# SPACES "OUT OF RELIGIOUS USE" AND ECCLESIASTIC ARCHITECTURE AS MARKETABLE REAL ESTATE ASSETS

## A Potential Solution for Russia's Abandoned Religious Heritage Artifacts

Anastasiia Sedova

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# A POTENTIAL SOLUTION FOR RUSSIA'S ABANDONED RELIGIOUS HERITAGE ARTIFACTS

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**Submitted to the Department of Architecture, Built
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in partial fulfillment of the requirements for the degree of
Doctor of Philosophy in Architectural Technology**

**at Politecnico di Milano**

**March 2020**

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"Caring for the past is at the same time caring for the future"

Dmitry Likhachov "Letters about the Kind and Beautiful", 1985

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

by Anastasiia SEDOVA

This doctoral dissertation was carried out between November 2016 and March 2020 at Politecnico di Milano (Polytechnic University of Milan) with the visiting periods in Technological University Dublin (Ireland), the Moscow State University of Civil Engineering (Russia) and the Burgundy School of Business, Dijon (France).

Submitted to the Department of Architecture, Built Environment and Construction Engineering on March 5, 2020 in partial fulfillment of the requirements for the Degree of Doctor of Architectural Technology.

# THE ABSTRACT

Since ancient times, Russian Orthodox churches have been considered important objects of cultural heritage, which played a landmark role in the urban/rural fabric of Russian settlements, while the Russian Orthodox Church has played a key role in the social life of the country. The ecclesiastic architecture of this faith gave birth to the development of contemporary architecture in Russia; churches became city-forming elements and instigated self-organization of spaces around them. Despite this, the Soviet government, upon its ascendance to power in 1917, subsequently persecuted the Church and authorized numerous demolitions, functional conversions, and closures of many Orthodox churches nationwide, which lasted until the collapse of the USSR, in 1991. Today, 28 years later, Russian society still has a vast number of post-Soviet handovers – thousands of obsolete and abandoned religious buildings and, since many of them are unique pieces of architecture, their desolation would be an irreparable cultural forfeiture for the nation, and the world at large. Considering the importance of these churches and the imminent need to make a decision on their conservation, this thesis will study known adaptation strategies for religious properties worldwide, and how they can best be applied to the Russian context, with a stress on their innate values and impact planning, which could be facilitated through adaptation.

The thesis will examine a number of successful adaptive approaches that will come from best practices worldwide in the adaptation of religious properties. The best practices will culminate in the formulation of findings about adaptations, which will lay a foundation for recommendations on further adaptation of churches, applicable to the Russian context. Based on these recommendations, the study will present a framework, the Decision Support System, for the eventual adaptation of obsolete and abandoned religious buildings in Russia. The System will seek to prioritize their introduction as marketable assets both culturally and economically, preserving their Socio-cultural and Economic Values. Finally, this dissertation will give recommendations on the adaptation of obsolete and abandoned Orthodox churches in Russia and indicate the areas of potential further research, for the purposes of further sophistication of the principles of adaptation, on which this thesis will focus on.

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# PART 1 | THE INTRODUCTION

# CHAPTER 1: THE RESEARCH FRAMEWORK

## 1.1. The Assertions

The Russian Orthodox Church (ROC) is the largest landowner in Russia: it owns a vast number of religious buildings/objects nationwide, with thousands of them in various states of disrepair, desolation, and near destruction, which would be an irreparable loss for the nation and the world at large. These churches were left empty or abandoned after the collapse of the Soviet Union in 1991, and to this day they continue to rot away, due to the fact that conservation efforts have yet to be planned or implemented. The thesis argues that it is highly likely that these cultural ecclesiastic heritage monuments will collapse in the near future, if a solution for their conservation is not found. Thus, this body of work presents the following four Assertions, when searching for a satisfactory adaptation strategy for obsolete abandoned Orthodox properties across Russia:

    1. An official database for all abandoned Orthodox churches in Russia is currently inexplicably nonexistent.

    2. Obsolete and abandoned churches create "exclusion zones" and holes in the urban/rural fabric.

    3. The Russian Orthodox Church does not have a clear idea of what to do with its obsolete and abandoned properties.

    4. The Russian Orthodox Church lacks sufficient funds to conserve all of its abandoned assets.

## 1.2. The Questions

The Assertions raised by the Author stress topics of architecture, conservation, governance, and management of cultural heritage. Hence, due to the thesis's multi-disciplinary character, it would be impractical to address these complexities with one Research Question. Thus, the research needs to investigate two Questions. The first one is "How to reintegrate obsolete and abandoned Orthodox churches to the urban/rural fabric and social life?" and it will address topics of architecture and conservation. The second Question will deal with the governance and management of religious cultural heritage, inquiring "What is a conceptual circular adaptation management and governance model for stakeholders, incorporating a Decision Support System, based on a multi-criteria methodological framework and recognition of multiple *Forms of Obsolescence* and given Values?"

## 1.3. The Objectives

First: the research aims to create a complete database of Orthodox churches *"out of religious use"*, including various existing conditions such as: interests of different bodies of stakeholders, activities within proximity to each church, presence (if any) of adaptation projects for each church (either in-progress or proposed), federal programs (if any) involving each church (either in-progress or proposed), the Russian Orthodox Church's attitude to the looming problem of such abandoned

properties. To summarize, efforts will be undertaken to study the interest level of each church relative to its particular urban/rural fabric; in order to properly analyze and paint a clearer picture of the current situation, the research will elicit a myriad of resources, along with numerous modes of information representation to aid in the creation of the said database.

Second: to study best practices in ecclesiastic architecture adaptation. The thesis will analyze adaptation issues, decision-making processes, and the main aspects of adaptation management plans of best practices worldwide. The study of best practices will lie in the explanation of religious buildings' values, stakeholders and governance mechanisms of adaptation.

Third: to cluster the churches *"out of religious use"* according to each church's specific context and to choose among them a proper candidate for a case study. This selection process must represent different particular kinds of obsolete and abandoned Orthodox churches, taking into account their location, structure, style of architecture, ownership, etc. Ultimately, this process will lead to the creation of a list of criteria presented in Sub-chapter 8.8., necessary to establish the Decision Support System that will further frame the possible adaptation solutions for a particular church.

To summarize, it is important to understand the possible governance scenarios, engaging both public and/or private parties and the community, with regard to obsolete and abandoned sacred architecture in Russia, in order to include these churches in cultural circulation through adaptation, and fit them to the needs of society.

## 1.4. The Delimitation of Fields

### 1.4.1. Location

There are 85 Federal Subjects in Russia, of which only 8 do not have abandoned churches. The number of abandoned churches in the remaining subjects ranges from 1 to 554 (see Table 4). The Federal Subjects in question are distributed in two parts: European Russia and Asian Russia. Specific boundaries within continents are largely a matter of geographical convention and alternative boundaries have been in use over the course of Russia's history; however, for simplicity, the eastern boundary of European Russia is generally considered to be delineated by the Ural Mountains, the Ural River, the Caucasus Mountains, and the Turkish Straits. Asian Russia is anything beyond this delineation. Statistically, Russia is disproportionately populated between its larger Asian portion, containing about 23% of the country's population, and its smaller European portion, containing about 77% ('European Russia' n.d.). These statistics, including European Russia's denser urban development and prolonged history with the Orthodox faith, are a few of the reasons why this research focuses exclusively on the European region of the country, as it will provide richer opportunities for architectural analysis of abandoned churches and their impacts on the urban/rural fabric.

### 1.4.2. Type

The definition of Orthodox religious property adopted for the purposes of this research comes from Federal Law (rus. Federal'ny Zakon – Федеральный Закон) No. 327-FZ "On Transferring Religious Assets in State or Municipal Ownership to Religious Organizations" (State Duma of the Russian Federation 2010). This law provides a base definition of "religious property" as "real estate (premises,

buildings, structures, units, including objects of cultural heritage (historical and cultural monuments) of the peoples of the Russian Federation; monastery, temple and (or) other religious complexes) constructed in order to implement and (or) provide such activities of religious organizations, such as performing services, religious ceremonies, holding prayer and religious meetings, teaching religion, professional religious education, religious pilgrimage, including buildings for the temporary residence of pilgrims, as well as movable property of religious purpose (items of interior decoration of religious buildings and structures, objects intended for worship and other religious purposes)" (State Duma of the Russian Federation 2010).

While the above Federal Law provides a good basis in terms of religious spaces, it does not hone in on what this research will be focusing on architecturally. For this, we will look to another Federal Law No. 73-FZ "On the Objects of Cultural Heritage (Monuments of History and Culture) of the Peoples of the Russian Federation" (State Duma of the Russian Federation 2017) to further clarify how this research will define "religious property" architecturally, which reads as such: "Religious properties are monuments of religious significance: churches, bell towers, chapels, kirches, mosques, Buddhist temples, pagodas, synagogues, prayer houses and other objects specially designed for worship" (State Duma of the Russian Federation 2017).

With these definitions in mind, the research can properly extrapolate, which of these religious building types will suit the primary study goal. Specifically, this research will focus on obsolete and abandoned Orthodox churches[1], bell towers and chapels[2]. Abandoned seminaries, residences of pilgrims, and other religious education buildings will not be covered in this research, but could be a topic of further study by another researcher. Ecclesiastic houses, and bishops' houses will be considered in this thesis only if they constitute a part of an Orthodox religious complex (either abandoned or ill-used). It is important to note that churches, bell-towers, chapels and religious complexes will be studied together with their religious lands.

## 1.4.3. Ownership

This research will only study churches, bell towers and chapels owned by the following bodies:

1. The Russian Orthodox Church.

2. Not the Russian Orthodox Church:

    2.1. The Russian Federation:

        2.1.1. Properties assigned to governmental entities.

        2.1.2. Abandoned (ownerless) properties assined to the Federal Agency for State Property Management (rus. Federal'noye agentstvo po upravleniu gosudarstvennym imushchestvom, Rosimushchestvo − Федеральное агентство по управлению государственным имуществом, Росимущество).

    2.2. The subject of the Russian Federation.

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1   Oxford Advanced Learner's Dictionary gives definition of a "church" as "a building where Christians go to worship" (Hornby 2010, p. 259).

2   Oxford Advanced Learner's Dictionary gives definition of a "chapel" as "a small building or room used for Christian worship in a school, prison, large private house, etc." (Hornby 2010, p. 242).

2.3. Municipal entity.

## 1.4.4. Use

Three types of Orthodox churches will be discussed in this thesis (see Figure 1) as per their use:

- Closure during the USSR period and contemporary abandonment.

- Pre-USSR religious function, conversion during the USSR period and Post-USSR non-religious function.

- Pre-USSR religious function, conversion during the USSR period and contemporary abandonment.



before 1917          1917-1991                    1991-now

1 closed          abandonment

2 functional conversion          not a church

3 functional conversion          abandonment
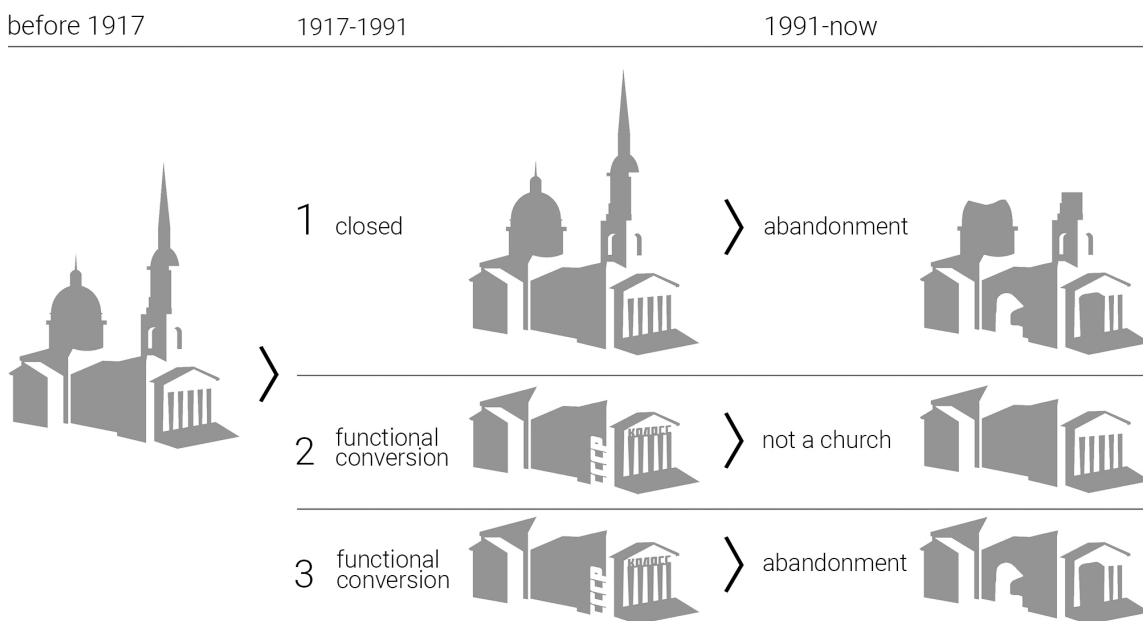
FIGURE 1 _ Use Progression through Time. Source: own.

## 1.4.5. Protection

Firstly, historic religious buildings, as objects of cultural heritage, are currently divided into different protection classes in accordance with Federal Law No. 73-FZ (State Duma of the Russian Federation 2017): properties/objects of cultural heritage are protected by the State according to their Federal, Regional, and Local (municipal) importance.

Secondly, 44 settlements in Russia are identified as historic settlements and protected by the same Federal Law No. 73-FZ. The research will also study churches *"out of religious use"* located within these settlements.

Thirdly, a large number of Orthodox churches, which will be analyzed in this thesis, are not officially listed as objects of cultural heritage.

## 1.5. The Methodology

The research methodology chosen for this thesis will be based on the "research onion" introduced by Saunders, Lewis and Thornhill (2007). The "research onion", or *onion* for short, introduces the stages, which must be covered when developing a research strategy. When viewed from the outside, each layer of the *onion* describes a more detailed stage of the research process. The *onion* provides an effective progression, through which a research methodology can be designed. The *onion* constitutes six layers: "Research Philosophy", "Research Approach", "Research Strategy", "Research Choice", "Time Horizon" and "Data Collection" methods (see Figure 2).
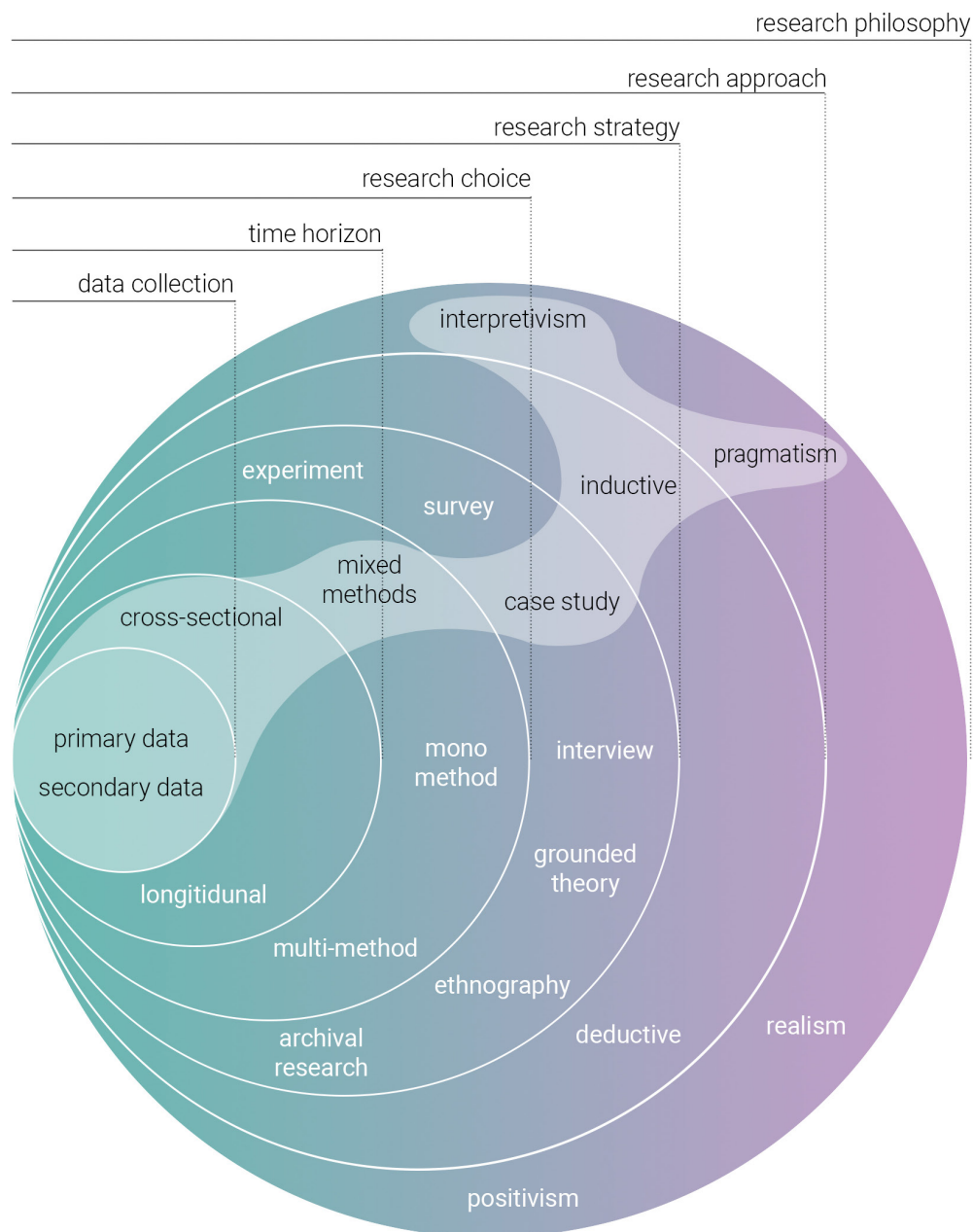


FIGURE 2 _ Thesis's Methodology (adapted from Saunders, Lewis & Thornhill (2009)).

A research path can be chosen by selecting from the various elements of the *onion*. The chosen elements are highlighted in the accompanying diagram. "Pragmatism" was the chosen "Research Philosophy", because, in comparison with other philosophies, it looks at the problem from different perspectives. Pragmatism will be an effective approach due to the fact that it recognizes that there is a multitude of different avenues to interpret the given problem, such as: church decay, management perspective, governance, architecture, cultural heritage, and urban planning. This approach could be compared to how an architect might handle a given architectural project. In the same way as an architect utilizes various means and methods necessary to construct a building, pragmatists use various combinations of means and methods necessary to find answers to particular research questions. At the same time, it must be expressed that pragmatists do not necessarily have to use multiple methods; rather, a determination to utilize a particular method arises during the course of research, providing the best possible path forward (Wilson 2010). The Interpretivist approach is also reasonable for this research, considering that there are multiple realities (or viewpoints of stakeholders) to be understood in cultural context.

The "Research Approach" is "Inductive". The "Deductive Approach" was not chosen due to the fact that it entails the study of something from specific to general, while "Inductive" approach (induction or inductive reasoning) is characterized as a manifestation of broad generalizations from specific observations (e.g. from observation of single Case Studies to representation of general framework). The "Inductive" approach allows the use of "value judgements" and therefore can also be termed "normative", as there is no absolute reality or proof to be discovered – which would be necessary for a positivist approach, for example. The "Inductive" approach also allows the use of a flexible structure permitting a shift in the research emphasis as the research progresses (Saunders, Lewis & Thornhill 2007; 2009).

The "Research Strategy" is "Case Study", which is appropriate for the empirical investigation of obsolete and abandoned ecclesiastic resources. "Grounded Theory", for one, is ill-suited to the character of this research, as it is practically oriented. Others, such as "Experiment", "Archival Research" and "Ethnography Strategies", will not be used in this research, because they do not fit to the objectives introduced in Sub-chapter 1.3., but may be used in further research by other scholars, who could aim to study the ways of practical application of the church adaptation methods described in this thesis.

The Author will collect Case Studies for both the world's best practices in adaptation and Russian churches *"out of religious use"*. The study of 45 best practices will illuminate existing strategies in the adaptation, while the examination of 146 obsolete and abandoned religious properties *"out of religious use"* will help present an overview of their characteristics.

This research's enquiry is qualitative, although the collation of the Russian Orthodox Church data by the Author is set quantitative in nature, thus the "Research Choice" follows the "Mixed Methods" approach.

The next *onion* layer is the "Time Horizon", a time framework, within which the project is intended for completion (Saunders, Lewis & Thornhill 2007). "Cross-sectional" horizon for data collection, decision and planning justifiably relates to the study of a particular phenomenon (or phenomena) at a particular time; and, like many other academic researches (Saunders, Lewis & Thornhill 2009), this research is necessarily time-constrained. The final implementation of the Russian Orthodox

Church's properties management plan (over a "Longitudinal" horizon) will not form a part of this research.

Examples of successful church refurbishment, studied along with the methodology developed for the adaptation of said churches, will be further crossed with other data. "Data Collection" process will be performed through analysis of both "Primary Data" and "Secondary Data". "Primary Data" will be collected by the Author during site visits to adapted churches in Italy, Ireland and France, and churches *"out of religious use"* in European Russia. "Secondary Data" refers to interviews performed by the Author (see Appendix 3) and scientific literature (see Bibliography). The Author will not separate the representation of "Primary Data" and "Secondary Data" in the body of the text, as both data can be trusted.

Taking into account all the layers of the *onion* explained above, the research will constitute three steps; each of them will have an aim, a research topic, and a sub-conclusion. Various generally known aspects will be considered in the research due to the lack of official information about the status quo of religious properties *"out of religious use"* and the Russian Orthodox Church's intentions regarding such properties. Hence, the overall vision of research will have to be built step by step.

The first step (see Chapter 2, Part 1) will study different sources in order to formulate an objective vision about the current state of obsolete churches. This step will classify different types of former churches, and give information about the reason a particular building had been abandoned. The research required siphoning data from communitarian projects, such as Quadratura Circuli[3] (2019), sobory.ru[4] (NKPA 2019), and temples.ru[5] (KR 2019). Additionally, official information concerning new projects on religious architecture and its development can be found on the Official Website of the Russian Orthodox Church (OSRPT 2020). Furthermore, several face-to-face interviews were held in Moscow (see Appendix 3), during the writing of this thesis, to understand the needs of the community or parishes in particular cases. Additionally, the Author performed several interviews abroad, during the writing of this thesis, in order to study international experience. Part 1 will conclude with the implication of issues dealing with Russian religious real estate.

At the next stage, or the second step (see Part 2), the research will move to examine best practices/ observations worldwide concerning religious heritage adaptation. This analysis is based on a critical examination of books, scientific articles, conference proceedings, official speeches, guides and official documents, federal programs, and project reports. Chapter 3 of Part 2 will examine changes in religion worldwide, closure of churches and their adaptation issues, while Chapter 4 will present the principles of the *Religious Conservation Management Plan*. Further, Chapters 5, 6 and 7, according to the principles of the *Plan*, will provide information about the church values, the stakeholders involved, and financing of religious adaptation projects. Part 2 will conclude with the findings about the adaptation of churches and corresponding recommendations.

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3   An independent research on Orthodox temples located in Moscow, made by Russian urbanists and architects Filipp Yakubchuk (personal communication on February 18, 2018 in Moscow) and Daniil Makarov.

4   Website, where the communities, living in the vicinity of the abandoned churches across Russia, may collect information about these properties (rus. Narodny catalog pravoslavnoi architectury – Народный каталог православной архитектуры).

5   Website of the project, which aims at systematizing the data of preserved and not-preserved, active and abandoned Orthodox churches in Russia (rus. Khramy Rossii – Храмы России).

The third, and final, step (see Part 3) will report the main outcome of the observations of best practices worldwide, and follow with the development of a strategy for the adaptation of obsolete and abandoned Russian Orthodox Church assets for future implementation. The step will be divided into two Chapters: "Concept Development and Project Preparation" (Chapter 8), and "St. John the Forerunner Orthodox Church: a Simulation and Analysis for Adaptation" (Chapter 9). It will start with the selection of churches for the implementation of further deep analysis, aiming to find objects with similar characteristics among the thousands of buildings *"out of religious use"*. What is more, several churches within different subjects of Russia will be chosen to participate in further on-site analysis and detailed study. This will be followed by the analysis of their characteristics, the study of legislative frames, stakeholders, and funding sources for the adaptation of churches plagued by problems requiring specific solutions. The possible governance models for both long and short-term adaptation solutions will also be explained in this part of the research.

The thesis will conclude with recommendations for the adaptation of Russian Orthodox churches *"out of religious use"*, along with areas for potential further research, and will include the Author's notes for the Russian Orthodox Church.

## 1.6. The Thesis's Contribution to Knowledge

This thesis aims to contribute to a better understanding of the plight of abandoned Russian Orthodox churches, which are regarded as objects of cultural heritage, yet have long since been forgotten, or have been rendered obsolete. As such, these churches, relics from ancient times, have no existing mechanisms in place to remain part of the contemporary urban/rural fabric and cannot participate in the competitive real estate market. This important research aims to observe and chronicle the aspects of church adaptation to revitalize these religious buildings and to ensure they remain competitive in the country's real estate market and, more importantly, get due respect for their innate religious/spiritual value that makes them such unique artifacts within Russia's cities. This body of work seeks to become an essential part of Russia's architectural and historical context. As of today, no classifications of abandoned churches yet exist in the country. Thus, this is the first large-scale project, which will definitively log a vital selection of obsolete and abandoned churches, categorize them and suggest potential adaptive solutions for these long-lost monuments to religion and architecture.

While this body of work does not profess to be the first study, from a cross-sectional perspective, on the adaptation of former churches, certainly not at an international level, it instead seeks to apply itself in the best way possible for the Russian context. However, the methodological framework, developed by this study and evaluating the vulnerability of a vast array of ecclesiastic architecture, contributes to the international knowledge of architecture and cultural heritage. The research uses Russian Case Studies to test both the criteria-based methodological evaluation framework and the adaptation management and governance model, which are seen as an important contribution to the study of cultural heritage of religious importance. An important result of this research is that it provides a chance to secure the future of obsolete and abandoned objects of cultural heritage in PESTLE context (political, economic, social, technological, legal, and environmental).

Before continuing further, it is important to mention the many contributions to the study of church adaptation, which ensured better understanding of the subject and subsequent development of

this thesis. "Convert! The Adaptive Reuse of Churches" is a Master's thesis of science in real estate development and a Master's in city planning written by Kiley[6] (2004) at the Massachusetts Institute of Technology (MIT). The thesis examines the phenomenon of vacated churches in the USA and analyzes the major issues underlying their adaptive reuse to help promulgate awareness of the range of successful strategies and solutions that are available to stakeholders, who are interested in seeing a former church building preserved through its conversion to a new use. The current Doctor of Philosophy had studied findings and recommendations given in Kiley's thesis, while fully understanding that it had been written 15 years ago, when stakeholders of proposed reuse could have interests contrary to contemporary ones. Likewise, religious participation, state grants and federal programs have begun to change since its initial publication. This thesis from MIT was used to form the basis for the explanation of the American approach to the reuse of former churches.

Other examples, whether Ph.D. or Master level theses, if focused on aspects of adaptive reuse of religious buildings, were also analyzed and incorporated into this research, namely: Ph.D. thesis of Ahn (2007) "Adaptive Reuse of Abandoned Historic Churches: Building Type and Public Perception" from Texas A&M University; Ph.D. thesis of Choi (2010) "Adaptive Reuse of Religious Buildings in the U.S.: Determinants of Project Outcomes and the Role of Tax Credits" from Cleveland State University; Master's thesis of Lueg (2011) "Houses of God...or not? Approaches to the Adaptive Reuse of Churches in Germany and in the United States" from the University of Maryland; PhD thesis of Wilkinson (2011) "The Relationship between Building Adaptation and Property Attributes" from Deakin University; Master's thesis of Duckworth (2010) "Adaptive Reuse of Former Catholic Churches as a Community Asset" from the University of Massachusetts; Master's thesis of McCleary (2005) "Financial Incentives for Historic Preservation: an International View" from the University of Pennsylvania.

What is more, various reports prepared by governmental institutions and public organizations have been prepared for this topic. For example, Paul Arnold Architects[7] (2009) on behalf of Dublin City Council had published a report, "Sustaining Places of Worship", which identifies the aspects of the continuing management of abandoned churches and seeks to identify issues that might impede society's ability to properly appreciate and care for Irish places of worship. Other guides have been observed further, such as "Places of Worship" by the Department of Arts, Heritage and the Gaeltacht of Ireland (Roche 2011).

Finally, this thesis analyzes the "how-to-deal" model for redundant churches, developed by Scottish Redundant Churches Trust[8], English Heritage[9], New York Landmarks Conservancy[10], Allchurches

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6    Christopher John Kiley is currently a Senior Director of Development at NBP Capital in Los Angeles, which is a vertically integrated commercial real estate investment platform focused on five core businesses: asset management, development, construction, property management and hospitality.

7    Dublin-based architectural practice.

8    The Scottish Redundant Churches Trust is a registered charity founded in 1996, which looks after Scottish churches of outstanding historic or architectural significance that are no longer used for regular worship.

9    English Heritage is a charity of England that manages 400 historic monuments, buildings and places.

10    The New York Landmarks Conservancy is a non-profit organization «dedicated to preserving, revitalizing, and reusing New York's architecturally significant buildings».

Trust[11], National Fund for Sacred Places[12], Churches Conservation Trust[13], and Partners for Sacred Places[14].

# CHAPTER 2: THE STATE OF CONTEMPORARY RUSSIAN RELIGIOUS REAL ESTATE

The Assertions and the research Questions raised in Chapter 1 originate from the history of the Russian Orthodox Church; and, considering that this thesis is meant to explore and investigate Russian Orthodox spaces, architecturally, it is crucial to prime this subject by delving into the importance and significance of the Russian Orthodox Church itself in order to understand the full context of why such spaces must be reintegrated with the urban/rural fabric throughout contemporary Russia.

## 2.1. The History of the Russian Orthodox Church: A Primer

The history of the Orthodox Faith under Communists rule is rift with victimization and subsequent separation of the Church from the State, and furthermore from the nation itself, despite the fact that until then the Faith was deeply intertwined with the Russian culture and politics. Soviet policies toward religious believers and the clergy constantly evolved with new restrictions and sanctions aimed at devaluing not only the practice of the Orthodox Faith itself, but the very places of worship, in which it was practiced. Nevertheless, through all the various trials and tribulations, religious believers would continue to worship in private/domestic settings or in public spaces where the government allowed it.

Back to history, Russia adopted Christianity under Prince Vladimir[15] of Kiev in 988. In the period between 988 and 1917, when the October Revolution happened on October 25 (Gregorian calendar – November 7), the Russian Orthodox Church was the most valuable institution in Russia. In 1914, 3 years before the October Revolution, there were 54,174 Russian Orthodox parishes (churches and

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11   Allchurches Trust is a large national charity in the United Kingdom, established in 1972.

12   The National Fund for Sacred Places is a non-profit fund, which aims to provide technical and financial support for congregations.

13   The Churches Conservation Trust is a registered UK charity, whose purpose is to protect historic churches at risk in England.

14   Partners for Sacred Places is an American non-sectarian, non-profit organization whose mission is the support of older and historic sacred places by helping congregations and local communities sustain and actively use the structures.

15   He was a ruler of Kievan Rus' from 980 to 1015.

chapels), 112,629 priests and deacons, 550 monasteries and 475 convents with a total of 95,259 monks and nuns in Russia (Living the Orthodox Life 2017). In August 1917, following the collapse of the tsarist government, the new Soviet government soon declared the separation of the Church and the State and nationalized all church-held lands. These administrative measures were followed by brutal state-sanctioned persecutions that included wholesale destruction of churches, as well as arrest and execution of many clerics. Thousands of churches and monasteries were occupied by the new Soviet government and were extensively transformed or functionally converted. It became virtually impossible to build new, or to even renovate old churches. Practicing Orthodox Christians were restricted from prominent careers and membership in many communist organizations (such as the Party, and even the Komsomol[16]). Anti-religious propaganda was proliferated throughout the newly formed Soviet Republics and was sponsored by the government, who did not allow the Church to resist or respond, while the Komsomol authorized its members to vandalize and raze many Orthodox churches, as well as assault religious figures. Seminaries were closed, and the Church was censored from the press. These actions were officially codified by the Land Decree of October 26, 1917, which deprived the Church of the bulk of its lands, including monasteries, where the impact was most severe. In a following Decree on January 26, 1918, the Council of People's Commissars (affiliated with the government) separated the Church from the State and subsequently from education ('Russkaya Pravoslavnaya Tserkov' n.d.). As a result, all religious organizations lost their powers as legal entities, including the right to own property. To accelerate this by means of force, the above Decree created a special liquidation committee. By declaration, the committee demolished many temples[17], as well as bell-towers, monks were separated from church services and numerous religious relics were destroyed.

Between 1927 and 1940, the number of active Orthodox churches in the Russian Republic of the USSR dropped precipitously from 29,584 to less than 500. At the same time, 130,000 Orthodox priests were arrested, and, among those, 95,000 were put to death. By 1957 as many as 22,000 Russian Orthodox churches remained active. However, in 1959 Nikita Khrushchev[18] initiated a new campaign against the Russian Orthodox Church and forced the closure of another 12,000 churches. As a result of these continuous campaigns, by 1985, 7 years before the collapse of the USSR, fewer than 7,000 churches remained active. Members of the church hierarchy were jailed or forced out, their places were taken by docile clergy, many of whom had ties with the Committee for State Security (KGB). The dramatic decay of these functionally converted and closed churches was obvious. Untold numbers of small temples and abandoned monasteries fell into disrepair in cities and retired villages throughout the country. By 1987 the number of functioning churches in the Soviet Union hovered around 6,893; and the number of functioning monasteries reduced to just 22. Many churches were adapted to a variety of uses, including cinemas, warehouses, clubs, administrative buildings, and garages.

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16    All-Union Leninist Young Communist League.

17    Oxford Advanced Learner's Dictionary gives definition of a "temple" as "a building used for the worship of a god or gods, especially in religions other than Christianity" (Hornby 2010, p. 1594).

18    He was a Soviet statesman who led the Soviet Union during part of the Cold War as the First Secretary of the Communist Party of the Soviet Union from 1953 to 1964.

Beginning in the late 1980's, under Mikhail Gorbachev[19], new political and social freedoms resulted in many religious buildings being returned to the Church, to be restored by local parishioners. A pivotal point in the history of the Russian Orthodox Church came in 1988, when throughout the summer of that year major government-supported programs were adopted in Moscow and other cities; numerous historical churches, temples and some monasteries were rehabilitated.

Finally, in 1990, upon the collapse of the USSR, prohibition on the advocacy of religion was lifted, and renewed freedoms of the Russian Orthodox Church were signed into law. Metropolitan Alexy (Ridiger) of Leningrad[20] (now Saint Petersburg), ascended the patriarchal throne in 1990 and presided over the partial return of Orthodox Christianity to Russian society after 70 years of repression, transforming the Russian Orthodox Church to something resembling its pre-communist appearance. About 15,000 churches had been re-opened or built by the end of his tenure; the process of giving back churches to the Russian Orthodox Church has continued to this day under the care of Patriarch Kirill's[21] administration. According to data from 2011, at that time, the Russian Orthodox Church consisted of 164 dioceses, 217 bishoprics, and 30,675 parishes managed by 29,924 priests and 3,850 deacons. There were 805 monasteries and 30 theological schools (Interfax Religion 2011).

In February 2011, the official spokesman for the Synodal Department[22] (rus. Upravlenie delami Moscowskoy Patriarchii – Управление делами Московской Патриархии) of the Patriarchate denied reports that the Church was about to merge with the Russian State: "The Russian Church has never in its history been as independent of the State as it is now. It treasures this independence. However, it also treasures the dialogue that it has with the modern state. No doubt, this dialogue cannot be called easy, but it can be called constructive" ('Russkaya Pravoslavnaya Tserkov' n.d.). During a conference at the Moscow State University in September 2012, Patriarch Kirill said the Church was not interested in obtaining state powers or even state status "as in certain European countries" ('Russkaya Pravoslavnaya Tserkov' n.d.). At present, many churches have been renovated and subsequently were returned to the Russian Orthodox Church by the Russian government. Yet even with such gains and successes thus far, the number of churches now in operation pales in comparison to even as recently as a hundred years ago, by as much as half. Thousands of churches in Russia remain abandoned to this day, and some are currently used as administrative buildings.

Twenty-eight years have passed since the collapse of the USSR, yet Russian society still has many Soviet holdovers – thousands of Orthodox churches *"out of religious use"* (NKPA 2019, KR 2019). What is more, the majority of abandoned churches do not correspond with the needs of the modern generation, and many church sites are nearly invisible within their urban context and in the countryside. Religious buildings, once important symbols for many cities and villages, today are obsolete and abandoned, and are seen as "exclusion" zones within urban/rural settlements, which persist as voids in the urban/rural fabric.

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19    The eighth and last leader of the Soviet Union, he was General Secretary of the governing Communist Party from 1985 until 1991.

20    He was the 15th Patriarch of Moscow and all Russia, the primate of the Russian Orthodox Church from 1990 until his death in 2008.

21    He became Patriarch of Moscow and all Russia and Primate of the Russian Orthodox Church on February 1, 2009.

22    Is a structural department of Moscow Patriarchate, entitled to assist Patriarch in his statutory power in the field of administration.

TABLE 1 _ Timeline (1914-1991).

| Jul. 1914 - Nov. 1918 | World War I |
|---|---|
| Oct. 1917 | October Revolution – Bolsheviks take over Government |
| Oct. 1917 | October Land Decree taking property from the Church |
| Nov. 1917 - Oct. 1922 | Russian Civil War |
| Jan. 1918 | Separation of Church and State |
| 1921 | New Economic Policies by Lenin |
| Dec. 1922 | The USSR formed |
| 1928 | Stalin takes control |
| Sep.1939 - Sep. 1945 | World War II |
| 1959 | Khrushchev campaign |
| 1985 | Gorbachev – political and social freedoms |
| 1988 | Rehabilitation of the Church |
| Dec. 1991 | Collapse of the USSR |

## 2.2. Religious Participation in Russia

Religion in Russia is diverse, with Christianity being the most widely professed faith. Federal Law of September 26, 1997 No. 125-FZ «On Freedom of Conscience and Religious Associations» (State Duma of the Russian Federation 1997) recognized the right to freedom of conscience and creed to all the citizenry, acknowledged the spiritual contribution of Orthodox Christianity to the history of Russia, and extended this respect to "Christianity, Islam, Buddhism, Judaism, and other religions and creeds which [constituted] an inseparable part of the historical heritage of Russia's people" (Bourdeaux 2002), including ethnic religions, as well as Paganism, either preserved or revived (Fagan 2013). According to the Law, any religious organization may be recognized as "traditional" if it was already in existence before 1982; and each newly founded religious group has to provide its credentials and re-register yearly for fifteen years, until eventual recognition, but without rights until then (Bourdeaux 2002).

In 2012, the first large-scale survey based on the religious self-identification of the Russian population was published in the Arena Altas[23] by Russian research service "Sreda" (2012), which presents an extension of the Russian Census of 2010. The research covers 79 Federal Subjects of the Russian Federation out of 85. The survey found that 41% of the population are believers of the Russian Orthodox Church, 25% believe in God without any religious affiliation, 13% belong to themselves, or identify as atheists, 6.9% are Islamic (including Sunni and Shia), 4.1% are Christians (non-Orthodox denominations), and 0.5% profess to be Buddhists (Sreda 2012). Moreover, according to the Russian Federal State Statistics Service (2018a), the number of religious organizations registered in the Russian Federation is 30,194; 18,191 among them are assigned to the Russian Orthodox Church. To summarize, 60.2% of religious organizations in Russia belong to the Russian Orthodox Church

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23   Atlas of Religions and Nationalities of Russia.

(Federal State Statistics Service 2018b).

Table 2 represents the results of a survey conducted by the Levada-Centre[24] (2011), based on a sample of urban and rural Russian citizens totaling 1,624 aged 18 and older in 45 Federal Subjects of the Russian Federation. The survey shows changes in religious participation in Russia after the collapse of the USSR in 1991. Distribution of answers in Table 2 is given in percent of the total number of respondents, and it is clear that the percentage of the Orthodox population has doubled in the past 21 years, from 31% to 70%. During the same period, the share of Russia's population that does not identify with any religion dropped from 61% to 21%.

TABLE 2 _ Religious Affiliation in Russia (in %) (data elaboration by Levada-Centre (2011)).

| Year | 1991 | 1994 | 2001 | 2004 | 2007 | 2009 | 2010 | 2011 | 03/2012 |
|---|---|---|---|---|---|---|---|---|---|
| Orthodoxy | 31 | 38 | 50 | 57 | 56 | 67 | 70 | 69 | 70 |
| Islam | 1 | 2 | 4 | 4 | 3 | 5 | 4 | 5 | 7 |
| Catholicism | - | <1 | <1 | <1 | <1 | <1 | <1 | <1 | <1 |
| Protestantism | - | <1 | <1 | <1 | <1 | <1 | <1 | <1 | <1 |
| Judaism | - | <1 | <1 | <1 | <1 | <1 | <1 | <1 | <1 |
| Other religion | 1 | <1 | 2 | 1 | 1 | 1 | <1 | 1 | <1 |
| No affiliation to any religion | 61 | 58 | 37 | 32 | 33 | 24 | 21 | 22 | 21 |
| "Not sure" | 6 | 1 | 7 | 6 | 6 | 3 | 4 | 4 | 2 |

## 2.3. Orthodoxy in Russia: Matching the History with the Numbers

Affiliation with Orthodox Christianity has grown substantially among Russians at all education levels, especially among Russian university graduates (Pew Research Centre 2014). What is more, according to the Pew Research Centre[25] (2011), if Russia, which straddles Europe and Asia, were factored as one whole continent (the Eurasian continent), Russia could be considered the most populous Christian-majority country on both continents, with a sum of 105,220,000 Christians. The Eastern Orthodox Church has remained the largest religious institution in Russia despite monumental changes to the country's political system, from monarchy to Soviet communism, to the current parliamentary and presidential system (Pew Research Centre 2011). Oddly in contrast, only 5% of the Russian population regularly attend religious services (Batanogov, see Appendix 3; Sreda 2012).

By collecting data from the various catalogues of information (mentioned prior) and pairing it with the research's overview of the history of the Russian Orthodox Church, we can better understand the fluctuations and dynamics between corresponding events in history and effects these had on the nation's ecclesiastic architecture. In 1914, for example, there were 84,766 parishes throughout imperial Russia (including all public places for church services) within the framework of the Russian

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24 Moscow-based analytical centre of Yuri Levada.

25 Washington-based research centre.

Orthodox Church (Living the Orthodox Life 2017). By 1917 the Great October Revolution brought a major turning point in Russian history, and within the first five years of the Soviet Union (1922-26) the numbers begin to illustrate the effects of the Soviet grip on the country, with twenty-eight Russian Orthodox bishops and more than 1,200 priests executed (Curtis 1996), and the majority of Orthodox churches and religious buildings shuttered or demolished. Per the historical research from earlier, we can examine historical events' effects during the 1980's, when the Russian Orthodox Church had over 50 million believers, yet only about 7,000 Orthodox churches and chapels remained in *"religious use"*. These numbers exhibit the toll of restrictive Soviet policies and the way they impacted the infrastructure and framework of the Russian Orthodox Church, even though they technically were not able to cull the population's interest in the faith itself. In the first half of the 1990's, the Church inspired greater trust among the Russian population, than most other social and political institutions (Curtis 1990). And when matched with historical events, such as the collapse of the USSR in the 1990's, it immediately becomes clear how this impacted the numbers for the Church, the subsequent resurgence of the Faith and its houses of worship, once many of the long-held restrictions on its practice were lifted. With the evaporation of such political and societal pressures, along with the aforementioned data illustrating a market starving for such places of worship by believers in waiting, it should not be a surprise that, in just 28 years, 25,000 new Orthodox parishes were built by the Orthodox Church in Russia, along with a thousand churches per year during this span of time (or 3 churches per day). Though the Church itself has seen a resurgence, the question still remains about the presence of the vast number of obsolete and abandoned Orthodox churches that have yet to enjoy such a renaissance. Table 3 contains data illustrating the structural issues that the Orthodox Church faced between 1914 and 2017. It becomes evident that for the past 100 or so years, dating back to 1914, the number of believers has doubled, counter to Russian society losing a third of its Orthodox churches.

TABLE 3 _ Orthodoxy in Russia from 1914 to 2017 (data elaboration by DREVO (n.d.); Academic Universalium (n.d.)).

| Year | 1914 | 1917 | 1928 | 1939 | 1950 | 1966 | 1988 | 1997 | 2008 | 2017 | Change 1914-2017 |
|---|---|---|---|---|---|---|---|---|---|---|---|
| Parishes (Churches +Chapels) | 54,174 | >60,000 | >30,000 | <500 | 14,273 | 7,523 | 6,893 | 18,000 | 29,141 | 36,878 | -32% |
| Dioceses | 68 | n.d. | n.d. | n.d. | n.d. | n.d. | 76 | 124 | 156 | 293 | +330% |
| Monasteries + Convents | 1,025 | n.d. | n.d. | n.d. | 75 | 16 | 22 | 242 | 769 | 944 | -8% |
| Believers | 98,363,874 | n.d. | n.d. | n.d. | n.d. | n.d. | n.d. | n.d. | n.d. | 150 mln | +52% |

It is important to note that there is no official database of churches requiring conservation or a proper database of religious buildings restored after the collapse of the USSR, hence the necessity for a proper, official, and well-structured information framework. Nevertheless, this thesis managed to take an account of heavily obsolete and abandoned Orthodox churches in Russia through the assistance of several vital web portals, such as NKPA (2019) and KR (2019). For instance, official information about new projects concerning sacred architecture, including their current

development, was found on the Official Website of the Russian Orthodox Church (OSRPT 2020). The portfolio of religious buildings/objects accounted for by the Author and presented in Table 4 includes buildings/objects falling under the following categories: existing buildings/objects, official inactive churches, non-"Old Believer"[26] churches, both log and brick churches, churches with an accompanying photography. This retrieval performed with the help of the three above-mentioned web sources accounts for 7,932 churches *"out of religious use"* in Russia. The East part has 609 abandoned churches and the West part has 7,323 out of 7,932; hence 92% of them are located in the European part of Russia. Moreover, all the most "problematic" subjects, with more than 150 obsolete churches each, are also located there (see Table 4).

The ratio of Orthodox believers to the number of religious buildings/objects *"out of religious use"* for each of the 85 subjects of Russia is represented in Table 4. The most religious Federal Subjects are Tambov Oblast and Lipetsk Oblast. The following subjects (18 in total) have more than 150 heavily obsolete and abandoned churches: Republic of Tatarstan, Arkhangelsk Oblast, Vladimir Oblast, Vologda Oblast, Ivanovo Oblast, Kaluga Oblast, Kirov Oblast, Kostroma Oblast, Leningrad Oblast, Moscow Oblast, Nizhny Novgorod Oblast, Novgorod Oblast, Ryazan Oblast, Tver Oblast, Tula Oblast, Yaroslavl Oblast, the city of Moscow and the city of Saint Petersburg. Among the above list, Yaroslavl Oblast has the highest number of objects – 554. Figure 3 illustrates the geographical boundaries of the Federal Subjects.

TABLE 4 _ Subjects of Russia (data elaboration by *Sreda (2012); **NKPA (2019), KR (2019)).

| Federal Subjects of Russia | Percentage of Orthodox Population* | Number Churches *"out of religious use"*** |
|---|---|---|
| REPUBLIC [rus. RESPUBLIKA] | | |
| 1. Republic of Adygea | 36 | 0 |
| 2. Altai Republic | 28 | 4 |
| 3. Republic of Bashkortostan | 25 | 30 |
| 4. Republic of Buryatia | 27 | 10 |
| 5. Republic of Dagestan | 2 | 0 |
| 6. Republic of Ingushetia | 16 | 0 |
| 7. Kabardino-Balkar Republic | n.d. | 0 |
| 8. Republic of Kalmykia | 18 | 1 |
| 9. Karachay-Cherkess Republic | 14 | 1 |
| 10. Republic of Karelia | 27 | 128 |
| 11. Republic Komi | 30 | 73 |
| 12. Crimea | n.d. | 25 |
| 13. Republic Mari El | 48 | 11 |
| 14. Republic of Mordovia | 69 | 27 |

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26    In the history of the Eastern Orthodox Church, especially within the Russian Orthodox Church, the "Old Believers" or "Old Ritualists" (rus. starovery or staroobryadtsy – староверы или старообрядцы) are Eastern Orthodox Christians who maintain the liturgical and ritual practices of the Eastern Orthodox Church as they were before the reforms introduced by Patriarch Nikon of Moscow between 1652 and 1666.

| | | |
|---|---|---|
| 15. Republic Sakha (Yakutia) | 36 | 3 |
| 16. Republic of North Ossetia-Alania | 49 | 7 |
| 17. Republic of Tatarstan | 30 | 274 |
| 18. Republic Tuva | 1 | 0 |
| 19. Udmurt Republic | 33 | 27 |
| 20. Republic of Khakassia | 32 | 1 |
| 21. Chechen Republic | n.d. | 0 |
| 22. Chuvash Republic | 55 | 22 |
| TERRITORY [rus. KRAI] | | |
| 23. Altai Territory | 23 | 9 |
| 24. Zabaykalsky Territory | 25 | 18 |
| 25. Kamchatka Territory | 31 | 1 |
| 26. Krasnodar Territory | 52 | 11 |
| 27. Krasnoyarsk Territory | 30 | 18 |
| 28. Perm Territory | 43 | 134 |
| 29. Primorsky Territory | 27 | 8 |
| 30. Stavropol Territory | 47 | 2 |
| 31. Khabarovsk Territory | 26 | 10 |
| OBLAST [rus. OBLAST'] | | |
| 32. Amur Oblast | 25 | 5 |
| 33. Arkhangelsk Oblast | 29 | 411 |
| 34. Astrakhan Oblast | 46 | 16 |
| 35. Belgorod Oblast | 50 | 28 |
| 36. Bryansk Oblast | 50 | 87 |
| 37. Vladimir Oblast | 42 | 322 |
| 38. Volgograd Oblast | 54 | 16 |
| 39. Vologda Oblast | 30 | 495 |
| 40. Voronezh Oblast | 62 | 114 |
| 41. Ivanovo Oblast | 47 | 298 |
| 42. Irkutsk Oblast | 28 | 61 |
| 43. Kaliningrad Oblast | 31 | 3 |
| 44. Kaluga Oblast | 49 | 225 |
| 45. Kemerovo Oblast | 34 | 3 |
| 46. Kirov Oblast | 40 | 227 |
| 47. Kostroma Oblast | 54 | 218 |
| 48. Kurgan Oblast | 28 | 69 |
| 49. Kursk Oblast | 69 | 46 |
| 50. Leningrad Oblast | 55 | 183 |
| 51. Lipetsk Oblast | 71 | 145 |

| | | |
|---|---|---|
| 52. Magadan Oblast | 30 | 0 |
| 53. Moscow Oblast | 45 | 272 |
| 54. Murmansk Oblast | 42 | 7 |
| 55. Nizhny Novgorod Oblast | 69 | 446 |
| 56. Novgorod Oblast | 47 | 179 |
| 57. Novosibirsk Oblast | 25 | 9 |
| 58. Omsk Oblast | 36 | 6 |
| 59. Orenburg Oblast | 40 | 15 |
| 60. Oryol Oblast | 41 | 111 |
| 61. Penza Oblast | 63 | 133 |
| 62. Pskov Oblast | 50 | 103 |
| 63. Rostov Oblast | 50 | 31 |
| 64. Ryazan Oblast | 63 | 311 |
| 65. Samara Oblast | 35 | 61 |
| 66. Saratov Oblast | 30 | 54 |
| 67. Sakhalin Oblast | 22 | 1 |
| 68. Sverdlovsk Oblast | 33 | 126 |
| 69. Smolensk Oblast | 29 | 114 |
| 70. Tambov Oblast | 78 | 48 |
| 71. Tver Oblast | 30 | 550 |
| 72. Tomsk Oblast | 33 | 5 |
| 73. Tula Oblast | 62 | 278 |
| 74. Tyumen Oblast | 29 | 21 |
| 75. Ulyanovsk Oblast | 61 | 78 |
| 76. Chelyabinsk Oblast | 31 | 53 |
| 77. Yaroslavl Oblast | 33 | 554 |
| CITY WITH FEDERAL STATUS | | |
| 78. Moscow | 53 | 245 |
| 79. Saint Petersburg | 50 | 275 |
| 80. Sevastopol | n.d. | 14 |
| AUTONOMOUS OBLAST [rus. AVTONOMNAYA OBLAST'] | | |
| 81. Jewish Autonomous Oblast | 23 | 1 |
| AUTONOMOUS OKRUG [rus. AVTONOMNYI OKRUG] | | |
| 82. Nenets Autonomous Okrug | n.d. | 1 |
| 83. Khanty–Mansi Autonomous Okrug – Yugra | 38 | 1 |
| 84. Chukotka Autonomous Okrug | n.d. | 0 |
| 85. Yamalo-Nenets Autonomous Okrug | 42 | 2 |
| **Russia** | **average 41** | **7,932** |

FIGURE 3 _ Federal Subjects of Russia: Numerical Order.

## 2.4. Post-Soviet Religious Remnants and Holdovers

There is no official information regarding all churches functionally converted or closed during the USSR period of rule, but sources claim it runs into thousands (Melnikova, see Appendix 3; NKPA 2019; KR 2019; Ministry of Culture of the Russian Federation & OOO 'Ecocultura' 2016). For this reason, a portfolio of such examples has been compiled to exhibit these remnants and holdovers.

In some instances, religious buildings were not demolished, but instead underwent historical restoration. One such example was the Church of the Ascension in Kolomenskoye recognized as a masterpiece of world architecture, and notable for being the first stone steeple church in Russia (see Figure 4). A select few buildings were preserved as museums, one such example is the Cathedral of St. Basil the Blessed in Moscow (see Figure 5); while others remain active and maintained (about 12% of the portfolio of Orthodox sacred properties), such as the Church of St. Elijah the Prophet in Obydensky Lane, Moscow (see Figure 6).

Unfortunately, the majority of temples were closed; their original functions were stripped, and later converted. Examples of converted functions include housing, offices, factories, and even shops. Many church conversions were transitory throughout the life of the Soviet Union, with the Holy Trinity Church in Nikitinki among the notable examples, as it transitioned to residential use and after several years was once again converted as a branch for the Historic Museum of Moscow. The Simonov Monastery suffered a different fate, as it was converted to a museum of fortifications after more than two thirds of it was destroyed (see Figure 7). Others, such as the Church of the Icon of the Mother of God, in Bolshaya Ordynka, were closed in the 1930's only to be reopened after the Second World War, with an abundance of religious persecutions to follow (see Figure 8). As a consequence of the Soviet Union's efforts to industrialize during the 1930's, the fates of many Orthodox churches were conversions into makeshift factories and plants, such as the Church of St. George in the Old Archers in Lubyansky, Moscow (see Figure 9). In this notable example, the building became a shoe factory, which served the People's Commissariat for Internal Affairs (rus. Narodnyy Komissariat Vnutrennikh Del (NKVD) – Народный Комиссариат Внутренних Дел (НКВД)), yet miraculously, after the Soviet Union fell, it was restored, and returned to the hands of the Russian Orthodox Church. While the Pokrovskaya church, Yasnaya Polyana Village (see Figure 10), which was converted to an electricity generation station, still sits in a never-ending state of decay, and is at risk of collapse in the next few years. The Church of St. Alexi v Sobornom Dvorishe, Veliky Ustug (see Figure 11), which used to be a military hospital after the Second World War, is also at risk of collapse soon, due to the lack of conservation activities. The Church of the Assumption of the Mother of God in Putinki, Moscow (see Figure 12) and the Cathedral of Alexander Nevsky, Izhevsk (see Figure 13) were other examples of functional conversions, one a sewing workshop, the second a cinema respectively, and subsequently both were restored, and returned to the Russian Orthodox Church. Among those returned to the hands of the Russian Orthodox Church, some still queue up for conservation, for instance, the Church of St. Nicholas, Galich (see Figure 14).

Occasionally, during the Soviet period, a church was preserved in its original shape and appearance. In these scarce instances, interiors and decorations remained true to their original incarnations with preserved iconostases in their original places, like in the Church of St. Climent Pope, Pyatnitskaya Street in Moscow (see Figure 15), which was the repository of the Lenin Library of Moscow. While the Church of St. John the Forerunner (see Figure 16), Belozersk, remains in its original shape, the inner decorations were unfortunately lost, and the building is in a deep state of decay. In contrast,

other buildings lost their important details and entire volumes, for instance, the Church of the Nativity of Holy Virgin in Butyrskaya Sloboda, Moscow (see Figure 17). More dramatic transformations completely erased the original appearance of certain buildings, which made them completely unrecognizable; for example, the transformation of the Church of St. Peter and Paul in Bolshaya Yakimanka Street (see Figure 18), or the St. Alexis Church in Saint Petersburg (see Figure 19), which today still hosts the "Izmeritel"[27] factory.

Tragically, a few religious complexes were transitioned in the most heinous of ways. During the first years of the Red Terror[28] some religious complexes were converted into concentration camps, for example, the Ivanovsky and the Novospasskiy monasteries, Moscow (Anciperova & Shevchenco 2016).

From converted to returned, or converted to disrepair, this portfolio of the observed Orthodox church examples exhibits the wide variety of transformations, which took place during the Soviet period, both successful and unsuccessful. While some of these examples escaped cruel fates, others were not so fortunate, and they are the ones that fall into the topic of the study. Examples range from small constructions, such as the Church of the Protection of the Blessed Virgin, in Bolshoy Seleg (see Figure 20), which fell to ruin, to more significant works, which have hung by a thread, such as the Church of the Nativity of the Blessed Virgin in Perevles (see Figure 21).
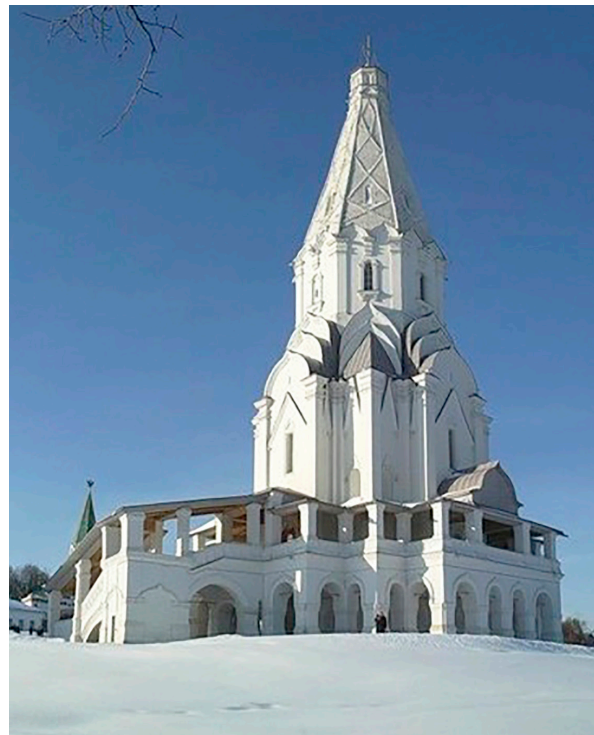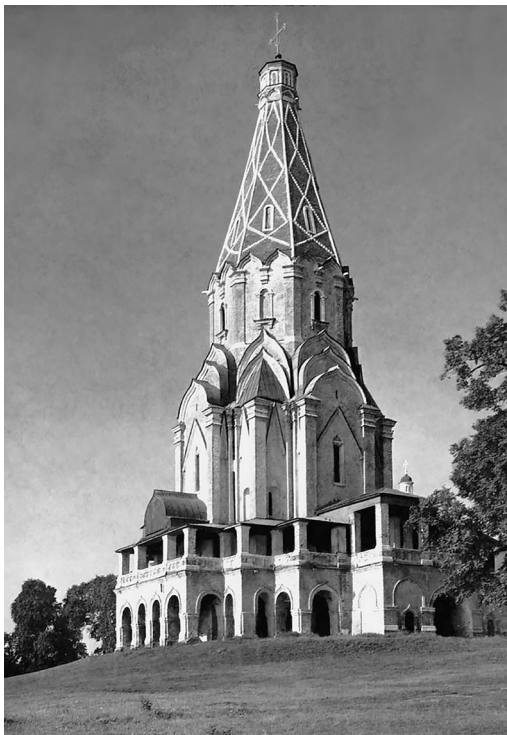


FIGURE 4 _ The Church of the Ascension, Kolomenskoye, Moscow, Russia: Left – 19-20th Century, Right – Today.

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27    Saint Petersburg based factory, which produces radio equipment.

28    A period of political repression and mass killings carried out by Bolsheviks after the beginning of the Russian Civil War in 1918.

FIGURE 5 _ The Cathedral of St. Basil the Blessed, Moscow, Russia: Left – Pre-USSR, Centre – Under USSR, Right –Today.





FIGURE 6 _ The Church of St. Elijah the Prophet, Obydensky Lane, Moscow, Russia: Left – 1940's, Right – Today.
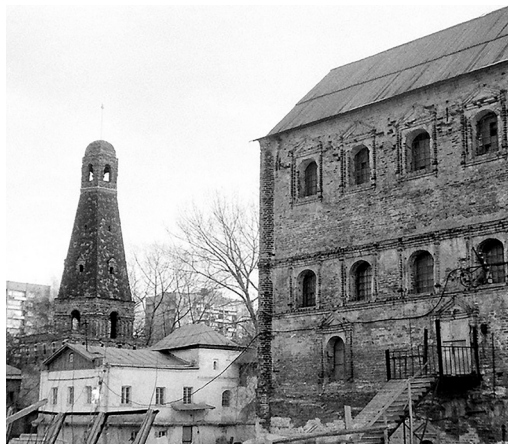
FIGURE 7 _ The Simonov Monastery, Moscow, Russia: Left – Pre-USSR, Centre – Under USSR, Right – Today.



FIGURE 8 _ The Church of the Icon of the Mother of God, Bolshaya Ordynka, Moscow, Russia: Today.

FIGURE 9 _ The Church of St. George in the Old Archers in Lubyansky, Moscow, Russia: Left – Pre-USSR, Centre – Under USSR, Right – Today.

FIGURE 10 _ The Pokrovskaya Church, Yasnaya Polyana, Russia: Today.



FIGURE 11 _ The Church of St. Alexi v Sobornom dvorishe,
Veliky Ustug, Russia: Today.

FIGURE 12 _ The Church of the Assumption of the Mother of God, Putinki, Moscow, Russia: Left – Under USSR, Right – Today.

FIGURE 13 _ The Cathedral of Alexander Nevsky, Izhevsk, Russia: Left – Under USSR, Right – Today.

FIGURE 14 _ The Church of St. Nicholas, Galich, Russia: Today.

FIGURE 15 _ The Church of St. Climent Pope, Moscow, Russia: Left – Under USSR, Right – Today.

FIGURE 16 _ The Church of St. John the Forerunner, Belozersk, Russia: Left – Pre-USSR, Right – Today.



FIGURE 17 _ The Church of the Nativity of Holy Virgin, Moscow, Russia: Left – Pre-USSR, Centre and Right – Today.

FIGURE 18 _ The Church of St. Peter and Paul, Moscow, Russia: Left – Pre-USSR, Right – Today.

FIGURE 19 _ The St. Alexis Church, Saint Petersburg, Russia: Left – Pre-USSR, Right – Today.



FIGURE 20 _ The Church of the Protection of the Blessed Virgin, Bolshoy Seleg, Russia: Left – Pre-USSR, Right – Today.

FIGURE 21 _ The Church of the Nativity of the Blessed Virgin, Perevles, Russia: Today.

## 2.5. The State of Russia's Historic Religious Infrastructure

Kiley stated that "the lack of effective strategic planning and aggressive financial management by individual parishes or by the centralized institution behind them often leads to deteriorating building conditions and spiraling repair costs" (Kiley 2004). The Church of the Protection of the Blessed Virgin, in Borisovo-Pokrovskoye, Nizhny Novgorod Oblast (see Figure 22), is one example of how introducing an effective strategic plan, along with aggressive financial management, could conceivably rescue one of the few examples of symmetrical Orthodox churches in the country. However, due to both a lack of awareness and a pitiful absence of financial resources, today it sits in a never-ending state of decay, and is at risk of collapse in the next few years.



FIGURE 22 _ The Church of the Protection of the Blessed Virgin, Borisovo-Pokrovskoye, Russia: Today.

Up until now, this portfolio of churches has only highlighted notable examples constructed out of brick or stone, but in the North part of Russia there are religious buildings which, due to being constructed primarily of wood, are in even greater peril. These wooden buildings, if not maintained and constantly monitored, will be at risk of rapidly rotting away from simple neglect to perhaps irreparable conditions, which will not be just unsatisfactory, but instead will require emergency measures to save, and at enormous costs. Nearly 5,194 of examples (Ministry of Culture of the Russian Federation 2016) are monuments of primarily wooden construction, such as the Church of Saint Elisseus in Sidozero (see Figure 23). Built in 1899, this unique landmark example exhibits an eclectic style normally represented in churches made out of stone, but, due to the locale, this one was clad entirely of wood. Its atypical construction, though a benefit architecturally, has become its main problem due to years of neglect. Experts have concluded that, if left undisturbed with no interventions undertaken, it could fall to ruin in just 5-10 years (Melnikova, Bode, see Appendix 3).

After the fall of the USSR, many abandoned churches were widely scattered in Russian urban and rural settlements. Some of these examples were simply vacated in remote rural settlements, which today can only be accessed via dirt roads. For instance, the Church of the Annunciation of the Blessed Virgin (see Figure 24) is located in the depressed village of Unoroz where the nearest train station is 10 km away. At the same time, 700 beautiful monuments of high artistic value, located in

FIGURE 23 _ The Church of St. Elisseus, Sidozero, Russia: Today.



FIGURE 24 _ The Church of the Annunciation of the Blessed Virgin, Unoroz, Russia: Today.

FIGURE 25 _ The Church of Intercession of the Blessed Virgin, Tula, Russia: Left – Pre-USSR, Right – Today.

Karelia, the Arkhangelsk Oblast, and the Vologda Oblast, may only be reached via water in summer or via snowmobile in winter. Luckily, some are easily accessible within more urban settings. For example, the Church of Intercession of the Blessed Virgin (see Figure 25), which was converted to a warehouse in the Soviet period, commands a central location in the city of Tula with a population of 551,513 ('Tula' n.d.). The church has remained empty since the early 2000's; thus, even a central location does not necessarily guarantee presence of any conservation activities, completed or in progress.

An overview of the examples collected in this portfolio illustrates that the obsolete and abandoned historic religious infrastructure of Russia is widely represented by instances of neglected ecclesiastic architecture, which, by virtue of its decay, creates voids within the urban/rural fabric. This thesis will go on to argue that these holes decrease the value of neighboring properties, lead to lower aesthetic appeal of settlements, and destroy the historic urban/rural fabric of said communities. Moreover, these abandoned spots can be unsafe places and become points of attraction for criminality, and subsequently lead to the formation of urban ghettos.

## 2.6. The Archdioceses' Finance and Maintenance Issues

Article 13 of Federal Law No. 73-FZ clarifies the earmarking for sources of funding for the conservation, popularization, and state protection of cultural heritage as follows:

1. Via Federal budget of the Russian Federation;
2. Via budget of a constituent entity of the Russian Federation;
3. Via extra-budgetary sources (State Duma of the Russian Federation 2010).

Along with the above, a further legal precedent was set forth by the Statute of the Russian Orthodox Church (URPT 2010), which clarifies that the Russian Orthodox Church is a registered independent legal entity within the Russian Federation, under the definition of it being a "centralized religious organization". In Chapter 21, the Statute states that the assets of the Russian Orthodox Church, and its canonical units, shall be financed by the following:

1. Donations received during the celebration of divine services, Sacraments, requested services and rites.

2. Voluntary donations from private persons and legal entities, governmental, public and other enterprises, institutions, organizations, and foundations.

3. Donations received in disseminating Orthodox religious objects and Orthodox religious literature (books, journals, newspapers, audio- and video-recordings, etc.) and from the sale of these objects.

4. Income received from the activity of the institutions and enterprises of the Russian Orthodox Church assigned for the statutory objectives of the Russian Orthodox Church.

5. Allocations from the synodal institutions, dioceses, diocesan institutions, missions, church representations, as well as parishes, monasteries, brotherhoods, sisterhoods, their institutions, organizations, etc.

6. Allocations from the profits of the enterprises established by the canonical units of the Russian Orthodox Church independently or together with other legal entities or natural persons.

7. Other returns are not prohibited by the legislation, including income from securities and deposits in the deposit accounts (URPT 2010).
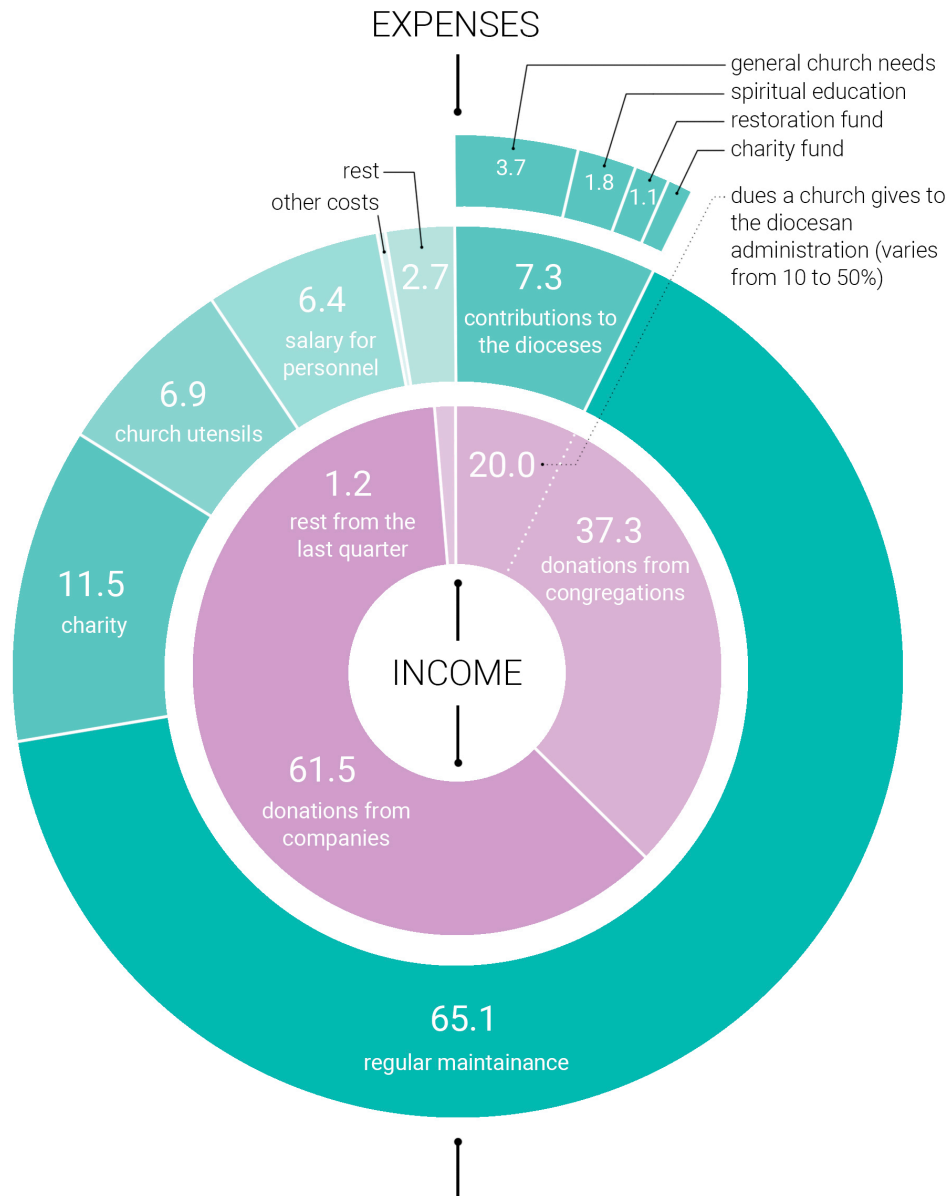


FIGURE 26 _ Income and Expenses of an Average Church in Moscow Oblast (adapted from Reiter, Napalkova & Golunov (2016)).

The Russian Orthodox Church can receive funds from Federal budgets and, at the same time, has the ability to benefit from its own activities, such as profits from the sale of religious items, etc. The bulk of the ROC's income, however, is constituted by budget contributions from Synodal institutions, dioceses, diocesan institutions, missions, etc. A RosBusunessConsulting (RBC) paper (Reiter,

Napalkova & Golunov 2016), based on official financial documents from the Russian Orthodox Church (2013)[29], states that more than half of a single church's income comes from voluntary donations by private persons and legal entities; the rest of the income is constituted by donations during church services, of which 10 to 50% have to be contributed to the Russian Orthodox Church. The monthly income of a single Orthodox church in Russia varies between 5,000 rubles (approximately 63 euros[30]) to 3 million rubles (approximately 37,500 euros). Out of this monthly income, 65.1% is earmarked for church maintenance, while the rest is distributed to charity, salary for personnel, contributions to dioceses, and purchase of religious utensils (see Figure 26). Only a measly 1.1% of earnings are forwarded to a church's restoration fund. Thus, it can be concluded that the decision-making process for allocating funds for religious maintenance and restoration is the sole responsibility of each parish, which could be a key indicator for neglect. However, it is a well-known fact that each parish witnesses a wide gulf of disparity in monthly donations which are, for the most part, unreliable and impossible to anticipate. If there is such a wide disparity in monthly earnings for each parish, month to month, and yet they are also tasked with maintaining funds for their own restorations, it is easy to surmise that, with 38,649 (data date 01/2019, data elaboration by Russkaya Pravoslavnaya Tserkov (2019)) religious properties throughout Russia and at least a fifth of these requiring restoration, the current model instituted by the Russian Orthodox Church is simply not feasible enough to handle such efforts. During the course of this thesis, an effective governance model will be illustrated and exhibited, which has the potential to better equip the ROC for future conservation endeavours. One which will not be burdened by disparities in income from parish to parish.

# CONCLUSION TO PART 1: THE IMPLICATIONS OF CONTEMPORARY RUSSIAN RELIGIOUS REAL ESTATE

Russia's religious real estate is among the nation's most important architectural treasures. Through numerous historical periods these buildings have suffered from awkward transitions, to needless neglect, to debilitating abandonment, and as a consequence have been relegated to isolation from their local economies, yet even after all these trials, they remain a fixture in the minds and spirits of every Russian Orthodox believer. It is this resiliency, in both faith and construction, which makes it imperative that steps be taken towards environmental, societal, and economic adaptation in a meaningful way, which will honour these historic churches of the Russian Orthodox faith.

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29   This was the latest financial document accessible at the time of writing.

30   1 euro was taken approximately equal to 75 rubles (as of November 2018).

The Russian Orthodox Church, as the proprietor of the majority of Orthodox churches nationwide, is in the best possible position to be an effective decision-maker in the matters concerning the unfortunate disposition of the many obsolete and abandoned properties represented in this portfolio. In particular, an Archdiocese, having inadequate data about its abandoned properties and no programs for future conservation, is not in the best position to effectively plan how to adequately confront, or adapt to, the many problems with its properties that it faces. Further, it can be concluded that the Russian Orthodox Church, overall, does not have a definitive strategic plan on how to deal with such a vast array of properties that must be conserved. In Chapters 3-7, a more effective strategic plan will be outlined, which will provide the Church with flexibility to adapt its properties and buildings at the behest of each particular community. This forward-thinking pragmatic solution for heavily obsolete and abandoned churches *"out of religious use"* will maximize their value, from a multi-stakeholder perspective, by allowing such properties to accrue greater market value[31] over time. Moreover, it will provide technical and economic feasibility with regards to adaptation and conservation of abandoned churches.

The aim, from a real estate perspective, will be to reintroduce these long forgotten ecclesiastic properties back to the market. The challenge, systematically, will be confronting the contemporary Russian society uneducated about potential utilization methods, best practices in facing the current plague of church "emptiness", and the unique opportunities presented by these ecclesiastic church properties. With scant data about their conditions, locations, urban/rural context, etc., along with little knowledge of best techniques for adaptation, it will be difficult for the current market to gauge the true value of these properties. Different churches also carry with them varying characteristics, which only complicate the issue further; however, they also are a key component in the solution which will be provided. It is not a "one size fits all" approach, but instead it will engage with a particular church's context complexity, along with the various functional clusters (see Chapter 8) of religious properties, to which each church may be attributed.

The Decision Support System should not focus exclusively on the financial aspect of adaptation, which is undoubtedly important when making a decision on adaptation; but it should also take into account the property values and the stakeholders' interests. All these factors incorporated into one System will ensure development of a comprehensive approach to adaptation of churches *"out of religious use"*, based on solutions provided by best adaptation practices worldwide. For adaptation opportunities to be successful, the attraction of additional investments in religious cultural heritage projects from extra-budgetary sources, including partnerships, will have to be seen as a potential strategy. This approach, however, does contain a caveat, which must be considered before engaging with this manner of funding, since it potentially hinders its applicability. The explanation of the said caveat was provided by Rypkema[32], who notes that in contrast to other infrastructure projects that attempt to supply a demand, public-private partnerships for conservation normally "do not start with the building and try to answer the question, "How do I fill that space?". Rather, the equation, which begins with the market, is turned around, and the questions become "What is the unmet or undermet demand in this market?" followed by "Could this building be developed to meet that demand?"" (Rypkema 2008). Hence, on top of the existing potential risks of failure, which

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31    The definition of Market Value is covered in detail in Sub-chapter 5.1.

32    A scholar and principal of PlaceEconomics, a Washington-based real estate and economic development-consulting firm.

come with investment in adaptation in the overall market, the waters become even murkier due to the nature of the questions posited by Rypkema, which the financial providers and investors must answer with little proven track record and level of commitment (Bank of England 2000). These complications, though difficult, are not insurmountable; and, regardless, the attraction of additional outside investment must be seen as a key mechanism to accumulate funding for future religious property adaptation.

Potential alternative sources of funding notwithstanding, the Russian Orthodox Church already receives significant support from the Russian Federation's annual Budget as a designated constituent entity of the country. Hence, along with a model to handle alternative sources of investment, a proper model for government investment will be required to persuade (or nudge) various government entities to engage in the adaptation of churches and religious lands through the many financial instruments at their disposal, such as state-federal programs, tax-reduction, and grants, which could further motivate the private sector to undertake development. Taxation incentives, together with planning activities and regulatory approaches, which could encourage adaptation through property development (Ciaramella 2016), are mechanisms that will be a key feature of the regeneration model (Adair, Berry & McGreal 2003). Federal programs, such as "Culture of Russia"[33], could help provide more targeted and focused resources aimed at a particular motivation for the state. The model for adaptation, which will be developed in Chapter 8 of this thesis, could be utilized by the Russian Orthodox Church in the future with regards to maximizing values of their properties and managing more effectively their existing real estate portfolio.

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33   Federal Target Program for 2012-2018 issued by the Ministry of Culture of the Russian Federation, in 2012.

# PART 2 | OBSERVATION OF BEST PRACTICES IN ADAPTATION

Based on the observations of best practices worldwide in the adaptation of religious buildings, the analysis in this theoretical segment of the thesis will be based on critical examination of books, scientific articles, conference proceedings, official speeches, guides and official documents, federal programs, and projects' reports. Part 2 will be divided into five chapters: "Post-Religious Architecture: A Case for the Adaptation of Ecclesiastic Architecture", "Adaptation Decision-Making", "The Values and Impacts of Ecclesiastic Architecture", "Stakeholders", and "Mechanisms for Partnerships". In general, the main objective will be to describe the principles of adaptation from worldwide examples, which may be applied to the Russian context and lay a foundation for the development of a Decision Support System for the future adaptation of churches *"out of religious use"* in Russia, as a role model, per each situation. Sub-chapter 4.5., "The Religious Conservation Management Plan", will report the general steps of the Plan, which will lay the foundation for the structure of Part 3 of this thesis. Part 2 will conclude with the findings on the adaptation of churches and recommendations for the further adaptation of Russian obsolete and abandoned religious buildings/objects.

# CHAPTER 3: POST-RELIGIOUS ARCHITECTURE: A CASE FOR THE ADAPTATION OF ECCLESIASTIC PROPERTIES

The current trends, affecting religions worldwide, have led to the wide-spread "emptiness" of ecclesiastic architecture that forms a part of the backdrop and fabric of our lives, cities, and countryside. These changes have forced scholars and practitioners from many walks of life to seek adaptation solutions for these endangered structures, which influence the public image of their respective religions and nations. Through the analysis of the Church's public image in different countries, a study of the increasing numbers of obsolete and abandoned religious buildings across the globe, and by examining the factors driving various adaptation strategies worldwide, this Chapter will seek to illustrate the variety of adaptation solutions, and answer why the adaptation of ecclesiastic architecture is an important topic for investigation.

## 3.1. Religious Participation Worldwide

According to a study by the Pew Research Centre (2014), the percentage of the population who claim to be "unaffiliated" with any religion is steadily increasing throughout Europe. In the Netherlands, atheism holds a percentage of about 42.1%, 28% in France, with Germany, the UK, and Italy at 24.7%, 21.3%, and 12.4% respectively. In the United States this percentage is at 16.4%, while in China almost half the population does not affiliate themselves with a religion (Pew Research Centre 2014). Along with a disassociation with any kind of established religion, a pattern of declining congregations is prevalent in most countries. In France, less than 5% of Catholics regularly attend church on Sunday, while in the Czech Republic it is less than 3% (Paul Arnold Architects 2009). In these advanced industrial societies, church attendance is witnessing a precipitous decline, with the average person shifting their attendance frequency from weekly appearances to monthly, or even to per holiday appearances.

Presser and Chaves (2007) have attributed this trend to a number of reasons, starting from simple boredom during services and lack of motivation, to generational incompatibility of belief systems and social changes attributed to modernity. In Italy, the research by Statista[34] (2017) shows that church attendance decreased over the considered period, dropping from almost 18.4 million weekly church attendants in 2006 to around 15.7 million in 2016. In the United Kingdom nearly 1,700 of the Church of England's 16,000 religious facilities are no longer in use for religious activities (Mork 2015). Meanwhile, the closure of country churches is a trend that is increasing across the whole of Australia (Rohde & Smallacombe 2018). According to Rohde and Smallacombe (2018), with the rural decline, many smaller churches were now closing because they could not maintain buildings,

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34    German online portal for statistics which operates worldwide.

and congregations were becoming too small to be sustainable. The Tablet[35] (2013) stated that in 2012 there were 1,593 Catholic churches in the Netherlands, a 10% decline from 2004. "We predict that a third of these Catholic churches in our country will be closed by 2020 and two-thirds by 2025", said Cardinal Eijk[36], and "We hope to be able to maintain a number of churches that will be centres for communities of Christians with a living faith" (The Tablet 2013). The 2007 United States Census Bureau Records exhibit the same trend: as of 2007, more than 4,000 churches had been closed while just over 1,000 new churches had been built. Krejcir[37] (2007), by extrapolating the data of the Census and performing statistical evaluations, discovered that, according to the figures, by 2025 church attendance will drop by as much as 15%, along with a further drop of 11% or 12% by 2050. Kiley (2004) wrote that the major religions in the United States exhibiting decreases in the number of adherents also experienced a decrease in the number of congregations.

Based on research, there are several reasons, explained by Douglas, that characterize the redundancy of church buildings all around the world:
- Excess supply of buildings;
- Cost of maintaining church buildings;
- Decline in church attendance;
- Changing trends in demographics;
- The ascendancy of modernist architecture;
- The establishment of concentration of new churches (Douglas 2006).

In summation, shrinking congregations in many countries have left many churches unable to maintain large scale properties. To counteract this, some congregations have consolidated their parishes in order to avoid skyrocketing maintenance costs and adapt to a new normal of consistent low attendance, while others attempt to maintain ownership and investigate various space sharing options (Kelly 2016). Even with these recent efforts, many old churches have simply been classified as "either too large or unsuitable for modern-day requirements, and, therefore, have been pronounced as redundant" (Mork 2015). Many depressed congregations simply choose to sell their property, leaving future prospective developers to speculate on alternative uses for these buildings. Canada and the Netherlands are currently at the forefront of research into the topic of church adaptation (Mork 2015). The adaptation of national heritage sites for contemporary uses is one of the key issues in the ever-evolving sustainable development movement, and it has long been recognized that the continuation of appropriate usage of historic buildings is one of the best ways of ensuring their survival.

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35    Online magazine on International Catholic news.

36    Archbishop of Utrecht, the Netherlands.

37    Is a founder and director of Into Thy Word Ministries and a Theologian with the Francis A. Schaeffer Institute of Church Leadership Development.

## 3.2. Defining Adaptation in Architecture

## 3.2.1. Terminology

Adaptation[38] has been well-studied and examined by many researchers all around the world. The definition itself is associated with the change of use, the renewal of basic structure and fabric that aims to extend the life of a property (Bullen 2007; Tam, Fung & Sing 2016; Douglas 2006; Rockow, Ross & Black 2018; Shen & Langston 2010). Wilkinson, Remoy and Langston (2014), authors of the book "Sustainable Building Adaptation: Innovation in Decision-Making", wrote that frequently such terms as renovation, adaptive reuse, refurbishment, remodeling, retrofitting, conversion, transformation, rehabilitation, and restoration of buildings are used to define adaptation activities. "Renovation" means "repairing and painting an object of cultural heritage so that it is in good condition again" (Hornby 2010, p. 1292). "Adaptive reuse" involves converting a building to undertake a change of use required by new or existing owners (Latham 2000a). Adaptive reuse, though a specific technical term today, in principle has long been interwoven with the history of ancient monuments and the development of policies for the preservation of heritage (Wong 2017). "Preservation" is "the act or process of applying measures to sustain the existing form, integrity, and material of a building or structure" (Williams, Kellogg & Gilbert 1983, p. 216). "Refurbishment" comes from the word "refurbish" which means, "re", to do again and, "furbish", to polish or rub up, while "conversion" literally means to convert or change from one use to another. "Remodeling" considers the change of a building's appearance. "Retrofitting" means providing new structural elements or engineering systems to an old building that did not have them when it was built. "Transformation" aims to change a "form" of any characteristic of an object of cultural heritage. "Rehabilitation" is "the act or process of returning a property to a state of utility through repair or alteration that makes possible an efficient contemporary use while preserving those portions or features of the property that are significant to its historical, architectural, and cultural values" (Williams, Kellogg & Gilbert 1983, p. 216). "Restoration" is "the act or process of accurately recovering the form and details of a property and its setting as it appeared at a particular period of time by means of the removal of later work or by the replacement of missing earlier work" (Williams, Kellog & Gilbert 1983, p. 217).

Adaptive reuse can be applied to existing buildings that have reached the end of their useful life, but not their physical life, and is considered an effective way of decreasing urban sprawl and can positively impact the environment in the process. Existing buildings that are obsolete or rapidly approaching disuse and potential demolition are potentially a "mine" of raw materials for new projects, according to the concept described by Chusid[39] (1993) as "urban ore". An even more effective solution than raw material recovery is to leave the basic structure and fabric of the building intact and change its use. Breathing "new life" into existing buildings carries with it environmental and social benefits and helps to retain the country's national heritage (Joachim 2002). Bullen and Love (2011a), researchers from Curtin University, state that the change of use may require refurbishment and/or a complete renovation of an existing building or structure. Changes to buildings can involve major internal space reorganization and service upgrades or replacement. Alternatively, adaptive

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38    Adaptation is derived from the Latin 'ad' (to) and 'aptare' (fit) (Wilkinson, Remoy & Langston 2014).

39    Jeffrey M. Chusid is an Associate Professor, Department Chair of City & Regional Planning at Cornell University.

reuse may simply require minor restoration works where nothing changes except the building's functional use. Moreover, Bullen and Love (2011b) wrote that when adaptive reuse is applied to heritage buildings, it not only retains the building, but conserves the effort, skill and dedication of the original builders. Adaptive reuse assists in solidifying the conservation of the architectural, social, cultural and historical values (Latham 2000a). Accordingly, adaptive reuse is essentially seen as a form of heritage conservation (Bromley, Tallon & Thomas 2005). "Conservation" is "the physical intervention in the actual fabric of a building to ensure its continued structural integrity" (Fitch 1990).

To summarize, the definition of cultural heritage "Adaptation" adopted for this research will be as follows: any work to a building over and above maintenance to change its spaces, tasks, capacity, function, or performance, in other words, any interventions to adjust, reuse, or upgrade a building to suit new conditions or requirements (Douglas 2006; Wilkinson, Remoy & Langston 2014).

Changing the use of historic buildings has not always been favoured in the history of architectural conservation. William Morris's[40] (1877) manifesto of "The Society for the Protection of Ancient Buildings" contains a plea "to resist all tampering with either the fabric or ornament of the building as it stands; if it has become inconvenient for its present use, raise another building rather than alter or enlarge the old one". Today, the principles for such conversions are firmly established in a policy: the Council of Europe's Convention for the Protection of the Architectural Heritage of Europe adopted in Granada in 1985 (Council of Europe 1985) specifically commits member states to foster "the adaptation where appropriate of old buildings for new uses" – subject to "due regard being had to the architectural and historical character of the heritage" (Harron 2012).

In the 21st Century, now, more than ever before, it becomes important to develop ways in which architectural heritage, and for the purposes of this thesis former churches in particular, can be reconciled with the needs of contemporary economic, social and cultural activities. Equally, The Architectural Heritage Protection Guidelines for Planning Authorities, issued by the Government of Ireland[41] (2011), recognize that the conservation of buildings and places does not mean that a structure is frozen in time. Good conservation practice allows a structure to evolve and adapt to meet changing needs while retaining its particular significance (Government of Ireland 2011).

## 3.2.2. The Significance of Heritage Adaptation

Douglas[42] (2006) stated that construction refurbishment and repair in the United Kingdom, in 2004, constituted 46% of total construction within the country. "Dilapidation, deficiencies in performance, sustainability of buildings are just some of the drivers that have stimulated and maintained the growth in building refurbishment and maintenance" (Douglas 2006).

In the book "New Life for Churches in Ireland" that reports a study of the best practices of Ireland in

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40    William Morris was a British craftsman, designer, poet, novelist, translator and social activist, who founded the Society for the Protection of Ancient Buildings in 1877.

41    Ireland was studied extensively in this thesis due to the fact that it faces a rapidly increasing "emptiness" of its churches. A portion of them have been reused and the country continues to seek appropriate adaptation solutions for many others, along with parts of the buildings themselves.

42    James Douglas was a Lecturer in the Heriot-Watt University, Edinburgh.

churches adaptation, Harron points out that:

> Converting churches to new uses/partially new uses is challenging but, since their loss would significantly alter townscape and landscapes forever, keeping them is important [...] It is essential when contemplating the conversion of a historic church to a new use to understand the significance of the building, its contents and setting. Without an assessment of its significance it is not possible to come to a realistic decision on how it should be converted and what new uses are appropriate (Harron 2012).

Adaptive reuse is beginning to receive widespread attention due to the economic, social and environmental "Benefits"[43] that have been espoused by academic circles (Bullen & Love 2011b). As religious participation plummets worldwide, adaptation through adaptive reuse of ecclesiastic properties has floated to the top of the conversation in many countries. Each country utilizes its own approach in determining the reuse of religious buildings along with the depth of adaptation. For example, the Netherlands' religious real estate portfolio constitutes a vast number of churches whose original function was altered radically through adaptive reuse, while Italy, by contrast, is a nation which does not accept this kind of dramatic alteration, instead choosing to focus on adaptation which pays careful respect, or homage, to the building's original religious function, or in a manner which supplements this characterization such as: educational uses, museum uses, partial religious interpretation, etc. For all intents and purposes, adaptation should make a positive contribution to sustainability (Bullen & Love 2011b) of religious heritage.

## 3.2.3. Adaptation and Sustainability

Through the selection of international policy documents issued by United Nations Educational, Scientific and Cultural Organization (UNESCO)[44] in early 2013, the Hangzhou Declaration "Placing Culture at the Heart of Sustainable Development Policies" (UNESCO 2013) recognized the role of culture as the fourth pillar of sustainable development[45], together with the economic, environmental and social domains (Boniotti et al. 2018). UNESCO (2013) identified heritage as a catalyst for achieving sustainable cities: "We also reaffirm the potential of culture as a driver for sustainable development, through the specific contributions that it can make – as knowledge capital and a sector of activity – to inclusive social, cultural and economic development, harmony, environmental sustainability, peace, and security. This has been confirmed by a wealth of studies and demonstrated by numerous concrete initiatives". What is more, cultural heritage was adopted as a "strategic resource for a sustainable Europe" as recently as 2014, by the Council of the European Union. Namely, heritage is a resource for tourism which owes much of its attractiveness to the rich cultural heritage of Europe, be it in historic towns and cities or in the countryside (European Commission 2015). Heritage, including ecclesiastic heritage, can even be a source for creation of new jobs, as its adaptation can potentially be supported by rigorous employment and appropriate expertise. The availability of cultural heritage and its services is not only important for its measurable economic

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43   Term "Benefits" is covered in detail in Chapter 5.

44   Paris-based specialized agency of the United Nations (UN).

45   Sustainable development is development that meets the needs of the present without compromising the ability of future generations to meet their own needs (WCED 1987).

benefits, but it also enriches the quality of life for European citizens and contributes to their well-being, sense of history, identity and belonging (European Commission 2015).

Sustainability, as a term, is often defined as a characteristic of an object "that can continue or be continued for a long time" (Hornby 2010, p. 1561); it tends to be utilized in a broad manner, and it is applied differently depending on the context in which it is used (Wilkinson, Remoy & Langston 2014). In 1987, the World Commission on Environment Development[46] published a report, "Our Common Future", defining sustainable development as "development that meets the needs of the present without compromising the ability of future generations to meet their own needs" (WCED 1987). The report highlighted three fundamental components to sustainable development: "environmental protection, economic growth and social equity" (WCED 1987).

Reusing the existing building stock has been identified as having an important impact on the sustainability of the built environment (Bullen 2007). The adaptation through adaptive reuse which has been successfully used to adapt different kinds of existing buildings, from government buildings to defense estates, to airfields, and especially historical buildings, is also considered a strong base for most sustainable development plans and government policies in most parts of the world (Aigwi, Egbelakin & Ingham 2018). Adaptation can contribute to the sustainability of the built environment through the following aspects, which were listed by Wilkinson, Remoy and Langston (2014):

- Environmental sustainability: constituted by less material use (e.g. resource consumption), less transport energy (e.g. during construction), less energy consumption (e.g. during building operation), less pollution (e.g. during construction) (Bullen 2007).

- Economic sustainability: constituted by less investment capital (e.g. finance), less material and labour cost (e.g. during construction), contributing to achieving a circular economy[47] (e.g. recycle, reuse of building materials, parts and systems).

- Social sustainability: constituted by a sense of place and belonging (e.g. recognition of history), user interaction and satisfaction (e.g. improving working/living conditions), well-being and health (e.g. improving climate conditions).

An important aspect in achieving sustainability is the analysis of both the implications of location and the adaptability of the interior, and also, where commercial interest is at stake, the ability to advertise the presence of the operation externally so that the stakeholders are aware of its existence (Latham 2000a).

## 3.2.4. Aspects and Factors of Building Obsolescence and the Dimensions of Adaptability

Cultural Heritage Codes of many European countries prohibit demolition of built cultural heritage. In Russia, the demolition of listed cultural heritage is prohibited by Federal Law No. 73-FZ "On the

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46    Formerly known as the World Commission on Environment and Development, the mission of the Brundtland Commission is to unite countries to pursue sustainable development together.

47    A circular economy is an industrial system that is restorative or regenerative by intention and design. It replaces the "end-of-life" concept with restoration, shifts towards the use of renewable energy, eliminates the use of toxic chemicals, which impair reuse, and aims for the elimination of waste through the superior design of materials, products, systems, and, within this, business models (EMF 2013).

Objects of Cultural Heritage (Monuments of History and Culture) of the Peoples of the Russian Federation" (State Duma of the Russian Federation 2017), as these aforementioned Cultural Heritage Codes either do not exist in, or do not extend to, Russia. Since demolition has been deemed an inappropriate method to be applied to a piece of cultural heritage, then other methods of overcoming the obsolescence of historical churches must be found. Obsolescence can be defined as "the state of becoming old-fashioned and no longer useful" (Hornby 2010, p.1050). Obsolescence is a research subject of many scholars worldwide, since obsolete buildings decrease the quality of surrounding territory and district attractiveness, and affect the image of an urban/rural settlement. As many researchers have noted, obsolescence can take several *Forms*, which are as follows: Physical, Functional, Economic, Social, Legal, Aesthetic, Environmental, and Site[48] (Williams 1986; Barras & Clark 1996; Wilkinson 2011; Wilkinson, Remoy & Langston 2014). The thesis defines these *Forms* as Aspects and Factors of Building Obsolescence, as represented in the table below.

TABLE 5 _ The Forms, Aspects, and Factors of Building Obsolescence (adapted from Wilkinson (2011)).

| Form of Building Obsolescence | Aspects | Factors |
|---|---|---|
| Physical (comprises structural) | Structural stability<br>Weather tightness<br>Overall performance<br>Envelope quality | Structure failure<br>Deterioration<br>Dilapidation<br>Urban blight |
| Functional (comprises locational) | Fulfillment of purpose<br>Degree of use<br>Technological adequacy<br>Contextual fit | Decreased utility<br>Inadequacy<br>Incapacity<br>Errors and omissions in the building's layout and form<br>Technical advances |
| Economic (comprises financial) | Cost effectiveness<br>Rate of return<br>Depreciation<br>Economic rationale<br>Demand of services | Rental income levels<br>Capital value versus adaptation value<br>Oversupply or drop in demand<br>Imbalance between costs and benefits |
| Social (comprises cultural) | Satisfaction of human needs<br>Cultural requirements<br>Local expectations | Demographic trends and shifts<br>Changes in trends and society needs<br>Changes in expectancy levels |
| Legal (comprises tenure) | Compliance with statutory regulations | Changes in legislation or regulations<br>Changes in planning policies<br>Existing adverse legislation<br>Nuisances and hazards – dangerous buildings<br>Disagreements between landlord and occupier |
| Aesthetic (comprises visual) | Style of architecture is no longer modern<br>Outdated appearance | Buildings with additional parts dedicated to different times<br>Lost original parts of the appearance |
| Environmental | Environmental stability | Environmental changes |

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48   Site obsolescence is not studied in this research; according to Wilkinson, Remoy and Langston (2014), demolition is a required method for overcoming this Form of Building Obsolescence.

The Aspects and Factors of Building Obsolescence ultimately play a role in factoring what *Dimensions of Adaptability* come into play. *Dimensions of Adaptability* indicate what types of changes can potentially be applied to a building to overcome its Obsolescence. This thesis reports six *Dimensions*, among which are Adjustable, Versatile, Refitable, Convertible, Scalable, and Movable, with the meaning of each represented in the table below.

TABLE 6 _ The *Dimensions of Adaptability* (adapted from Heidrich et al. (2017)).

| Dimension of Adaptability | Meaning |
|---|---|
| Adjustable | Change of tasks by users on a daily/monthly basis |
| Versatile | Changes of space and location of services, furniture and equipment by users on a daily/monthly basis |
| Refitable | Change of performance |
| Convertible | Change of function – space, services |
| Scalable | Change of capacity of the building |
| Movable | Change of location of fabric |

"Change of tasks" means having a multi-purpose space inside a former church, ready to be used for multiple tasks with no/few adjustments. For instance, possibility to divide space with movable walls allows to ensure the change of tasks. "Change of space and location of services" may be possible through using movable furniture and equipment where they need to be used. "Change of performance" can be achieved by improving the performance of one or more components, without the need for replacing the entire system (Heidrich et al. 2017). "Change of function" may be achieved through adaptive reuse of a church; this type of change may entail a combination with other types of changes. "Change of capacity" means being able to increase/decrease surfaces and volumes of a church without big efforts. "Change of location of fabric" means being able to move the entire building, which is usually possible only when adapting wooden log churches.

## 3.3. Implications of the Forms of Obsolescence, Dimensions of Adaptability, and Use Interventions through Case Studies

In previous eras, cultural and political factors were the predominate forces at work behind some of the more notable adaptations of religious heritage projects (Ahn 2007). The Pantheon in Rome, the Hagia Sophia in Istanbul and the Great Mosque of Cordoba are three landmark examples of such monumental conversion. While each case of conversion was primarily due to the political winds of the age, for Catholicism, Islam, and Catholicism again, respectively, all three clearly exhibit one of the *Forms of Building Obsolescence*, the Social Form, which was highlighted in Sub-chapter 3.2.5. (see Table 5), due to all of the Aspects listed (satisfaction of human needs, cultural requirements, and local expectations), and two of the Factors listed (demographic trends and shifts, and changes in trends and societal needs), hence the importance of the chart's inclusion as part of this body of work.

Today, there is a wide range of solutions that have been generated for reuse of churches (Kiley 2004) exhibiting various *Forms of Building Obsolescence*; and it is notable that a building may be

characterized by several *Forms* at the same time. This thesis studies what kinds of adaptation solutions were generated based on different adaptability dimensions in 45 selected Case Studies, of which 35 come from Europe, 8 from the USA, 1 from Australia, and 1 from Asia. The Case Studies are listed in Appendix 1.

## 3.3.1. The Forms of Obsolescence and Dimensions of Adaptability among Case Studies

The ratios for *Forms of Obsolescence*, represented in the following pie-chart (see Figure 27), illustrate that the majority of Case Studies (see Appendix 1) exhibit primarily Social Obsolescence, while zero cases indicate any Legal Obsolescence. The ratios for *Dimensions of Adaptability* for each Case Study are represented below (see Figure 28), resulting in 35 out of 45 cases exhibiting primarily convertibility (Convertible *Dimension of Adaptability*), meaning that the feasibility of the original function's changes centered around the change of spaces and services.
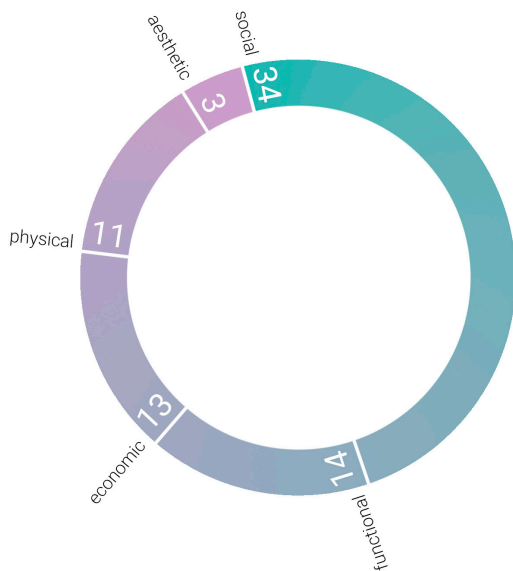


FIGURE 27 _ Case Studies: *Forms of Obsolescence* (amount). Source: own.
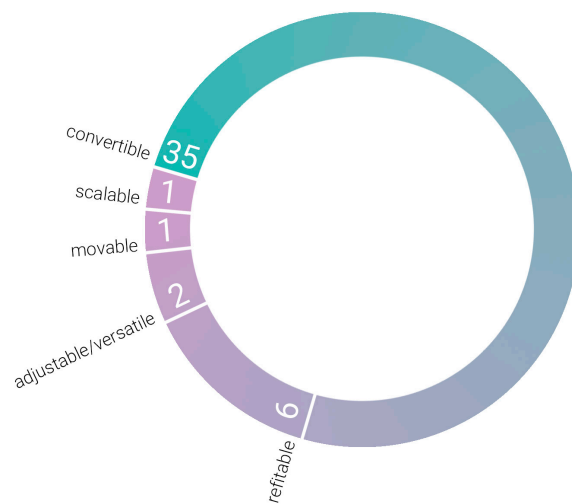
FIGURE 28 _ Case Studies: *Dimensions of Adaptability* (amount). Source: own.

## 3.3.2. Use Interventions and Subsequent Adaptation Experience

The *Use Interventions*, which came from the analyzed Case Studies (see Appendix 1), were divided into two general types: *Extended Religious Use* with minimal alterations and Functional Conversion that includes five sub-types of new uses. Subsequent *Adaptation Experiences*, following the *Use Interventions*, present the range of new uses, which already have been applied to some churches. These new uses presented in Table 7 were obtained from the thesis's Case Studies and from "New Uses for Former Church Buildings", a book published by the Scottish Civic Trust[49] (2006).

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49    The Scottish Civic Trust is a registered charity in order to provide leadership and focus in the protection, enhancement and development of Scotland's built environment.

TABLE 7 _ Types of *Use Interventions* and Each Subsequent *Adaptation Experience*.

* The Accademia di Belle Arti di Brera [Academy of fine arts of Brera], also known as the Accademia di Brera or Brera Academy, is a state-run tertiary public academy of fine arts in Milan, Italy. ** Francesco Messina was an Italian sculptor of the 20th Century.

| Type of *Use Interventions* | *Adaptation Experience* |
|---|---|
| *Extended Religious Use* | - Place of worship with opportunities for flexible use<br>- Church with museum and memorial complex<br>- Church and museum<br>- Parish church and concert venue<br>- Church with library and venue place<br>- Restored monument |
| Functional Conversion | |
| *Art and Cultural Activities* | - Multifunctional centre: library, museum, bar, shops<br>- Multipurpose cultural space<br>- Museum (o/w local history museum)<br>- Exhibition centre (o/w Archaeological exhibition)<br>- Arts centre, Gallery<br>- Museum-studio<br>- Concert hall<br>- Archives<br>- Auction house |
| *Community and Institutional Uses* | - Multifunctional centre: library, museum, bar, shops<br>- Skate park<br>- Swimming pool<br>- Community centre<br>- Media library, High school library<br>- Multi-purpose venue space<br>- Kindergarten<br>- School, School gym<br>- Multi-art centre of Brera Academy* (see Case Study 23, Appendix 1)<br>- Theatre school<br>- Elderly care home<br>- Festival centre<br>- Funeral centre<br>- Graduation hall<br>- Homeless centre<br>- Primary school classrooms, Secondary school<br>- Tourist information office, Visitor centre<br>- University<br>- Volunteer centre<br>- Under 18's club |
| *Residential Post-Religious Use* | - Single-family house<br>- Multi-unit apartments<br>- Guest house<br>- Holiday accommodation |
| *Commercial Post-Religious Use* | - Multifunctional centre: library, museum, bar, shops<br>- Restaurant, Dining and assembly hall<br>- Bookstore<br>- Winery<br>- Hotel (for example, hostel, Bed & Breakfast)<br>- Bar, disco (for example, nightclub)<br>- Antiques showroom<br>- Business centre<br>- Craft shop<br>- Electric transformer station<br>- Furniture store<br>- Health club<br>- Indoor market |

| Office Post-Religious Use | - Office (for example, Architects office), Workplace<br>- Office-residential mixed use<br>- Museum-studio of Francesco Messina**, (see Case Study 19, Appendix 1)<br>- Doctor's surgery |
| --- | --- |

After the analysis of the Case Studies with respect to *Adaptation Experience*, the following architectural principles of interventions to historical structures deserve observance (adapted from Latham (2000a)):

1. From an architectural point of view, adaptation should be considered in three dimensions. Churches are a unique architectural typology, which often has a small gross area but high bulk of building due to empty void spaces. Hence, in case of horizontal articulation of the building mass, the building can be provided with a high floor area. Nevertheless, if floors must be inserted, one way of maintaining a sense of the original space is to keep floors back from the walls, thus creating voids or light wells. At the same time, new divisions, both horizontal and vertical, need to take account of the main structural elements of the building. It is important to let the existing structure suggest the floor-to-floor height.

2. Alterations to the existing structure should be reversible as much as possible (Fallon, see Appendix 3). The future of the building should always be considered in the long term; the church theoretically should have an opportunity to fall back to its initial function, as, for example, the former St. Luke's Church in Dublin, Ireland, which received reversible alterations to its inner structures (see Figure 29). New partition walls do not contradict the original envelope of the building; moreover, the connection between historic and modern structures is metal, which allows the removal of partition walls without damage to the original masonry walls.

San Paolo Converso in Milan (see Figure 30; see Case Study 21, Appendix 1) is another successful Case of reversible alterations to a historic structure. A section of the church behind the altar, which was originally used for the seclusion of the nuns, hosted a temporary independent three-floor imposing glass and iron structure, made of metal profiles, which had hosted offices of the Locatelli Partners[50] studio till April 2019, when the Firm vacated the church and dismantled temporary construction. Today, the Church of San Paolo Converso has the same architectural characteristics as before it had been leased to the Locatelli Partners who did not touch the external envelope, decorations, painted walls, vaulted ceiling, or religious sculptures during active use of the existing historic building. The use of such respectful reversible alterations allows the church to host another use in the future.

3. Internal decorations, fittings, fixtures, sculptures, and paintings should be retained and reused if possible.

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50    Milan-based international architecture practice.

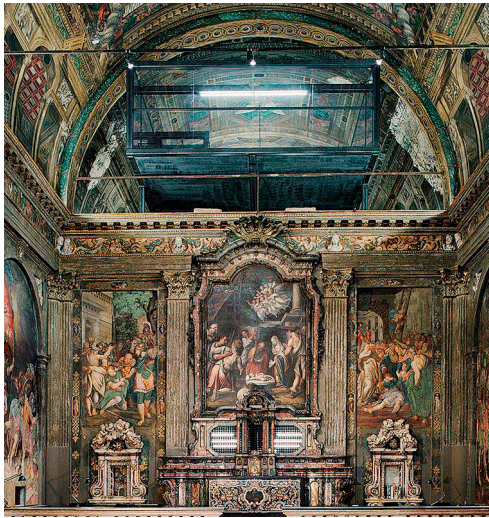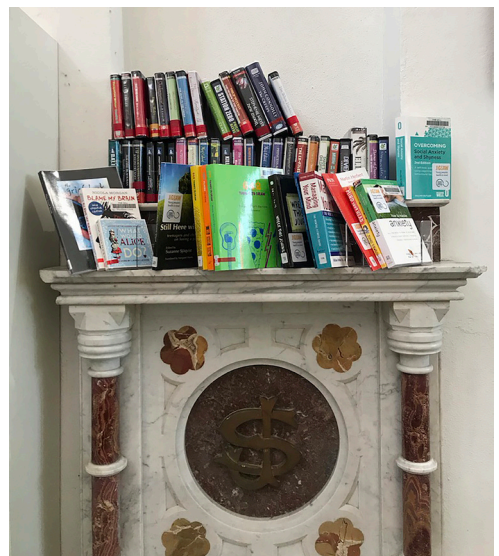FIGURE 30 _ The Church of San Paolo Converso, Milan, Italy: Left – 2014, Right – May 2019.



FIGURE 31 _ The Rush Library, Rush, Ireland: Today.







FIGURE 29 _ The St. Luke's Church, Dublin, Ireland:
Alterations Do Not Touch Existing Historic Structures.

The adaptation of the former St. Maur's Church in Rush, Ireland (see Figure 31), to the Rush Library, currently open to the public, is a successful example of the maximum use of original decorations, materials and structures through adaptation. The former St. Maur's Church is located on the site of an 18th Century chapel, which was deconsecrated and once served as an arts centre until 2007, when the local authority, the Fingal County Council, commissioned the transition of the building into the town library to McCullough Mulvin Architects[51] who took the approach of minimal alterations. Archiseek[52] (2009) described the adaptation as follows: "the roof was repaired using natural slates, the Gothic ceiling carefully cleaned down, the monuments pieced together, windows re-leaded, the typical wood-grained doors and lobbies conserved, the value of ordinary, even humdrum, elements of religious life taken as valuable in themselves – an absence of excluding judgement regarding the building as found".

4. Exterior decorations should preserve the value of the church as a landmark. Original windows should be retained, and new openings (if necessary) should be detailed to match existing ones. Extensions or additional parts do not have to damage the integrity of a historic church, which can lead to the loss of Aesthetic Value[53].

5. Planned alterations have to respect both the historic church itself and its religious site[54].

6. Ancillary buildings, such as Sunday schools and vestries, may be invited to adaptation for ensuring additional sources of income. More intensive use of a church and its buildings can unite all the activities of a community, introduce a commercial element and open up sources of grant aid.

## 3.3.2.1. Extended Religious Use

### Preservation as a Monument

Douglas (2006) in his book "Building Adaptation" briefly explained a reason why an obsolete church should be preserved as a monument: "Where suitable use cannot be found for a redundant building, preserving it as a monument may be the only option to save from demolition. Buildings that lie empty or otherwise unused, however, tend to deteriorate at a faster rate than [an] occupied one because of lack of both cleaning and heating".

### Cohabitational Religious Use

According to many researchers, where it is possible to preserve a former church's original religious use, it is recommended as the best adaptation solution, or as Harron[55] (2012) puts it, "the best use for a church is a church". With that being said, in most instances where a church had been abandoned in its religious use, it would not be out of the question to presume that it cannot sustain a full congregation in the future without any additional uses. A solution in this case might be the

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51    Contemporary architecture and urban design practice based in Dublin.

52    Archiseek.com is a website about architecture in Ireland, supported by the Irish Georgian Society.

53    The definition of church Values is covered in detail in Chapter 5.

54    The explanation of church context is covered in detail in Sub-Chapter 3.4.

55    An editor of the book "New Life for Churches in Ireland" (2012).

*Cohabitational Religious Use*, which is seen as the most secure type of adaptation from an expert's perspective after, of course, "Preservation as a Monument". The *Cohabitational Religious Use* of a historical church means that the Archdiocese still owns the property and performs religious services inside, however, the religious building can be, periodically in time or partially in space (Latham 2000a), rented by other organizations for non-religious purposes, such as classical music concerts, temporary or contemporary museum exhibitions, cultural venues or events, etc.

In time, due to wide-spread secularization, churches became open for believers and a non-religious population alike. And, even historically, religious buildings were unique and amongst the largest buildings that provided free access for the public and were used for town meetings, court proceedings, and other public events. It means that extended uses for church buildings were rooted centuries ago (Lueg 2011), and today the *Cohabitational Religious Use* embodies the original use of churches, i.e. provides the change of tasks by users.

Churches suitable for the *Cohabitational Religious Uses* should have Adjustable *Dimension of Adaptability*, so that religious and non-religious performances would not compete with each other. Such a mix of uses will aim to overcome both Economic and Social Obsolescence when the decrease of church attendance leads to the formation of a gap between the operational and management costs. Churches having Economic, Functional, and Physical *Forms of Obsolescence* are also suitable for this use. The non-religious use will fill the discovered gap and the parish will still be able to worship in the church and not be discriminated, as they could be in case of church closure. Nevertheless, it is important to note that if a church were to suffer a dramatic decrease of its attendance, the *Cohabitational Religious Use* would have a high risk of failure due to the lack of potential church users.

A mix of two, or more, religious uses is another option of *Cohabitational Religious Use*, when several religious groups worship at different times, using the same space (Lueg 2011). Also, a transfer of a church to another religious denomination can be an option to prevent decay of the building (Duggan, McDonald & Kiernam, see Appendix 3). For example, the Netherlands has already experienced this type of use, when many former Catholic churches were taken over for use by Protestants (Velthuis & Spennemann 2007).

The St. Nicholas Collegiate Church in Galway, Ireland, is the largest medieval parish church in Ireland, situated in the heart of the city and remaining in continuous use as a place of worship shared by several religious denominations. The church is regularly used for worship by the Romanian and Russian Orthodox Churches, and the Malankara Mar Thoma Syrian Church. Moreover, musical concerts are organized in the church on a regular basis, such as "Coffee Concerts", which are unique events in the church when, in the morning, it is possible to eat breakfast while listening to live music in the church hall.

All Saints Church in Hereford, the United Kingdom (see Figure 32), represents another example of *Cohabitational Religious Use*. A massive project of repairs and restoration took place in the 1990's, after which the building became a church, a community center, and a cafe all at the same time. It is a place where people of all faiths and beliefs are welcome to pray, worship, talk, eat a delicious meal or use the space for all kinds of performances and meetings, while it remains a parish church, with regular services of worship, within the Church of England ('All Saints, Hereford', n.d.). From an architectural point of view, this was achieved through a sensitive insertion of flexible and adaptable

spaces, introduction of a cafe/restaurant to populate the space, and creation of a mezzanine floor within the south aisle, with all interventions following the idea of reversibility. Economically, ongoing repair bills are funded by the building becoming more energy-efficient and self-sustaining through the introduction of the community-focused project. Thus, both economical, functional and physical *Forms of Obsolescence* of the church were overcome. As a result of this innovative project, with the value of the reuse over 1,000,000 pounds, the first of its kind in the UK – it was awarded the RIBA[56] Award for Innovation as an exemplary project ('All Saints Church' n.d.).



FIGURE 32 _ All Saints Church, Hereford, England: Today.

## 3.3.2.2. Functional Conversion

This thesis contends that obsolete churches with heavy Social, Functional, Physical, and Economic *Forms of Building Obsolescence*, the majority of which have Convertible *Dimension of Adaptability*, are likely subjects for Functional Conversion. The most common example of conversion is when a church is abandoned and deconsecrated by an Archdiocese after it is sold or leased[57] to the public or governmental institutions, or to a private individual. When reuse becomes the only adaptation alternative, a use will be sought that fits the needs of the community and the aesthetic requirements of a religious property. The best conversions are usually open-plan or at least take into account the original spatial qualities of the interior (Latham 2000a). When using a church property where religious services took place, it is important for new users to remember that it is probably best to view these properties as something that could contribute to the community in positive ways (Duckworth 2010). This approach ensures lower probability of social backlash or discontent with new proposed uses from religious organizations and community, which might be offended by the adaptive reuse[58].

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56   Royal Institute of British Architects.

57   The explanation of lease and other forms of governance strategies is covered in detail in Chapter 7.

58   The definition of *Non-Offensive New Use* is covered in detail in Sub-chapter 3.3.2.3.

In 2012 Harron addressed the issue of the places of worship that are most suitable for Functional Conversion from an architectural point of view and defined them as "those which keep it in single purpose so that the open interiors and long sight lines can still be enjoyed. If these new uses are one which does not require the introduction of large quantities of new services, this helps to lessen the impact on the building. Some possibilities for reuse in this way include concert or event venue, exhibition space, heritage or community centres". For the purposes of this thesis, these types of Functional Conversion will be referred to as *Art and Cultural Activities*. Harron also provided a definition of balance in finding a sustainable and viable new use capable of overcoming the above-mentioned *Forms of Obsolescence*, which is "ensuring that alterations to the exterior of the building are kept to a minimum and extensions, where necessary, are well designed and subsidiary to the main building" (Harron 2012). Further still, a Functional Conversion must retain a sense of space. Though the adaptation of some redundant churches can only be possible through radical alterations, "it is worth remembering that radically altering the character of a redundant church to suit the needs of a subsequent owner is a short-term approach; adapting the use to the building rather than radically altering the structure for a new use is an important principle in the conversion of all with no exception historic buildings" (Harron 2012).

In discussing social aspects of Functional Conversions, one must not forget that even after adaptation a church must still be accessible for the public. Churches, which historically had been spaces for community socialization, should remain, as far as it is possible, social institutions. For instance, "The Waterdog", a former church in Limburg, Belgium (see Figure 33), that was given to private hands and converted into a modern workplace through well-planned architectural adaptive solutions, was reopened to the public. This was accomplished by way of creating a void space in the church. Offices were placed in an isolated box independent of the original historic structure, preserving free space, which could be used for a broad spectrum of urban social activities. Hence, the church that had played a crucial role in the community was revived once again and continues to serve an entire community.

## Art and Cultural Activities

Functional Conversions for *Art and Cultural Activities* can suit and take full advantage of former churches with their large open spaces and high ceilings (Kiley 2004), which can host centres of arts, concert halls, multipurpose cultural open spaces, etc. These functions may fit properly to a parish. On top of that, cathedral churches, which were initially built to accommodate a large number of people[59], have well-suited void spaces with good quality acoustics for concerts and cultural performances. Many churches, among those reviewed in the Case Studies and adapted through this type of Functional Conversion, had both Economic, Functional, Physical, and Social *Forms of Obsolescence*. Ironically, Physical Obsolescence, of all others, is often seen as a strong argument in favor of this particular kind of reuse, due to the juxtaposition between itself and the art to be placed inside it. Former churches suitable for this type of adaptation may have Convertible or Refitable *Dimensions of Adaptability* allowing the "Change of Function" or "Change of Performance"[60], respectively. The Functional *Form of Obsolescence* is overcome when the new use provides services

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59    A typical city parish church can accommodate roughly 300-600 believers, a chapel – up to 200.

60    The *Performance Management Concept* see Sub-chapter 4.3.

for visitors and participants, such as bars, bistros, and small-goods stores. A few post-religious buildings might even dedicate a portion to be utilized for permanent exhibitions. In these cases, the upgrade of a church can be supported by revenues from retail activities, museum tickets and restaurant's rent expenditures, which in the end helps relieve, or even overcome Economic *Forms of Obsolescence*.

The use of a church for *Art and Cultural Activities* reflects preservation interests, as the original inner characteristics of the church need only minor changes, when the interior and exterior, in the majority of cases, may retain the history of the building and respect the original structures. More than likely, an abandoned building will also be saddled with Legal Obsolescence, meaning that some additions, such as bathrooms, will be required (Lueg 2011), along with building upgrades to conform to active building codes and fire prevention norms, and accessibility for the sake of inclusiveness.

The Cathedral of Liverpool (see Figure 34), which is the consecrated Church of England Cathedral of the Diocese of Liverpool, the UK, is an inspiring example of a use for *Art and Cultural Activities*. The cathedral is recorded in the National Heritage List for England as a designed Grade I[61] listed building. This religious building hosts a wide range of events and special services, including concerts, academic events involving local schools, exhibitions, seminars, family activities, etc. The pink neon sign by Tracey Emin, a British artist, reads «I felt you and I knew you loved me» and it was installed in 2008 when Liverpool became the European Capital of Culture. Later, in May 2018 the Cathedral hosted Luke Jerram's Museum of the Moon as part of the Three Festivals Tall Ships Regatta 2018. The exhibition tells visitors that every culture on the planet has its unique relationship with the moon and tells it through its stories, myths, beliefs, songs, and superstitions.

Some churches, especially in the USA, share their void spaces with theatres and other cultural performances, due to the fact that artists need space and churches have an abundance of free space. This creates a symbiotic relationship, in which historic religious spaces, such as churches, help alleviate performing artists' need for space, thus benefitting both groups and better integrating them into the community. In other cases, former churches in a state of ruin are simply left in their ruined condition. These post-religious buildings can serve as museums under a roof, open-air museums or memorial centres open for believers, along with other visitors. On the one hand, such adaptation scenario requires only a limited number of interventions to stop the worn structures from failure and preserve those untouched by time. On the other hand, these ruins of former churches are limited in applicability with regard to cultural activities, being unable to host permanent exhibitions, for example. Additionally, technical rooms and public conveniences do not necessarily fit buildings in a ruined state and will require the creation of a new supplementary building within walking distance of the adapted church. Nevertheless, the Case Studies show that these post-religious buildings can host single open-air concerts and cultural events. Furthermore, as it was already explained above, the maintenance of a church can be supported by revenues from ticket sales.

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61    Grade I buildings are of exceptional interest, only 2.5% of listed buildings in the UK are Grade I.

FIGURE 33 _ "The Waterdog", Limburg, Belgium: Today.







FIGURE 34 _ The Cathedral of Liverpool, UK: Top – 2008, Bottom – May 2018.

## Community and Institutional Activities

Former churches can be reused for *Community and Institutional Activities*, another type of Functional Conversion, accepted by Archdioceses. These activities require the transferring of a church to a governmental institution, which would allow the use of the whole building for public or social purposes. Kiley (2004) stated that matching local community and non-profit institutional needs through reuse of a vacant building for *Community and Institutional Activities* may prove to be an effective means of preserving a church, as it can potentially tap into fundraising sources available through non-profit use. If a church is used by institutional non-profit organizations, the building will be reserved for the needs of a community while providing assistance, services, and a place for socialization. This scenario of Functional Conversion is politically desirable and leaves fewer doubts among the general public as to proper respect for the post-religious building in question.

Churches from the Case Studies, adapted for *Community and Institutional Activities*, exhibited Economic, Functional, Physical, Social, and Aesthetic *Forms of Obsolescence*. Physical Obsolescence is often the weakest aspect affecting the choice of this type of adaptation, due to the fact that a church will require extensive interior and exterior structural interventions as per active building codes and norms. Former churches suitable for this type of adaptation might also exhibit Convertible *Dimension of Adaptability*.

From an architectural point of view, the Case Studies of churches given for *Community and Institutional Activities* usually honor the church's original structure, even though typically this conversion does not aim to outright preserve sacred wall-paintings, decorations or any other interior references to the previous religious use of the building. One notable exception is Case Study 2 (see Appendix 1) – the Church of Santa Barbara in Llanera, Spain, where the interior envelope was painted in vivid colors.

Community centres, as a type of *Community Use*, are popular solutions for churches located in thriving communities with a lack of social facilities (Latham 2000a). Churches have been converted into multifunctional community centres, media libraries, daily schools, with examples of use as a school's gym, and even a multi-arts centre for a university. Spatial considerations may need to be discussed for non-profit use (Kiley 2004), as is the case with multi-purpose venue spaces or community centres, that require one multi-storied space, or may need significant interventions, such as room-divisions, extra stairs, extra windows that meet requirements of active norms. For example, a media library should have an archive for media sources and divided space for reading, while a kindergarten should provide rooms for daily services. Institutional and community uses may be able to attract public funds from local, state or federal sources and/or private donors to support construction, service and maintenance of a former religious property. These funds can help preserve a church and address any financing gaps generated by the costs of adaptation (Kiley 2004).

## Residential Post-Religious Use

In her Master's thesis at the University of Massachusetts, Duckworth (2010) pointed out that "recent trends of using former church buildings as shell and facade residential space (commonly luxury condominiums), has garnered mixed reactions" and is not always appreciated by the community, while an archdiocese might "accept, but not prefer this type of functional conversion" (Lueg 2011).

Duckworth performed several informal interviews with people, primarily representatives of the creative class, and discovered that according to them, the idea of living in a place where baptisms and funerals took place does not seem quite right while living in an adapted industrial property is "cool". Nevertheless, this fact has not stymied the marketability of these units.

Among the Case Studies (see Appendix 1) presenting examples of *Residential Post-Religious Use*, the most typical *Forms of Building Obsolescence* were Functional, Physical, Social, and Aesthetic. Physical Obsolescence, similarly to adaptation for *Community and Institutional Activities*, is often seen as the weakest aspect when this type of adaptation is discussed. Former churches suitable for this type of adaptation tend to exhibit Convertible or Scalable *Dimension of Adaptability* that allow the change of functions or change of size of the buildings, respectively.

Velthuis[62] and Spennemann[63] (2007)[64] established that local government zoning plans often restrict commercial and office use in residential areas, allowing former church adaptation only to *Residential Post-Religious Use*, and solely in city areas where these buildings cannot be conserved as community assets. Thus, the decision on *Residential Post-Religious Use* should only be made when *Art and Cultural Activities Uses* are infeasible, and a lack of need for *Community and Institutional Activities* is proven. Nevertheless, adaptive reuse of churches for *Residential Use* is the most common type of post-religious adaptation.

*Residential Post-Religious Use* includes conversion into single-family dwellings, which is suitable for the former suburb and countryside chapels and churches, or into multi-unit apartments, which fits parish or cathedral churches. In both cases, these uses require alterations to both the interior and exterior of a building. The analysis of the Case Studies (see Appendix 1) shows that all churches adapted to *Residential Post-Religious Use* had additional floors, and did not preserve interior wall paintings and decorations. Thus, this type of adaptation does not provide for the preservation of the original structure and visual connections within the building. According to building codes and norms, single units in multi-unit apartments should be separated from each other, and this requirement makes it impossible to keep a church's multi-storied space in its original dimension. Moreover, *Residential Use* requires natural light and ventilation, which can affect the architectural appearance of windows, roof, and walls. Choi (2010) proved that in the USA "religious buildings with smaller sizes are likely reused to condominiums". This type of adaptation means that a building will be sold to private owners, which makes it almost impossible to control the future use of a building. In the Netherlands, many private owners buy a chapel or church appropriate for an adaptation through reuse, because it is cheaper than buying a normal house and needs only basic interventions for its use as a single-family house.

Latham[65] (2000a) suggested reuse for social housing as a chance to preserve some humanistic principles to post-ecclesiastic buildings and to keep the church as a place of sanctuary. Moreover, social housing projects often have community spaces inside with social services that follow the original idea of a church as a place for socialization. While on this subject, former religious buildings

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62    Kirsten Velthuis is a Senior Environmental Consultant and accredited BAM assessor at Eco Logical Australia.

63    Dirk Spennemann is an Associate Professor at Charles Sturt University.

64    The Author presents this quote while utilizing thesis specific terms.

65    Derek Latham is a British architect and founder of "Lathams", a Derby-based architectural and urban design practice.

located within a city can be affordable for student housing and low-income accommodation.

## Commercial Post-Religious Use

*Commercial Post-Religious Use* is represented by a wide variety of food services, retail, hotels, entertainment facilities, and multifunctional centres. On the one hand, this type of adaptation can be desirable for churches that have urban landmark locations, where a well-advertised new use of a church is very attractive for customers along with tourists. On the other hand, *Commercial Post-Religious Use* is the type of adaptation most opposite to church activities (Lueg 2011) and could possibly damage the public image of the church and provoke outspoken displeasure in society. Certain examples of *Commercial Post-Religious Uses*, such as Gattopardo bar-disco in Milan, Italy (see Case Study 14, Appendix 1), with a bar counter and a DJ post in place of the former altar, or Nottingham Church Bar in Nottingham, the United Kingdom (see Case Study 8, Appendix 1), raised heated discussions among believers and scholars. The desire to limit *Commercial Use* can also be specifically oriented around the sale of alcohol in formerly religious spaces, or other vices (Kiley 2004). Nevertheless, *Commercial Post-Religious Use* can be religious-oriented, for example, a religious bookstore, which could help get buy-in from society.

One of the most popular types of *Commercial Post-Religious Use* for churches is the conversion into cafes and restaurants, when the interior of a church can be changed in a minor way according to requirements of building codes and norms of a country.

The analysis of the Case Studies (see Appendix 1) shows that former churches suitable for *Commercial Post-Religious Use* often exhibit Functional, Economic, Social, and Physical *Forms of Building Obsolescence*, with a tendency to favor Convertible *Dimension of Adaptability*, except for a notable Case Study (see Case Study 36, Appendix 1), and the only one of its kind, exhibiting Movable *Dimension of Adaptability*.

From an architectural point of view, the Functional Conversion of a church to *Commercial Post-Religious Use* is likely to have a major impact on the building. As with conversion to *Residential Post-Religious Use*, this impact, if sensitively handled, can be minimized (Harron 2012). Lueg (2011) noted that "while commercial use is generally frowned upon 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". In the majority of cases, *Commercial Post-Religious Use* respects the original structure and building function of a church, thus it is less susceptible to structural changes and can be converted through minor changes and additions. What is more, often Historic, Artistic and Aesthetic Values[66] of a building are considered as a strong factor in the success of adaptation when a new owner desires to retain the character of a church while accommodating new uses.

According to Kiley (2004)[67], the Market Value[68] of a church for *Commercial Post-Religious Use* is diminished as a result of the church prohibiting certain uses for moral or ethical reasons. Thus, a

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66    The definition of values is covered in detail in Chapter 5.

67    The Author presents this quote while utilizing thesis specific terms.

68    The definition of Market Value is covered in detail in Sub-chapter 5.1.

fine line must be drawn by a church contemplating reuse, as to the value they place on determining the future use of the building. To the extent feasible for the direction of commercial activities, a church that takes advantage of large interior volumes can host many activities, such as a multi-cultural centre, theatre, bookstore, or even a unique hotel.

## Office Post-Religious Use

Former churches can be equipped, through adaptive reuse, to *Office Post-Religious Use* for a single company, a complex that is constituted by offices for several companies, and/or a mix of office and multi-purpose spaces depending on companies' needs, which could even host public events. Velthuis and Spennemann (2007) wrote that in the Netherlands "according to the Centre for Architecture and Town Planning Tilburg (CAST 1996), some users, such as lawyers, architects, and graphic designers, seek out the unique experience of being in a church and, having the space, exclusivity and perhaps the prestige [...] they are quite willing to put up with all the inconveniences and discomforts that come with such a venue", thus, all the above professionals can be seen as potential users of adapted church buildings. Unique former church buildings with high Aesthetic Value[69] can command a higher level of future office rent, which in the long run could provide for a higher adaptation and maintenance budget. Meanwhile, potential users can become potential investors in a project themselves (Kiley 2004) and be involved in a project's planning stage through various partnership mechanisms[70]. Choi (2010) defined *Office Post-Religious Use* as a positive if a religious building is located in an area with a high enough office occupancy rate, based on the American experience, "religious buildings are more likely to be reused for Retail rather than churches" (Choi 2010).

Generally speaking, former churches suitable for *Office Post-Religious Use* have Functional, Economic, and Social *Forms of Building Obsolescence*. In particular, Social Obsolescence was a consistent variable seen across *Office Use*, which has led this thesis to surmise that these churches might have been affected by a drastic fall in attendance; so, any future adaptation would not particularly offend either the community or the church, and as such, this also shows why this use is highlighted by Convertible *Dimension of Adaptability*.

For instance, one option to avoid permanent alteration of the church interior is to insert a new structure at a certain distance from the church walls as a completely autonomous construction (Lueg 2011). This is exactly what was done with the office of Italian architecture practice "Locatelli Partners" located in the heart of Milan in the former Church of San Paolo Converso (see Appendix 1, Case Study 21), that is essentially an independent structure mounted inside the church itself. The Church of San Paolo Converso is decorated with paintings by the Campi brothers[71], and after adaptation it was divided into two functional parts, where one is open to the public, and consists of a main decorated vault and side-aisles of the church, and the second part is private, and used only for the office of the architecture studio. The former altar was transformed into a library, and the main void volume of the church was filled by a new structure of glass and steel. Although interventions to the church were significant, all of them were made without affecting the original construction in any

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69  The definition of values is covered in detail in Chapter 5.

70  Mechanisms to partnerships are covered in detail in Chapter 7.

71  16th Century Italian painters.

way. In similarity to *Residential Post-Religious Use*, offices have to be provided with natural daylight and ventilation, which is stipulated in building codes and norms, including fire prevention norms, which are normally very strict for office spaces. Nevertheless, the Case of the Church of San Paolo Converso illustrates that an adaptation project can follow all the requirements without affecting the original structure of a church and be a success.

## 3.3.2.3. Definition of Non-Offensive New Uses

In a time where society is moving ever forward, and at a quickening pace, churches will potentially be confronted with adaptation alternatives that match the time in which efforts are undertaken, and occasionally this could lead to proposed uses that might be difficult for some to come to terms with. Skate parks, bars, restaurants, disco bars are some uses which could be widely criticized and deemed "offensive" in the eyes of many, yet tourists are attracted to such unusual utilization of historical churches. For example, the former St. Mary's Church in Dublin, which had been converted to a restaurant, "The Church", is one of the first tourists' destinations in the city, even though it is located away from downtown, and highlights why such alterations should be pragmatically considered. The thesis has come to understand that while the above uses could be seen as offensive to the church, at the same time, it does not mean that those uses will not be accepted by society.

A whiskey distillery is another doubtful new use, which was applied to the former Church of St. James in Dublin, Ireland (see Figure 35), that stands on a historic site at the edge of the Liberties[72], one of Dublin's oldest parishes founded in the 12th Century. The Church of Ireland's[73] parish dates to the early 1700's and the original church on the site gave way to the present church building in 1859. The small, yet refined building with its elegant spire was designed by Joseph Welland[74]. Its catholic counterpart sits opposite at the junction with Echlin Street and dates from 1844. However, the graveyard adjoining St. James was for many years the main burial ground for this part of the city and is thought to contain over 100,000 burials (with suggestions of as many as 200,000). The church suffered over the years from a dwindling local Church of Ireland population, and gradually the church fell into disuse and was finally closed and deconsecrated in 1954. Its steeple had been removed in 1949 when it became unstable following storm damage. In later years, the church went into several uses, most recently a lighting showroom, until finally it was sold to Pearse Lyons'[75] family and was renovated to Pearse Lyons Whiskey Distillery (Duggan, McDonald & Kiernam, see Appendix 3). The church works now as a boutique, working distillery, which shows the process of whiskey distilling. Again, on the one hand, an idea to put a distillery in an old church might be considered the most offensive use for a former church.

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72   An area in central Dublin, Ireland, located in the southwest of the inner city.

73   A Christian church in Ireland, and an autonomous province of the Anglican Communion.

74   An Irish Architect for the Board of First Fruits, an institution of the Church of Ireland between 1711 and 1833, and later the Ecclesiastical Commissioners.

75   Multimillionaire, an Irish and American businessman, owner of Alltech, an American company, headquartered in Nicholasville, Kentucky, with operations in animal feed, meat, brewing, and distilling.

FIGURE 35 _ Pearse Lyons Distillery, the Former Church of St. James, Dublin, Ireland: Today.

On the other hand, if one asks why Pearse Lyon bought a historic church and transformed it to an unprofitable doubtful use, many interesting facts will be discovered that help in understanding national thinking. First, the family of Pearse Lyon hails from the Liberties, Pearse's uncles and grandfather were coopers in the nearby St. James Gate Brewery and as many as 9 family members are thought to be buried in the graveyard adjoining the church. Moreover, during the restoration, architects designed a few new Irish artisan stained glass windows that illuminate the distillery interior. The illustrations depicted on the windows include the pilgrimage to the Camino de Santiago[76], also known as "St. James' Way"; how Irish Whiskey is made; the art of coopering; and the natural ingredients grown for Irish "uisce beatha"[77]. Thus, the story becomes clearer; whiskey for Irish society is a source of national pride, a "water of life", just as worshiping in a church had been associated with all the important dates of every family. And since many Irish people do not worship anymore, Pearse Lyons revived the important historic building, which has strong connection with the history of his family, through another important national sacred tradition – a tradition of distillation. The Liberties Dublin[78] wrote about the reuse of the Church of St. James, taking an interview from Deirdre Lyons, a wife of Pearse Lyons:

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76    A network of pilgrims' ways of pilgrimage leading to the shrine of the apostle Saint James the Great in the cathedral of Santiago de Compostela in Galicia in northwestern Spain.

77    Irish for "water of life", another name for whiskey.

78    A website of the Liberties district in Dublin, Ireland.

Bringing the old church back to life has been a monumental job. It was a protected building, and then it became a national monument. This added many layers on the conservation side. Restoration costs, additional facilities, distillery equipment, artworks, and our new glass spire, which we have named the Liberties Lantern, has pushed the cost of the entire project to more than 20 million euros. It has been an arduous process, respecting the historic site while trying to build a working distillery and tourist attraction [...] The nature of the layout of Pearse Lyons Distillery means we will always be a boutique visitor attraction. The tour guides will be called storytellers because the difference between our distillery and others is the fabulous history of the location and of the church itself. It all becomes a story — a story of whiskey, a story of the Liberties and the history of the graveyard ('New Pearse Lyons' 2017).

To summarize, the story of Pearse Lyons Distillery shows that, though doubtful, every proposed use should be seen, and considered in its context. Depending on the history of a place, a use considered very offensive and/or unacceptable in one country/city/community might be trusted, respected, and even appreciated by another society. Every use, if it can be proven with facts, history, and knowledge of context, is feasible.

Smock Alley Theatre (see Figure 36) in Dublin, Ireland, is located in the former St. Michael and St. John's Church, which was recreated from an old theatre. In the 19th Century two nearby churches were closed and amalgamated into one. Old Smock Alley Theatre became known as the Church of St. Michael and St. John, or SS Michael and John's, or the less reverent, Mick and Jack's. Opened during the Penal Times, the church faced persecution and restrictions daily. Most notably on the use of the bell that had been illegally installed on the roof. Catholic Churches at the time were not allowed to call the faithful to mass. An injustice the parish priest in Smock Alley could not abide, so one Sunday Father Blake rang the bell atop the roof. It was the first time a Catholic bell had been rung in Ireland for 300 years, and this happened 18 years before Catholic Emancipation. It went on until 1989 as one of the most popular Catholic churches in the city center. It was small but bright and cheerful. Wisely the parish priests catered to its congregation. It had very early Mass times for the workers, either going to or returning from work on the docks. And in the 1950's and 1960's, these early Masses were popular with young men and women heading home from dances the night before. The church was one of the most well attended as the suburbs grew because of its last parish priest ('Our history' n.d.). In 1989, due to falling numbers of parishioners, St. Michael and St. John's Church was deconsecrated. It was then redeveloped into the "Viking Adventure" which was closed down in 2002. Finally, in 2012, Smock Alley Theatre returned to its roots.

The story of Smock Alley Theatre in the former St. Michael and St. John's Church is a good example of different interpretations of functions through time. Since ancient times a church had been the main place for socialization, the main meeting place, the main place to share moments of joy and tears. Today, the theatre aims to socialize people who attend shows, the same meeting place as it used to be in the church during masses, and now remains an important place for socialization. Moreover, considering that, initially, every church had an educational function, and the function of helping care, it's interesting that the partial transformation of St. Michael and St. John's Church was into a theatre school, seen by the Author as reversal to the initial understanding of what a church building is, partly a place for education. Helping care is embodied in the possibility to organize workshops and masterclasses for different social groups in the theatre's main space which is adaptable for various events. Thus, some of the functions which had been carried by the church were transformed into the theatre.
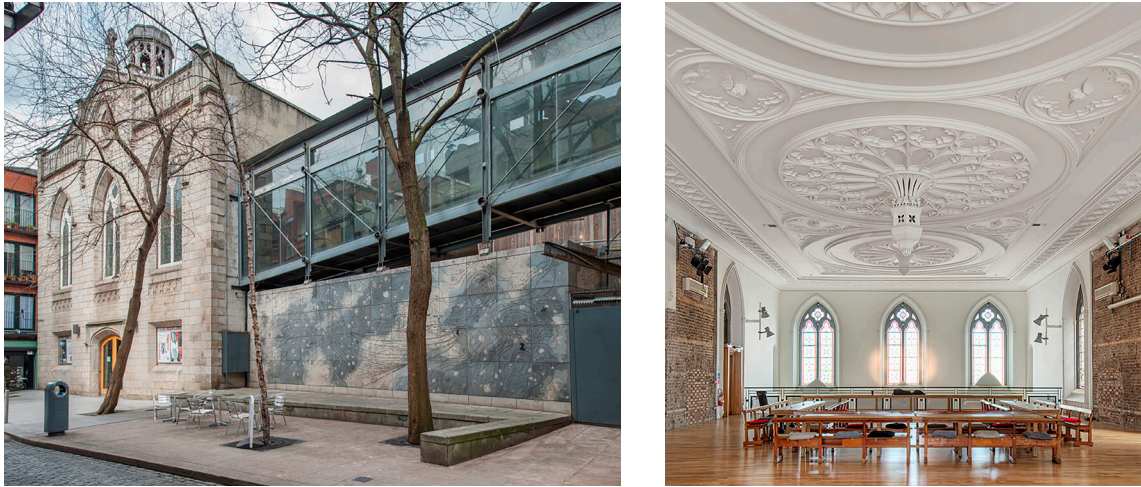
FIGURE 36 _ Smock Alley Theatre, Dublin, Ireland: Today.

It is important to remember, a church is not only about socialization and education, but is also about unconditional faith in God and adoration of God. It's a reminder that no theatre, concert hall or library can fill the place of a church in full because "the best use for a church is a church" (Harron 2012), as it was stated in Sub-chapter 3.3.2.1., even if a new use is respectful of the former use of a church. Thus, this thesis does not suggest simple replacement of the original use with new uses, but explains how to fit them and make them *Non-Offensive New Uses* defined by the Author as the ones helping carry on the initial mission of a religious building. Once built, every building and its function start to change together with society, and its changing way of life. If the community is not able to preserve the tradition of having a church in its life, then the church should change with the community, but only one aspect has to remain the same – unifying people while responding to their needs.

## 3.3.3. Parish Centre

A Parish Centre is a social facility typically located in the immediate vicinity of a church and providing support facilities for the church, such as a hall for talks, functions, classes, activities for young people, teenagers, and the elderly. Sometimes these Centres hold religious activities – services for small groups where the main church might be too big. Una Sugrue (see Appendix 3), who designed a Parish Centre in Gorey, County Wexford in Ireland, stated that the building has a parish office, an office which can be used by a Counsellor – marriage, bereavement, separation, etc., and a kitchen which can service the hall or produce meals-on-wheels[79]. The Parish Centre also has its webpage, where it is possible to book it or contact the Centre's representatives, if needed. It is possible to rent the Centre's spaces for special ecclesiastic event parties, such as christenings, funeral receptions, and milestone birthdays. Importantly, these social facilities do not serve alcohol. Una Sugrue, based on her personal experience, states that Centres are often located beside the church car park, and are usually busy before and after Masses. Centres may provide educational facilities or Sunday

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79    Meals are delivered around the parish to older people in their homes.

School classes (in Protestant churches) during religious events.

Another interesting example of a Parish Centre is the one that belongs to the Holy Cross Church in Dundrum, Ireland (see Figure 37). This Parish Centre, incorporating the Parish Office, is now connected to the church via an internal staircase/lift in an eye-catching new pavilion. The Centre has three meeting rooms offering to seat 10-30 people; it is accessible and provides open Wi-Fi for all the visitors. The Pastoral Centre is managed by a Centre Committee and was funded by the developers of a huge shopping center in the immediate vicinity of the Holy Cross Church. The church gave some of their lands in exchange for granting the Centre building sponsorship.



FIGURE 37 _ The Holy Cross Church and Parish Centre, Dundrum, Ireland: Today.

Una Sugrue suspects that many Parish Centres will be used for Sunday School and sacrament preparation of children outside of school hours in the future, due to the increased secularization and divestment of primary schools from the patronage of the Roman Catholic church.

A timber parish Church in Rathfarnham[80] is another example from Ireland that has its Parish Centre and War Memorial Hall. The provision of a parochial hall was first discussed in 1918. In March 1919, a meeting of parishioners was held which approved the building of a hall. Also in March 1919, a site was leased from Colonel Sir Frederick Shaw[81] and construction commenced. Today, the Parish Centre has a strong parochial hall role.

Among the many possibilities described thus far for church adaptation, the Parish Centre, as a concept, comes across as an adaptation that would and should make the most sense for post-religious buildings, certainly after an immediate examination. A Parish Centre may attract people to a church, create a brand new impression of the church, as well as fill a social and educational gap in the community. Thus, it helps to extend the historic use of a church building as it was originally

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80    A Southside suburb of Dublin, Ireland.

81    He was an Irish Conservative MP in the United Kingdom Parliament.

intended. However, in the majority of cases a Parish Centre does not have a commercial function because it is mostly community-oriented. Usually, these Centres do not provide cash flow which may be used for the conservation of the church itself. This means that, though it makes the most logical sense as a potential use for a former church, as it upholds the social and cultural values of churches, it does come with some potentially debilitating disadvantages economically, a Form of Building Obsolescence common among many former churches. Nevertheless, Parish Centres may still provide some cash flow, dedicated to the regular maintenance of obsolete religious buildings.

## 3.3.4. Memorials and Graveyards

A number of churches, especially in rural areas, sit within graveyards. Harron (2012) wrote that "graveyards are places of great historical and aesthetic importance, as well as providing valuable green spaces in inner cities. As well as their intended use as places for the burial of the dead, they can be tranquil public spaces for the living and valuable habitats for plants and wildlife. The presence of a graveyard may restrict the provision of new services, and a prospective owner needs to discover in advance the type of development constraints of which the site is subject". This can be off-putting to potential end-users and raise issues over access to graves. Moreover, in some cases there are burials within the building, which would need to be exhumed and reinterred, and this issue, of graveyards and memorial structures within a church and its site, should be considered while planning adaptation. It is important to note that graveyards hold a special place in our "Collective Memory", both architectural and social, and any future owner should feel a responsibility to help preserve it.

Some of the more elaborate tombs and mausoleums found in churchyards are significant architectural compositions in their own right and, like any other structure, require maintenance. With the demands that may be necessary for the maintenance of the main church building, it is easy to overlook the significance of a nearby mausoleum in the churchyard. Like the memorials found within a church, these may have social, historical, artistic or architectural significance and should be protected accordingly (Roche 2011).

For instance, the former Church of St. Mary, which is one of the earliest examples of a stepped church in Dublin (see Figure 38), was acquired by new owners in September 2007, renamed "The Church" Bar and Restaurant, and introduced to a range of services as follows: cafe, night club, and a barbeque area on the terrace. At the same time, the Minister for Arts, Heritage and the Gaeltacht of Ireland and the Islands has classified the building, which was attached to a cemetery, as one of intrinsically historical interest. Eventually, the Church of Ireland sold the graveyard to Dublin Corporation who later developed the site into Wolfe Tone Memorial Park, which had the headstones either stacked up or laid flat. The gravestones are now stacked at the end of the park, reminding that the churchyard is the final resting place of many famous individuals, such as Archibald Hamilton Rowan[82], Mary Mercer[83], Francis Hutcheson[84], and others. Murphy (2006), Director of the Centre for Irish Genealogical and Historical Studies, wrote a critical comment about the adaptation of this

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82    He was a founding member of the Dublin Society of United Irishmen.

83    She was a founder of Mercer's Hospital in Dublin, Ireland.

84    He was a Scottish philosopher.

graveyard:

> Stacked gravestones in a corner of St. Mary's Churchyard illustrate a past method of dealing with old memorials of the dead in Dublin burial places, the result being that the stones are preserved but most of the inscriptions simply cannot be read. The city fathers obviously considered that a different approach was required today, but alas what they have chosen to do is much worse. Numbers of the old gravestones in St. Mary's have been laid out flat in the manner of paving stones, so that visitors may walk freely over them. Leaving aside the matter of disrespect to the dead, it can be considered how this will accelerate the already established process of wearing away of inscriptions. Historians, and genealogists in particular, value the information to be found in these archives in stone, and it is difficult to believe that any experts in these disciplines would have given their approval to the way in which gravestones have been treated in St. Mary's (Murphy 2006).

Inside St. Mary's Church, the basement was discovered with six crypts, and 32 bodies were removed from it when it was excavated. All the remains of those in the vault or crypts were later cremated and transferred to another church located in Dublin, St. Michan's Church, under the strict supervision of a Dublin Corporation Environmental officer in consultation with the Representative Body of the Church of Ireland ('St Mary's Church' n.d.). Today, the church converted to a restaurant has memorial plaques lining the sides of the room. From the main stairs inside the former church it's possible to see some of the 31 wall tablets (see Figure 39) dedicated to people formerly buried in St. Mary's crypt and graveyard.

Medieval Mile Museum in Kilkenny, Ireland (see Figure 40), is another example of the use of a church graveyard during a church adaptation. It is located at the place of the 13th Century St. Mary's Church and graveyard, the finest example of a medieval church in Ireland. As the starting point of the "Medieval Mile" trail, it brings to life Kilkenny's history as Ireland's premier medieval city. Displays of Kilkenny's civic treasures and replicas of some of the High Crosses of Ossory illustrate the local Gaelic monastic heritage and the ancient city's historic role in Ireland. Kilkenny County Council Online ('Internationally Significant Archaeological Discoveries at St. Mary's' n.d.), a web portal, reports that a team of archaeologists excavated at St. Mary's, proved that the church's graveyard was the chief burial place for Kilkenny's citizens for a period of around 700 years, and it is famous for its collection of medieval and early modern funerary monuments. The excavations inside the church have been revealing, startling, and internationally significant with discoveries daily – a suite of previously unknown finely carved stone burial monuments, private family chapels, burial vaults with their coffins largely intact and a large collection of artifacts – all preserved intact underneath a clay floor that was raised above them in the 18th Century. Also, excavations have revealed a series of new perfectly intact chest-tombs, grave slabs with exquisite carvings, and a magnificent double-effigy from around the year 1300. Although the former St. Mary's Church had been adapted through reuse to Medieval Mile Museum, wall tablets, coffins, and tombstones were preserved and left in their original places during the conservation works. Moreover, these artifacts are seen as the main attractions for visitors (Murray, see Appendix 3), as they represent the history of the place and show funerary monuments, each of which is a piece of art. They display Kilkenny's civic treasures and help to understand Kilkenny's medieval history.

FIGURE 38 _ Stones at the Former St. Mary's Church Graveyard, Dublin, Ireland: Today.





FIGURE 39 _ Interior with Memorial Plaques of "The Church" Bar and Restaurant inside the Former St. Mary's Church, Dublin, Ireland: Today.

FIGURE 40 _ Medieval Mile Museum, Kilkenny, Ireland: Today.

Although memorials and graveyards, as important as they might be in the process of adaptation, cannot become the core of an adaptation project, but architects, urban planners, and conservation architects must be attentive to the value of the "Collective Memory" carried by memorials and graveyards, regardless. Ignoring such recommendations for these approaches is inviting rejection by society, and it might have a negative impact on the whole project.

## 3.4. Site Considerations: Urban Context

Historically, every European city has had a church playing a landmark role within the urban fabric, but as time goes on, some of them, for various reasons, become obsolete and abandoned. In the examples below, this thesis introduces some former churches in central locations, which are competitive on the real estate market regarding historic properties, and, undoubtedly, more desirable for investors than suburban owner-less churches. On the whole, former churches located in central parts of urban settlements have a great potential to become new tourist attractions, namely, to be adapted through adaptive reuse as restaurants, tourist info points, craft workshops, dining halls, or bookstores.

For instance, St. Andrew's Church (see Figure 41), which dates from 1860 and has a central location in Dublin, in 1993 became vacant due to a dramatic decrease of the parish and today is set to appeal to a wide range of businesses because of its key location, heavy foot traffic and spacious facilities. In 1901 the population of this parish was 3,058; in 1971 it dropped to only 300, which lead to the decision on the church's adaptation. Failte Ireland[85], who bought the building and its premises, used it as a tourist office for many years, until 2015, when they moved to another building and decided to lease out the Church of St. Andrew. Recently, Michael JF Wright Hospitality[86] has taken a 25-year lease on the building and proposed its adaptation to "Design & Exhibition Centre" with ancillary cafe use and ancillary office accommodation. The venture is described as a rotational kitchen, where guest chefs can take up 12-week residencies to showcase new talent and add variety for regular customers. The thesis stresses that St. Andrew's Church is a protected structure of regional importance. It means that the project development phase will have some restrictions concerning modern alterations to the historic structure, which, however, remains the church's most attractive feature for investors. It proves the fact that developers undertake the adaptation of centrally located churches for their prestige. Whereas, for listed rural/suburb former churches, restrictions might be a crucial factor for developers choosing not to undertake adaptation. Hence, the location of former churches plays an important role in their future adaptation. A building of landmark urban location may have less Architectural, Historic and Aesthetic Value[87] itself, but it can be set to appeal to a wide range of new uses because of its key location.

Although landmark historic buildings are more feasible for adaptation, many obsolete historic churches are located away from downtowns, in the areas where both the population and property values had been declining long term, or so-called "secondary" locations. It is generally believed that these parts of a town have social problems, safety issues, and do not provide enough cultural and

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85    The National Tourism Development Agency of Ireland.

86    A hospitality group, which operates several restaurants and bars in Dublin, Ireland.

87    The definition of values is covered in detail in Chapter 5.

social services for the neighborhood. There are lots of examples when former churches in suburbs can fill the holes of social and cultural functions of the district, and hence, increase the property values there.

For instance, St. Laurence's Chapel (see Figure 42) as a part of the Grangegorman Campus[88] in Dublin plays an important role in the revival of a certain part of a city. Grangegorman is a suburb on the northside of Dublin, Ireland, which was best known for decades as the location of St. Brendan's Hospital[89], while today this area is the subject of a major adaptation plan under the aegis of the Grangegorman Development Agency ('Grangegorman' n.d.). Today, the Grangegorman Campus is under construction, and, once it is finished, it is expected that all the students, professors and staff of Technological University Dublin will move to the area. Most likely, this will improve the quality of the area and play a leading role in its urban regeneration, which has already started from St. Laurence's Chapel. The Chapel, as part of the group comprising the adjacent Male and Female Infirmaries of the Hospital, is a six-bay single volume hall space of snecked calp limestone[90] walls and flush dressings to window and door openings, with a steep gable-ended roof with bell-cote and bell at the shallow chancel end, and with east and west porches flanking the entrance gable. After recent adaptation operated by the Agency, the Chapel is shared by several religious denominations and hosts cultural small-scale events and performances. The case of St. Laurence's Chapel allows for the summation that a single chapel is not able to play a leading role in neighborhood revival, but as a part of a large-scale project may give a boost to a suburbs' value and increase its quality.

The connection of an abandoned church with the existing functional orientation of a district is another type of adaptation for suburban churches, discovered by this thesis. Some of the abandoned religious buildings have "secondary" locations, or locations in the areas populated substantially by middle class, hence a district can be presented with a full range of social and cultural services, which indicate "dynamic life". In this case, the appropriate uses attached to a former church may include *Office, Residential Post-Religious Use, Community and Institutional Activities*. For example, the former St. George's Church in Dublin (see Figure 43) has a "secondary" inner-city location. A few years ago it was converted to a multi-tenant office for several healthcare companies. It is located at Hardwicke Place, just north of the city center, next to Temple Street Children's University Hospital, and some private hospitals and private doctor's offices. It is noteworthy that Hardwicke Place has developed a social infrastructure of parks, galleries, cafes, schools, and playgrounds. Hence, the district is not in desperate need of an additional place for community and institutional activities, moreover, community-oriented use for the former church would have a high risk of failure due to the dense social infrastructure in existence. Consequently, the new proposed use for the former St George's Church was fed by the medical and health orientation of the district, and the church became part of the healthcare cluster. Today, the former religious building still hosts offices for health insurance companies.

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88   New Campus of Technological University Dublin, Ireland.

89   A psychiatric hospital serving the greater Dublin region.

90   A dark mud-bearing limestone with thick beds containing internal thin flat or convoluted laminations, forms the common building stone in Dublin.

FIGURE 42 _ St. Laurence's Chapel as a Part of Grangegorman Campus, Dublin, Ireland: Today.



FIGURE 41 _ Former St. Andrew's Church, Dublin, Ireland: Today.
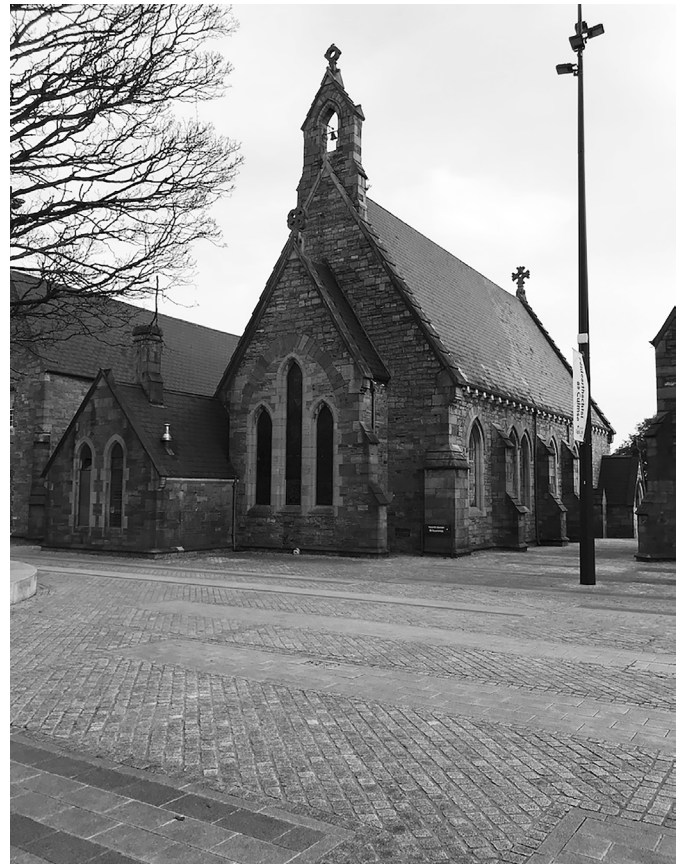




FIGURE 43 _ Former St. George's Church, Dublin, Ireland: Today.

This connection with the existing neighboring buildings represents another type of integration that former churches can utilize to fit in with the rest of the urban fabric. As such, Scots Presbyterian Church and its adjacent hall on Abbey Street in Dublin city center (see Figure 44) have been closed since 2003 for the same reason as the above churches – a dramatic decrease of the parish. The church was sold to VHI[91] who had headquartered next to the former church building. In 2004, VHI appointed McCauley Daye O'Connell Architects[92] to design a new high-quality contemporary extension to the existing VHI Headquarters that would incorporate the Scots Church and provide much needed additional office floor space. The church became the main entrance and foyer for the office building, while the church hall and former lecture theatre had a new lightweight glass and metal exoskeleton structure of up to seven stories built above and around them. Today, the church houses new VHI offices, attached to a U-shaped building around the church, which is reused. To summarize, this case allows stating that a former church, which has a central location, can have a good chance of being adapted to *Office* or *Commercial Post-Religious Use*, and most importantly, at a profit.



FIGURE 44 _ Former Scots Presbyterian Church, Dublin, Ireland: Today.

Urban churches located away from more touristic city centres, but still in a central wealthy part of town, may be adapted through *Residential Use*, since they are more likely to be occupied by local citizens (typically of the middle to upper-middle classes), have well-developed transport infrastructure, and a host of other services and amenities. An example of such reuse is the former St. Kevin's Church (see Figure 45) that was built in 1883 for the Church of Ireland and was designed by Thomas Drew[93], as a landmark for the surrounding district. The church was deconsecrated in

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91   Dublin-based Voluntary Health Insurance company.

92   Dublin-based architecture, urban design, and interior design practice.

93   He was an Irish architect.

1983 and later acquired by Heritage Properties[94], who completed the sympathetic restoration of the building and created 31 unique apartments within the structure. It is important to note that these kinds of apartments, with their stunning high vaulted ceilings, original floors and dramatic arched windows, are very popular on travel lodging sites, such as Airbnb[95] or Booking[96], due to their central location and exclusive premises.

## 3.5. Site Considerations: Rural Context

Throughout the 20th Century, towns and cities all around the world witnessed continued demographic change, while within rural communities a trend towards urbanization has, in turn, led to a decrease in the numbers of rural congregations leading to a surplus, or redundancy of churches, as a result. These trends have been exacerbated by a general decline in church attendance, and this has hit rural churches especially hard, which are more likely to be at risk than urban ones. On the one hand, rural settlements are not a popular tourist destination, and these settlements have low economic circulation. Hence, commercial use for former churches is an unjustified goal of functional conversion. On the other hand, any rural settlement apart from pure residential function has to provide places for socialization, education and health care. Unfortunately, many rural areas have a lack of these social services and amenities, but it allows former church spaces to fill voids in the *"social fabric"* of villages. What is more, when well maintained, former historic religious places can be bulwarks that help neighborhoods resist decline and increase the value of the area. Likewise, Rush Library (see Figure 31) is placed in a former church. Rush, a small town in Ireland, in 2011, had a population of about 9,000, and only a few places for socialization. The Library is open for the public, is a popular place for studying and a place for children to stay after-school, as well as for the elderly, who may attend here a course of how-to-use a computer. Periodically, the building hosts workshops, master classes, and small-size events. In total, Rush Library has about 5,000 readers monthly, which means that more than half of Rush's population uses the library regularly, and that it has become a fixture of the town, filling a previous educational and social gap.

Social gaps in rural settlements can also be filled through the adaptive reuse of former churches into social uses (Murray, see Appendix 3). The former Church of the Holy Trinity in Carlingford, Ireland, was founded in the 1660's and incorporates an earlier medieval tower. The existing building was constructed in 1821, incorporating many of the earlier features. Though the structure is no longer in religious use, the main elements of the church remain, including the delicate diamond-pane tracery windows to the nave and the decorative east window. The elevated site over the town of Carlingford is one of importance and enables the structure to be seen from many vantage points. The graveyard, with its early stone markers, encircles the church and is a site of historical and archaeological importance. This freestanding former Church of Ireland incorporates the fabric of the earlier building and now it's used as a heritage center. The Carlingford Heritage Centre can accommodate all special event needs under one roof. Its space allows events to be customized and venues to be separated to suit the people's needs so they can have their meetings, receptions and

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94    Real Estate agency.

95    An online marketplace for arranging or offering lodging, primarily homestays, or tourism experiences.

96    A travel fare aggregator website and travel metasearch engine for lodging reservations.

product launches all in one convenient location. Importantly, the Centre is raising the awareness of Carlingford's citizens about the history of their place of living. Moreover, it helps the community to socialize through the use of the church's multi-venue spaces. Thus, the rural area becomes more attractive for living, while the conservation of the church aims to fill neglected areas of the rural context. Again, this former historic ecclesiastic place helps neighborhoods resist the decline and increase the value of the area.

Although two of the above examples are represented by big parish churches with high void spaces, the majority of rural religious buildings are small churches that do not have significant architectural value. Due to the ongoing process of urbanization, many country churches have begun to drift further from inhabited areas. While a single neglected church might not be able to revive a former settlement, it may be an attractive place to stay for families who desire to experience life away from noisy cities. These religious buildings, if located in a picturesque natural landscape, have high potential to be sold to families and to be converted into a second home (or even first). For example, several years ago, Cahernorry Church in Ireland (see Figure 46) was up for sale. It had originally been built at a location four miles away and in 1862 was moved, lock, stock and altar, to its current resting place in Ballyneety village, Ireland. Today, its new owner, who bought the church, decided to use it as a single-family house, while allowing visitors to enter the church during Open House[97] days once a year.

The story of rural former religious buildings represents some unique examples where churches, even in a state of deep neglect, if successfully managed, may become a tourist attraction. Rievaulx Abbey (see Figure 47) is one of the great examples of a rural tourist attraction. It was one of the great abbeys in the UK until it was seized under Henry VIII[98] of England in 1538 during the dissolution of the monasteries. The striking ruins of its main buildings, today, are a tourist attraction, owned and maintained by English Heritage. Thanks to the care of English Heritage, it is possible to discover more about the building and how it looked at various stages of its adaptation. The new visitor center was built next to the Abbey, which has a tearoom, museum, and cafe. Hence, this former rural religious complex attracts tourists not only due to its rich history, Architectural and Aesthetic Values[99], but also because of its developed infrastructure of social services next to it.

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97   An annual event happening in many cities around the world, when once a year many pieces of architecture, which are usually closed for the public, are open to everyone for free.

98   King of England from 1509 until his death in 1547.

99   The definition of values is covered in detail in Chapter 5.

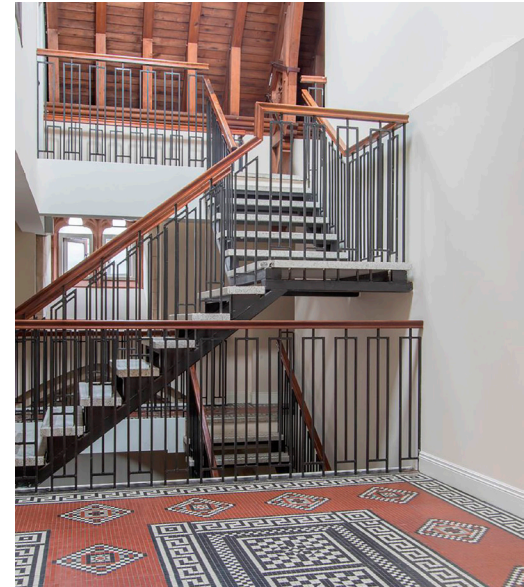FIGURE 45 _ Former St. Kevin's Church, Dublin, Ireland: Today.





FIGURE 46 _ Former Cahernorry Church, Ireland: Today.



FIGURE 47 _ Rievaulx Abbey, UK: Today.

## 3.6. Conclusion to Chapter 3

Adaptation is an opportunity to encourage the enhancement and protection of ecclesiastic architecture. The definitions of adaptation and the concept thereof, introduced in this Chapter, lay a foundation for the concept of adaptation decision-making, which will be presented in the following Chapter. Obviously, it is improbable to create one adaptation strategy that would suit all obsolete and abandoned churches, since each Case of adaptation is different. Therefore, these Cases were rather presented as contributions to the debate, describing which *Forms of Building Obsolescence* and *Dimensions of Adaptability* may be typical of certain types of new uses. The variety of adaptation strategies sets out to inform stakeholders, which will be introduced in Chapter 6, that church buildings/objects may be adapted to new uses different from the original religious use, while retaining the quality and values, which will be explained in Chapter 5, attached to ecclesiastic architecture.

This Chapter was a step towards the examination of 45 best practices of adaptation, elucidating the issue of adaptation complexity and demonstrating that fulfillment of a successful adaptation of a church is not only about the analysis of its physical conditions, but also about the study of its contextual fit, social trends, economic feasibility of conservation, compliance with statutory regulations, and identifying degrees of new uses. These factors that drive the adaptation strategies worldwide are to be analyzed when searching for adaptation scenarios for abandoned Russian Orthodox assets. Also, the framework of new uses defined in this Chapter aims to assist planners, who work on the adaptation of obsolete and abandoned churches, in understanding the width of strategies, which can support the adaptation of historical buildings/objects.

# CHAPTER 4: ADAPTATION DECISION-MAKING

Adaptation, which was explained in Chapter 3 through the analysis of its framework and how it can be applied to former religious buildings/objects, will be studied in this Chapter in terms of how, and at what stage of a church's Life Cycle, the Decision of Adaptation can be made. The concept of a religious building's "Life Cycle" will stress the issue of where the adaptation stage should start, which stages it should be preceded and followed by, in order to ensure the continued circulation of a church's "life". The Decision of Adaptation itself is a complex process of both the analysis of *Forms of Building Obsolescence* and *Dimensions of Adaptability*, which play roles in the future scenario of a religious building/object. Graphically, this will present choices for the Decisions that will help the Russian Orthodox Church in assembling a framework of possible adaptation scenarios for its real estate assets, while options, appropriate for ensuring the continued circulation, will be explained further. These options, considering the full scope of benefits and drawbacks, will allow the understanding of particular details of the proposed intervention to a church, and will be

accompanied by a myriad of potential types of Changes. Aiming at the implementation of required Changes, the *Religious Conservation Management Plan* will introduce an adaptation guide, through analyzing multiple aspects together, which are necessary to overcome Building Obsolescence.

## 4.1. Building Life Cycle

According to Douglas's investigations (2006), a typical Life Cycle of a building is formed by a process constituted by five steps: "Birth", "Expansion", "Maturity", "Redundancy", and "Rebirth" (see Figure 48). The "Birth" starts when a parish begins to use the church for worshiping frequently, the building performance corresponds with their needs, and the capacity of the church is sufficient for the existing number of believers. A shift to the "Expansion" is associated with new requirements of the users, such as parish change (increase or decrease) or changes in the frequency of religious services, when the church may receive extensions, with a "strain placed on fabric" (Douglas 2006). During the "Maturity" stage of the Life Cycle, religious buildings may continue to fit requirements of believers or, otherwise, current needs may exceed capacity, then it will result in periodic maintenance with minor adjustments or more extensions and re-planning, respectively. Also, during this stage it may happen, that a parish will decide to take new space elsewhere out of the church, due to the fact that the "mature" building is no longer able to host new needs, for instance, it may need classrooms for a Sunday school, multipurpose auditoriums, rooms for Baptism, etc. Thus, Building Obsolescence "appears on the horizon". "Redundancy" begins as a consequence of changes in societies' religious affiliation or cultural values, sources of power, "catchment areas" (Douglas 2006), deterioration of ecclesiastic structures, market needs, etc. These changes may further lead to church emptiness, or vandalism, or squatting, or attempts of a parish to let the religious building out on lease, or a decision of mothballing[100], or decision of demolition (usually applicable only for not listed ecclesiastic architecture), or application for permission to adapt. At this stage of religious building development, the thesis is interested in the last of the aforementioned scenarios. The step following the previous one will be "Rebirth"[101], resulting from the motivation to adapt, when the variety of acceptable uses are matched with the church building. Thus, a cycle of a church's "life" finishes, due to the fact that the structure was made more sustainable through the adaptation, which results in the continuation of the Cycle when the adapted building gives a "Birth" to a new building.

Another interpretation of a building's Life Cycle was provided by Wilkinson, Remoy and Langston (2014) (see Figure 48), who, in contrast to Douglas, divided the cycle into six steps: "Use and Management", "Management", "Initiative", "Brief and Design", "Transform", and "Construction". The initial phases of the cycle, including "Initiative", "Brief and Design", and "Construction", refer to the creation of a church, while "Use and Management" and "Management" are associated with adaptation, when the religious building may be applied with new uses after the start of a new Life Cycle. At certain stages, during the use, the church will reach a situation where its future usability and value[102] will have to be assessed, and Building Obsolescence may be established; then "Initiative" will be associated with the process when the need of adaptation appears and is followed by the

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100    The definition of mothballing is covered in detail in Sub-chapter 4.4.

101    Douglas (2006) called it "Rebirth/Demolition", but since this thesis deals with many listed ecclesiastic structures, demolition will not be considered.

102    The definition of values is covered in detail in Chapter 5.

Decision of Adaptation, adaptation itself and the start of a new Life Cycle.
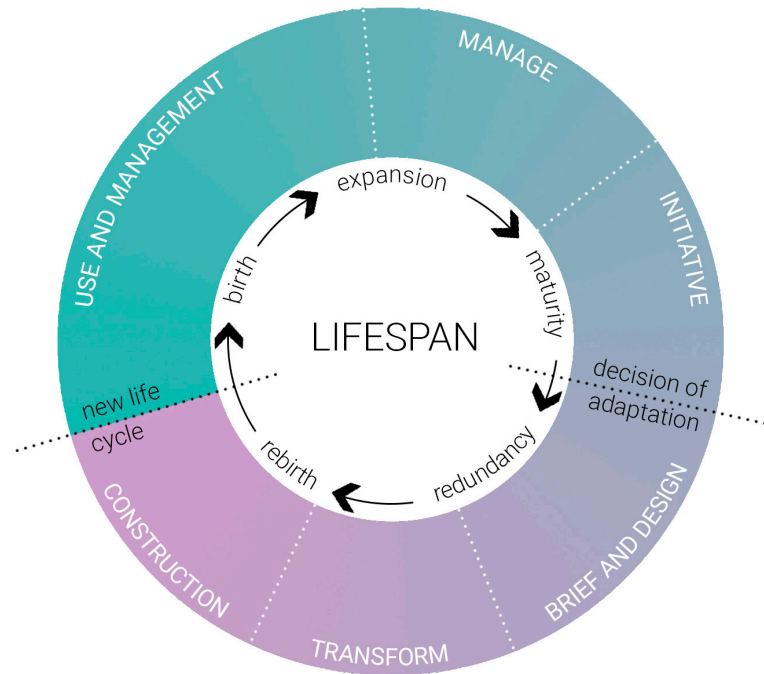


FIGURE 48 _ Cyclical Process of Historical Buildings (adapted from Douglas (2006); Wilkinson, Remoy & Langston (2014)).

Figure 48 shows, through the overlapping of the two above-explained contributions to the understanding of a building's Life Cycle stages, that the researchers always "cut" the same "pie of a whole building's life", when a Decision of Adaptation should be placed as soon as a church is discovered to be obsolescent, and a new Life Cycle starts once adaptation is implemented. The Decision of Adaptation is a *milestone* indicating the transition from adaptation initiative to adaptation planning. Thus, this *milestone* symbolizes the beginning of adaptation and, depending on the *Form of Building Obsolescence*, can be shifted to the place between "Redundancy" and "Rebirth".

The technical, functional and economic parameters of churches are constantly changing during the whole Life Cycle, and can lead to a corresponding *Form of Building Obsolescence* to be overcome during the adaptation. Thus, each of the parameters has its Lifespan, which contribute to the whole Life Cycle of a religious building, where Lifespan can be defined as the period, during which a building component (technical, functional, and economic characteristics) can fulfil its requirements:

- Technical Lifespan is the length of time during which the religious building/object can cater to the needs of use, safety, and health protection of the users through technical and physical demands.

- Functional Lifespan is the length of time during which a church can cater to functional demands of the users, and due to the fact that religious buildings mostly accommodate only activities connected to worshiping, which are highly affected by social trends that do not fluctuate notably, churches are seen as the most unchangeable architectural objects. Thus, their Functional Lifespan may last longer than the corresponding Lifespan of other historical buildings.

- Economic Lifespan is the length of time during which the religious building/object can generate

more income than costs, and it finishes when a church owner can no longer see a possibility to generate more income than costs (Wilkinson, Remoy & Langston 2014)[103], and cannot operate the building anymore.

To summarize, the above three Lifespans influence each other. Thus, the end of the Functional Lifespan nearly leads to the end of the Economic Lifespan, because the community stops using the church. The end of the Functional Lifespan may be caused by the end of the Technical Lifespan, while it is always followed by an end to the Economic Lifespan. The Technical Lifespan of religious architecture does not affect greatly the Functional Lifespan of the properties due to the specific occupants' behaviour, who use the religious buildings periodically.

# 4.2. Criteria for Decisions of Adaptation

In Sub-chapter 4.1., the Author explained the idea of the milestone that indicates the point when the Decision of Adaptation should be made; this part will explain what Decisions can be applied to ecclesiastic architecture. Considering the full scope of Benefits and Drawbacks of each potential adaptation option, among "New Tenancy", "Anti-squat", "Mothballing", "Disposal", "Demolition", "Adaptation with Renovation", and "Functional Conversion", is essential to any effective decision-making process, where multiple criteria are concerned. These decisions also have an added layer of dimensions, which have various short, medium, and long-term implications. Further still, these dimensions are accompanied by a myriad of potential changes[104], which possibly could have significant influence on a building's Life Cycle along with the lifespan of a church; hence it is highly important to maintain equilibrium in adaptation, which maximizes the benefits while minimizing the drawbacks.

TABLE 8 _ Decisions of Adaptation to Former Churches for Property Owners: Benefits and Drawbacks (adapted from Wilkinson, Remoy & Langston (2014)).

*"Demolition" is usually not applicable for listed ecclesiastic architecture, nevertheless, the Author mentions this decision, as it is allowed for non-listed buildings.

| Decisions | Benefits | Drawbacks |
|---|---|---|
| New tenancy | - Finding a suitable tenant, may ensure ongoing beneficial use of a church | - May be time consuming to find a user for a structurally vacant church<br>- May be challenging to show attractiveness of a former church for new tenants<br>- Requires maintenance, refurbishment, incentives |
| Mothballing | - Minimizes running costs, such as cleaning, heating and lighting | - Costly to keep safe and secure<br>- High risk of vandalism<br>- Dirt, dust, inappropriate temperature, and humidity can damage decorations and icons<br>- Church will not be provided with rental income<br>- A church still creates a "hole" in the urban/rural fabric<br>- Negative image of a former church in society due to its obsolete envelope |

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103   An explanation of three lifespans was adapted from the study by Wilkinson, Remoy and Langston (2014), the Author presents this quote while utilizing thesis specific terms.

104   The explanation of *Types of Changes* is covered in detail in Sub-chapter 4.3.

| Anti-squat, or, collapse prevention activities | - Minimizes running costs, secures the building against squatting and vandalism | - Exposed to wear and tear, inhabitation may influence possible tenancy negatively<br>- Decay of decorations, icons<br>- A church still creates "hole" in the urban/rural fabric<br>- Negative image of a former church in society due to its obsolete envelope |
|---|---|---|
| Disposal | - Reveals asset/site value, reduces management and operating costs | - Loss of potentially useful asset, price may not correspond to given values |
| Demolition* | - New church building tailored to meet the number of believers<br>- More sustainable new modern church | - Disruptive and expensive, delay of income, location characteristics cannot be influenced<br>- Not appropriate for listed buildings<br>- Many believers may associate "Collective Memory" with an old church rather than with a new one |
| Adaptation with Renovation | - Enhances the physical and economic characteristics of a religious building, delays deterioration and obsolescence, reduces the likelihood of redundancy, sustains the building's long-term beneficial use | - Disruptive and expensive, extended lifespan is not likely to be as great as a new building's, upgraded performance cannot wholly match that of a new building<br>- An adapted church has to consider the requirements of building codes and norms that are usually not easy to "fit" to historical ecclesiastic structure<br>- Not every church has the required convertible adaptability |
| Functional Conversion | - Enhances and alters the physical and economic characteristics of the building, prevents deterioration and Obsolescence, sustains the building's long-term beneficial use, sustains social coherence in the area | - Disruptive and expensive, market uncertainty, location characteristics may not suit new function, building costs may be out of control, new rental function may not be the core business of the owner |

Decisions of Adaptation to former churches presented in Table 8 show possible scenarios for property owners. In addition to considering the benefits and drawbacks, the Decision can be made through the identification of *Adaptation Options*, which could implicate the change of property owner (sale of properties), at three following stages: "Current State Diagnosis", "Potential Outcome", and "Future State Possibilities" along with "Future Scenario" (see Figure 49). The scheme does not provide a detailed choice of every consecutive step of the Decision, at lines A, B, and C, because, additionally to the analysis of the *Forms of Building Obsolescence* and *Dimensions of Adaptability*, it requires the analysis of potential stakeholders, and "weight" of values and project's impact for each religious building in particular, which will be explained in detail in Chapters 5 and 6. What is more, the following questions should be raised as well, when passing through *"Decision Milestones"* at lines A, B, C: "Who is involved and has interests? What is or are the goals/results that a project wants to achieve? What resources are needed to deliver the project? What are the inputs? Who is going to pay? Who is an end-user of the project?" (Sustainable Models of Heritage Conservation and Revitalization 2018)[105].The answers to these questions aim to illuminate choices for further adaptation options.

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105 These questions were suggested to be addressed when choosing a conservation model, while the Author of this thesis argues that they can be applicable also when deciding on a type of adaptation.
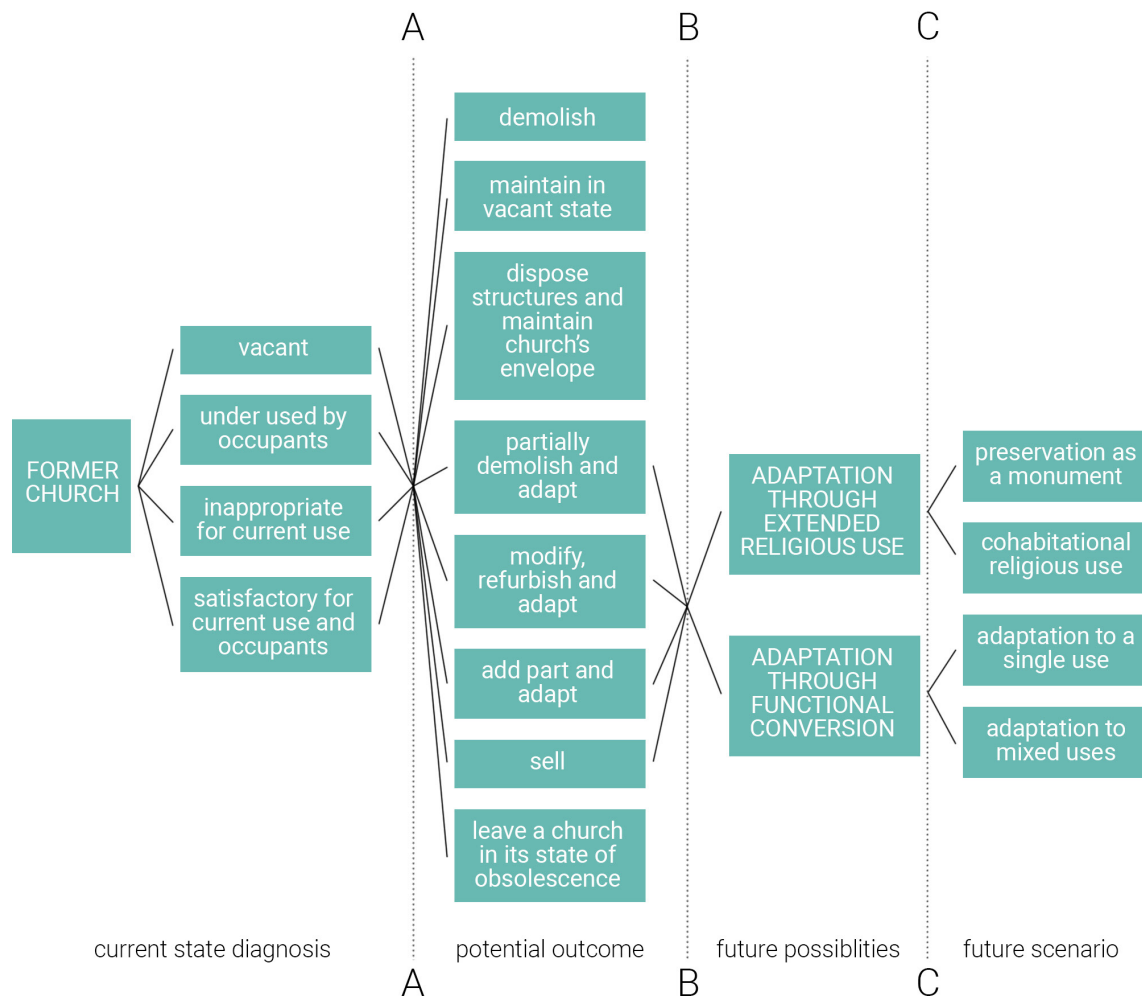
**FIGURE 49** _ *Adaptation Options* to Former Churches: Time Stages* (adapted from Wilkinson, Remoy & Langston (2014)).

* A former church, as opposed to a non-religious obsolete heritage building, cannot be partially vacant, because historically the whole of a religious building was dedicated to a single use, thus this thesis means full vacancy, as a type of "Current State Diagnosis".

## 4.3. The Performance Management Concept

Once the Decision of Adaptation is identified, it needs to be executed in accordance with the *Types of Changes* to a building required by such Decision. The choice of these changes was provided by Douglas through the introduction of "Performance Concept" for building adaptation. The term "Performance Concept" was explained as a "way of determining and achieving desired results by focusing on ends rather than means" (Douglas 2006) and it was used with reference to the adaptation of historical buildings in general. Considering the above, this thesis will use a modified version of the term, *Performance Management Concept* (see Figure 50), or *Concept* for short, because it will focus on listing types of changes needed to be applied for obsolete and abandoned religious buildings/ objects to ensure their sustainable management in the future. The *Concept* comprises two types of church performance management: "Maintenance" and "Adaptation", where "Maintenance" implies performances that only allow preservation of the predetermined state of a former church,

and does not aim to overcome Building Obsolescence, which is outside of the interests of this thesis. In contrast, "Adaptation" aims to overcome obsolescence among its primary objectives and focuses on the six *Types of Changes* required according to ecclesiastic architecture. "Change of Tasks" applies to churches with a Functional *Form of Obsolescence*, as it considers the change of frequency of church services allowed in case of *Cohabitational Religious Use*. "Change of Space and Location of Services" aims to overcome Functional, Economic, and Social Forms of Obsolescence mostly through Functional Conversion, while "Change of Performances" covers Physical, Aesthetic, Environmental and Legal *Forms of Building Obsolescence*. "Change of Function", as the name implies, aims to address Functional Obsolescence through *Cohabitational Religious Use*, if the Obsolescence is not "heavy", or otherwise through Functional Conversion. Social Obsolescence may be addressed both through "Change of Capacity" and "Change of Location of Fabric", though the latter is only applicable for an extremely small number of obsolete and abandoned churches, mostly for timber, which can be disassembled and assembled again in a new location. "Change of Capacity" can be a means of partially overcoming Physical, Functional, Economic, Legal, Aesthetic and Environmental *Forms of Building Obsolescence*. It is important to note that several types of changes can be applied to a historical church, creating a "cocktail of changes" effectively addressing the discovered *Forms of Obsolescence*. The majority of former churches need improvement toward sustainability and resilience, and a single change is seen not enough to fill all the requirements of modern society.

To summarize, the *Performance Management Concept* has to cover only those *Forms of Building Obsolescence* that were actually discovered in a religious building. For instance, if a church does not have Functional Obsolescence, the Decision of Adaptation should not point to "Change of Function" as it is not required. It is stated that the changes should "fit" the needs of buildings and address only their obsolete characteristics, according to the principles of "Loose-Fit" adaptation proposed by Latham (2000a). In terms of the thesis, "Loose-Fit" adaptation is the one that proposes only changes needed to overcome Building Obsolescence and among them chooses only those fitting a church's *Dimension of Adaptability*, while introducing new uses, where possible. Hence, "Loose-Fit" means making minimal alterations to the original structures, which nevertheless will allow them to "fit" new uses. After the analysis of three successful cases of church adaptation, the motto "design with the building, not against the building" introduced by Duckworth (2010) proves the principles for the choice of changes presented in this Sub-chapter.
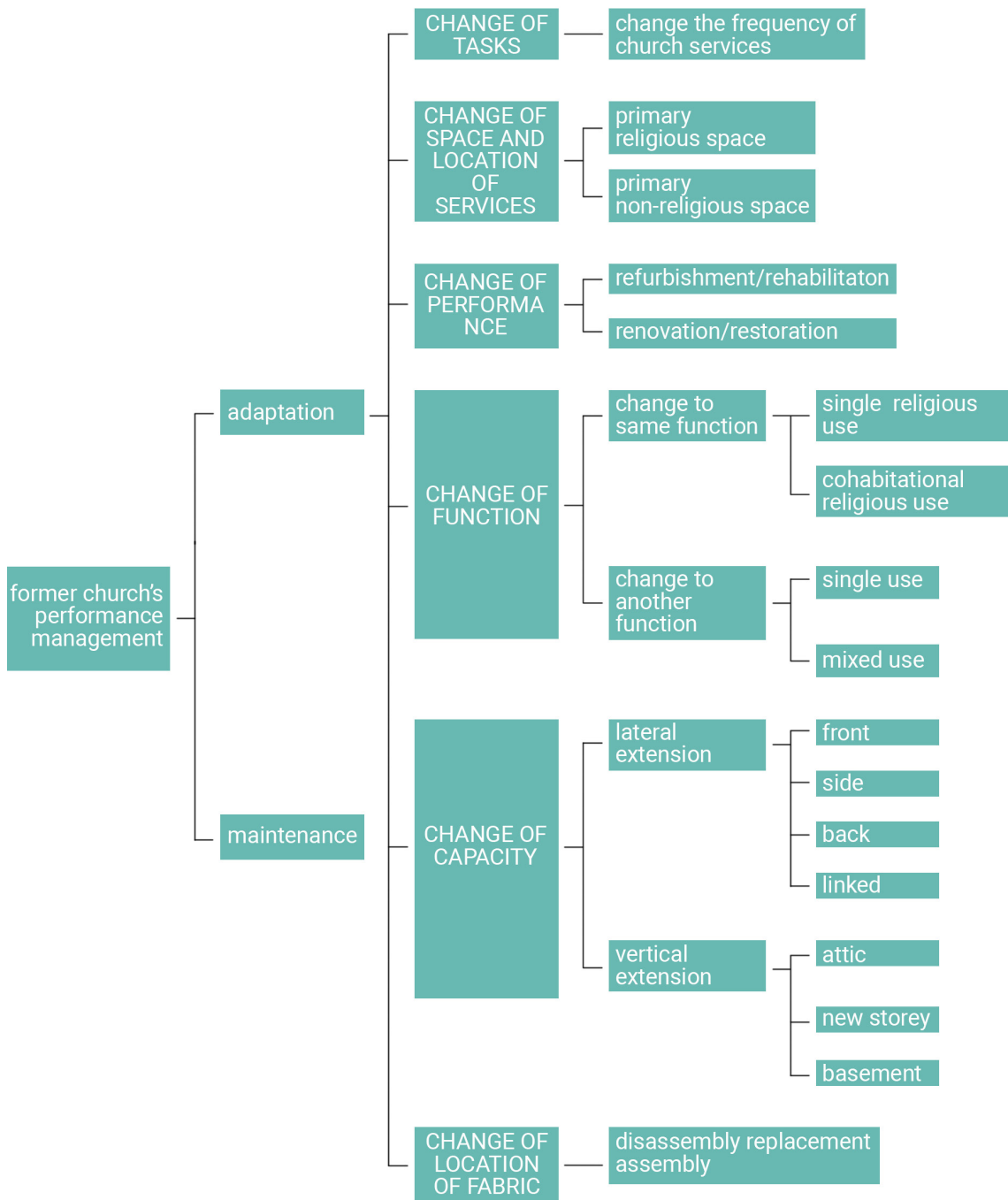
FIGURE 50 _ The *Performance Management Concept* (adapted from Douglas (2006)).

## 4.4. Mothballing: As Applied to Ecclesiastic Architecture

Mothballing, or maintenance in a vacant state, is a short-term Decision of Adaptation, which should be further followed with a long-term solution. If a vacant property has been declared unsafe by building officials, mothballing may be the only way to protect it from demolition (Sharon 1993), when all means of finding a productive use for a historic building have been exhausted or when funds are not currently available. Mothballing allows preservation of a deteriorating structure in a usable condition through a necessary temporary building closure, aiming to protect it from the weather as well as to secure it from vandalism. Mothballing should start with documentation of a church's conditions, examination of the architectural and historical significance of the religious building, and further stabilization of the ecclesiastic structure (Harron 2012). Once a church is stabilized and is no longer on the verge of collapse, a project for its long-term adaptation may be developed, with the analysis of appropriate Decisions of Adaptation and Types of Changes these Decisions may require.

The Church of England's "Quinquennial Inspection" ('Model Diocesan Scheme' n.d.) requires for every church building to be inspected every five years to ensure mothballing, and a Quinquennial Inspection Report based on the results of such inspection is one of the key documents assisting the Parochial Church Council[106] in the care and repair of church buildings, for which it is legally responsible. Inspections, to be carried out according to this scheme, are to give an overview of the repair needs of the building examined, through listing the repairs required according to their priority. Initially, inspection activities are planned for 5 years, but if the mothballing itself is sponsored by an organization, it could conceivably last much longer. The Church of England divided mothballing activities into 5 categories: first category – urgent, requiring immediate attention; second category – requires attention within 12 months; third category – requires attention within the next 12 – 24 months; forth category – requires attention within the quinquennial period; fifth category – a desirable improvement with no timescale (as agreed with the Parochial Church Council). The main purpose of these inspections is to ensure that expert advice is obtained at regular intervals and that a long-term management plan is prepared, and then carried out (Roche 2011).

For instance, the Church of Ireland (see Figure 51) located in Grangegorman, Dublin, is currently (as of March 2019) mothballed after deconsecration just several years ago. Currently, the church is in a state of disuse, yet it is locked to protect it from vandalism and is equipped with lighting and an alarm system. Further alterations aimed at protecting the church from further decay included: securing its timber construction along with additional mechanisms for ventilation and implementation of a protection scheme for the existing stained glass by fitting new antivandal screens to all window openings using stainless steel fixings. One window in particular, absent of any window assembly, was fitted with new glass incorporating a gap of approximately 20 mm, provided to all sides, to facilitate ventilation. Among these changes, the existing roof slates, preserved as much as possible, were removed with care, cleaned and stacked ready for future adaptation.

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106    Is the executive committee of a Church of England parish and consists of clergy and churchwardens of the parish, together with representatives of the laity.

FIGURE 51 _ The Church of Ireland, Grangegorman, Dublin, Ireland: Today.



FIGURE 52 _ The Church of St. Laurence, Grangegorman, Dublin, Ireland: Today.

In contrast to the Church of Ireland, the Church of St. Laurence (see Figure 52) located in the same district within the city of Dublin is still consecrated. Mothballing of this building was completed in 2014, and today it hosts services once a week, having an opportunity to be used by a variety of religious believers due to the flexibility of its furniture. The building was in sound condition due to the previously occupied nature of it, and general lack of access afterward. However, even in this circumstance, works on repairing some structural parts, still required after a comprehensive investigation, were undertaken. The recommended works on mothballing were set out under two headings: short-term stabilization and long-term stabilization. The mothball process started with short-term stabilization that took place in 2013, and its cost was estimated at 67,638 euros (Davis Langdon & AECOM 2013b). This included the following works: minor adjustments to roof structure, chimney, bell and cross, eaves, external gutter, window and door surrounds, timber heads to doors and windows, iron windows, filling missing parts to both external walls and internal walls, iron grilles, foundations, and internal timber stairs. The long-term works, which followed the short-term, were estimated at 317,090 euros (Davis Langdon & AECOM 2013b) and included final re-roofing, foul and surface water drainage. Such division into long and short-term works made it possible to define "urgent" works and "less urgent" costly works that required attention and time to obtain necessary funding sources, while the "urgent" works were in the stage of implementation.

In later years, once the church was ready for further conversion, a series of careful considerations was undertaken to establish future plans for the building concerning floor beams, roof structure, balcony, etc. Among these efforts, proposals were made by architects for possible layouts of the inner organization of the church (see Figure 53), with "A" the existing layout, "B" the lecture/concert layout, "C" the performance layout, and "D" the new religious layout.
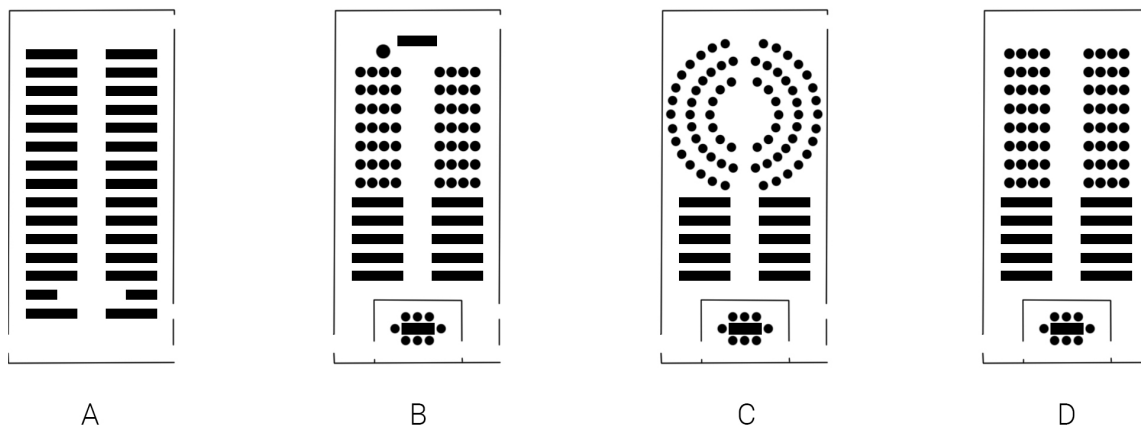
A          B          C          D

FIGURE 53 _ Proposed Layouts per Function for the Church of St. Laurence.

With regard to the estimation of costs, the cost of St. Laurence's Church adaptation amounted to approximately 800,000 euros (Davis Langdon & AECOM 2013a), including the mothballing works comprising 55% of the total of adaptation. To summarize, mothballing programs are generally expensive, require sophisticated building surveys and rigorous evaluation of works according to how "urgent" they are. While experts state that the money spent on well-planned protective measures, such as mothballing works, will seem small when amortized over the life of the resources ('Model Diocesan Scheme' n.d.), such works still ensure stabilization of historic ecclesiastic structures and address the problem of Physical Obsolescence typical for each obsolete and abandoned Russian Orthodox church[107]. Though costly, mothballing is worth the endeavor in further preservation of the attractiveness of churches and analysis of their values that usually, due to the churches' Physical Obsolescence, cannot be easily recognized.

## 4.5. The Religious Conservation Management Plan

A Conservation Management Plan is a detailed document that, generally speaking, helps to look after heritage, which includes a management agreement and maintenance plan, prepared by a specialist after consulting different stakeholders of the project (English Heritage 2013). Experts from English Heritage, among others, in 2013, introduced a scheme of the Conservation Management Plan, applicable for conservation works on built cultural heritage, which is adapted by this thesis for the use in relation to religious cultural heritage and will relatively be called the *Religious Conservation Management Plan*, or *Plan* for short. The goal of this *Plan* is to study and appropriately frame the process of finding adaptation solutions, which will be able to overcome Building Obsolescence. The *Plan* lays out a series of steps necessary to establish a proper Decision of Adaptation and *Performance Management Concept* for designing and planning future new uses for religious buildings/objects. Future proposals for such adaptation endeavors will find these recommendations helpful, when formulating a *Plan* for a prospective project, due to the nature of its focused efforts to holistically integrate the analysis of religious assets, along with necessary adaptation measures required for said assets, and by understanding the needs of different stakeholders who will be

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107    Obsolescence of Russian Orthodox churches is covered in Sub-chapter 8.1.

touched by said assets, while a graphical interpretation of the *Plan* (see Figure 54) helps to show areas of opportunity to apply changes to existing ecclesiastic architecture.

The structure of the *Plan* can be applied to any church adaptation project, as it sets a development scheme, which the adaptation should go through overtime, as the plan for a church comes to fruition and ensures the continuation of a church's Life Cycle. The structure of the *Plan*, similar to the structure of the Conservation Management Plan, is constituted by five stages (English Heritage 2013), which can be identified as follows:

- <u>Stage One – Project Initiation</u>. The success of this stage depends on creating the right Partnership of Stakeholders and ensuring that they share common interests toward the way of religious property adaptation. Stakeholders should share a common vision on given opportunities for the project and constraints presented by past religious use of churches. Partnerships may originate in many ways, but typically the different Stakeholders[108] will have varying objectives, particularly where they bring together the public and the private sectors – ranging from the need to deliver certain socio-economic outputs or conservation benefits, to achieving best value on a site disposal or making a certain percentage of commercial return (English Heritage 2013). To succeed, all expectations and needs must be considered.

- <u>Stage Two – Concept Development</u>. This stage starts with understanding the scale and significance of religious heritage assets, obtaining information about the *Form of Obsolescence*, its *Dimensions of Adaptability*, given values, and their expected Impact[109], which are fundamental to any decision about the future of former churches. Based on the presented values of the heritage asset, the project will need to bring together various Stakeholders to understand their visions on future development and ways of achieving a Stakeholder co-creation model. The interests of Stakeholders are an essential issue in value assessment as "stakeholders do the valuing" (Mason 2002).

Once preliminary options for adaptation have been identified, it is crucial to commence a further analysis, along with compatibility studies, of active legal constraints to vet such possible actions, so they do not conflict with the Church's Statutory Rules[110]. Legal titles and constraints vary from country to country, hence, should be identified at the national level, and as early as possible. Likewise, listed cultural heritage sites might have different tolerable levels of possible alterations, hence, the project must follow the rules of the Preservation Codes of a country[111]. Considering such constraints, preliminary findings might highlight the need for Partnerships[112] for managing and financing the project and future use of a religious property.

- <u>Stage Three – Project Preparation</u>. This stage of the *Plan* begins with the research on the

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108   The explanation of Stakeholders is covered in detail in Chapter 6.

109   The explanation of Values and Impacts is covered in detail in Chapter 5.

110   For instance, the Statutory of the Russian Orthodox Church does not prohibit to lease the spaces of the Church ownership, except for spaces which were created for worshiping.

111   For instance, Federal Law No. 73-FZ of the Russian Federation, which is the main document regulating the works on cultural heritage, does not allow the creation of capital structures on the site of an object of cultural heritage, which could be a significant constraint toward Adaptation.

112   Mechanisms for partnerships are covered in detail in Chapter 7.

availability of grants, low-interest loans, fundraising means, and governmental programs. Sources of funding are subject to constant evolution – the eligibility rules, conditions of finance, output requirements, the amount and availability of funds, all change over time. Thus, it is important to have up-to-date information about funding sources available for each single given former church[113], funds available for urban regeneration should also be considered if a church is a landmark in its urban fabric.

Once the feasibility of funding has been established, the project moves to design development. The design proposal for a former church requires sensitivity and care in order to be approved by statutory authorities and advisory bodies. It is recommended that the outcomes of the design project result in suitable uses of a church, physically adapted to an existing historic structure; specify the use of experienced contractors and consultants; account for the timeline of the whole project. It is important to note, that all structural characteristics of a church should be surveyed to decrease the risk of discovering weak and decayed constructions during the next stage of the *Plan*. Whether a project is being delivered by the public sector, private sector or in a partnership approach, the key issue is to establish the right balance between costs, risks, and responsibilities. Every involved party should receive a certain level of control and agree on how project benefits will be shared (English Heritage 2013).

- Stage Four – Implementation. This stage starts with secure planning, while the work undertaken during the two previous stages was the basis for the urban/rural planning submission, illustrating a former church's importance in the process of town planning schemes and log maps. This kind of proactive planning will better couple churches with their surroundings creating an adaptation project which will be more sustainable and self-sufficient. A thoughtful planning submission, that addresses the full range of the Decisions of Adaptation, will minimize the time to achieve the goals of an adaptation project.

- Stage Five – Occupation & Management. At this stage, establishing who will become the tenants or proprietors will be required. The *Plan* will provide a way of establishing long-term management or short-term solutions for an obsolete or abandoned church; and documents of this stage must verify supervising parties who will be in charge as directed by active norms and Cultural Heritage Codes. Along with such factors comes the necessity of planning a budget, which takes into account that typical operational and maintenance costs associated with such conservation projects are usually higher in comparison to modern buildings, and that such projects require a search for a tenant or proprietor who will tolerate such expenses.

To summarize, the "Implementation" and "Occupation & Management" stages of the *Religious Conservation Management Plan* have a practical character, which makes it practical to study them in general; therefore, the Author suggests a detailed analysis of these stages based on specific cases of former churches. A Decision Support System for obsolete and abandoned Russian Orthodox churches will be established only for the "Concept Development" and "Project Preparation" stages, which can be generalized for several religious properties. The steps, which must be addressed at each of the above two stages, are laid out in Part 3 of this thesis.

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113   The sources of funding are covered in detail in Chapter 7.

**INITIATION**

building context    initiation - forming the project team    settlement context

**CONCEPT D-T**

understanding former churches asset characteristics trends in emptiness, changes in religion

understanding urban/rural sacred context

examine needs and interests of stakeholders, developers, the public, and the community

review of legal title and constrains

identify preliminary options for reuse, new uses

need for site assembly or partnership with adjoining property ownes in urban/rual scale

project action plan

**PROJECT PREPARATION**

availability of public grants, religious grants

establish feasibility funding/need for grants

availability of urban environment regeneration grants

holistic site and building development issues

design development

urban/rural strategies development

funding, income streams strategy

strategic planning for viable former church scheme

procurement/governance strategy

**IMPLEMENTATION**

secure planning

design completion and construction stage

**OCCUPATION & MANAGEMENT**

occupation/tenant management/sale process

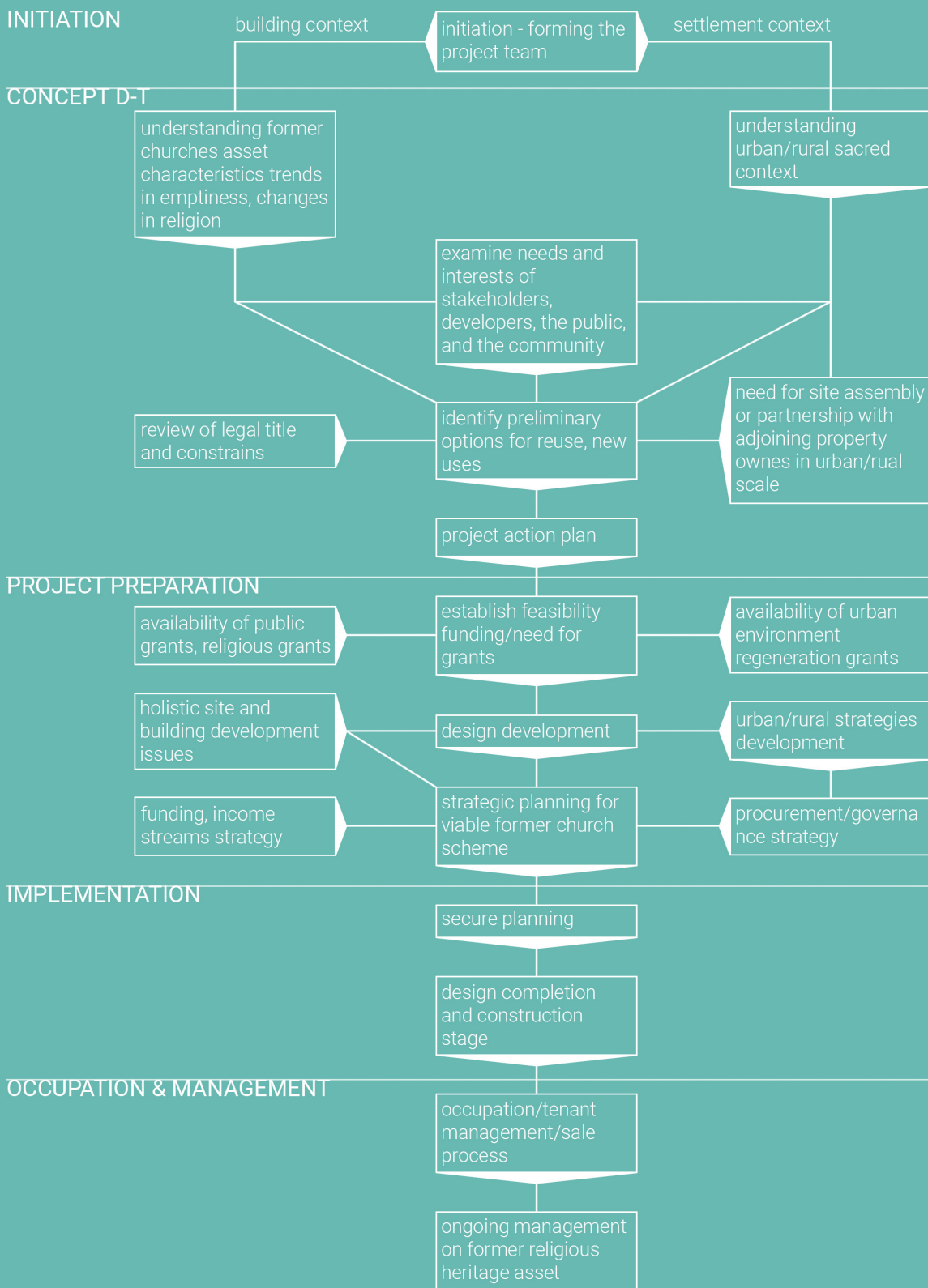ongoing management on former religious heritage asset

FIGURE 54 _ An Approach to the *Religious Conservation Management Plan* (adapted from English Heritage (2013)).

## 4.6. Case Study: The Conservation Management Plan for the Church of St. Luke in Dublin, Ireland

Originally designed by Thomas Burgh[114], the Church of St. Luke in Dublin, Ireland (see Figure 55), dates back to 1716. Deconsecrated in 1980, the Church burnt down in 1986, leaving only a roofless ruin, comprising the four walls of the main body of the Church, three chancel walls, and a portion of its mosaic floor. There was also some original plasterwork, but this was severely damaged due to exposure to the elements over the past 30 years. During those years, there had also been an extensive growth of trees, and the roots had caused severe structural damage to the chancel and some vaults in the crypts.





FIGURE 55 _ The Church of St. Luke, Dublin, Ireland: Top – Pre-Adaptation, Bottom – Today.

Following the construction of the Coombe Bypass, now St. Luke's Avenue, Dublin City Council sought proposals in 2006 for the adaptation of the Church under the St. Luke's Conservation Plan, prepared in 2005 by Shaffrey Associates[115] on behalf of the City Council ('JJ Rhatigan Restoration' n.d.), which has been commissioned by Dublin City Council and the Heritage Council. The context for commissioning the Conservation Plan arises from "Dublin City Council's desire to establish

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114   Colonel Thomas de Burgh, always named in his lifetime as Thomas Burgh, was an Irish military engineer, architect, and Member of the Parliament of Ireland.

115   Dublin-based architecture and urban design practice.

an agreed and appropriate adaptation for the Church, while retaining its significance" (Dublin City Council 2005).

The Conservation Plan begins with the executive summary, which describes the significance of the former church as a cultural heritage asset. The explanation of significance among other issues states:

> St. Luke's, as a survivor of the sizable social and physical upheaval which the area has endured in recent years, remains a valued repository of memories and histories. It resonates stories of the past and hopes of the present for the future. This somewhat elusive quality reflects, in equal measure, the potential of an appropriately reused and rehabilitated St. Luke's to play a valuable role in the area's regeneration and all the historic associations and significance which the site retains [...] The public ownership of St. Luke's can be considered of significance – it brings both responsibilities and possibilities for its future reuse and adaptation (Dublin City Council 2005).

The executive summary of the Conservation Management Plan further reports the information on proposed new policies toward St. Luke's adaptation. To ensure the retention of the significance of St. Luke's, and to assist in managing the site, planning appropriate repairs, restoration and adaptation works, the policies of the Conservation Plan have been developed in consideration of the current legislative framework, and various statutory and guidance policies and plans. Underpinning the policies are a series of key objectives:

- To establish criteria and guidance for the appropriate and sustainable reuse of St. Luke's, including short and long term uses.
- The improved access to and presentation of St. Luke's, the building and the site.
- The protection and enhancement of the building and site in a manner which retains their significance and complies with statutory obligations associated with its protected status.
- To improve connections between St. Luke's and other parts of the local area and the wider City Centre area.
- To protect the sacred aspects of St. Luke's as a burial ground.
- To protect and enhance the particular sense of place which pertains to St. Luke's (Dublin City Council 2005).

A series of recommendations for specific programmed actions are included in the Conservation Plan which will support the policies. The thesis found illuminating recommendation "C", which reads as "Any proposals for long-term use should be supported by an appropriate feasibility study and business plan" (Dublin City Council 2005).

The body of the Conservation Plan is constituted by four main Parts, namely, "The Process", "The Understanding of the Place", "The Significance, Vulnerability, and Policies", "The Recommendations and Implementation". In detail, Part One introduces the background and context of the Plan. It also contains a summary report on the consultation process, in accordance with the principles laid down

in the Burra Charter[116], and subsequent guidance documents, including James Semple Kerr's Guide to Conservation Plans[117] and the UK Heritage Lottery Fund's (2017) "Conservation Plans Guidance". The aims of the summary report of the St. Luke's Conservation Plan are as follows:

- An understanding of an historic place and what is significant about it;

- An identification of issues which threaten to undermine or de-value this significance;

- Finding appropriate policies and recommendations to assist in: managing the site, planning repairs or restoration, planning new developments, and managing a program of regular maintenance (Dublin City Council 2005).

Part Two contains three descriptive essays that cover different aspects and issues relating to St. Luke's, including its socio-cultural context in the area, an architectural appraisal, and a discussion on the contemporary context. It also includes an assessment of conditions (building and site), environmental issues, archaeological issues, and reports all the previous restoration works on the heritage site. Importantly, together with historic issues, the Plan also reports the contemporary context of the church. This Part also gives information about the former parish of the church and trends of religious changes in the neighbourhood. What is more, the part analyzes the role of the Anglican parish in creating "social order" in the urban context. The Part identifies many of the challenges which face St. Luke's today and justifies this Conservation Plan. Moreover, it gives key information on workshops with stakeholders, public meetings, and meetings of interested groups with Key Stakeholders[118].

Part Three sets out both what is significant about St. Luke's, and what issues put this significance under threat. These relate to aspects of its history, its architecture, its archaeology, the environment within the site, the physical, social and cultural relationship to its urban hinterland and, not least, to its historic use and its potential for future use. What is more, this Part of the Plan gives information about issues affecting the building, the site and archaeology. In summary, the main threats to the significance of St. Luke's had been listed.

Part Four contains the policies and recommendations developed for St. Luke's and a brief comment on implementation and review, and it is important to note that all the policies and recommendations were given separately for the building and the site. This Part also suggests policies for the future ownership of the former church. Next, it reports the number of potential uses that could comply with the above policies.

This thesis argues that, as every piece of cultural heritage is unique, *Religious Conservation Management Plans* will differ from one former church to another, subsequently their parts may be named in different ways. Nevertheless, each *Religious Conservation Management Plan*, prepared for a church adaptation, has a general structure such as: "Initiation", "Concept Development", followed

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116    The Charter which defines the basic principles and procedures to be followed in the conservation of Australian heritage places.

117    James Semple Kerr's The Conservation Plan was first published by the National Trust of Australia in 1982. Since then it has evolved and expanded through six editions and twelve impressions. It has been widely used, not only by heritage practitioners and owners in Australia, but worldwide. It outlines the logical processes of the Burra Charter, and how to prepare a Conservation Plan to guide, and manage change to a heritage item appropriately (Kerr 2013).

118    The definition of Key Stakeholders is covered in detail in Chapter 6.

by "Project Preparation". Using the terminology of this thesis, Part One (Gathering Information/Understanding the Site) and Part Two (Consultation) of St. Luke's Plan, merged together, are included in "Concept Development", while Part Three (Analysis and Assessment) and Part Four (Prepare policies and Recommendations), merged together, belong to the "Project Preparation" stage.

## 4.7. Conclusion to Chapter 4

This Chapter contributed to the decision-making process of church adaptation in two ways that further enrich the Decision Support System for Orthodox churches *"out of religious use"*. First, the concept of Decision of Adaptation allows the thesis to identify appropriate times for adaptation decisions during a building's Life Cycle to be made, when multiple criteria are concerned. The Decision of Adaptation was seen as a key *milestone* in a church's cyclical life, which aims to ensure the increase of a church's lifespan, and implementation of sustainable conservation solutions to ecclesiastic architecture. Second, the *Religious Conservation Management Plan* aims to guide the process of adaptation and decision-making, analyzing together multiple aspects, influencing the success of the adapted building at the project close-out. In Chapters 5-7, the Author will delve further into church Values, involved Stakeholders, and governance strategies, which are required in the establishment of a Decision Support System for the "Concept Development" and "Project Preparation" stages of the *Plan*.

# CHAPTER 5: THE VALUES AND IMPACTS OF ECCLESIASTIC ARCHITECTURE

This Chapter provides a theoretical overview of the available studies on the Values and Impacts of cultural heritage, both in Europe and internationally, with a specific stress on contribution to this research field made by the cooperation project "Cultural Heritage Counts for Europe". This project was carried out by the European Union, along with multiple partners, between the summer of 2013 and the summer of 2015 and resulted in a comprehensive 300-page report, in which Placido Domingo, President of Europa Nostra and a contributing partner of the project, pointed out that "cultural heritage is a key resource for sustainable development" (CHCfE 2015), in his reference to

the main aspects of sustainable development[119], which were set up in the Hangzhou Declaration[120] (UNESCO 2013). The thesis uses the "Cultural Heritage Counts for Europe" as a theoretical basis in explaining the Values and Impacts of religious buildings/objects since the above-said project "collected and analyzed existing and accessible evidence-based research and case studies regarding the economic, social, cultural, and environmental impacts of cultural heritage, to assess the value of cultural heritage" (CHCfE 2015). It is important to note that the project did not dwell on the Values and Impacts of religious buildings in particular, however it highlighted the qualitative and quantitative data reflecting how the cultural heritage, in general, contributes to the sustainable development of European cities.

This Chapter reviews how, with the development of architecture, different scholars explained typologies of built cultural heritage through Values, before the Holistic approach was developed. The Holistic Values assessment approach, introduced by the "Cultural Heritage Counts for Europe" (CHCfE 2015), provides means for establishing the Values of obsolete and abandoned churches, stipulating that the Decision of Adaptation should only be made when some Values are attributed to a religious building/object. Since the notion of Values is a crucial aspect in the choice of the Conservation Model, explained in Chapter 4, it is beyond any doubt important to study these Values. For the purposes of studying the Values, religious buildings/objects will be presented as "Cultural Capital", a term introduced by Throsby, an Australian economist and a Distinguished Professor of Economics at Macquarie University, Sydney. Also, in this Chapter, the thesis will explain the importance of Impacts advised for assessment during the "Concept Development" stage, following the assessment of the Values. After the analysis of the Case Studies (see Appendix 1), the Author was willing to make the assumption that obsolete and abandoned churches, with their low Values before adaptation, have a chance to obtain full Impacts after adaptation, providing necessary conditions for churches well-being based on the assumptions of the Decisions of Adaptation, relying in their turn on the analysis of Values, involved Stakeholders, and governance strategies[121].

## 5.1. Cultural Heritage and Cultural Capital

UNESCO has defined "cultural heritage" in its Draft of Medium Term Plan (1990-1995): "The cultural

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119   The Hangzhou Declaration (UNESCO 2013) listed the following actions aimed at placing culture at the heart of future policies for sustainable development:
- Integrate culture within all development policies and programmes;
- Mobilize culture and mutual understanding to foster peace and reconciliation;
- Ensure cultural rights for all to promote inclusive social development;
- Leverage culture for poverty reduction and inclusive economic development;
- Build on culture to promote environmental sustainability;
- Strengthen resilience to disasters and combat climate change through culture;
- Value, safeguard and transmit culture to future generations;
- Harness culture as a resource for achieving sustainable urban development and management;
- Capitalize on culture to foster innovative and sustainable models of cooperation.

120   The Hangzhou Declaration was adopted by the International Congress "Culture: Key to Sustainable Development", Hangzhou, People's Republic of China, 17 May 2013, which was the first International Congress specifically focusing on the linkages between culture and sustainable development organized by UNESCO.

121   The theories of Stakeholders and governance strategies are covered in detail in Chapters 6 and 7 respectively.

heritage may be defined as the entire corpus of material signs – either artistic or symbolic – handed on by the past to each culture and, therefore, to the whole of humankind. As a constituent part of the affirmation and enrichment of cultural identities, as a legacy belonging to all humankind, the cultural heritage gives each particular place its recognizable features and is the storehouse of human experience. The preservation and the presentation of the cultural heritage are therefore a corner-stone of any cultural policy" (UNESCO 1989). Koboldt (1997, p. 52) provided a broad definition of "cultural heritage" comprising "works of art, architecture, cultural achievements and understanding of the environment that have passed from earlier generations". Cultural heritage can be divided into tangible heritage (buildings, monuments, books, artifacts, etc.), intangible heritage (traditions, language, knowledge, music, etc.), and natural heritage (biodiversity, significant landscapes). Tangible heritage assets are capital resources.

Throsby (2002) wrote that heritage items are members of a class of capital that is distinct from other forms of capital; this class has been called Cultural Capital, which was defined as "Capital Value attributed to a building, group of buildings or place, which is additional to the land and buildings as physical entities and embodies social, historical and cultural values" (Throsby 2002). Value can be defined simply as a set of positive characteristics or qualities perceived in cultural objects or sites by certain individuals or groups (de la Torre & Mason 2002). It is obvious that historic churches, such as Pantheon in Rome or Cathedral of St. Basil the Blessed, located in the Red Square in Moscow, are not just "ordinary" buildings: along with the high Architectural Value and characteristics of an "ordinary" building as an item of physical capital, they have cultural attributes that an "ordinary" building does not have (Throsby 2002). These attributes can be defined as the building's cultural value, which can be attributed to the services it provides. Throsby assumed that "cultural value can be measured according to a unit of account that plays a role comparable to that of a monetary scale in measuring economic value", and "an item's cultural value is separate from, though not unrelated to, its economic value". Thus, based on the theory of Cultural Capital, cultural heritage embodies not only the Economic Value through its financial worth, or its historical or even aesthetic value, but the cultural value, too, through the cultural experiences it provides for the community.

The stock of Cultural Capital attributed to cultural heritage is divided into tangible and intangible Cultural Capital, meaning that a discussion of the value of cultural heritage can be opened between professionals whose job is to care for cultural assets and economists who are concerned with the formulation of economic and cultural policy (Wilkinson, Remoy & Langston 2014).

Tangible Cultural Capital is a characteristic of religious cultural heritage as physical objects and it is attached to Tangible Value, such as Market Value. Market Value is the estimated amount for which an asset or liability should exchange on the valuation date between a willing buyer and a willing seller in an arm's length transaction, after proper marketing and where the parties had each acted knowledgeably, prudently and without compulsion (IVSC 2019). Generally speaking, obsolete objects of cultural heritage have low Market Values. The Market Value of objects of cultural heritage is determined based on their value in use and the willingness to pay for this use (Wilkinson, Remoy & Langston 2014).

Intangible Cultural Capital exists in ecclesiastic traditions, memory, music, beliefs, and is attached to intangible values, including aesthetic, historic, social, cultural, political, environmental, etc. Further, the consideration of cultural heritage as Cultural Capital brings about the notions of tangible and intangible benefits.

"Benefit" can be defined as "anything that increases human well-being", as stated by Mourato[122] and Mazzani[123] (2002), and is similar to "impact" (CHCfE 2015). Landry[124] (1993) viewed "Impact" as a "dynamic concept which presupposes a relationship of cause and effect. It can be measured through the evaluation of the outcomes of particular actions, be that an initiative, a set of initiatives forming policy, or a set of policies which form a strategy". The relation between tangible and intangible values and impacts of heritage is twofold; values can affect impacts which in turn can lead to the elevation of the values, since an increase of heritage impact will evolve into a higher valuation of heritage (CHCfE 2015). To summarize, it was proved that it is important to consider both the value and the impact, which influence each other and the whole process of a building's Life Cycle (see Figure 56). This thesis goes further and states, that value and impact are connected by the process of adaptation.
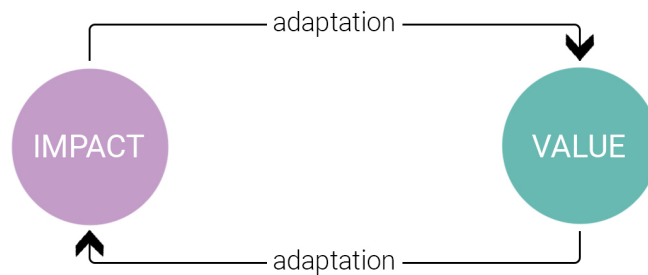


FIGURE 56 _ Value and Impact (adapted from CHCfE (2015)).

It is an important stage of the *Religious Conservation Management Plan* to understand heritage values/impacts, which have an effect on giving a building "heritage status", deciding which building to invest in, planning for the future of a historic site, or applying a treatment to it, as was proposed by Mason[125] (2002). Every historic building, historic religious building/object, in particular, has a wide range of heritage values that, as soon as they are established, would be dubious at best, in the context of planning and adaptation decision-making. Importantly, "diverse values sometimes conflict, related to this a lot of methodologies meant to become tools of assessing values of cultural heritage" (Mason 2002). This thesis sees that it is important to study how the understanding of built cultural heritage and its values/impacts has changed throughout the last century. The first review of diverse values contributing to the total value of cultural heritage was introduced by Riegl (1902), an Australian art historian and a revered figure in the establishment of art history as a self-sufficient academic discipline. Table 9 represents the comparison of typologies of heritage values proposed by different scholars starting from Riegl.

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122   Joao Morais Mourato is a Researcher at the University of Lisbon.

123   Massimiliano Mazzanti is a Professor and Vice Manager at the Department of Economics and Management of the University of Ferrara.

124   Charles Landry is an author, speaker and international advisor on the future of cities best known for popularizing the Creative City concept, a fellow of the Robert Bosch Academy in Berlin.

125   Randall Mason is an Associate Professor in Historic Preservation at the Weitzman School of Design at the University of Pennsylvania.

TABLE 9 _ Typologies of Values (adapted from CHCfE (2015)).

| | Proposed typology of heritage values/impact | | | | |
|---|---|---|---|---|---|
| Riegl 1902 | age | historical | commemorative | use | newness |
| Lipe 1984 | economic | | aesthetic | associative-symbolic | informational |
| Burra Charter 1998 (ICOMOS Australia 2013) | aesthetic | | historic | scientific | social (including spiritual, political, national, other cultural) |
| Frey 1997 | monetary | option | existence | bequest | prestige / educational |
| Mason 2002 | economic: use values non-use values: existence, option, bequest | | | socio-cultural: historical cultural/symbolic social spiritual/religious aesthetic | |
| McLoughin et al. 2006 | economic: direct indirect induced | | social: cultural identity inclusion/access education | individual: direct use indirect use non-use | environmental: aesthetics pollution congestion |
| Yung, Chan 2012 | economical: economic viability job creation tourism cost efficiency compliance with statutory regulations | | social and cultural: sense of place and identity Continuity of Social Life Social Cohesion and inclusiveness | environmental and physical: environmental performance retain historical setting and patterns infrastructure townscape | political: community participation supportive policies transparency and accountability |

The Table demonstrates that each scholar or study, in approaching the topic of the value of cultural heritage, categorizes and divides aspects in a multitude of ways, however, interestingly enough, all seemingly grabbing from the same "pie of whole values".

## 5.2. The Value of Religious Cultural Heritage

Based on the analysis of the division of Values made by different scholars, this thesis proposes to divide the Values of Religious Cultural Heritage into two big groups: the Socio-cultural Values and the Economic Values. The Socio-cultural Values of religious properties include such Values as:

- The Cultural Value, which comprises the Spiritual (Religious) Value, the Emotional Value, the Historical together with the Aesthetic Values, the Architectural together with the Symbolic Values, and the Political Value. The Nara Charter of Authenticity acknowledges: "In cases where cultural values appear to conflict, respect for cultural diversity demands acknowledgment of the legitimacy of the cultural values of all parties" (ICOMOS 1994).

- The Spiritual (Religious) Value is the most important value with regard to religious buildings/ objects. Mason (2002) wrote that "these values encompass secular Experience of wonder,

awe, which can be provoked by visiting ecclesiastic heritage places", and assumed that even former churches still influence the built environment through its "emptiness" and obsolescence due to these values. The Spiritual Value can be associated with the memory of our ancestors (Murray, see Appendix 3).

- The Emotional Value is associated with emotions of happiness, pride or agony of believers and parishioners. These emotions are rooted in the "Collective Memory" of the community about a religious building/object, in the culture of worshiping, which represents the symbolic character and reminds citizens about the most important moment in their life: christening, weddings, and funerals.

- The Historical together with the Aesthetic Values. Religious buildings/objects, as shown by many Case Studies (see Appendix 1), were built with the use of traditional technologies, have sustained for many centuries and therefore represent the knowledge of past generations. Religious architecture often tends to use vernacular structural materials, as is the case with log chapels in the North of Russia, which for centuries have been built without any nails, and they are a vivid example of how churches preserve history.

- The Architectural together with the Symbolic Values. Ecclesiastic architecture has its particular functional scheme and aspects of an inner and outside organization, when every single element of a building's envelope and inner decoration embodies the idea of faith and pride in the presence of God. Symbolism is a crucial characteristic of religious architecture, and the Symbolic Value of religious buildings is represented by the focal locations of the majority of churches, the dominant role of churches at skylines of many settlements, and the filling of religious buildings with ecclesiastic furniture, icons, and decorations. All the above planning solutions aim to make churches suitable for worship.

- The Political Value is defined by Mason (2002) as "the use of heritage to build or sustain civil relations, governmental legitimacy, protest, or ideological causes". For instance, Russian Orthodox churches, during the Soviet period, had political value as they reflected the political behaviour of that time. It was proved by many Russian scholars that the functional conversion of churches in the USSR was used as a political tool to shape society, influence national culture, and shape national values. This leads to the conclusion that if the building performance, functions, and the use scenarios of religious architecture are affected by political streams of a country, it indicates the presence of Political Value.

- The Social Value, which comes from social connections, relationships, and networking that exist due to the religious use of the buildings, namely performing church services, christening, wedding ceremonies, funerals, religious celebrations. The Social Value is based on the memory of individuals, "Collective Memory", which sustain even if a church has *Forms of Building Obsolescence* or becomes redundant. Hence, this Value, as an intangible aspect, contributes to a community's identity.

The Economic Value stems from the conservation of cultural heritage, as it was proved by Mason (2002). Generally speaking, the Economic Value is associated with the self-sufficiency of a cultural heritage building/object. The Economic Value is based on mathematical traditions that deal with economic benefits, revenues, etc. This thesis assumes that the Economic Value of religious cultural heritage is mainly associated with the attractiveness of the building location and the quality of the

urban/rural fabric, which became evident after the analysis of the Case Studies (see Appendix 1). Thus, the Economic Value depends on church location issues rather than solely building issues. The Economic Value also depends on the assessment of the Socio-cultural Values, which directly affect it. Nevertheless, some scholars proposed to consider the Economic Value only when the Decisions of Adaptation are applied to a church, "based on economic reasons" (Lueg 2011). Hence, the Author argues, the Economic Value of former churches, especially the ones having the Economic Obsolescence, must be considered together with the Economic Impact[126] that will influence the obtaining of the Economic Values. The framework of the possible Economic Impact will be presented in Sub-chapter 5.3.

Religious heritage is often analyzed from a socio-cultural point of view, but rarer from the economic point of view. It is not an easy task, since the Socio-cultural Values, though being the main characteristics for society, are generally perceived as something "completely incompatible with economics" (Wilkinson, Remoy & Langston 2014). For this reason, today, the decision-making process concerning church conservation in Russia is mainly based on spiritual, architectural and aesthetic value assessment, rather than the application of the economic definition of value.

Wilkinson, Remoy and Langston (2014) wrote that the definition of heritage as Cultural Capital enables the related concepts of depreciation, investment, rate of return, etc., to be applied to the definition of values and management strategies of heritage. While economic benefits of archdioceses revenues very rarely garner media coverage, after the careful analysis of the Case Studies (see Appendix 1) it was discovered that almost a third of former churches had the Economic *Forms of Obsolescence* (13 out of 45 case studies of best practices in adaptation). Hence, many historic churches had low Economic Value leading to the decrease of the whole Value of the buildings. These churches, as non-market cultural assets, can be highly valued by society (have high Socio-cultural Values), but in a way that is not translated to any market price, hence these churches are external to market (Mourato & Mazzanti 2002).

Throsby (2012) highlighted that the Economic Value of heritage buildings should come from the Cultural Value, capable of raising it, when clients of a religious building after adaptation may be willing to pay due to the high Cultural Value of it. Additionally, that the Economic Value of churches can be increased by high Spiritual Value, when investors can pay for the appreciation of the former experience of wonder and awe provoked by visiting ecclesiastic heritage places. To summarize, the Author advocates for a holistic approach to recognizing both Socio-cultural and Economic Values.

Having specified different types of Values applicable to former churches, this thesis moves to the explanation of the Impact of religious buildings/objects. Since former churches may have various sets of Values belonging to the past of a religious building, redundant at present and subject to shifting through an adaptation to the new use, it is highly important to harmonize the existing Values with the proposed Impact.

## 5.3. The Impact of Adaptation of Religious Cultural Heritage

The analysis of the *Forms of Building Obsolescence* for each Case Study (see Appendix 1) illustrates

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126    The definition of Economic Impact is covered in detail in Sub-chapter 5.3.

that 34 Cases out of 45 have the Social *Form of Obsolescence*, 14 cases have Functional Obsolescence and 13 are Economically Obsolete. Functional decay in the majority of Cases is influenced by Social Obsolescence, due to the fact that if society is not engaged in religious performances of a church, then the religious function does not fit anymore to the building itself. Thus, it is important to consider Social and Economic Impact through the Decision of Adaptation first, bearing in mind that Social and Economic Obsolescence leads to the whole Obsolescence of churches that become redundant in their Life Cycles. To summarize, performance of an Impact assessment, involving assessment of economic, social, cultural, and environmental effects of adaptation, is a crucial aspect of the adaptation success in general.

Generally, the Framework of Impact of cultural heritage and religious cultural heritage in particular rests on four pillars interrelated with the four pillars of sustainable development (Economic, Social, Cultural and Environmental), serving as a sustainable base for the assessment of cultural heritage impact (CHCfE 2015). The four pillars of assessing the Impact of the adaptation of religious buildings/objects are Economic, Cultural, Social, and Environmental. Each pillar is an amalgamation of various Domains, with some of them attributable to two or three pillars at once, depending on the Domain (see Table 10 and Figure 57). Likewise, the scope of the four Impacts forms the feature of sustainable development.

TABLE 10 _ The Potential Areas of the Impact of the Adaptation of Religious Buildings/Objects.

*The Domain headings were derived by the Author. ** The Sub-domain headings were derived by the Author. *** The explanation of Stakeholders is covered in detail in Chapter 6.

| The Domains* | The Sub-domains** | Economic | Social | Cultural | Environmental | Positive Impact | Negative Impact | Affected Stakeholders*** |
|---|---|---|---|---|---|---|---|---|
| Built Heritage and Real Estate Market | Real Estate Market | o | | | o | - high demand to live in a neighborhood of the historical church<br>- an increase of property prices | - heritage status of a church can bring restrictions and difficulties in the neighborhood<br>- restrictions for owners regarding the use and adaptation<br>- increase of property prices (CHCfE 2015) | the Church, the Developer, the Community, the Public |
| | Regional Competitiveness | o | o | | o | | | |
| | Regional Attractiveness | o | o | | o | | | |
| Labour Market | - | | o | o | | - direct and indirect creation of jobs | - part-time jobs<br>- a need to train and educate workers | the Developer, the Community, the Public |
| Economic Capital | Gross Value Added (GVA) | o | | | | - generator of tax revenue for public authorities, both from the economic activities of heritage-related sectors and indirect or induced activities<br>- spillovers from heritage-oriented projects leading to further investment<br>- track record on good return on investment (CHCfE 2015) | - weak sustainable development when solely economic capital is considered (CHCfE 2015) | the Church, the Developer |
| | Return of Investment | o | | | | | | |
| | Tax Income | o | | | | | | |
| | Tax Reductions | o | | | | | | |
| | Social Programs Funding | o | o | | | | | |

| Category | Subcategory | | | | | Benefits | Risks | Stakeholders |
|---|---|---|---|---|---|---|---|---|
| Sense of a Place | Place Branding | o | o | | | - preservation of traditions<br>- attractive impact on people's sense of identity<br>- attractive image of a building<br>- attractive image of cities, districts | - replacing history with a beautiful "image" of cultural heritage<br>- visitors congestion<br>- loss of personal affiliation to cultural heritage | the Community |
| | Image and Symbols Creation | | | o | | | | |
| | Creativity and Innovation | | | o | | | | |
| | Visual Comfort | o | | o | o | | | |
| | Place-Making | | o | | o | | | |
| | Magnet Effect | | o | | | | | |
| Religious Identity | Religious Architecture Language | | | o | o | - creation of intangible value<br>- symbolic value<br>- spiritual value<br>- preservation of traditions<br>- creation of "vernacular" jobs | - social exclusion<br>- the study of vernacular knowledge may need time and human resources | the Church, the Community |
| | Sense of Religious Place | | o | o | o | | | |
| | Vernacular Knowledge | | | o | o | | | |
| | Knowledge of Tradition | o | o | o | | | | |
| | National Identity | | o | o | | | | |
| | "Collective Memory" | | o | o | | | | |
| | Respect of The House Of God | | o | o | | | | |
| | Community Identity | | o | | | | | |
| Environmental Sustainability | Historic Cultural Landscape | | | o | o | - sustainable management of cultural heritage stock<br>- reducing demolition and rebuilding<br>- prolongation of the physical life of buildings<br>- influence on demographic change | - high consumption of resources<br>- low ecological index of buildings | the Public |
| | Reducing Urban Sprawl | o | | | o | | | |
| | Life Cycle Prolongation | | | | o | | | |
| | Structural Resistance | | | | o | | | |
| Community Participation | Education Engagement | o | o | o | | - social inclusion<br>- sense of civic pride<br>- creation of inclusive environments<br>- community engagement<br>- gaining knowledge and skills<br>- personal development<br>- basis for community cooperation | - disintegration of "native" users<br>- social exclusion | the Church, the Community |
| | Sport Engagement | o | o | | | | | |
| | Art Engagement | o | o | o | | | | |
| | Social Well-Being | | o | | | | | |
| | Tourism | o | o | o | | | | |
| | Experience | | o | o | | | | |
| Community Interest | Social Cohesion | | o | | | - basis for community cooperation<br>- satisfaction of social wants<br>- local enterprises<br>- interests of all stakeholders | - "Not in My Backyard" attitudes (CHCfE 2015). | the Church, the Developer, the Community, the Public |
| | Community Involvement | | o | | | | | |
| | Continuity of Social Life | | o | | | | | |
| | Public Interest | o | o | | | | | |
| | Private Interest | o | | | | | | |

The weight of the Social, Cultural, and Environmental Impacts of adaptation directly depend on the Decisions of Adaptation explained in Chapter 4, based on the assessment of the Socio-cultural Values of religious buildings/objects introduced in Sub-chapter 5.2. of this thesis. Considering that in the majority of Cases the Economic Impact based on the assessment of Economic Values can be very low, since churches are unique architectural objects and historically are not attached to Economic Values, the Market Impact of churches can be introduced, which will serve in attaching Economic Values to them. However, it is important to remember, while talking about former churches as market objects, that the cultural attributes of religious heritage must also be studied independently from the economic attributes it might possess (Throsby 2012).
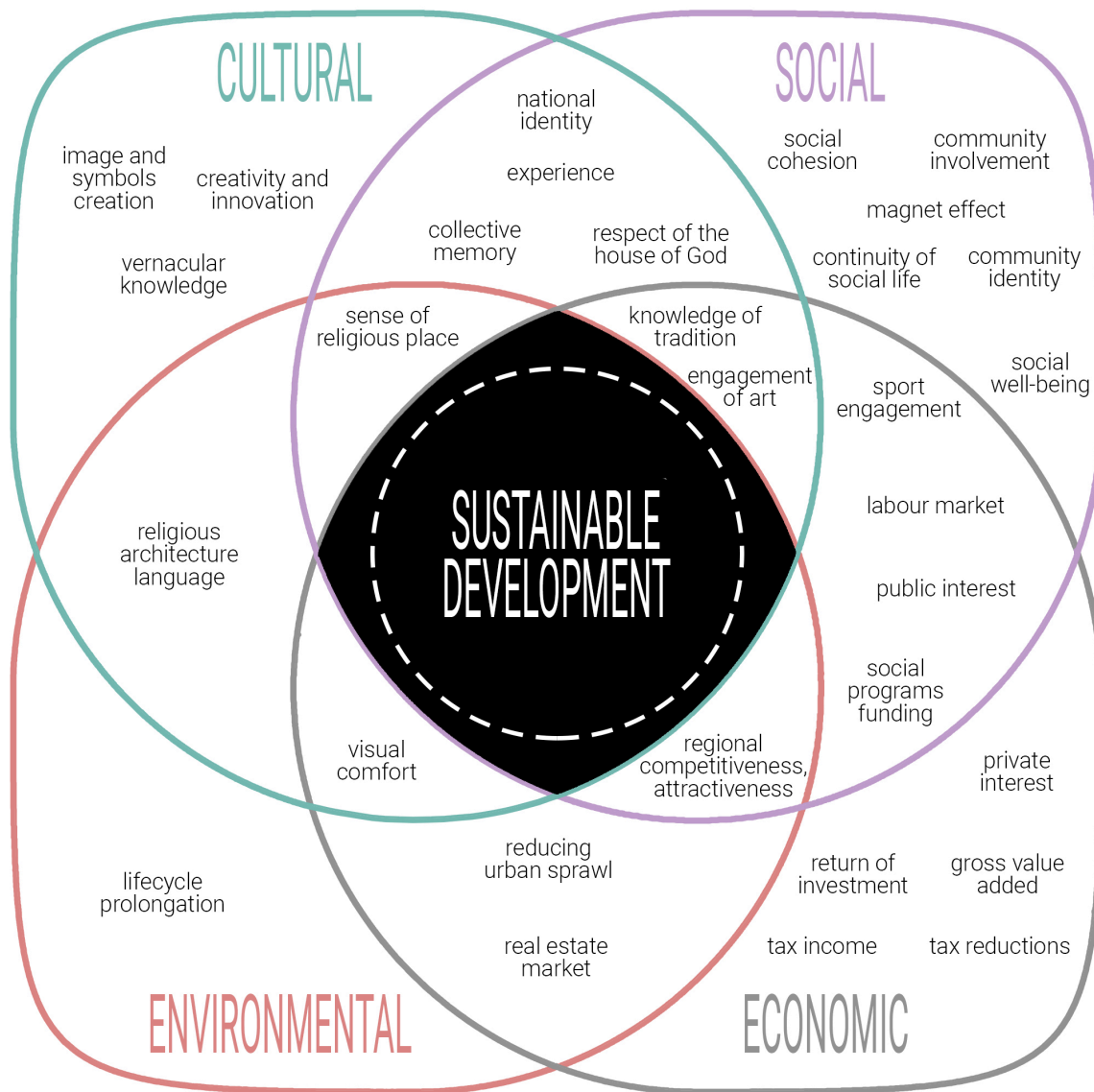


FIGURE 57 _ Four Impacts of the Adaptation of Religious Buildings/Objects as Four Pillars of Sustainable Development (the methodology was adapted from CHCfE (2015)).

## 5.3.1. Direct Market Impact

The Market Impact of former churches can be divided into two sub-values: Direct Use Market Impact based on the value of rent, sell, new use, preserved religious use; and the Indirect Impact rooted in the recognition of Architectural and Symbolic Values.

The Direct Use Market Impact is a quantitative characteristic, which "can be expressed in monetary terms" (Wilkinson, Remoy & Langston 2014). Its assessment is based on new uses through adaptation and the given interest of private parties, which will be explained in Chapter 6. Importantly, those private parties tend to focus more on direct values, while public partners put their interests in indirect values. The direct impact is monetarily embodied in the return of investment that can be possibly achieved through the implementation of stakeholders' partnerships, which will be explained in Chapter 7. Based on best practices observations, the Direct Use Market Impact of adaptation comes from:
   - Selling or leasing of a former church.
   - Ticket sales (events, museums, concerts).
   - Library pass.
   - Rental revenue from the usage of multipurpose cultural space, concerts, exhibitions, shop, theatre.
   - Rental revenue from office space.
   - Rental revenue from kindergarten, school, sports activities.

## 5.3.2. Indirect Market Impact

The Indirect Market Impact is a qualitative characteristic based on the spatial quality of the adaptation, when the presence and well-being of a historic church, like the presence of any monument, influences the quality of its surroundings. Wilkinson, Remoy and Langston (2014) stated that a monument can foster neighborhood renewal and physical regeneration, positively influence the living and working environment and tourism development, strengthen the labour market, provide services that are missing in the community and spaces for socialization (see Figure 57). To summarize, these factors can secure a positive environment for the stabilization of population vectors and increase the visual quality of the neighborhood. The "Cultural Heritage Counts for Europe" report (CHCfE 2015) stated that built cultural heritage, including religious cultural heritage, is regarded as an opportunity space for regeneration. Ultimately, the aspects of the Indirect Market Impact are constituted by externalities that influence economic activity, employment, and well-being of the area.

Importantly, the Impact is connected to "economic, social, cultural and environmental dimensions of society" (Wilkinson, Remoy & Langston 2014).

## 5.4. The Public and Private Good Regarding Religious Cultural Heritage

The assessment of the Values of religious buildings/objects should be balanced between the public and the private interests. Coupled together, the public and the private parties can achieve the full Impact of cultural heritage projects implementation that leads to the four-pillar sustainability. The

most important question in the distribution of roles is "Who benefits and who pays?" (Ginsburgh & Throsby 2014). The thesis notes that the "Benefit" is understood through both qualitative and quantitative measurements.

On the one hand, cultural heritage is considered a Public Good. In economics, a Public Good is a product which has two key characteristics: it is non-excludable and non-rivalrous (Gravelle & Rees 2004). The economic definition of the Public Good cannot reasonably be applied to every religious heritage asset. Religious complexes are not always accessible for every person who wants to visit them. For example, the Monastery on Mount Athos[127] is opened only for men, which makes it impossible for any woman to enjoy this heritage. Likewise, ecclesiastic heritage cannot be considered a pure Public Good, when eventually two parishioners may not enjoy the Value of a religious heritage simultaneously without reducing each other's enjoyment. Hence, religious cultural heritage falls in the category of a "Quasi-public" Good. Nevertheless, even being a "Quasi-public" Good means that public institutions still can place their interests in this type of heritage, mainly to achieve the Indirect Market Impact. Moreover, since cultural heritage has the characteristics of the Public Good, "it is the task of governments to protect it" (Ruijgrok 2006). But here emerges the following question: "What if the public bodies cannot achieve the benefits of cultural heritage?" The problem is that the adaptation always entails costs, which often tend to increase during the adaptation (Fallon, see Appendix 3). In this case the adaptation will need the involvement of private parties that are interested in deriving cash flows from conserving cultural heritage.

After putting together the theory of the Public Good and new uses discovered through the analysis of Case Studies, this thesis argues that a religious building has higher characteristics of a Public Good when it receives a *Cohabitational Religious Use* status or is preserved as a monument. Kiley (2004) added that "the Public Good provided by a church is irrevocably lost if the building is demolished".

On the other hand, heritage is either an Economic Good or a Private Good. A Private Good, by contrast to a Public Good, is an excludable and rival product (Ver Eecke 1998). A former church, as an Economic Good, may have benefits constituted by the Direct Market Impact. There is no doubt, private parties aim to invest and to have the benefit of quantity, and therefore need to assess the Economic Impact, while the role of the public parties is to provide society with benefits of quality, which means they need to assess the Social, Cultural and Environmental Impacts. The private parties expect to be paid for economic good provided by them; therefore the benefits of religious heritage, as the Public and the Private Good, should be assessed in a monetary way but with special regard to non-economic factors.

## 5.5. Mechanisms for Non-profits in the Adaptation of Religious Buildings

Every conservation project needs an analysis of both income streams and Impact. The majority of projects start with the calculation of cash flow, where it is crucial that the total expected outflow of the project is higher than inflow and it is important for the Developer[128] that the project becomes profitable. However, considering the fact that churches are unique architectural objects and have

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127   Mount Athos is a mountain and peninsula in northeastern Greece and an important centre of Eastern Orthodox monasticism.

128   The definition of Stakeholders is covered in detail in Chapter 6.

basically only the Spiritual Value, the Author assumes that sometimes churches must be conserved without the expectations of filling the gap of the Economic Value, but with a focus on the preservation of their Socio-cultural Value.

For instance, the adaptation of former St. James Church, already mentioned in Chapter 3, to Pearse Lyons Distillery through reuse had not placed a priority on making the church self-profitable. For Pearse Lyons, as a multimillionaire, it was more important to revive the former religious building and bring it to a good condition, because it was a part of his family history and the historical and spiritual value of the building was for him, as a developer, higher than the monetary value of the adaptation, which amounted to 22 million euros. The new distillery works as a private distillery with small volumes of production, tourists' streams are not high, and guided tours in the church are organized privately. All the above-mentioned facts prove that this was a Non-profits adaptation made solely for the personal love of the place and out of respect for it.

The adaptation of St. Laurence's Chapel as a part of the Grangegorman Campus (see Chapter 3) of Technological University Dublin (TU Dublin) is another example of a non-profits adaptation. The chapel is one of the buildings of the former mental hospital that remained after the closure of the hospital. Currently, St. Laurence's Church belongs to the university campus and is used for religious services of several denominations and can also host events of 100-150 participants. Importantly, the chapel is still consecrated, that's why the Church of Ireland had funded 50% of adaptation costs, while another part of the funding came from the Department of Education. Dublin City Council paid 10,000 euros, which were spent on the roof works. Their money was given according to the Built Heritage Investment Scheme that requires strictly targeted applications. The application has to include specifications of costs, manpower, and materials. Another 50% had been funded by TU Dublin's Charity Foundation. Notably, the majority of events organized in the church are free of charge, meaning that the *Cohabitational Religious Use* of the building does not provide any profit. At some events participants are asked to pay for tickets, which are affordable for everybody, and this money goes to regular maintenance of the building. It proves that this project was aimed at having the Cultural and the Environmental Impact of adaptation rather than the Economic Impact. The Church of Ireland placed a priority on the preservation of the Religious Value of the building, and for this reason it is still in periodical religious use, whereas TU Dublin desired to preserve the Historical and the Architectural Values of the Chapel, because a restored historical building on the campus can help create an image of the University as a trustable educational institution of storied history.

The church of San Paolo Converso in Milan, which was introduced in Chapter 3, currently hosts a non-profit exhibition space "Converso", which provides a platform for artists of different creative languages. It is committed to site-specific projects that respond to the church's symbolic features, developing a dialogue between the past and the present. Sometimes, the former church is leased to cultural dinners, shows, presentations and other social events. The use of the church provides only the covering of cleaning costs and building maintenance costs. More significant, the church remains an important place for socialization and a place of high public interest, with a priority of the Social and the Cultural Impact of the former church over the Economic Impact.

Generally speaking, many obsolete and abandoned churches worldwide have been adapted for prestige of new users. For instance, the Church of St. Luke in Dublin (its *Religious Conservation Management Plan* was explained in Sub-chapter 4.6.) was mostly adapted for the prestige of the company that has leased the building, rather than for having profit, or the Economic Impact, from

the use of it (Duggan, McDonald & Kiernam, see Appendix 3). JJ Rhatigan & Company, the new church's user, prioritized preservation of the Socio-cultural Values of the church and set sights on the Social and the Cultural Impact of the adaptation.

There are lots of other examples of beautiful former churches, which had been adapted through mechanisms of Not-profits adaptation. Many of them have high Architectural and Cultural Values, while not being able to provide any Economic Impact due to their non-central location, limited building configuration, complex structural organization, etc. Nevertheless, the inability of a church to be profitable can be taken separately, as was advocated by Throsby (2012), from its potential Cultural, Environmental or Social Impacts. To summarize, whenever an adaptation is planned, the overall potential Impact of the project should be analyzed, without prioritizing its Economic Impact only.

## 5.6. Conclusion to Chapter 5

The identification of Value and Impact during adaptation contributes to the Decision of Adaptation in a way that, should these aspects be considered, the project would have a lower risk of failure. This thesis argued that the adaptation of religious buildings/objects based on recognition of their Socio-cultural and Economic Values, while relying also on the Social, Cultural, Environmental, and Economic Impacts, will lead to the sustainable development of the churches. While the Author proposed a shift from recognition of the Values to the analysis of the Impact, which can be established during the "Occupation & Management" stage of the *Religious Conservation Management Plan*, it is still important to assess both the Values and the Impact. The assessment of the Impact is meant to be a "big push" in undertaking the adaptation of obsolete and abandoned churches in Russia and, at the same time, it can still enrich the knowledge of "how-to-deal" approaches to the conservation of religious buildings/objects worldwide. The Author has represented a detailed framework of the Impact, divided into four pillars that were compared with the four pillars of sustainability. Nevertheless, this thesis, due to the wide range of scientific topics that have to be addressed when setting up the theoretical framework for "Concept Development" and "Project Preparation" stages, does not include a review of Impact assessment tools, since the proof of feasibility of adaptation is more important for this research. Thus, the study of the above-mentioned tools can be an area of potential further research.

Chapter 6 of this thesis analyzes the potential Stakeholders for adaptation. Their identification will be based on the assumption of what types of Values are crucial for them in obsolete and abandoned churches, and what Impact they expect to obtain after adaptation. The analysis of Stakeholders, along with the analysis of the Values (together with the Impact) and governance strategies, is an important aspect, when the Decision of Adaptation is considered.

# CHAPTER 6: STAKEHOLDERS

On the notion of Stakeholders and their involvement in heritage conservation, Mason (2002) stressed the importance of answering certain questions and performing value assessment of such individuals, since these are the bodies who do the "valuing". Thus, the process of identifying Stakeholders and finding the way to reach them is essential in the evaluation of heritage (CHCfE 2015). In order to set a foundation for this discussion on Stakeholders, this thesis will utilize a frequently cited traditional definition of Stakeholders by Freeman[129] (1984) as "any group of individuals who can affect or is affected by the achievement of the organization's objectives". The Impact of cultural heritage, which "contributes to the sustainable development", is "a point of interest to many Stakeholders within Europe who take interest in local, regional and national levels", as it was stated by the cooperation project "Cultural Heritage Counts for Europe" (CHCfE 2015), mentioned in the previous Chapters. Thus, this Chapter aims to identify which Stakeholders can affect, or be affected by, the Impact of adaptation at both local, regional and national levels, via answering the following questions: Who has a direct interest? The recognition of what Values and Impact do they prioritize? And how they can influence the Decision of Adaptation?

The identification of the Stakeholders during the adaptation, which will be explained in this Chapter, contributes to the Decisions of Adaptation in a way that, should these aspects be considered, the project would have a lower risk of failure.

## 6.1. The Theoretical Framework of Stakeholders in the Adaptation Process

Organizations – and companies in particular – have always been the focus of stakeholder management (Roloff 2008). On the one hand, different researchers have suggested different variations of Freeman's (1984) definition of Stakeholders: Mitchell, Agle and Wood (1997) collected 28 stakeholder definitions, of which 25 refer to an "organization", a "firm", a "corporation" or to "business" (Mitchell, Agle & Wood 1997). The other definitions cite "contracts" (Cornell & Shapiro 1987), a "relationship" (Thompson, Wartick & Smith 1991) and a "joint value creation" (Freeman 1994). It is evident that the definition of the term "Stakeholder" is a complex one. Therefore, the Author decided instead to represent Stakeholders from the point of view of their roles and interests in the process of adaptation, i.e. divide them into functional groups.

The Author proposes the use of an approach by the International Project Management Association (IPMA)[130] for the division of Stakeholders to adaptation. From the project management point of view, Stakeholders of the projects should be divided into Primary and Secondary Stakeholders (IPMA 2015). Primary Stakeholders can influence the project more directly and immediately, while Secondary Stakeholders can influence long-term behaviours, and be able to affect the social context

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129   An American philosopher and professor of business administration of the Darden School of Business at the University of Virginia.

130   Is a non-profit professional association, established in 1965 in Zurich, Switzerland, aiming to bring together experts in the field of Project Management worldwide.

of individual relationships. According to the assigned power to influence the project and interest in the project, Stakeholders are divided into Institutional Stakeholders, Key Stakeholders, Marginal and Operative Stakeholders, as represented in Figure 58. Institutional Stakeholders include governmental, regional, and other competent authorities. Marginal Stakeholders are professional associations, consumer interest groups, and shareholders. Key Stakeholders are owners of religious properties and users. Operative Stakeholders are those who deal with the planning and implementation stages of adaptation works. Key and Operative Stakeholders have a high interest in the project; thus, they are the Primary Stakeholders. Whereas Institutional and Marginal Stakeholders have lower interest in the project, meaning that they are seen as Secondary Stakeholders. Nevertheless, even if the Institutional Stakeholders have low interest in the project, they have the highest power to influence the project. In the cultural heritage sector, when defining the affiliation of a Stakeholder with any of the aforementioned groups, it is necessary to answer the following questions, raised by Mason (2002): "Who participates in heritage value assessment? Whose values are counted? Who has the power to shape conservation outcomes?". Thus, in this thesis, it is assumed that the Stakeholders' current interest in the project is related to the "weight" of Value they associate a church with, while "power to influence the project" is related to the "weight" of Impact, which the Stakeholders expect to have from adaptation itself.
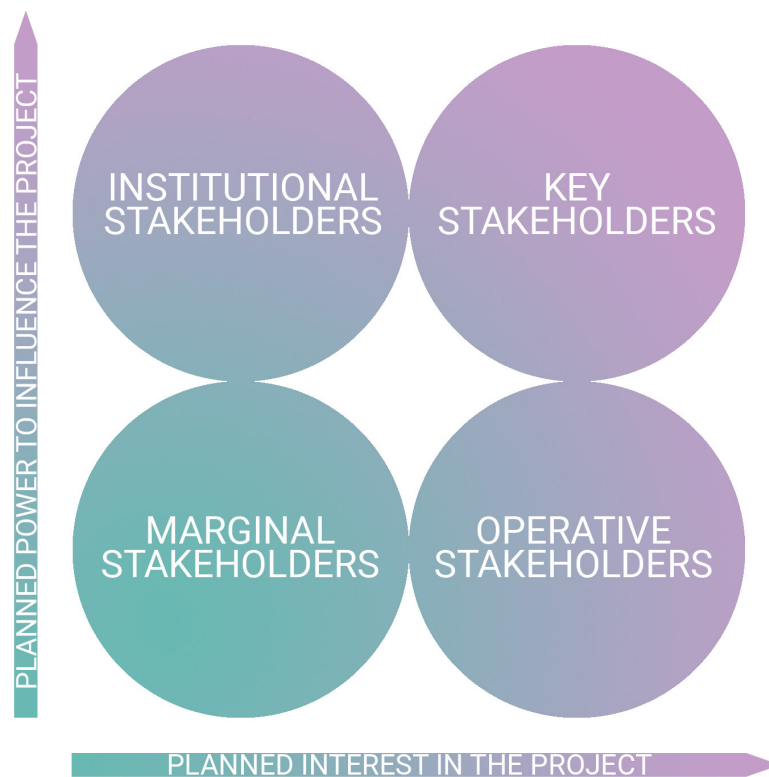


FIGURE 58 _ The Classification of the Stakeholders of the Adaptation (adapted from IPMA (2015)).

After establishing that "stakeholders do the valuing" (Mason 2002) and dividing the Stakeholders based on the recognition of Value and Impact, as proposed above, the research moves to the explanation of the Stakeholders' roles in the Value assessment. According to Mason (2002), there are several different parties involved in heritage Value assessment: community and other culture

groups, the market, the state, conservators, other experts, property owners, and ordinary citizens. Stakeholders are involved in the heritage project planning process at the stage of defining aims of adaptation, which can be modified after the attraction of several Stakeholders; then the process has to pass through site documentation and the description stage, which leads to the Value assessment stage. In the assessment of Values, the simplest guideline is trying, as a matter of equity and accuracy, to work toward wide participation and account for the views with regard to all the relevant given Values, when insiders and outsiders have to get integrated not only in how their responses to value elicitation are expressed and recorded but at the level of how they frame questions of value (Mason 2002). In other words, the Key and Operative Stakeholders, who value the religious buildings/objects more than others, should be integrated deeper into the Decision of Adaptation. Keeys[131] and Huemann[132] (2017) suggested the need to engage outside and inside Stakeholders in the co-creation, through "learning and adaptation" (Bagheri & Hjorth 2007) "to meet broader stakeholder value concerns" (Hart & Milstein 2003), which is associated in this thesis with Impact. It means that the high-value concerns do not directly depend on the level of the Stakeholders' frames of Value, or the "weight" of Value is not equal to the "weight" of Impact.

This thesis analyzes two co-creative approaches to bring together various parties to address wider Values and Impacts. The first approach claims that it is "needed to identify all stakeholders" (Mason 2002): directly and indirectly, linked, near and distant, actual and the future. This method aims to involve as many Stakeholders as possible during the project's planning stage. Both the Primary and Secondary Stakeholders should be involved, on the basis of their direct/indirect planned participation in the adaptation process. The second approach, if applied to the adaptation of churches, states that wider participation in the Decision of Adaptation process allows for the wider Value assessment and the broader Impact understanding (Mason 2002)[133]. The identification of the Stakeholders to the adaptation of churches will accommodate the values of diverse Stakeholders through a collaborative approach, which will be called the "multi-stakeholder participation". Importantly, if in a multi-stakeholder participatory process, diverse and often conflicting opinions emerge (Wallner & Wiesmann 2009), the "weight" of Value and "weight" of Impact will be aimed to set priorities in the decision-making process.

## 6.2. The Stakeholders Involved with Ecclesiastic Architecture Adaptation

Importantly, the sub-groups of Stakeholders, within larger groups of Key, Operative, Marginal, and Institutional Stakeholders to the adaptation of religious buildings/objects, cannot be described at the international level, because their distribution according to the "weight" of Value and Impact should be defined more at the national level. Thus, this part of the thesis lists the actors, without identifying the Value and the Impact they expect to obtain, while a detailed explanation, adapted to the context of the Russian Orthodox churches, will be presented in Chapter 8. Table 11 represents groups of Stakeholders who are involved in the process of religious cultural adaptation. The list of Stakeholders involved in the adaptation of religious buildings/objects is based on the list of

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131    Lynn Kees is a Researcher at Boston University and Vienna University of Economics & Business.

132    Martina Huemann is a Researcher at Vienna University of Economics & Business.

133    This statement was adapted from Mason (2002), the Author presents this while utilizing thesis specific terms.

Stakeholders participating in the adaptation of cultural heritage, introduced by Wilkinson (2011). The list of Stakeholders is represented according to their professional affiliations and the stage of the *Religious Conservation Management Plan*, at which they should be involved in the decision-making process of adaptation.

TABLE 11 _ Stakeholders for the Adaptation of Former Religious Buildings (approach based on Wilkinson (2011))*.

* The Stakeholders within the Russian context will be divided into Institutional, Key, Marginal and Operative Stakeholders in Sub-chapter 8.4.5.

| Stakeholders | Description and Professional Affiliations | Stage in Adaptation where Decisions are Made |
|---|---|---|
| Investors | Insurance companies, independent investors, professionals who have capital to invest, commercial banks, private equity firms, real estate investment trusts (REITs) | Project Initiation, Concept Development |
| Producers | Professional team – facility managers, quality surveyor, architects, engineers, contractors, surveyors, suppliers, conservation officers | Concept Development, Project Preparation, Implementation |
| Marketeers | Surveyors, professionals who find users for former church, consulting companies | Project Preparation, Implementation |
| Regulators | Federal, regional, state and local authorities; planners, building surveyors, fire engineers | Project Preparation, Implementation |
| Policy Makers | Federal, Regional and Municipal Government departments | Project Initiation, Concept Development, Project Preparation |
| Developers | Organization that brings together investors, producers and marketeers (usually is constituted by them) | Project Initiation, Concept Development |
| Users | Occupiers, visitors, owners | Project Initiation, Concept Development, Occupation & Management |
| Local Community | Neighbors, city people, rural citizens | Project Initiation, Occupation & Management |
| Religious Organization | Archdiocesan | Project Initiation, Concept Development |
| Non-Profit Organizations | Volunteers, charity organizations, institution, foundations, public associations | Project Initiation, Concept Development, Project Preparation Implementation, Occupation & Management |
| Parish / Ex-parish | Religious believers | Project Initiation, Concept Development, Occupation & Management |

The Table shows that each group of Stakeholders participates in various stages of a project's development, while the functional group "Non-profit Organizations" is involved in all the stages of the adaptation of religious cultural heritage. The identification of all the participants fosters the understanding of who has direct power and can potentially influence the project at each stage of the *Plan*, of which "Concept Development" and "Project Preparation" are the two "fullest" stages, when

the coordination of the co-creation must be more sophisticated.

The quality of the Stakeholder engagement will influence the understanding of Stakeholder Value perceptions, benefits determination, and ultimately the extent and nature of co-creation with Stakeholders (Keeys & Huemann 2017). To summarize, Stakeholders' cooperation should be one of the most important starting points of adaptation, namely during "Project Initiation", as it helps to have a wider problem overview. Nevertheless, it is important to note that multi-stakeholder participation does not end with the definition of objectives and Values (Wallner & Wiesmann 2009); it should last during the whole Life Cycle of a project (Mourato & Mazzanti 2002) through every stage of the *Religious Conservation Management Plan*, and in the post-evaluation of results, after the "Occupation & Management" stage.

According to Latham (2000b), all parties, involved in the adaptation process, "need to take a flexible approach", as each Stakeholder, associated with a church, varies in their Values, which will provide better post-results. Kiley (2004) provided an example of a church building adaptation, which went through this "flexible approach" of the recognition of both Value and Impact. For instance, a church building requires layout alterations, along with the addition of facilities, if the owner is able to get a fair commercial return on his investment. While the owner (possibly a religious organization) or investor still has to respect the history of a former religious building, the producers, marketeers, regulators, and policy-makers should also be flexible about proposed new uses and changes. In the majority of cases, they are primarily interested in land use, but they will have to consider it together with the historic, architectural and aesthetic values of buildings. Investors may need to seek valuation advice if the owner or user insists on economic sustainability depending on significant or minor changes of the original fabric. Then developers working together with producers (conservation officers) will be able to take into account economic factors, as well as architectural history.

On the basis of the explained division of Stakeholders and the example provided by Kiley (2004), concerning the recognition of the Values by other Stakeholders, the thesis proposes a division of the scope of all Stakeholders participating in the adaptation of obsolete and abandoned churches into four big groups: the Church, the Public, the Developer, and the Community. The Church Stakeholders include religious organizations (Archdioceses) and the members of ex-parishes, while the Public includes the regulators and the policy-makers. The Developer (which could be called a private entity, but as it pertains to the development of the adaptation process through the *Religious Conservation Management Plan*, it is proposed to be referred to as the Developer) is usually represented by investors, producers, and developers. The Community is represented by the users, local community, non-profit organizations, and parishioners. Importantly, during the first stages of the Conservation Plan, at least one among the above four parties has to be sure of the necessity of the church's preservation and help secure adaptation success.

## 6.2.1. The Church

The Church Stakeholders include two of the main functional groups: the Archdiocesan organization and the parish, or ex-parish, which includes ex-believers who used to attend church services in the former church. The religious organization (Archdiocese) in the majority of Russian cases is a legal owner of a religious building, and it is entitled to operational activities, maintenance, distribution of money and other building services.

Two of the above functional groups of Stakeholders may have different priorities when it comes to the adaptation of churches. Undoubtedly, the interest of the institutional Church toward a former church depends on the presence of believers and the trends of the religious population, and moreover, on the physical characteristics of a building, its location, the interrelations with urban or rural context, etc. For instance, a religious organization could desire to create contemporary changes in the existing structure, which allow temporary additional use or change of use. These activities preserve the option to return to the initial use of a church while earning money through short-term Functional Conversion. Likewise, the conversion can be applied temporally, and affect a part of a building, or it can occur in time gaps between the ordinary church services, or maybe added additionally to the existing structure. In another instance, a church might suffer the lack of believers and the decrease of faith in society. Then a religious organization needs more radical solutions such as property sale of a former church, or temporary Functional Conversion.

As the owner of the building, the Church controls the main operational processes of its property. Often, as the institutional owner, it will be unable to redevelop a church with its funds, due to the lack of real estate expertise, and the likely shortage of financial resources available to undertake an adaptation (Kiley 2004). It is uncommon that the Church's real estate expertise drives an adaptation project, thus the church needs to invite a Developer for the implementation of the project. Kiley (2004)[134] explained the three following business relationships between the Church and the Developer:

- The Archdiocese hires a Developer for a fee to consult and to manage an adaptation project; meanwhile, the Church retains ownership and controls assets and outcomes. For instance, the Old Church of San Lorenzo in Venice, Italy (see Case Study 15, Appendix 1), is temporally given to an organization for exhibition space during Venice Biennale; meanwhile the Catholic Church still owns the building.

- The Archdiocese establishes a business relationship with a Developer when the Church controls assets and implements the outcome, while the Developer is allowed to have some levels of control and follow its goals. The project's outcome may vary from the Church's sale to the Developer to the partnership between the Church and the Developer, when both parties share responsibilities and benefits. For example, the Church of San Paolo Converso in Milan, Italy (see Case Study 21, Appendix 1), was granted non-religious use and the monument was outsourced to the "Foundazione Metropolitan", which turned it into a multifunctional space for cultural events and exhibitions; and later on it was leased out to an architecture company and turned into an office, where the user is responsible for the preservation of holy decorations.

- The Archdiocese may also decide to sell a former church and its site. In this case, the religious organization can choose to specify conditions to the deed of the building, or to a trade that will limit the future new use of a former religious building. Also, the Archdiocese may establish some restrictions for new use of its buildings (Duggan, McDonald & Kiernam, see Appendix 3), to provide for *Non-Offensive New Use*. Moreover, conditions can frame future preservation and the presence of religious decoration with the future performance of a building, in terms of the adaptation. Any conditions attached to the deed, or the trade, will affect the Value of the property. For example, the Gattopardo bar and disco in Milan, Italy (see Case Study 14, Appendix 1), is

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134   The following statements were adapted from Kiley (2004), the Author presents them while utilizing thesis specific terms and explanations, based on Case Studies (see Appendix 1).

housed in a former parish chapel. It is important to note that an adaptation project faces the opprobrium of many citizens that could be overcome through the establishment of conditions for possible new users in the trade.

Meanwhile, the role of the congregation in the adaptation of ecclesiastic architecture is to keep the significant human resource that connects the past and the future users of a building. Ex-believers may become unique users and establish new markets that might value a former church higher than any other property, because they keep in mind the *"religious use"* of the building.

## 6.2.2. The Public

The policy-makers and regulators, which include government administrations, local authorities, fire and building surveyors, all belong to the functional group "The Public" who provides incentives and programs to achieve overall policy incentives. Governments can issue federal and local programs that provide financial grants, tax reductions and other initiatives that aim to undertake adaptation.

A former church may be deconsecrated and outsourced to the public body, which becomes responsible for the church's maintenance, preservation, and operational activities. Specifically, the public entities are the owners of a vast number of post-religious properties frequently in a state of ruin and neglect. Taking into account the lack of public financing and public skills in management activities, the most recent Italian governmental approach promotes the involvement of private entities and the adoption of Public-Private Partnership[135] tools. As an example, the Italian State Property Office is launching different calls for legal tender aimed at developing concession initiatives and at finding new uses for the numerous public lighthouses located along the Italian coasts (Boniotti et al. 2018).

## 6.2.3. The Developer

A real estate Developer is a professional service provider, who investigates, coordinates and manages adaptation projects in exchange for financial compensation; moreover, the Developer provides a managerial expertise and access to capital sources (Kiley 2004)[136]. The Developer can provide a bridge between the obsolete building and the user of it through the analysis and promotion of possible adaptive solutions.

The Developer as a body may also be a tenant of the building. Likewise, for a church adaptation project, the Developer can play as a project's consultant for a fee, partner with the Church or the Public, share risks, responsibilities, and benefits. Otherwise, the Developer can participate as a tenant of a former church. If a church is deconsecrated, the Developer can be a future owner of the post-religious building and site. In all cases, the Developer aims to create a project, which meets its financial objectives (Kiley 2004)[137]. Moreover, the Developer has to ensure that the adapted church

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135   The explanation of mechanisms for partnership is covered in detail in Chapter 7.

136   The statements were adapted from Kiley (2004), the Author presents them while utilizing thesis specific terms and explanations.

137   Same as previous.

will be attractive to potential end-users and it will meet the needs of a proposed function of the former church in society.

When the Developer and the Public share responsibilities of the adaptation project, they partner up, and it is considered as the most effective type of Stakeholder cooperation towards achieving sustainable goals for cultural heritage, and particularly religious cultural heritage. Nevertheless, the Developer, who plays as a private investor, has to factor the amount of risk which will be overcome by the desirable return of investment. Kiley (2004) wrote: "Risk in a development project comes from the likelihood of experiencing changes in the outcome of the project due to timing, construction costs, market conditions, the entitlement process, fluctuating costs of capital, and from macroeconomic factors like the national economy, labor conditions, or regulatory changes". Adaptive projects have higher risks than new constructions, because some of the structures' conditions will become possible to evaluate only during the beginning of the construction process. Churches' adaptation projects have even higher risks for the reason of many of them sustained for centuries without planned maintenance and the checks of the stability of constructions, quality of decorations and air conditioning system. Thus, a Developer will require a higher return of investment, than in the case of new construction projects, due to the risk of unknown and undiscovered in advance extra costs for conservation and preservation.

It is important to note that, as a functional group, the Developer is divided into for-profit and not-for-profit. In general, not-for-profit Developers must be socially-motivated, while for-profit cultural heritage Developers are not necessarily socially-motivated. Not-for-profit Developers operate with the help of government assistance programs. Other initial funding sources for not-for-profit Developers include foundations, community foundations, community development loan funds created by foundations, etc.

## 6.2.4. The Community

The Community, in the adaptation of religious buildings/objects, is represented by the future users and local community who live in the district, non-profit organizations, and parishioners (or ex-parishioners). To summarize, everybody who views, passes by, comes across, and has memories of, or historic connections with the church complex. It is apparent that the community engagement, which drives the adaptation of former churches, does not necessarily come from the resident community, but from the former parish community and from the people, who have an attachment to the architecture or the history of the religious building. Likewise, to some people, the old church is the only remaining entity of the former parish, especially to those who grew up in times when the church had played an important social role in the community. Thus, the Community affects directly or indirectly the impression of the old church, the use at present and the future end-use (see Figure 59).

Undoubtedly, the presence of an obsolete property influences the quality of the neighborhood and the values of neighboring properties. Adaptation affects mostly the Community who live or work in the former church's district daily. Likewise, they could belong to active parishioners and attended church services. Less affected members of the Community are those who had a single event association and they are not very interested in the future use of the religious building. Nevertheless, they can become the most involved Stakeholders during the usage of the adapted church, if the

project fills the "functional gap" of the urban or rural fabric.

It is important to note that the majority of churches were built as landmarks, which, even being obsolete and abandoned, still have a focal role from an urbanist's point of view. National Trust for Historic Preservation (1996) calls these buildings white elephants. The Trust explains that white elephants are generally designed for specific uses that may be considered a problem for adaptation, in terms of success in the Community, whereas when the Decision of Adaptation is made in cooperation with the Community, considering the Values, which they associate with the obsolete or abandoned churches, adaptation can affect positively the quality of the surrounding territories.
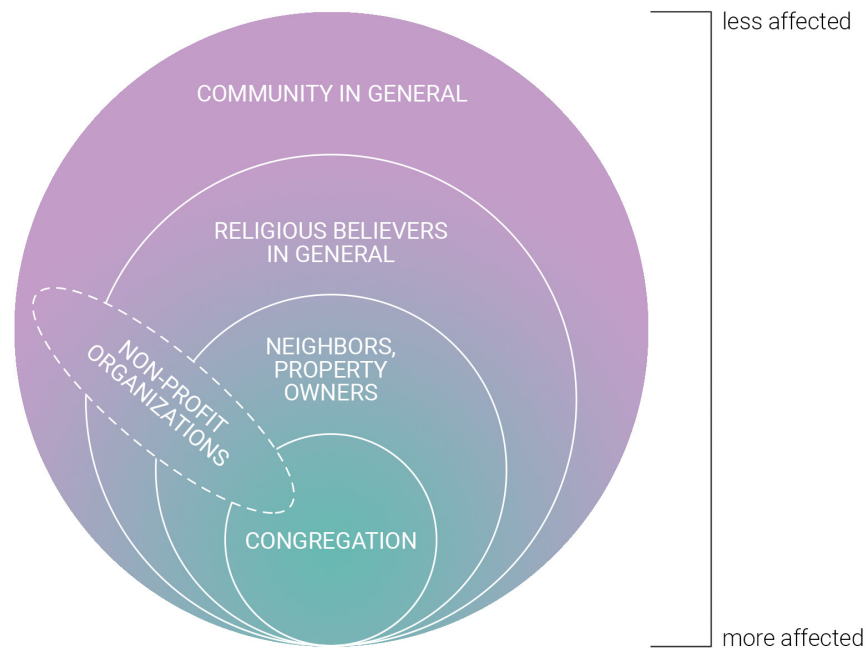


FIGURE 59 _ The Community (adapted from Kiley (2004)).

## 6.3. Conclusion to Chapter 6

The identification of the Stakeholders contributes positively to the success of the adaptation of religious buildings/objects, only if all the parties, who can influence the Decision of Adaptation or have an interest in preserving Values and obtaining Impacts, are considered. The Author proposed a division of the scope of all Stakeholders, who participate in the adaptation of obsolete and abandoned churches, into four groups: the Church, the Public, the Developer, and the Community. Each group includes various parties who have different levels of "power" in the decision-making process. This "power", based on the "weight" of both the Value and Impact, allowed defining Institutional Stakeholders, Key Stakeholders, Marginal and Operative Stakeholders for the adaptation of religious properties.

Chapter 7 of this thesis analyzes mechanisms for Partnerships, when various Stakeholders, who place their interest on different Values and Impacts, partner to obtain higher monetary and non-monetary outcomes for the adaptation project. Whereas the division of Stakeholders proposed in this Chapter, will help define their roles in planning Partnerships.

# CHAPTER 7: MECHANISMS FOR PARTNERSHIPS

This Chapter contextualizes the concept of partnership agreements and explains that funding mechanisms and, more importantly, combinations of funding mechanisms to target specific Stakeholders, play an important part in encouraging the flow of private investment funds towards churches adaptation projects. These important topics should be defined during "Concept Development" and "Project Preparation" of the *Religious Concept Management Plan*. The partnerships, which allow to diversify funding sources and consider interests of various Stakeholders, are studied in this Chapter as a means of overcoming the lack of Economic Value, which is typical for a number of obsolete and abandoned religious properties. The thesis seeks to fill a void in Economic Value by proposing the utilization of more unconventional means of financing, which might include the combination of both public and private sources.

The portion of research, presented in this Chapter, aims to address the fourth Assertion and the second Question, raised in Sub-chapters 1.1. and 1.2. respectively.

## 7.1. Creating Added Value through Partnership Agreements

The current research has stated in Chapter 5 that the majority of former churches suffer from a lack of Economic Value, which results in a funding gap for their conservation. A successful adaptation is able to enrich the Economic one among other Values. Rypkema (2008) wrote that this lack of Value can be considered a reason for the need for partnership mechanisms. The desirability of creating favourable economic environments to encourage private investment in cultural heritage by altering market conditions, providing financial inducements and by facilitating partnership between public and private Stakeholders is well documented. One of such documents is Council of Europe (1991) Resolution No. R(91)6 of the Committee of Ministers to Member States on the Measures Likely to Promote the Funding of the Conservation of the Architectural Heritage.

Financial tools combined within integrated area-based strategies or typology-themed initiatives can produce considerable synergy to create "added value" to the financial viability of heritage resources, in addition to fostering partnerships to tackle economic, social and environmental aspects of urban decline. Area-based approaches can produce considerable synergy, as they imply direct involvement with the local community, public authorities, businesses and heritage organisations. NGOs, such as trusts and foundations, also fulfil an important role in the initiation and management of funding strategies incorporating a social agenda as advocated in the Amsterdam Declaration (Council of Europe 1975).

This Chapter of the thesis will address the ways of obtaining funds for adaptation, which can potentially come from partnership agreements of multiple Stakeholders. Each of multiple Stakeholders attributes a range of Socio-cultural Values to former religious buildings, while relying on Impact, through the partnerships. Also, partnerships need to be studied, considering the presence of the following aspects of former religious properties:

- Lack of public interests or benefits, as many former religious properties are decaying in Russia.

- Need of private capital. This statement results from the previous aspect.

- The lack of managerial strategies, as it was the preliminary assumption of this thesis.

- Need to overcome different *Forms of Obsolescence* through innovations.

- The continuity of public influence, due to the fact that a church should receive *Non-Offensive New Use*.

Latham (2000b) stated that there are a variety of funds available for the conservation and adaptation of heritage buildings, artworks, and artifacts; for example, in the United Kingdom it can be the Heritage Lottery Fund[138]. For ecclesiastic heritage, the possibility of reusing original structures can make many previously unfeasible projects financially viable, through attraction of a variety of funds. For instance, if a church is transitioned to multipurpose cultural space, or a concert hall, or the church remains active and hosts cultural events at-times, such as St. Martin-in-the-Fields Church in London (see Case Study 33, Appendix 1), which currently holds classical music concerts, then it can attract funding from the Ministry of Culture.

Sorting out the funding[139] gap can come both from the Public, the Developer (Private Sector), the Church and the Community, when each of them can have various motivations to engage in church adaptation. If governments cannot understand the motivations of investors, they cannot develop policies and allied funding tools to encourage the behaviour they desire from investors. The motivations of each of the four Stakeholders are explained below.

Public financing sources include tax incentives, governmental programs, funding incentives, and other business innovation programs. Tax revenue is a financial aspect that motivates the Public to engage in adaptation projects. Also, the Public can be motivated by raising its public image among the Community. Importantly, considering that the majority of historic churches have a recognized Socio-cultural Value, which serves to fill social and cultural needs, public funds can support cases that cannot be provided for by market forces.

Private sources, which come from the Developer, also provide a contribution in the form of the Developer's capital or fund-raising skills, technical expertise, and efficient delivery. Usually, the Developer is motivated by financial profit. However, many Developers are also interested in raising their public image through investing in culture and helping preserve a county's cultural capital. Some Developers, when investing in the conservation of religious buildings/objects, even if it is less common, are motivated by spiritual wellness, respect of the place, personal belonging to the place's history, etc. (see Sub-chapter 5.5.).

The ways of accessing the capital of the Private Sector, among which are company donations, a single person's sponsorship and philanthropic contributions, can be combined with other sources of financial contributions to help achieve the funds needed to proceed with a project (Kiley 2004). For the adaptation of religious buildings/objects, which are seen as costly conservation projects,

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138   Is a state-franchised national lottery in the United Kingdom, the explanation of which is further covered in detail in this Chapter.

139   Council of Europe (1991) provides a definition of the term "funding" as "any means of raising financial resources, whether they are public or private, for conservation projects" (Section 1c).

it is less likely that a single sponsor or donator company will be able to provide the whole amount and capacity of financial support needed to carry on the adaptation project. The combination of private sources with fundraising, which come from the Community, is crucial to make the project economically feasible when a specific amount of funding needs to remain.

The Community can enrich the partnership agreements through bringing local knowledge, concerns, and interests of a former religious building. An increasing visual comfort, urban regeneration, higher regional attractiveness, which may accompany the adaptation, are factors which motivate the Community to engage in adaptation of obsolete and abandoned churches. These factors contribute to the Environmental Impact of the adaptation project. Also, the Community usually is motivated in obtaining Social Impact, such as labour market, preserving "Collective Memory" and sense of the place (Melnikova, see Appendix 3).

A part of the Community, who belong to ex-parish, can be motivated by ensuring the respect to the house of God. This Stakeholder, as well as the Church, may become a supervising body to the Partnership, who controls that national identity and history of the religious building are not lost during the adaptation. The Church also can be motivated by the prospect of preserving spiritual wellness. Although, as an owner of many churches *"out of religious use"*, it can be interested in obtaining financial profit that ensures maintenance of adapted buildings.

When planning ways to fill the funding gaps and create added value through partnership agreements, it is important to remember that the adaptation of former churches is considered an arduous task, with churches being a special building typology, due to the fact that "only 50-60% of the space is usable in the church, compared to 80-90% for a warehouse or a school" (Latham 2000b). Thus, inefficient use of space in former churches is very high, which could generate a funding gap between construction costs and project revenues during the implementation of adaptation. Usually, churches are considered two-dimensional[140] leasable space, rather than three-dimensional[141] useable space, which is typical for the majority of churches. Nevertheless, several case studies show the effective use of three-dimensional space of former religious buildings, which is able, from an architectural point of view, to host functions not suitable to other types of heritage buildings. For example, the Church of Santa Barbara – "Church Brigade" (see Case Study 2, Appendix 1) was adapted to be a skate park which requires open void space rather than two-dimensional high-quality space.

## 7.2. Adaptation Programming

Adaptation programming is an important step in the planning of adaptation. When programming the adaptation of a former church, the Developer, as the main financial force to undertake adaptation, must be confident about the market conditions and trends, new possible uses of the building, and understand the lifespans of it. The Developer has to be informed about the cost of filling gaps between the Value and Impact, which is typical for the majority of obsolete religious buildings. To

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140   Two-dimensional space is a space, which can be used only in two dimensions – length and width of the building in plan. Usually, the height of such buildings cannot be divided into several floors because this division can damage its structural system. It is not possible to use the whole capacity of the building.

141   Three-dimensional space, in contrast to the two-dimensional space, can be divided into different functional parts in height. Thus, both the length, width and height can be used to host changing functions and capacity.

close the gap, the Developer must carefully coordinate the project to move it through the phases of the *Religious Conservation Management Plan*, while still meeting suitable market timing goals (Kiley 2004).

Church adaptation programming is shown through the *Religious Conservation Management Plan*. The potential length of the programming phase depends on the Form and "depth" of Building Obsolescence assessed for the "Initiation" stage and on the proposed uses for the "Occupation & Management" stage. Nevertheless, a program for adaptation should anticipate the duration of the adaptation project for a former church based on the difficulties of construction, or uncertainties of financing, or the approval process of proposed new uses by the Stakeholders.

Identification of church users is an important stage of adaptation programming, as it assists in the identification of the former church's actual use. "Market Analysis" and "User-Centered Approach" are meant to understand users and uses. The "Market Analysis" aims to study the supply and demand for particular uses, while the "User-Centered Approach" focuses directly on identifying users, and has particular merit for churches; given their tendency to need to identify users who are willing to pay, that is considered as a means of addressing the funding gap. Whereas "Collaborative Approaches" (Kiley 2004) aim to study both the "unique" users, who will be interested in the Impact obtained by adaptation and seen as preliminary means of finding appropriate uses for the former religious building, and "ordinary" users, who do not have direct interest in adaptation's Impact, but will be able to keep using the building and operate it. Likewise, this thesis makes an assumption that due to the fact that Public-Private Partnerships, as a collaborative governance strategy, are seen as an effective means to face both the users and uses for the adaptation of cultural heritage in general (Kiley 2004) and fill the gap in Economic Value, then these Partnerships may also become an effective governance strategy for the adaptation of churches. The ways of assessing the Public Sector's sources provide connections to governmental and municipal entities, non-profit organizations, public property management offices, and institutions, such as schools, kindergartens, universities, etc., who can be considered "ordinary" users, who may bring public funds, and may participate as end-users in Adaptation projects as well as provide additional financial sources to close the discovered gap. "Unique" users are those who have a direct interest in a particular former church in order to obtain high Impact, and they can be either end-users or potential landlords of a former religious property, and bring in private funds. Anyway, both "ordinary" and "unique" users can potentially input into the Communitarian Funds.

To summarize, Partnerships are the chosen "Collaborative Approach" based on the cooperation of Stakeholders, when they bring "streams" of revenue for ecclesiastic architecture adaptation; among these streams are the Public, Private and Communitarian Funds, which will be reported in Sub-chapter 7.3. The diversification of funding is seen as an effective means to achieve economic feasibility of the adaptation, as it was proven in the research by European Parliament (2011) "Encouraging Private Investment in the Cultural Sector", which stated that "the diversification of sources of funding strives to smooth out unsystematic risks so that the positive performance derived from one funding source will neutralize the negative characteristics of another".

## 7.3. Income Streams for Ecclesiastic Architecture Adaptation

Success in financing heritage projects depends on the development of principles of the chosen

*Religious Conservation Management Plan*, which should remain sustainable and self-sufficient during the whole Life Cycle of a former church. Therefore, the understanding of methods, which can be used for generating the Economic Impact and will lead to long-term financial sustainability, is crucial (SMoHCaR 2018). Revenues generated after an adaptation are important factors of obtained Economic Impact. Today, in Russia, most funds that go into the conservation of religious heritage come from public governmental institutions, while the study of best practices worldwide shows that private and community funds can also play a major part in the development of sustainable and self-efficient projects. Partnerships, which allow to merge private, public and communitarian funds, were chosen as a collaborative approach to the governance of churches adaptation. The thesis will further explain public, private, and communitarian sources, which could possibly contribute to the success of the Partnership and can help undertake the adaptation of obsolete and abandoned religious buildings.

## 7.3.1. Public Funds and Incentives

The public funds, which are generated by a country's administration in order to provide goods and tangible benefits to the Public, are often considered the most obvious option for on-going financial support for conservation (SMoHCaR 2018). The public funds are subsidy sources, which exist on the federal, state and local levels, and include tax credits, tax rebates, mortgage insurance, low-interest loans, and grants from federal, state or local agencies dedicated to conservation (Kiley 2004). Governmental subsidies and grants are seen as public funds available for the adaptation of former churches, with the capability to generate a profit of cultural significance (SMoHCaR 2018). Public funds for religious cultural heritage projects may also come from international cooperation through the capital development proposals and technical international assistance.

Generally speaking, public financing sources usually tend to contribute a small financial amount and cover only a part of the financial gap, a minimum that is needed to let the adaptation project start. The Public Funding of all governments is sourced from tax revenues. The Federal Investment Tax Credits for Rehabilitation is the largest investment incentive provided by the federal government of the USA, which offers "a 20% credit to qualified investors for all qualified adaptation expenses but may be applied only for income-producing properties" (Kiley 2004).

There are theories that offer two different approaches to government intervention. Briefly, Keynesian economic theory promotes direct government intervention (demand side policies), via government spending, such as grants and direct government loans, funded by taxation and borrowing. Classical economic theory promotes indirect government intervention (supply side policies), such as fiscal incentives and information dissemination, to create a positive economic environment in which private investors will operate.

TABLE 12 _ Traditional Tools of Government Action to Encourage Adaptive Reuse of Cultural Heritage (Pickerill & Armitage 2009).

| Direct Tools (Demand Side) | Indirect Tools (Supply Side) |
|---|---|
| Regulation | Fiscal incentives (income / corporation tax; property tax; VAT (sales tax); transfer tax; inheritance tax; CGT) |

| | |
|---|---|
| Grant-aid (funded via revenue inflows or heritage bond issues) | Loan guarantee |
| Government or supra government loan (low interest) | Heritage information and technical advice |
| Direct service provision | Easement donations (income tax deductions for charitable donations) |
| Revolving funds (government/supra government funded) necessitation partnerships | Transfer development rights (selling air rights over low density CH in prime markets for transfer to alternative locations) |

These inter-related tools are the fundamental building blocks, with which governments traditionally implement heritage policy. The choice of tool is influenced by political and economic context, pre-existing institutional structures, cultural contexts and social relationships. For example, the rationale for policymakers to use fiscal incentives is based on the lack of coercion characteristic of tax incentives on the basis that greater choice leads to efficient economic outcomes.

Differing stakeholder motivations, driven by Political, Economic, Cultural, and Environmental Values, create diversity in the investment decision process. The quantification of funding gaps and barriers to adaptive reuse of religious cultural heritage is also confused by conflicting perceptions of risk. Two bodies of knowledge are critical to the governance of the financing of adaptive reuse of cultural heritage:

1. Tool Knowledge: Understanding the operating characteristics of different funding tools; stakeholder engagement (motivation/risk); efficiency and effectiveness.

2. Design Knowledge: Matching tools to the specific needs of target recipients to relieve the burden of investment funding gaps, remove identified barriers and avoid displacement (Pickerill & Pickard 2007; Pickerill 2009).

This thesis will further explain in greater detail the above-mentioned types of public funds and incentives. But since the study of these funds is not a direct aim of this research work, as many researches have already listed them, it is instead interested in finding an appropriate mechanism for partnership, based on merging both the public, private and communitarian funds. Thus, to identify the public funds that may be obtained for the conservation of religious cultural heritage, the Author will quote the research of McCleary (2005), who in her Master's thesis, written at the University of Pennsylvania, described the primary types of financial incentives, issued by the public sector, as the following:

- Income Tax Deductions, Credits, and Rebates for property investment are the most typical forms of private funds, which allow a property owner, or other interested party, to be compensated for adaptation costs associated with construction work on their building. The incentive could be given in the form of a tax "credit," which is a dollar-for-dollar diminishment of the amount of tax owed, equal to the amount or percentage of the expenditure allowable, or a "deduction" which is a diminishment of the amount of "taxable income" on which the investor's tax is calculated.

Pickerill[142] (2009) wrote that "with the exception of the United Kingdom and Canada, all the countries examined allow the cost of repairs and maintenance to protected heritage structures to be offset against income tax deductions".

- Tax Incentives for Donations to Heritage Organizations are incentives, which work to the advantage of heritage organizations (typically non-profit corporations), and individuals or organizations who donate to the heritage organizations. Donations to some heritage organizations and charities can be deducted from the donor's total taxable income by the full amount, a percentage, or some fixed amount. In other cases, donating money or property to a heritage organization may free the donor from paying some portion of another tax, such as inheritance or capital gains tax.

- Easements are a form of donation, which allows property owners to receive tax deductions or other financial benefits in exchange for agreeing to a diminishment of their property rights. A typical form is a "facade easement," in which property owners agree not to alter some aspect of the exterior of their property by "donating" that right to a non-profit organization or government body in perpetuity. The donation can never be rescinded, and the non-profit organization is then charged with enforcing the agreement over the entire life of the property.

- Tax Exemptions for Heritage Organizations. In addition to being eligible to receive tax-deductible donations, many heritage organizations are also free from paying some taxes or duties, such as property, land, or inheritance tax.

- Property Tax Abatements, which are typically offered at the local level; this incentive permits historic property owners or investors to claim a full or partial reduction, freeze, or deferment or property taxes or rates, sometimes to help control the costs of an adaptation which has increased a property's value. The incentive could be achieved either by adjusting the property's mill rate, or by assessing it at a lower value than would be otherwise applicable.

- Sales Tax Concessions or Rebates. Some countries allow the sale of building materials or services relating to historic property maintenance to require no sales tax, or reduced sales tax. This is the case in some European nations which assess a standard VAT (Value Added Tax) for all transactions within the nation's boundaries.

- Other Tax Benefits. Less common varieties of tax benefits for historic properties include exemption from Stamp Duty, and accelerated depreciation for heritage buildings.

- Grants are the most common form of government funding, taking the form of either entitlement grants (which are guaranteed as-of-right to every interested party who meets a certain set of qualifications), or discretionary/performance grants (which are only given to certain applicants based on their quality of application, their financial need, the amount of funds available, or other factors). Pickerill (2009) stated that grant-aid is a direct tool of government action, which comes from site on demand.

- Loans are funds that can be made available either in the form of low interest, or no interest

142    Dr. Tracy Pickerill is a lecturer, under whose supervision a part of this thesis was developed at Technological University Dublin, Ireland.

loans directly from the government, or as an interest-rate subsidy on a loan from a private lender.

- Direct Subsidies for Private Heritage Organizations. Many heritage organizations, although they are private, receive funding directly from the government. Sometimes they then pass the governmental funding onto individuals or other private organizations in the form of grants or loans, acting as an intermediary and manager for government money.

- Other Programs. Some programs exist, which fit none of these categories, but do have some measurable positive effect on heritage investment. In many cases, these programs are not necessarily intended to fund heritage, but cause secondary financial benefits for heritage properties.

## 7.3.2. Private Funds

Throughout Europe and internationally, there is a move away from the tradition of direct public funding (grant aid) for adaptive reuse of cultural heritage assets to policies encouraging private investment. Private investment is a type of income stream for adaptation, which comes from private parties; among them are development companies and individuals, who in this thesis are referred to as the Developer. When public funds meet limitations of availability, items of expenditure, time, etc., then private funds have significant importance (European Parliament 2011). Financial incentives issued by governmental institutions can encourage the Developer to undertake the conservation of heritage properties, and former church buildings and sites in particular, when the Decision of Adaptation relies on Value and Impact. This thesis will explain more in detail the types of private funds, and will quote them from another research, by analogy with public funds. The private funds available for conservation were described by many researchers; the author will provide below the explanation of five types of funds, namely direct investment, sponsorships, donations, foundations and earned income, which were introduced by the European Parliament (2011) through the division of private funds into several categories according to the investment interest:

- Direct investment, which has self-profit as the main reason to undertake an adaptation project. This kind of investment primarily considers the existing economic value and potential economic impact of a former church. This business activity will actively promote creativity and new uses of religious properties through adaptive reuse. A private investor will be interested in ensuring the economic feasibility of a project and promoting commercial activities, more likely through the functional conversion of a former church. These types of functional conversion may be radical, namely conversion to residential, commercial or office spaces. The application of direct investment will follow the entrepreneurial approach, and desire to deliver higher conservation revenues from the money spent (SMoHCaR 2018).

- Sponsorship, which aims to obtain profit as well as brand recognition for businesses, while the religious or cultural organizations also receive cultural benefits. In case of sponsorship, a business aims to increase their presence in the global market, and improve their public image (SMoHCaR 2018). Thus, a company will be interested to deliver conservation revenues in order to increase the church's cultural Impact, which is possible through, more likely, *Cohabitational Religious Use* and Functional Conversion for *Art and Cultural Activities*. This kind of funding follows community-oriented values, and if the Community desires to preserve the active church, the sponsor company will desire minimal alterations to the existing structure which would be

enough to have economic profit.

- Donation or patronage, which sets a goal to increase the Social, Cultural and Environmental Impacts of religious heritage rather than receive economic profit from adaptation projects. It occurs mostly due to the recognition of Symbolic, Aesthetic, Architectural, Religious, and other non-economic Values of the heritage. Donation is the most common kind of private investment for the conservation of religious cultural heritage, which is provided by companies or individuals. Donations, in the majority of cases, are driven by the idea of preserving the church as a kind of property that may not create economic profit by itself. Donations are mostly concerned with the realization of religious values, which can be preserved if the church remains active or with minimal alterations. Hence, in case of reuse projects, donations or patronage follow churches with high Cultural Value for preservation as a monument or for *Cohabitational Religious Use*. Donations are constituted by individual and corporate donations:

    - Individual donations for cultural purposes are defined as one-sided business transactions, from which the donor expects no direct benefit. Donations can be made in cash or in kind. Donations typically follow higher Cultural Values, and profit is not the main motivation. However, in situations where the donor receives some incentive to donate to culture, better results for the cultural organizations are usually achieved. Several countries offer deductions for individual donors, following examples from the US and countries of Anglo-Saxon cultural policy tradition. Some of these countries (like Germany, Italy and Greece) have special incentives for inheritance taxes, where the tax on bequests can be reduced up to 60% (Germany).

    - Corporate donations are gifts, in cash or in kind, made by companies and other legal subjects to cultural organizations or individual artists. Measures supporting corporate donations most often take the form of tax incentives for donors (European Parliament 2011).

- Foundations are a kind of private fund falling under the legal category of non-profit organizations that typically either donate funds and support to other organizations or provide the source of funding for their own charitable purposes. The European foundation sector is growing dynamically, and is achieving a major presence and significance in the cultural sector. Most foundations support social issues and agendas, while culture represents the focus of activity of a smaller and limited number of foundations (European Parliament 2011). For instance, nonprofit entities, such as the Architectural Heritage Fund of the United Kingdom, aim to promote the conservation and sustainable adaptation of historic buildings for the benefit of communities. The Architectural Heritage Fund offers support to local communities at every point in the life cycle of a project – from start-up advice and grants for early Adaptation work and project planning, to loans for acquisition and as working capital for project delivery.

- Earned income is one more type of private fund, dedicated to the conservation of religious buildings/objects and coming from indirect investment from individuals spending for cultural purposes, such as entry fees, the buying of cultural goods, paying for candles and church services.

## 7.3.3. Fundraising Mechanisms: Communitarian Funds

Communitarian funds are a type of financial support that can generate the necessary income for heritage preservation, which comes from the Community itself, described as the money generated by the civil society to be invested in social improvement and community development activities (European Parliament 2011). A communitarian funding system, created by the donations of multiple actors in society, from both the Private Sector and the Community, serves specific geographic communities and localities, while it meets the public support test (Carman 2001). On the one hand, communitarian funding is a subtype of private funding systems, because every individual may be seen as a private investor since he or she gives money to undertake the adaptation project. On the other hand, communitarian funding remains apart from the private funding mechanisms, as usually these funds are not enough to undertake conservation, and they may provide a valuable financial support, rather than general "know-how". Among communitarian funds, which can be available for the conservation of religious buildings/objects, are the following:

- Crowdfunding is a new mechanism developed in the digital arena. Donations can be made online and can embody money, goods, or services. The project must begin with an initial target, which with the help of internet donations must be reached within a specific time period in order to be considered successful and implemented (SMoHCaR 2018). "Save the Soul of Savoca", an example of successful implementation of crowdfunding, is the initiative undertaken by the St. Michael's Church group in Savoca, Italy, which attracted funding from around the world to finance the restoration of the church interior and three frescoes (See Figure 60).
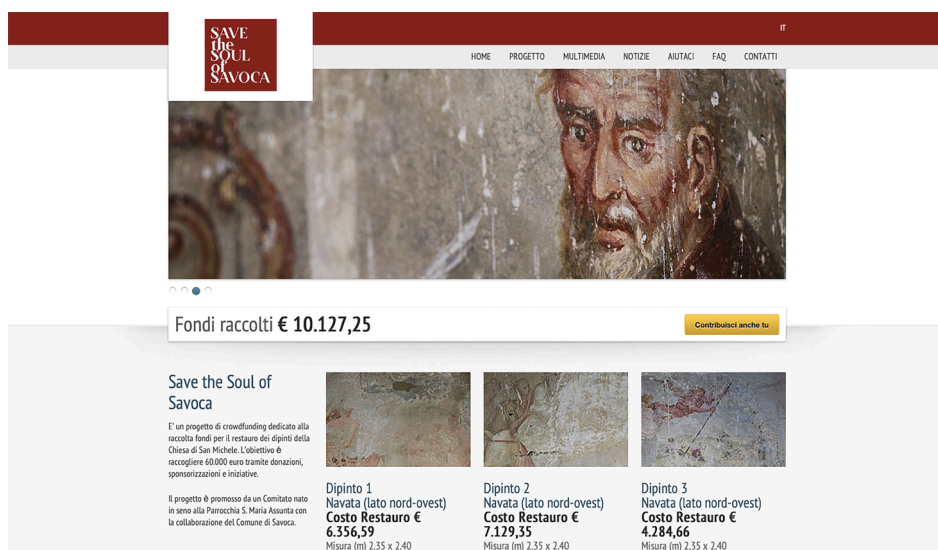


FIGURE 60 _ Crowdfunding Project "Save the Soul of Savoca": Webpage.

- Lottery Funds are an important source of private investment in culture, as their distribution has allowed cultural interventions that would otherwise have not been possible. The use of Lottery Funds for conservation is a rather new measure which is gaining importance for additional subsidies in the cultural field. Lottery Fund collection and redistribution methods vary from country to country. These funds are often connected to earmarked taxes and are thus earmarked

for specific cultural purposes (European Parliament 2011). For instance, the Heritage Lottery Fund, which funds heritage projects in the UK, and Historic Scotland established the joint Places of Worship Scheme (2002), under which a funding package of over 450,000 pounds (which is 50% of its funding by value) has been awarded to the churches, which need urgent and essential repairs in order to keep these buildings structurally stable and watertight (Heritage Fund 2019).

The Lottery Fund is a specific type of communitarian fund which can ensure the support of conservation and adaptation, only on condition of the broad support of the Community. In the United Kingdom, where in mid-2018 the population was estimated 66.40 million (OFNS n.d.), the Heritage Lottery Fund can help churches in trouble, due to the broad community acquisition of tickets. Ireland, which has a smaller population estimated at 4.76 million during Census 2016 (Central Statistics Office 2017), would still benefit greatly from a Heritage Lottery Fund, if one were established. Thus, no matter how big the population of a country is, Heritage Lottery Funds are an effective means of help to undertake the conservation and adaptation of obsolete and abandoned churches.

The communitarian funds can be obtained also through microfinancing systems, where companies or individuals can loan money rather than make donations.

## 7.3.4. Other Funds

Matching Funds is a term used to describe the requirement or condition stipulating that private donation in money or in kind has to be matched by a certain amount proportional to the Value of the donation from a third party (e.g. the Community), while a part can be granted by the Public. In the majority of cases, private funds are matched with communitarian funds. There is a positive relationship between public subsidy and private investment; that is, private investors are likely to give more to culture when they are reassured of the Value of this investment by seeing government support. Therefore, Matching Funds are being explored as a possible way to ensure that public investment works hard to harness greater investment from the Private Sector (European Parliament 2011)[143]. As such, before the decision to convert the Church of St. Andrew (see Sub-chapter 3.4) into the "Design & Exhibition Centre" was taken, the church had to become the "Centre of the Arts and Crafts", which was supposed to be funded by local Crafts Foundation, the Private Sector, and City Council, and the Public (Goan, see Appendix 3).

For instance, the National Fund for Sacred Places is a program of Partners for Sacred Places in collaboration with the National Trust for Historic Preservation in the USA. Partners for Sacred Places helps the congregation and others with a stake in older religious properties make the most of them as civic assets in ways that benefit people of all faiths and of no faith. The Fund aims to guide the grant-making process of conservation and church regeneration. All capital grants awarded from the National Fund for Sacred Places require a cash match. "Sources of match may include: written pledges or cash from individuals, foundations, or corporations; proceeds from the sale of stock, real estate or other property; government grants; organizational funds; congregational giving; funds raised through events, raffles, and other fundraising efforts; matured bequests; in-kind materials

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143    Is a quote from the study of European Parliament (2011), the Author presents it while utilizing thesis specific terms and explanations.

and professional services that directly benefit the grant-funded project. The Value will be based on the fair market value of donated materials or services. Grantees that will be using in-kind donations as part of their match should be in contact with the fund administrator to ensure that the pledged amount is properly determined and documented" (National Fund for Sacred Places n.d.).

Existing <u>arts and business organizations</u> provide important services through their training activities, awareness raising activities and linkage between the arts and business sectors. The establishment of such specialized agencies, which encourage engagement between business companies and the arts sector, enhances private involvement in the cultural sector. A particularly important aspect of their activities is monitoring and reporting on corporate giving endeavors, as data on private investment in culture is not systematically collected on national or European levels (European Parliament 2011). For instance, an American organization "Partners for Sacred Spaces" (2019) has developed a unique set of tools and resources that are reflective of the view of religious places as vital community assets. The Partners has strong expertise on how to reuse inactive religious properties, with extensive experience in developing and leading charrettes and seminars on how to redevelop such spaces.

## 7.4. Governance Strategy for Adaptation

"The term "governance", instead of "government", relates to the collaborative process and reliance on a wide variety of third parties in partnerships with government to address public problems" (Pickerill 2009). Generally speaking, the governance of a real property is expressed in a right of ownership, control, use or occupation of land and buildings, that lays out the division of real estate item interests into three types, which was done by the International Valuation Standards Council[144] in the "International Valuation Standards", published annually:

- The superior interest in any defined area of land. The owner of this interest has an absolute right of possession and control of the land and any buildings upon it in perpetuity, subject only to any subordinate interests and any statutory or other legally enforceable constraints.
- A subordinate interest that normally gives the holder rights of exclusive possession and control of a defined area of land or buildings for a defined period, e.g., under the terms of a lease contract.
- A right to use land or buildings but without a right of exclusive possession or control, e.g., a right to pass over land or to use it only for a specified activity (IVSC 2019).

The thesis argues that churches are real estate items, as they include the lands and buildings on them. Ciaramella[145] (2016) wrote that "any real estate item can be market-driven", thus this thesis assumes that obsolete and abandoned churches can be market-driven as well. But since many of them have a lack of Economic Value, the thesis will require a study of governance strategies which, through the availability of public, private and communitarian funds, will contribute to overcoming this economic gap. Due to the fact that public funds meet the limitations and, usually, they do not cover a financial gap in full, and communitarian funds do not provide the "know-how" for conservation, while

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144    Is the independent global standard setter for the valuation profession, headquartered in London.

145    Andrea Ciaramella is an Associate Professor at Politecnico di Milano (Polytechnic University of Milan) and a supervisor of this thesis.

they also do not tend to cover fully the gap, the Author will stress possible governance strategies based on the private funds assessment mechanisms (Kiley 2004)[146]. The governance strategies themselves can be divided into "Sale & Let", "Lease", and "Partnerships", and will vary by the Values and their "weight" to Stakeholders for adaptation.

## 7.4.1. Concerning Sale & Let

The analysis of the Case Studies (see Appendix 1) shows that "Sale & Let" is a common governance strategy for a religious property characterized by various *Forms of Building Obsolescence*. Churches "For Sale" or "To Let" should meet any local regulations which should be considered, because some of the listed churches cannot be sold, as it is prohibited by the national legislations of a number of countries. In any case, the selling must be lawfully processed, and the legal owner of the church should be transparent, clear and clarified. Thus, churches that are in the stage of transferring in Russia, from one party to another, can be sold only after the completion of the transfer process[147].

If a building is purchased from an Archdiocese, the sale is possible only after its approval. Due to this fact, the Roman Catholic Archbishop of Boston, USA, published "A Corporation Sole's Policy on the Sale of Church Buildings", where it was written that:

> Church buildings shall be sold only when such sale is consistent with the teachings of the Roman Catholic Church as enunciated by the Holy Father and the Bishops in communion with him. In accordance with the Code of Canon Law of the Roman Catholic Church, it is the obligation of the local Ordinary to safeguard and ensure that church buildings that have been used for Catholic worship shall not be used for a purpose that the Ordinary and the Church would consider inappropriate, that would be offensive to the faithful and/or that could potentially be harmful to the Catholic faithful and their understanding and practice of their faith (Roman Catholic Archbishop of Boston n.d.).

Likewise, the future use of former churches should not offend a religious organization and should be performed in accordance with its Statute. Usually, neither society nor Archdiocese agree on new uses that insult the feelings of religious believers, such as bars, clubs, and breweries, which, at the same time, were successfully applied to many former churches worldwide. To avoid dissatisfaction in case of selling religious properties, a selling contract should give information about possible uses of the building and its land, where an Archdiocese may attach the conditions or limits to the new building uses (Kiley 2004). It is important to note, that the conditions attached to the purchase agreement could range from ensuring preservation of the exterior, and/or removal of all religious "signs" on the exterior, to prohibiting certain types of adaptation through reuse. Evidently, any condition attached to the deed of sale of the property will affect the Value of the property (Kiley 2004).

It is important to remember that, before being sold to a Private or Public body, a former church must be deconsecrated. Although the "Sale & Let" of a religious property does not necessarily mean all

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146    The statements were adapted from Kiley, the Author presents them while utilizing thesis specific terms and explanations.

147    Ownership of former churches in Russia is covered in detail in Chapter 8.

congregations have to vacate the church (Heavens 2014); the congregation may continue to use the church, if it fits the views of a new owner.

A church may be purchased by the local government, who can form a public entity to determine the best use for it through inviting Stakeholders to a decision-making process, to secure funds, and implement the project (Duckworth 2010). Purchase could be an option where a government compulsorily purchases property from private ownership that has fallen into serious state of disrepair. Also, churches can be purchased from an Agency of Public Property Management[148] or another government institution, who may own religious properties; then, the buyer of a former church should follow the rules of the Cultural Heritage Code, if the church is listed. The new owner has to ensure protection, safety, and authenticity of a former church, and is obliged to provide the access for public authorities controlling the preservation of architectural monuments and pieces of architecture (Church Commissioners for England n.d.).

The American website of the National Association of Realtors (2018) for the search of real estate properties for sale, in January 2018, published a selection of 10 former religious properties "To Let", the prices of which vary from 59,900 for a small chapel built in 1901 and appropriate for transformation to a single-family house, to 11 million dollars for a former parish church in the Hamptons dating to 1835. Also, on the website of the Church of England (2020), it is possible to browse closed church buildings available for purchase. Moreover, the Church published the "Guidance for Potential Purchasers and Lessees", where new suitable uses, which have been found for closed churches, were listed as follows: "places of worship for other Christian bodies; civic, cultural or community use; arts and crafts, music or drama centres; museum; sports use; storage; office or light industrial use; housing". Meanwhile, the Church of Scotland's (2020) website gives information about all churches "For Sale" in the region. In the Netherlands, there are also a vast number of churches "To Let"; for example, "Woonkapel" (see Appendix 1, Case study 5) received a residential use after being sold to a private body.

In 2014 the "Independent", an Irish newspaper, published an article reporting that the former Kilmainham Congregational Church in Dublin was sold from the Church of Ireland's ownership in 2012 for 440,000 euros and now is used as a single-family private house. During the restoration, the owners built an independent structure within the old church's shell, which includes a stained-glass window. The newspaper pointed out that churches in Ireland offer adventurous buyers an amount of space and sense of character that is missing in most modern-day homes, while Harriet Grant, head of country homes and estates at Savills[149], said that "Even an extensive revamp will not guarantee that a converted church will attract anyone other than niche buyers. It means that the process of conversion needs detailed planning and impact and outcome assessment" (Monaghan 2014).

Highlanes Municipal Art Gallery in Drogheda is another example of the purchase of former deconsecrated churches, which comes from Ireland (see Figure 61). This case represents an example of giving religious property for free for an adaptation, while the Developers bought adjoining

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148   Name of an agency, may vary from country to country.

149   Savills plc is a global real estate services provider listed on the London Stock Exchange and is a constituent of the FTSE 250 Index.

properties that allowed them to undertake full adaptation of the area, in which the former church is sited, and a part of the former friary of Franciscans[150]. The Franciscans gifted the property to the people of Drogheda when they ended their 760-year association with the town in 2000. The main exhibition spaces are open plan and include the old church level and a new floor at the height of the old balcony. The Author of the thesis asserts that this example shows a case where the character of the building was not lost during and after the purchase. The board of the project's management raised over 4 million euros from both international and local private funds, and it was a major achievement for the town, after which the board made a strategic decision to purchase much of the adjoining property several years ago, to enable it to plan for Highlanes Municipal Art Gallery's long-term development, thus, much of this property has been incorporated into the development. Today, Highlanes Gallery has planning permission for phase two, which plans for the insertion of a second gallery together with an education centre and additional environmentally controlled storage ('About Us' n.d.).



FIGURE 61 _ The Former Franciscan Church, Drogheda, Ireland: Today.

Rush Library, in Rush, Ireland, which was already mentioned in Chapter 3, is a case when the church was purchased by the Public – the Fingal County Council of Ireland. This project proves the fact that a costly conservation can avoid the use of private funds, and rely only on public funds. Namely, the former church was adapted at a cost of over 3 million euros, which was fully funded by the Council.

## 7.4.2. Concerning the Lease of Religious Property

The analysis of the Case Studies (see Appendix 1) shows that the lease, as well as Sale & Let, is an appropriate governance strategy for obsolete and abandoned religious property; like other types of cultural heritage, churches can be leased to uses which differ from original. For instance, a tenant may lease a property from the Archdiocese, if the leasing of religious properties is not prohibited by the Church Charter. Many Church Charters of different religious groups can accept only educational

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150    A group of related mendicant religious orders within the Catholic Church, founded in 1209 by Saint Francis of Assisi in Italy.

and cultural activities, while only a few of them may allow the tenant to perform commercial activities. A tenant may also lease a former ecclesiastic property from an owner or developer who bought it from an Archdiocese or government institution. Then, the tenant has to follow rules and restrictions written in the primary contract of purchase and current lease agreement. As for any real estate purchase agreement, a "real estate lease contract may attach conditions of the lease" (Ciaramella 2016), which will limit the use of a former ecclesiastic building, while a well-planned lease agreement and control of the lease from the side of the land-lord (Archdiocese) may prevent offensive new uses (Fallon, see Appendix 3).

Theoretically, a former church can be leased either by a single tenant or by multiple tenants. However, as is seen from the Case Studies (see Appendix 1), churches and chapels are characterized by a two-dimensional estimation of volume and are more likely preferable for a single tenant. Consequently, listed churches, which are not allowed to implement significant changes to construction and are presented with a big void space, can host only one tenant.

The Case Studies show that active churches exhibiting the Economic *Form of Obsolescence* can be subject to part-time lease or partial area lease that does not conflict with the original use of an ecclesiastic building. Sharing worship, fellowship and classroom space can save 50% of the building maintenance expenses over single-use facilities. Utilities, janitorial supplies, insurance, ground maintenance, and other indirect expenses are reduced as well, and thus may help to overcome the Economic *Form of Obsolescence*. Moreover, shared space compatible with religious use can be a powerful tool to attract children, families and single believers to the church, for instance, by putting a Sunday school in a church. The thesis assumes that without classrooms, nursery, gymnasium, and playgrounds, which can be provided through leasing, it is difficult to attract families with children. For instance, Stadtkirche Müncheberg (see Case Study 34, Appendix 1) is still an active church with permanent *Cohabitational Religious Use* for concerts. The same property management model was applied for St. Martin-in-the-Fields (see Appendix 1, Case study 33).

Also, an Archdiocese may lease a part of a church space under a full-time agreement (Church Commissioners for England n.d.). For instance, the permit for placing a sales point of small goods, or bistro of non-integrated production for visitors in exchange for a monthly lease. Likewise, the Roman Catholic Church in Harper's Ferry, USA, allowed a cell phone company to install three antennas on the roof of one of its churches under the lease agreement. Importantly, these antennas could support ongoing renovation by extra cash flow from private funds, while they do not damage the image of the Church and do not need regular repair works.

The newspaper "The Irish Times" reported that CBRE[151] was guiding 3.4 million euros for Mount St. Anne's Chapel in Dublin, which has 1,096 sq m of offices over three floors, including a floor located under the vaulted paneled roof, with a free-standing steel structure inserted into the open body of the church (Fagan 2014). CBRE was hoping to market the investment property as a "trophy asset" which would be likely to appeal to private investors or some smaller funds. The overall rent of 196,292 euros had a significant potential for growth, according to CBRE, who predicted that prime rents in the city centre would shortly hit 484 euros per sq m. At a valuation of 3.4 million euros, the chapel would show an initial return of 5.5%. All decorative features were retained in the conversion

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151   Is an American commercial real estate services and investment firm, the largest commercial real estate services company in the world.

(Fagan 2014).

# 7.4.3. Religious Partnerships

The definition of Partnerships for the conservation of built cultural heritage was given by RICS[152]:

> Heritage partnerships are voluntary agreements into which owners, consenting authorities and other interested parties can enter for the long-term management of scheduled monuments or listed buildings. Such agreements can incorporate relevant consents for agreed works, so will be particularly attractive to multiple asset owners who need to make frequent, and often repetitive, consent applications.
>
> Since these agreements will last for several years, it is important that the supporting regulations and guidance are well founded and practical (RICS 2018).

Partnership arrangements utilise combinations of supra-national and/or state funds to leverage private commercial loan finance, via debt risk sharing, and equity investment. Financial instruments within the business model bring financial discipline to projects and include:

- Loans with favourable terms such as low interest rates, low collateral requirement and longer repayment period than usually determined by standard commercial risk assessment.

- Microcredit involving small loans to a business increasing access to financial resources.

- Guarantees to commercial lenders where capital will be repaid by the guarantor if the borrower defaults on the debt.

- Equity instruments involving investing capital in a business in return for partial or total ownership. The instrument may take the form of seed, venture or start up capital where the return depends on the profitability of the venture or business (European Commission 2015).

As the thesis assumed in Sub-chapter 7.2., the Partnerships, if applied to the adaptation of obsolete and abandoned churches, can be an effective means of overcoming the lack of Economic Value; therefore, it aims to study possible types of Partnerships and the roles of partners themselves.

Kiley (2004) stated that the Public-Private Partnerships (PPPs) can be an extremely effective means of reusing a church building, when several uses and users can be combined to achieve the critical mass necessary to occupy the space of a vacated church and to raise required project funds. Hence, this thesis will explain what PPPs are. PPPs have been defined as "long-term cooperative agreements that are established between public and private partners with the aim of planning, designing, financing, constructing, and managing projects that would usually be implemented and delivered by the public sector" (Van Ham & Koppenjan 2001). Macdonald[153] and Cheong[154] (2014)

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152   The Royal Institution of Chartered Surveyors, headquartered in London.

153   Susan Macdonald is an Officer at the Getty Conservation Institute, Los Angeles, a private research institute dedicated to advancing cultural heritage conservation practice internationally.

154   Caroline Cheong is an Officer at the Heritage Strategies International, Washington-based real estate and economic development-consulting firm.

published a study about the roles of PPPs and the third sector[155] in the conservation of built cultural heritage, where they proved that "PPPs theoretically seek to allocate resources and risk between the public and private sectors and sometimes include the third sector". According to them, PPPs are very context-specific and, therefore, "they are defined by the degrees of decision rights, costs, and risks held by each partner and designed to meet the needs of the specific partners and the desired outcomes" (Macdonald & Cheong 2014). PPPs promote the cooperation of the Public and the Private Sector in a manner considered by both the Community concerns and the common sense of ownership while remaining committed to the requirements of the Developer (Kiley 2004).

Multi-Stakeholder Partnerships (MSPs) is another type of partnerships, which potentially can be applied to the adaptation of churches. Borin[156] (2017) studied MSPs and defined them as "partnership agreements signed among a multiplicity of subjects, not only public and private but also civic ones (for example, citizens and communities) with similar objectives".

One group of researchers stresses the risks of merging religion, culture and business, pointing to how the economic logics might damage the delicate equilibrium of sustainable preservation, determining a loss of identity, meaning and spiritual belonging through PPPs (Boorsma, Van Hemel & Van Der Wielen 1998; Schuster 1998); while another group of researchers advertises a more positive opinion of PPPs and states that they emphasize the potential for tourist attractions, the not-purely commercial goals of private partners to invest in culture, and the reputational benefits associated with involvement in heritage management that could prove to be an interesting incentive for private partners (Borin 2017). In the religious sector, PPPs and MSPs are more similar to sponsorship incentives where all partners are involved in the decision-making process of the adaptation model. Partnerships are rather based on the recognition of Values that are reflected in more flexible forms of PPPs with reduced boundaries between the Public and the Private interests.

According to the National Trust for Historic Preservation (1996) who oversees heritage buildings, including church buildings, which they term as white elephants:

> An important characteristic of efforts to preserve white elephant buildings is a strong level of community involvement and public-private partnership. More often than not, projects involving white elephant buildings require an enormous amount of persistence and cooperation among all parties involved. [...] These cooperative efforts often result in buildings with more community-oriented uses [that reflect] the level of public involvement in the effort to redefine these buildings (National Trust for Historic Preservation 1996).

On the one hand, Partnerships applied to white elephants could be established to facilitate and promote the urban/rural development through the setting up of religious heritage development strategies, the strengthening of national identity, national belonging, and the promotion of innovations. Moreover, they could be established to accumulate missing activities in society. On the other hand, Partnerships could be established to actively take part in policy implementation, adapting overarching policy objectives to the regional/local level or engaging in monitoring activities. PPPs

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155   The third sector is described as nongovernment, social, and community-based institutions, and it may also include people living near a heritage site (Macdonald & Cheong 2014).

156   Elena Borin is an Associate Professor, under whose supervision a part of this thesis was developed at the Burgundy School of Business, Dijon, France.

can also provide an area for mitigating conflicting interests, in an attempt to reconcile seemingly opposing policy objectives and find win-win solutions and/or acceptable trade-offs between different Stakeholders (Bjastig & Sandstrom 2017).

The most significant development of PPP studies in the cultural sector is related to the changes in paradigms of interpretation of culture towards ecosystem frameworks, that see the cultural field as an ecology system inserted in broader perspectives that interact with a variety of local forces (Borin 2017). Likewise, in the religious cultural heritage sector, the emerging examples of Partnerships stress the increasing need for mutuality of PPPs and MSPs. The Partnerships are used for the planning of a former religious site development strategy that involves multiple Stakeholders, including public authorities, private subjects, as well as citizens, communities, and believers.

This thesis represents only the MSP mechanisms applied to the adaptation of religious cultural heritage, since no example of Partnerships can be called a "pure" PPP mechanism. The Partnerships, which will be introduced below, are very flexible; they may include a limited number of Stakeholders or be more open to wider participation. Most importantly, these Partnership mechanisms introduce a participatory approach to collaborative public management and governance strategy. The Author proposes the division of Partnerships for the conservation of religious building/objects into three types: the *Public-Lead Partnership*, the *Denominational-Lead Partnership*, and the *Private-Lead Partnership*.

## The Public-Lead Partnership

The *Public-Lead Partnership* is a kind of MSP, which is more similar to PPP. But as opposed to PPP, a *Public-Lead Partnership* does not entail sharing of risks. Partners are defined only by the degrees of decision rights and costs. Thus, the religious *Public-Lead Partnership* is an MSP with characteristics of sponsorship where all involved parties participate in decision-making.

This type of Partnership is being successfully applied to the preservation of obsolete church buildings in Québec province, Canada. Conseil du Patrimoine Religieux du Québec (Québec Religious Heritage Council) is a state agency that has focused special attention on safeguarding Quebec's religious heritage. The Québec Religious Heritage Council issues grants for preservation of churches under a condition that the building must be open to the public. Financial assistance aims to protect, pass on and enhance the religious heritage of historical, architectural, or artistic interest. Since 1995, the Ministère de la Culture et des Communications (Ministry of Culture and Communication) has paid 337 million dollars to the Québec Religious Heritage Council under the Program for the protection, transmission, and enhancement of Religion-based Cultural Heritage. With the financial participation of partners, some 487 million dollars has been invested to date to preserve the most important assets of Quebec's religious heritage. Most importantly, the Québec Religious Heritage Council supervises sponsored preservation work, checks its eligibility and issues grants under a condition that properties must be used according to their original purpose. Whenever there is reuse, compatible functions should be considered to minimize alterations, to maintain the heritage value of the building and site, and to favor community uses. Importantly, the preservation should include consultations with people and groups for whom the site evokes special relationships and meanings. Eligible client groups for preservation of immovable properties are: parish councils, dioceses, consistories/presbyteries, religious orders, and their equivalents in other faith traditions; municipalities; non-profit organizations, and private owners (Conseil du Patrimoine religieux du

Québec n.d.).

Calculation of financial assistance is as follows:

TABLE 13 _ Québec Religious Heritage Council's Financial Assistance (Conseil du Patrimoine religieux du Québec n.d.).

| Applicant | Listed Property | | Unlisted Property | |
|---|---|---|---|---|
| | Subsidy, % | Applicant, % | Subsidy, % | Applicant, % |
| Parish Council Diocese Consistories/ Presbyteries Religious Orders Non-Profit Organization | 80 | 20 | 70 | 30 |
| Municipality | 50 (70) | 50 (30) | 40 (60) | 60 (40) |
| Private Property | 40 | 60 | 20 | 80 |

The Author graphically presents the *Public-Lead Partnership* used by the Québec Religious Heritage Council in Figure 62.
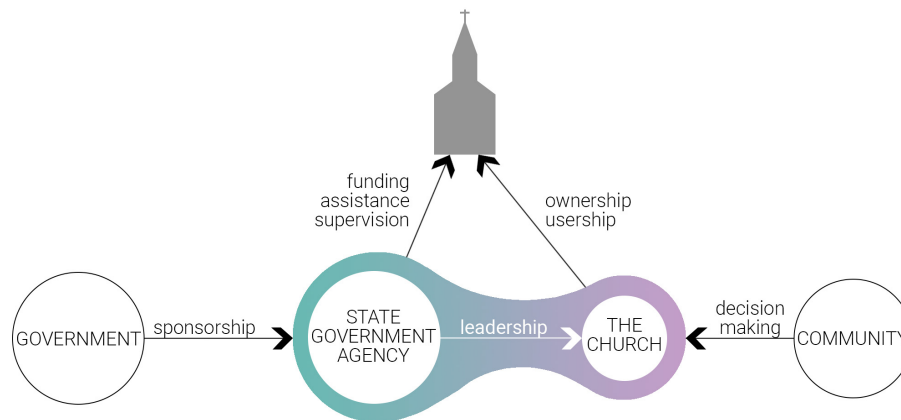


FIGURE 62 _ The *Public-Lead Partnership*: General Scheme. Source: own.

St. Luke's Church in Dublin (see Figure 55), whose *Religious Conservation Management Plan* was introduced in Chapter 4, is an example of the application of the *Public-Lead Partnership* to a former church in Ireland, which represents another kind of MSP in projects of the adaptation of former ecclesiastic buildings – the so-called *Operational Partnership*, inside the *Public-Lead Partnership* applied to St. Luke's Church, where the *Operational Partnership* is the partnership between two private parties (see Figure 63).

St. Luke's Church had not been used since it closed to the public in 1975, and in 1994 it was purchased by Dublin City Council. The new use and ownership of St. Luke's is guided by Dublin City Council and reflects the public-spirited intentions of the Representative Church Body when it transferred ownership of St. Luke's in 1990 to, as it was then, Dublin Corporation. Dublin City Council

is the leading Public partner of the *Public-Lead Partnership*, while Derek Tynan Architects[157] and Carrig Conservation[158] established a limited company for St. Luke's adaptation joint venture project and called it "St. Luke's Partnership", which was an *Operational Partnership*, and the further proposal of adaptation was submitted on behalf of it, which traded, assumed and leased the former church. Dublin City Council, as the owner of the former church and its site, proposed a 250-year lease on the condition of consideration in full and final settlement of the sum of 125,000 euros. A Building Licence had been granted to the "St. Luke's Partnership", permitting it to enter onto the property and carry out the proposed adaptation, while the former church and its site were seen separately, and the church was given a 250-year private lease, but its site remains public.
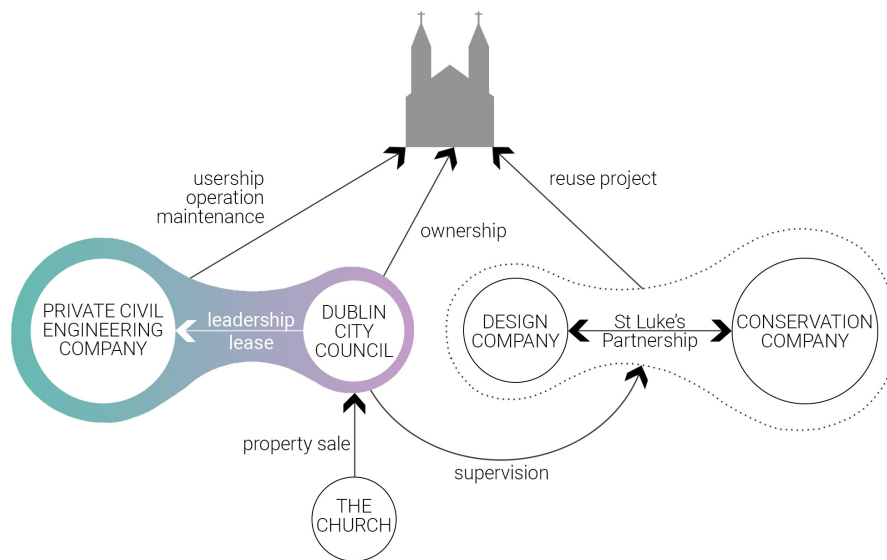


FIGURE 63 _ The *Public-Lead Partnership*: Operational Type, Applied for the Church of St. Luke. Source: own.

Importantly, according to the above lease, Dublin City Council reserves the right to re-enter onto the property and resume the sole possession thereof should the "St. Luke's Partnership" fail to commence and/or complete the works within the specified period, or in the event of bankruptcy or insolvency of the "St. Luke's Partnership", save in the case of a financial institution, which has entered into a "Mortgage Agreement" with the "St. Luke's Partnership" specifically for the purpose of financing the purchase and development of the premises (Dublin City Council 2006). Sub-chapter 16 of the Agreement states that the property can be leased (namely to JJ Rhatigan & Company[159]) under the condition that it shall not be used for any religious purpose or as a public dance hall or for gambling or bingo or the sale or consumption of alcohol or any base or unworthy purpose, and Sub-chapter 15 states that the religious property shall not be called by any name which includes the words Old Church or Church or by any nomenclature of an ecclesiastic connotation (Dublin City Council 2006). Likewise, St. Luke's Church was renamed as Thomas Burgh House – in honor of the

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157    Dublin-based architecture and urban design practice.

158    Dublin-based conservation and built heritage consultancy.

159    A contractor in the construction industry in Ireland and the UK.

original architect of the church. According to the above Agreement, JJ Rhatigan & Company agrees to maintain and conserve as required the former St. Luke's Church.

The contract value of the project was 3.25 million euros. Today, when the project's construction site is finished, this *Operational Partnership* is dissolved.

## The Denominational-Lead Partnership

The *Denominational-Lead Partnership*[160] was first successfully applied to the preservation of obsolete church buildings in England (see Figure 64). The Partnership is between Churches Conservation Trust (see Sub-chapter 7.5.), which uses, operates and owns a net of former religious properties at the same time and the government, which issues grants for preservation. The Trust leads the Partnership, coordinates matching funds and supervises the whole stages of religious property adaptation. To summarize, this type of religious Partnership entails active involvement of the community to use the religious property: depending on their needs it may become a tourist attraction, active church, social community centre with commercial functions, etc.
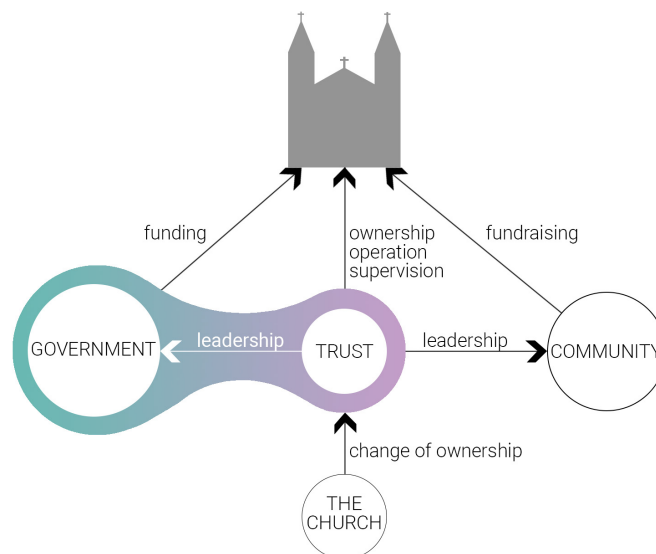


FIGURE 64 _ The *Denominational-Lead Partnership*: General Scheme. Source: own.

Reuse of St. Aidan's Church in Brookline (see Figure 65) is an example of Partnership, introduced by Kiley (2004), which is considered in this thesis as an example of the application of the *Denominational-Lead Partnership* in the USA, which is an important country in terms of development of public and private interactions, the use of Stakeholders co-creation, and the importance of the underlying property Values. The current example of the *Denominational-Lead Partnership* application to the church (see Figure 66) made feasible the implementation of the reuse project, which retained the original interior and exterior of the church, and preserved historic structures and envelope, while transforming it to a new *Residential Post-religious Use*.

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160    Is a type of Religious Partnerships, which is led by a denominational partner – a Trust.

The church after its closing in 1999, due to the decrease in the number of congregations and the merging with another parish, was retained under the ownership of the Archdiocese. Later, the Planning Office of Urban Affairs (POUA) of Boston was going to purchase the religious property and tear down the church to redevelop its site to affordable housing. This proposal was not accepted by the community and the Archdiocese who did not want to lose an important landmark of the city. After long discussions, examination of values, and avocation for preservation, POUA was convinced to consider adaptive reuse of St. Aidan's Church rather than demolition. POUA committed to working with the Town Trust who gave 2.28 million dollars to undertake the project and fill the financial gap, while the property was purchased from the Archdiocese for 3.5 million dollars. What is more, a financial gap, which preliminarily had not allowed undertaking the reuse project, had been overcome with Low Income Housing Tax Credits, the funding of the Town's Affordable Housing Trust, Federal and State Home, and other affordable housing grant funds.
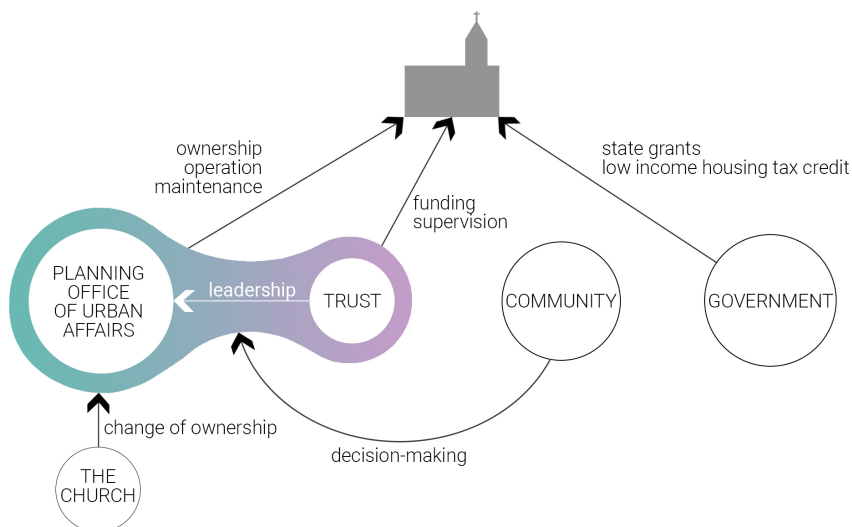


FIGURE 65 _ St. Aidan's Church, Brookline, USA: Today.



FIGURE 66 _ The *Denominational-lead Partnership* Applied for the Church of St. Aidan. Source: own.

Kiley (2004) summarized that "creative financing and multiple funding sources were required to make this project work". Moreover, the Town's willingness to contribute financially played a major role in the Partnership as a public partner. While POUA has participated as a private partner in this reuse project, it was in charge of the construction stage, maintenance and repair, and later on has received revenues from the undertaken adaptation.

In spite of the fact that reuse of St. Aidan's Church was performed with the use of public and private funds, the Author argues that it cannot pretend to be an example of an application of a PPP to the adaptation of a former religious property. Rather, it is an example of an MSP, due to the fact that PPPs are usually explained as transactional, containing a contractually defined exchange of skills and services in a mutually beneficial sharing of risks and responsibilities on the part of all partners, because "without such a transaction, any collaboration between the public, the private, or the third sectors remains a basic service contract, network, collaboration, or alliance" (Macdonald & Cheong 2014). Nevertheless, the Case of the reuse of St. Aidan's Church proves that churches have Economic Value to neighbors and communities; and it also proves the need for the improvement of financial mechanisms for the adaptation of former ecclesiastic buildings and sites. And even if the current portfolio of adaptation projects is not represented by the implementation of a proper model of PPPs for such projects, the *Denominational-Lead Partnerships* are essentially more effective, than single-party investments for conservation of religious properties, because religious conservation poses specific and urgent challenges that require "a multidisciplinary approach, in which conservation actions are embedded within economic, social, and environmental development strategies" (Macdonald & Cheong 2014).

## The Private-Lead Partnership

The *Private-Lead Partnership* (see Figure 67) implies that a church building is owned by the Church who is considered as a private party. A church may be operated and used by another private partner, whereas the Church supervises the use of the property and leads the decision-making process of adaptation. Importantly, the denominational and public bodies may also participate in the Partnership, but they will not play a leading role in it.
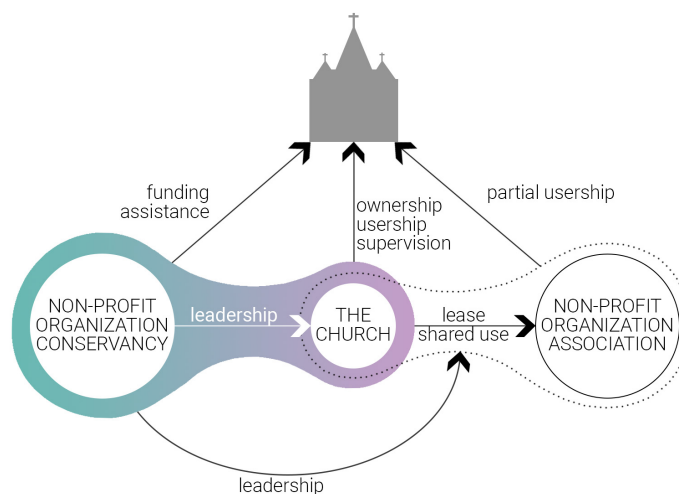


FIGURE 67 _ The *Private-Lead Partnership*: General Scheme. Source: own.

This type of religious Partnership is being successfully applied to the conservation of obsolete church buildings in the USA, and it is based on a shared-use model of property operation, when a religious organization shares historical church with other non-profits – arts and social service organizations, or another congregation, that allows to establish a viable merged institution, when its members share responsibilities in terms of management, operation and maintenance. It means that the *Private-Lead Partnership* implies partial Functional Conversion of the religious property.

The model is widely promoted by the New York Landmarks Conservancy – a private non-profit organization dedicated to preserving, revitalizing and reusing New York's architecturally valuable buildings, which is inclusive of religious properties. The Conservancy's Sacred Sites grant program assists historic religious properties in New York City and through New York State with planning and repair grants and technical assistance, while using privately raised funds. Importantly, the more active an institution is in serving its neighbourhood and community, the more successful it will be in generating outside support from the private Conservancy foundation (Friedman 2006).

The Church of St. Peter Chesil in Winchester, UK, is an example of *Private-Lead Partnership*. The church is a small 12th Century building (see Figure 68) across the river from Winchester city centre, the UK. Closed in 1949 and threatened with demolition, the church was instead saved and converted into a small theatre, whereas the building remained under the ownership of the Archdiocese, even being leased for the use of a dramatic society, who guarantied maintenance and repair of the property and required building in modification to accommodate new use, when all alterations to the building were made only after the approval by its owner, the Archdiocese. Importantly, the initial expenses of adaptation were funded by the local preservation Trust.



FIGURE 68 _ The Church of St. Peter Chesil, Winchester, UK: Today.

Today, the church is still used as a theatre and it is still in a usable condition. The activities towards overcoming the Economic *Form of Building Obsolescence* allowed the church to retain a strong social role for the Community, and receive a *Non-Offensive New Use* due to the fact that the church is partially in the original ecclesiastic use, which would most likely be impossible if the religious building was sold rather than put to the Partnership. The Partnership was aimed to accumulate missing activity in society while considering interests from different Stakeholders, namely the Church, the Community, the Developer, and the Public. The scheme of the Partnership is presented in Figure 69.
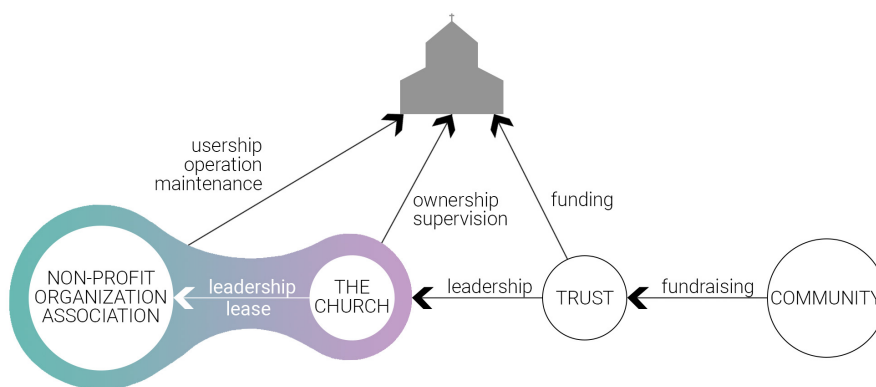
FIGURE 69 _ The *Private-lead Partnership* Applied for the Church of St. Peter Chesil. Source: own.

To summarize, the factors that seem most relevant to the success of the adaptation include the varying degrees of Public, Private, Community and Church involvement, issues of investment, collaboration with the local government, collaboration with the diocese, the diversity of economic backing, the presence of active restrictions for adaptation characteristic of a historic church, and the amount of change made to the existing structure. A brief overview of the comparison of the three Partnerships is presented in Table 14. This thesis states that every type of Partnership may succeed, and that the type should be chosen on the basis of desired "Degree of Change" to the religious building.

TABLE 14 _ Factors Affecting Adaptation through Religious Partnerships.

|  | The *Public-Lead Partnership* | The *Denominational-Lead Partnership* | The *Private-Lead Partnership* |
|---|---|---|---|
| Public/Private Investment | State Government Agency runs partnership, it operates as independent state agency who funds, assists and supervise the partnership | Denominational partner leads partnership, it accumulates funding, supervises and assists adaptation | A non-profit organization (Conservancy), a leading private partner, accumulates funding for an adaptation under the condition of shared use of a church building |
| Role of the Public | Sponsorship to a church's adaptation | Provides public streams (grants, tax credits) | May provide public streams (grants) |
| Role of the Church | Uses and operate a church, controls and plans an adaptation | Does not participate in a partnership (sells a religious property) | Partially uses and operate a church; controls and plans an adaptation |
| Economic backing | Public streams | Public streams, fundraising - communitarian streams | Public streams, fundraising – communitarian and private streams |
| Presence of the restrictions of adaptation | Very strong conservation restrictions | Flexible conservation restrictions, depend on the participation of the Public and the Community in the adaptation | Very strong conservation restrictions: requirement of shared use |

| Economic incentives, which influence mostly the choice of new use | Public streams, own a church's owner funds | Communitarian streams influence decision-making | Private streams from nonprofit organizations |
|---|---|---|---|
| Degree of change to the building | Original religious use with the possibility of extended religious use | Functional conversion | Shared use: partial original religious use, partial functional conversion |

## 7.5. Models of Best Practice: Trusts

The *Denominational-Lead Partnership*, which was explained in Sub-chapter 7.4.3., was named so due to the participation of a denominational partner – the Trust. Thus, the thesis will explain briefly what a Trust is. It is important to note that the practice of Trusts does not exist in Russia at the moment; therefore, a deep study of the ways to establish a Trust and of the principles of their work can be the area of potential further research. Trusts are charities that deal with the preservation, popularization and encouraging the appreciation of cultural heritage. There are national Trust organizations in many countries, while the National Trust of England, Wales, and Northern Ireland is a pioneer among all the national Trusts, which was established at the end of the 19th Century. Among the oldest and most authoritative national Trust organizations are: the National Trust for Historic Preservation (USA), Deutsche Stiftung Denkmalschutz (Germany); Din l'Art Helwa (National Trust of Malta); Fondo Ambiente Italiano (FAI) (The National Trust of Italy). The following Trusts, which were established in the UK, are working directly with religious cultural heritage[161]:

<u>The Churches Conservation Trust</u> is an example of a legal non-profit foundation in the UK, which is the national charity protecting churches at risk. The organization cares for the churches vested to the Trust by the Church Commissioners[162] of the Church of England, in order to reduce Physical Obsolescence and engage the Community to participate in the conservation works and the "life" of redundant churches. The Churches Conservation Trust manages and owns 353 historic buildings that are open to the public daily and are made available for community use; for instance, from March 2017 to March 2018 the Trust welcomed 1.9 million visitors to its churches, which were periodically holding *Community and Institutional Activities* and *Art and Cultural Activities*.

The broad community attendance of adapted churches had been increased with the organization of the Church Tourism Week, a week-long program of events and activities, which highlights the value of the UK's ancient churches and chapels. Importantly, these Historic Tours to the churches are organized during all seasons. In 2017 Historic Church Tours recorded 17 guided visits. Moreover, the Trust developed innovative tourism – camping tourism, which has raised 80,000 pounds from over 1,700 guests (The Churches Conservation Trust 2018).

The Grants obtained by the Trust partially come from the Heritage Lottery Fund, while legacy income remains a vital source of funding for the Trust. As of 31 March 2018, Grant-in-Aid was provided from the Department for Digital, Culture Media and Sport and the Church Commissioners, as well as donations from private persons and companies, the Heritage Lottery Fund Grants, and other grants.

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161   All the following explanations of Trusts' work are quoted from their Annual Reports.

162   Is a body managing the historic property assets of the Church of England.

Talking about the expenditure of the Trust, 59% is spent to "Church Repairs and Maintenance", 32% goes to "Keeping Churches Open", while 9% goes to "Fundraising and Communications" (The Churches Conservation Trust 2018).

The National Churches Trust is one more example of a Trust, which works on the goal of helping obsolete churches in the UK. The National Churches Trust receives no funding from the Government or Archdioceses and relies on income from individual donations (including legacies), a Friends scheme[163], and Private investments. In 2017, the Trust awarded, or recommended grants totaling 1,719,820 pounds to 230 projects at places of worship in England, Scotland, Wales and Northern Ireland. The National Churches Trust also has a Repair Grant program, according to which 50 grants of 5,000 pounds and above were awarded towards the cost of urgent and essential structural repair projects. The National Churches Trust's Partnership Grants program has for several years awarded grants on the recommendation of local churches Trusts in England and Scotland. The grants were primarily dedicated to support urgent repair projects with estimated costs of between 10,000 and 100,000 pounds. 2017 saw the first grants awarded under the Trust's new Project Development programme. These grants are designed to help places of worship begin the early stages of planning for a repair or development project, with funding intended to assist churches up to RIBA[164] Planning Stage 1 and the point at which bids to major funders can be submitted. Grants were awarded to fund a range of projects, including options appraisals, feasibility studies and further investigative reports. The Trust awarded 63,610 pounds to 14 projects, with a 33% success rate. This has been a popular new pot of funding supporting churches to get new projects started. What is more, the National Churches Trust's Maintenance Grants were given to 51 projects totalling 104,006 pounds (National Churches Trust 2018).

Allchurches Trust is one of the UK's largest grant-making Trusts. Its record of grants awarded is totaling 16.9 million pounds. The Trust seeks to promote the Christian religion, providing grants to Anglican churches, churches of other denominations and charitable organizations with an emphasis on heritage, supporting those in need and strengthening communities. Among the total amount of grants given by the Trust, 730,000 pounds was given to churches and cathedrals to adapt their buildings for Community Post-Religious Use, thus more than 1,100 different cases were supported. What is more, 2 million pounds went out in grants to protect and preserve listed buildings (Allchurches Trust Limited 2019).

## 7.6. Conclusion to Chapter 7

The identification of governance models through the mechanisms for partnerships, which were explained in this Chapter, contributes to answering the second Question of this thesis. The income streams, which can fund the adaptation, give a choice among those that exist in different countries. The presented mechanisms for Partnerships are based on the recognition of Values explained in Chapter 5, the involvement of the Stakeholders, willing to have an Impact after adaptation, explained in Chapter 6, and the funds and incentives, through which the Public, the Private Sector, and the

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163   A Scheme, when by paying annually for a subscription, the Trust Friends are invited to participate in all the meetings, organized by the Trust, while the subscription fee goes to the churches' conservation needs.

164   Royal Institute of British Architects.

Community may contribute to Adaptation. This Chapter explained three mechanisms for Multi-Stakeholder Partnerships, among which are the *Public-Lead Partnership*, *Denominational-Lead Partnership* and *Private-Lead Partnership*, which contribute to the knowledge on the adaptation of religious buildings globally. Therefore, these Partnerships can be applied to obsolete and abandoned churches regardless of their religious or national belonging, with the choice of an appropriate type of Partnership, which should be preliminarily done at the "Concept Development" stage, and developed during the "Project Preparation" stage of the *Religious Conservation Management Plan*.

The Author proposes the application of these partnerships as a role-model for the development of Partnership mechanisms for the Russian Orthodox obsolete and abandoned churches that will be presented in the following Part.

# CONCLUSION TO PART 2: FINDINGS FROM THE OBSERVATION OF BEST PRACTICES

Based on the analysis of the best practices in adaptation through the Case Studies listed in Appendix 1, as well as the critical examination of books, scientific articles, conference proceed-ings, official speeches, guides and official documents, federal programs, and projects' reports, Part 2 of this thesis (through the study of Adaptation principles and the Decisions of Adaptation, introduced in Chapters 3 and 4 respectively) answers how the obsolete and abandoned churches can be returned to social life, and reintegrated to the urban/rural fabric of Russian settlements. Additionally, the study of Values, together with Impact, Stakeholders, and the mechanisms for Partnerships, answers what governance models are available for adapted reli-gious buildings, and what is rooted to the choice of each model. Following the above statements, the Author will list the main findings from the observation of best practices in the ad-aptation of religious buildings as follows:

1. <u>The best use for a church is a church</u>, as it is the least offensive type of conservation. The Case Studies of these church adaptations were characterized by the retention of the original features of architecture, where the spiritual sense of place and the architectural issues are both addressed. When it is impossible to provide religious use for a former church, the building may host *Cohabitational Religious Use*. In Cases where even the *Cohabitational Religious Use* cannot overcome the *Forms of Building Obsolescence*, a Functional Conversion may be applied. To summarize, when deciding on adaptation, the solutions with less alterations must be ana-lyzed first, and if they do not cover the *Forms of Building Obsolescence*, a path calling for fur-ther alteration can be taken.

2. <u>New uses are an effective means of overcoming various Forms of *Building Obscolescence*</u>. Such new uses include the *Extended Religious Use*, through *Cohabitational Religious Use* and Preservation as a Monument, and Functional Conversion to *Art and Cultural Activities*, *Community and Institutional Activities*, *Residential Post-Religious Use*, *Commercial Post-Religious Use*, and *Office Post-Religious Use*.

3. The definition of a *Non-Offensive New Use* cannot be introduced globally, due to the fact that one nation can easily accept an adaptation that would be rejected by another nation. Thus, the range of offensive uses should be identified at the national, regional and local levels.

4. An obsolete and abandoned church, located in the vicinity of an active church, may successfully become a Parish Centre.

5. Churches, which have central urban locations, have high chances to be successfully converted and meet new demand through *Commercial Post-Religious Use*.

6. The Social *Form of Building Obsolescence* is the most common among the *Forms of Building Obsolescence* affecting obsolete and abandoned churches, which accounted for 45% of ex-religious properties; thus, the Decisions of Adaptation should stress adaptation solutions aimed at overcoming this obsolescence.

7. The site is at least as important as technical, cultural, environmental, and economic characteristics of a former church in determining successful adaptation. The Case Studies show that the Value of religious sites is often seen as the determining factor in the Decisions of Adaptation.

8. The emptiness of a church will more likely force a decrease in urban/rural quality. Churches are always seen as landmarks in an urban/rural context; hence even the ones that are abandoned will continue to exert influence on the urban context. Later on, such emptiness is likely to be followed by deterioration of common urban zones, slowdown of urban development and decrease of property Values.

9. New uses can force economic development through job training, job creation, moderately increasing Values, making a neighbourhood more attractive to business, under the condition that both Economic Value and Economic Impact are considered.

10. Both the Technical, Functional, and Economic Lifespans are significant and should be considered during adaptation planning.

11. The Decisions of Adaptation should pass through each of the three following time stages of *Adaptation Options*: "Current State Diagnosis", "Potential Outcome", and "Future State Possibilities".

12. A well-structured *Religious Conservation Management Plan* defines the success of the adaptation, as it frames the sequence and interrelations between the examination of Values, Stakeholders, Decisions of Adaptation, adaptation schemes, and governance strategies which point to the particular Impact.

13. Religious buildings are characterized by two Values: the Socio-cultural and Economic.

14. A church is a unique piece of architecture, which suffers the influence of social streams, political regimes, and cultural tastes, which proves the presence of Political Value.

15. New use can provide sustainable development of a church, in a case when the Impact of Adaptation addresses the four pillars of sustainable development: social, cultural, economic and environmental stability.

16. A church is a public good. The public good provided by a church is strongest when the building is adapted through *Cohabitational Religious Use*, though it is still present if a Functional Conversion

is applied to a church. The public good provided by a church is irrevocably lost if the building is demolished.

17. A number of Stakeholders, among which are the Church, the Public, the Developer (Private Sector) and the Community, have to be considered when the Decisions of Adaptation are taken. On the one hand, the co-creation of various parties is extremely important to undertake sustainable adaptation, overcome the *Forms of Building Obsolescence*, and address the recognition of all the given Values. While the process of co-creation may prolong adaptation time, it will, nevertheless, increase the Impact of it.

18. The success of adaptation depends on the amount of collaboration with an Archdiocese. Usually, Archdioceses remain the owners of obsolete and abandoned churches, and in case of the sale or lease of their properties they can set up conditions and limits of use, and be key influencers during the Decisions of Adaptation. The collaboration with the Archdioceses must be addressed in order to provide the application of a *Non-Offensive New Use*.

19. Churches are expensive but possible to convert. About 75% of studied churches have the Convertible *Dimension of Adaptability*, which indicates that the physical parameters of the buildings do not contradict a Functional Conversion. While the lack of Economic Value is common to the obsolete and abandoned religious buildings, the solutions, which can fit the buildings, should overcome the Economic gap.

20. The regulatory context is both a barrier and a benefit to the adaptation of churches. An Archdiocese is able to make adaptation more difficult, if reuse of religious assets is prohibited in its Church Statute. At the same time, some adaptation solutions can be prohibited by the Conservation Codes at both the national, regional, and local levels. The Developer usually requires a relatively short time for the Decisions of Adaptation, which may contradict with the time required to obtain adaptation approvals. Nevertheless, the regulatory context can also be a source of benefit, if it entails the contribution of public streams to the conservation.

21. The success of adaptation directly depends on the presence of an experienced Developer, who should also match the Values of religious buildings with Impacts of their adaptation. The seasoned Developer, who partners with the Public, can help identify creative solutions and strategies for the adaptation, while a traditional Developer may consider demolition as the only possible solution for a former church, as it usually lacks Economic Value.

22. The traditional Public-Private Partnerships are less likely to be applied for adaptation of obsolete and abandoned religious buildings, while the Multi-Stakeholder Partnerships, among which are *Public-Lead Partnership*, *Denominational-Lead Partnership* and *Private-Lead Partner-ship*, are more likely to succeed.

## Recommendations for the Adaptation of Churches:

1. All adaptation strategies should be considered. Every kind of new use may be seen as a possible solution to undertake adaptation and overcome the *Forms of Building Obsolescence* of religious properties. Even such uses as skate parks, restaurants, or multi-media centres may positively influence the Community, and keep some of the former church functions, for example, socialization, community inclusion, and education. Importantly, the concepts that had been seen offensive to

believers, may after negotiations be developed into unique solutions which will fill social and cultural gaps for the neighbourhood.

2. <u>The Decision of Adaptation must be made with the respect for the original features of the building</u>. The features of sacred decorations should not be defamed or abused; in a case when a new use may offend ex-parishioners, sacred decorations should be removed.

3. <u>The Decisions of Adaptation should be based on the analysis of the *Forms of Building Obsolescence* and the *Dimensions of Adaptability* of obsolete and abandoned religious buildings</u>. The *Dimensions of Adaptability* are a preliminary driver for the choice of the type of the *Performance Management Concept*.

4. <u>Alterations to existing structures should be reversible as much as possible</u>. Social and religious streams are always fluctuating, and they highly depend on political forces of a country and cultural demand; thus, it may happen that the Community will require the presence of an active church in the future. That requirement would be possible to fulfil, and the building could be given back to the Church, if it received reversible alterations that allowed being dismantled.

5. <u>When an obsolete and abandoned church is located next to a graveyard or has burials underneath the building, archaeological works and excavations must be performed</u>. Additionally, the solution for the adaptation of memorial places must be respectful to the "Collective Memory" that the Community associates the place with.

6. <u>If an urban neighbourhood is deteriorating, the adaptation project of a former church should be a part of an urban regeneration project</u>. Glazychev[165] (1996) highlighted that a temple is the founder of the country's architecture and urban behaviour culture (based on Russian architecture knowledge). Particularly Orthodox churches became the first elements of the urbanized space in the country. Once built, they caused the self-organization of urban space around them, becoming city-forming elements. The older buildings that are architecturally unique are becoming structural centrepieces which communities identify with. Hence, if urban regeneration starts from landmark elements, it may need to start from a church.

7. <u>The Author argues that the only way to reintegrate an obsolete and abandoned religious building to the urban/rural fabric is through the analysis of both its Values and Impacts, the role of the church to the urban/rural fabric, potential Stakeholders and the ways of their cooperation, plus availability of private, public, and communitarian funds, which could be able to "fill" economic gaps</u>.

8. Since the life of a religious building is a cyclical process, <u>"Redundancy" does not necessarily mean the end of a church's life</u>. But for "Rebirth" to follow "Redundancy", the "Brief and Design" stage of the Life Cycle should start as soon as "Redundancy" is discovered. Otherwise, "Redundancy" will lead to an "advanced stage" of the *Forms of Building Obsolescence*, and will be followed by the dramatic decrease of a church's Value. The lower the Value of an obsolete building, the more radical alterations will be needed to overcome the obsolescence.

9. <u>The church owner should clarify the desired Impact of the adaptation; likewise, the Archdiocese</u>

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165   Vyacheslav Glazychev was a Russian scholar, Ph.D., Doctor of Arts, Professor of the Moscow Architectural Institute, and a member of the Public Chamber of the Russian Federation.

should set the limits for the adaptation (if any), and then the Developer, who suits the goal of the adaptation, might be engaged. A church given to adaptation can be sold, let to lease and put to Partnership according to the desired Impact. More likely, the higher the desired profit, the less likely that the church will be preserved in its aesthetic appearance. This comes from the fact that the *Extended Religious Use*, which requires less alteration to the existing structure, also provides less profit, while more radical Functional Conversions, such as *Commercial* and *Residential Post-Religious Uses*, provide higher revenues. From this point of view, churches that have less limits set by the Archdiocese and the Public, have more chances to be adapted in a self-sufficient and sustainable way. What is more, churches situated in central locations are more likely to be attractive to for-profit developers, who will be interested in sale, leasing the property, or arranging Partnerships with the property owner. Churches situated in suburbs, rural areas, or depressed districts, that have higher value of the building itself rather than its size, are more likely to be attractive to non-profit organizations. In the second scenario, a church may be preserved with the help of communitarian funds.

10. The Multi-Stakeholder Partnerships are an effective type of governance model to be applied to the adaptation of former church properties. It was discovered that churches are expensive to convert, and since the problem of church closure has started to pick up steam, neither public institutions, nor Archdioceses operate enough funds to perform adaptation projects by themselves. Moreover, multiple users and operators can be combined to achieve the critical mass necessary to occupy the space of a vacant church, and to raise required project funds.

11. The Private Sector should cooperate with the Community. There are many case studies of churches adaptation which met the discontent of the Community, and that can be avoided through both communitarian funds and determining the options of *Non-Offensive New Uses*.

12. An Adaptation project should consider the public, private and communitarian financial initiatives. Importantly, the public financing sources tend to contribute a small financial amount and cover only a part of the financial gap, a minimum that is needed to let the adaptation project start; these funds can provide for conservation supervision. The communitarian financial sources indicate the needs of the Community, and indicate properties that present community assets; these funds allow the involvement of local investors and neighbours to adaptation, and that is seen as an important aspect of sustainable development. While private funds may address the financial gaps in full.

# PART 3 | ADAPTATION OF ABANDONED RUSSIAN ORTHODOX BUILT ASSETS

This Part focuses on Russia's abandoned religious artifacts to gauge potential preliminary solutions for adaptation. The Part will establish a foundational methodology through which future adaptation efforts could be undertaken. This formulated adaptation strategy based on the *Religious Conservation Management Plan* (which consists of five parts, including, among others, "Concept Development" and "Project Preparation"), will be this thesis's targeted avenue for creating an adaptation methodology for the chosen Russian Case Studies. The Part will be divided into two Chapters. The first of the two, "Concept Development and Project Preparation", will field the many variants, which must be considered, pool together the numerous Stakeholders, which could conceivably be involved in the process, establish reasons for the problem, which needs to be solved, assemble a project action plan, analyze the feasibility of such developments, layout a governance strategy, and finally embark on design development. While in "The Consulting Process Simulation", the adopted case studies will be examined and tested through various criteria, such as context, site, building issues, financing, along with programming for adaptation, and other topics. From there the thesis will present the implementation of adaptation of the selected ecclesiastic architecture assets, and through its deep analysis frame a broad theoretical cross-sectional picture on reuse and adaptation, which others can utilize in the future for each specific abandoned Orthodox church in Russia.

# CHAPTER 8: CONCEPT DEVELOPMENT AND PROJECT PREPARATION

Considering the lack of official information about the vast number of obsolete and abandoned churches, the thesis clusters all the assets according to five characteristics, which will be introduced in this Chapter, and will proceed further to studying potential Stakeholders as well as related urban issues of the subsequent planned adaptation, which will allow the thesis to highlight two "black holes", or knowledge gaps, about the abandonment of properties that dot the landscape throughout Russia. The first of these gaps is the general lack of urban knowledge about the way the churches organize space around them. The second one, concerning Stakeholders, is the fact that obsolete churches are regarded as non-marketable assets, and Developers, as Stakeholders, do not participate in their preservation and conservation. The Chapter's aim will be to prepare a fundraising strategy and establish a clear realistic program for religious property adaptation once various funding components are secured. The thesis will then match outputs from the development scheme to a Decision Support System.

## 8.1. Former Church Assets

Before discussing the former assets of the Russian Orthodox Church themselves, the thesis would be remiss if there were not a prior summarization of the main features of Russian temples, which had developed within the architectural practice of the nation since the baptism of Kievan Rus' (rus. Kievskaya Rus' – Киевская Русь), considered a milestone consecrating the beginning of the Russian Orthodox Church.

Distinguished by their verticality, bright colors, a single or multiple domes and rich decorations, historically Russian Orthodox churches take their origin from Byzantine churches. While preserving the general and historic architectural features of their Byzantine ancestors, Russian churches exhibit some distinct original characteristics. Of primary importance are the dome-shaped roofs sitting atop the cross shaped plan, which dominated the language of Russian religious architecture since ancient times. The very first dome churches were built in Kievan Rus', who were the first to differ from their single-cupola Byzantine ancestors. The number of domes has symbolic importance; it is numerical in nature and is linked to the hierarchy of the Celestial Church. For example, a single dome symbolized God, two domes meant Oneness with God, and three represented the Holy Trinity. Four of them denoted the Four Gospels and the church's extension to the four directions of the world, while five represented Christ and his four evangelists. Seven domes marked the Seven Sacraments of the Church. Nine domes symbolized the image of the Celestial Church itself, which is constituted by nine ranks of angels and nine ranks of the righteous. Thirteen domes are dedicated to the sign of the Lord Jesus Christ and his twelve apostles. Finally, thirty-three domes showed the number of years Christ, the Saviour, was said to have walked the earth.

Though many churches, including landmark examples, exhibit the cross shaped plan, at the same time, an average local Orthodox parish church was typically rectangular. At one end, by tradition

facing east, is the bema[166] (rus. bema – бема) with the altar[167] (rus. altar' – алтарь) located on it. This area is usually separated from the nave[168] (rus. nef – неф) by an iconostas[169] (rus. iconostas – иконостас) and/or chancel rail. Behind this separation is the altar table. By ancient tradition, the nave may have benches lining the walls, but otherwise the church is without seats or chairs. At the west end, there may be a narthex[170] (rus. pritvor – притвор) ('Architecture of Cathedrals and Great Churches' n.d.).

The architecture of Russian churches was planned to embody the emotional experience of the Orthodox worship service. Church architects precisely crafted the level of natural light within the spaces of the buildings, directed the movement of the congregation through the space, guided men and women to right and left sides of the church respectively, and graded the church at specific moments, which distinguished the levels of holiness, especially of clergy and worshiper.

Every individual part of a Russian Orthodox church can be viewed through the symbolism of Orthodox Christianity. Walls meant nations, because a church welcomed worshipers coming from four sides. The Church is the image of the universe; hence, four walls symbolize cardinal directions. Namely, the east wall is the world of the living, and lost paradise in the east. Thus, Orthodox churches face east as all worshipers should pray to God who ascended to heaven in the east. Images of princes, holy bishops, martyrs, and those venerable to the church depicted on the walls, are the images of one's devotion for the Celestial Church. Dome vaults and domes, which are this "new sky", are painted with the images of Christ the Saviour, and are supported with four pillars, which are depicted with images of those who preached the word of God, namely, bishops, apostles, devotees, and martyrs. The pillars have a sense of spiritual pillars of the Orthodox Church. The west side of the church symbolizes the nether world, or hell, while on the northern and southern walls of the church there are images of the Ecumenical Councils and other important events in the history of Orthodoxy.

The altar is the most valuable part of a church, which is typically located in the east side of the building, and is a symbol of Mount Sinai[171]. The middle void part of the church embodies "a ship" for the Church on the Earth, while the iconostas shows the formation and life of the Church in time. This Church of the Earth is the world of creatures, but already consecrated and justified, which has a sense of "new sky" and "new celestial earth". As a man's body is the formation of corporal and spiritual beginning, where the latter does not absorb the first and does not dissolve in it, but exerts its spiritual influence on it so that the body becomes an expression of the spirit, so in the church itself, the altar and the middle part interact. In this case, the first enlightens and directs the second, the middle part, which becomes the sensual expression of the altar. Thus, the iconostas, which is seen as a barrier between the altar and the middle part of the church, does not divide the church

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166    In Orthodox churches, this is a raised floor or platform upon which the altar, with the altar table, is located.

167    In Orthodox churches, this is an area at the east end.

168    Is the main part of an Orthodox church.

169    In Orthodox churches, this is a screen or wall which serves as a stable support for icons and marks the boundary between the nave and the altar.

170    In Orthodox churches, this is a room running the width of the church, located at the western end of the nave. The narthex is separated from the nave by a wall with doors throughout which the congregations can enter the nave.

171    Is the mountain where the Lord met with Moses and the Israelites after they departed from Egypt.

into two parts, but unites them.

What is more, materials, from which the Russian Orthodox churches were built, have sacred meaning. Historically churches are built from stone or wood[172]. Stone is a symbol of Christ the Saviour and the faith in Christ, while the tree is a symbol of the tree of life of the Garden of Eden. To summarize, even the very material basis of the Orthodox churches carries deep Christian symbolism (Starodubtsev 2006).

Interestingly, while performing scientific research and delving into papers on the symbolic explanation of religious architecture, the history of Orthodox Christianity and architectural features of Orthodox churches, the Author discovered that the presence of research regarding the plight of abandoned churches in Russia is noticeably absent. Thus, in order to start explaining former church assets, a selection of 146 random cases in the European part of the country was performed, which constitutes 2.0% of 7,323 obsolete and abandoned churches in European Russia. The Case Studies are listed in Appendix 2. The Author describes the characteristics of location, extent of wear and tear, church's belonging, protection class, ownership, presence of voiced initiatives (if any), year built and the *Forms of Obsolescence* for each Case Study. Some data collection was performed by the Author during site visits in July 2018, while the major part of the information about obsolete and abandoned churches was retrieved from web portals, such as NKPA (2019) and KR (2019).

First, the thesis analyzed these churches by year of construction, and it allowed for the summation that the major part of the Case Studies in this research, namely 68 out of 146 churches (46.5%), belong to the 19th Century, 54 churches (37.0%) were constructed in the 18th Century, while 16 churches (11.0%) were established in the 17th Century. Only a single church dates back more than 300 years and belongs to the 16th Century, and finally 7 churches were built in the 20th Century (see Figure 70).
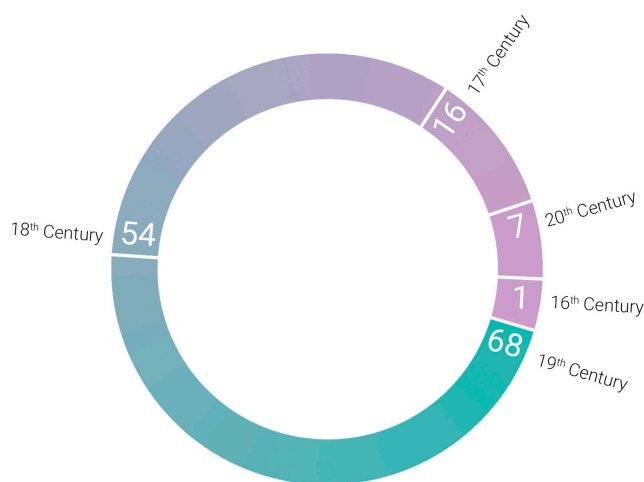


FIGURE 70 _ Case Studies: Year Built (in Numbers). Source: own.

From this study of past constructions, the thesis was able to identify Eclecticism, Classicism

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172    Wood churches were mostly built in the north part of Russia due to their geographical environment.

and Baroque architectural styles as the dominant aesthetic languages of Russian ecclesiastic architecture[173]. Notably, there is not a single church that would exhibit "pure" characteristics of one style, but every church embodies varying degrees of a mix of styles.

Abandoned churches, like any other type of abandoned real estate property, exhibit extensive *Forms of Building Obsolescence*. Importantly, all former church assets are characterized by Physical and Economic Obsolescence, where the Physical is the most basic *Form of Obsolescence*. Physical Obsolescence is followed by other *Forms of Obsolescence*, such as the Aesthetic, which are the consequences of the Social, Economic or Functional *Forms of Obsolescence*. Of note, not a single abandoned church exhibits only Physical Obsolescence. Functionally obsolete churches usually belong to an institution, or were built as part of an estate complex. While churches located in villages, hamlets or isolated dwellings are characterized by Social Obsolescence, as these settlements suffer the dramatic decrease of parishes due to depopulation. For example, although the Church of Kosma and Damian in Krapivna (see Case Study 18, Appendix 2) has significant Physical Obsolescence, after the conversion during the USSR period the church was still used as a firehouse, having received alterations in the form of additional doors and windows to the historic original envelope of the building. In this case, the Functional Obsolescence directly depends on the Aesthetic.

The analysis of Case Studies indicates the following distribution of the types of Building Obsolescence (see Figure 71):

1. Physical, Aesthetic, Economic, Social Obsolescence – 54 Case Studies (37.0%);
2. Physical, Aesthetic, Economic Obsolescence – 48 Case Studies (32.9%);
3. Physical, Economic Obsolescence – 31 Case Studies (21.2%);
4. Physical, Economic, Social Obsolescence – 6 Case Studies (4.1%);
5. Physical, Aesthetic, Economic, Functional, Social Obsolescence – 5 Case Studies (3.4%);
6. Physical, Aesthetic, Economic, Functional Obsolescence – 2 Case Studies (1.4%).

It is important to note that the majority of international Case Studies have the Social Obsolescence, which is embodied in the dramatic fall of church attendance, alienation from the Church and decrease of the social needs of spirituality. However, in Russia the presence of Social Obsolescence of a church is usually the result of demographic shifts. Due to the process of urbanization, which has taken place in the last decades, many churches exhibiting this *Form of Obsolescence* are located in isolated dwellings, hamlets or tiny villages; the communities within these settlements normally portray great attitudes towards the conservation of churches, and try to revive them through action (Melnikova, see Appendix 3). Thus, the meaning of Social Obsolescence highlights the key difference between abandoned churches in and out of Russia.

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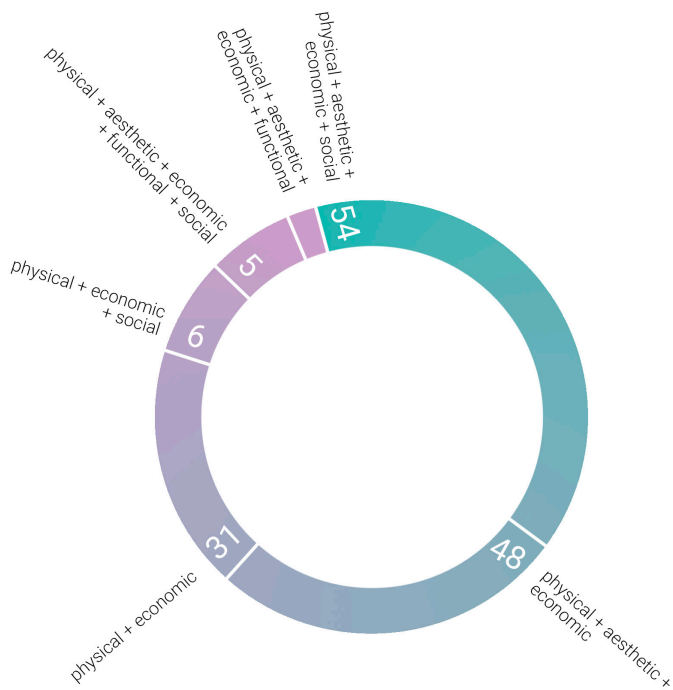173    While two case studies belong to the Russian Revival style.

FIGURE 71 _ Case Studies: *Forms of Building Obsolescence* (in Numbers). Source: own.

## 8.2. Former Orthodox Church Assets and Their Cluster Divisions

The Research Methodology for the explanation of the characteristics of former Orthodox church assets is based on the cluster divisions of Case Studies presented in Appendix 2. The five features of these divisions are as follows:

  - Location:
    - Settlement Hierarchy;
    - Urban Context Relative to a Church;
  - *Extent of Wear and Tear*;
  - Protection;
  - Ownership;
  - People.

"Location", along with "*Extent of Wear and Tear*", assists in explaining the physical characteristics of a church from an urban point of view, as well as a buildings' scale. "Protection" shows the limits of the kinds of interventions possible. Finally, "Ownership" and "People" assist in informing about a church's public position. To summarize, the above divisions present a wide multi-sector perspective on the obsolete church assets.

FIGURE 72 _ Map of Churches *"out of religious use"* in the Vicinity of Moscow. Source: own.

## 8.2.1. Location

The division of possible locations is made on the basis of the following two criteria: the "Settlement Hierarchy" and the "Urban Context Relative to a Church". The Settlement Hierarchy shows the type of urban/rural context of a church, based on the methodology introduced by Doxiadis[174] (1968):

1. Megalopolis - a group of conurbations consisting of more than >10 million people each.

2. Conurbation - a group of large cities and their suburbs consisting of 3 to 10 million people.

3. Metropolis – a large city and its suburbs consisting of multiple cities and towns. The population is usually 1 to 3 million.

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174   Constantinos Apostolou Doxiadis was the lead architect of Islamabad, the new capital of Pakistan.

4. Large city – a city with a large population and many services. The population is <1 million people but over 300,000 people.

5. City – a city with abundant services, but not as many as in a large city. The population of a city is between 100,000 and 300,000 people.

6. Large town – a large town has a population of 20,000 to 100,000.

7. Town – a town has a population of 1,000 to 20,000.

8. Village – a village is a human settlement or community that is larger than a hamlet, but smaller than a town. A village generally does not have many services, most likely a church or only a small shop or post office. The population of a village varies; the average population can range from 100 to 1,000.

9. Hamlet – a hamlet has a tiny population (<100) and very few (if any) services, with only a few buildings.

10. Isolated dwelling – an isolated dwelling would only have 1 or 2 buildings or families. It's typically absent of services (if any).

11. Unpopulated area.

The following is the identification of the number of churches situated in each type of settlement according to the Settlement Hierarchy (see Figure 73). Importantly, the majority of studied cases are located in towns and villages (totaling 52%):

1. Megalopolis – 0 Case Studies.

2. Conurbation – 0 Case Studies.

3. Metropolis – 0 Case Studies.

4. Large city – 11 Case Studies (8%).

5. City – 0 Case Studies.

6. Large town – 32 Case Studies (22%).

7. <u>Town – 38 Case Studies (26%)</u>.

8. <u>Village – 38 Case Studies (26%)</u>.

9. Hamlet – 24 Case Studies (16%).

10. Isolated dwelling – 3 Case Studies (2%).

11. Unpopulated area – 0 Case Studies.

The division provided in Figure 74 demonstrates the number of churches belonging to any urban/rural complex, and shows the interrelation of a church with other urban/rural elements within the settlement. Importantly, the majority of former churches are single buildings (66%):

1. Religious Complex – 38 Case Studies (27%).

2. <u>Single church – 97 Case Studies (66%)</u>.

3. Single Chapel/Bell Tower – 1 Case Study (1%).

4. Estate Church/Chapel in Country Estate – 2 Case Studies (1%).

5. Graveyard Church/Chapel – 3 Case Studies (2%).

6. Part of an Institution – 5 Case Studies (3%).

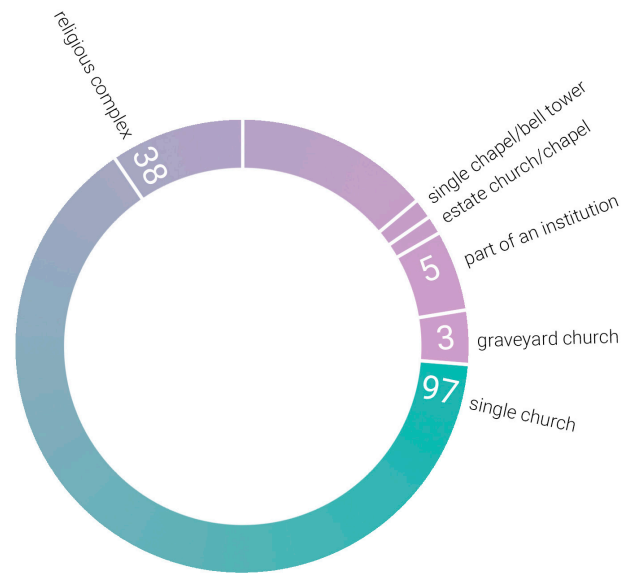FIGURE 73 _ Case Studies: Settlement Hierarchy (in Numbers). Source: own.

FIGURE 74 _ Case Studies: Urban Context Relative to a Church (in Numbers). Source: own.

## 8.2.2. Extent of Wear and Tear

The division according to the *Extent of Wear and Tear* gives a rough idea of a church's physical characteristics. This division aims to provide the general overview of churches' physical characteristics, which will be needed for the understanding of the perspectives of adaptation. It is important to note that a detailed physical survey of the Case Studies (see Appendix 2) can be an area of potential further research, while at this stage this thesis proposes the division of former Orthodox church assets into three groups: "Ruins", "Weak Decayed Constructions", and "Preserved in a State of Decay". The following conventional characteristics of the buildings can be used only during the "Concept Development" stage of the *Religious Conservation Management Plan*, while the "Project Preparation" stage will require the performance of a physical on-site survey of a church:

    1. Ruins:

        Construction Units - decayed, damaged, a part is missing;

        External Envelope - has numerous damages, damages break the geometry of external envelope;

        Roof Structures - not preserved or less than 30% of the roof structure is preserved;

        Window Assembly - not preserved;

        Exterior Decoration - not preserved or a small part is preserved;

        Interior Decoration - not preserved or less than 10% is preserved.

    2. Weak Decayed Constructions:

        Construction Units - decayed, damaged partially;

        External Envelope - has few damages, damages do not break the geometry of external

envelope;

Roof Structures - preserved with serious wear damages;

Window Assembly - not preserved or a few of them are preserved;

Exterior Decoration - the main idea of the original decoration is evident;

Interior Decoration - various.

3. Preserved Constructions in a State of Decay:

Construction Units - decayed, 90% is in preserved condition;

External Envelope - has few damages, damages do not break the geometry of external envelope;

Roof Structures - preserved with serious wear damages;

Window Assembly - not preserved or a few of them are preserved;

Exterior Decoration - the main idea of the original decoration is evident;

Interior Decoration - the main idea of the original decoration is evident.

The following is the identification of the number of churches belonging to each type of *Extent of Wear and Tear* (see Figure 75). Importantly, the majority of studied cases are presented by weak decayed constructions (62%):

1. Ruins – 15 Case Studies (10%).
2. Weak Decayed Constructions – 91 Case Studies (62%).
3. Preserved Constructions in a State of Decay – 40 Case Studies (28%).
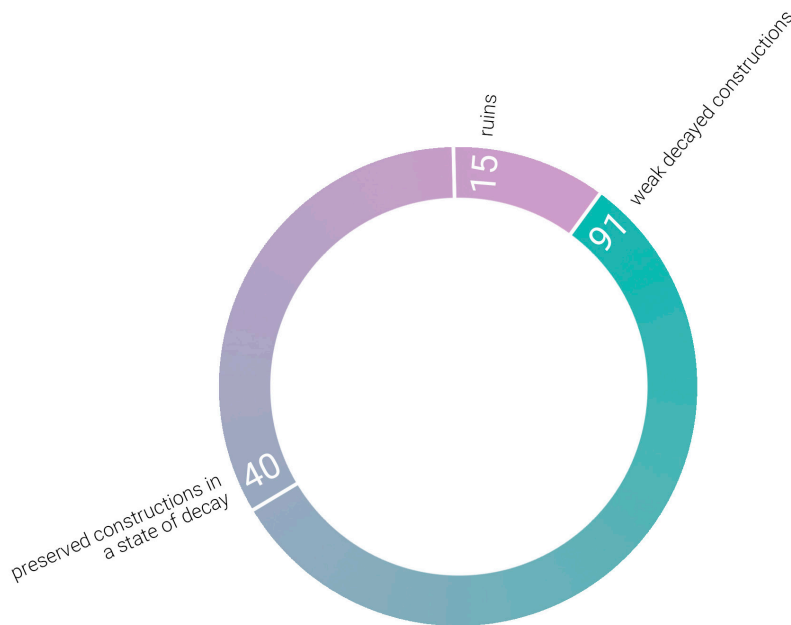


FIGURE 75 _ Case Studies: *Extent of Wear and Tear* (in Numbers). Source: own.

# 8.2.3. Protection

Protection will identify limits of adaptation for listed religious cultural heritage, while it may also have restrictions in the urban/rural fabric, if a church is located in one of the historical cities and settlements of Russia[175]; then the external envelope, the church's location and interrelation with the urban/rural context are objects of protection. According to Federal Law No. 73-FZ "On Objects of Cultural Heritage (Monuments of History and Culture) of the Peoples of the Russian Federation" (State Duma of the Russian Federation 2017), objects of cultural heritage are divided into objects of federal, regional, and local (municipal) importance:

- Cultural heritage of federal importance are objects possessing historical, architectural, artistic, scientific and memorial value, having special significance for the history and culture of the Russian Federation.

- Cultural heritage of regional importance are objects that have historical, architectural, artistic, scientific and memorial value, which have special significance for the history and culture of a subject of the Russian Federation.

- Cultural heritage of local (municipal) importance are objects that have historical, architectural, artistic, scientific and memorial value, which are of particular importance for the history and culture of a municipality.

Historical buildings and sites can also be included into the list of immovable cultural heritage, if they have all of the following characteristics:

1. Real estate (immovable property). Immovable cultural or historical objects are protected and used together with their land (historical or cultural side). In this case, the territory of the cultural heritage object is the site directly occupied by it and associated historically and functionally with it.

2. Historical and cultural value of the object. The status of the object of cultural heritage cannot be given to just any real estate property, but only to those representing a significant value for society and the state in terms of history, archaeology, architecture, town planning, art, science and technology, aesthetics, ethnology or anthropology, and social culture. The value of an object is determined on the basis of the results of the state historical and cultural assessment conducted by specially authorized state bodies.

3. Age of the object. Objects of cultural heritage can be included in the unified State Register of cultural heritage sites, if at least 40 years have passed from the moment of their creation or from the moment of historical events in relation to which they were established (with the exception of

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175   Historical cities and settlements of Russia (rus. istoricheskie goroda i poselenia − исторические города и поселения) are settlements of historical and archaeological importance in Russia, as defined by Russian governments from a 1970 decree through a 2002 Federal Law. Today, there are 44 historical cities and settlements in Russia; their preservation activities are regulated by Federal Law No. 73-FZ. Historical settlement, for the purposes of this Federal Law, is a listed historical settlement of a federal or regional importance, or its part within the boundaries of it. There are listed objects of cultural heritage identified as cultural heritage sites and objects making up the subject of the protection of the historical settlement. Importantly, each of the 44 historical settlements of federal importance was analyzed in this thesis, and it was discovered that 18 of them have obsolete and abandoned Orthodox churches.

memorial apartments and memorial houses connected with the life and activities of outstanding persons).

4. Special status. The presence of a special status of a cultural heritage object acquired in accordance with the procedure established by the legislation (inclusion in the state list or State Register of cultural heritage objects on the basis of decisions of the relevant state executive bodies) (State Duma of the Russian Federation 2017).
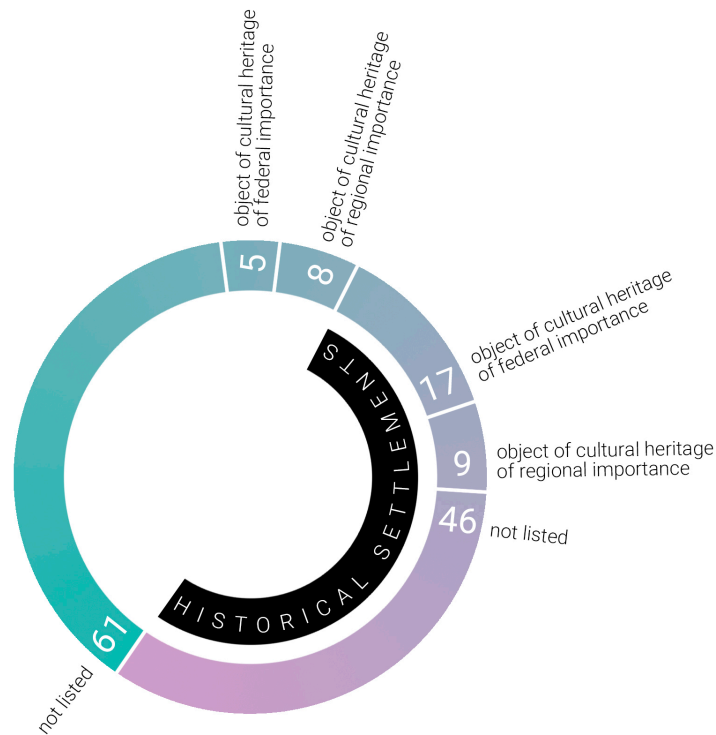


FIGURE 76 _ Case Studies: Protection (in Numbers). Source: own.

The following is the identification of the number of churches belonging to different types of Protection classes (see Figure 76). Importantly, the majority of studied cases are not listed former churches (42%) (data elaboration by the Ministry of Culture of the Russian Federation 2019):

1. Properties protected by the state - objects of cultural heritage (in not-historical settlements) – 13 Case Studies:

    1.1. Objects of cultural heritage of federal importance – 5 Case Studies (3%).

    1.2. Objects of cultural heritage of regional importance – 8 Case Studies (4%).

    1.3. Objects of cultural heritage of local (municipal) importance – 0 Case Studies.

2. Historical settlement – 72 Case Studies:

    2.1. Objects of cultural heritage of federal importance – 17 Case Studies (13%).

    2.2. Objects of cultural heritage of regional importance – 9 Case Studies (6%).

    2.3. Objects of cultural heritage of local (municipal) importance – 0 Case Studies.

2.4. Not listed as an object of cultural heritage – 46 Case Studies (32%).

3. <u>Not listed as an object of cultural heritage (not in historical settlements) – 61 Case Studies (42%)</u>.

## 8.2.4. Ownership

The Russian Orthodox Church may own buildings, plots of land, objects of industrial, social, charitable, cultural, educational purposes and other objects of religious purposes, financial assets and other property necessary for ensuring the activities of the Russian Orthodox Church, including the objects classified as monuments of history and culture, or receive such for usage on other legal basis from governmental, municipal, public and other organizations and citizens in accordance with the legislation of the Russian Federation (URPT 2010). The Statute of the Russian Orthodox Church states that the property belonging to the canonical units of the Russian Orthodox Church by the right of ownership, use or on other legal basis, including religious buildings, buildings of monasteries, general church and diocesan institutions, theological educational institutions, general church libraries, general church and diocesan archives, other buildings and facilities, plots of land, objects of religious worship, the objects used for social, charitable, cultural, educational and economic purposes, the financial assets, the literature and other property purchased or created at their own expense, donated by natural persons and legal entities, enterprises, institutions and organizations, as well as handed over by the state and purchased on other legal basis, shall be the property of the Russian Orthodox Church (URPT 2010).

Importantly, until now, not all Orthodox churches in Russia are owned by the Russian Orthodox Church. In such cases, it is highly important to clarify the owner of Russian Orthodox abandoned churches. According to the Civil Code (State Duma of the Russian Federation 1994), the Russian Federation recognizes the private, the state, the municipal and the other forms of ownership. The property may be in the ownership of citizens and/or legal entities, and also in the ownership of the Russian Federation or of the subjects of the Russian Federation, and of the municipal entities. To summarize, an Orthodox sacred property located in Russia can be owned by the following bodies:

1. The Russian Orthodox Church.
2. Not the Russian Orthodox Church:
    2.1. The Russian Federation:
        2.1.1. Properties assigned to governmental entities.
        2.1.2. Abandoned (ownerless) property - the Federal Agency for State Property Management.
    2.2. The subject of the Russian Federation.
    2.3. Municipal entity.

At the same time, it is important to consider that the process of restitution is being carried out in Russia today. In 1918, the USSR issued the "Decree of Separation of the Church from the State and School from the Church", according to which, neither churches nor religious organizations had the right to own property; they did not have the rights of a legal entity, moreover, all the property of churches and religious organizations existing in Russia before the formation of the USSR was declared to be public property (see Figure 77). Currently, according to Federal Law No. 327-FZ «On Transferring Religious Properties to the Religious Organizations from the State or Municipal

Property», the process of transferring religious properties back to religious organizations is on-going. Scenarios for the transfer of religious properties can be as follows:

1. From the Russian Federation (governmental entity) to the Russian Orthodox Church.
2. From the subject of the Russian Federation to the Russian Orthodox Church.
3. From a municipal entity to the Russian Orthodox Church.
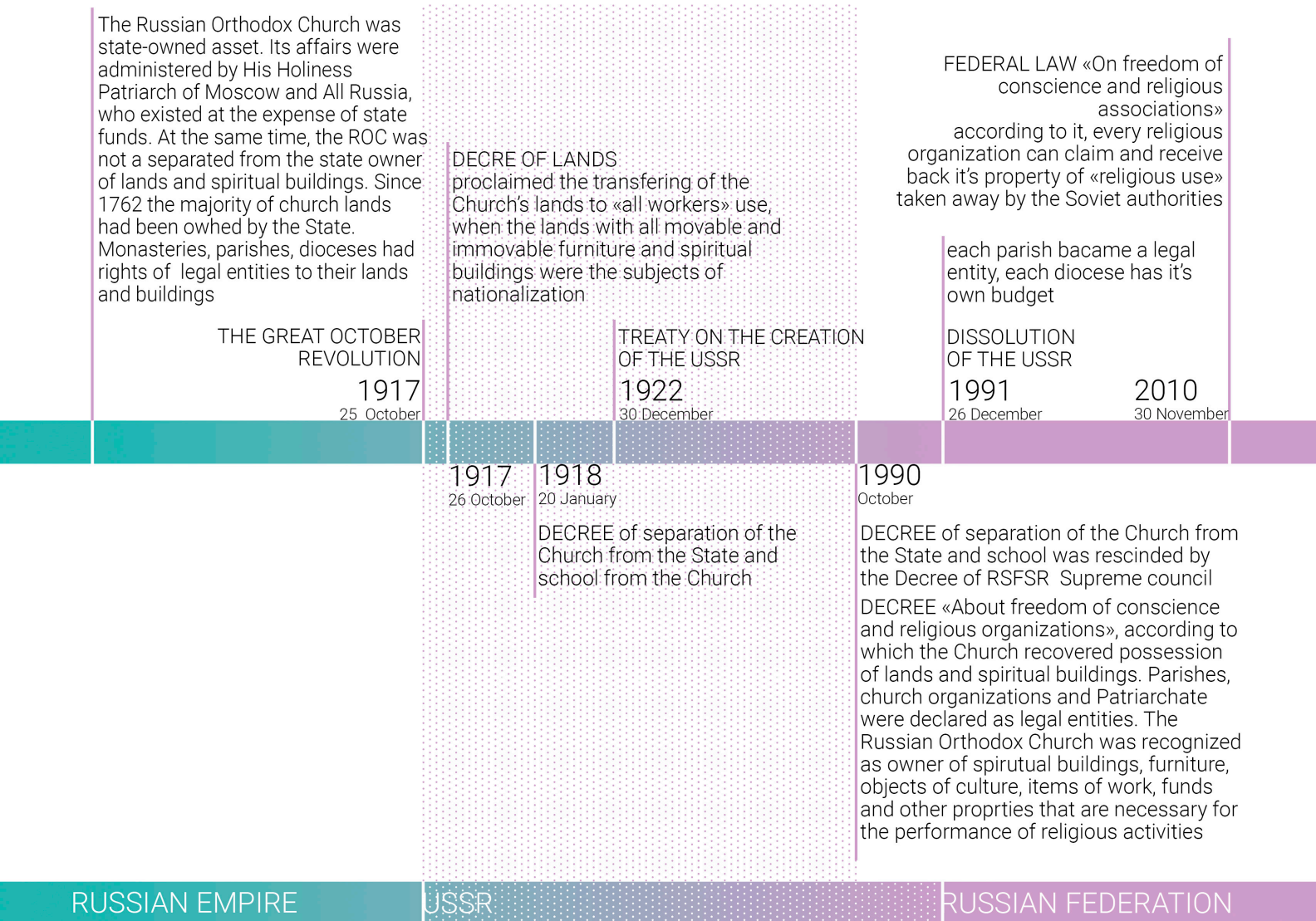4. From the Federal Agency for State Property Management to the Russian Orthodox Church.

The Russian Orthodox Church was state-owned asset. Its affairs were administered by His Holiness Patriarch of Moscow and All Russia, who existed at the expense of state funds. At the same time, the ROC was not a separated from the state owner of lands and spiritual buildings. Since 1762 the majority of church lands had been owhed by the State. Monasteries, parishes, dioceses had rights of legal entities to their lands and buildings

DECRE OF LANDS proclaimed the transfering of the Church's lands to «all workers» use, when the lands with all movable and immovable furniture and spiritual buildings were the subjects of nationalization

FEDERAL LAW «On freedom of conscience and religious associations» according to it, every religious organization can claim and receive back it's property of «religious use» taken away by the Soviet authorities

each parish bacame a legal entity, each diocese has it's own budget

THE GREAT OCTOBER REVOLUTION
**1917**
25 October

TREATY ON THE CREATION OF THE USSR
**1922**
30 December

DISSOLUTION OF THE USSR
**1991**
26 December

**2010**
30 November

**1917**
26 October

**1918**
20 January

**1990**
October

DECREE of separation of the Church from the State and school from the Church

DECREE of separation of the Church from the State and school was rescinded by the Decree of RSFSR Supreme council

DECREE «About freedom of conscience and religious organizations», according to which the Church recovered possession of lands and spiritual buildings. Parishes, church organizations and Patriarchate were declared as legal entities. The Russian Orthodox Church was recognized as owner of spirutal buildings, furniture, objects of culture, items of work, funds and other proprties that are necessary for the performance of religious activities

RUSSIAN EMPIRE                    USSR                              RUSSIAN FEDERATION

FIGURE 77 _ The Russian Orthodox Church: Ownership Timeline. Source: own.

The transfer of property is carried out exclusively by the Federal Agency for State Property Management. The transferring of religious properties to religious organizations from the state or municipal property is carried out through:

- <u>Ownership</u>. According to the last legislation amendments, restoration works and maintenance

of churches owned by ROC can be sponsored out of public funds of the Russian Federation, subjects of the Russian Federation, and municipal entities. According to the Land Code of the Russian Federation (State Duma of the Russian Federation 2001), Part 1, Art. 36, religious organizations that own buildings and structures of religious and charitable purposes located on the land plots owned by the state or a municipality, obtain the ownership of such land plots for free.

- Uncompensated use for a period determined in an agreement with a religious organization. A religious organization receiving a religious property under the right of uncompensated use has the right to own and use this property. As opposed to the owner, the religious organization does not have the right to dispose of the above property, i.e. it does not have the right to sell it on its own, lease it out or give it to a third party. If a church building is a listed object of cultural heritage, the transferring is carried out solely in the form of uncompensated use.

In most cases, religious properties are transferred to religious organizations in the form of the right of uncompensated use. It allows the Church to act as an independent legal entity and, at the same time, to accept financial advantages from the federal budget and budgets of the subjects of the Russian Federation. Generally speaking, in Russia, the costs of restoration of a single historic church start from 100,000,000 rubles (approximately 1,250,000 euros)[176]. According to the Financial and Economic Department of the Russian Orthodox Church, about 5,250 religious objects under federal protection need conservation, which requires at least 100 billion rubles (approximately 1.3 billion euros). Funding for the restoration of these monuments from the federal budget is carried out to a much lesser extent (Russian Orthodox Church 2013). One of the programs supporting the churches' preservation is "Culture of Russia". Since 2012, almost 10.8 billion rubles (approximately 0.14 billion euros) have been allocated for the preservation of religious objects within the program (Ministry of Culture of the Russian Federation 2012). Moreover, in 2012-2015, 0.5 billion rubles (approximately 6.25 million euros) came to the Russian Orthodox Church from the federal funds for the restoration of religious properties (Reiter, Napalkova & Golunov 2016).

To summarize, during the "Concept Development" stage of the *Religious Conservation Management Plan*, the research will be interested in the general understanding of the majority of former churches, which have been transferred to the Russian Orthodox Church or not. Importantly, the identification of a church's owner does not mean that the identified authority uses religious property; that is why this research needs to know who is entitled to use the churches. Figure 78 shows that 85% of former religious real estate assets are owed and "used" by the Russian Orthodox Church:

1. The Russian Orthodox Church – 125 Case Studies (85%).
2. Other users (not the Russian Orthodox Church) – 21 Case Studies (15%).

## 8.2.5. People

The final criteria for the asset division into clusters is determined by the presence of the Community initiatives, due to the fact that the Community is considered an important Stakeholder of adaptation, who "weighs" the Value of religious buildings/objects and may possibly participate in each type

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176   1 euro approximately equals to 75 rubles (as of November 2018).

of Partnership. Moreover, the presence of initiatives will be seen by this thesis as an indicator of society's interest to undertake adaptation when developing a Decision Support System for obsolete and abandoned Orthodox churches in Russia. The selection numbers show that 54% of former religious real estate assets are not supported at the moment with social interest:

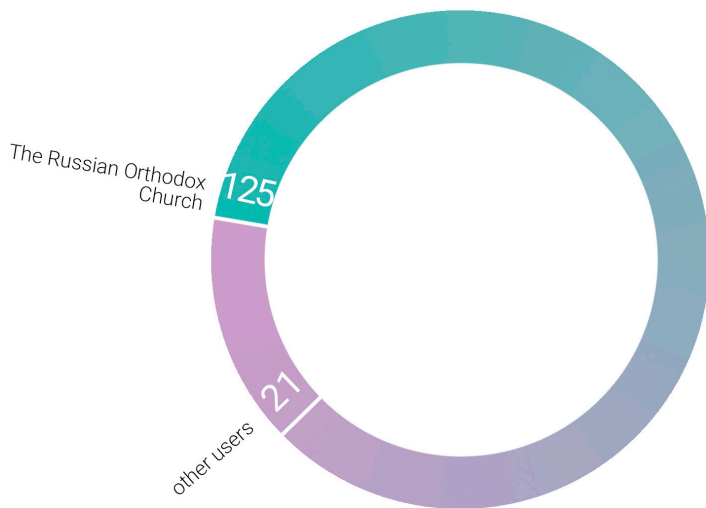1. Voiced Initiatives – 67 Case Studies (46%)
2. Silence – 79 Case Studies (54%).



FIGURE 78 _ Case Studies: Ownership (in Numbers). Source: own.
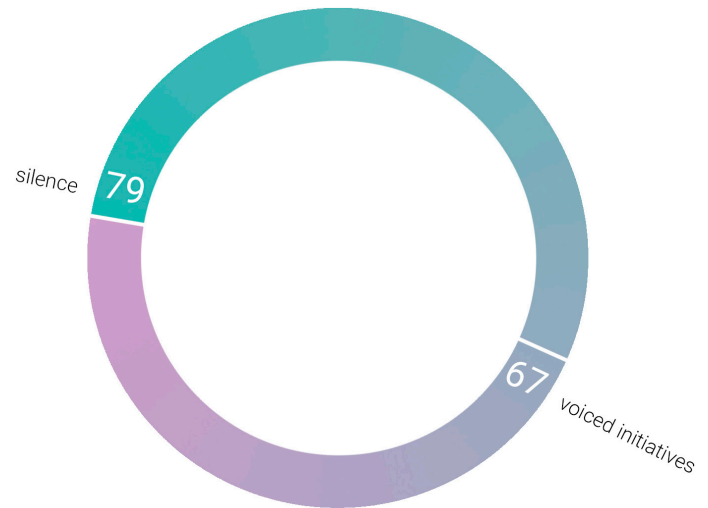


FIGURE 79 _ Case Studies: People (in Numbers). Source: own.

## 8.2.6. The Observations of Clusters

The asset of abandoned Orthodox churches in Russia is represented by historical objects of different characteristics. Nevertheless, the study of the above clusters makes it possible to conclude that the most common type of an abandoned church in the European part of Russia is a single church that was built in the 19th Century and is located in a not listed village or town (not historical settlement). This church has Physical and Economic *Forms of Building Obsolescence* and is owned by the Russian Orthodox Church. Additionally, this religious building is a weak decayed construction and is not listed as an object of cultural heritage. Moreover, no conservation activities are present on the religious site.

## 8.3. Urban/Rural Context Factors

Demographic and religious patterns indicate that the Russian population will become increasingly diverse with a prevailing number of Orthodox populations. Data presented in Table 3 (see Chapter 2.3.) highlights that the number of churches per person in pre-Soviet Russia was higher than today. Currently, federal subjects of Russia that have the highest density of Orthodox populations are located in the West part of Russia, while the number of both urban and rural abandoned churches is accounted at 7,323, with 3,493 rural abandoned buildings (see Table 15). The Author assumes that the actual number of rural obsolete and abandoned churches is higher than the one presented in the Table, because some of them are "missing in log maps of architects" (Yakubchuk 2014).

TABLE 15 _ European Russia: Rural Churches in Dangerous Conditions (data date February 2018, data was provided by Melnikova (see Appendix 3)).

| Federal Subject of Russia | Rural Churches in Dangerous Conditions |
|---|---|
| Arkhangelsk Oblast | 67 |
| Vladimir Oblast | 258 |
| Vologda Oblast | 11 |
| Voronezh Oblast | 154 |
| Ivanovo Oblast | 7 |
| Kirov Oblast | 38 |
| Kostroma Oblast | 526 |
| Leningrad Oblast | 206 |
| Lipetsk Oblast | 38 |
| Moscow Oblast | 970 |
| Novgorod Oblast | 140 |
| Oryol Oblast | 113 |
| Pskov Oblast | 31 |
| Ryazan Oblast | 39 |
| Smolensk Oblast | n.d. |
| Tambov Oblast | 4 |
| Tver Oblast | 259 |
| Tula Oblast | 30 |
| Yaroslavl Oblast | 602 |
| In total | 3,493 |

All across the country, villages have become depressed, hence Orthodox churches have fallen in disrepair along with them (Gunya & Yefimov 2016), with Table 16 illustrating a 50% increase in the number of abandoned villages from 2002 to 2010. At the same time, cities are in the process of building new religious buildings, sometimes in the vicinity of an old ruined church. For example, a special building program, "200 Orthodox Churches"[177] (rus. "200 Hramov" – "200 Храмов") is in the stage of implementation in Moscow. This indicates that today the urban and the rural settlements are not proportionally provided with church buildings.

TABLE 16 _ Abandoned Villages in Russia (data elaboration by CEPR (2016)).

| Year | 2002 | 2010 | Change 2002-2010 |
|---|---|---|---|
| Abandoned villages | 13,000 | 19,500 | 50% |

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177   A program, which involves the construction of two hundred temples within easy reach in Moscow, initiated by the Patriarch of Moscow and All Russia Kirill in February 2009.

During these 30 years (since 1991 – the collapse of the USSR), the Russian Orthodox Church has built more than 30,000 churches, and throughout this period it built or restored from ruin 1,000 churches per year. Thus, the majority of obsolete and abandoned religious buildings are located in depressed rural settlements or in small cities. Nevertheless, after the study of churches *"out of religious use"* in several Russian cities and rural areas, within the scope of rural settlements, in the context of Tula City (the central part of Russia) and the rural settlement Sokolskiy in Vologda Oblast (the central part of Russia) (see Figures 80, 81), the actual context of abandoned churches, according to their relations with a city/village net and other spiritual buildings, was divided into 7 *principal cases*:

1. Single abandoned church (not neighboring any other church) in an inhabited village;
2. Single abandoned church (not neighboring any other church) in an abandoned village;
3. Abandoned church neighboring a historic restored active church in an inhabited village;
4. Abandoned church neighboring a new active church in an inhabited village;
5. Abandoned church neighboring a historic restored active church in a city;
6. Abandoned church neighboring a new active church in a city;
7. Two (or more) neighboring abandoned churches in a city.

Many churches *"out of religious use"* are located across thinly populated rural areas (see Figure 81), while in the city of Tula (Figure 80), two of such churches are located in the "heart" of the urban settlement, which allows the Author to state that the location of a church does not necessarily influence its "emptiness". Whereas, *principal cases* influence each other, as churches usually gravitate towards buildings with similar characteristics to their abandonment. Thus, the urban/rural context is considered by the Author as an important aspect when taking Decisions of Adaptation and, due to this fact, the *principal cases* will lay out a Decision Support System, which will be further developed in this Chapter.

## 8.4. Stakeholders

Based on the study of best practices in cultural heritage adaptation (see Part 2), this Sub-chapter will introduce potential Stakeholders for the adaptation of Orthodox churches in Russia. Importantly, implementing Stakeholder analysis helps to answer the following question: What bodies and interrelations are missing, that do not allow performing adaptation today? In a similar way to worldwide co-creation methods of bringing together interested various parties, Stakeholders of planned adaptation of Russian churches are divided into four big groups: "The Russian Orthodox Church", "The Public", "The Developer", and "The Community". A detailed list of multi-sector Stakeholders of the project is presented in Table 17.

not active used

not active abandoned

active build before 1991

active build after 1991

0          900 m

FIGURE 80 _ Urban Context: Tula City, Tula Oblast, Russia. Source: own.



not active abandoned

active build before 1991

active build after 1991

0          10 km

FIGURE 81 _ Rural Context: Sokolskiy, Vologda Oblast, Russia. Source: own.

TABLE 17 _ The Adaptation of the Russian Orthodox Churches: Stakeholders.

| Big Group | Stakeholders | Name of Organization/Body/Company |
|---|---|---|
| The Church | Ex-parish | - Ex-believers of one of 38,649 parishes |
| | Russian Orthodox Church | - The Patriarch of Moscow and all Russia<br>- The Diocese<br>- Diocesan Council<br>- Parish<br>- Rector<br>- Finance and Economics Administration |
| The Public | Regulators | - Ministry of Culture of the Russian Federation<br>- All-Russian Society for the Protection of Monuments of History and Culture<br>- The Federal Agency for State Property Management<br>- Commission of the Russian Federation for UNESCO<br>- Regional governments and local municipalities |
| | Policy Makers | - State Duma of the Russian Federation |
| The Developer | Investors | - Local, regional, national and international investors working in Russia |
| | Producers | - Quality surveyors, architectural and engineering companies, contractors, suppliers specializing in religious cultural heritage |
| | Marketeers | - Consulting companies specializing in religious cultural heritage |
| | Developers | - Developers specializing in religious cultural heritage |
| The Community | Users | - Believers / Ex-believers of one of 38,649 parishes<br>- Occupiers, visitors and owners not belonging to believers/ex-believers |
| | Local Community | - Urban and rural local communities<br>- Users of websites sobory.ru, temples.ru |
| | Non-Profit Organizations | - "Centr Selskaya Tcerkov"<br>- "Russkaya Provintsiya"<br>- "Obzhee Delo" |

# 8.4.1. The Church

## 8.4.1.1. Ex-parish

Sub-chapter 8.2.5. presented data about the presence of self-organized community initiatives near abandoned churches, which shows that 46% of former religious real estate assets are supported by social interests. For this reason, many ex-parish members hold services in dilapidated churches, and bring icons and church plate, while some of them have started to maintain old sacred properties using their own resources. For instance, the Church of the Trinity in Spirino, Nizhny Novgorod Oblast (see Figure 82), is located in a hamlet and by the type of the *Extent of Wear and Tear* is a weak decayed construction. During a church visit in July 2018, it was discovered that the local community brought to the site bags of cement, fixed window sills with bricks and made simple wooden scaffolding. It is safe to assume that people here are more interested in preserving the

building itself, and it proved the fact that some ex-parishioners have the "Collective Memory" about the church, and thus the Emotional Value.



FIGURE 82 _ The Church of the Trinity, Spirino, Nizhny Novgorod Oblast, Russia: Today.



FIGURE 83 _ Kazanskaya Church, Bogoslovo, Moscow Oblast, Russia: Today.

Kazanskaya Church in Bogoslovo village, Moscow Oblast (see Figure 83), is another example of ex-parishioners' initiatives, which proves the presence of interest of ex-parishioners in the conservation of obsolete and abandoned Orthodox churches. People started to maintain the interior of the weak decayed church; it is locked from vandalism and regularly hosts worship services. The church was equipped with minimal heating, lighting and cooling systems, and currently believers are trying to conserve structural elements and the exterior of the church, or, using the terms of this thesis, to mothball the church. This is an example of a church where ex-parishioners are equally interested in having an active church and preserving the building, onto which they place Architectural and Aesthetic Values.

To summarize, the above facts prove that many of the ex-parishioners, living in the settlements and districts that lost their Orthodox churches, are interested in giving back the original function to the abandoned religious buildings. These people, who do not have any other place for worshiping in their urban/rural settlement, call for the church to be a church once more, and thus they are interested in preserving Spiritual Value of churches. Nevertheless, ex-parishioners also appreciate other types of Socio-cultural Values of obsolete and abandoned churches[178], which means they need buildings to be conserved and not simply functioning.

Since the ex-parish is represented by community members, this group of Stakeholders can be seen also as a part of "The Community" Stakeholder, which was called Congregation in Figure 59

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178    Stated by Melnikova (see Appendix 3), the Author presents the statement while utilizing thesis specific terms.

(see Chapter 4). Thus, ex-parishioners, being a group of Stakeholders most affected by adaptation, become unique users and establish new markets that might value a former church higher than any other property, because they keep in mind the native use of a building. It means that ex-parishioners can be interested in the preservation of the "Collective Memory" of the historic religious building and constitute a group of Stakeholders who will be most affected by the adaptation of obsolete and abandoned churches. Thus, they need to be considered as primary in any conservation effort.

## 8.4.1.2. The Russian Orthodox Church

Generally speaking, the Russian Orthodox Church, as the holder of a major part of Orthodox properties *"out of religious use"*, is interested in retaining them in religious use. Due to this fact, many churches at the moment remain empty, as new conservation solutions for them have not yet been found, while old approaches to conservation do not fit to overcome the existing *Forms of Obsolescence*. The Russian Orthodox Church itself has a complex administrative structure, and in the case when a church requires conservation, the approval of such activities has to pass through a number of instances. Thus, the thesis will further explain the hierarchical structure of the Church.

The Russian Orthodox Church has a vertical hierarchical system of governing its properties (see Figure 84). The supreme bodies of ecclesiastic authority and administration are the Church Council (rus. Pomestniy Sobor – Поместный Собор), Bishops' Council of the Russian Orthodox Church (rus. Archiereiskiy Sobor – Архиерейский Собор), the Holy Synod of the Russian Orthodox Church (rus. Svyaschenniy Synod – Священный Синод), who possess the right of disposal of the property of the Russian Orthodox Church, headed by the Patriarch of Moscow and All Russia (rus. Patriarch Moscowskiy i Vseya Rusi – Патриарх Московский и Всея Руси). At the beginning of 2019, the Russian Orthodox Church had 309 Dioceses (rus. Eparchia – Епархия) with 382 bishops[179] (rus. Episkop – Епископ), and 972 monasteries. In total, 38,649 Parishes (rus. Prichod – Приход) are members of the ROC in Russia. The Moscow Patriarchate (rus. Moscowskiy Patriarchat – Москов-скй Патриархат) and other canonical units of the Russian Orthodox Church in the territory of the Russian Federation shall be registered as legal entities and religious organizations. The canonical units of the Russian Orthodox Church in the territory of other states can be registered as legal entities by following the laws of these states (URPT 2010). For taxation purposes, these units are considered as not-for-profit organizations.

### The Patriarch of Moscow and all Russia

According to the Statute of the Russian Orthodox Church (URPT 2010), the Primate of the Russian Orthodox Church shall have the title of "His Holiness the Patriarch of Moscow and All Russia"; he shall have primacy in honour among the episcopate of the Russian Orthodox Church and shall be accountable to the Local and Bishops' Councils. He is responsible for the implementation of the decisions of the Councils and the Holy Synod, while he upholds the unity of the hierarchy of the Russian Orthodox Church, supervises the exercise, by the bishops, of their archpastoral duty of taking care of the dioceses. Moreover, the Patriarch of Moscow and All Russia shall manage the financial assets of the Moscow Patriarchate.

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179   Head of a Diocese.

PATRIARCH OF MOSCOW AND ALL RUSSIA          /ROC/

DIOCESE          /309/
dioceses in ROC

DIOCESAN COUNCIL          /HEAD/
of diocese

PARISH          /38 649/
parishes in ROC

RECTOR          /HEAD/
of parish
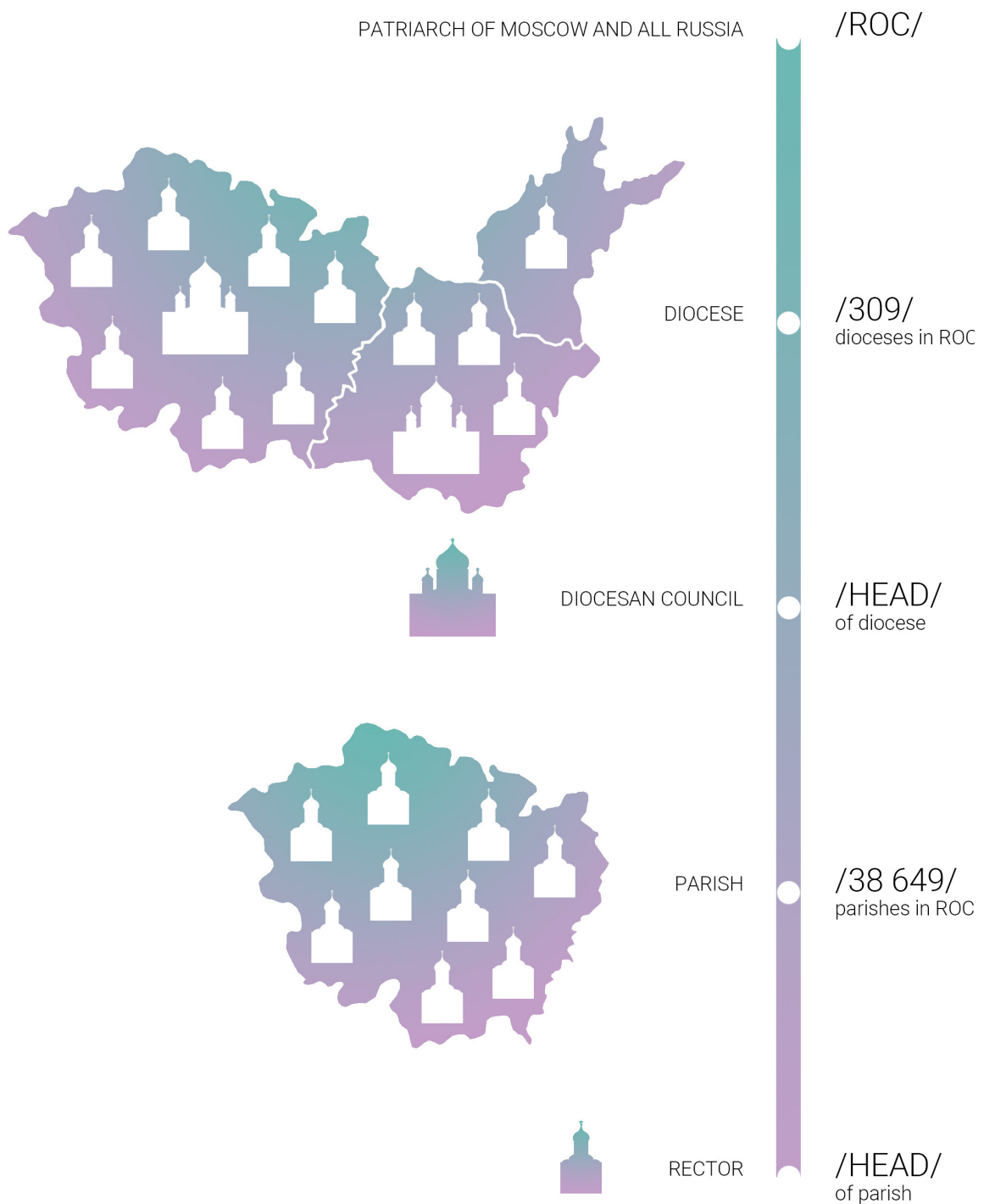
FIGURE 84 _ The Russian Orthodox Church: the Existing Vertical System of Governing Properties (data date 01/2019, data elaboration of Russkaya Pravoslavnaya Tserkov (2019)).

The Diocese

The Diocese shall be entitled to own, to use for its needs the religious properties, which, once being used by the Diocese, shall be recognized as the property of the Russian Orthodox Church. Every

Diocese is headed by the Bishop, who among other duties, when governing the Diocese shall:

- Intercede before the bodies of state authority and administration for the return to the diocese of churches and other buildings and constructions intended for ecclesiastic purposes.
- Solve matters of the ownership, use, and disposal of a diocesan property.
- Exercise control over the religious, administrative and financial activities of the parishes, monasteries, educational institutions, and other diocesan units.

## Diocesan Council (rus. Eparhialniy Arhierei – Епархиальный Архиерей)

The Diocesan Council headed by the Diocesan Bishop is the governing body of the diocese. The Diocesan Council shall, but is not limited to:

- Consider the plans for construction, capital repairs and restoration of churches.
- Take stock of the property of the canonical units of the Diocese including the buildings of churches, prayer houses, chapels, monasteries and theological educational institutions.
- Within its own competence, solve matters of the ownership, use, and disposal of the property of the parishes, monasteries and other canonical units of the Diocese, while the Diocesan Bishop shall manage the general diocesan assets.

A large Diocese can be divided into Deaneries. The Deaneries are headed by Deans appointed by the Diocesan Bishop. Then the responsibilities of the Dean include supervising over the construction and restoration of church buildings within the Deanery. The work of the Dean shall be financed from the funds of his parish and, if necessary, from the general diocesan funds.

## Parish

According to the Statute of the Russian Orthodox Church (URPT 2010), the Parish is a community of Orthodox Christians consisting of clergymen (rus. klir – клир) and laymen (rus. miryane – миряне) united at a church. The boundaries of the Parishes shall be determined by the Diocesan Council. The Parish in its religious, administrative, financial and economic activities shall be subordinate and accountable to the Diocesan Bishop. The Parish shall necessarily allocate through the Diocese the funds for general church needs in the amount established by the Holy Synod and for the needs of the Diocese – in the manner and amount established by the bodies of the Diocesan Authority.

In addition to the main church building, the parish may have, with the blessing of the Diocesan Bishop, the attached churches and chapels, including those in hospitals, boarding schools, old people's homes, military units, places of imprisonment and cemeteries as well as in other places, provided that the legislation is observed. What is more, the parishes may rent, build or purchase in the prescribed manner the houses and premises for their needs, as well as become owners of other necessary property.

## Rector (rus. Nastoyatel' chrama – Настоятель храма)

According to the Statute of the Russian Orthodox Church (URPT 2010), the bodies of the Parish administration shall be the Diocesan Bishop (rus. Eparhialniy Arhierei – Епархиальный архие-рей), the Rector (rus. Nastoyatel' – Настоятель), the Parish Meeting (rus. Prihodskoye Sobranie – Приходское собрание), the Parish Council (rus. Prihodskoy Sovet – Приходской совет) and the

Chairman of the Parish Council. Every parish shall be headed by the Rector of the church appointed by the Diocesan Bishop for the spiritual guidance of the believers and administration over the parish clergy and the parish. The Rector shall be accountable to the Diocesan Bishop for all the religious, social, economic, and cultural life of a Parish. Importantly, many of the churches belonging to the Russian Orthodox Church, even being obsolete and abandoned, have a Rector, who is in charge of finding financial support for the conservation of the church. While the Parishioners (rus. prihozhane – прихожане) are responsible for the material support of the clergy and the maintenance of the church building. For instance, the experience of Alexey Batanogov (see Appendix 3) – Rector of the Church of Holy Great Prince Vladimir in Moscow – is an example of finding financial support for the construction of a new church through the organization of social and cultural work of the parish. At the initiative of A. Batanogov, a Sunday school, a ship modeling studio, a drama group, and a cultural and educational centre were organized in the Parish, which has the church under construction. Moreover, with the help of parishioners and local community, the church organizes family festivals and classical music concerts three times a year. All the above activities are organized with the use of the funds donated by parishioners. The increase of financial support will help organize social and cultural work in a better way, attract more attention to the church, and continue the construction of the building. To summarize, every Rector of a church is interested in the healthy religious, social, cultural and financial performance of it. Thus, a Rector needs advanced financial support for conservation and construction, the presence of people initiatives and interests.

The Parish Meeting, among other duties, is responsible for:

- Providing for the safety of the church property and care for its increase.

- Adopting the plans of expenditures, including the amount of allocations for charity and religious educational purposes and submitting them to the Diocesan Bishop for approval.

- Approving the plans and examining the design and budget documents for construction and repair of church buildings.

- Determining the order of disposal of the parish property under the conditions stipulated by the present Statute, the Civil Statute of the Russian Orthodox Church, the Statute of the Diocese, the Statute of the Parish, and also by the current legislation.

## Finance and Economics Administration

The Finance and Economics Administration (rus. Finansovo-Hozyaistvennoye Upravlenie – Фи-нансово-хозяйственное Управление) was established inside the administrative structure of the Russian Orthodox Church according to the decree of the Holy Synod of March 31, 2009. The primary objective of the Department is monitoring the financial activity of the Church (URPT 2010). Additionally, the Department is responsible for the construction, maintenance and facility management of Orthodox churches, monasteries and patriarchal residences. The Department consists of nine business units; the work of three among them, namely the Department for the Construction of Orthodox Churches, the Department of Restoration and Repair, and the Department of Property Relations of the Russian Orthodox Church, is of interest to the thesis, due to the fact that the construction and restoration of churches are among the most important areas of activity of these Departments.

The reports and the documents published by these Departments lay emphasis on the problem of the lack of budgetary sources of financing (FHU 2018). At the moment, the work of the Departments

aims to give back to abandoned churches their pure religious use, and the Administration works only on "revival" of the churches through the organization of restoration and construction processes.

## 8.4.2. The Public

### 8.4.2.1. Regulators

The Regulators themselves do not have a direct interest in the adaptation of obsolete and abandoned churches in Russia, though they are involved in supervising conservation activities indirectly, through the publication of laws and norms, which affect the Decision of Adaptation and the choice of possible changes implemented for listed churches. However, the adaptation of not-listed religious buildings does not necessarily have to concern Regulators as Stakeholders during the preparation of the *Religious Conservation Management Plan.* Although, it is important to consider that an obsolete and abandoned church may be further included in the United Register of objects of Cultural Heritage and become listed; then the interests of the Regulators should be addressed when planning adaptation.

According to Federal Law No. 73-FZ (State Duma of the Russian Federation 2017), in the Russian Federation, measures on the conservation, use, popularization and state protection of cultural heritage, including listed religious cultural heritage, must be carried out by the following public authorities:

- The federal executive body authorized by the Government of the Russian Federation in the field of conservation, use, popularization and state protection of cultural heritage objects.

- Executive authorities of the federal subjects of the Russian Federation or structural units of the supreme executive bodies of state power of the subjects of the Russian Federation authorized in the field of conservation, use, popularization and state protection of cultural heritage objects.

- Local administrations, or industry (functional) or territorial bodies within their structure, authorized in the field of conservation, use, popularization and state protection of cultural heritage objects.

<u>Federal Cultural Heritage Protection Authority – Ministry of Culture of the Russian Federation</u>

The Department of State Protection of Cultural Heritage (rus. Departament gosydarstvennoy ohrany kul'turnogo nasledia – Департамент государственной охраны культурного наследия) is a department within the structure of the Ministry of Culture of the Russian Federation. The Department is entitled to the following activities (Ministry of Culture of the Russian Federation 2017):

- State protection, control and supervision of compliance with the legislation of the Russian Federation in the field of cultural heritage.

- Licensing the conservation of cultural heritage sites included in the register (listed objects of cultural heritage) or identified cultural heritage sites.

- Issuance of tasks and permits for the conservation of cultural heritage sites of federal significance, the list of which is established by the Government of the Russian Federation.

- Certification of specialists in the field of preservation of cultural heritage objects (except for rescue archaeological fieldwork) and the field of restoration of other cultural property.

Thus, listed abandoned Orthodox churches are objects of interest to the Department. The main interest of the Ministry of Culture, as well as of its structural organization, toward churches is to ensure the management of listed religious objects in compliance with the legislation of the Russian Federation (Constitution of the Russian Federation, Federal Law No. 73-FZ).

The Department of State Protection of Cultural Heritage is entitled to issue permissions for construction, restoration, maintenance and other works on religious cultural heritage sites. Also, it determines the boundaries of listed objects of religious cultural heritage and agreements on the use thereof. Most importantly, the Department is entitled to request information about the current conditions of the objects of religious cultural heritage; and, moreover, it has the right of access to the church and its site.

## Regional Cultural Heritage Protection Authorities

Subjects of the Russian Federation and municipal entities currently carry out the process of transfer of religious properties to the Russian Orthodox Church. Currently, according to the last edition of Federal Law No. 327-FZ, it allows the regional governments and local municipalities, at the expense of their budgets, to help local religious organizations conserve the objects transferred to them in both ownership and uncompensated use (State Duma of the Russian Federation 2010).

It is important to note that almost every federal subject of the Russian Federation has Agencies entitled to supervise the preservation of cultural heritage of the federal subject. These Agencies, among other responsibilities, are entitled to (State Duma of the Russian Federation 2017, Article 9.2):

- Development and implementation of regional programs in the field of conservation, use, popularization and state protection of cultural heritage objects.

- Preservation, use, and popularization of cultural heritage objects (inclusive of the cultural heritage of religious importance) owned by a subject of the Russian Federation.

- State protection of cultural heritage sites of regional importance, identified cultural heritage sites.

- Making decisions on changing the category of historical and cultural importance of the objects of cultural heritage of regional significance.

- Deciding on the inclusion of an object of cultural heritage of regional or local (municipal) importance in the unified state register of objects of cultural heritage.

## Municipal Cultural Heritage Protection Authorities

Municipal Cultural Heritage Protection Authorities, among other responsibilities, are entitled to (State Duma of the Russian Federation 2017, Article 9.3):

- Preservation, use, and popularization of cultural heritage (inclusive of cultural heritage of religious importance) owned by municipalities.

- State protection of cultural heritage sites of local (municipal) importance.

## All-Russian Society for the Protection of Monuments of History and Culture

The All-Russian Society for the Protection of Monuments of History and Culture (rus. Vserossiyskoye obzhestvo ohrany pamyatnikov istorii i kul'tury, VOOPIIK – Всероссийское общество охраны памятников истории и культуры, ВООПИиК) is a voluntary self-governing public organization that was established in the USSR, in 1965, and continues to work today in Russia, and has full financial independence. The main activities of VOOPIIK are:

- Protection of historical and cultural heritage.

- Preservation of historical and cultural heritage.

- Use of historical and cultural heritage.

- Promotion of historical and cultural heritage.

First, VOOPIIK aids government bodies, namely the Ministry of Culture of the Russian Federation, in ensuring protection and proper use of cultural heritage, inclusive of religious cultural heritage, during its identification, surveying, observation, preservation, restoration, and conservation. Thus, VOOPIIK has the same interest as the Ministry to ensure the management, and the use of listed religious objects in compliance with the legislation of the Russian Federation. Second, VOOPIIK is interested in the implementation of the constitutional rights of citizens of the Russian Federation in the preservation of historical churches and access to cultural values for the peoples of the Russian Federation, the organization and coordination of public initiatives and activities, and the development of social movements in this area. Third, VOOPIIK is interested in searching and testing of practical mechanisms for the effective use of cultural heritage, inclusive of religious cultural heritage, in current conditions of the market: public-private partnerships, concession agreements, and trusts. In this regard, the thesis states that the implementation of the three developed types of Partnerships, applicable to obsolete and abandoned churches, can be of potential interest to VOOPIIK. The organization aims to promote cultural heritage in society and attract people of the Russian Federation to the identification, observation, preservation, and revival of religious cultural heritage; thus the creation of a database of obsolete and abandoned Orthodox churches in Russia could be an object of interest for the organization.

VOOPIIK partners with UNESCO, which will be further explained, and other non-governmental international organizations.

## Federal Agency for State Property Management

The Federal Agency for State Property Management is a federal executive body that discharges federal property managing functions, including organization of privatized federal property sale, and the sale of arrested and confiscated property under adjudication of bodies entitled to take decisions on confiscated or arrested property foreclosure, chattels, and other property converted into state ownership in accordance with Russian legislation. The Agency provides various public services and performs law-enforcement functions concerning property and land issues (Federal Agency for State Property Management 2019).

Currently, the Agency carries out the transfer of properties back to the Russian Orthodox Church, also known as restitution. For instance, in 2016, 127 religious objects had been transferred to religious organizations (personal communication to Rosimushchestvo, February 14, 2018, letter no. 06/4515zh). The organization is interested in continuing cooperation with the Russian Orthodox Church in transferring religious properties. The priority of the Agency is to ensure that there are

no ownerless religious properties in the country (Zykova 2015). In other words, it is interested in transferring as many as possible abandoned Orthodox churches, which are now owned by it, to the Russian Orthodox Church.

## Commission of the Russian Federation for UNESCO

The Commission of the Russian Federation for UNESCO (hereinafter referred to as Commission) (rus. Komissia Rossiskoy Federacii po delam UNESCO – Комиссия Российской Федерации по делам ЮНЕСКО) is a governmental coordinating body that ensures cooperation between the Government of the Russian Federation, federal executive bodies, other institutions and organizations as well as scientists, experts and the United Nations Educational, Scientific and Cultural Organization (UNESCO) (Statute of the Commission of the Russian Federation for UNESCO n.d.). Twelve out of 29 objects of UNESCO World Heritage sites in Russia have religious importance. While 3 out of 27 cultural heritage objects to be included in the UNESCO World Heritage sites in Russia also have religious importance.

Generally speaking, UNESCO is interested in the protection and popularization of its listed religious cultural heritage. UNESCO organizes international cooperation to assisst its Stakeholders, especially its Member States, in building human and institutional capacities in all its fields of competence, in the form of "technical cooperation", while it is also interested in the promotion of international cooperation in the cultural heritage sector.

## 8.4.2.2. Policy Makers

Generally speaking, Policy Makers, as well as the Regulators, do not have a direct interest in the conservation of obsolete and abandoned churches in Russia. They rather guide the conservation indirectly through norms and laws, and therefore they should be considered Secondary Stakeholders. However, the Author assumes that the Policy Makers can potentially play a primary role in adaptation, by issuing some official documents about the adaptation of Orthodox churches in Russia, which at the moment have not yet been published. Also, Policy Makers, as Institutional Stakeholders, can influence the long-term behaviors of other project Stakeholders, being able to affect the social context of individual relationships.

## The State Duma of the Russian Federation

The State Duma of the Russian Federation (rus. Gosudarstvennaya Duma Rossiskoy Federatcii – Государственная Дума Российской Федерации) is the main legislative body in the Russian Federation. All the relations concerning listed cultural heritage are governed by the Federal Laws. The main Federal Laws concerning religious cultural heritage are:

- Federal Law No. 327-FZ "On Transferring Religious Assets in State or Municipal Ownership to Religious Organizations".
- Federal Law No. 73-FZ "On the Objects of Cultural Heritage (Monuments of History and Culture) of the Peoples of the Russian Federation".
- Federal Law No. 51-FZ "Civil Code of the Russian Federation".

## 8.4.3. The Developer

### 8.4.3.1. Investors

Currently, the conservation of religious objects in Russia follows budget-oriented approaches or donations, when investors do not participate in the works on conservation of cultural heritage of religious importance. At the same time, the Russian Government has discussed the possibility of attracting private investors to participate in the preservation of cultural heritage of the country. The Government continues to work on the issue of preserving the Values of cultural heritage being adapted to modern use, and that should be an important step toward adaptation of cultural heritage, in general, and religious cultural heritage, in particular, due to the fact that the current Federal Law No. 224-FZ does not allow the change of the original use of monuments in Russia.

According to the current law (Federal Law No. 224-FZ), there are several limitations for the attraction of private investors through a Public-Private Partnership to religious heritage:

> 1. Ch. 1, Art. 3, 4: The public partner is the Russian Federation, on whose behalf the Government of the Russian Federation acts, or the federal executive body authorized by it; or the subject of the Russian Federation, on whose behalf the supreme executive public authority of the subject of the Russian Federation acts, or the executive authority of the subject of the Russian Federation authorized by it; or the municipality, on whose behalf the head of the municipality or other authorized local government authority acts in accordance with the charter of the municipality. The Russian Orthodox Church does not fit the definition of the public partner of the Public-Private Partnership agreement.

> 2. Chapter 7, Art. 1 does not include religious objects in the list of objects suitable for public-private partnerships (State Duma of the Russian Federation 2015).

Thus, according to the working law, private investors may be interested in participating in the preservation of abandoned churches only if a church is owned by the state body and not by the Russian Orthodox Church. Based on the second restriction, the Public-Private Partnerships cannot be applied to the cultural heritage of religious importance. Consequently, only ex-churches which were radically rebuilt in the Soviet period and not considered anymore as religious heritage may be suitable for Public-Private Partnerships.

Daria Godunova[180] (personal communication, February 19, 2018) stated, that theoretically, if a private investor takes ownership of a church, which is usually transferred with the site, and if on the site, neighboring the church, one builds another building, which functions for profit, then the profit will be allowed to help conserve the church and keep the original religious use of the building. Importantly, these churches have to be owned by municipalities, and the number of such churches is extremely low.

In the Federal Target Program "Culture of Russia (2012-2018)" it is written:

> It is planned to continue further interaction of various parties within the framework of public-

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180   Managing partner of "Pionery GCHP" (rus. "Пионеры ГЧП"), a Moscow-based Public-Private Partnership consulting company.

private partnership. Attracting extra-budgetary funds for these purposes will contribute to the most favorable scenario for the development of the cultural sphere in the future. [...] The economic effect of the Program will be associated with attracting additional investments in culture through Public-Private Partnerships (PPPs) and creating economically attractive business conditions, as well as with the increase of the role of culture in historical territories, the formation of cultural and tourist infrastructure that will create additional jobs, supplement the budgets of relevant levels and ensure the growth of gross domestic product (GDP) (Ministry of Culture of the Russian Federation 2012).

These statements prove the fact that the state is interested in attracting private investors for the adaptation of cultural heritage properties. Nevertheless, the thesis argues that churches are mistakenly recognized as religious properties rather than cultural properties of religious importance. This definition of church properties does not allow private investors, or the arrangement of Public-Private Partnership for the adaptation of abandoned obsolete church buildings.

## 8.4.3.2. Producers

Generally speaking, Producers are interested in conservation works at large, but not in preservation of Values or obtaining Impacts. Producers may participate in the decision-making process at the design stage, when the project will need to be adapted according to the variety of construction tools, available materials, and manpower. Due to this fact they are considered Secondary Stakeholders, who would not be highly affected by adaptation.

Producers, among which are quality surveyors, architectural and engineering companies, contractors, and suppliers, are the potential producers of a church's conservation, which has to follow the rules set forth by Federal Law No. 44-FZ. While the tender system for determining the executors of restoration work allows placing orders for restoration with non-professional organizations, which do not have experience in conservation work, that leads to the presence of many low-skilled producers (State Duma of the Russian Federation 2013). The thesis argues that the abundance of such low-skilled producers is one of the primary reasons why the conservation today is mostly aimed at reviving churches functionally, rather than at preserving their architectural, aesthetic and artistic values. Likewise, the Producers of the adaptation are interested in preserving Spiritual Value of churches, rather than recognizing a variety of their Socio-cultural Values. As a result, repair happens instead of conservation. In the majority of cases Producers are interested in the conservation of church buildings, where it is accepted to use modern materials, technologies and tools, which may possibly lead to the "loss of a church under plaster coat", when buildings do not look old anymore. For instance, the Church of St. Boris and Gleb (see Figure 85) in historical settlement Syzdal was renovated without considering the Aesthetic and Historical Value of the building. Thus, the Author argues that it is necessary to address the problem of training for Producers of conservation. Also, considering that the adaptation of religious buildings is not common in Russia at the moment, it is the development of specific techniques and tools, which could be further used by Producers, that is most important, as without scientific and methodological knowledge, no Decision of Adaptation for abandoned churches can be made.

Nevertheless, the portfolio of the churches being under restoration or restored by the non-profit

organization "Obzhee Delo"[181], which is headed by high skilled architects and conservation specialists, is represented by good examples of a restoration with respect for Historical Value of wooden church buildings, as, for instance, the wooden Church of St. John the Forerunner in Lelikovo (see Figure 86) was recently conserved.

## 8.4.3.3. Marketeers

Marketeers are consulting groups specializing in the work with cultural heritage properties, who deal with the organization of inspection and monitoring of conditions of the cultural heritage, determination of conservation zones, restrictions on their use, coordination and approval of the survey results, prepare necessary decisions on the Cultural and Historical Value of monuments, etc. Also, consulting companies, who play the role of Marketeers, organize and support scientific, restorative, construction and other works on the cultural heritage objects and their sites, in order to ensure that the conservation works are performed and planned in compliance with the current Russian legislation. To summarize, the expertise of Marketeers aims to sustain the Impact of the conservation project desired by the owner.

Currently, in Russia, the Impact of church conservation is usually not estimated. The conservation works on religious buildings/objects are performed mainly through recognition of Sacred Value of churches, and the Marketeers, at the moment, do not participate in their conservation due to the fact that they do not fit in the existing traditional system of church conservation, so the market of "religiously-oriented Marketeers" does not exist. However, the thesis states, Marketeers could effectively contribute their expertise to the adaptation of obsolete and abandoned churches in Russia.

## 8.4.3.4. Developers

Similarly to Marketeers, "religiously-oriented Developers" do not exist in Russia at the moment, as they also do not fit in the existing traditional system of church buildings conservation. The term "development" is usually not associated with religious buildings, due to the lack of Economic Value associated with Orthodox churches; thus, the Developers do not participate in conservation, as they do not associate Economic Impact with the conservation of churches. As it was studied in Chapter 7, Economic Impact may be obtained through the application of a proper governance model, such as Lease, Sale & Let of Properties or Partnerships. Here, it is important to note that according to Federal Law No. 327 (State Duma of the Russian Federation 2010), religious organizations can change the functional purpose of religious property received in ownership (after restitution) for business purposes. Likewise, the Church can lease its spaces on the assumption that it is not prohibited by a Statute of the religious organization[182], whereas the Russian Orthodox Church cannot lease consecrated places of worship, as it is written in the Statute of the Russian Orthodox Church (URPT 2010). Thus, the thesis argues that there is a possibility of obtaining the Economic Impact of adaptation that would encourage the Developers to participate in the conservation of obsolete and abandoned churches.

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181   The explanation of "Obzhee Delo" is covered in detail in Sub-chapter 8.4.4.3.

182   Stated in Federal Law No. 327-FZ.

FIGURE 85 _ The Church of St. Boris and Gleb, Syzdal', Russia: Top – Before the Restoration, Bottom – After the Restoration.
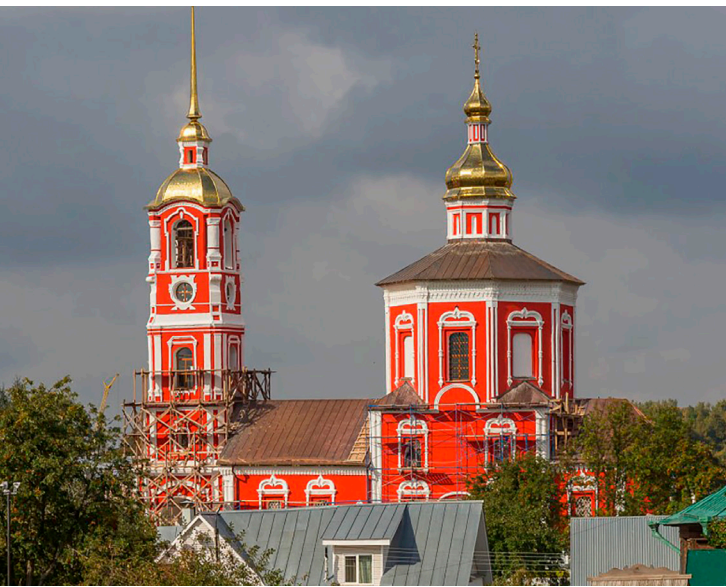






FIGURE 86 _ The Church of St. John the Forerunner, Lelikovo, Russia: Today.

## 8.4.4. The Community

### 8.4.4.1. Users

The end-users of a church depend on the type of its Decision of Adaptation and the type of use it will receive. It is important to note that since 46% of abandoned churches have the presence of community initiatives, the Community should be considered as potential future users of these churches. Then, most likely, the group of Users will consist of ex-parishioners, and will become the group that is most affected by the adaptation among the involved parties, who, it is safe to assume, will associate the adaptation with the concept of *Non-Offensive New Use*. As such, if *Cohabitational Religious Use*, as less offensive, is applied to the church, the ex-parish will become the end-user of the building; while if the church undergoes Functional Conversion, the religious building will most likely be used either solely by the not-religious party or together with the ex-parish.

However, while 85 % of abandoned churches are owned by the Russian Orthodox Church, it is very likely that these Churches may have several future users, and one of them will need to be the ex-parish.

### 8.4.4.2. Local Community

#### The Urban and Rural Local Communities

The Local Community is the most affected group of people after the ex-parishioners, due to the fact that Russian settlements always had been formed around a focal point – temples, churches, and monasteries – that have always been the spiritual centre of the settlement (Melnikova, see Appendix 3). Thus, the Local Community is a Stakeholder who will feel the Impact of church adaptation in daily life. For this reason, the Local Community should be a Primary Stakeholder to adaptation.

In Russian cities, the Local Community is interested in filling social holes formed in the place of abandoned churches, and it usually desires to have an attractive urban environment with all the range of social functions. Other interests of the Local Community depend on the actual context of abandoned churches, according to their relations with the urban/rural fabric and other spiritual buildings, when the expectations of the Local Community about the conservation of a church are based on the grade of social completeness of the urban/rural fabric. For instance, if a single abandoned church is located in an inhabited village, and the village does not have any other churches, then the Local Community will most likely be interested in having the church back in active state. Interestingly, Melnikova stated that when "Centr Selskaya Tcerkov"[183] organizes volunteer clean-up of churches, the Local Community always takes interest in the work of the organization, and is usually interested in having new job positions, which can be provided by the adapted religious building, rather than having only a restored church (CST 2019). In cases when an abandoned church neighbors a historic restored active church in an inhabited village, the Local Community usually does not have an acute need for one more active church. If an abandoned church is neighboring a historic restored or a new active church in a city, then it is necessary to get the information about the

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183    The explanation of "Centr Selskaya Tcerkov" is covered in detail in Sub-chapter 8.4.4.3.

density of the parish and the presence of social functions. The parish may be dense, and the active church may be not big enough for it; then the Local Community will possibly be interested in having one more active church. If the parish is not dense, the Local Community could be interested in filling the need for the lost Social Value that could be provided by the abandoned church. The presence of two (or more) neighboring abandoned churches in a city, in the majority of cases, tells that the Local Community is not interested in having an Orthodox church (see Case Studies 72-83, Appendix 2). The Local Community most likely needs the preservation of "Collective Memory" (the Emotional Value), the Architectural, Cultural, and Aesthetic Values of the religious building.

### Users of Websites sobory.ru, temples.ru

One of the first problems raised in the research was the lack of official data about the number, physical conditions, and locations of abandoned churches. At the same time, there are two websites, sobory.ru (NKPA 2019) and temples.ru (KR 2019), where Local Communities, living in the vicinity of the abandoned churches along Russia, collect information about these properties. These not-for-profit websites are indicative of the high interest of people to the problem of abandoned religious buildings' presence (NKPA 2019; KR 2019).

The website sobory.ru has 5,269 users and provides information about 43,053 Orthodox churches, both active and abandoned (NKPA 2019). Thus, Local Communities are interested in the future of sacred properties. People may upload historical notes about the churches, their architectural style and year of foundation. All these facts show that Local Communities value both the functional and the architectural and artistic aspects of the churches. "Collective Memory" is one of the most important places in their interests, while the self-collection of the information about abandoned religious properties tells about the need of the community to have official information about the portfolio of abandoned sacred properties.

## 8.4.4.3. Non-profit Organizations

### "Centr Selskaya Tcerkov"

"Centr Selskaya Tcerkov" ["Centre Village Church" – "Центр Сельская церковь"] is an interregional public charity organization that assists the preservation of abandoned rural Orthodox churches. "Centr Selskaya Tcerkov" is a not-for-profit organization (CST 2019). Sources of funds for ongoing work are charitable contributions from individuals and organizations. Thus, it always needs financial support from donators. The organization aims at the immediate collapse-prevention works and mothballing of religious monuments rather than their full restoration, which is usually very expensive. Before the collapse-prevention works "Centr Selskaya Tcerkov" organizes cleaning up of the abandoned church buildings with the help of the local population. After the performed works many churches become active.

Melnikova (see Appendix 3), the Head of the Organization, said that the organization prioritizes the preservation of architectural, aesthetic and artistic values of the religious monuments. For them, churches are the main architectural-historical heritage of the people of Russia, and the preservation of icons, decorations, frescos, and the shape of the building is the matter of great importance.

## "Russkaya Provintsiya"

"Russkaya Provintsiya" ["Russian Province", "Русская Провинция"] is a voluntary association of citizens and legal entities (Russkaya Provintsiya 2019). The priority area of the association's activity is the revival, development, all-round support and popularization of historical settlements and other municipalities that have cultural heritage (including intangible), historical heritage, as well as municipalities in which there are places of traditional existence of folk-art crafts. This thesis discovered that 18 out of 44 historical settlements have old obsolete churches, thus "Russkaya Provintsiya" is an important Stakeholder to the adaptation of these churches. The objects of protection of historical settlements are the following: historically valuable city-forming objects; buildings and structures deemed as historical buildings through the common scale, volume, structure, style, constructive materials, color and decorative elements; urban fabric, including its elements; three-dimensional structure of the settlement; the composition and shade picture of the building; the balance between different urban spaces (free, built-up, greenspaces); urban composition and form proportion (skyline), the ratio of natural and built-up context.

Since, historically, Orthodox churches have always been valuable city-forming elements, they are places of interest to the association. Nevertheless, the association aims at the preservation of the whole image of historical settlements rather than single objects. Thus, "Russkaya Provintsiya" is mostly interested in the preservation of the external envelope of the churches, rather than their interior characteristics. To summarize, the organization prioritizes the preservation of the role of the church buildings on the urban net and their value as town-planning elements in historical settlements.

As any voluntary association, "Russkaya Provintsiya" needs the support and attention of the state to the preservation of historical settlements in Russia. Unfortunately, current state funds and federal programs dedicated to the preservation of historical settlements are not enough to ensure the full conservation of the settlements. Hence, the association is interested in obtaining additional financial support and the public eye (Russkaya Provintsiya 2019).

## "Obzhee Delo"

"Obzhee Delo" ["Common Goal" – "Общее Дело"] is a non-profit volunteering organization that aims at the revival of wooden churches of the North of Russia (Obzhee Delo 2019). The organization unites volunteers who want to participate in the preservation of the ancient shrines of Orthodoxy and monuments of wooden architecture in the Arkhangelsk and Vologda regions, the republics of Karelia and Komi. To this day, in the Russian North, one can find amazingly beautiful wooden churches built several centuries ago. During the years of Soviet rule, a huge number of churches were burned, taken apart for logs, given over to clubs and warehouses, and left in desolation. Unfortunately, hundreds of wooden churches have already irrevocably disappeared due to the lack of conservation works. For this reason, "Obzhee Delo" prioritizes mothballing and collapse-prevention activities with respect to wooden Orthodox churches of the North. Namely, they are interested in repairing roofs, closing of openings, replacing rotten timbers in the bases. Andrey Bode (see Appendix 3) says that financial support is not as important as wide participation of volunteers. The organization sees the main problem of wooden churches in the lack of systematization, control and monitoring from the Public. Hence, "Obzhee Delo" needs informative support from the Public rather than just financial help.

# 8.4.5. Stakeholders' Interrelations

## Classification of Stakeholders

The existing distribution of Stakeholders into four groups, namely Institutional Stakeholders, Key Stakeholders, Marginal Stakeholders, and Operative Stakeholders (see Chapter 6.1.), represented in Figure 87 differs from the planned distribution of Stakeholders represented in Figure 88. The thesis proposes a shift from the existing classification of the Stakeholders to the planned one that will allow the adaptation. It was made because the existing distribution of Stakeholders does not contribute to the adaptation, while the planned distribution sets up the "place" of each Stakeholder according to their roles and interests explained in Sub-chapters 8.4.1. – 8.4.4.

The Russian Orthodox Church will need to remain the Key Stakeholder of adaptation, because currently it owns 85% of abandoned Orthodox properties in Russia. Even if today a church is not owned by the Russian Orthodox Church, it will most likely be transferred to it relatively soon; hence, the Values, which the Church associates with obsolete and abandoned Orthodox assets, will need to be considered first, when deciding on adaptation. The Ex-parish, even being the most affected part of both the Community and the Church, who is currently a Key Stakeholder, should rather be considered a Marginal Stakeholder, due to the fact that an empty church, through its obsolete or abandoned state, indicates that the Ex-parish attaches low Value to it and does not expect to have an Impact from it. Nevertheless, optionally, if an obsolete and abandoned church has *"Voiced Initiatives"*, then it is suggested to consider the Ex-parish a Key Stakeholder. In the planned distribution, since the adaptation should be community-oriented, Users and Local community will replace Ex-parishioners and become Key Stakeholders, who should attach high Value to the church and expect an Impact from it, because they live in the church's vicinity. Regulators and Policy Makers will rank as Institutional Stakeholders, as they are now. Marketeers and Developers, who are currently Marginal Stakeholders, will have to become Operative Stakeholders as they will attach high Value to the religious building, when they decide to participate in the adaptation, as well as Non-profit Organizations, which even today are aware of high Socio-cultural Values of abandoned Orthodox churches in Russia. The thesis argues that the participation of Marketeers and Developers is crucial for the success of the planned adaptation project. Investors are subjects of a significant shift in the Distribution of Stakeholders: Investors must be introduced to the adaptation as Key Stakeholders, who will value the potential of having high Impact from an adapted religious property, which is referred to in the Federal Target Program "Culture of Russia" (2012-2018): "Attracting extra-budgetary funds will contribute to the most favorable scenario for the development of the cultural sphere in the future" (Ministry of Culture of the Russian Federation 2012). Hence, the presence of Investors plays the most important role in the most favorable scenario of religious heritage adaptation implementation. To summarize, Marketeers, Developers, and Investors who form the group "Developer", both for-profit and not-for-profit, should be considered as principal parties, who can be socially motivated to participate in the conservation, and hence will bring both Cultural, Environmental, Social, and Economic Impacts of the adaptation, even if at the moment Marketeers and Developers specialize in cultural heritage, but not in the cultural heritage of religious importance.
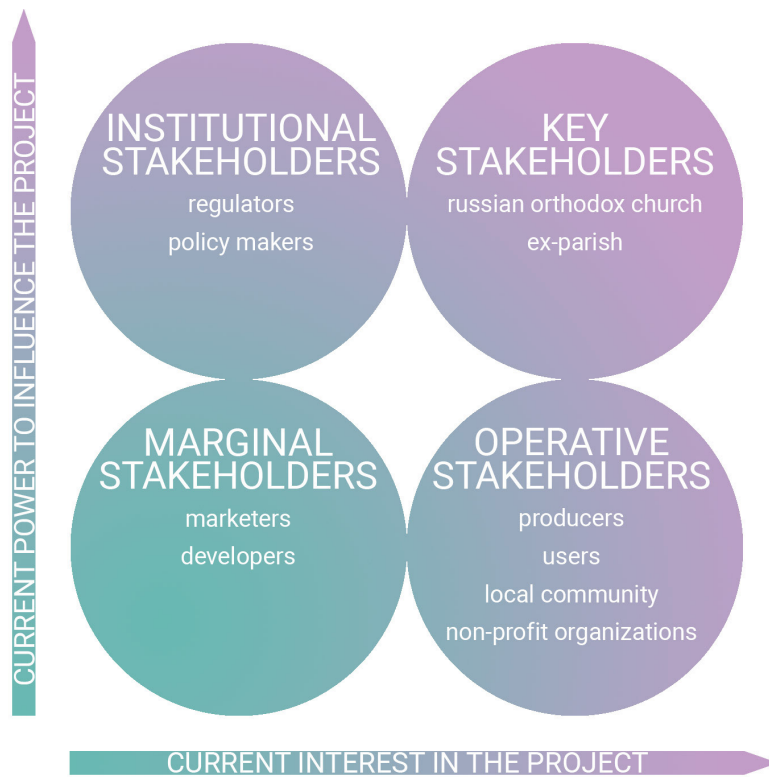
FIGURE 87 _ The Distribution of Stakeholders: Existing. Source: own.
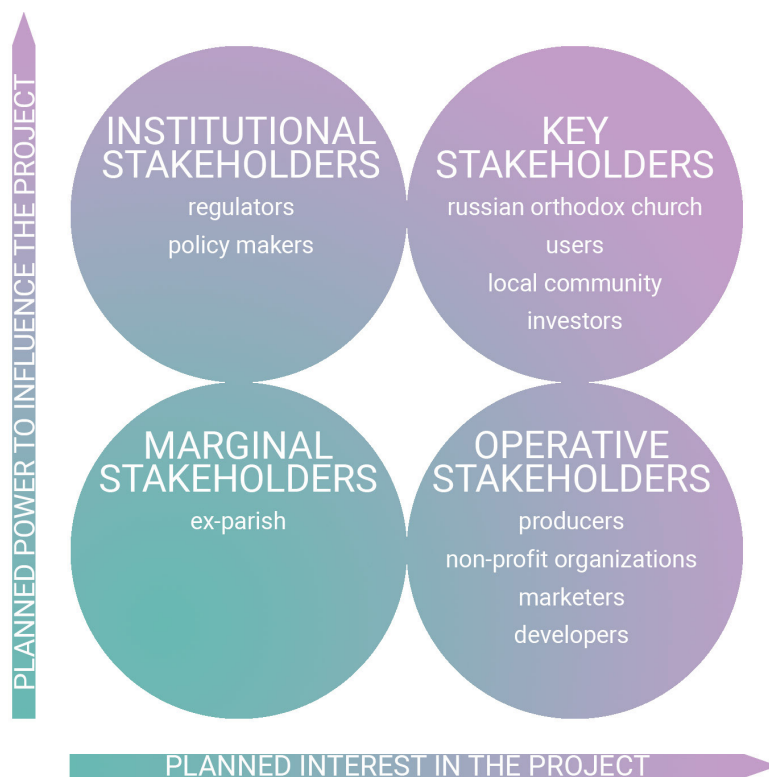


FIGURE 88 _ The Distribution of Stakeholders: Planned for the Adaptation. Source: own.

## Interrelations between Stakeholders

Figure 89 represents the existing interrelations between four groups of Stakeholders: Church, Public, Developer, and Community. Generally speaking, this scheme demonstrates that the Developer has fewer interrelations with the other groups, namely Investors and Marketeers have no interrelations because nowadays they are missing in the Stakeholders' scope of church conservation. As it was written in Sub-chapter 8.4.3., there are no Developers specializing on a full scale in the development of religious properties. Nevertheless, they are put in the connection to the Russian Orthodox Church, because currently the Finance and Economic Administration of the Russian Orthodox Church takes on the role of the Developer. Although the Church does not develop any strategies of adaptation and only preserves churches as religious objects.
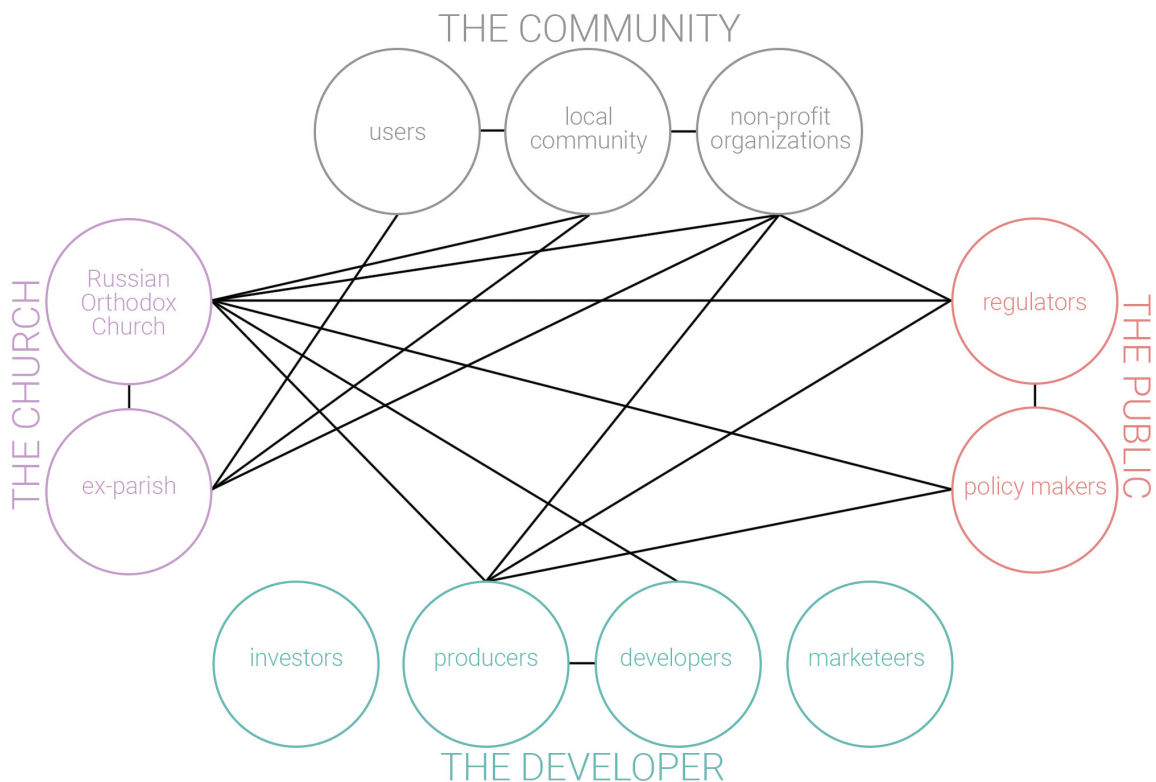


FIGURE 89 _ Interrelations between the Project's Stakeholders. Source: own.

At the same time, the Church is the most connected group. Specifically, the Russian Orthodox Church has connections with all the subgroups except for Users, Marketeers, and Investors. The Russian Orthodox Church is not interrelated with the potential Users of adapted former churches because it considers only believers as Users of religious buildings. Nevertheless, the thesis proposes to broaden the understanding of churches' users and consider not solely believers and Ex-believers as potential users, but also the Community in general; even if Ex-believers of an abandoned Orthodox church become the church's sole users, they still value the "Collective Memory" of the church, which is usually appreciated by the whole Community.

The Russian Orthodox Church is strongly interrelated with the Public, mostly with the Federal Agency of State Property Management, because it carries out the restitution of religious properties

to the Church (Federal Agency for State Property Management 2019).

At the moment, all interrelations are shifted to the side of the Church, while the thesis argues that for the success of adaptation, the presented connections should be balanced. Hence, the research assumes that in order to balance the net of Stakeholder interrelations, it is necessary to invite Investors, Marketeers, and Users to the project, and to secure the role of Developers as full-on participants of the adaptation. It is important to remember that the absence of Developer as a Stakeholder in church conservation is considered by this research work as the reason of the existence of so many abandoned sacred properties all across the country. Most importantly, the Developer can provide a bridge between the obsolete building and its User through the analysis and promotion of possible adaptive solutions. And at the same time, the Developer may become a tenant of the church building, because it is not prohibited by the Statute of the Russian Orthodox Church (URPT 2010). The thesis states that projects of adaptation of a vast number of Orthodox churches in Russia should start with hiring a Developer.

The analysis of possible business relationships between the Church and the Developer, covered in detail in Chapter 6, allows the thesis to assume that the first of the three scenarios, covered in Sub-chapter 6.2.1., can be applicable to the Russian context, when the Church keeps control of its buildings and at the same time ensures its modern adaptation. The Author proposes a division of the process of integration of the Developer into two stages. At the first stage, it is suggested for the Russian Orthodox Church to hire a Developer for a fee to consult and to manage an adaptation project; meanwhile, the Church will retain ownership and control of the asset and the revenue. At the second stage, the thesis proposes that the Church establishes a business relationship with the Developer, when the Russian Orthodox Church controls the asset and partially controls the revenue along with the Developer, while the Developer is allowed to have some levels of control and follow its goals. The second stage gives an opportunity for participation of both Investors and Marketeers in the planned adaptation project and for balancing the interrelations between the Stakeholders, existing at the moment. At the end, the presence of Investors and Marketeers allows to form a partnership between the Church and the Developer, when both parties share responsibilities and benefits.

## 8.5. The "Black Hole" Effect and Developer Scarcity: Two Reasons for the Persistent Problems Plaguing Abandoned Churches

The study of the urban and rural context of abandoned churches in Russia and of the Stakeholders allowed the Author to summarize two reasons for the persistent problems plaguing abandoned churches in Russia: the lack of the urban/rural context of churches and the lack of Developers as Stakeholders in the conservation of church buildings.

First, the study of the worldwide best practices (see Appendix 1) shows that both rural and urban churches are studied with their surroundings, and both types of churches receive adaptation solutions according to their interrelations with other churches, types of buildings located in the vicinity, the functional orientation of the district, etc. By contrast, in Russia, the Orthodox churches have been studied in detail as independent architectural objects that are not connected with other urban elements; they have been insufficiently explored as objects of town planning and town-forming. Often the churches, both new and abandoned, are missing on urban log maps of architects.

Hence, churches in many cases are not considered as particular urban elements. There is no study of churches as a complex and a social network, which exists and develops in an urban environment (Yackubchuk 2014). These statements allow for the conclusion that the lack of awareness about churches' geographical context is an important "black hole" in the body of knowledge about religious properties in Russia, while the examination of the world's best practices (Part 2) shows that the analysis of a church's connection with its context must be prioritized in finding an appropriate Decision of Adaptation. Thus, it was observed that there is a lack of religious adaptation strategies in the Russian context. In order to solve this particular problem of abandoned churches, this thesis proposes that churches should be considered as the urban-forming elements, which are connected with adjoining properties in the area. Moreover, that value assessment of a church building must be done in recognition of its connections with other properties and urban elements. The thesis proposed the division of the context of religious properties into 7 *principal cases*; the identification of the context type lays down the foundation for the choice of the adaptation scenario, which will be further presented in Sub-chapter 8.8.2. Nevertheless, a detailed study of how the churches influence each other and what interrelations exist between the churches and other residential/public buildings is still an open question, which needs to be answered when analyzing the Impact of the planned adaptation. Thus, the Author suggests that these questions can be areas of potential further research.

Second, the lack of Developers as Stakeholders is an important drawback in the churches' conservation strategies applied in Russia. The lack of Developers is directly connected with the lack of adaptation strategies concerning all stages of a church's life cycle. At the same time, it was discovered that there is a lack of market criteria of heritage evaluation (Ministry of Culture of the Russian Federation 2012), that does not allow an assessment of church buildings and planning for their future adaptation. Without the assessment, churches cannot be made attractive for potential Developers. To summarize, the thesis proposes the synthetic involvement of the Developer into the matrix of Stakeholders to the adaptation of obsolete and abandoned Orthodox churches in Russia, while a study of who can be a potential investor, what Value they can assess and what Impact they could expect to have through the adaptation, can be areas of potential further research.

## 8.6. The Funding Feasibility Study: Assessing Available Streams of Income

### 8.6.1. Public Streams

It is rare for a heritage asset to be restored or developed utilizing just one source of finance – "funding cocktails" are more the norm (English Heritage 2013). The need to prepare a fund-raising strategy and establish a clear and realistic program, when different funding components may be secured for heritage works, is stated in the Federal Program "The Culture of Russia 2012-2018" (Ministry of Culture of the Russian Federation 2012).

The 2.6 billion rubles (35 million euros)[184] was the budget for the financing of Orthodox churches in 2016 (Plekhanov 2017). Usually, the mothballing of a small-size church costs 2-3 million rubles (27-40 thousand euros), and the mothballing of a big church costs 10-15 million rubles (133-

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184   1 euro approximately equals to 75 rubles (as of November 2018).

200 thousand euros) (Melnikova, see Appendix 3). Assuming that the entire budget goes to the mothballing of big-sized church buildings, only about 175 of them may be preserved from collapse per year. Thus, theoretically, it will take 42 years to only mothball the abandoned religious buildings. Nevertheless, it is important to note that this budgetary financing is divided into the financing of new construction and financing of conservation of old historical properties.

According to Federal Law No. 73-FZ (State Duma of the Russian Federation 2017), financing of heritage works can be carried out from several sources, depending on the form of ownership of the immovable property, namely:

- The federal budget (federal property, the Russian Orthodox Church's property).
- Budgets of the subjects of the Russian Federation (property of the subject, federal property, the Russian Orthodox Church's property).
- Local budgets (municipal property, the Russian Orthodox Church's property).
- Extrabudgetary resources (any form of ownership).

Whilst adaptation through adaptive reuse of churches is expensive to perform, this work can impose cost burdens (Godunova, personal communication, February 19, 2018) on the owners of Orthodox churches that are hard to finance. Nevertheless, it is important to consider that nowadays the heritage works on abandoned obsolete churches are fully funded by the budgetary sources or by extrabudgetary sources (donations). In other words, currently, grant support is the main source of finance. Thus, the thesis aims to consider public financial support as an alternative source of finance, which can help overcome cost burden challenges.

All the above facts make it evident that the budgetary financial sources are not able to solve the problem of the presence of a vast number of obsolete unused historical properties in Russia. Hence, the thesis analyzes public grants, while comparing income streams for religious conservation worldwide with the funds and incentives presented in Russia. At the same time, it is necessary to unveil the investment potential of religious buildings and plan the Partnership initiatives on using joint public, private and communitarian funds.

## "Culture of Russia 2012-2018"

"Culture of Russia 2012-2018" is a Federal Target Program launched as a part of Government Program "Development of Culture and Tourism" for 2013-2020 (Ministry of Culture of the Russian Federation 2013). The Program is the main budgetary source of religious heritage grants. The Program's funding is available for:

- Objects of cultural heritage of civil, industrial and religious architecture.
- Objects of cultural heritage of wooden architecture.
- Objects of cultural heritage owned by religious organizations or identified objects of cultural heritage of a religious purpose.
- Objects of cultural heritage included in the project "Historical Memory" (Ministry of Culture of the Russian Federation 2012).

In accordance with Federal Law No. 73-FZ (State Duma of the Russian Federation 2017), an application for financing can be considered only if the following mandatory conditions are met:

- The object of restoration is in federal ownership;

- The object of restoration is a historical monument included in the state register of historical and cultural monuments. The federal budget may finance activities for the conservation, popularization and state protection of cultural heritage objects that are exclusively in federal ownership.

- The object of restoration is in use by the Russian Orthodox Church.

It is important that obsolete churches, which are suitable to be funded by the Program, should be listed in the state register. Summarizing, the preservation of no more than 26% of abandoned churches can be funded by the "Culture of Russia".

A church funded by the "Culture of Russia" should not be ownerless (owned by the Federal Agency for State Property Management). The amount of the Program's capital investment is 118,031.16 million rubles (1,575 million euros). Importantly, that is the overall amount of financing, and only a part of it goes to the conservation of religious properties.

## Subsidy Program in Moscow to Religious Organizations

The Subsidy Program funds the restoration of cultural heritage objects of federal ownership or owned by the city of Moscow. Importantly, religious properties owned by the Russian Orthodox Church do not fit to be funded by the Program. An annual budget of the Subsidy Program is 400 million rubles (5.5 million euros). Distinctions of this program are:

- Only repair and restoration works are covered.

- The mandatory attraction of additional funds as a co-investment in repair or restoration works (as a rule, it is directed at engineering communications, land improvement and other works that are not subject to financing under the rules of the program).

## Grants from Regional Budgets

Generally speaking, grants from regional budgets are very low. For instance, in 2015 monuments of religious importance in Arkhangelsk Oblast received 571 million rubles (7.6 million euros) both from federal and regional budgets, among which only 2.8% came from the regional budget of the Oblast (Hraniteli Nasledia 2015).

It is important to note that almost every subject of the Russian Federation has a Government Program aimed at preserving the cultural heritage of the subject. These Programs are supervised by the executive branches of the governments of the subjects, authorized in the field of conservation, use, popularization and state protection of the cultural heritage properties.

For instance, "Culture of Udmurtia" is a Government Program launched by the Ministry of Culture and Tourism of the Udmurt Republic[185], duration of the Program – 2015-2020. The Program is divided into several sections, one of which aims at preservation, use, popularization and state protection of cultural heritage objects (historical and cultural monuments) of the peoples of the

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185   Udmurtia (rus. Udmurtiya – Удмуртия), or the Udmurt Republic, is a Federal Subject of Russia within the Volga Federal District. Its capital is the city of Izhevsk.

Russian Federation of federal and regional importance on the territory of the Udmurt Republic. In 2016-2020 the Agency for State Protection of the Cultural Heritage of the Udmurt Republic was responsible for the supervision of the Program. The amount of funding for the activities of the subprogram from the budget of the Udmurt Republic in 2019 is 693,800 rubles (9,250 euros), equal to the planned funding in 2020 (Ministry of Culture and Tourism of the Udmurt Republic 2015). Likewise, the amount of funding from the federal budget is equal to the funding provided by the federal subject. Thus, the total annual funding of the Program is 18,500 euros, which is dedicated to the preservation of immovable cultural heritage properties. Religious cultural heritage is just a small part of them.

## 8.6.2. Private Streams

The Russian Orthodox Church is a non-profit private religious organization. Thus, if the Church conserves its properties through its own expenses, they are considered as private streams. Other private incentives are not presented with a variety of types. Sponsorship and donations are two of the main types of private streams for Orthodox church conservation in Russia. Currently, 98.8% of average churches' income, 65% of which is spent on regular maintenance, comes from donations. The amount and frequency of funds from sponsors and donators are impossible to plan. It is important to note that donators and sponsors are not involved in the conservation decision-making process. Thus, this approach of involving public streams to churches adaptation will not be able to solve the problem of the lack of a proper governance strategy.

Direct investment, which primarily considers the existing economic value and potential economic impact of a former church, is not used for adaptation of Russian Orthodox churches. It happens due to the fact that the existing economic value of religious properties is low. National Trusts, representing one of the most important examples in the field of organization of investment for the conservation of cultural heritage through Partnerships, do not exist in Russia. The same is with percentage legislation (or percentage philanthropy), foundations, venture philanthropy, arts, and business organizations that could work in the religious sector.

## 8.6.3. Communitarian Streams

Microfinancing schemes, such as crowdfunding, are becoming popular in Russia. Parishioners of many former churches demonstrate "people initiatives" and create crowdfunding projects through which they attract funding for churches conservation.

### Charitable Foundation of the Moscow Diocese for the Restoration of Ruined Churches

The main goal of the Foundation (Rus. Blagotvoritel'ny Fond Moscovskoy Eparhii po vosstanovleniy porushennyh svyatyn' – Благотворительный Фонд Московской Епархии по восстановлению порушенных святынь) is to provide charitable assistance in the restoration of ruined and weak churches of the Moscow region. From the moment the Fund began to operate in 2014, the Governing and Expert Council received 61 applications from parishes and monasteries of the Moscow diocese; 56 applications were accepted for work in 25 churches (BFMEpVPS 2019).

The Foundation is interested in the collection of information about the churches, primary technical

survey reporting, design, and restoration. Most importantly, those churches are recovered to their original religious function. As with any charitable foundation, the success of its work depends on the amount of donations. Hence, in order to have more churches to be restored, the Charitable Foundation of the Moscow Diocese needs high intended coverage of potential donators.

Other types of religious heritage microfinancing schemes, such as the Heritage Lottery Fund, do not exist in Russia at the moment. The thesis argues that a Heritage Lottery Fund may be an effective means of attracting communitarian streams to fund church adaptation in Russia, as the population of the country is numerous; thus the Fund may have high chances to attract important investments to the conservation.

# 8.7. Governance Strategy

Based on the study of worldwide best practices, the thesis suggests that the Multi-Stakeholder Partnerships are appropriate governance strategies for the adaptation of the Orthodox churches. Also, the thesis assumes that the property purchase and sales will less likely succeed in Russia due to the process of religious property restitution, which is carried out in the country. It is unlikely that the Church will want to sell its properties when the amount of Orthodox population is growing. Lease of church buildings is possible according to the Statute of the Russian Orthodox Church (URPT 2010); but only the spaces, which are not initially dedicated to church services, may be leased. However, as the majority of Orthodox churches in Russia are owned, managed and operated by the Russian Orthodox Church, the lease possibilities are limited; due to this fact, only the lease through *Cohabitational Religious Use* of the church spaces is considered as possible to be applied to obsolete and abandoned Orthodox properties in Russia.

The *Public-Lead Partnership* (see Figure 90) is highly likely to succeed in Russia, as this Partnership will effectively involve public streams into adaptation. In the existing scheme of public sponsorship, the public does not assist or supervise adaptation, while the Partnership implies these functions.
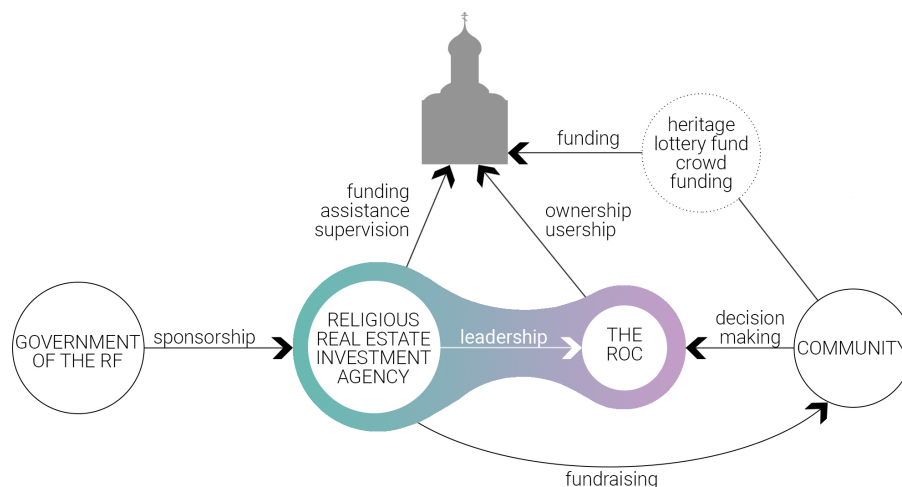


FIGURE 90 _ The *Public-Lead Partnership* for Orthodox churches in Russia. Source: own.

During the *Public-Lead Partnership* the Church retains ownership and the use of a building, while a religious real estate investment government agency issues funding for the project, which is sponsored by the Government of the Russian Federation. The Government will less likely be able to sponsor adaptation of a vast number of abandoned church buildings; therefore it is suggested to engage communitarian funds. The community should be actively involved in the project by participating in decision-making and financing support. Communitarian funds obtained with fundraising mechanisms are potential gap-filling sources. To summarize, a religious real estate investment government agency and new forms of communitarian funds, such as Heritage Lottery Fund and crowdfunding, should be created for the implementation of the *Public-Lead Partnership* for Orthodox churches' adaptation. The *Public-Lead Partnerships* will allow keeping the obsolete and abandoned Orthodox churches in Russia in religious use.

The *Denominational-Lead Partnerships* are less likely to succeed in Russia, because they imply a transfer of church's ownership to a denominational partner (Trust). Similarly to the above-mentioned purchase strategy, it is unlikely that the Church will transfer its properties when the amount of the Orthodox population is growing. What is more, Trusts have not been created yet in Russia.

The *Private-Lead Partnerships* (see Figure 91) are similar to the Sponsorships, which are the most popular type of accessing the Private Funding for church conservation in Russia; they allow the Private Sector to participate in decision-making on churches adaptation. These Partnerships imply the establishment of religious heritage Conservancy, which may play the role of the Developer in preserving, revitalizing and reusing Russian Orthodox churches, and being responsible for the technical assistance of the adaptation and supervision of privately raised funds. This type of Partnerships is suitable for *Cohabitational Religious Use* of churches, when spaces, which are not dedicated to church services, are leased to another private organization.
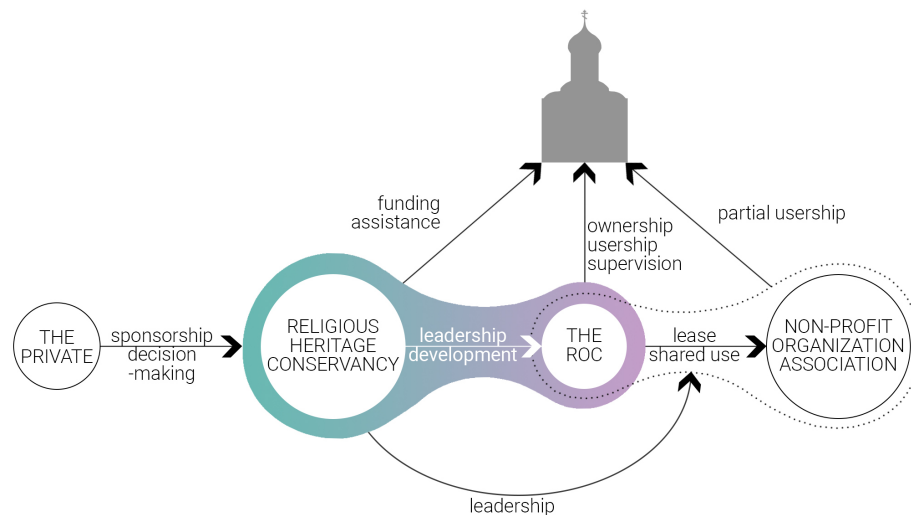


FIGURE 91 _ The *Private-Lead Partnership* for Orthodox churches in Russia: Scenario 1. Source: own.

Once created, a Trust may participate in the *Private-Lead Partnership* (see Figure 92) as a denominational partner who leads the Partnership. The Trust may manage and develop the adaptation strategy for a church that will provide extra funding to cover building maintenance and

operational costs. The Trust will be able to accumulate communitarian funds through the use of fundraising strategies. This scenario implies leadership of the Russian Orthodox Church in the Partnership, when the Church owns a building and leases a part of it to a non-profit organization.
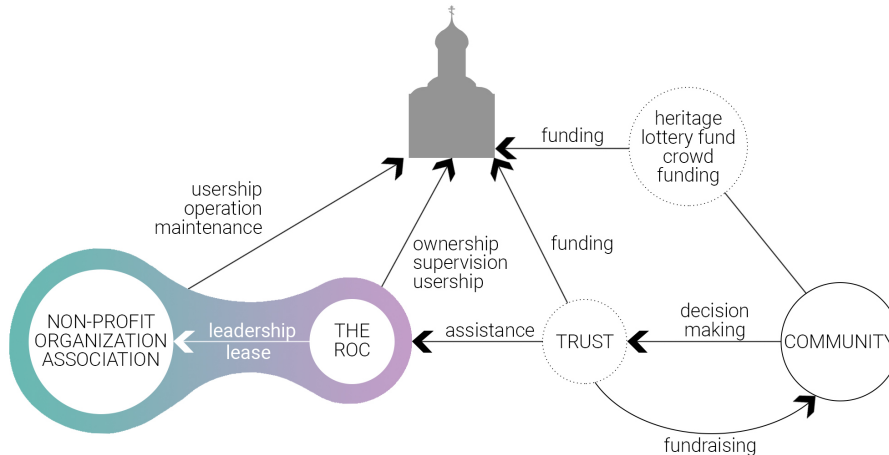


FIGURE 92 _ The *Private-Lead Partnership* for Orthodox churches in Russia: Scenario 2. Source: own.

## 8.8. Design Development

### 8.8.1. Prescriptions for Necessary Change per Cluster

According to the principles of the *Religious Conservation Management Plan*, which was introduced in Chapter 4, "Design development" is an important step of "Project Preparation" stage. While this thesis is not interested in developing technical detailed drawings of the church adaptation, it is interested in the identification of preliminary general options for adaptation and use of the former church buildings. Thus, this Chapter covers different forms of changes, which can be applied to churches according to the *Performance Management Concept*. The decision on the type of change is based on the cluster division of the obsolete Orthodox churches, developed in Sub-chapter 8.2. The Decision Support System, presented in Figures 93-97, includes every possible variant of cluster divisions of Case Studies (see Appendix 2), totaling 71 scenarios of former Orthodox churches' performance management concept: 10 for churches located in large cities (see Figure 93), 16 – in large towns (see Figure 94), 18 – in towns (see Figure 95), 20 – in villages (see Figure 96), 7 – in hamlets and isolated dwellings (see Figure 97). The choice of the change scenario is based on the analysis of given characteristics of Location, State Of Decay, Protection, Usership, and People or Community initiatives of 146 Russian case studies (see Appendix 2), which lays down the foundation for the scheme of a Decision Support System, applicable for all obsolete and abandoned Orthodox assets in Russia. It is important to note that this Sub-chapter demonstrates decision-making concerning the type of needed changes to churches themselves, while Sub-chapter 8.8.2. will enrich the decision-making process with a Decision Support System, which considers a variety of church contexts, based on seven *principal cases*.
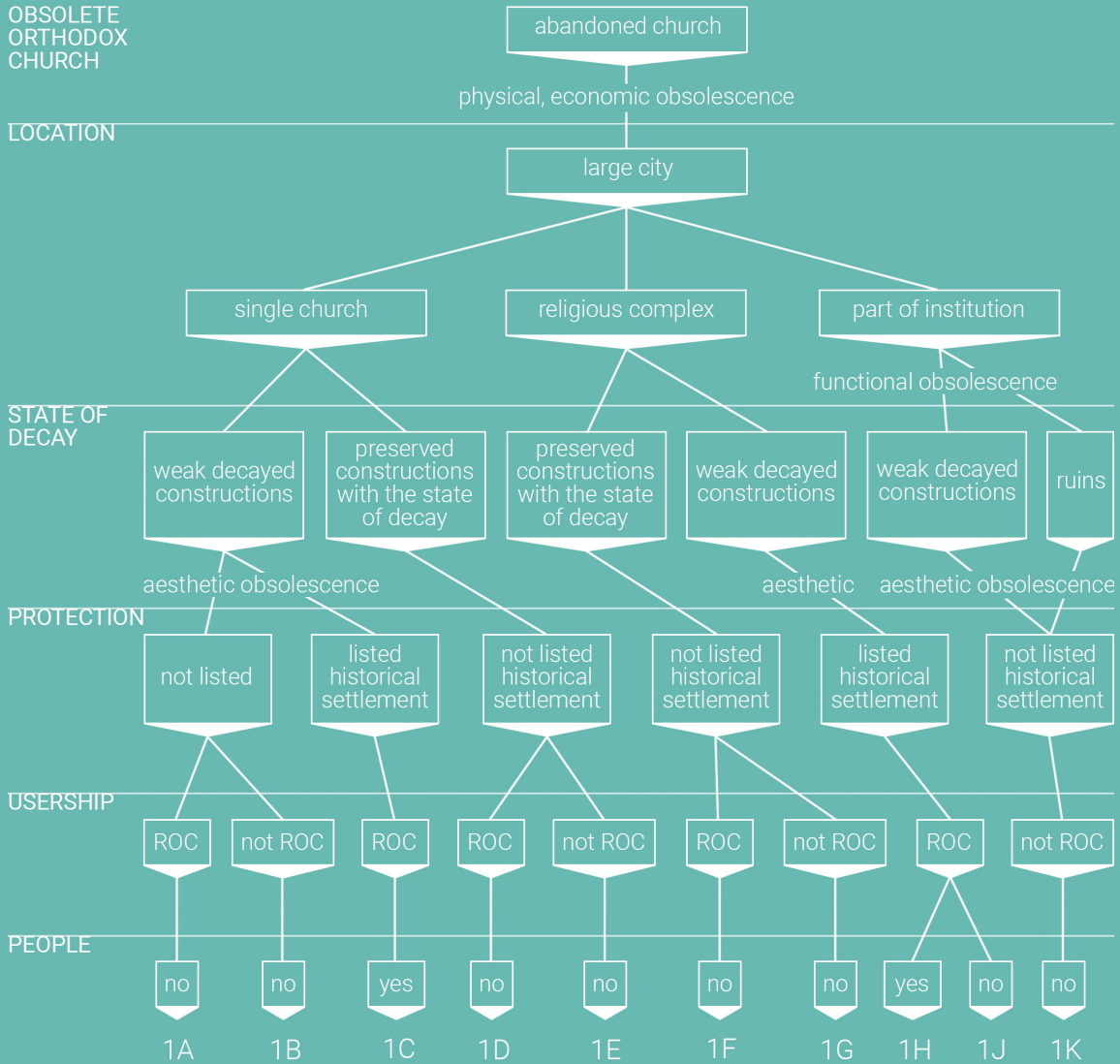
FIGURE 93 _ Decision Support System: Churches *"out of religious use"* in Large Cities. Source: own.
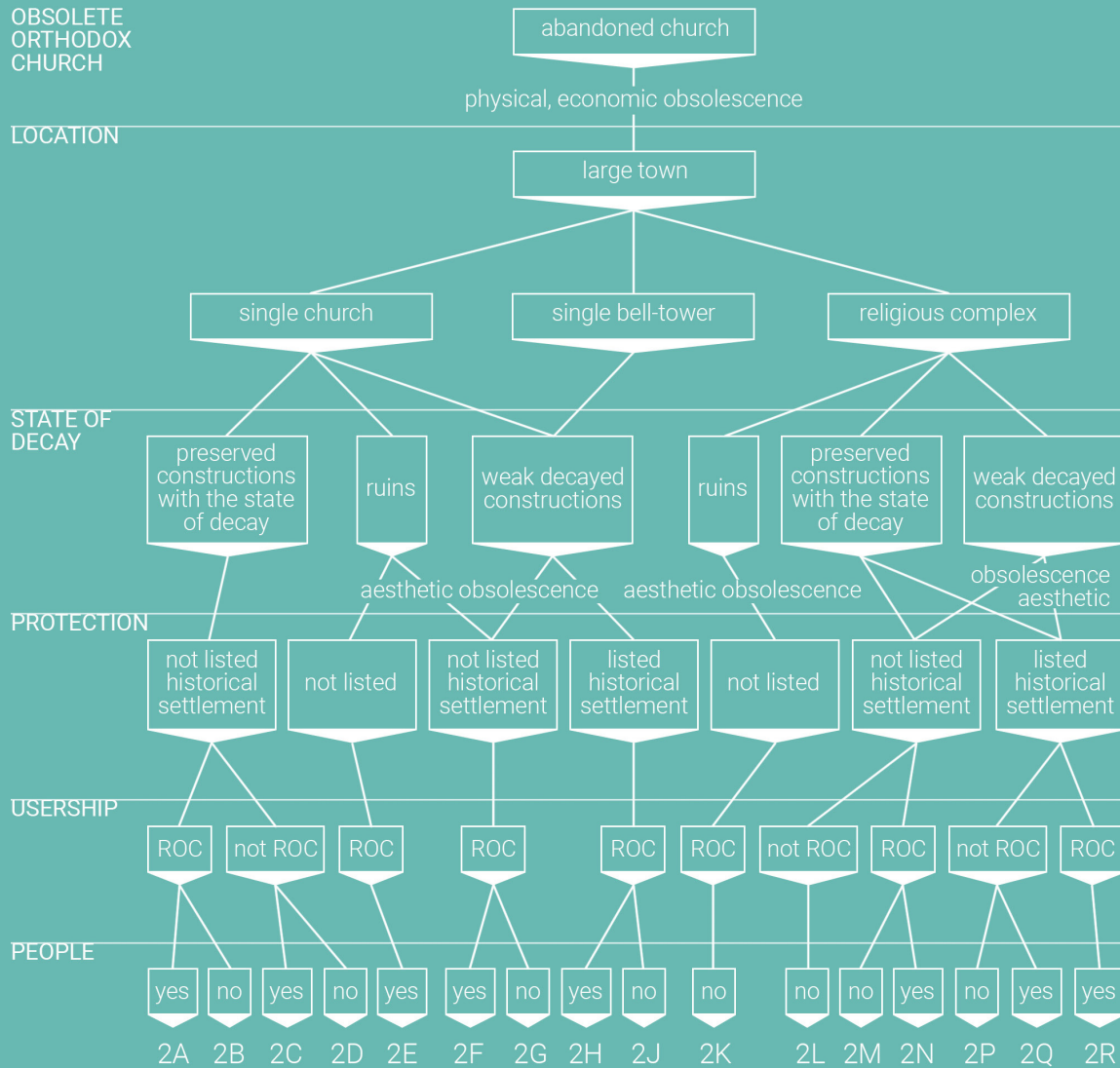
**FIGURE 94** _ Decision Support System: Churches *"out of religious use"* in Large Towns. Source: own.
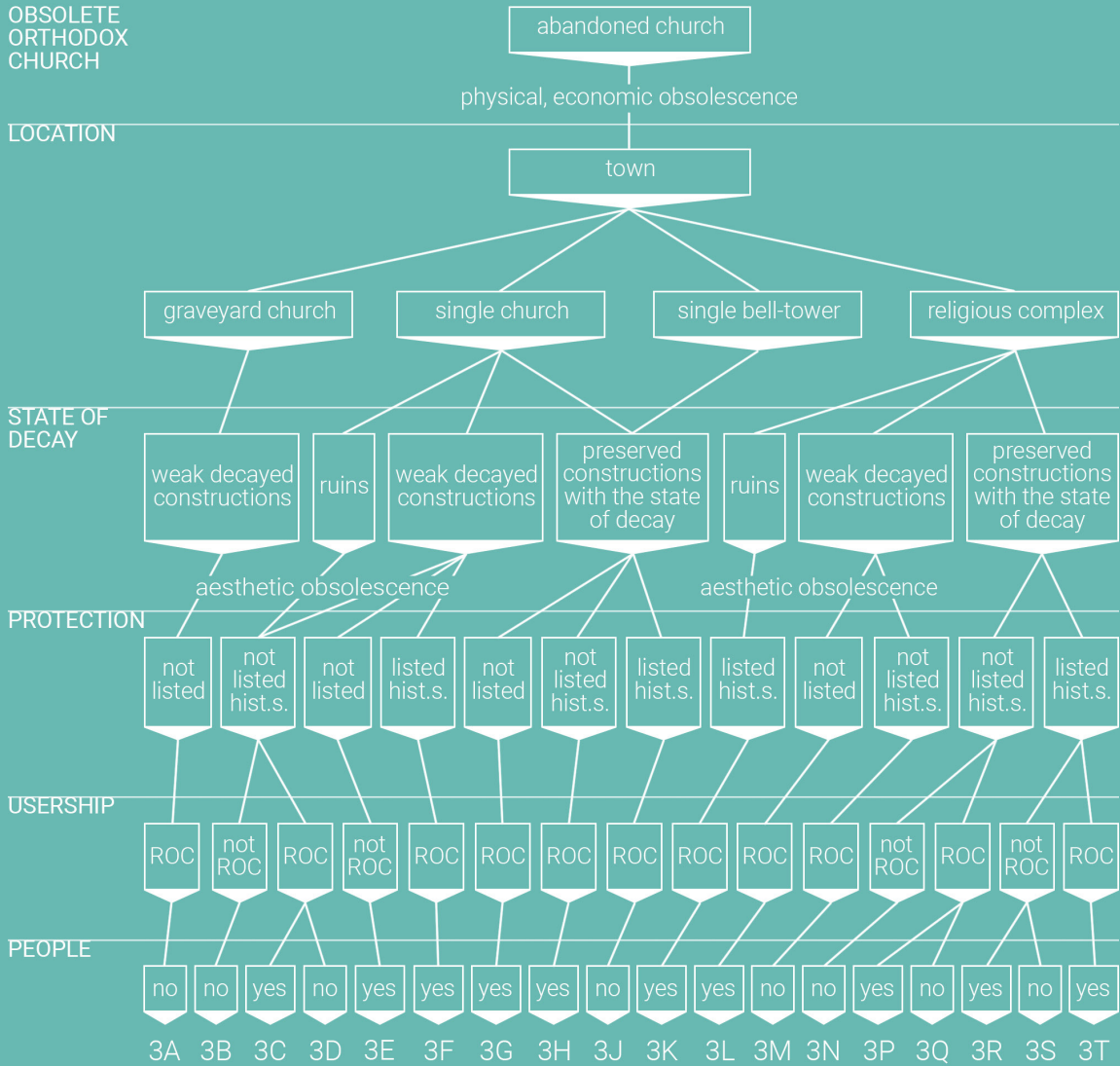
FIGURE 95 _ Decision Support System: Churches *"out of religious use"* in Towns. Source: own.
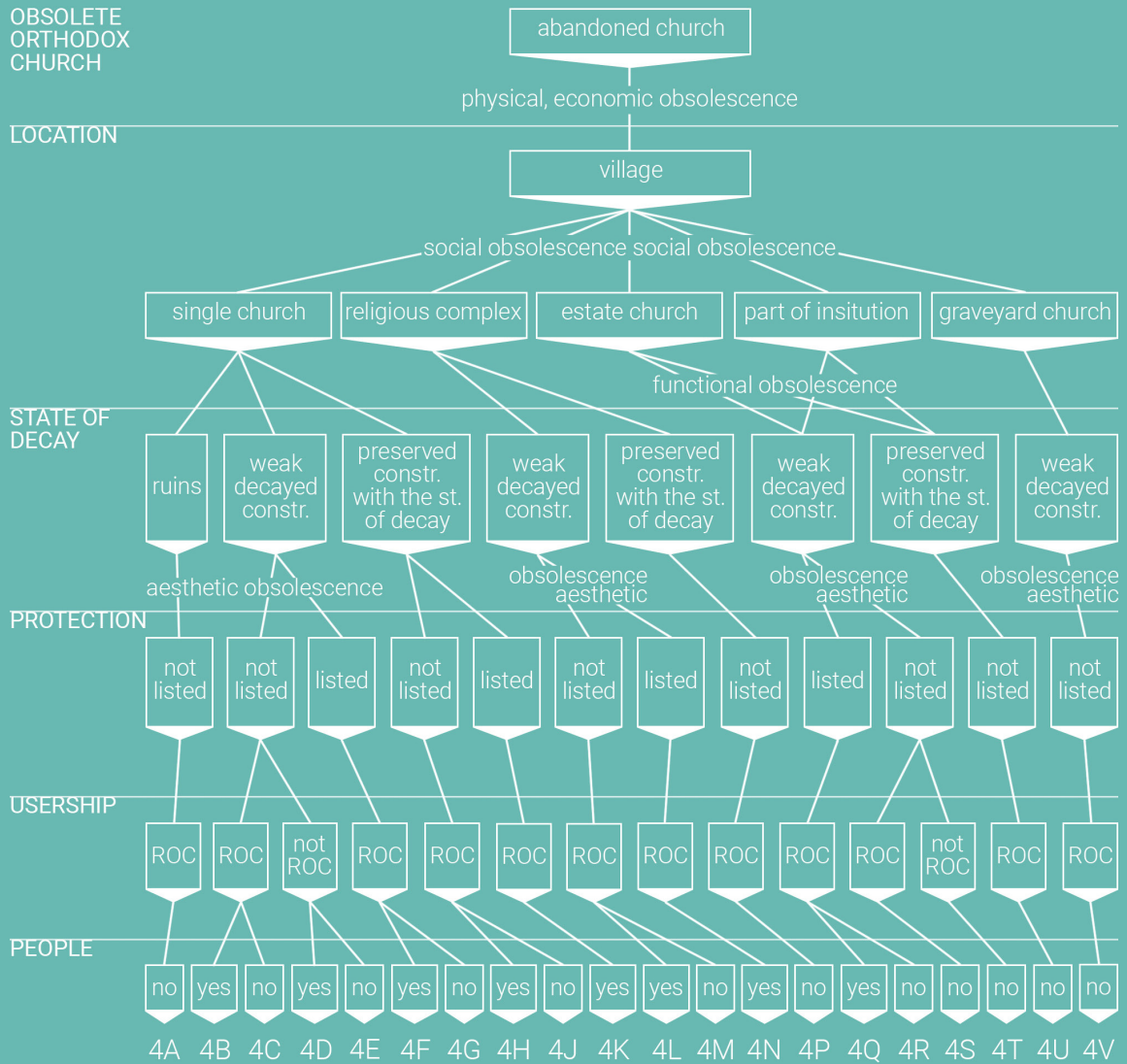
FIGURE 96 _ Decision Support System: Churches *"out of religious use"* in Villages. Source: own.

OBSOLETE
ORTHODOX
CHURCH

abandoned church

physical, economic obsolescence

LOCATION

hamlet

isolated dwelling

social obsolescence

social obsolescence

graveyard church

single church

religious complex

STATE OF
DECAY

weak decayed
constructions

ruins

weak decayed
constructions

preserved
constructions
with the state
of decay

aesthetic obsolescence

aesthetic obsolescence

PROTECTION

not
listed

listed

not
listed

not
listed

USERSHIP

not
ROC

ROC

ROC

not
ROC

ROC

PEOPLE

no

no

yes

no

yes

no

no

5A          5B    5C    5D    5E    5F    5G

**FIGURE 97** _ Decision Support System: Churches *"out of religious use"* in Hamlets and Isolated Dwellings. Source: own.

According to the *Performance Management Concept*, the Author needs to explain the possibility of applying different types of changes to obsolete and abandoned churches in Russia, which are as follows: "Change of Tasks", "Change of Space and Location of Services", "Change of Performance", "Change of Function", "Change of Capacity", and "Change of Location of Fabric".

"Change of Tasks" implies the change of the frequency of church services, which is out of question for Orthodox churches adaptation, because the churches are abandoned and officially do not have any church services. "Change of Space and Location of Services" is also out of the scope of interest of the current adaptation project, since the majority of obsolete churches are weak decayed structures without well-organized space. In many cases, the buildings are not locked and they do not have any windows or door assemblies, or even roof covering. Thus, the space cannot be changed if it has not been created in the first place.

"Change of Performance" is divided into refurbishment/rehabilitation and renovation/restoration. Generally speaking, the change of performance is needed for churches that have Physical *Form of Obsolescence*. Hence, the "Change of Performance" can be an option for all the abandoned Orthodox churches in Russia. Refurbishment and rehabilitation are supposed to be applied to the church buildings, which have physical along with any other type of obsolescence, while renovation and restoration are suggested for the churches, which have Aesthetic Obsolescence. Aesthetic Obsolescence is present in almost 75% of the total number of obsolete religious properties, whereas none of the churches exhibit only Aesthetic *Form of Obsolescence*. Thus, "Change of Performance" is a way to overcome Aesthetic Obsolescence of the following church types: 1A, 1B, 1C, 1H, 1J, 1K, 2E, 2F, 2G, 2H, 2J, 2K, 2L, 2M, 2N, 2P, 2Q, 2R, 3A, 3B, 3C, 3D, 3E, 3F, 3K, 3L, 3M, 4A, 4B, 4C, 4D, 4E, 4F, 4G, 4L, 4M, 4N, 4Q, 4R, 4S, 4T, 4V, 5A, 5B, 5C, 5D, 5E, 5F. Nevertheless, this type of Change is not enough to fully overcome Building Obsolescence of abandoned Orthodox churches; thus, it is considered as additional to other types of Changes. It is important to note that 51% of physically obsolete churches are located in historical settlements and officially identified as important city-forming elements. Thus, when planning the "Change of Performance", conservation obligations have to be considered for the following cases: 1C, 1D, 1E, 1F, 1G, 1H, 1J, 1K, 2A, 2B, 2C, 2D, 2F, 2G, 2H, 2J, 2L, 2M, 2N, 2P, 2Q, 2R, 3B, 3C, 3D, 3F, 3H, 3J, 3K, 3M, 3N, 3P, 3Q, 3R, 3S, 3T.

"Change of Function" should firstly be applied to churches having Functional *Form of Obsolescence* – churches as parts of institutions and estate churches (1K, 4Q, 4R, 4S, 4T, 4U). In Russia, there are 4.8% of such properties. Moreover, churches characterized by Social Obsolescence (44.5%) are also considered suitable for the "Change of Function"; thus it is suitable to churches located in villages, hamlets and isolated dwellings (4A-4V, 5A-5G). Importantly, Functional Conversion is a must for the churches with Functional Obsolescence, while for churches, which have Social Obsolescence, it is an option. "Change of Function" is the most radical type of church adaptation and, as it was said before, Spiritual Values of churches in Russia are appreciated by many Stakeholders, and functional conversion is the most undesirable type of adaptation for the Russian Orthodox Church. Nevertheless, the only way to overcome Functional Obsolescence is to change the obsolete function, temporarily or permanently. Notably, 3.4% of churches are at risk of being lost earlier than other churches, because they have all the possible *Forms of Building Obsolescence* at the same moment: Physical, Economic, Social, Aesthetic and Functional. The thesis argues that these religious properties can be saved from loss only by radical methods of adaptation, namely Functional Conversion (4Q, 4R, 4S, 4T, 5B, 5C, 5D, 5E, 5F).

The thesis suggested that Orthodox churches should be defined as cultural heritage objects of religious importance, due to the fact that the term gives a clear idea about the presence of Religious, Architectural, Cultural and Artistic Values in church buildings. Thus, the churches' original functions are suggested to be changed to *Extended Religious Use*; this approach may address the problem of preservation of the given Values of the abandoned Orthodox churches. The radical Functional Conversion should only be applied to religious properties, when the *Extended Religious Use* is not able to overcome the obsolescence.

Change of function to the *Extended Religious Use* may be effective for 46% of abandoned churches in Russia, for which this thesis discovered the presence of "*Voiced Initiatives*". The community initiatives demonstrate that there is a need for initial religious function in the abandoned building. At the same time, the lack of preservation activities points to the need of financial support for the conservation, which may be overcome through "Change of Function". These properties should not be subjected to the full change to another function that might lead to secondary post-adaptation Functional Obsolescence, while the change to *Extended Religious Use* is an option (1C, 1H, 2A, 2C, 2E, 2F, 2H, 2N, 2Q, 2R, 3C, 3E, 3F, 3G, 3H, 3K, 3L, 3P, 3R, 3T, 4B, 4D, 4F, 4H, 4K, 4L, 4N, 4Q, 5C, 5E). Thus, this thesis suggests primarily considering Extended Religious Use.

On the one hand, the Russian Orthodox Church owns the majority of obsolete Orthodox properties in Russia. There is no doubt that the Church is interested in saving religious use of abandoned sacred properties. It uses and owns a number of properties that have Functional Form of Obsolescence. The thesis proposes the most *Non-Offensive New Use* for these churches, with the change of the function to *Cohabitational Religious Use*. Only if *Cohabitational Religious Use* is not enough to overcome all the given Obsolescence of a church, the thesis suggests partial conversion to *Art and Cultural Activities* or *Community and Institutional Activities*, which are seen as the most *Non-Offensive* types of radical Functional Conversion. It works for the following cases: 4Q, 4R, 4S, 4U.

On the other hand, Orthodox churches, which are owned or used by any entity other than the Russian Orthodox Church, do not suffer any restrictions of uses from religious organizations. Thus, they may be subjected to any type of Functional Conversion (1B, 1E, 1G, 1K, 2C, 2D, 2L, 2P, 2Q, 3B, 3E, 3N, 3R, 3S, 4D, 4E, 4T, 5A, 5E, 5F). The majority of these churches are not listed; thus, they do not have any restriction of new uses, with the exception of 2P, 2Q, 3R, 3S, which are listed objects of cultural heritage and may have limitations of new possible uses.

Talking about churches' belonging, religious complexes have more opportunities for successful adaptation, than single churches or single bell-towers. This statement is proved by the fact that, according to the Statute of the Russian Orthodox Church (URPT 2010), the Church may lease its properties with an exception of spaces of worship. Thus, religious complexes provide more spaces that may be used for *Extended Religious Use* involving not-religious function. The religious complexes are the following: 1F, 1G, 1H, 1J, 2K, 2L, 2M, 2N, 2P, 2Q, 2R, 3K, 3L, 3M, 3N, 3P, 3Q, 3R, 3S, 3T, 4L, 4M, 4N, 4P, 5G.

The presence of a graveyard may restrict the provision of new services. The attitude of Russian society to graveyards is very traditional; the conversion of graveyards and graveyard churches may be seen as a highly offensive type of adaptation through adaptive reuse. Nevertheless, all graveyard churches are not-listed objects of cultural heritage; thus, according to the legislation, if a church is not listed and not owned by the Russian Orthodox Church, any type of Functional Conversion can be suitable.

"Change of Capacity" can be applied to the abandoned Orthodox churches in Russia. Nevertheless, the thesis argues that this activity is not enough to overcome Physical Form of Obsolescence, which is typical for all the studied churches. However, the "Change of Capacity" may be an effective adaptation strategy, if applied jointly with "Change of Performance" or "Change of Function". Meanwhile, it is important to remember that "Change of Capacity" involving "Change of External Envelope" is prohibited for listed churches (26% of the total number) (1C, 1H, 1J, 2H, 2J, 2P, 2Q, 2R, 3F, 3J, 3K, 3R, 3S, 3T, 4F, 4G, 4K, 4N, 4Q, 4R, 4U, 5B).

## 8.8.2. The Context Scenario Selection Scheme

The need to choose a certain type of change in the process of decision-making was explained in Sub-chapter 8.8.1.; nevertheless, the choice of a type of change is not full without considering the churches' context. The actual context of abandoned churches, according to their relations with the urban/rural fabric and other spiritual buildings, was divided into 7 *principal cases*. In accordance with this division, a block-scheme in Figure 98 represents the Decision Support System for the choice of adaptation options for the *Performance Management Concept* and governance scenario, which consider both the characteristics of the church and its context.

Generally speaking, cases "A"-"M" are rural, and, due to the fact that today the Russian territory faces rural depopulation and urban growth, they are less desirable for potential Investors (Gunya, see Appendix 3), as they have a high risk of failure due to the lower number of future users in comparison with cities. For this reason, "A" – "M" scenarios need more detailed feasibility studies, analysis of risks and cash flow schemes, which may have a longer return of investment. Nevertheless, they may be not suitable for a business-oriented approach aimed at many users, whom in the majority of cases the rural settlements are not able to provide. Moreover, it is important to consider that many rural settlements have an undeveloped transport infrastructure, which may be a barrier to churches' adaptation. A typical village in Russia does not even have a good quality grocery and stays in isolation. To summarize, the Developers have to consider all the above facts, while the development of social infrastructures will directly influence the adaptation of the churches and vice versa (Gunya, see Appendix 3).

"A" – "D": An abandoned rural church that is located in the vicinity of a new active church. Firstly, this vicinity means that the rural settlement is flourishing, and it does not become abandoned like many rural settlements in Russia. Secondly, it means that the rural settlement has a parish, which now uses a new church instead of the obsolete historic one. Most likely, before deciding on new construction, the Russian Orthodox Church came to a conclusion that to build a new church would be cheaper than to conserve the old one. Thus, the community of the rural settlement has a new church, which is most likely enough for the parish. Whereas the abandoned old church may suffer functional conversion and fill, if any, the missed social function in the Community. Moreover, if a parish is wealthy and numerous, the church may benefit from the vicinity of another church and become a Parish Centre.

"A": This context scenario tells that a church is located in a historically "Religious-Oriented" district. Most likely, people will be interested in preserving the church due to "Collective Memory". Moreover, the community may still be represented by believers. In this case the thesis suggests considering preservation rather than conversion of the sacred property.
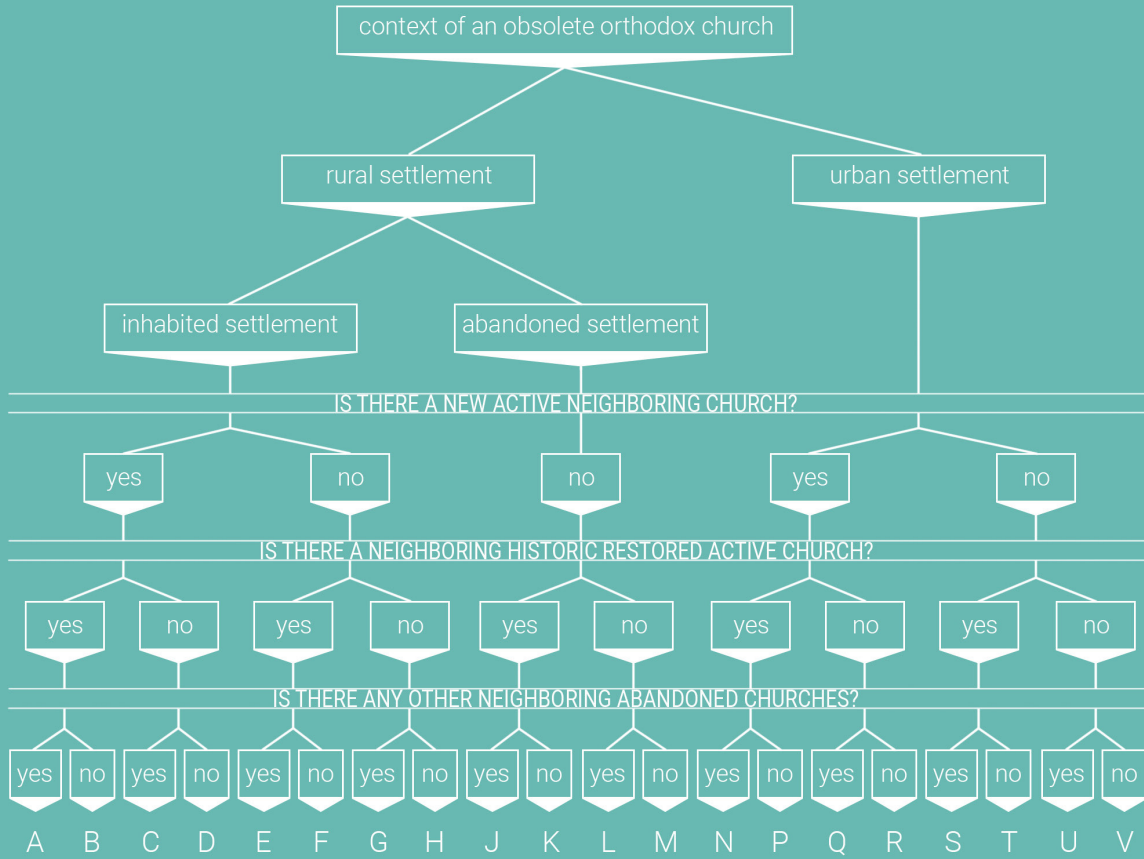
FIGURE 98 _ Decision Support System: The Context Scenario Selection. Source: own.

"B": On the one hand, this scenario, like scenario "A", may indicate the presence of the spiritual orientation, or "Religious-Oriented" character of the district. Thus, people may need one more active church, and then the abandoned church should be preserved. On the other hand, if an abandoned church is located near two active churches, these active churches may be enough to the parish. Then the abandoned church should be converted to another not-spiritual function. This scenario cannot be universal for all, and has to be studied individually case by case.

"C": This scenario shows that several obsolete unused churches are located in the vicinity of a new active church. On the one hand, the community may need one more church, if just one active church does not provide enough volume for the parish. Then, it is followed by the statement that the Russian Orthodox Church does not have financial funds for the conservation of old historical churches. Hence, the abandoned church needs conversion to *Cohabitational Religious Use*, which allows keeping original use of the building, while having an additional function for the financial viability of the property. On the other hand, one active church may have enough volume to host all believers. Then, the church should be converted and dedicated to another function, which will be able to fill social holes in rural settlement's fabric.

"D": This context scenario means that a single abandoned church is located in the vicinity of a new active church. Most likely, when the decision was made to build a church instead of restoring the historical one, the conservation was seen unfeasible. Thus, the abandoned church had a low potential to become an active church with a single religious function. However, if the parish of the new church is actively involved in the old church's life, it will have a high potential to become a Parish Centre or suffer conversion to a community-oriented function. Similarly to case "C", this function may be able to fill social holes in the rural fabric.

"E" – "H": The proximity to a restored historic church may indicate the presence of an active Ex-parish in the rural settlement. One the one hand, it may be interested in the conservation of an abandoned church, which is still obsolete due to the lack of financial support. On the other hand, one restored church may have enough volume for the believers. Context case E tells that an abandoned church neighbors another abandoned church. Undoubtedly, the presence of a few abandoned churches tells that the rural settlement is located in a district that suffers the decrease of population. Thus, the context needs a radical solution, which will be able to revive the churches. Most likely, there is a need for Functional Conversion, which will be able to assemble the abandoned churches into a complex with a completely new function. Moreover, if these churches are listed objects of cultural heritage of religious importance, they may be connected to a new religious complex, which may attract pilgrims from all Russia. Nevertheless, when a church is not surrounded by other abandoned churches (case "F"), it may still draw the interest from the Community. Case F needs detailed on-site studies concerning whether the neighboring restored church can accommodate all Ex-parish or not. If not, the abandoned church should be conserved within its religious function. If yes, the abandoned church may be converted to another *Non-Offensive New Use*, which will not harm the ex-believers.

"G": This context case tells that an obsolete church is located in an abandoned religious district. Most likely, this area faces depopulation. Thus, the solution for the case is the same as for case "E".

"H": The analysis of the context shows that the studied abandoned church is the only religious building in the area. Importantly, the available data on the Orthodoxy in Russia suggests that almost every second citizen of the European part of Russia is Orthodox. Thus, most likely, the rural

settlement needs an active Orthodox church, but does not have financial support to restore the old or to build a new one. Hence, the thesis concludes that the abandoned church should be conserved with the change of performance, while the original function of the building is kept.

Context cases "J" – "M" signal that the rural settlement has neither inhabitants nor believers. Thus, it needs a functional solution that will attract users of the buildings. The users may be tourists, pilgrims, communities of neighboring settlements. The church should become an attraction point to make the property alive. Firstly, the revival solution may involve just a single religious property; then it should consider the possibility of a short stay for the users. Secondly, the revival solution may be seen on a bigger scale, which considers the revival of the settlement. Then, it will need a design, which will be able to create a local community around the former church, who will become end-users of the building(s). Experience of the Churches Conservation Trust can be a role model for this case of abandoned churches. Nevertheless, the thesis states that abandoned settlements' case studies are very complicated in terms of revival. Undoubtedly, listed buildings should be provided with one of the above solutions. It is important to note that abandoned churches with low artistic and architectural values are impossible to conserve in the majority of cases, because their number and density are very high in the European part of Russia and the state funds are not able to support the conservation of them all.

Cases "N" – "V" are located in urban areas, which have a trend for the growth of population in Russia. Thus, these areas with abandoned religious properties are considered to be attractive for potential investors, who will need several groups of future users. In comparison with rural settlements, cities may provide any kind of future users; moreover, they can ensure a future influx of tourists due to easier connections with transport infrastructure and developed social infrastructure. Moreover, urban settlements, unlike rural ones, accommodate local companies specializing in conservation, material supply, and production, and that also makes cities more attractive for investment in cultural heritage.

"N" – "R": These cases mean that a church is situated in a religious district or historically religious city. The district historically has had many believers. Nowadays, most likely it still has many believers, who are parishioners of a new active church. Currently, in Moscow, the Russian Orthodox Church builds many new religious buildings in the vicinity of existing churches, which leads to "overchurchness" in some of the city's districts and the lack of churches in others. Thus, before making a decision on an abandoned church, an analysis of the community's needs is required. Such was the independent research "Quadratura Circuli," which stated that in some cases the high density of Orthodox churches is made with no considerations of people's needs (Yakubchuk, see Appendix 3). To summarize, the abandoned obsolete church may be suitable and attractive for functional conversion or may become a flourishing active church.

"N" and "Q" may be suitable for assembling the abandoned churches in a modern religious complex or a cluster of another function, while cases "P" and "R" may become Parish Centres attached to a new and an old church respectively.

"S" – "V": The abandoned Orthodox churches are located in the vicinity of historical obsolete and conserved churches, without any new churches. Similarly to cases "N" – "R", cases "S" – "V" need a detailed study of the community's requirements, which will directly influence the decision on religious use or Functional Conversion. Generally speaking, nowadays cities have a growing

number of Orthodox believers, which indicates that the native religious use of historical churches is suitable to many urban settlements in the country. However, this thesis argues that the approach to the conservation of urban churches should be business-oriented, rather than budget-oriented, which implies making conservation in accordance with the availability of financial support and not the analysis of community opinions. Namely, cases "S" and "U" neighbor other obsolete religious properties, which points to the obsolescence of the conservation approach to these properties. Undoubtedly, a church has to be a church if the community supports it; but, nevertheless, the business-oriented approach will help also engage the neighbors who do not belong to believers. The thesis argues that the business-oriented approach will aim to help a church become user-oriented. If this approach is applied, the church will host different events that can fill social holes in the urban fabric. To summarize, *Cohabitational Religious Use* is seen as the most attractive for the above cases. This kind of use is never offensive for believers, as it aims to provide religious use for believers and at the same time to attract not-parishioners to the churches.

## 8.9. Conclusion to Chapter 8

Generally speaking, Chapter 8 sets up the framework for the "Concept Development" and the "Project Preparation" stages of the *Religious Conservation Management Plan* for the adaptation of obsolete and abandoned churches in Russia. Namely, considering the lack of official information about the vast amount of obsolete and abandoned churches, Chapter 8 analyzed inner characteristics of the buildings through performing cluster divisions that allowed making an overview of the former church assets, indicating the most common types of religious buildings. Further, the thesis moved to the explanation of churches' characteristics in connection with their context, through performing a division of them into seven particular cases. Both of the above divisions laid out the foundation for the Decision Support System, which allows the choice of a solution for adaptation. Additionally, the Chapter gave a detailed explanation of potential Stakeholders for the adaptation process, and introduced their roles in the decision-making process, and the ways of how they can participate in the Partnerships, as governance mechanisms. The *Public-Lead*, *Private-Lead* and *Denominational-Lead Partnerships*, which were introduced in Chapter 7, were adapted in Chapter 8 to the Russian context.

Chapter 9 will aim to show, how to apply the general algorithm developed in Chapter 8, the Decision Support System, to a particular Case Study, choosing the framework of a preliminary solution for adaptation, based on the analysis of both the building itself and its site.

# CHAPTER 9: ST. JOHN THE FORERUNNER ORTHODOX CHURCH: A SIMULATION AND ANALYSIS FOR ADAPTATION

Considering the Partnerships and the Decision Support System explained in Chapters 7 and 8, Chapter 9 applies the developed choice of adaptation solution to a real case study, the Church of St. John the Forerunner. Analyzing the church context, both site and building issues, potential Stakeholders to adaptation, the regulatory environment, specifics of the case itself, and financial issues, the thesis will present a program for reuse and recommend possible adaption strategies. The Chapter will aim to compare a number of adaptation strategies, both long-term and short-term, with the indication of success potential for each of them. The thesis will then report those, which are most likely to be successful with a proposed time schedule, which will match both the short and the long-term new uses. To summarize, the thesis will present the analysis of various scenarios, and some of their important considerations as a means of generating interest of the Public, the Private Sector, the Community and the Church, and stimulate the application of solutions different from traditional ways of thinking about the use of abandoned churches in Russia.

## 9.1. The Context

The Church of St. John the Forerunner (rus. Cercov' Ioanna Predtechi – Церковь Иоанна Предте-чи) (see Figure 99) is located in Belozersk (rus. Белозерск), Vologda Oblast, 613 km northeast of Moscow (see Figure 100). 30% of the Oblast's population affiliates with the Orthodox faith, and the subject has a very high density of Orthodox churches (see Table 4). Despite having 495 obsolete and abandoned Orthodox churches, Vologda Oblast is rich in religious historic monuments, such as the Kirillo-Belozersky Monastery (rus. Кирилло-Белозерский монастырь), the Ferapontov Monastery (rus. Ферапонтов монастырь), which is a World Heritage Site, and the baroque churches of Totma and Ustyuzhna, which have important Architectural and Artistic Values. Belozersk and Velikiy Ustyug are two of the most famous medieval towns located in the Oblast.

Belozersk (see Figure 101) is a town and the administrative centre of Belozersky District in Vologda Oblast, Russia, located on the southern bank of Lake Beloye, from which it takes its name, 214 km northwest of Vologda, the administrative centre of the Oblast ('Belozersk' n.d.). Belozersky District is a protected area with rich hunting grounds, many lakes and rivers with stock fish, forests and wonderful natural complexes for summer cottage development and recreation. Moreover, Belozersky District has a highly developed ecological tourism industry, with 4 nature reserves on its territory.

FIGURE 99 _ The Church of St. John the Forerunner, Belozersk, Vologda Oblast, Russia: Today.



FIGURE 100 _ Vologda Oblast, Russia.



FIGURE 101 _ Belozersk, Vologda Oblast, Russia.

Belozersk is a medium-sized town, one of the oldest cities in Russia and the oldest urban settlement in Vologda Oblast. It was first mentioned in "The Primary Chronicle"[186] (rus. "Povest' vremennych let" – "Повесть временных лет") in 862 and referred to as the city of Beloozero in connection with the calling of Varangian Prince Rurik to Novgorod, his brother Sineus to Beloozero, and Truvor to Staraya Ladoga. Whatever the details of its origins and early location, the name indicates that the town was always connected with Lake Beloye (rus. Beloe Ozero – Белое Озеро), the third largest lake in Europe. Although smaller than Lakes Ladoga and Onega, Lake Beloye is a pivotal link between those two lakes and the Russian heartland. On the southeast end, Lake Beloye drains into the Sheksna, a tributary of the Volga and the route of many summer cruise boats between Moscow and St. Petersburg (Brumfield 2018), thanks to the location on the coast of Volga-Baltic Canal. The town is located away from major transport lines, and buses are the main means of transportation that run to the nearest transportation hubs: cities Cherepovets and Vologda, since Belozersk has neither train station, nor airport.

Currently, the town of Belozersk is classified as a Historical settlement by the Ministry of Culture of Russia, which applies certain restrictions on construction in the historical centre, where the preserved wooden and stone buildings of the first half of the 19th Century are located. The originally residential houses, mainly two-story merchant mansions, were designed in the style of Classicism. The medieval monuments in the town centre are the Assumption Church, built in 1552, the Transfiguration Cathedral, built in 1668, and the wooden Church of St. Elijah, built in 1690 ('Belozersk' n.d.). In total, there are 54 listed objects of cultural heritage within the territory of the town, 8 of them are of federal importance.

The main cultural tourist brand of the region is "Belozersk – an Epic City 2018-2020" (rus. "Belozersk – bylinniy gorod 2018-2020" – "Белозерск – былинный город 2018-2020"); a regional tourism development program is being implemented under this name. The main aim of the program is formulated as "Creating conditions for the sustainable development of tourism in the region that contribute to the socio-economic development of the Belozersky municipal region, including the preservation and rational use of the cultural, historical and natural heritage of the region". Program budgeting from the regional budget for the year 2019 was 4,875,000 rubles (65,000 euros)[187], for the year 2020 it will be 4,885,000 rubles (65,133 euros). For the purposes of the town's brand development, Belozersk annually hosts several festivals, cultural competitions, and celebrations.

TABLE 18 _ Belozersk: Population Decrease.

| Year | Town of Belozersk population | Cumulative decrease since 1989 (%) |
|------|------------------------------|-----------------------------------|
| 1989 | 12,352 (All-Union Population Census 1989) | - |
| 2002 | 10,975 (All-Russian Census 2002) | -11% |
| 2010 | 9,616 (All-Russian Census 2010) | -22% |
| 2019 | 8,667 (Federal State Statistics Service 2019) | -30% |

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186   Is a history of the Kievan Rus' from about 850 to 1110, originally compiled in Kiev about 1113 by Saint Nestor the Chronicler.

187   1 euro was taken approximately equal to 75 rubles (as of November 2018).

Generally speaking, the town of Belozersk has low commercial activities. 6 medium-sized hotels inside the town can host no more than 150 visitors. In recent years, Belozersk has become a place of attraction for numerous groups of tourists, whereas its population has been decreasing over the course of 30 years; since 1989 the population dropped by almost 4,000 (see Table 18).

Talking about economic development of the town, it prospered during the 16th Century, particularly as a source of iron goods and fish (Brumfield 2018). At any given moment, the economy of Belozersk is based on the timber and wood industries, 19% of the inhabitants are employed in this sector. The local government's official website provides data about the growth of socio-economic characteristics of Belozersky District as of March 2018 – January 2019 (SEPBMRvMY 2019). During these months, a total area of 917 sq m of residential buildings was taken into use. In 2018, fixed investment from all sources of financing amounted to 713.7 million rubles (9.5 million euros), which amounted to 49.3% compared to 2017. Fixed investment at the expense of the region's funds amounted to 86.8% of the total; from external funds – 13.2%, of which the budget funds amounted to 1.6% (including from the federal budget - 0.5%, from the budgets of the subjects of the Federation – 0.3%, from local budgets – 0.8%). Over the past 5 years, over 2,900 million rubles (38.7 million euros) have been attracted to the region's economy for large and medium-sized enterprises. The average monthly salary of employees of large and medium-sized companies, in January-February 2019, amounted to 31,022 rubles (approximately 415 euros) (74.4% of the average salary in the region), and it has increased by 12.7% compared to January-February 2018. Thus, the medium household income in 2019 per capita is 4,980 euros. The level of unemployment as of March 2019 was 3.6% (SEPBMRvMY 2019).

## 9.2. The Situation

### 9.2.1. Site

Belozersk, historically, has had a very dense network of Orthodox churches. Currently, open-data resources (NKPA 2019, KR 2019) provide information about 17 Orthodox churches in the town: 4 of them are lost as of today; 3 churches and 1 small chapel are open with 2 of them assembled in a religious complex; 1 church is under restoration works, which have not yet been finished due to the lack of financial support; 4 former churches are preserved but were changed beyond recognition during the Soviet period and currently are *"out of religious use"*; and 4 former churches are abandoned, 2 of them are weak decayed constructions, and 2 others are in ruined condition (NKPA 2019, KR 2019). A map of the settlement's master plan illustrates the location of these churches and their dimensional relationship (see Figure 102). The analysis of the master plan of Belozersk shows that the abandoned churches are located away from the historical centre of the town.

Importantly, no data exists on the number of Orthodox believers in Belozersk. Assuming that the percentage of the town's Orthodox population is equal to the average percentage of Orthodox believers in Vologda Oblast, then 30% of the inhabitants of Belozersk affiliate themselves with the Orthodox faith, and that is 2,600 people. However, if it is assumed that the percentage of the town's *"active"*[188] believers is equal to the average percentage in the country, then only 5% among 8,667 residents of Belozersk belong to *"active"* believers. To summarize, the thesis assumes that 435 among 2,600

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188    Those who attend church services regularly, at least once a week.

believers attend church services regularly, while the rest of the 2,165 are *"occasional"*[189] church-goers. Thus, this research work argues that the churches must be able to host 435 people on a regular basis, and it proposes that, in total, all active religious properties in the town should have enough capacity for at least 2/3rds of the total Orthodox population, namely 1,735 believers.

At this stage, the research will work to understand the total capacity of active churches in Belozersk. Unfortunately, official open-data information has not been published. The methodology, which was used for the examination of the given capacity, refers to Quadratura Circuli (2019). The capacity of the churches is derived from the area of internal space available for parishioners. Normally, it is recommended that the standards calculate the capacity according to the formula 3-4 people per 1 sq m. Four people per sq m is a dense crowd, and unacceptable in everyday worship, so the Author accounted 3 believers to the sq m of available area for worshiping. The surface of the church was calculated based on the available church plans or, if the drawings could not be found, by hypothesis, when the internal structure of the church was restored according to the typology and building spot, based on the knowledge of the Author. Possible error of this method is 10-15%, which allows working with the estimated number. It was estimated that the total capacity of the active Orthodox Churches in Belozersk is 650 people, and it is 215 people more than the calculation demanded. Thus, according to the calculation, the town of Belozersk is sufficiently provided with spaces for Orthodox church services.

The Church of St. John the Forerunner is a landmark object located northeast of the historical centre in a small square close to the lake's waterfront (see Figure 103). The limited expansion on the site prevents any infill opportunities or building expansion potential. The heritage protection area is fixed far beyond the physical boundaries of the church, thus the expansion of the religious heritage property will be possible only if residential buildings are demolished inside the heritage protection area. The round-access to the church could provide an advantage in allowing several entrances.

Analysis of the neighboring sites reveals the residential-orientation of the district. The Church of St. John the Forerunner is mostly surrounded by 1-2 story single-family wooden residential buildings from the 20th Century, 160 meters away from the waterfront. An abandoned former one-story brick school of theology is located 30 meters north of the church, and it is in a heavy state of disrepair. The school is a not listed structure, and it is not of interest to this study. The Author argues that the building, most likely, should be demolished. The issues with the church site include the lack of good quality road surface, public lighting system, and landscape development. The church site also has unused green spaces. Today, no adaptation projects near the church are planned.

The Church was in the ownership of the municipal authority, while the neighboring public and residential buildings are owned by the municipal authority and private persons respectively. In 2016, the church was transferred to the Cherepovets Diocese of the Russian Orthodox Church (Decree No. 129 "On the Formation of a Local Religious Organization, the Orthodox Parish of the Church of St. John the Forerunner of Belozersk") in uncompensated use. Generally speaking, the principal interest of the Russian Orthodox Church is the revival of all former religious properties received from the state and institutional bodies. The thesis states that the interest of the Church towards the studied building is only restoration to an active Orthodox church, because in the past 28 years, following the collapse of the USSR, not a single Orthodox church has been adapted.

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189    Those who come to a church only on holy days, weddings, christenings and church burials.

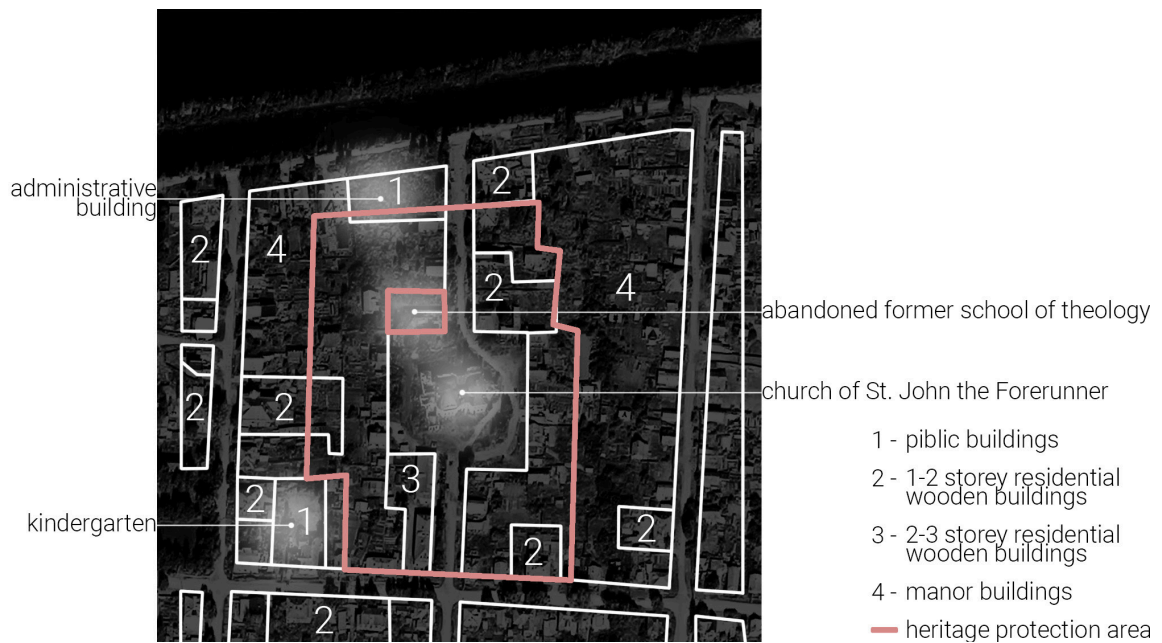FIGURE 102 _ Belozersk: Masterplan. Source: own.



FIGURE 103 _ The Church of St. John the Forerunner: Site (adapted from the master plan, prepared by the Municipal Administration of the town of Belozersk).

The Church of St. John the Forerunner is one of the six cultural heritage objects included in an ongoing project (2010-2020) of beautification of the cultural and landscape complex of Belozersk (Severmetallstroy 2011). The Cultural Heritage Protection Committee of Vologda Oblast runs the project. Among the aims of the project are: preservation of existing high-altitude dominant elements within the city, strict observance of high-altitude construction on the territory of the historical city, prevention of the possibility of total loss of churches in disrepair (includes the Church of St. John the Forerunner), ensuring the physical preservation of cultural heritage objects of historical importance, and adaptation of public open spaces formed in 18-19th Centuries (Severmetallstroy 2011). The sources of investment are the budget of Vologda Oblast, the municipal budget of Belozersk, private investments. The project is estimated at 20 million rubles (approximately 267,000 euros). The project is not yet closed, and no works on the Church of St. John the Forerunner have been performed.

## 9.2.2. Building

The Orthodox Church of St. John the Forerunner was established in 1810, many scientists state that the church was designed by Vasily Bazhenov (rus. Василий Баженов), who was a Russian neoclassical architect, graphic artist, architectural theorist and educator. The plan of the church's conservation was created in 1992, but due to difficult economic conditions after the collapse of the USSR, in 1995, the project was closed and left unfinished. It becomes evident that, being abandoned since 1992, the church needs a specific adaptation scenario which can overcome the financial gap in the conservation of the religious property. The church is a listed object of cultural heritage of regional importance, and currently it is out of any use and in disrepair.

The Church of St. John the Forerunner is a significant example of provincial religious architecture, which was designed in the Empire style[190] with the characteristics of early Classicism. The plan of the building is symmetrical about the central axis (see Figure 105). The plan includes a rotunda with north and south square aisles and semicircular aisles from east and west, and a four-column church canteen. The rotunda, as the main space for church services, could host about 280 parishioners[191]. The three-story void volume of the rotunda is dominant in the composition of the church. The rotunda was completed with a high dome with a round drum and a long spire, which no longer exists. The former church has the following floor area configuration: rotunda with aisles – 219 sq m, canteen – 256 sq m, enterclose between the rotunda and the canteen – 39 sq m , the gross floor area – 514 sq m. The church may host no less than 360 worshipers during a church service.

The church itself was decorated in the style of Classicism. Flat pilasters framed four-window drums; multi-angle cornices unite different parts of the building. Windows of the middle part of the church were also framed with pilasters, windows of the ground level are square, while windows of the void first level are round. The apse was decorated with eight columns of the Tuscan order, which were grouped in pairs. The north and south walls of the main volume of the church are rustic. The church has an entablature cornice with a figured attic refectory, which is supported by four columns of the Ionic order, as well as pediments of four-columned porticoes of the aisles decorated with denticles. The interior is unique due to the narrow corbel arches and heavy scutcheons that unite windows of two levels in the void space.

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190   Russian Empire Style, which flourished in the beginning of the 19th Century.

191   The calculation is made on the assumption of 3 people per 1 sq m.

FIGURE 104 _ The Church of St. John the Forerunner: Left – 1903-1909, Right – Today.



FIGURE 105 _ The Church of St. John the Forerunner: Plan of the Ground Floor.
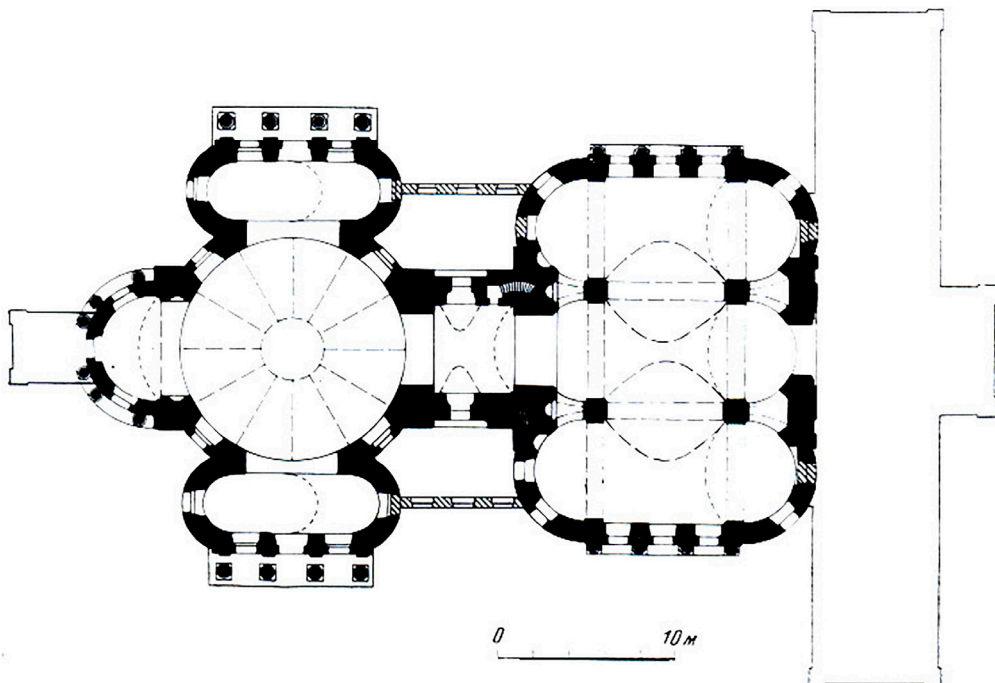
At the beginning of the 20th Century the upper part of the rotunda was demolished, and the enterclose between the two main volumes was widened. Several decades later, in the second part of the 20th Century, the window openings became wider, the south porch was destroyed, and new volumes were added to the apse and to the church canteen. The interior was dramatically changed, and the original decoration was not preserved (see Figure 106). During the early Soviet period, the church was transferred to a museum, later it was occupied by a machine and tractor station. Talking about interior decoration, no religious symbols or furniture is preserved in the church today. Original pavements are lost. Fragments of frescoes on the walls are the only preserved signs of the religious use of the former church. In 2007, the church had only partially maintained roof. According to the Land Use Planning Scheme of Belozersky District (Severmetallstroy 2011), priority measures for the church's conservation include preventive maintenance of the roof, partial renewal of the windows and filling of the doorways. The approximate cost of preventive maintenance and restoration works (data date – 2011) was 150 million rubles (approximately 2 million euros) and would have been funded by the regional budget – Cultural Heritage Protection Committee of Vologda Oblast. The works were planned for 2012 – 2017, but have yet to be implemented.

The church has neither crypts nor graveyards in the vicinity.



FIGURE 106 _ Figure 106 _ The Church of St. John the Forerunner: Interior - Today.

The Church of St. John the Forerunner, as many other churches *"out of religious use"* in Russia, has high Socio-cultural and low Economic Value. The closer people of Belozersk live to the church, the higher the Spiritual and Emotional Values that they associate with it. Those, who live in the vicinity, may still remember pre-USSR and under-USSR history of the church. The religious building still has the Historical and Aesthetic Values, as it has "signs" of both religious and not-religious uses. The Architectural Value is only partially presented, because some decorations and structural elements of the building, such as the upper part of the rotunda, south porch, and inner decorations, are not preserved. The church has been highly affected by political streams of the country; hence, it contains the Political Value.

## 9.3. The Stakeholders

According to the study of Stakeholders presented in Chapter 8, all parties, who should be involved in the adaptation of the Church of St. John the Forerunner, are divided into four functional groups: the Church, the Community, the Developer, and the Private Sector (see Figure 107).
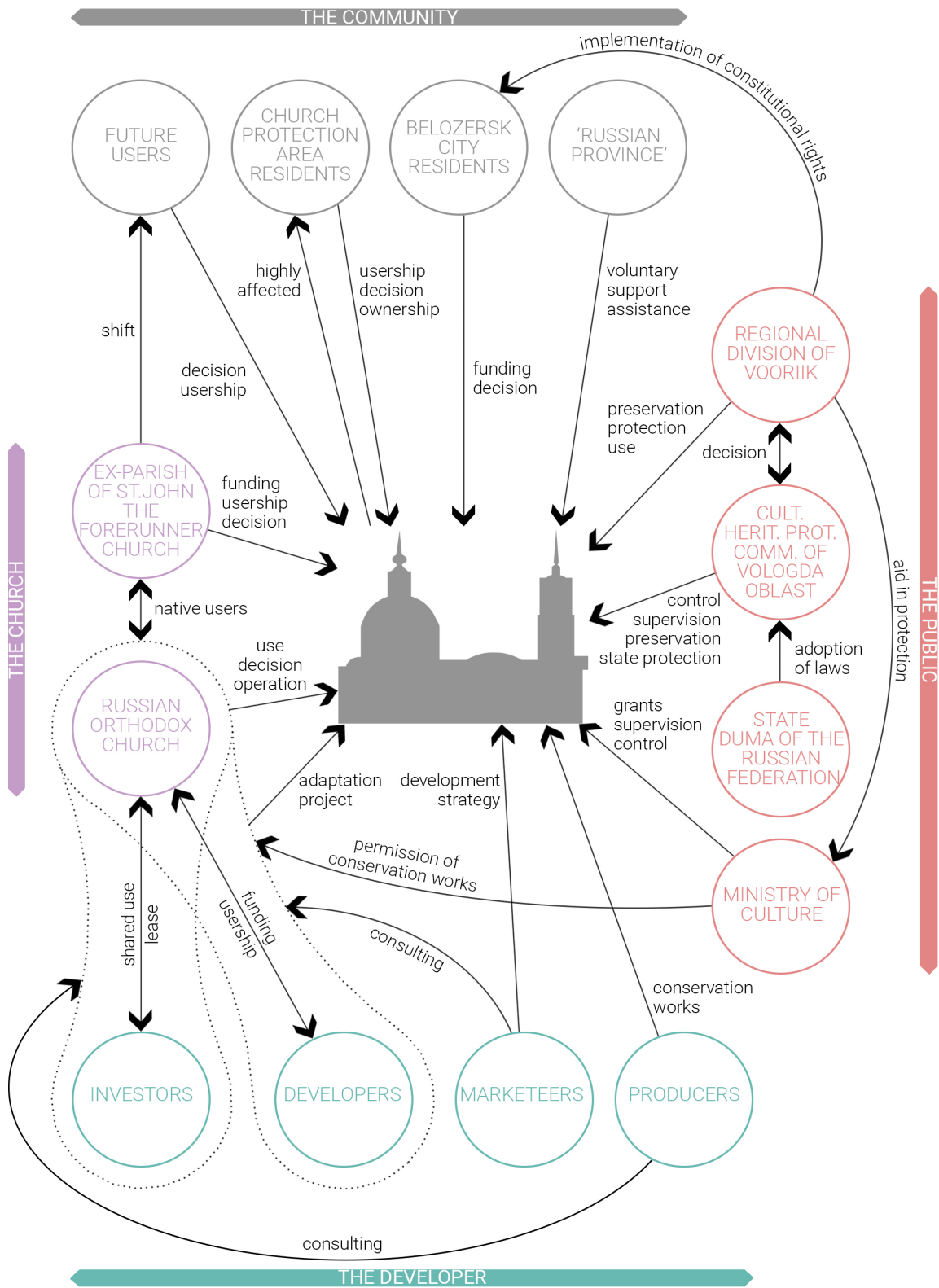
FIGURE 107 _ The Church of St. John the Forerunner: Stakeholders and Partnerships. Source: own.

The Church includes the ex-parish of St. John's Church and the Russian Orthodox Church. The Public includes the following parties: Ministry of Culture, State Duma of the Russian Federation, Cultural Heritage Protection Committee of Vologda Oblast, and the regional division of VOOPIIK. Investors, developers, marketeers and producers represent the Developer (Private Sector). The Community includes future users, church protection area residents, Belozersk city residents, and non-profit organization "Russkaya Provintsiya".

The ex-parish of the church and the Russian Orthodox Church are "native" users of the religious property due to the fact that, according to the "Findings from Observations of Best Practices" (see Conclusion to Part 2), the success of the adaptation project depends on the amount of collaboration with the Archdiocese. The ex-parish[192] received the building in uncompensated use; thus, currently, it is an official user of the religious property as a representative of the Russian Orthodox Church, while the Russian Orthodox Church itself is responsible for the operation of the property. Considering this fact, the thesis proposes the application of a traditional funding scheme that is typical for the conservation of churches in Russia, with ex-parishioners providing one third of the church's income summarized with donations from companies and individuals. The thesis assumes that Belozersk city residents will be these donators who may provide funding for the church adaptation. Thus, they also will participate in the decision-making process of adaptation. Additionally to the traditional scheme, a Partnership should be applied in the church's adaptation, which will be further explained.

Area residents are the Stakeholders most affected by the adaptation; as the proprietors of 1-2 story single-family wooden residential buildings, they live in the vicinity of the church and hold ownership inside the heritage protection area. Hence, they are considered key users of the religious building after adaptation, and they have a key role in the decision-making on the type of adaptation. The neighbours have "Collective Memory" of the church's past uses, and many of them belong to ex-parishioners at the same time.

Due to the fact that the Church of St. John the Forerunner is located in the historical settlement, which imposes restrictions on work on the church's envelope, "Russkaya Provintsiya" will play an important role in the support of the adaptation. It may assist the conservation of the church in terms of its architectural role in the urban context of the city of Belozersk.

The Regional division of VOOPIIK is a connection between the Community and the Public Stakeholders. VOOPIIK is a "voice of the people" who are entitled to the implementation of constitutional rights of the Community in preservation, protection, and use of St. John's Church. VOOPIIK aids in the protection of the church to the Ministry of Culture of the Russian Federation, who issues grants to protected historical structures, supervises conservation by its conservation officers of Vologda Oblast, and controls conservation. The regional division of VOOPIIK in Vologda Oblast cooperates with the Cultural Heritage Protection Committee of Vologda Oblast in the decision-making process of the planned building's adaptation. The church is a protected cultural heritage object of regional importance; thus, the regional Committee ensures control, supervision, preservation and state protection of the listed historical structure. Every planned adaptation solution must be approved by the Committee, as it issues building permissions. Building permissions are authorized by the laws of the Russian Federation, namely Federal Law No. 73-FZ (State Duma of the Russian Federation

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192    The official documents on the transfer use the term "parish", while this thesis uses the term "ex-parish" as the Church of St. John the Forerunner is *"out of religious use"*.

2017), No. 327-FZ (State Duma of the Russian Federation 2010), and No. 51-FZ (State Duma of the Russian Federation 1994).

It is strongly suggested that the church's adaptation project is implemented in various Partnerships. First, the Russian Orthodox Church may remain a user of the Church of St. John the Forerunner and partner with a Developer, who will provide funding to the project. This will allow the establishment of a *Private-Lead Partnership*, according to which the ROC and another private partner will share responsibilities, and implement the adaptation of the church together. While marketeers, during the Partnership, should provide consultation on the adaptation project and plan the adaptation strategy for the property. The Ministry of Culture issues the permission for conservation works on St. John's Church, and thus has an indirect influence on the Partnership. Second, the Russian Orthodox Church may partner with an investor who may ask for shared use of the church or lease, and that will ensure funding for the building's preservation and contribute to obtaining Economic Impact. The Partnership will need the consultancy of trained producers, who will ensure conservation works on the church and preservation of its Socio-cultural Values, through a consulting service.

Denominational Stakeholders are not presented in the scheme because Trusts, as it was mentioned in Sub-chapter 8.4., have not yet been created in Russia. Once established, a Trust may fit the role of investor. Then, respectively, the Trust will ask for shared use, lease or purchase (the *Denominational-Lead Partnership*) of St. John's church, while it becomes a developer and ensures the *Denominational-Lead Partnership* dedicated to the adaptation of St. John's Church.

## 9.4. The Regulatory Environment

All activities toward the adaptation of the Church of St. John the Forerunner, as a listed object of cultural heritage, are regulated by Federal Law No. 73-FZ (State Duma of the Russian Federation 2017). According to the Law, the works on the territory of cultural heritage objects are regulated as follows:

1. On the territory of a monument or ensemble, the construction of capital facilities and the increase in the spatial characteristics of capital facilities, existing on the territory of the monument or ensemble, are prohibited. Excavation, construction activities, reclamation, and other works are prohibited, except for the preservation of the cultural heritage object or its individual elements, preservation of the historical, town-planning or natural environment of the cultural heritage object.

2. On the territory of a landmark place, works are allowed on the preservation of monuments and ensembles within the territory of the landmark place; works aimed at ensuring the preservation of the features of the landmark place, which are the grounds for including it in the unified state register of cultural heritage objects (historical and cultural monuments) of the peoples of the Russian Federation and are subject to mandatory conservation; construction of capital facilities in order to recreate the lost urban environment; implementation of limited construction, major repairs and reconstruction of capital facilities on the condition of preservation of the features of the landmark place, which are the grounds for including it in the unified state register of cultural heritage objects (historical and cultural monuments) of the peoples of the Russian Federation and are subject to mandatory conservation.

3. On the territory of a monument, ensemble or a landmark place, economic activities are allowed that do not contradict the requirements for the preservation of the cultural heritage object and allow the functioning of the cultural heritage object in modern conditions (State Duma of the Russian Federation 2017).

Importantly, the demolition of immovable objects of cultural heritage is prohibited.

The boundaries of the protective zone of a cultural heritage object are established as follows:

1. For a monument located within the boundaries of a settlement, at a distance of 100 meters from the outer boundaries of the monument's territory; for a monument located outside the boundaries of the settlement, at a distance of 200 meters from the outer boundaries of the monument's territory;

2. For an ensemble located within the boundaries of a settlement, at a distance of 150 meters from the outer boundaries of the territory of the ensemble; for an ensemble located outside the boundaries of the settlement, at a distance of 250 meters from the outer boundaries of the territory of the ensemble (State Duma of the Russian Federation 2017).

The Church of St. John the Forerunner is located in the historical settlement, thus some restrictions are applied to the conservation and construction works within the settlement. According to Federal Law No. 73-FZ, the object of protection of a historical settlement includes:

1. Historically valuable city-forming objects - buildings and structures that form historical buildings through the common scale, volume, structure, style, constructive materials, colour and decorative elements.

2. Urban fabric, including its elements.

3. Three-dimensional structure.

4. The composition and shade picture of the building - the ratio of vertical and horizontal dominants and accents.

5. The balance between different urban spaces (free, built-up, green spaces).

6. Urban composition and form proportion (skyline), the ratio of natural and built-up context (State Duma of the Russian Federation 2017).

Article 60 of the Law reads as follows: "Town-planning, economic and other activities in the historical settlement: Town-planning, economic and other activities in a historical settlement should be carried out on condition that the listed objects of cultural heritage, identified cultural heritage objects, the objects of protection of a historical settlement are preserved as prescribed by this Federal Law".

## 9.5. The Financing Mechanisms

The fact that the church's conservation project started with a deficiency of 20 million rubles (approximately 267,000 euros), and has not been implemented, indicates the need to diversify funding sources in order to understand their availability in a small traditional market, such as Belozersk city. A list of relevant gap funding sources for the church is presented in Table 19. Undoubtedly, multiple funding sources will be required to fill the discovered financial gap. The Public and non-profit funding sources would like to leverage the amount of benefit from their contributions

by applying them to as many projects as possible instead of looking to fund a smaller number for their entire amount of need (Kiley 2004).

TABLE 19 _ The Church of St. John the Forerunner: Potential Gap Funding Sources. Source: own.

| Funding type | Source | Pros | Cons |
|---|---|---|---|
| Preservation grants from Federal Budget | Federal Budget, program "The Culture of Russia 2019-2020" | Well-funded. One of the areas of the program is dedicated to the conservation of religious cultural heritage | Available to a limited number of projects. May require adaptation to original religious use. The Program prioritizes partial funding of multiple projects over the full funding of single projects. May require limitation of building modifications. Strict time deliverables of the conservation. |
| Preservation grants from Regional Budget | Regional Budget, program "The Heritage of Vologda Oblast 2018-2025" | Well-funded | Available to a limited number of projects. May require adaptation to original religious use. The Program prioritizes partial funding of multiple projects over the full funding of single projects. |
| Preservation grants from Municipal Budget | Municipal Budget, program "The development of the culture of Belozersk District 2017-2019" | Aims to involve the Community in the conservation. | Requires multiple funding sources. The Program prioritizes partial funding of multiple projects over the full funding of single projects. Does not provide funding directly to the conservation but sponsors people aware of the need of conservation. |
| Fundraisers / Benefactors | Ex-parish, future users, Belozersk city residents, the Church of St. John the Forerunner area residents. | May become a major source of funding. The church would be an attractive type of preservation project for benefactors who associate "Collective Memory" with the building. | Hard to count, to anticipate the amount of funding. Multiple fundraising approaches should be combined, but not many of them exist in Russia. |
| Russian Orthodox Church own funds | Russian Orthodox Church | The church should be competitive among the 7,932 abandoned Orthodox churches in the European part of Russia. | Requires adaptation solely to the original religious use. |

## 9.6. The Contemplation of Programming for the Adaptation

While the next use scenario for the Church of St. John the Forerunner remains to be determined, a preliminary solution can be provided based on the scheme of Decision Support System, introduced in Chapter 8. The church's preliminary adaptation scenario is "3F" (see Figure 95). It means that, since the church has an Aesthetic *Form of Obsolescence*, the "Change of Performance" is highly recommended. If the change of the original function is to be considered, it is recommended to convert the church to *Extended Religious Use*. "Change of the Building Capacity" is prohibited, because it is a protected structure.

"Q" and "R" are two of the most appropriate context scenarios; that means that St. John's Church has great potential to become a Parish Centre, because it is neighboring thee active Orthodox churches. The Church of the Saviour the All-Merciful can host about 200 believers and is located at a distance of 650 meters (9 minute walk) from the Church of St. John the Forerunner. The Epiphany Cathedral and the Holy Assumption Church are active, and can host 130 and 330 parishioners respectively, and they are located at a distance of 830 meters (12 minute walk). At the same time, both "Q" and "R" cases may be suitable for functional conversion of the church or preservation as an active church, solely for the religious use. The church may be attached to the active churches and form a religious cluster within the town.

To summarize, the program for adaptation is likely to go through several iterations before a new end-use is implemented, and according to the Recommendations for the Adaptation of Churches, which were listed in Conclusions to Part 2 of this thesis, all adaptation strategies should be considered. Thus, this thesis provides the full range of possible scenarios when programming the adaptation of the Church of St. John the Forerunner (see Table 20), which does not contradict the above preliminary solutions. The thesis analyzes both short-term and long-term solutions, where short-term strategies may be needed while planning long-term solutions. Every strategy specifies the volume of conversion work required, along with the indication of revenue potential and ability to close the existing funding gap. The analysis helps the Community to understand relevant issues, because the success of the adaptation directly depends on the Community involvement in the decision-making process. Also, by listing all possible adaptation scenarios, the Author aims to "push" the Community to think about adaptation, because "the broader the Community can think in terms of reuse, the better they will be able to steer the reuse process towards the outcome they desire" (Kiley 2004).

TABLE 20 _ The Church of St. John the Forerunner: The Adaptation Scenarios. Source: own.

| Adaptation scenario | Solution time frame | Viability / likelihood of success | Magnitude of conversion work required | Revenue potential | Ability to attract gap finding | Notes |
|---|---|---|---|---|---|---|
| Keep religious use – preservation as a religious monument | Short-term or Long-term | Less likely | Minimal conversion needed. Although substantial deferred maintenance issues remain (Change of Performance). | Low – enough to cover operating expenses only. | Low – due to the extremely competitive market of abandoned churches in Russia. | Maintain community involvement. Quasi-public use of space. Shared use could be an option. |
| Extended Religious use – *Cohabitational Religious Use* | Short-term or Long-term | Highly likely | Minimal conversion needed. Initial space configuration is already suited for these uses, although substantial deferred maintenance issues remain (Change of Performance). | Medium – the frequency of booking events is the main factor | Medium – possible for permanent conversion | Could remind as active congregation space. Alterations should be reversible |

| Parish Centre | Long-term | Highly likely | It depends on the type of the Parish Centre. Needed alterations may vary from minimal to major. Substantial deferred maintenance issues remain (Change of Performance). Alterations should be removable (if possible). | Low due to non-profit use, enough to cover operating expenses only | High – possible to apply for federal grants and own funds of the Russian Orthodox Church. Shared use allows attracting private investors. | If conversion is permanent, insertion of new floors may be needed, but they must not be capital. Alteration of capital structure is prohibited. Shared use helps to raise people's awareness of the need for adaptation. |
|---|---|---|---|---|---|---|
| *Art and Cultural Activities* | Short-term or Long-term | Likely. High potential to include the Church to the cultural circulation of the culturally oriented town of Belozersk. | Minimal conversion needed. Space is already suited for these uses, although substantial deferred maintenance issues remain (Change of Performance). | Medium – depends on the type of program developed. | High – multiple sources accessible | The Russian Orthodox Church may claim use limitations |
| *Community and Institutional Activities* (non-profit use) | Short-term or Long-term | Likely | Major – insertion of amenity rooms, extra floors (if needed), fenestration, circulation, access. | Low due to non-profit use, enough to cover operating expenses only | Medium – multiple sources accessible | Community acceptance depends on the type of institutional activity. The study of best practices shows that non-profit uses are usually non-offensive for believers. |
| *Community and Institutional Activities* (for-profit use) | Long-term | Less likely | Major – insertion of amenity rooms, extra floors, fenestration, circulation, access | Medium to High – depends on the type of program developed | Medium – in case of the private engagement | High risk to be considered as offensive use. Insertion of capital constructions is needed, while it is prohibited by the Preservation Laws. |
| *Residential Post-Religious Use* | Long-term | Not likely | Major – insertion of amenity rooms, extra floors, fenestration, circulation, access | High – sales potential | Low – condos should have high costs to cover adaptation expenses. The town does not have a demand for luxury apartments. | High risk to be considered as offensive use. Insertion of capital constructions is needed, while it is prohibited by the Preservation Laws. The Russian Orthodox Church may not accept the use. The alterations could not be reversible. The church is, most likely, not desirable for real estate developers. |

| *Commercial Post-Religious Use* | Long-term | From Less likely to Not likely (depends on the use) | Major – insertion of amenity rooms, extra floors (if needed), fenestration, circulation, access | High – lease potential | Medium – depends on if the Community views the new use as desired. | High risk to be considered as offensive use. Insertion of capital constructions is needed, while it is prohibited by the Preservation Laws. The Russian Orthodox Church may not accept the use. |
| *Office Post-Religious Use* | Long-term | Less likely | Major – insertion of possibly removable amenity rooms, extra floors (if needed), fenestration, circulation, access. | High – lease potential | Low – there are no high-profit companies in the town of Belozersk who can afford gap funding. | High risk to be considered as offensive use. Orthodox Church may not accept the use. The church is, most likely, not desirable for real estate developers. |

## 9.7. The Recommended Strategy for the Adaptation

The Church of St. John the Forerunner, with its combination of location, history, preserved religious signs, can remain an important place in the existing urban fabric, town image and three-dimensional structure of the town of Belozersk. The Author proposes that the church, being a valuable element that preserves the identity of the historical settlement, must be conserved.

Generally speaking, this thesis suggests that adaptation scenarios should include both short-term and long-term strategies. Short-term strategies may help while deciding on the end-user of the church, but they have to be followed by long-term strategies, with the short-term strategies seen as a delay tactic. Two of the analyzed adaptation scenarios have a high potential to attract gap funding – Parish Centre and *Art and Cultural Activities*. Art Uses may last a short period, they do not require major works, only mothballing, while a Parish Centre can be a long-term destination for the church after *Art and Cultural Activities*. Even in the future the Parish Centre may host these *Art and Cultural Activities* as one of its areas of work, while retaining the original religious use of the church, which has also high viability of success in Russia. All these uses can be merged, for instance, and lay a foundation for the organization of a Religious Art Centre, which could possibly be located within the Church of St. John the Forerunner. A Parish Centre is seen as an *Extended Religious Use*, which was suggested during the examination of preliminary adaptation strategy; it involves a "Change of Building Performance", and partial "Change of Function", when the use of both short-term and long-term strategies are invited to prolong Technical, Functional, and Economic Lifespan of the church.

The adaptation of the church to *Art and Cultural Activities* will allow obtaining a high Impact. The adaptation will result in creation of a more competitive and attractive Real Estate Market in the church's district. The creation of the Parish Centre can provide new jobs, hence strengthen the Labour Market. The functioning of the Centre can provide Return of Investment in the long run and rely on Social Programs Funding. The adaptation, which respects the original structure of the religious building, should preserve the Sense of a Place and Religious Identity, as well as Environmental Sustainability. The functioning of a Parish Centre implies social orientation of its work, engagement with the elderly and the youth, paid and free-of-charge classes, education and sports programs, event and celebration planning. All this will ensure Community participation and

Community interest in the adapted Church of St. John the Forerunner.

*Office Post-Religious Use*, *Residential Post-Religious Use*, *Commercial Post-Religious Use* and the use for *Community and Institutional Activities* (only for-profit activities) are not suggested by this thesis. At the moment, the Community is not prepared to accept them, since no adaptations have been performed in Russia yet. Thus, the above scenarios are considered very radical for the current understanding of church buildings by the Stakeholders. To summarize, the thesis proposes adapting the reuse practice to the Russian context, starting from closer-to-original-use and less offensive strategies. Nevertheless, to match common desires, all possible strategies may be considered.

After the reuse to *Art and Cultural Activities* is tested, the Russian Orthodox Church could carry out a pilot scheme to test the idea of *Office Post-Religious Use*, *Residential Post-Religious Use*, and *Commercial Post-Religious Use*. Due to the fact that *Office*, *Residential* and *Commercial* are the uses that bring higher revenue, than *Art and Cultural Activities*, this adaptation could be in the form of a "Revolving Fund", where any profits earned are re-invested into another church adaptation.

A new planned Parish Centre should force economic development to a bigger scale, due to the fact that the Church of St. John the Forerunner, which is located in the vicinity of other active churches, will allow hosting *Art and Cultural Activities* after adaptation. Currently, the town is fully provided with spaces for church services, but if extra spaces are needed in the future, the Centre will be able to accommodate parishioners, because the way of its functioning is compatible with the *"religious use"* of churches. Also, the Centre fits the historic and tourism orientation of Belozersk, as it is likely to attract pilgrims and tourists interested in the religious heritage of the town.

The Parish Centre may accommodate for-profit and non-profit cultural activities, which can be driven by both the Private Sector, the Community, the Public and the Church. This research work strongly suggests pursuing adaptation of St. John's Church as a piece of a larger adaptation scheme, involving the abandoned school of theology located next to the church and neighboring administrative buildings, which could yield the best long-term solution for both the Community and the town (the Public). This option may take the most time to arrive at the adaptation solution, but could also ultimately lead to the greatest economic value for the Community, and provide the best use solution for the town of Belozersk with regards to their long-range planning efforts. The mass and scale offered by adaptation of multiple buildings could prove to be an attractive opportunity for either private or community developers, which would serve to bring more suitors to the project and increase the economic viability of redeveloping the Church of St. John the Forerunner.

The thesis will further provide an overview of the planning time schedule for the adaptation of the Church of St. John the Forerunner that will give the approximate milestones of the implementation of the *Religious Conservation Management Plan*. According to the schedule, the adaptation should start from a survey (see Figure 108), which will take approximately 2 months (calculation based on the Author's professional experience). Mothballing will allow a temporary use for the church and will take 4 months. It will be followed by a short-term use, which is suggested to be maintained for up to 3 years; this time will be needed for the implementation of "Concept Development" and "Project Preparation" stages of the *Religious Conservation Management Plan*. Usually, this stage takes 6 months for cultural heritage projects, but since the adaptation will be the first such church adaptation experience nationwide, more time will be needed, due to the fact that "Concept Development" should involve new forms of private investment, develop a new form of Partnership

and, most likely, will require the issuance of new laws. Moreover, if a leading body of the adaptation project reports a reasonable need for the establishment of the Heritage Lottery Fund and Trusts, it will also require some extra time. To summarize, the proposed short-term use helps to raise the community awareness of the adaptation project and achieve higher level of citizens' involvement in decision-making. And taking into account that the Church of St. John the Forerunner is currently in disrepair, the short-term use will be a tactic to use the time, needed for further stages of the *Plan*, to ensure the well-being of the church and, moreover, to prevent the risk of collapse during the longer "Concept Development" and "Project Preparation". In total, the adaptation of the church will take 2-3 years and will be followed by the long-term use, namely the proposed Parish Centre, which will enable the "Occupation & Management" and "Operation" of the church.
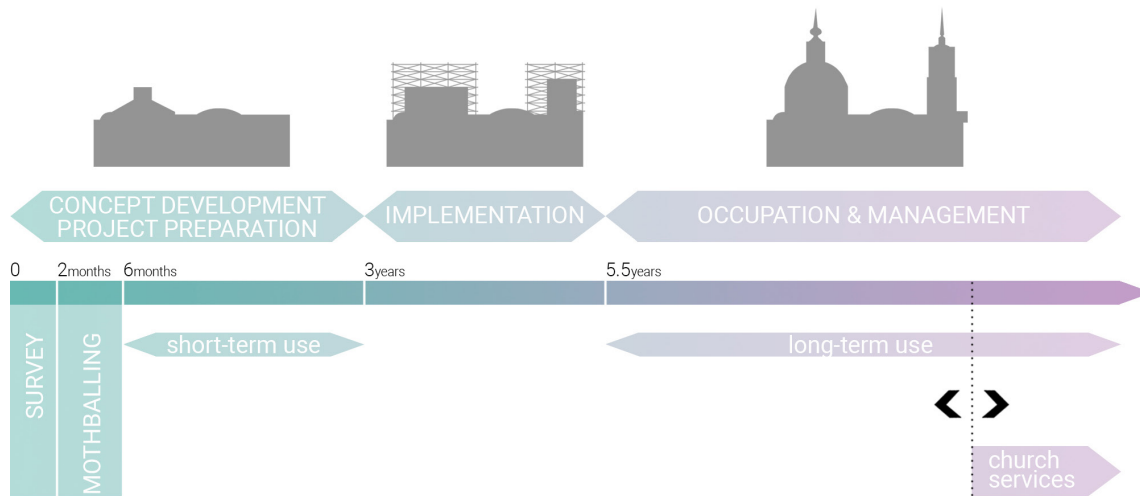


FIGURE 108 _ The Church of St. John the Forerunner: The Adaptation Schedule. Source: own.

## 9.8. Conclusion to Chapter 9

Chapter 9 demonstrated the application of the developed adaptation strategies to the Church of St. John the Forerunner, based on the adaptation principles, which were studied during the whole progress of this thesis. The recommended strategy for the adaptation sets up the preliminary "Concept Development" and "Project Preparation" stages, which showed the feasibility of the church adaptation, while further development of these stages should be performed when deciding on, and approving, the adaptation scenario in "real life". The proposed adaptation scenario answered the two Questions, raised at the beginning of this thesis: firstly, it introduced the church to the urban fabric and, secondly, established a concept of the governance mechanism. Following the Assertions of this thesis, the "exclusion zone" in the urban fabric at the place of the Church of St. John the Forerunner was filled through the proposed adaptation, the Russian Orthodox Church was introduced to the ideas on "what to do with the church" and to the funds available for the conservation as explained.

# CONCLUSION TO PART 3: RECOMMENDATIONS FOR THE ADAPTATION OF OBSOLETE AND ABANDONED ORTHODOX CHURCHES IN RUSSIA

The recommendations for the adaptation of Orthodox Churches in Russia, deemed obsolete and abandoned, were formulated from preceding examinations of their various features, such as church buildings themselves, their context, Value, Stakeholders, Impact, and legislation involved, where each of them contributed to finding answers to the research Questions raised at the beginning of the study.

Research Question 1 – Answer:

Answering the first Question of how to reintegrate obsolete and abandoned Orthodox churches to the urban/rural fabric and social life, the thesis stated that the adaptation strategies towards churches must be combined with adaptation strategies towards a whole settlement, for rural settlements, or a district, for urban settlements, due to the fact that the decrease in population of a settlement/district usually results in the appearance of Building Obsolescence. Thus, a preliminary solution for adaptation must be made only after the analysis of both the church buildings and the church sites. The majority of abandoned Orthodox churches are located in Russian towns and villages, and it is most likely that these settlements have "holes" in place of social functions in the urban/rural fabric. It means that social uses, referring to the ancient social idea of churches as places for socialization, which can fill these "holes", should be prioritized when taking the Decision of Adaptation. Among these uses are *Cohabitational Religious Use*, Use for *Art and Cultural Activities*, and *Community and Institutional Uses*. Importantly, *Cohabitational Religious Use* and use as a Parish Centre should be considered first, although it is important to remember that all adaptation strategies should be considered. Unfortunately, *Office*, *Residential*, *Commercial Post-Religious Uses*, and for-profit community uses are not suggested for application today (the published day of this thesis) to obsolete and abandoned Orthodox churches in Russia, as they can be considered offensive towards the Community. The Author strongly suggests allowing society time to accept the adaptation, which is currently not common in Russia; hence, "less radical" and closer-to-religious uses will be applied to churches first, with less risk of failure for adaptation projects.

It may happen that some new uses, which are considered "offensive" today, may be accepted by society later and seen as *Non-Offensive New Uses*. Not all commercial uses are offensive, as some international best practice examples show. Churches around Europe have been adapted to uses compatible with Spiritual Values, such as care centres for the elderly, theatres, libraries, creches and schools. Some of them are income producing (Economic Impact), besides the positive Social, Cultural, and Environmental Impacts.

The "Change of Performance" and "Change of Function" are two of the most effective types of changes for the *Performance Management Concept*, applicable to obsolete and abandoned churches in Russia in order to reintegrate them to the urban/rural fabric. Notably, not listed abandoned Orthodox

churches, which total 42% among all assets, are suitable for both change of use, insertion of new parts, or changing of building capacity. The changes should aim to address four pillars of Impact, that will lead to sustainable development of historical churches, and can be a means of raising given Values. For 37% of abandoned Orthodox churches, which have both Physical, Aesthetic, Economic, and Social *Forms of Building Obsolescence*, the addressing of multiple Impacts is a must, due to the fact that this "heavy" Building Obsolescence goes along with the lack of Socio-cultural and Economic Values, and, hence, only a high planning Impact can convince the Developer to undertake the adaptation.

For better integration of obsolete and abandoned churches to social life, along with adaptation, the conservation process should aim at the preservation of all types of Socio-cultural Values of the religious properties, rather than preserving only Spiritual Value, as it occurs in Russia today during the restoration of churches. Likewise, churches should be seen as "cultural heritage of religious importance" rather than simply "religious heritage", when the first term sees churches as objects of both Socio-cultural and Economic Values, which are typical for any piece of cultural heritage as a real estate item, while the second term points to the recognition of only Socio-cultural Values; both types of given Values are important, which is why this distinction is being made.

The Stakeholders, who place their interests on preserving various types of Values and obtaining Impacts from adapted religious properties, are important participants for the integration of obsolete and abandoned Orthodox churches to the urban/rural fabric and social life. The Russian Orthodox Church will need to remain a Key Stakeholder of adaptation, because currently it owns 85% of abandoned Orthodox properties in Russia. Even if today a church is not owned by the Russian Orthodox Church, it will most likely be transferred to it relatively soon. Hence, Values, which the Church associates with obsolete and abandoned Orthodox assets, will need to be considered first, when deciding on adaptation. The ex-parish, who is currently a Key Stakeholder, should rather be considered a Marginal Stakeholder, due to the fact that an empty church, through its presence in obsolete or abandoned state, indicates that the ex-parish attaches low Value to it, and does not expect to have an Impact from it. Furthermore, since the adaptation should be community-oriented, Users and Local Community will replace ex-parishioners and become Key Stakeholders, who should attach high Value to and expect Impact from the church, because they live in its vicinity. Regulators and Policy Makers will rank as Institutional Stakeholders, as they are now. Marketeers and Developers, who are currently Marginal Stakeholders, will have to become Operative Stakeholders, as they will attach high Value to the religious building, when they decide to participate in adaptation, as well as Non-profit Organizations, who even today are aware of high Socio-cultural Value of obsolete and abandoned Orthodox churches in Russia. Investors are subjects of a significant shift in the Distribution of Stakeholders: Investors must be introduced to the adaptation as Key Stakeholders, who will value the potential of having high Impact from an adapted religious property. To summarize, Marketeers, Developers, and Investors, who form the group "Developer", both for-profit and not-for-profit, should be considered as principal parties, who can be socially motivated to participate in the conservation, and, hence, will bring both the Cultural, Environmental, Social, and Economic Impacts of the adaptation.

What is more, the thesis suggests that the Russian Orthodox Church should officialize the role of the Community in data collection and further adaptation of churches. The data that provided basis for the division of the given obsolete and abandoned Orthodox churches into clusters, performed in this thesis, was taken from "communitarian" projects, such as sobory.ru and temples.ru, and it demonstrates the interest of the Community to the church problem. Non-profit Organizations, which are usually managed by the Community, are among very few Initiatives aiming at the preservation of

the churches as of today, who in order to achieve better results in the adaptation should work together with the Russian Orthodox Church, as they are both interested in the conservation.

Research Question 2 – Answer:

Answering the second Question of conceptual circular adaptation management and governance model for stakeholders, the thesis stated that it is necessary to involve Developers and Marketeers in the development of adaptation concepts, due to the fact that the "absence" of the Developer, as a group of Stakeholders, is highlighted by this research work as the second reason for the existence of abandoned sacred properties.

The thesis recommends utilizing short-term management strategies as a delay tactic, when planning the governance scenario for the churches. Long-time strategies are more effective, but the identification of the best *Non-Offensive New Uses* and users, which will be able to ensure four-pillar Impact of the adaptation towards the sustainable development, will take time. As the adaptation of former Orthodox churches in Russia is not common, each adaptation project will need to be developed individually and, more likely, both the "Concept Development" and "Project Preparation" stages of the *Religious Conservation Management Plan* will last longer, than a conservation project normally takes. Thus, temporary short-term uses will allow the mothballing of church buildings while deciding on adaptation, identifying Stakeholders and the "weight" of Values, analyzing Impact, planning governance scenarios, and, in particular, Partnerships.

Three types of Religious Partnerships, explained in this thesis, are highly suggested for the Russian Orthodox Church to be applied to obsolete and abandoned religious buildings, due to the fact that each of these religious properties has Economic (among others) Form of Building Obsolescence, which is usually followed by the lack of Economic Value; and that is seen as a reason for the planning mechanisms of Partnerships. All the aspects of the adaptation can be merged together through the Partnerships, including such aspects as: multi-stakeholder cooperation, recognition of both Socio-cultural and Economic Values, Impact obtaining and sustainable development of built cultural heritage, merging of both private, public and communitarian funds – all of these aspects will be able to ensure *Non-Offensive New Uses* for the former church assets in Russia. When planning the Partnerships, the Heritage Lottery Fund and the National Trust may become a significant source of funding for former Orthodox churches. Today, these two initiatives do not exist in Russia; but if the Heritage Lottery Fund were created, it could become an effective means of attracting additional communitarian funds to the adaptation, while the establishment of a Trust would allow the application of *Denominational-Lead Partnerships*, which have been successfully implemented in the USA, relative to the context of Russian urban and rural settlements.

All the above-mentioned "elements" of the adaptation strategies should be developed with a "bottom-up" scheme, due to the fact that the Russian Orthodox Church has a hierarchical management structure that is presented by a linear vertical scheme. Since the Church does not have a unified decision-making system on what to do with obsolete churches, they should be studied from particular Cases to form a general strategy of how to address adaptation, in the same way as it was done by this study. The Decision Support System, which was developed in this thesis, is practically oriented and based on real Case Studies; thus, it can be applicable to the adaptation of Orthodox churches *"out of religious use"* in Russia as a framework, which contains the division of the main steps that should be taken, and the main aspects that should be addressed. The Author states that the tasks of the adaptation explained in this thesis are able to guide the conservation of the churches in order to prevent their collapse.

THE EPILOGUE

The thesis began by raising four Assertions, which were followed by two research Questions, and in order to address them, the Author made a decision to study best practices in the adaptation of religious buildings/objects, and understand what aspects of the adaptative solutions can be applied to obsolete and abandoned churches in Russia when finding an adaptation model for them. The study was divided into three Parts: The Introduction, Observation of Best Practices in Adaptation, and Adaptation of Abandoned Russian Orthodox Built Assets.

Part 1 gave an introduction to the state of contemporary Russian sacred real estate, explained it with the Assertions, which are rooted, and concluded with a "call for action" statement, that if no conservation solutions are found, the churches mentioned will be at risk of collapse in the near future.

Part 2 dealt with observations of best practices in adaptation worldwide, through explaining what the adaptation is, what Decisions of Adaptation can be taken, what new uses were applied to international Case Studies of obsolete and abandoned religious properties, what the Life Cycles of built heritage properties are, what Values cut across churches and what Impacts can be obtained after adaptation, who the potential Stakeholders are and how much they value these properties, along with the mechanisms to Partnerships, allowing introducing Stakeholders to each of them, and the mechanisms to match different funding sources, in order to provide churches with sustainable conservation solutions, which could prolong their Life Cycles.

Part 3 focused on the Russian context and aimed to find solutions to the adaptation of obsolete and abandoned churches within the country, based on the most valuable aspects of best practices worldwide. Following the first Assertion, the Author made a sourcebook of 146 cases, which total 2% of all the Russian Orthodox religious properties *"out of religious use"* and clustered them according to five chosen criteria. Following the second Assertion, this thesis explained the urban/rural context of the churches, pointing out that the lack of knowledge about the roles a church plays in the urban/rural context is one of the reasons why the problem of churches' decay exists in Russia. Following the last two Assertions, this thesis amplified the national Stakeholders to adaptation, and the ways in which they can partner. Further, the thesis moved to a simulation and analysis for an adaptation that aimed to answer the research Questions for the Case Study, based on the findings and recommendations given after best practices' observation. The thesis concluded with its recommendations for the adaptation of obsolete and abandoned Orthodox properties in Russia.

## Contributions of the Study to Knowledge

This thesis is the first research on the adaptation of obsolete and abandoned religious buildings/objects in Russia, which saw churches as real estate items, apart from their spiritual traits, which have other types of Values. Thus, this study makes an important contribution to Architecture, setting up the Decision Support System for adaptation, which can be a role model when planning the conservation of Russian Orthodox churches at the "Concept Development" and "Project Preparation" stages of the *Religious Conservation Management Plan*. The System is based on the recognition of both given Value and planned Impact, which allows the identification of Stakeholders to adaptation. The division of Stakeholders into groups according to what role and "power", when taking the Decision of Adaptation, they can contribute to it is applicable to both the Russian context and worldwide. Also, the research contributes to the study of Multi-stakeholder Partnerships, explaining three types, which made possible the cooperation of Stakeholders in church adaptation all around the world.

It is important to note that the thesis contributed to Architecture by showing the feasibility of adaptation and explaining a framework for it, and also that the Decision Support System can be applied to any of the 7,323 obsolete and abandoned religious buildings in Russia. The flexibility of this System was achieved by putting together only the fundamental aspects of Adaption, such as the recognition of Values or cooperation of Stakeholders, when the essential aspects of it, such as the "weight" of each type of Values or the type of cooperation to be chosen, will need to be defined for each single case. The main advantage of this developed System is that its aspects give birth to many areas of potential further research, when each of them will be able to sophisticate the principles of adaptation, stated in this thesis, and adapt the System to particular cases, which was impractical at this stage. And considering the fact that this thesis is the first on the adaptation of obsolete religious Russian assets, the more areas of potential further research there are, the more possibilities for churches to be adapted in the future.

## Limitations of the Study and Areas of Potential Further Research

Although the thesis explained the adaptation of obsolete and abandoned religious buildings in Russia, considering a number of different aspects, it is important to mention the following limitations of the study, which lay the ground work for areas of potential further research:

First, the research focused on the adaptation of only obsolete and abandoned Orthodox churches, bell towers and chapels, but it does not negate the fact that many seminaries, residences of pilgrims, and other religious buildings are at risk of collapse as well, even if they are less numerous than the 7,323 obsolete and abandoned Orthodox churches in European Russia. Thus, the Author suggests, the creation of a Decision Support System for the adaptation of those types of religious buildings should be an area of potential further research.

Second, in order to set up a framework for adaptation, the Author of this thesis proposed the division according to the *Extent of Wear and Tear*, which gives an overview of the physical characteristics of churches, and their capability to be adapted to each particular case. A more detailed physical survey of a selection of religious buildings, which can be pilot projects for adaptation in Russia, could be an area of potential further research.

Third, this thesis was focused on the creation of a theoretical framework for adaptation of obsolete and abandoned Orthodox churches, rather than practical implementation of the research's results, even if its framework is practically oriented. The Author assumes that when adaptation is applied to several religious buildings, a research on the analysis of real obtained Impacts that can differ from the planned, the level of the Community satisfaction, and the way in which adaptation influences the urban/rural fabric, etc. will be needed for further enhancement of the concept of adaptation explained in this thesis.

Fourth, this research only studied the "Concept Development" and "Project Preparation" stages of the *Religious Conservation Management Plan*, while the "Implementation" and "Occupation & Management" stages can be studied by further research in terms of finding a suitable maintenance scenario, reducing costs of implementation, explaining the ways of using vernacular materials and construction methods, scheduling the occupation of the churches, as well as in terms of sustainable use of sources, methods to reduce footprint, etc.

Fifth, the Author focused on the explanation of the types of Values specific to the obsolete and

abandoned Orthodox religious buildings in Russia, rather than on methodologies of assessing these Values. Hence, a study of methods to assess the qualitative and quantitative aspects of Value could be an area of potential further research.

Sixth, the *Denominational-Lead Partnership*, explained in Chapters 7 and 8, was called as such due to the participation of denominational partners – the Trusts, which were represented as a model of best practice in dealing with obsolete religious properties. Due to the fact that they do not exist in Russia yet, the Author suggests executing a deep study of ways to establish Trusts and of the principles of their work, which could be areas of potential further research. The feasibility of establishing Trusts and other non-profit entities in Russia can also be studied further.

Seventh, the research saw a lack of knowledge about the churches' context as one of the reasons of the existence of obsolete and abandoned religious properties in Russia. To overcome this problem, the researcher proposed the division of churches' urban/rural context into seven cases according to their interrelations with other religious properties. Moreover, the second step of the Decision Support System is based on the choice of the adaptation scenario, which is based on this division. Nevertheless, how the active, new, historical, obsolete, ruined, and restored churches influence each other, and what interrelations exist between them and other residential/public buildings, are still two open questions, which need to be answered when studying the architectural, design, and urban aspects of ecclesiastic architecture. Thus, the Author proposes that these questions could be areas of potential further research as well.

Eighth, when the thesis was studying Stakeholders to adaptation, it observed that currently the group "Developer" does not participate in the conservation of religious buildings. Importantly, in order to perform a successful adaptation, each Stakeholder, including the Church, the Public, the Developer, and the Community, should be involved in the various stages of the *Religious Conservation Management Plan*. Thus, the thesis proposed the synthetic involvement of the Developer to the explained stages of the conservation, although a study of who can be a potential investor, what Value they could attach to and what Impact they might expect from the adaptation, could be studied further by other researchers.

Ninth, from a juridical point of view, the proposed Partnerships could be studied in more detail while planning the adaptation on real cases, stating the areas of each partner's competences, legal framework of the Partnerships, who will become the supervision body, etc.

## Author's Note

Russian Orthodox churches have always been the most stable architectural objects; they are a kind of space and time constants on the maps of Russian settlements. Even those of them, which are obsolete and abandoned, continuously affect the urban/rural fabric through their emptiness, architectural expressiveness, and their tales of the past. Once built, they continue to carry "the spirit" of focal points and organize urban space around them. Robin Stummer (2007), a British-Austrian journalist, who writes for national newspapers and magazines in the United Kingdom, focusing on culture, history, and conservation, wrote about the obsolete and abandoned churches in Russia:

> Trees grow through floors and from walls, bushes sprout in nave, aisle, and chancel. These are the fantastical engravings of Piranesi, of ancient Rome in sublime decay, enacted in brick, plaster, and stone. Sinking back into the past, taking on the mottled tones of the landscape,

the churches have an undeniable grace and grandeur. Slowly, amazingly, the landscape for hundreds of miles around is reverting to its ancient appearance – perhaps the only place in Europe where time is flowing backward on such a large scale. In the remaining villages, it's not unusual to find a neat, traditional house sandwiched between abandoned, collapsed wrecks. And when people move out, giant hogweed moves in.

As Russian nature advances, its historic architecture crumbles. In Western Europe, just one church of this quality and size in such a dismal state would provoke a huge outcry; in Russia, there are hundreds, possibly thousands, rotting away. There is no public outcry (Stummer 2007).

If it is taken as an axiom, that Russian contemporary architecture is rooted in its ecclesiastic architecture, then it means that, currently, the Community stands to lose not only its Past, housed within its churches, but also its Present, embodied in modern buildings, which is always determined by the past. Considering these facts, the thesis aimed to study the ways to preserve the abandoned and obsolete churches *"in sublime decay, enacted in brick, plaster, and stone"*, seeing them as shrines not in and of themselves, but through the holiness of the principal shrines: the Christ and a man, considering that Christianity was not originally a built temple religion. For this reason, the thesis explained how the Community can contribute to the conservation of its Past – Orthodox churches, which were put into spiritual disuse "against God" in the Soviet Period, and which are decaying today "against" the development of Russian settlements, arguing that the architecture "against" is untrue.

The Author explained how to introduce the ideas of development of Russian architecture and urbanism to the adaptation of historical churches, while carrying the history of ecclesiastic architecture, where the churches can remain the watchers of different stages of the Russian history – from ancient times, through the Soviet Period, till today. The adaptation was proposed as a means of preserving religious buildings, embodying the presence of the Christ, who is the main shrine, through new uses applied by a man, who is an equally important shrine from the theological perspective, where such new uses, based on the Value of the "Collective Memory", will not be offensive to society. In other words, the adaptation that aims at preserving the Values of historical ecclesiastic architecture will help to keep a church restored, and function not "against" but "for" the needs of the Community, while the Community should be aware of the given Values of the churches and Impacts, which can be obtained through adaptation, always remembering that one cannot desecrate the temple for purely monetary benefits. Likewise, adaptation can attract many Stakeholders and enable Partnerships for the conservation, management, operation, and continued use of religious buildings, and hence "breathe new life" into the obsolete and abandoned Orthodox churches in Russia, and improve the image of Russian settlements, which today are mainly associated with the crumbles of their historic architecture.

In the same way, when a cherished person passes away, we do not try to reanimate them or replace them, which is impossible; but we are trying to keep their memory, forgetting about the bad and leaving only the good moments, while being open to new people who will come to our lives. Likewise, the people of Russia should have in mind that the Russian architecture was born from ecclesiastic architecture, and remember that the Russian Orthodox Church has been subjected to many anti-religious persecutions; but we do not necessarily need to revert the churches to their ancient appearance, because, as every piece of architecture, the churches should remain "up-to-date" with the present, while carrying a memory of the holiness of the main shrines: the Christ and men, who look after them.

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# APPENDIX 1 | BEST PRACTICES IN ADAPTATION: SOURCEBOOK OF CASE STUDIES

# EUROPE

## case study 1



### COMMUNITY CENTRE 'DE PETRUS'

Place: Vught, The Netherlands
Year of birth: 1884
Initial function: Parish church
Year of adaptation: 2018
New use: Multifunctional centre: library, museum, bar, shops

## case study 2



### CHURCH OF SANTA BARBARA – 'CHURCH BRIGADE'

Place: Llanera, Spain
Year of birth: 1912
Initial function: Parish church
Year of adaptation: 2015
New use: Skate park

## case study 3



### CHURCH OF A FORMER MILITARY HOSPITAL – JANE RESTAURANT

Place: Antwerp, The Netherlands
Year of birth: -
Initial function: Family chapel
Year of adaptation: 2014
New use: Restaurant

## case study 4
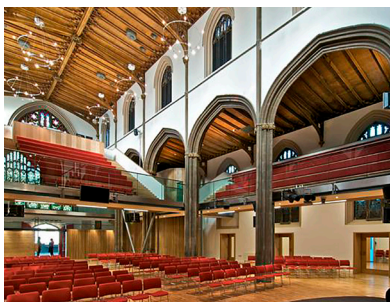


### ST PAUL & ST GEORGE CHURCH

Place: Edinburgh, UK
Year of birth: -
Initial function: Parish church
Year of adaptation: 2008
New use: Place of worship with opportunities for flexible use

## case study 5



### WOONKAPEL – CHAPEL RESIDENCE

Place: Utrecht, The Netherlands
Year of birth: -
Initial function: Chapel
Year of adaptation: 2006-2007
New use: Single-family house

## case study 6



### THE CHAPEL ON THE HILL

Place: Forest-in-Teesdale, UK
Year of birth: -
Initial function: Chapel
Year of adaptation: 2015
New use: Single-family house

## case study 7



■ ●

### CONVENT OF SANT FRANCESC

Place: Santpedor, Spain
Year of birth: 1721-1729
Initial function: Convent complex
Year of adaptation: 2011
New use: Auditorium, multipurpose
cultural space

## case study 8



■ ●
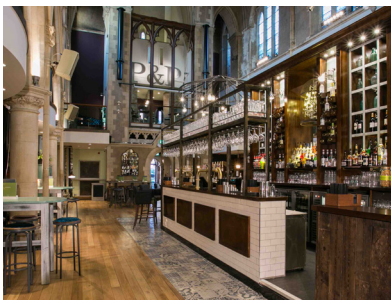
### NOTTINGHAM CHURCH BAR

Place: Nottingham, UK
Year of birth: -
Initial function: Parish church
Year of adaptation: -
New use: Bar-restaurant

## case study 9



■ ●

### SELEXYZ DOMINICANEN

Place: Maastricht, The Netherlands
Year of birth: 1294
Initial function: Cathedral church
Year of adaptation: 2012
New use: Bookstore

## case study 10



■ ●
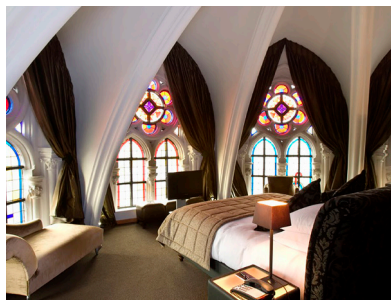
### MARTIN'S PATERSHOF HOTEL

Place: Mechelen, Belgium
Year of birth: -
Initial function: Parish church
Year of adaptation: -
New use: Hotel

## case study 11



■ ■ ●

### ST. SEBASTIAN KINDERGARTEN

Place: Munster, Germany
Year of birth: -
Initial function: Parish church
Year of adaptation: 2013
New use: Kindergarten

## case study 12



■ ■ ■ ●

### NATIONAL MARINE MUSEUM OF IRELAND

Place: Dun Laoghaire, Ireland
Year of birth: 1837
Initial function: Parish church
Year of adaptation: 1974
New use: Marine museum

## case study 13
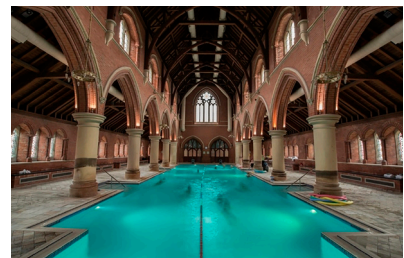
**REPTION PARK SWIMMING POOL**

Place: Woodford, UK
Year of birth: -
Initial function: Parish church
Year of adaptation: -
New use: Swimming pool

case study 14



**GATTOPARDO MILANO**

Place: Milan, Italy
Year of birth: -
Initial function: Chapel
Year of adaptation: 1970
New use: Bar, disco

case study 15



**OLD CHURCH OF SAN LORENZO**

Place: Venice, Italy
Year of birth: 1105
Initial function: Parish church
Year of adaptation: 1984
New use: Multipurpose cultural space

case study 16



**SUPERCOMPUTING CENTRE**

Place: Barcelona, Spain
Year of birth: -
Initial function: Chapel
Year of adaptation: 1980
New use: Office

case study 17



**SAN BARNABA**

Place: Venice, Italy
Year of birth: 1466
Initial function: Parish church
Year of adaptation: 1805
New use: Exhibition centre
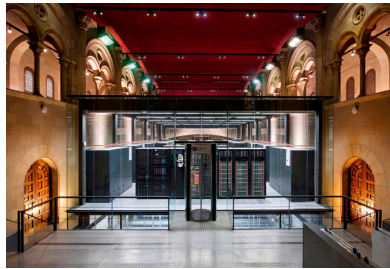
case study 18



**FABRICA**

Place: Brighton, UK
Year of birth: -
Initial function: Parish church
Year of adaptation: -
New use: Center for contemporary art

case study 19



**CHURCH OF SAN SISTO AL CARROBBIO**

Place: Milan, Italy
Year of birth: -
Initial function: Parish church
Year of adaptation: -
New use: Museum-studio of Francesco Messina
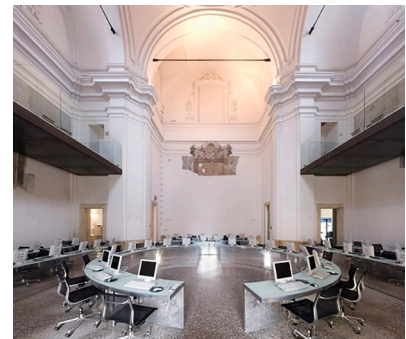
case study 20



**CHURCH OF SANTA TERESA AND GIUSEPPE**

Place: Milan, Italy
Year of birth: -
Initial function: Parish church
Year of adaptation: -
New use: Media library
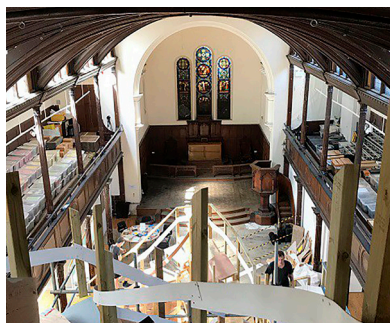
## case study 21
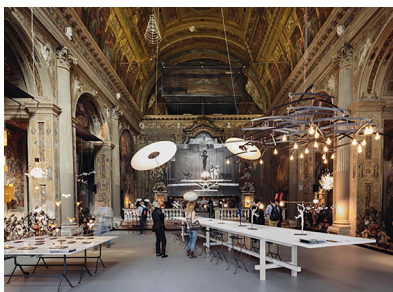


### CHURCH OF SAN PAOLO CONVERSO

Place: Milan, Italy
Year of birth: -
Initial function: Parish church
Year of adaptation: 2014
New use: Office

## case study 22



### PRIVATE HOUSE IN A CHURCH

Place: Italy
Year of birth: 14th century
Initial function: Chapel
Year of adaptation: 2018
New use: Single-family house

## case study 23



### CHURCH OF SAN CARPOFORO

Place: Milan, Italy
Year of birth: -
Initial function: Parish church
Year of adaptation: -
New use: Multi-art centre of Brera
Academy of fine arts

## case study 24



### CHURCH OF SAINT SIMONE AND GUIDA

Place: Milan, Italy
Year of birth: -
Initial function: Chapel
Year of adaptation: -
New use: Theatre school

## case study 25



### ST MAXIMIN'S ABBEY

Place: Trier, Germany
Year of birth: 1698
Initial function: Abbey church
Year of adaptation: 1995
New use: Concert hall, school gym

## case study 26



### BETHLEHEM-KIRCHE

Place: Hamburg, Germany
Year of birth: 1959
Initial function: Protestant church
Year of adaptation: 2010
New use: Kindergarten

## case study 27



### CANTONESE EATERY DUDDELL'S

Place: London, UK
Year of birth: 1960
Initial function: Parish church
Year of adaptation: 2013
New use: Restaurant

## case study 28
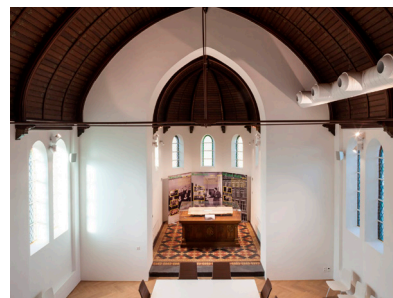
## RED BRICK BUILDING

Place: Brussels, Belgium
Year of birth: 1901
Initial function: Orphanage
Year of adaptation: 2018
New use: Office

case study 29



## KAISER WILHELM MEMORIAL CHURCH

Place: Berlin, Germany
Year of birth: 1890
Initial function: Protestant church
Year of adaptation: 1963
New use: Church, museum, memorial complex

case study 30



## CARMO CONVENT

Place: Lisbon, Portugal
Year of birth: 1389
Initial function: Monastery church
Year of adaptation: 1969
New use: Museum

case study 31



## RIEVAULX ABBEY

Place: Helmsley, UK
Year of birth: 1538
Initial function: Abbey
Year of adaptation: -
New use: Museum

case study 32



## SANTA MARIA DE VILANOVA DE LA BANCA

Place: Vilanova de la Banca, Spain
Year of birth: -
Initial function: Parish church
Year of adaptation: 2018
New use: Museum, multi-purpose space

case study 33



## ST MARTIN-IN-THE-FIELDS

Place: London, UK
Year of birth: 1722-1726
Initial function: Parish church
Year of adaptation: 2008
New use: Parish church and concert venue

case study 34
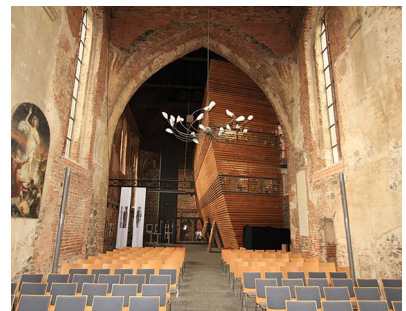


## STADTKIRCHE MÜNCHEBERG

Place: Muncheberg, Germany
Year of birth: 1268
Initial function: Parish church
Year of adaptation: 1996
New use: Church, library and venue place

case study 35



## PAUL STREET – EC2

Place: Shoreditch, UK
Year of birth: -
Initial function: Ancient parish church
Year of adaptation: 2017
New use: Apartments, residential

# THE UNITED STATES OF AMERICA

case study 36



## THE SOUTH RIVER VINEYARD

Place: Shalersville was moved to Harpersfield
Year of birth: -
Initial function: Chapel
Year of adaptation: 2002
New use: Winery

case study 37



## CHILDREN'S DAY SCHOOL

Place: San-Francisco
Year of birth: 1909
Initial function: Parish church
Year of adaptation: 2012
New use: School

case study 38
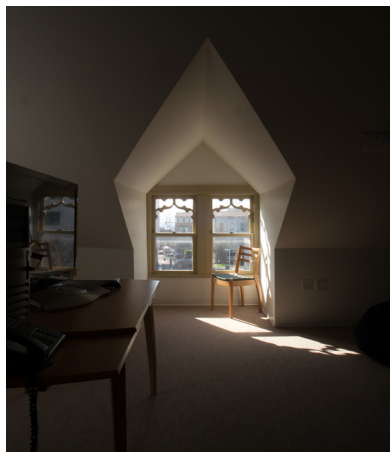


## CATALYSIS

Place: Seattle
Year of birth: -
Initial function: Parish church
Year of adaptation: -
New use: Office of marketing agency

case study 39



## FREMONT ABBEY

Place: Seattle
Year of birth: 1914
Initial function: Parish church
Year of adaptation: 2007
New use: Arts centre

case study 40



## TRANSFORMAZIUM

Place: Braddock
Year of birth: -
Initial function: Parish church
Year of adaptation: 2007
New use: Community centre

SOCIAL   AESTHETIC   PHYSICAL   ECONOMIC   FUNCTIONAL

case study 41



## THE CASTLE

Place: Beloit
Year of birth: 1906
Initial function: Parish Chucrh
Year of adaptation: -
New use: Multi-purpose venue space

case study 42



## SACRED HEART

Place: Augusta
Year of birth: 1897
Initial function: Parish church
Year of adaptation: 1987
New use: Venue space, office

case study 43



## MCCOLL CENTRE

Place: North Carolina
Year of birth: 1926
Initial function: Parish church
Year of adaptation: 1999
New use: Visual arts museum

# AUSTRALIA

case study 44
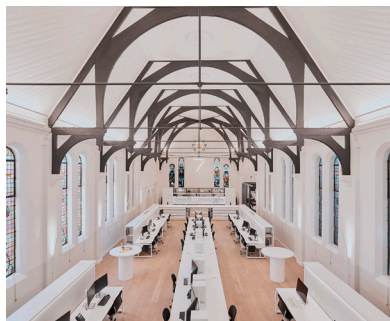


## FORMER CHURCH IN SURRY HILLS

Place: Surry Hills
Year of birth: End of 19th century
Initial function: Parish church
Year of adaptation: -
New use: Office

# ASIA

case study 45
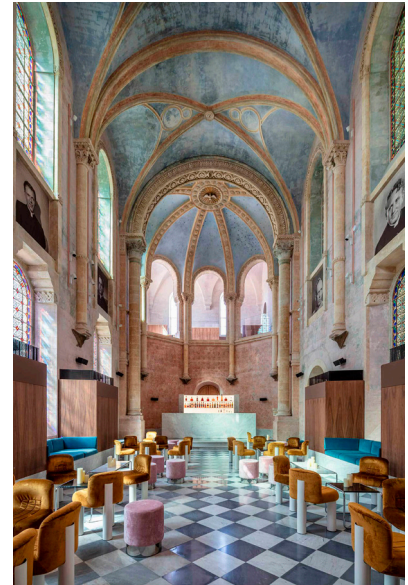


## HOSPITAL HOTEL

Place: Tel Aviv, Israel
Year of birth: XIX century
Initial function: Convert with School of the Sisterhood of St. Joseph
Year of adaptation: 2018
New use: Hotel

DIMENSIONS OF ADAPTABILITY   CONVERTIBLE   SCALABLE   MOVABLE   ADJUSTABLE   REFITABLE

# APPENDIX 2 | RUSSIAN ORTHODOX CHURCHES «OUT OF RELIGIOUS USE»: SOURCEBOOK OF CASE STUDIES

**case study 1**





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### CHURCH OF THE NATIVITY OF THE BLESSED VIRGIN, PIROGOVO 1

Location: hamlet
Extent of wear and tear: weak decayed constructions
Church's belonging: single church
Protection: not listed
Ownership: ROC
People: silence
Year built: 1864

**case study 2**



● ● ● ●

### CHURCH OF THE HOLY SAVIOUR'S IMAGE, KAMENKA

Location: hamlet
Extent of wear and tear: weak decayed constructions
Church's belonging: graveyard church/ chapel
Protection: not listed
Ownership: not ROC
People: silence
Year built: 1888

**case study 3**





● ● ● ●
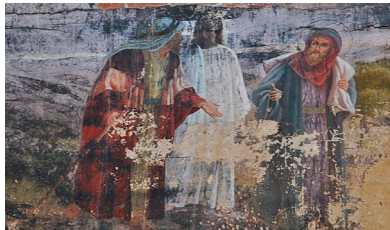
### CHURCH OF THE PROTECTION OF THE BLESSED VIRGIN, DENISOVO

Location: hamlet
Extent of wear and tear: weak decayed constructions
Church's belonging: Single church
Protection: not listed
Ownership: ROC
People: silence
Year built: 1916

**case study 4**



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### EPIPHANY CATHEDRAL, KRASNOYE

Location: village
Extent of wear and tear: weak decayed constructions
Church's belonging: single church
Protection: not listed
Ownership: ROC
People: silence
Year built: 1727

**case study 5**



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### HOLY ASSUMPTION CHURCH, LYZHNY

Location: village
Extent of wear and tear: weak decayed constructions
Church's belonging: single church
Protection: not listed
Ownership: ROC
People: voiced initiatives
Year built: 1884

**case study 6**





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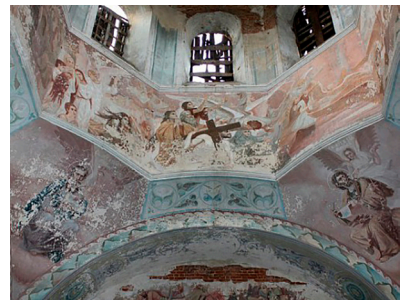
Holy Trinity Church, Ivrovka
Location: isolated dwelling
Extent of wear and tear: weak decayed constructions
Church's belonging: single church
Protection: not listed
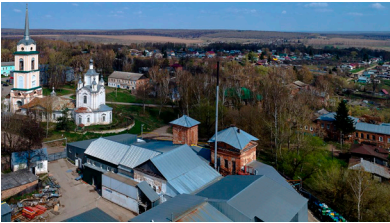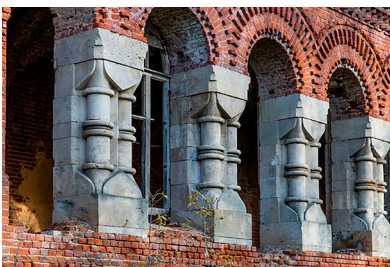Ownership: ROC
People: silence
Year built: 1893

## case study 7



### HOLY TRINITY CHURCH, CHETVERTY VERCH

Location: isolated dwelling
Extent of wear and tear: weak decayed constructions
Church's belonging: single church
Protection: not listed
Ownership: ROC
People: silence
Year built: 1849

## case study 8



### ANDREI STRATELATES CHURCH, ALEKSINO

Location: village
Extent of wear and tear: preserved constructions with the state of decay
Church's belonging: religious complex
Protection: not listed
Ownership: ROC
People: silence
Year built: 1847

## case study 9



### CHURCH OF THE ARCHANGEL MICHAEL, ALEKSINO

Location: village
Extent of wear and tear: weak decayed constructions
Church's belonging: religious complex
Protection: not listed
Ownership: ROC
People: silence
Year built: 1794

## case study 10





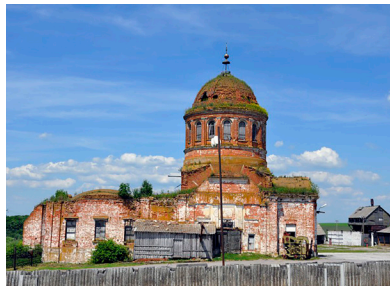### CHURCH OF THE PROTECTION OF THE BLESSED VIRGIN, TULA CITY

Location: large city
Extent of wear and tear: weak decayed constructions
Church's belonging: single church
Protection: not listed
Ownership: ROC
People: silence
Year built: 1783

## case study 11



### CHURCH IN THE NAME OF ST. NIKITA OF NOVGORODSKIY, TULA CITY
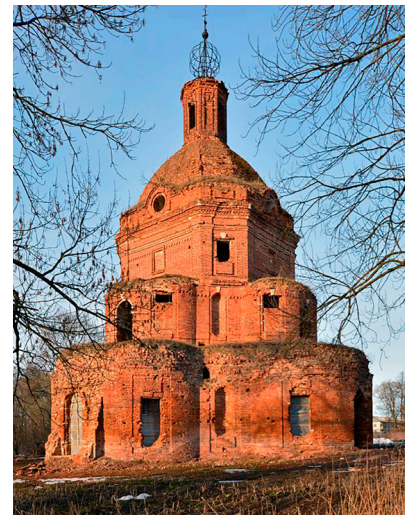
Location: large city
Extent of wear and tear: weak decayed constructions
Church's belonging: single church
Protection: not listed
Ownership: not ROC
People: silence
Year built: 1827

## case study 12

## CHURCH OF THE NATIVITY OF THE BLESSED VIRGIN, TELYAKOVO

Location: hamlet
Extent of wear and tear: weak decayed constructions
Church's belonging: single church
Protection: not listed
Ownership: ROC
People: silence
Year built: 1848

**case study 13**



## CHURCH OF ST. NICHOLAS, AVCHURINO

Location: village
Extent of wear and tear: weak decayed constructions
Church's belonging: church in country estate
Protection: object of cultural heritage of federal importance
Ownership: ROC
People: silence
Year built: 1800

**case study 14**



## HOLY TRINITY CHURCH, NIKITSKOYE

Location: hamlet
Extent of wear and tear: weak decayed constructions
Church's belonging: single church
Protection: not listed
Ownership: ROC
People: voiced initiatives
Year built: 1785

**case study 15**



## CHURCH OF THE PROTECTION OF THE BLESSED VIRGIN, PRUDISCHI

Location: hamlet
Extent of wear and tear: weak decayed constructions
Church's belonging: single church
Protection: not listed
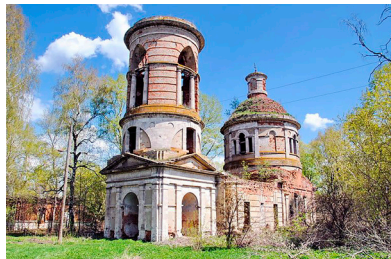Ownership: ROC
People: voiced initiatives
Year built: 1899

**case study 16**



## CHURCH OF THE PROTECTION OF THE BLESSED VIRGIN, TEMRYAN'

Location: hamlet
Extent of wear and tear: ruins
Protection: not listed
Ownership: ROC
People: silence
Year built: 1695

**case study 17**



## ALL SAINTS CHURCH, KRAPIVNA

Location: village
Extent of wear and tear: weak decayed constructions
Church's belonging: graveyard church
Protection: not listed
Ownership: ROC
People: silence
Year built: 1833

**case study 18**



## CHURCH OF KOSMA AND DAMIAN, KRAPIVNA

Location: village
Extent of wear and tear: weak decayed constructions
Church's belonging: single church
Protection: not listed
Ownership: ROC
People: silence
Year built: 1802

case study 19



## HOLY TRINITY CHURCH, KRAPIVNA

Location: village
Extent of wear and tear: weak decayed constructions
Church's belonging: part of institution
Protection: not listed
Ownership: not ROC
People: silence
Year built: 1808

case study 20



## ALL SAINTS CHURCH, PLAVSK

Location: town
Extent of wear and tear: weak decayed constructions
Church's belonging: graveyard church
Protection: not listed
Ownership: ROC
People: silence
Year built: 1892

case study 21



## CHURCH OF THE NATIVITY, GOLOZH'APOVO

Location: hamlet
Extent of wear and tear: ruins
Church's belonging: single church
Protection: object of cultural heritage of regional importance
Ownership: ROC
People: silence
Year built: 1750

case study 22



## HOLY ASSUMPTION CHURCH, RZHAVO

Location: village
Extent of wear and tear: weak decayed constructions
Church's belonging: part of institution
Protection: not listed
Ownership: ROC
People: silence
Year built: 1859

case study 23



## CHURCH OF THE NATIVITY, MESCHERINO

Location: village
Extent of wear and tear: ruins
Church's belonging: single church
Protection: not listed
Ownership: ROC
People: silence
Year built: 1766

case study 24



## CHURCH OF THE ASCENSION, VOZNESENIE

Location: village
Extent of wear and tear: preserved constructions with the state of decay
Church's belonging: single church
Protection: not listed
Ownership: ROC
People: silence
Year built: 1784

case study 25



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### BELL TOWER OF THE CHURCH OF ST. NICHOLAS, VENEV

Location: town
Extent of wear and tear: preserved constructions with the state of decay
Church's belonging: single bell tower
Protection: object of cultural heritage of federal importance
Ownership: ROC
People: silence
Year built: 1862

case study 26



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### CHURCH OF THE PROTECTION OF THE BLESSED VIRGIN, VENEV

Location: town
Extent of wear and tear: weak decayed constructions
Church's belonging: religious complex
Protection: not listed
Ownership: ROC
People: voiced initiatives
Year built: 1737

case study 27



● ● ● ●

### CHURCH OF THE RESURRECTION OF CHRIST, GORSHKOVO

Location: village
Extent of wear and tear: weak decayed constructions
Church's belonging: single church
Protection: not listed
Ownership: ROC
People: silence
Year built: 1899

case study 28



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### HOLY ASSUMPTION CHURCH, BOROZDINO

Location: hamlet
Extent of wear and tear: weak decayed constructions
Church's belonging: single church
Protection: not listed
Ownership: ROC
People: voiced initiatives
Year built: 1822

case study 29



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### CHURCH OF ST. NICHOLAS, RYDNEVO

Location: hamlet
Extent of wear and tear: weak decayed constructions
Church's belonging: single church
Protection: not listed
Ownership: ROC
People: voiced initiatives
Year built: 1755

case study 30



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### CHURCH OF THE HOLY SAVIOUR'S IMAGE, AKSININO

Location: village
Extent of wear and tear: weak decayed constructions
Church's belonging: church in country estate
Protection: object of cultural heritage of federal importance
Ownership: ROC
People: voiced initiatives
Year built: 1863

case study 31



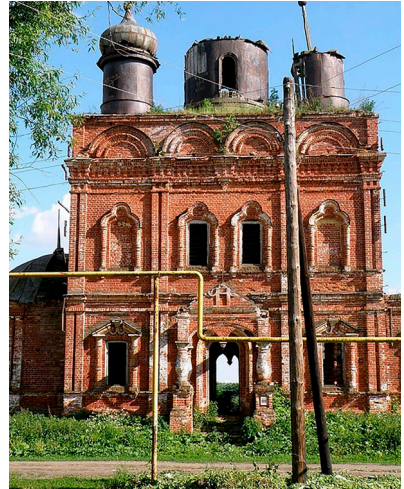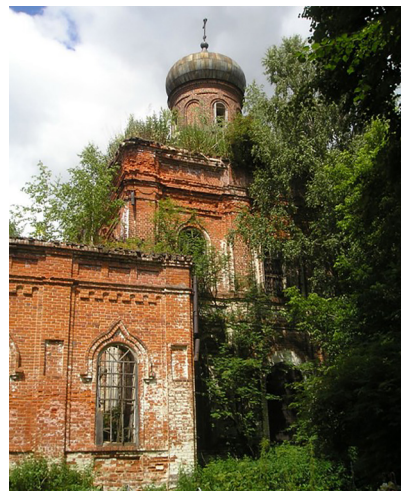CHURCH OF THE ICON OF THE MOTHER OF GOD 'SIGN', ISAKOVO

Location: hamlet
Extent of wear and tear: ruins
Church's belonging: single church
Protection: not listed
Ownership: ROC
People: silence
Year built: 1770

case study 32



CHURCH OF ST. NICHOLAS, CHEKHOV

Location: large town
Extent of wear and tear: ruins
Church's belonging: single church
Protection: not listed
Ownership: ROC
People: voiced initiatives
Year built: 1901

case study 33



CHURCH OF ST. BORIS AND GLEB, STARITSA

Location: town
Extent of wear and tear: preserved constructions with the state of decay
Church's belonging: religious complex
Protection: object of cultural heritage of federal importance
Ownership: ROC
People: voiced initiatives
Year built: 1827

case study 34



CATHEDRAL OF THE PRESENTATION OF THE LORD, KASHIN

Location: town
Extent of wear and tear: weak decayed constructions
Church's belonging: single church
Protection: not listed
Ownership: not ROC
People: voiced initiatives
Year built: 1900

case study 35



CHURCH OF MYRRHBEARERS, LIDO PYSTYN'

Location: village
Extent of wear and tear: weak decayed constructions
Church's belonging: single church
Protection: not listed
Ownership: ROC
People: voiced initiatives
Year built: 1852

case study 36

## CHURCH OF PERASKEVA, KIRUSHINO

Location: hamlet
Extent of wear and tear: weak decayed constructions
Church's belonging: single church
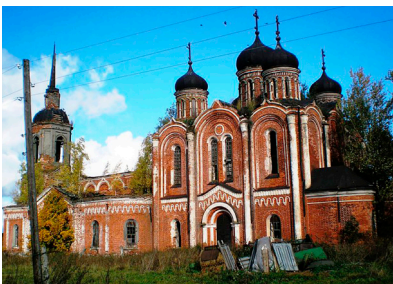Protection: not listed
Ownership: ROC
People: silence
Year built: 1897

**case study 37**



## HOLY TRINITY CHURCH, SPIRINO

Location: hamlet
Extent of wear and tear: weak decayed constructions
Church's belonging: single church
Protection: not listed
Ownership: ROC
People: voiced initiatives
Year built: 1822

**case study 38**



## CHURCH OF THE RESURRECTION OF CHRIST, VEREDEEVO

Location: village
Extent of wear and tear: weak decayed constructions
Church's belonging: single church
Protection: not listed
Ownership: ROC
People: voiced initiatives
Year built: 1814

**case study 39**



## CHURCH OF ST. NICHOLAS, ACHAPNOYE

Location: hamlet
Extent of wear and tear: weak decayed constructions
Church's belonging: single church
Protection: not listed
Ownership: ROC
People: silence
Year built: 1834

**case study 40**



## CHURCH OF THE PROTECTION OF THE BLESSED VIRGIN, BORISOVO-POKROVSKOYE

Location: hamlet
Extent of wear and tear: weak decayed constructions
Church's belonging: single church
Protection: object of cultural heritage of regional importance
Ownership: ROC
People: voiced initiatives
Year built: 1820

**case study 41**



## CHURCH OF THE ICON OF THE MOTHER OF GOD «SIGN», ZNAMENKA

Location: hamlet
Extent of wear and tear: weak decayed constructions
Church's belonging: single church
Protection: not listed
Ownership: ROC
People: voiced initiatives
Year built: 1899

**case study 42**

## HOLY TRINITY CHURCH, BOLSHAYA PIZA

Location: village
Extent of wear and tear: weak decayed constructions
Church's belonging: single church
Protection: not listed
Ownership: ROC
People: silence
Year built: 1861

**case study 43**



## CHURCH OF THE RESURRECTION OF CHRIST, BOLSHOYE TERUSHEVO

Location: village
Extent of wear and tear: weak decayed constructions
Church's belonging: single church
Protection: not listed
Ownership: ROC
People: voiced initiatives
Year built: 1819

**case study 44**



## HOLY TRINITY CHURCH, KRASNO

Location: hamlet
Extent of wear and tear: weak decayed constructions
Church's belonging: single church
Protection: not listed
Ownership: ROC
People: silence
Year built: 1867

**case study 45**



## CHURCH OF THE KAZAN ICON OF THE MOTHER OF GOD, GRIGOROVO

Location: village
Extent of wear and tear: weak decayed constructions
Church's belonging: single church
Protection: object of cultural heritage of federal importance
Ownership: ROC
People: silence
Year built: 1770

**case study 46**



## CHURCH OF ST. JOHN THE FORERUNNER, SURSOVAI

Location: village
Extent of wear and tear: preserved constructions with the state of decay
Church's belonging: single church
Protection: not listed
Ownership: ROC
People: voiced initiatives
Year built: 1919

**case study 47**





Church of St. George, Kylushevo
Location: hamlet
Extent of wear and tear: weak decayed constructions
Church's belonging: single church
Protection: object of cultural heritage of regional importance
Ownership: ROC
People: silence
Year built: 1819

SOCIAL ● AESTHETIC ● PHYSICAL ● ECONOMIC ● FUNCTIONAL

**case study 48**



**CHURCH OF THE PROTECTION OF THE BLESSED VIRGIN, BOLSHAYA KIBIA**
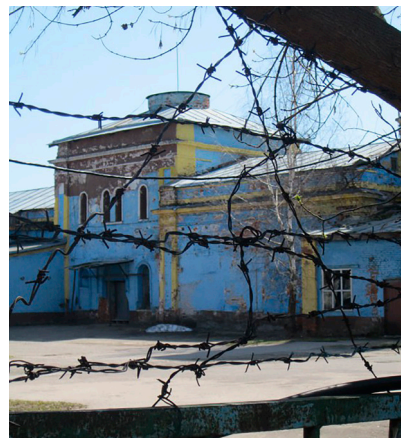
Location: village
Extent of wear and tear: weak decayed constructions
Church's belonging: single church
Protection: not listed
Ownership: not ROC
People: silence
Year built: 1865

**case study 49**



**CHURCH OF THE RESURRECTION OF CHRIST, SADA**

Location: hamlet
Extent of wear and tear: weak decayed constructions
Church's belonging: single church
Protection: object of cultural heritage of regional importance
Ownership: ROC
People: silence
Year built: 1829

**case study 50**



**HOLY TRINITY CHURCH, ELOVO**

Location: village
Extent of wear and tear: weak decayed constructions
Church's belonging: single church
Protection: object of cultural heritage of regional importance
Ownership: ROC
People: voiced initiatives
Year built: 1795

**case study 51**



**CHURCH OF THE PRESENTATION OF THE BLESSED VIRGIN, KHOHLOVO**

Location: hamlet
Extent of wear and tear: weak decayed constructions
Church's belonging: single church
Protection: not listed
Ownership: ROC
People: silence
Year built: 1704

**case study 52**



**HOLY ASSUMPTION CHURCH, ALAT**

Location: village
Extent of wear and tear: weak decayed constructions
Church's belonging: single church
Protection: not listed
Ownership: ROC
People: voiced initiatives
Year built: 1898

**case study 53**



**CHURCH OF ST. PETR AND PAVEL, RUSSKIE SHIRDANY**

Location: hamlet
Extent of wear and tear: weak decayed constructions
Church's belonging: single church
Protection: not listed
Ownership: ROC
People: silence
Year built: 1784

case study 54



## HOLY CLOSS CHURCH, KAINKI

Location: hamlet
Extent of wear and tear: weak decayed constructions
Church's belonging: single church
Protection: not listed
Ownership: not ROC
People: silence
Year built: 1903

case study 55



## CHURCH OF THE TRANSFIGURATION OF THE SAVIOR, UMATOVO

Location: hamlet
Extent of wear and tear: weak decayed constructions
Church's belonging: single church
Protection: not listed
Ownership: ROC
People: voiced initiatives
Year built: 1882

case study 56



## CHURCH OF ST. NICHOLAS, DERZHAVINO

Location: village
Extent of wear and tear: preserved constructions with the state of decay
Church's belonging: religious complex
Protection: not listed
Ownership: ROC
People: voiced initiatives
Year built: 1715

case study 57



## CHURCH OF THE NATIVITY, SHURAN

Location: village
Extent of wear and tear: weak decayed constructions
Church's belonging: single church
Protection: not listed
Ownership: not ROC
People: voiced initiatives
Year built: 1735

case study 58



## HOLY TRINITY CHURCH, VERKHNIE DEVLIZERI

Location: hamlet
Extent of wear and tear: weak decayed constructions
Church's belonging: single church
Protection: not listed
Ownership: not ROC
People: voiced initiatives
Year built: 1904

case study 59



## CHURCH OF ST. NICHOLAS, OBOLDINO

Location: village (several close to each other)
Extent of wear and tear: preserved constructions with the state of decay
Church's belonging: part of institution
Protection: not listed
Ownership: ROC
People: silence
Year built: 1847

**case study 60**



### HOLY ASSUMPTION CHURCH, MOROZOVO

Location: village
Extent of wear and tear: weak decayed constructions
Church's belonging: single church
Protection: not listed
Ownership: ROC
People: voiced initiatives
Year built: 1823

**case study 61**



### CHURCH OF THE NATIVITY, TIMONOVO

Location: village
Extent of wear and tear: weak decayed constructions
Church's belonging: single church
Protection: not listed
Ownership: ROC
People: voiced initiatives
Year built: 1896

**case study 62**



### CHURCH OF THE NATIVITY OF THE BLESSED VIRGIN, YAKOT'

Location: village
Extent of wear and tear: weak decayed constructions
Church's belonging: religious complex
Protection: not listed
Ownership: ROC
People: voiced initiatives
Year built: 1809

**case study 63**



### CHURCH OF ST. JOHN THE DIVINE IN BETHANY SEMINARY, SERGIEV POSAD

Location: large town
Extent of wear and tear: ruins
Church's belonging: religious complex
Protection: not listed
Ownership: ROC
People: silence
Year built: 1892

**case study 64**



### CHURCH OF ST. NICHOLAS, ANASTASOVO

Location: village
Extent of wear and tear: weak decayed constructions
Church's belonging: single church
Protection: object of cultural heritage of regional importance
Ownership: ROC
People: voiced initiatives
Year built: 1815

**case study 65**
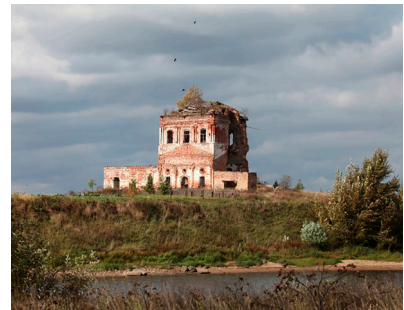


### CHURCH OF THE PROTECTION OF THE BLESSED VIRGIN, YASNAYA POLYANA

Location: village
Extent of wear and tear: ruins
Church's belonging: single church
Protection: not listed
Ownership: ROC
People: silence
Year built: 1796

case study 66





**CHURCH OF THE ICON OF THE MOTHER OF GOD «SIGN», IVANOVSKOYE**

Location: village
Extent of wear and tear: weak decayed constructions
Church's belonging: single church
Protection: not listed
Ownership: ROC
People: silence
Year built: 1784

case study 67
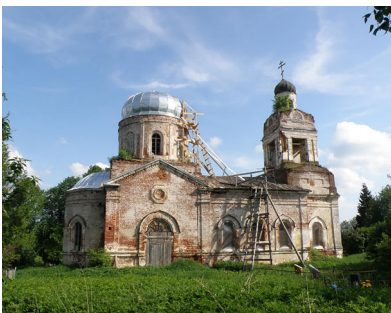


Church of the Beheading of John the Baptist, Ivanovskoye
Location: hamlet
Extent of wear and tear: weak decayed constructions
Church's belonging: single church
Protection: not listed
Ownership: ROC
People: voiced initiatives
Year built: 1780

case study 68



**CHURCH OF ST. JOHN THE FORERUNNER, BELOZERSK**

Location: town
Extent of wear and tear: weak decayed constructions
Church's belonging: single church
Protection: object of cultural heritage of regional importance, historic settlement
Ownership: ROC
People: silence
Year built: 1810

case study 69



**CHURCH OF ST. PERASKEVA PYATNICA, BELOZERSK**

Location: town
Extent of wear and tear: ruins
Church's belonging: single church
Protection: not listed, historic settlement
Ownership: ROC
People: silence
Year built: 1795

case study 70



**CHURCH OF THE PROTECTION OF THE BLESSED VIRGIN, BELOZERSK**

Location: town
Extent of wear and tear: ruins
Church's belonging: single church
Protection: not listed, historic settlement
Ownership: ROC
People: silence
Year built: 1740

case study 71



**CHURCH OF THE PRESENTATION OF THE BLESSED VIRGIN, ASTRAKHAN'**

Location: large city
Extent of wear and tear: preserved constructions with the state of decay
Church's belonging: single church
Protection: not listed, historic settlement
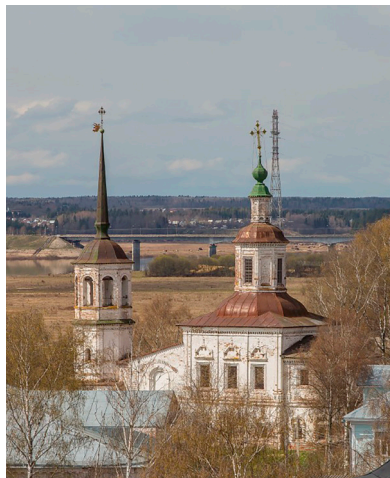Ownership: ROC
People: voiced initiatives
Year built: 1882

**case study 72**



### CHURCH OF ST. ALEXIS, VELIKY USTUG

Location: large town
Extent of wear and tear: preserved constructions with the state of decay
Church's belonging: religious complex
Protection: not listed, historic settlement
Ownership: ROC
People: silence
Year built: 1672

**case study 73**



### ENSEMBLE OF THE TRANSFIGURATION OF THE SAVIOR AND THE CHURCH OF THE TRANSFIGURATION, VELIKY USTUG

Location: large town
Extent of wear and tear: preserved constructions with the state of decay
Church's belonging: religious complex
Protection: not listed, historic settlement
Ownership: ROC
People: voiced initiatives
Year built: 1739

**case study 74**



### EPIPHANY CATHEDRAL, VELIKY USTUG

Location: large town
Extent of wear and tear: preserved constructions with the state of decay
Church's belonging: religious complex
Protection: not listed, historic settlement
Ownership: ROC
People: silence
Year built: 1689

**case study 75**



### CHURCH OF ELIJAH THE PROPHET, VELIKY USTUG

Location: large town
Extent of wear and tear: preserved constructions with the state of decay
Church's belonging: single church
Protection: not listed, historic settlement
Ownership: ROC
People: silence
Year built: 1745

**case study 76**



### CHURCH OF ST. LEONTY ROSTOVSKY, VELIKY USTUG

Location: large town
Extent of wear and tear: preserved constructions with the state of decay
Church's belonging: single church
Protection: not listed, historic settlement
Ownership: not ROC
People: voiced initiatives
Year built: 1742

**case study 77**



### CHURCH OF ALL SAINTS IN MONASTERY OF THE ARCHANGEL MICHAEL, VELIKY USTUG

Location: large town
Extent of wear and tear: weak decayed constructions
Church's belonging: religious complex
Protection: object of cultural heritage of federal importance, historic settlement
Ownership: not ROC
People: silence
Year built: 1735

case study 78



## CHURCH OF THE PRESENTATION OF THE BLESSED VIRGIN IN MONASTERY OF THE ARCHANGEL MICHAEL, VELIKY USTUG

Location: large town
Extent of wear and tear: weak decayed constructions
Church's belonging: single church
Protection: not listed, historic settlement
Ownership: not ROC
People: silence
Year built: 1653

case study 79



## CHURCH OF THE VLADIMIR ICON OF THE MOTHER OF GOD IN MONASTERY OF THE ARCHANGEL MICHAEL, VELIKY USTUG

Location: large town
Extent of wear and tear: weak decayed constructions
Church's belonging: religious complex
Protection: object of cultural heritage of federal importance, historic settlement
Ownership: not ROC
People: voiced initiatives
Year built: 1682

case study 80



## BELL-TOWER OF THE CHURCH OF THE PROTECTION OF THE BLESSED VIRGIN, VELIKY USTUG

Location: large town
Extent of wear and tear: weak decayed constructions
Church's belonging: single church
Protection: not listed, historic settlement
Ownership: not ROC
People: silence
Year built: 1889

case study 81



## CHURCH OF THE HOLY SAVIOUR'S IMAGE, VELIKY USTUG

Location: large town
Extent of wear and tear: preserved constructions with the state of decay
Church's belonging: religious complex
Protection: not listed, historic settlement
Ownership: not ROC
People: silence
Year built: 1823

case study 82



## CHURCH OF THE TRANSFIGURATION OF THE SAVIOR, VELIKY USTUG

Location: large town
Extent of wear and tear: preserved constructions with the state of decay
Church's belonging: religious complex
Protection: not listed, historic settlement
Ownership: ROC
People: voiced initiatives
Year built: 1696

case study 83



## CHURCH OF THE PRESENTATION OF THE VLADIMIR ICON OF THE MOTHER OF GOD, VELIKY USTUG

Location: large town
Extent of wear and tear: weak decayed constructions
Church's belonging: single church
Protection: object of cultural heritage of federal importance, historic settlement
Ownership: ROC
People: silence
Year built: 1685

**case study 84**



● ●

## CHURCH OF ST. NICHOLAS, VLADIMIR

Location: large city
Extent of wear and tear: preserved constructions with the state of decay
Church's belonging: religious complex
Protection: not listed, historic settlement
Ownership: not ROC
People: voiced initiatives
Year built: 1761

**case study 85**



● ●

## CHURCH OF THE BEHEADING OF JOHN THE BAPTIST, VLADIMIR

Location: large city
Extent of wear and tear: preserved constructions with the state of decay
Church's belonging: religious complex
Protection: not listed, historic settlement
Ownership: not ROC
People: silence
Year built: 1765

**case study 86**



● ● ●

## CHURCH OF THE NATIVITY, VYBORG

Location: large town
Extent of wear and tear: ruins
Church's belonging: single church
Protection: not listed, historic settlement
Ownership: ROC
People: silence
Year built: 1719

**case study 87**



● ● ●

## CATHEDRAL OF THE ANNUNCIATION OF THE BLESSED VIRGIN, GALICH

Location: town
Extent of wear and tear: weak decayed constructions
Church's belonging: single church
Protection: not listed, historic settlement
Ownership: ROC
People: voiced initiatives
Year built: 1815

**case study 88**



● ● ●

## CHURCH OF THE ASCENSION, GALICH

Location: town
Extent of wear and tear: weak decayed constructions
Church's belonging: single church
Protection: not listed, historic settlement
Ownership: ROC
People: silence
Year built: 1801

**case study 89**



● ● ●

## CHURCH OF THE RESURRECTION OF CHRIST, GALICH

Location: town
Extent of wear and tear: weak decayed constructions
Church's belonging: single church
Protection: not listed, historic settlement
Ownership: ROC
People: silence
Year built: 1800

case study 90



CHURCH OF ST. NICHOLAS, GALICH

Location: town
Extent of wear and tear: weak decayed constructions
Church's belonging: single church
Protection: not listed, historic settlement
Ownership: ROC
People: voiced initiatives
Year built: 1699

case study 91



CHURCH OF ST. JOHN THE BAPTIST, GALICH

Location: town
Extent of wear and tear: weak decayed constructions
Church's belonging: single church
Protection: not listed, historic settlement
Ownership: ROC
People: voiced initiatives
Year built: 1770

case study 92



CHURCH OF THE TRANSFIGURATION OF THE SAVIOR, GALICH

Location: town
Extent of wear and tear: weak decayed constructions
Church's belonging: single church
Protection: not listed, historic settlement
Ownership: ROC
People: silence
Year built: 1774

case study 93



CHURCH OF THE RESURRECTION OF CHRIST, GOROKHOVETS

Location: town
Extent of wear and tear: preserved constructions with the state of decay
Church's belonging: single church
Protection: not listed, historic settlement
Ownership: ROC
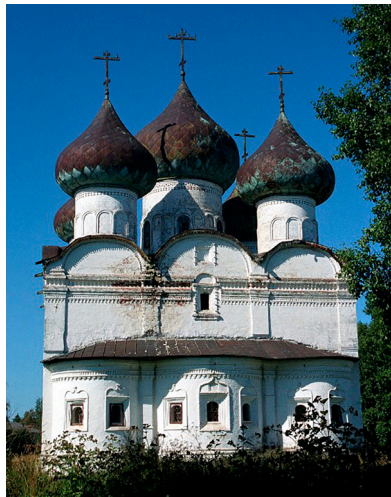People: voiced initiatives
Year built: 1700

case study 94



CATHEDRAL OF THE ANNUNCIATION OF THE BLESSED VIRGIN, GOROKHOVETS

Location: town
Extent of wear and tear: preserved constructions with the state of decay
Church's belonging: religious complex
Protection: not listed, historic settlement
Ownership: ROC
People: voiced initiatives
Year built: 1700

case study 95



CHURCH OF ST. JOHN THE FORERUNNER, GOROKHOVETS

Location: town
Extent of wear and tear: preserved constructions with the state of decay
Church's belonging: single church
Protection: not listed, historic settlement
Ownership: ROC
People: voiced initiatives
Year built: 1750

case study 96



**COMPLEX ON THE CATHEDRAL SQUARE, KARGOPOL'**

Location: town
Extent of wear and tear: preserved constructions with the state of decay
Church's belonging: religious complex
Protection: not listed, historic settlement
Ownership: ROC
People: silence
Year built: 1808

case study 97



**CHURCH OF THE PRESENTATION OF THE BLESSED VIRGIN, KARGOPOL'**

Location: town
Extent of wear and tear: preserved constructions with the state of decay
Church's belonging: single church
Protection: not listed, historic settlement
Ownership: ROC
People: voiced initiatives
Year built: 1808

case study 98



**CHURCH OF THE ASCENSION, KARGOPOL'**

Location: town
Extent of wear and tear: weak decayed constructions
Church's belonging: single church
Protection: not listed, historic settlement
Ownership: ROC
People: silence
Year built: 1751

case study 99



**CHURCH OF THE RESURRECTION OF CHRIST, KARGOPOL'**

Location: town
Extent of wear and tear: weak decayed constructions
Church's belonging: single church
Protection: not listed, historic settlement
Ownership: ROC
People: voiced initiatives
Year built: 1700

case study 100
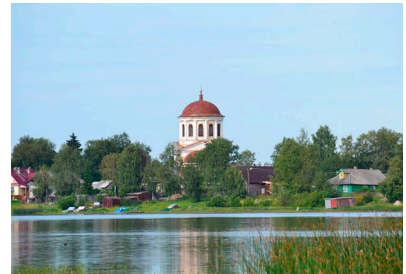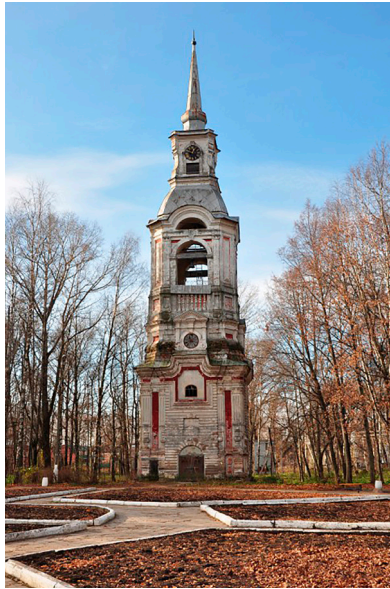


**CHURCH OF THE DESCENT OF THE HOLY SPIRIT, KARGOPOL'**

Location: town
Extent of wear and tear: weak decayed constructions
Church's belonging: single church
Protection: not listed, historic settlement
Ownership: ROC
People: silence
Year built: 1796

case study 101



**CHURCH OF ST. ZOCIM AND SAVVATI, KARGOPOL'**

Location: town
Extent of wear and tear: preserved constructions with the state of decay
Church's belonging: single church
Protection: not listed, historic settlement
Ownership: ROC
People: voiced initiatives
Year built: 1819

case study 102



## CHURCH OF ST. NICHOLAS, KARGOPOL'

Location: town
Extent of wear and tear: weak decayed constructions
Church's belonging: single church
Protection: not listed, historic settlement
Ownership: ROC
People: silence
Year built: 1742

case study 103



## CHURCH OF THE RESURRECTION OF CHRIST, OSTASHKOV

Location: town
Extent of wear and tear: preserved constructions with the state of decay
Church's belonging: religious complex
Protection: object of cultural heritage of federal importance, historic settlement
Ownership: not ROC
People: voiced initiatives
Year built: 1689

case study 104



## BELL-TOWER OF THE CHURCH OF THE TRANSFIGURATION OF THE SAVIOR, OSTASHKOV

Location: town
Extent of wear and tear: preserved constructions with the state of decay
Church's belonging: single bell-tower
Protection: object of cultural heritage of federal importance, historic settlement
Ownership: ROC
People: silence
Year built: 1789

case study 105



## HOLY TRINITY CHURCH, OSTASHKOV

Location: town
Extent of wear and tear: preserved constructions with the state of decay
Church's belonging: religious complex
Protection: object of cultural heritage of federal importance, historic settlement
Ownership: ROC
People: voiced initiatives
Year built: 1697

case study 106



## CHURCH OF ST. BORIS AND GLEB, ROSTOV

Location: large town
Extent of wear and tear: weak constructions with the state of decay
Church's belonging: religious complex
Protection: not listed, historic settlement
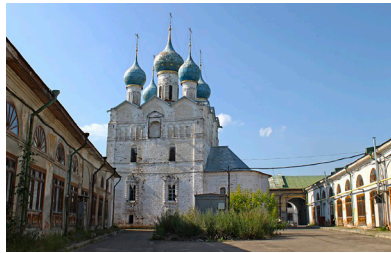Ownership: ROC
People: silence
Year built: 1761

case study 107

## BELL-TOWER OF THE HOLY CLOSS CHURCH, ROSTOV

Location: large town
Extent of wear and tear: weak
constructions with the state of decay
Church's belonging: single bell-tower
Protection: not listed, historic settlement
Ownership: ROC
People: voiced initiatives
Year built: 1900

**case study 108**



## CHURCH OF ST. DIMITRIY ROSTOVSKIY, ROSTOV

Location: large town
Extent of wear and tear: weak
constructions with the state of decay
Church's belonging: religious complex
Protection: not listed, historic settlement
Ownership: ROC
People: silence
Year built: 1762

**case study 109**



## CHURCH OF ST. LEONTIY ROSTOVSKIY, ROSTOV

Location: large town
Extent of wear and tear: ruins
Church's belonging: single church
Protection: not listed, historic settlement
Ownership: ROC
People: voiced initiatives
Year built: 1772

**case study 110**



## CHURCH OF THE ALL-MERCIFUL SAVIOR, ROSTOV

Location: large town
Extent of wear and tear: preserved
constructions with the state of decay
Church's belonging: religious complex
Protection: object of cultural heritage of
federal importance, historic settlement
Ownership: ROC
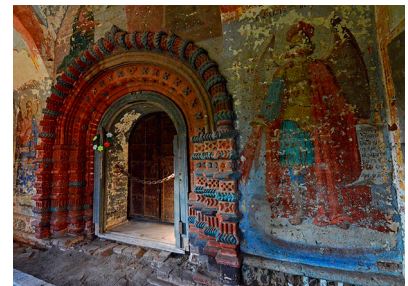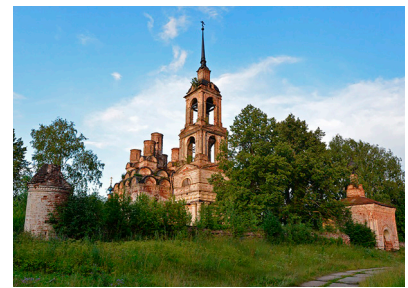People: voiced initiatives
Year built: 1690

**case study 111**



## CHURCH OF THE TRANSFIGURATION OF THE SAVIOR, SMOLENSK

Location: large city
Extent of wear and tear: weak
constructions with the state of decay
Church's belonging: part of institution
Protection: not listed, historic settlement
Ownership: not ROC
People: silence
Year built: 1768

**case study 112**







## HOLY TRINITY CHURCH, CHMUTOVO

Location: Isolated dwelling
Extent of wear and tear: preserved
constructions with the state of decay
Church's belonging: religious complex
Protection: not listed
Ownership: ROC
People: silence
Year built: 1820

case study 113



## CHAPEL-TOMB OF THE STROGANOV FAMILY, SOLVYCHEGORSK

Location: town
Extent of wear and tear: preserved constructions with the state of decay
Church's belonging: religious complex
Protection: object of cultural heritage of federal importance, historic settlement
Ownership: ROC
People: silence
Year built: 1826

case study 114



## CHURCH OF THE HOLY SAVIOUR'S IMAGE, SOLVYCHEGORSK

Location: town
Extent of wear and tear: weak decayed constructions
Church's belonging: single church
Protection: object of cultural heritage of regional importance, historic settlement
Ownership: ROC
People: voiced initiatives
Year built: 1697

case study 115



## CHURCH OF ALEXANDER NEVSKY, MOSHONKI

Location: village
Extent of wear and tear: preserved constructions with the state of decay
Church's belonging: single church
Protection: not listed
Ownership: ROC
People: voiced initiatives
Year built: 1755

case study 116



## HOLY CLOSS CHURCH, SYZDAL'

Location: town
Extent of wear and tear: weak decayed constructions
Church's belonging: single church
Protection: not listed, historic settlement
Ownership: ROC
People: silence
Year built: 1696

case study 117



## CHURCH OF ST. NICHOLAS, SYZDAL'

Location: town
Extent of wear and tear: preserved constructions with the state of decay
Church's belonging: religious complex
Protection: object of cultural heritage of federal importance, historic settlement
Ownership: ROC
People: voiced initiatives
Year built: 1739

case study 118



## CATHEDRAL OF THE PRESENTATION OF THE LORD, SYZDAL'

Location: town
Extent of wear and tear: ruins
Church's belonging: religious complex
Protection: object of cultural heritage of regional importance, historic settlement
Ownership: ROC
People: voiced initiatives
Year built: 1882

### case study 119



**TEMPLE COMPLEX: THE CHURCH OF SIMEON STOLPNIK AND THE SMOLENSK ICON OF THE MOTHER OF GOD, SYZDAL'**

Location: town
Extent of wear and tear: preserved constructions with the state of decay
Church's belonging: religious complex
Protection: object of cultural heritage of federal importance, historic settlement
Ownership: ROC
People: voiced initiatives
Year built: 1696

### case study 120



**HOLY CLOSS CHURCH AND ST. KOSMA AND DAMIAN, SYZDAL'**

Location: town
Extent of wear and tear: weak decayed constructions
Church's belonging: religious complex
Protection: not listed, historic settlement
Ownership: not ROC
People: silence
Year built: 1800

### case study 121



**CHURCH OF THE KAZAN ICON OF THE MOTHER OF GOD, KURBA**

Location: village
Extent of wear and tear: weak constructions with the state of decay
Church's belonging: religious complex
Protection: object of cultural heritage of regional importance
Ownership: ROC
People: voiced initiatives
Year built: 1770

### case study 122



**CHURCH OF THE KAZAN ICON OF THE MOTHER OF GOD, YAROPOLETS**

Location: village
Extent of wear and tear: preserved constructions with the state of decay
Church's belonging: single church
Protection: not listed
Ownership: ROC
People: voiced initiatives
Year built: 1789

### case study 123



**THE ENSEMBLE OF THE CATHEDRAL OF THE TRANSFIGURATION OF THE SAVIOR AND THE CHURCH OF THE ENTRY OF THE LORD INTO JERUSALEM, TORZHOK**

Location: large town
Extent of wear and tear: preserved constructions with the state of decay
Church's belonging: religious complex
Protection: not listed, historic settlement
Ownership: ROC
People: silence
Year built: 1842

### case study 124



**CHURCH OF ST. VLASIY, TORZHOK**

Location: large town
Extent of wear and tear: ruins
Church's belonging: single church
Protection: not listed, historic settlement
Ownership: ROC
People: voiced initiatives
Year built: 1727

case study 125



**HOLY CLOSS CHURCH, TORZHOK**

Location: large town
Extent of wear and tear: preserved constructions with the state of decay
Church's belonging: single church
Protection: not listed, historic settlement
Ownership: ROC
People: voiced initiatives
Year built: 1750

case study 126



**CHURCH OF THE ASCENSION 1, TORZHOK**

Location: large town
Extent of wear and tear: preserved constructions with the state of decay
Church's belonging: religious complex
Protection: object of cultural heritage of regional importance, historic settlement
Ownership: ROC
People: voiced initiatives
Year built: 1854

case study 127



**CHURCH OF THE ASCENSION 2, TORZHOK**

Location: large town
Extent of wear and tear: weak decayed constructions
Church's belonging: religious complex
Protection: object of cultural heritage of regional importance, historic settlement
Ownership: ROC
People: silence
Year built: 1854

case study 128



**CHURCH OF THE RESURRECTION OF CHRIST, TORZHOK**

Location: large town
Extent of wear and tear: weak decayed constructions
Church's belonging: single church
Protection: object of cultural heritage of federal importance, historic settlement
Ownership: ROC
People: silence
Year built: 1779

case study 129



**CHURCH OF ST. GEORGE, TORZHOK**

Location: large town
Extent of wear and tear: preserved constructions with the state of decay
Church's belonging: religious complex
Protection: object of cultural heritage of federal importance, historic settlement
Ownership: ROC
People: silence
Year built: 1805

case study 130



**CLEMENT POPE CHURCH, TORZHOK**

Location: large town
Extent of wear and tear: preserved constructions with the state of decay
Church's belonging: single church
Protection: object of cultural heritage of federal importance, historic settlement
Ownership: ROC
People: silence
Year built: 1835

**case study 131**



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### CHURCH OF ST. PERASKEVA PYATNICA, TORZHOK

Location: large town
Extent of wear and tear: weak decayed constructions
Church's belonging: single church
Protection: object of cultural heritage of federal importance, historic settlement
Ownership: ROC
People: silence
Year built: 1830

**case study 132**



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### CHURCH OF THE PROTECTION OF THE BLESSED VIRGIN, TORZHOK

Location: large town
Extent of wear and tear: weak decayed constructions
Church's belonging:single church
Protection: object of cultural heritage of federal importance, historic settlement
Ownership: ROC
People: voiced initiatives
Year built: 1823

**case study 133**



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### HOLY ASSUMPTION CHURCH, TORZHOK

Location: large town
Extent of wear and tear: weak decayed constructions
Church's belonging: single church
Protection: object of cultural heritage of federal importance, historic settlement
Ownership: ROC
People: voiced initiatives
Year built: 1746

**case study 134**



● ● ●

### EPIPHANY CATHEDRAL, TOROPETC

Location: town
Extent of wear and tear: weak decayed constructions
Church's belonging: single church
Protection: object of cultural heritage of regional importance, historic settlement
Ownership: ROC
People: voiced initiatives
Year built: 1766

**case study 135**



● ● ●

### HOLY ASSUMPTION CHURCH, TOROPETC

Location: town
Extent of wear and tear: weak decayed constructions
Church's belonging: single church
Protection: not listed, historic settlement
Ownership: ROC
People: voiced initiatives
Year built: 1768

**case study 136**



● ● ●

### EPIPHANY CATHEDRAL, TOT'MA

Location: town
Extent of wear and tear: weak decayed constructions
Church's belonging: single church
Protection: not listed, historic settlement
Ownership: not ROC
People: silence
Year built: 1872

**case study 137**



**CHURCH OF THE RESURRECTION OF CHRIST, TOT'MA**

Location: town
Extent of wear and tear: weak decayed constructions
Church's belonging: single church
Protection: not listed, historic settlement
Ownership: ROC
People: voiced initiatives
Year built: 1749

**case study 138**



**HOLY CLOSS CHURCH, YAROSLAVL**

Location: large city
Extent of wear and tear: weak decayed constructions
Church's belonging: religious complex
Protection: object of cultural heritage of regional importance, historic settlement
Ownership: ROC
People: voiced initiatives
Year built: 1688

**case study 139**



**CHURCH OF THE ICON OF THE MOTHER OF GOD «SIGN», YAROSLAVL**

Location: large city
Extent of wear and tear: weak decayed constructions
Church's belonging: religious complex
Protection: object of cultural heritage of regional importance, historic settlement
Ownership: ROC
People: silence
Year built: 1894

**case study 140**



**CHURCH OF ST. PETER METROPOLITAN OF MOSCOW, YAROSLAVL**

Location: large city
Extent of wear and tear: weak decayed constructions
Church's belonging: single church
Protection: object of cultural heritage of regional importance, historic settlement
Ownership: ROC
People: voiced initiatives
Year built: 1657

**case study 141**



**CHURCH OF THE TIKHVIN ICON OF THE MOTHER OF GOD, YAROSLAVL**

Location: large city
Extent of wear and tear: ruins
Church's belonging: part of institution
Protection: not listed, historic settlement
Ownership: not ROC
People: silence
Year built: 1894

**case study 142**



**HOLY CLOSS CHURCH AND ST. KOSMA AND DAMIAN, YAROSLAVL**

Location: large city
Extent of wear and tear: weak decayed constructions
Church's belonging: religious complex
Protection: object of cultural heritage of regional importance, historic settlement
Ownership: ROC
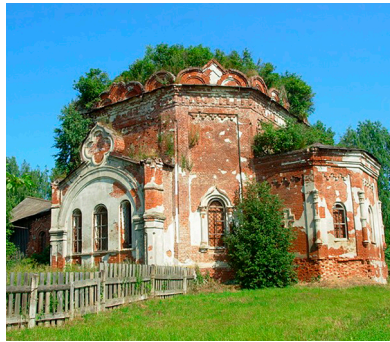People: voiced initiatives
Year built: 1722

**case study 143**



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### CHURCH OF ST. PETER METROPOLITAN, PEREYASLAVL-ZALESSKIY

Location: large town
Extent of wear and tear: preserved constructions with the state of decay
Church's belonging: religious complex
Protection: object of cultural heritage of federal importance, historic settlement
Ownership: ROC
People: voiced initiatives
Year built: 1585

**case study 144**



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### CHURCH OF THE KAZAN ICON OF THE MOTHER OF GOD, BOGOSLOVO

Location: village
Extent of wear and tear: weak decayed constructions
Church's belonging: single church
Protection: object of cultural heritage of federal importance
Ownership: ROC
People: voiced initiatives
Year built: 1801

**case study 145**



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### CHURCH OF THE PROTECTION OF THE BLESSED VIRGIN, BOLSHOY SELEG

Location: village
Extent of wear and tear: ruins
Church's belonging: single church
Protection: not listed
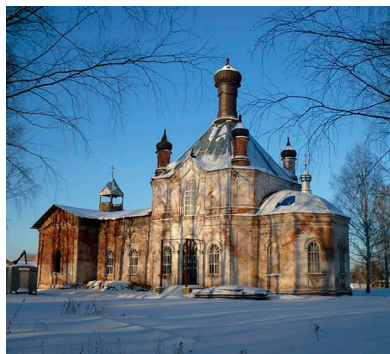Ownership: ROC
People: silence
Year built: 1895

**case study 146**



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### VLADIMIR CHURCH OF EQUAL TO THE APOSTLES, POLOZOVO

Location: village
Extent of wear and tear: preserved constructions with the state of decay
Church's belonging: single church
Protection: objects of cultural heritage of regional importance
Ownership: ROC
People: voiced initiatives
Year built: 1898

# APPENDIX 3 | THE LIST OF INTERVIEWS

**Alexei Batanogov**. Archpriest, Rector of the Patriarchal Compound - Church of the Holy Equal-to-the-Apostles Grand Duke Vladimir in Novogireevo, Moscow. Interview with the Author. February 16, 2018. Moscow, Russia.

**Alexei Gunya**. Ph.D., Senior Research Scientist, Department of Physical Geography and Environmental Management Problems, Institute of Geography, Russian Academy of Sciences. Interview with the Author. February 14, 2018. Moscow, Russia.

**Andrey Bode**. Lead research officer of NIITAG (Research Institute of Theory and History of Architecture and Urban Planning), member of the "Obzhee Delo". Interview with the Author. February 15, 2018. Moscow, Russia.

**Charles Duggan, Mary McDonald & Niamh Kiernam**. Heritage officers, Dublin City Council. Interview with the Author. April 2, 2019. Dublin, Ireland.

**Colm Murray**. Architecture Officer, The Heritage Council, Kilkenny. Interview with the Author. April 3, 2019. Kilkenny, Ireland.

**Filipp Yakubchuk**. Curator of regional projects MARCH Lab, urbanist and architect. Interview with the Author. February 18, 2018. Moscow, Russia.

**Michael Goan**. Architect, Director of GoKu. Interview with the Author. April 10, 2019. Dublin, Ireland.

**Paraic Fallon**. Senior Planner, Planning & Property Development Department, Dublin City Council. Interview with the Author. March 26, 2019. Dublin, Ireland.

**Svetlana Melnikova**. Head of non-profit organization "Centr Selskaya Tcerkov". Interview with the Author. February 14, 2018. Moscow, Russia.

**Una Sugrue**. Project Co-Ordinator and Senior Architect for Grangegorman Development the Agency. Interview with Author. March 21, 2019. Dublin, Ireland.