

Redundant Churches

a toolkit for a strategy of reuse



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Table of Contents

1	<u>Abstract</u>	
2	Introduction	8
	<u>The challenge for European cities</u>	15
	2.1 Christians' distribution: Europe in transition	18
	2.2 European context	20
	2.3 <i>Redundant since construction</i> : spatial implication	24
	2.4 How do European states address redundancy issues?	28
	2.5 Best practises and policy plans	36
3	<u>Italian context</u>	47
	3.1 Italy as a peculiar condition	48
	3.2 How to measure the problem?	54
4	<u>Churches as loft</u>	67
	4.1 <i>New uses for old buildings</i> : churches as an occasion	70
	4.2 How to become a loft?	76
	4.3 50.000 churches: reuse steps	78
	4.4 Design issues Design potential	82
5	<u>Exsisting solutions: critical review</u>	91
	5.1 Statement: magnifying lens	92
	5.2 Case studies data sheets	100
	5.3 Comparison Matrix	138
6	<u>Toolkit</u>	153
	6.1 A toolkit for a strategy of reuse	154
#	<u>Annexure: game rules</u>	159
	Fiscal and legal framework	160
*	<u>Ringraziamenti</u>	175

Abstract

Western Europe, the cradle of Protestantism and historically the seat of Catholicism, has become one of the most secular regions in the world.

This is the clear manifestation of a process that a lot of scientists and researchers call secularism, that has interested mostly European countries.

The phenomenon of secularization has crucial territorial and spatial effects: the church buildings, that are distributed throughout the territory, are being closed, as they are underused; in some cases, they are declared redundant; sometimes they even come to be demolished.

The master thesis explores how European states address redundancy issues; it investigates different national conditions and it examines if there are peculiar policy plans to be studied. Between all the other countries, Italy stands out.

The second part of the work analyses the Italian context: religious infrastructure characterizes our peninsula in a way that has no equal in the rest of Europe. Indeed, Christian architecture has produced a complicated architectural religious tradition, which represents an essential part of the Italian built environment and cultural heritage.

Italy seemed to be going through a period of transition, but numerous interconnected factors are leading to a real catastrophe. Over the decades, the relation between the decreasing number of Christians, the decreasing number of Priests and the constant number of church buildings will become unmanageable.

The third section of the thesis has the aim of presenting adaptive reuse as a strategy to face the problem.

A church, after having lost the dedication to worship, becomes a new building, a container; it becomes what M. Baum and K. Christiaanse would define *loft*: adaptable, flexible, and at the same time powerful spaces with identity in which people can live and work.

Therefore, a set of reuse steps is proposed: the intervention classes accept various stages

of reuse; from the extreme situation that involves the demolition of the building, to its total re-use and operation. Indeed, because of the size of the problem, it is not possible to imagine that all the churches will be completely reused.

The different steps disregard the function that the church will host at the end of the transformation process; on the contrary, they depend on the performance that the building requires.

The performances are accomplished based on specific solutions that the building can receive, concerning different design problems. Consequently, it has been necessary to investigate the design issues of a church building, as well as to assert its potential.

Based on the abovementioned considerations, a critical review of existing solutions has been conducted. The analysis of different case studies allows to understand how some practical design issues have been solved.

At the same time, one of the main parameters to be considered is that one of *Economic Effort*, that each project required to reach its completeness.

A comparison matrix gives the possibility to understand which strategies have been adopted to solve specific problems.

In conclusion, thanks to the lessons learned, a toolkit for a strategy of reuse for redundant churches is proposed.

At the end of the thesis, an Annexure is presented: it is an appendix with the legal and fiscal framework of the Italian context. It sums up the most important laws and rules concerning the dismission process. Therefore, it must always be brought along.

1.1

Introduction

Genesis and research stimuli

This thesis is the result of numerous stimuli received during my academic career, which have given rise to many questions in me; however, it also contains responses to personal diatribes that have accompanied my person since I was a child.

The first time I entered the church of San Galgano, I was shocked by the magnificence of the factory and its majesty; however, I could not understand why my parents called it Church. For me, a church was the place with the organ, the other faithful and Don Lorenzo who read the Bible.

Over the years, I visited numerous reused churches. The Santa Felicita restaurant in Verona, the Convento do Carmo in Lisbon, the Maastricht library, just to mention the most famous.

In all these places there was a different atmosphere: people had special care for the place and the building resonated with a past beauty. The *patina* of time could be seen on their walls.

But my constant question was: how is it possible that a place of worship has now changed its function? What happened so that this could be implemented?

The second point of my research comes again from simple everyday experiences: how many times it happened to be on the belvedere of a city, to observe the panorama and exclaim “But this city is full of churches!”.

Yes, it happened to me so many times, and I regularly wondered how it was possible that in the past all these buildings were really necessary and rich in Christians.

I thought about how many yards there were on the streets of the cities, remembering the pages of *The Pillars of the Earth*, in which the young Tom directs the works for the Kingsbridge’s cathedral.

But today, is this rich and abundant stock still used? And above all, is it managed without difficulty?

The third reason is purely academic: I immediately felt the fascination of abandoned places from the first year of university. Our cities are full of suspended places, of buildings no longer used.

Barracks, schools, industries, hospitals, infrastructures; spaces full of meaning, waiting to discover what their future life will be.

Between all these structures, churches are a special and delicate category.

How should they be approached? Are they an opportunity for the future of our cities?

Can adaptive reuse be a strategy to give new life to such magic buildings?

Those just listed were the starting points of this research work.

Structure of the thesis

The master thesis begins with an overview of the current situation in the world and Europe in particular. The European continent, the cradle of Protestantism and historically the seat of Catholicism, has become one of the most secular regions in the world. This situation is testified by numerous studies by the Pew Research Center, which shows how the geographical distribution of Christians in the world has changed dramatically in the last century.

In 1910, 66% of the world’s Christian population lived in Europe; today, this percentage has decreased up to 25%, increasing instead in developing countries.

At the same time, the percentage of young people who identify themselves with no religion has increased in Europe; moreover, the percentage of Christians who call themselves “practising” has fallen further. This number is the most important, since it allows to understand which the real actors of the phenomenon are.

The 2010-2050 trend of some sample states in Europe (Germany, France, Netherlands, Denmark, England, Italy) has been analysed. For each of them, some parameters have been investigated from an anthropological and sociological point of view.

However, the real point is to understand what the spatial and territorial implications of the secularism phenomenon are.

As stated by the researcher Jessica Mace, the churches were *redundant since construction*: they were already redundant, compared to the real needs of the community of the faithful.

They constituted a symbol and a testimony of the relation between the Church and the territory.

Today, due to demographic, social, political and economic changes, many churches are underused; in some cases, they are closed; other times they are declared redundant; finally, they even come to be demolished.

The study of the different European nations has allowed to understand how different states address the problem of redundancy and if there are best practices to solve the problem.

The second phase of the research focused on the Italian context. From the comparison with other European states, Italy represents an emerging situation. It has particular ownership conditions and specific fiscal and legal aspects. Above all, it is peculiar due to the number of churches that are present in the territory: they are about 100.000. If the situation is analysed deeper, it has the characteristics of a catastrophe; numerous trends were represented up to 2050; there is a decrease of Christians, a decrease of practising Christians and a drastic reduction of priests and seminarists.

A hypothesis has been stated and some predictions have been made: thanks to the correlation of various variables, the problem has been quantified.

If the situation continues to worsen, following the trend of the last 10 years, Italy will have an excess of 50.000 churches by 2040.

The data obtained could be modified by factors that cannot be controlled. However, what is important to consider about the process is the horizon; indeed, an emergency scenario lies ahead.

The third part of the thesis has analysed which strategy can be implemented, to face

the challenge: adaptive reuse is a possible solution.

For a church to be transformed, a dismission process must be completed. Therefore, the complex Italian legal framework was investigated; it consists of three main macro-categories: laws concerning the civil framework; laws regarding the ecclesiastical sphere; guidelines that define the church-state relation.

Thanks to the study of the legislation, it was possible to summarize the dismission process: three main steps make the church lose its dedication to worship.

Then the church will become a container, a loft, ready to be transformed.

In proceeding with the research, a main point has always been kept in mind: the extent of the problem, the 50.000 churches.

For this reason, a set of nine reuse steps is proposed: the intervention classes accept various stages of reuse; from the extreme situation that involves the demolition of the building to its total re-use. Indeed, because of the size of the problem, it is not possible to imagine that all the churches will completely be reused. We have to admit different possibilities and solutions.

Thanks to the intervention steps, a church can achieve different performances. These levels are closely linked to the type of problems that are solved within the building. The design issues that the church typology may present were analysed; at the same time, the extrinsic and intrinsic potential have also been assessed. They represent the church positive features, such as its height, its modular structure, its centrality in urban morphology.

After the definition of problems and strengths of church buildings, it was important to understand what solutions had been implemented in existing projects.

Therefore, case studies were selected, depending on the different reuse steps they achieved. Therefore, they only solve certain design issues.

Another driver in the projects' choice was that of the economic effort required. The number of churches is too high: effective, but potentially replicable and economically

sustainable solutions need to be considered.

An analysis matrix has been defined to uniformly study all the projects.

Once all the *comparables* were represented, the results were merged and compared, to have some conclusions.

The economic effort, volumes and surfaces, location, temporality, uses and activities, comfort within the building were then investigated.

Finally, the last chapter of the thesis concerns the toolkit that is proposed for a reuse strategy.

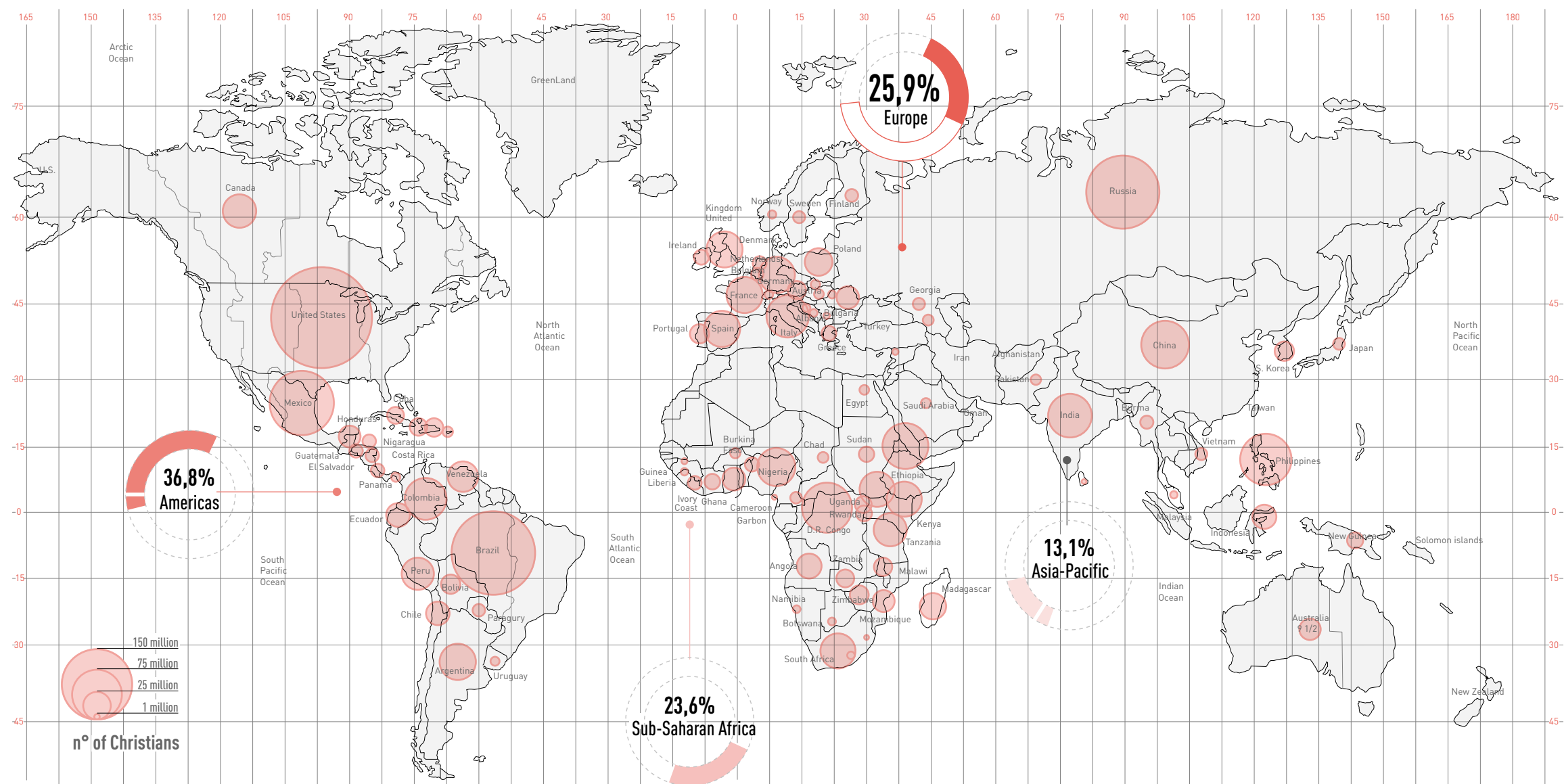
It does not come only from the solutions identified in the critical review of the projects; it is also the result of numerous studied projects - which have not been represented - and of empirical experience.

It is proposed as a complex diagram of instructions. It has not the ambition to tell the reader *what to do*, but it aims to provide guidelines on *how to do it*.

The aim of the final toolkit is to demonstrate how what matters is the performance that the building must guarantee. Depending on the level reached, the church will be able to host different uses and activities within it: the function will adapt to the container and not vice-versa.

The challenge for European cities

Chapter 2



(2.1) Personal elaboration based on data from
Pew Research Center, 2011

2.1

Christians' distribution: Europe in transition

Christian religion is the most professed religion in the world; thanks to a research of the Pew Research Centre on Religious and public life, we know that in 2010 there were 2.18 billion Christians in the world and they represented about a third of the global population (Pew Research Centre); the other important information that the study give us, is about the geographical distribution of Christians: in fact, it is possible to notice how Christian population percentage is spread all over the world, without great differences on continents. (Fig. 1.1)

Christians are divided into different confessions and the Catholicism is the principle one (with a percentage of 50,1% on the global Christian population), followed by the Protestant confession (36,3%) and by the Orthodox one (11,9%); there are some minor confessions too, which represent about the 1,3%.

Another important study provided by the Pew Research Centre is about the time span between 1910 and 2010.

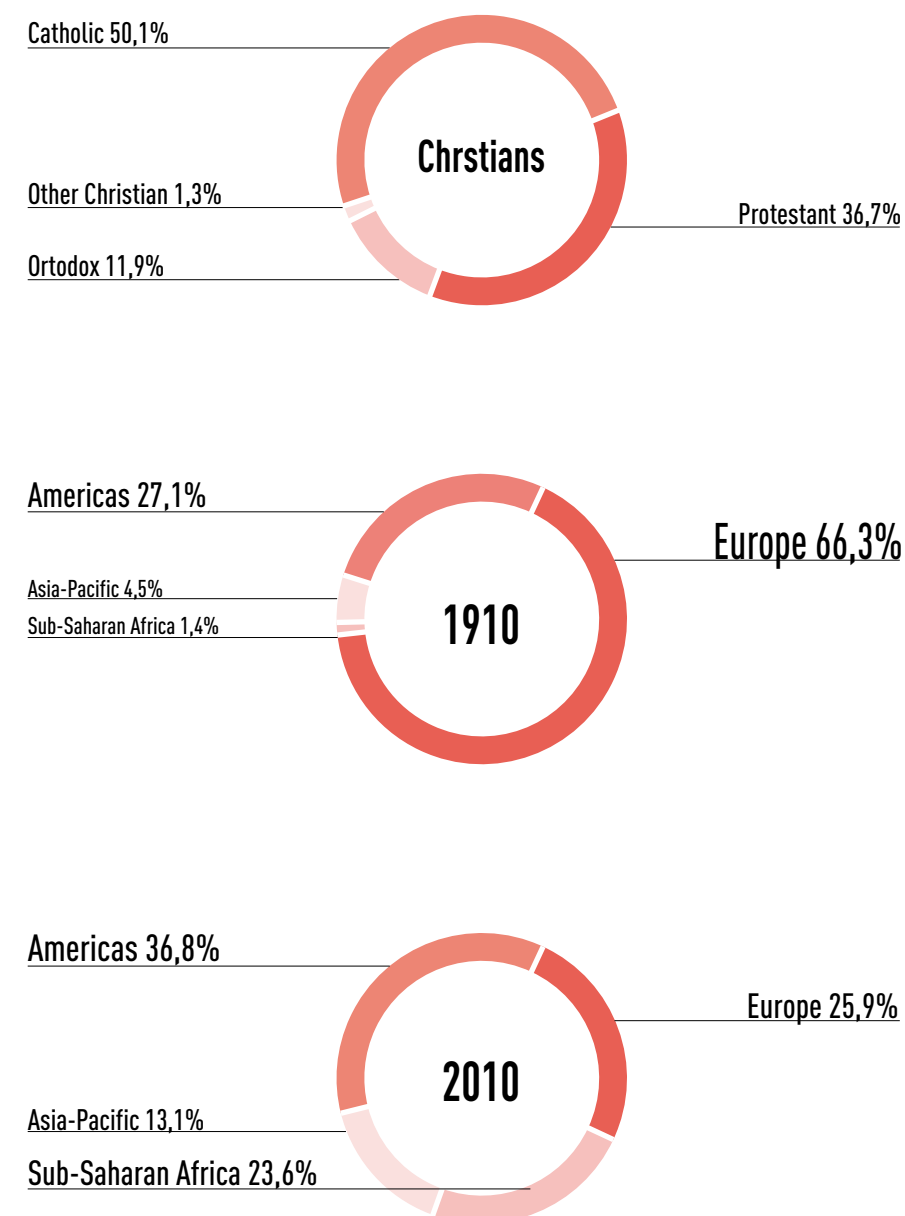
Indeed, it is possible to notice how the situation has changed a lot in only a century: the percentages of the faithful are now distributed equally, unlike in the past. In fact, if in 1910 the percentage of Christians in Sub-Saharan Africa was only about 1,4%, today it is of 23,6% of the global Christian population; it is a demonstration of the theory of the rapid growth of Christianity in the developing countries.

The most interesting data that stands out is the European condition; in the last 100 years, the percentage of Christian has changed from 66% of the global Christian population to the 25,9%.

This is the clear manifestation of a process that a lot of scientists and researchers call secularism¹, that has interested mostly European countries.

The Western Europe, cradle of Protestantism and historically the seat of Catholicism, has become one of the most secular regions in the world.

Therefore, it is fundamental to investigate deeply the European condition, in order to understand the complex phenomenon.



(2.2) Personal elaboration based on data from
Pew Research Center, 2011

2.2

European context

As previously stated, Europe presents a reverse situation, compared to other continents at the global scale.

Indeed, from 1910 to 2010 the percentage of the world's Christian population living in Europe has changed from 66.3% to 25.9%.

Most Europeans today do not call themselves Christians and a lot of them declare to be atheists or agnostics.

Those assumptions are clearly analysed by the Pew Research Centre in the report *Being Christians in Western Europe*, as a part of the Pew-Templeton Global Religious Futures project.

The report represents a fundamental investigation on European trends and statistics, and it becomes one of the main sources for the study on European condition.

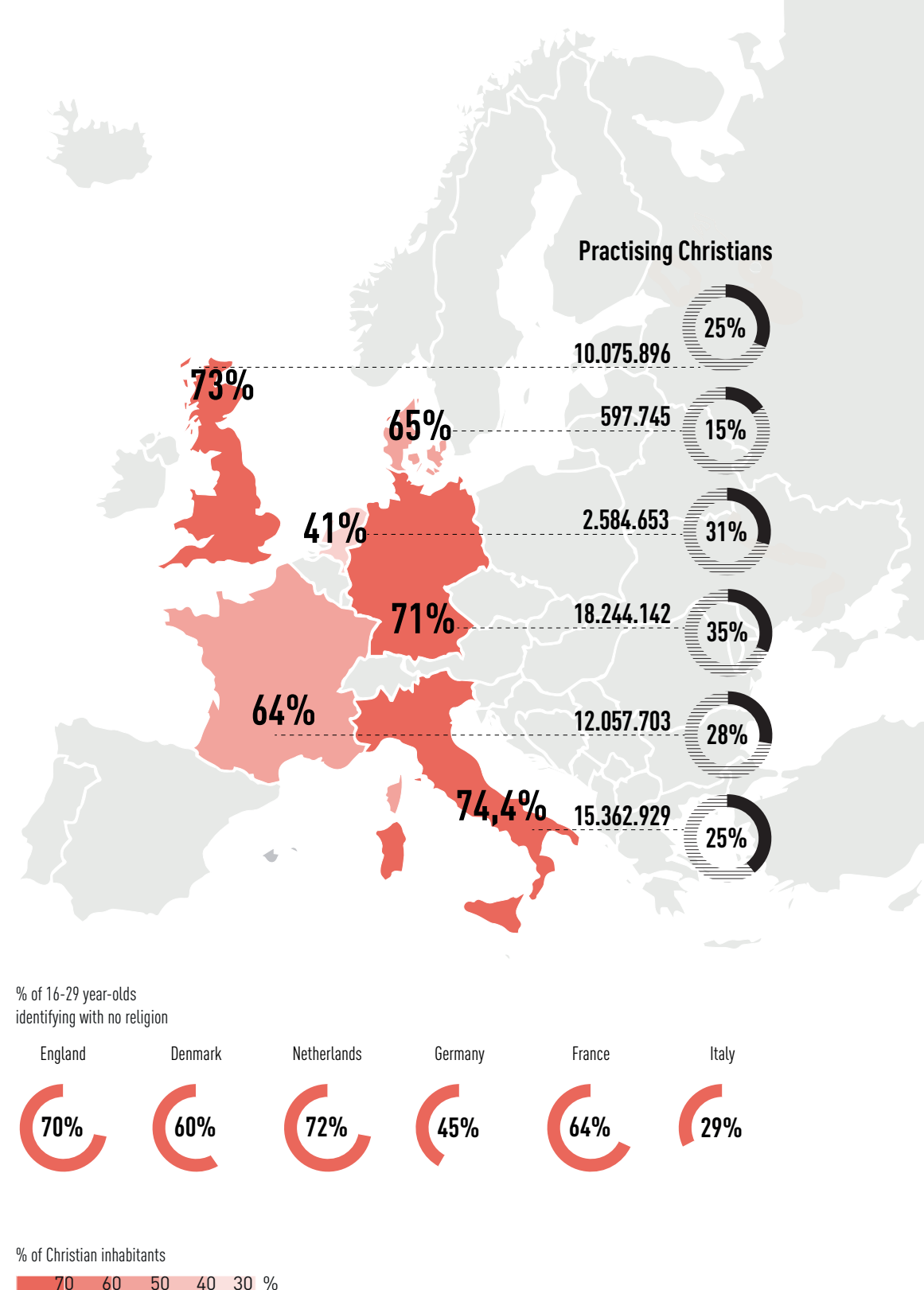
Numerous researches have been conducted on the European continent and it is interesting to rework the information acquired to compare them.

Therefore, the analysis proposed below has the will of providing an overview of the confessional, legal and economic conditions of different countries.

Furthermore, the nations that are analysed have been selected because they are those that present a greater quantity of material and those whose data are comparable and sensitive to obtain a true picture of the complex state of the art.

Nations such as Italy, France and the United Kingdom have very high percentages of Christians (70% higher); France and Denmark recorded high indexes too, with 64% and 65% respectively. The only situation that differs particularly from other states is that of the Netherlands, where Christians are only 41% of the total population.

However, it is important to propose a necessary reflection: the number of those who profess to be Christians is not important; in fact, the real data that deeply interests the analysis of this thesis is the one concerning the practising Christians; practising Christians are those who declared to go to church at least once a month, in the surveys of the Pew Research Centre.



(2.3) Personal elaboration based on data from Pew Research Center, 2018

2.2

In this case, the percentages become extremely low. In Denmark only 15% of believers claim to be truly practising; in Italy and the United Kingdom the percentage rises to 25%, followed by France (28%), the Netherlands (25%) and Germany (35%).

All these data become even more emblematic if we add further researches by the Pew Centre: among 16-25-year-olds, there is a general rejection of religion.

In the United Kingdom, the Netherlands, France and Denmark, the percentage of young people who profess themselves as atheists and who do not recognize themselves in any religion is over 60%.

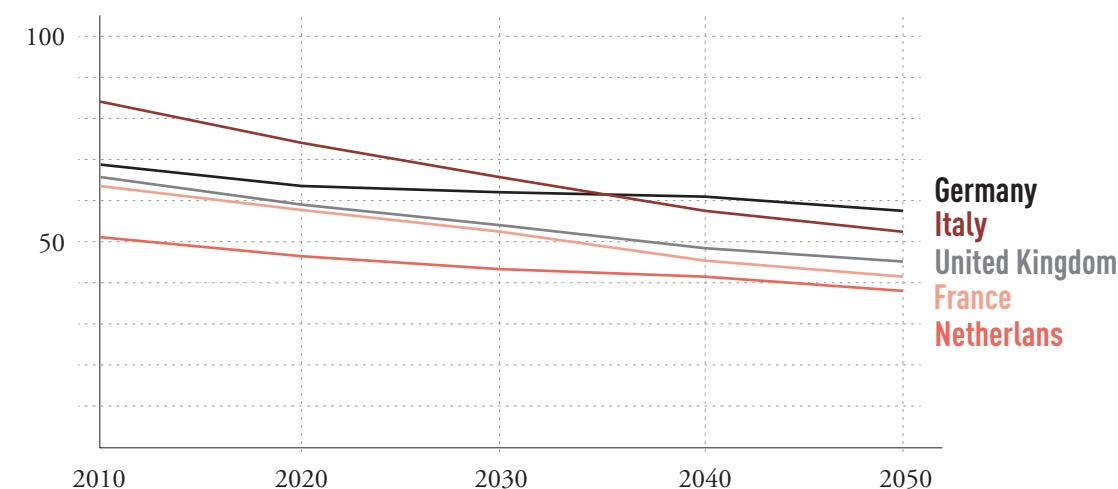
In Germany and Italy, the figure is more modest, with percentages of 45% and 29% respectively.

It is, therefore, possible to affirm that in many Western European countries the Christian identity has registered a recent decline; moreover, the Pew Research Center also proposes an estimate of what the projected numbers will be in the next decades; it comes to predict 2050. These data are reworked in the graph on the following page².

Once considered all these data regarding the number of Christians, of practising Christians and the trends that the religion will have in Europe over the next thirty years, it is crucial to make a consideration: this change, which began many years ago, is starting to present, but above all it will present huge spatial and territorial implications.

% of Christians from 2010 to 2050

	Germany	Italy	United Kingdom	France	Netherlands
2010	68,7%	83,3%	64,3%	63,0%	50,6%
2020	66,0%	74,4%	59,1%	58,1%	47,3%
2030	63,7%	65,0%	54,3%	53,1%	44,6%
2040	61,5%	59,3%	49,6%	47,9%	41,9%
2050	59,3%	51,0%	45,4%	43,1%	39,6%



(2.4) Personal elaboration based on data from Pew Research Center projected number, 2015

2.3

Redundant since construction: spatial implication

The analysed data demonstrate changes at a social and anthropological level; however, the phenomenon of secularization has crucial territorial and spatial effects too. As has been happening for a long time in many European countries, the church buildings that are distributed throughout the territory are being closed, as they are underused; in some cases they are declared redundant; sometimes they even come to be demolished, since there are no resources to put them in safety without risks for the public community.

Just consider that only in the United Kingdom, according to an estimation, 30 churches a year are becoming redundant; at the same time, in the Netherlands after 1960 there have been the demolition of over 311 churches³.

But what are the reasons that are leading to the church buildings' disuse?

Certainly, the decrease of religious practices is one of the main evidences that helps in explaining and measure this phenomenon. However, it is not enough.

First of all, it is necessary to consider the historical period in which the interpretation is placed; moreover, there can coexist ecclesiastical reasons as parishes' reorganization, changes in the monastic system, decrease in vocations; demographic dynamics as rural emigration, urbanization, spread of new religious cults; political explanations as institutional and financial aspects.

All those causes have to be matched together and to be investigated as contingency: therefore, *the current condition does not admit a monocausal evaluation*. (Longhi, 2016) Social, economic and administrative factors are interlinked, giving life to a variety of different results.

Parallel to the just mentioned issues, there is another key element, the so-called problem of overbuilding: indeed, a lot of churches are declared to be *redundant since construction*⁴, because they were not built for precise ecclesiastical needs.



(2.5) Rooftops of Bern,
Photo by J. & J. Førestbird, 14/05/18

2.3

They are only a clear testimony of the Church-territory relations.

After all these premises, it is interesting to consider the next graph, in which some parameters help in quantifying the problem.

✚ the number of church buildings present in the different nations;

This datum derives from the international report *Religious buildings in transition- an international comparison* that is part of the project *Old churches new values - use and management of churches in a changing society*, funded by the National Heritage Board and the Church of Sweden.

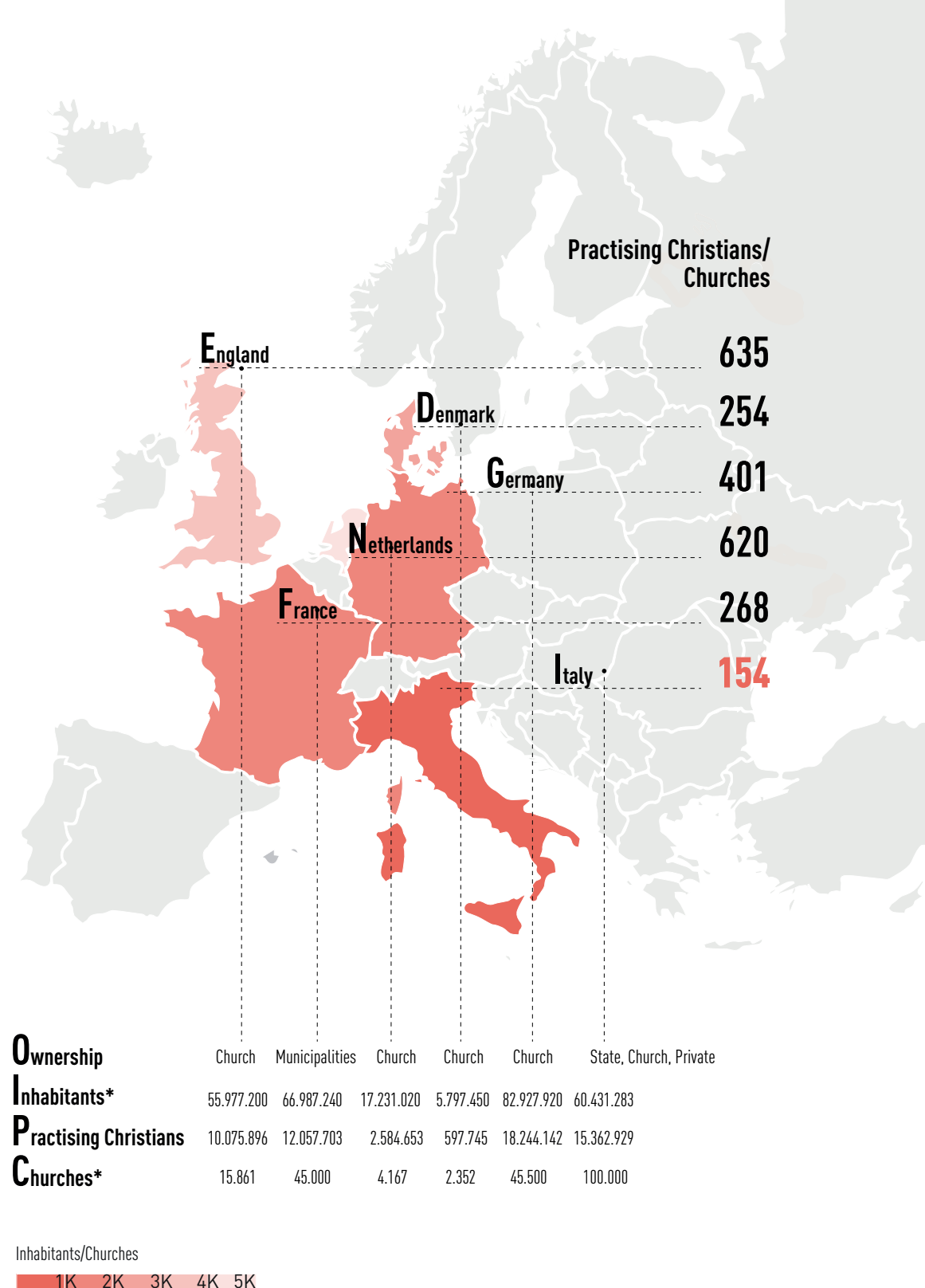
This number refers to the number of churches for the main confession.

✚ the number of practising Christians.

This is the most important measures since they are the real users and, therefore, the actors of the phenomenon.

Moreover, the total number of inhabitants of the nations are reported, to have a comparison in the relation between the different states; finally, the condition of ownership is considered and it will be essential for subsequent analyses.

As it is clear from the correlation between the number of practising Christians in each state and the number of church buildings, Italy emerges from other states.



(2.6) Personal elaboration based on data from
Pew Research Center, 2018
H. Lindblad, E. Löfgren, 2016
World Bank Open Data, 2018

2.4

How do European states address redundancy issues?

Researchers and professionals from all over the world share a fundamental observation: the decline in religious practice in Europe seems to have started in the 1960s. (L. Morisset, L. Noppen, T. Coomans, 2006) Therefore, European cities are simply facing a problem that formally started half a century ago.

The problem of redundancy affects not only the ecclesiastical hierarchies, but also the civil authorities of the individual countries; it determines an increasing risk of decay of a crucial component of the nations' cultural identity.

In 1989 the Parliamentary Assembly of the Council of Europe dedicated a specific resolution to the theme of *Redundant Religious Buildings*; it called on the responsible authorities and leaders to co-operate for ensuring effective preservation and protection of religious buildings. The resolution is a fundamental document since it gives uniform guidelines for all European Nations.

Even if common principles have been defined, the theme of redundant churches assumes specific dimensions and characteristics, resulting closely linked to the historical evolution and to the peculiarities of the individual national situations.

Therefore, each state then has to be investigated and considered according to its characteristics and to its internal organization.

It is necessary to set some factors that allow to have a clear analysis of the European environment.

- ✦ First of all, it is important to consider the religious condition of each country, since it affects, or at least it influences, some behaviours and considerations;
- ✦ Secondly, the ownership situation is fundamental; it is important to understand who formally owns the religious buildings, in order to address responsibility, management and maintenance tasks.
- ✦ Thirdly, financial and administrative circumstances are crucial, because they are the main drivers for the development of the redundant process.

Another important aspect that can be investigated when dealing with the theme of religious buildings at European level is the meaning assigned to the church, according to religious denomination.

In fact, the different way of considering the church by Catholic Christians and other Christian religions can lead to less flexibility and more distrust in the dismission process by the Catholic community.

Moreover, numerous Catholic churches today are bound by the Cultural Heritage and Landscape Code, for the historical and artistic value they represent.

Christian Catholics believe in Transubstantiation; therefore live the Eucharist Sacrament as the transformation of bread and wine into the Body and Blood of Christ; for them the church building is a sacred place, where the assembly of the faithful meets.

Catholics believed in importance of the iconography and they considered the church the place to witness their Faith; therefore, the churches were decorated with paintings and works of art, as a demonstration of devotion.

Other Catholic Confessions believe in Consubstantiation; therefore they live the Eucharist Sacrament in a different way; the church building is not a sacred place for them, but it is the space where the assembly of the faithful meets.

They believe that the Church - as an institution - must be poor, simple and lacking in riches; in the same way also the church building has to be bare, to witness the importance given to the Spirit, rather than to earthly goods.

.....

All the information reported below about the individual countries are the result of critical analysis of different authors and existing references on the subject. (L. Morisset, L. Noppen, T. Coomans, 2006; F. Radice, 2017; H. Lindblad, E. Löfgren, 2016)

Netherlands

The Constitution provides for freedom of religion.

There is a strict difference between the Church and the state; churches are under the management of the church and parishes, and the nation cares only of a few buildings. Parishes are the owners of the buildings and the State declares that it does not make decisions, where there is a difference of opinion with the owner: in this sense, the nation pulls itself out of the subject.

Therefore, the theme of the reuse of abandoned buildings is a urgency.

However, *Demolition, rebuilding and reuse or conversion of churches are not new phenomena*⁵: indeed, from 1850 to 1940, almost 70-90 churches were demolished and replaced; from 1940 to 1960, 59 buildings were destroyed and after 1960 there have been the demolition of over 311 churches.

In some small dioceses, the guideline is to demolish all the redundant churches; in other places, the case of Maastricht is emblematic, the search for new functions is encouraged and sponsored with interest, as a way of revitalising the places for the community.

England

The Church of England has an official status and it presents the monarch as its head; in the state almost 59,3% of the population claim to be Christian.

The responsibility for the management, care and maintenance of churches falls mostly on the churches themselves and their biggest income comes from donations.

The buildings listed in the national list are divided into three different categories (Grade I, Grade II and Grade I*), based on their assessed value. They are protected by authorisation and permission must be sought to change the interior or exterior. Normally, the application for transformation is made by local authorities, as the

municipalities.

In England there is the Church Conservation Trust (CCT), a registered UK charity whose purpose is to protect historic churches at risk in England.

CCT aims not only to take care of the churches, but also to interact with the local community to revitalize churches again and to create a territorial strategy.

In the past years the situation was urgent, but the country has now learned to deal with the problem.

Since 1969, nearly 350 churches have been demolished, over 900 have found alternative use, and 335 have been acquired by the Churches Conservation Trust. According to an estimation, 30 churches a year are becoming redundant⁶.

The CCT has developed a valorization system based on slow tourism and soft mobility called *Champing*.

Denmark

In Denmark there is a strong link between the State and the Church; the *Folkekirken* (The Church of Denmark) is Denmark's state church and the Queen and the Danish Parliament are the supreme authorities.

The Evangelical Lutheran Church is the national church and it is the only religious organization that can receive state subsidies or funds directly through the tax system, since there is a special church tax.

Church buildings are owned by parishes, which must support their management and maintenance; however, the State gives financial support to the national Church, supporting not only the maintenance and repair of buildings, but also the salaries and operating costs of the national Church and the administration of other services. Nowadays, a wide circle of Copenhagen's politicians wants to empty the churches to be bought up and converted into *kindergartens* and cultural places for young people.

2.4

France

A majority of the French population regards itself as Catholic, but the percentage is decreasing. In the spring of 2012 (22,101 people), 56% of French population consider itself to be Catholics.

In 1905 the law states the separation between State and Church; this event abolishes the previous Concordat and leads to serious consequences from the fiscal and economic point of view: there is a suppression of all state funding. In 1907, however, a new law establishes that churches built before 1905 are owned by the municipalities and are given free of charge to the diocese.

This moment is crucial, because the French state owns the majority of Catholic churches of historical and artistic interest. On a large scale this aspect has an enormous impact, as many parishes are unable to sustain the costs of maintenance and management. Therefore, many churches have been closed and some have even been demolished, such as the known case of Saint Jacques d'Abbeville. It survived the bombardments of the First World War, but after that the church experienced a slow decline, especially at the beginning of the 21st century; in 2013 the municipal administration declared the demolition of the building, that was already closed to the public for security reasons.

Private trusts and associations are playing an increasingly important role in the preservation of religious heritage. An example is *Breiz Santel* (sacred Brittany), an association founded in 1952 to safeguard the chapels of Brittany. In fact, a considerable number of Breton chapels did not fall under the state protection regime and the decline in congregations along with the lack of public funding were a threat to this type of distinctive building. Breiz Santel acts as a protection for local associations to safeguard chapels. The emphasis is on community action and the support of a whole series of traditions of Breton culture in the re-use of buildings.



(2.7) Saint Jacques d'Abbeville: demolition
by www.eclablog.com, 26/04/13

Germany

Germany presents a balanced situation since it is mainly Lutheran in the north and northeast, while the south declares to be Roman Catholic. Some numbers testify this situation: there are about 12.500 Catholic parishes and 10.000 protestant parishes. Churches and ecclesiastical congregations have the responsibility of maintenance and management of churches, with considerable expenses, even if they receive private donation; at the same time, starting from the nineteenth century a church tax has been introduced; however, the staff costs for the Lutheran church are higher so that they have a greater need in selling churches.

It is important to underline how the German Episcopate gives precise guidelines to face the problem of redundant churches.

Paolo Cavana, Full Professor of “Canon and Ecclesiastical Law” at the University of Rome, highlights how the document of the German Episcopate offers the most complete reflection on the subject: there is a strong concern about the huge financial burdens deriving from the conservation of church buildings heritage, almost entirely owned by the dioceses. It identifies a series of general criteria to evaluate individual situations; on one side it suggests respect for the original destination of the building, on the other it recommends the pragmatism in relation to the individual situations and the containment of management costs.

Italy

Historically, Italy is a Roman Catholic country and the Catholic Church is the predominant community.

The legislation governing the church heritage in Italy comes under both civil law and canon law. In civil law, the *Codice Civile* regulates the usage of church buildings; parallelly, cultural heritage is governed by the law known as *Codice dei beni culturali e del paesaggio*; finally, the canon law *Codice di diritto Canonico* controls the entire church activities, including buildings. So, all those three Code coexist together and have value contemporary.

It is crucial to underline that law does not help in determining a church building's future use (P. Cavana, 2012).

From the financial point of view, Italy has the system called *Otto per mille*, a percentage of the fixed tax that taxpayers can allocate to the church, or activities of cultural and social importance. The fund is used, along with funds from private donors, to support initiatives and activities for the conservation and restoration of religious buildings.

The Catholic Church has more than 65,000 churches owned by the congregations. A large part of the churches in Italy, with historical value, is owned and managed by the State through the Agenzia del Demanio and Fondo Edifici di Culto (FEC).

Due to this specific subdivision of ownership and to the fiscal organization, the theme of redundancy is not considered in Italy as urgent as in other European nations.

.....

Conclusion

As can be seen from the information related to the different states, there are two key aspects that clearly distinguish Italian environment from other European nations:

The first reason is linked to the **property aspect**: while for all European states, there is a main owner who owns all the religious buildings, in Italy the churches stock is fragmented among various actors; this means that the different owners share costs, maintenance and management.

The second reason, instead, is **fiscal**: in fact, in Italy the churches are buildings not subject to taxation.

Both these aspects testify why in Italy the problem is experienced as less urgent; therefore, many churches remain closed or underused, while on the contrary they could live a new life, with an opportunity for the community.

2.5

Best practices and Policy Plans

After having examined the situation of the individual nations, it is important to consider some particular cases that concern not only the individual city or the isolated action, but which represent an example of **territorial policy** and **strategic plan** at local, regional, or even national level.

These virtuous examples become a model and a demonstration of how shared guidelines can lead to results of enhancement and rebirth. In all the analysed situations, community involvement is underlined as a key element to succeed.

New uses also work better and are more sustainable where the local community has been involved from the start (C. Truman, 2006); in fact, communities have significant level of vitality and expertise which, once the project is launched, can make them self-sufficient.

Moreover, community use does not necessarily require major structural changes, and this become a key aspect for the economic sustainability and the management of the process.

Breiz Santel

As already mentioned, the Sacred Brittany is an association established by Gérard Verdeau in 1952, and it is recognized by public utility. Verdeau stated that it was the *Mouvement pour la Protection des Monuments Religieux Bretons*.

Indeed, the so-called *Breiz Santel* safeguards Brittany's chapels. It highlights the importance of the participation of the local community and it support Breton tradition culture to reuse old buildings.

Flanders

An other important example of policy plan is the one related to Flanders, the northern Dutch-speaking part of Belgium; there, the future of redundant churches is discussed by an intensive dialogue on the local level between the civic and ecclesiastical hierarchies and the involvement of the local communities.

Historically, the region has been exclusively Catholic and in fact, 99% of the Flemish churches are Roman-Catholic.

The "Centre for Religious Art and Culture was founded in 1997 by the Flemish Dioceses, to study and protect the religious heritage and in 2012 the "Department of Immovable Religious Heritage" was established. (J. Danckers, J. Jaspers, D.Stevens, 2016)

In Flanders, since 2012, there is the responsibility for all the municipalities to create with a central committee a "*Church Policy Plan*" – *a locally supported long-term plan for all worship buildings of a specific recognised religion on the territory of a municipality or province*. It has to present a detailed programme for the use/re-use of each church in the specific land property and it has to offer a solid vision for the future. The plan is also fundamental to receive state subsidies and funding.

Starting from the general guidelines, there is a serious and intensive dialogue at the local scale, which stimulates community interaction and cohesion.

Finally, it is important to notice that there is a clear subdivision between different

2.5

church buildings: some churches are intended only for liturgical uses; others can be used for cultural purposes; still others, can present mixed use. Finally, in extreme cases, demolition may be required for some buildings. (D. Dimodugno, 2016)

Champing

Probably, the most interesting case that can be analysed is the one developed by the Church Conservation Trust.

As stated before, the CCT has the aim of preserving historic churches at risk in England. Among all the initiatives of the institution, in 2015 the **champing** was born.

Champing is a neologism that comes from the union of two different names: church and camping⁷.

So, it represents a new way of camping in churches that have become redundant.

The initiative comes with the goal of raising funds and preserving the churches and the territories strictly connected to them.

Moreover, the Churches Conservation Trust wants to promote “slow tourism” in which the historic churches of England offer their “paradise” of tranquillity and peace, allowing people to explore the beauty of the surrounding countryside.

The church buildings that are taken into account are in rural and isolated villages, but they can be simply reached with public transportation, as the CCT official site underlines; additionally, the association gives important information about the surrounding area.

Today, we can count 16 structures that are involved in the complex organization.

The system works from May to September, since the service does not provide heating; champers are charged from £49 per night, with beds, chairs, candles and lanterns, but there are not bathroom facilities.

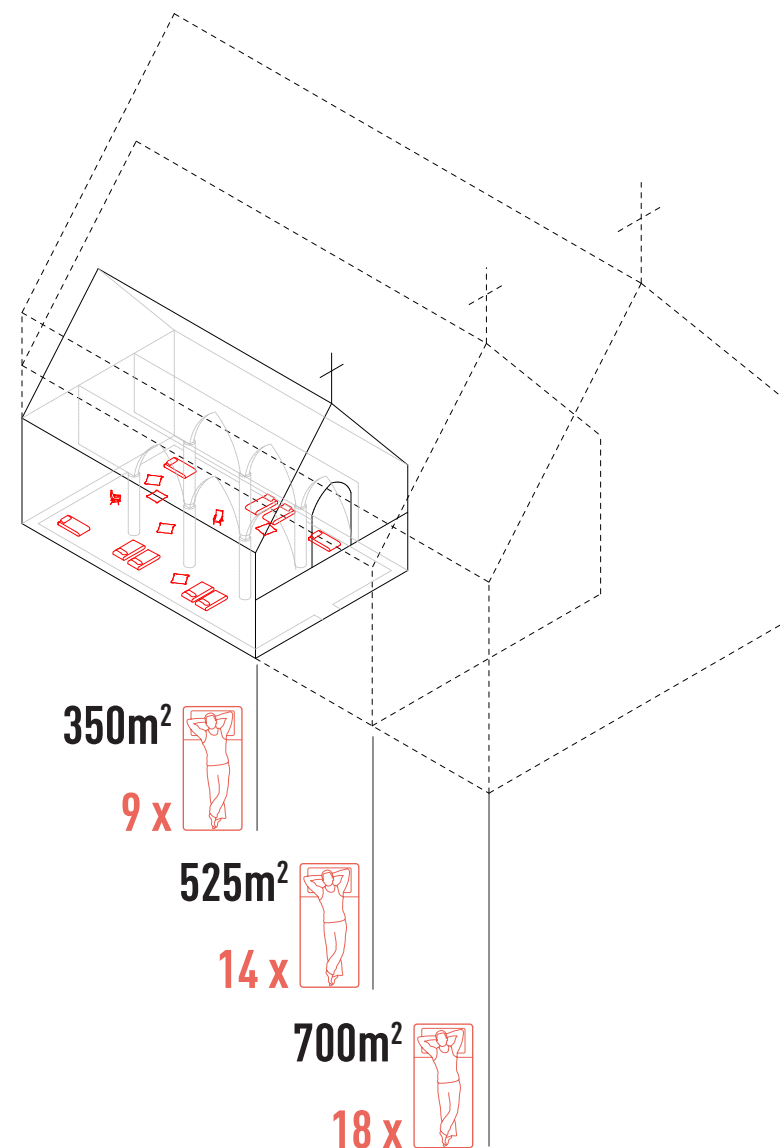


2.5

Church

Church	country	n. inhabitants *	dimension (m ²)	champers	opening hours
St Peter's Church	Sandwich, Orkney	22	150	4	10.00/18.00
Holy Sepulchre	Warminghurst, West Sussex	80	180	4	10.00/16.00
St Mary	Longsleddale, Cumbria	100	300	5	/
The Blessed Virgin Mary	Emborough, Somerset	148	200	4	daily
St Michael Archangel's	Booton	196	600	16	9.00/17.00
St James' Church	Cooling, Kent	216	300	6	10.00/16.00
St Peter's Church	Wolfhampcote, Warwickshire	284	500	12	daily
St Mary the Virgin	Fordwich, Kent	300	300	12	10.00/15.00
All Saints Church	Aldwinckle, Kettering	322	350	12	11.00/16.00
St Andrew Church	Wroxeter, Shropshire	382	300	8	daily
St Cuthbert's Church	Holme Lacy, Herefordshire	466	450	8	daily
All Saints Church	Langport, Somerset	1081	525	12	Opened by local volunteers
St Thomas Church	Friarmere, Greater Manchester	1899	190	8	Opened by local volunteers
St Leonard's Church	Old Langho, Lancashire	2015	200	4	Key availabilitly
St Mary's Church	Edlesborough, Buckinghamshire	2754	500	8	Key availabilitly
St Mary the Virgin	Stansted Mount-fitchet, Essex	5533	200	4	11.00/15.00

350m² x 9 champers



(2.9) Personal elaboration based on data from
www.champing.co.uk
www.visitchurches.org.uk



(2.8) Church of All Saints, Aldwinckle
Photo by ViaggiatoriNelTempo.com

Note & Bibliography _ Chapter 2

1. *Secularism*: the Treccani dictionary defines the term as: broadly speaking, the passage of goods, objects, things, institutions, values from the dependence of ecclesiastical power to that of civil or secular power. [...] The term is frequently used today as a synonym of laicization, to signify an accentuated assumption of secular or profane characters, loss of religious, confessional character.
2. The selected data are taken from the online database of the Pew Research Centre; it provides the religious profile of the world, among the world's major religions (Christians, Muslims, Hindus, Buddhists, Folk Religions, Jews; also unaffiliated are counted). The data are available in percentage or in absolute number and they concern 198 countries and territories. (Pew Research Center, *Religious Composition by Country, 2010-2050*)
3. To analyze the phenomenon in depth, see the volume of L. K. Morisset, L. Noppen, T. Coomans, *Quel avenir pour quelles églises*, 2006, in which the situations of the various nations are investigated.
4. Jessica Mace uses this expression in her book *Redundant since construction: the fate of two late-nineteenthcentury churches in Toronto*, 2014
5. To have more information about the Netherlands situation, see the contribution of A.J.C. (Wies) van Leeuwen with the title *Church Buildings in the Netherlands. Conservation and New Functions*, in the volume *Quel avenir pour quelles églises*, 2006
6. To have more information about the English situation, see the contribution of C. Truman and Derek Palgrave with the title *New Uses and New Ownership in English Historic Churches*, in the volume *Quel avenir pour quelles églises*, 2006
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Global trend

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Europe condition

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Italian context

Chapter 3

- ✦ J. Mace, *Redundant since construction: the fate of two late-nineteenth-century churches in Toronto*, in *Le devenir des églises: patrimonialisation ou disparition?*, J. Sauvé, T. Coomans, Presses de l'Université du Québec, Québec, 2014
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3.1

Italy as a peculiar condition

We cannot be surprised to discover that such a multifaceted heritage does not meet the current needs of Christian communities

(L. Bartolomei, A. Longhi, F. Radice, C. Tiloca; 2017)

The Italian context, as can be seen from the comparison with other nations, has characteristics and aspects that distinguish it from all European situations; in fact, Italian peninsula is characterized by a religious infrastructure that has no equal in the rest of Europe.

The project for the census of Church buildings in Italian dioceses has the aim of gathering information from ecclesiastical property churches, to build a database of sheets to help plans for heritage protection, enhancement or management interventions⁸.

The Be-web database now counts 65.486 churches, owned or controlled by Church hierarchies (ecclesiastical organization, parishes, dioceses). *If we add to this number the hypothetical church estate of religious orders (which has never been inventoried), as well as private chapels and churches owned by public institutions, this number could easily be more than one thousand hundred existing churches.* (L. Bartolomei, A. Longhi, F. Radice, C. Tiloca; 2017)

Christian architecture has produced a complicated architectural religious tradition, which represents an essential part of the Italian built environment and cultural heritage.

It is possible to explore some data about the state of the art, that can be a tangible testimony of the situation.

If we analyse the capillarity of religious buildings along our peninsula, we can affirm that this is the expressions of an extreme administrative and social fragmentation that characterized Italian history before the unification of 1861.

As can be seen in the first map, the full correspondence between the density of churches and the state's orography is the most important result that emerges. A higher number of churches per square kilometre is settled on the Apennines and pre-alps rather than in the planes, as underlined by the authors of the article *Italian debates, studies and experiences concerning reuse projects of dismissed religious heritage*. (L. Bartolomei, A. Longhi, F. Radice, C. Tiloca; 2017)

The other territorial analysis give the possibility to have interesting considerations too: for example, the second map shows the number of churches related to the diocesan population and it confirms the results of the previous graph: there is a lack of inhabitants in regions where after the Second World War there have been a decline in the population density, due to the residential abandonment of marginal areas.

The last processed map instead, underlines how territories with many churches are also the ones with the lowest number of priests (3.1).

Finally, is important to fix some national data, to give substance to the considerations. Italy is divided into 16 Ecclesiastical regions, with 227 dioceses and 25.598 parishes. As stated before, 65.486 churches are owned by the Church, but if those owned by the State and by privates are added, 100.000 are reached⁹.

The Fondo Edifici di Culto precisely owns 836 buildings characterised by considerable historical and cultural importance¹⁰.

For what concern the number of priests, 41.367 is their absolute number in Italy, but a subdivision is necessary: 28.160 are the so-called "secular priests" or diocesan priests, since they live in the civil world; 13.207 are the "regular priests", because they are bound by a "religious rule". Between them, the 16% is composed by old individuals, over 80 years of age. Therefore, 34.748 can be considered the number of active priests in our peninsula. (<https://www.chiesacattolica.it/>)

16
Ecclesiastical Regions

25.598
Parishes

227
Dioceses

34.748
Active priests

100.000 ≈
Church buildings

65.486
ecclesiastical organization, parishes,
dioceses, religious institutions

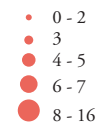
836
Fondo Edifici di Culto

33.000 ≈
Privates, municipalities, others



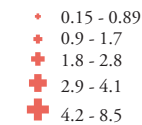
**1 church building/
3 km²**

Church per 10sq km



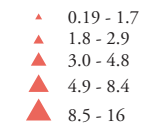
**604 inhabitants/
church building**

Church per 1000 inhabitants



**3 church buildings/
priest**

Church per priest



3.1

The breakdown of ecclesiastical regions helps to visualize the Italian situation more precisely (3.2).

In the graph to the side, it is possible to understand the distribution of the different regions concerning the number of parishes and the number of churches (referring only to the census of the CEI, from the web database).

In regions such as Piedmont, Lombardy and Triveneto, there is a large number of churches; datum influenced by the proximity to the Alps and the consequent territorial needs.

On the contrary, in the southern regions, there is a more balanced situation, except for Campania, which stands out with its 4339 churches.

This analysis is more interesting when compared with graph 3.3, which presents the percentages of variation in the number of priests by ecclesiastical region between 1990 and 2019.

An average national value of -16% is recorded; however, there are huge differences between North and South Italy.

The scenario becomes extremely different.

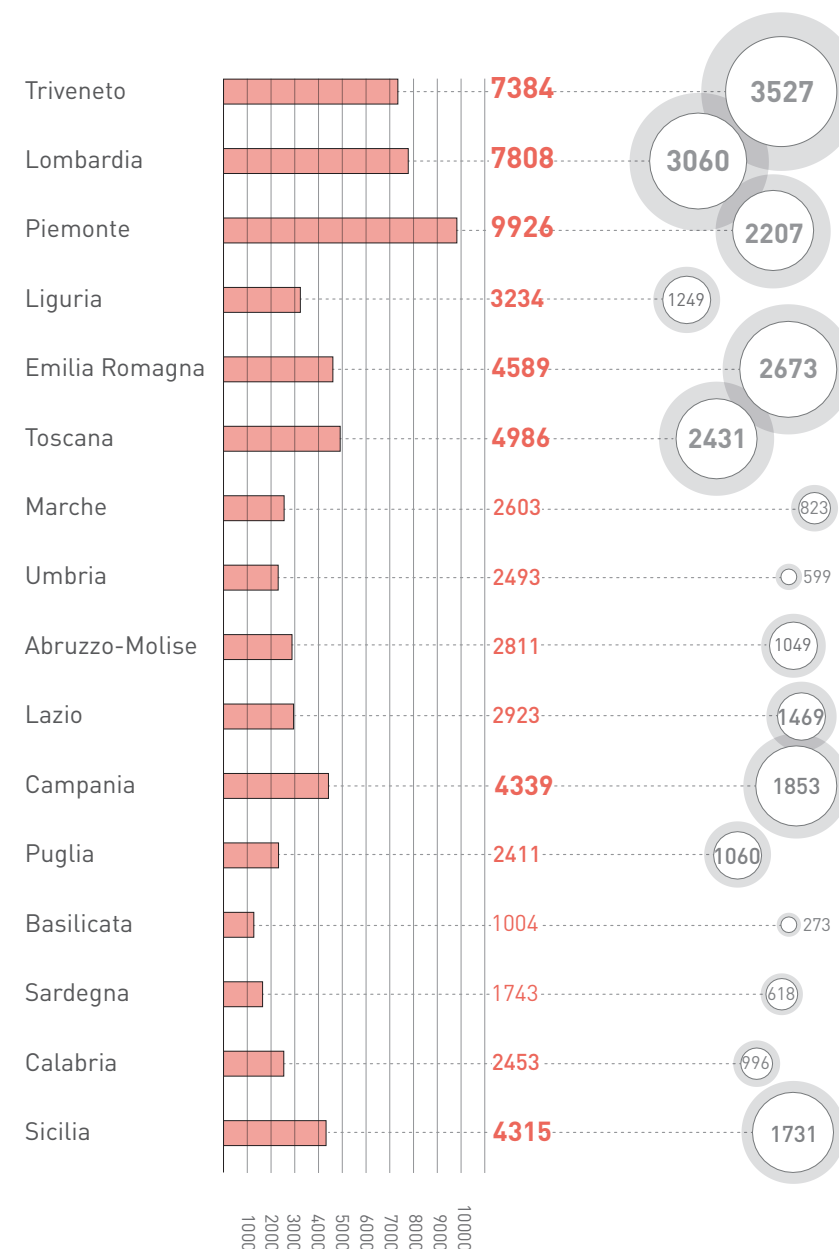
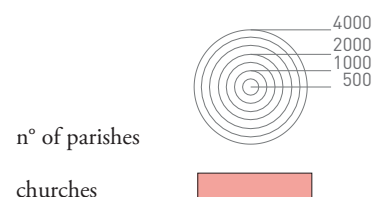
In the South, as documented by Franco Garelli¹¹, there is a positive balance of the clergy in the last thirty years, with percentages reaching even 12%.

A value that is reversed, if instead we note that in Piedmont there is a percentage of -35.1%. (F. Garelli, 2019)

Therefore, it is clear that there is a real fraction between North and South Italy; in Piedmont or Triveneto, where the number of churches and parishes to manage is so high, there is a decrease in priests that puts the whole system in crisis.

(3.2) Number of Parishes and Churches

Personal elaboration based on data from
beweb.chiesacattolica.it
www.chiesacattolica.it



3.2

How to measure the problem?

Italy, like Europe in general, is going through a period of transition; however, due to the numbers and trends concerning the Italian reality, the phenomenon is destined to a real catastrophe.

It is not possible to identify the cause of this problem in a single aspect; on the contrary, numerous interconnected factors lead to speeding up the process of degeneration.

First of all, the number of Christians can be investigated: according to the Ipsos 2007-2017 survey, carried out on the basis of 60,000 interviews a year, the percentage of the Catholic population has decreased from 84% in 2007 to 74.4% in 2017. In numerical terms, it means that the number of Catholic inhabitants is reduced from around 50.9 million people to 45 million: it has decreased by 5 million people in just 10 years.

However, even in this case it is useful to compare the data related to practising Catholics; the Ipsos interviews record a decrease in their number (considering those who call themselves committed, regular or even just participants), from 33.1% to 27.1%, which translated into absolute numbers represent a gap from 19.7 million to 16.3 million. Therefore, the growth rate of the number of practising Christians varies by -3% per year: it has a greater slope compared to the growth rate of total Catholics people (-1.27% per year).

Analysing the growth rate of the last 10 years, it has been possible to advance a hypothesis on the trend of Italian Catholics and on the trend of practising Catholics for the years to come (see graph 3.5).

Of course, to obtain this information it was also fundamental to compare the data with the trend concerning the growth of the total Italian population, proposed by Istat in 2017; it has a scenario of 58.6 million inhabitants estimated for 2045. (Istat, 2017)

The second element that has been fundamental to analyse is that regarding the number of priests.

In this case the situation is even more alarming than that of the examined faithful.

In 2019 Franco Garelli, professor of Religions in the Globalized World and Sociology of Religion in Turin, published a crucial article on the theme, with the diocese of Alessandria; here all the different data from the Central Institute for the Support of the Clergy are summed up. The article has become the first source of information for the subsequent analysis, which takes into consideration the time span between 1990 and 2019. (F. Garelli, 2019)

First of all, it is important to outline the situation at the national level; in May 2019, 32,036 diocesan priests were present in Italy: about a priest every 1900 inhabitants. On the contrary, in 1990 the diocesan clergy consisted of over 38,000 units. In three decades, therefore, the clerical body has contracted to around 16% nationally. But it is not enough. In 1990 the priests over 80 years were 4,3% of the clergy, while today they are more than 16,5%; moreover, if we make the comparison between the priests over 70 years, they were 22,1% in 1990 and they are 36% of the clergy in 2019.

Finally, the priests with less than 40 years were 14% of the clergy in 1990; while they represent no more than 10% today (3.4).

If by convention, we consider that priests over 80 years of age are no longer active (or no longer committed to an ordinary pastoral role), a critical scenario emerges over time; moreover, if we ponder the research with the Italian average life expectancy at 82 years old, the situation is dramatic.

The “climax effect” continues, when the datum related to the age of the clergy is linked to that of vocations.

The most astonishing datum is the substitution index of the clergy provided by the Pew Research Centre: the statistics indicated that there is a 1/10 ratio average in

3.2

European countries; it signifies that every 10 priests leaving the service only one can be replaced¹².

This situation finds the answer in the crisis of vocations: from 2004 to 2014 there is a strident decline in the annual number of vocations and in the number of young people entered the seminary; comparing the data, it is possible to see a 12% decrease in the last 10 years. (R. Benotti, 2016)

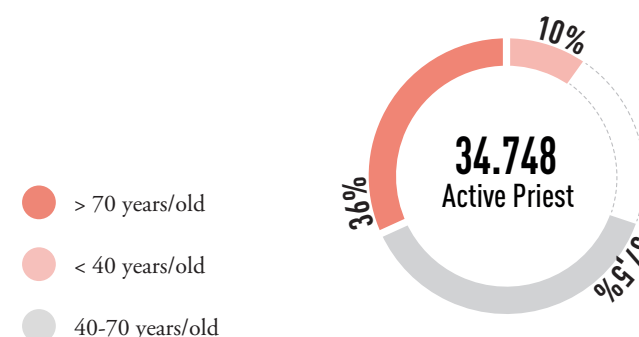
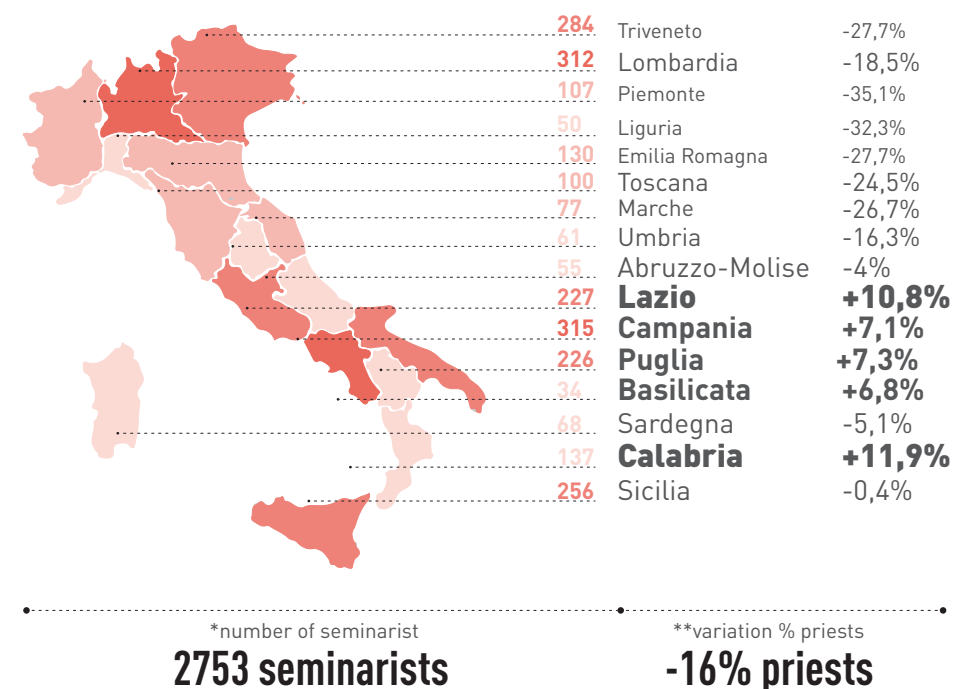
As already stated, there are significant differences at the national level: the results distinguish very big gaps between North and South Italy (3.3).

To know the trend of the number of priests, it was important to understand their growth rate over the last 30 years, analysing the data of 1990 and 2019 provided by Professor F. Garelli. This rate amounts to -1% on average in the 29 years considered and it could be extended to the next 30 years, as a scenario.

However, this factor must be corrected together with the aforementioned one of the replacement index: if we consider that in the next twenty years potentially 70% of priests will have reached the age of life expectancy and that only 1/10 of them will be replaced, the trend curve has an exponential slope (3.5).

Once these data have been found at an absolute level, it is important to match them: it is precisely their comparison that generates the most interesting data, but also the most alarming.

First of all, the relation between the number of the faithful and the number of priests has a constant value: this means that the priests decrease proportionally to the number of the practising Catholics; therefore, the problem is not linked to the number of faithful that the priests must take care of.



Personal elaboration based on data from
(3.3) S.I.R. Agency (Religious Information Service)
% priests variation (1990-2019), ICSC, 2019
(3.4) F. Garelli, 2019

3.2

On the contrary, it becomes crucial to consider the spatial aspect of the problem: the only quantity that remains a constant value during the years is that one of the church buildings.

They will continue to be 100 thousand even in 2050...

It is precisely in this assumption that the key to the problem lies: if the priests and the faithful will continue to decline, but the number of churches will remain the same over time, there will be too few faithful for every church, but too many churches to be managed for each priest.

To better visualize the size of the catastrophe, a factor called “equalizer” has been defined, because it helps to quantify the problem sensitively.

The first equalizer represents the relation between faithful number and the number of churches.

The second, instead, shows the churches-priests ratio.

Over the decades these relations will change, and they will become unmanageable.

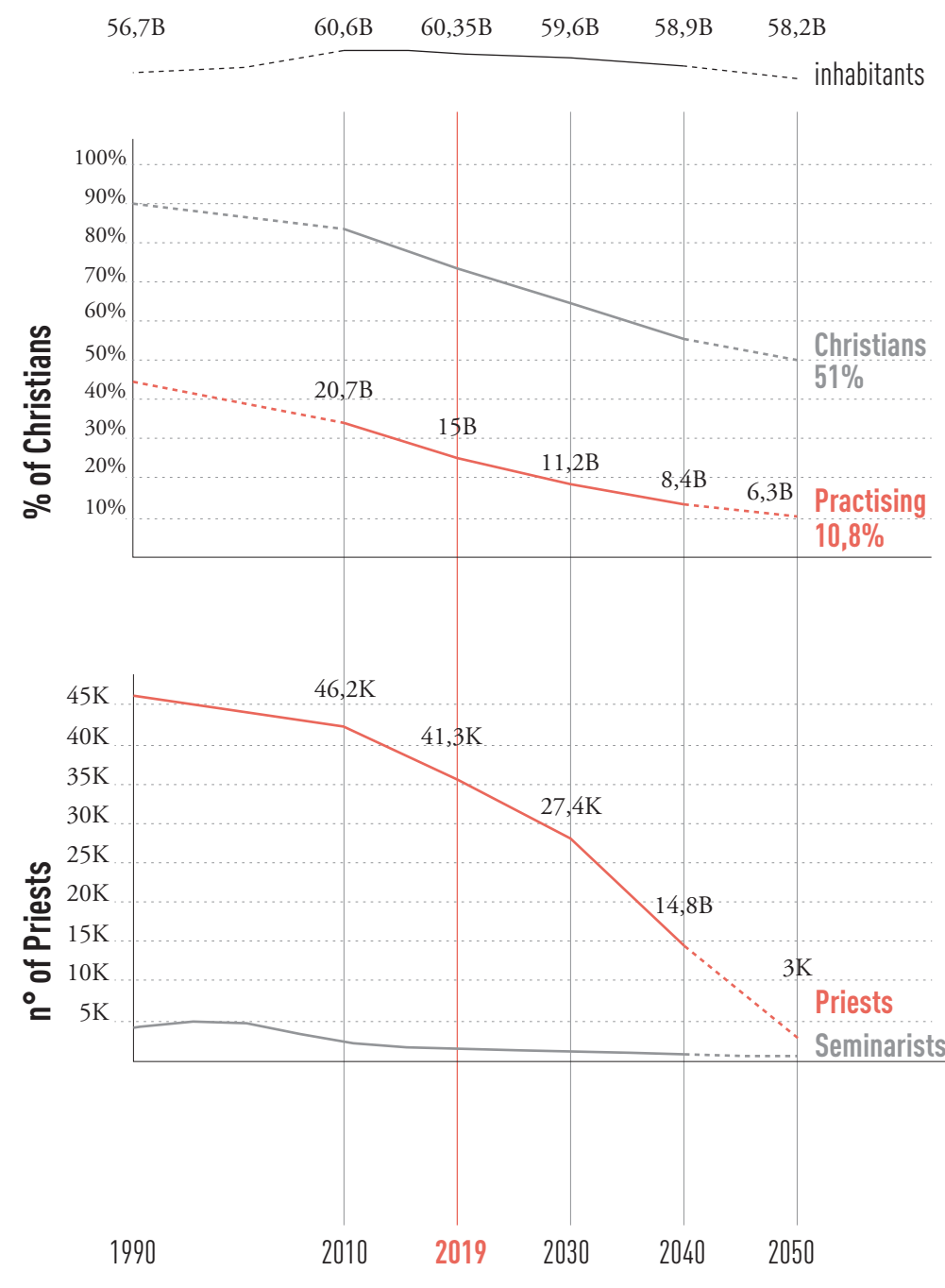
In 2050 every church would count only 65 faithful and every priest should manage even 45 churches!

This situation would not be sustainable from a logistical, administrative and economic point of view.

(3.5) Trend 2010-2050

Number of Christians
Personal elaboration based on data from
R. Benotti, 2016
F. Garelli, 2019

Number of Priests
Personal elaboration based on data from
Istat, 2017
IPSOS, 2007-2017



100.000 churches = constant

3.2

It is necessary to make an hypothesis, to quantify the problem.

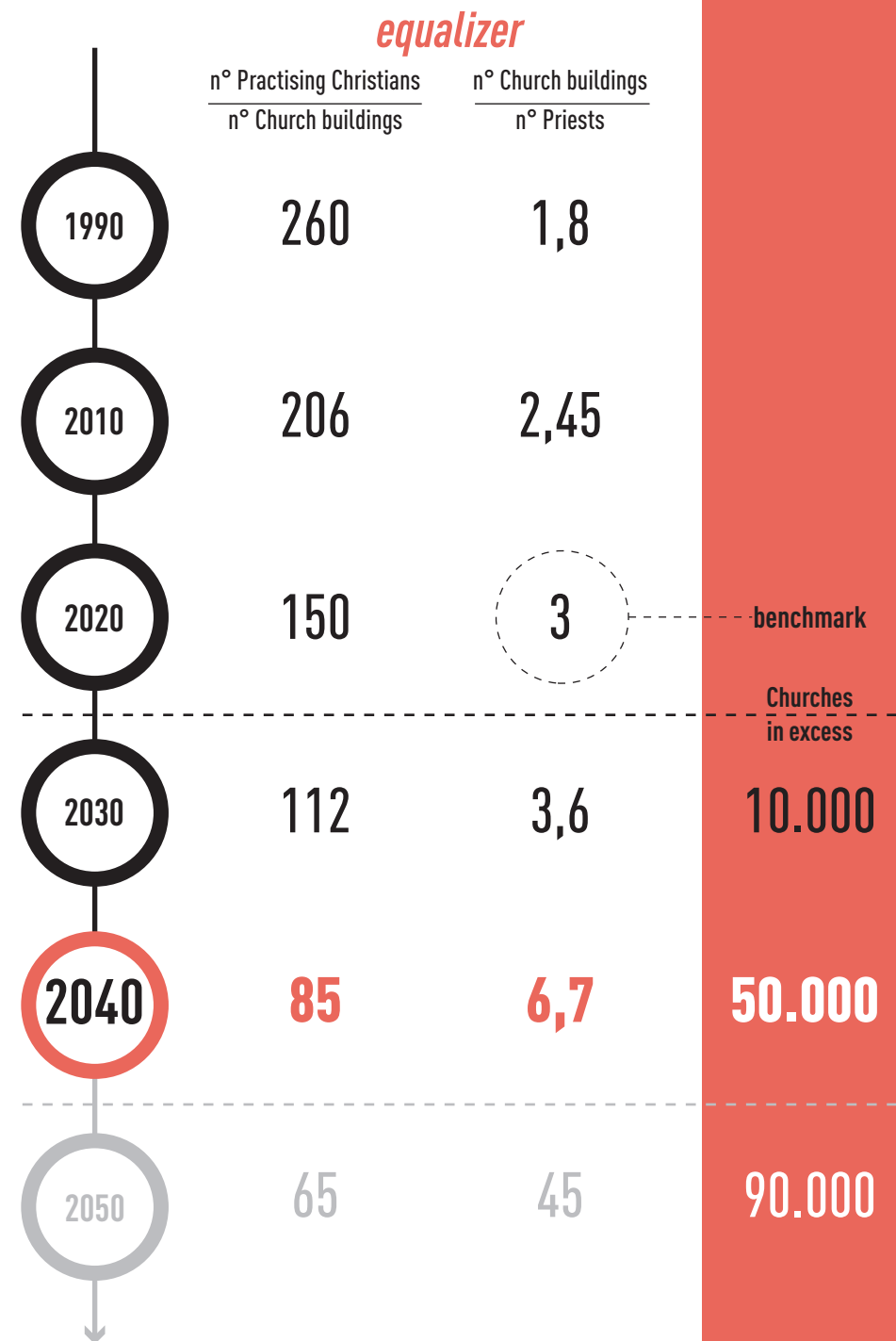
Assuming that today's relation according to which each priest manages 3 churches, and each church receives 150 practising Christians, is still considered sustainable, it can be estimated that this condition cannot be worsened.

Therefore, in 2040 we would have an excess of about 50.000 churches to be managed. And pushing this idea to the extreme, in 2050 only about 10.000 would be really necessary.

The hypothesis just stated requires some considerations.

The data obtained could be modified by variables and factors that cannot be controlled. For example, the phenomenon of immigration could affect the number of practising Christians and Christians present in the country; at the same time, the number of priests and seminarists could record a lower decrease than the one expected.

However, what is important to consider about the process is the horizon; indeed, an emergency scenario lies ahead.



**50.000
churches**

**what about
them?**

Note & Bibliography _ Chapter 3

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 9. The national data are available in the website www.chiesacattolica.it
 10. The Fondo Edifici di Culto (FEC) is an entity with legal personality, legally represented by the Minister of the Interior pro tempore.
Il ministero dell'Interno ha un patrimonio, diffuso su tutto il territorio nazionale, costituito da chiese e abbazie, aree archeologiche e museali, fondi rustici, unità immobiliari, aree boschive protette.
The mission of the Fund is to ensure the protection, enhancement, conservation and restoration of its properties.
 11. Franco Garelli (28.10.1995) is Full Professor of Sociology of Cultural Processes and of Sociology of Religions at the University of Turin. He is the author of numerous publications, mainly focused on three thematic areas: youth status, the phenomenon of volunteering and religious dynamics in advanced modernity.
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Churches as loft

Chapter 4



(4.1) The Crystal Palace, Sydenham Hill, London.
It was designed by Sir Joseph Paxton for the Great Exhibition of 1851

4.1

New uses for old buildings: churches as an occasion

The economic value of new buildings is replaceable in cities. It is replaceable by the spending of more construction money. But the economic value of old buildings is irreplaceable at will. It is created by time. This economic requisite for diversity is a requisite that vital city neighbourhoods can only inherit, and then sustain over the years.

(J. Jacobs, 1961)

As stated by B. Plevoets and K. Van Cleempoel, since ancient time, buildings have always been transformed and adapted to new uses, to meet the changed needs; now as it was then, they can be seen as an occasion for the future, not only in the perspective of cultural preservation. (B. Plevoets, K. Van Cleempoel, 2011)

Our cities testify how the present needs to be urgently and strictly related to urban history.

And this is not only a matter of buildings, but it invades also traditions, spatial figures and collective meanings.

Therefore, when dealing with transformation process, it is fundamental to keep in mind that this is not just a design issue, but it concerns everyday life symbols.

Indeed, buildings contribute to identification and orientation and they represent a social value.

If the existing buildings are appropriately converted, they can remain as an active part of the urban structure and as a node in the network of relationship, interlacing and movement in the urban space. These locations thus also have a relational value. (M. Baum, K. Christiaanse, 2012)

In the wide literature review that deals with the theme, the authors cite a complex and rich list of redundant buildings that can be transformed¹².

Fortifications, gates, country houses, schools, corn exchanges, barns and granaries, mills, maltings and breweries, warehouses and industrial buildings, places of worship

and other religious establishments.

All those buildings are considered and analysed for different peculiarities and characteristics; between them, churches and chapels constitute an interesting and crucial category.

The reuse of religious buildings has always been a delicate task, since they are expressions of faith; at the same time, faith is a predominant factor in the identity of nations, people, social groups, communities; therefore, if churches are considered, they cannot be separated from a complex system of symbols and values; they include *power and authority, tradition and modernity, emotion and devotion, ethic and aesthetic, theology and liturgy, individual and groups, divine and human*. (T. Coomans, 2012) These binomials evolve and change along with anthropological, economic and social contexts.

The theme of the Christian churches is not limited to be a topic of building scale, but it is also of significant importance from the urban point of view, due to the relation of social, anthropological and landscape interconnection that it generates with the surrounding context.

Moreover, it is not only the spatial dimension that makes the place of the church so full of meaning; in fact, it constitutes an existing testimony of a fideistic form, in line with the society and the culture that produced it; that is, it represents a symbol of identity, recognizable and identifiable as a collective image¹³.

.....

It is also interesting to consider how the church building has always been an emblematic place in the analysis of urban morphology.

In 1748 Giovanni Battista Nolli concludes after 12 years of work, his *New Topography*

4.1

of Rome, composed of 12 sheets and accompanied by detailed indexes of streets, churches and monuments, with dimensions 176 x 208 cm.

The map is a unique and innovative idea for its time, as the cartographer draws the city of Rome with perfect precision, representing the plan as a horizontal section of the ground floor of the buildings.

But the modernity of the work lies in the method that Nolli uses: he painted the walls of the buildings with a hatch, taking care only of their spatial connotation. At the same time, the public space remains white, in contrast. It gets into the voids of the squares, courtyards, in the aisles of the churches, highlighting the places where people can go freely.

The system undermines the simple equation of *empty space=road - building=full*; in fact, it gives a critical analysis of urban space.

And it is precisely in the Nolli's map of Rome that the church buildings stand out on the built, as their interior space is considered public space.

Only a century and a half later, another famous architect and urban planner represents the churches as fundamental elements in urban morphology.

Camillo Sitte is one of the most important figures in the international debate on the expansion and urban composition of the cities of the nineteenth and twentieth centuries. In 1889 he published his book *The art of building cities*, whose original title is *Der Städtebau nach seinen künstlerischen Grundsätzen*, where he studied the squares, streets and urban harmony of the past, to understand what were the causes of their beauty and perfection. (C. Sitte, 1981)

It is important to note that in the graphic representation of his writing, the church building takes on a particular characteristic, which distinguishes it from all the other elements of the urban space: if ordinary buildings are designed as homogeneous aggregates, the churches constitute a graphic sign in itself, with a black colour that highlights their consistency in the urban environment.

Moreover, in the chapter that the architect dedicates to the center of the squares, he



New Topography of Rome,
Giovanni Battista Nolli, 1748

4.1

explains how in the past, especially in Italy, *the churches were never isolated*; they are always represented side by side with buildings, set in the dense urban structure.

Finally, by analysing and extrapolating the extracts of the plans proposed by the author, it is possible to make a further consideration: all the churches represented have a special and emblematic urban condition, since they present in front of their entrance a public space, as a meeting place for the community of the faithful.

Sitte states how such buildings, *with their superb facades and portals, assume, in that peace, a value and meaning of the highest.*

Therefore, the church has always represented a unique space, full of meaning, which can be recognized in the skyline of the cities, independently of any religious or faith considerations; it is a landmark in the city landscape, independent of any belief.

Its social and collective value, together with the spatial and architectural implications, contribute in making the building an opportunity for the future.

Adaptive Reuse

is the process of reusing an existing site, building, or infrastructure that has lost the function it was designed for, by adapting it to new requirements and uses with minimal yet transformative means.

(M. Robiglio, 2017)

4.2

How to become a *loft*?

In the chapter 2.4 the Italian environment has been described briefly, with its economic, fiscal and legal framework.

But to practically understand how to act in this complex situation of laws and owners, it is necessary to define what the rules of the game are.

To achieve this awareness, it was important to analyse the Italian legal context from the civil and ecclesiastical point of view¹⁴.

Therefore, in this section, only the summary of the dismissal process is presented, thanks to which a church can start a transformation process.

- ✦ The church is closed or stated unused
- ✦ The bishop has to declare it redundant, reducing the church to profane use (according to can. 1222)
- ✦ The altar must be destroyed or removed, since it represents a sacred element (according to can. 1238)

It is important to underline that there is not a law or a legal statement that sets limits for the type of reuse: after the abovementioned process, the church building lost his dedication to worship and it is ready for a new future.

There is only one circumstance in which the church may be subjected to a function constraint: when the church is sold to another owner, in the act of sale, an endnote can be inserted which defines the preferable use; however, this condition will have value only in the first transfer of ownership¹⁵.

Thanks to the analyses carried out, it is therefore possible to state that a church, after having lost the dedication to worship, becomes actually a new building, a structure, a container.

Churches, in fact, becomes what M. Baum and K. Christiaanse would define *loft*:

adaptable, flexible, and at the same time powerful spaces with identity in which people can live and work; and this can happen thanks to its generous size, locations and set of precise characteristics that will be carefully investigated in the following chapters. (M. Baum, K. Christiaanse, 2012)

4.3

50.000 churches: reuse steps

It has been shown that in Italy by 2050 the problem of church redundancy will reach an emergency situation.

The scenario hypothesis shows that the Italian territory will be full of closed or vacant churches, waiting for a new life.

But exactly because of the size of the problem, it is not possible to imagine that all the churches will be completely reused: they will not all be at the top of their performance. Indeed, the situation would not be feasible, either from an economic or management point of view.

For this reason, instead, it is essential to define a design strategy to identify different reuse steps; these steps represent intervention classes to refer to¹⁶.

They will be selected based on the territorial context, community needs, the state of the art of the building and many other collateral factors.

The intervention classes accept various stages of reuse; from the extreme situation that involves the demolition of the building, to its total re-use and operation.

It is important to underline that the following steps disregard the function that the church will host at the end of the transformation process; on the contrary, they depend on the performance that the building requires.

Demolition

It concerns the complete demolition of the building; only the memory of the place will remain.

Footprint

It concerns the preservation of the church perimeter; it remembers its dimensions and it becomes a symbol of a past presence.

Ruin

It represents the valorisation of the remains of the building.

Outdoor use

It consists in the possibility of reusing only the external part of the church lot, without using the building.

Box

It concerns the use of the building as a closed space, with specific time and management constraints.

Illuminated box

It represents the use of the building as a closed space, with the possibility of having electrical plants.

This is an important upgrade in the facilities that the reuse step can reach.

Box in the box

It consists in the presence of a smaller structure inside the church building; it allows to reach thermal comfort, without too much effort from the energy and economic point of view.

Facilitied box

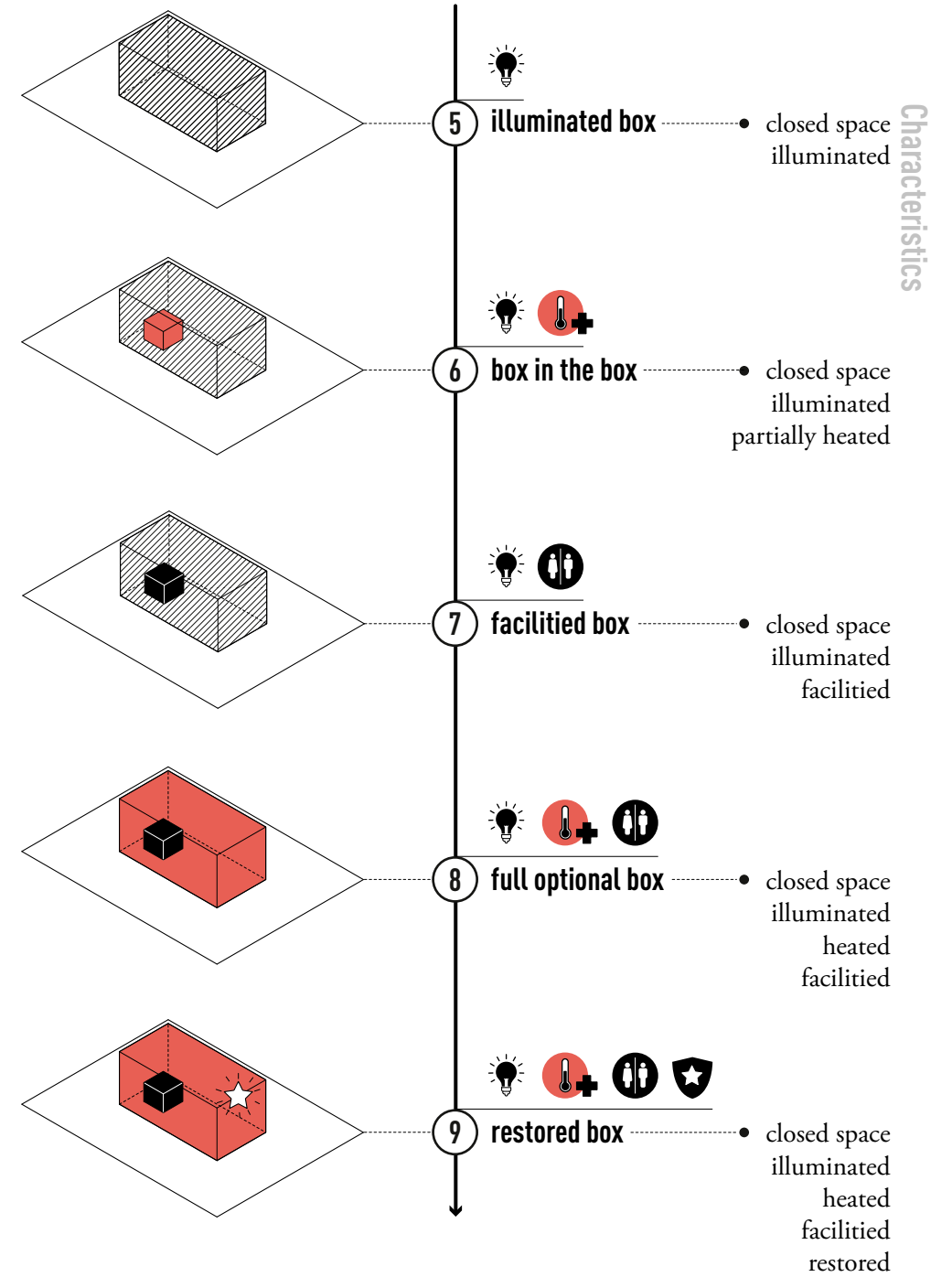
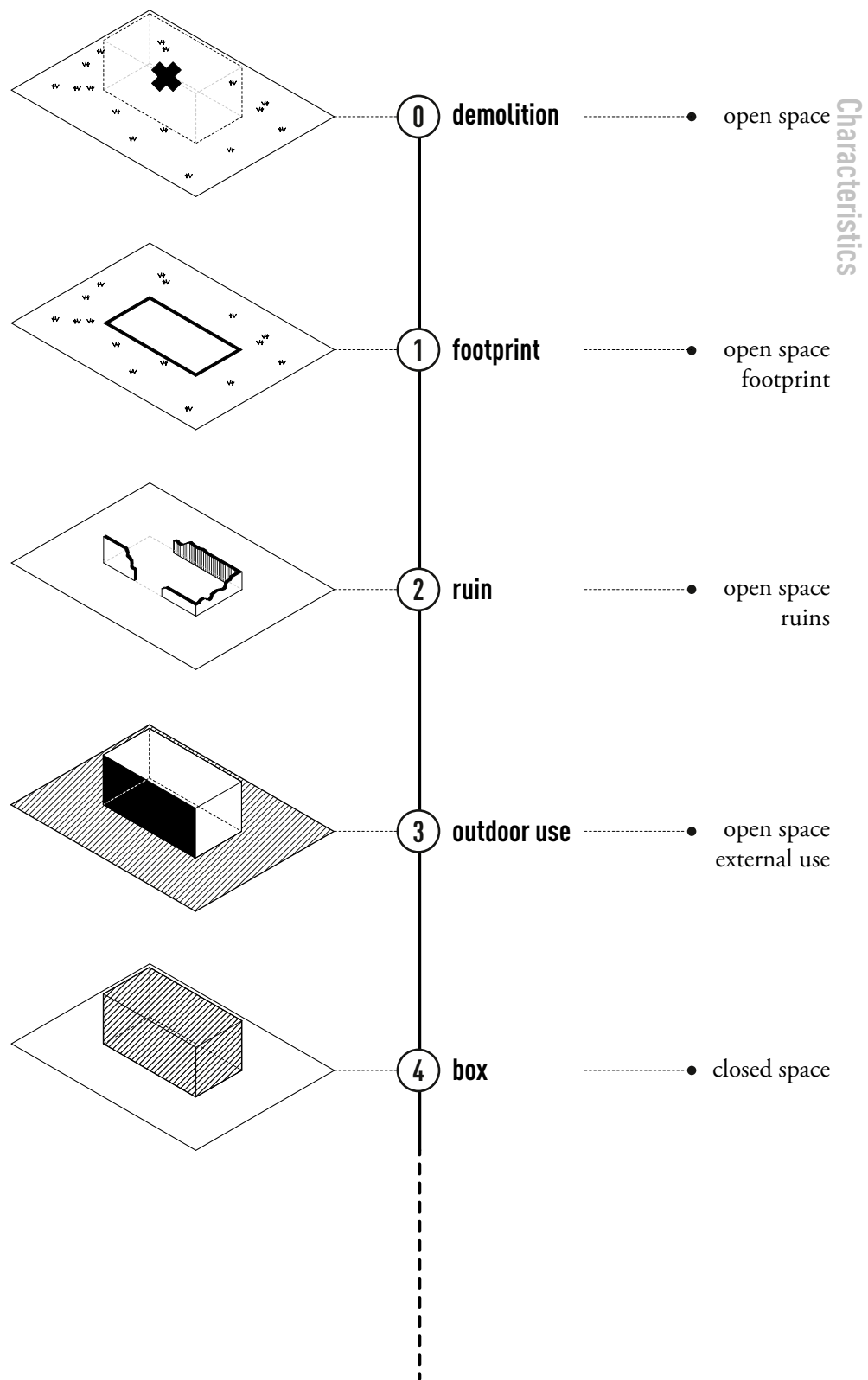
It represents a closed space, with basic services such as bathrooms; the implementation of this kind of facility allows the possibility of more complex uses.

Full optional box

It concerns a closed space, with all the kind of facilities: the box will have services, thermal comfort and it will be illuminated.

Restored box

It is the last step: it does not regard only the possible facilities and services, but also the building appearance. It may consider also the restoration of the building.



4.4

Design issues | Design potential

The reuse steps presented in the previous chapter define the performance that the building can guarantee, depending on the intervention class that is achieved. The performances are accomplished based on specific solutions that the building can receive, concerning different design problems. The implementation of the solutions allows for reaching different levels of completeness.

First of all, the churches are characterized by generous sizes; their typology can be considered a single hall or divided into aisles (eg. three naves, five naves). This spatial configuration has a very positive aspect, since it allows for imaginary infinite scenarios for the life of the building; at the same time, however, it requires an important effort in defining what the solutions are for the partition of the internal space.

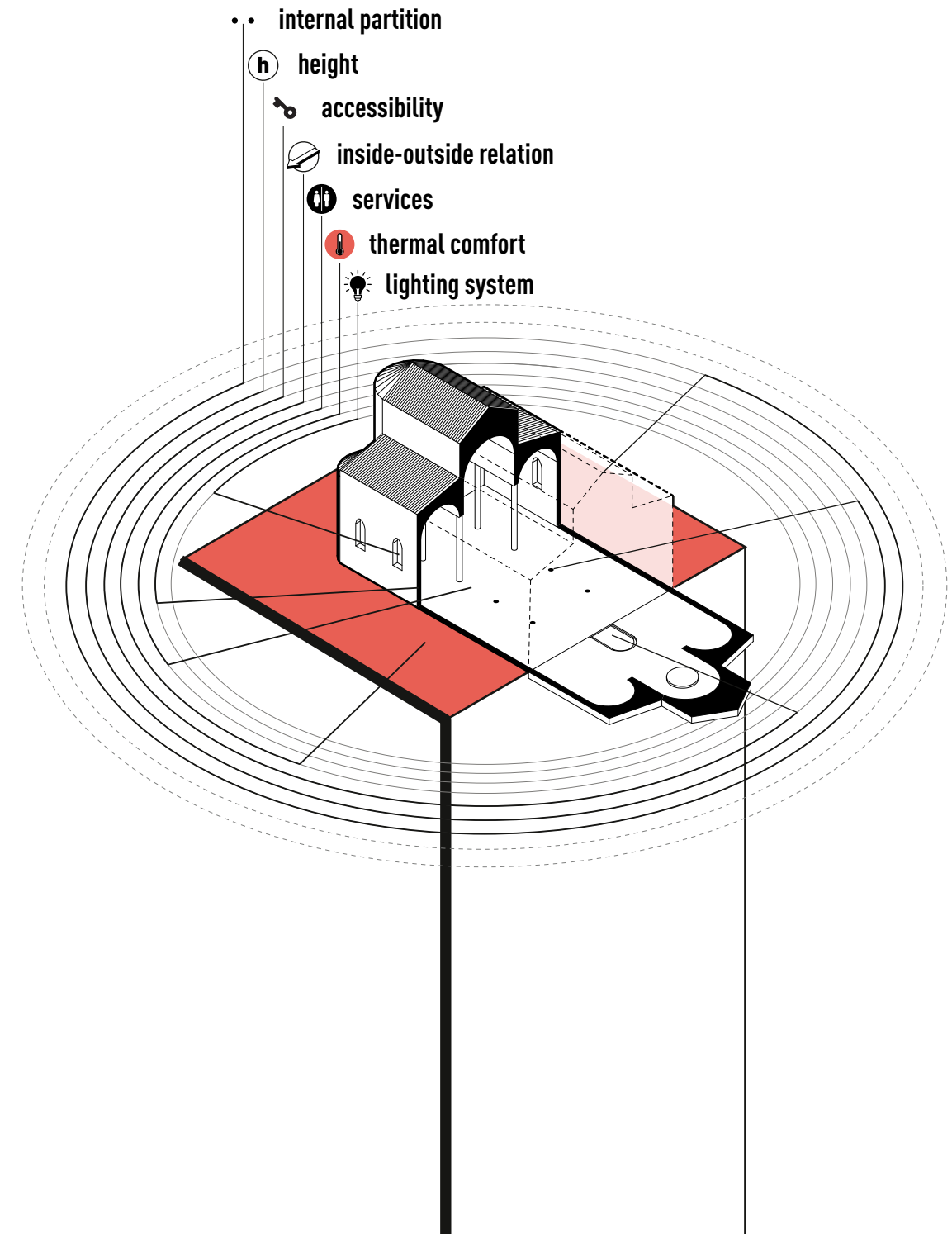
A second aspect is related to lighting: although the “church” type has a window surface, it may be necessary to ensure the presence of artificial light inside it.

The third issue to be solved is that of thermal comfort: based on the level of comfort reached inside the building, it is possible to have different performances - and therefore uses -.

As can be seen from the analysis of the reuse steps, the option that a church is not heated is not excluded. It simply depends on the planned activity.

Another important issue is that of services; the building can present internal services such as bathrooms, changing rooms, kitchens. They are considered a “plus” of the building and they are essential to guarantee the correct fulfilment of specific activities.

Finally, a church is characterized by an area of external relevance that must be included in the transformation processes; it is important to understand what the relation between the inside and the outside is; and how it is managed.



4.4

Once the problems encountered in dealing with a delicate type of building such as a church are listed, it is also important to define that there are positive aspects and arbitrary characteristics that make this space a unique occasion.

We will define it *potential*.

Intrinsic potential

A church has particular features, internal to its architecture; these make it a space full of opportunities. A church building has a considerable height; moreover, it consists of modular and serial spaces, so it would be easier to divide it into smaller portions. Inside the churches there is the sacristy, a room where the priests prepare themselves for the functions and where the sacred furnishings are kept.

A church building presents windows, which allow natural light to enter.

They also tend to be made of solid masonry, so their casing is characterized by high thermal inertia: this means that the structure is made of a material capable of opposing the passage of the heat flow and of accumulating it.

Such a technological feature allows maintaining a relatively homogeneous, constant and comfortable indoor temperature, despite the external temperatures being variable (even with very high variations). This aspect makes it possible to have important results also from the energy efficiency point of view.

.....

Extrinsic potential

This potential concerns the characteristics that the building has in relation to the directly surrounding context.

First of all, it must be considered that every church has a parvis in front of its entrance, which by definition is the space in front of the building, where the community of the

faithful is found.

Furthermore, the church often has supporting spaces, due to its role in the urban landscape; the oratory, the pastor's house or other adjacent places.

If we extend the concept to the territory in which the church is inserted, this argumentation becomes even more interesting.

As already highlighted, churches have a special condition in the analysis of urban morphology: they characterize the identity of the place, they are landmarks in the city environment and are recognizable elements in the city skyline.

Therefore, the assumption includes considerations in terms of accessibility, connections with the surrounding environment, neighbouring services.

These characteristics are essential when dealing with a process of reuse. (M. Robiglio, 2016)

n design
issues

how to solve
them?

Note & Bibliography _ Chapter 3

12. To have more information about the topic, see the contribution of B. Plevoets and K. Van Cleempoel with the title *Adaptive reuse as a strategy towards conservation of cultural heritage: a literature review* in the volume *Structural Studies, Repairs and Maintenance of Heritage Architecture*, 2011
13. To understand the concept of collective memory and collective identity, consider the theory of Maurice Halbwachs, French philosopher and sociologist. It's volume *La mémoire collective*, published for the first time in 1950, explains how the relation between places, stones and people cannot be altered; indeed, they remain indelible images.
14. To learn more about the topic, see the Chapter #: *Annexure: legal framework*
15. To investigate deeper the Italian legal framework, it is crucial to consider the figure of Davide Dimodugno; it's master thesis in law *I Beni Culturali di interesse religioso tra Diritto Amministrativo e Diritto Canonico* (2016) explores the theme of redundant churches.
16. The design strategy concerning the reuse steps has been developed thanks to the analysis and the study with the figure of Elena Guidetti, Research Assistant and Phd Candidate at the Politecnico of Turin.

Churches as loft

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Exsisting solutions: critical review

Chapter 5

5.1

Statement: magnifying lens

In the previous chapter, the reuse steps were analysed. They represent the various levels of completeness that can be achieved when facing a transformation project. Then the *potential* of the church building was defined, from the intrinsic and extrinsic point of view, to understand which the obvious and objective strengths of this typology are. Finally, the so-called *design issues* have been considered; they allow to comprehend what are the concrete problems related to the transformation of a church.

After these phases, it can be useful to analyse other reuse projects, understanding how other minds faced the problem and found precise solutions before. The comparison also allows to examine how some practical design issues (such as bathroom, services, thermal comfort, accessibility) have been solved.

Several cases of adaptive reuse of redundant churches exist on the international scale and they are very famous. However, it is necessary to declare the criteria according to which the examples have been selected: the projects analysed were chosen based on how they solve precise design issues and depending on the intervention step they reach. Indeed, each case study presents the indication of the reuse step to which it refers. Thanks to their breakdown, therefore, it has been possible to obtain important *lessons learned*.

But this is not the only aspect that has been taken into account. Let's go back to the dimension of the problem: if in 2040 Italy will have to manage 50.000 churches, we have also to think about the economic consequences that the process will have: it will be necessary to consider effective solutions, but economically sustainable.

Therefore, the projects selected present results that have been achieved through the use of virtuous, but simple and cheap interventions.

For this reason, the first parameter that appears in each sheet is the one related to the ***Economic Effort*** of the project; it summarizes and emphasizes how the interventions have low economic exposure in common.

This critical interpretation also makes it possible to have an interesting parallelism between two aspects: the economic effort and the intervention step are two closely related parameters and they are dependent among them. If the re-use intervention is more complex and complete, then the economic effort that the project requires is higher.

Finally, in most situations, the process has been carried out by the community, or has been driven by the needs of the individuals. As already emphasised, the involvement of the community is an essential element for the realisation of a transformation process. If people feel included during the development of the process, they will feel the “owner” of the project; it will be easier for them to take care of it and to participate in its management. This makes a reuse project successful!

.....

To make the case studies comparable it was necessary to define some macro-categories of analysis; they will allow evaluating the interventions at the end of the research, having a uniformity of treatment. Therefore, the following aspects were taken into consideration:

- + **Church location**, that indicates the distance from the city centre and from other attractive points. The precise distance, together with the axonometric view of the context, testify the importance of the church building in urban morphology.
- + **Timeline**, to sum up the main events of the life of the church building; it shows

when the buildings was built, when it has been declared redundant, when it was closed and if it had a period of suspension and vacancy.

- + **Economic effort**, that has the aim of giving a qualitative range of the cost of the intervention; it is divided into four different categories (minimum, low, medium and high).
- + **Reuse step**, to show what is the transformation completeness that the project reach
- + **Timetable**, to indicate the time, days and seasons in which the buildings is opened; it gives also the possibility of representing the coexistence of multiple functions. Indeed, one of the most important discovery of the research is that most of the churches are used for different activities in distinct period of the day, of the week, of the seasons, depending on their necessities.
- + **Function**, that represents the uses and the collateral services to allow specific activities; it is fundamental to link and overlap the function analysis with the timetables.
- + **Actors**, because it indicates all the individuals involved in the reuse process; this is a peculiar category, since it shows how in most cases the reuse project works and takes root in the city, if it was wanted by the inhabitants, or if the community was seriously heard in the decision making process. The “actors” class gives also the possibility of understanding what are the implications from the fiscal point of view and from the management and ownership perspective.
- + **Comfort**, it indicates the tools with which the internal comfort is achieved, in terms of lighting, thermal and acoustic facilities. This is a really pragmatic category, since it understands how some practical design issue have been solved

in real situations.

- + **Surface and main dimensions**, that measure floor area, the outdoor area and the windows area of the church [m2], and it gives the possibility of comprehending what kind of uses fits better with specific sizes.
- + **Device**, it represents the tools through which the reuse process is reached.

The subsequent sample sheet summarizes all the information in a graphic way and it explains *How to read* the data sheet of the different case studies (5x).

Then, a sequence of Italian and European case studies is presented.

It is important to underline that in the analysis of the ten projects, only one of them presents a *high* economic effort, and constitutes an *out layer* concerning the selection criteria.

Indeed, the Hallè Orchestra of Manchester has faced numerous interventions. However, this example has been chosen because it has two very interesting solutions from the acoustic point of view (sound-absorbing sails) and as regards the bathroom service (independent volume).

5.x

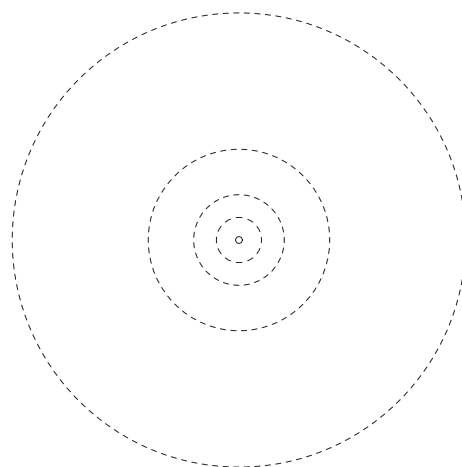
Name

City, State

Church's name

Photograph

State of the art



distance [km]
from the city center

Information and data about the history of the church, the most important events and the process of disposal - reuse

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Timeline to sum up the main events of the life of the church building

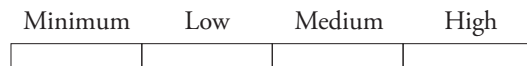
1200 1300 1400 1500 1600 1700 1800 1900 2000 2100

Axonometric view

it represents the urban context in which the church building is inserted

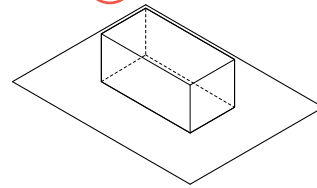
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Economic effort



it measures the economic impact of the reuse intervention

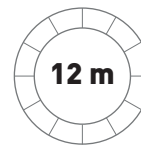
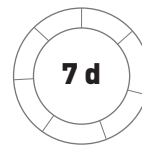
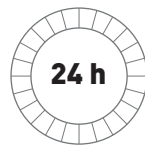
reuse step



Timetable

accessibility

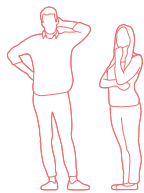
it indicates the time, days and seasons in which the buildings is opened.
It also represents the coexistence of multiple functions



Function

it indicates the uses and the collateral services to allow specific activities

activities



services

Actors

it indicates all the individuals involved in the reuse process

community/years

owner

developer

management

Comfort

it indicates the tools with which the internal comfort is achieved

lighting

upper dorsal
lower dorsal
candle/torch
no intervention

thermal

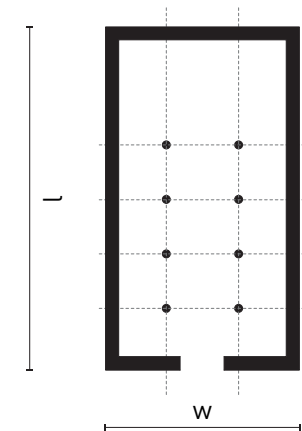
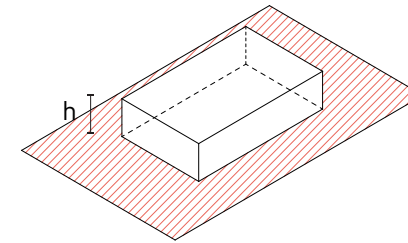
upper dorsal
lower dorsal
no intervention
box in the box

acoustic

correction not
correction yes

Surface

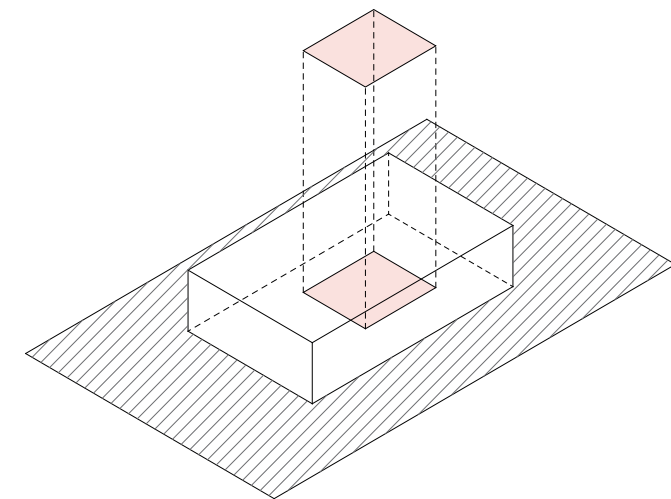
it measures floor area, the outdoor area
and the windows are of the church [m²]



Exploded axonometric view

It represents the layers of the functions in
different moments of the day.

It shows the device and tools through
which the reuse process is reached



5.2

5.a Church of the Tithes, Kiev

Footprint



5.b St. Dunstan, London

Ruin



5.c Sgrafa Masegni, Marghera

Outdoor use



5.d All Saints Champing, Aldwincle

Box



5.e St. Agostino, Genova

Illuminated box



5.f St. Laurence, Norwich

Box in the box



5.g Skaterham, Couldson

Facilitied box



5.h St. Francesco Theatre, Bolsena

Full optional box



5.i Hallè St. Peter's, Manchester

Restored box

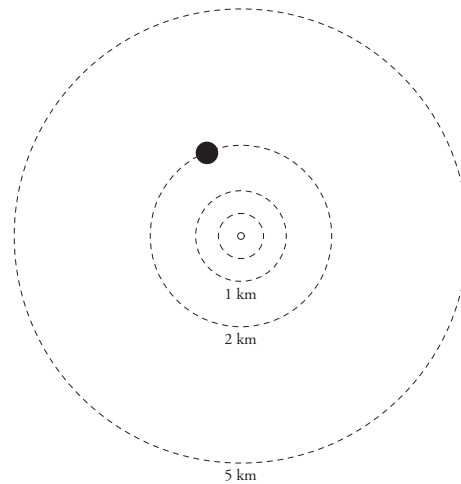


5.a

Church of the Tithes

Kiev, Ukraine

Church of the Tithes



The Church of the Tithes was the first stone church in Kiev. It was built between 989 and 996. The Grand Prince Vladimir the Great set aside a tithe of his income to finance the church's construction and maintenance, which gave the building its popular name (it was originally named the *Church of Our Lady*).

The church was ruined in 1240 during the siege of Kiev by Mongol armies, because it collapsed from fire. The remains of the Decimal Church were forgotten; they were destroyed by the wind, by rain, and by temperature fluctuations.

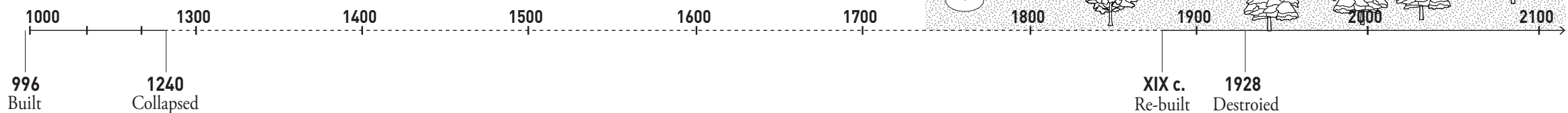
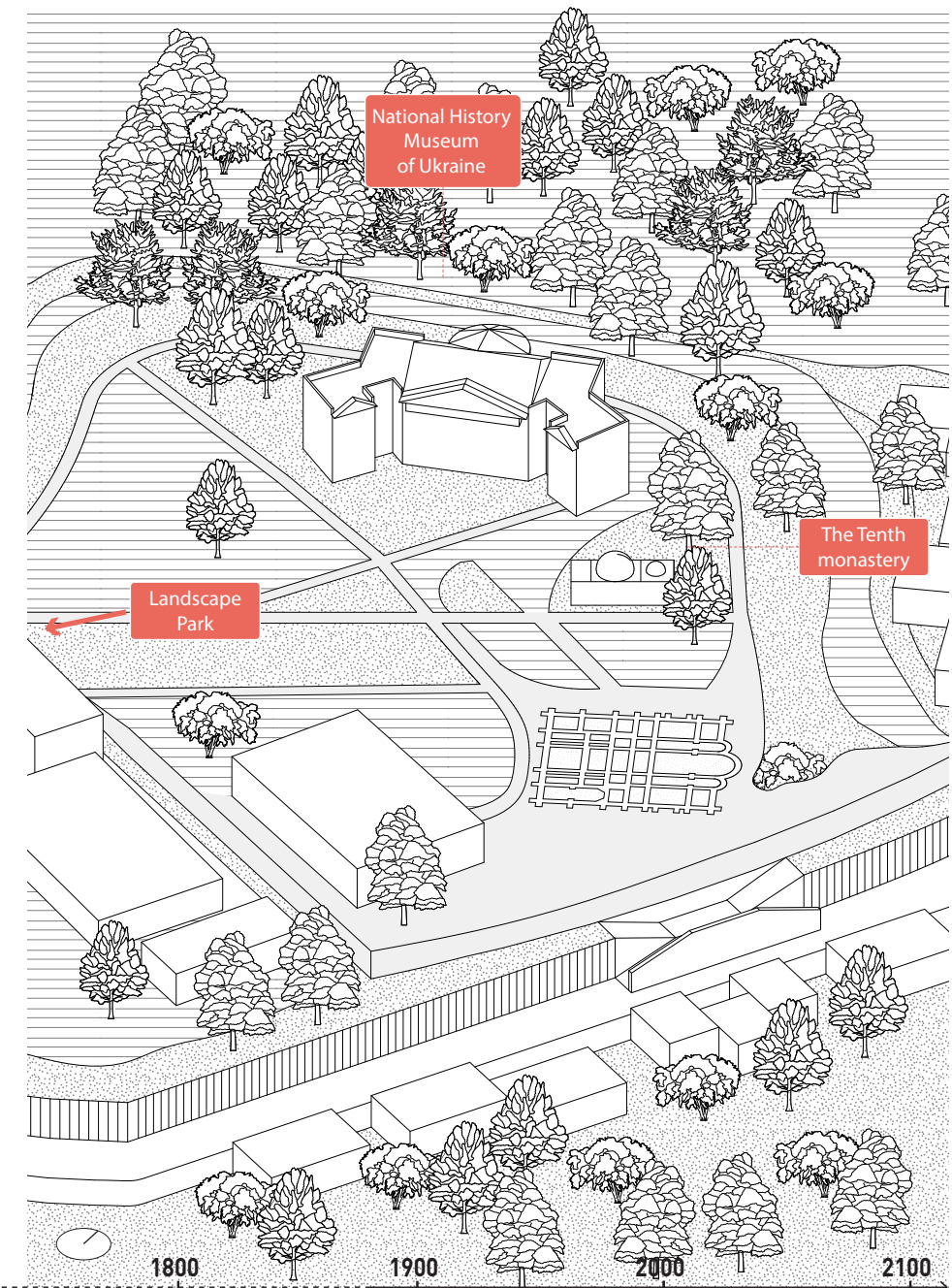
In the first half of the 17th century the French military G. L. Boplan (that was an engineer and cartographer), described the ancient ruins with walls' height of only 5,6 meters.

In the 19th century a new church was rebuilt on the ancient foundations, but in 1928 it was once again destroyed by the Soviet Regime.

Today the original outline of the foundations is preserved, and it has become a garden in the city center; Greek, Russian and Ukrainian architects are trying to reconstruct a design as close to the original as possible, basing their suppositions on the foundations' perimeter and several centuries-old sketches.

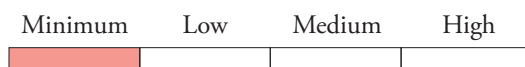
Source: www.travel-guia.com, last visit 26/11/2019

Scientific team of the Andrei Rublev Museum, *La chiesa delle decime a Kiev nella fase attuale di studio*, 2015, available at www.rublev-museum.livejournal.com, last visit 26/11/2019

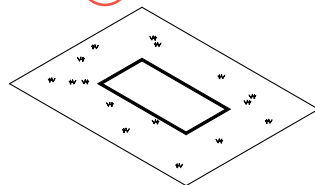


5.a

Economic effort



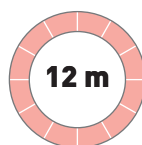
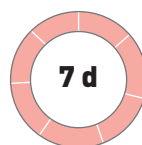
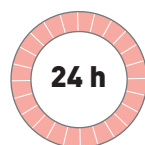
1 footprint



Timetable

1

accessibility
free entrance
public space

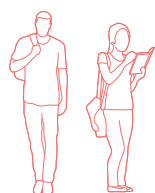


Function

activities

services

1



walk-tourism



information panel

Actors

owner
municipality

developer
municipality

management
municipality

Comfort

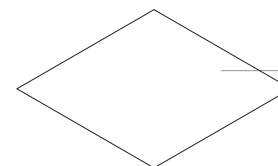
lighting
no intervention

thermal
no intervention

acoustic
correction not

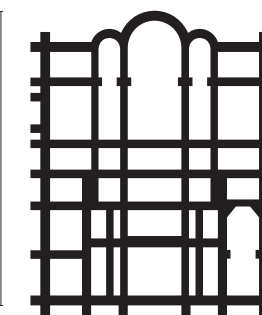
Surface

floor area: 1320 m²

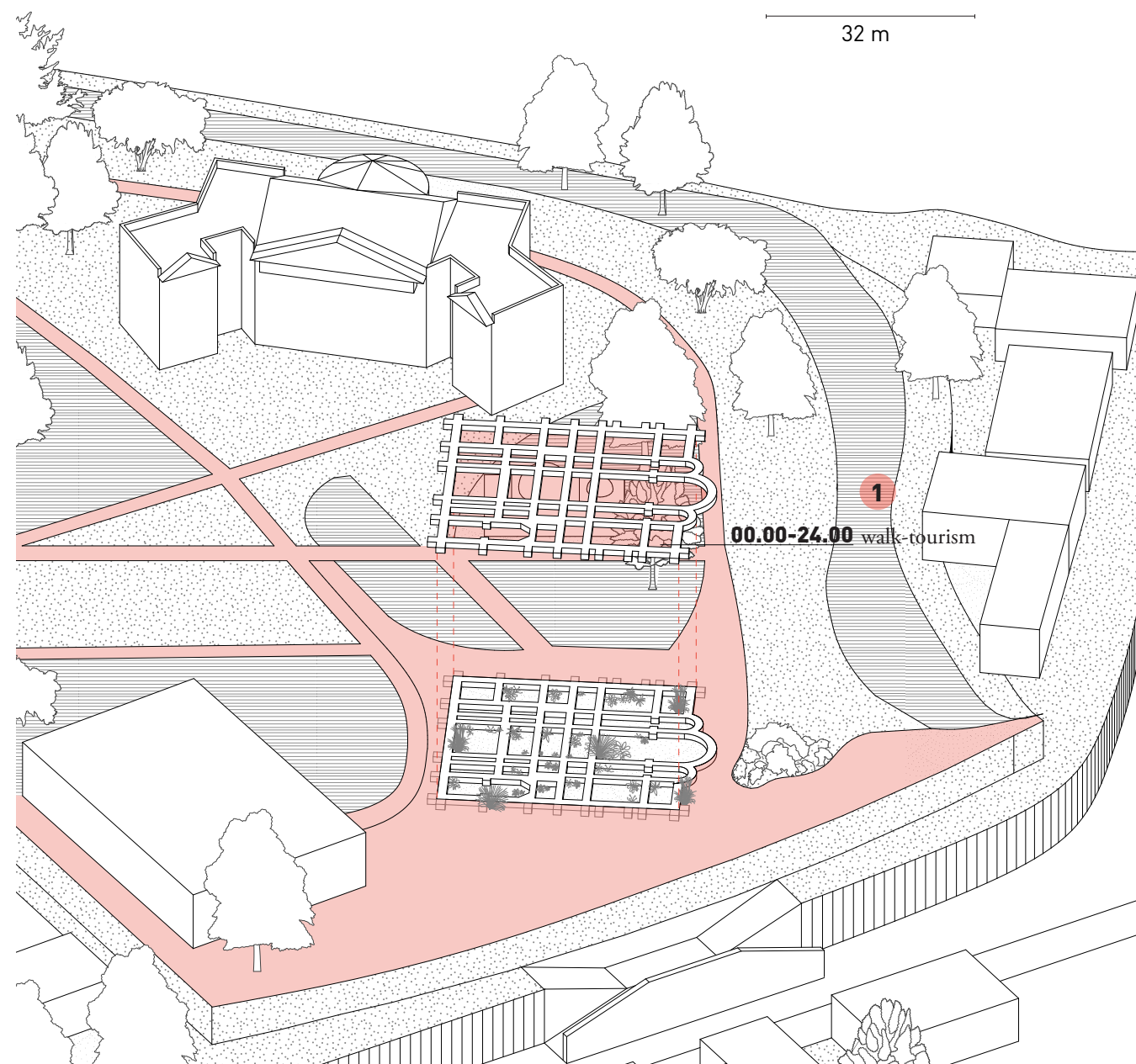


outdoor space

40 m



32 m

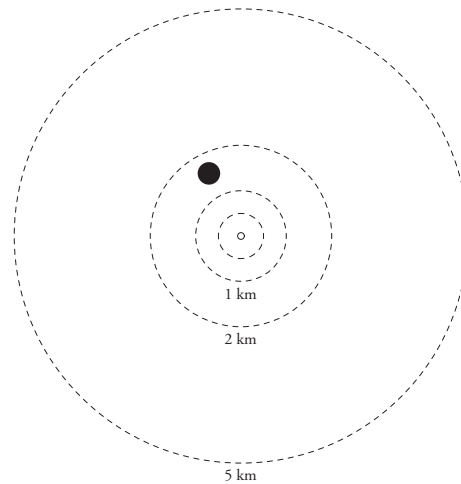


5.b

St. Dunstan Church Garden

London, England

St. Dunstan in the East Church



St Dunstan-in-the-East was a Church of England parish church.

The original church was built in 1100, but it was severely damaged by numerous events. In 1817 the weight of the nave roof destroyed the structure deeply and the whole building was demolished.

The church was rebuilt in the same year and it was opened again for worship in January 1821. It could host between six and seven hundred people.

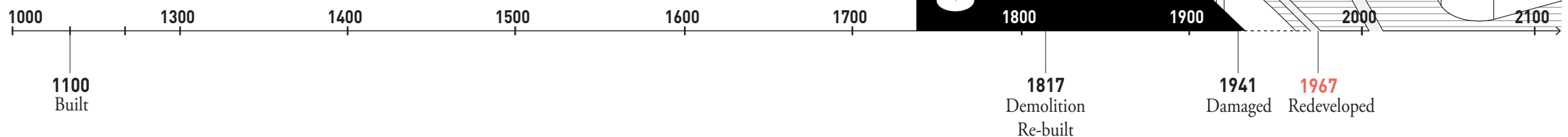
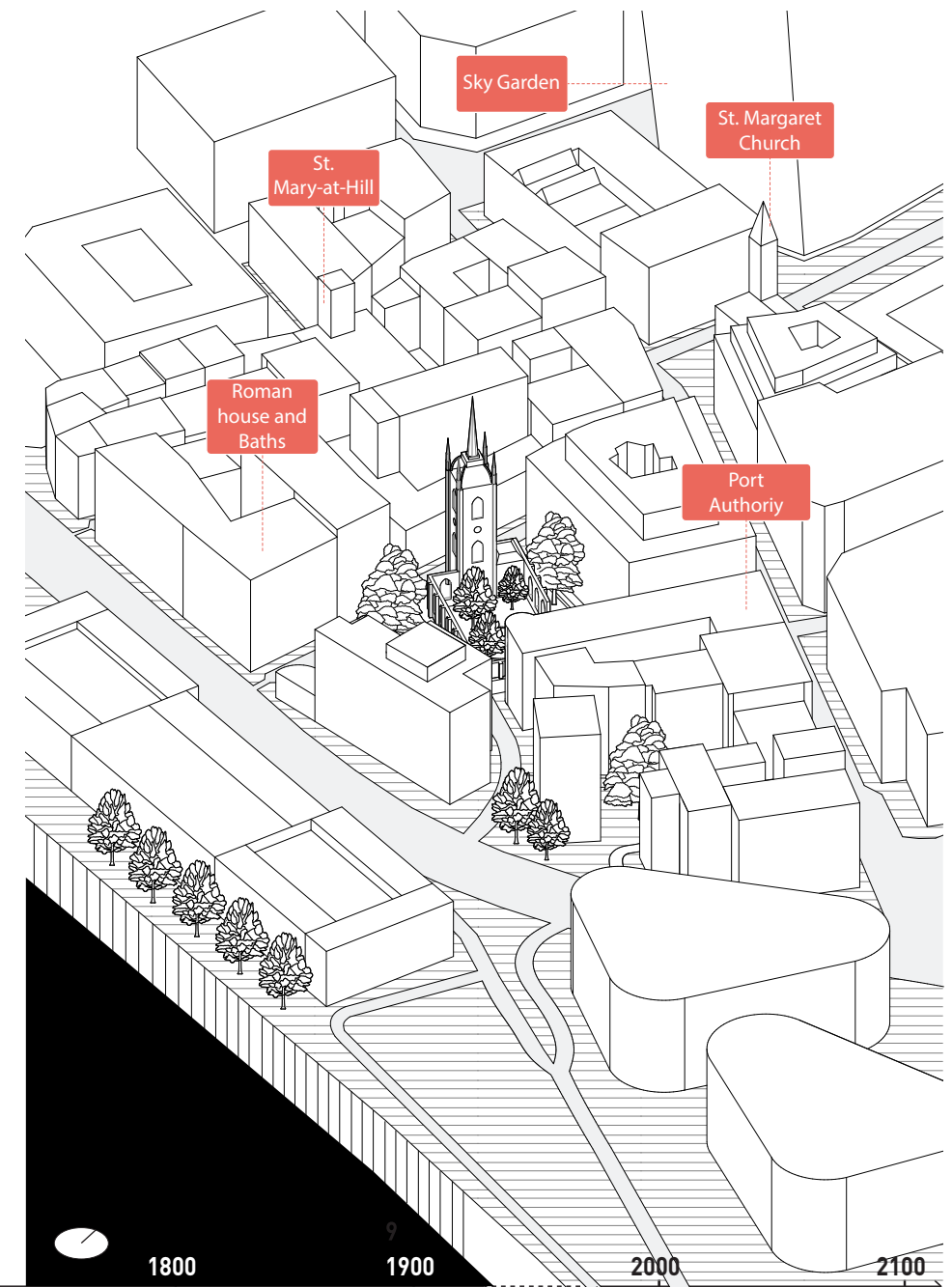
St. Dunstan was injured again in 1941 by a German's bomb. Only the tower, the north and south walls survived.

In 1967 the City of London Corporation decided to reuse the church ruins as a public garden: a lawn and trees were planted in the ruins, with a small fountain.

Thanks to these specific characteristics, it earned the name of *secret garden*, as a special place in the city of London.

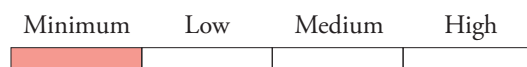
The church was designated a Grade I listed building.

Source: www.secretldn.com

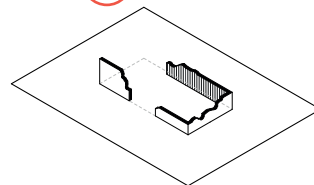


5.b

Economic effort



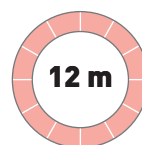
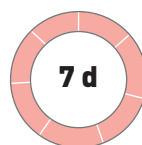
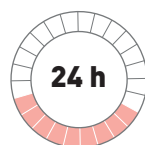
2 ruin



Timetable

1

accessibility
*All Hallows House
Foundation*

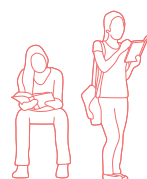


Function

activities

services

1



relax-tourism



benches

Actors

owner
Church

developer
municipality

management
*All Hallows House
Foundation*

Comfort

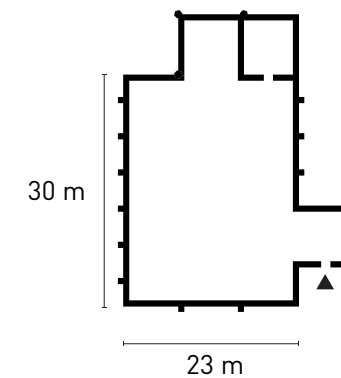
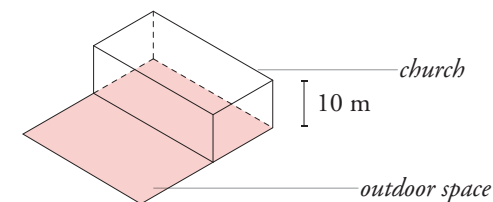
lighting
no intervention

thermal
no intervention

acoustic
correction not

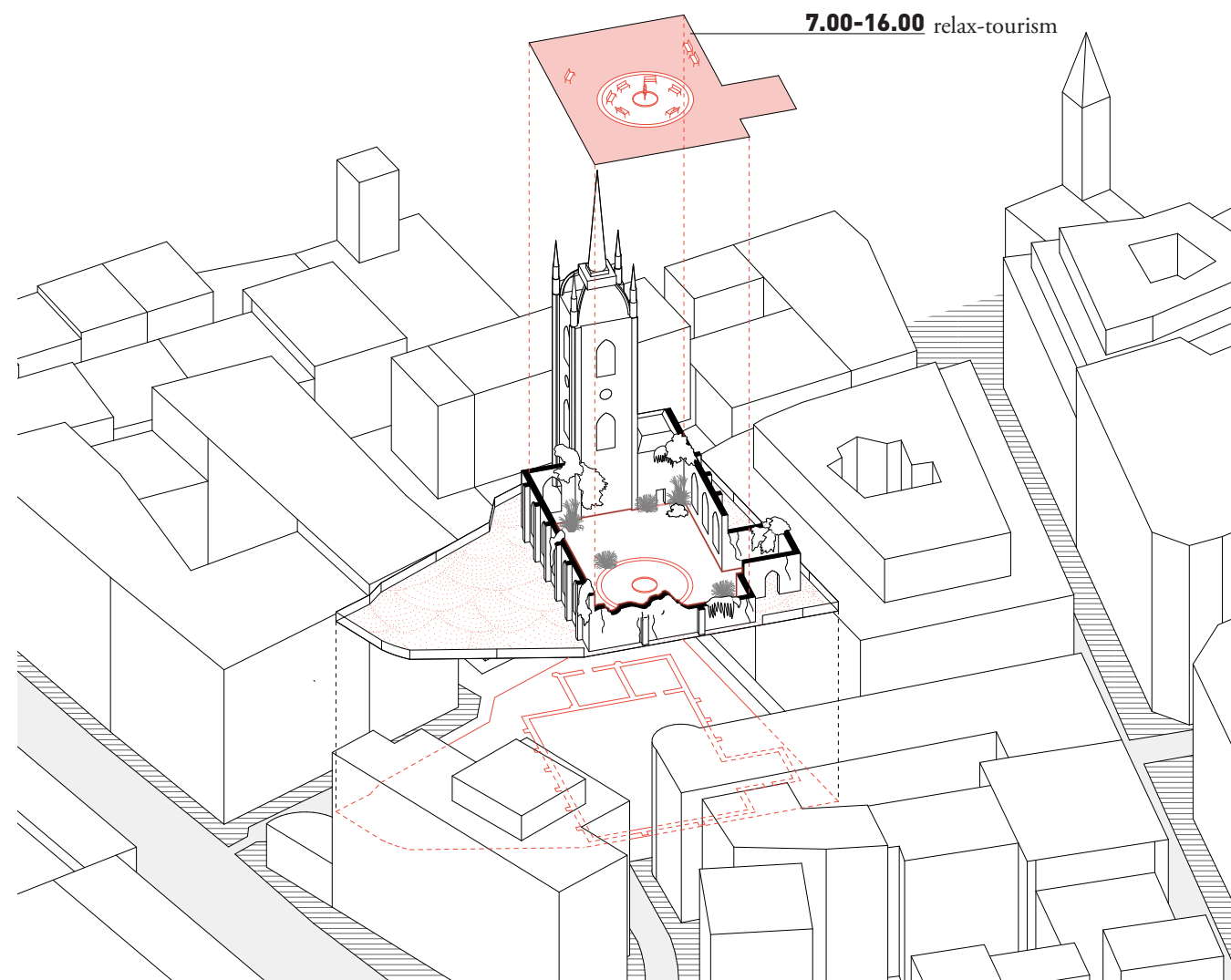
Surface

floor area: 680 m²
outdoor surface: 800 m²



1

7.00-16.00 relax-tourism

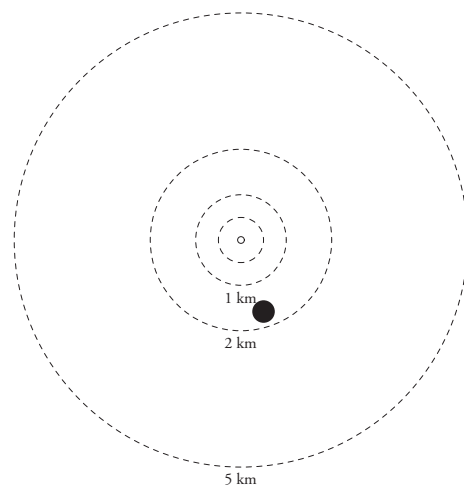


5.c

Sgrafa Masegni

Marghera, Italy

Cristo Lavoratore Church



The project for the construction of the church dates back to 1935 but, for economic reasons, it will be realized only after the war: the church was consecrated and inaugurated in 1954.

The realization of the church is the result of the determined work of the priest Armando Berna, who dedicated his pastoral activity to evangelization in the working world of Porto Marghera.

It is the first church in Italy dedicated to Cristo Lavoratore.

In 2002 Sgrafa Masegni team decided to set up a new sport activity with the help of the diocesan reality: the South Wall of the church has become the outdoor climbing wall.

It has been a great idea and opportunity for the city, since the mountain closest to Marghera is many kilometers away. Therefore, the community – composed by volunteers - has decided to invent an alternative way to climb outdoors, using an existing infrastructure. And it was possible simply with the use of wall equipment! Climbing can be considered a sort of seasonal sport, because it depends on the weather. But during the period of activity, Sgrafa Masegni community organize many events.

Source: www.centrodocumentazionemarghera.it
www.gesulavoratore.it/sgrafamasegni

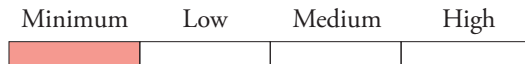


1954
Built

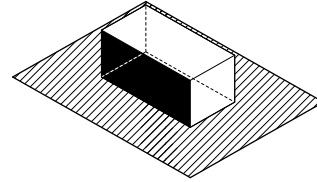
2002
Redeveloped

5.6

Economic effort



3 outdoor use

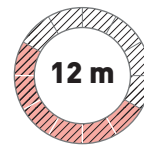
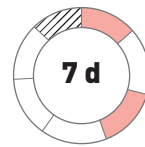
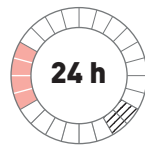


Timetable

1 2

accessibility

Sgrafa Masegni
community/
priests



Function

activities

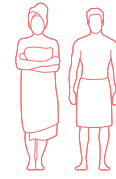


climbing center



place of worship

services support spaces



changing rooms



toilets

Actors

owner

Church

developer

Sgrafa Masegni
community

management

Sgrafa Masegni
association

Comfort

lighting

no intervention

thermal

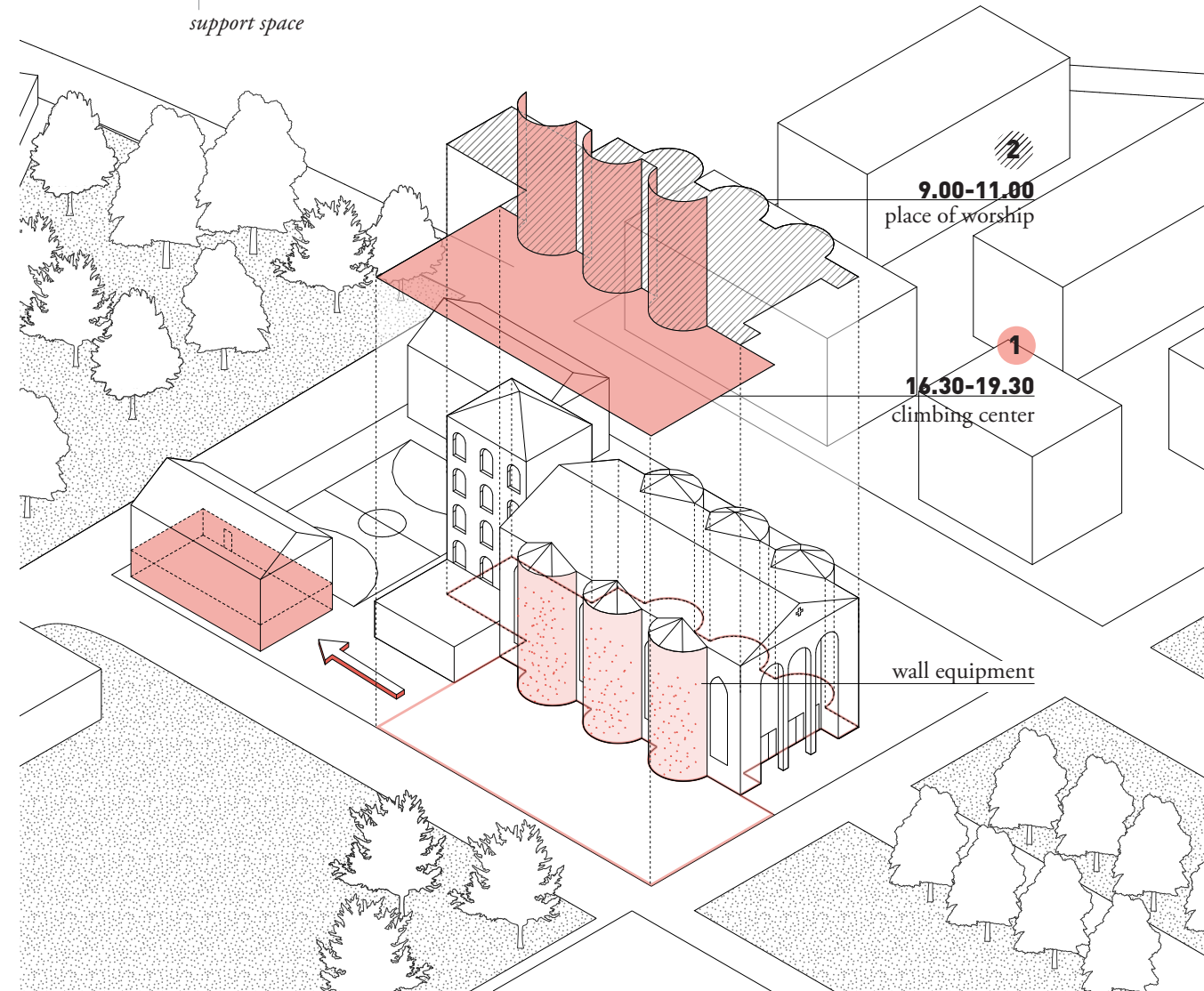
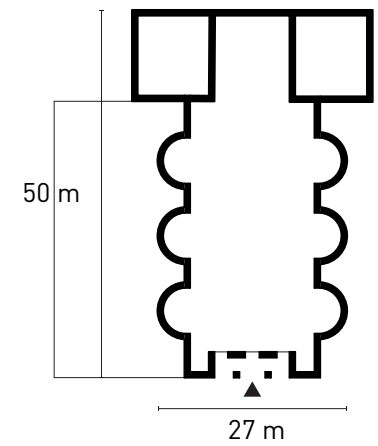
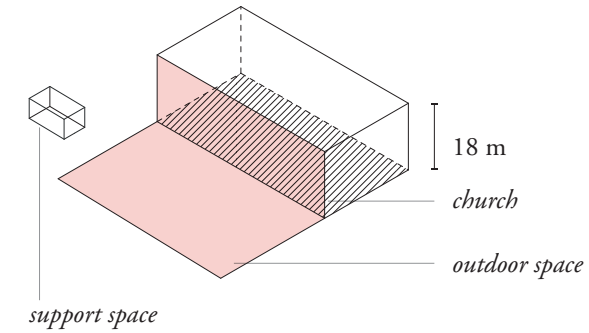
no intervention

acoustic

correction not

Surface

floor area: 885 m²
outdoor surface: 640 m²
windows area: 200 m²

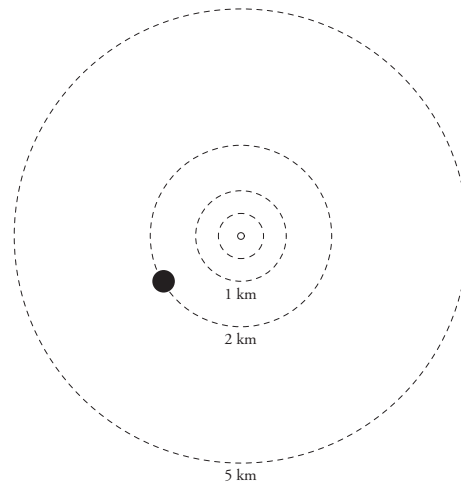


5.d

All Saints Church

Aldwinckle, England

All Saints Church



All Saints Church is a historic Anglican church in the village of Aldwinckle, Northamptonshire, England. It is recorded in the National Heritage List for England as a designated Grade I listed building, and it is under the care of The Churches Conservation Trust.

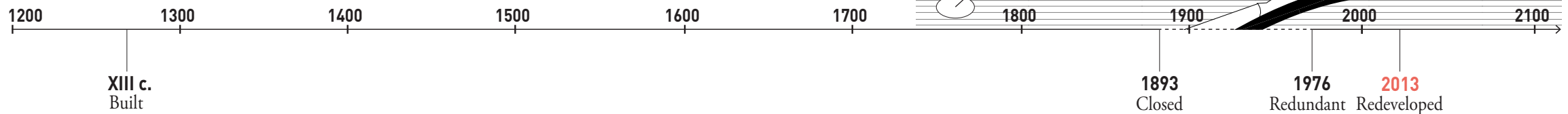
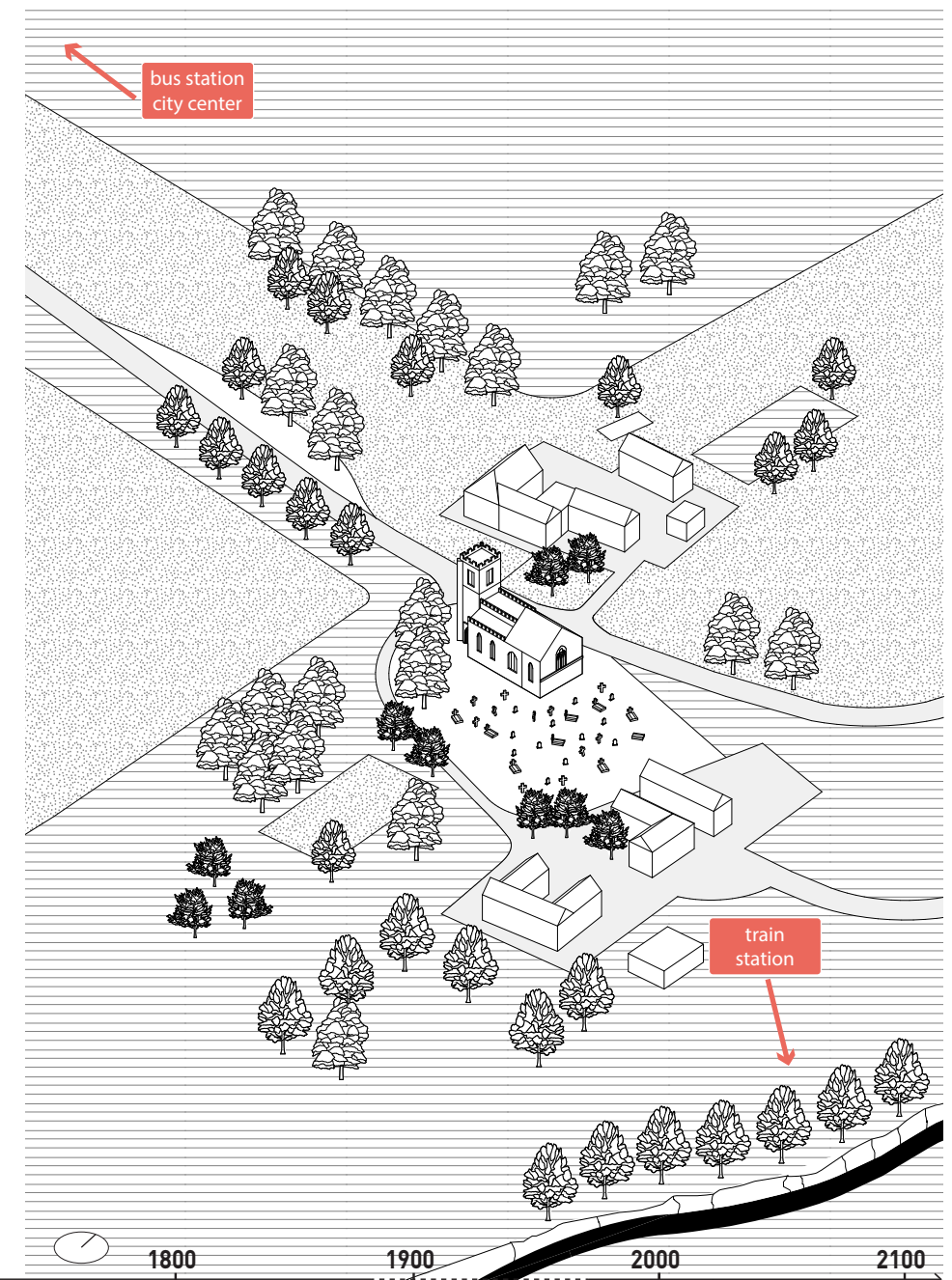
Champing represents a new way of camping in churches that have become redundant. The initiative comes from the Churches Conservation Trust in England, that has the goal of raising funds and preserving the churches and the territories strictly connected to them.

Due to the historic nature of the building, there is not heating or toilet facilities. The lighting operated via a 'push button' and the CCT provides for candles or torch.

The accessibility is granted by the presence of local people that open the church.

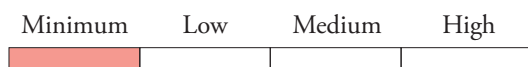
The system is completely sustainable: during the day, the church is opened, to allow visits. At the end of the day, the building change its function and it becomes an accommodation for slow tourists; they are only charged for a little tax, which keeps the system active and economically workable.

Source: www.champing.co.uk

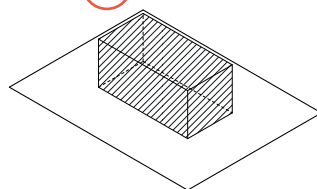


5.d

Economic effort



4 box



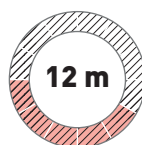
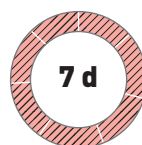
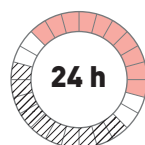
Timetable

1

2

local people

local volunteer
key availability



Function

activities

services

1



sleeping

2



tourism



candles
sleeping bed

Actors

owner

Church
Conservation Trust

developer

Church
Conservation Trust

management

municipality

Comfort

lighting

candle, torch,
motion sensor

thermal

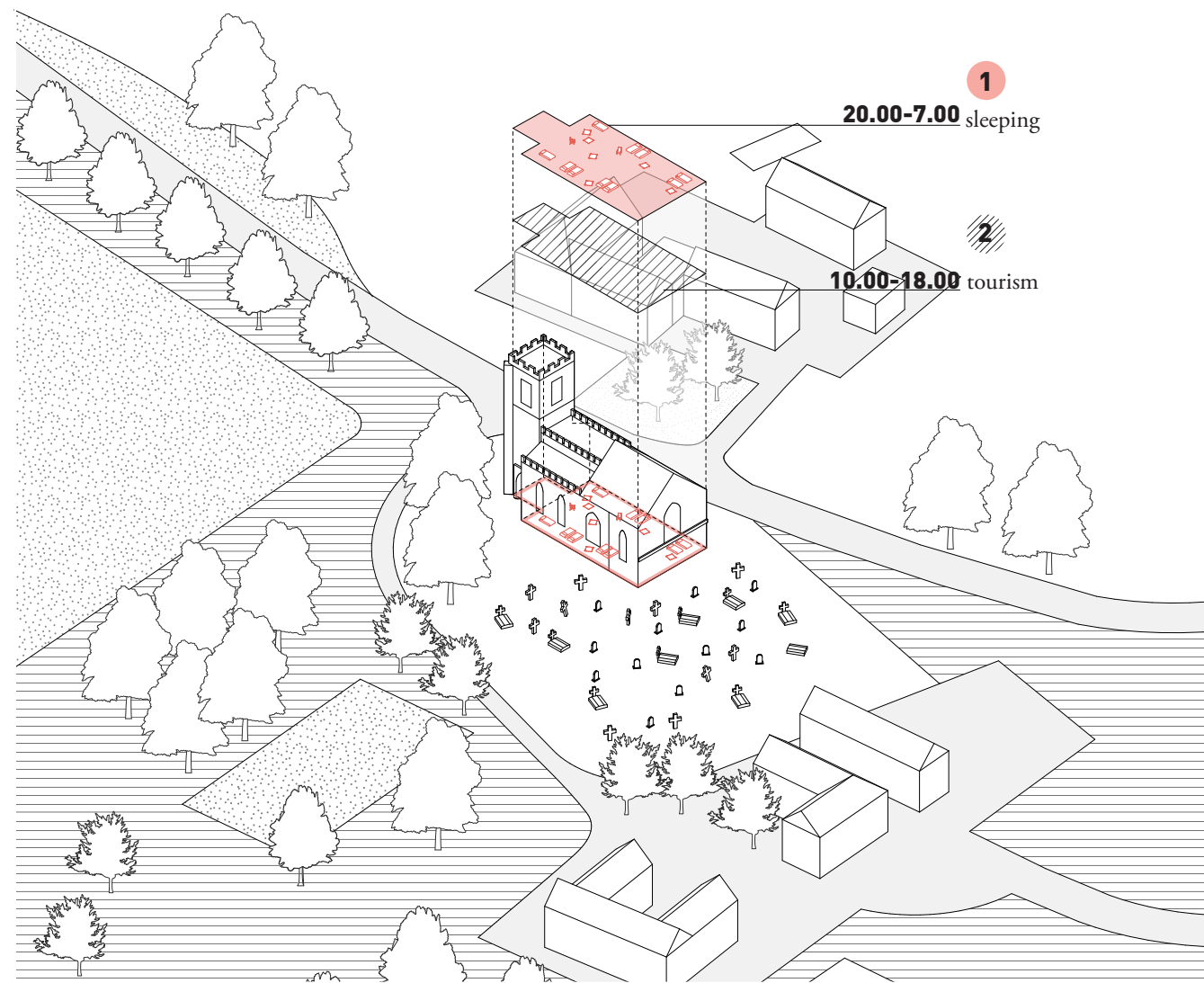
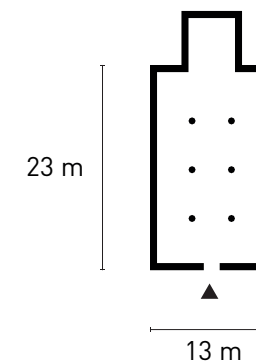
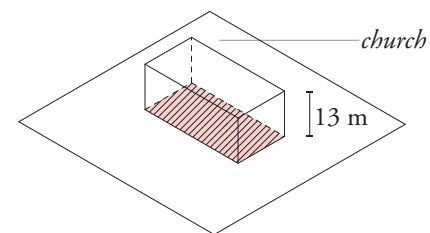
no intervention

acoustic

correction not

Surface

floor area: 380 m²
outdoor surface: 3400 m²
windows area: 50 m²

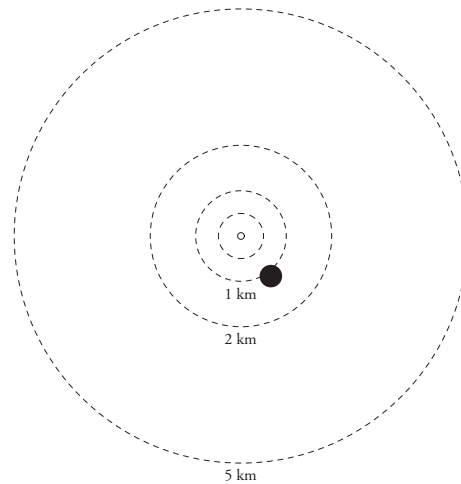


5.e

St. Agostino Church

Genova, Italy

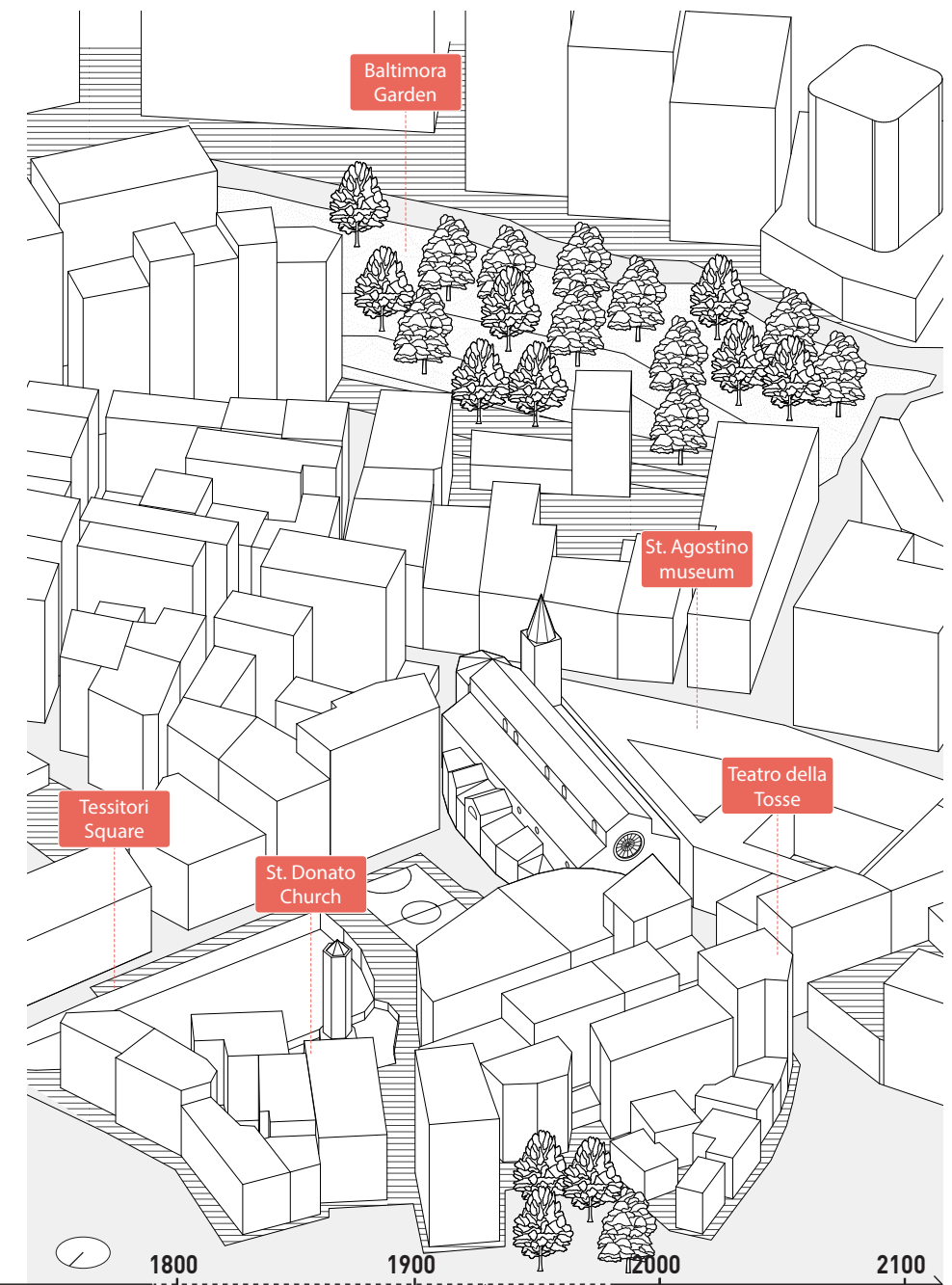
St. Agostino Church



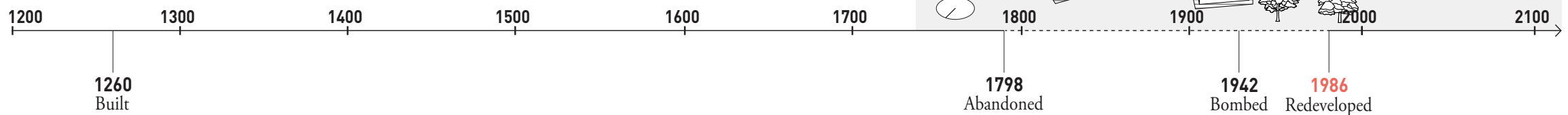
The church of Sant'Agostino is a redundant religious building in the historic centre of Genova. It was built by the Augustinians in 1260 and is one of the few Gothic churches that survived in Genoa. It has a typical facade with two-coloured bands. The church was abandoned as early as the end of the eighteenth century; it was used for civil purposes and a long period of degradation began. It was then seriously damaged by the bombings of the Second World War. After the war, the building was used for several decades as a repository of sculptures, architectural fragments and frescoes from destroyed churches. This cultural heritage formed the nucleus of the Museum of Sculpture of Sant'Agostino. The museum was built at the end of the 1970s by Franco Albini and Franca Helg.

Today the church is used as a tourist space, a place for temporary exhibitions and a theatre. There the actors of the nearby theatre La Tosse have their performance.

Source: www.culturainliguria.it

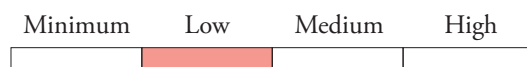


0
10
20
40
m

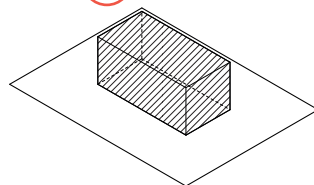


5.e

Economic effort



3 illuminated box

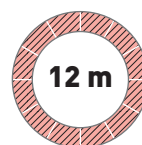
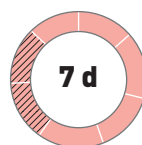
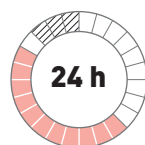


Timetable

1

accessibility

St. Agostino museum



Function

activities



tourism



theater, cultural center

Actors

community/years

owner
Church

developer
municipality

management
municipality,
St. Agostino
museum

Comfort

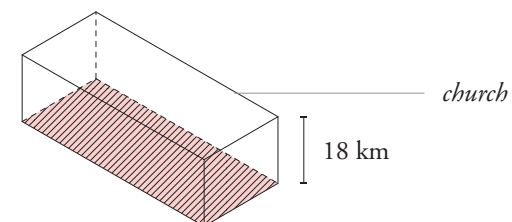
lighting
upper dorsal

thermal
no intervention

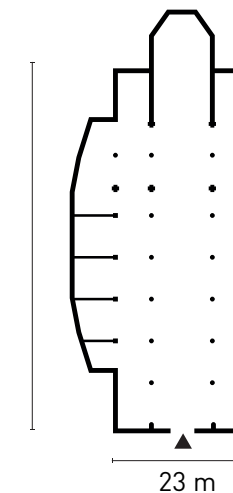
acoustic
no intervention

Surface

floor area: 1500 m²
windows area: 100 m²



60



1

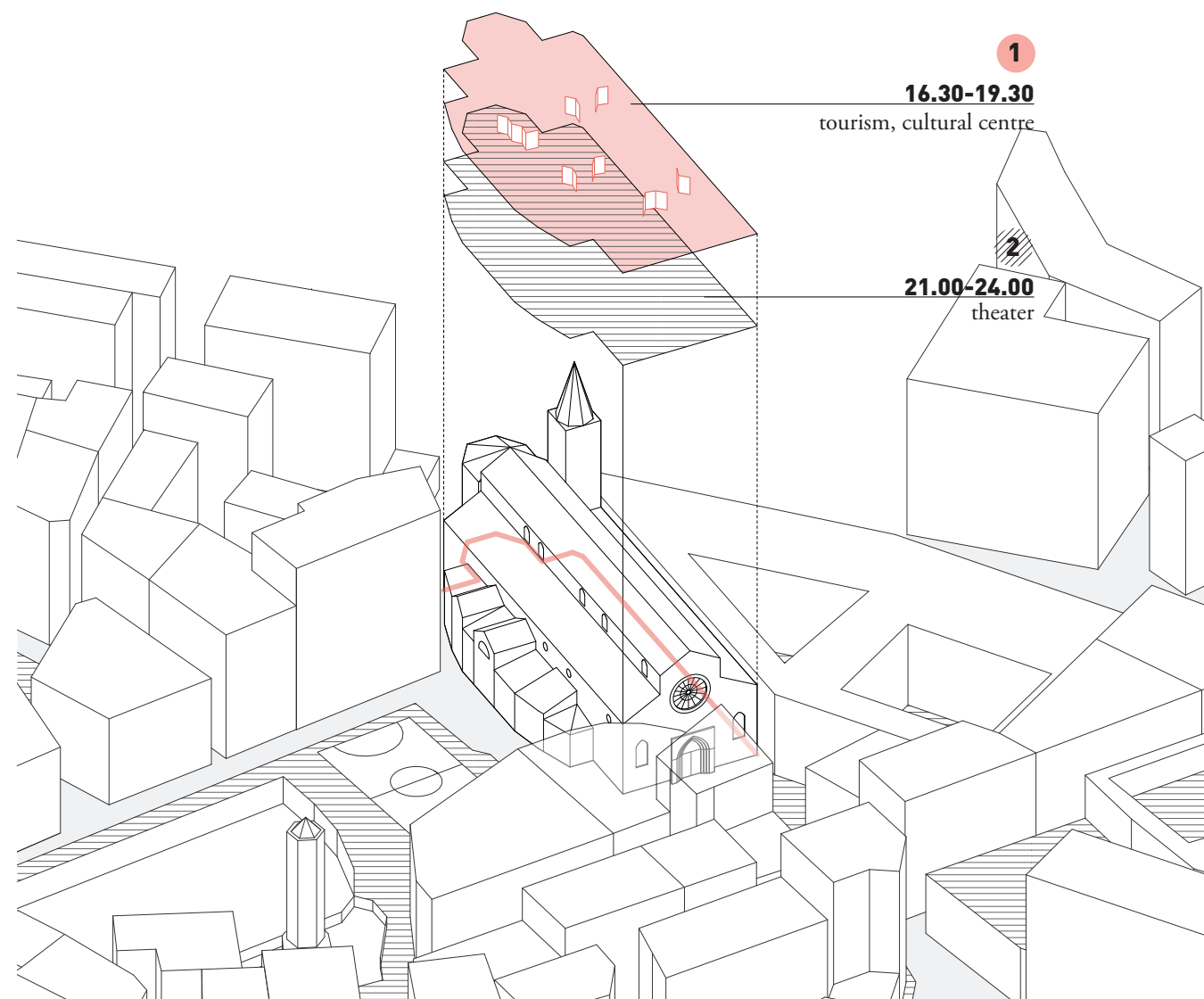
16.30-19.30

tourism, cultural centre

2

21.00-24.00

theater

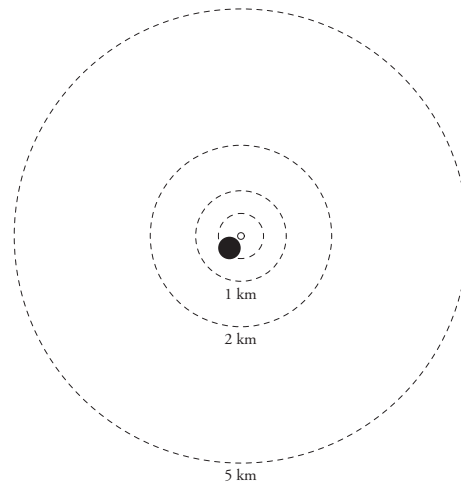


5.f

St. Laurence

Norwich, England

St. Laurence's Church



St Laurence is a Grade I listed redundant church, under the care of the Church Conservation Trust.

After being closed for 25 years, in 2013 her process of rebirth started.

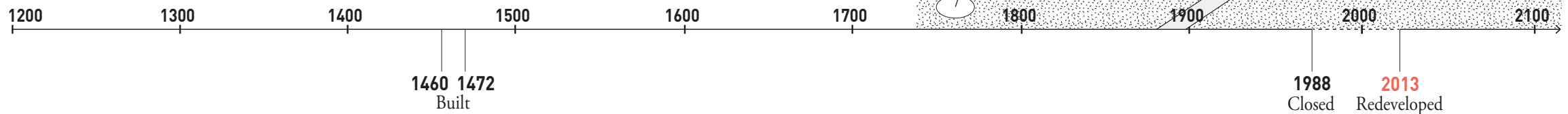
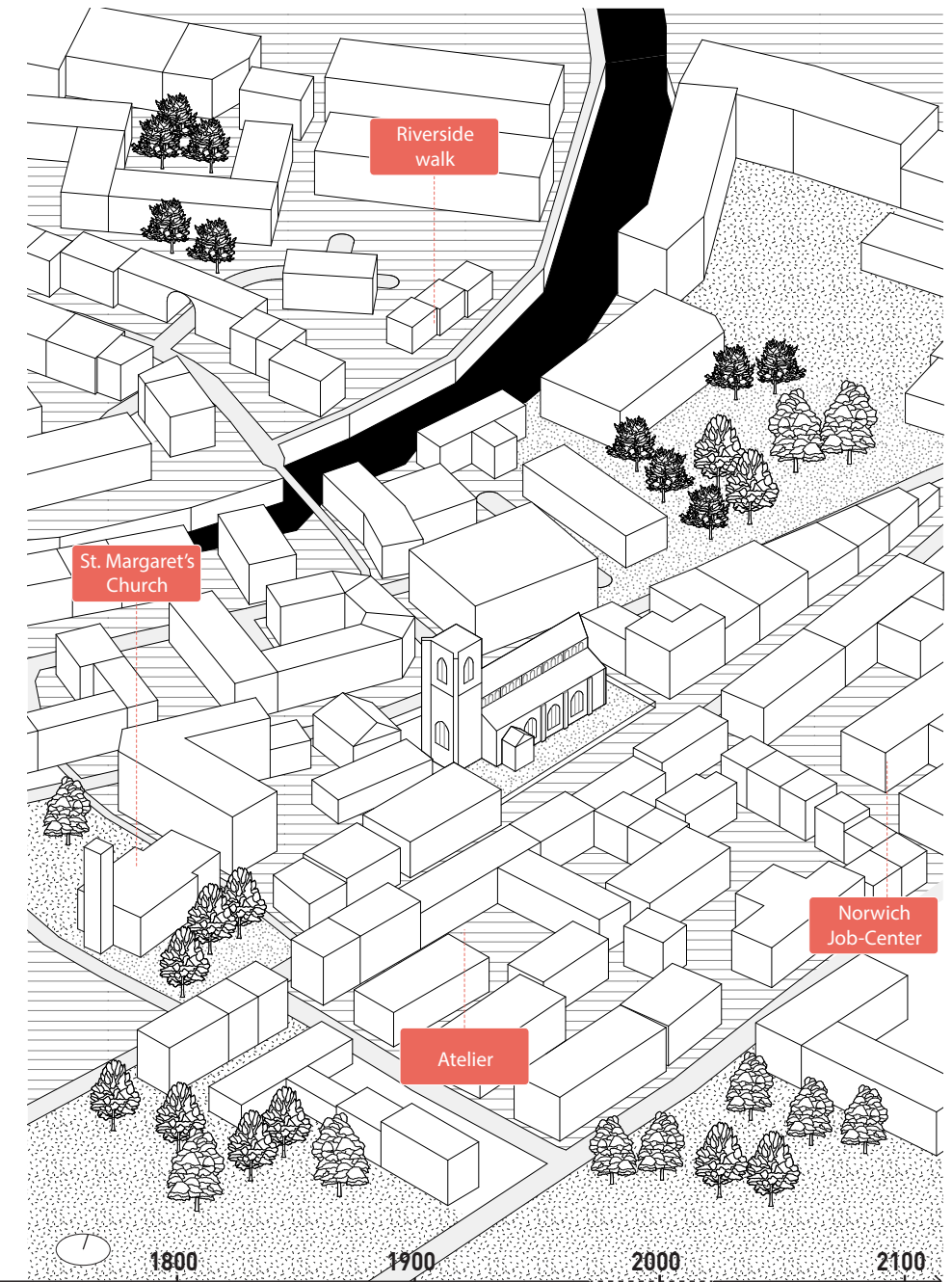
The Common Room was a partnership between the local community of Norwich, the Civic System Lab and the CCT. It had the aim of creating a new shared space for the city, shaped collectively; the Make Day in 2013 was a key moment in the co-design strategy.

The co-operative model tried to match together all the ideas and space proposal of the people, to meet their needs.

At the end of the process, the outcome has been to create an internal area for tools and devices for making, inside an independent box; and an external area for planting in a community garden.

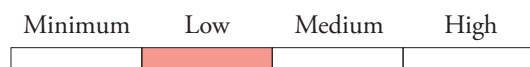
The interesting lesson that we can have from the church of St. Laurence is that, with a minimum economic effort, but with a great level of collaboration, it is possible to obtain wonderful results.

Source: Social Spaces, *The common room make day*, 2013

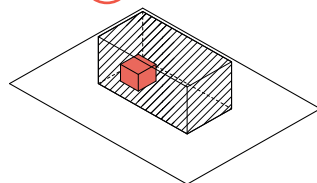


5.f

Economic effort



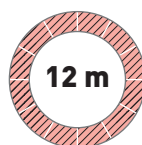
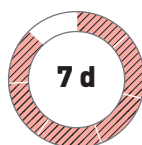
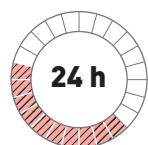
6 box in the box



Timetable

1 2

accessibility
municipality



Function

activities

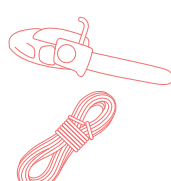


1 planting



2 making

services



tools

Actors

owner
Church
Conservation Trust

developer
OO:/ Social Spaces
community

management
municipality

Comfort

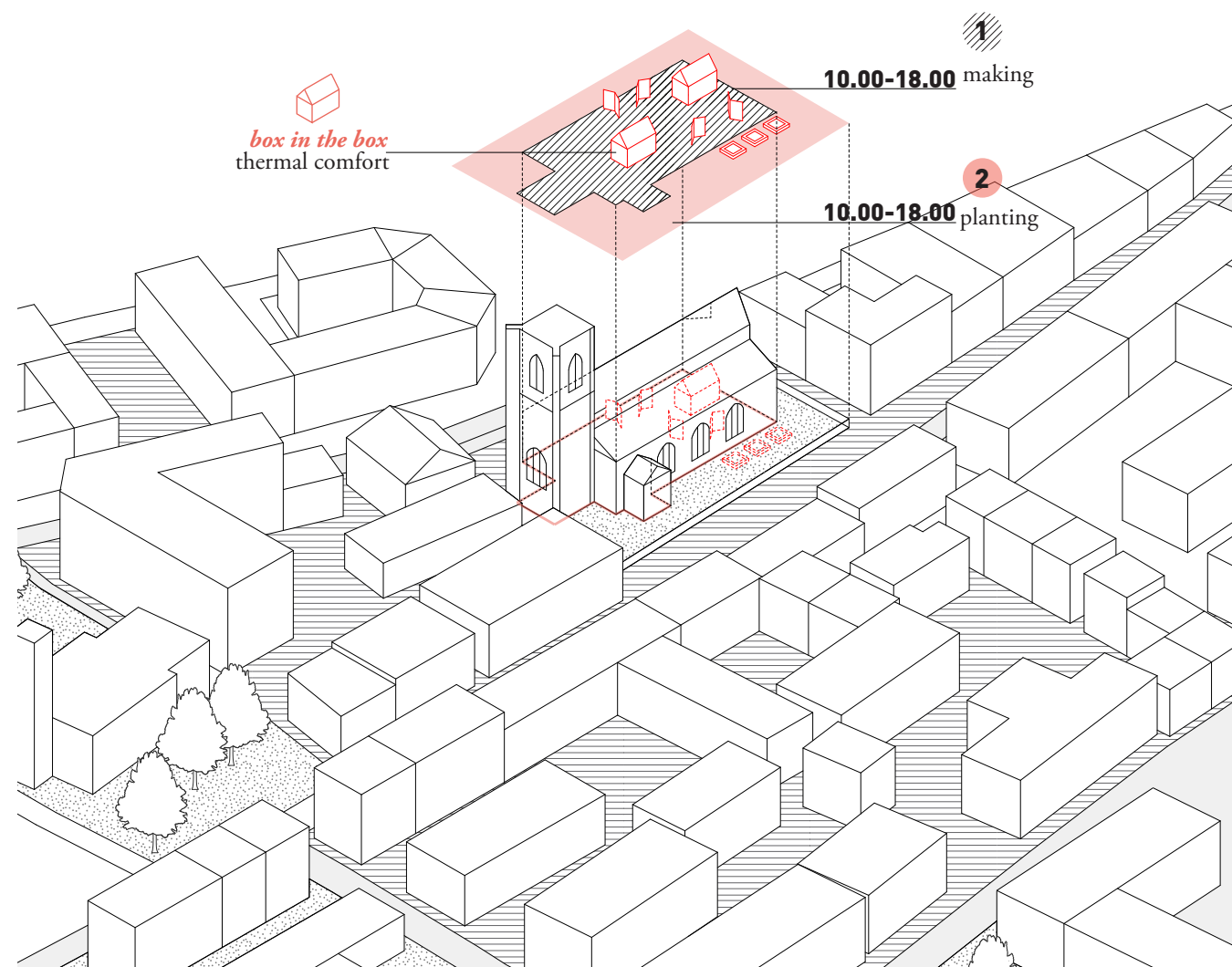
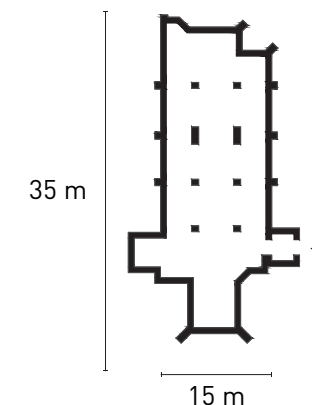
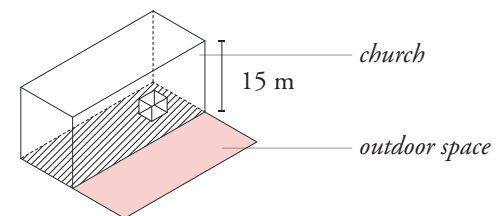
lighting
no intervention

thermal
box in the box

acoustic
correction not

Surface

floor area: 800 m²
outdoor surface: 400 m²
windows area: 80 m²

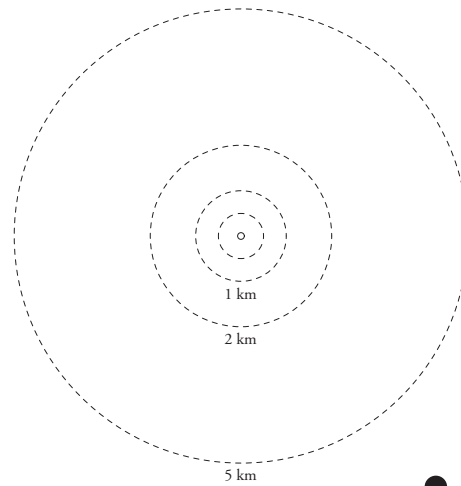


5.g

Skaterham

Coulsdon, England

Guards' Chapel, Caterham Barracks



The former Guards' Chapel of the Caterham Barracks Trust was part of the military installation in Coulsdon.

The barracks were built as a depot for the Foot Guards regiments in 1877 and they were closed in 1995. The site was redeveloped for housing and all the neighbourhood and the surrounding areas benefit from the intervention.

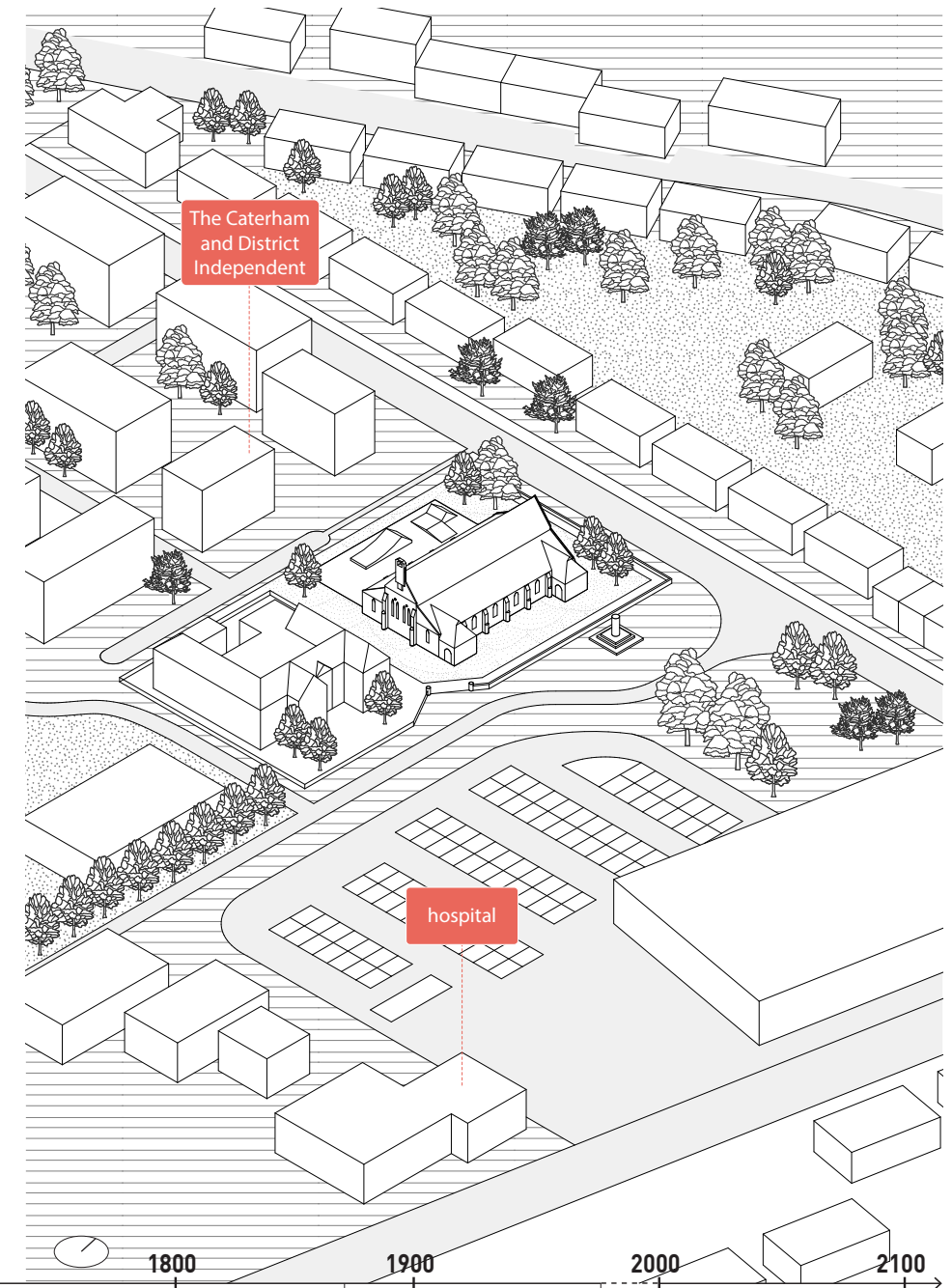
In 1995 the church was closed, and it was redeveloped in 2000.

The strategy of reuse is a bottom-up process: that's what makes this place so special. Indeed, during the design phase, kids and young people were consulted. And the skatepark became a priority for the community.

This assumption is testified by the slogan that is written in the publication *Social Sustainability: Process, Place, People* in which the authors write that Skaterham is *by the people, for the people*. (JTP cities, 2013)

The project started simply by installing skate platforms and electrical plants. After that, there have been a lot of improvements in the facilities that the place provides (such as changing rooms, bathrooms). And the community continue to grow! It has reached 20.000 active users and 6.000 partners.

Source: JTP cities, *Social Sustainability: Process, Place, People*, London, JTP Press, 2013



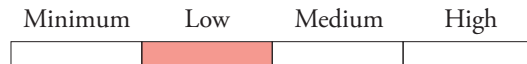
1887
Built

1995
Closed

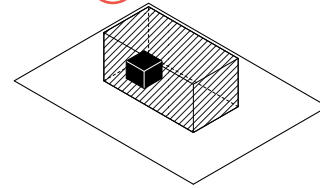
2000
Redeveloped

5.g

Economic effort



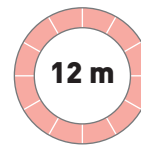
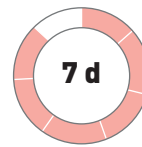
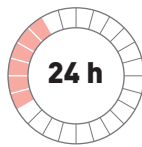
7 facilitated box



Timetable

1

accessibility
Skaterham community



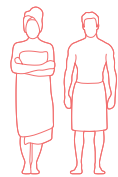
Function

activities

services



skateboarding, freestyle



changing rooms



vending machines



toilets

Actors

owner

Church Conservation Trust

developer

skaterham community

management

skaterham partners

Comfort

lighting

no intervention

thermal

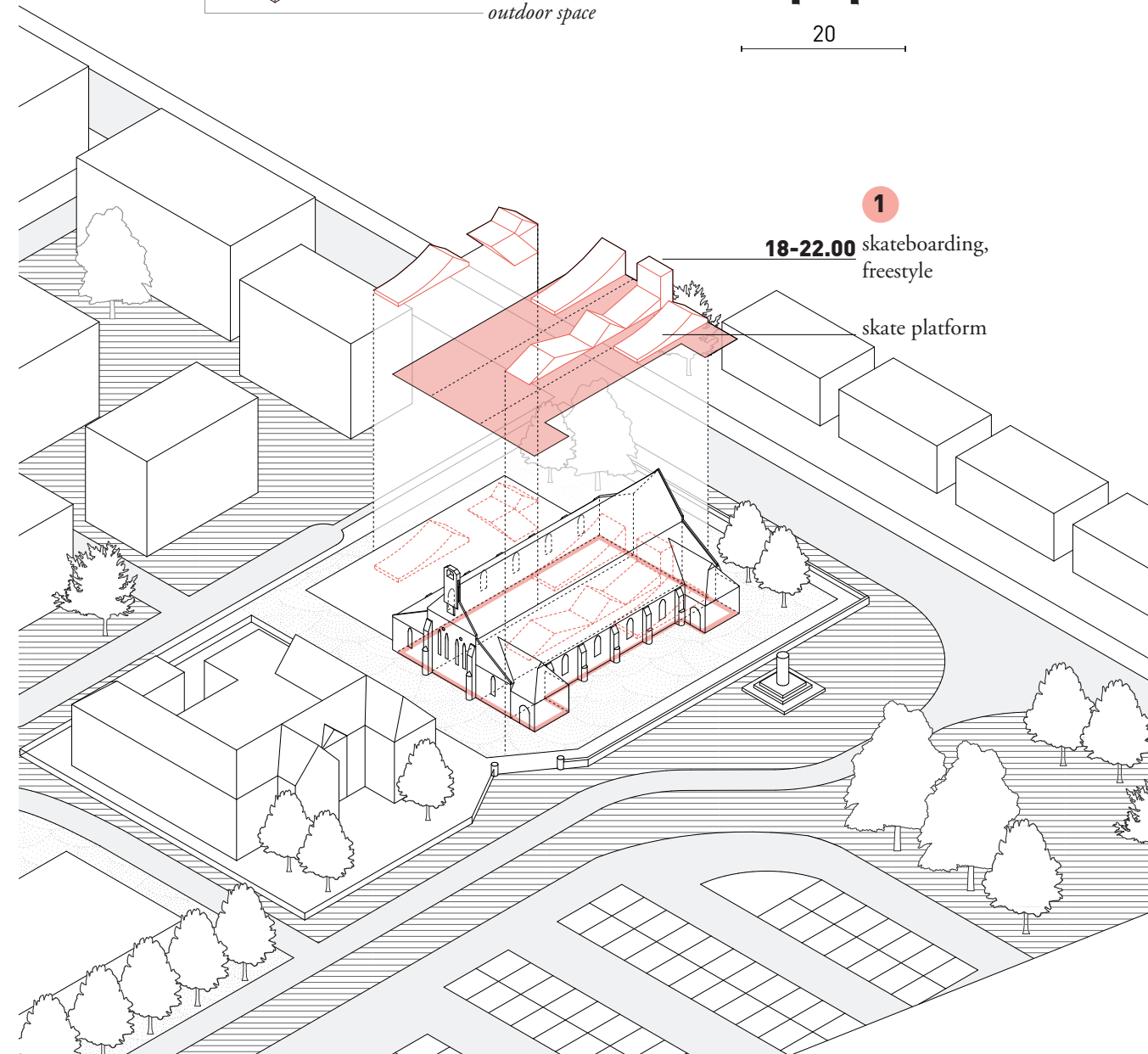
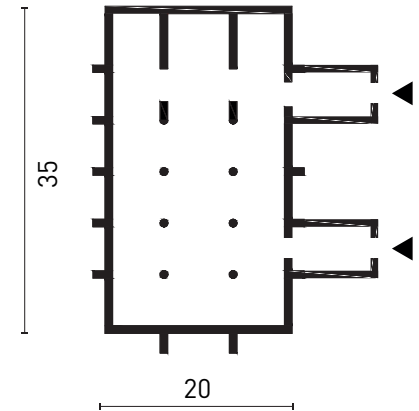
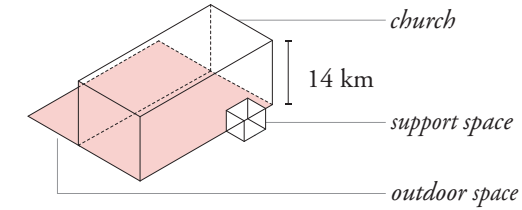
no intervention

acoustic

correction not

Surface

floor area: 650 m²
outdoor surface: 800 m²
windows area: 40 m²

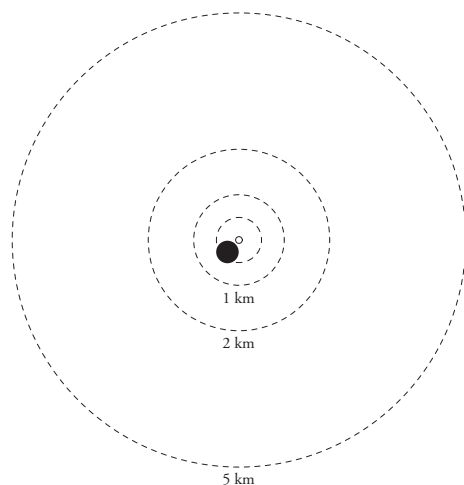
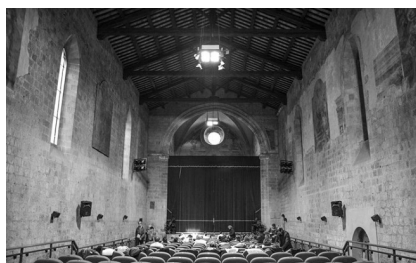


5.h

S. Francesco Theatre

Bolsena, Italy

San Francesco's Church



The church was built in honour of the nativity of Maria Santissima in the 13th century; it was assigned to the Friars of St. Francesco (from which it later took its name). The church underwent numerous alterations over the centuries.

The building is located in the main square of the city of Bolsena, next to the door of San Francesco, which represents the main access to the medieval village.

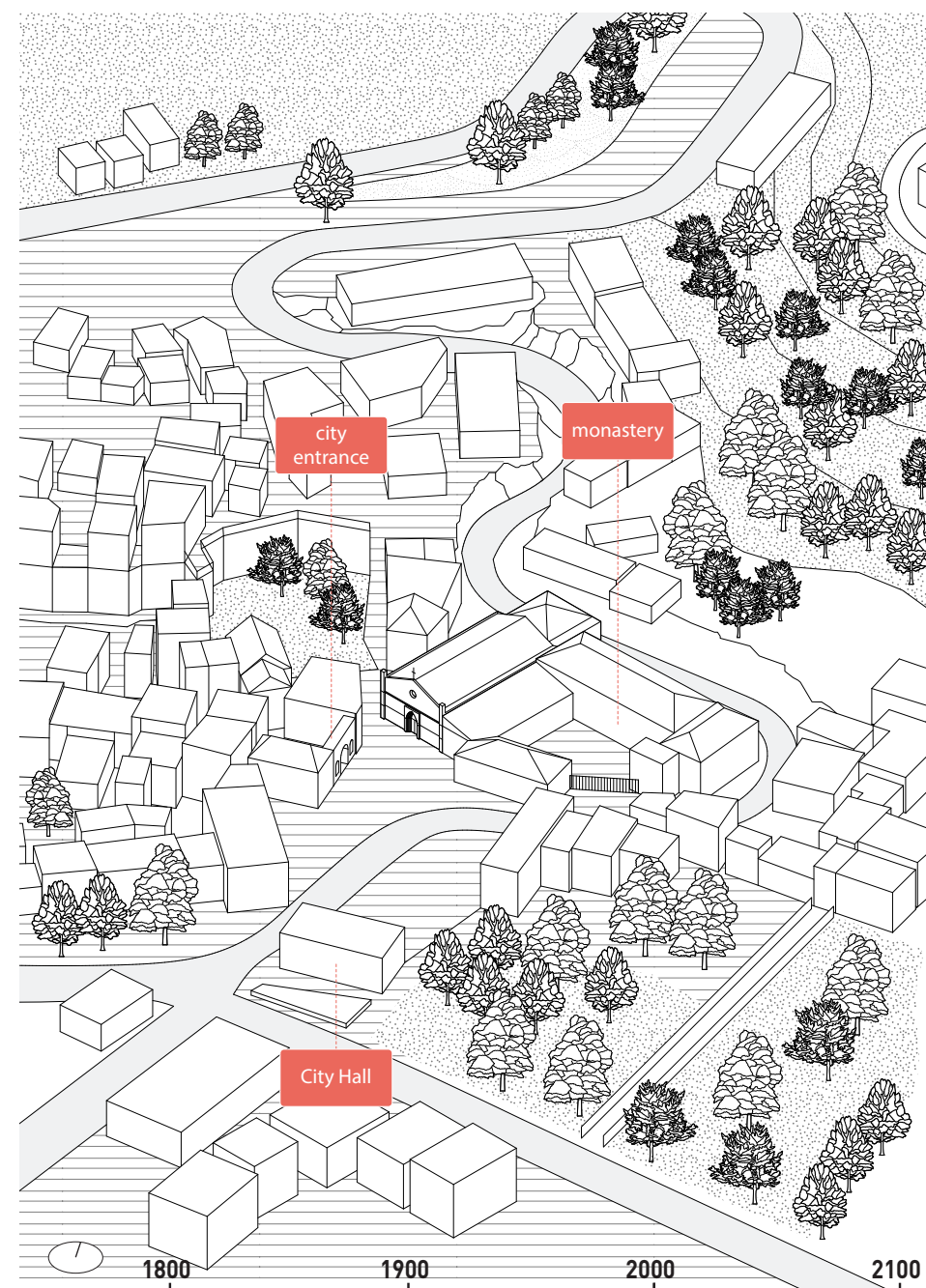
San Francesco has a single hall typology, with an elevated presbytery; in the apse, there is an important fresco cycle.

In 2001 the municipality of Bolsena decided to transform the church of San Francesco into a theatre and cultural centre for the village.

Thanks to the reuse project, the lower dorsal has been equipped with underfloor heating and electrical system.

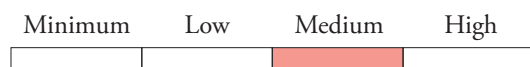
At the same time, 300 chairs have been placed. Indeed, the possibility of having a theatre inside the church is granted by the fact that it presents a single hall typology and it does not have obstructions to the view or disturbing elements in its structure. Today the building is used about twice a month for theatre performances or cultural events; however, during the week it is always open, for tourists and visitors.

Source: www.visitbolsena.it
italiavirtualtour.it

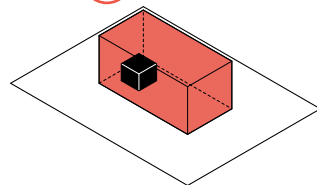


5.h

Economic effort



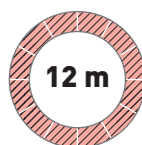
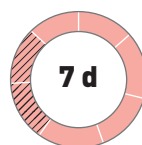
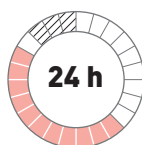
8 full optional box



Timetable

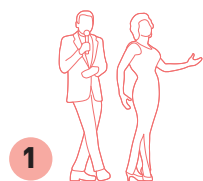
1 2

accessibility
municipality



Function

activities



1 theater, cultural center



2 tourism

services



changing rooms

toilets

Actors

owner
Church

developer
municipality

management
municipality

Comfort

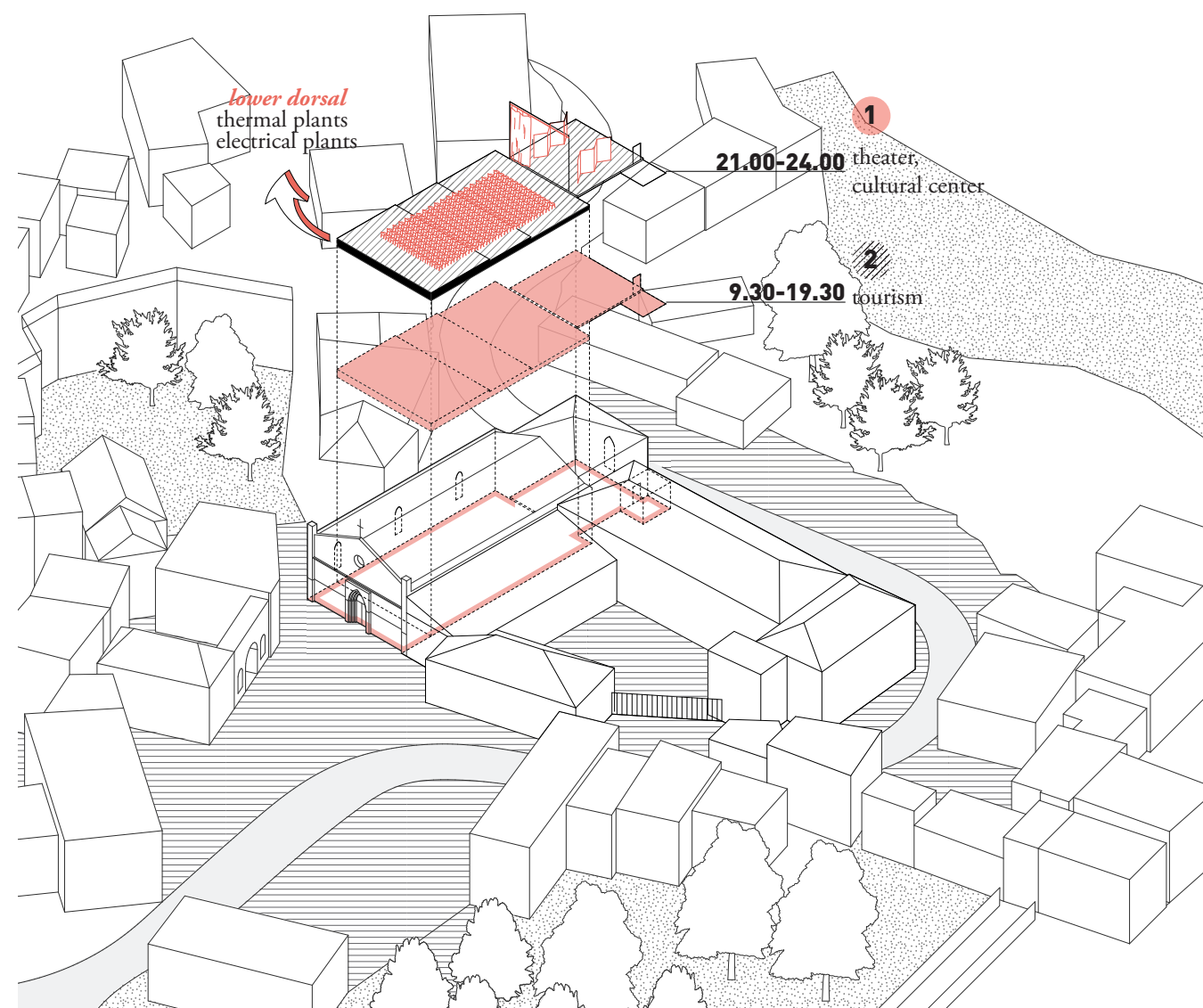
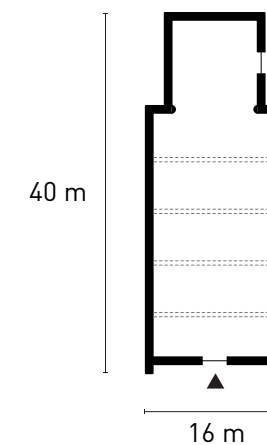
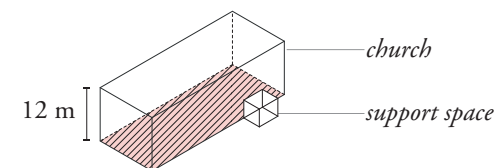
lighting
lower dorsal

thermal
lower dorsal

acoustic
correction not

Surface

floor area: 520 m²
outdoor surface: 400 m²
windows area: 30 m²

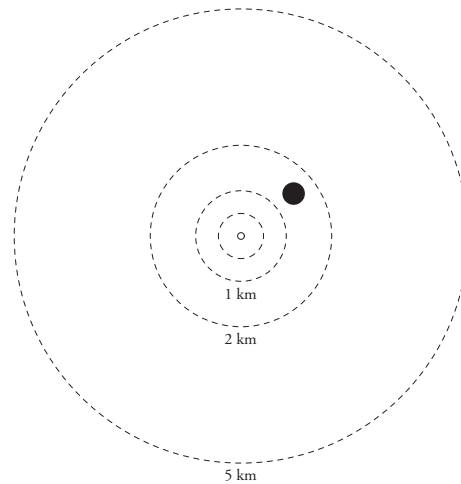


5.i

Hallé St Peter's

Manchester, England

St. Peter's Church



St Peter's Church was built in 1859 and consecrated in 1860. The iconic semi-circular apse was built to ensure the building's prominence against its surrounding angular Mill buildings. Indeed, Manchester was an industrial city.

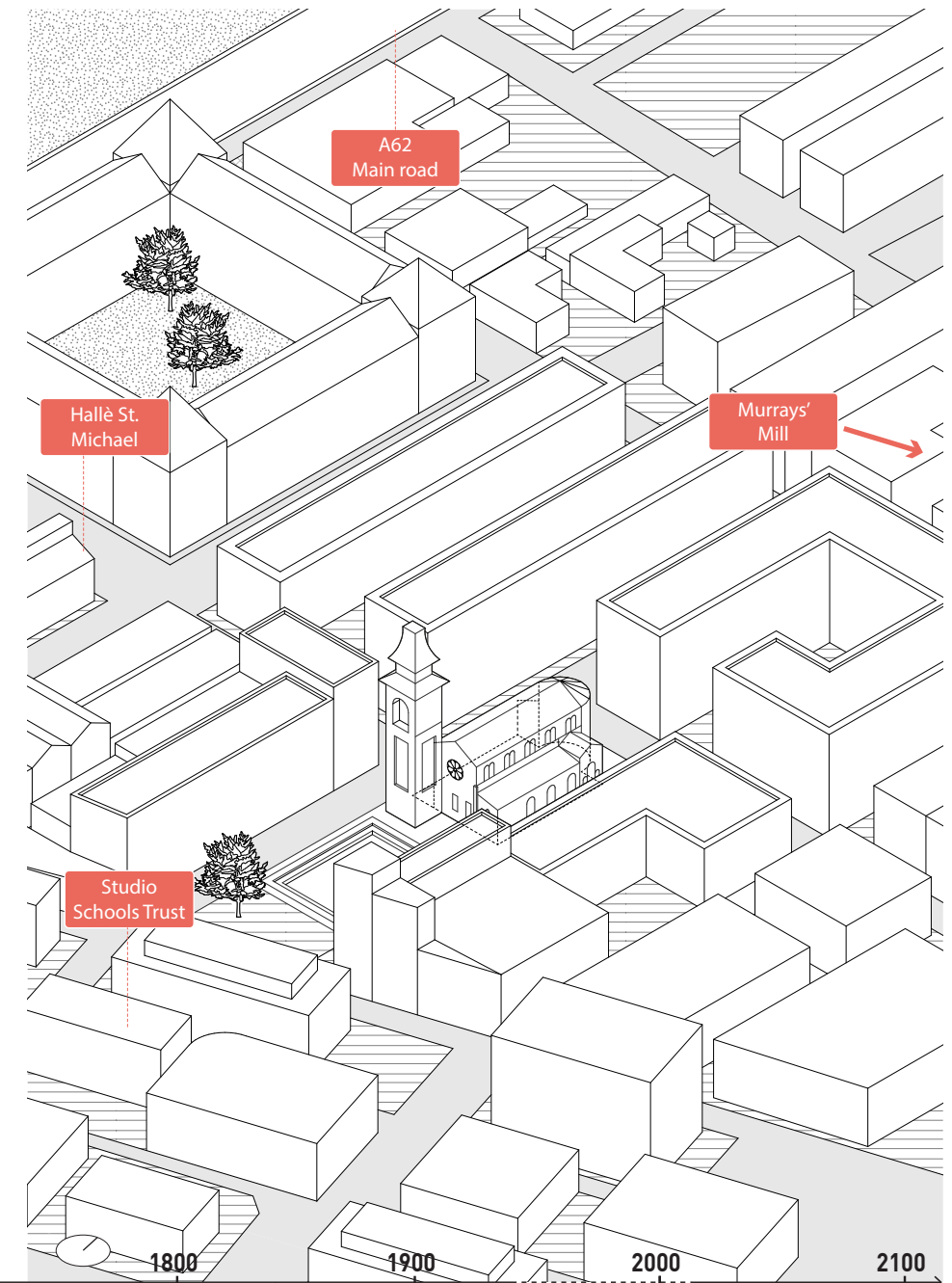
From the 1950s the population of Ancoats greatly declined and it led to the church closing in 1960.

After a period of time being used as a warehouse the building was abandoned in the early 1990s and restoration began in 1998. In 2013 the Hallé raises significant funding to complete the restoration process and it converts the Church for the Orchestra and associated ensembles.

The Hallé Orchestra is a vital part of Manchester's culture and St Peter's significance in the city continues to grow.

For what concern the design project, any acoustic treatment had to be non-invasive on the building fabric. A series of "Sound Sails" were installed within the space, using a series of pulleys, with no fixings to the structure. Freestanding structures were also created for the access to the building and for a toilet area.

Source: www.anchesterhistory.net
www.hallestpetersevents.co.uk
www.soundspacevision.com



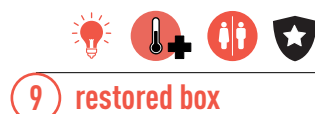
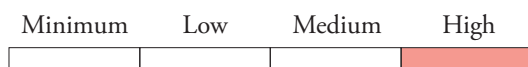
1859
Built

1960
Closed

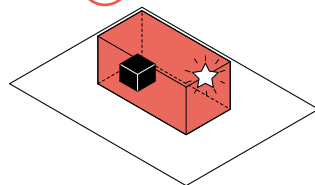
2013
Redeveloped

5.i

Economic effort



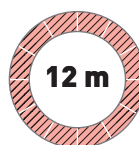
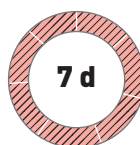
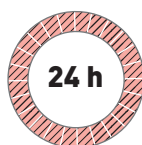
9 restored box



Timetable

1 2

accessibility
Hallè Orchestra



Function

activities



services



Actors

owner
Church

developer
Architectural
Heritage Fund,
Hallè Orchestra

management
Hallè Orchestra

Comfort

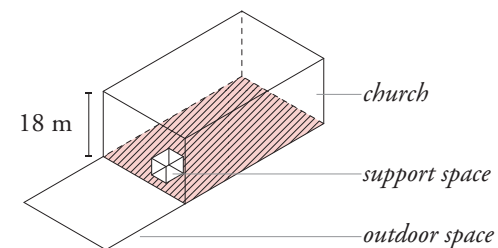
lighting
lower dorsal

thermal
lower dorsal

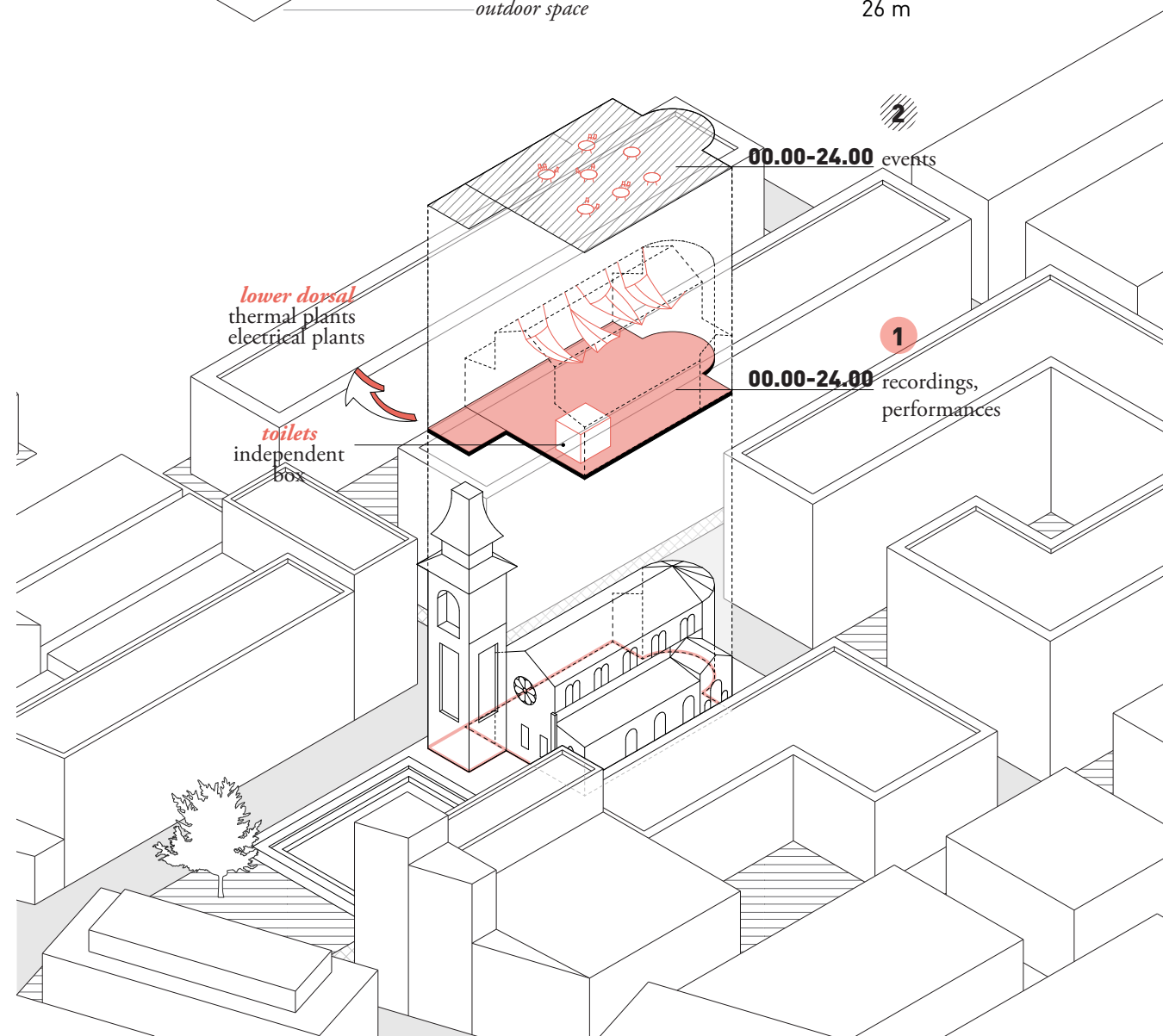
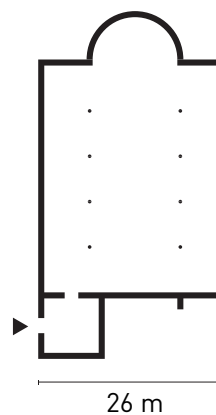
acoustic
sound-absorbing
sails

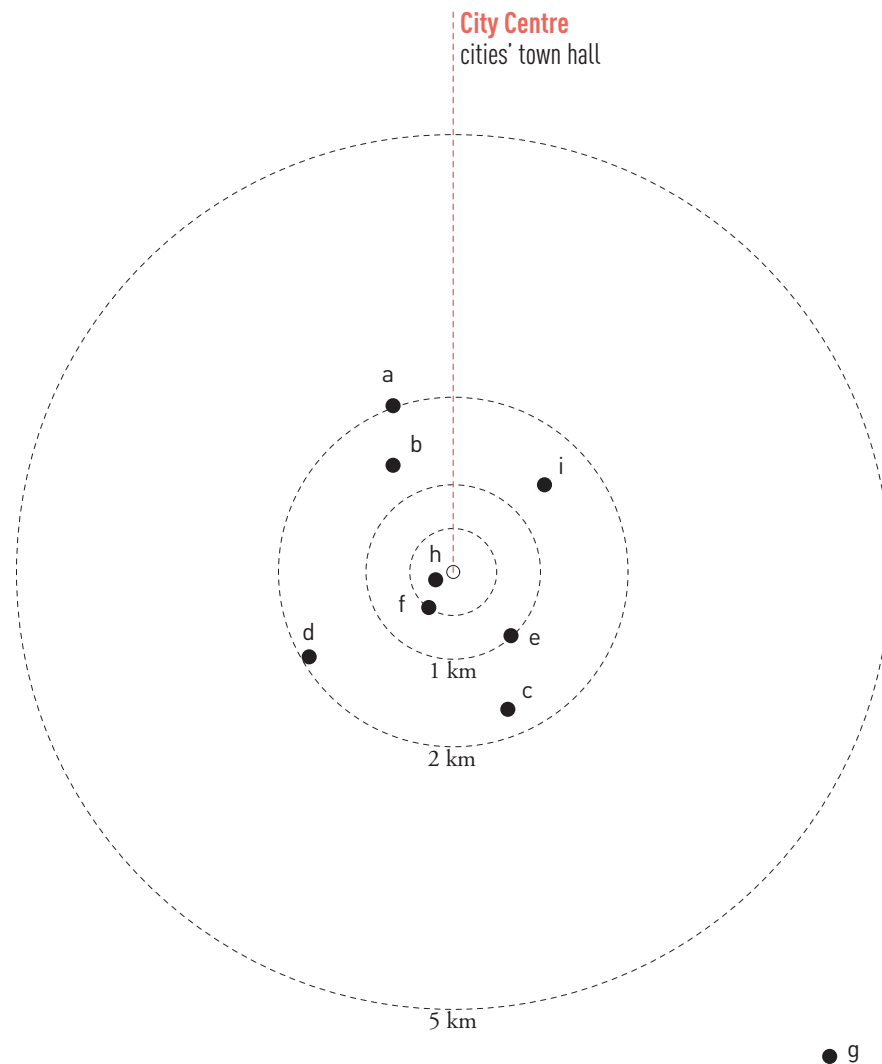
Surface

floor area: 790 m²
outdoor surface: 800 m²
windows area: 200 m²



38 m





● 9

Location

We explained that the concept of *church location* indicates the distance from the city centre and other attractive points. The precise distance, together with the axonometric view of the context, testify the importance of the church building in urban morphology.

All the churches investigated are within a radius of 5 km from the city centre; to obtain a uniform treatment, the reference point is identified as the place where the town hall of the city is.

Therefore, it is clear that all buildings are central to the urban context.

To reinforce this concept, it was also fundamental to examine the urban morphology and the context in which the buildings are located. As can be seen from the axonometric analyses of different cities, the churches are landmarks in the territory and relate to other focal points of the city.

Sometimes they are next to waterways, other times they are adjacent to places of historical and cultural interest, other times they are in front of public spaces.

These features are even more important if they are linked to the concept of accessibility: the central location allows to reach places easily, on foot, by bicycle or with public transports.

The abovementioned considerations thus become a confirmation of what previously stated: the churches are characterized by an *extrinsic potential*, which could also be called *territorial*.

They have a preferential and special location that makes them a landmark in the city area.

5.3

Minimum	Low	Medium	High

Church of the Tithes



St. Dunstan



Sgrafa Masegni



Champing



Genova



St. Laurence



Skaterham



S. Francesco



Hallè St. Peter's



Economic Effort

As stated at the beginning of the Chapter number 5, the *economic effort* is a crucial parameter that needs to be investigated: it has the aim of giving a qualitative range of the cost of the intervention.

Since it was not possible to have a real evaluation of the cost of each project, four different categories have been set: *minimum*, *low*, *medium* and *high*.

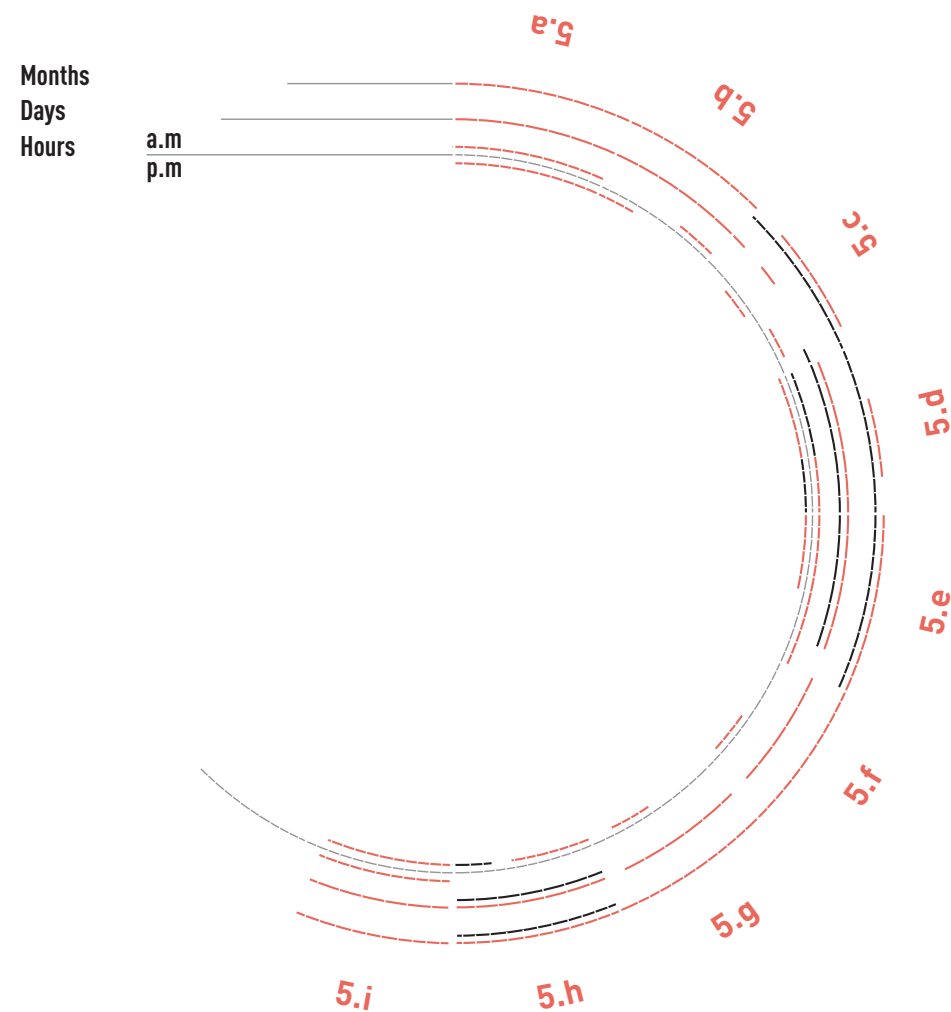
The comparison of case studies shows that each intervention requires different costs. This situation depends on many interconnected factors. First of all, the economic effort is related to the resources of the actor that can sponsor the process; secondly, it is linked to the kind of result one wants to achieve.

Finally, the most evident aspect is how it is in ascending order, compared to the intervention step that is reached. This result is a verify of what previously assumed: the higher the performance of the building is reached, the greater the economic effort is required.

These two parameters, therefore, are proportional: as the first increases, the second value increases accordingly.

These variables can also be related in a graph; however, the relation will not be direct. It will have to admit tolerance intervals, since the situation is dynamic and not static.

It is clear that the selected case studies mainly have a minimum or low *economic effort*; some of them have a medium range and only one project is very expensive. Indeed, the goal of the analysis was to find interesting and effective solutions; but they also had to be economically sustainable and potentially replicable.



Temporality

The different timetables indicate the hours, days and seasons in which the buildings are opened; they give also the possibility of representing the coexistence of multiple functions. One of the most important discovery of the research is that one of temporality: most of the churches are used for different activities.

The time factor was analysed considering three different time units.

The day, divided into its 24 hours, focusing on daily and night use; the month, divided into 30 days, observing the distinction between weekdays and weekends; the year, with 12 months and its different seasons.

These subdivisions made it possible to superimpose the moments in which the buildings are used. It was noticed how a church can accommodate more uses, within its temporal arches.

This finding is essential because it allows to understand how there are infinite ways to reuse a church building and to guarantee its flexibility over time.

Some places are used only during the day, others are also opened at night; some churches are still used as places of worship, but only at certain times of the week. Some functions, instead, are active only in specific seasons, depending on the climate and weather conditions.

Finally, parallel to the theme of *time* is that of *accessibility* to the place: sometimes the church is a public space, open 24/24 as in Nolli's perception; other times it is a public space, with regulated access with opening and closing times. Finally, the church building can become private, if the stakeholder has jurisdiction over its management.

a		walk-tourism information panel
b		relax-tourism benches
c		climbing center place of worship changing rooms toilets
d		sleeping tourism candles sleeping bed
e		tourism theater, cultural center temporary rooms
f		planting making making
g		skateboarding, freestyle changing rooms vending machines toilets
h		theater, cultural center tourism changing rooms toilets
i		recordings, performances events toilets

Uses and activities

When churches are transformed and undergo adaptive reuse processes, they are ready to host new functions and uses.

After a church is declared redundant and loses its dedication to worship, it allows any kind of use.

Do not be frightened, therefore, if in some abandoned churches today there are night clubs or pubs.

As can be seen from this table, the analysed churches host very different activities within them.

Of course, these case studies do not contain all the possibilities, but seek to achieve a diversified landscape.

For certain activities to be carried out and to function well, they must also present services that guarantee this success.

However, the thing that is interesting to highlight is how it is not always required to have collateral services. For example, it is not necessarily the case that in a place where a sport is practised or a person can find accommodation, there must be a bathroom. It may be located in adjacent rooms, but not strictly related to the church.

At the same time, another *lesson learned* is linked to the tools and devices that are used: in many cases, the necessary equipment is minimal and very simple. If the design process is carried out with pragmatism, it can lead to effective results, without the need for great efforts.

	lighting	thermal	acoustic
Church of the Tithes	<i>no intervention</i>	<i>no intervention</i>	<i>no intervention</i>
St. Dunstan	<i>no intervention</i>	<i>no intervention</i>	<i>no intervention</i>
Sgrafa Masegni	<i>no intervention</i>	<i>no intervention</i>	<i>no intervention</i>
Champing	<i>CCT</i>	<i>no intervention</i>	<i>no intervention</i>
Genova	<i>stand alone</i>	<i>no intervention</i>	<i>no intervention</i>
St. Laurence	<i>stand alone</i>	<i>Social Spaces Community</i>	<i>no intervention</i>
Skaterham	<i>upper forsal</i>	<i>no intervention</i>	<i>no intervention</i>
S. Francesco	<i>lower dorsal</i>	<i>lower dorsal</i>	<i>no intervention</i>
Hallè St. Peter's	<i>lower dorsal</i>	<i>lower dorsal</i>	<i>sound-absorbing sails</i>

Comfort

As stated before, comfort class is a crucial category: it indicates the tools with which the internal comfort is achieved, in terms of lighting, thermal and acoustic facilities. This is a pragmatic category, since it understands how some practical design issue have been solved in other situations.

Thanks to the analysis of the case studies, another important lesson is learned. Often it is possible to incur the mistake of thinking that certain functions and activities can be achieved thanks to the use of particular devices. For example, one could hypothesize that the use of drapes for the curtain and the seats for the stalls create a theatre.

In reality, the theme is even more complicated and profound: certainly, a space for dramatic performances will be more effective if it is equipped with such tools; but what gives the possibility to practice this activity are basic, very concrete, but also essential requirements.

There will not be a theatre if there is not enough light to see or if in winter the spectators will be present in the cold. And this statement applies to the theatre, but it can be scaled over any other type of use.

At the same time, instead, there are activities that do not require great efforts in terms of comfort: as stated by the Skaterham community, for them the church is already a great opportunity, since they can practice sport under a roof: heating is not needed, as they have always been used to training outdoors.

Therefore, by exploring the various case studies, essential information is extrapolated to understand how specific design issues are solved with different solutions. These alternatives include “non-intervention”, but they contemplate the total rebuilding of the plants too.

	ownership	development	managment	accessibility
Church of the Tithes	<i>municipality</i>	<i>municipality</i>	<i>municipality</i>	<i>free</i>
St. Dunstan	<i>Church</i>	<i>municipality</i>	<i>All Hallows House Foundation</i>	<i>Hallows House Foundation</i>
Sgrafa Masegni	<i>Church</i>	<i>Sgrafa Masegni community</i>	<i>Sgrafa Masegni association</i>	<i>Sgrafa Masegni association</i>
Champing	<i>CCT</i>	<i>CCT</i>	<i>municipality</i>	<i>key availability/ volunteer</i>
Genova	<i>Church</i>	<i>municipality</i>	<i>St. Agostino museum</i>	<i>St. Agostino museum</i>
St. Laurence	<i>CCT</i>	<i>Social Spaces Community</i>	<i>municipality</i>	<i>key availability/ volunteer</i>
Skaterham	<i>CCT</i>	<i>Skaterham community</i>	<i>Skaterham partners</i>	<i>Skaterham community</i>
S. Francesco	<i>Church</i>	<i>municipality</i>	<i>municipality</i>	<i>municipality</i>
Hallè St. Peter's	<i>Church</i>	<i>Architectural Heritage Fund, Hallè Orchestra</i>	<i>Hallè Orchestra</i>	<i>Hallè Orchestra</i>

Actors

The actors' category is fundamental since it gives information about who is involved in the reuse process; this is a peculiar class because it shows how a reuse process needs the participation of different stakeholders.

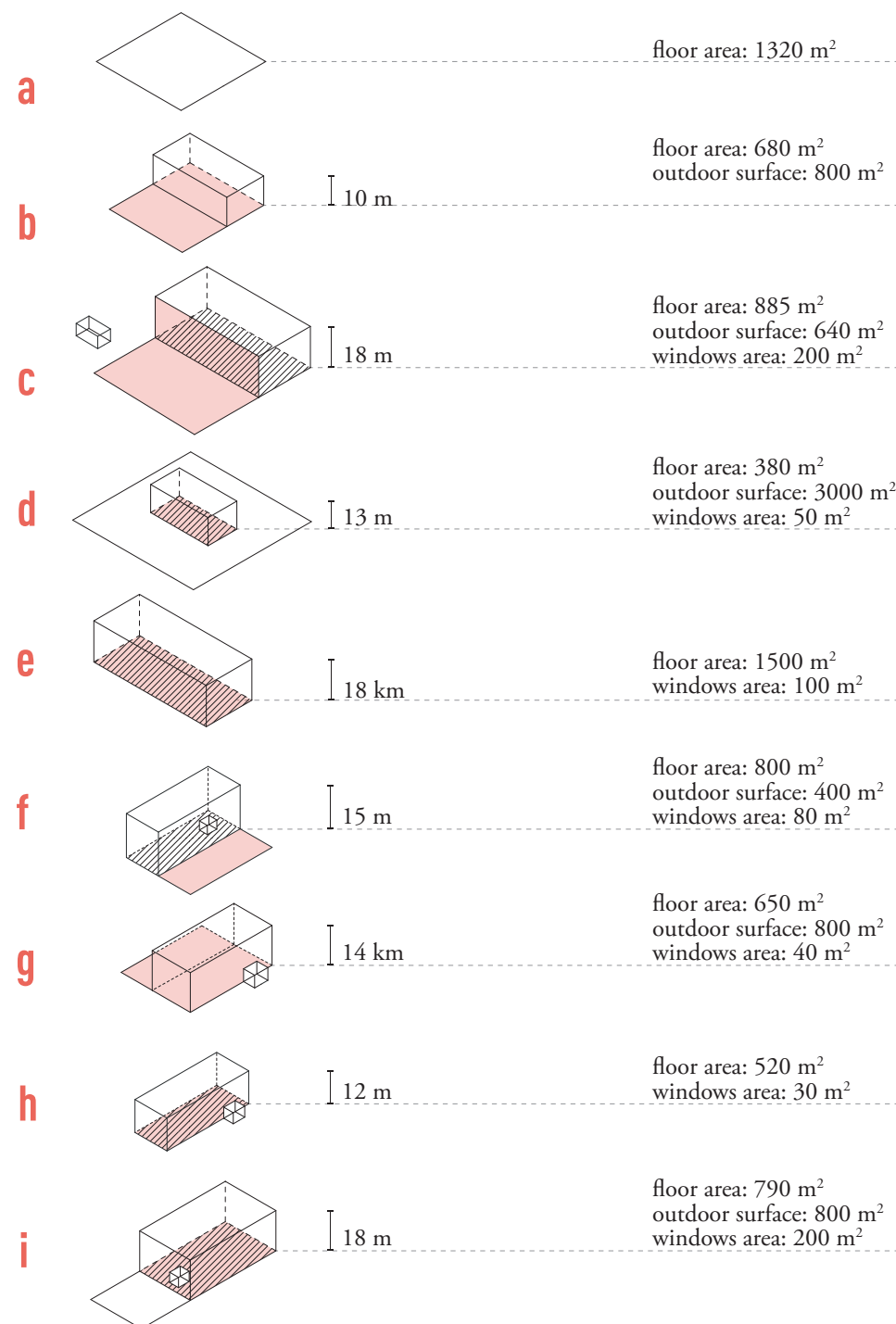
The fact that there is a coexistence of different actors and hierarchies makes the system more complex and difficult.

First of all, it is necessary to consider the owner of the building: in most of the cases, the Church and ecclesiastical hierarchies possess the church buildings.

Secondly, the development process has to be investigated; it is really interesting to notice how in a lot of situation, the reuse project is carried out by the community involved in the decision-making process.

For example, in the case of St. Laurence or Skaterham, the inhabitants of the city were involved in days of sharing, where everyone expressed their needs and ideas. These needs were then translated into a series of requirements to be activated in the project. This process was successful thanks to the dynamic participation of the local community, which felt itself to be the protagonist.

Closely related to the concept of "developer" is that of "management": in fact, often, those who developed the process also take care of it, because they feel empowered.



Surface and volumes

It has been important to measure the floor area, the outdoor area and the windows' area of the church [m²].

At the same time, it is interesting to compare the different volumes of the buildings and their surroundings.

As stated before, one of the main intrinsic potentials of the church is constituted by its dimensions: churches are characterised by significant heights and big sizes; at the same time, church buildings have modular structures.

Another possible consideration is about the external area. Most of the churches relate to an outdoor surface: it can be used to explode outside the internal use.

Finally, the volumetric analysis shows that there may be additional volumes that relate to the church.

In some cases, the sacristy is used as a place of service, to complete the function that the church hosts; in other cases, the volume is added internally, to guarantee a "box in the box" solution in terms of thermal comfort and energy efficiency.

Finally, there may be the option of the "free-standing volume" which is placed in the church; in this case it has the function of a service room. In Hallè St. Peter's, in Manchester, the independent capsule houses the bathroom.

As already stated, once a church loses its dedication to worship it becomes a loft, a container. This envelope can potentially host any type of function and use.

However, the analysis of these case studies shows how certain activities fits better with specific size and spatial configurations.

Bibliography _ Chapter 5

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Toolkit

Chapter 6

6.1

A toolkit for a strategy of reuse

Thanks to the analysis of the case studies and the search for existing solutions it was possible to understand which strategies were adopted in other reuse projects.

These solutions have been compared and grouped into macro-categories of intervention, to note overlaps and differences, innovations and recurrences.

It is necessary to underline that the analysis of the selected projects is not sufficient to cover the panorama of possibilities; in fact, it was fundamental to take inspiration from other projects - which however do not appear in the proposed review - from other situations of reuse, from everyday experience.

The toolkit is proposed as a diagram of instructions for those who want to approach the theme of redundant churches.

It has not the ambition to tell the reader *what to do*, but it aims to provide guidelines on *how to do it*.

The starting point can be identified in the re-use scenario to be achieved; this step of intervention relates to the economic effort required. The connection, however, is not univocal: it is necessary to contemplate tolerance intervals, since many variables must be considered and can make the result fluctuate.

It is, therefore, necessary to consider the state of the art of the building, to understand its extrinsic and intrinsic potential; it is essential to know its volumes, the spaces that compose it, the surfaces. Furthermore, it is important to consider its location in urban morphology.

The toolkit is dynamic and not static, it is complex and not linear: the situation to be faced is too complex to accept simple solutions.

Thanks to its fluidity, it can incorporate and admit more than one solution for each design issue category.

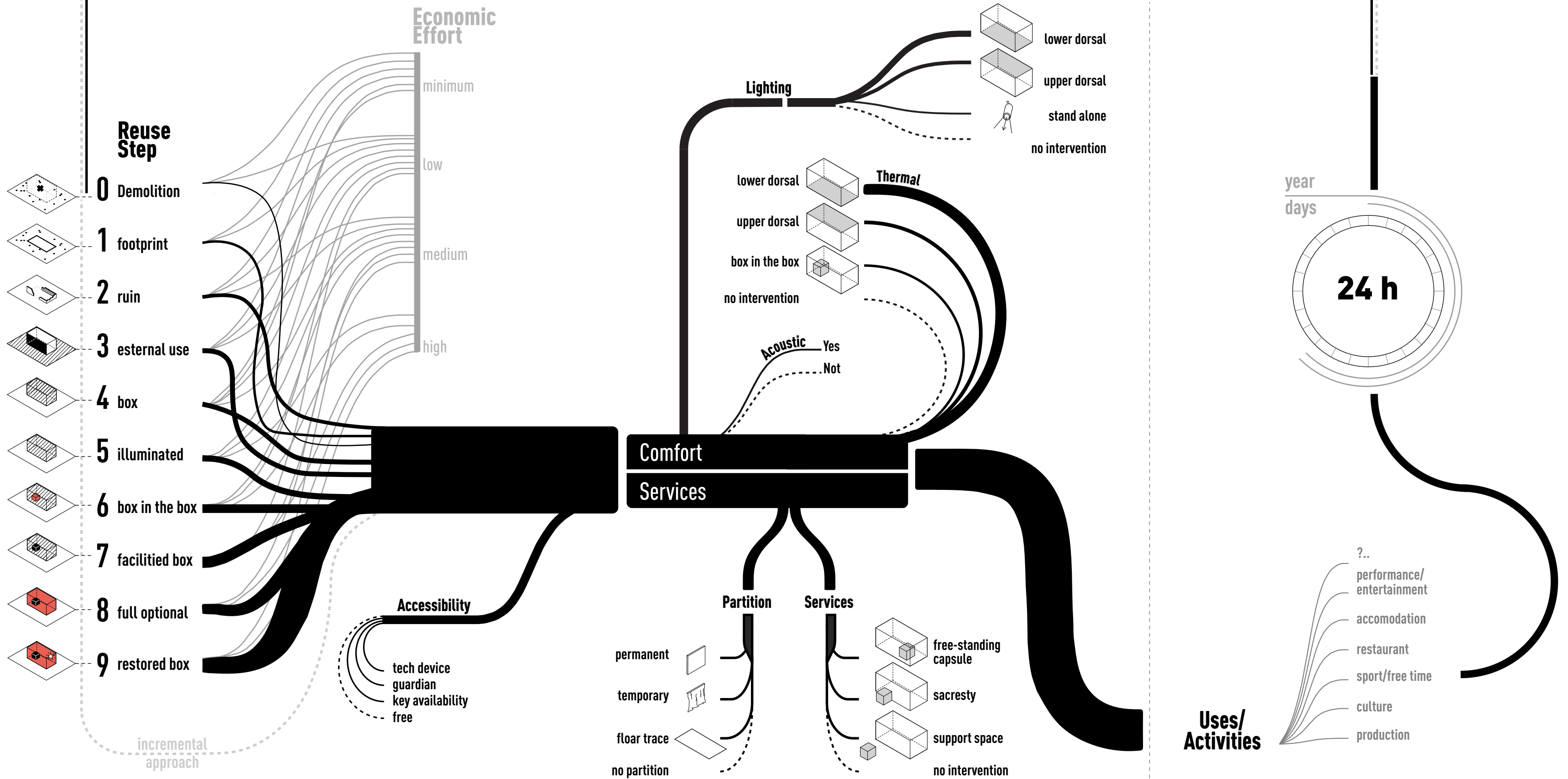
The logical path of the toolkit is independent from the function. Or at least, it tackles

the theme of uses only at the end of the argumentation.

This aspect is a fundamental topic not only for the guidelines, but above all for the *take-away* of the thesis. With this almost provocative statement, the aim is to demonstrate how what matters is the performance that the building must guarantee. Depending on the level reached, the church will be able to host different uses and activities within it.

Finally, it is an incremental process: it represents a strategy that can be implemented over time, thanks to the addition of new solutions and the increase in building performance.

Once the method is acquired, it will be sufficient to follow the diagram to make the perfect toolkit for your church, exploring all the possible solutions and being ready to restart the process, to add more features to the *new church*.



Annexure: game rules

Chapter #

Fiscal and legal framework

In the chapter 4.2 the summary of the dismissal process has been presented, thanks to which a church can start a transformation process.

However, it is fundamental to deeply understand the legal and fiscal framework of the Italian condition.

For what concern the ownership situation and the fiscal area two important aspects have to be considered.

First of all, in Italy there is the system called *Otto per mille*, a percentage of the fixed tax that taxpayers can allocate to the church, or for activities of cultural and social importance. This fund is used, along with funds from private donors (e.g. private foundations), to support initiatives and activities for the conservation and restoration of religious buildings.

On the other hand, there is a crucial fiscal issue: if churches are used exclusively as places of worship, they are exempted from all the taxation. For that specific reason, it is excluded any possibility that involves a mixed use or temporary use of churches, since this would be less convenient in economic terms.

Secondly, as already declared, Italian religious heritage is not owned by a single actor, but it is divided between many figures and hierarchies; therefore, the ownership and management of church buildings is divided among many stakeholders with different roles.

- + **diocesan institutions and parishes**, that own parish churches or subsidiary structures;
- + **religious orders**;
- + **Fondo Edifici di Culto** (FEC, that is The Italian Fund for Places of Worship) of the Ministry of Internal Affairs;

- + **Demanio** (state property), held by the Ministry of Finance, that includes Soprintendenze, municipalities, cultural institutions etc;
- + **civic property**: churches commissioned by communal institutions, belonging to municipal estates;
- + **private sector**: churches and chapels, owned by private owners

The fragmented environment has a main role in the preservation of the religious heritage; in fact, the complex network of owners ensures that the responsibilities of maintenance, organization, payments are shared between various actors, unlike what happens in all the European nations.

.....

Parallelly to the administrative condition, there is that one of regulatory framework. The theme of churches and the relation between State and places of worship have always been addressed in the Italian peninsula. Therefore, there is an extremely rich and complex legal framework to be investigated.

To sort out the complicated context, it is important to define the different areas to be considered: they are the ecclesiastical sphere and the civil sphere; finally, there is also a transversal situation that concerns the relations between State and Church.

Then, within the various areas, there are those that have universal value and those that have a territorial aspect.

At the same time, in Italy a large number of churches are considered as historical and artistic heritage; so they are subjected to specific legislative constraints.

This final consideration makes the framework even more complex.

It can be useful to investigate the most important references that have been mentioned quickly.

First of all, there is the Civil Code, with its Article 831, in which it is clearly defined how church buildings are designated to worship use (*deputation ad cultum*), unless the canonical decision of dismissal is declared.

Another important document that concerns the civil framework is the Code of Cultural Heritage and Landscape (art. 9) that in 2004 gave specific explanations in terms of protection of the landscape and cultural heritage (including the ecclesiastical one).

From the ecclesiastical point of view, canon law is the common frame for the universal Church. The *Codex iuris canonici*, in the can. 1222 establishes the possibility for the Bishop to reduce the church to profane use, with specific conditions and only if the faithful's soul is not endangered.

However, the Code gives few recommendations in terms of dismissal or reuse, and it delegates the individual national episcopal conferences the task of supplying statements and guidelines.

So, in Italy Church hierarchies and the CEI (*Conferenza Episcopale Italiana*) gave during the years guidelines and orientations about the transformation of redundant churches (Orientamenti 1992, Istruzioni in Materia amministrativa, 2005); but they do not have force of law: an act has the force of law only if it is written within the Code of Canon Law.

Moreover, it is important to remember the specific pacts and agreement between the Italian State and the Holy See, with the goal of harmonizing the application of Italian law with religious requirements.

After having cited the main aspects of the Italian legal framework it can be useful to visualize all the information in a timeline in which the different context will be divided; indeed, the timeline allows to represent, in chronological order, the succession of events, in the different fields of interest; it also gives the possibility to organize all the information, identifying successions, contemporaneity of the events and their changes.

Subsequently, the single articles are presented: they are the main references which it is necessary to consider when approaching the issue of the reuse of churches.

How to read it

Civil Framework

Ecclesiastic Framework

Church-State Relation

Codice Civile

Direttive rispetto agli edifici destinati all'esercizio pubblico del culto cattolico

1942

1939

Legge Bottai

chiarimenti in materia di tutela delle cose d'interesse Artistico o Storico e delle cose appartenenti ad enti ecclesiastici

Costituzione

la Repubblica tutela il paesaggio e il patrimonio storico e artistico della Nazione

1948

1929

Patti Lateranensi

regolano gli accordi sottoscritti tra il Regno d'Italia e la Santa Sede; ai Patti si deve l'istituzione della Città del Vaticano come Stato indipendente

Nuovo Concordato

La Chiesa e la Repubblica collaborano per la tutela del patrimonio storico e artistico

1984

Orientamenti

La Chiesa consiglia orientamenti e usi preferibili in materia di cambiamento di destinazione d'uso

1992

Intesa

Approfondimento degli accordi stabiliti nel Nuovo Concordato

2005

Istruzioni

Linee guida suggerite dalla CEI, in merito alle chiese non più utilizzate per il culto

Circolare CEI

Le indicazioni che seguono hanno lo scopo di fornire criteri e linee comuni di comportamento

2018

Codice di Diritto Canonico

Codice normativo con chiarimenti in merito alla riduzione a uso profano.

1983

Resolution 916

Il Parlamento Europeo definisce 11 punti per affrontare il problema degli edifici di culto dismessi in modo unitario

1989

Codice dei beni culturali e del paesaggio

Chiarimenti in materia di tutela dei beni culturali e del paesaggio

2004

Linee Guida di Dismissione

Linee guida della CEI durante il convegno internazionale "Dio non abita più qui"

2012

Civil Framework - Europe

Date/Source

1989

Resolution 916 (1989), Parliamentary Assembly Redundant religious buildings

1. Having noted the report of its Committee on Culture and Education on redundant religious buildings (Doc. 6032), and welcoming in particular the preliminary survey of the situation in all European countries ;
2. Aware of the very considerable number of religious buildings throughout Europe that no longer fulfil their original function and are therefore vulnerable through neglect to demolition or inappropriate transformation ;
3. Noting that this continues to be the result of historic factors such as population shifts, changes in religious practice and habits, or even the construction of new buildings for religious use ;
4. Recalling the Council of Europe's statutory duty to safeguard the ideals and principles which are the common heritage of member states and to which religious buildings bear witness ;
5. Asserting also the importance of freedom of religion and religious expression, as set out in Article 9 of the European Convention on Human Rights ;
6. Pointing out that religious buildings are often of architectural and historical significance, and recalling its longstanding concern for the integrated conservation of this heritage and to ensure a future for our past ;
7. Believing that, when a religious building is no longer viable as such, efforts should be made to ensure a future use, whether religious or cultural, as far as possible compatible with the original intention of its construction ;
8. Noting that a church or any other major religious building is often the focal point and central feature of a community and a local landmark, and believing that sufficient time and encouragement should be given to such communities to rediscover a common interest and future role for such buildings ;
9. Recalling by way of example that the European Centre for Training Craftsmen began in Venice in a former religious building, the Scuola di San Pasquale ;
10. Welcoming the successful examples throughout Europe of the preservation and protection of redundant religious buildings, through their sensitive adaptation to new uses,

11. Calls on the responsible authorities (Church, government and local) to co-operate with interested organisations and experts with a view to :

- 11.1. taking effective measures to preserve redundant religious buildings and secure wherever possible their appropriate future use ;
- 11.2. consolidating (in compatible computerised form) surveys of redundant religious buildings, of their architectural and historical significance, and of their current use, and regularly updating such surveys which should also reflect contemporary interest and include nineteenth and twentieth century buildings ;
- 11.3. ensuring effective protection for the survival of the original fabric and fittings of such buildings pending future readaptation ;
- 11.4. avoiding, except in cases of exceptional architectural, historic or commemorative interest, the preservation of religious buildings as ruins ;
- 11.5. promoting projects for reuse and readaptation which are not incompatible with the original function of the building and do not cause irreversible alteration to the original fabric ;
- 11.6. providing funds or tax benefits for the restoration, repair and maintenance of religious buildings, whether in use or redundant, in order to ensure they are not abandoned ;
- 11.7. encouraging a more imaginative use of existing religious buildings ;
- 11.8. assuring the supply of appropriate building materials, and encouraging the research, crafts and support work necessary for the continuous upkeep of religious buildings ;
- 11.9. encouraging the inclusion of redundant religious buildings in the redevelopment of cultural itineraries throughout Europe, and ensuring that the proceeds of cultural tourism are channelled into the preservation of the buildings tourists visit.

Civil Framework - Italy

Date/Source	Ref.
1939 Legge Bottai L. 1089, Tutela delle cose d'interesse Artistico o Storico	Art. 8 Quando si tratti di cose appartenenti ad enti ecclesiastici, il Ministro della pubblica istruzione, nell'esercizio dei suoi poteri, procederà per quanto riguarda le esigenze del culto, d'accordo con l'autorità ecclesiastica.
1942 Codice Civile Libro Terzo - Della Proprietà Titolo I - Dei beni (Artt. 810-831)	Art. 831 Gli edifici destinati all'esercizio pubblico del culto cattolico, anche se appartengono a privati, non possono essere sottratti alla loro destinazione neppure per effetto di alienazione, fino a che la destinazione stessa non sia cessata in conformità delle leggi che li riguardano
1948 Costituzione	Art. 9 La Repubblica promuove lo sviluppo della cultura e la ricerca scientifica e tecnica. Tutela il paesaggio e il patrimonio storico e artistico della Nazione.
2004 Codice dei beni culturali e del paesaggio	Art. 10. Beni culturali Sono beni culturali le cose immobili e mobili appartenenti allo Stato, alle regioni, agli altri enti pubblici territoriali, nonché ad ogni altro ente ed istituto pubblico e a persone giuridiche private senza fine di lucro, ivi compresi gli enti ecclesiastici civilmente riconosciuti, che presentano interesse artistico, storico, archeologico o etnoantropologico. Art. 12. Verifica dell'interesse culturale Art. 20. Interventi vietati 1. I beni culturali non possono essere distrutti, deteriorati, danneggiati o adibiti ad usi non compatibili con il loro carattere storico o artistico oppure tali da recare pregiudizio alla loro conservazione.

Church-State Relation

Date/Source	Ref.
1929 Patti Lateranensi	Il Trattato fra la Santa Sede e l'Italia sottoscritto l'11 febbraio 1929 fu pubblicato negli Acta Apostolicae Sedis n. 6 del 7 giugno 1929. Esso è corredato da quattro Allegati: Pianta del territorio dello Stato della Città del Vaticano; Elenco e pianta degli immobili con privilegio di extraterritorialità e con esenzione da espropriazioni e da tributi; Convenzione finanziaria. Il documento, redatto dal Cardinale Pietro Gasparri e dal Primo ministro italiano Benito Mussolini, doveva essere sottoposto alla ratifica del Sommo Pontefice e del Re d'Italia.
1984 Nuovo Concordato	ART. 12 1. La Santa Sede e la Repubblica italiana, nel rispettivo ordine, collaborano per la tutela del patrimonio storico ed artistico. Al fine di armonizzare l'applicazione della legge italiana con le esigenze di carattere religioso, gli organi competenti delle due Parti concorderanno opportune disposizioni per la salvaguardia, la valorizzazione e il godimento dei beni culturali d'interesse religioso appartenenti ad enti e istituzioni ecclesiastiche.
2005 Intesa	Tra il Ministro per i beni e le attività culturali e il presidente CEI, relativa alla tutela dei beni culturali di interesse religioso appartenenti a enti e istituzioni ecclesiastiche Art. 2. Al fine di armonizzare l'applicazione della legge italiana con le esigenze di carattere religioso in materia di salvaguardia, valorizzazione e godimento dei beni culturali di cui al comma 1, il Ministero e la CEI concordano sui principi enunciati nel presente articolo.

Ecclesiastic Framework

Date/Source	Ref.
1983 Codice di Diritto Canonico	<p>Can. 1212 - I luoghi sacri perdono la dedicazione o la benedizione se sono stati distrutti in gran parte oppure destinati permanentemente a usi profani con decreto del competente Ordinario o di fatto.</p> <p>Can. 1222 - §1. Se una chiesa non può in alcun modo essere adibita al culto divino, né è possibile restaurarla, il Vescovo diocesano può ridurla a uso profano non indecoroso.</p> <p>§2. Quando altre gravi ragioni suggeriscono che una chiesa non sia più adibita al culto divino, il Vescovo diocesano, udito il consiglio presbiterale, può ridurla a uso profano non indecoroso, con il consenso di quanti rivendicano legittimamente diritti su di essa e purché non ne patisca alcun danno il bene delle anime.</p> <p>Can. 1238 - §1. L'altare perde la dedicazione o la benedizione a norma del can. 1212.</p> <p>§2. Gli altari, fissi o mobili, non perdono la dedicazione o la benedizione per il fatto che la chiesa o altro luogo sacro siano ridotti a usi profani.</p>
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1992 I beni culturali della chiesa in Italia. Orientamenti	<p>35. L'uso continuato dei beni culturali ecclesiastici in conformità con la destinazione originaria e la loro permanenza nell'ambito della proprietà ecclesiastica costituiscono condizioni favorevoli per la loro tutela e la loro conservazione.</p> <p>Perciò le chiese non più destinate al servizio liturgico parrocchiale siano di preferenza adibite a funzioni di culto di tipo sussidiario o di comunità particolari.</p> <p>Altri usi compatibili sono quelli di tipo culturale, come sedi per attività artistiche, biblioteche, archivi e musei.</p> <p>Il mutamento temporaneo di destinazione è sempre comunque preferibile all'alienazione dell'edificio; qualora questa fosse inevitabile, si dia la preferenza a nuovi proprietari, che ne garantiscano non solo l'integrale conservazione, ma anche l'uso pubblico, almeno temporaneo.</p>

Date/Source	Ref.
2005 Istruzioni in materia amministrativa Le chiese non più utilizzate per il culto	<p>N. 128</p> <p>la dedicazione di una chiesa al culto pubblico è un fatto permanente non suscettibile di frazionamento nello spazio e nel tempo, tale da consentire attività diverse dal culto stesso. Ciò equivarrebbe infatti a violare il vincolo di destinazione tutelato anche dall'art. 831 cod. civ.</p>
<hr/>	
2012 Circolare CEI Le chiese non più utilizzate per il culto	<p>Le indicazioni che seguono hanno lo scopo di fornire criteri e linee comuni di comportamento, utili per una corretta scelta nella situazione completa, con speciale riferimento agli edifici di culto di proprietà di enti ecclesiastici.</p>
<hr/>	
2018 Linee Guida di Dismissione Convegno internazionale <i>Dio non abita più qui</i>	<p>N 26.</p> <p>Letto alla luce di tale dinamismo trasformativo, l'eventuale processo di dismissione e di riuso costituisce un momento delicato, che si inserisce come tassello ulteriore in una storia di identità comunitaria storicizzata e plurale.</p>

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