

Houses of God... or not?!

**Approaches to the Adaptive Reuse of Churches
in Germany and the United States**

Rebecca Lueg, May 2011



ABSTRACT

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The adaptive reuse of buildings becomes more and more important in a time when social, economic and demographic patterns are changing rapidly and concerns for the sustainability of buildings and resources are growing. As our society grapples with these issues, older buildings are often left behind and deemed inappropriate for continued use. Thus, the only options become demolition and new construction or changing the purpose of the building, thus adaptively reusing it. Churches have come under siege in the past few decades due to demographic and cultural shifts in our society, causing shrinking congregations and declining financial support. Unlike other building types, the adaptive reuse of churches often causes controversy, which can be attributed to the different ideas people have about the proper new use for a church. These varying ideas can be ascribed to the different ways in which people value churches and how they view the connection between the building type and its “sacred” use. More than other buildings, churches are wrapped in a complex set of values. When it

comes to adapting them for other uses, it is therefore important to take into consideration all values attached to the buildings, their use and their symbolic character.

This research paper explores the adaptive reuse of churches in Germany and the United States. In order to understand the context for the adaptive reuse of churches, a discussion is provided on religion and preservation laws for each country. Then, preservation practice and values are discussed in regard to churches. The second half of the paper focuses on the adaptive reuse of churches, looking at how churches approach dealing with their redundant buildings. Finally, the paper proposes five different reuse types and assesses case studies according to the values involved. An analysis of the case studies shows that a sensitive adaptive reuse that respects both the building and old and new uses is best achieved when all values are considered and stakeholders are involved in the planning process. A values-centered approach stands out as a recommended approach for adaptively reusing churches.

HOUSES OF GOD... OR NOT?!
APPROACHES TO THE ADAPTIVE REUSE OF CHURCHES
IN GERMANY AND THE UNITED STATES

By

Rebecca Lueg

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Chapter 1: Introduction

“An historic building is one that gives us a sense of wonder and makes us want to know more about the people and culture that produced it. It has architectural, aesthetic, historic, documentary, archeological, economic, social and even political and spiritual or symbolic values; but the first impact is always emotional, for it is a symbol of our cultural identity and continuity, part of our heritage.”¹

The broad set of values that Feilden ascribes to historic buildings is particularly true for churches. Church buildings hold a complex set of values that people associate with them and that cause emotional reactions. They possess use value as places of worship, architectural value as historic buildings and, perhaps most importantly, a symbolic value as representatives of the church in our society. But churches have come under pressure in recent years as congregations are shrinking in urban and rural areas and many church buildings become redundant. Being faced with dwindling financial means and aging church buildings, many congregations struggle to find a satisfactory solution for dealing with unused structures. One option to save surplus churches from further deterioration or even demolition is reusing and adapting them for a new purpose. Considering the strong emotions that people have about churches and the many values associated with them by many different stakeholders, can a church building really ever be anything other than a church? Can the traditional values of church buildings and those related to new, non-religious uses be united in the adaptive reuse of churches? These are the main questions addressed in this research paper.

¹ Bernard Feilden, “Introduction to Architectural Conservation,” in *Conservation of Historic Buildings*, (London: Butterworth, 1982), p. 1

In order to understand the complexity of the adaptive reuse of churches, it is important to understand the reasons for the disuse of religious buildings. While churches have historically been adapted frequently, more recent demographic changes have had a great impact on churches and their buildings. A lot of people moved from city centers to the suburbs in recent decades, while at the same time young people from rural areas followed jobs into metropolitan areas. Both shifts have had a deep impact on church congregations in cities and rural areas as they were losing members. A second factor is the higher unemployment rate we face in today's economy. In Germany, unemployed people do not have to pay church taxes because they are tied to a person's income, and in the U.S. unemployed people are not able to keep paying their church tithes or donations. Churches therefore lose a part of their major revenue source as more people are unemployed. The same is true for our aging population. Seniors do not have to pay German church taxes and generally have less money to donate to their church. Last, there has been a shift in the public perception of the church. While many still value the church's work and its social services, a lot of people are distancing themselves from religion and live a more liberal lifestyle, looking for spiritual and moral alternatives.² Statistics show that an average of about 150,000 people have left the German Protestant Church each year for the last decade. During the same period, the Catholic Church in Germany lost about 110,000 members annually.³ The total decline of members (including deaths and members leaving) for the

² Sekretariat der Deutschen Bischofskonferenz, "Arbeitshilfen 175 Umnutzung von Kirchen – Beurteilungskriterien und Entscheidungshilfen," (Bonn: 2003), pp. 9-10;

Theologischer Ausschuss der Vereinigten Evangelisch-Lutherischen Kirche Deutschlands und des Deutschen Nationalkomitees des Lutherischen Weltbundes, "Was ist zu bedenken, wenn eine Kirche nicht mehr als Kirche genutzt wird? – Leitlinien des Theologischen Ausschusses der VELDK und des DNK/LWB," (November 2003), pp. 3-4;

Christina Sticht, "Die Rolle der Kirchen in Deutschland," Goethe-Institut, May 2004, <http://www.goethe.de/ges/phi/dos/rkd/de2012816.htm>

³Kirchenaustritt.de, Statistik, accessed April 7, 2011, <http://www.kirchenaustritt.de/statistik/>

Protestant Church between 2008 and 2009 was almost 320,000, while the Catholic Church lost about 267,000 that year.⁴ In the U.S., some congregations have lost members while others have grown (see Chapter 2).⁵

Demographic changes have led to smaller congregations and less income for churches. At the same time costs for maintaining aging buildings have increased, putting churches in a difficult financial situation. They are forced to decide what to do with their empty church buildings. In the U.S., many shrinking congregations move to smaller buildings, abandoning their original churches. In Germany, smaller congregations are sometimes combined to form a larger congregation.⁶ In this case, the new congregation will have to decide which church building to keep for religious use and how to deal with the unused structure(s). To address this dilemma, some churches have developed guidelines for how to handle church buildings that are barely used for church services anymore or stand completely empty.⁷ Another danger for historic urban churches often lies in their central location within a city or town. The land value is often higher than the value of the church building itself and is thus very desirable for developers and investors. Churches therefore need to be very careful about who they sell their property to, particularly if they want to make sure the church building will not be demolished. Churches in Germany, for example, often use legal means, including provisions specifying allowable future uses of the property in sale or rental contracts.⁸

⁴ REMID Religionswissenschaftlicher Medien- und Informationsdienst e.V., “Religionen in Deutschland: Mitgliederzahlen,” last modified November 24, 2011, http://www.remid.de/remid_info_zahlen.htm

⁵ Hartford Institute for Religion Research, “Fast Facts,” accessed March 24, 2011, http://hrr.hartsem.edu/research/fastfacts/fast_facts.html

⁶ For example in the case of the Bethlehemkirche, one of the case studies discussed in Chapter 4

⁷ See Chapter 4 “The Church’s View (and other opinions)”

⁸ Sekretariat der Deutschen Bischofskonferenz, “Arbeitshilfen 175 Umnutzung von Kirchen,” p. 23-25

This research paper will address the issues involved in the adaptive reuse of urban Christian churches in Germany and the U.S. and propose a solution for mitigating conflicting values in the adaptive reuse process. By looking at both Germany and U.S., I am hoping to illuminate how differing values might affect preservation practice. Using examples from both countries as case studies allows for a broader range of examples and a comparison between the two countries to investigate how differing preservation practices and different religious structures affect approaches to the adaptive reuse of churches. The paper outlines the social and legal context for adaptive reuse in Chapter 2, taking a closer look at religion and preservation laws in both countries. Chapter 3 discusses prevailing preservation practice and highlights important values and the values-centered approach to historic preservation. Then, the differing values associated with churches and how they may affect the reuse of church buildings are outlined. The second half of the paper focuses more specifically on the adaptive reuse of churches. First, churches' guidelines concerning the fate of redundant church buildings will be outlined. Then, the paper will examine five different reuse types and describe how they affect church buildings and the values associated with them. Case studies in Germany and the U.S. will be examined for each reuse type and analyzed in terms of the values involved. These case studies also represent different approaches for dealing with the existing fabric, for example inserting a new structure into the old structure, only slightly changing the church interior, or changing both the interior and exterior features more extensively in order to accommodate the new use. Finally, the paper concludes with an argument that a values-centered approach is recommended for the adaptive reuse of churches.

Chapter 2: Social and Legal Context

In order to understand the adaptive reuse of churches in the U.S. and Germany and how they relate to values, it is important to first take a closer look at two aspects that influence the reuse process and the scope of possibilities. First, the church as the owner of church buildings plays an important role in the adaptive reuse of these structures. The different structures of religion and churches in the U.S. and Germany and recent changes in our society where religion is concerned all affect how many churches even become available for adaptive reuse and how they will be reused. In Germany, for example, churches have developed guidelines that reflect the values they see in their church buildings and take an active approach to dealing with churches that are not used for worship anymore (see Chapter 4). I will therefore first provide a brief overview of religion and church structure in the U.S. and Germany. Second, the respective preservation laws in both countries have an impact on how and to what extent historic church buildings are protected from changes to their structures and what procedures must be followed when restoring or adaptively reusing them.

Religion and the Church

USA

Religion in the U.S. has largely been influenced in the second half of the 19th century by a mass immigration from Europe, as newcomers brought with them a diversity of religions. This mix of religions was further diversified with additional immigration from Latin America and Asia

in the 20th century. Christian religions came to the U.S. with the first settlers from Europe and all major traditions and denominations are present today. New forms of churches such as mega-churches, denominational churches and the phenomenon of store-front churches had their origin in the U.S.⁹

The church and the state are strictly separated in the U.S. This separation is found in the Constitution in the establishment clause and the free exercise clause of the 1st amendment, which states that “Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.”¹⁰ Both the federal government and state governments therefore clearly distance themselves from the church and from ever so slightly suggesting a preference for one faith over another. While religion plays an important part in American society, governmental authorities have to be religiously neutral. For example, religion is not taught at U.S. schools and no public assistance is available for churches or religious institutions. The fact that there never was a state church in the U.S., along with the diversity of the population mentioned above, has allowed for the development of many different denominations and a huge number of independent churches.

Religion in the USA is thus very diverse and multi-faceted. Statistics from 2006 show that Christian religions dominate with about 85% of the population, while 2% of the population was Jewish, 1.5% Muslim and 3.0% belonged to other religions. Of the Christian believers, about 30% were catholic, about 28.5% were protestant, about 2.7% were orthodox, just over

⁹ Ökumenischer Rat der Kirchen, “Vereinigte Staaten,” accessed March 13, 2011,

<http://www.oikoumene.org/de/mitgliedskirchen/regionen/nordamerika/vereinigte-staaten.html>

¹⁰ United States Constitution, First Amendment, 1791, <http://topics.law.cornell.edu/constitution/billofrights>

1% were Anglican, and over 37% considered themselves independent.¹¹ While the Catholic Church is the single largest church in the U.S., with about 68,500,000 members in 2010, the Southern Baptist Convention represents the largest Protestant group, with a little over 16 million members. Other large denominations are The United Methodist Church (7,775,000 members); The Church of Jesus Christ of Latter-day Saints (6,060,000 members); The Church of God in Christ (5,500,000 members); the Evangelical Lutheran Church in America (4,543,000 members); the Presbyterian Church (U.S.A.) (2,770,000 members); the African Methodist Episcopal Church (2,500,000 members); and the Episcopal Church (2,006,000 members). Altogether, 217 denominations were listed in the 2006 Yearbook of American and Canadian Churches with about 335,000 congregations, circa 300,000 of which were Protestant and other Christian churches and 22,000 of which were Catholic or Orthodox congregations. While there are many small congregations, most people are members of larger congregations. For example, about 50% of churchgoers attend the largest 10% of congregations. A median of 75 regular participants attends worship on Sunday mornings.¹²

As indicated in the Introduction, some congregations in the U.S. have lost members while others have grown. Between 2000 and 2005, the United Church of Christ lost the most members (-11.1%). Other shrinking denominations included the Presbyterian Church (U.S.A.) (-8.38%), the Reformed Church of America (-6.76%), the United Methodist Church (-3.2%), and the Salvation Army (-6.14%). During the same time, the Community of Christ grew by over 30%. Other growing denominations included the Evangelical Covenant Church (+16.79%), the Roman Catholic Church (+8.56%), the Church of the Latter-day Saints (+9.25%), the Christian and

¹¹ Ökumenischer Rat der Kirchen, "Vereinigte Staaten"

¹² Hartford Institute for Religion Research, "Fast Facts"

Missionary Alliance (+17.76%), and the 7th Day Adventist Church (+9.52%). Over a longer time period (1965-2005), the Presbyterian Church (U.S.A.) has lost about 46% of its members, The United Church of Christ lost 41%, the Episcopal Church lost 35%, the Reformed Church of America lost 30% and the United Methodist Church lost 27% of its members. During the same time, the Southern Baptist Convention grew by 51%, the Church of Nazarene grew by 84% and the Assemblies of God even grew by 182%.¹³ The large number of congregations in the U.S. and the changes in membership indicate that there are many church buildings in the U.S. and that some denominations need to abandon their buildings due to shrinking congregations while others need new facilities to accommodate their members. It can be assumed that growing congregations take over abandoned church buildings and that redundant and vacant churches are sold, demolished or reused.

Germany

The church structure in Germany is much less varied than in the U.S. The two main denominations are Catholic and Protestant. Christianity spread through Germany from the 3rd to the 12th century. Germany was the site of the start of the Protestant Reformation in 1517 when Martin Luther issued his 95 theses in Wittenberg. Since then, the Catholic and Protestant Churches have grown to an equal size. In 2008, 76% of the German population was Christian, while 7.5% was Muslim and 2% belonged to other religions. Of the Christian believers about 50% were Protestant, about 46.5% were Catholic, circa 1.8% were Orthodox and about 1.7%

¹³ Ibid.

were independent.¹⁴ In 2009, the Roman Catholic Church had about 24,909,000 members, while the main Protestant church (*Evangelische Kirche in Deutschland*) had about 24,195,000 members.¹⁵ Of these members, only about 1 million regularly attended church services.¹⁶ Smaller Catholic denominations added up to about 37,500 members. Another 1.15 million people belonged to other Protestant congregations.¹⁷ The Catholic Church consists of 27 dioceses and about 12,000 congregations.¹⁸ The Protestant church comprises 23 state churches (*Landeskirchen*) with a total of about 15,500 congregations (in 2008).¹⁹

The relation between church and state in Germany is also different from the U.S. Until the Reformation in the 16th century, there was a unity of church and state. Even until 1919, churches were under governmental control. With the first democratic constitution after World War I in the Weimar Republic, church and state were separated.²⁰ Today, the German constitution guarantees freedom of religion.²¹ It furthermore establishes that religion is taught as a school subject and that no teacher may be forced to teach religion.²² According to the constitution, the government is neutral in terms of religion and supports religious organizations

¹⁴ Ökumenischer Rat der Kirchen, "Deutschland," accessed March 13, 2011,

<http://www.oikoumene.org/de/mitgliedskirchen/regionen/europa/deutschland.html>

¹⁵ REMID, "Religionen in Deutschland"

¹⁶ Evangelische Kirche in Deutschland, "Zahlen und Fakten zum kirchlichen Leben 2010,"

http://www.ekd.de/broschuere_2010_mit_Links.pdf, p. 15

¹⁷ REMID, "Religionen in Deutschland"

¹⁸ Sekretariat der Deutschen Bischofskonferenz, "Katholische Kirche in Deutschland - Statistische Daten 2009,"

http://www.dbk.de/fileadmin/redaktion/Zahlen%20und%20Fakten/Kirchliche%20Statistik/Eckdaten%20des%20Kirchlichen%20Lebens%20in%20den%20Bistuemern%20Deutschlands/Flyer_Eckdaten2009.pdf

¹⁹ Evangelische Kirche in Deutschland, "Zahlen und Fakten 2010"

²⁰ Evangelisch-Lutherische Kirche in Bayern, "Kirche und Geld – Die historischen Wurzeln der Kirchensteuer," accessed March 25, 2011,

<http://www.kircheundgeld.de/index.php?id=5&zufall=8&rubrik=1&unterpunkt=2&aktiv=0>

²¹ Deutsches Grundgesetz (GG), Article 4, accessed February 26, 2011,

http://www.bundestag.de/dokumente/rechtsgrundlagen/grundgesetz/gg_01.html and Articles 136-139, 141, accessed February 26, 2011, http://www.bundestag.de/dokumente/rechtsgrundlagen/grundgesetz/gg_11.html

²² Deutsches Grundgesetz (GG), Article 7, accessed February 26, 2011,

http://www.bundestag.de/dokumente/rechtsgrundlagen/grundgesetz/gg_01.html

equally. As a result, the separation of church and state is less strict than in the U.S. Rather, there is a connection between the two. For example, churches receive federal subsidies and have the right to collect taxes. Church taxes are paid by church members that pay income taxes and depend on the amount of income of the individual and their tax class. Since only members with a regular income pay church taxes, children and seniors are excluded and, for example, only about 40% of Protestant church members pay church taxes. The church tax equals 8 or 9% of a person's income tax, depending on the *Landeskirche*.²³ Both federal subsidies and the right to collect church taxes are legal obligations that go back to the expropriation of church property before 1918. At that time, the federal government took away church properties and thereby reduced church revenues and possessions. The subsidies and taxes are therefore a means of compensation for this expropriation.²⁴ Furthermore, churches receive subsidies for public services they offer, such as schools, kindergartens or hospitals. These subsidies are not specifically church related, but are paid to any organization offering public services.²⁵

The financial budget of the Protestant church is composed of different sources of revenue. In 2005, the church had expenses of about 10 billion Euros. The most important source of revenue were church taxes, adding up to about 4 billion Euros or 40% of the annual budget. Considering the importance of church taxes, the Protestant church lost about 600 million Euros of revenue due to shrinking membership and the recession between 2000 and

²³ Evangelische Kirche in Deutschland, "Zahlen und Fakten 2010," p. 35

²⁴ Evangelisch-Lutherische Kirche in Bayern, "Kirche und Geld"

²⁵ Evangelische Kirche in Deutschland, "Zahlen und Fakten 2010," p. 35

2005. Federal subsidies only added up to about 232 million Euros or 2.3% of the annual budget. Compensation for offered public services made up 20% or 2 billion Euros.²⁶

While the Catholic Church has 27 dioceses in Germany that are subordinate to the Holy See in the Vatican, the Protestant church has a more democratic structure with several administrative levels. The *Evangelische Kirche in Deutschland* (EKD; Protestant Church in Germany) serves as the head organization and comprises 23 *Landeskirchen* (state churches) with a total of about 16,200 congregations. The *Landeskirchen* have their origin in the Reformation, when protestant territorial lords reorganized the church within their territories. Today, the territories of the 23 *Landeskirchen* are still the same as the boundaries of the German nation-states between 1815 and 1866. Therefore, they do not share the boundaries of the current 16 German states, which were established later.²⁷

Historic Preservation: Laws and Guidelines

USA

The U.S. Federal Historic Preservation Program consists of several specific laws, Executive Orders and programs, and accompanying regulations and guidelines. The first law protecting historic resources was the Antiquities Act of 1906, which was followed by the Historic Sites Act in 1935. The most comprehensive historic preservation law in the U.S. is the National Historic Preservation Act (NHPA), which was established in 1966 and has been

²⁶ Evangelische Kirche in Deutschland, "Zahlen und Fakten 2010," p. 36

²⁷ Evangelische Kirche in Deutschland, "Zahlen und Fakten 2010," p. 6

amended several times since then.²⁸ The NHPA reflects the recognition of the Federal government of the need to preserve the Nation's heritage and of the value of historic structures in society. The main goal of the NHPA was to fully involve the federal government in the Nation's historic preservation efforts. It also created a partnership between the federal government and the states in which the federal government provides funding assistance, technical knowledge and tools and a broad preservation perspective. The states act through State Historic Preservation Offices (SHPO), which were established by the NHPA, and which on the one hand implement federal laws and regulations and on the other create statewide programs and laws to serve state and local needs and interests.²⁹

The NHPA established several programs that play a major role in federal historic preservation in the U.S. today. First, it established the Advisory Council on Historic Preservation (ACHP), which serves as a forum for private citizens and local communities, informs and advises federal agencies in their preservation efforts and provides information to the public. Second, the NHPA includes Section 106, which requires all federal agencies to take into account the effects of their undertakings on historic properties and requires these agencies to give the ACHP a reasonable opportunity to comment on their proposed actions. Section 106 does not only apply to actions by federal agencies, but to all actions involving federal permits or funding.³⁰ It is important to keep in mind, though, that Section 106 and federal preservation laws in general do not mandate the preservation of historic resources. They simply require federal agencies to consider possible damage to resources and encourage them to mitigate any

²⁸National Park Service (NPS), "Laws, Executive Orders & Regulations," last modified September 17, 2007, <http://www.nps.gov/history/laws.htm>

²⁹ Advisory Council on Historic Preservation (ACHP), "The National Preservation Program: Overview," last modified April 26, 2002, <http://www.achp.gov/overview.html>

³⁰ ACHP, "The National Preservation Program: Overview"

adverse impacts. Last, the NHPA expanded the National Register of Historic Places, which was established by the Historic Sites Act of 1935, and serves as one of the most important historic preservation tools in the U.S. today. The National Register includes diverse resources such as historic districts, individual sites, buildings and structures, and other objects. It currently lists more than 80,000 properties and is maintained by the National Park Service (NPS) on behalf of the Secretary of the Interior.³¹

It is one of the SHPOs' tasks to identify and nominate properties that are eligible for the National Register. Generally, all historic properties that are 50 years or older and meet certain criteria are eligible to be listed on the National Register. These criteria were crafted by the Secretary of the Interior and stipulate that properties must possess significance in American history, architecture, engineering, archeology, and culture and have integrity of location, design, setting, materials, workmanship, feeling and association. In addition, the property needs to be associated with a historic event or a significant person, embody distinctive architectural characteristics, or yield information important to history.³² These criteria represent certain values that are applied to historic structures. Being associated with a historic event or person can be viewed as historic value, architectural characteristics reflect architectural value and yielding information relates to having scientific value. The notions of significance and integrity are also strongly influenced by the values associated with a structure.

³¹ National Trust for Historic Preservation (NTHP), "National Register of Historic Places," accessed March 7, 2011, <http://www.preservationnation.org/resources/legal-resources/understanding-preservation-law/federal-law/national-register.html>

³² NTHP, "National Register of Historic Places";

Advisory Council on Historic Preservation, "National Register Evaluation Criteria," last modified March 11, 2008, <http://www.achp.gov/nrcriteria.html>;

"National Register of Historic Places Title 36 CFR 60," accessed March 7, 2011, <http://faculty.law.lsu.edu/ccorcos/lawctr/lawctr/culturalpropertyweb/36cfr60.html>

Religious properties are generally excluded from being listed on the National Register unless they derive their primary significance not from religious aspects, but from architectural or artistic distinction or historical importance.³³ This treatment of religious properties goes back to the constitutional separation of state and church and aims at avoiding any appearance of judgment about the validity of any religion or belief by the government. The special criteria consideration for religious properties applies whenever the property was “constructed by a religious institution; is presently owned by a religious institution or used for religious purposes; was owned by a religious institution or used for religious purposes during its designated period of significance; or if religion is selected as an area of significance”. This means that a church building is still not eligible for the National Register, even if it is abandoned and sold by a congregation, unless it qualifies in secular terms under any of the criteria mentioned above.³⁴ Currently, only 5,113 churches are listed on the National Register, 4,637 of which have architecture as the area of significance.³⁵ Considering that there are an estimated 300,000 church buildings in the U.S., the number of protected historic churches only equals about 1.7%.³⁶

In addition to the federal laws, state and local historic preservation programs develop their own means of protecting historic resources. State historic preservation acts are usually modeled on federal laws, especially Section 106, and typically follow the same structures and criteria as the National Historic Preservation Act and the National Register of Historic Places. While all states have a State Historic Preservation Office (SHPO), which implement the federal

³³ Ibid.

³⁴ National Register of Historic Places, “How to Apply the National Register Criteria for Evaluation,” last revised for Internet 2002, <http://www.nps.gov/nr/publications/bulletins/nrb15/> (quotation: p.26)

³⁵ Personal communication with John P. Byrne, National Register Database Manager, April 14, 2011

³⁶ Autrijus, “Church buildings,” last modified June 28, 2010, <http://www.autrijus.org/church-buildings.html>

laws and regulation, the different state laws vary in their scope and in their protection of historic resources.³⁷

One of the most useful and effective tools to promote historic preservation, restoration and adaptive reuse are federal, state and local historic tax credits. The federal historic tax credit allows for a 20% tax credit on income taxes for the rehabilitation of income-producing properties which are listed or eligible for the National Register.³⁸ Currently, 30 states have state historic tax credit programs, but they vary a great deal.³⁹ Generally, all historic tax credits apply only to properties listed on the National Register or a state or local register and require the work to be in accordance with the Secretary of the Interior's Standards for Rehabilitation, which will be discussed in Chapter 3. Since churches can only be listed on the National Register or state and local registers, if they qualify under the strictly non-religious criteria outlined above, many are not eligible for the use of tax credits. In many cases, owners of historic churches cannot make use of historic tax credits, which play a crucial role in financing adaptive reuse in the U.S.

Germany

German preservation practice, summarized under the terms *Denkmalschutz* or *Denkmalpflege*⁴⁰, and the related legislation are on the one hand somewhat less comprehensive than U.S. regulations, but on the other hand more obligatory. The underlying

³⁷ National Trust for Historic Preservation (NTHP), "State Rehabilitation Tax Credits," accessed February 17, 2011, <http://www.preservationnation.org/issues/rehabilitation-tax-credits/state-rehabilitation-tax.html>

³⁸ National Trust for Historic Preservation (NTHP), "Federal Rehabilitation Tax Credit," accessed February 17, 2011, <http://www.preservationnation.org/issues/rehabilitation-tax-credits/federal/>

³⁹ NTHP, "State Rehabilitation Tax Credits"

⁴⁰ For translations of German terms see glossary

principles are very similar to the American approach to historic preservation. German *Denkmalschutz* includes a large number of movable, immovable, tangible and intangible resources, which are usually summarized by the terms *Kulturdenkmal* (cultural monument) or simply *Denkmal* (monument). *Kulturdenkmale* also include archeological sites, ensembles, urban streetscapes and landscapes or gardens. The main goal is to preserve historic monuments and other resources as part of the national heritage and to ensure the safekeeping of this heritage for future generations.⁴¹ These values reflected by German *Denkmalschutz* are therefore very similar to those represented in the U.S. and include historic, architectural and scientific values.

The major difference between American and German preservation legislation is that Germany does not have a national preservation program or federal preservation laws. Rather, it is the responsibility of the sixteen federal states to create, maintain and enforce *Denkmalschutz* legislation. Preservation laws are therefore a little different in each federal state, even though they are based on the same principles, and definitions vary slightly. The bureaucratic administration in each state is divided into the *Obere Denkmalschutzbehoerde* (Higher preservation agency), which acts on the state level and is usually housed within the state ministries for culture or building, and several *Untere Denkmalschutzbehoerden* (Lower preservation agencies), which act on a regional or local level and supervise most of the preservation work. They are also responsible for identifying and listing historic properties. As a result of the states' responsibility for preservation, all states maintain their own registers of historic resources. In addition, each state has a *Landesamt für Denkmalpflege* (state office for

⁴¹ Compiled from definitions in German preservation laws, Deutsches Nationalkomitee für Denkmalschutz, *Denkmalschutzgesetze*, (Bühl/Baden: KONKORDIA GmbH)

historic preservation), which is in charge of collecting research and providing information and advice.⁴²

As mentioned above, it is the responsibility of the states to designate historic monuments and keep a list of their resources. There are two different types of designating and listing a monument on a *Denkmalliste* (list of historic monuments). While most states use one or the other, a few states follow a mix of both systems. First, the use of a constitutive system (*konstitutives System*) means that buildings have to be designated and added to the list of historic monuments in order to be under the protection of the preservation law.⁴³ The second type is the declarative system (*deklaratives System*) which means that historic monuments can be listed on a register, but their protection does not depend on the listing. Rather, the determination that the structure fulfills the criteria for being a *Denkmal* ensures its protection.⁴⁴ This second type of listing is more direct and effective than the constitutive system and resembles, but goes beyond, the U.S. notion of National Register eligibility. Once a building has been designated, a plaque showing the status of the building as a *Denkmal* will usually be attached to the structure. All proposed changes to a listed structure must be approved by preservation agencies. In contrast to American legislation the owner of a listed *Denkmal* is required by law to maintain the building and to do all work that is necessary for the preservation of the monument.⁴⁵

⁴² Deutsches Nationalkomitee, *Denkmalschutzgesetz*; Deutsches Nationalkomitee für Denkmalschutz, Website, Denkmalschutz, “Denkmalschutz in den Ländern,” accessed March 7, 2011, <http://www.dnk.de/Denkmalschutz/n2277>

⁴³ Deutsches Nationalkomitee, “Nordrhein-Westfalen,” in *Denkmalschutzgesetz*, Article 3, p. 81

⁴⁴ Deutsches Nationalkomitee, “Brandenburg,” in *Denkmalschutzgesetz*, Article 3, p. 35

⁴⁵ For example: Deutsches Nationalkomitee, “Nordrhein-Westfalen,” in *Denkmalschutzgesetz*, Article 7, p. 82

Historic church buildings in Germany are generally protected under preservation laws like any other historic structure. Like any other owner of a historic structure, the church will have to ask for permission to make changes to a church building. The preservation authority has to consider the church's right to practice their religion in its decision making process, though.⁴⁶ As opposed to American preservation legislation, there are no special provisions for churches in German preservation laws. They are treated like any other building type, a perception that can be explained with the different relationships between church and state in the U.S. and Germany discussed above.

Similar to the U.S., Germany offers tax incentives for the restoration of listed historic monuments. The building has to be listed and the proposed work must be clearly laid out and serve the preservation and use of the monument in order to be eligible for the tax credit. For rented properties, the applicable restoration cost can be written off from the owner's tax burden at up to 9% during the first 8 years and up to 4% in the following 4 years.⁴⁷ For owner-occupied historic buildings, the tax credit can be applied at up to 9% for 10 years.⁴⁸ Depending on the building type and the scope of the restoration work, the costs can thus be almost completely amortized.

While there are no federal preservation laws, the federal German government nonetheless supports preservation, for example through programs and financial support for

⁴⁶ Reinhard Miermeister et al., ed. *Evangelische Kirche von Westfalen*, "Kirchen umbauen, neu nutzen, umwidmen," (Bielefeld: February 2004); Deutsches Nationalkomitee, "Nordrhein-Westfalen," in *Denkmalschutzgesetz*, Article 38, p. 87

⁴⁷ Einkommenssteuergesetz §7i, explained in: Deutsches Nationalkomitee, "Steuererleichterungen für private Eigentümer von Kulturgütern," in *Denkmalschutzgesetz*, p. 167

⁴⁸ Einkommenssteuergesetz §10f, explained in: Deutsches Nationalkomitee, "Steuererleichterungen für private Eigentümer von Kulturgütern," in *Denkmalschutzgesetz*, p. 168

monuments of national significance. The main program for this financial assistance is managed by the delegate of the federal government for culture and media and has assisted with the preservation of over 549 national monuments with a total of about 288 million Euros between 1950 and 2008.⁴⁹

The Catholic Church in Germany currently owns about 24,500 churches, 23,000 of which are protected under German preservation laws (almost 94%). Including parish halls, convents and other buildings, the Catholic Church owns about 60,000 historic structures and 821 protected cemeteries. To date, only about 0.4% of all Catholic churches in Germany have been sold or demolished. 1.7% are currently not being used for worship with another estimated 3% that will be disused within the next few years.⁵⁰ According to statistics of the Protestant Church in Germany (EKD), the German *Landeskirchen* owned a total of 20,665 churches and chapels at the end of 2009 (17,495 had been constructed before 1945, 3029 between 1945 and 1990, and 141 after 1990). Of these, 16,593 churches and chapels were deemed historic and protected under German preservation laws. This means that about 80% of Protestant churches and chapels in Germany are protected under preservation laws. In the eastern *Landeskirchen*, the percentage is even higher at 94%. The same statistics show that 87 churches were sold and 22 were demolished between 2006 and 2009.⁵¹ The amount of sold and demolished churches varies strongly between the *Landeskirchen*. Especially the smaller state churches, such as the

⁴⁹ Bundesregierung Deutschland, "Denkmalschutz und Baukultur," accessed March 26, 2011, http://www.bundesregierung.de/nn_774/Content/DE/Artikel/BKM/2005-11-02-denkmalforderung-und-baukultur.html

⁵⁰ Deutsche Bischofskonferenz, "Kunst und Kultur," accessed April 7, 2011, <http://www.dbk.de/katholische-kirche/katholische-kirche-deutschland/aufgaben-kath-kirche/bildung-wissenschaft/kunst-kultur/>

⁵¹ Evangelische Kirche in Deutschland (EKD), "Statistik über Kirchen und Kapellen im Eigentum der verfassten evangelischen Kirche sowie andere Predigtstätten am 31. Dezember 2009," accessed March 1, 2011, http://www.ekd.de/download/gebaeude_und_predigtstaetten.pdf

*Landeskirche Schaumburg-Lippe*⁵² and the *Evangelisch-Lutherische Kirche in Oldenburg*⁵³, have not sold or reused any of their churches. Several state churches have sold or reused at least some of their buildings during the last few decades. Among them are the *Landeskirche Hannover* (sold or reused nine churches between 2002 and 2010)⁵⁴; the *Landeskirche Anhalt* (sold one church, reused three)⁵⁵; the *Landeskirche Mecklenburg* (sold three churches and reused two)⁵⁶; and the *Evangelische Kirche der Pfalz* (sold 2, reused several, mostly extended reuse).⁵⁷ Two of the largest state churches have sold or reused a larger number of their buildings. The *Evangelische Kirche im Rheinland* has sold or reused a total of 130 its buildings since 1977, most of them (116) within the last decade. 57 of these buildings were churches while the rest were parish halls and other secondary structures. Most churches were deconsecrated before being used for a new purpose.⁵⁸ The *Landeskirche Westfalen* has deconsecrated 54 of its buildings since 2001, 40 of which were churches and 14 other places of worship. Of the 40 churches, eight were demolished, 16 were sold and the rest were rented or leased. Only three of the abandoned buildings were protected under German preservation law.⁵⁹

⁵² Personal Communication with Elke Bade, Evangelisch-Lutherische Landeskirche Schaumburg-Lippe, March 24, 2011

⁵³ Personal Communication with Sabine Schloesser, Evangelisch-Lutherische Kirche in Oldenburg, March 30, 2011

⁵⁴ Personal Communication with Monika Giesel, Evangelisch-Lutherische Landeskirche Hannover, March 21, 2011

⁵⁵ Personal Communication with Johannes Killyen, Evangelische Landeskirche Anhalts, March 21, 2011

⁵⁶ Personal Communication with Andreas Flade, April 7, 2011

⁵⁷ Personal Communication with Klaus Sander, Evangelische Kirche der Pfalz, March 22, 2011

⁵⁸ Personal Communication with Gudrun Gotthardt, Evangelische Kirche im Rheinland, March 21, 2011

⁵⁹ Personal Communication with Alexander Friebe, Evangelische Kirche von Westfalen, March 24, 2011

Chapter 3: Preservation and Values

This chapter outlines the current preservation practices that influence the adaptive reuse of churches. It will also discuss the role of values in historic preservation and their meaning for the reuse of churches.

Preservation practice

Current preservation practice has its origin in the preservation movement that developed in Europe over several centuries. According to Françoise Choay, the ideas about and attitudes toward the historic monument changed over time. Old buildings had for many centuries been preserved simply by being reused and serving a purpose, without having a historical meaning. The earliest preservation practice was thus adaptive reuse. It was not until the 14th century that humanists, still only focusing on artworks of classical antiquity, became aware of the distance between their world and the past. Around the same time, the notions of history as a discipline and of art as an activity in its own right emerged. In the 15th century, humanists started to call for the protection of Roman monuments. The idea of national monuments, which emerged in the 17th century, was at the time one of the main reasons and arguments for the preservation of historic monuments.⁶⁰ Monuments furthermore played an important role in the creation of a national identity and nationalism. The importance of national heritage became evident in the formation of national museums and later, during wars,

⁶⁰ Françoise Choay, “Humanism and the Ancient Monument” and “The Age of the Antiquarians: Real Monuments and Represented Monuments,” in *The Invention of the Historic Monument*, (Cambridge: Cambridge University Press, 2001), pp. 17-54

as nations targeted monuments of their enemies in order to symbolically annihilate their identity and to weaken resistance, and in post-war and reunified Germany.⁶¹

The range of historic monuments broadened with the discovery and excavation of archeological sites and the travel to other countries in the 18th century. At about the same time the exact study and representation of buildings became widespread.⁶² It was not until the 19th century, however, that the notion of historic monuments and the preservation movement were fully established. This coincides with the emergence of historicism as a theory of history, architectural historicism and the revival of historical styles, and the Industrial Revolution. Mainly, two approaches to the historic monument and its preservation developed during this time. Both movements can be exemplified by their main exponents, Eugene Viollet-le-Duc and John Ruskin respectively. Viollet-le-Duc took a scholarly approach to the historic monument, focusing on its historical and aesthetic values and studying the architecture of monuments carefully. His preservation approach was that of restoring historic buildings to what he imagined to be their original state, using his knowledge of architectural history to create a historically correct version of the monument. He also restored a number of churches. Ruskin, on the other hand, saw historic monuments as an important link to the past, to which society owed its identity, and took a more emotional approach to their preservation. He especially emphasized the memory value of historic monuments and argued against any interference and for the conservation of monuments. Ruskin also included vernacular architecture and urban

⁶¹ Anthony Tung, "The Heritage of War – Warsaw," in *Preserving the World's Great Cities*, (New York: Three Rivers Press, 2011), pp. 73-95; Rudy Koshar, "On Cults and Cultists: German Historic Preservation in the 20th Century," in M. Page and R. Mason, eds. *Giving Preservation a History*, (New York: Routledge, 2004), pp. 45-78

⁶² Choay, "The Age of the Antiquarians: Real Monuments and Represented Monuments," pp. 55-62

ensembles in his argument and thus broadened the concept of historic monuments. Both Ruskin and William Morris harshly critiqued Viollet-le-Duc's approach, arguing that no one was able to truly insert themselves into the past and make assumptions about the builders' intentions.⁶³

Initially, Viollet-le-Duc's approach to restoring historic monuments prevailed in Europe. In practice, this was actually true into the 20th century and particularly after the two World Wars, which made it necessary to restore and reconstruct structures in order to provide needed amenities.⁶⁴ Yet, in the light of the many changes of the time, destruction during wars and a growing sense of uniqueness of the past, preservationists soon favored Ruskin's anti-restoration approach. Just before the turn of the century, Camillo Boito used both doctrines and forged them into a new, more subtle and comprehensive approach. He affirmed the legitimacy of restoration as a last resort and argued for the notion of authenticity and the keeping of successive additions as part of the monument's history. He also advocated that additions and restoration work should be clearly marked, a notion commonly shared by today's preservation practice and important for the adaptive reuse of buildings.⁶⁵ Sharing and expanding Boito's ideas and principles was Alois Riegl, who published his preservation theory in 1903. Riegl applied a diverse set of values to historic monuments that ask for different approaches to preservation. Riegl generally preferred the preservation of monuments and offered compromises where different values conflict.⁶⁶ Rudy Koshar states that Riegl's

⁶³ Choay, "The Consecration Phase: Institutionalization of the Historic Monument," in *The Invention of the Historic Monument*, pp. 82-108

⁶⁴ Koshar, "On Cults and Cultists," pp. 64-67

⁶⁵ Choay, "The Consecration Phase," pp. 109-16

⁶⁶ More on Riegl's notion of values can be found in the following subsection "Values in Historic Preservation"

approach and understanding, “stressing ... a broad appreciation of incessant change rather than aesthetic or historical values,” laid the basis for our modern concept of historic monuments.⁶⁷

The idea of continual development and the subsequent notion of the uniqueness of historic monuments and the need for their protection thus still influence preservation practice today. The problem with this historicist approach lies in its focus on preserving historic structures and preventing change. However, change is an integral part of life and historic monuments need to evolve and change, as do approaches to treating them. Riegl coined the term *Kunstwollen*⁶⁸, which reflects the way in which people view and judge monuments and art. He argues that it changes over time as can be seen, for example, in the preference of different architectural styles in different eras.⁶⁹ Freezing monuments in their current state and preserving them in perpetuity also causes great problems for the use and especially reuse of buildings, which typically require a certain amount of change to the existing fabric. Robert Maguire picks up this conflict as he contrasts the traditional approach of freezing a building in time to a new approach that respects the old, but permits new construction in order to enhance and revitalize the old. This second approach focuses on regeneration and takes into account the change a building has gone through in the past and will experience in the future. According to Maguire, though, the two different approaches are really a philosophical gap. He

Alois Riegl, “The Modern Cult of Monuments: Its Character and Its Origin,” trans. K. Foster and D. Ghirardo, *Oppositions*, Fall 1982, vol. 25, pp. 21-51

⁶⁷ Koshar, “On Cults and Cultists”, p. 45

⁶⁸ My theory is that the term *Kunstwollen* is related to the German *Wohlwollen*, which can be translated as “benevolence”. Thinking of *Kunstwollen* this way shows that it is strongly related to people’s judgments and values at a given time. As people’s attitudes change, so will *Kunstwollen* and a piece of art or a building that have not been deemed valuable before may soon be deemed worthy of preserving.

⁶⁹ Riegl, “The Modern Cult of Monuments”

points out that there actually is no incompatibility between preserving a building and reusing it and that both can be applied to a building if its intrinsic characteristics are taken into account.⁷⁰

Several standards and guidelines have been developed over the decades that reflect and influence today's preservation practice. In the U.S., "The Secretary of the Interior's Standards for the Treatment of Historic Properties" are the main document of reference. These standards were originally created for programs under Departmental authority and to help Federal agencies with the preservation of historic properties listed on or eligible for the National Register. Today, the Standards also serve as guidelines for state and national preservation programs and preservation efforts in general. The Standards are divided into four categories: preservation, rehabilitation, restoration and reconstruction. Preservation, according to the Standards, focuses on sustaining the existing form, integrity and materials of a historic structure. Efforts to preserve a buildings usually include maintenance, repairs, stabilization and the retention of former additions as part of the building's history. Rehabilitation is defined as making possible a compatible use for a historic building and therefore includes adaptive reuse. Efforts to rehabilitate a structure include repairs, alterations and additions while preserving those parts of the building that convey its historical, cultural or architectural significance. The standards for rehabilitation furthermore state that new work and additions should be differentiated from the old and not change character-defining features of the historic structure. The third category, restoration, reflects Viollet-Le-Duc's approach of depicting the historic building at a particular period in time by removing any later additions or alteration and reconstructing missing feature from the designated period. Finally, reconstruction is defined as

⁷⁰ Robert Maguire, "Conservation and Diverging Philosophies," *Journal of Architectural Conservation*, No. 1, (March 1997), pp. 7-18

replicating the appearance of a destroyed historic structure at a certain point in time by means of new construction. The standards and accompanying guidelines for all four proposed categories highlight the importance of retaining the historical, cultural or architectural significance of a building and therefore also the values connected with the structure that make up its significance.⁷¹ The two most prevalent categories in preservation practice today are preservation and rehabilitation. House museums are an example for the former while the many adaptive reuse projects such as the conversion of warehouses into apartments and of churches into restaurants represent the latter.

Current preservation practice is also influenced by several international charters, the most important of which are the Athens Charter (1931), the Venice Charter (1964), the UNESCO Convention Concerning the Protection of the World Cultural and Natural Heritage (1972), and the Burra Charter (1979). The Athens Charter states that the historic and artistic work of the past should be respected whenever restoration becomes necessary as the result of decay or destruction. It also introduces the importance of the surroundings of a historic site and recommends that the character of a city should be respected when new buildings are constructed near historic monuments.⁷² The Venice Charter introduces the notion of world heritage and highlights historic monuments as witnesses of the past that need to be passed on “in the full richness of their authenticity” to future generations and safeguarded as works of art and historical evidence. According to the Venice Charter it is desirable to use historic

⁷¹ National Park Service, “The Secretary of the Interior’s Standards for the Treatment of Historic Properties with guidelines for Preserving, Rehabilitating, Restoring & Reconstructing Historic Buildings,” accessed February 18, 2011, <http://www.cr.nps.gov/hps/tps/standguide/>

⁷² “The Athens Charter for the Restoration of Historic Monuments,” (Athens: 1931), http://www.icomos.org/docs/athens_charter.html

monuments for socially useful purposes, which should not change the lay-out or the decorations of the building however. As opposed to Viollet-Le-Duc's approach to restoration, the Venice Charter clearly states that valid contributions of all time periods must be respected and that unity of style is not the aim of restoration.⁷³ The UNESCO Convention reinforces the notion of world heritage and the importance of protecting it because of its universal value, but leaves the responsibility of protecting that heritage with the states. It defines cultural heritage as monuments or groups of buildings, which are "of outstanding value from the point of view of history, art or science" and establishes the World Heritage List, which includes cultural and natural world heritage. The Convention's operational guidelines currently include six cultural and four natural selection criteria and at least one of them has to be met in addition to the outstanding universal value of a site.⁷⁴ The Burra Charter, written by the Australia ICOMOS, defines conservation as all processes that aim at retaining the cultural significance of a place, including preservation, restoration, reconstruction and adaptation. More specifically it states that "conservation may ... include the processes of: retention or reintroduction of a use; retention of associations and meanings; maintenance, preservation, restoration, reconstruction, adaptation and interpretation". All these processes should respect the existing fabric, use, associations and meanings and traces of additions, alterations and earlier treatments should be retained. The Burra Charter outlines the ideal approach to preservation as first analyzing and understanding the significance of a place, then developing a policy and finally managing the site

⁷³ "The Venice Charter – International Charter for the Conservation and Restoration of Monuments and Sites," (Venice: 1964), HTML last modified January 12, 1996 , http://www.icomos.org/venice_charter.html

⁷⁴ UNESCO World Heritage Convention, "Convention Concerning the Protection of the World Cultural and Natural Heritage," (Paris: 1972), <http://whc.unesco.org/archive/convention-en.pdf>

in accordance with the policy. With its strong focus on cultural significance the Charter it is closely related to values, which are discussed in the following section.⁷⁵

All standards, guidelines and charters discussed above blend together to form today's common preservation practice. As a summary it can be noted that preservation generally refers to maintaining historic structures in their current state. Rehabilitation or adaptive reuse can include changes to a structure in order to accommodate a certain use, but should respect the existing fabric. Furthermore, new construction or additions should be differentiated from the historic building. Reconstruction is possible, but only when there is clear evidence of what the building looked like and what materials were used. Generally, all types of approach require a respect for the existing fabric and a "cautious approach of changing as much as necessary but as little as possible".⁷⁶

Values

Values in Historic Preservation

As indicated above, current preservation practice often focuses on the significance of historic structures and the values that are connected to historic buildings. While different values were already expressed by Ruskin and Viollet-le-Duc and their different approaches to dealing with historic monuments, art historian and preservationist Alois Riegl was the first to

⁷⁵ Australia ICOMOS, "The Burra Charter – The Australia ICOMOS Charter for Places of Cultural Significance," (Burra: 1979; last revised November 1999), http://australia.icomos.org/wp-content/uploads/BURRA_CHARTER.pdf

⁷⁶ Australia ICOMOS, "The Burra Charter," Article 3.1

clearly define and lay out the meaning of different values in historic preservation in “The Modern Cult of Monuments: Its Character and Its Origins”, published in 1903.⁷⁷ Riegl points out that buildings only become monuments because people perceive them as such and attach different values to them. He distinguishes between commemorative values that relate to the past and present-day values. Commemorative values include intentional value that is inherent in memorials; historical value, which can be both intentional and unintentional; and age value, which comprises both intentional and historical value. Historical value is related to the notion of continuous development and that historic monuments represent a past that can never be again. Age value, according to Riegl, contains memory value and springs from people’s appreciation of the time that has passed since a monument was constructed and the traces of age visible in the historic fabric. It is immediately perceptible by all and appeals to people’s emotions as opposed to historical value which refers to historical knowledge. He therefore regards age value as the most important commemorative value.

The second set of values, present-day values, includes use value and artistic value, which encompasses newness and relative art value that can be positive or negative. While use value simply relates to the use of a historic building, newness value requires complete integrity of the monument in order to make it appear as new. Like age value it is perceptible by anyone. Art value is closely connected to the notion of *Kunstwollen* and, according to Riegl, can only be relative since it will change over time and will be interpreted differently by future generations as they judge monuments by their own aesthetic standards. Positive art value thus satisfies the prevailing *Kunstwollen* while negative art value does not.

⁷⁷ Riegl, “The Modern Cult of Monuments”

The different values discussed by Riegl require different approaches to preservation. Age value, for example, can be found in the dated appearance of a building and depends on traces of deterioration. The appropriate approach to retain age value, then, is to not interfere and allow for the structure's natural decay. Age value thus conflicts with any efforts to preserve a building in its current state or to restore it. Historical value, on the other hand, increases as a historic monument is preserved more faithfully for future research. It therefore aims at the complete preservation or at least the preservation of the current state of the building. Intentional value, according to Riegl, requires restoration as it makes a claim to immortality by preserving a moment in time for future generations. Use value is indifferent to the treatment of the monument as long as it can serve its purpose. Although he generally favors age value, Riegl allows for use value to prevail whenever age value conflicts with use value to an extent that it endangers people. Newness value completely contradicts age value as it requires complete restoration of a building.⁷⁸

In his argument about values and the corresponding preservation approaches, Riegl clearly accentuates the relationship between historic structures, the values invested in them and how these values influence the appropriate preservation practice. The notion of placing values at the center of preservation can also be found in the preservation standards, guidelines and charters discussed above. Whenever these guidelines talk about the significance of a historic structure, they address the values that are invested into buildings by people. While in earlier days it was believed that value was inherent in an object regardless of people's

⁷⁸ Ibid.

interpretation of it, common preservation practice today recognizes that the significance of a building is relative, largely depending on the values that people associate with it.

Generally, it can be said that standards and charters focus on certain values such as historical and architectural value, because they concentrate on the past and often refer to material/tangible heritage. Only the more recent documents also include intangible heritage and values such as emotional and spiritual values. It is also noticeable that the focus on values in the charters increases over time, which reflects the changing attitude towards the importance of values in historic preservation. The earliest of the charters, the Athens Charter of 1931, only talks about the historic values of monuments as it warns that a thoughtful approach to restoration is needed in order to avoid the loss of character and historical values of structures.⁷⁹ The Venice Charter focuses on artistic and historical values as it sees the intention of preserving and restoring monuments as a means of safeguarding them as works of art and historical evidence. It also brings up the notion of authenticity, which is strongly related to values.⁸⁰ According to David Lowenthal, there are three types of authenticity: faithfulness to original objects, faithfulness to original context, and faithfulness to original aims. The first type of authenticity focuses on the materiality of buildings and relates to architectural, memory and age values. The second type focus on the environmental, biographical and cultural setting of a site. Applied to architecture this means the original urban or rural context of a building. The third type, faithfulness to original aims, centers on the original intent of the builder and is thus closely related to restoration and Viollet-Le-Duc's work. In today's preservation practice, this

⁷⁹ "The Athens Charter," Main Resolution 2

⁸⁰ "The Venice Charter,"

third type relates to original use value, but also to aesthetic, historical and architectural values.⁸¹

The notion of authenticity, along with values, has expanded as preservation practice evolved. The UNESCO Convention not only established the notion of universal value, its selection criteria for cultural and natural heritage also reflect different types of values. Criterion iv. “to be an outstanding example of a type of building, architectural or technological ensemble or landscape which illustrates (a) significant stage(s) in human history”, for example, reflects architectural and historical value. Criterion iii. “to bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which had disappeared”, on the other hand focuses on the scientific and informational value of sites.⁸² The Burra Charter expands the number of values as it defines cultural significance as meaning “aesthetic, historic, scientific, social or spiritual values for past, present or future generations.” It also notes that the term cultural significance is synonymous with cultural heritage value and heritage significance. The Burra Charter reflects both the idea that values are inherent to monuments and that people invest them with value.⁸³ The Nara Document on authenticity, published by UNESCO and International ICOMOS in 1994, deals more with values than the earlier charters. It was created in order to challenge conventional preservation practices and to promote greater respect for cultural and heritage diversity. The Nara Document highlights the spiritual and intellectual value of diverse cultures and heritage and advocates for the inclusion of both

⁸¹ David Lowenthal, “Art and Authenticity,” in *World Art: Themes of Unity in Diversity*, (University Park, PA and London: Pennsylvania State University Press, 1989), pp. 843-7

⁸² UNESCO, “Convention Concerning the Protection of the World Cultural and Natural Heritage,” Criteria for Selection

⁸³ Australia ICOMOS, “The Burra Charter”

tangible and intangible heritage in preservation practice. Like the Burra Charter, the Nara Document notes that “conservation of cultural heritage in all its forms and historical periods is rooted in the values attributed to the heritage.” It identifies authenticity as the main factor regarding values and links it to a variety of sources of information, including “form and design, materials and substance, use and function, traditions and techniques, location and setting, and spirit and feeling.” The Nara document therefore acknowledges the great variety of values that can be applied to historic monuments. Similar to Riegl’s *Kunstwollen*, the document also recognizes that judgments about values and authenticity may differ from culture to culture and that fixed criteria cannot be applied.⁸⁴

Considering the complex number of values associated with historic buildings, several preservation guidelines have argued for a values-centered approach to preservation. Among these are the Burra Charter and the Nara Document on Authenticity. The Burra Charter clearly states that the “conservation of a place should identify and take into consideration all aspects of cultural and natural significance without unwarranted emphasis on any one value at the expense of others.” It also acknowledges that relative degrees of cultural significance, and thus different values of the monument, may lead to different conservation approaches. The Burra Charter proposes a preservation approach that follows three steps. The first is to analyze and understand the significance of a monument, which also includes its different, co-existing values. Groups and individuals with association with the building should be included in this step. The second step is to develop a policy that is based on the building’s cultural significance and the

⁸⁴ UNESCO and International ICOMOS , “The Nara Document on Authenticity,”1994, http://www.international.icomos.org/charters/nara_e.htm

understanding of its values. Last is the management of the monument according to the policy.⁸⁵ In the case of adaptive reuse of historic structures, the second step would be the planning process and the last the actual redevelopment. The Burra Charter therefore advocates a values-centered approach to preservation and adaptive reuse. The Nara Document states that the different values attributed to historic buildings are representative of a culture and its diverse interests. It also notes that “respect for cultural and heritage diversity requires conscious efforts to avoid imposing mechanistic formulae or standardized procedures in attempting to define or determine authenticity of particular monuments and sites.”⁸⁶ This implies that it is necessary to evaluate each historic building individually and to plan preservation efforts according to the values found to be important to the structure.

Finally, Randall Mason also advocates for a values-centered approach to historic preservation. He states that multiple values can be ascribed to a monument, that these values are perceived differently by different people and that they can conflict and are susceptible to change. Mason also points out that historic preservation always reflects society in what gets preserved, how it is preserved and who makes decisions to preserve what and how. This statement implies that preservationists have a great responsibility as they make decisions about the treatment of historic structures on behalf of society. It also means that, in order to represent society truthfully, preservationists must pay attention to the different values invested in historic buildings by people. According to Mason, a values-centered approach provides a framework for this challenge by dealing with particular structures and addressing contemporary and historic values. It also allows for the consideration of both traditional issues of, for

⁸⁵ Australia ICOMOS, “The Burra Charter,” articles 6, 14 and 26

⁸⁶ UNESCO and International ICOMOS, “The Nara Document on Authenticity,” Appendix 1

example, fabric, materiality and history and more current threats to historic buildings like urbanization and disinvestment as well as political demands and economic influences. Mason furthermore views culture as a process that is subject to change. Accordingly, his proposed value-centered model focuses on the multiplicity of values and the mutability of values and significance. According to Mason, the values-centered approach requires that preservationists research a place and all values attached to it and therefore promotes the full participation of the different stakeholders involved. Similar to the charters mentioned above, he points out that the significance of a place consists of its multiple values and that it should therefore play a central role in values-centered preservation. Mason thus reiterates the subtle change in preservation practice away from the traditional emphasis on fabric and towards values and cultural significance. He summarizes, that “though concerns with fabric remains central to value-centered preservation ..., values-centered preservation decisions place priority on understanding why the fabric is valuable and how to keep it that way, and only then moving on to decide how to arrest decay”. The values-centered approach thus enhances the traditional approach to preservation.⁸⁷

Applied to adaptive reuse, the values-centered approach requires the inclusion of as many stakeholders in the planning process as possible. These stakeholders are generally all people who connect a value to a historic building and can include the previous and current owners and past and future users of the building. It also requires that preservationists and architects pay attention to the different values applied to a structure and how they might harmonize or conflict with values evoked by a new use and changes to the building.

⁸⁷ Randall Mason, “Theoretical and Practical Arguments for Values-Centered Preservation,” *CRM* Volume 3, Number 2, (Summer 2006), pp.21-48 (quotation: p. 34)

Values and Churches

There are several values applied to churches. These values can be attributed to the use as a church, the architecture of the building and its representational or symbolic character, which relates to both use and architecture. Churches are places of worship. This includes both church services and private prayer. They are also places of memory as people remember certain events in their lives that took place in a church building such as christenings, weddings and funerals. Both the notion of a place of worship and memory bring with them a strong emotional value that people connect not only with the church as an institution, but especially with church buildings and their sacred use. They therefore also become places of identity for people. Churches also often are among the oldest buildings in a city. In their architecture and interior decorations, they contain both aesthetic and historical value. Their special architecture, their size and distribution of light and use of spiritual symbols in their interior add to the unique character of churches. Furthermore, historic church structures also have scientific value as they can serve for the study of architecture and building techniques. Last, churches are a built testimony of faith. They represent faith and the church and its values in cities and in society at large.⁸⁸ One can even argue that churches are monuments from the beginning as they are constructed with the intention to represent God. This representational value mainly relates to the church building and its exterior appearance. Unless the building is altered during the adaptive reuse process this value remains no matter what the new use. Even a church that is being used for an unrelated use, such as a restaurant, can thus retain its symbolic character.

⁸⁸ Sekretariat der Deutschen Bischofskonferenz, "Arbeitshilfen 175 Umnutzung von Kirchen," pp. 12-13 ; Evangelisch-lutherische Landeskirche in Braunschweig mit der Nordelbischen Evangelisch-Lutherischen Kirche, "Unsere Kirche... Unsere Kirchen," (Wolfenbuettel, 2011), p.4

This symbolic value poses the greatest challenge when a church is being adaptively reused. Along with the related emotional value, it is the most immediate value that people perceive when looking at a church. A church remains a church in the public's eye even when used for other purposes and a successful adaptive reuse project will have to take this into consideration.

In addition to the main use, architectural and representational/symbolic values, urban churches also possess an economical value that is often related to their central location within cities. On the one hand, church congregations can make use of this economic potential and turn it into revenue by renting out their buildings. On the other hand, the land churches stand on is typically more valuable than the buildings themselves and thus desirable for developers and investors. Preservation can therefore conflict with economic arguments and other social and private interests. This often becomes apparent when historic buildings are adaptively reused and new uses are based on economic reasons. These types of uses, such as commercial or residential use, typically aim for the maximizing of space and can clash with preservation interests and preservation guidelines that seek to minimize changes to the historic structure. A thoughtful adaptive reuse of churches needs to mitigate this conflict and provide for both the preservation and economic use of historic churches.

Bearing in mind the different values of churches it also becomes clear that different people favor different values in the adaptive reuse of churches. The church generally focuses on the use value of the building and its spiritual and symbolic function. Preservationists, on the other hand, place more importance on the architectural value and the materiality of the church building. Developers and investors are most interested in the economical value of churches and

the potential revenue they might produce. A values-centered approach as proposed by Mason can help to balance these different interests. According to the values-centered approach, it is important to consider all values connected to churches when they are adaptively reused. Since churches often possess a complex set of values that relate to both their use as a church and the buildings themselves, it is important to pay attention to how a new use and changes to the building harmonize or conflict with existing values. The following chapter will outline different approaches to the adaptive reuse of churches with a focus on the different values involved and the extent to which they were respected in the adaptive reuse process.

Chapter 4: Adaptive Reuse of Churches - Potential and Limits

Churches are buildings with many different values. They were and are still designed and built to represent God and the role of the church as an institution in our culture and society. They are typically large, hall-like structures that are meant to provoke certain feelings and reactions in people who enter them.⁸⁹ This public view of church buildings and the church as an institution has prospered over centuries and is still engrained in our modern society. When it comes to the use and reuse of church buildings, then, different people have different opinions about what use is proper, and these opinions are based on the values people apply to churches. The adaptive reuse of churches therefore often provokes discussion and causes controversy in terms of acceptable new uses and changes to the structures. This chapter first outline the church's view on reusing church buildings and then examine five types of reuse that are common in the adaptive reuse of churches today.

This paper focuses on the adaptive reuse of churches, meaning that it is not looking at a purely religious reuse, such as a congregation moving into a church that was abandoned by another congregation. This type of reuse often happened in the U.S. when immigrant congregations reused existing churches or when new independent congregations purchase churches that belonged to established mainstream congregations. Rather, the paper explores the reuse of churches for purposes other than worship.

⁸⁹ Werner Roemer, "Kirchenarchitektur als Abbild des Himmels: zur Theologie des Kirchengebäudes," (Kevelaer: Verlag Butzon & Bercker, 1997), pp. 7-11

The Church's View and other opinions

As indicated in the introductory chapter, churches have recognized the need to think about how to handle the buildings they can no longer maintain. Churches in Germany have therefore established guidelines on how to address this problem and how to deal with the threat of losing their buildings to non-religious uses.⁹⁰ In comparing four such documents, it became clear that Protestant and Catholic churches take a very similar approach. The following discussion is therefore a compilation of several guidelines.⁹¹

Typically, church guidelines outline the problem at hand and the importance of church buildings as they relate to the different values discussed above. Not surprisingly, the church focuses on values related to the church and church activity. For example, the guidelines point out the symbolic value of the church building as it represents faith and the church as an institution and signals the presence of the church in a city and society at large. The guidelines also highlight the meaning of church buildings in people's memories as they remember important events in their lives that took place at or that they associate with churches.

Churches have developed a graduated approach for the reuse of their buildings that focuses on the church's proactive course of action to handle the problem of vacant church

⁹⁰ I was not able to find equivalent documents for the U.S. and am therefore focusing on Germany. I have talked to Reverend Tom Brackett, of the Episcopal Church and he told me that his church also tries to ensure a reuse that is compatible with what the church represents. I therefore got the general sense that the approaches to adaptive reuse of their buildings are similar in Germany and the U.S.

⁹¹ Sekretariat der Deutschen Bischofskonferenz, "Arbeitshilfen 175 Umnutzung von Kirchen;" Miermeister et al., ed. Evangelische Kirche von Westfalen, „Kirchen umbauen- neu nutzen – umwidmen“ Evangelische Kirche von Westfalen, "Was sagt die Kirche zur Umnutzung von Kirchen," accessed February 13, 2011, <http://www.evangelisch-in-westfalen.de/kirche-gefragt/was-sagt-die-kirche-zu/umnutzung-von-kirchen.html>

Evangelisch-lutherische Landeskirche in Braunschweig, "Unsere Kirche... Unsere Kirchen" Theologischer Ausschuss der Vereinigten Evangelisch-Lutherischen Kirche Deutschlands, "Was ist zu bedenken, wenn eine Kirche nicht mehr als Kirche genutzt wird?"

buildings. The single most important prerequisite set by the church is that a new use cannot, or rather should not, contradict the original use as a church and the values represented by the church. All guidelines stress the importance of retaining a religious use whenever possible and view demolition as a last resort and only in cases when the building does not have cultural or architectural significance. Should a continued religious use not be feasible due to shrinking congregations or dwindling financial means, the church proposes an extended use of church buildings. The most favorable extended uses, according to the guidelines, are related to church activities such as using the church for church group meetings, administrative purposes or church concerts. The guidelines also suggest including other organizations that share church values in the extended use. Another option is to share the building with other church congregations. This, however, precludes the use of a church as a mosque since this would contradict the Christian use of the building, according to the German Protestant and Catholic churches.⁹² Renting out the building to external users is suggested as a source for revenue, but only if the proposed event or the external user do not contradict the values of the church.

In some cases even an extended use does not solve the problem and the church has to abandon their building and give up religious use of the property. In this case, no matter whether the church remains the owner of the structure or not, churches prefer uses that are related to church activities or uses that harmonize with church values. One example proposed by the church is cultural use. Since the church views itself as a supporter of the arts and culture, this use harmonizes well with the original use as a church. Examples for cultural use are cultural

⁹² Press release Evangelische Kirche von Westfalen, "Vermietung, Verpachtung und Verkauf von Kirchen an Moscheegemeinden," January 7, 2003, http://www.evangelisch-in-westfalen.de/fileadmin/ekvw/dokumente/kirche_gefragt/Moscheen.pdf; Sekretariat der Deutschen Bischofskonferenz, "Arbeitshilfen 175 Umnutzung von Kirchen," p. 20

centers, concert halls, museums or art galleries. Another use closely related to church values is social use. Examples include educational centers, such as schools and kindergartens, and charitable facilities, such as homeless shelters and soup kitchens.

While commercial use is generally not preferred by the church, some types of commercial use are more favorable than others. Residential and office use, for example, are accepted by the church, especially if it has a social aspect (e.g. public or subsidized housing) or promotes church values (e.g. offices for a religious publisher). The use of the church building for stores or restaurants is generally less favorable. However, such uses have been approved by the church, for example a religious bookstore (see case study Heilig-Geist-Kapelle) or the restaurant use in the former Martini-Kirche in Bielefeld (see case study Martinikirche).⁹³

In the case of a new, non-religious use churches prefer that changes to the building are temporary or reversible, a notion shared with common preservation practice. The guidelines furthermore propose certain steps that should be followed when a church building is abandoned, including deconsecration and a church service that allows church members the chance to bid farewell to the building. Even though abandonment by the church and use by an external party requires the deconsecration of the church building, it still maintains its symbolic character and representational value.

In general, churches try to retain ownership of their buildings in order to be able to control future use. This can be achieved by rental agreements or contracts that allow for a long-

⁹³ Press release Martini-Kirche, Evangelische Kirche von Westfalen, “Stellungnahme von Praeses Alfred Buß zur Umnutzung der Martinikirche Bielefeld in ein Restaurant,” July 22, 2004, http://www.evangelisch-in-westfalen.de/fileadmin/ekvw/dokumente/presseportal/umnutzung_martini.pdf

term new use, but that specify that the property goes back to the church afterwards. If the church building needs to be given up by the church entirely, the church generally prefers selling it to a public entity or organization instead of a private investor.

The approach to the adaptive reuse of church buildings by the church harmonizes well with the typical preservation approach. Since the use as a church often contributes to the significance of a historic church⁹⁴, it is also in the interest of preservationists to retain the original use. Both the church and prevailing preservation practice prefer reversible treatments and additions that retain the character of the church whenever church buildings are adapted to new uses that require changes to the structure. Even though the church guidelines view demolition as a last resort, some favor it over a use that would contradict church values.⁹⁵ This attitude is problematic from a preservation standpoint. While the church focuses on values related to church activities, preservation is more concerned with the architectural and historical value of church buildings. Preservation practice therefore does not object to uses contradicting church values as long as they allow for the preservation or rehabilitation of the structure. As indicated above, a values-centered approach can be used to mitigate these differing attitudes. Since churches generally try to avoid demolition of their buildings, preservation and church goals typically correspond. As indicated above, the economic value of churches provokes the greatest conflict. Developers and investors often strive for maximum economic return without taking into account church values or preservation interests.

⁹⁴ Even though church use is not officially accepted by National Register guidelines in the U.S., it nonetheless contributes to the significance of the church as it is perceived by the public.

⁹⁵ Theologischer Ausschuss der Vereinigten Evangelisch-Lutherischen Kirche Deutschlands, "Was ist zu bedenken, wenn eine Kirche nicht mehr als Kirche genutzt wird?"

New uses for churches and case studies

As the previous chapter and the discussion on the viewpoint of churches suggests, there are several possible reuses for church buildings. Indeed, any number of uses is possible if one disregards the former use of the building for religious purposes and potential preservation issues. Understanding that a large and complex number of values and connotations are attached to church buildings, though, the number of new uses is somewhat limited. New uses can be defined by how different they are from the original religious use of the church building. Another aspect is to what extent the new use requires changes to the structure of the building. In this chapter, I outline five types of reuse that range from being very similar to the religious use of the building to being completely unrelated and even contradicting the original use. These reuse types are extended use; use for events, performances and recreation; public cultural and social use; residential and office use; and commercial use.

The following case studies represent the scope of new uses for churches in the U.S. and Germany. Each example includes a short overview of the church's history and the adaptive reuse project. The case studies also contain an analysis of the different values that were involved in adapting the church to a new use. Each case study is analyzed in terms of three major values: use, architectural and representational/symbolical. For the purpose of this paper, use value reflects the new use of the church building and how it relates to the original religious use. It focuses on the relationship between new and old use and how well they harmonize or how much they conflict. Architectural value relates to the architectural appearance of the church and how and to what extent it is altered when a church building is reused for new

purposes. It relates to both the historical fabric of the structure as well as the exterior and interior character of the church building. Representational or symbolic value is closely connected to both use and architectural value. Originally, the church building represents the Christian beliefs and the church as an institution. In the case studies, I will analyze to what extent and how this representational value changes with different new uses and the extent of change to the architectural appearance of the church building. As indicated above, the symbolic value of church buildings will remain even with a new, unrelated use when the exterior appearance of a church building is retained.

The number of case studies for each use type is not meant to represent the actual number of churches adapted for each use type. While extended uses are more common in Germany, non-religious uses seem to prevail in the U.S. Nonetheless, in both countries non-religious uses are often the uses most publicized as they cause the most discussion and controversy, which is usually related to conflicting values in the eyes of various stakeholders. Non-religious uses also often require more architectural changes and are therefore more often recognized by architects and architectural journals. Non-religious reuses are therefore better published and documented and more easily accessible in both countries. The case studies thus represent the better documented examples of church reuse and focus more on non-religious reuse types.

Extended Use of Churches

An extended use of churches implies that the Church is still the owner of the church building and it continues to be used for religious purposes and worship. In addition to that, the building is opened for other purposes that relate more or less directly to the church's work and activities. A lot of congregations that need to reduce the number of their buildings opt for keeping their churches and closing, and often selling or even demolishing, their parish halls.⁹⁶ This means that all church functions are then accommodated in the church building, which will thus not only serve worship, but also administrative and meeting purposes. The church could also be used for church related events and concerts or for art exhibitions. Another option is to share the building with other Christian congregations or the city or town government. Most of these extended reuses require that the church building retains its religious character and that interior space remains flexible. Some uses, though, such as holding community meetings or the organization of events may require the addition of bathrooms and kitchens. According to prevailing preservation practice, these additions should be located in niches or secondary rooms in the church building or in an external annex. Administrative work not only requires the mentioned additions, but also partitions within the church in order to separate office space from worship space. The extended use of church buildings goes back to earlier centuries when churches generally were the single largest roofed and publicly accessible space in cities and villages and were thus often used for town meetings, court proceedings and other purposes. It

⁹⁶ This is represented in an overview of abandoned churches and parish halls in the Landeskirche Westfalen (Protestant church of Westphalia) and the Langeskirche Rheinland (Protestant church of Rhineland) that were provided to me by representatives of the churches; the notion was also communicated by other church representatives that I contacted

was only with the increasing secularization of government and society that churches lost their function as public space and explicitly secular institutions and structures were established.⁹⁷

According to the Protestant Church in Germany (EKD), 470 of a total of 24,619 churches, chapels and parish halls that are regularly used for church services have an extended use. A large number, 206, are located in the Landeskirche Berlin-Brandenburg-schlesische Oberlausitz, the Landeskirche Mecklenburg and the Landeskirche Hannover, the former two of which are located in Eastern Germany.⁹⁸

Sankt Marien in Müncheberg, Germany

Owner:	Stadtpfarrkirche Müncheberg Betreibergesellschaft mbH
Built:	1817-1829 (original 13th century)
Adaptive reuse:	1998
New use:	extended use (church and city)
Architect:	Klaus Block
Client:	Evangelische Kirchengemeinde Müncheberg
Costs:	2.9 million Euros

St. Marien is located on a hill in the center of Müncheberg, about 30km east of Berlin. The church was first established in the 13th century. The gothic hall church was altered between 1817 and 1829 after plans by Karl Friedrich Schinkel. It was mostly destroyed in 1945 during World War II and was reconstructed after German reunification in 1992. Because the local

⁹⁷ Miermeister et al., edts. Evangelische Kirche von Westfalen, “Kirchen umbauen, neu nutzen, umwidmen,” pp. 9-11;

Oliver Meys, edts. Landesinitiative StadtBauKultur NRW, LVR-Amt für Denkmalpflege im Rheinland, LWL-Amt für Denkmalpflege in Westfalen, “Kirchen im Wandel – Veränderte Nutzung Denkmalgeschützter Kirchen,” (Neuss: GWN Gemeinnützige Werkstätten Neuss GmbH, 2010), p.37

⁹⁸ Evangelische Kirche in Deutschland (EKD), “Statistik über Kirchen und Kapellen“

congregation was too small for the church and appropriate funding could not be secured by the congregation, it was decided in 1997 that the church would not only be used for worship, but also for the city library and as a community and cultural center for Müncheberg. Today, the church is owned by the local congregation and managed by an operating company that consists of the protestant congregation, the City of Müncheberg and the church's supporting association. Sankt Marien is therefore not a very typical example for extended use since it is not simply being used for worship and typical extended use, such as church concerts or other church events, but also for city activities.

As the owner of the building, the church congregation is responsible for the building fabric. The building is used for worship and all other church activities. The congregation also has a right to veto the rental of the church for other users. The City of Müncheberg is a permanent renter of the church and has the right of use for the city library. The city's adult educational center regularly uses the church for events and exhibitions. The supporting association recruits sponsors and supports the maintenance and cultural use of the church. It supervises events and organizes guided tours through the building. All rooms in the church are used for both sacred and secular purposes and can be rented for receptions and private events. The operating company highlights that the collaboration between the church and the city not only has a financial benefit, but also enhances the dialog between all involved partners.

During the reconstruction in 1992, the existing ruin was added on to and a new roof was constructed. In order to accommodate the city library and needed rooms such as a small kitchen, bathrooms and a conference room, a 4-story free-standing structure was inserted into the existing building (Figures 1-4). This sculptural steel structure is glazed on all sides and clad in

wood on the sides facing the church interior. A steel elevator tower, which mirrors the church's bell tower, provides access to all floors. The altar and the baptistery pick up the materials and the concept of the insertion. The church's nave remains an open space with flexible seating (Figure 5).⁹⁹

Values at Sankt Marien

Use Value

The new use of Sankt Marien is closely related to and even includes the original church use. The extended use for city purposes and events is accepted and even welcomed by the church congregation. According to the operating company, the partnership has strengthened communication between the church and the city. The new use therefore harmonizes very well with the original use of the church. Owing to the extended use, the church is used more regularly than it would have been if it had only been used for religious purposes.

Architectural Value

Since the church was in ruins since 1945 the reconstruction has significantly altered the appearance of the building. By rehabilitating the remaining exterior walls and adding a new roof, the project has reinstated the architectural unity and exterior appearance of the church (Figure 6). The adaptive reuse project has only slightly altered the appearance of the building.

⁹⁹ Stadtpfarrkirche Müncheberg, accessed March 18, 2011, <http://www.stadtpfarrkirche-muencheberg.de/de/index.php>;

koelnarchitektur.de – Das Internetportal für die Architekturstadt Köln, “Sankt Marien, Muencheberg,” accessed March 17, 2011, <http://www.koelnarchitektur.de/pages/de/architekturfuehrer/93.htm>

The new addition to the church interior is clearly distinguished by its form and its materials from the original church structure. It also keeps a respectful distance from the old walls and therefore follows the prevailing preservation practice of distinguishing new construction from and subordinating it to the existing, historic fabric. Furthermore, the main character of the church interior has been retained and can be experienced as a whole.

Representational/Symbolic Value

The representational value of Sankt Marien is related to both its use and architectural values. Since the church had not been used since World War II, the reconstruction reinstated the building's purpose and thus its representational value as a church. After the adaptive reuse, the new representational value is not only limited to the church, but also extends to the activities of the city, which are endorsed by the church congregation. The original representational value as a church has therefore been enhanced. Thanks to the architectural reconstruction and the increased architectural value, Sankt Marien's symbolic value within the city has also been augmented. While the church ruin was still representing the church in the city prior to reconstruction, the new use and the new architectural unity have strengthened the representation of the church as an institution. At the same time, the reconstruction has re-established both the church's physical location in the city center and the meaning of the building for church and city activities within the community. Furthermore, the insertion of a new structure into the church building is symbolic of the incorporation and acceptance of city activities by the church congregation.

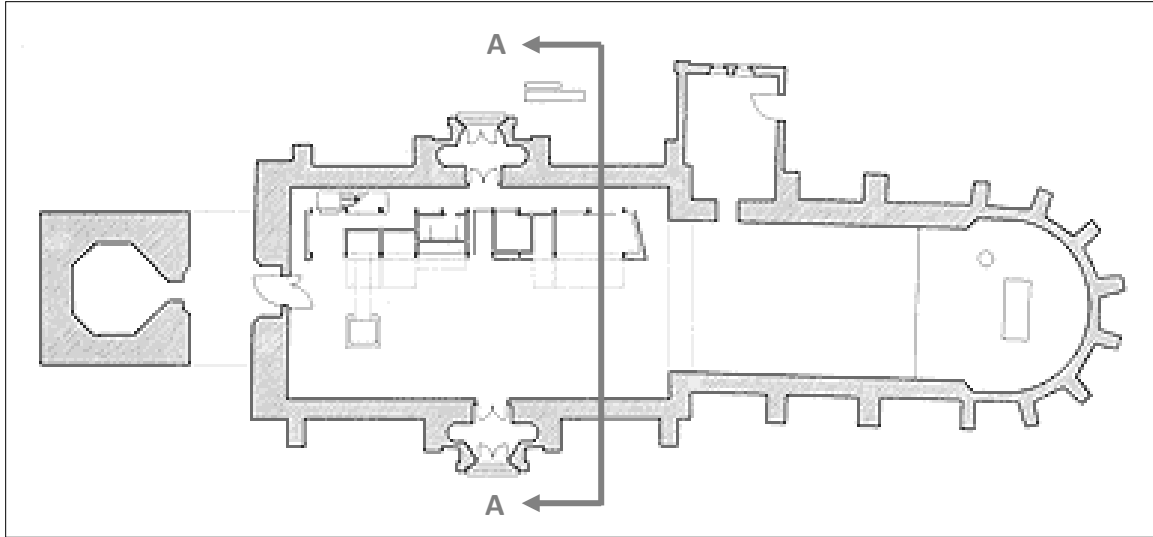


Figure 1: Floor plan of Sankt Marien, first floor (Courtesy of Klaus Block Architekt, www.klausblock.de)

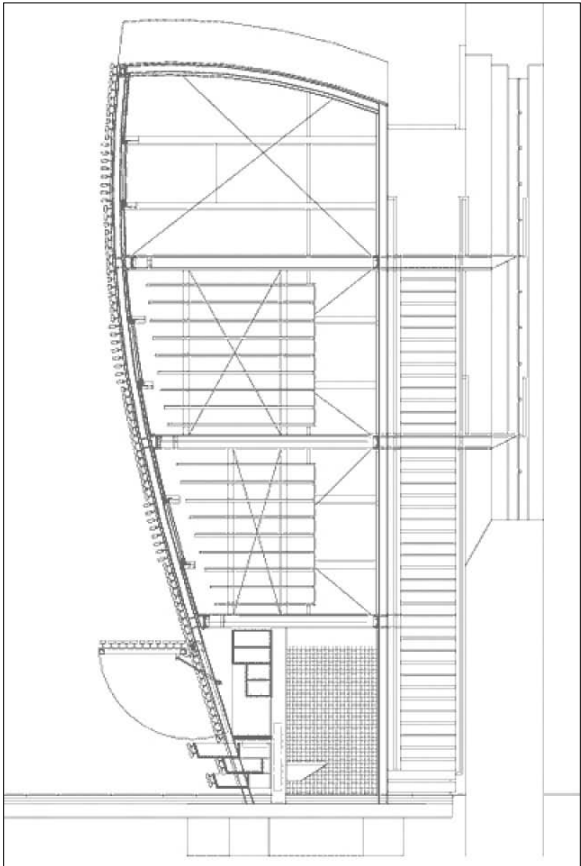


Figure 2: Section A-A of the addition of Sankt Marien (Courtesy of Klaus Block Architekt, www.klausblock.de)

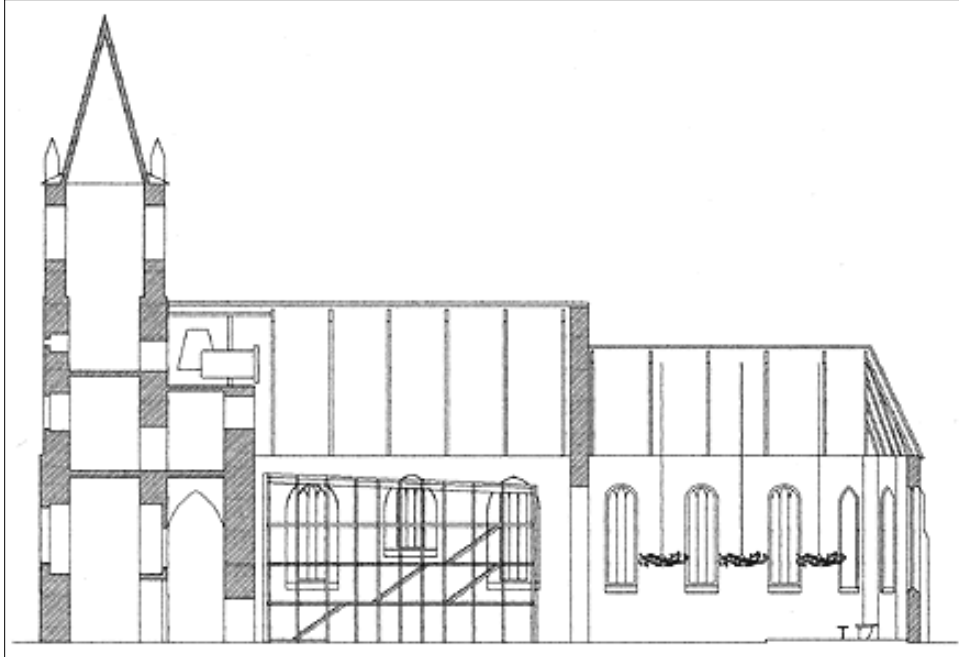


Figure 3: Longitudinal section of Sankt Marien (Courtesy of Klaus Block Architekt, www.klausblock.de)



Figure 4: Interior view of Sankt Marien towards the addition (Courtesy of Klaus Block Architekt, www.klausblock.de)



Figure 5: Interior view of Sankt Marien towards the open space of the nave (Courtesy of Klaus Block Architekt, www.klausblock.de)



Figure 6: View of Sankt Marien within the city of Müncheberg (Doerte Prufert, www.de.wikipedia.org)

Use for events, performances and recreation

This type of use is similar to the previous one, but needs to be distinguished from it since the church building is no longer used for worship. The building has usually been abandoned and deconsecrated by the Church and often leased or sold to another entity. Since churches are generally large structures that aim to accommodate a large number of people, they are well suited to house events that require large amounts of space and that are visited by many people such as concerts, performances, but also recreational uses and gyms.

The use of churches for cultural events, especially if they have a religious aspect, is not only one of the new uses preferred by churches, as discussed above, it also reflects preservation interests. Since all of these new uses rely on an open, flexible space they usually only require minor changes to the church building. The exterior and interior structures mostly remain the same and the building thus retains its integrity and character. Necessary additions, such as bathrooms, can often be installed in existing secondary rooms or in spatially restricted areas within the church, for example under galleries. In some cases, an addition to the church building may become necessary, which, according to current preservation practice, should be clearly distinct from and subordinate to the historic church structure. In any case, the change in use will likely subject the church to new building code requirements and other changes, such as fire protection and emergency exits, may become necessary.¹⁰⁰

In some cases the use for events is combined with office space or other defined functions. In this case the church interior is usually divided into two sections: one that is more

¹⁰⁰ Meys, "Kirchen im Wandel," p. 89

restricted and houses the specific use and one that remains an open and flexible space to accommodate events and other activities. Defining these spaces necessarily causes a change in the building's interior character and can harm the integrity of the church interior. According to prevailing preservation practice and church guidelines, it is therefore important to design reversible constructions and to use glass partitions in order to retain visual connections and the original sense of space.¹⁰¹

Sankt Maximin in Trier, Germany

Owner:	Diocese Trier
Built:	1698
Adaptive reuse:	1995
New use:	events, school gym
Architects:	Dieter Baumewerd, Gottfried Böhm and Alois Peitz
Costs:	n/a

Sankt Maximin has its origins in the 4th century when a building was erected to protect tombs outside the city walls. It was destroyed and rebuilt several times over the centuries. The current structure was built in 1698 as part of a convent. The abbey was closed in 1802 and the church was first reused for craftsmen and eventually converted into military barracks in 1815. At that time, four new floors were inserted, the baroque windows were removed and new, smaller windows were installed to achieve better lighting (Figure 7). The towers were reduced to the height of the nave. After 1870, the church was partially used for religious purposes again. The original height was restored in the four eastern bays and neo-gothic windows were

¹⁰¹ Miermeister et al., ed. Evangelische Kirche von Westfalen, "Kirchen umbauen, neu nutzen, umwidmen," p. 41

installed (Figure 7). The barracks were closed after World War I. After World War II, several schools used the former barracks. In 1976, the schools had moved into other buildings and the church became vacant.

Today, Sankt Maximin is used by two schools as a gym and for concerts and events (Figures 8-11). The adaptive reuse was conducted in two phases. The first phase began in 1976 and included the removal of interior additions such as the four floors inserted for the military barracks, and the securing of the structure. The baroque windows were also reconstructed. The actual reuse of the church began in 1988 when the Diocese Trier held a competition to collect ideas for the future use of the church. The adaptive reuse was then carried out by the architects Dieter Baumewerd and Gottfried Böhm in collaboration with Alois Peitz, who served as the Diocese's head architect at the time and who had worked on the project during the first phase. In order to retain the newly opened interior of the church, but still be able to use the large open space for different purposes, steel rails were attached to the walls of the nave. Curtains can be installed on these rails and moved within the nave depending on the requirements of different uses (Figures 12-13). They can serve as partitions, stage curtains or improve the church's acoustics. An acoustic plaster that can be removed without damaging the original plaster has been applied to the walls. The use as a gym furthermore required a new wooden sprung floor, which was installed on top of the original stone floor (Figure 14). A new heating system was installed underneath the new floor. The former apse was transformed into a stage

that can be enlarged by a retractable platform. A window in front of the stage allows a view of the tombs beneath.¹⁰²

Values at Sankt Maximin

Use Value

The new use of Sankt Maximin is generally neutral to the original religious use of the building. While the use as a gym may seem contradictory to church use, it is in fact directly related to the church at Sankt Maximin as it serves as a gym for two Catholic schools. Considering the eventful history of Sankt Maximin and the different uses it had been endured in the past, the current use for events and recreation harmonizes well with the former religious use.

Architectural Value

The adaptive reuse project had a large impact on the architectural value of Sankt Maximin as it changed both the exterior and the interior significantly. The first phase of the adaptive reuse included the removal of additional floors and the restoration of the original window sizes, which restored the exterior appearance of the church and the large, open space on the interior, which can now be experienced as a whole again. The second phase, on the other hand, only had a minor impact on the restored church. Since the new use requires a

¹⁰² koelnarchitektur.de – Das Internetportal für die Architekturstadt Köln, “Sankt Maximin, Trier,“ accessed March 29, 2011, <http://www.koelnarchitektur.de/pages/de/architekturfuehrer/94.htm>; Alois Peitz, “Trier: neue Nutzung für St. Maximin,“ *Bauwelt*, 11/1990, pp. 503-511; D. Baumewerd et al., “Umbau eines Kirchenraumes für sportliche und kulturelle Nutzungen,“ *Detail: Umnutzung – Ergaenzung – Sanierung*, 3/1996, pp. 353-358

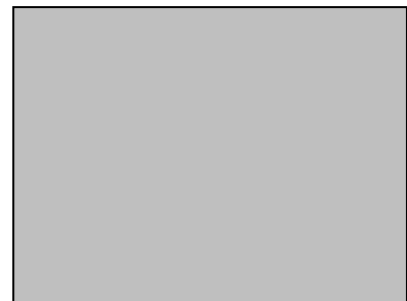
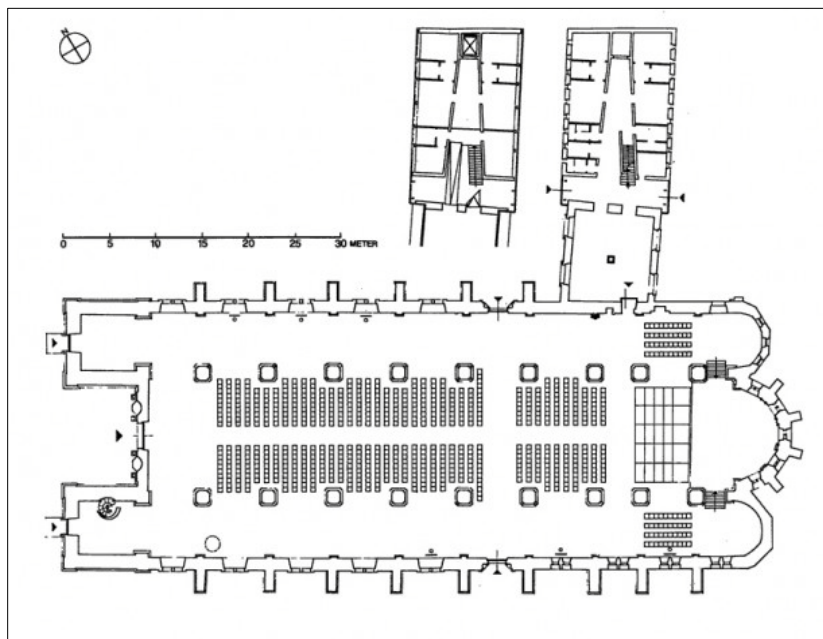
large, open and flexible space, only a few permanent additions to the interior were necessary. The steel rails were mounted on the walls at intervals and can be removed without causing damage to the existing fabric. The new floor was installed on top of the original stone floor. While the wooden material of the new floor stands in contrast to the stone construction of the church, a gap was left between the floor and columns and the new floor is clearly distinguished as not original to the church. All new installations are reversible and the church could easily be returned to its original design and religious use.

Representational/Symbolic Value

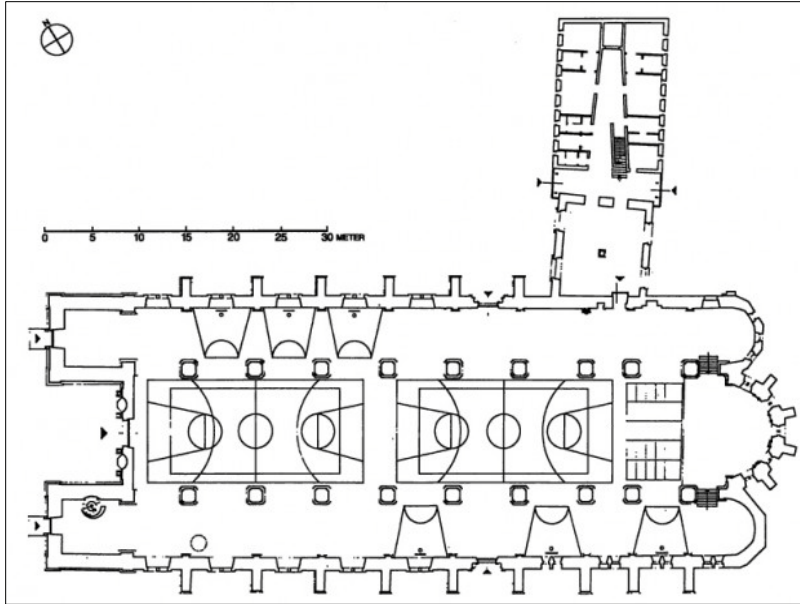
As the exterior appearance of Sankt Maximin has been restored, the symbolic value of the church has been enhanced. It now looks like a church again and can serve as a symbol of the church within the city (Figure 15). Since the new use is neutral and harmonizes with religious use, the representational value has not been negatively affected. Indeed, compared to the use as military barracks, the use for events and recreations is more related to the church and its activities. Since Sankt Maximin had not been solely used as a church for almost two centuries, though, the representational value of the church had already been weakened.



Figure 7: Exterior view of St. Maximin (date unknown), note the windows on the left indicating 5 floors; the picture was taken after the eastern half of the building had been restored to serve a church use (Westdeutsche Gesellschaft für Familienkunde, <http://www.wgff-digibib.de/DigiBib/Ext/TRIR-11.htm>)



Figures 8 and 9: Floor plan St. Maximin, with flexible seating for concerts (left); concert in St. Maximin (right) (left: Alois Peitz, <http://www.koelnarchitektur.de/pages/de/architekturfuehrer/94.htm>; right: Volksfreund.de, <http://www.volksfreund.de/art166651,0,1-pg3>)



Figures 10 and 11: Floor plan St. Maximin, showing sports use (left); students playing basketball in St. Maximin (right) (left: Alois Peitz, <http://www.koelnarchitektur.de/pages/de/architekturfuehrer/94.htm>; right: "Mehr Wandel – Tagung in Kaiserslautern zum Kirchenumbau", BauNetz, http://www.baunetz.de/meldungen/Meldungen_Tagung_in_Kaiserslautern_zum_Kirchenumbau_214409.html)



Figures 12 and 13: Interior views of St. Maximin with flexible seating (left) and a curtain hung up for sports use, note the steel rail on the walls (left: Alois Peitz, <http://www.koelnarchitektur.de/pages/de/architekturfuehrer/94.htm>; right: Vera Lisakowski, <http://www.koelnarchitektur.de/pages/de/architekturfuehrer/94.htm>;))

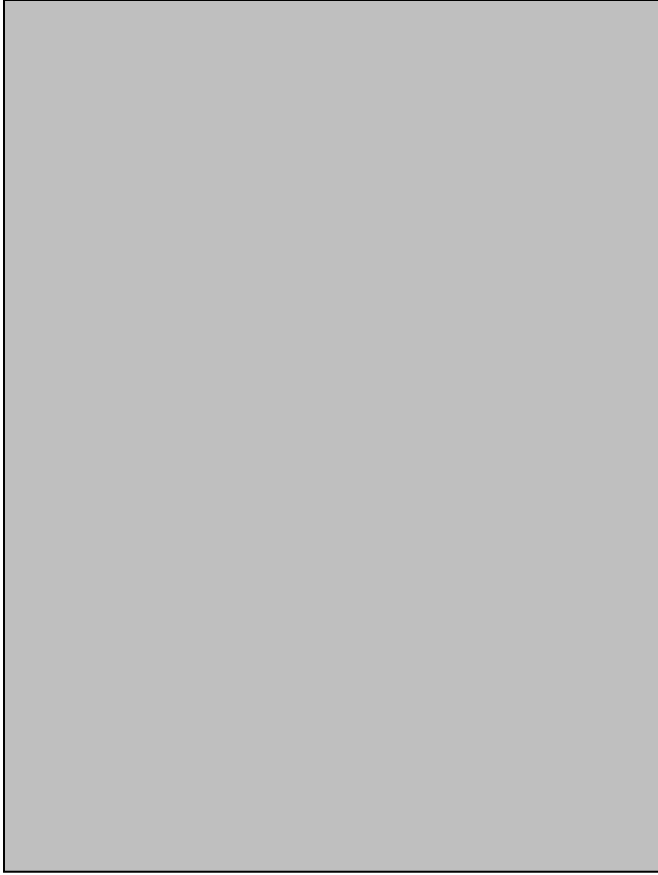


Figure 14: Interior view of St. Maximin, note the wooden sprung floor and sports equipment (Vera Lisakowski, <http://www.koelnarchitektur.de/pages/de/architekturfuehrer/94.htm>)



Figure 15: Exterior view of St. Maximin today, note the modern school building on the left (Privatschule Sankt Maximin, Trier, http://katholische-schulen-trier.de/schulen/st_maximin.htm)

Sacred Heart Cultural Center in Augusta, GA, USA

Developer:	Knox Limited
Built:	1900
Adaptive reuse:	1987
New use:	events, office space
Costs:	n/a

The building that today houses Sacred Heart Cultural Center opened its doors as Sacred Heart Catholic Church in December 1900 and was consecrated in 1907. It served the congregation for over seventy years and was abandoned in 1971 after many of its members had moved to the suburbs. The building features towering twin spines, fifteen distinctive styles of brickwork, graceful arches, a barrel vaulted ceiling, Italian marble altars, and over 90 stained glass windows that were imported from Munich, Germany. It was listed on the National Register of Historic Places in 1972. After being vacant for sixteen years, the church was renovated by Knox Ltd. and reopened as the Sacred Heart Cultural Center in 1987. A non-profit organization was formed to maintain the historic building and to develop and promote cultural activities.

Today, the mission of Sacred Heart Cultural Center is to “preserve and maintain the Sacred Heart Building as a National Register Historic Site and to function as a center for cultural activities.”¹⁰³ The church serves as a venue for cultural and social events and is rented out for concerts, weddings and civic functions (Figures 16 -17). The center offers a wide range of cultural opportunities to the community, including choral concerts, Christmas events, art exhibits, silent movies and an annual garden festival. Furthermore, visitors can take guided or

¹⁰³ Sacred Heart Cultural Center, Website, Home, accessed April 9, 2011, <http://www.sacredheartaugusta.org/>

self-led tours through the center. The church's courtyard serves as a quiet place to rest. Adjoining buildings, namely the old rectory building, the former convent and the Sacred Heart School building, are used for administrative offices by local arts groups and other non-profit organizations. These organizations include the Greater Augusta Arts Council, the Augusta Opera, the Augusta Ballet, the Children's Chorale, the Red Cross and Community Outreach for the Handicapped.¹⁰⁴

Values at Sacred Heart Cultural Center

Use Value

The new use of Sacred Heart is similar to the original religious use. The center offers a variety of cultural opportunities to the community and serves as a destination for local residents and visitors. The center's active approach, offering cultural and social events and opening the church to the public by means of tours in addition to the rental of the space, and the provision of office space for non-profit organizations, resembles the church's work as a social institution. Events like choral concerts and weddings furthermore have a direct connection to the church's activities and values. The new use as a cultural center and the original church use therefore harmonize very well.

Architectural Value

¹⁰⁴ Sacred Heart Cultural Center, Website, History, accessed April 9, 2011, <http://www.sacredheartaugusta.org/about.html>; National Park Service, Discover Our Shared Heritage Travel Itinerary – Augusta, "Sacred Heart Catholic Church," accessed April 9, 2011, <http://www.nps.gov/nr/travel/augusta/sacredheartcc.html>

The architectural value of Sacred Heart has been enhanced as the renovations restored the church to its former appearance, both interior and exterior. The restoration of the original stained glass windows enhanced the exterior character of the church. Except for the removal of pews to achieve flexible seating, no changes were made in the interior (Figure 18). The overall character and architectural value of the church have thus been enhanced by the adaptive reuse.

Representational/Symbolic Value

Since the exterior appearance of the building is unaltered and has even been enhanced by the renovations, the church's symbolic value has been retained (Figure 19). Furthermore, the new use as a cultural center is very similar to the original church use. The church as a building still represents an asset for the community just as it did when it was used as a church. The provision of office space for non-profit organizations, while commercial, is reminiscent of the church's charitable work and mission.

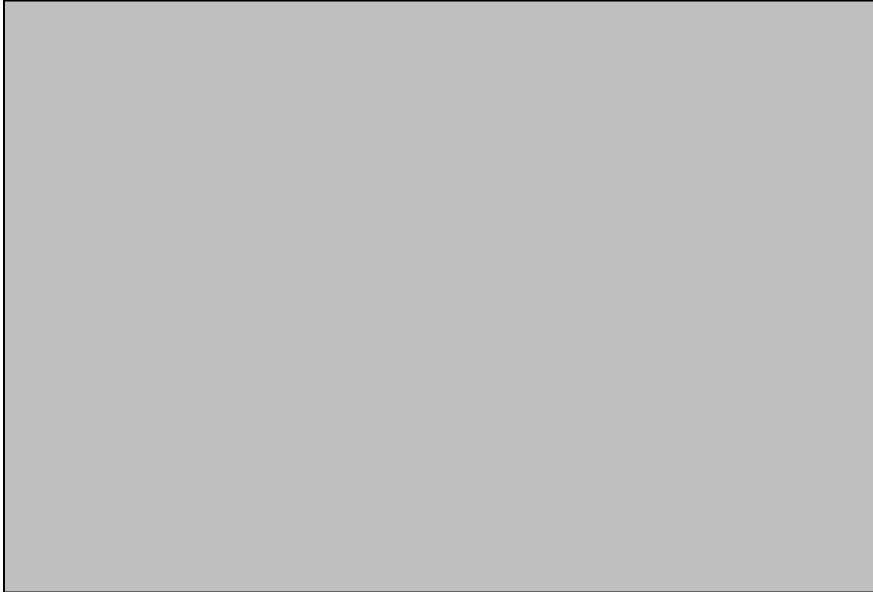


Figure 16: Interior view of Sacred Heart Cultural Center during an event (<http://visitaugustaga.wordpress.com/2010/01/05/lunch-at-sacred-heart/>)



Figure 17: Interior view of Sacred Heart Cultural Center during an event (Courtesy of Sacred Heart Cultural Center, <http://www.sacredheartaugusta.org/rentals.html>)



Figure 18: Interior view of Sacred Heart Cultural Center without seating (Courtesy of Sacred Heart Cultural Center, <http://www.sacredheartaugusta.org/photogallery.html>)



Figure 19: Exterior view of Sacred Heart Cultural Center (Courtesy of Sacred Heart Cultural Center, <http://www.sacredheartaugusta.org/photogallery.html>)

Public Cultural and Social Use

Public cultural and social use is another new use type that concurs with the public image of the church as an institution and is thus generally accepted by the church. These cultural and social uses usually require that the church building is given up by the church and the whole building is used for the new purpose. A popular cultural use for church buildings is museum use. The adaption of the church building needed for this use heavily depends on the type of museum and the architectural concept. Art museums usually don't require a lot of changes to the structure since paintings can be hung on movable exhibition walls and statues or installations can be exhibited throughout the church. The same applies to smaller museums for which the floor space of a church is sufficient. In these cases, the church structure will not have to be altered but slightly and the church will retain its character. Larger museums, on the other hand, require more space and it might be necessary to change the church interior in order to accommodate the museum's needs. Additional floors may have to be inserted into the building in order to provide more exhibition space. The necessary changes required by building codes will also have to be considered. The same considerations apply if the church is reused as a cultural center or for social uses such as kindergartens, schools or advisory centers (Image 3). One option to avoid altering the interior of the church permanently is to insert a new structure at a certain distance from the church walls or as a completely autonomous construction. Following common preservation practice, this solution respects the church building and is reversible without too much damage to the historic structure.¹⁰⁵

¹⁰⁵ Meys, "Kirchen im Wandel," p. 77, 81

Bethlehemkirche in Hamburg-Eimsbüttel, Germany

Owner:	Evangelisch-Lutherische Kirchengemeinde Hamburg Eimsbüttel
Built:	1958/59
Adaptive reuse:	2010
New use:	kindergarten
Architects:	Stölken Schmidt Architekten
Costs:	1.3 million Euros

The Bethlehemkirche was designed as a modern, simple structure with a free-standing bell tower by the architect Joachim Matthaei and was constructed in 1958/59. In 1998, four local congregations merged to form a new congregation with over 15,000 members. In 2003, the parish council decided to abandon two of its four churches, among them the Bethlehemkirche. The church was deconsecrated in 2005 and was slated for demolition at the beginning of 2006. Since the church was protected under German preservation laws, the local historic preservation agency vetoed and saved the building. Eventually, plans emerged to move the congregation's kindergarten, which was housed in the parish hall adjacent to the church, into the Bethlehemkirche. The congregation, the investor, the preservation agency, the city's town planning agency and the architects all worked together during the planning process in order to achieve a solution that was satisfactory to all.

One of the main goals for the adaptive reuse of the Bethlehemkirche was to maintain the church's spatial composition and design quality (Figure 20) while also accounting for the kindergarten's requirements and needs. The solution was to construct an insertion using the concept of a building within a building. The church was not directly converted into a kindergarten, but serves as a protecting envelop for a new structure. This new 2-story structure

takes up half of the church interior and is much lower than the church ceiling (Figure 21-24). The new construction extends to the exterior through the side entrances of the church and the new use is thus easily visible from the outside (Figure 25). The other half of the interior serves as a playground for the children. Secondary functions, such as a foyer, a small kitchen with a dining area and a cloak room, were located in the vestibule next to the main entrance. Office space was created on the former organ loft. The apse remained unchanged and will be used for pedagogical purposes. A 12 by 3 meter skylight was inserted into the roof of the church to optimize natural lighting within the church (Figures 24-25).¹⁰⁶

Values at Bethlehemkirche

Use Value

The new use of the Bethlehemkirche harmonizes very well with the original religious use as it now serves the kindergarten, one of the congregation's public services. The kindergarten had previously used the church and was housed in the adjacent parish hall. Since the kindergarten focuses on conveying religious values and beliefs to the children, the new use has a direct connection to the church building. Furthermore, moving the kindergarten into the church has increased the relative use value of the Bethlehemkirche as it is now used on a daily basis.

¹⁰⁶ Personal Communication with Katharina Voigt, Stoelken Schmidt Architekten, March 21, 2011; Personal Communication with Sybille Rehder, Evangelisch-Lutherischer Kirchenkreis Hamburg-Ost, April 15, 2011; "Bethlehemkirche wird Kindertagesstaette," Hamburger Abendblatt, March 4, 2009, <http://www.abendblatt.de/hamburg/article158973/Bethlehemkirche-wird-Kindertagesstaette.html>; Nordelbische Evangelisch-Lutherische Kirche, "Kita-Wetterhuelle," June 23, 2010, <http://nordelbien.de/nachrichten/newsnek/one.news/index.html?entry=page.newsne.201006.68>

Architectural Value

The architectural value of the Bethlehemkirche has only slightly been altered. The exterior remains largely the same except for a glass addition that extends from the inside through the side entrances. The interior of the church has been altered by the new insertion. This addition stands at a distance from the church walls and is much smaller than the church's open space. Secondary functions were located in secondary areas of the church. The interior can therefore still be experienced as a whole. The insertion is subordinate to the church interior in its massing and is distinguished from the original in its materials. All additions are reversible without damage to the existing fabric and the church could be used for religious purposes again. Details of the church, such as the original brass doors and brickwork details, were retained. The building's aesthetic value has thus also been retained. Inserting a new structure into an existing structure furthermore has financial and ecological benefits as it saves energy for heating and cooling the kindergarten.

Representational/Symbolic Value

Since the changes to the exterior appearance of the structure were minimal, the Bethlehemkirche retains its symbolic value as a church (Figure 26). The representational value has only slightly changed as the new use is closely related to the original religious use. Today, the building does not represent the church as a place for worship, but the church as an institution that offers important social services.

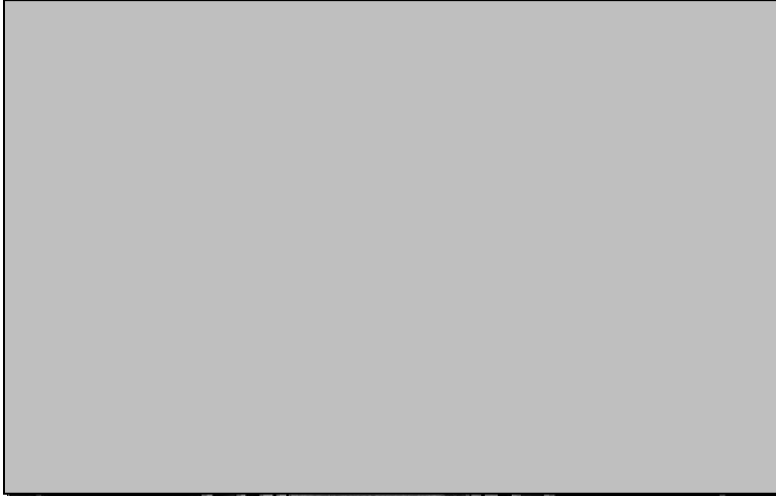


Figure 20: Interior view of the Bethlehemkirche before the adaptive reuse (Juergen Joost, Hamburger Abendblatt, www.abendblatt.de)



Figure 21: Interior view of the Bethlehemkirche after the adaptive reuse (Juergen Joost, Hamburger Abendblatt, www.abendblatt.de)



Figure 22: Rendering of the interior view of the church with the kindergarten addition (Courtesy of Stölken Schmidt Architekten)

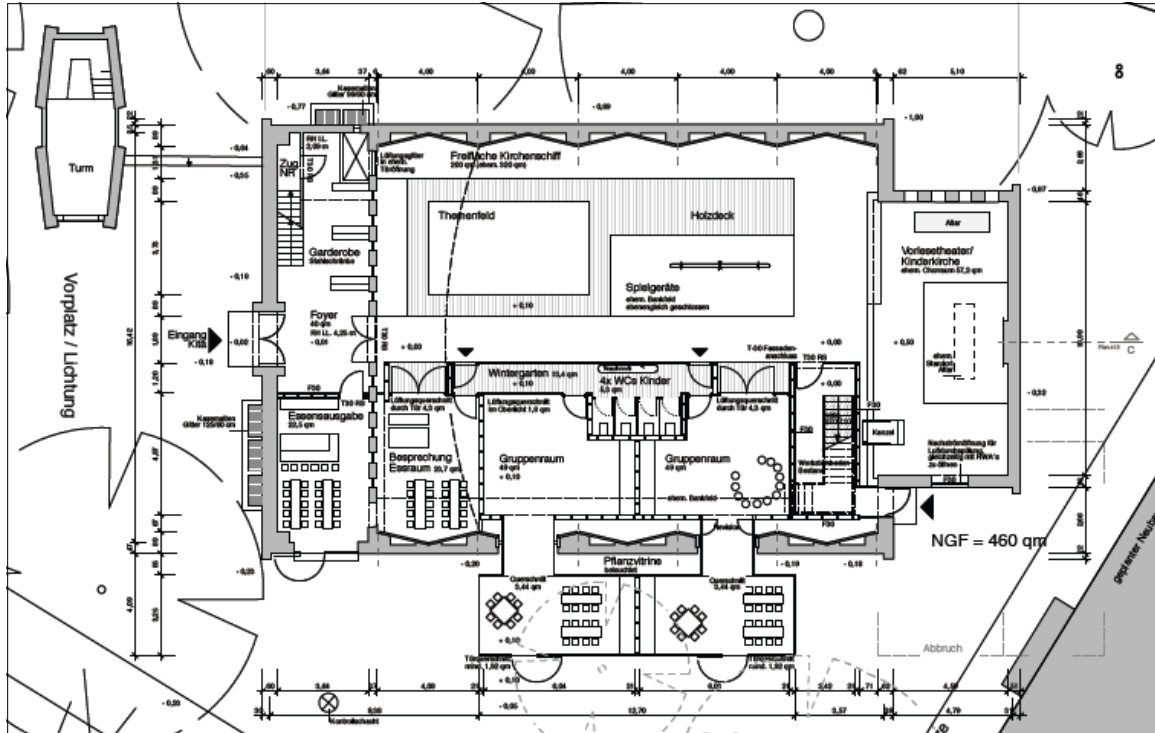


Figure 23: Floor plan of the Bethlehemkirche with the kindergarten insertion, first floor (Courtesy of Stölken Schmidt Architekten)



Figure 24: Longitudinal section of the Bethlehemkirche with the kindergarten insertion (Courtesy of Stölken Schmidt Architekten)

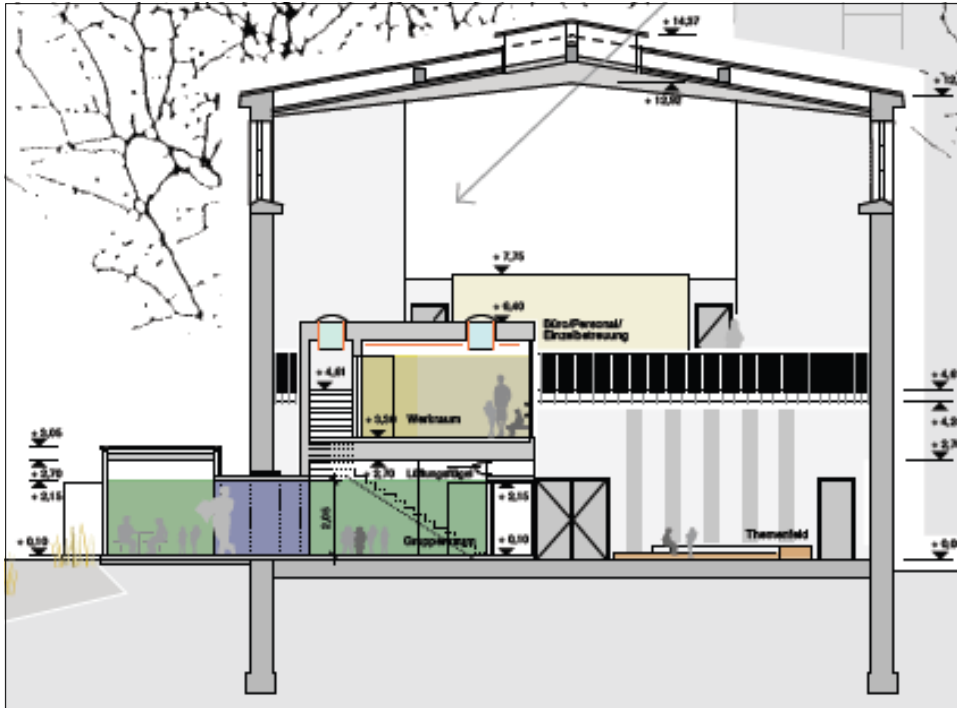


Figure 25: Cross section of the Bethlehemkirche with the kindergarten insertion (Courtesy of Stölken Schmidt Architekten)

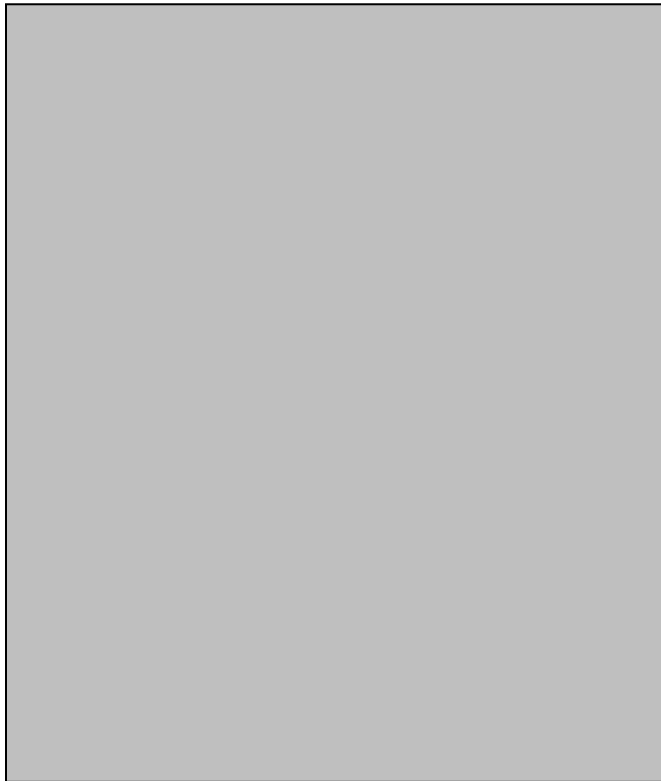


Figure 26: Exterior view of the Bethlehemkirche, note the modern architecture and the free-standing bell tower (Bildarchiv Denkmalschutzamt, http://www.baunetz.de/meldungen/Meldungen_Hamburger_Senat_beschliesst_Massnahmen_fuer_Kirchengebäude_29448.html)

McColl Center for Visual Art in Charlotte, NC, USA

Owner:	Bank of America
Built:	1926
Adaptive reuse:	1999
New use:	multi-functional, arts
Architects:	FMK Architects
Costs:	\$6,000,000 / \$175 per sq. ft.

The church that today houses the McColl Center for Visual Art was built as the Associated Reformed Presbyterian Church in 1926 (Figure 27). The structure had three floors that included a double-height worship hall, classrooms, clergy rooms, dressing rooms, meeting rooms and storage spaces. The building featured steel as the main material for spanning the sanctuary and other rooms. Between 1927 and 1950, the congregation was one of the city's most active with over 500 members. Due to post-war growth of suburban areas and the decline of the city center, the congregation started declining in the 1950s and eventually dissolved. The church was sold in 1974 and stood vacant for several years, being used as a shelter by the homeless. In November 1985, a fire destroyed a large part of the church and only the exterior walls remained (Figure 28). Even though in ruins, the church was listed as a historic landmark on the Charlotte-Mecklenburg Register in 1989. In 1995, Bank of America purchased the building with the intent to establish a community center for artists. These plans were driven by CEO Hugh McColl, a local resident after whom the center was named. Today, the church houses the McColl Center for Visual Art, which offers scholarships and studio space to young artists and also includes exhibition space (Figure 29). In addition to the studios and exhibition space, the center includes a double-height sculpture space, a metal shop, woodworking facilities, a computer lab and a reference library. Apartments are located in a structure adjacent to the

church. The center has an open-door policy and invites the public to interact with the artists and view exhibitions. In addition, artists are required to do outreach in the community, including workshops and lectures.

The main challenge for the architects was to be respectful of the church, but also to design a high-end facility for artists working with different mediums. During the planning process, they therefore adopted the goal of capitalizing on the existing structure while striving not to compromise the original character of the church. They aimed at preserving as much as possible of the exterior of the ruin and inserting a respectful addition into the interior while separating old and new. Furthermore, the architects consulted with artists to understand their studio needs for space and lighting. After the interior had been cleared from debris, a new steel roof was constructed and new windows were installed. Remaining bits of plaster were removed from the existing walls and the brick was left exposed. A new, free-standing steel structure was then inserted into the church that only connects to the exterior walls for bracing purposes. A 3-story gallery along one of the exterior walls serves as an open exhibition space (Figure 30). In order to create room for administrative purposes, an additional story was added to the western part of the building which originally had a flat roof. This addition was pulled back from the stone parapet and constructed with a different material.¹⁰⁷

¹⁰⁷ National Trust for Historic Preservation, *Historic Houses of Worship: Case Studies*, “McColl Center for Visual Art: Associate Reformed Presbyterian Church – Charlotte, NC,” posted June 15, 2005, <http://www.preservationnation.org/resources/case-studies/historic-houses-of-worship/mccoll-center-for-visual-art.html>; McColl Center for Visual Art, *Website, History*, accessed April 7, 2011, <http://www.mccollcenter.org/about-the-center/history>; Personal Communication with Steve Lineberger, AIA, Principal FMK Architects, March 17, 2011

Values at McColl Center

Use Value

The new use of the building harmonizes well with the use as a church, especially since the center reaches out to the community and is open to the public. It serves as a community resource for the city, just as the church had several decades earlier. The center's open-door policy invites visitors to explore the building and the artists' work. The artists are encouraged to show their work and answer questions and are required to do two outreach events in the community. The center therefore serves the community and harmonizes well with the original use as a church. The adaptive reuse of the church and its new, active and around-the-clock use has furthermore spurred other redevelopment projects in the area.

Architectural Value

The church's architectural value has been enhanced by the adaptive reuse project as the building was restored after fire had destroyed large parts of the structure. The architectural unity of the church was reinstated (Figure 31). It is slightly different from the original appearance of the church, though, since the building now features a standing seam metal roof and new, modern windows. The additional story on the western part of the church also alters the exterior appearance, but it has been designed to recede from the original church structure. The interior of the church was mostly destroyed during the fire and has been remodeled. The former open sanctuary can only partially be experienced in the 3-story gallery, where the full height of the building is visible. Overall, the architects followed the principle of separating and distinguishing between old and new and strived to create reversible additions. By consulting

with the artists during the design process, the architects furthermore made sure to consider the future users' needs for space and lighting and to create a usable space that is of architectural value for them.

Representational/Symbolic Value

Since the adaptive reuse project restored the architectural unity of the church building, its symbolic value has been reinstated. While the new roof and windows differ from the original appearance, they represent the new, modern use inside the church. After having been in ruins, which were reminiscent of the abandonment of the church and the decline of the downtown for over a decade, the building can once again serve as a symbol for the church. The new use as a cultural center adds to the representational value of the church as it serves the community. Furthermore, arts have traditionally been a means of conveying religious beliefs, for example through paintings or elaborate church architecture. The use as a center for artists therefore has a symbolical connection to the church and religion.

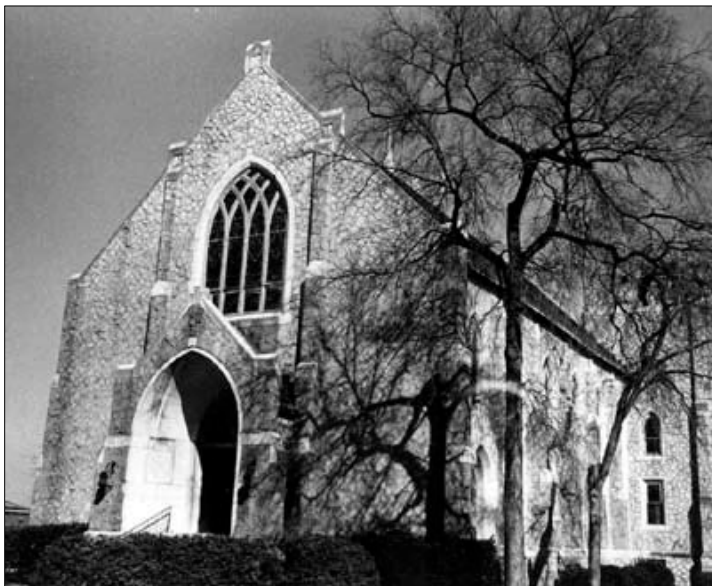


Figure 27: Exterior view of First Associated Reformed Presbyterian Church (Courtesy of Charlotte-Mecklenburg Historic Landmarks Commission, www.cmhpf.org)



Figure 28: Exterior view of First ARP Church after the 1985 fire (Courtesy of Charlotte-Mecklenburg Historic Landmarks Commission, www.cmhpf.org)

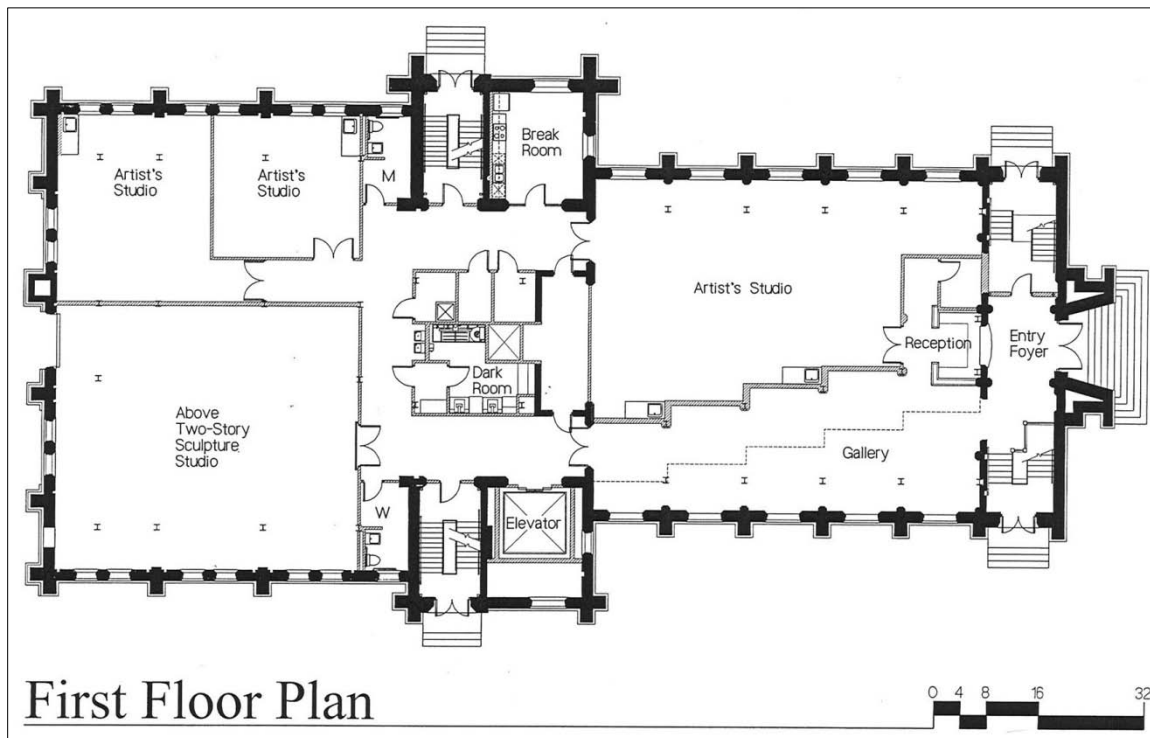


Figure 29: Floor plan of McColl Center for Visual Art, first floor (Courtesy of FMK Architects, www.fmkarchitects.com)



Figure 30: Interior view of McColl Center for Visual Art, showing the 3-story galley (Courtesy of FMK Architects, www.fmkarchitects.com)



Figure 31: Exterior view of McColl Center for Visual Art (Courtesy of FMK Architects, www.fmkarchitects.com)

Residential and Office Use

Residential and office use is not preferred but accepted by the church, especially if the new use is related to the church and its work. Since this use is generally private it will not reflect the church's public image as an institution, but it will not contradict it either. While the special architectural character of a church building enhances the financial and qualitative value of residential or office use, both uses require smaller room layouts that are at odds with the large, open space of church buildings. They therefore often require alterations to the interior or even the exterior of church buildings. While smaller churches or chapels can more easily be converted into houses or offices, additional floors will have to be inserted into larger structures in order to create an economically feasible amount of apartments or offices, which makes it difficult to retain any of the church's interior character. According to building codes, apartments need to be structurally separated from each other, which makes it even more difficult to maintain visual connections within the building that would help to retain the original character of the church space. Office use on the other hand allows for a more open design and the use of glass for partitions and walls. It also is more accommodating of reversible inserted structures. Both uses also require infrastructure improvements such as heating systems, fire protection and thermal and sound insulation, which can have an impact on church buildings.

Aside from the many changes to the interior of church buildings, windows are often affected by the adaptive reuse of churches into apartments or office space. Residential use in particular requires natural light and ventilation, which is often not provided by single-pane, stained-glass church windows. Replacing original windows and perhaps even adding new

window openings can drastically change the exterior appearance and the character of a church. In addition, the insertion of new floors can destroy the unity of multi-story church windows. The use for residential and office space is therefore not very desirable from a preservation point of view.¹⁰⁸

Sankt Bonifatius-Kirche in Münster, Germany

Owner:	Kirchengemeinde Münster
Built:	1963-1964
Adaptive reuse:	2005
New use:	office space, publisher
Architects:	agn Architects (Bernhard Busch)
Client:	Dialogverlag Presse- und Medienservice GmbH
Costs:	n/a

Sankt Bonifatius was built between 1963 and 1964 after plans by the architects Eberhard Michael Kleffner and Christa Kleffner-Dixen in order to meet the need for a new church after the population in Muenster had grown following World War II. It is part of a larger complex that includes a parish hall and a kindergarten. The church has a parabolic floor plan and is accompanied by a freestanding bell tower. All interior furnishings were coordinated and designed by Josef Baron. The church was put under *Denkmalschutz* in 2004 for its significance for Catholic church architecture of the 2nd half of the 20th century in Muenster. In 2003, the Bonifatius church congregation merged with two other local parishes. Only two of the three church buildings were needed and Sankt Bonifatius was abandoned because it was in need of

¹⁰⁸ Meys, "Kirchen im Wandel," p. 125

restoration. The local Dialogverlag, which publishes religious literature, bought the building for the symbolic price of 1 Euro and leases the property on a long-term basis. In contrast to a sale, the long-term lease contract allows for the church to remain the owner of the property and to make provisions for its use. In addition, it provided the church with annual revenue that can be used for charitable purposes.

In order to provide more space, two freestanding 3-story structures were inserted into the interior of the church (Figures 32-36). Where possible, galleries and railings were constructed with glass in order to increase the transparency of the new construction. These inserted structures house offices on the second and third floors. The first floor is used for administrative purposes and the presentation of books. Sale conference rooms are located in the former parish hall. The former sanctuary was not adapted for office use. It contains a curved bookshelf that stands at a distance from and faces the exterior wall and is regularly used for cultural events such as chamber concerts and readings. The eastern wall of the church was opened in order to connect it to the adjacent parish hall and to allow more light into the building. The entrance area was redesigned with glass doors for the same purpose. The diocese required the removal of all religious symbols from the church before it could be used for a new, non-religious use. This included the removal and storage of the church's original stained-glass windows. In their places new double-pane windows were installed that provide sufficient

natural lighting for the office use. In addition to work in the interior, the roof was rehabilitated and the exterior brick walls were re-pointed as part of the adaptive reuse process.¹⁰⁹

Values at Sankt Bonifatius

Use Value

The new use at Sankt Bonifatius is related to the use as a church since it is used by a publisher that specializes in religious literature. Office use itself would be neutral to the original use, but the specific use harmonizes well with it. Indeed, bishop Reinhard Lettmann and the vicar-general Norbert Kleyboldt have noted that the new use still serves the exaltation of God, only more indirectly through the use of media.¹¹⁰ The relative use value has been increased as the building is now more extensively used and also frequented more often.

Architectural Value

The architectural value of Sankt Bonifatius related to its exterior appearance has been increased by the adaptive reuse project since the roof has been restored and the deteriorating façade has been re-pointed (Figure 37). The removal of the original stained-glass windows has changed the exterior character of the church. However, it was not related directly to the

¹⁰⁹ Dialogverlag, Website, “Bonifatiuskirche,” accessed March 29, 2011, <http://www.dialogverlag.de/index.php?myELEMENT=134339>;
Kirchensite.de, Kirche + Leben, “Computer statt Kniebank,” last modified January 5, 2006, <http://kirchensite.de/index.php?myELEMENT=106669>;
Meys, “Verkündigung des Evangeliums mit allen Modernen Medien,” in „Kirchen im Wandel“
¹¹⁰ Dialogverlag, “Bonifatiuskirche“
Norbert Kleyboldt, “Verkündigung mit Medien,” accessed March 30, 2011, <http://www.kshg-muenster.de/index.php?myELEMENT=106676>

adaptive reuse of the church, but rather a consequence of the religious disuse (Figures 34-35). The interior character of the church, on the other hand, has been affected by the insertions. Even though the center of the church retains its full height, the size of the new structures obstructs the perception of the room as a whole (Figures 35-36). The use of glass partitions between the offices mitigates this restriction as the exterior walls can be seen when looking past the offices. All new construction inside the church was built with respect to the existing fabric and can be removed without damage to the building. Placing open stairwells in between the existing walls and the two additions, for example, created a distance between old and new construction. The reversibility and the different form and materiality of the additions conform to the common preservation practice of distinguishing between the old and new.

Representational/Symbolic Value

The representational value of Sankt Bonifatius relates to both its use and architectural values. The building's exterior appearance has been retained and it can therefore still serve as a symbol of the church. The new use does not interfere with this representational character. On the contrary, it is related to the original church use and thus conveys the church's values. As an example of modern architecture, which is often not valued by the general public, especially in contrast to older churches and their architecture, Sankt Bonifatius also serves as a representative for the validity of the newer churches. Its listing as a *Denkmal* emphasizes this role.

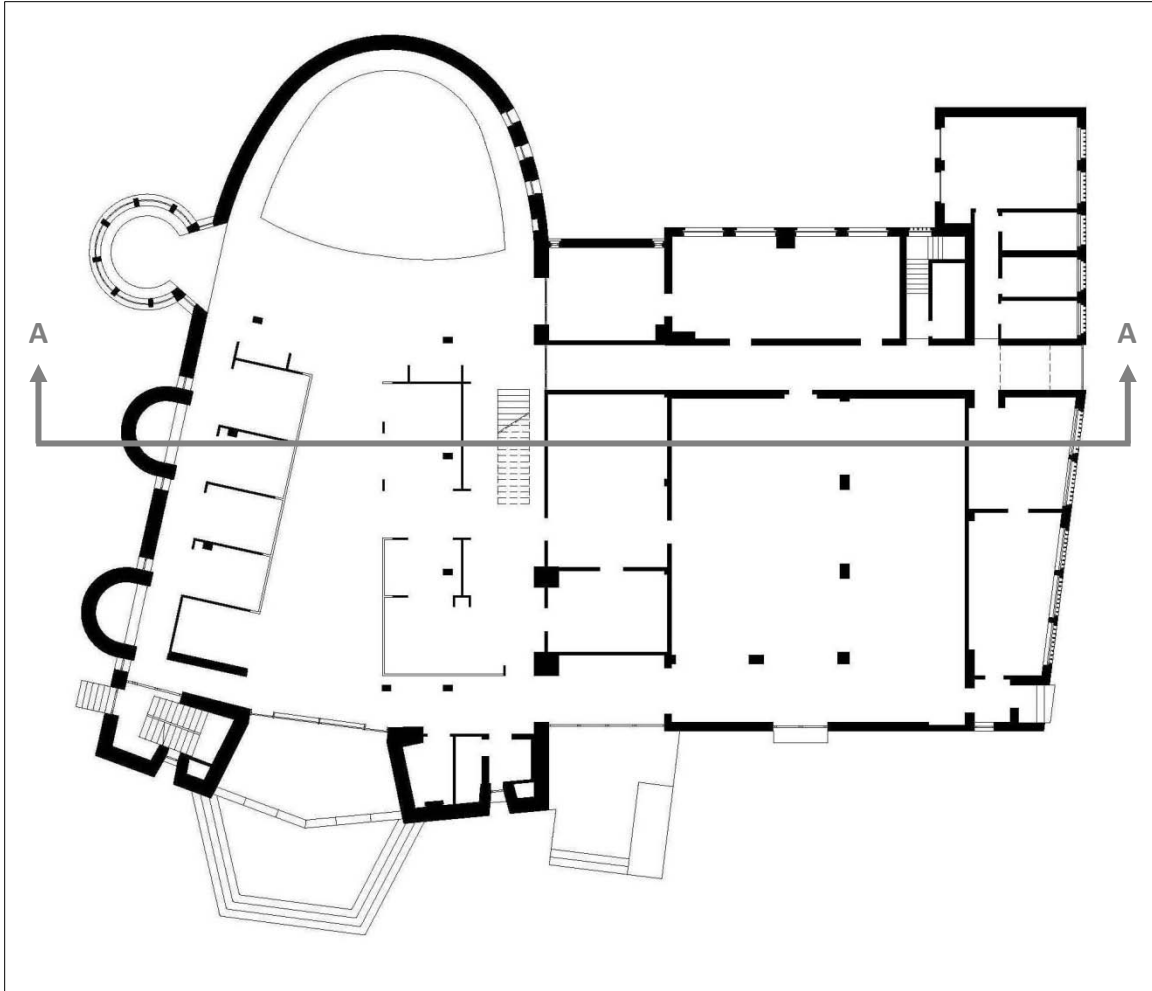


Figure 32: Floor plan of St. Bonifatius after the adaptive reuse, first floor (Courtesy of agn Architekten)

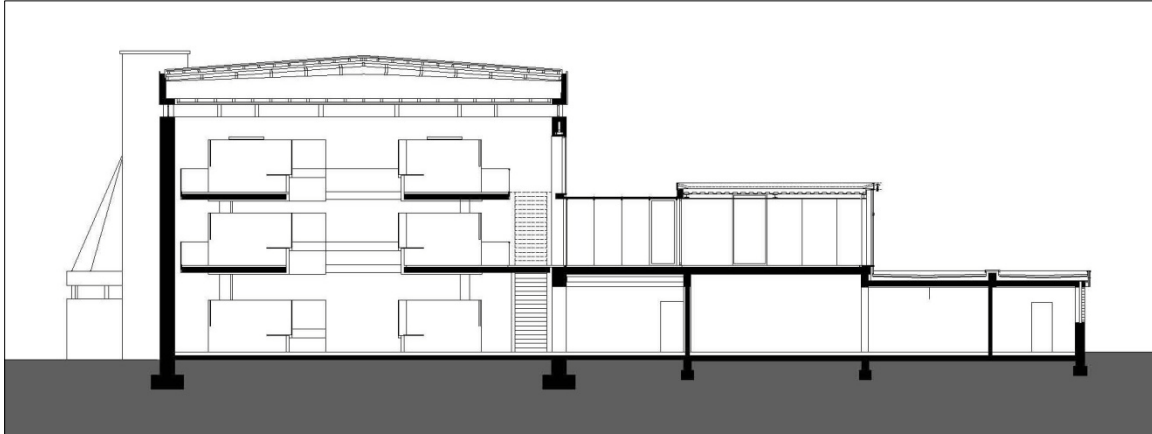


Figure 33: Section A-A of St. Bonifatius after the adaptive reuse (Courtesy of agn Architekten)



Figure 34: Interior view of St. Bonifatius before the adaptive reuse, note the massive altar in the foreground and the stained glass windows (Courtesy of Dialogverlag, <http://www.dialogverlag.de/index.php?myELEMENT=134339>)



Figure 35: Interior view of St. Bonifatius after the adaptive reuse, note that the stained glass windows were replaced by clear windows (Christian Richters, <http://www.agn.de/popup.php?pid=602>)

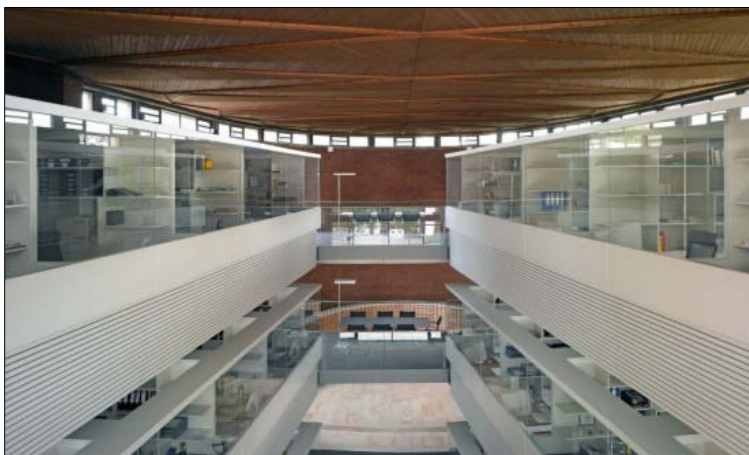


Figure 36: Interior view of St. Bonifatius after the adaptive reuse (Christian Richters, <http://www.agn.de/popup.php?pid=602>)



Figure 37: Exterior view of St. Bonifatius after the adaptive reuse, note the clear glass (Christian Richters, <http://www.agn.de/popup.php?pid=602>)

Meridian Arch in Indianapolis, IN, USA

Developer:	Hearthview Residential
Built:	1906
Adaptive reuse:	2007-2009
New use:	residential
Architects:	Browning Day Mullins Dierdorf Architects
Costs:	n/a

The example of Meridian Arch in Indianapolis shows how an economically driven residential use can affect a church building. The church was constructed as the Meridian Street Methodist Episcopal Church in 1906. The congregation abandoned the building in 1947 after it had merged with another congregation and needed a larger facility. The Indiana Business College took over the site shortly after, added classrooms and offices. The college moved out in 2003. The clay-tile covered steeples were removed around 1950. Many of the original stained-

glass windows were replaced by smaller commercial windows or removed and the window openings were filled in with solid material (Figures 38-39).

The church was redeveloped by Hearthview Residential, a local commercial real estate and construction firm that initially planned to demolish the building. Community activists and the Indianapolis Historic Preservation Commission placed the church on the local register as a historic individual property for its architectural and cultural significance to the city. This measure saved the structure from demolition and led the developer to change their plans and adapt the existing building instead. In a historic area preservation plan, the commission only made provision for exterior features of the church that affected three surrounding significant historic resources. As a result, only the north, east and south facades of the former sanctuary were protected. The plan also stipulated that new development on the site should be visually compatible with the historic church and that a new use on the interior should have a minimal effect on the exterior of the building. They specifically excluded work on the interior from the commission's jurisdiction as long as changes to the interior would not affect the exterior. Consequently, the western half of the existing church building was demolished in 2007 and only the exterior walls of the former sanctuary and some of the interior ornamentation remained (Figure 40). The walled-up windows were reopened and additional floors were constructed in the church. New construction replaced the demolished section of the church. Today, the complex includes 27 condos, 8 of which are located in the former church.¹¹¹

¹¹¹ Personal Communication with Rebecca Wagner, Hearthview Residential, March 16, 2011; Hearthview Residential, Website, Find A Property, Current Projects, Meridian Arch, accessed March 28, 2011, <http://www.hearthview.com/index.cfm?action=properties&id=9>; The Indianapolis Historic Preservation Commission, "Historic Area Preservation Plan – 33, The Meridian Street Methodists Episcopal Church," (Indianapolis: March 2006)

Values at Meridian Arch

Use Value

The new residential use at Meridian Arch is unrelated to the original religious use, but does not conflict it either. The economically driven optimization of living space has increased the relative use value of the building. While the church had already been used more extensively when it was occupied by the Indianapolis Business College, it is now being used around-the-clock.

Architectural Value

The adaptive reuse project has significantly impacted and diminished the architectural value of the church. The interior had already been compromised by the construction of office rooms, but the rib vaulting, plaster, balcony and window trceries had remained intact.¹¹² During the adaptive reuse process, the interior was destroyed and completely remodeled. Only a few of the ornaments in the old sanctuary remained and are visible in some of the condos (Figure 41-42). The former open space of the sanctuary cannot be perceived at all. The windows inside the condos convey some of the church's interior character, but they have been cut into sections by additional floors and walls (Figures 41-42). The exterior of the church has also been impacted by the adaptive reuse. On the one hand, the exterior walls of the former sanctuary were retained and filled-in windows were reopened. On the other hand, half of the building was demolished and replaced by a new structure. This addition picks up some of the church's architectural details, such as the water table, and uses a brick similar in color to the church's

¹¹² Indianapolis Historic Preservation Commission, "Historic Area Preservation Plan," p. 3

limestone. While it is distinguishable as new construction, it is not subordinate to the church. Furthermore, all changes to the former church are permanent and not reversible and therefore do not adhere to the more sensitive approach to reusing historic buildings preferred by prevailing preservation practice.

Representational/Symbolic Value

Like the architectural value, the representational and symbolic values have been affected by the adaptive reuse. As mentioned above, the addition is not subordinate to the church structure, but instead appears as a foreign object that diminishes its symbolic value (Figures 43-44). With the addition visually hoisted on its back, the church can only partially serve as a symbol for the church. On their website, the architects state that “the project consists of two buildings, one of which is historic and another that is entirely new construction.”¹¹³ Perhaps, then, it would have been a better option to reuse the entire church complex or to construct a new building at a distance from the former sanctuary. Even though it was diminished by the adaptive reuse, the developer capitalizes on the symbolic values and stresses the special church character and historic features as one of the greatest assets of the condominium complex.¹¹⁴

¹¹³Browning Day Mullins Dierdorf Architects, Website, Residential, “Meridian Arch Condominiums,” accessed April 17, 2011, <http://www.bdmd.com/live/residential/meridian-arch-condominiums-indianapolis-indiana>

¹¹⁴Hearthview Residential, Website



Figure 38 (left): Exterior view of Meridian Methodist Episcopal Church, 1925 (Courtesy of Indianapolis Historical Society, in "Historic Area Preservation Plan")

Figure 39 (right): Exterior view of Meridian Methodist Episcopal Church (Courtesy of Indianapolis Historical Society, in "Historic Area Preservation Plan")

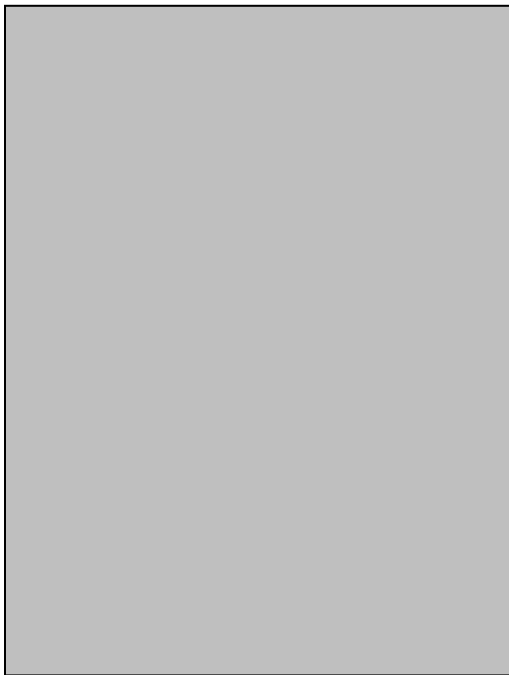


Figure 40 (left): View of the exterior of Meridian Methodist Episcopal Church during the adaptive reuse process; the image shows the west façade where the new addition will be constructed (<http://www.light-crete.com/spotlights.html>)

Figure 41 (right): Interior view of one of the Meridian Arch condos within the old church, note the cut off architectural elements and windows (Courtesy of Browning Day Mullins Dierdorf Architects, http://www.bdmd.com/index.php?option=com_content&view=article&id=265&Itemid=271)



Figure 42: Interior view of one of the Meridian Arch condos within the old church (Courtesy of Hearthview Residential)



Figure 43: Exterior view of Meridian Arch from the east towards the old church (Courtesy of Browning Day Mullins Dierdorf Architects, http://www.bdmd.com/index.php?option=com_content&view=article&id=265&Itemid=271)



Figure 44: Exterior view of Meridian Arch from the west towards the new addition (army.arch, http://www.flickr.com/photos/army_arch/5382393540/)

Sankt Alfons in Aachen, Germany

Owner:	Schleiff Denkmalentwicklung GmbH & CoKG
Built:	1865
Adaptive reuse:	2007-2008
New use:	office space
Architects:	Kaiser Schwartzer Architekten and Glashaus Architekten
Client:	Schleiff Denkmalentwicklung GmbH & CoKG
Costs:	n/a

The adaptive reuse project at Sankt Alfons includes a church and a cloister, which were built in a neo-Romanesque style in 1865 for the Congregation of the Most Holy Redeemer (Image 17). Both the church and the cloister burned down during World War II and were reconstructed between 1946 and 1952 (Figure 45). Since then the church has been remodeled several times, last in 2001 by the Jesuit order that had moved into the cloister in the 1980s. The church was secularized and sold by the Diocese Aachen in 2005.

The developer Schleiff Denkmalentwicklung¹¹⁵ developed a new concept for office use in the church and the cloister that included the preservation of the protected buildings. The entrance to the complex was moved from the street into the courtyard. A new 3-story steel and glass structure was constructed to house the entrance lobby and the main stairwell. The new main entrance relegated the former main entrances to side entrances. While the room layouts of the cloister were easily adapted for office use, several changes were made to the church interior (Figures 46-47). A free-standing steel structure that serves as an additional floor was inserted into the side aisles to provide for more office space. Glass walls separate the new

¹¹⁵ Denkmalentwicklung = development of historic properties

offices on both floors in the side aisles from the nave, which functions as a communal and circulation space (Figure 48). The nave includes seating areas, printers, a magazine archive and a meeting space in the former sanctuary (Figure 49). Conference rooms were located in the apse, a former adjacent chapel and directly underneath the rose window. The bell tower was also turned into office space. In order to provide sufficient lighting for the offices the confessional niches on the first floor were opened and turned into windows. Additional windows were also cut out in the apsis, which was originally closed. All new windows are distinguishable from the old fabric by their form and framing. The building is currently used by a company that develops energy strategies.¹¹⁶

Values at Sankt Alfons

Use Value

The new use value at Sankt Alfons is rather neutral in comparison with its original church use. The new office use does not enhance or complement the church use value, but it does not contradict it either. The relative use value of the church and cloister has been increased dramatically, though. While the church was only used for worship it is now used as work space every day. The building is thus frequented more often than it was before. Its new use has also increased the economic value of the building since it is now producing an income.

¹¹⁶ Kaiser Schweitzer Architekten, “Kloster und Klosterkirche Sankt Alfons,” accessed April 2, 2011, http://www.kaiserschweitzerarchitekten.de/pro_b_alfons.html;
Glashaus Architekten, “Umnutzung Kirche und Kloster Sankt Alfons,” accessed April 2, 2011, http://www.glashaus-architekten.de/sb_sanktalfons.html#p1;
Meys, “St. Alfons, Aachen – Bürobasilika“ in “Kirchen im Wandel,” pp. 126-127

Architectural Value

The architectural value at Sankt Alfons needs to be assessed according to exterior and interior appearance. The exterior appearance has been altered by the construction of new windows and the new entrance cube. In particular, the former affects the exterior architectural value of the church as it represents an interference with the existing fabric. Both the new windows and the new addition are not visible from the street and do not affect the appearance of the church in the public realm (Figure 50). The new construction is distinguished from the existing structure in its form and materials and the windows have a different design than existing openings. Both treatments therefore follow prevailing preservation practice.

The interior appearance of the church has been altered more extensively. Even though the nave largely remains as an open space, the additional floors in the side aisles and the stairs and galleries in the nave change the original character of the interior. To mitigate the effect of the many changes to the interior, glass partitions were used instead of massive walls. This measure aids in retaining some of the former open space as all exterior walls are visible from the nave. The pillars and arches have also been retained and convey some of the former spiritual character of the space. All additions to the interior are reversible and therefore follow common preservation principles. As a summary, it can be noted that the exterior appearance has largely been maintained, while the interior is partially retained. Overall, the architects treated the existing fabric with respect and only made changes where necessary.

Representational/Symbolic Value

The representational value of Sankt Alfons has been reduced as the building lost its original use and the new use is unrelated to church use. Its representational value therefore only remains in the exterior appearance of the church building itself. As mentioned above, the changes to the exterior of the church are not visible from the street. The building thus retains its appearance as a church and can still serve as a symbol for the church within the city.



Figure 45: View of the interior of Sankt Alfons after reconstruction (Schleiff Denkmalentwicklung GmbH & Co.KG, www.denkmalentwicklung.de)

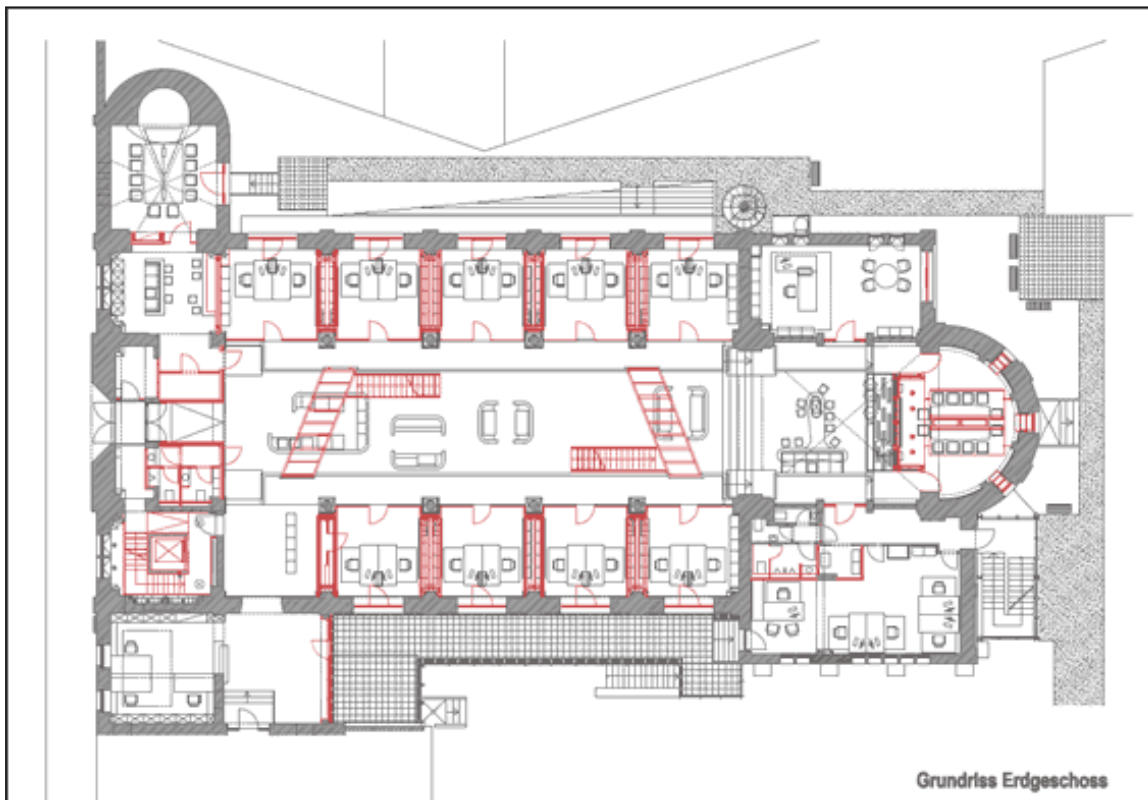


Figure 46: Floor plan of Sankt Alfons, first floor, red: new construction (Courtesy of Kaiser Schweitzer Architekten and Glashaus Architekten PSG, www.glashaus-architekten.de)



Figure 47: Longitudinal Section of Sankt Alfons, red: new construction (Courtesy of Kaiser Schweitzer Architekten and Glashaus Architekten PSG, www.glashaus-architekten.de)



Figure 48: View of the interior of Sankt Alfons today (Courtesy of Hans Jürgen Landers Fotografie, Kaiser Schweitzer Architekten and Glashaus Architekten PSG, www.kaiserschweitzerarchitekten.de)



Figure 49: Views of the interior of Sankt Alfons today (Courtesy of Hans Jürgen Landers Fotografie, Kaiser Schweitzer Architekten and Glashaus Architekten PSG, www.glashaus-architekten.de)



Figure 50: View of the exterior of Sankt Alfons today (Courtesy of Hans Jürgen Landers Fotografie, Kaiser Schweitzer Architekten and Glashaus Architekten PSG, www.glashaus-architekten.de)

Commercial Use

The central location of churches and their recognition or landmark value make them desirable buildings for commercial use. The special character of churches adds to this appeal and can be a huge factor in attracting customers. Commercial use is the reuse type most opposed by churches as it contradicts the church's self-image as a public, charitable institution, unless commercial use has a religious or church-related aspect, for example religious book stores (Image 4). While commercial use is generally frowned on by the Church, it is a more preferable reuse type than residential or office use from a preservation perspective as it does not require as many changes to the church structure. Since new commercial users usually respect church buildings for their character and recognition value, they will try to retain this character and to accommodate their needs in the existing structure without major changes.

A popular commercial reuse for churches is the conversion into restaurants. The necessary building code changes for this use may affect parts of the building, such as doors, and require the fire protection, ventilation and thermal insulation measures mentioned above. The interior of the church will furthermore be impacted by new furniture and decorations. Generally, however, this use does not require many irreversible changes to churches except for kitchens and bathrooms which require installations such as plumbing and ventilation. One solution for this problem is to place these functions in additions that, according to preservation practice, should be clearly distinguishable from and subordinate to the historic church structure. The use as a store may require more changes to the existing building as it may be necessary to build galleries or new floors in order to maximize floor space. In order to protect

the church building, this can often be accomplished without altering the original structure by inserting free-standing constructions into the church. Another commercial, non-public reuse for churches is the use as storage space, which can be a good alternative for churches who do not want to give up their buildings permanently. This use is on the one hand compatible with preservation interests as it does not require changes to the church building. On the other hand it renders the church inaccessible to the public and only the exterior appearance and the building's symbolic value can be experienced.¹¹⁷

Martinikirche in Bielefeld, Germany

Owner:	church building: Living-Event GmbH; property: Evangelische Kirchengemeinde (the protestant church congregation)
Built:	1896-1897
Adaptive reuse:	2004-2005
New use:	restaurant Glück und Seligkeit
Architects:	brunsarchitekten (Heinrich Martin Bruns)
Client:	Living-Event GmbH
Costs:	About 2 million Euros

The Martinikirche was built in a neo-gothic style between 1896 and 1897 after plans by Karl Siebold and Friedrich Graebner. A 43m-high bell tower and a southern side aisle were added in 1909. The latter was destroyed during World War II and reconstructed in the 1950s. At

¹¹⁷ Meys, "Kirchen im Wandel," p.113

the same time an apartment for the sexton was added to the church. At the beginning of the 1980s the tower had to be reduced by 18m for structural reasons.

The Martinikirche was abandoned by the church congregation in 1975. Until 2002 the church served as a meeting space for the city's Greek-orthodox congregation and then became vacant. Since the congregation did not have the money to maintain the church, they started looking for alternative uses. The building was eventually handed over to the restaurateur agency Living-Event GmbH for the symbolic price of 1 Euro. The deal was part of a long-term lease agreement, which established that the church remains the owner of the land while the building itself was sold.¹¹⁸ In order to achieve a satisfactory solution for both the church and the new user, the architect studied the church's history. In addition, the church organized meetings that provided church members with the opportunity to learn about the proposed new use and to voice their opinion in favor or against the proposed adaptive reuse project. Today the church houses the restaurant Glück und Seligkeit, which consists of a bistro located in the nave, a restaurant located in the side aisle and a lounge, which is located on a gallery within the nave. The sanctuary was turned into a café area and the vestry is used as a playroom for children (Figure 51).

The Greek-Orthodox congregation had constructed a new structure made of wood and gypsum plaster board within the church, which had to be removed before the church could be reused (Figures 52-53). The side aisle had been walled up and had to be re-opened. The organ loft, which was made of steel and wood, had to be removed due to fire protection

¹¹⁸ Personal communication with Alexander Friebe of the Evangelische Kirche von Westfalen (the Protestant church of Westphalia that the congregation was part of)

requirements. In its place a new gallery was built in reinforced concrete that today houses the restaurant's lounge. The sexton's apartment was also demolished and replaced by a 2-story structure that houses the kitchen and storage rooms (Figure 51). Restrooms were accommodated in a small addition south of the tower. Once all past additions to the church interior had been removed, the building was modernized to comply with building codes. A new ceiling that satisfied fire and noise protection standards was then painted to resemble the original wooden ceiling, which was preserved behind the new construction. The sanctuary's lead windows, which were designed in the 1930s by the artist Hellmut Assman, were preserved as well. Since the original windows were not present anymore in other parts of the church, new dual-pane windows were installed. Furthermore, dual-pane glazing was installed in between the pillars in order to acoustically separate the restaurant, which is located in the upper level of the side aisle, from the bistro in the nave.¹¹⁹

Values at the Martinikirche

Use value

The new use as a restaurant is rather far from the old use as a church. Since the church congregation is still the owner of the land the church stands on, though, they were able to include provisions for the new use in the lease contract. The church was also able to actively participate in the adaptive reuse process. Thanks to meetings with church members and the

¹¹⁹ Thomas Wieckhorst, "Mit allen Sinnen - Umnutzung der Bielefelder Martinikirche zum Restaurant," *Bauhandwerk* 1-2/2007, pp.18-26;
Christian Schönwetter, "Mittagstisch statt Abendmahl," *Metamorphose* 05/07 (Projekt 2), pp. 32-37;
koelnarchitektur.de – Das Internetportal für die Architekturstadt Köln, "Martinikirche, Bielefeld," accessed March 28, 2011, <http://www.koelnarchitektur.de/pages/de/architekturfuehrer/96.htm>

proactive approach to the restaurant use, the project has been accepted by the community. Indeed, the success of the project triggered a wave of media attention that even reached all the way to Japan.¹²⁰ Although churches usually do not prefer commercial use of their buildings, this project successfully combines the old and the new use. The new use has even officially been accepted by the *Evangelische Landeskirche von Westfalen*. In a press release the chairman Alfred Buss noted that there was nothing wrong with a sophisticated restaurant in a church, referring to the bible's encouragement to gratefully enjoy God's offerings.¹²¹ The restoration of the church interior furthermore allows for the return to religious use in the future.

Architectural value

Prior to the adaptive reuse project the architect studied the building's history, which allowed him to approach the project with respect for the existing fabric and to restore the church to its original state. Even though the building is not protected under German preservation laws, the architect decided to take into consideration the architectural value of the building and retain its structure. Since the interior of the church has been restored, the original character of the church has been reinstated (Figures 54-55). The architectural value of the church has therefore been enhanced. The kitchen addition replaced the old apartment structure and did therefore not have an additional impact on the exterior of the church. It was constructed with steel and glass and is thus distinguished from the brick church structure, following common preservation practice. It is also interesting to note that the architectural interior character of the church was more impaired when it was used by the Greek-Orthodox

¹²⁰ Glück und Seligkeit, Website, "Glück und Seligkeit – Die Kirche," accessed March 25, 2011, <http://www.glueckundseligkeit.de/kirche/>

¹²¹ Press release Evangelische Kirche von Westfalen, "Stellungnahme von Praeses Alfred Buß"

congregation than it is today. As mentioned above, thanks to the restoration of the hall-like character of the interior, the building could be returned to its original use without requiring changes to the structure.

Representational/Symbolic value

The representational value of the church has been reduced by the adaptive reuse project since the new use is so different from the original church use. The exterior appearance of the church, and therefore its symbolic value, has been retained, though, and it can still serve as a symbol for the church. This symbolic character and the special architectural character of the church are recognized by the new user as they capitalize on these qualities to create a public image and presence for their restaurant (Figure 56).

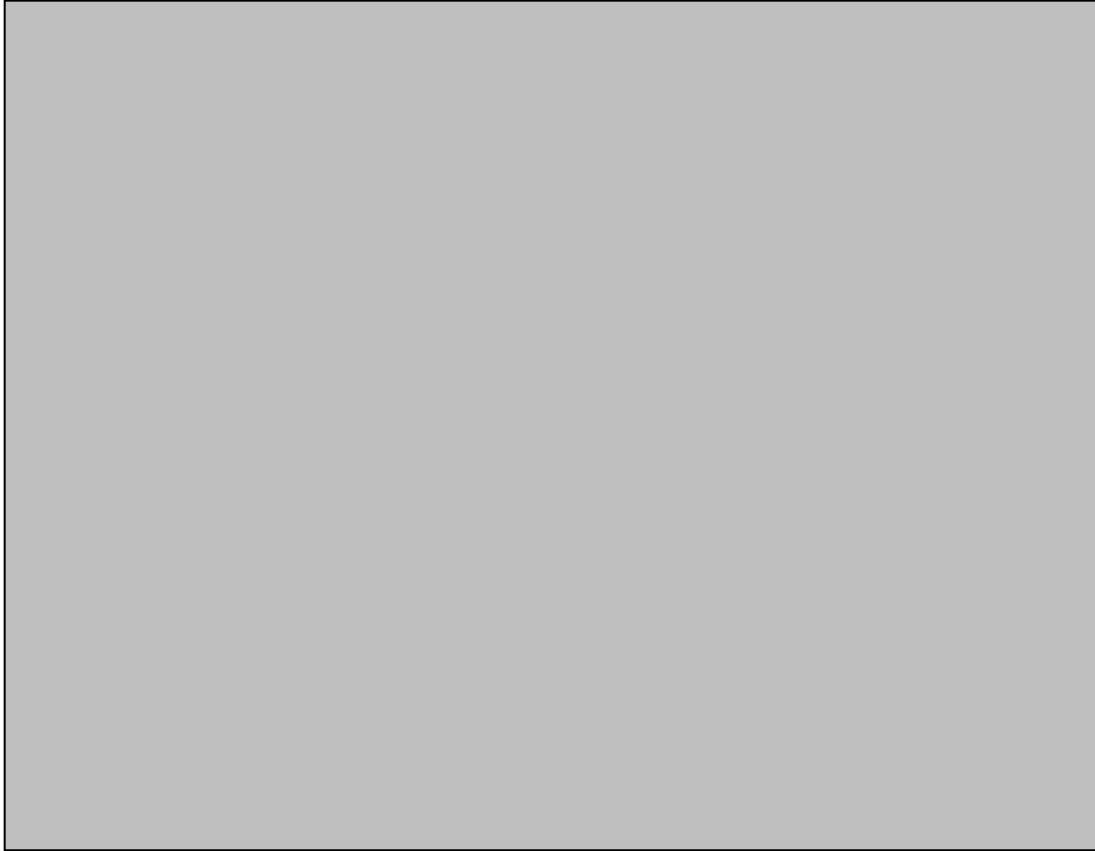


Figure 51: Floor plan of the Martinikirche, first floor; orange: new construction (in: Christian Schönwetter, "Mittagstisch statt Abendmahl", Metamorphose 05/07 (Projekt 2), p. 34)



Figures 52 and 53: Views of the interior of the Martinikirche before the adaptive reuse, the side aisle to the left is still walled up (Courtesy of Glück und Seligkeit, www.glueckundseligkeit.de)



Figure 54: View of the interior of the Martinikirche (Courtesy of Glück und Seligkeit, www.glueckundseligkeit.de)



Figure 55: View of the interior of the Martinikirche (Courtesy of Glück und Seligkeit, www.glueckundseligkeit.de)

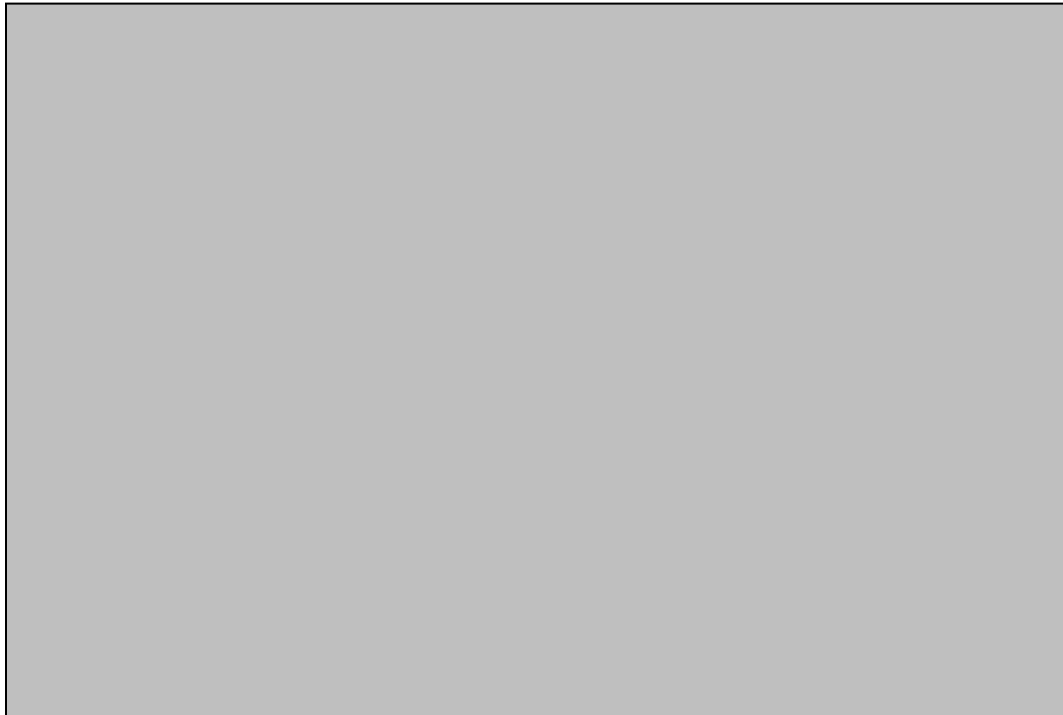


Figure 56: View of the exterior of the Martinikirche (Vera Lisakowski, <http://www.koelnarchitektur.de/pages/de/architekturfuehrer/96.htm>)

Heilig-Geist-Kapelle in Kempen, Germany

Owner:	Katholische Propstgemeinde Kempen
Built:	1421
Adaptive reuse:	2005
New use:	religious book store
Architects:	Dewey+Blohm-Schröder Architekten
Client:	Chorus Dienstleistungen für Religion GmbH
Costs:	n/a

The Heilig-Geist-Kapelle, which is centrally located on the southern edge of Kempen's historic market square, has had an eventful past. It was built as the chapel of the local hospital in 1421 and retained this religious purpose until the beginning of the 19th century. It was then reused as a tavern with the dining area located on an added second floor. In the 20th century, the chapel was reused as a hairdresser's shop for some time and was returned to its original form in the 1960s. At that time, the building was owned by the city and the interior and original windows were restored. For the next 25 years, the building was used for events by the adult education center and the city library which was located in an adjacent building. A local catholic congregation acquired the chapel in 1987 and returned it to its original religious use in 1990. Only a few years later, it became infeasible for the congregation to maintain the building and the chapel was once again adapted to a secular use. The Choros Dienstleistungen für Religion GmbH, a seller of religious books and devotional objects, moved into the chapel in 2005.

In order to create a salesroom and shelves for the books, the architects inserted a free-standing, 2-story structure into the chapel, which mainly consists of wooden book shelves. The U-shaped addition was installed at a distance of 20 centimeters from the exterior walls and

opens towards the apse (Figures 57-60). The shelves on the first floor are placed at a right angle to the walls and support the gallery. The shelves on the gallery are parallel to the walls. The construction is about half as high as the ceiling and ends just below the capitals. The gallery is accessed via a simple stair and has a glass handrail. The former apse remains empty and can be used for lectures and readings (Figure 60). No changes to the existing structure were necessary and the addition can be completely removed without any damage.¹²²

Values at Heilig-Geist-Kapelle

Use Value

After being used as a tavern for decades and even serving as a hairdresser's shop, the Heilig-Geist-Kapelle had been returned to a religious use before it was converted into a book store. This new use of the chapel is directly related to the original church use. While it has a commercial character, the use as a store for religious literature and devotional objects concurs with and conveys church values and beliefs. This connection to the church is emphasized by religious lectures, readings, meditations and musical events that take place in the chapel. The new use furthermore provides funding for the maintenance of the building. The relative use values increased as more people frequent the chapel on a daily basis.

¹²² Personal Communication with Georg Dewey, Dewey+Blohm-Schröder Architekten, April 24, 2011; Thomas Wieckhorst, "Geist-Reich. Umnutzung der Heilig-Geist-Kapelle in Kempen zur Buchhandlung," in *Bauhandwerk* 28 (2006), pp. 33-37; Meys, "Kapelle des ehemaligen Heilig-Geist-Hospitals, Kempen – Verkaufsraum für Religiöse Bücher und Devotionalien," in "Kirchen im Wandel", pp. 120-121; dpap Dewey+Blohm-Schroeder Architekten Partnerschaft, Website, Projekte, Kirchen, "Umnutzung Heilig-Geist-Kapelle zur Buchhandlung, Kempen," accessed April 13, 2011, <http://www.dbap.net/KMK4/Start.htm>

Architectural Value

The architectural value of the Heilig-Geist-Kapelle has only slightly been affected by the adaptive reuse. The exterior of the building has been retained completely. Only a small, transparent sign for the store has been installed next to the entrance. The interior character of the chapel has been altered by the new insertion. This addition is more of a piece of furniture than a new construction, though, and does not affect the historic fabric. The bookshelves wrap around the exterior walls and open towards the apse. The center of the church also remains empty and the interior of the chapel can still be experienced as a whole. The new structure is differentiated in its materials and subordinate to the large open space of the chapel. Furthermore, the shelves had been prefabricated and inserted into the interior without any changes to the existing fabric and can be removed just as easily. A cross in the apse reminds visitors of the days when the chapel was still used for worship (Figure 60).

Representational/Symbolic Value

The representational value of the Heilig-Geist-Kapelle has only slightly changed as the new use represents the same values as the church. Books furthermore have traditionally been a means of communicating and spreading God's word and thus represent a direct connection to religion.¹²³ The symbolic character has been retained since the exterior appearance has not been altered (Figure 61). The chapel can therefore still serve as a symbol for the church in its prominent location in the city's historic center. The new user clearly capitalizes on the symbolic and architectural character of the building. For the religious bookstore, the chapel is the

¹²³ Wieckhorst, "Geist-Reich," p. 36

greatest asset and a great way of advertising their merchandise.¹²⁴ The symbolic value might therefore change over time as people more and more associate the chapel with the religious bookstore rather than with its use as a church.

¹²⁴ Wieckhorst, "Geist-Reich," p. 33

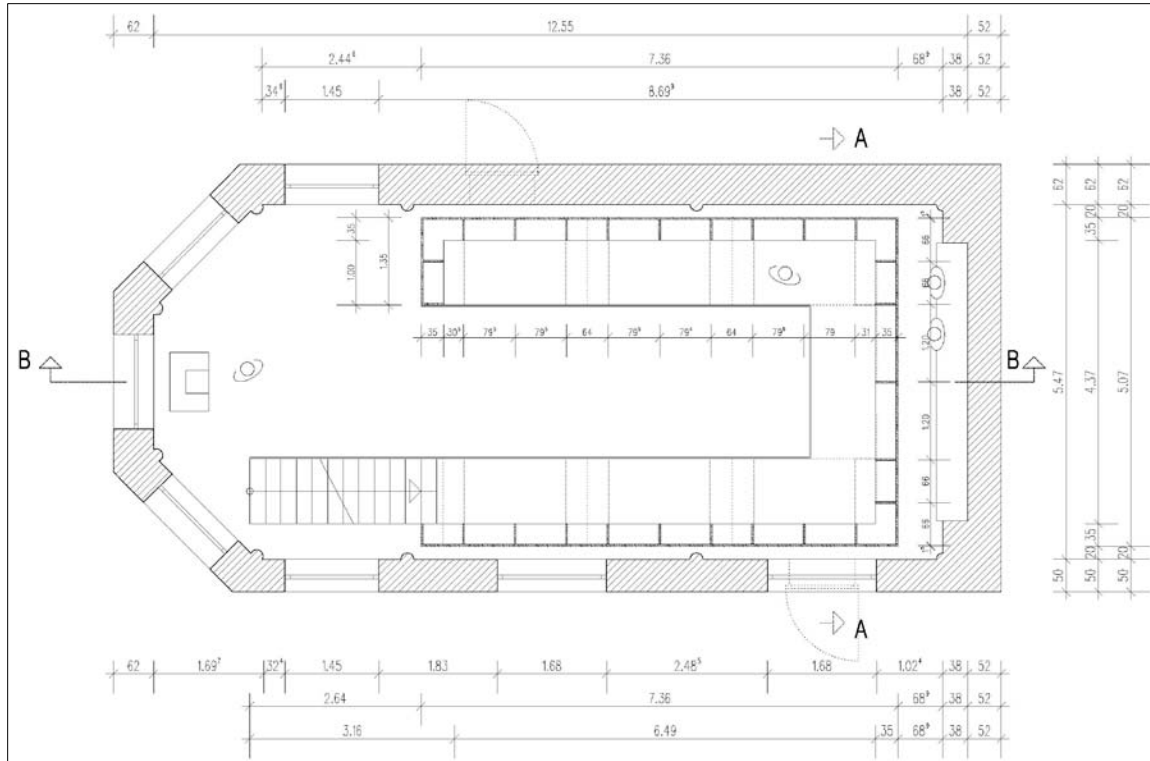


Figure 57: Floor plan of the Heilig-Geist-Kapelle, second floor (Courtesy of Dewey+Blohm-Schroeder Architekten)

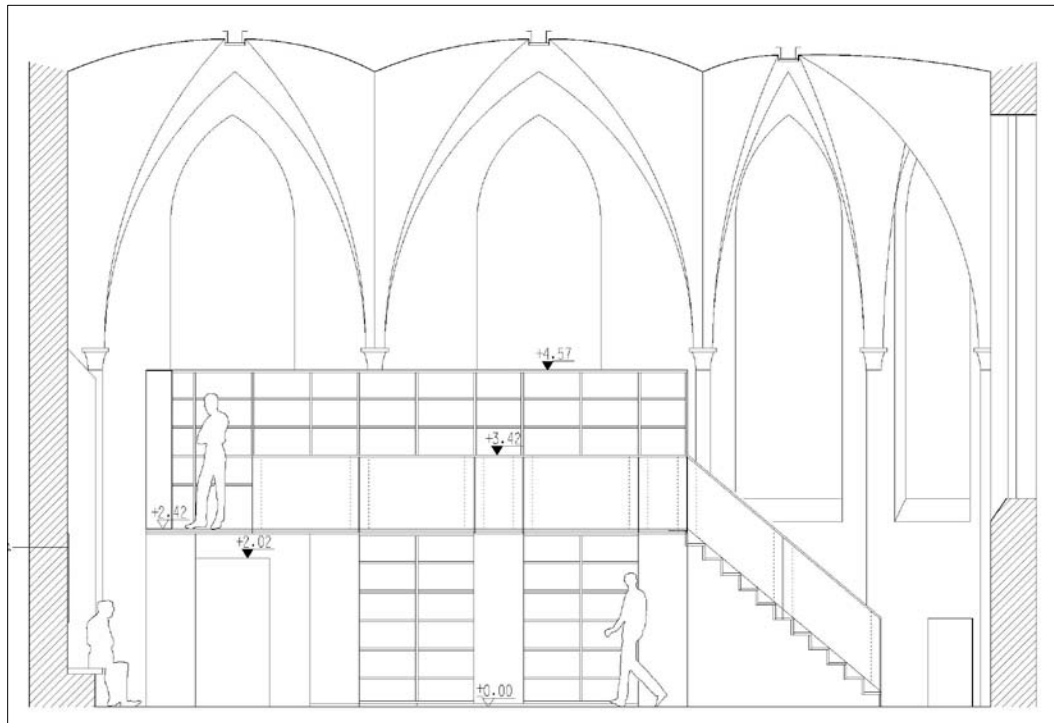


Figure 58: Section B-B of the Heilig-Geist-Kapelle (Courtesy of Dewey+Blohm-Schroeder Architekten)



Figures 59 and 60: Interior views of the Heilig-Geist-Kapelle (left: Courtesy of Dewey+Blohm-Schroeder Architekten; right: Silvia Margrit Wolf in: Oliver Meys, "Kirchen im Wandel – Veränderte Nutzung Denkmalgeschützter Kirchen", p.121)



Figure 61: Exterior view of the Heilig-Geist-Kapelle (Chris06, <http://de.wikipedia.org>)

Chapter 5: Conclusion

This research paper took a closer look at the adaptive reuse of churches in Germany and the U.S. and focused on the values involved in the process. Using examples from both countries as case studies allowed for a broader range of examples and a comparison between the two countries to investigate how differing preservation practices and different religious structures affect approaches to the adaptive reuse of churches. Taking a look at the social and legal context in both countries provided a basis for studying the adaptive reuse of churches. The paper also discussed prevailing preservation practice and highlighted important values in historic preservation. Differing values associated with churches and how they may affect the reuse of church buildings were outlined. The second half of the paper focused more specifically on the adaptive reuse of churches. The church's guidelines concerning the fate of redundant church buildings were outlined. The paper then looked at five different reuse types and described how they affect church buildings and the values associated with them. Case studies in Germany and the U.S. were examined for each reuse type and analyzed in terms of the values involved.

Examining the case studies and analyzing the research done for this paper, several conclusions can be drawn. First, the approaches to the adaptive reuse of churches in Germany and the U.S. are generally very similar. The same reuse types occur more or less to the same degree and the treatment of the fabric varies to the same extent in both countries. The main differences between the two countries therefore do not lie in the approach to adaptive reuse, but in the social and legal context. While there are only two major Christian religions in

Germany, the religious landscape in the U.S. is much more varied. There are not only several protestant churches in addition to the Catholic, Episcopal and Anglican Churches, but congregations are often more numerous and much smaller than they are in Germany. This results in many more church buildings that sometimes have a more vernacular architecture compared to the massive structures in Germany. Due to the varied religious landscape in the U.S., there is furthermore a lack of overview of abandoned or reused church buildings. The extent of protection for churches also differs in the two countries. While churches are treated like any other historic building under German preservation laws, churches are excluded from the National Register of Historic Places unless their significance is unrelated to the church use. While the larger amount of older churches in Germany needs to be considered, this treatment of churches adds to the fact that a much smaller percentage of churches are protected in the U.S. than in Germany. They are therefore less protected from insensitive adaptive reuse projects than churches in Germany. The protection of churches in Germany is furthermore enhanced by the graduated approach of churches to reusing their redundant buildings.

Second, the examples for adaptively reused churches in Germany and the U.S. show that different uses can successfully be accommodated in church buildings in a way that satisfies both the church and preservation interests. The case studies demonstrate that a satisfactory solution does not only depend on the new type of use, but rather on the overall approach to adapting a church building. The example of the Martinikirche in Bielefeld illustrates that a new use that may be perceived as contradicting the church's values and as not being fit for such a specific building type as a church can be successfully implemented. The success of the project can be attributed to the consideration of all values connected with the church and all

stakeholders involved. First, the church congregation was actively involved in the planning process. Second, the architect thoroughly researched the history of the building and respected the existing fabric, even though the church was not listed and protected under German preservation laws. Last, the members of the congregation and the community were informed about the proposed new use early on and were given the opportunity to voice their concerns. This comprehensive approach to the adaptive reuse of churches is reflected in the values-centered approach proposed by Randall Mason.¹²⁵

As discussed in Chapter 3 (Values in Historic Preservation), Alois Riegl was the first to introduce a values-centered approach to the preservation of historic buildings. He not only established a set of values, but also proposed different approaches to preservation according to these values. For example, he recommended a strict hands-off approach in order to enhance the age value of structures while stressing that the use value of buildings might require preservation or even restoration. Several charters and guidelines that were established during the 20th century picked up Riegl's notion of values and further differentiated between approaches to treating historic structures. As one of the most recent proponents, Mason also advocates for a values-centered approach to historic preservation. He states that multiple values can be ascribed to a monument, that these values are perceived differently by different people and that they can conflict and are susceptible to change. Mason furthermore views culture as a process that is subject to change. Accordingly, his proposed values-centered model focuses on the multiplicity of values and the changeability of values and significance. According to Mason, the values-centered approach requires that preservationists and architects research

¹²⁵ Mason, "Theoretical and Practical Arguments for Values-Centered Preservation"

a place and all values attached to it and therefore promotes the participation of the different stakeholders involved. He points out that the significance of a place consists of its values and that it should thus play a central role in values-centered preservation. He summarizes, that “though concern with fabric remains central to values-centered preservation ..., values-centered preservation decisions place priority on understanding why the fabric is valuable and how to keep it that way, and only then moving on to decide how to arrest decay.”¹²⁶

Applied to the adaptive reuse of churches, the values-centered approach requires the inclusion of as many stakeholders as possible in the planning process. These stakeholders are generally all people who connect a value to a church building and can include the previous and current owners, past and future users of the building as well as residents and members of the community. Analyzing the case studies, it is striking that the most sensitive examples for adaptively reused churches are those in which the church was involved as a stakeholder, for example Sankt Marien, Sankt Maximin or the Bonifatiuskirche. In contrast, the most insensitive case study with regards to the treatment of the existing fabric, Meridian Arch, had long been abandoned by the church. The only stakeholder promoting the preservation of the church was the local historic preservation commission, whereas both preservationists (or architects) and the church supported the preservation of and respect for the existing fabric in many of the other case studies. The church therefore stands out as one of the crucial stakeholders in the adaptive reuse process. Mason’s values-centered approach furthermore requires that preservationists and architects pay attention to the different values applied to churches and how they might harmonize or conflict with values evoked by a new use and changes to the

¹²⁶ Ibid., p. 34

building. Taking into account stakeholders, values, new and old use, and the existing fabric, the values-centered approach to the adaptive reuse of churches can therefore serve as a means to ensuring the consideration of all interests, mitigating conflicts and finding a solution that is satisfactory for all stakeholders involved.

Glossary of German Terms

Denkmal/Kulturdenkmal:	historical monument*
	memorial*
	monument*
	ancient monument*
	cultural monument*
Denkmalentwicklung:	development of historic properties
Denkmalliste:	register or inventory of historic properties
Denkmalpflege:	care and preservation of ancient monuments*
	preservation of ancient monuments*
	preservation of historical monuments*
	preservation of monuments*
	preservation of monuments and historic buildings*
Denkmalschutz:	conservation of ancient monuments*
	monument conservation*
	monument protection*
	protection of historic monuments*
	protection of historical monuments*
	protection of a country's historical heritage*
	preservation order*

preservation of sites of historic interest*

- Difference between *Denkmalschutz* und *Denkmalpflege*: *Denkmalschutz* is usually used with regard to administrative or regulatory measures, such as preservation laws or the creation of inventories. *Denkmalpflege*, on the other hand, typically addresses measures to protect historic buildings, such as repairs, preservation efforts, rehabilitation or reconstruction.¹²⁷

Denkmalschutzbehörde: monument protection service*

Preservation agency

Evangelisch: Protestant*

evangelical *also*: evangelic*

Evangelische Kirche in Deutschland: Protestant Church in Germany

Landesamt für Denkmalpflege: State Office for the Care and Preservation of Historic Monuments

Landeskirche: regional or state church

Obere Denkmalschutzbehörde: higher preservation agency

Untere Denkmalschutzbehörde: lower preservation agency

* Translations with the help of LEO, <http://dict.leo.org/ende?lang=de&lp=ende>; and Pons.eu, <http://www.pons.eu/>

¹²⁷ Initiative kostengünstig qualitätsbewusst Bauen umweltgerecht, innovativ, bezahlbar, „Denkmalgeschützte Gebäude,“ accessed February 17, 2011, http://www.inqa-bauen.de/komko/pdf/8_5_0106.pdf

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