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| 4  | PREFACE   | Johannes Friedrich, Reinhard Marx, Longin von Klin |
| 6  | PREFACE   | Josef Schuster                                     |
| 8  | INTRODUCTION  |  |
| 11 | THE DACHAU CAMP CHAPEL (1941) –<br>THE HOUSE OF GOD IN A<br>CONCENTRATION CAMP          |  |
| 11 | <b>The history of the chapel</b>  |  |
| 12 | <b>The building</b>   |  |
| 15 | CHRISTIAN MEMORIALS AND<br>CHURCH PLANS AFTER LIBERATION                                |  |
| 17 | RE-CHRISTIANISATION OF THE<br>PERPETRATORS – THE CATHOLIC<br>CHURCH HEILIG KREUZ (1945) |  |
| 19 | SYSTEM BUILDING FOR THE REFUGEE<br>SETTLEMENT – THE PROTESTANT<br>GNADENKIRCHE (1952)   |  |
| 21 | UNITED IN THE MEDITATION AREA:<br>THE RELIGIOUS MEMORIALS AT<br>THE NORTH OF THE SITE   |  |
| 24 | THE CATHOLIC MORTAL AGONY<br>OF CHRIST CHAPEL (1960)                                    |  |
| 24 | <b>The architectural history of the chapel</b>  |  |
| 28 | <b>The building</b>   |  |
| 30 | <b>Encompassing figure, symbolic architecture</b>                                       |  |
| 34 | <b>An international memorial site</b>   |  |

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| 36 | THE CARMELITE CONVENT OF THE<br>PRECIOUS BLOOD (1964)                                   |
| 36 | <b>The architectural history of the convent</b>   |
| 39 | <b>The buildings</b>  |
| 48 | THE PROTESTANT CHURCH OF<br>RECONCILIATION (1967)                                       |
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| 70 | <b>Form and statement</b>   |
| 75 | THE RUSSIAN ORTHODOX<br>RESURRECTION CHAPEL (1995) –<br>A LATER PLACE OF COMMEMORATION  |
| 75 | <b>The history of the chapel</b>  |
| 76 | <b>The building</b>   |
| 76 | <b>The liberation of the prisoners as the<br/>experience of Easter</b>                  |
| 81 | HISTORY, REMEMBRANCE AND<br>THE PRESENT DAY   |
| 82 | CHURCH MEMORIAL WORK IN DACHAU<br>Enikő Peter OCD, Björn Mensing and Ludwig Schmidinger |
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