 2013. The Road Plan shall eventually be included as part of the overall mobility plan for the municipality of Kolding. The Road Plan's objective is to consider how the road system is designed so that it provides good traffic flow, easy access to the town centre and inconveniences the fewest citizens. The Road Plan proposes several measures for calming the nominated area. These include measures such as better signage and speed reduction. These actions will reduce through traffic and force heavy traffic to choose alternative routes.

The road plan for Christiansfeld also indicates opportunities to expand parking capacity in the town centre, which can be relevant in the long term if there are more visitors to the town. Regarding bus transportation, areas for passengers to disembark near the town centre have been designated and further inquiries are to be made before one site and solution is chosen. Furthermore, sites outside the nominated area have been designated for busses to park after they have disembarked passengers.



Map of the for Christiansfeld that shows the possibilities for expanding parking capacity in the town and calming traffic in the town centre.

Christiansfeld School

Flag flies high for the last time at the old school

With a lump in the throat and mixed feelings, the last pupil left the old school building in Lindegade today 2nd May 2013

215 pupils and their teachers together with parents and siblings stood ready for a final photograph in the school yard where the children first said Good Morning.

A goodbye song, written by Lisbeth Lydiksen was then sung around the Lime tree.

Parents had baked cakes for a table loaded with so many cakes that there were enough for three each. These goodies were washed down with school milk. I wonder if there was room for their school lunches later. Everyone then filed in a long line over to the exciting new school at Gl. Kongevej. Headmaster Hans Winther and teacher Lisbeth Lydiksen, as last to leave, locked the main door after 234 years during which the building has been used as a school.

Christiansfeld School's pupils were moved over to the newly renovated and extended Tyrstrup school in 1913. Today the "new" school is called Christiansfeld School and has around 450 pupils. Through merging the two school cultures, the school has made use of Christiansfeld's history and culture, as shown in the architecture, furnishings and work with the children.

Forum Christiansfeld

Forum Christiansfeld is an umbrella organisation consisting of a group of the major interested parties in the town including the Moravians, the Christiansfeld Centre, Trade Association, Business Council, Christiansfeld Sports Association and representatives from Visit Kolding and Business Kolding. We also cooperate with Kolding Tourism Council which includes a representative from the town.

Our main objective is to promote growth and development in and around Christiansfeld and to act as an advocate for the town in Kolding Municipality.

We work to ensure that the town's citizens, tourists, workplaces and visitors enjoy the best possible conditions. In concrete terms, we have held a workshop in which the majority of the town's interested citizens were represented and came up with their ideas for the town's future development. This workshop was also attended by Johs. Nørgaard Frandsen, Professor of Cultural Studies at SDU and head of the HC Andersen Centre in Odense. He has practical experience of other town development projects, including Svendborg. This workshop, together with the presentation, has further accelerated the development of projects in the town.

Our shared focus is to ensure that the town's history can be experienced in a modern context. It is important to us that the town does not become a museum, but a living town in an old framework.

The town's houses, squares and streets, including its traffic, must live up to modern requirements, but with respect for the town's history. We have a clear understanding on how we want our signage in the town and how to introduce modern technology into the town's history. The Christiansfeld Centre has, amongst other things, developed an application for a guided tour of the town.

The town's buildings must live up to modern requirements and we are working on finding the best possible ways of developing their potential. These include using them as creative workshops, hostels for walkers, shops and homes. There are numerous possibilities. We are planning a workshop for dealing with this at the beginning of 2015.

Cooperation with Kolding Tourism Council will provide us with the best possible visibility in relation to our branding, both nationally and internationally. Our aim is to be included in UNESCO's list of World Heritage Sites, which will secure the town's future development. We are also very conscious of the need to provide the best possible opportunities for tourists to enjoy the town and its places of interest. We are therefore working on creating recreational places and accommodation for this group.

As inhabitants of the town, it is also important that there are good schools, leisure activities and a vibrant commercial life. It is Forum Christiansfeld's job to ensure that these shared interests can be realised by working together for them with Kolding Municipality.

We intend to continue developing the town in order to attract more tourists and here we will draw on our good experience of guided tours and guides in the town who can help people and work on securing a civic pride in our citizens in the town and its unique history so that they can and will assist in the work required to help our visitors.

Classical in Christiansfeld – an association for living classical music

The purpose of the association is to spread knowledge of – and interest in – classical music and to engage in a broad range of activities. Central to these is the holding of high-level classical concerts in Christiansfeld. Our ambition is to bring big names to our little town but our primary wish is to arrange live concerts with and to engage musicians who understand how to meet their audiences eye-to-eye.

Our ambition to focus on communication and mediation will be fulfilled by holding lectures and concert introductions. The association will also cooperate with Kolding Libraries in running a listening club for those who want to listen to, learn and talk about classical music.

The association participates in the coordination of classical music arrangements in the local area and cooperates with other classical music associations in Kolding Municipality.

Classical in Christiansfeld was also formed to support and create interest in a new international festival of classical music in Christiansfeld which will open in June 2015. The association is working to secure local support and popular backing for the festival, both in Christiansfeld and in the rest of Kolding Municipality.

Classical in Christiansfeld was formed in March 2012. Membership is increasing steadily and in August 2014 there were 85 members.

Programme for autumn/winter 2014: The Collegium Vocale Choir, 5th October; Introduction to Schubert's cycle of songs with Valdemar Lønsted, 5 November; Series of Concerts with Bo Boje Skovhus, 11-13 November.

Christiansfeld Stoves

Only a few years after the town was founded there was an energy crisis. The open fireplaces and a few cast-iron ovens that had been installed in the houses required too much wood. Smedeholm, the area of woodland that the Moravians had been given by the king, had been half cut down and the Council of Elders had to find a solution to the problem. However, they had recently heard from the Herrnhuter colony in Niewied am Rhien in Germany that they were manufacturing a special Herrnhuter stove made of tiles “Kakkelovn”. (The Danish word Kakkel = Tile, from the Latin Caccabus, pot or vessel of fired clay). The stove had won a competition arranged by Frederick the Great and was remarkable for its economic use of fuel. The Council of Elders sent a messenger to the manager of the Moravians’ stove factory in Niewied am Rhein, the master potter and stove maker Abraham Goll, who had developed and improved the stove. He had standardised the shape and size of the tiles so that the tile stove could be adapted and constructed to fit the size and heating requirements of a house or room. The unmarried Abraham Goll must have been attracted by the offer from the young colony in Denmark and it is recorded that in 1777 he disappeared from Niewied and appeared in Christiansfeld the same year. He had taken moulds and drawings with him from Niewied and began production in the Brothers’ House pottery. By 1786 the community had built him a house, Lindegade 44, with a workshop and he moved production there. It was the clever and innovative Abraham Goll that laid the foundation for the many generations of tile stoves in Christiansfeld. It should be noted that however popular the stoves became and however much in demand they still are, they are nonetheless foreign to Danish tradition and are an expression of the special Herrnhuter culture.

The tile oven house was built in the design of a typical Moravian craftsman’s house with a central corridor through the house that divided the private from the commercial. It is noteworthy that the house is built of red brick. This is because the house was built after the ten-year contract during which the Moravians received a grant from the king for purchasing building materials. They shaped and fired the bricks themselves, instead of buying the expensive yellow Flensborg stone that is otherwise typical of the town. The positioning of the tile stove factory was also carefully planned. Because there is a prevailing west wind in Denmark, all industry was situated east of the centre (church square), so that smoke, steam and noise did not cause a nuisance. The tile stove factory and pottery were privatised in 1875 and were then run as a family business. The buildings however remained the property of the Moravians, just as generations of stove builders also became members of the Moravian community.

Today, the ninth generation of stove builders, married couple Dominika and Hans Dines Schmidt, run the company Chistiansfelder Kakkelovne. Since the special knowledge and experience has survived and been passed from generation to generation, the stove builders possess an otherwise forgotten knowledge of the stoves’ construction and technology which they use daily in their work with tile stoves. Great importance is placed on quality, tradition and materials. The young couple have used their knowledge and expertise to develop a heat-accumulating

installation that uses waste heat from ordinary modern fired ovens and makes their use more environmentally friendly. Their project is co-financed by the Council for Research and Innovation.

Meeting on 24 September at 9.30:

Tour of house/plot of land.

History of company and tile stoves.

Demonstration, explanation and description of tile ovens and the craft of manufacturing them. History of stove builders.

The town's stove projects. Future plans.



Christiansfeld Local Historical Association and Archive

Christiansfeld Local Historical Archive, which was a municipal archive until 1995, is today run by Christiansfeld Local Historical Association and its purpose is described as follows:

“The purpose of the archive is to:

- collect, register and store archive objects, pictures, pictorial and sound recordings and other data with connections to the town’s citizens, associations, companies and institutions, historical and current and
- ensure that the collected material is made available to the public according to the rules concerning accessibility, and through outwardly directed activity to promote knowledge of local history.”

The Association has 130 individual members and approximately 20 member companies.

The Archive is a member of Archive Cooperation for Kolding Municipality, the National Association of Archives in Southern Jutland and the Association of Local Archives. The Archive covers the towns of Christiansfeld, Tyrstrup, Allier, Forum and Taps Stepping and is based at Nørregade 1 in Christiansfeld. In 2015, the archive will be moved to the newly renovated Sisters’ House at Nørregade 14.

The archive, which is open to the public every Friday between 2-4 pm, is managed by an archive manager. All other work is carried out by 10-12 volunteers.

When the archive receives material it is evaluated and sorted, after which it is registered in the shared archiving programme Arkibas. From 2015, this will be accessible on the internet so that everyone can access this information.

When the material has been evaluated, sorted and registered, it is placed in oxygen free envelopes, packed in fire- and waterproof bags and then placed in a fire- and waterproof safe.

The archive collects and registers letters, memoranda, diaries, minutes of associations, photographs, newspaper cuttings, drawings, cards and biographies that are either written by the sources themselves or by one of the archive’s volunteers after interviews with the sources.

The archive also includes a number of biographies of members of the Moravians on 14 microfilms from 1775 to 1900. Approximately 500 of them have been translated from Gothic German to Danish.

Since 2000, Christiansfeld Local Historical Association and Archive has published the Christiansfeld Calendar, which tells 12 short stories, one for each month on a specific theme, for example, merchants or carters.

During its visit to the archive, ICOMOS can expect information on the purpose of the archive and a review of the procedures that are followed when the archive receives material.

The Moravians' Museum

The Moravians' Museum was created on 26 February 1902 when a provisional board for a museum society was set up. Since then, the Museum has been managed by the Council of Elders.

From its beginning, the museum has focused on two areas: Mission land and the local area. These areas of focus are still strongly reflected in the museum's collection.

The content and condition of the collection is characterised by the life surrounding it since it was founded in 1902. The preservation of the collection for posterity has been the responsibility of volunteers.

The collection contains a real treasure trove of objects from around the world and reflects the many contacts that the community in Christiansfeld has had with the world since the town was founded.

An important aspect of the background to the collection is that the museum has been the natural place to display interesting objects and bequests both from the community itself and from individual persons and companies with links to the community.

This has given the collection a completely unique character. It was not collected with a particular purpose in mind, but was rather an expression of, or an impression of, the life that was lived in the community, both in Christiansfeld and those places around the world in which the Moravians are represented.

We believe that there is a strong narrative power in this and we expect to use it in the planned new arrangement of the museum's exhibitions.

In recent years, systematic work has been carried out on a new register of the collections so that they are now registered in accordance with normal museum practice.

Since around 1960, the museum has been situated in the Widows' House's west wing. Since preservation conditions in the Widows' House are not ideal, it has been decided that the museum should be moved to premises in the newly renovated Sisters' House.

In 2014, a concept was created for a new arrangement of the museum's exhibitions. This concept will form the background for an application for funds to realise the new exhibition.

The new exhibition will actively involve parts of the rich archive material from the Moravians' own archive and the local historical archive.

The exhibition will be divided up into themes that deal with various aspects of the Moravians' lives, including daily life in Christiansfeld and the mission stations, contact with other Moravian towns and their relationships with surrounding societies.

The archive

The first catalogues of the manuscript collection were created as early as the first half of the 19th century. The first proper registration took place in 1903 and the second in 1974.

The archive contains a valuable collection of handwritten sources – The Manuscript Collection. The Manuscript Collection consists of:

1. The priests' archive containing biographies, minutes, letters, church rules, various documents concerning the Moravians in Denmark etc.
2. The Principal's archive containing all kinds of business documents and minutes, wills, accounts, e.g. contracts and invoices from the hotel from 1777 and the same from Spielweg & co. 1777.
3. The brothers' choir archive containing house rules, minutes, diaries, correspondence, speeches etc.
4. The sisters' choir archive containing diaries, house rules, choir reports, teaching reports etc.
5. The institution's archive, including boarding schools, teaching plans, lesson plans, grade reports, biographical data, minutes, correspondence etc.

It is also a very valuable musical archive with a library of books on the Moravian's theology, books about Herrnhut, Zinzendorf, general Moravian history, the old Moravian church, collections of sermons from the Moravians, biographical data etc.

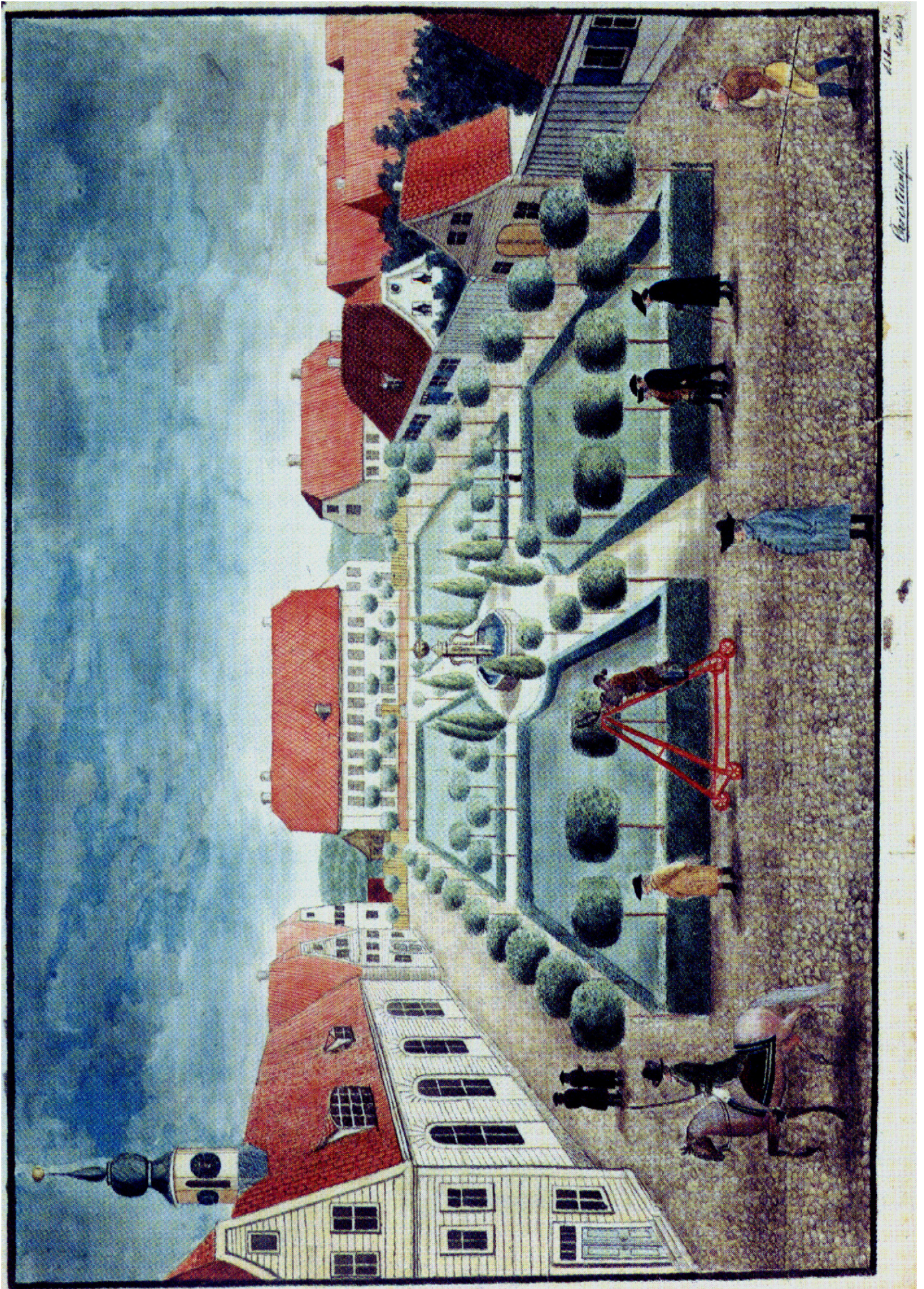
There are also drawings, maps and old photographs in the archive together with a collection of books.

The music archive was created and arranged by Sybille Reventlow during registration in the 1970s.

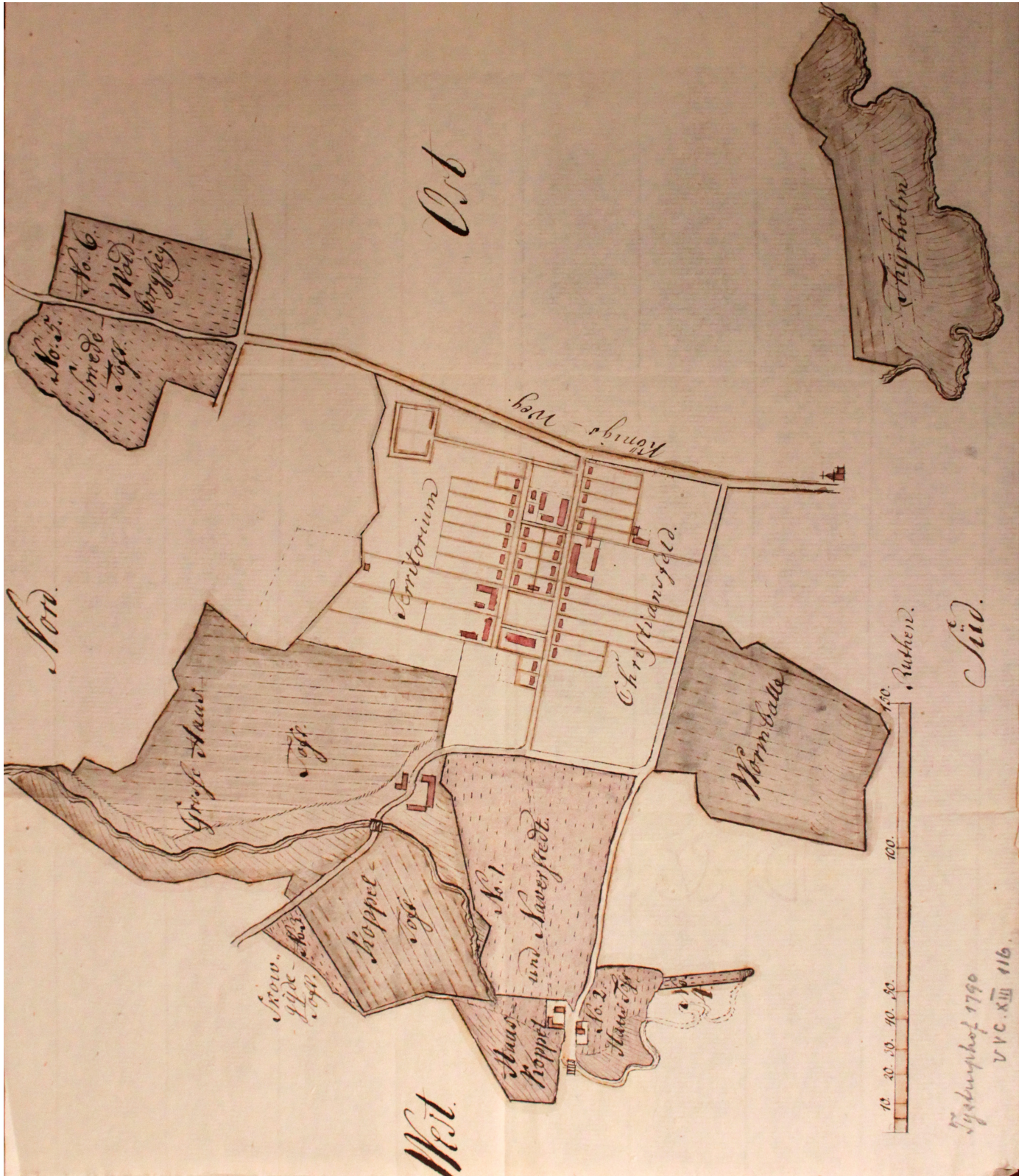
The archive plays an important role in the preservation of Moravian culture since it contains important documentation from the founding of Christiansfeld in 1772. The archive also contains letters, speeches, talks and sermons dating as far back as 1740s and church books from 1773 and onward.

Minutes, biographical data, accounts and construction project documents are still being stored in the archive.

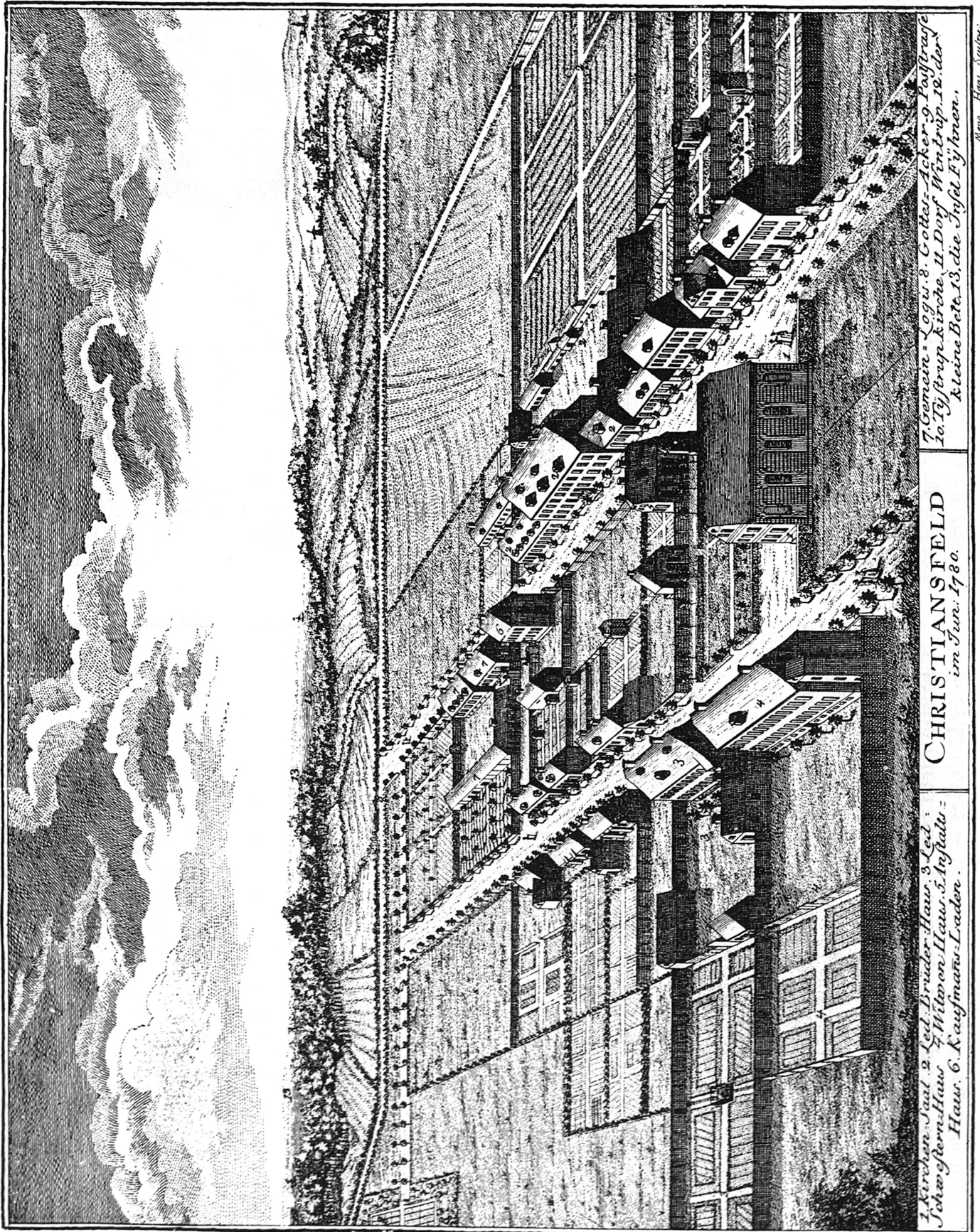
Examples of archive material will be shown: Concessions - maps - music archive, minutes etc.



Church Square in Christiansfeld. Watercolour by A. S. Arndt, 1797 (Unitätsarchiv Herrnhut, Germany)



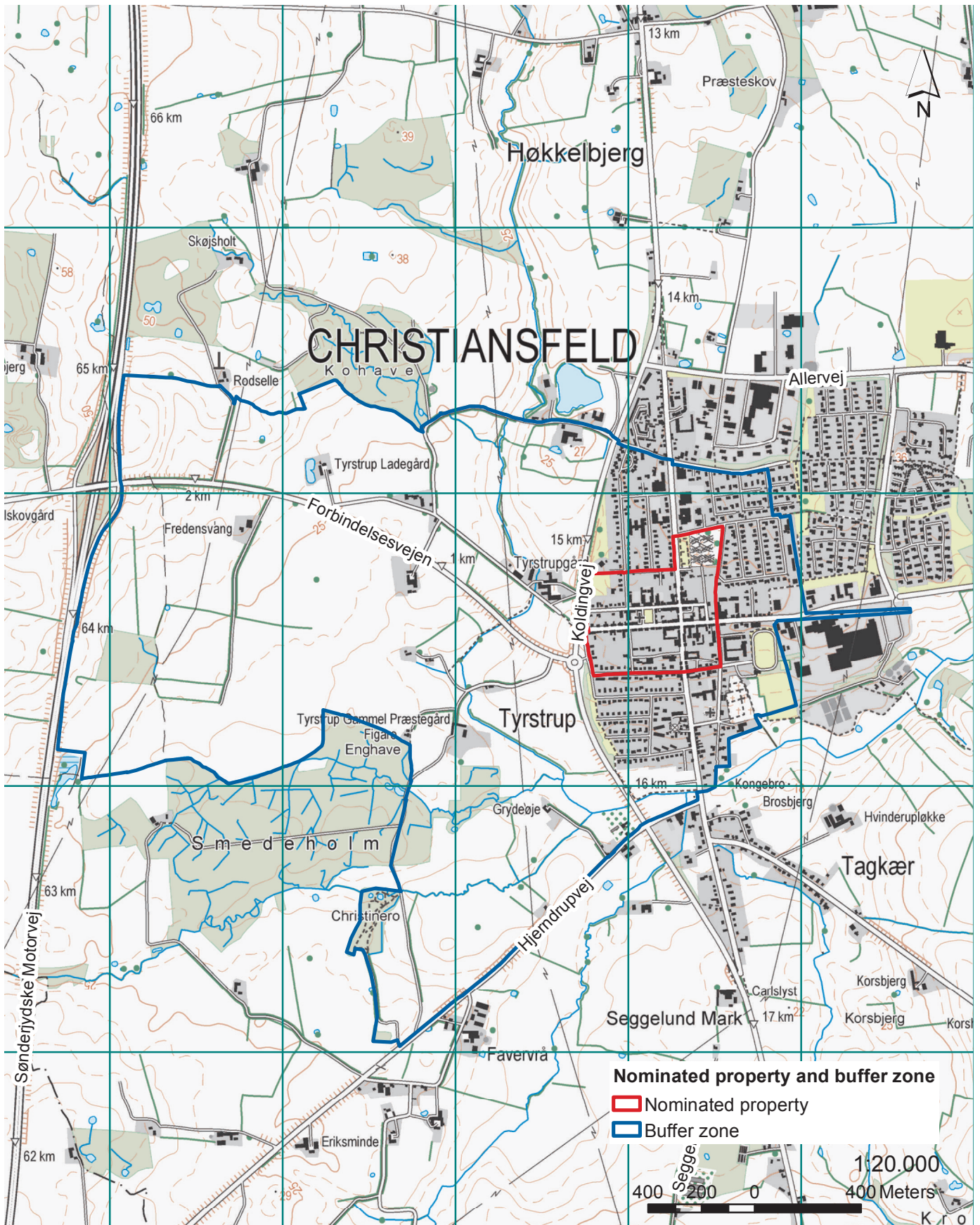
Map of Christiansfeld, undated, found in the Moravian Archive in Niesky.

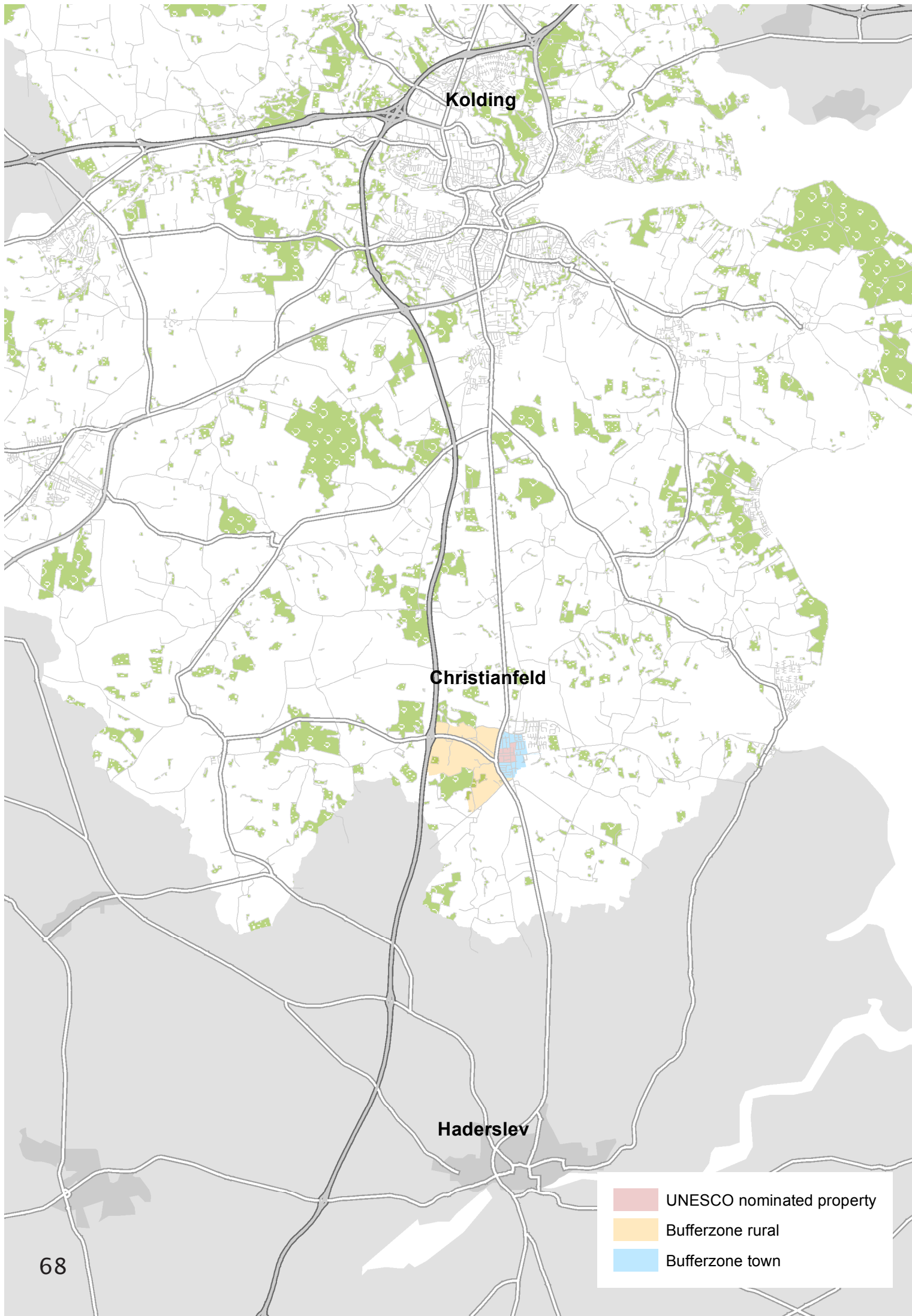


Copper engraving, dated June 1780, signed Meno Haas. Showing Christiansfeld's spread seven years after its founding.

Christiansfeld i juni 1780. Stik af Meno Haas.







Kolding

Christianfeld

Haderslev

- UNESCO nominated property
- Bufferzone rural
- Bufferzone town

oversigtskort A3
fold ud

Tropfen

Weg

No. 1

und Mauerstadt

Haus

Tropfen

No. 2

Haus Weg

No. 3



Management Plan 2014

Christiansfeld

a Moravian Settlement

Contents

Statement of Outstanding Universal Value	5
Role of the Management Plan	9
Responsibility for the World Heritage Site	11
<i>Distribution of responsibilities</i>	
<i>Organization in Kolding Municipality</i>	
National Legislation	17
Christiansfeld - Outstanding Universal Value	29
<i>Identification of values and objectives</i>	
Christiansfeld - Threats against the values	31
<i>Developmental Pressures</i>	
<i>Identification of threats and management actions</i>	
Management Initiatives	35
<i>Objectives for preservation and protection 2014-2017</i>	
<i>Town planning values</i>	
<i>Legislation and planning that protects the town planning values</i>	
<i>Maintenance and care of the town planning values</i>	
<i>Architectural values</i>	
<i>Legislation and planning that protects the architectural values</i>	
<i>Maintenance and care of the architectural values</i>	
<i>Cultural values as well as communication and documentation</i>	
<i>Maintenance and care of the cultural values, communication and documentation</i>	
<i>Visitors to the town</i>	
<i>Events and activities</i>	
<i>Recreational activities</i>	
<i>Dissemination</i>	
<i>Research</i>	
<i>Schedule for implementation of the management measures</i>	
<i>Future initiatives</i>	
Financial Resources	51
<i>Town planning</i>	
<i>Architecture</i>	
<i>Special requirements for listed buildings</i>	
<i>Urban Renewal Funds</i>	
<i>Culture, documentation and communication</i>	
<i>Summary</i>	
Monitoring	53
<i>Indicators of the state of conservation</i>	
<i>Indicators of use and function</i>	
<i>Indicators of external pressure</i>	
<i>Indicators of protection</i>	
<i>Administrative arrangements for monitoring property</i>	

Statement of Outstanding Universal Value 1

Brief synthesis

Christiansfeld is a planned city, designed in accordance with a strict town plan and homogenous architecture. It was founded in 1773 as a Moravian Church colony in South Jutland in the Duchy of Schleswig. Christiansfeld is today located in Kolding Municipality, Region Southern Denmark, Denmark. The Moravian Church is and was a Christian evangelical Lutheran free congregation based in Herrnhut in Saxony, Germany. Christiansfeld was constructed as a colony for the Moravian Church's members and as a base for their missionary work. In 1771, King Christian VII of Denmark granted the Moravians exceptional permission and support to build Christiansfeld, with the aim of allowing them to contribute their skills and knowledge to the development of the region's nascent industries. Although Christiansfeld has grown since that time, the original colony remains well preserved and intact and is still inhabited by a Moravian Church congregation.

Christiansfeld is an example of a Protestant ideal city. The town today presents an intact and well-preserved structure and collection of buildings. The town plan consists of two East-West oriented tangential streets around a central square and a cemetery placed outside of the town. The town also reflects the Moravian Church's societal structure, which is characterised by large communal houses for the congregation's widows and unmarried men and women. The town consists of a circle of construction that clearly marks out the two street spaces and central square with its church hall. Large gardens lie behind the town to the North and South. Although the town plan possesses Baroque elements, the town was constructed in a time of change, and there are architectural elements from the Baroque, Rococo, and Classical styles. The architecture is homogenous and unornamented, with one- and two-storey buildings in yellow brick and with red tile roofs. The proportions, materials, and craftsmanship contribute to the town's special atmosphere of peace and harmony.

Justification for criteria

Criterion (iii) Christiansfeld bears exceptional testimony to the culture of the Moravian Church, which has existed since the 18th Century. The town's layout and architecture reflect the Moravian Church's societal structure, which is rooted in faith and an understanding of the good Christian life. All of the details of Christiansfeld were tailored to ensure that members of the Moravian Church could lead good lives in accordance with the denomination's Christian and cultural values. Christiansfeld thus also presents an exceptional connection between town structure and denominational culture.

Christiansfeld is the result of developments in the Moravian Church's societal structure during the 18th century and the culmination of the denomination's experience establishing colonies. Since Christiansfeld was established late relative to the other settlements in the history of Moravian Church, it contains all of the Moravian societal elements.

Criterion (iv) With its special town plan, architectural unity, and functional distribution, Christiansfeld is an exceptional example of a planned Protestant col-

ony and is illustrative of a significant stage in human history. Christiansfeld was established as a Moravian colony, a planned urban society, constructed to realise a particular understanding of Christian society and of the Moravian Church's ideals. Christiansfeld is an exceptional example of the physical realisation of a Protestant ideal city that – as a new, autonomous urban society – did not shut itself off from the surrounding world but instead engaged in wider society through trade and labour. Taken as a whole, Christiansfeld's buildings are a fabulous example of an impressive and strict form of architecture inspired by the lightness of Rococo. A period of concerted construction created a homogenous grouping of buildings that form an exceptional architectural unit in terms of their style, materials, proportions, and exquisite craftsmanship.

Statement of integrity

The proposed World Heritage area contains all of the primary elements that express and represent outstanding universal cultural values. The size of the nominated area, which is contained within the town plan, and the quantity of its surviving buildings and elements are of such an extent as to clearly illustrate the town's exceptional values.

Christiansfeld contains all of the primary elements associated with a complete ideal Moravian Church colony. The strict town plan is complete and displays an optimal division of the congregation's functions. The town plan has parallels with earlier Moravian Church colonies, but precisely because Christiansfeld contains all of the ideals and expectations that one could have for a Moravian settlement as a whole, the town maintains a high degree of integrity.

One special strength is that the town's architecture exists as a greater whole, reflecting the Moravian Church's fundamental philosophy and desire to live in a fellowship of moderate and peaceful Christian life. This philosophy is evident in the detailed craftsmanship and the materials selected for the buildings. The buildings and their components have been renovated and maintained over time on the basis of this philosophy, which is why the collection of buildings in the nominated area represents a uniform and cohesive whole. The Moravian Church still undertakes activities within the nominated area, and some of these activities have existed since the town's founding. When renovating the town's houses, the congregation identifies new functions that are supportive of the town's and the buildings' history.

Statement of authenticity

Christiansfeld as a whole is exceptionally well preserved. The original street structure, with the parallel streets of Lindegade and Nørregade, has been maintained, and the central church hall square still exists in its original form. The God's Acre cemetery is well preserved and is still used for burials.

A large number of buildings have been preserved in an authentic manner as far as their outer walls, roofing, gables, and detailing are concerned. Regular maintenance and restoration work is undertaken with great sensitivity, and elements are only replaced where repair has proved impossible. This has resulted in a large quantity of preserved building components, materials, and details, which grant

the buildings exceptional authenticity.

The Hall, Hotel, and Retail Building have maintained their original functions, as have many other buildings. The large Choir Houses were dedicated to other functions when the congregation ceased living in its characteristic choir structure at the end of the 19th century. The buildings, however, are still in use, mostly as residences but also for small businesses and shops located in the nominated area.

Congregational life in Christiansfeld is still very active. The members of the congregation maintain their religion within the town and its buildings, honouring old traditions and creating new ones. The interaction between the wellpreserved collection of buildings and the continuance of Moravian Church life in the town grants Christiansfeld exceptional authenticity.

Requirements for protection and management

The nominated area is already protected by numerous laws and planning documents, which combine to guarantee the safety of the site's significant attributes. This legislation is administered partly by the state and partly by Kolding Municipality. It includes protection of the buildings, plots, and ancient monuments as well as protection zones for churches and ancient monuments. In addition, there are municipal and local plans that set out legally binding and detailed provisions concerning use of buildings and plots, general building protection, a ban on demolished buildings that are worthy of protection, external appearances of buildings, extent and placement of new buildings, and special opportunities for developing the area.

In the long term, the Christiansfeld Centre will function as an institution for creating and communicating knowledge in Kolding Municipality and will assist in coordinating the management of the future World Heritage site in Christiansfeld in collaboration withies authorities and interested parties in a UNESCO town group and an interested party group. Although Christiansfeld is exceptionally well preserved, it needs to be able to withstand pressures from tourism and traffic. A set of goals for preservation and protection has thus been formulated under the themes of sustainability, streets and squares, communication and documentation, and structuring of maintenance and operations.

Role of the Management Plan

The management plan is a toolbox that brings together all the tools that are available in relation to preserving and safeguarding the unique values of Christiansfeld. It sets out further objectives for the protection and preservation of Christiansfeld's values.

The management of the nominated area today is primarily based on the legislation and plans that are described in chapters 5.b, 5.c, and 5.d. This legislation and these plans already provide the management and administration of Christiansfeld a strong legal foundation. In addition to the tools constituted of legislation and planning, there are other tools available that the management plan will also outline. These include strategies for maintenance and care of the different elements that represent Christiansfeld's values. The management plan has a four-year perspective and gives an overview of the specific action-oriented intentions and obligations of the area's stakeholders during this period.

The management plan is not in itself legally binding, but several of the items referenced in the plan are legally binding and directly related to the Danish legislation and planning tools. Particular attention should be building conservation and the local plan 1311-41 for Christiansfeld town centre, which are an essential basis for the daily administration of Christiansfeld's values. Although the management plan itself is not legally binding, it still carries great legitimacy. The management plan only sets measures that are approved by the responsible party and are also approved by the steering committee for UNESCO application work, which has representatives from several of the parties involved. In addition, landowners became involved at a special meeting and citizens have regularly been consulted in relation to the essential parts of the plan, including among other things the establishment of local plan 1311-41 and the planning of street renovation project.

The management plan attempts to provide holistic management of Christiansfeld with regard to the unique values that Christiansfeld holds, including the values that are fundamental for the nomination of Christiansfeld as a UNESCO World Heritage Site. The management plan is divided into the themes town plan values, architectural values and cultural values and describes how the attributes that represent these values are managed.

The management plan must be evaluated and revised every 4 years, thereby following the same cycle as the municipal plan revision following the Planning Act. In connection with the review and evaluation of the management plan, a report of whether the conservation status has become better or worse should be included. Also included should be the effects of the specific measures and what new measures are necessary in the coming four-year period (impact assessment).

Objective

The objective of the management plan is:

- to describe how Christiansfeld's outstanding universal values, represented through town planning, architecture and culture, are preserved and safeguarded for posterity
- to present a concrete goal for the protection and preservation of Christiansfeld's outstanding universal values
- to deal with potential threats described in chapter 4.b of the application,
- to explain the specific measures that can contribute not only to conservation, but also to the presentation and promotion of Christiansfeld,
- to bring about an organization that can ensure coordination and cooperation between the different parties that have influence on the preservation of the Outstanding Universal Values in Christiansfeld,
- to clarify the relevant parties that should be involved, and the responsibilities among them,
- to ensure the continued involvement of citizens in Christiansfeld in relation to carrying out the Outstanding Universal Values and secure interest and respect for them.

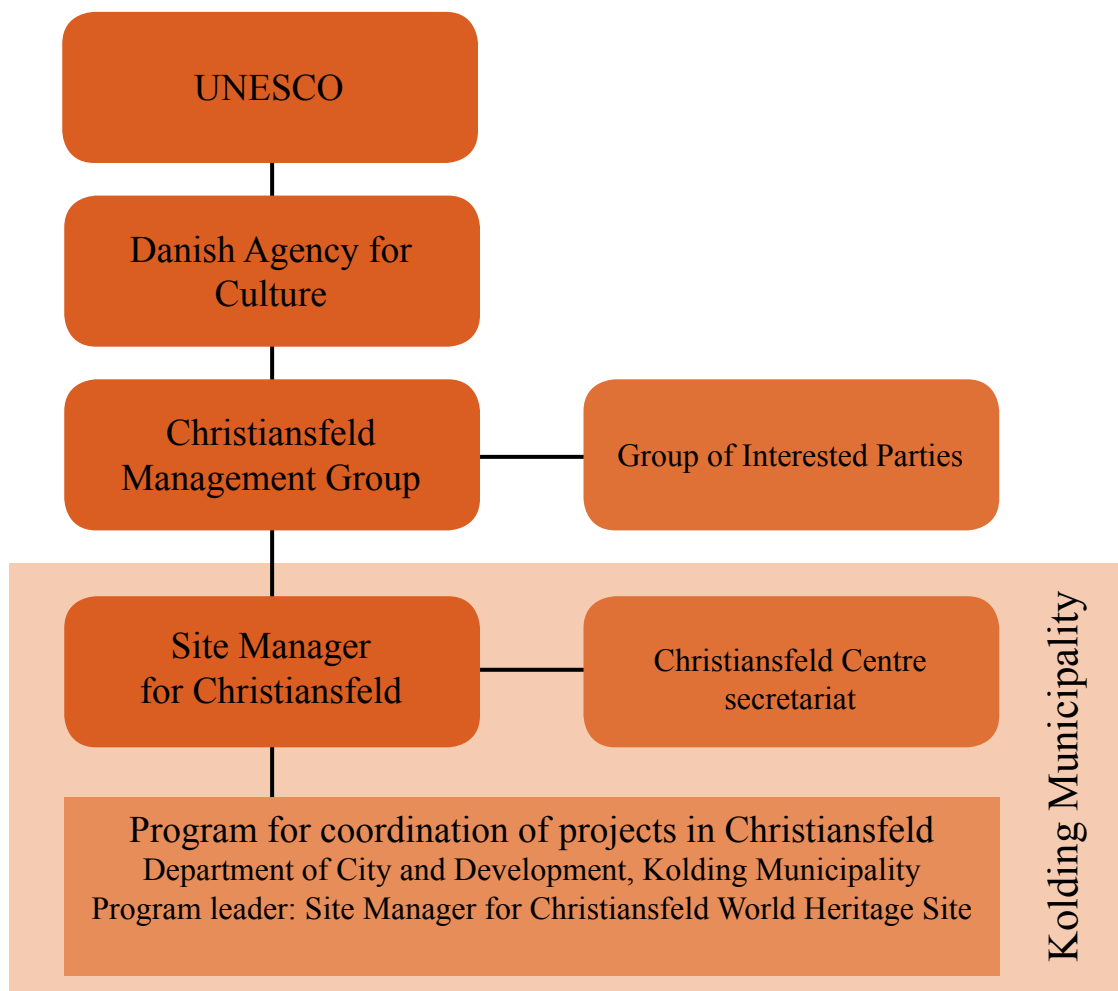
Responsibility for the World Heritage Site 3

The management of World Heritage Sites is undertaken in cooperation with a number of parties. The Culture Agency has overall responsibility for the area of World Heritage in relation to UNESCO and is responsible for contact with UNESCO.

National responsibility for the management of the World Heritage Site lies with the Christiansfeld Management Group, which is a steering group including property owners within the World Heritage Site and representatives of municipal and state authorities with connections to Christiansfeld and the management of cultural heritage. The management of the area itself will be made in close cooperation and dialogue between the Culture Agency, Kolding Municipality, the Moravian Church and other landowners. Responsibility for supervision of the World Heritage Site lies with Kolding Municipality.

The Moravian Church in Christiansfeld is the largest property owner in the nominated area. The Moravian Church owns most of the major buildings and sites. However, Kolding Municipality also owns several large properties with significant buildings. Aside from these, it is primarily private individuals and small businesses who own the properties.

Organization of decision-making powers in connection with Christiansfeld as a World Heritage Site:



Danish Agency for Culture

The Culture Agency has overall responsibility for the World Heritage area in relation to UNESCO and is responsible for contact with UNESCO. The Culture Agency participates in the Christiansfeld Management Group.

Christiansfeld Management Group

Representation of the Christiansfeld Management Group is proposed as follows:

- Kolding Municipality - two politicians appointed by the City Council and relevant government officials as observers
- Agency for Culture - one representative
- Koldinghus museum - one representative
- The Moravian Church - one representative from the Council of Elders
- Landowners - one representative for the rest of the landowners elected at a landowner meeting, if necessary it can be up for election every 2 years
- Christiansfeld Centre – director and secretary
- Site Manager for Christiansfeld World Heritage Site

The Christiansfeld Management Group is a continuation and extension of the steering committee for the nomination dossier.

Group of interested parties

Representation of the group of interested parties is proposed as follows:

- The Moravian Church
- The residents
- Trade associations
- Forum Christiansfeld
- Business Kolding
- Kolding City Archives
- Christiansfeld Local History Archive and Society
- Christiansfeld Library
- Christiansfeld Centre

The director of the Christiansfeld Centre would convene the first meeting of the two groups immediately after a possible admission as a UNESCO World Heritage Site. At the first meeting the groups should form themselves and prepare detailed rules governing their work. Meeting frequency for the UNESCO-management group is proposed to be two times a year. Coordination between the two groups will be taken care of by Christiansfeld Centre.

Distribution of responsibilities

Representatives of the Christiansfeld Management Group have different roles in relation to ensuring Christiansfeld's Outstanding Universal Values. The group will consist of both authorities and landowners.

- Kolding Municipality - the authority in relation to planning legislation,

building regulations etc., is responsible for operational tasks in relation to roads and public institutions. Kolding Municipality also owns several properties in the UNESCO area.

- Agency for Culture - in Denmark, it is the Agency for Culture that is responsible for contact with UNESCO at the national level. Among other things in connection with periodic reporting. The Agency for Culture is also the authority in relation to the listed buildings.
- The Moravian Church - the primary landowner has ownership in relation to cultural history and heritage in the UNESCO area, the Moravian Museum and the Moravian Archives, etc.
- Landowners - as representatives of other owners of land and buildings within the nominated area
- Christiansfeld Centre – the municipal institution responsible for tourism and marketing
- Koldinghus museum - museum authority and expertise

The members of the group of interested parties each represent different interests:

- The Moravian Church - as the landowner supplies houses for many of the town's activities and are themselves responsible for many activities in the town.
- The residents - there are many residents in the area, both owners and tenants who will be affected by activities in the town.
- Trade associations - representing the town's merchants.
- Forum Christiansfeld – group of associations in Christiansfeld.
- Business Kolding - an umbrella organization of the Association Business Kolding, Kolding Business Council and the Kolding Tourist Association, which work to develop business, trade and tourism in the entire Municipality of Kolding (businesskolding.dk 2013).
- Kolding City Archives - Archive for Kolding Municipality, which collects, disseminates and preserves material of historical interest from all of Kolding Municipality (koldingstadsarkiv.dk 2013).
- Christiansfeld Local History Archive and Society - collects and stores material from the old Tyrstrup parish, Aller, Taps, Frørup, Stepping and Christiansfeld with neighbouring areas, and also works to disseminate local historic information (christiansfeldarkiv.dk 2013).
- Christiansfeld Library - the Local Department of Kolding Libraries, which is a municipal institution.
- Christiansfeld Centre – the municipal institution responsible for tourism and marketing.

This proposal for the organizational structure was approved at a meeting in Kolding Municipality Culture and Leisure Committee on 12 June 2013. In addition, the proposal was approved by the Steering Committee for the UNESCO process and it was presented at the landowner meeting on 18 June 2013.

Organization in Kolding Municipality

Site Manager

At the start of 2015, a Site Manager will be appointed for Christiansfeld.

- The role of the Site Manager is to ensure that the conservation and protection needs are balanced against the needs for use of the town.
- The Site Manager shall ensure coordination of all initiatives in Christiansfeld which impact on the town's World Heritage values.
- The Site Manager must ensure high professional quality and a comprehensive consideration of all projects relating to World Heritage in Christiansfeld.
- The Site manager is the leader of the program for coordinating projects in Christiansfeld.
- The Site Manager must have a professional background in cultural heritage management, building conservation, urban planning or similar.
- the Site Manager will be the point of contact of the World Heritage Area, and ensure the operation of networks for the site.
- the Site Manager shall ensure the implementation of actions prioritized by the Christiansfeld Management Group.
- the Site Manager will monitor the development in the area and ensure information exchange between stakeholders and other interested parties.
- the Site manager shall ensure that the periodic reports on the conservation status of the area is completed.

Christiansfeld Centre

The World Heritage Secretariat, dissemination centre, coordinating institution in Christiansfeld. Secretariat for the Site Manager.

Program for coordination of projects in Christiansfeld

The overall objective of the program is to secure and support the coherent and coordinated efforts that are essential and supportive for Christiansfeld's inclusion on UNESCO's World Heritage List, including ensuring optimal coordination and organization of urban renewal, the projects already initiated in Christiansfeld with a view to Christiansfeld's inclusion in the World Heritage List, as well as ensuring the necessary involvement of other internal and external stakeholders.

The objectives of the program are to undertake an ongoing follow-up of the implementation of the individual project groups and execution of the management plan, and thus ensure the values that can make Christiansfeld into a World Heritage Site. The program's objectives also include ensuring the necessary ongoing orientation and involvement of citizens and politicians in the UNESCO project. It is the program's task to locate the need for resources in the individual projects and to ensure the implementation of the tasks.

The tasks of the program are to:

- maintain the schedule and technical coordination of ongoing projects;

- ensure the initiation of new necessary/relevant projects;
- arrange ongoing follow-up of progress and fulfilment of individual projects, including ensuring fulfilment of the obligations in the management plan;
- provide the necessary information to citizens and politicians regarding the status and progress of the UNESCO project

National Legislation

The nominated area is covered by extensive legal restrictions partly through national legislation and partly through municipal planning.

The Planning Act

This Act applies to the Property and the buffer zone, and is the most prominent statute for ensuring comprehensive protection of the outstanding universal values.

The Act strongly emphasizes early involvement in order to safeguard cultural and natural values in an appropriate manner. If a superior level of authority decides that the municipality has failed to address national cultural heritage interests in its planning process, it can raise objections to the plan. In this situation, the matter must be finally settled by the Ministry of the Environment. This provision acts as a safeguard to ensure appropriate consideration of the outstanding universal value of the Property.

Based on the Planning Act, the Minister for the Environment establishes a comprehensive framework for municipal planning through national planning reports, overviews of national interests in municipal planning, national planning directives, dialogue and other means. The Minister ensures through such means as a veto that municipal planning complies with overall national interests. World Heritage Sites are considered sites of national interest, and the municipalities must with the established buffer zones ensure the protection of the nominated properties.

The Minister for the Environment, on behalf of the government, is required to veto municipal plan proposals and local plan proposals that contradict national interests and by dialogue and partnership find a solution in accordance with the overall interests.

The rules on national planning were introduced in 1974 and strengthened substantially by the 2007 local government reform. National planning is expressed through reports, binding instructions, guidelines and intervention in municipal planning for themes and projects of international, national or regional interest. Every four years the Minister of Environment publishes an overview of national interests in municipal planning. This includes the interests and considerations arising from politically adopted decisions in the form of legislation, action plans, sector plans, national planning decisions and agreements between public authorities. The latest overview was published for the municipal planning 2013-2025.

The Minister must veto a municipal plan proposal on behalf of all government ministers if the proposal contradicts national interests. This veto must be declared during the period of public comment, and the municipal council is prohibited from adopting the proposal until the Minister agrees to the content of the proposal.

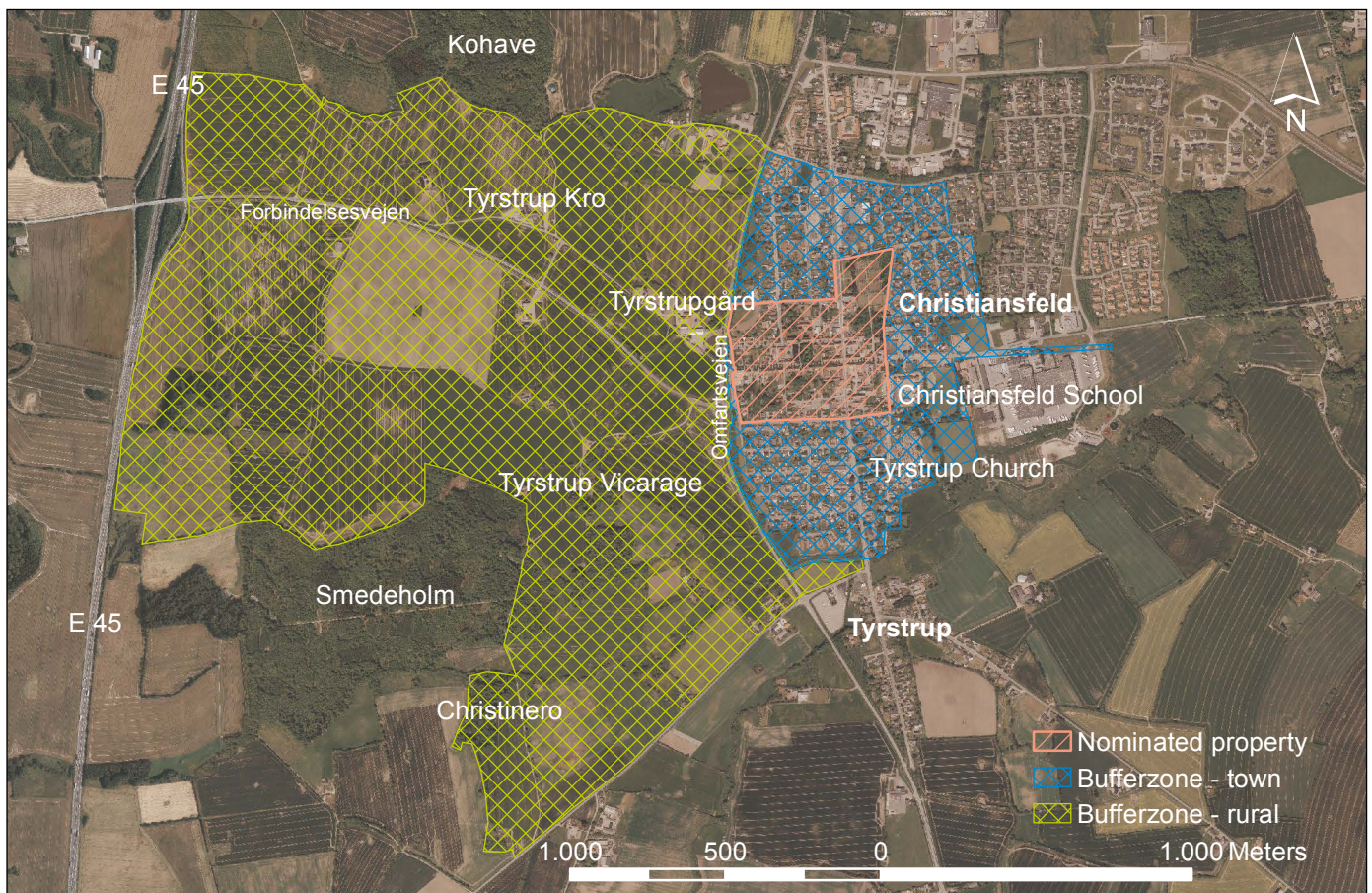
Both private owners, institutions and the state may appeal decisions made by the responsible authorities according to the Planning Act. The ultimate authority

in appeal cases is the independent Environmental Board of Appeal (Natur- og Miljøklagenævn) consisting of a chairman with an academic degree in law, two judges elected by the Supreme Court and seven politicians elected by parliament. The council is elected for 4-year periods. Decisions made by the Environmental Board of Appeal may only be appealed at the civil court, in which case the final result cannot be foreseen.

The Building Conservation Act

The Act aims to protect the country's older buildings of architectural, cultural or environmental value, including buildings that illuminate life, work and production conditions and other important features of social development. In the administration of this Act, emphasis shall be placed on the protected buildings being given a suitable function, which, taking into account the buildings' special characters, serves to maintain them in the long term.

To further the aims of the Act, the Danish Agency for Culture provides guidance on behalf of the Minister of Culture in order to ensure that the interests of building conservation and protection are promoted in the administration of the Planning Act, Urban Renewal Act and related legislation. To further the aims of the Act, the Danish Agency for Culture shall also disseminate the building's cul-



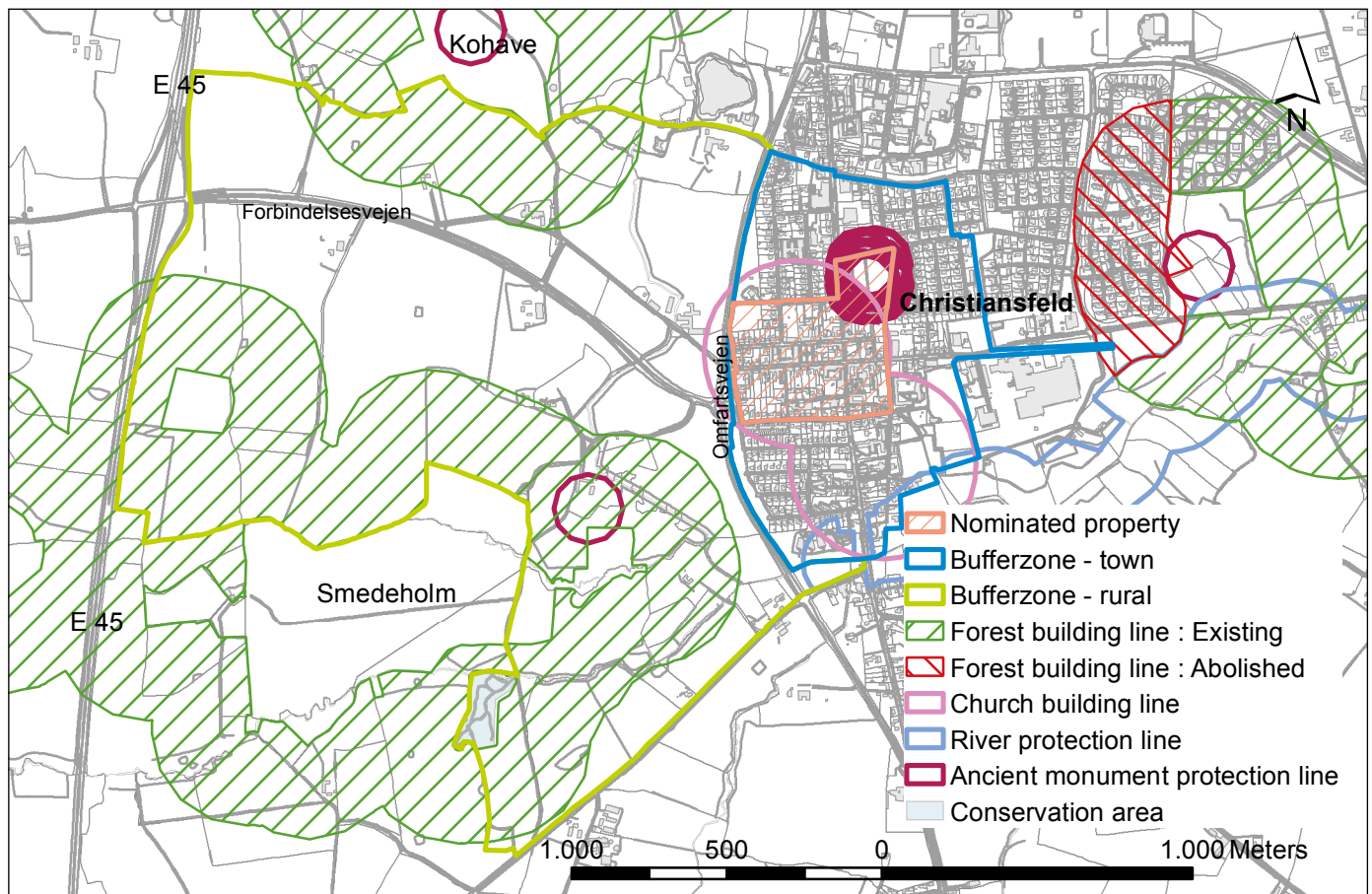
tural heritage.

The Minister of Culture can, in collaboration with the municipal authorities, undertake the mapping and registration of the conservation value of buildings and urban environments in the interests of conservation planning in the municipalities. This is achieved through preparation of a so-called “municipal atlas”. Through this system, information and knowledge about the historic urban environments, settlements and buildings is mapped, registered and processed. The architectural qualities and cultural and historical interest, etc., is assessed with a view to conservation. At the same time, the public is informed about the mapping and registration so that a broad understanding is created of the conservation of the architectural and cultural values that the towns and buildings represent.

The municipal authorities shall determine which methods and investigations shall be used as a basis for conservation planning, and whether urban environments, estates or buildings are worth preserving in the sense that they shall be protected by municipal and local planning.

Property Control Act, Chapter VII (year-round residential building)

The Act is, inter alia, designed to prevent unrestrained speculation in the hous-



ing market, with the resulting housing shortages, and also to prevent the formation of “summer house districts” in areas specified for year-round residential use. The Act prohibits housing to be taken out of use in whole or in part without permission from the municipal authorities, as well as a home that has been used for all-year residence being left unoccupied for a substantial period of time. If an all-year residential property is vacant for more than six weeks, the local authority can compel the owner to rent out the property. This is to prevent the property being used only in certain periods and being left empty for the rest of the year.

The Building Act

The aims of the Building Act include ensuring that buildings are designed and constructed in such a way as to provide satisfactory security with respect to fire, safety and health, as well as to promote architectural quality in the construction.

The municipal authorities can issue a permit under the Building Act dependent on the buildings having such a physical form that they achieve a good overall effect in connection with their surroundings, if the buildings, etc., in the area are characterized beforehand by a particular architectural, landscape or aesthetic holistic effect, particularly where there are “preservation-worthy older urban environments”.

The municipal authorities may also issue an order to the owner to ensure that the property is kept in a decent condition with respect to its locality.

Act on Urban Renewal

The Act on Urban Renewal and Development, which entered into force on 1 January 2004, is a tool for local governments to implement targeted action regarding urban and housing policy. The Act gives the municipal authorities the possibility, in order to strengthen the foundation for private investment, to take decisions on area renewal for run-down urban areas in small towns where there is a significant need for urban development. The decisions must be aimed at initiating and coordinating measures that promote development in the area.

Urban renewal should stimulate the development and transformation of the worst urban areas to make them attractive as places to live and for private investment. Urban renewal should also improve housing standards in the poorest part of the housing stock and thereby ensure up-to-date housing of a good standard.

Listed buildings

A large part of the buildings in the area is protected by the Building Preservation and conservation of Buildings and urban environments Act § 3 (Act No. 685 of 9 June 2011). In some cases, land, plants or other items related to the buildings are also protected. These include the six oldest sections and the avenues of the Gods Acre. The buildings have been listed in the period between 1920 and 1988 (Protected List 2013).

Local plan 1311-41 Christiansfeld centre - local plan for preservation

Local plan 1311-41 includes the entire nominated area and lays down the rules for the area's use, land development, roads, trails and parking, wiring systems, the development's size and location, the development's outward appearance, signage, undeveloped land, preservation of buildings etc. The local plan has been prepared to meet the desire to better ensure Christiansfeld historical centre's buildings, green areas and street system. At the same time, the intention is to ensure development opportunities in the town centre within selected town transformation areas, taking the historical context into account. In some locations, the development potential may even be able to support the historical context, for example by restoring gardens or having new buildings support the town's existing building scheme. The local plan seeks to secure building structures, architecture, green spaces and the functional connections that are cornerstones for the town's cultural heritage. The local plan differentiates in the provisions between the buildings from different periods and styles. The local plan designates areas for various types of use. In the town centre, there may be a wide range of functions such as retail, institutional, residential and various types of business. Residential areas also provide an opportunity for small business and craft activities related to housing, which has been a tradition in the town, while the Gods Acre will be maintained as a cemetery and green space. Many buildings in the town are protected under the Building Preservation and Conservation of Buildings and Urban Environments Act § 17 (Act No 685 of 09.06.2011) and thus protected from demolition, and the local plan also protects the preservation-worthy buildings from demolition.

Buildings worthy of preservation

All buildings built before 1960 within the nominated area have been registered by the SAVE method (Survey of Architectural Values in the Environment) and recorded in the municipal plan addendum 29 and local plan 1311-41 (cf. Planning Act § 11a paragraph 1, No. 14 and § 15 paragraph 2, No. 14 Consolidation Act No. 937 of 24 September 2009). The buildings that are deemed worthy of preservation are therefore also worthy of preservation under the Buildings Act and Conservation of Buildings and Urban Environments § 17 (Consolidation Act No. 685 of 09 June 2011). The SAVE method is the recognized method in Denmark for registering and assessing the preservation values of buildings and urban environments (SAVE 2011). A SAVE assessment of a building includes an assessment of the building's architectural value, cultural historic value, environmental value, originality and technical condition. When assessing using the SAVE method, buildings receive a preservation value between 1 and 9, where categories 1-3 are high preservation values, categories 4-6 are medium preservation values and categories 7-9 are low preservation values. In Kolding Municipality, buildings within categories 1-4 are administered as being worthy of preservation. In 1992, the Ministry for the Environment prepared, in cooperation with Christiansfeld Municipality¹, the Christiansfeld Municipal Atlas, where all buildings from before 1940 were registered and assessed using the SAVE method. In 2011, during the preparation of the local plan 1311-41 for Christiansfeld centre, Kolding Municipality conducted

¹ Christiansfeld Municipality became a part of Kolding Municipality in 2007, when national municipal reforms merged many municipalities.

a renewed registration of selected buildings along with registration of buildings from the period 1940-1960.

The municipal plan for the nominated area

In preparation of local plan 1311-41, it was evaluated that there was a need for a revision of the municipal framework for local planning of the local planning area corresponding to the nominated area. Therefore, addendum 29 to the Municipal Plan 2010-2021 was developed and finally adopted with the local plan 1311-41. The addendum ensures consistency between the application provisions of the local plan 1311-41 and the municipal plan. Furthermore, it was ensured that the boundaries of the framework areas became more real in relation to the current actual use of the sites. The areas that are mainly used and appear as residential areas today fall within the residential area framework under the addendum, with the possibility, however, of unobtrusive businesses in connection with the residences, which has been a historical tradition in Christiansfeld. God's Acre, Genforeningspladsen and garden areas along the avenue up to God's Acre are zoned as green areas in the addendum, such as a cemetery, garden or park.

The nominated area is also subject to guidelines in the municipal plan 2010-2021 for town centre boundaries, unwanted vegetation and regional bicycle route.

Conservation area

Kirkegårdsallé is protected under the Nature Protection Act § 33 (Consolidation Act No. 933 of 24 September 2009) after a decision by the Nature Conservation Committee, 12 March 1951. The purpose of the conservation is to preserve Kirkegårdsallé in its current state. The conservation contains provisions for preventing Kirkegårdsallé from being traversed by street or road construction. The lime trees (48 pcs.) may not be felled, tops trimmed or undermined or otherwise subjected to a treatment that can result in the trees being damaged or destroyed. Common trimming by an arborist, however, is allowed.

Conservation declaration

The Church Square is covered by a conservation declaration, registered on 15 September 1964. The declaration commits the owner, which is the Moravian Church, to preserve and carry out necessary maintenance of the church square in its current state, while the town council commits to bearing the associated costs on reorganization or unforeseen major changes. Felling of large trees and significant changes to the existing character of Kirkepladsen may only be made if it is deemed necessary after a gardening or forestry expert's assessment.

Ancient monuments and ancient monument protection lines

20 war graves from the War of 1849 are located in the Gods Acre². These are protected monuments under the Museum Act § 29e (Consolidation Act No 1505 of 14 December 2006) the state of which may not be changed. The war graves are also protected by an ancient monument protection line with a radius of 100 meters under the Nature Protection Act § 18 (Consolidation Act No 933 of 24 September 2009). The state of the site may not be changed within the ancient monument

² The 1st Schleswig War (1848-51). The Danish army suffered a defeat by the Prussians at Kolding on 23 April 1849.

protection line. Changes to the state of the site will require a special exemption under the Act.

Church building line

The Moravian Church is covered by the Nature Protection Act § 19 regarding the church building line (Consolidation Act No 933 of 24 September 2009). The church building line is a protected zone with a 300 meter radius around the church where buildings may not be erected over 8.5 meters in height. Part of the nominated area is also covered by the church building line of the nearby Tyrstrup Church.

Buffer zone

The buffer zone for the nominated area is divided into two, as the Danish Planning Act differentiates between urban and rural areas. Therefore, the buffer zone is divided into a buffer zone - town and a buffer zone - rural.

Bufferzone - town

Buffer zone - town includes urban areas north, east and south of the nominated area within a radius of approximately 200-500 meters. In addition, the line of sight from Lindegade to the east is marked through the whole town, therefore it will be taken into account in the case of future urban transformation. This buffer zone is selected because it is essential that within it the buildings are subordinate to the old town and urban structure. Buffer zone - town is already regulated through the existing municipal limits and guidelines as well as through existing local plans and declarations, which act to safeguard the environment, including the nominated area. The line of sight from Lindegade to the east is planned to be included in a future municipal plan addendum for the buffer zone.

Bufferzone - rural

Buffer zone - rural includes the landscape west of Christiansfeld, bounded by Christiansfeld town to the east, the E45 motorway to the west and woods to the north and south. In addition, the buffer zone - rural includes the area southwest of Christiansfeld toward Christinero and up to Hjerndrupvej. This buffer zone is selected, because from this area there is a strong visual connection to and from the nominated area requiring protection. In addition, the buffer zone - rural includes landscape features that are associated with the history of Christiansfeld. These are Tyrstrupgård, from which the Moravian Church bought its land and Christinero, a romantic garden from the same period as when Christiansfeld was founded, which includes a pavilion, which is stylistically inspired by Moravian garden pavilions. Moreover, it is essential that the nature of the landscape will be preserved as agricultural land and that it may not be dominated by larger technical installations. Buffer zone - rural is primarily regulated by Planning Act zone provisions of §§ 34-38 and municipal plan guidelines.

The table below and on the following page outlines the content and links for the buffer zone - town and buffer zone - rural.

The bufferzone includes

Bufferzone - town

Residential areas
Christiansfeld School
Recreational areas
Center area with shopping areas etc.
Tyrstrup Church
Commercial areas
View from Lindegade towards east through dairy company

Existing protective measures

Planning Act (Consolidation Act No. 587 of 27 May 2013)

Municipal plan 2010-2021:
Framework for local planning
Municipal plan guidelines: Town center definition, natural area, ecological connection areas, unwanted afforestation, regional biking trail, high voltage systems, church surroundings for Tyrstrup Church
Local plans and building declarations:
Local plan no. 1.118 for Christiansfeld South
Local plan no. 1.134 for Søndervang housing project
Local plan no. 1.12 for center area and institutional area south of Lindegade in Christiansfeld
Local plan no. 1.142 for center area and residential area at Lindegade east of the Moravian settlement
Local plan no. 1.125 for commercial area at Lindegade, Christiansfeld
Local plan no. 1.27 for commercial area at Lindegade in Christiansfeld
Local plan no. 1.85 for residential area and institutional area at Borgmestervej

Bufferzone – rural

Agricultural areas
Forbindelsesvejen and Omfartsvejen (link to Motorway E45, Kolding and Haderslev)
Tyrstrupgård
Tyrstrup Vicarage with Bulladen, Christinero (Romantic garden, established in late 1700's, bequeathed to the Moravian Church in 1812)
Tyrstrup Inn (accommodation)

Planning Act (Consolidation Act No. 587 of 27 May 2013)

Planning Act zone provisions of §§ 34-38
Guidelines - for administration of the Planning Act zone provisions - Kolding
Municipal Plan 2010-2021:
Framework for local planning for Tyrstrup Inn
Municipal plan guidelines: Especially valuable nature, streams, natural areas, especially valuable terrestrial nature, ecological connection areas, special ecological connection areas, potential wetlands, unwanted afforestation, agricultural area, regional bike trail, cultural environments, high-voltage systems, church environment to Tyrstrup Church
Rural area local plan No. 1.140 for Tyrstrup Inn

Nature Protection Act (Consolidation Act no. 933 of 24 september 2009):

Nature conservation (Christinero listed 1945) under Nature Protection Act § 33
Ancient Monument Protection lines

Bufferzone - town

Local plan no. 1.43 for commercial area at Kongensgade in Christiansfeld

Local plan no. 1.119 for residential area for low-rise housing at Toftvænget

Local plan no. 1.80 for public area at Birkevej, Christiansfeld

Local plan no. 1.132

Building declaration

Nature Protection Act (Consolidation Act no. 933 of 24 september 2009):

River protection Line around Taps River under the Nature Protection Act § 16

Ancient Monument protection lines under the Nature Protection Act § 18

Church building lines of the moravian church and Tyrstrup Church under the Nature Protection Act § 19

Addendum to the municipal plan to ensure the line of sight from Lindegade to the east in case of future urban development.

Bufferzone – rural

under Nature Protection Act § 18

Protected nature (meadow and lake)

under Nature Protection Act § 3

River Protection line around Taps

River under Nature Protection Act

§ 16

Forest building lines under Nature

Protection Act § 17

Church Building Line to the Mora-

vian Church under Nature Protec-

tion Act § 19

Other restrictions:

Listed buildings (Wooden barn built approximately 1660, listed in 1920.) Christinero from late 1700's listed 1981) under the Building Preservation and conservation of Buildings and urban environments Act § 3 (Consolidation act no. 685 of 9 June 2011)

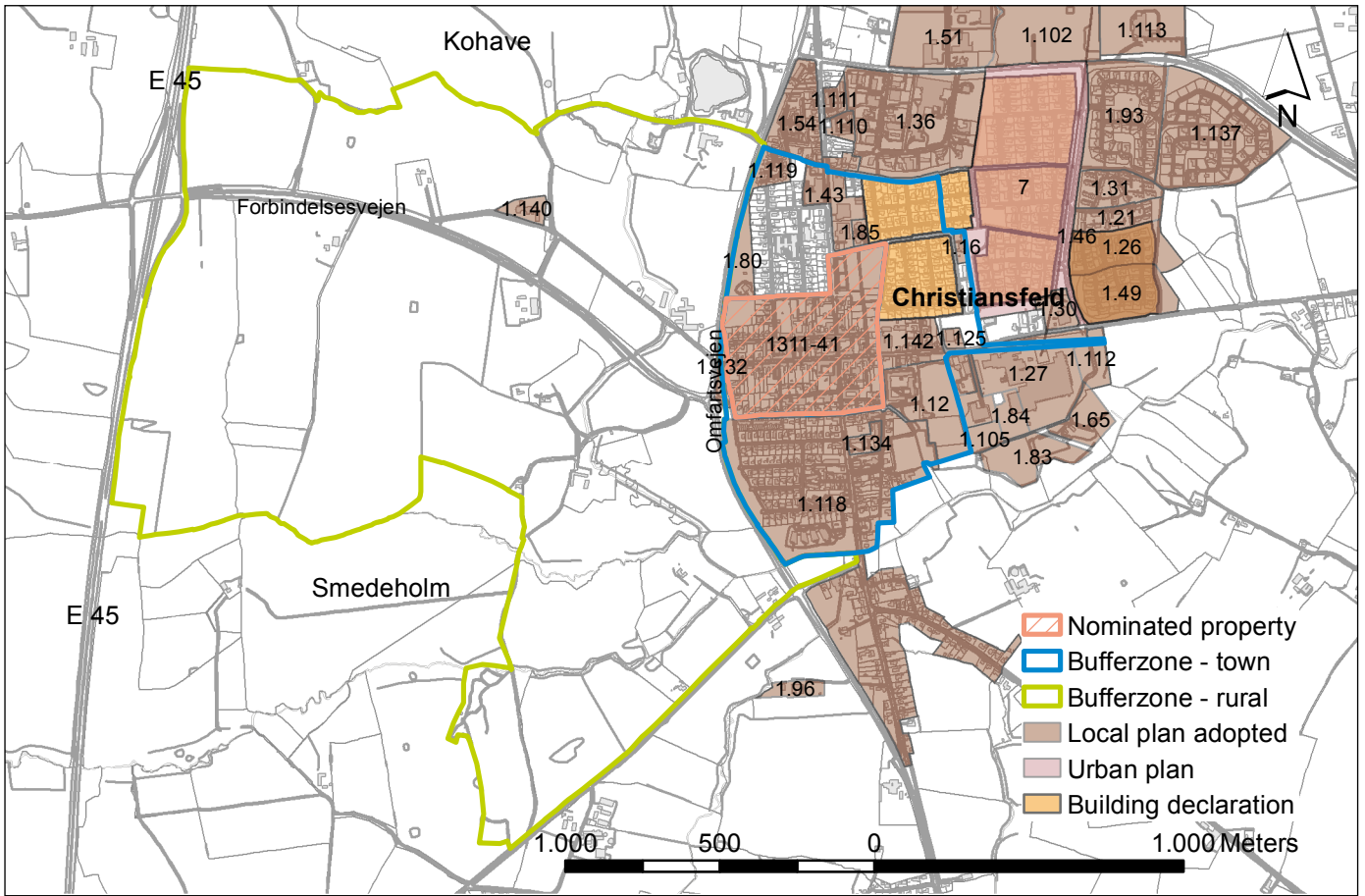
Protected Ancient Monument (rampart at Tyrstrup Vicarage) under the Museum Act § 29e (Consolidation act no. 1505 of 14 December 2006)

Addendum to the municipal plan must ensure:

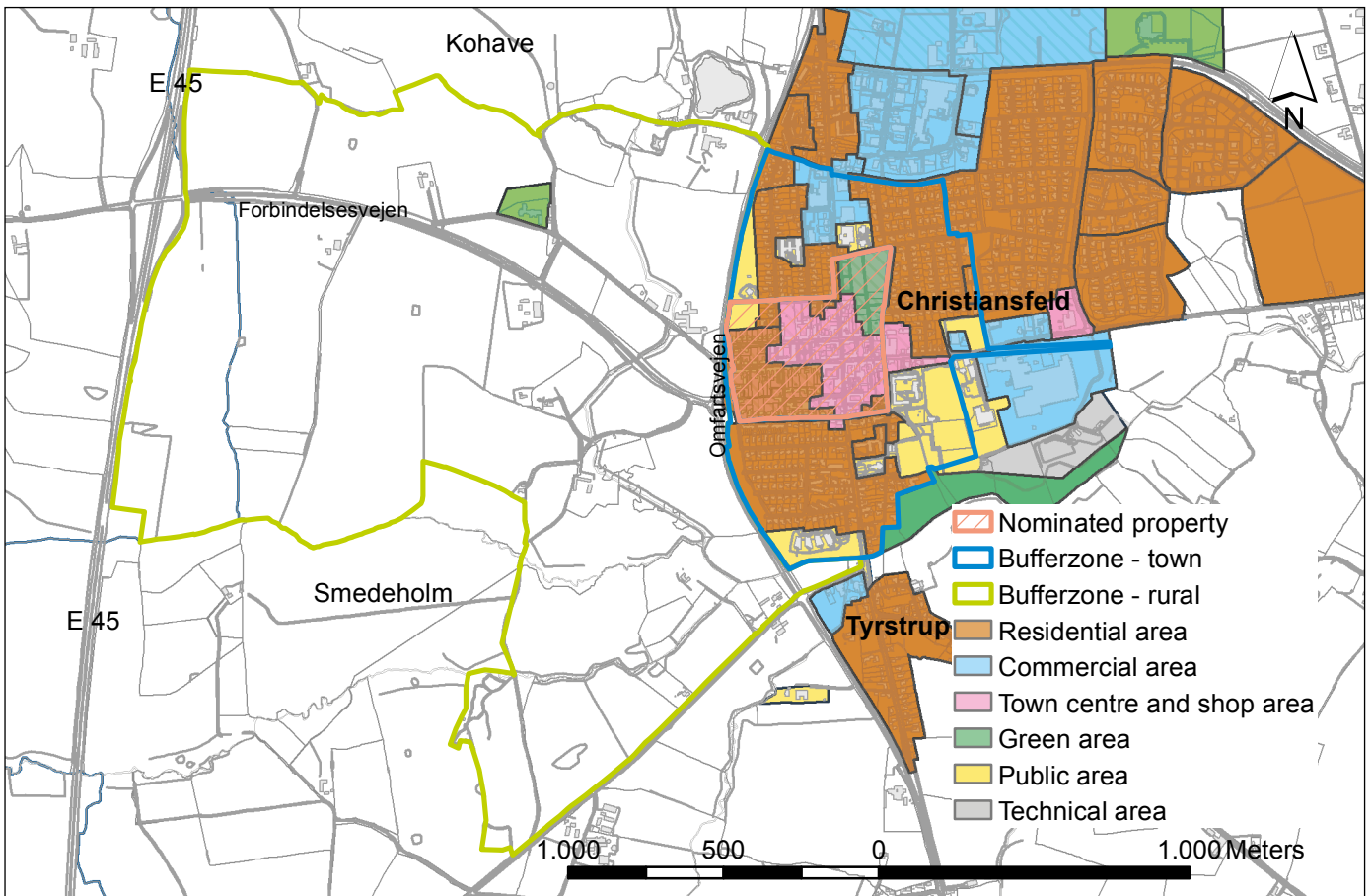
That view from Lindegade and Nørregade towards the landscape is kept clear. That views from the surrounding landscape towards Christiansfeld is kept clear. That the landscape is kept free from major technical installations, which will appear dominant in relation to the landscape surrounding Christiansfeld and the view towards Christiansfeld.

Protective measures to be implemented

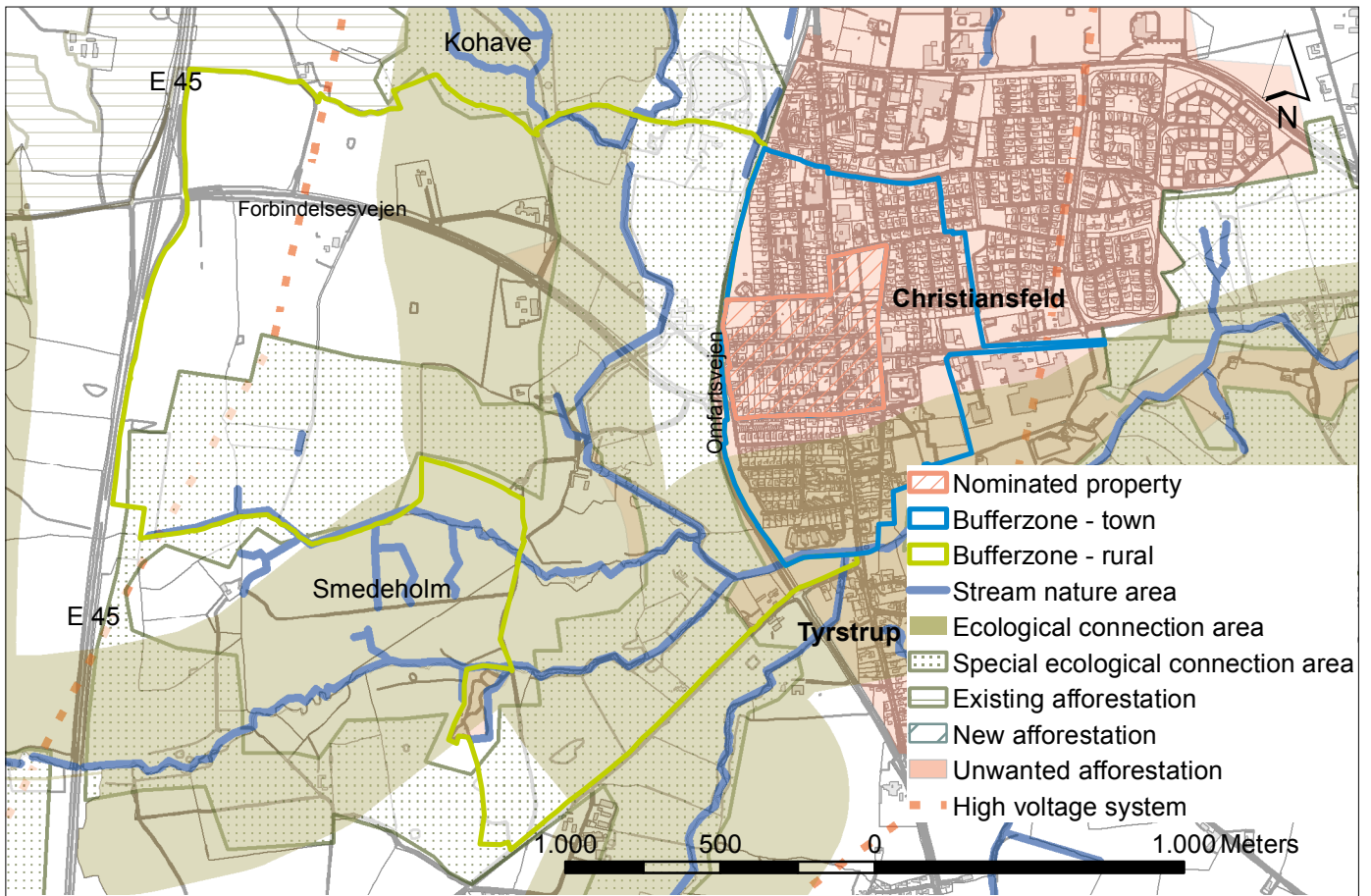
The Planning and Environment Committee in Kolding Municipality (political committee of the City Council for the Municipality of Kolding) decided at its meeting on 10 June 2013 to initiate the preparation of a municipal plan addendum for the buffer zone to ensure consideration of the nominated area, on the points where consideration has not already been taken.



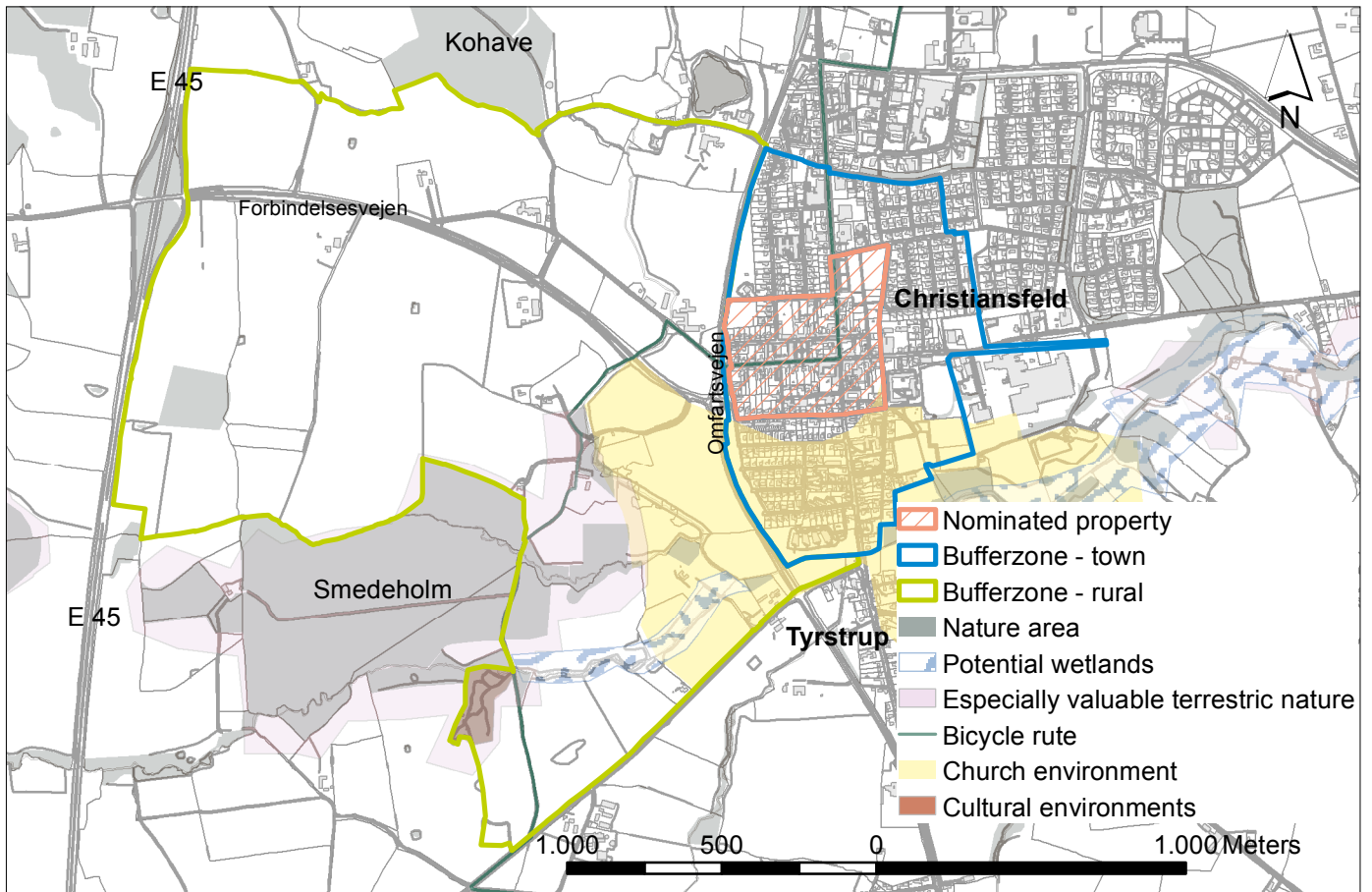
Map showing the location of current local plans for the buffer zone anno June 2013.



Map showing the municipal framework from the Municipal Plan 2010-2021.



Map showing selection of guidelines from the Municipal Plan 2010-2021.



Map showing selection of guidelines from the Municipal Plan 2010-2021.

Christiansfeld - Outstanding Universal Value

It is proposed that Christiansfeld be inscribed into UNESCO's World Heritage List inasmuch as Christiansfeld fulfils criteria (iii) and (iv) for outstanding universal value.

Christiansfeld fulfils criterion (iii), "to bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared"

Criterion (iii) Christiansfeld bears exceptional testimony to the culture of the Moravian Church, which has existed since the 18th Century. The town's layout and architecture reflect the Moravian Church's societal structure, which is rooted in faith and an understanding of the good Christian life. All of the details of Christiansfeld were tailored to ensure that members of the Moravian Church could lead good lives in accordance with the denomination's Christian and cultural values. Christiansfeld thus also presents an exceptional connection between town structure and denominational culture.

Christiansfeld is the result of developments in the Moravian Church's societal structure during the 18th century and the culmination of the denomination's experience establishing colonies. Since Christiansfeld was established late relative to the other settlements in the history of Moravian Church, it contains all of the Moravian societal elements.

Christiansfeld fulfils criterion (iv); "to be an outstanding example of a type of building, architectural or technological ensemble or landscape which illustrates (a) significant stage(s) in human history"

Criterion (iv) With its special town plan, architectural unity, and functional distribution, Christiansfeld is an exceptional example of a planned Protestant colony and is illustrative of a significant stage in human history. Christiansfeld was established as a Moravian colony, a planned urban society, constructed to realise a particular understanding of Christian society and of the Moravian Church's ideals. Christiansfeld is an exceptional example of the physical realisation of a Protestant ideal city that – as a new, autonomous urban society – did not shut itself off from the surrounding world but instead engaged in wider society through trade and labour. Taken as a whole, Christiansfeld's buildings are a fabulous example of an impressive and strict form of architecture inspired by the lightness of Rococo. A period of concerted construction created a homogenous grouping of buildings that form an exceptional architectural unit in terms of their style, materials, proportions, and exquisite craftsmanship.

Identification of values and objectives

Value groupings	The most important values related to Christiansfeld	Are these values essential for inclusion on the World Heritage list?	Objectives	Information source used to determine values and objectives
Cultural and architectural values	The town's layout	yes	To ensure development support this layout	Nomination dossier for inscription on the World Heritage List
	An outstanding example of a planned religious town in Enlightenment Europe	yes	To preserve, disseminate and make use of the town with respect to town planning, architecture and culture.	Nomination dossier for inscription on the World Heritage List
	The Moravian societal elements	yes	To ensure that the Moravian church is a sustainable organization	Nomination dossier for inscription on the World Heritage List
	The architecture of the Moravian buildings in terms of style, materials, proportions, exquisite craftsmanship	yes	To ensure that restoration work is done by professionals, with profound respect for design and materials	Nomination dossier for inscription on the World Heritage List
	Historical importance	yes	To ensure that citizens know about the unique value of the World Heritage Site	Nomination dossier for inscription on the World Heritage List
	High degree of authenticity	yes	To ensure that restoration work is done by professionals, with profound respect for design and materials	Nomination dossier for inscription on the World Heritage List
	Integrity	yes	To ensure any development within the property respects the structure of the original Moravian Colony	Nomination dossier for inscription on the World Heritage List

Christiansfeld - Threats against the values 6

Developmental Pressures

Developmental pressures include four types of threats to the nominated property: unsuitable urban development, demolition of important buildings, faulty renovation, and poor maintenance.

Local Plan 1311-41 for Christiansfeld Town Centre, adopted on 8 April 2013, sets out specific urban development possibilities within the nominated property, possibilities that are suitable for the town plan and assume maintenance of the original grid system. The local plan prevents the demolition of buildings that are either of preservation value or belongs to the original Moravian colony. Buildings can be transformed to other functions, but when it comes to protected buildings, every structural change requires the approval of the Agency for Culture.

Many of the buildings in Christiansfeld town centre have been restored in recent years. In some cases, this has involved the removal or addition of construction elements, altering the buildings' expression for posterity.

When it comes to building preservation, it is important that a conscious decision be taken as to how intervention in a building will affect the building's and the town's authenticity. Local Plan 1311-41 for Christiansfeld Town Centre contains overarching regulations concerning construction materials and proportions but does not provide detailed guidelines. Since many of the buildings are protected, any change to their interiors or exteriors would require approval from the Agency for Culture.

Decay and lack of maintenance formerly represented the greatest threat to the buildings and horticulture in Christiansfeld. The comprehensive renovation project, Christiansfeld Town Conservation, carried out with resources from the Realdania fund, has led to a significantly improved state of the buildings in town since the turn of the millennium and has brought into focus the necessity of effective maintenance plans for each individual building.

Environmental pressures

In Denmark, the primary effect of climate change on populated areas could be the rising of sea levels. Christiansfeld lies 23 m above the current sea level and would not be affected by even a massive rise in sea level.

Storm/cyclone

Denmark is not subject to significant risk of storms or cyclones of sufficient strength to affect the buildings' stability. Local damage could, however, occur in the form of ruined roofs or toppled trees, but this is not regarded as a risk requiring special initiatives in Christiansfeld, with the exception of regular maintenance and renewal of the town's horticulture.

Fire

The buildings' fire protection is regulated in accordance with the construction regulations, in accordance with the Construction Act. These regulations permit that buildings be protected from fire through so-called functionally determined fire requirements, which allow a building's preservation value to be taken into account in the selection of which means of fire prevention are employed. Particu-

larly for those buildings protected by the Preservation of Buildings and Urban Environments Act, it can be necessary to employ certain means of fire prevention that are not significantly detrimental to a building's preservation value.

By way of special protection for the protected buildings, a municipal fire inspection is carried out at least once every five years, in accordance with the Notice on Fire Inspection and Publication of Results of Fire Inspection undertaken in Meeting Places, in extension to the Emergency Management Act. Fire inspections ensure that there are no flammable materials in the attic space and check other factors that could contribute to starting or worsening a fire.

Some of the larger buildings are equipped with automatic fire alarm systems that alert the fire department when activated.

Christiansfeld is served by Kolding Fire Department and Tyrstrup Volunteer Fire Brigade.

Identification of threats and management actions

Reason and threat	Which values require protection?	What are the necessary management actions?
<p>Reason: Development pressure, lack of funding</p> <p>Threat: unsuitable urban development, demolition of important buildings, faulty renovation, and poor maintenance</p>	<p>Architectural and financial values</p>	<p>Sufficient legal regulation, maintenance plans, renovation guidance.</p>
<p>Reason: The Moravian Church Board of Elders is elected for a period of 5 years and has the task of finding a balance in Christiansfeld's significance as a church and a World Heritage Site.</p> <p>Threat: The political composition of the Board of Elders may change the balance between church and World Heritage Site.</p>	<p>The value of Christiansfeld as a tourist attraction and a living town</p> <p>Financial values</p>	<p>Continued cooperation between the board of Elders and Kolding Municipality</p>
<p>Reason: The Municipal Council is elected for a period of four years.</p> <p>Threat: The political composition of the Municipal Council, where the World Heritage Site status of Christiansfeld is weighted in relation to physical changes that may affect Christiansfeld's World Heritage Site status.</p>	<p>The value of Christiansfeld as a Moravian settlement and as an ideal city</p>	<p>Continued focus in the Municipal Plan, on possible development areas suitable for the town plan and maintenance of the original grid system. (Loc.plan 1311-41) Local and regional dissemination of knowledge regarding the Christiansfeld's World Heritage status in order to create a greater sense of ownership and pride about being included on the World Heritage List.</p>
<p>Reason: People without understanding of the OUV/new citizens without knowledge</p> <p>Threat: Demolition of buildings or lack of maintenance</p>	<p>Architectural and financial values</p>	<p>Maintaining a high level of dissemination and inclusion of citizens that ensures a great understanding of the town and a high standard of maintenance.</p>

<p>Reason: Fire caused by lightning, short circuits in electrical installations, use of fire</p> <p>Threat: Fire</p>	<p>Architectural and financial values</p>	<p>Ensuring the continuous optimisation of alarm devices, daily routines for staff and close cooperation with Kolding Fire Department's emergency service.</p> <p>Ensuring the continuous high priority of the local understanding of the importance of up-to-date electrical installation and fire alarm system.</p> <p>Preparation of a action plan in case of fire.</p>
<p>Reason: Theft of valuables in the Church</p> <p>Threat: Theft</p>	<p>Architectural and financial values Artistic values, Church furniture and fittings and museum objects</p>	<p>Ensuring the continued high priority of operation and maintenance.</p> <p>Ensuring the continuous optimisation of daily staff routines.</p>
<p>Reason: Climate change - cloudburst</p> <p>Threat: Waterdamage</p>	<p>Architectural and financial values</p>	<p>Quick actions to limit the impact and ensuring drainage system capacity</p>
<p>Reason: Increasing number of visitors to the World Heritage Site</p> <p>Threat: Wear and tear</p>	<p>Architectural and financial values</p>	<p>Ensuring the continued high priority of operation and maintenance, traffic regulations along with cleaning.</p>
<p>Reason: Storm/cyclone</p> <p>Threat: Ruined roofs or toppled trees</p>	<p>Architectural and financial values</p>	<p>Denmark is not subject to significant risk of storms or cyclones of sufficient strength to affect the buildings' stability. Local damage could, however, occur in the form of ruined roofs or toppled trees, but this is not regarded as a risk requiring special initiatives in Christiansfeld, with the exception of regular maintenance and renewal of the town's horticulture.</p>

Management Initiatives

Objectives for preservation and protection 2014-2017

Areas of focus in 2014-2017 will be sustainability, streets and squares, communication and documentation and structuring of maintenance and operation.

Sustainability:

- Preservation and protection of Christiansfeld's outstanding values must be done on a sustainable basis.
- Restoration should continue to be based on the principle of the original parts being replaced only if it is absolutely necessary.
- Efforts should continue to recycle old building materials where possible.
- Efforts should be made to find functions for the vacant buildings that can ensure their sustainable use and economy.
- Energy optimization should continue to be the focus for building renovations, as it has been for the renovation of Lindegade 2.

Streets and squares:

- Kolding Municipality's street renovation project must be completed.
- Special focus on traffic management and mitigation of inconveniences from increased traffic in relation to tourism will be ensured.

Communication and documentation:

- The framework for the Christiansfeld Centre shall be improved with new premises and thus there will be an even better opportunity to convey the story of Christiansfeld.
- The Moravian Church will focus on securing records and property in connection with the move to the Sisters' House.

Structuring of maintenance and operations:

- At the conclusion of the many on-going renovation projects, maintenance plans shall help provide a basis for a better structuring of the general maintenance and operation of buildings, streets and squares.

Town planning values

The town planning values are primarily expressed in the following ways:

- Christiansfeld as a planned whole, the ensemble of buildings and the realized ideal town,
- the structure of the streets with the tangential long streets and crossing alleyways, the orientation relative to the cardinal points, the long vistas out towards the landscape, the composition of the planting structure along the streets,
- the structure of the buildings, including the location of the buildings in relation to each other, and in relation to their functions and to the roads,
- the structure of the gardens with the long garden areas behind, planting,
- The Gods Acre with its paths, cemeteries, pavilion, portal and trees,
- The Church Square with its paths, plantings, and well.

Legislation and planning that protects the town planning values

Municipal plan addendum 29 to the Local plan 1311-41

On 8 April 2013, Kolding Municipality adopted Addendum 29 to the municipal plan 2010-2021 and the local plan 1311-41 for Christiansfeld centre, a district conservation plan.

Addendum 29 is intended to ensure that the possible uses in the nominated area are in line with the actual use of the area, as well as with the use that has traditionally been in the area.

The objectives of Local plan 1311-41 include

- ensuring that preservation-worthy and distinctive buildings are maintained and renovated with respect for the building's preservation values,
- retaining Christiansfeld's original town structure in relation to the location of buildings, street layouts and gardens,
- ensuring that new buildings are constructed taking the original building style into account, particularly in relation to building height, roof pitch, materials, and location,
- ensuring varied uses for the Christiansfeld centre, and ensuring adequate road access to areas of urban development,
- ensuring the possibility of the establishment of parking lots or landscaping in areas of urban development, which are to be kept free of major buildings, retaining a green touch in the area, including the conservation and renewal of special planting and vegetation that give the town character,
- securing the fundamental principles of street design and profiles.

Both the municipal and the local plan are tools that can provide the framework for the physical changes and the physical development that may come. The municipality must act in accordance with the municipal plan, and the local plan is also binding on the individual citizen. While there is no obligation to act in relation to the local plan, all changes and actions must be consistent with it.

Road Plan for Christiansfeld

A road plan for Christiansfeld is adopted by the Technic and Housing Committee in Kolding Municipality (political committee of the City Council for the Municipality of Kolding) 4 December 2013. The road plan relates to the road system, including closing and opening of roads and movement of heavy vehicles, parking today and in the long term with increasing tourist volumes, holding areas for tourist buses, bus routes and bus stops. Action plans must be drawn up following the road plan.

Conservation areas

The God's Acre is listed and The Church Square is protected by a private conservation declaration from 11 September 1964, in which The Moravian Church obligated itself to preserve and maintain The Church Square in the form it had at the time.

Maintenance and care of the town planning values

In connection with the on-going street renovation, maintenance plans must be drawn up for the renovated streets, with street furnishings, planting and paving. Maintenance plans must ensure that the new paving and the trees will last for many years to come. In autumn 2013, preparation of maintenance plans for the streets have been initiated. The street renovation is expected to be complete in 2016.

The Gods Acre is owned by the Moravian Church, which is therefore also responsible for its maintenance and care. The maintenance consists primarily of weed control and pruning of trees. The Moravian Church is currently considering the possibility of renovating with a new green background for the God's Acre.¹

The Church Square is also owned by the Moravian Church. As described in chapter 4.a, a renovation of the church square is taking place, and will be completed during the spring of 2014. In this connection, a maintenance plan and budget is being prepared for the future care and maintenance of the space. The initial focus will primarily be on giving new trees a good start.

Maintenance of the gardens will be done by the users or owners.

Buffer zone

The buffer zone is designated with the goal of securing Christiansfeld's Outstanding Universal Values. The Planning and Environment Committee in Kolding Municipality decided on 10 June 2013 that preparation of a municipal plan addendum should be initiated under the Planning Act. The Municipal Plan addendum shall include the buffer zone both in the countryside and in the town and possibly a larger area, if necessary. The Municipal Plan addendum shall be designed to ensure views into the nominated area from the countryside and must also ensure that lines of sight from Lindegade and Nørregade toward the landscape be kept clear. The Municipal Plan addendum must also ensure that future development within the buffer zone will take into account Christiansfeld's Outstanding Universal Values.

Actions for town planning values	Year	Responsible
Adoption of action plans in the transport sector	2014-2016	Traffic Dept. Kolding Municipality
Renovation of the Church Square is completed	2 nd quarter 2014	The Moravian Church
Preparation of maintenance plans for the streets will be completed.	2 nd quarter 2014	Project Dept. Kolding Municipality
Renovation of Lindegade and Tværvej is completed	2014	Project Dept. Kolding Municipality

¹ Information from the Elder Council Chairperson in the Moravian Church Käte Thomsen.

The street renovation is expected to be complete with renovation of Reunion Square (Genforeningspladsen) and possibly busstop by Jernbanegade as well as busdepot outside the nominated area.	2016	Project Dept. Kolding Municipality
Municipal plan addendum for cultural environment and buffer zone prepared	2014	Planning Dept. Kolding Municipality

Architectural values

The architectural values are primarily expressed in the following ways:

- Buildings and architectural expression
- Building proportions including facade pattern, roof shape, dormers, etc.
- Building types (churches, choir houses, hotels, family houses, schools, workshops, garden houses, etc.)
- Masonry details of significant buildings
- Material and colour scheme, tile, wood, etc.
- Details in the quality of craftsmanship
- Stairs, balusters, handrails
- Doors, gates, hinges and door handles
- Windows in varying styles and construction
- Exterior stairs
- Tiled stoves
- Interior (natural light, assembly spaces, benches, chandeliers, etc.)
- “Christiansfeld baroque” style with elements from baroque, rococo and classicism

Legislation and planning that protects the architectural values

Protected buildings

The building listings described in chapter 5.b protect the most important of the buildings and includes a large part of the oldest buildings that are located within the nominated area. The state is the authority and must approve changes to the buildings as described in chapter 5.c. A large part of the building listings were conducted after a group of students from the architectural program in Århus conducted a registration of the buildings in Christiansfeld. This registration was not completed, however, and the easternmost parts of Lindegade and Nørregade after the hotel have never been assessed in relation to whether there may be buildings worthy of preservation. Therefore the Planning and Environment Committee in Kolding Municipality decided on 10 June 2013 to initiate a dialogue with the Agency for Culture, the National Association for Building and Landscape Culture and the owners about the possibility of getting any preservation-worthy buildings assessed and protected.

Buildings worthy of preservation

Local plan 1311-41 has provisions, as mentioned in chapter 5.b, which secure the preservation-worthy buildings against demolition and that they will be maintained and renovated with respect for the buildings assets worthy of preservation. In addition, there are provisions for other buildings in the area and for any new buildings regarding the size and location of the development and the building's appearance.

Building Act

All construction projects require a building permit from the Municipality of Kolding under the Building Act (Consolidation Act No. 1185 of 14 October 2010).

Urban Renewal

The Act on Urban Renewal and urban development allows for financial support for restoration projects, which is currently relevant for the restoration of Lindegade 26 and 28. Urban renewal support is provided by the Municipality of Kolding and the State. There is also an opportunity to use urban renewal funds to establish a conservation fund that can provide financial support for the maintenance of exterior building elements such as roofs, doors and windows of buildings worthy of preservation. In the forthcoming budget, Kolding Municipality has allocated funds to support urban renewal of the properties at Lindegade 26 and 28, which are owned by the Moravian Church. The renovations have been initiated in the autumn of 2013 and will finish summer 2014. In addition, urban renewal funds have been set aside in the next budgetary period and earmarked for Christiansfeld. These funds can be used for future major urban renewal projects or to establish a conservation fund.

Maintenance and care of the architectural values

Buildings owned by the municipality

Kolding Municipality owns the properties at Lindegade 9-13 and Nørregade 13 (the former Boys' School) and Nørregade 12 (the former Girls' School). In 2013, all the functions associated with the library and school are assembled at Gammel Kongevej (east of the nominated area), which means that Lindegade 9-13 and Nørregade 13 are no longer being used. The corresponding gymnasium is still used by the town organizations. Only the music school is currently housed in Nørregade 12, and it is planned to be moved to the Sisters' House in 2015, as described in chapter 4.a. New functions for these buildings have not yet been determined. As a starting point, the municipality wishes to sell the buildings with the possible uses that are listed in local plan 1311-41. The properties are expected to be offered for sale in 2014. If the buildings are not sold within a period of 1½ years, possibilities will be investigated as to whether the municipality can use the buildings again or possibly rent them out². Kolding Municipality also owns the Fire Station on the church square, which today functions as public toilets and which is to be kept by the municipality.

Review of protected listed buildings

In the period 2010-2015, the Agency for Culture is undertaking a review of all the listed buildings in Denmark, which were listed between 1918 and 1989. In this connection, a preservation description is being prepared that should help to improve the administration of the listed buildings and describe the supporting preservation values. The review of the protected buildings is being conducted one municipality at a time - and in collaboration with the owners, municipalities and museums (bygningskultur2015.dk 2013). Afterward, the owner of the listed building(s) is offered a voluntary action plan funded by the Agency for Culture. The Action Plan will review the property and price any construction work that should be done to keep the preservation values intact. It then becomes a guide to maintenance and prioritization of repair work (kulturstyrelsen.dk 2013). In November 2011, all the listed buildings in Kolding Municipality were reviewed, including the listed buildings within the nominated area. The Moravian Church has already accepted the offer of having action plans for their listed properties prepared and Jørgen Toft Jessen Architects has been chosen as a consultant to the task.

Maintenance of restored buildings

In connection with the restoration of the buildings covered by the Christiansfeld Town Conservation, an agreement has been entered into with the lead consultant/architect that on completion maintenance instructions will be delivered for each building component, which describes its proper maintenance. It has been agreed with the client advisor that these maintenance instructions will be merged into a maintenance plan at the end of Phase 3 (completion of the renovation of

² Decided by the Technical and Housing Committee (political committee of the City Council for the Municipality of Kolding) at a meeting on 19 June 2013.

Lindegade 26 and 28), according to which the overall maintenance will be conducted in the future. It would be natural if the action plan recommendations for the listed buildings to be entered in the overall maintenance plan. Restorations under Christiansfeld Town Conservation are also sought to be conducted on a sustainable basis, which is to say that in assessing the operating budgets there has been focus on whether the rents collected will be able to generate a return that makes necessary future maintenance possible. Therefore, in the rental budgets that form the basis for the individual property's operations, an annual amount per square meter is set aside for exterior maintenance in accordance with the Housing Regulation Act §§ 18 and 18b (Consolidation Act No. 962 of 11 August 2010). Christiansfeld Town Conservation includes the properties at Lindegade 2, 19, 21, 23, 25, 26, 27, 28, 36-38, Museumsgade 2 and 6 and Nørregade 1/Kongensgade 113.

Cultural values as well as communication and documentation

The cultural values are primarily expressed in the following ways:

- The Moravian Church's continued presence in and ownership of the town
- Liturgy, the Moravian Church's annual cycle and the interaction with the town and buildings

Maintenance and care of the cultural values, communication and documentation

Chairperson of the Council of Elders in The Moravian Church in Christiansfeld, Kåte Thomsen, answers the following to the question of how the cultural values in The Moravian Church will be ensured:

“The Moravian Church's cultural values are best preserved by making sure that the Moravian Church remains a vibrant congregation that loves and takes care of the heritage it has been given.”

The Moravian Church continues to be active to this day, carrying on its traditions and culture. This is done continuously by maintaining and renewing traditions. The congregation's community is the driving force here.

The local support and understanding of the cultural values play an essential role in their preservation.

The Moravian Church Museum and Archive

The Moravian Church's Museum is a private museum. The museum records their material according to state-approved methods on paper, but not digitally. The Moravian Church's Museum is planned to be moved to the Sisters' House in 2015, in the newly renovated rooms.

The Moravian Church's Archive is a private archive. The Moravian Church's

³ Information from Kuben Management, which is the client advisor for the Moravian Church.

Archive is important for the preservation of the culture, because the archive contains substantial documentation of Christiansfeld's founding in 1772 and other events. The archive contains writings, speeches, sermons, etc. dating back to the 1740's and church records from 1773 onwards. Protocols, biographies, accounts, building projects, etc. continue to be archived. Registration of the material is quiet at the moment - as the move to the Sisters' House is awaited. The archives will be transferred to better premises in the Sisters' House in 2015.

The fine Moravian Church's Music Archive is a private archive with a unique collection of handwritten music.

In the summer of 2015, the Christiansfeld Festival, an international classical music festival, will be held for the first time. The Christiansfeld Festival will be the first major engagement after moving to the Sisters' House, and thus marks this event. At the same time, the music festival is an expression of the relationship between Moravian music and classical music, since the Moravian's unique music archive, containing both sacred and secular music, will be selected from and old works will be premiered anew. In this way the festival will set the stage for Moravian culture and its long musical tradition.

Christiansfeld Local Historical Archive and Society

Christiansfeld Local Historical Archive and Society continually works to collect, record and maintain records, photographs, audio and video recordings and other data related to individuals, associations, companies and institutions in the past and present and to make the collected material available to the public in accordance with applicable accessibility rules and through outward activities to promote awareness of local history. The collected material is considered public domain and if the association is dissolved it will fall to the City Council for the Municipality of Kolding and the Association of Local Archives to place the material (christiansfeldarkiv.dk 2013).

Christiansfeld Centre

Christiansfeld Centre handles dissemination of Christiansfeld's history, as well as tourist services. Christiansfeld Centre is planning the development of a communication strategy in 2015. Visit Kolding, which is responsible for overall tourist services in Kolding Municipality is planning the development of a PR- and Turismstrategy that will include a special section focusing on Christiansfeld.

Visitors to the town

The aim for the Moravian Church, Kolding Municipality and the town's inhabitants is for the town to be as open and accessible to all to the greatest extent possible. This supports the recreational, tourist and communicative potentials that world heritage provides.

Over time the town has opened itself more and more to people outside the Moravian Church and over the last fifteen years, the town has undergone extensive refurbishment, which has resulted in better settlement and a better impression of the town, which has made it possible to make more areas accessible to the public. This has resulted in there today being better access to the town and

its planning through enhanced experience of urban space in the newly renovated Church Square and access to the Sisters' House, which happened at the turn of the year 2014/2015.

Visitors are placing increasing demands on a higher level of service and modern facilities. This is a challenge for the management of Christiansfeld's values as the preservation and the designated values restrict changes in the defined nominated area. For several years Kolding Municipality has been working on street renovation, improving the visitors' understanding the town's layout and history. In future years work will take place on new service features, such as toilets and an information centre, without causing radical changes to the buildings and the world heritage values. This includes the use of Christiansfeld Centre for other purposes, such as markets, concerts, and events, etc.

Aims and rules

Christiansfeld is a living town with its inhabitants. The town should remain this way in the future. Therefore, the town should as far as possible be open and available to visitors to the town. An increase in visitor numbers will be made in a controlled fashion to ensure that Christiansfeld's values are preserved. Counts of visitor numbers will be made both in the town and through dissemination initiatives at the town's visitor sites, and these will be documented and collated by Christiansfeld Centre. Work with the town's tourism should take place strategically, in cooperation with the Moravian Church and local stakeholders. This tourism strategy should ensure sustainable tourism that ensures the preservation and support of the world heritage values. The visitors' movements in the town will be part of the sustainable tourism strategy and solution, while the handling of large groups will continue to be an area of focus.

Future initiatives

Christiansfeld's service level will be improved based on professional dissemination activities and positive experiences.

For the public, a good experience is the result of many different parameters and a process that goes beyond the actual visit to the town. For example, future initiatives include a development of Christiansfeld Centre's website focusing on UNESCO's World Heritage, Christiansfeld's values in relation to the world heritage, user-friendliness and professional information. Christiansfeld Centre's move to the Sisters' House changes the "arrival zone" for the physical tour of the town and also therefore the possibilities for knowledge and experience, which is something that should be worked on in future. Good hosting should be carried out by all employees in the Christiansfeld Centre, and the plan is that with the council's decision to hire a new full-time communication and outreach worker, there will be an increase in the functions and professional dissemination efforts in the Centre through exhibitions, development of content for new technologies, and personal communication. The plan is to develop more public initiatives, just as the focus area of Christiansfeld Centre will be worked out within the focus areas highlighted by the Culture Committee.

Opportunities and threats

Christiansfeld is a living town with its citizens and the Moravian Church, which needs to be taken into ethical and functional consideration. Therefore, the development of good experiences in the town must happen in close cooperation with the citizens and the town's stakeholders on a sustainable foundation. The town's tourists come for various different reasons and their needs must be met through an expert and professional service. The town has the capacity to accommodate more visitors and this could benefit commercial life in the town, just as places of accommodation and other businesses will benefit from the town being a World Heritage Site.

An increase in the number of visitors will result in more wear and tear to the town and its buildings, and an increased risk of vandalism. Genuine mass tourism would threaten the citizens' and the Moravian Church's culture and everyday life. The Management Group will be aware of this and will incorporate sustainable tourism into its work plans.

Events and activities

Events in the town are being developed in order to attract more visitors while increasing the number of guests. This does not necessarily relate to the historic or cultural significance of the town. Today there are a number of events that are spread over the entire year. It is the Christiansfeld Chamber of Commerce in particular that is responsible for these events. These events include the Wine Festival, Wednesday market, jazz concerts and a Christmas trip for families to the nearby recreation ground of Christinero. From the summer of 2014, it has become possible to hold a civil marriage in Christiansfeld, which was previously very popular as the town had many German weddings. There is an annual Craft and Vegetable Market, where guests have the opportunity to get to know historic crafts shown in a contemporary manner, while at the same time visiting the plant market.

Aims and rules

The aim of the events and activities is to increase the number of visitors, to reach new target groups who would not otherwise visit Christiansfeld, and to create more activity both in and outside the high season.

The aim is to plan, develop and implement events and activities, taking the greatest possible account of the world heritage and "the good Christiansfeld experience" for each individual visitor. Increased earnings can lead to the upgrading and optimization of existing activities and events, and can also create the foundation for new ones.

Future initiatives

Work must be undertaken strategically with products and partnerships formed that can bring new knowledge and high quality to the town. A synergy should also be created between the organizers of events and activities and a worked-out event strategy, which establishes fixed themes and traditions, as well as possible development initiatives.

Opportunities and threats

Events and activities can generate earnings and opportunities for media coverage. The threat is that the activities can affect the experience for the individual visitor. Work shall continue with the town's core values and a focus on good communication. It is beneficial to spread events and activities inside and outside the nominated area, so the use of urban space may be optimized.

Recreational activities

Both inside and outside the nominated area there are areas, which can be used for recreational activities, including Prætorius Market, Reunion Square and Church Square. Taken as a whole, the entire urban space in the nominated area may be seen as a recreational space. In addition to the town's guests, the urban space is used for parking, walking, jogging, dog walkers, schoolchildren, etc.

Aims and rules

Landowners, Kolding Municipality and those active in the town's events and publicity support the recreational activities with various offers. The aim is to achieve greater quality and experiences in relation to the world heritage when staying in the urban space.

Future initiatives

The nominated area will be opened up further for users through the dissemination of recreational areas and the nominated area. This creates more opportunities for visits to be of longer duration. There will continue to be a focus on activities that improve the opportunities for insight into the town's history, the nominated area and its boundaries and activities, such as picnic and play areas.

Opportunities and threats

There are many opportunities for developing the nominated area as a site for a recreational experience, which forms coherence between the town's history and its values. This will also create a foundation for a return visit. There are no serious threats, as the area is large enough to distribute visitors to the town. There are no serious threats as the area can accommodate a lot of visitors, but there must be adaptation of access roads and parking.

Dissemination

Guests and citizens can find out about the town's history by visiting the Moravian Church Museum, the Christiansfeld Local History Archive and Christiansfeld Centre. Christiansfeld Centre's dissemination activities are founded on the existing history of culture, architecture and town planning. The knowledge is transmitted through guided tours, exhibitions, events and the yearly cycle. Christiansfeld Centre works strategically with approved focus areas that include projects with public participation, events for families, and meeting places. In 2015, classes within Kolding Municipality and schools outside the municipality can book guided tours for a small fee. Christiansfeld Centre works strategically with a yearly cycle, which includes events throughout the year including the Craft Day, Cultural Heritage Month in November and recurring guided tours, such as

the Star Moments in Christiansfeld and guided tours for new citizens in Kolding Municipality. To meet the needs of visitors, guided tours and other activities are offered in the summer and in school holidays. Christiansfeld Centre is the organizer and coordinator for the town tours both to groups and to the general public, for which it has a well-trained guide team with a range of expertise.

Christiansfeld Centre is a centre for knowledge, information and culture and not a museum with associated research and collecting obligations. Christiansfeld Centre is happy to enter into partnerships in order to provide the latest knowledge in selected areas, such as collaboration with universities and museums with regard to the Moravian Church's cultural and architectural history, as well as research into culture and tourism in the area of the town's cultural heritage.

In collaboration with the municipality's communications department, Christiansfeld Centre will prepare communication plans and ensure that communication concerning Christiansfeld is targeted and contains relevant information.

Christiansfeld Centre's dissemination activities are expected to expand in the coming years as resources and finances permit.

At the turn of the year 2014-15, the Moravian Church Museum and Local History Archives and the Moravian Church Archives will move to the Sisters' House. These have no research or dissemination obligations. It is expected that after the move the museum and archives will make their collections more accessible to the public.

Aims and rules

In future the Moravian Church will disseminate its collection. This will require new exhibits of the collections in the Sisters' House. In order to exhibit the objects, there is a requirement in the longer term that the objects are preserved and made suitable for exhibiting. The collection should also be insured.

The Local History Archives and the Moravian Church Archives will continue to collect materials and on occasion actively disseminate these to citizens and visitors.

Attempts are being made to involve Historicum, which works on the production of historical costumes, in projects concerning Christiansfeld and 18th to 20th century costumes and cultural history relating to Christiansfeld.

Christiansfeld Centre is a UNESCO information centre and the secretariat shall ensure that in the future the town's cultural history and world heritage is communicated to the public. This requires that Christiansfeld Centre will acquire new exhibitions after its move to the Sisters' House. This will be achieved through the knowledge-based and experience-based dissemination that meets visitors' demands for information about Christiansfeld, the town's history, the town planning and architecture, as well as the town as a World Heritage Site with special world heritage values. In addition to exhibitions, tourist services and dissemination in Christiansfeld Centre itself, in future the Centre will also develop, plan and execute dissemination initiatives in a combination of more traditional communication methods and media, and at the same time support Kolding Municipality's desire to communicate the cultural heritage to the general public. Using both traditional dissemination forms and technologies, the aim is to provide visitors with

more knowledge in a meaningful and authentic way. The aim is that after visiting Christiansfeld Centre and the Moravian Church Museum, guests are then well informed about the town and with the opportunity of acquiring information through various media, they can have the visit to the town that they want.

Christiansfeld Centre will broaden its dissemination initiatives during Cultural Heritage Month in November, Craft Day, Christiansfeld Festival 2015 and ensure professionalism in the tourist guide team.

Opportunities and threats

There are no restrictions on the potential for dissemination in Christiansfeld. The town is home to good stories and opportunities for authentic settings that can give good experiences. It is important here that the dissemination is conducted at a high technical and professional level. The move of the association-based archives and the Moravian Church Museum provides new opportunities for the development of dissemination activities. Likewise, the move of Christiansfeld Centre will be a unique opportunity to optimize stories about the town's history, planning and architecture through improved display techniques and the use of modern technology, models and posters.

The threat is that the dissemination will lack power if it is not adapted to the town's aesthetics and values and is not morally and ethically sustainable for its citizens, landowners and visitors. The dissemination must be adapted to the town at a high level of quality and appropriateness, and continue to be developed. It is both an opportunity and a threat that the majority of visitors to the town are over 50. This allows the possibility of customizing the materials to this audience, but it also limits the use of dissemination methods, as this group is in the main still oriented towards materials on paper. Both the over 50 visitors and other target groups will be further defined and appropriate dissemination materials developed.

Models for professional and economic partnerships will be created that can serve as a solid foundation for new dissemination activities in the town.

Research

There are no research institutions in the town, and Christiansfeld Centre is not a research institution and therefore research is not carried out internally. Research in relation to or in parallel with the Moravian Church and Christiansfeld Centre takes place at institutions and museums such as the National Museum, the Immigration Museum, the Geographical Institute in Hamburg, the Archives in Herrnhut, the Faculty of Theology at the University of Aarhus and a network of researchers who publish their research through journals in *Unitas Fratrum*.

For example, Christiansfeld Centre, which works as a catalyst for research, cooperates with the Danish Royal Library on research into Moravian Church Music, as well as with the University of Southern Denmark on cultural heritage marketing in cultural history and tourism, *Heritage+*. Other research projects may also be relevant.

Aims and rules

Christiansfeld has a continuous need for new research results and knowledge

that can form the basis for future dissemination work for the town. There is therefore a need for strengthening in this area. This may be done in cooperation with Danish and international institutions which possess expertise in the town's cultural history, architecture and urban planning, as well as religion. Other areas of research could also contribute, including those with expertise in areas such as the history of ideas, music and anthropology.

In addition to research, there is a need for documentation. Koldinghus, which has present-day responsibility for the municipality, is asked to play a role here for collection, documentation, research, recording and dissemination, just as the Town Archives, as the municipal archives, are responsible for the collection and preservation and archiving of all initiatives.

Future initiatives

There must be clarification of which cooperation activities are happening in the town and the cooperation opportunities that exist. The role that the Moravian Church and Christiansfeld Centre shall take in connection with the award of research partnerships should also be made clarified. It should also be made clear whether the local museum in Koldinghus, responsible for recent history in Kolding Municipality, has a role in this regard. The economic aspects and opportunities should also be explored.

Opportunities and threats

There is a real opportunity for the Moravian Church and Christiansfeld Centre to initiate and manage the research initiative by playing the role of a catalyst and link between universities and other research institutions. One opportunity is to create good conditions for candidates and PhD Students in order to attract young researchers. These may also be subjects that lie outside Christiansfeld, such as various research projects on the 18th century, tourism research, building restoration, learning and cultural heritage. The threats are that the town does not have the necessary knowledge and research insight to disseminate and preserve Christiansfeld for posterity.

Schedule for implementation of the management initiatives

The management plan will be reviewed / evaluated simultaneously with the municipal plan every 4 years. Below is a timeline showing the implementation of important measures for the conservation and protection of Christiansfeld's Outstanding Universal Values.

2014	Adoption of action plans in the transport sector
	Renovation of the Church Square is completed
	Preparation of maintenance plans for the streets will be completed
	Renovation of Lindegade and Tværvej is completed
	Municipal plan addendum for cultural environment and buffer zone prepared
	Dialogue among the Agency for Culture, Kolding Municipality, the Moravian Church, and the National Association of Building and Landscape Culture on the assessment of the preservation potential of buildings on Lindegade and Nørregade on the stretch between Kongensgade, Gammel Kongevej and Museumsgade
	Preparation of action plans for listed buildings
	Restoration of the Sisters' House is completed
	Restoration of Lindegade 26 is completed
	Restoration of Lindegade 28 is completed
	Preparation of communication plan for the period 2014-2015
	Initiating the organization
2015	Preparation of communication plan for the period 2016-2017
	Workshop to generate ideas for new functions in buildings with no use
	Relocation of the Moravian Archives and Moravian museum to the Sisters' House
	Relocation of Christiansfeld Centre to the Sisters' House
	Relocation of the Music School to the Sisters' House
	Holding the international classical music festival
	Preparation of a communication strategy for Christiansfeld Centre
	Preparation of a PR and tourism strategy with a section especially for Christiansfeld
2016	Final adoption of action plans in the transport sector after evaluation of test measures
	The street renovation is expected to be complete with renovation of Reunion Square (Genforeningspladsen) and possibly busstop by Jernbanegade as well as busdepot outside of the nominated area.
	Evaluation of the management plan
2017	Monitoring
	Revision of the Municipal Plan
	Revision of the Management Plan

Future initiatives

Development plan

One of the first tasks for the Christiansfeld Management Group is to prepare a development plan for Christiansfeld as a World Heritage area. The development plan will include a vision for the direction in which the town should develop in relation to the management of Christiansfeld as a World Heritage Site.

The development plan must address the problems in the town's current situation, which it would be desirable to find a long-term and permanent solution for.

Topics in the development should include those relating to:

- The issue of Prætorius Market Square, which was originally the back yard of the hotel, but now features as a town square. A solution should be found as to how the square's appearance can be changed so that it is not perceived as a open urban space and part of the original lay out.
- The development plan must include a plan for how the original garden areas can be developed. To a large extent these have been separated and built over, which has blurred perceptions of the original extent of the garden areas.
- Particular attention should be paid to the block Lindegade/Kongensgade/Gl. Kongevej, for which a comprehensive development plan should be prepared.

Action plan for fire

An action plan should be prepared in the event of fire. The plan shall describe how the physical heritage values are to be protected against fire and how the rescue efforts aimed at the physical heritage values shall be carried out in the event of fire.

Cultural-historic statement on non-listed buildings

A cultural-historic analysis and action plan should be prepared for the buildings, which are not included in the building conservation order. This should correspond to the conservation analysis prepared by the Cultural Agency for the listed buildings.

Financial Resources

There are various sources of funding for conservation in Christiansfeld. Maintenance is primarily the owner's responsibility, but there are opportunities for government grants under various programs and in addition, contributions from private foundations in recent years have had a major impact on restoration work in Christiansfeld. This section is divided in proportion to the primary attributes under the themes of town planning, architecture and culture, which also includes communication and documentation.

Town planning

The functioning of roads and squares is primarily handled by Kolding Municipality, which has allocated 1.2 million Danish kroner annually of its operating budget to operations in Christiansfeld.

The on-going street renovation project in Christiansfeld, which began in 2012 and will be completed in 2016, is funded by the Municipality of Kolding. The total budget for the renovation is 30 million Danish kroner, which also includes support for the renovation of the church square, owned by the Moravian Church.

Architecture

Maintenance of buildings is primarily a responsibility that is placed on individual landowners in Denmark. In accordance with the Building Act § 14, building owners are obligated to keep their buildings in a safe and seemly condition, taking their location into account.

Special requirements for listed buildings

Owners of listed buildings are able to deduct operating costs and expenses for the repair of listed buildings from their income tax under the State Tax Act, Act No. 149 of 10 April 1922 based on a calculation of the building's deterioration per year. This possibility is an important means for maintenance of listed buildings. The Danish Agency for Culture distributes 38 million Danish Kroner per year nationwide for grants and loans to listed buildings.

Urban Renewal Funds

Kolding Municipality has allocated 1.5 million Danish kroner annually as urban renewal funds under the Act on Urban Renewal and Urban Development, of which 1 million Danish kroner are earmarked for Christiansfeld. Urban renewal funds can be used to support the renovation of the exterior of listed buildings and/or in support of major urban renewal projects.

Maintenance of the Moravian Church's restored buildings

Restorations under Christiansfeld Town Conservation are sought to be conducted on a sustainable basis. Therefore, in assessing operating budgets, focus has been on whether the rents collected will be able to generate a return that would make necessary future maintenance possible. Therefore, in the rental budgets that form the basis for the individual property's operations, an annual amount per m² is set aside for exterior maintenance in accordance with the Housing Regulation

Act §§ 18 and 18b. This amount is set at 170.66 kroner in 2013. After completion of stage 3, there will thus be set approximately 934,000 kroner altogether per year regarding the restored properties. Please note that this amount does not include the part of the Moravian property portfolio that is not yet planned to be restored.¹

Culture, documentation and communication

The Christiansfeld Centre

The Christiansfeld Centre is a municipal institution that deals with knowledge, communication and cultural heritage in Christiansfeld. The Christiansfeld Centre has an annual budget of 1.5 million kroner, which also includes tourist services in the town. For the relocation of Cultural Institutions to the Sisters' House, the Municipality of Kolding has allocated 0.5 million kroner.

The Moravian Church Archives and Museum

The Moravian Church is planning a move of the Archives and Museum to the Sisters' House, which will result in improved protection of objects and archival materials. The budget for the move is not yet known.

Summary

Overall, general maintenance and operation of Christiansfeld's attributes, including town planning, streets etc., buildings and communication will be addressed. Major projects for the protection and conservation, such as the restoration of the Sisters' House, which also includes improvements in the protection of the archives, require external funding from private foundations, for example, otherwise it is difficult to manage this type of project financially.

¹ Information from Kuben Management and the Moravian Church in Christiansfeld

Monitoring

Indicators of the state of conservation

The purpose of the following indicators is to measure the physical state of preservation of buildings, streets and plantings.

Indicator	Periodicity	Location of records	Indication
Number of buildings that need restoration	4 years	Kolding Municipality	Provides a general picture of whether the city's overall condition is improving or worsening
Number of restored buildings	4 years	Kolding Municipality	Provides a picture of whether there are continuing efforts to improve the condition of the city.
Changes to the roof and facades (architectural whole)	annually	Kolding Municipality	Provides a picture of whether the city's architecture as a whole is undergoing change
Years before street renovation is completed	annually	Kolding Municipality	Monitors whether the street renovation project is progressing as intended.
Growth and care of trees	annually	Kolding Municipality, Brødremenigheden (The Moravian Church)	The purpose is to monitor whether plantings are healthy and being cared for as intended.
Number of buildings that have an operations and maintenance plan	4 years	Kolding Municipality, Brødremenigheden (The Moravian Church)	Monitors whether the building's operations and maintenance are systematized

Indicators of use and function

The purpose of the following indicators is to monitor the city's and buildings' continued use. It can be a threat to the city's state of preservation, if the buildings are empty or they lack a sustainable function. In addition, the continued operation of the Moravian Church in the city is important for the authenticity of Christiansfeld.

Indicator	Periodicity	Location of records	Indication
Number of buildings that lack a sustainable function.	annually	Kolding Municipality, Brødremenigheden (The Moravian Church)	Monitors whether buildings are in danger of decline due to lack of use.
Number of members of the Moravian Church in Christiansfeld	4 years	The Moravian Church (Brødremenigheden)	Monitors whether the Moravian Church's culture continues to be handed down.
Number of vacant apartments within the nominated property	annually	The Moravian Church (Brødremenigheden)	Monitors whether buildings are in danger of going unused for longer periods.
Number of buildings owned by the Moravian Church	4 years	Kolding Municipality	Forms a basis for assessing whether the Moravian Church's buildings are being phased out
Number of buildings owned by Kolding municipality	4 years	Kolding Municipality	Forms a basis for assessing whether there are new major landowners in the city
Number of residents within the nominated property	4 years	Kolding Municipality	Monitors whether residency is increasing or special efforts are needed.

Indicators of external pressure

The purpose of the following indicators is to form a basis for assessing whether there is increasing external pressure on the city, and whether this pressure requires further action.

Indicator	Periodicity	Location of records	Indication
Number of applications for exemptions from land use plan (assesses development pressures)	4 years	Kolding Municipality	Forms a basis for assessing whether the land use plan is under pressure
Number of visitors per year	annually	Kolding Municipality, Christiansfeld centre	Monitors the pressure from tourism, basis for assessing whether action is required
Traffic counts	2 years	Kolding Municipality	Basis for assessing whether action is required in relation to traffic management
Need for parking and capacity	2 years	Kolding Municipality	Basis for assessing whether there is sufficient parking in the area

Indicators of protection

The purpose of the following indicators is to monitor whether changes in legislation and planning for the city as a whole and each building's protected status can have significance for the city's preservation. Changes can lead to the need to change the management plan.

Indicator	Periodicity	Location of records	Indication
Changes in legislation, nationally, municipally	4 years	Nature Agency, Agency for Culture, Kolding Municipality	Assess whether there are implications for the nominated property
Changes in conservation status, number of protected buildings	4 years	Agency for Culture	Assess whether the buildings still have adequate protection
Changes in SAVE registrations	4 years	Agency for Culture	Assess whether the buildings' preservation value is improved

Administrative arrangements for monitoring property

Data for the monitoring of the state of conservation is registered by the Municipality of Kolding, Agency for Culture and the Moravian Church, and collected and analysed by the Municipality of Kolding. In connection with the management plan revision every 4 years, it will be assessed whether the monitoring results give cause for a change in administration of the property.

Responsible for monitoring:

Kolding Municipality
Department of City and Development
Nytorv 11
6000 Kolding
Denmark

Phone: +45 79791313
Email: byogudvikling@kolding.dk

Nord.



Ost

Territorium

Königs-Wey.

Christiansfeld.



150.

Ruthen.

Süd.

Additional Information II

Christiansfeld a moravian settlement (Denmark)

23 february 2015

Could the State Party consider the development of a disaster management plan to combine the actions of different concerned bodies with a particular focus on fire?

An emergency response plan will be prepared for the nominated area. The plan will focus on the risk of fire from a two-tiered perspective: preventative action and remedial response.

The following is an overview of the current emergency response situation in Christiansfeld:

The Danish Preparedness Act Chapter 1 § 1

The task of the emergency services is to prevent, reduce and eliminate harm to persons and damage to property and the environment by accidents and disasters, including acts of war or imminent threat thereof.

The legal basis for fire protection of buildings in Denmark

For renovations and extensions there are fixed regulations that must be followed in Denmark. The Kolding Municipality Building Projects Department and Kolding Fire Department are in close cooperation in the handling of all buildings.

The legislation is found in:

- Building Regulations 10 (entry into force 30 June 2010)
- The Danish Preparedness Act (No. 660 of 10.06.2009)
- Operational requirements (No. 212 of 27 March 2008)
- Technical regulations, liquid, gas and certain companies presenting a fire hazard. (Preparedness Act chapter 7)
- Order for the Act on Building Preservation and the Conservation of Buildings and Urban Environments.
- (Executive Order No. 970 of 28.08.2014)
- Circular on instructions for fire prevention measures during construction work on listed buildings (CIR No. 2 of 06.01.1994)

Kolding Fire Service's fire prevention actions for listed buildings in Kolding Municipality

In accordance with the Preparedness Act, a fire inspection of listed buildings must be performed every five years - whether the buildings are publicly or privately owned. Notice of the fire inspection shall be given at least 14 days before the fire inspection is performed. No court order is required to perform fire inspections, but persons performing the fire inspections must be in possession of certification issued by the municipality. If there are any defects, the owner and

Danish Agency for Culture shall be informed.

The fire inspection in general ensures that:

- the stairs have free passage;
- cellars, attics, etc., are not used as storerooms for flammable or combustible materials;
- gates and other access routes necessary for the access of the emergency services have free passage;
- the required water supply points are usable and accessible to the emergency services;
- the required firefighting equipment is maintained and located in accordance with the technical and operational requirements, and that it is clearly marked by signs;
- companies presenting a fire hazard and warehousing with gas cylinders and similar are located, arranged and used according to regulations;
- any other applicable technical and operational requirements are also met;
- Kolding fire brigade also gives recommendation/advice during the fire inspection concerning fire protection measures to safeguard the buildings. This could be the installation of fire equipment, smoke detectors, fire alarm systems (ABA, sprinklers, etc.).

If defects are found during the fire inspection, the owner will be informed. If the defect is of lesser importance, a deadline will be set to remedy the defect. When the deadline is reached, the defect needs to be rectified. If, however, particular defects are found with the layout or the use, which it is estimated could lead to serious damage to the building in case of fire, this will be reported to the Building Preservation Authority, Danish Agency for Culture.

For any alterations or renovations, it is Kolding Municipality's Building Projects Department, under Urban and Development Management, that has the authority, though with close contact to the Building Preservation Authority, the Danish Agency for Culture and Kolding Fire Department.

With rebuilding and renovation, any new fire requirements required by legislation must be met.

Operational preparedness in Kolding Municipality

Task (Preparedness Act Chapter 3 § 12)

The municipal emergency services need to provide reasonable action to prevent harm to persons and damage to property and the environment from accidents and disasters, including acts of war. The emergency services must also be able to receive, accommodate and cater for evacuees and others in need of assistance.

Kolding fire department consists of five fire stations and a voluntary service, which responds 24 hours a day to harm to people and damage to the environment from accidents and disasters.

The initial response to an accident site must depart as soon as possible, but

no later than 5 minutes after the alarm centre's delivery of the alarm, see Order on Risk-based Municipal Emergency Preparedness (Ex. Order No. 765 of 03.08.2005)

Station	Driving distance in km from station	Vehicles	Min. manning	Response time incl. departure time (initial response)	response time incl. departure time (assistance)
Tyrstrup	1	ASP-TKV	1+5	7	
Stepping	8	ASP-TKV	1+3		11
Vamdrup	18	ASP-TKV	1+5		20
Lunderskov	28	ASP-TKV	1+3		25
Kolding 1	16	ASP-STG-TKV	1+3-1+7	14	18
Kolding 2	16	ASP-TKV	1+5		18
Volunteers	15	ASP-KOM-LOGISTIK	1+needs		

Schedule for Christiansfeld town centre

It should be mentioned that any report of fire in Christiansfeld town will be responded to with Station Tyrstrup manning 1+5, vehicles Auto Spray truck and assistance from Station Kolding manning 1 + 3, Auto Spray.

Statistics taken from ODIN reports show that the response time to Christiansfeld town centre for the initial intervention is maximum seven min from Kolding fire department receiving the alarm.

Existing fire protection in buildings within the nominated property

The following buildings have been renovated to meet the demands of the Danish Building Regulations in regard to fire protection:

- The Honey Cake Bakery, Lindegade 36-38
- The Moravian Hotel, Lindegade 25
- Spielwerg, Lindegade 23
- Lindegade 19
- Lindegade 26
- Lindegade 28
- Lindegade 2
- Nørregade 1
- Sisters' House, Nørregade 14

Automatic fire alarm systems (ABA) have been installed in:

- The Moravian Hotel, Lindegade 25
- Sisters' House, Nørregade 14

During the renovation of the Sisters' House, Nørregade 14, a complete high-pressure sprinkler system has been installed in the entire building.

Drafting of the Disaster management plan

The drafting of the disaster management plan will be based on the guide "Comprehensive Preparedness Planning" published by The Danish Emergency Management Agency (DEMA) in 2009. The guide is annexed to this letter.

The drafting of the final plan involves relevant stakeholders such as the building department, building owners, the Moravian Brethren, etc.

Could the State Party augment the monitoring indicators to include standardized methods of assessment?

The monitoring indicators are in the nomination file, divided into the following groups:

- Indicators of state of conservation
- Indicators of use and function
- Indicators of external pressure
- Indicators of protection

A number of the indicators are already being monitored. The collection of data is not carried out together, but is recorded in local records that are not coordinated. The following lists those indicators that are already being monitored today.

For Indicators of the state of conservation, those already monitored are:

- “Number of preserved buildings from the significant period”
- “Number of restored buildings”
- “Years before street renovation is completed”
- “Growth and care of trees”

For Indicators of use and function, those already monitored are:

- “Number of buildings that lack a sustainable function”
- “Number of members of the Moravian Church in Christiansfeld”
- “Number of vacant apartments within the nominated property”
- “Number of buildings owned by the Moravian Church”
- “Number of buildings owned by Kolding Municipality”
- “Number of residents within the nominated property”

For Indicators of external pressure, those already monitored are:

- “Number of applications for exemptions from land use plan”
- “Number of visitors per year”
- “Traffic counts”
- “Need for parking and capacity”

For Indicators of protection, those already monitored are:

- “Changes in conservation status, number of protected buildings”
- “Changes in SAVE registrations”

The collection of data from the individual indicators will be structured and recorded in a system. The system has to guarantee uniformity in the method by which data is collected and ensure the creation of a comprehensive overview of the state of conservation in the nominated area.

The system will consist of three parts:

- 1. A schema with monitoring indicators** as shown in 6.a in Operational

Guidelines for the Implementation of the World Heritage Convention. In preparing this method, the scope and level of detail of the outlined indicators will be reviewed in order to make the indicators more specific and measurable. It should also be considered whether the outlined indicators are sufficient to monitor the nominated area's outstanding universal values, or whether there is a need to expand the list with other categories and more indicators.

2. **A manual** setting out a standardized method of recording the individual indicators, thus ensuring that the result reflects the same conditions, regardless of when the measurement is made and by whom. The manual should contain a detailed description of how the data should be collected for each indicator, for example which records the data should be extracted from or how measurements should be made in and around the nominated area.
3. **A database** where the data is continuously collected. The Site Manager is responsible for the database and shall ensure that data is collected and recorded with the correct periodicity. The Site Manager is responsible for interpreting and making conclusions about the collected data, as well as ensuring that necessary actions are taken if the collected data indicates that a situation is moving in a negative direction.

The work to systematize the monitoring of the outlined indicators will start in spring 2015. During spring 2015, a collection of data shall be made to establish a baseline that will form the basis for assessing future impacts on the nominated area. Over a period of 1½ years, the system will be finalized and a trial period will be carried out with the aim of fine-tuning and ensuring the quality of the system. Within the trial period, it may be necessary to carry out extraordinary collections of data outside the periodicity described. Among other things, this is to control the quality and consistency of data collected by different people based on the descriptions in the manual.

Could a timetable please be provided to indicate when each of these recommended improvements would be undertaken and when each is expected to be completed?

Timetable for drafting the disaster management plan for Christiansfeld:

The proces of drafting a disaster management plan will begin in the second quarter of 2015, to be completed before the end of august 2016.

Timetable for augmenting the monitoring indicators to include standardized methods of assessment:

Work on the preparation of a standardized monitoring system will begin in spring 2015 and is expected to be completed in autumn 2016.

Additional Information provided by:

Karen Stoklund
Kolding Municipality
Department of City and Development
Nytorv 11
DK-6000 Kolding
Denmark

Tel:+45 79791614
E-mail: kasg@kolding.dk

Comprehensive Preparedness Planning



Comprehensive Preparedness Planning

Published by: Danish Emergency Management Agency
Datavej 16
DK-3460 Birkerød
Tel. + 45 45 90 60 00
Fax + 45 45 90 60 60
E-mail: brs@brs.dk
www.brs.dk

Layout: Danish Emergency Management Agency
Print: Schultz Grafisk
B 2158
ISBN: 9788791590399



Comprehensive Preparedness Planning

Contents

1	Introduction	5
1.1	What is comprehensive preparedness planning?	5
1.2	The guide's target group and delimitations	6
2	Programme Management	7
2.1	Key management documents	7
2.2	Resource prioritisation	8
2.3	Follow-up	9
3	Planning assumptions	11
3.1	Mapping of critical functions	11
3.2	Identification and monitoring of threats	12
3.3	Risk and vulnerability analyses	13
4	Prevention	15
4.1	Which incidents does the organisation aim to prevent?	15
4.2	How can the incidents be prevented?	16
4.3	How can prevention be integrated into other planning?	17
5	Training	19
5.1	Which competences should the organisation have at its disposal?	19
5.2	Who among the employees should be trained?	20
5.3	How should the training be conducted and sustained?	21
6	Exercises	22
6.1	What should the organisation exercise?	22
6.2	Who should participate in exercises?	23
6.3	How should the organisation conduct exercises?	23
7	Evaluation	26
7.1	What can the organisation attain through evaluations?	26
7.2	How can evaluations be initiated and carried out?	27
7.3	How is knowledge accumulated from evaluations?	27
8	Crisis management plans	28
8.1	What characterises a good crisis management plan?	28
8.2	How can the crisis management plan be structured?	29
	Core task 1: Activation and operation of the crisis management unit	31
	Core task 2: Management of information about the crisis	33
	Core task 3: Coordination of actions and resources	35
	Core task 4: Crisis communication	36
	Core task 5: Operational response	37

1 Introduction

The Danish Emergency Management Agency (DEMA) has developed this guide as a voluntary tool to improve the quality of existing preparedness planning or to start new planning activities.

The guide is an integral part of DEMA's webpage on comprehensive preparedness planning. Here, more inspiration, practical tools and suggestions for further reading can be found – although in Danish-language versions only. The address is www.brs.dk/hob. English-language material from DEMA that readers may find useful can be found at: www.brs.dk/uk and at www.brs.dk/fagomraade/tilsyn/csb/Eng/Civil_preparedness_division.htm.

The guide – like the contents of the webpage – will be revised as the need arises. DEMA attaches importance to dialogue in the further development of our material, and we encourage everyone to send comments and experiences to us on: csb@brs.dk.

1.1 What is comprehensive preparedness planning?

Preparedness planning is about preparing for extraordinary incidents that cannot be managed with ordinary resources and routines alone.

The purpose of the planning for each organisation is to strengthen its ability to prevent incidents, where it is possible, and to manage them, when it is necessary. In other words, preparedness planning is about creating resilient organisations.

As the logo for comprehensive preparedness planning illustrates, we divide the planning concept into seven general areas.



The seven areas of comprehensive preparedness planning – briefly explained:

- 1. Programme management** – which should be the central, pivotal point of the planning.
- 2. Planning assumptions** – analyses and ongoing activities that support planning in the remaining areas.
- 3. Prevention** – measures that may prevent incidents or reduce their probability and consequences.
- 4. Training** – for all employees who have a role in the organisation's emergency preparedness.
- 5. Exercises** – which all organisations in the guide's target group should conduct and participate in.
- 6. Evaluations** – in order to utilise the learning potential from incidents and exercises.
- 7. Crisis management plans** – which describe how the organisation has prepared to respond to incidents.

The notion that the organisation's preparedness planning should be "comprehensive" does in this connection mean that:

- The organisation carries out planning activities within all seven areas.
- The planning activities are arranged according to the organisation's needs, rather than carried out in a particular order.
- The planning covers all the critical functions that the organisation is responsible for.
- The organisation's management is actively involved in the planning.
- Relevant employees throughout the whole organisation take part in the planning.
- The organisation involves relevant external partners in the planning.

Comprehensive preparedness planning focuses on the general build-up of capacities that can protect organisations' critical functions and values such as life, welfare, property, environment, reputation, etc., and is thus not limited to particular types of extraordinary incidents.

The seven areas of comprehensive preparedness planning are presented below, each in its own chapter, together with recommendations for good practice. One of the most central recommendations is that the planning process should result in three key documents:

- A preparedness policy (described in Chapter 2)
- A preparedness programme (described in Chapter 2)
- A general crisis management plan (described in Chapter 8)

1.2 The guide's target group and delimitations

The guide is addressed to all entities that play a part in society's "collective emergency preparedness".

The target group is primarily public sector authorities and companies – regardless of whether they are central government departments, agencies, state-owned enterprises, regional administrations, municipalities or underlying local institutions, etc. Private companies with critical functions are also welcome to use the guide – e.g. private owners and operators of critical infrastructure like energy supply, IT and telecommunications, hospital services, etc.

As the target group is very large, the generic term "organisations" will be used throughout the guide.

The guide contains suggestions for a concrete procedure for preparedness planning. It should be stressed, however, that specific preparedness planning initiatives always have to be adapted to each organisation's needs, and to the specific legal requirements and guidelines that the particular organisation must adhere to.

2 Programme Management

It is the management's responsibility to ensure that the organisation is able to perform its critical functions under normal circumstances. These functions must also be performed when the organisation is subject to extraordinary incidents like e.g. serious accidents or disruptions of critical infrastructure. Consequently, the management must ensure that the organisation has at its disposal a robust and flexible crisis management organisation that can be used when ordinary resources and routines are insufficient.



The principles for active involvement of the management in preparedness planning do not differ from other areas of responsibility. Also in this context, it is managers who must determine objectives, set overall priorities, delegate tasks, allocate resources and follow up on the planning.

2.1 Key management documents

In connection with the "programme management" area of comprehensive preparedness planning, we recommend that managers and preparedness planners produce two central documents:

- An overall preparedness policy
- A more detailed preparedness programme

Before writing the two documents, it is an advantage to examine the amount and status of existing planning, so that new efforts can be concentrated in areas, where the organisation has the biggest needs. A questionnaire to key members of staff may be a useful tool in this respect.

Preparedness policy

The aim of the preparedness policy is to determine the overall framework for the organisation's preparedness planning. The quality of the work within the seven areas depends on clear objectives and sound organising principles. The preparedness policy should therefore ideally be a short document where the following aspects are addressed:

- Objectives for the emergency preparedness: What does the organisation want to achieve with its emergency preparedness capacities?
- Formal requirements: What laws and regulations on emergency preparedness must the organisation adhere to?
- Summary of preparedness responsibility: What are the critical functions that the organisation is responsible for maintaining? (See section 3.1.)
- Overall prioritisation: Which of the seven areas should be emphasised the most?
- Expectations for participation: Whom in the organisation does the management expect to contribute actively to the ongoing development of the emergency preparedness?

Once completed, the management should approve and communicate the preparedness policy to the whole organisation.

Preparedness programme

The purpose of the preparedness programme is to expand upon the preparedness policy, so that the management's general priorities can be translated into concrete activities. Thus, the programme sets out concrete direction for the organisation's preparedness planning – for example, for the next 12 months or a longer period. In comparison with the policy document, the preparedness programme should be open to adjustments during the specified period – i.e. flexible enough so that new activities can be added, resource allocations changed etc.

We recommend that the preparedness programme contains a general part that briefly describes:

- Prioritisation for the coming time period: Which areas should be worked on in particular?
- Designation of responsibility: Which organisational unit (e.g. an emergency management office or a risk management section) is responsible for coordinating preparedness planning activities internally and with relevant external public or private sector partners?
- Management involvement: How should managers be involved in the ongoing planning process?

Hereafter, the preparedness programme should briefly describe for each of the seven areas:

- What the organisation wishes to obtain within each area.
- Which concrete tasks should be carried out to reach the objectives.
- Which units are responsible for what tasks, and which of the organisation's additional units and personnel should contribute.
- Which activity and time schedules apply for the prioritised tasks.
- Which resources are made available (see section 2.2).
- How to follow up on the results (see section 2.3).

In this way, the preparedness programme should reflect the prioritisation of organisational needs and will – if regularly revised – improve possibilities for coherence, continuity and momentum in the preparedness planning work.

In the following chapters, we elaborate further on each areas of comprehensive preparedness planning, and each chapter can thus provide input to the descriptions in the organisation's preparedness programme.

2.2 Resource prioritisation

The organisation's management must – in close connection with the preparedness programme – ensure that there is an appropriate allocation and use of resources devoted to emergency preparedness. Preparedness planning is not something that only takes place on paper, nor is it free. Requirements may continuously arise for specific equipment, personnel, facilities, systems, etc. Because of this, it is necessary to make decisions relating to aspects such as procurement, development, maintenance, composition and geographic distribution.

Good practice for resource prioritisation in preparedness planning is to a great extent identical to what applies to other goods and services. Among other things, the organisation must use transparent purchase processes, estimate costs and benefits of products and services, and choose reliable suppliers, who live up to current quality requirements. However, the management must pay attention to particular conditions including:

1. It is difficult to estimate the costs vis-à-vis the benefits gained from an improved ability to prevent or manage incidents. Preparedness planning is therefore similar to considerations about insurance, where premium payment is compared to possible losses. The organisation invests in capacities it hopes will rarely be needed and where the real value is hard to assess.
2. Only for some emergency preparedness measures (e.g. fire prevention equipment) can acquisition and operating costs be attributed exclusively to the "emergency preparedness account". On the contrary, many measures serve several purposes. For example, a crisis control room can also be used for meetings under normal circumstances. SCADA-systems (Supervisory Control and Data Acquisition) have both preparedness and operational roles for power stations, water works, and other types of critical infrastructure.
3. Unexpected expenditures often occur during crises, where the organisation's decision-makers must prioritise sparse resources under time pressure and without accurate information. As a general rule, it is better to establish a preparedness level that is a little too high rather than too low during a crisis. Yet, the organisation must also be able to quickly down-scale the preparedness level in order to avoid waste of resources. Normally, it is easier to adjust preparedness levels in a downward direction than in an upward direction.

In connection with the organisation's preparedness programme, it may be an advantage to prepare a specific procurement policy for emergency preparedness purposes. Such a policy can for example include guidelines for authorising staff to make extraordinarily expensive or urgent purchases during crises. If possible, high-value items of expenditure that are known in advance might also be described directly in the organisation's preparedness programme.

2.3 Follow-up

Management must make sure that planned activities are carried out, and that results live up to the objectives, requirements and agreements determined in the organisation's preparedness policy and preparedness programme. To do this efficiently, management should consider:

- Who will follow-up on the planning in general and within each individual area?
- Which activities must be especially closely supervised?
- How should the different forms of follow-up be carried out?

The term "follow-up" must be broadly understood in this context. From a central management level, routine advice and guidance will often be sufficient – perhaps combined with voluntary self-evaluation and assurance amongst organisational units and subordinate institutions.

In other cases, more formal internal or external supervision should be carried out to control what is accomplished, how it is accomplished, and how well it is accomplished. Such supervision improves coordination and is particularly relevant for larger organisations with many levels and decentralised units that conduct independent preparedness planning. For government authorities, the supervision – whether it is voluntary or compulsory – can be a means to exercise their sector responsibility and keep checks on private companies that hold preparedness obligations as a result of contracts, outsourcing, privatising, etc.

Finally, the follow-up are in some instances carried out as external audits based on specific legislation, guidelines or criteria established by authorities.

Examples of follow-up methods

- Quality assurance of crisis management plans.
- Result and effect measurements after the launch of information campaigns.
- Monitoring of the abidance of rules for information security.
- User satisfaction polls.
- Formal auditing.

3 Planning assumptions

Work in the area “planning assumptions” can help the organisation reach a sound knowledge base, which can in turn feed into the work within the other areas of comprehensive preparedness planning.

In the planning assumptions area, the organisation should consequently acquire an overview of:

- Which of the organisation’s functions are critical?
- Which threats are relevant for the organisation?
- Which threats constitute the biggest risks, and where is the organisation most vulnerable towards the threats?



3.1 Mapping of critical functions

The purpose of mapping critical functions is to assure that the organisation has recognised which activities, goods and services it must be able to maintain, even when the organisation is affected by extraordinary incidents. The organisation must in this connection identify:

- Which critical functions the organisation has operational responsibility for.
- Which critical functions the organisation has overall political, legislative or administrative (sector) responsibility for.
- Which resources the organisation is particularly dependent on in order to maintain its critical functions with none or only minimal disruptions. Such resources may include:
 - Employee profiles (e.g. specific leaders and technical specialists).
 - Infrastructure (e.g. buildings, installations, networks, and means of transport).
 - Goods and services (e.g. power supply, raw materials, equipment, spare parts, IT services, and guard duty). The organisation must both identify dependence on the actual resources and the internal and external suppliers of the resources in question.

What constitutes a critical function for a given organisation depends on the nature and purpose of that organisation. At higher level of analysis, critical functions are those activities, goods and services that form the basis for society’s ability to function. These include, among others, energy supply, IT and telecommunications, transportation, water and foodstuffs, financial services, police, rescue services, health services, and social services.

The mapping can in practice be performed by writing lists of critical functions, key employees, infrastructure, and other critical resources. To avoid unnecessary long lists, the selection must focus on what is truly critical rather than what is “merely” important.

3.2 Identification and monitoring of threats

An organisation with preparedness responsibility should keep up to date with the spectrum of threats that can affect its critical functions and values like life, welfare, property, environment, reputation, etc. The identification of new threats and the monitoring of known threats is useful as a separate activity but also as input to subsequent risk and vulnerability analyses.

In practice, identification and monitoring threats requires the organisation to collect reliable information that can illustrate:

- The character and causality of individual threats.
- What the comprehensive, current threat picture for the organisation looks like.
- What the potential threat picture might look like in the near future or in the longer term, including:
 - If experiences from similar organisations nationally or abroad indicate that there are threats, which the organisation should pay more attention to.
 - If the development of society in general or changes in the organisation itself mean that new threats become relevant, or that others become irrelevant.

Identification and monitoring of threats can be integrated in the general information gathering performed by the organisation's employees on a daily basis via the media, special literature, networking activities, etc. In some cases, this is supplemented by reception of specific security intelligence and threat assessments. The organisation must then assure that the relevant information is passed on to the appropriate persons.

Certain threats will be relatively easy to identify and monitor, because they often result in incidents, or because they for other reasons are already subject to great attention in the organisation. In other cases good imagination is needed to predict new threats or new ways that well-known threats can develop. A creative process with brainstorming can help, and can for example be systematised via workshops or interviews with managers and key employees.

Could it happen to us?

Experiences from incidents elsewhere can be used in connection with the identification and monitoring of threats. Examples from Denmark:

- Industrial fires in harbour facilities in Århus (2008).
- Contaminated drinking water in Køge (2007).
- Evacuation of flooded residential neighbourhood after heavy rains in Greve (2007).
- Gas explosion at racecourse in Århus (2007).
- Explosion at fireworks factory in Kolding (2004).
- Power outage in eastern parts of Denmark and southern Sweden (2003).
- Oil pollution at Grønsund (2001).
- Leak of poisonous smoke with PVC during fire in plastic product factory in Allerød (2000).

The outcome of the identification and monitoring process can be a "threat catalogue" (i.e. a list of man-made, natural and technological threats) or a "scenario bank" (i.e. a collection of descriptions of potential incidents) that the organisation wants to prepare itself for. These documents can then subsequently be used directly in risk and vulnerability analyses.

3.3 Risk and vulnerability analyses

The threat picture is complex for many organisations. In addition to this, it is neither practically nor economically possible to mitigate all threats. The purpose of risk and vulnerability analyses is therefore to create an overview of the threats that constitute the biggest risks, and the vulnerabilities the organisation has in relation to these threats.

Risk and vulnerability analyses can hereby form the basis for proposing countermeasures against the threats. If carried out regularly, the analyses can also enable considerations about preparedness to become integrated in the organisation's various other planning tasks.

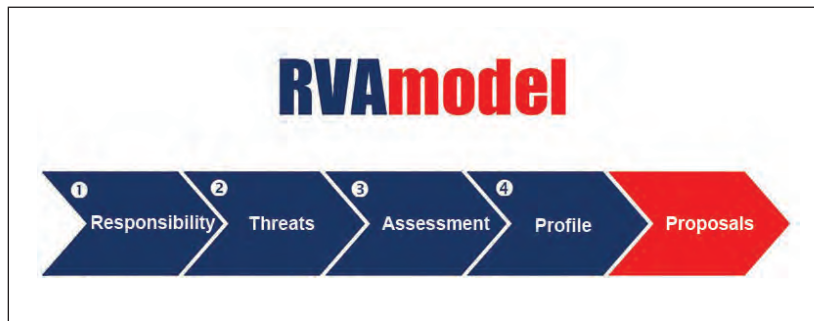
Risk and vulnerability analyses are for example used in relation to:

- Dimensioning of municipal rescue services.
- Maritime port facility security assessments.
- Preparedness planning within the electricity and natural gas sectors.
- Compliance with IT security standards.
- Financial sector reviews of operational risks.

Risk and vulnerability analyses can be handled in different ways according to which specific method the organisation uses. We recommend that the analyses cover the following elements:

1. Selection of analytical focus – e.g. continuity of the organisation's critical functions.
2. Selection of threats to be analysed – e.g. using a threat catalogue or a scenario collection.
3. Assessment of the probability that the chosen threats could turn into real incidents.
4. Assessment of the possible consequences, if the threats result in incidents, including:
 - Effects on the organisation itself and its critical functions – e.g. consequences for employees, buildings, equipment, IT, products, finances, reputation, etc.
 - Effects on societal values, which the organisation share responsibility for protecting – e.g. loss or damage to life, welfare, property, environment, security of the population, critical infrastructure, etc.
5. Assessment of vulnerabilities, internally in the organisation, towards the threats that constitute the biggest risks. The analysis can for example expose:
 - What measures have been implemented to prevent a particular incident.
 - If training and exercises empower employees with competences to handle incidents.
 - To which extent existing crisis management plans have prepared the organisation.
 - If sufficient operational capacity is at disposal for response, relief and recovery.
6. Weighing the analysed threats, risks, and vulnerabilities in relation to each other. Graphic representation like a risk matrix (see page 16) and a vulnerability index can be used.
7. Reporting and listing proposals for potential initiatives to reduce risks and vulnerabilities.

An example of a general tool is the Danish Emergency Management Agency's model for risk and vulnerability analysis: the RVA model. It is a user-friendly electronic tool consisting of four templates, which can be freely adapted to sector specific or individual organisations' needs.



The RVA model can be found at:

www.brs.dk/fagomraade/tilsyn/csb/Eng/RVA/the_RVA_model.htm.

4 Prevention

The organisation must implement preventive initiatives and integrate them in the organisation's other planning initiatives. The objective is to either completely avoid extraordinary incidents; reduce the probability that they may occur; or bring the potential consequences down to an acceptable level, where they can be handled by normal operating procedures rather than require activation of crisis management plans and emergency operational response.

Prevention is relevant in all areas of society, and plays an important role within for example town planning, construction works, operation of critical infrastructure, information security, traffic safety, handling of hazardous substances, fire protection, health and safety in the workplace, etc.

Preparedness planning in the area of prevention should be done via a risk based approach, where the organisation's tolerance towards different incidents determines which initiatives it chooses to implement. We therefore recommend focusing on the following three questions:



Examples of prevention

- To position dangerous industry far away from residential neighbourhoods, schools, hospitals, rest homes, etc.
- To dimension drainage systems and limit construction in low-lying areas, in order to reduce the consequences of flooding or extreme rain.

- Which incidents does the organisation aim to prevent?
- How can the incidents be prevented?
- How can prevention be integrated in the organisation's other planning initiatives?

Based on its answers to the three questions, the organisation can opt to produce an action programme which outlines future prevention work to be carried out.

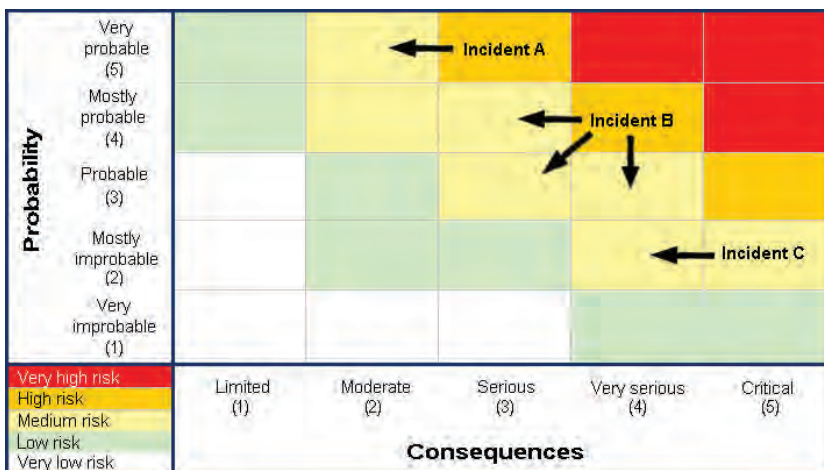
4.1 Which incidents does the organisation aim to prevent?

Prevention presupposes an up-to-date overview of the threat picture facing the organisation, and the risks associated with it. Identification and monitoring of threats, risk and vulnerability analyses, and other forms of experience collection can help generate such an overview (cf. Chapter 3 on Planning Assumptions). On this basis, the organisation can then evaluate:

- Which particular threats constitute unacceptable risks for the organisation? Whether or not the risk level for a given threat is unacceptable is determined from the probability for, and the possible consequences of that threat resulting in an incident.
- Which of the unacceptable risks the organisation is able to influence – either by measures that reduce the probability of incidents occurring, or by measures that limit the possible

consequences of incidents that do occur? Preventive measures will often work in the interest of reducing both probability and consequences.

When choosing the risks that are unacceptable for the organisation, focus must primarily be directed towards the relatively rare but potentially most serious individual incidents. More commonly occurring incidents must also be considered, however, if they collectively result in unacceptable consequences when added over a certain period. Many organisations live with risks that they might be able to reduce relatively easily, but which they nonetheless accept because the risks, when viewed separately, are not perceived as particularly dangerous.



4.2 How can the incidents be prevented?

When considering which initiatives will be most effective vis-à-vis the incidents that have been singled out as warranting preventive efforts, these may be chosen within two general categories:

- Physical measures
- Influencing behaviour

Physical measures

This technical-oriented category of prevention serves the purpose of protecting or making facilities, systems, equipment, etc., more resilient. There exist a wide range of measures with varying characteristics to choose from. Physical measures can, for instance, be:

- Directed at preventing one specific type of incident (e.g. smoke detectors and fire doors) or directed towards several types of incidents simultaneously.
- Automated (e.g. standby power generators and back-up servers) or require human action.
- Used in a stand-alone or combined manner. For example, protecting an installation against unauthorised access can be achieved via physical barriers (fences, gates, locks, guards, etc.) as well as electronic security (alarm systems, surveillance cameras, etc.).

Prevention by means of physical measures is often regulated by legislation, directives, technical codes, etc., and in certain areas it is subject to frequent control (e.g. fire inspections, health and safety inspections, foodstuffs control). In such circumstances, each organisation may consider if it is in its own interest to adopt even more extensive preventive measures than those that are made mandatory by authorities. In addition, there is a need for close collaboration between organisational units in order to ensure a coherent prevention strategy, e.g. among local government departments which administer different laws and regulations.

Influencing behaviour

This type of prevention is directed at building, maintaining, or changing people's knowledge and attitudes – and though that – their behaviour. An important intermediate aim is to strengthen each person's own ability to prevent or react appropriately to undesirable incidents.

The target group can be the organisation's own employees, external partners, clients, customers or the general population. When the target group is the organisation's own employees, training and exercises play an especially important role (cf. chapters 5 and 6). Two other means – both internally and in relation to the surrounding society – are rules and information activities.

Only authorities may issue legally binding rules for the behaviour of companies and citizens. However, all organisations can lay down rules for their own employees' behaviour in the workplace. This may for example include an IT security policy with rules concerning the use of passwords, administrator rights to networks, storage and sharing of sensitive data, etc.

Information activities to influence behaviour can also take many forms, including for example:

- Guides, reports, strategies, educational material, etc. Sector responsible authorities can for example issue publications to guide other organisations in fulfilling the conditions stipulated by legislation.
- Purposeful prevention campaigns, for example workshops, teaching, TV and radio features, advertisements, competitions on the internet, local community meetings and other public arrangements.
- Publishing relevant preparedness information on the organisation's webpage and intranet.

Prevention through physical measures or influencing behaviour can both be resource intensive and measurable results are difficult to obtain in the short run. When the organisation chooses between alternative initiatives in the area of prevention, it must therefore compare their costs with expectations of how well the initiatives in question will work. In cases where the organisation due to practical, economic, or other reasons cannot or will not invest in prevention, it must rely solely on capacities for operational emergency response. An alternative option can be to transfer risks by taking out insurance against incidents, but this is by no means always possible and, in any case, insurance policies only cover purely financial consequences.

4.3 How can prevention be integrated into other planning?

The prevention area of comprehensive preparedness planning must be viewed in close connection with the organisation's planning for operational emergency response, which is further described in the guide's Chapter 8 on Crisis Management Plans.

Prevention can drastically reduce the dependence on and costs of operational response capacities. On the other hand, the necessity of operational emergency response capacities illustrates that incidents can never be completely avoided despite preventive measures. Hence, the organisation's preparations to manage incidents complement its work in the area of prevention.

Furthermore, many initiatives have qualities that are relevant to both prevention and operational response, and this illustrates that there is no sharp line separating the two preparedness planning areas. A mobile generator can for example simultaneously be viewed as a preventive measure to limit the consequences of a power outage and as a piece of equipment to be deployed as part of the operational response to a power outage.

Similarly, prevention should, as far as possible, be considered on equal terms with quality standards, cost efficiency, etc., in the organisation's various other planning activities. In for example a municipality there will be numerous activities where considerations about prevention are relevant. Examples include everything from the day-to-day crime prevention collaboration between schools, social services and the police, to the current efforts to include calculations of future climate changes into municipal zoning plans for urban and rural areas.



5 Training

The organisation must ensure that the people, who are a part of its emergency preparedness, possess the necessary competences to perform their emergency preparedness tasks. This applies to all employees regardless of their specific functions.

To ensure that relevant competences are developed and maintained, the organisation's management and preparedness planners should systematically consider three questions:

- Which competences should the organisation have at its disposal?
- Who among the employees should be trained/improve their competences further?
- How should the training/competence improvement be conducted and sustained?



5.1 Which competences should the organisation have at its disposal?

The organisation should first acquire a general overview of competences it must have at its disposal in connection with preparedness planning and crisis management. This includes considerations about whether people with these competences must be employed directly in the organisation or if the competences can be procured from external sources.

The organisation might on this basis create a dedicated training programme. Such a programme could for example include a catalogue of training activities offered to employees.

As a starting point, all employees involved in the emergency preparedness should have solid knowledge of the organisation's preparedness policy, preparedness programme and general crisis management plan. In this respect, special emphasis should be on employee awareness regarding the crisis management unit and the procedures for the five core tasks of crisis management (read more in Chapter 8). Some functions in the organisations emergency preparedness may demand that certain employees have security clearances from the authorities.

For some employees it is relevant to supplement the general training with more specialised training courses. For people with specific tasks during crisis, relevant course topics may for example include:

- Strategic/operational/tactical crisis management.
- Staff participation.
- Use of relevant information technology for crisis management.

- Crisis communication and press liaison work.
- Operational emergency response within the organisation's preparedness responsibility areas.

Individuals who are responsible for or involved in the organisation's more general preparedness planning can benefit from specialised training in subject matters like:

- Risk and vulnerability analysis.
- Prevention.
- Exercise planning.
- Evaluation of operational responses during real incidents and exercises.
- Production of general crisis management plans, auxiliary plans, contingency plans, action cards, etc.

5.2 Who among the employees should be trained?

Based on its identification of competence needs, the organisation must choose the employees who are to be offered special emergency preparedness training. The training should include initial training of new employees as well as maintenance and improvement of long-term employees' skills. When planning training activities, it is therefore necessary to consider staff turnover, shifts in job functions among co-workers, etc.

It will usually be beneficial to offer training to the following personnel:

- Operative employees – who must solve specific operational tasks during crisis, e.g. frontline responders in rescue services, hospitals, municipal health care, elder care, public transport companies, etc.
- Crisis managers – who have the overall responsibility for the organisation's crisis management.
- Chiefs of staff, staff participants, and liaison officers – who are to take part in the organisation's own crisis management unit or in multiparty crisis management staffs, e.g. at the local, regional, or national level of society's collective emergency preparedness.
- Communication specialists – who must communicate with the public and the media during a crisis.
- Employees in support functions – IT support, secretarial staff, drivers, cafeteria staff, etc.
- Preparedness planners – people with responsibility for the various other areas of the organisation's comprehensive preparedness planning.

No matter which precise function an individual employee has to master, the training should, as far as possible, build on his/her existing competences, so that the available time for training is not misused on subject matters that he/she is already familiar with.

5.3 How should the training be conducted and sustained?

The training options cover a wide spectre: from short, internal introduction courses about the organisation's emergency preparedness to longer, qualifying education. The choice of training forms depends on, among other things, the requirements for employees' competences (specified by external authorities or the organisation itself), ambitions, and available finances.

Many courses with emergency preparedness content are on offer both within the public sector and from specialised private companies.

Preparedness relevant themes are also part of certain subjects at universities, vocational colleges, and other educational institutions. In some countries, there are complete masters degree programmes devoted to emergency preparedness. Moreover, training can be conducted via distance learning and e-learning, just as the organisation can improve competence levels by recommending literature to its employees.

Training of course also results from employees' participation in various coordination forums, conferences, seminars, workshops, etc.

Finally, a large part of the training should take place on the job ("learning-by-doing"). By giving employees new tasks – or letting them perform existing tasks in innovative new ways – the organisation helps to ensure that new knowledge and new skills are developed. The organisation may for example increase the number of employees with preparedness relevant competences by involving more people in the work to keep crisis management plans up-to-date; by letting less experienced staff participate in exercises; or by encouraging "apprenticeships" among veteran and novice co-workers who must be able to replace each other at short notice in case of an incident.

6 Exercises

The organisation should exercise regularly and in a diversified manner as preparation for managing extraordinary incidents. The purpose is to test and help develop the organisation's:

- Employees
- Plans and procedures
- Equipment and technology
- Cooperation with external partners

This best way to achieve this is for the organisation to arrange its own internal exercises as well as participate in multi-party exercises arranged by others, with focus on cooperation during crises.

Keeping the above purpose in mind, the organisation should primarily consider the following three questions when planning its exercise activities:

- What should the organization exercise?
- Who should participate in exercises?
- How should the organisation conduct exercises?

6.1 What should the organisation exercise?

The content of the exercises should be arranged in a manner that relates to the organisation's emergency preparedness responsibilities, its objectives, and the particular threat picture that it faces. Typically, an exercise will concentrate on the organisation's handling of a specific type of incident, as described in an exercise scenario. Alternatively, an exercise may – independent of incident type – be designed to train employees' competences in relation to one or more of the five core crisis management tasks (cf. Chapter 8).

What each organisation should exercise depends on its needs for development. Exercises can be used to reveal what works well, and should therefore be maintained, and what does not work well, and thus should be changed. In addition, exercises can be used to improve the emergency preparedness through testing of new techniques, procedures, etc. in a controlled environment. If the organisation only trains the functions it already knows it performs well, exercises risk becoming showcases, with limited benefits in the form of training or new knowledge.

Exercises are carried out in a controlled environment, but as a main rule they should be as realistic as possible. Realism can for example be enhanced by basing the exercises on previously experienced incidents or incidents, which the organisation fear could take place in the foreseeable future. Moreover, there must be consistency between those plans, etc., that are used during the exercises, and those that are used during real incidents.



6.2 Who should participate in exercises?

As a starting point, exercises must involve organisational units and individuals who carry out crisis management and operational response during real incidents. However, the group of potential participants will vary – depending on the content of a specific exercise, and on whether it is purely an in-house exercise or a joint exercise with other organisations. The participants can for example be members of the organisations crisis management unit or liaison officers; employees from communication departments, IT-departments, and other support positions; or selected groups of staff in decentralised units with operational tasks.

To make sure that the right people participate in a specific exercise, particular attention should be paid to the employee turnover that has occurred since the last, similar exercise. Moreover, participation in exercises should, as far as possible, be coordinated with the wider training of staff with a role in the organisation's emergency preparedness (see Chapter 5 on Training).

6.3 How should the organisation conduct exercises?

Depending on objectives, ambitions, and available resources, the organisation can choose between different forms of exercises. Here, we divide them into four overall types: Procedure exercises, dilemma exercises, crisis management exercises, and full-scale exercises. Note that other designations exist, which are close to these, and which varies in use from organisation to organisation.

The organisation can benefit from producing a specific exercise calendar or action plan as a part of its preparedness programme (cf. Chapter 2), where the resources dedicated to one or more of the four types of exercise are spread over a period of several years.

Procedure exercises

The purpose of procedure exercises is to test, whether one or several specific procedures in the organisation's emergency preparedness work as intended, or if improvements are needed. Procedure exercises can normally be conducted without extensive prior planning or expenses.

A variant of the procedure exercise is a warning or alarm drill. In its shortest form, this can be a test to see if relevant members of the organisation's crisis management unit can be reached by telephone or other means. In an extended form, it can be a test to see if employees physically show up where they should according to the crisis management plan. In this manner, the organisation can make sure that its procedures are adequate; that contact information is complete and up to date; and that communication technology for alerting people is working.

Another variant of the procedure exercise is the evacuation drill, where the organisation tests if staff and guests at a given time exit the building quickly and in an orderly fashion in the event of fire, bomb threats or other serious incidents.

Dilemma exercises

Dilemma exercises are also called discussion exercises or table-top exercises. The organisation can conduct this kind of exercise by gathering the appropriate participants to “role play” how they would handle different aspects of one or more incidents in real life. The participants can either play themselves or they can play another role, e.g. a different staff category from within the organisation or an external partner organisation. Dilemma exercises typically last approximately half a working day, but can also just be brief discussions of how the crisis management unit would handle a specific task – e.g. how to prepare a combined situation picture or set in motion a crisis communication strategy.

If the organisation has not held a dilemma exercise before, it is recommended to conduct it with a timeframe that gives participants ample time to find acceptable solutions. More experienced organisations can conduct dilemma exercises where more pressure is put on the participants by introducing some of the limitations or problems that exist during real incidents. This may for example include time pressure, incomplete information, overfilled rooms, long work hours, unexpected changes in personnel, intense media attention, etc.

Crisis management exercises

During crisis management exercises the participants must rehearse their actual roles during crisis in their normal work situation. Usually, the participants do not know in advance to what extent they must take part in the exercise, and they will have to attend their normal duties at the same time. Crisis management exercises can thus, to a higher degree than dilemma exercises, test practical aspects of crisis management, even though decisions are only made on paper – i.e. nothing happens in the field. Another significant advantage is that participants get to know more thoroughly the people and organisations they must cooperate with during real crises.

In comparison with dilemma exercises, crisis management exercises require more extensive planning, including among other things exercise regulations, an exercises script, an exercise management cell and a team of observers. Crisis management exercises also vary more in size.

Full-scale exercises

Full-scale exercises are directed towards the operational level and typically include emergency response activities at a simulated accident site (e.g. putting out fires, erecting barriers, evacuating affected citizens, etc). Full-scale exercises are therefore primarily relevant for organisations that perform operational tasks during real incidents – in addition to any general crisis management tasks these organisations may perform at the central or strategic level.

A full-scale exercise can contain all of the elements that are relevant in an operational emergency response context, including raising the alarm; dispatching personnel and equipment; and coordinating the activities of several different organisations during the operational response phase. Full-scale exercises therefore provide the most intensive training and testing of operational staff. However, it is also a type of exercise that necessitates many resources and extensive planning. In addition to the same elements required for a crisis manage-

ment exercise (exercise regulations, script, etc.), a full-scale exercise imposes larger financial, logistic and personnel needs, including figurants to play victims and relatives at the simulated accident site.

7 Evaluation

The organisation should always evaluate its conduct – both crisis management and operational emergency response – following extraordinary incidents within its area of responsibility. Likewise, the organisation should evaluate its performance after all exercises – both those held internally and after participating in joint exercises arranged by others.

The purpose is to simultaneously uncover things that worked well during the incident or exercise in question, and should therefore be upheld, and things that did not work so well, and should therefore be changed to improve future conduct.



The three questions that the organisation should focus on in connection with evaluations are:

- What can the organisation attain through evaluations?
- How can evaluations be initiated and carried out?
- How is knowledge accumulated from evaluations?

7.1 What can the organisation attain through evaluations?

Evaluations of organisational conduct during extraordinary incidents and exercises can deliver useful, experience-based input to the other areas of comprehensive preparedness planning. Through evaluations the organisation can for example search for answers to questions like:

- Have the appropriate preventive measures been initiated or are there better alternatives?
- Have employees acquired the necessary competences via training, exercises, and praxis?
- Do general crisis management plans, auxiliary plans, contingency plans, action cards, etc., need adjustments?
- Does equipment and technology in the emergency preparedness work as intended?
- Are current standard operating procedures optimal or should they be altered?

When the organisation carries out its evaluations, the focus should be on “learning” rather than merely “describing”. A high-quality evaluation documents the course of events (who did what, when, how, and to what effect?). However, these descriptions are made to identify learning points, not simply for their own sake.

An emergency preparedness evaluation is:

A systematic examination of organisational conduct during an incident or an exercise with a clearly formulated purpose, a targeted collection of data, a focused analysis, and an independent assessment of the conduct according to explicit criteria, which have been determined in advance.

A short written account or oral debriefing, where the participants talk about their experiences, can be part of an evaluation but does not in itself constitute an evaluation.

In order to assess concrete potential for improvements, evaluations must account truthfully for vulnerabilities in the organisation's emergency preparedness. For example, if significant deviations have been made from the organisation's crisis management plan during an exercise, or if someone has made serious mistakes whilst responding to a real incident. In other words, the organisation must be willing to admit weaknesses to pinpoint where its emergency preparedness can be improved and strengthened.

7.2 How can evaluations be initiated and carried out?

An evaluation should be commenced and completed shortly after the specific incident or exercise in question. This is partly because the quality of the evaluation is strengthened when experiences are fresh in participants' minds; partly because decision-makers are less likely to use the conclusions and recommendations of the evaluation if too much time has passed.

To reduce reaction time, the organisation can benefit from preparing a general evaluation concept with guidelines for how the organisation intends to launch and carry out evaluations. Aspects that the organisation should consider in its general evaluation concept include:

- Who should undertake the evaluations? An evaluation can be done by people, who were performing tasks during an incident. At other times it is preferred that the evaluation is undertaken by co-workers who were not directly involved (e.g. in order to avoid bias). Finally, it may in some cases be appropriate to use external consultants (e.g. to guarantee formal independence, resource optimisation, or when specialist knowledge is required).
- Evaluation criteria. Estimations of suitability, efficiency, etc., can be related to many different aspects of the organisation's conduct during an incident or an exercise. We recommend that evaluations take as their point of departure one or more of the five core tasks of crisis management (cf. Chapter 8). These are: 1) Activation and operation of the crisis management unit; 2) Management of information about the crisis; 3) Coordination of actions and resources; 4) Crisis communication; and 5) Operational response.
- The evaluation process. Any evaluation must be designed according to the incident or exercise in question. Different elements of the process can be tackled in different ways.

7.3 How is knowledge accumulated from evaluations?

As a distinct area of the comprehensive preparedness planning, evaluations are not only about starting up one project after another. It is just as important that the organisation remembers to utilize the knowledge gained from previous evaluations. When a new evaluation is carried out, we therefore recommend revisiting existing evaluation reports, among other things to be able to systematise experiences, conclusions, and recommendations regarding the organisation's conduct across incidents and exercises. Similarly, the organisation can often extract valuable learning by examining evaluation reports written by other national and international entities.

8 Crisis management plans

Organisations with responsibility for critical functions must have a general crisis management plan. The purpose is to give the organisation's executives and employees a practical tool, which they can use when extraordinary incidents occur. Hence, the plan must describe how overall crisis management should be carried out, and how emergency preparedness capacities should be prioritised, in situations where ordinary resources and routines are no longer sufficient.



8.1 What characterises a good crisis management plan?

To fulfil its purpose as a practical tool, the organisation's crisis management plan must be:

- Action-oriented – The plan must contain clear guidelines outlining how the organisation intends to manage extraordinary incidents. That is: Who does what, when, and how?
- Comprehensible – The contents of the plan must be logically arranged and quick to search through. It should be written in plain language and not be longer than necessary.
- Up-to-date – The plan should be revised when:
 - It is mandated by legislation
 - There are indications that the threat picture has changed significantly.
 - Experiences from an incident, exercise, or risk and vulnerability analysis call for it.
 - The organisation's structure or area of responsibility changes.
- Accessible – Authorised users should have access to the plan anywhere and at all times.
- Realistic – The emergency preparedness resources designated in the plan must correspond to the resources that will actually be available during real incidents.
- Read and understood – All potential users should have studied the crisis management plan carefully in advance – i.e. before they need to use it in praxis during a real incident.
- Tested – The organisation must regularly test the plan in its entirety or essential parts of it. The plan must be evaluated thoroughly after its use during exercises and real incidents.

8.2 How can the crisis management plan be structured?

The way the contents of crisis management plans are structured differ from organisation to organisation, depending on areas of responsibility, organisational culture, traditions, etc.

We recommend that the organisation produces a single, general crisis management plan supplemented by a number of auxiliary plans, contingency plans, action cards, templates, etc.

If this advice is followed, the crisis management plan should begin with brief descriptions of:

- The plan's purpose vis-à-vis the organisation's emergency preparedness responsibilities.
- The plan's scope (e.g. validity in an organisational, sector-wise, or geographical sense).
- The plan's central premises as regards the organisation's emergency preparedness.
- The organisational unit responsible for keeping the plan up to date and testing it.
- When the plan was last updated and tested.

To meet the criteria of being action oriented and comprehensible, we advice against letting the crisis management plan begin with a lengthy description of the organisation (e.g. detailed facts on the structure and activities of a government agency, municipality, company, etc.). In depth information of this sort can instead be integrated in the planning assumptions (cf. Chapter 3).

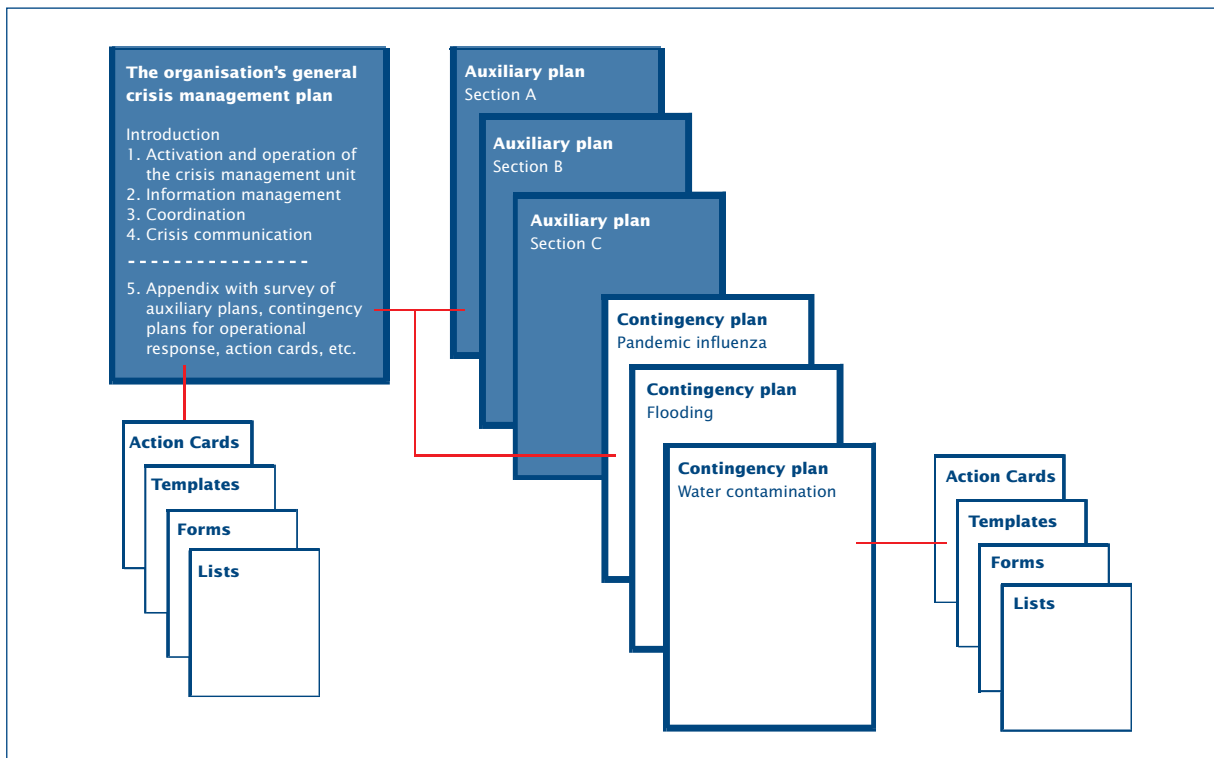
Following the short introduction, we recommend a simple structure for the crisis management plan with one chapter for each of the five core tasks of crisis management:

1. Activation and operation of the crisis management unit.
2. Management of information about the crisis.
3. Coordination of actions and resources.
4. Crisis communication.
5. Operational response.



For each of these five core tasks the organisation should supplement its general crisis management plan with more detailed planning. This is best done by means of:

- Auxiliary plans for decentralised organisational units and subordinated institutions.
- Contingency plans with guidance for the operational response to specific incidents.
- Action cards with short and precise instructions regarding specific tasks.
- Templates, lists, fact sheets, and other documents that can support crisis management.



To enhance clarity, auxiliary plans, contingency plans, action cards, templates, etc. can accompany the organisation's general crisis management plan as appendixes. Alternatively, they can simply be noted in a reference index at the end of the general plan, if the number of documents is large.

The general crisis management plan and the supplementary documents in the “combined plan complex” should be made accessible to users in electronic form on the organisation's network as well as in paper versions. There are advantages to both formats, and the preferred format will vary from person to person, (e.g. easy to find a paper version on an office shelf vs. easy to search for a particular section of the plan in electronic format on a personal computer).

Examples of supplementary plan documents:

- Auxiliary plan for an individual municipal administration supplementing the municipality' general crisis management plan.
- Contingency plans for responding to a natural disaster, water contamination, power outage, work site accident, criminal damage, release of hazardous substances, disease outbreak, or other threats that are relevant for the organisation in question.
- Action cards with instructions for initiating warnings and alarms.
- A template for the agenda to be used during meetings in the organisation's crisis management unit.
- Templates for writing and updating situation reports.
- Lists with contact details for crisis management unit members.
- Draft versions of press releases to be concluded during crises.
- Lists generating an overview of relevant external crisis management plans, used by partner organisation.

In the following sections, the content of the five core tasks of crisis management is explained.

Core task 1: Activation and operation of the crisis management unit

All organisations should be able to set up a crisis management unit. The purpose is to give the management a fixed organisational setting with well-known and tried procedures, as soon as it is realized that an extraordinary incident has occurred, which requires crisis management.

The crisis management plan and supplementary documents should describe the following aspects regarding the crisis management unit's composition, support functions, activation, activation levels, meetings, meeting facilities, liaison officers, and substitution procedures.

Composition of the crisis management unit

Effective crisis management requires the presence of people in charge. The permanent members of the crisis management unit can be executive board directors, line managers, heads of communication sections, etc. The crisis management plan should identify these members and their possible substitutes in case of illness, absence due to travel, etc. Additionally, the plan should identify possible ad-hoc members (e.g. functional specialists) who it may be relevant to include in the crisis management unit, depending on the characteristics of the particular incident.

Support functions of the crisis management unit

The plan should identify key employees in support functions that the crisis management unit will depend on during crises, and which must therefore also be able to work outside normal hours and in holiday periods. Examples include IT-support staff, communication staff, secretarial staff, and logistical staff to arrange meals, overnight accommodation, transport, etc.

Activation of the crisis management unit

Given that the crisis management unit must be able to convene quickly in the event of a crisis, the organisation's crisis management plan should describe the following concerning activation:

- How warnings and alarms should be received and forwarded in situations that may justify activation of the crisis management unit.
- Who decides if the crisis management unit shall be activated (e.g. a senior executive), and who carries out the activation in praxis (e.g. a guard or a key employee on call).
- How permanent members, ad-hoc members, and employees in support functions should be summoned. Consequently, the crisis management plan should contain an up-to-date organisational diagram and a contact list with phone numbers (work, mobile, private) and email-addresses. The most important contact information may for example be printed in a credit card size format, for key individual to carry with them at all times.
- How to confirm that the right people have received the activation call and will show up.
- Which information that, as a minimum, should be evident from the activation call (time and place for the first meeting, participants, agenda, and initial data about the incident).

The activation levels of the crisis management unit

The crisis management plan should describe the different levels at which the crisis management unit must be able to perform its duties – e.g. via skeleton crew or a fully established unit. The appropriate activation level can often only be determined at the first meeting and must

then be adjusted upwards or downwards between meetings, depending on how the crisis develops.

The meetings of the crisis management unit

The organisation should in advance have prepared a template for the agenda to be used during the first and subsequent meetings in the crisis management unit. It can also be advantageous to describe how often the crisis management unit will typically meet, and with which assignment of roles. For example, should the meetings be led by a director or an appointed chief of staff?

The meeting facilities of the crisis management unit

The crisis management plan should describe where the crisis management unit intends to hold its meetings, and which physical and technical means it must have access to. For many organisations the crisis management room can be an ordinary meeting room that is also used for day-to-day activities. Other organisations choose to establish dedicated "situation centres".

The crisis management room should be of sufficient size. It should be equipped with computers, television and other IT and communication equipment, but also with more simple remedies like whiteboards, maps and written works of reference. The technical equipment must be well-known and reliable. Adequate IT security must be in place, and alternative ways of communication must have been thought through, if for example the internet connection, email, or telephone system is disrupted. The crisis management room should also – like other important facilities – be equipped with a stand-by power apparatus. Pay particular attention to how much time the emergency power supply can be expected to last.

The crisis management plan can be accompanied by instructions for maintaining the crisis management room and its equipment under normal circumstances, and an action card stating how it must be prepared at short notice in the event of a crisis. Additionally, there should be action cards for logistical matters such as rest facilities, catering, transportation, etc.

It might also be relevant to designate an alternative meeting place in the crisis management plan. A few organisations even maintain a parallel crisis management room at a different location ("second site") in case of incidents so serious, that regular facilities cannot be used.

The liaison officers of the crisis management unit

Procedures for the operation of the crisis management unit must ensure that agreements are honoured regarding liaison officers to/from external partner organisations, cross-government crisis management staffs, etc., and that potential requests for ad hoc participation can be met.

Procedures for relieving the crisis management unit

The crisis management plan should include a procedure for how members and support staff of the crisis management unit can be relieved or replaced during particularly lengthy incidents. Exhausted people are less efficient and more likely to make wrong decisions. Substitution should ideally always include personal briefings on priority tasks, hand-over of documents, etc.

Core task 2: Management of information about the crisis

The ability to make the right decisions at the right moments depends on the crisis management unit's ability to form a shared and comprehensive overview – a “combined situation picture”.

For this purpose, it is necessary to collect, analyse, and distribute relevant information about the crisis in all of its phases. However, a constant high level of information is demanding on both originators and recipients. The organisation must therefore prepare for an efficient management of the information flow, including making sure that the most important information will be written down, so as not to be lost or forgotten during the crisis.

In this connection, the crisis management plan and associated documents should consider the following:

Intensified monitoring

Relevant information can come from many different sources. As soon as a potential crisis situation has been recognised, the crisis management unit should initiate intensified surveillance of media coverage as well as the incoming communication to the organisation by telephone, email, fax, and, possibly, secured communication systems.

Where it is relevant, the organisation should also obtain situation reports (SITREPS) from decentralised units, liaison officers, employees involved in the operational response, and others. Both the reporting and the information management at central quarters will be easier if a common template for situation reports is used.

Registration of essential communication

The organisation should register all important written and oral communication concerning the crisis in an electronic log or journal, so that it is clear what has been said and what has been decided. Keeping such a record is not only vital for the actual crisis management, but also makes it possible to document events for subsequent evaluation purposes (cf. Chapter 7).

The registration of essential communication should begin as soon as it has been decided to activate the crisis management unit. If official journalising via day-to-day routines is slow, and if the organisation does not have a specific log system, a simple method can be to send all relevant emails c.c. to a single address kept under constant observation.

The organisation's combined situation picture

The organisation's combined situation picture is a central document for the crisis management. It must contain reliable information, which in a concise format, creates a general overview of:

- The incident – What has happened, where, when, and why?
- The media coverage – How is the media reporting on the situation?

- Risk assessment – Are there indications that the situation could get worse? Do changes since the last version of the combined situation picture was formulated influence ongoing activities or create a need for new activities?
- Actions – Who has done/is expected to do what, where, when, and how?
- Resource use – which resources are applied where, and which resources are still available?
- Crisis communication – How are the organisation's messages communicated externally?

The combined situation picture can consist of both written text and information in visual form – e.g. photos, video recordings, maps, or geographical information system (GIS) entries showing the physical location of infrastructure, buildings, vehicles, etc.

The organisation's crisis management plan must establish who has the responsibility for producing the combined situation picture (e.g. a particular office or certain members of the crisis management unit). The task is substantial and several people should be allocated to the task.

The combined situation picture will be used during every meeting of the crisis management unit and updated between the meetings. Consequently, there should be a fixed template for its structure, an instruction for contributions, and a list of recipients. These documents should be prepared in advance either as part of or as supplements to the general crisis management plan.

The organisation should be able to share its own situation picture with partner organisation and joint crisis management staffs in an attempt to reach a “common” situation picture.

Given that the organisation's combined situation picture is not necessarily only meant for internal use, technical terms and abbreviations specific to the organisation should be avoided.

Minutes from crisis management unit meetings

Minutes should be taken during all crisis management unit meetings, reflecting the agenda. Particular emphasis should be on recording all concrete action points and decisions reached during the meetings. Given that the minutes will function as working documents during the crisis, they must be concise and distributed quickly following each meeting. The organisation can benefit from preparing an action card that determines who takes the minutes, who proofreads and quality checks them, who approves them, and who they must be distributed to.

Management of sensitive and classified information

Information management during a crisis will often require balancing between the need to protect sensitive information from unwanted disclosure and the need for swift and smooth exchange of information. As regard classified information, however, rules regarding reception, storage, and distribution must always be adhered to. Clear instructions for correct handling of sensitive and classified documents should be evident from the general crisis management plan.

Core task 3: Coordination of actions and resources

Crisis management never takes place in a vacuum. There will always be a need for coordination of actions and resources – both within the organisation and vis-à-vis external partners.

As regards the internal coordination, the organisation's crisis management plan should include:

- Procedures for generating a collective overview of ongoing actions and resource allocation at the central level and in decentralised units. To this end, the organisation may for example use a resource database, survey, or list to sum up personnel and equipment that are either deployed, ready for immediate deployment, or form non-activated reserves. Such a resource account is useful in its own right, and will at the same time contribute to the organisation's work when formulating a combined situation picture.
- Instructions for how employees and other resources can be transferred between different units during a crisis (e.g. via secondments). In this connection, it is important to consider not only the crisis management needs, but also the fact that the "basis organisation" – independently of the crisis – must uphold other critical functions at an acceptable level, whilst the crisis management takes place (business continuity planning).
- Principles for decision-making competence, including how such competence is delegated from the strategic to the operational level. The people responsible for the operational response should, as a general rule, be authorised to allocate available resources as they see fit. They should have a mandate to make all operational decisions, as long as the crisis management unit is kept informed. The organisation may want to adopt some guidelines for how to side-step normal decision-making procedures, if these have the potential to inhibit crisis management in situations that require urgent decision-making.
- Procedures for authorising executives to obtain and allocate extraordinary large sums, so that crisis managers are not forced to act on an uncertain or insufficient financial basis.

As regards the external coordination of actions and resources, the organisation's crisis management plan should primarily consider:

- Which entities the organisation will usually have to coordinate with during crises, and how to initiate bilateral cooperation immediately from the onset of a particular crisis.
- How to find out which actions other organisations are planning or have already set in motion to deal with the crisis. An overview of this improves the organisation's chances of optimising its own resource use, and makes it easier to evaluate if specific resources can be recalled or reallocated without weakening the collective emergency response.
- How the organisation intends to handle requests from others for emergency assistance, and what the procedure is in case the organisation itself has to ask for outside assistance.
- Which particular joint crisis management staffs, if any, the organisation must be able to participate in, who will function as liaison officers, and what their mandate will be.

Core task 4: Crisis communication

During a crisis, a massive and sudden pressure for information typically rises from the media, citizens, partner organisations and other stakeholders. A crisis therefore put demands on the organisation's communication which by far exceeds what it is used to in day-to-day operations.

It can be necessary to set up a dedicated crisis communication team, that can ensure a timely, reliable, and open crisis communication through the organisation's own and external channels. Such a team can also help lay the foundations for constructive relations with the news media.

The following conditions regarding the crisis communication team should be described in the organisation's general crisis management plan and related documents:

- Tasks – An instruction or action card outlining the team's various tasks, such as:
 - Updating the organisation's webpage with information on the crisis management.
 - Responding to inquiries from journalists, concerned citizens, etc.
 - Press releases and interviews for radio, TV and internet news media.
 - Direct warning of affected/threatened citizens via available media and technology.
 - Information in foreign languages for tourists, ethnic minorities, and foreign media.
 - Coordination of information to the public with external partners that are also involved in responding to the crisis in question.
- Management – The head of the crisis communication team (often the head of the normal communication unit) must be a member of the crisis management unit. Competences vis-à-vis the person leading the crisis management unit must be described clearly.
- Organisation – It should be clear if the individual members of the crisis communication team are expected to stay at their normal work stations, or if they should work directly from the crisis management room or an adjacent room.
- Staff – The crisis communication team will typically be a strengthened version of the normal communication unit, but the group of people and the allocation of roles will not necessarily be the same. In addition to the “usual” communication employees there can for example be a need for leaders and experts tasked with making live media statements.
- Resources – A resilient webpage that can manage many simultaneous visitors is one of the most important resources for updated crisis communication. More specialised means can be the setting up of a press centre or a call-centre with dedicated telephone lines and an advertised e-mail address for questions and answers. In this case the organisation needs instructions for activating and manning rooms and technical facilities, standard reply guides for operators that can be adapted to the particular crisis, etc.
- Procedures – Additional action cards, templates, etc. can lay down procedures for:
 - Activation of the crisis communication team (preferably before but otherwise immediately after the first meeting of crisis management unit).

- Establishment of systematic media monitoring and media analysis – partly to contribute to the combined situation picture, partly as basis for press strategies and to ensure that any errors in the media's coverage of the organisation are corrected.
- Agendas for internal meetings in the crisis communication team.
- Involvement of the crisis communication team in the crisis management unit meetings. Press strategy and media coverage should be a fixed item on the agenda.
- Permanent contact person for journalists with a fixed telephone number during the crisis (press duty officer).
- Contact details for persons in charge of communication at partner organisations.
- Prepared drafts for press releases, fact sheets with background information, etc.
- Distribution lists for press releases and communication briefings (email).
- Instructions regarding who can speak to the media on behalf of the organisation (spokesman hierarchy), specifying who in the organisation journalists may quote directly, and who are only allowed to provide background information to the media.
- Procedure that, if necessary, dictates a centralisation of all crisis communication to ensure, that the organisation speaks with one voice only.

Core task 5: Operational response

In view of the many and very different organisations in this guide's target group, the phrase "operational response" must be interpreted as covering a very wide spectrum of emergency activities. In most circumstances, however, operational response is either about deploying personnel and equipment in the field or performing tactical/operational crisis management, as opposed to the more "strategic" aspects of crisis management inherent in core tasks 1 - 4.

When the organisation activates its general crisis management plan, the first four core tasks will usually be relatively similar, regardless of the specific type of incident that has occurred. The operational response, on the other hand, will be different from one incident to another.

To avoid an unnecessarily long general crisis management plan, we recommend that only the most universal principles for operational response are described directly in the plan.

Detailed planning for operational response should instead appear in customized contingency plans for different incidents. Each contingency plan should deal with the central aspects of a specific operational response, including:

Examples of operational responses:

- Visits to elderly or otherwise vulnerable people by municipal care personnel in the event of extreme weather, power cuts, etc.
- Provision of clean drinking water after contamination accidents.
- Control centres' diversion of mass traffic after serious accidents.
- Resumption of the electricity grid following serious disruptions.
- Re-establishment of compromised IT systems and networks.
- Psychological first aid following serious accidents, violent episodes, or neglect in schools, day care centres, rest homes, etc.
- Putting down animals during outbreaks of veterinary diseases.
- Containing and cleaning out hazardous substances as a result of environmental pollution.

- Tasks – Which primary and secondary tasks must be tackled as a part of the response?

- Management – Who is in charge of the operational response and with which mandate?
- Organisation – Which units should be involved in the operational response, and how might the existing organisation be adapted in order to perform a satisfactory response?
- Personnel and equipment – How much personnel and equipment is needed for the operational response, where and when should it be deployed, and who should do what?
- Procedures – How should the tasks be carried out concretely, and how should they be coordinated with other organisations' operational responses?

The contingency plans can be attached to the general crisis management plan as appendixes. Alternatively – if there are many contingency plans – they can be stored separately and referred to in index form within the general crisis management plan.

**Danish Emergency
Management Agency**
Datavej 16
DK-3460 Birkerød

www.brs.dk