

REUSING CHURCHES.
NEW PERSPECTIVES IN
A EUROPEAN COMPARISON

KIRCHENUMNUTZUNG.
NEUE PERSPEKTIVEN IM
EUROPÄISCHEN VERGLEICH

Xplanatorium
HERRENHAUSEN

FEB 15 – 17, 2021

INFORMATION

CONFERENCE VENUE



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Herrenhausen Symposium digital

REUSING CHURCHES. NEW PERSPECTIVES
IN A EUROPEAN COMPARISON

KIRCHENUMNUTZUNG. NEUE PERSPEKTIVEN
IM EUROPÄISCHEN VERGLEICH

SYMPOSIUM BOOKLET

FEBRUARY 15 – 17, 2021

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WELCOME

Dear participants

I am pleased to welcome you to this Herrenhausen Symposium on “Reusing Churches. New Perspectives in a European Comparison” on behalf of the Volkswagen Foundation. As I have to note on many occasions these days, we would have preferred to meet, discuss and learn together in a physical venue. Alas, the pandemic did not allow us to do so. Nonetheless, today’s digital meeting brings together an array of participants and contributors whose various roles and perspectives will shed new light on a common topic.

Amongst other objectives, this symposium aims at combining issues of high societal relevance with research questions that involve the expertise of many disciplines. In addition, it tries to include various cultural perspectives. Indeed, defining the future of church buildings, which are no longer used as they were once meant to be used, is of eminent societal relevance. At the same time, it is an issue, which affects not only academic or cultural heritage experts but stakeholders from civil society as well.

Therefore, this symposium gathers not only researchers and academics but also representatives of civil society, church administration, cultural heritage organizations, and parish communities. Moreover, participants from 15 European countries will present and discuss heterogeneous examples with a diverse range of cultural practices. Thus, “Reusing Churches” will provide a platform for the exchange of questions, know how, expertise, practices, and visions across the borders of professions, denominations, and countries.

I would like to thank the organizers for their initiative and fantastic preparation of this Herrenhausen Symposium. Let me also mention and welcome the young researchers who participate in this conference with support of the Volkswagen Foundation, the students who present the results of a workshop and everybody else who is actively involved in this meeting.

I wish you the best of success and hope that you will have interesting and fruitful discussions!

GEORG SCHÜTTE

Secretary General, Volkswagen Foundation

Liebe Teilnehmerinnen und Teilnehmer

Im Namen der VolkswagenStiftung freue ich mich, Sie zu diesem Herrenhausen-Symposium zum Thema „Kirchenumnutzung. Neue Perspektiven im europäischen Vergleich“ begrüßen zu dürfen. Wir hätten es vorgezogen, uns an einem physischen Ort zu treffen, zu diskutieren und gemeinsam zu lernen. Leider erlaubt uns die Pandemie dies nicht. Das heutige digitale Treffen bringt jedoch eine Reihe von Teilnehmenden und Mitwirkenden zusammen, deren verschiedene Rollen und Perspektiven ein gemeinsames Thema neu beleuchtet werden.

Ein Ziel dieses Symposiums ist, Themen von hoher gesellschaftlicher Relevanz mit Forschungsfragen zu verbinden, die das Fachwissen vieler Disziplinen beinhalten. Darüber hinaus wird versucht, verschiedene kulturelle Perspektiven einzubeziehen. In der Tat ist die Definition der Zukunft von Kirchengebäuden, die nicht mehr in ihrem ursprünglichen Sinne genutzt werden, von herausragender gesellschaftlicher Relevanz. Zugleich ist dies ein Thema, das nicht nur Expertinnen und Experten für akademisches oder kulturelles Erbe betrifft, sondern auch Akteurinnen und Akteure aus der Zivilgesellschaft.

Daher bringt dieses Symposium nicht nur Forschende, Wissenschaftlerinnen und Wissenschaftler, sondern auch Vertreterinnen und Vertreter der Zivilgesellschaft, der Kirchenverwaltung, der Organisationen des kulturellen Erbes und der Pfarrgemeinden zusammen. Darüber hinaus werden Teilnehmende aus 15 europäischen Ländern heterogene Beispiele mit unterschiedlichen kulturellen Praktiken präsentieren und diskutieren. So wird das Symposium „Kirchenumnutzung“ eine Plattform für den Austausch von Fragen, Know-how, Fachwissen, Praktiken und Visionen über die Grenzen von Berufen, Konfessionen und Ländern hinweg bieten.

Ich möchte den Organisatorinnen und Organisatoren für ihre Initiative und die hervorragende Vorbereitung dieses Herrenhausen Symposiums danken. Lassen Sie mich auch die jungen Forscherinnen und Forscher erwähnen und begrüßen, die mit Unterstützung der VolkswagenStiftung an dieser Konferenz teilnehmen, ebenso wie die Studierenden, die die Ergebnisse eines Workshops präsentieren, und alle anderen, die aktiv an diesem Treffen beteiligt sind.

Ich wünsche Ihnen viel Erfolg und hoffe, dass Sie interessante und fruchtbare Diskussionen führen werden!

GEORG SCHÜTTE

Generalsekretär, VolkswagenStiftung

Dear participants

As organizers, we would also like to welcome you to this symposium. A packed program awaits us: with papers, panel discussions, poster presentations, exhibition presentations and discussion rounds.

Originally planned as a face-to-face event at Herrenhausen Palace in Hannover, the symposium will now take place as a digital event. You will not be welcomed by the castle, but by a conference platform, a kind of foyer, from which you can enter all the lecture and discussion rooms. On the platform you will find further offers (books, exhibitions, films, websites) and have the opportunity to talk and exchange ideas with other conference participants. We are confident that you will find your way around the virtual space of the conference.

The symposium aims to discuss the topic of reusing churches in a European comparison. We are particularly pleased that the more than 60 people actively involved in the conference (speakers, conference observers, grantees, panelists) come from fifteen countries.

Participants represent a variety of disciplines, areas of responsibility, and interest groups: Church, monument preservation, urban planning, politics, theology, architecture, real estate and others. The conference thus expresses the fact that the topic of church reuse is multi-layered and must be discussed in an interdisciplinary manner.

Church repurposings are a huge challenge. However, we would like to see them above all as a chance: a chance for the churches, for the communities, for society.

We are looking forward to the mutual exchange, to the encounters and conversations and wish you a good conference.

KERSTIN GOTHE

PAUL POST

JOHANNES STÜCKELBERGER

Liebe Teilnehmerinnen und Teilnehmer

Als Organisatoren begrüßen wir Sie ebenfalls herzlich zu diesem Symposium. Ein dichtes Programm erwartet uns: mit Referaten, Podiumsgesprächen, Posterpräsentationen, Ausstellungspräsentationen und Diskussionsrunden.

Die ursprünglich als Präsenzveranstaltung im Schloss Herrenhausen in Hannover geplante Tagung findet nun als digitale Veranstaltung statt. Es empfängt Sie nicht das Schloss, sondern eine Tagungsplattform, eine Art Foyer, von dem aus Sie in alle Vortrags- und Diskussionsräume eintreten können. Auf der Plattform finden sie weitere Angebote (Bücher, Ausstellungen, Filme, Webseiten) und haben die Möglichkeit, mit anderen Tagungsteilnehmerinnen und -teilnehmern ins Gespräch zu kommen und sich auszutauschen. Wir sind zuversichtlich, dass Sie sich im virtuellen Raum der Tagung zurechtfinden werden.

Das Symposium hat sich zum Ziel gesetzt, das Thema Kirchenumnutzung im europäischen Vergleich zu diskutieren. Dass die über 60 an der Tagung aktiv beteiligten Personen (Referentinnen und Referenten, Tagungsbeobachterinnen und Tagungsbeobachter, Grantees, Podiumsteilnehmerinnen und -teilnehmer) aus fünfzehn Ländern kommen, freut uns besonders.

Die Teilnehmenden vertreten unterschiedliche Disziplinen, Verantwortungsbereiche und Interessengruppen: Kirche, Denkmalpflege, Stadtplanung, Politik, Theologie, Architektur, Immobilienwirtschaft und weitere. Die Tagung bringt damit zum Ausdruck, dass das Thema Kirchenumnutzung vielschichtig ist und interdisziplinär diskutiert werden muss.

Kirchenumnutzungen sind eine riesige Herausforderung. Wir möchten sie jedoch vor allem als Chance sehen: als Chance für die Kirchen, für die Kommunen, für die Gesellschaft.

Wir freuen uns auf den gegenseitigen Austausch, auf die Begegnungen und Gespräche und wünschen eine gute Tagung.

KERSTIN GOTHE

PAUL POST

JOHANNES STÜCKELBERGER

PROGRAM

MONDAY, FEBRUARY 15, 2021

9:00 a.m. RECEPTION ROOM OPENS

10:00 a.m. WELCOME AND INTRODUCTION

GEORG SCHÜTTE

Secretary General, Volkswagen Foundation, Germany

KERSTIN GOTHE

Karlsruhe Institute of Technology (KIT), Germany

10:30 a.m. SESSION 1

The perspective of cultural studies, ritual studies, theology and religious studies

Die Perspektive der Kulturwissenschaft, der Ritualforschung, der Theologie und Religionswissenschaft

PAUL POST

Tilburg University, the Netherlands

Recasting church buildings. Three notes from a Ritual Studies perspective (E)
Umgestaltungen von Kirchen. Drei Anmerkungen aus Sicht der Ritualforschung

SABRINA MÜLLER

University of Zurich, Switzerland

Fresh expression of Church und multifunktionale Kirchennutzung. Beispiele aus England und der Schweiz (D)

Fresh expression of church and the multifunctional use of churches. Examples from England and Switzerland

ALBERT GERHARDS

University of Bonn, Germany

Transformationen von Kirchenräumen als interaktive Prozesse. Beispiele aus Deutschland (D)

Transformations of churches as interactive processes. Examples from Germany

Chair: PAUL POST

12:00 p.m. LUNCH BREAK

1:00 p.m. SESSION 2

The perspective of architecture and urban development
Die Perspektive der Architektur und Stadtentwicklung

SVEN STERKEN AND CHARLOTTE ARDUI

KU Leuven, Belgium

Faith in the Periphery: Design Strategies for the Adaptive Reuse of Post-war Parish Churches in the Flemish Nebular City (E)

Glaube an der Peripherie: Entwurfsstrategien für die Umnutzung von Nachkriegs-Kirchen in der flämischen Nebular City

ALBERT REINSTR

The Cultural Heritage Agency of the Netherlands, the Netherlands

Church, government and citizens, and the reuse of places of worship (E)

Kirche, Regierung und Bürger, und die Umnutzung von Gotteshäusern

REINER NAGEL

Bundesstiftung Baukultur, Potsdam, Germany

Kirchenumnutzungen aus dem Blickwinkel der Baukultur (D)

Repurposing churches from the perspective of Baukultur

JOSEF ELDERS

The Church of England, Cathedral and Church Buildings Division,

United Kingdom

Re-thinking England's churches as public assets (E)

Englands Kirchen als öffentliches Gut neu denken

Chair: SVEN STERKEN

2:45 p.m. POSTER PRESENTATIONS 1

The Volkswagen Foundation has invited young researchers conducting research on the topic of the symposium to apply for a travel grant. It has selected 19 projects submitted by 25 grantees. The titles and abstracts of the nine projects presented here can be found in the symposium booklet.

ROOM 1 (E)

SILVIA OMENETTO

Università La Sapienza, Roma, Italy

MARIA NYSTRÖM

University of Gothenburg, Sweden

RŪTA GINIŪNAITĖ

Pontifical Gregorian University, Rome, Italy

ANNA KÖRS

UNIVERSITY OF HAMBURG, ACADEMY OF WORLD RELIGIONS, GERMANY

ROOM 2 (E)

GIULIA DE LUCIA
Politecnico di Torino, Italy

ELENA CONTARIN
Politecnico di Torino, Italy

SAMUEL GOYVAERTS, NIKOLAAS VANDE KEERE
Tilburg School of Catholic Theology, Tilburg University, the Netherlands; Hasselt
University, Belgium

LORENZO SIZZI
POLITECNICO DI MILANO, ITALY

3:45 p.m. COFFEE BREAK

4:15 p.m. SESSION 3

The perspective of monument protection
Die Perspektive der Denkmalpflege

JAN JASPERS
PARCUM, Belgium
*The Parish Church Plan and the Cooperation between the Municipal
Governments, the Central Church Administrations and Individual Church
Councils (E)*
*Der „Parish Church Plan“: Die Zukunft der Pfarrkirchen planen in
Zusammenarbeit zwischen den Stadtverwaltungen, den zentralen
Kirchenverwaltungen und den jeweiligen Pfarreiräten*

MARIEKE KUIPERS
TU DELFT, THE NETHERLANDS
*Reuse and cultural carrying capacity of age. Old city churches in the Netherlands
(E)*
Umnutzungen und die kulturelle Tragfähigkeit des Alters. Alte Kirchen in Holland

NOTT CAVIEZEL
TU Vienna, Austria
Das Verhältnis der Denkmalpflege zum Sakralen (D)
The relationship of monument preservation to the sacred

Chair: JAN JASPERS

5:45 p.m. COFFEE BREAK

6:00 p.m. PRESENTATION OF TWO EXHIBITIONS

Ausstellung "Kirche von morgen im Dialog planen.
Möglichkeitsräume im Roderbruch" (D)
Exhibition "Planning the Church of Tomorrow in Dialogue"
Resultate eines Workshops mit Studierenden der Architektur und Theologie
Results of a workshop with students of architecture and theology

GERALD KLAHR
Architekturbüro prinzmetal, Cologne, Germany

JAN HERMELINK
Georg August University Göttingen, Germany

Ausstellung ›Fluch und Segen. Kirchengebäude im
Wandel‹ (Museum der Baukultur NRW) (D)
Exhibition ›Curse and Blessing. Church buildings in transition‹,
Museum der Baukultur NRW

URSULA KLEEFISCH-JOBST
Museum of Architecture and Engineering North Rhine-Westphalia,
Gelsenkirchen, Germany

7:00 p.m. DISCUSSION IN GROUPS

All participants of the symposium are welcomed to join different discussion rooms, the topics of which will be announced on the conference platform. The discussion is moderated.

7:45 p.m. END OF DAY 1

TUESDAY, FEBRUARY 16, 2021

8:30 a.m. RECEPTION ROOM OPENS

9:00 a.m. SESSION 4

The perspective of process planning
Die Perspektive der Prozessplanung

JOHANNES STÜCKELBERGER
University of Bern, Switzerland
Kirchenumnutzungen als Prozess. (D)
Repurposing church buildings as a process.

JÖRG BESTE

Synergion, Cologne, Germany

Prozessbegleitung bei Kirchenumnutzungen. Erfahrungen aus Initiativen in Nordrhein-Westfalen (D)

Process support in the reuse of church buildings. Experiences of initiatives in North Rhine-Westphalia

FRANK STROLENBERG

The Cultural Heritage Agency of the Netherlands, the Netherlands

A sustainable strategy for church buildings on all levels, addressing governance issues (E)

Eine nachhaltige Strategie für Kirchengebäude auf allen Ebenen

Chair: JOHANNES STÜCKELBERGER

10:30 a.m. COFFEE BREAK

11.00 a.m. SESSION 5

The perspective of real estate business
Die Perspektive des Immobiliengeschäfts

PETER AIERS

Church Conservation Trust, CCT, United Kingdom

The Church Conservation Trust. The national charity saving historic churches at risk (E)

Der Church Conservation Trust. Die nationale Stiftung rettet Kirchen in Gefahr

MICKEY BOSSCHERT

Reliplan, the Netherlands

Langjährige Erfahrungen einer Immobilienentwicklerin und Kirchenmaklerin (D)
Long-term experiences of a real estate developer and broker of church buildings

ULRICH BOGENSTÄTTER

Hochschule Mainz, Germany

Zehn Jahre Immobilienmanagement in der Kirche. Entwicklung und Ausblick (D)
Ten years in the management of church buildings. Development and outlook

Chair: PETER AIERS

12:30 p.m. LUNCH BREAK

1:45 p.m. POSTER PRESENTATIONS 2

The Volkswagen Foundation has invited young researchers conducting research on the topic of the symposium to apply for a travel grant. It has selected 19 projects submitted by 25 grantees. The titles and abstracts of the nine projects presented here can be found in the symposium booklet.

ROOM 3 (D)

AMANDA AUGUSTIN, BJÖRN BÜCHNER, ANNA FRIEDINGER, BERND HIMSL,
LORENA HÖLLRIGL, KLAUS REZNICEK
Hydra Kulturverein, Linz, Austria

RUTH ISTVÁN
Stiftung Kirchenburgen, Sibiu/Herrmannstadt, Romania

ANNEMARIE KASCHUB
Ruprecht-Karls-University Heidelberg, Germany

LORNA MANJANA LANGNER, KRISTINA MARIE LILIE
TU Wien, Austria

INGRID MÜLLER, STEFAN, MEISSNER
Deutsche Evangelisch-Lutherische Kirche in Lettland, Riga, Latvia

ROOM 4 (E)

SEBASTIAN FLORIAN BETHGE
CasApold Association, Apold, Romania

MADELINE GAMBINO
Princeton University, Princeton, NJ, USA

MOLLY MILLER
University of Edinburgh, UK

ANASTASIIA SEDOVA
Politecnico di Milano, Italy

2:45 p.m. SESSION 6

The perspective of the public
Die Perspektive der Öffentlichkeit

PETRA POTZ
Planungsbüro location3, Berlin, Germany
*Kirche findet Stadt. Die Kirche mit ihren sozialen Diensten als Partner für
sozialen Zusammenhalt im Quartier (D)*
*Church finds City. The Church with its social services as a partner for social
neighborhood cohesion*

KIM DE WILDT
University of Bonn, Germany
*How to demolish a church. A case study on Caritas, Conflict and Catholicism
in the Ruhr area (E)*
*Wie man eine Kirche abreißt. Eine Fallstudie zu Caritas, Konflikt und
Katholizismus im Ruhrgebiet*

CHRISTOPH SIGRIST
Großmünster, Zurich, Switzerland
Diakonische Nutzung von Kirchenräumen im Sozialraum Stadt (D)
Diaconal use of church buildings in urban social space

Chair: PETRA POTZ

4:15 p.m. COFFEE BREAK

4:45 p.m. DISCUSSION IN GROUPS

All participants of the symposium are welcomed to join different discussion rooms, the topics of which will be announced on the conference platform. The discussion is moderated.

6:00 p.m. DINNER BREAK

7:00 p.m. HERRENHÄUSER GESPRÄCH

Vom Gotteshaus zur Sparkasse. Kirchengenutzung in Deutschland (D)
House of God becomes a Savings Bank. Reuse of church buildings in Germany

PETRA BAHR
Theologian, Regional bishop in the district Hannover of the Evangelisch-Lutherische Landeskirche of Hannover

STEFAN KRÄMER
Deputy managing director of the Wüstenrot Stiftung, Ludwigsburg, Head of the Department Science and Research

TIM RIENIETS
Architect, Leibniz University Hannover, Department Urban and Spatial Development

Moderation: ULRICH KÜHN
NDR Kultur

The Round Table is not translated into English

8:30 p.m. END OF DAY 2

WEDNESDAY, FEBRUARY 17, 2021

8:30 a.m. RECEPTION ROOM OPENS

9:00 a.m. ROUND TABLE

Reused churches in Hannover

Round table with exponents of Christuskirche (Hannover-Nordstadt),
Etz Chaim - Liberale Jüdische Gemeinde (Hannover-Stöcken),
Melanchthonkirche, (Hannover-Bult), Kirche Hl. Herz Jesu (Hannover-Misburg),
ehemalige Gerhard-Uhlhorn-Kirche, heute Studentenwohnheim (Hannover-
Linden)

ROGER AHRENS

Ahrens & Grabenhorst Architekten, Hannover

HENRIK BOLDT

Melanchthonkirche, Hannover

YEVGEN BRUCKMANN

Etz Chaim - Liberale jüdische Gemeinde, Hannover

JOHANNES KOLLENDÄ

Kolumbarium Hl. Herz Jesu, Hannover

MARIA PFITZNER

Pfitzner Moorkens Architekten, Hannover

STEFANIE SONNENBURG

Christuskirche, Hannover

10:15 a.m. COFFEE BREAK

10:45 a.m. SESSION 7

The perspective of rural areas

Die Perspektive des ländlichen Raums

MARTA DOEHLER-BEHZADI

IBA Thüringen, Leipzig, Germany

Kirche. Mehr als Kirche. Projekte der IBA Thüringen im ländlichen Raum (D)
Church. More than church. Projects of IBA Thüringen in rural areas

EDITH WOUTERS

AR-TUR, Centre for Architecture, Urbanity and Landscape in the Kempen,
Turnhout, Belgium

Re-activating religious buildings as a common ground (E)
Kirchengebäude als gemeinsame Basis reaktivieren

Chair: MARTA DOEHLER-BEHZADI

12:00 p.m. FINAL PANEL

Conference organizers

KERSTIN GOTHE

Karlsruhe Institute of Technology (KIT, Germany)

PAUL POST

Tilburg University, the Netherlands

JOHANNES STÜCKELBERGER

University of Bern, Switzerland

Conference observers

SIGURD BERGMAN

Norwegian University of Science and Technology Trondheim, Norway

ANNE FORNEROD

National Centre for Scientific Research, France

ARTO KUORIKOSKI

University of Helsinki, Finland

STSIAPAN STUREIKA

European Humanities University Vilnius, Belarus

Audience

1:00 p.m. END OF THE SYMPOSIUM

ABSTRACTS OF SESSION SPEAKERS

SESSION 1

The perspective of cultural studies, ritual studies, theology and religious studies

How does the current position of the church building relate to dominant sacred and ritual zones in our culture? In modern contexts how 'iconic' can a church building be? What are topical prospects for the recasting of redundant churches seen from the perspectives of current culture studies, ritual studies, theology and studies in religion?

Die Perspektive der Kulturwissenschaft, der Ritualforschung, der Theologie und Religionswissenschaft

In welcher Beziehung stehen die Kirchengebäude heute zu den dominierenden Sakral- und Ritualorten unserer Kultur? Welchen ikonischen bzw. kultischen Anspruch kann ein Kirchengebäude in diesen Kontexten noch haben? Welche aktuellen Perspektiven gibt es für die Umnutzung überzähliger Kirchen aus Sicht der Kulturwissenschaft, der Ritualforschung, der Theologie und der Religionswissenschaft?

PAUL POST

Tilburg University, the Netherlands

Recasting church buildings. Three notes from a Ritual Studies perspective (E)

Umgestaltungen von Kirchen. Drei Anmerkungen aus Sicht der Ritualforschung

This opening keynote intends to present some notes from the perspective of current Ritual Studies as topical incentives for exploring the reuse of redundant church buildings. Themes are: reuse as recasting, sacred ritual fields or zones in our culture, and as an example of ritual criticism the 'framing' of redundant churches.

SABRINA MÜLLER

University of Zurich, Switzerland

Fresh expression of Church und multifunktionale Kirchennutzung. Beispiele aus England und der Schweiz (D)

Fresh expression of church and the multifunctional use of churches. Examples from England and Switzerland

This paper will show innovative examples of churches and how they use traditional buildings in multifunctional ways during the day, or the week. There is often a correlation visible in fresh expressions between the church building, the context and how the building is used and redesigned. And sometimes there is a dynamic to rather not use a building anymore because

it can't be used in a way that would be honest to the context and the Christian community. But the correlation between building, innovation and tradition is one, that becomes visible and that has to be discussed.

ALBERT GERHARDS

University of Bonn, Germany

Transformationen von Kirchenräumen als interaktive Prozesse. Beispiele aus Deutschland (D)
Transformations of churches as interactive processes. Examples from Germany

The future of church buildings is not only a question of architecture but more a question of society. As signs of transcendence church buildings can give orientation not exclusively for religious people but also for other 'seeking' persons. This preference to a hybridization ("erweiterte Nutzung") can be a chance for all parties involved: society, Christian community and last but not least: the church building.

SESSION 2

The perspective of architecture and urban development

Can the potential of the physically constructed sacred space provide pointers for repurposing? Can a discourse with users be helpful for creating a new perception of such spaces? What is the significance of a church building for a given place? What concludes from its nature as a public space?

Die Perspektive der Architektur und Stadtentwicklung

Kann das Potenzial des gebauten Sakralraums Hinweise für neue Nutzungskonzepte geben? Kann der Diskurs mit den Nutzern helfen, den Raum neu wahrzunehmen? Welche Bedeutung haben Kirchen für den Ort? Was folgt aus ihrem öffentlichen Charakter?

SVEN STERKEN AND CHARLOTTE ARDUI

KU Leuven, Belgium

Faith in the Periphery: Design Strategies for the Adaptive Reuse of Post-war Parish Churches in the Flemish Nebular City (E).

Glaube an der Peripherie: Entwurfsstrategien für die Umnutzung von Nachkriegs-Kirchen in der flämischen Nebular City

During the post-war years, Flanders developed in to a 'nebulous city': the region became almost entirely urbanized and is covered today with an ubiquitous, low-density built fabric. As part of this rapid suburban expansion, a very important number of parish churches were built across Flanders. Today, because of their age, location and typology, this infrastructure is confronted with several societal challenges. The research project Faith in the Periphery looks at these modern churches as resources for future urban development. Churches are

indeed very valuable assets in this regard: often strategically located and representing large volumes, they (still) play an important role in the local community as a mental and geographical beacon. Beyond merely adapting a given church building to new functional requirements, we seek to develop balanced strategies for the adaptive reuse of churches that capitalizes upon their socially and spatially structuring capacity. Hence, the underlying motivation is to contribute to the more general imperative of strengthening the future resilience of the Flemish Nebulous City. As we will illustrate with examples drawn from teaching and practice, architectural design is the right medium to identify and operationalise this potential.

ALBERT REINSTRA

The Cultural Heritage Agency of the Netherlands, the Netherlands

Church, government and citizens, and the reuse of places of worship (E)

Kirche, Regierung und Bürger, und die Umnutzung von Gotteshäusern

For a number of years we are working on the national program Future Religious Heritage. Within this framework, research has been done into the quantity, age, cultural-historical values and reuse of religious buildings in the Netherlands. Of the approximately 7100 existing buildings, 75% are still in religious use, often related with cultural/social use. The remaining 25% has received a variety of new functions over time. From brewery to bed & breakfast and from sports hall to jumping paradise. Even with ecclesiastical guidelines (which differ considerably per denomination) or heritage regulations there is often much more possible than is thought. But interesting and acceptable reuse of churches requires a lot of consultation and communication. Support from the local community is crucial, like openness, knowledge and creativity in architectural design.

REINER NAGEL

Bundesstiftung Baukultur, Potsdam, Germany

Kirchenumnutzungen aus dem Blickwinkel der Baukultur (D)

Repurposing churches from the perspective of Baukultur

In Deutschland existiert insgesamt ein bemerkenswerter Bestand an Kirchengebäuden – in allen Größen und Siedlungsstrukturen, von der Dorfkapelle über das multifunktionale Gemeindezentrum der Nachkriegssiedlung bis zur großstädtischen Kathedrale. Kirchen sind dabei häufig die maßgeblichen, manchmal einzigen Träger baukultureller Tradition in Dorf und Stadt. Eine Aufgabe der sakralen Nutzung birgt die Gefahr enormer baukultureller Verluste, denn es ist oft schwer, für die großen Versammlungsräume adäquate Konzepte zu finden. Schließungen und Abrisse haben außerdem Folgen für das Sozialgefüge der jeweiligen Quartiere, da damit häufig der Verlust von beispielsweise Gemeindesälen, Bibliotheken oder Kindertagesstätten einhergeht. Aufgrund der geschichtlichen,

baukulturellen, sozialen und identitätsstiftenden Qualitäten von Kirchen und Kapellen lohnt sich wie bei kaum einer anderen Bautypologie jede Anstrengung von öffentlicher, kirchlicher und privater Seite, die Gebäude in ihrer kirchlichen Nutzung zu halten oder mit sinnvollen Nutzungen und einer adäquaten Gestaltung weiterzuentwickeln. Aus Sicht von Baukultur ist jede erhaltene Kirche ein Stück gerettete Identität der Europäischen Stadt. Dabei sollten Umbauten nah dem Ursprungszweck und reversibel bleiben.

JOSEF ELDERS

The Church of England, Cathedral and Church Buildings Division, United Kingdom

Re-thinking England's churches as public assets (E)

Englands Kirchen als öffentliches Gut neu denken

In recent years a number of ideas and models have been tested in England aimed at easing the burden of church buildings management on congregations and communities, and helping them to use them in new ways. The issue is of course that traditional forms of worship have declined in popularity. Part of the Church's response has been to close some church buildings where attendance has fallen to unsustainable levels. At the moment, total closure for worship is rare; about 25 cases a year, out of 16,000 church buildings, which is manageable.

This paper starts from the basic premise that the loss of a very large number of local parish churches would be potentially devastating, and that ways should be sought to preserve as many of our churches as places of worship and as community resources as possible, in many cases by diversifying their use, which may include radical changes. A flexible approach is necessary. Case studies of how this has worked will be explored.

SESSION 3

The perspective of monument protection

How can the cultural memory embodied in church buildings be preserved? How can the history of our society be read from important testimonies of its building activities in the longer term? How can local communities participate in this process of repurposing a church? How can they contribute to the memory of the building?

Die Perspektive der Denkmalpflege

Wie kann das kulturelle Gedächtnis, das die Kirchen verkörpern, bewahrt werden? Wie bleibt die Geschichte unserer Gesellschaft an wichtigen Zeugnissen ihrer Bautätigkeit langfristig ablesbar? Wie kann sich die lokale Gemeinschaft am Transformationsprozess einer Kirche beteiligen? Was kann sie zur Erinnerung des Gebäudes beitragen?

JAN JASPERS
PARCUM, Belgium

The Parish Church Plan and the cooperation between the municipal governments, the central church administrations and individual church councils (E)

Der „Parish Church Plan“: Die Zukunft der Pfarrkirchen planen in Zusammenarbeit zwischen den Stadtverwaltungen, den zentralen Kirchenverwaltungen und den jeweiligen Pfarreiräten

The idea behind the parish churches plan is to develop a policy that involves all churches on the territory of a municipality, instead of an individual approach for each of the churches. This helicopter view must help to make better choices about which churches will in the longer run still be used for worshipping and for which churches a new (community or other) use can be found. In this view, the future of the churches is not only a problem of the Catholic Church and the individual church committees. It also involves the communal authorities, as historical owner of the buildings and subsidiser of the church committees. It also emphasises the participation of local actors like cultural and heritage associations. The plan must contain basic information about the building itself (cultural, historical, architectural, heritage values, physical condition of the building etc.), the building in its environment, the actual and future use for worshipping, the possible interest of new users. Based on this formulation, PARCUM-CRKC developed in dialogue with the Flemish dioceses a model for the parish church plans and a step-by-step plan to develop it in dialogue with all concerned parties. The roadmap pays extra attention to the participation of the local community in order to enlarge the support base for continued or new use for these building that still stand in the heart of the society.

MARIEKE KUIPERS
TU Delft, the Netherlands

Reuse and cultural carrying capacity of age. Old city churches in the Netherlands (E)

Umnutzungen und die kulturelle Tragfähigkeit des Alters. Alte Kirchen in Holland

Since the Reformation, adaptation of religious buildings to secular functions is not uncommon in the Netherlands. The age-old city churches remained long in use as a place of worship, until the process of secularisation and depopulation of inner cities created the challenge to find new funding for their maintenance. Due to the formal separation between Church and State, the religious communities must finance the conservation of the church buildings for the major part and can only obtain partial grants. Consequently, even highly valued monumental churches, dating back from the Middle Ages, need new interventions for contemporary reuse in order to survive economically. Unlike earlier adaptations, the recent interventions show much more contrasts for other or additional uses. This raises the question if there is sufficient understanding of the ‘cultural carrying capacity’ of the particular churches and the concept of ‘compatibility’, usually meant in a technical sense, is considered also in a wider sense for the assessment of the cultural-historical, functional and architectural appropriateness of the proposed interventions.

NOTT CAVIEZEL
TU Vienna, Austria

Das Verhältnis der Denkmalpflege zum Sakralen (D)
Monument preservation and its relationship to the sacred

Die Denkmalpflege ist ein zeitgebundener Auftrag, dessen gesellschaftliche Relevanz immer wieder neu definiert wird. Entsprechend handelt und wirkt die Denkmalpflege innerhalb jeweils anerkannter Doktrinen. So sehr dabei der Schutz und die Erhaltung der Denkmäler im Vordergrund steht, bleiben stets auch Handlungsspielräume. Wo die fachliche Expertise das Materielle des Denkmals betrifft, kann sich die Disziplin auf ein verlässliches Instrumentarium stützen. Probleme im Umgang mit den genuinen Denkmalwerten ergeben sich erfahrungsgemäß, wenn diese die mehr geistigen, ja transzendenten Eigenschaften eines Gebäudes betreffen, die schwieriger zu eruieren und zu vermitteln sind. Dazu zählt auch das so genannte Sakrale, das im und über das Kirchengebäude hinaus unterschiedlich erfahren und bewertet wird. In den Erwägungen und Planungen zur Umnutzung von Kirchen wird das Sakrale zum Spielball unterschiedlichster Akteure. Wo positioniert sich die Denkmalpflege?

SESSION 4

The perspective of process planning
How to proceed in the planning of the repurposing of church buildings? Who is the initiator? Which stakeholders are involved in the process? Who can offer professional advice? How to communicate?

Die Perspektive der Prozessplanung
Wie geht man bei der Planung von Kirchenumnutzungen vor? Von wem geht die Initiative aus? Welche Interessengruppen werden in den Prozess eingebunden? Wer bietet fachliche Beratung? Wie wird kommuniziert?

JOHANNES STÜCKELBERGER
University of Bern, Switzerland

Kirchenumnutzungen als Prozess. (D)
Repurposing church buildings as a process.

Wie gelangt man bei Kirchenumnutzungen zu guten Lösungen? Das heißt, zu Lösungen, die dem, was Kirchengebäude repräsentieren und sind, Rechnung tragen? Kirchen sind Orte und Räume, die in mannigfachen Beziehungen zu Religion, Gesellschaft und Öffentlichkeit stehen. Wie können diese Beziehungen bei Umnutzungen berücksichtigt werden? Die Wege, die zu guten Lösungen führen, sind komplex. Sie verlangen den Einbezug verschiedener Partner. Und diese Partner müssen bereit sein, sich auf einen Prozess einzulassen. Der Vortrag diskutiert, was es heißt, Kirchenumnutzungen als Prozess zu verstehen. Er nennt die

wichtigsten Elemente dieses Prozesses, zeigt, welche Faktoren zu bedenken sind und skizziert die Phasen und Schritte. Als Prozess sind Kirchengenutzungen auf die Zukunft ausgerichtet. Warum Kirchengenutzungen in einem Fall scheitern, in einem anderen Fall gelingen, und welche Rolle dabei die Bereitschaft spielt, ein Genutzungsprojekt als Prozess zu verstehen, zeigt der Vortrag an Beispielen aus der Schweiz.

JÖRG BESTE

Synergion, Cologne, Germany

Prozessbegleitung bei Kirchengenutzungen. Erfahrungen aus Initiativen in Nordrhein-Westfalen (D)

Process support in the reuse of church buildings. Experiences of initiatives in North Rhine-Westphalia

Seit 2006 werden im Land Nordrhein- Westfalen im öffentlichen Auftrag die Häufungen von Kirchengenutzungen erforscht und begleitet. So wurde vom Büro synergion aus Köln für das Landesbauministerium das Modell- und Forschungsvorhaben „Zukunft Kirchengenutzungen“ durchgeführt. Die hierbei gewonnenen Erfahrungen wurden von Jörg Beste unter dem Titel „Kirchen geben Raum“ mit Empfehlungen für Akteure der Genutzungsprozesse zusammengefasst und von der ‚Landesinitiative StadtBauKultur NRW‘ herausgegeben. Hieran anschließend wurden für die Landesinitiative Feldforschungen durchgeführt und Projektbausteine zu „Informationsangeboten und Beratungsleistungen für Kirchengemeinden, Pfarreien, Kommunen und kirchliche Verwaltung“ entwickelt. StadtBauKultur NRW und synergion setzen zurzeit diese Projektbausteine in Kooperation mit weiteren Beteiligten unter dem Titel „Zukunft- Kirchen- Räume“ schrittweise mit einer webbasierten Informationsplattform, einem Erfahrungsnetzwerk und einem Projekt zur Begleitung von konkreten Neugutzungsprojekten um. Jörg Beste berichtet über die Vorgehensweise in NRW und die Praxis vor Ort, bei der insbesondere die Projektprozesse mit ihren Akteuren und Beteiligten sowie den verschiedenen Interessenslagen im Mittelpunkt der Untersuchungen und der daraus abgeleiteten Unterstützungsleistungen stehen.

FRANK STROLENBERG

The Cultural Heritage Agency of the Netherlands, the Netherlands

A sustainable strategy for church buildings on all levels, addressing governance issues (E)

Eine nachhaltige Strategie für Kirchengebäude auf allen Ebenen unter Berücksichtigung von Aspekten der Lenkung oder Steuerung

Broadly organized attention for the preservation of church buildings is relatively recent in the Netherlands. A very important start was made in 2008 with the Year of Religious Heritage. Ten years later, the Netherlands has now a new strategy based on the joint development of long-term visions about a sustainable future for all church buildings: a church-vision. The national church strategy consists of five leading principles: 1. The pursuit of preservation

concerns all church buildings, regardless of denomination, age, use or any status as a monument. 2. Sustainable preservation of church buildings can only take place if the future of the buildings is supported locally. 3. Looking ahead strategically, not acting when problems arise. 4. Cooperation of all parties. 5. The assignment is complex and unique per city or village. So there are no general rules. The instrument of church vision was introduced in the beginning of 2019. Local governments - who are not the owners of church buildings in the Netherlands! - can get financial support depending on how many church buildings they have within their borders. This happens under one condition, namely that they have to work together with the churches and locals to create this joint church-vision. Until now 99 of the 355 Dutch municipalities are working on their own church-vision. That means that, together, people are currently considering 2,900 of the 7,000 church buildings in the Netherlands. The presentation will elaborate on how a church-vision works and what it takes to successfully complete it.

SESSION 5

The perspective of real estate business

How do economic considerations affect the alternative use of churches? If the commercial property market cannot sustain these buildings, which organizational and financial alternatives to the selling of churches could be developed?

Die Perspektive des Immobiliengeschäfts

Wie wirken sich wirtschaftliche Überlegungen auf die alternative Nutzung von Kirchen aus? Wenn der gewerbliche Immobilienmarkt diese Gebäude nicht erhalten kann, welche organisatorischen und finanziellen Alternativen zum Verkauf von Kirchen gibt es?

PETER AIERS

CHURCH CONSERVATION TRUST, CCT, UNITED KINGDOM

The Church Conservation Trust. The national charity saving historic churches at risk (E)

Der Church Conservation Trust. Die nationale Stiftung rettet Kirchen in Gefahr

The Churches Conservation Trust (CCT) was formed 50 years ago to save historic churches that no longer had a viable congregation, for the nation. During these 50 years the CCT has gathered a collection 356 beautiful and historic churches across England. This collection continues to grow, by about 2 or 3 every year, against a background of declining state funding. Evolving from a purely conservation based organisation, the CCT has developed community and volunteering expertise, commercial knowledge (through activities such as Champing™ and consultancy work), as well as acting as a property developer to enable some urban historic churches to be used for a variety of enhanced community uses. We continue with our high quality conservation work, but there is a constant need to raise more money to manage and maintain this growing collection of churches. The strategy of the CCT is aimed at

how we can use our infrastructure to support communities to support their historic places of worship. In rural areas we consider that there will be increasing numbers of highly historic churches which will not have a worshipping congregation. How will these churches be looked after and by whom? How can national organisations help? A case study of the Old Black Lion pub will be discussed. This is our latest idea around how we can support the re use of historic churches through adjacent property, providing a sustainable commercial future as well as preserving public access and improving the local economy.

MICKEY BOSSCHERT

Reliplan, the Netherlands

Langjährige Erfahrungen einer Immobilienentwicklerin und Kirchenmaklerin (D)

Long-term experiences of a real estate developer and broker of church buildings

Bereits in den 1980er Jahren wurden in den Niederlanden sehr viele Kirchen und auch Klöster abgerissen. Reliplan, gegründet 1991, gehörte zu den ersten, die sich mit der Vermarktung von Kirchen beschäftigte. Zu dieser Zeit war dies noch eine Marktlücke. Zu den Käufern oder Mietern von Kirchengebäuden, die Reliplan vermittelt, gehören Kirchengemeinden, Organisationen der Zivilgesellschaft, kulturelle Organisationen, Firmen, Private, Investoren, Entwickler, Stiftungen ohne Gewinn. Oft sind die Kirchengemeinden überrascht, wie schnell Reliplan eine Nutzung findet, ohne langwierige Konzepte zu entwickeln. Es geht darum, zu erkennen und zu verbinden, was die Potentiale und Anforderungen sind. Für Reliplan liegt die Herausforderung auch darin, die Kirchen zu einem marktkonformen Preis zu verkaufen und nicht zu verschleudern.

ULRICH BOGENSTÄTTER

Hochschule Mainz, Germany

Professionelles Immobilienmanagement in der Kirche. Entwicklung und Ausblick (D)

Professional management of church buildings. Development and outlook

Gotteshäuser sind etwas Besonderes: Vielfach schon lange vorhanden, mit einer „betriebsnotwendigen“ Sondernutzung von großer Symbolkraft behaftet, selten voll ausgelastet, oft denkmalgeschützt, gleichsam mit hohen Instandsetzungs- und Betriebskosten belastet. Das ist seit zehn Jahren nicht neu und noch immer aktuell. Neu hingegen ist im Zeichen des Klimawandels eine ggf. anstehende CO₂-Bepreisung. Als langlebige Bestandsgebäude sind Kirchen günstige und wertvolle CO₂-Speicher. Sondernutzungen der öffentlichen Hand werfen ähnliche Fragestellungen wie im kirchlichen Immobilienmanagement auf. Unter den Aspekten (Bestands-)Bau, Verkauf, Kauf oder (Kosten-)Miete werden Unterschiede, aber auch Parallelen zur gewerblichen Wohn- und Immobilienwirtschaft gezogen. Wie kann der Instandhaltungstau quantifiziert werden? Und was bedeutet dies im Zeichen des Klimawandels? Von der Bestandserfassung bis zum Gebäudeportfoliomanagement werden die Nutzungskosten beispielhaft berechnet, simuliert (NUKOSI) und Vergleiche gezogen sowie Ausblicke entwickelt.

SESSION 6

The perspective of the public

What is the significance of Church activities for social life in the neighborhood? How can church buildings take on a new role as public spaces?

Die Perspektive der Öffentlichkeit

Welche Bedeutung haben kirchliche Aktivitäten für das soziale Leben im Quartier? Wie gelingt es, für die Kirchengebäude eine neue Rolle als öffentliche Orte zu finden?

PETRA POTZ

Planungsbüro location3, Berlin, Germany

Kirche findet Stadt. Die Kirche mit ihren sozialen Diensten als Partner für sozialen Zusammenhalt im Quartier (D)

Church finds City. The Church with its social services as a partner for social neighborhood cohesion

Die bundesweite ökumenische Plattform „Kirche findet Stadt“ wurde ab 2011 als Pilotprojekt der Nationalen Stadtentwicklungspolitik im Bundesbauministerium aufgebaut. Unter dem Titel „Innovations- und Experimentierfelder für eine partnerschaftliche Entwicklung lebenswerter Quartiere“ haben Deutscher Caritasverband und Diakonie Deutschland gemeinsam mit dem Sekretariat der Deutschen Bischofskonferenz und dem Kirchenamt der EKD gute Praxis untersucht und Thesen und Empfehlungen für das Zusammenleben im Quartier abgeleitet. Vier quartiersrelevante Handlungsfelder mit kirchlich-verbandlicher Beteiligung wurden zusammengeführt und strategisch diskutiert, die für die Frage des Gemeinwohls zentral sind. Sozial- und stadtentwicklungspolitisch relevante Ansätze kommen dabei gleichermaßen zum Tragen: Wohnen und Bekämpfung der Folgen von Armut und Ausgrenzung; Generationenübergreifendes Zusammenleben; Zentren und Orte der Begegnung und Integration; Gesundheitsförderung, Prävention und Inklusion. Angesichts von Mitgliederrückgängen, immer größeren Parochie- und Gemeindezuschnitten durch Zusammenlegung und auch Nachfolgeengpässen bei Pfarrern werden Fragen nach der Zukunftsperspektive in den beiden großen christlichen Kirchen lauter. Damit verbunden sind neben der Auflistung von Fehlstellen und Defiziten auch ressourcenorientierte auf neue Qualitäten ausgerichtete Ansätze zu finden. Auch in den kirchlich-verbandlichen Systemen findet ein Umdenken statt, das Chancen für eine starke Neupositionierung bietet. Orts- und raumbezogene Ansätze sozialen Handelns werden in den Wohlfahrtsverbänden Diakonie und Caritas strategisch weiterentwickelt. Welche Chancen und Potenziale für das Gemeinwohl und damit für eine größere Öffentlichkeit liegen in diesen grundlegenden Weichenstellungen für den sozialen Zusammenhalt vor Ort? Was bedeutet es für kirchlich-verbandliche Akteure, wenn sie gewohnte Pfade verlassen, Verantwortung teilen und sich auf verschiedene Handlungslogiken (wie die der Stadt- und Quartiersentwicklung) einlassen?

KIM DE WILDT

University of Bonn, Germany

How to demolish a church. A case study on Caritas, Conflict and Catholicism in the Ruhr area (E)
Wie man eine Kirche abreißt. Eine Fallstudie zu Caritas, Konflikt und Katholizismus im Ruhrgebiet

Since the last decades, the topic of church reuse, already a well-known phenomenon in the UK and the Netherlands, has become an increasing factor of societal, scholarly and media attention in Germany as well. This interest is not without controversy as the heated debates often accompanying church transformations show. The societal opposition, which often arises when a church threatens to be demolished or reused, often entails, but also surpasses, the churchgoing segment of the population. To gain a deeper understanding of such a process, the stakeholders involved, their interactions, the meanings they attribute to religious architecture, and the dominant discourses that play a role, I studied one specific case in detail. This is the case of the 150-year-old Roman-Catholic church St. John Baptist that has been recently sold and currently threatens to be demolished. This church, which is located in the district Altenessen of the Ruhr town Essen, has become the battle ground of two opposing fronts. It has drawn substantial media attention and notoriety on a local scale. The association "Rescue St. John" employs all of the options at their disposal to prevent this church from being demolished. The case of St. John seems a schoolbook example of what Foucault calls a dividing practice.

CHRISTOPH SIGRIST

Großmünster, Zurich, Switzerland

Diakonische Nutzung von Kirchenräumen im Sozialraum Stadt (D)
Diaconal use of church buildings in urban social space

Kirchenräume sind einerseits Versammlungsort der Gottesdienstgemeinde, andererseits wirken sie als „öffentliches Zeichen von Religion“ (Thomas Erne) in den öffentlichen Raum. Kirchen sind ausgezeichnete Orte in Sozialräumen. Gesellschaftliche Transformationen wirken in den Kirchenraum. Kirchenräume hinterlassen Spuren in sozialräumlichen Gestaltungsprozessen. Fokussiert auf diakonische Nutzungskonzepte von Citykirchen werden Perspektiven von Gast-, Schutz- und Zwischenräumen für städtisches Leben aufgezeichnet. Dabei erweisen sich Praxiserfahrungen des Grossmünsters, Zürich, als Referenztexte für theoretische Einsichten sozialräumlicher Umnutzungskonzepte von Kirchen und Sozialräumen. „Kirche“ findet „draussen“ statt, nicht nur, jedoch auch, indem sie im interreligiösen, pluralen Sozialraum Stadt als öffentliches Zeichen von Hilfe Spuren legen und hinterlassen.

SESSION 7

The perspective of rural areas

What special concepts and solutions exist for church buildings in rural areas, especially in regions with shrinking populations?

Die Perspektive des ländlichen Raums

Welche besonderen Konzepte und Lösungen gibt es für Kirchengebäude im Ländlichen Raum, insbesondere in schrumpfenden Regionen?

MARTA DOEHLER-BEHZADI

IBA Thüringen, Leipzig, Germany

Kirche. Mehr als Kirche. Projekte der IBA Thüringen im ländlichen Raum (D)

Church. More than church - Projects of IBA Thüringen in rural areas

Etwa 2000 Kirchengebäude, überdurchschnittlich viele, sind Teil der Thüringer Kulturlandschaft. Sie sind Ausdruck einer sehr kleinteiligen und dichten Siedlungsstruktur in einem überwiegend ländlich geprägten Raum. Sie sind identitätsstiftend und fast immer ortsbildprägend, sie sind ein großer bauhistorischer und kultureller Schatz. Doch die Nutzung, die Pflege und Wahrung von Grundstücken, Pfarrhäusern und Kirchen wird angesichts des demografischen Wandels und einer abnehmenden Zahl von Kirchenmitgliedern immer schwieriger. In Kooperation mit der Evangelischen Kirche Mitteldeutschland (EKM) sucht die IBA Thüringen seit 2014 gemeinsam nach neuen Vorgehensweisen, leere oder wenig genutzte Kirchen wieder mit Leben zu füllen. Auf den Projektauftrag „Querdenker gesucht“ wurden im Jahr 2017 ungefähr 500 Ideen eingereicht, von denen einige in experimenteller Weise umgesetzt wurden. Die ersten realisierten Projekte zeigen, dass sich die Kirchen in unterschiedlicher Weise neu verstehen und öffnen, sie werden zu hybrid genutzten Gebäuden: zu neuen öffentlichen Orten.

EDITH WOUTERS

AR-TUR, Centre for Architecture, Urbanity and Landscape in the Kempen,
Turnhout, Belgium

Re-activating religious buildings as a common ground (E)

Kirchengebäude als gemeinsame Basis reaktivieren

The rural perspective considered, is the dense network of churches in the Kempen region in the northern part of Belgium, in which each church will have a role to play in the future. AR-TUR set up Kempenlab 'Landscape of churches' as a free cultural space in collaboration with professor Sven Sterken of KU Leuven, based on the case location of the modern church of architect René Van Steenberghe in the hamlet of Den Hout in Beerse. With a series of activities such as student analysis and research by design, excursions, exhibitions, a seminar and publication we thus explored the challenges of the case location in depth, while also

opening the debate on a higher level and formulating recommendations for similar projects. Kempenlab not only strives to offer new insights for the case location but wants to have an impact on the mindset of all the stakeholders involved. It thus stimulates a more holistic approach and a catalyst effect on the quality of multiple re-use processes in the future.

BIOGRAPHICAL NOTES OF SESSION SPEAKERS

PETER AIERS

Peter is Chief Executive of the Churches Conservation Trust (CCT) since 2017. After a career start at English Heritage, he has worked in local authority conservation officer and worked at the Diocese of London. He invented Champing™. Peter holds a degree in heritage conservation and is a member of the Institute of Historic Building Conservation. He is a trustee of Heritage Alliance, Goodwill Solutions CIC and is on Peterborough DAC as well as being a fellow of the RSA.

CHARLOTTE ARDUI

Charlotte is a PhD candidate at the Faculty of Architecture, KU Leuven. She works on the research project 'Faith in the Periphery' in which she focuses on the opportunities for adaptive reuse of post-war church buildings. The project wants to develop a methodological framework for the systematic uncovering spatial, cultural and social potential of this patrimony through research-by-design.

SIGURD BERGMANN

Emeritus Professor in Religious Studies at the Norwegian University of Science and Technology in Trondheim, Associated Researcher at the Faculty of Theology, Uppsala University, Docent in Systematic Theology at Lund university and Alumni Fellow at the Rachel Carson Center for Environment and Society in Munich. He is the founder of the European Forum for the Study of Religion and the Environment

JÖRG BESTE

Studium der Evangelischen Theologie, Niederlandistik, Architektur und Städtebau. 2003 Gründung des Büros „synergon - Stadtentwicklung Sozialraum Kultur“ in Köln. Ein Schwerpunkt: Neunutzung von Kirchengebäuden, z.B. Forschungsvorhaben „Zukunft Kirchenumnutzungen“, Bauministerium NRW; Projekt „Zukunft- Kirchen- Räume“, Landesinitiative StadtBauKultur NRW.

ULRICH BOGENSTÄTTER

Prof. Dr., Hochschule Mainz, Professor für Technisches Gebäudemanagement. Ausgewählte Projekte: "Kirchliches Immobilienmanagement", Evangelischer Immobilienverband Deutschland (EID) (2007); „Multimediale Kirche“, Hilfswerk-Siedlung GmbH in Berlin (2017), „Immobilienmanagement erfolgreicher Bestandshalter“ (2018); „Nutzungskostenberechnung und -simulation (NUKOSI)“ (seit 2015).

MICKEY BOSSCHERT

Invention and development of Reliplan since 1991. Since 2017 owner and director of Reliplan Holding B.V.; Reliplan Investment B.V.; Heritage Real Estate B.V.; Heritage Europe B.V.; Reliplan Belgien N.V.; Reliplan France S.A.. Participant in Relifonds B.V. Lives in Amsterdam.

NOTT CAVIEZEL

Prof. Dr., Kunst- und Architekturhistoriker. 1983–1986 Programmleitung des NFP 16 "Methoden zur Erhaltung von Kulturgütern". 1987-1995 Direktor der Gesellschaft für schweizerische Kunstgeschichte. 2002–2011 Chefredakteur der Zeitschrift "werk, bauen + wohnen". 2009-2018 Präsident der Eidgenössischen Kommission für Denkmalpflege. 2011 Berufung an den Lehrstuhl «Denkmalpflege und Bauen im Bestand» an der Technischen Universität Wien.

MARTA DOEHLER-BEHZADI

1975 bis 1984 Studium der Stadt- und Gebietsplanung in Weimar. 1984 bis 1990 Tätigkeit im Büro des Chefarchitekten der Stadt Leipzig, anschließend freiberufliche Stadtplanerin im Büro für urbane Projekte in Leipzig. 2007 bis 2014 Bundesbauministerium. Seit 2014 Geschäftsführerin der Internationalen Bauausstellung (IBA) Thüringen.

JOSEF ELDERS

BA (Hons) MA PhD (Nott) MCIfA FS, Archaeologist and Architectural Historian, specialising in churches, heritage management, digital recording and conservation theory. Since 2019 Head of Church Buildings Strategy, Cathedral and Church Buildings Division, Church of England. Josef Elders previously worked for the Landesdenkmalamt Baden-Wuerttemberg and the heritage department in Abu Dhabi, UAE, as well as in France, Italy, Malta, Bulgaria, and Syria.

ANNE FORNEROD

Ph.D. in public law, has been a researcher at the National Centre for Scientific Research since 2011 (DRES Centre of research, CNRS/University of Strasbourg). Her main research interests are within law and religion. She published and edited two books and several papers on religious heritage and is currently supervising a research project in this field (PatRe - tools for religious heritage).

ALBERT GERHARDS

Prof. Dr. theol. 1984-1989 Professor for liturgy at the faculty for roman-catholic theology of the Ruhr-Universität Bochum, 1989-2017 of the Rheinische Friedrich-Wilhelms-Universität Bonn. 1985-1996 leader of the „Arbeitsgruppe für kirchliche Architektur und sakrale Kunst“ (AKASK) of the German episcopal conference and member of the diocesan commission of arts in Aachen. Since 2020 speaker of the DFG Research-group “Sakralraumtransformation” (Transara).

KERSTIN GOTHE

Architektin und Stadtplanerin DASL / SRL. Nach Tätigkeit in der Stadtverwaltung von Hamburg und Ludwigsburg, 2004-2019 Professorin am Institut Entwerfen Stadt und Landschaft an der Architekturfakultät des KIT, Karlsruhe. Praxisnahe Stadtforschung zu Perspektiven des ländlichen Raumes sowie zur Perspektive von Kirchengebäuden

JAN HERMELINK

Prof. Dr., seit 2001 Professor für Praktische Theologie / Pastoraltheologie an der Theologischen Fakultät der Georg-August-Universität Göttingen. Universitätsprediger an St. Nikolai, Göttingen. Seit 2003 Mitglied im Herausgeberkreis der Zeitschrift „Praktische Theologie“ (2008-2015 geschäftsführender Herausgeber). 2010-2012 Präsident der Societas Homiletica.

JAN JASPERS

He retired at PARCUM in 2018 and became advisor to its board. As expert of religious heritage, he is member of the Flemish Commission of Immovable Heritage, secretary of the Episcopal Commission for Religious Heritage (Diocese of Hasselt), president of the church fabric of the Basilica in Tongeren and member of Future for Religious Heritage.

GERALD KLAHR

Architekt, Studium in Wuppertal, Stuttgart und an der AA in London. Wissenschaftliche Mitarbeit an der Theologischen Fakultät Marburg und am Institut Entwerfen von Stadt und Landschaft am KIT. Seit 2007 Eigentümer des Büros Prinzmetal Architekten (Köln und Stuttgart) spezialisiert auf Kirchenbau und Beteiligungsprozesse: u.a. Martinskirche Stuttgart, Realisierungswettbewerb 1. Preis, derzeit im Bau.

URSULA KLEEFISCH-JOBST

Dr., Studium der Kunstgeschichte, Germanistik und Klassischen Archäologie. Nach freiberuflicher Tätigkeit als Architekturkritikerin seit 2001 am Deutschen Architekturmuseum in Frankfurt am Main. Seit 2008 Geschäftsführende Kuratorin des Museums für Architektur und Ingenieurkunst NRW in Gelsenkirchen.

MARIEKE KUIPERS

Prof. Dr., emeritus professor of Cultural Heritage at Delft University of Technology (2008-2017), Maastricht University (2000-2008) and former specialist in young heritage with the Netherlands Cultural Heritage Agency (1977-2018). She is active as an expert in 20C heritage and World Heritage.

ARTO KUORIKOSKI

Dr. theol., Secretary of a work group on reusing of churches in Finland (Church Council in Finland). Photographical documentation of all Finnish churches. Junior Research Fellow, Academy of Finland. Publications: "Modern Finnish Religious Art and Architecture", ed. and writer (in Finnish). Has recently undertaken a field trip on reusing of churches in Scandinavia and Central Europe.

SABRINA MÜLLER

Dr. theol., ist theologische Geschäftsführerin des Zentrums für Kirchenentwicklung der Universität Zürich. Seit Herbst 2015 befasst sie sich in ihrem Habilitationsprojekt mit dem Thema „Religiöse Erfahrung als Grundbegriff der Praktischen Theologie“. Vorher arbeitete sie während sechs Jahren in der Evang.-ref. Kirchgemeinde Bäretswil als Pfarrerin. Sie promovierte zum Thema "Fresh expressions of Church".

REINER NAGEL

Architekt und Stadtplaner BDA, DASL. Vorstandsvorsitzen der Bundesstiftung Baukultur. Zuvor Abteilungsleiter in der Senatsverwaltung für Stadtentwicklung Berlin für die Bereiche Stadtentwicklung, Stadt- und Freiraumplanung (seit 2005). Hat seit 1986 in verschiedenen Funktionen auf Bezirks und Senatsebene für die Stadt Hamburg gearbeitet, zuletzt ab 1998 in der Geschäftsleitung der Hafencity Hamburg GmbH. Lehrbeauftragter an der TU Berlin im Bereich Urban Design.

PAUL POST

Prof. Dr., until November 2019 he was professor of Ritual Studies at Tilburg University, School of Humanities and Digital Sciences, Department of Culture Studies. His main interests are in the field of liturgy, popular religion and Christian art, and (post)modern developments. In recent years the focus of his research has been on ritual space and place, pilgrimage and tourism, and cyberritual. He is now involved in three larger research projects: on redundant church buildings and ritual conversion, absent ritual and disaster ritual.

PETRA POTZ

Dr., Stadtplanerin, Inhaberin location³, Berlin. Promotion an der Universität Rom "La Sapienza". Koordination der bundesweiten Plattform "Kirche findet Stadt" (2011-2019). Laufende Projekte: Studie zur "Gemeinwesenarbeit in der sozialen Stadt"; Prozessbegleitung "Zukunft – Kirchen – Räume", Baukultur Nordrhein-Westfalen.

ALBERT REINSTRAS

Albert Reinstras studied Art and Architectural History at the University of Groningen. Since 1997, he is working at the Cultural Heritage Agency of the Netherlands, first as a building historian, since 2008 as specialist church architecture.

CHRISTOPH SIGRIST

Prof. Dr., Pfarrer am Grossmünster, Zürich und Titularprofessor für Diakoniewissenschaft an der Theologischen Fakultät der Universität Bern. Mitglied in diversen diakonischen Stiftungen und übergemeindlichen Gremien. Parlamentspräsident des Zürcher Spendenparlaments, Präsident des Zürcher Forums der Religionen (ZFR), der Gesellschaft Minderheiten der Schweiz (GMS), Mitglied der Eidgenössischen Migrationskommission EKM.

SVEN STERKEN

Professor in the history of architecture and urbanism at the Faculty of Architecture, KU Leuven. His research focuses on the built heritage of the later 20th century, with a particular interest in religious buildings. He has been involved in over 20 feasibility studies for adaptive reuse of parish churches in Flanders.

FRANK STROLENBERG

Since 2010, he works for the Cultural Heritage Agency of the Netherlands and next to that, he has his own office for cultural advice and creation. He has worked as a manager on several national programs: on Roman archaeological heritage (Limes); on advocating 'preservation by development' (Belvedere); on adaptive reuse of built heritage (national program on adaptive reuse); and recently on religious heritage (national program on a sustainable future for religious heritage).

JOHANNES STÜCKELBERGER

Prof. Dr., Kunsthistoriker, Dozent für Religions- und Kirchenästhetik an der Theologischen Fakultät der Universität Bern und Titularprofessor für Neuere Kunstgeschichte an der Universität Basel. Begründer des Schweizer Kirchenbautags. Aktuelle Forschungsschwerpunkte: Kirchenumnutzungen; reformierter Kirchenbau in der Schweiz; moderner und zeitgenössischer Kirchenbau in der Schweiz; multireligiöser Sakralbau; moderne Kunst und Religion.

STSIAPAN STUREIKA

PhD, historian, cultural anthropologist, full-time lecturer at the European Humanities University (Vilnius), holds the Chair of ICOMOS Belarus, and is an Associate Member of the International Committee on Theory and Philosophy of Conservation and Restoration. The field of his current research interest is the theory of architectural heritage, community-based conservation projects, and new museology. Since 2010, he has conducted several research projects on social aspects of heritage preservation, transformation of Cultural Landscapes of Belarusian Towns, urban movements for heritage preservation in Eastern Europe.

KIM DE WILDT

Dr., leads the DFG-funded project “New Sacred Spaces by Example of Prayer Rooms” at the University of Bonn within the interdisciplinary research group “Sacred Space Transformation. Function and Use of Religious Places in Germany” of which she is the deputy speaker.

Research fields: Sacred Space, Church Reuse, Ritual Studies, Liturgical Science and Religious Education.

EDITH WOUTERS

As artistic director of AR-TUR, the centre for architecture, urbanity and landscape in the Kempen, a rural region in the north of Belgium, she initiated a laboratory about the reactivation of churches in a rural context, while she also leads re-use processes with her own cultural architecture practice, CAPasitee.

ABSTRACTS OF POSTER PRESENTATIONS

The Volkswagen Foundation has invited young researchers conducting research on the topic of the symposium to apply for a travel grant. It has selected 19 projects submitted by 25 grantees.

AMANDA AUGUSTIN, BJÖRN BÜCHNER, ANNA FRIEDINGER, BERND HIMSL,
LORENA HÖLLRIGL, KLAUS REZNICEK

Hydra Kulturverein, Linz, Austria

SEBASTIAN FLORIAN BETHGE

CasApold Association, Apold, Romania

ELENA CONTARIN

Politecnico di Torino, Italy

GIULIA DE LUCIA

Politecnico di Torino, Italy

RÓBERT ERDÉLYI

Ohrozené Kostoly - Religious Heritage at Risk, NGO, Bratislava, Slovakia (not present at the symposium)

MADÉLINE GAMBINO

Princeton University, Princeton, NJ, USA

RUTA GINIUNAITE

Pontifical Gregorian University, Rome, Italy

SAMUEL GOYVAERTS, NIKOLAAS VANDE KEERE

Tilburg School of Catholic Theology, Tilburg University, the Netherlands; Hasselt University, Belgium

RUTH ISTVÁN

Stiftung Kirchenburgen, Sibiu/Herrmannstadt, Romania

ANNEMARIE KASCHUB

Ruprecht-Karls-University Heidelberg, Germany

ANNA KÖRS

University of Hamburg, Academy of World Religions, Germany

MAIKEL LEMMENS

Stichting de Wever, the Netherlands (not present at the symposium)

LORNA MANJANA LANGNER, KRISTINA MARIE LILIE

TU Wien, Austria

MOLLY MILLER

University of Edinburgh, UK

INGRID MÜLLER, STEFAN MEISSNER

Deutsche Evangelisch-Lutherische Kirche in Lettland, Riga, Latvia

MARIA NYSTRÖM

University of Gothenburg, Sweden

SILVIA OMENETTO

Università La Sapienza, Roma, Italy

ANASTASIIA SEDOVA

Politecnico di Milano, Italy

LORENZO SIZZI

Politecnico di Milano, Italy

AMANDA AUGUSTIN, BJÖRN BÜCHNER, ANNA FRIEDINGER, BERND HIMSL,
LORENA HÖLLRIGL, KLAUS REZNICEK

Hydra Kulturverein, Linz, Austria

HOLY HYDRA. Interdisciplinary event in a sacral space

where religion, arts, club culture and society meet

HOLY HYDRA is an interdisciplinary event that focuses on an expanded use of sacred spaces with the aim of broadening the discourse between club culture, religion and society. The event offers the exclusive opportunity to experience a sacred space in a new perspective and to discover art and culture in a way that has rarely been made accessible before. In addition to a symposium that addresses the theme of sacred and urban space, contemporary dance performances, electronic music and new media art are part of the two-day program. Combining theory and practice, the following questions are discussed: What are the

similarities between club culture and religion? How can sacred spaces, such as churches, be used in alternative ways? To what extent can church, art and culture benefit from each other? The aim is to create awareness for sacred buildings and their further use and preservation. Holy Hydra wants to open up these architecturally unique and culturally and historically valuable spaces in order to make them, apart from their religious significance, discoverable for people regardless of their faith as places of encounter and exchange. "Die (geile) Hydra" is a collective from Linz (AT) that has been developing site-specific strategies for cultural events since 2016 and has been organising the annual "Holy Hydra" event in the parish church Urfahr - youth church „Grüner Anker“ during the Ars Electronica Festival since 2018. - holyhydra.at

SEBASTIAN FLORIAN BETHGE

CasApold Association, Apold, Romania

Apold Heritage Center / Research, Education & Culture - An Initiative for Reuse of the Fortified Church of Apold

In Southern Transylvania exists a unique cultural heritage landscape built up over 700 years by German settler called "Saxon": The Fortified Churches, a defense building and wall system around the local church give refuge to the local population. From the over 400 fortified churches, just approx. 160 sites survived. They are massively threatened by decay and abandonment, because of the emigration of the Saxons. Most of the fortified churches are no longer used. The Fortified Church of Apold composed from ten defending buildings and the parish house were saved by members of the CasApold Association, which it took later over. Since than CasApold promoting built and natural heritage, traditional crafts and architecture, restore the fortified church by carry out over 30 craft training courses and architecture summer schools over the last ten years. In 2020 CasApold initiate the project Apold Heritage Center a learning, work and creative space as an innovative model and participative approach for reusing fortified churches. The aim is to inspire the local village population for their still foreign cultural heritage and to network this local heritage into the European society. The center combines various activities related to the preservation, research and education with a direct link to serving and supporting local communities and stakeholders. The Apold Heritage Center will initially set up with three components: The Fortified Church Research & Documentation Center, that will initiate building research, investigation and documentation projects, provide information and expertise; The Transylvania Craft & Restoration School, which offer training to locals as well to people from Romania and abroad; and The Apold Culture Center, which opens up historic spaces with new, innovative creative work, learning and recreational activities as well as exhibitions and events. The Apold Heritage Center will host this year with partners different planning, crafts and conservation workshops. One of it will be the Apold Heritage Lab a conservation summerschool with five universities from Germany and Romania.

ELENA CONTARIN

Politecnico di Torino, Italy

Invisible Churches

Religious buildings belonging to the Catholic Church in Italy amount to over 65.000, but this is not the ultimate fact. Congregations, public bodies and private citizens also own churches and a final count is therefore hard to guess. This is the complex frame in which to place the invisible churches: religious buildings that have been dismissed, never considered, never surveyed. This research wishes to correct the lack of studies on the Italian phenomenon, focusing on the Diocese of Turin's local territory. Based on reserved documents, the study investigates how thirty-four churches fell into disuse in the last twenty years and evaluates the outcome of the dismissals. The complete story regarding each case has been reconstructed like a mosaic by putting together pieces of information found in texts, articles, interviews with clerks, mayors, planners, citizens and by exploring those very places of dismissal. Every hypothesis for reuse has been matched with the actual effective function of each building, the cases have therefore been catalogued according to recurring features, including property, public availability, and eventual realisation. Furthermore, a tool for analysis has been introduced to compare the cases between them and highlight recurring situations and behaviours. The research displays the status quo in the Diocese of Turin and proposes an unprecedented database which can be useful to develop further studies on a wider time range. Furthermore, the study introduces specific key themes, such as planning, joint responsibility, sustainability, and protection, on which to focus in a broader research perspective.

GIULIA DE LUCIA

Politecnico di Torino, Italy

Reuse and risk of the Italian Ecclesiastical heritage: a research project for the planning of prevention and management of the processes

The recent census of the Italian churches, promoted by the Italian Conference of Bishops, highlighted a large number of underused churches that are currently overabundant compared to the ordinary liturgical use. As a consequence of this feature, plans of reuse and hybrid use of these churches will soon be required. However, due to the high level of risk that threatens the Italian territory (e.g. seismic risk, hydrogeological risk, and landslide risk), future actions planning for ecclesiastical heritage that take into account maintenance activities for the risk reduction and safety of these buildings, are required. In this perspective, the project "BCE-RPR. Ecclesiastical cultural heritage: risk and planning for a prevention and resilience", promoted by the Italian Conference of Bishops (National Office of the Cultural Heritage and Ecclesiastical Buildings), is carried out at the Politecnico di Torino (R3C Centre). This research project is conceived to investigate methodological and practical approaches to the protection

of ecclesiastical heritage against risks, both natural and anthropic (e.g. scarce maintenance, underuse, abandonment, theft), in order to start the construction of a shared strategy supporting decisions for the preservation and the eventual reuse of churches. The proposed approach entails multi-scalar and multidisciplinary analyses of the problems and risks affecting ecclesiastical heritage. The first results of the research provide for territorial maps (inter-parish scale) of vulnerabilities of churches. These maps may represent one of the available tool to select intervention priorities and plan activities.

RÓBERT ERDÉLYI

Ohrozené Kostoly - Religious Heritage at Risk, NGO, Bratislava, Slovakia (not present at the symposium)

Endangered churches in the Slovak Republic. Passportization, conditions for rescue and recommendations for praxis

An essay on the topic is available on the conference platform

MADÉLINE GAMBINO

Princeton University, Princeton, NJ, USA

"More than a building". Religious Properties and Catholic Decline in Philadelphia

Since 1965, the number of Catholic women religious in the United States has fallen by more than 70 percent, with the number now less than 50,000. Many of their congregations are grappling with what they call "diminishment," or decline. As these communities seek to supplement their declining income and to manage the rising costs of healthcare and assisted living facilities for their aging sisters, many are selling their properties, including schools, convents, and motherhouses. The property of the Grey Nuns of the Sacred Heart (GNSH) near Philadelphia, Pennsylvania, offers one such example: when the motherhouse and school sold in 2011, the GNSH ceased to own any property in the United States. After fifty years of providing educational and healthcare services to the local area, the property now stands shuttered. However, women religious are not alone in making such—often traumatic—decisions to dramatically reorient their communities: many Catholic parishes also consider the strategic sale of properties as they negotiate community needs and financial burdens. Crucially, the sale and adaptive reuse of properties affects Catholic and non-Catholic populations in the Philadelphia area, whose overlapping claims to neighborhood ownership and belonging reflect broader changes in Catholic presence in the city. Employing the example of the GNSH to consider these changes, this presentation argues that the adaptive reuse of Catholic properties invites scholars to examine not only the buildings themselves, but also the qualitative experiences of the communities managing institutional decline through their sale and adaptive reuse.

RŪTA GINIŪNAITĖ

Pontifical Gregorian University, Rome, Italy

The new dignity of disused churches: counter the throwaway culture

The answer to the question of how to plan the process of reusing churches lies in the personal answer of the observer of this situation, which ask himself what is my task to face up this problem of decommissioned churches? There are already many methods of how to approach the planning of the reusing decommissioned churches, how to fulfill this inevitable gap of all together related the Church and civil community and the cultural heritage. There are already many criteria to support the subjective decisions of one or another reusing model. Moreover, there is a risk to guide to concrete model of reuse or to choose an actual temporal necessity.

My project's aim is to transcend the subjectivity and to find out the objective totality of decommissioned churches. That doesn't mean to find out one model of planning of reusing for all churches but to find out the methodology to approach them. In Romano Guardini terms, to see the reused churches as "vital concrete" in them totality of oppositions. That means to see and accept them limits and in this way to conquest them genuine identity. My aim is to educate how to look at this problem, how to open the total perception for the future of theses churches and how to assist the concrete becoming of church in reuse and in the totality of the churches at the same time. The decommissioned churches could become the constitutive part of the unity of churches all over the world, if we lose our individualism and presumptions and open ourselves to the rich reality of church.

SAMUEL GOYVAERTS, NIKOLAAS VANDE KEERE

Tilburg School of Catholic Theology, Tilburg University, the Netherlands; Hasselt University, Belgium

Liturgy and landscape. Reactivating Christian funeral rites through adaptive reuse of a rural church and its surroundings as a columbarium and urn cemetery

We present the design research for adaptive reuse of the St. Odulphus church as columbarium in the village of Booienhoven (BE). Surrounded by agriculture, the site is listed as a historic rural landscape. The small neoclassical church is no longer in use for traditional Catholic services and abandoned. Positioned on an isolated 'island', it has the appropriate setting to become a place to remember and part from the dead. Instigated by the municipality, and taking into account the growing demand for cremation, we present a topological research on three different liturgical and spatial levels: 1/ the use of the church interior as a columbarium and for (funeral) celebration, 2/ the transformation of the 'island', stressing the idea of 'passage' and 3/ the layering of the open landscape reactivating the well-spring and its spiritual origins. Based on the reform of the funeral rite after Vatican II, we propose a layered liturgy that can better suit the wide variety of funeral services in Flanders

today, while at the same time respecting its Catholic roots. Rather than considering the reuse of the church a spiritual loss, we believe that it can offer the opportunity to reinforce and open up the traditional symbolic and ritual meaning of the Christian liturgy to the larger community. As such, this case is an excellent example of how, in exploring new architectural and liturgical questions, religious sites can transform into contemporary places for spirituality.

RUTH ISTVÁN

Stiftung Kirchenburgen, Sibiu/Herrmannstadt, Romania

The Transylvanian landscape of fortified churches / a European heritage

Transylvania is famous for its over 160 fortified churches and their long history dating back to medieval times. At the time Transylvania was a hard-fought border region. The population reacted to enemy attacks by expanding their churches through fortifications. In cases of conflict the fortified churches served the villagers as an area for retreat and protection. For centuries they have been modified and reconstructed. Many of them have been maintained to these days and together they form the unique landscape of fortified churches which is characterized through the density and diversity of this cultural heritage. They are the visible landmarks of many villages and the entire region. Currently more than half of them are threatened to deteriorate to different degrees. For this reason the Fortified Churches Foundation was established. All of the maintenance and reparation works carried out by us follow along the strict guidelines of classic preservation and traditional craftsmanship. Our respect goes to the architectural accomplishments, the quality of the craftsmanship, and the artistic creation of the original builders, the Transylvanian Saxons. This respect accompanies us at all times. We wish to preserve, protect, and care for the structure in its authenticity and its historically evolved state including the historic traces and changes. As the repairing of historic monuments is more reasonable and sustainable in case of further use of the buildings, certain model-projects are being developed in cooperation with engaged partners. The greatest challenge in this aspect is respecting the sacred and religious spaces while introducing and realizing new ideas and concepts.

ANNEMARIE KASCHUB

Ruprecht-Karls-University Heidelberg, Germany

Profanation of Churches. A church-theoretical perspective and a qualitative empirical Research of a current challenge

The basic question of my research project is: Why is the profanation of a church such a great challenge for a church congregation – considering the fact that churches are not sacred buildings in themselves according to protestant understanding? One hypothesis is that the profanation of a church shakes a congregation to its core because it affects it in all its

dimensions (i.e. as organization, institution, interaction and staging of faith) (Cf: Hermelink: *Kirchliche Organisation und das Jenseits des Glaubens*, Gütersloh 2011, 89-123). These processes of change were therefore examined from a church-theoretical perspective in order to gain a deeper insight into their dynamics. In this analysis, it was possible to show how the profanation of a church affects a congregation in all its dimensions and where possibilities for church counselling lie. This investigation is complemented by qualitative empirical research in three church congregations. The subject of this empirical study is the perspective of church congregations on the profanation of their churches. The analysis is based on a combination of participatory observation of church profanation services as well as individual and group interviews with pastors, church elders and several church groups. The triangulation of different data and methods leads to a deeper understanding of the research subject. After the analysis of the individual cases, overarching themes and problems need to be worked out. The aim of this project is to develop a comprehensive concept of process management in the case of profanation. For the first time, basic knowledge and assistance will be made available to those who guide and accompany church congregations in this transitional phase and who are liturgically responsible for the specific profanation services.

ANNA KÖRS

University of Hamburg, Academy of World Religions, Germany

The REUSING of a church AS a mosque and its (unconsidered) bridge-building potential in Plural Societies

From a sociological perspective, reusing churches can be understood as a visible expression of progressing secularization that is a central development in the religious field in European societies. However, the grave changes within the last decades can only be partly described in terms of secularization because, at the same time, a process of religious pluralization through the increase of non-Christian religions is taking place. This contribution, therefore, addresses the development of reusing churches also against the background of an increasingly religiously plural environment. It is assumed that the inter-religious reusing of a church, i.e. the reuse by a non-Christian community, could contribute to dealing with religious plurality by making it understandable and perceptible and by being a symbolic expression of its recognition and endorsement. To investigate this, I carried out a study of the so far single case in Germany – the transformation of the former Protestant Kapernaum Church in today's Al Nour-mosque – in the city of Hamburg. Based on this and on previous research on the symbolic meaning of churches (Körs 2012, 2016), especially city churches (Körs 2018), and on the church-mosque transformation (Körs 2015), I argue that the inter-religious reusing of churches can have a bridge building potential in increasingly plural societies and should thus be included into the discourse around the reusing of churches.

LORNA MANJANA LANGNER, KRISTINA MARIE LILIE

TU Wien, Austria

The reusing of churches in the rural area, in the example of the community of Wanzka in Mecklenburg-Vorpommern

A large number of church buildings can no longer be maintained today. Thus threatening to lose the role of these buildings as public places. The Protestant parish of Wanzka in the federal state of Mecklenburg-Vorpommern is exemplary for this development. Since January 2020, it has owned 26 village churches, for which two pastors are responsible. Like many other parishes in Germany, it thus faces the problem of "too many churches". This paper deals with the discourse on how the historic buildings can be preserved and with which new architectural approaches a contemporary, respectful and innovative use can be achieved. The insights gained are based on a literature re-view, an inventory of the 26 churches and a qualitative survey of people living in the region. For the parish, it is clear that maintaining the church as a space for religious activity is a matter of great importance, where any deviation from its original use, can only be justified along the lines of improving community interactions. Similarly, for the preservation of monuments, the use of a church is bound to its original intended use. If a church is nevertheless to be converted, interventions in the historic building substance should be kept as low as possible so that the monument remains almost unchanged. The survey carried out in turn shows that the people questioned are basically interested in a change of use. Due to these partly contradictory ideas, an integrative utilisation concept is being developed that attempts to unite different aspects and enable a diverse use of the 26 village churches. The individual church buildings can thus function as important nodes between culture, society and the church and strengthen and link the individual village structures within the rural community, as the two drafts for selected village churches in particular show.

MAIKEL LEMMENS

Stichting de Wever, the Netherlands (not present at the symposium)

Believing in social real estate. The possibilities and opportunities of new social functions in defunct religious real estate

This research aims to provide information about the ways that vacant religious real estate can be transformed so that it keeps fulfilling its social function. As such this project attempts to answer the following research question: "What are the possibilities and opportunities of new social functions in vacant (Dutch) religious real estate?" In order to answer this, a model was developed. This was achieved by conducting literature research to determine the requirements and demands of former religious owners and new social functions, concerning parameters such as location, environment, building and economic feasibility. The model makes it easier and more transparent to identify the social functions that are viable for

vacant churches. The model was tested and subsequently used on six churches. From the results, it can be inferred that there are good possibilities for new social functions, but that the financial opportunities are limited. Without alternative returns in the form of subsidies or asset appreciation, almost no social functions are financially viable. The most promising are business/art incubators, homeless shelters and primary healthcare clinics. This is due to the relatively low remodelling costs, and/or the higher rents that these functions can afford. But even then it is paramount that the acquisition and restoration costs are low. As such, for commercial investors, only healthcare and incubator related usage of vacant religious real estate are financially attractive, while other social usage (e.g. education, culture, religion, sports and recreation) can be attractive for governments and non-profit organisations.

MOLLY MILLER

University of Edinburgh, UK

Building community spirit: community reuse of Church of Scotland churches

This PhD research project explores community reuse of Church of Scotland churches as lived, material, and discursive processes through which secular community groups navigate their evolving relationships with and understandings of the former religious buildings and artefacts now in their care. Such reuse projects today are occurring in a period of change felt across the social, political, heritage, and ecclesiastical landscapes of Scotland, as the Church of Scotland—owner of the largest number of designated heritage buildings in the country—moves to downsize 40% by 2027 and the Scottish government expands both community empowerment and land reform legislation. Particularly notable recent legislation includes the Land Reform (Scotland) Act 2003 and the Community Empowerment (Scotland) Act 2015, which expanded rural and urban community land rights. To better appreciate the nuanced lived experiences of the community groups involved, an interdisciplinary approach was taken, drawing largely from the field of anthropology and contextualised through archival research. Participant observation at multiple case study locations and interviews with a cross section of stakeholders revealed complex notions of community, identity, and place mediated through and entangled with former church buildings, their materials, and their at times confounding layers of significance.

INGRID MÜLLER, STEFAN MEISSNER

Deutsche Evangelisch-Lutherische Kirche in Lettland, Riga, Latvia

Church makes culture. Culture makes church. Restoration of St. Peter's Church in Riga, according to its historical, social and religious significance, and developing it as a cultural centre in the Old Town.

Since autumn 2018, the Latvian Parliament (the Saeima) has been drafting the "Petri Church Law", the decisive sentence of which is: "With this law the ownership rights to the building of the Riga Saint Peter's Church and to the land and property of the German Saint Peter's Parish are granted to the Evangelical Lutheran Church of Latvia." The DELKL is now an autonomous department of the LELK and at the same time a foreign church of the Evangelical Church in Germany (EKD), which sends the pastors. St. Peter's Church is currently an ownerless property in the administration of a municipal museum association. Due to damage caused by the war, the brick Gothic building with the tallest tower in the old town, it has no wooden structures such as pews or historic altars. The roof trusses and the church tower were built as metal constructions during the rebuilding of the last century as metal constructions and covered with copper sheeting. A lift was installed in the tower, which makes St. Peter's Church the most visited sight in Riga's Old Town. Broad-based reflections have begun on how to develop this church as a cultural centre in the old town, according to its historical, social and religious significance.

MARIA NYSTRÖM

University of Gothenburg, Sweden

Sustainable regeneration of rural parish churches in Sweden

My contribution will discuss the possibilities of regenerating parish churches located in depopulated areas in rural Sweden. Departing from a case study of a recent regeneration project based on a Church-Museum partnership, issues of heritage, use, and protection will be covered. Historic churches enjoy strong legislative heritage protection in Sweden and are generally in a materially good condition. Despite this, demographic changes and decreasing membership numbers in the Church of Sweden, pose a growing threat to these buildings. As parishes struggle to manage their churches, new strategies to tackle this development are being explored.

The case study concerns a project centered on a rural parish church in the remote village of Hamra in mid-Sweden. At present, the village has about 80 permanent residents and it is also the home of a late 19th-century wooden church in the center of the village. As the church is currently underused, the Parish of Ljusnan has collaborated with a local museum to explore extended-use options. The project sheds light on the possibilities as well as the challenges of regenerating a historic church in a socially and economically sustainable fashion. In particular, the professional roles and obligations of the Church-Museum partnership will be discussed. The results suggest that non-state heritage actors may contribute to a facilitated use and development of historic churches that do not require invasive methods.

SILVIA OMENETTO

Università La Sapienza, Roma, Italy

Gurudwara in Italian urban spaces

The types of places of worship in urban spaces grow with the variation of religious diversity and have created, in Italy, a spatial chaos that has replaced the urban geometry of the last century. Thus we are witnessing the proliferation of sites practiced by two or more communities at the same time, of sacred buildings converted into other religious places and of secular spaces transformed into places of worship. The latter in particular represent the daily life of religious minorities with a migratory background. The dynamics of adaptation and settlement of musalla, gurudwara, mandir, Romanian Orthodox churches include two categories of replacement: from religious X to religious Y, and from secular to religious, thus intercepting different identities and creating an even more complex hybridization. According to statistics provided by the Romanian Orthodox Diocese of Italy, 76% of places of worship are owned by the Catholic Church (317 places of worship out of a total of 418 places of worship): 89 Catholic churches are in possession and use of the Romanian parishes on the basis of a free loan agreement; 90 parishes and 138 Romanian missions use Catholic churches or chapels. The approximately 58 gurudwaras distributed throughout the country, on the other hand, are mostly found by adapting industrial buildings, warehouses, supermarkets. Thus temples with hybrid and often invisible architectures are created. The objective of the research - in itinere - is to deepen the spatial strategies which, together with the legal and economic obstacles and religious needs, are hidden behind the choice to replace these buildings in Romanian Orthodox churches and Sikh temples. The methodology adopted is mainly qualitative (questionnaires, field observations, focus groups, inspections, photos, mapping through the use of Geographic Information Systems (GIS), analysis of the architectural project and local plans). The research will allow to deepen the territorialization process of religious minorities of foreign origin on the Italian territory and will allow to reorient the research on places of worship in multireligious urban spaces by recalibrating the weight attributed to buildings, urban space and their characteristics in the daily practice of communities and in their interaction with the social fabric.

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Spaces "Out of Religious Use" and Ecclesiastic Architecture as Marketable Real Estate Assets: a Potential Solution for Russia's Abandoned Religious Heritage Artifacts

Since ancient times, Russian Orthodox churches have been considered important objects of cultural heritage, which played a landmark role in the urban/rural fabric of Russian settlements, while the Russian Orthodox Church has played a key role in the social life of the country. Despite this, the Soviet government, upon its ascendance to power in 1917, subsequently persecuted the Church and authorized numerous demolitions, functional

conversions, and closures of many Orthodox churches nationwide, which lasted until the collapse of the USSR, in 1991. Today, 29 years later, Russian society still has a vast number of post-Soviet handovers – thousands of obsolete and abandoned religious buildings and, since many of them are unique pieces of architecture, their desolation would be an irreparable cultural forfeiture for the nation, and the world at large. Considering the importance of these churches, the thesis studies known adaptation strategies for religious properties worldwide, and how they can best be applied to the Russian context, with a stress on their innate values and impact planning, which could be facilitated through adaptation. The thesis examines a number of successful adaptive approaches that come from best practices worldwide in the adaptation of religious properties. The best practices culminate in the formulation of findings about adaptations, which lay a foundation for recommendations on further adaptation of churches, applicable to the Russian context. Based on these recommendations, the study presents a framework, the Decision Support System, for the eventual adaptation of obsolete and abandoned religious buildings in Russia. The System seeks to prioritize their introduction as marketable assets both culturally and economically, preserving their Socio-cultural and Economic Values.

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OPPORTUNITIES. A strategy for the adaptive reuse of churches

On January 18, 2013, the Pitchfork magazine began with an unusual advertisement: the former church owned by a Canadian band had been put up for sale. From the singularity of this input comes the desire to investigate a phenomenon, the trade of churches, which has proved to be the tip of the iceberg of a broader theme: the decommissioning of buildings dedicated to Christian worship. Following an investigation carried out regarding the situation of five European countries, selected thanks to the direct support of some experts known in the context of two international conferences, it is initially outlined the decommissioning process, a typical scheme that describes the evolution of the phenomenon. Reflecting on the consequences of this process, Opportunities arises from the desire to conceive a strategy capable of preventing the practice of uncontrolled and unconscious reuse of churches, focusing in particular on all those situation of growing underuse where the sacred place is still alive and might represent something more for its community. The strategy is organized in two phases. The first is aimed at understanding the church building and culminates in the definition of four fundamental properties. The second concerns re-use and its aim is to analyze a selection of case studies by experimenting a qualitative evaluation method that works by dividing the intervention into two themes: program and spatiality. Reflecting on the analysis of the selected realities, four results are extracted, aimed at identifying some guidelines and a series of best practices able to constitute a support for L'Oratorio Sociale, an experimental mixed-reuse design for the church of Sant'Andrea Apostolo in Bergamo.

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