

**Church of Sweden**   
DIOCESE OF LUND

# Preserve, Use and Develop –

International conference on ecclesiastical heritage and its future challenges



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## Preserve, Use and Develop – International conference on ecclesiastical heritage and its future challenges. Lund, Sweden 25-26 April 2018

**In April 2018, the Diocese of Lund, Church of Sweden, arranged an international conference with the theme use and development of church buildings and ecclesiastical heritage. The conference, which presented several projects and methods, focused on finding extended use of churches as sustainable resources for the benefit of local communities, parishes and the society as a whole. Several keynote speeches gave theological, societal and heritage perspectives on historic church buildings and sites in a European context.**

### Background

The Diocese of Lund and its parishes take joint responsibility for more than 520 churches, the greatest number of church buildings and ecclesiastical cultural heritage in all of the Swedish dioceses. In an increasingly urbanized, multicultural and secular society, it is a challenge to manage and find use for many of these churches. The diocese therefore, in collaboration with several parishes and Churches Conservation Trust (CCT) in England, initiated a project aimed at finding methods for developing extended use and sustainable management of churches. The project was finalized by the conference Preserve, Use and Develop, which brought together a Swedish and International audience to reassess the way churches, facing the impact of major changes in society, can successfully adapt to new situations.

### Programme

Keynote speeches were given by Peter Aiers, Chief Executive CCT, Revd Canon Dr Stephen Evans, Church of England, the Very Reverend Håkan E Wilhelmsson, Church of Sweden, Hughes Becquart, Policy Officer at the European Commission and Fredrik Linder, Director at the Ministry of Culture, Swedish Government.

Case studies, based on development of specific churches and/or the situation for churches in different regions or countries, were presented by a number of delegates from Canada, United Kingdom, Germany, Norway and Sweden (see summaries of selected presentations below).



1. Conference delegates (total 160) seated in the venue "Kulturen". Photos 1-2: Maria Lundström.



2. The Very Reverend Bo Sandahl, inaugurating the conference in front of Lund Cathedral.

During the conference, the Diocese of Lund's new method for developing use of ecclesiastical cultural heritage, called Virket, (in Swedish meaning "timber", inspired by the name of one of our project churches; "Virke") was launched.

Conference partners included Churches Conservation Trust (CCT), Future for Religious Heritage (FRH) ICOMOS (International Council on Monuments and Sites) Sweden and ICOMOS International

Scientific Committee PRERICO (Places of Religion and Ritual). The conference was a part of the European Commission programme for the European Year of Cultural Heritage 2018.

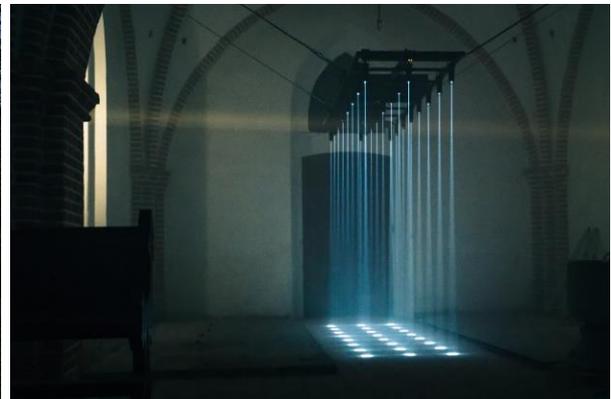
More on the conference programme and presentations can be found in the section Conference Outcomes and in the Appendix, below.

### Dinner, art exhibition and music

The conference dinner, which included an opening of innovative digital art experiences and music performances, took place in Odarslöv Church, recently a closed and decaying rural church in the outskirts of Lund. The church is today newly renovated and situated next to the development site for The European Spallation Source (ESS), one of Europe's largest science and technology infrastructure projects. This means that the church in Odarslöv, until recently in the very periphery of the city, is now situated close to the centre of a massive urban development site. There are many future opportunities using this desacralized church as a centre and possible conference venue for art, music, science and theology, which was illustrated in practice during the PUD-conference.



1. "Uppåt" (Upwards), designed by Jesper Wachtmeister. Photo: the artist.



2. One fourth of the artwork "96", designed by Jerome France. Photo: the artist.

The digital artwork on the façade of the tower, a 17 meter high arrow in multi-coloured LED technique, called "Up", is designed by the Swedish artist Jesper Wachtmeister. The interior art installation; "96", consisting of four racks with a total of 96 laser spotlights, is designed by the French/Swedish artist Jerome France, together with the French music producer Nadège Feyrit. When visitors are walking through the light beams, visualized by machine generated dusts of smoke, digitally sampled music and sounds are played, with individual themes for each rack inspired by nature, science and spirituality. The exhibitions were managed by the curator Min-Jung Jonsson and commissioned by the diocese in collaboration with the parish and the artists. The conference banquet culminated in a concert performed by the American musician Alex Bloom accompanied by a string quartet from Lund. This was the opening of a planned series of rock/pop concerts in underused



1. Bishop Johan Tyrberg gives his welcome speech from the pulpit. 2. Jono Hart and Henrik Lindblad declares the Church Keys partnership between Dave Stewart Entertainment and the Diocese of Lund.

3. The audience enjoys lights and sounds from the installation "96". 4. The American artist Alex Bloom performs from the West gallery. Photos 1-4: Maria Lundström.

churches called Church Keys Sweden, a project managed by the Diocese of Lund in partnership with Dave Stewart Entertainment (USA/UK).

#### *Field trip*

All international speakers were invited to an informal post conference tour on the 27<sup>th</sup> April, which contained a field trip in the south-eastern part of the diocese, including meetings with parishes and church site visits.

Two of these were the 19<sup>th</sup> century churches, Marsvinsholm and Rörum, where the former is a huge underused church which needs to be repaired and developed, the latter a more moderately sized church with a newly installed kitchen and dining hall in the west end of the church. The two other churches, Hannas and Saint Olof, are well preserved medieval churches with great touristic potential and especially the latter being an important pilgrimage site with a rich treasure of medieval sculptures and altarpieces. The tour resulted in interesting discussions on extended and shared use



1. International guests meet the parish council in the Church of Marsvinsholm.



2. A warm welcome with smoked salmon in the Church of Rörum. Photos 1-2: Maria Lundström.

of churches and how they can become important resources for the development of local communities and the society as a whole, in increased collaboration with different partners on local and regional levels.

#### Outcome of the conference

##### *Conference feedback*

The last session of the conference was organized in group and plenary discussions with concluding reflections by the moderator Linda Monckton (Historic England). The conference delegates had the opportunity to document their thoughts, responding to the question “What do you bring with you from the conference?”

All answers were collected and analysed, after which the following themes could be distinguished;

#### **1. Engagement through participation**

Delegates stressed the importance of involving all members of the parish and the local community, not only active churchgoers. Engagement in preservation, use and development of church heritage comes through dialogue, involvement and inspiration.

#### **2. The process is the way forward**

Presented models for developing churches, like the Lund method Virket, the Säfte process, CCT’s development work and cases, gave new insights to many delegates. In their comments they stressed the importance of:

- Learning to systematize processes
- Combining experts and users
- Consulting all parties
- Letting it (the process) take time

#### **3. Integration and development of church heritage in society**

Several respondents expressed that the church has always been a part of society. Ecclesiastical heritage therefore belongs to everyone and should be integrated and developed with other heritage as resources for sustainable development. One delegate noted a big change during the last 5-10 years; there is now considerably more openness for creative solutions. A question was how to integrate, not only the church buildings, but the entire church sites and surrounding areas.

#### **4. Churches should be allowed to remain silent places**

Several respondents were influenced by the Very reverend Håkan E Wilhelmsson's message that the church is where the altar is. The church remains a church even if it is in use just once a year and the building does not need to be effective. Related comments were that the church "must" not be filled with features and events; the silence, openness and sense of a refuge, is attractive enough. This is especially valued in a society where so much happens everywhere and all the time, while open and non-commercial public spaces are decreasing in number.

#### **5. The importance of research and understanding heritage values**

This theme is mainly from one delegate, expressing that development does not always mean to (physically) altering the church, but to develop research, knowledge and understanding of heritage values. Preservation is not always conservative, but to not develop thinking and valuation is conservative and unfruitful. Another delegate expressed concern that when altering the churches, aesthetic and historical qualities must be maintained and the additions of high standard, otherwise the object's collected cultural values will be endangered.

#### **7. Great ideas but how to fund them?**

These were comments from delegates who seemingly appreciated many of the presented ideas on developing extended use of churches, but questioned – or wanted to hear more about - how these uses should be funded. A related question was if and how these new uses would bring more income to the church.

*A selection of reflections including voices after the conference:*

“I bring with me an openness for new things”

“Seeing where we have come from helps us find a good direction for the future, if we fail to see this we do not dare move”

“A most inspiring exchange of ideas and experiences”

“My head is swimming over (sic) with ideas from all the participants”

“The best conference since I was ordained a priest☺”

“Our intention was to dispose of three churches. After the conference we have reconsidered and will keep them.” (Quote by the chair of a parish council during the field trip on day three).

Following the conference there were many more overwhelmingly positive comments and reflections, by e-mail, phone and in person. This is a clear evidence on the need, especially for local



*Intense discussions during a conference fika (Swedish coffee break). Photo: Maria Lundström.*

organizations, to meet other dedicated people to get new inspiration, acquire more knowledge and exchange experiences on how to take the ecclesiastical heritage into the future.

#### *Final conclusions and thoughts*

Important purposes of the conference were to give the delegates new insights in the present situation for religious heritage in different countries and to inspire them to develop future innovative uses and sustainable management models for churches.

It is possible to draw a number of conclusions based on the proceedings of the conference, the delegates' feedback and the report made by Linda Monckton (see Appendix, below);

1. The importance of assessing and understanding a multitude of values
2. Balancing cultural and religious values is essential
2. Engagement is created through participation in processes and sharing of decisions
3. Methods and strategies must be developed and processed for successful project outcomes
4. All benefits for local communities and stakeholders must be clearly articulated and promoted
5. Depending of assessed values and identified needs of stakeholders, there is a wide range of possible solutions for development of use; from a silent refuge with no physical changes, to a multifunctional space with considerable interventions

These conclusions are important contributions to the formation of a strategy for preservation, use and development of ecclesiastical heritage. A tentative strategy might consist of the following components:



*International guests with their hosts at the ancient burial site Ales stenar (Ale's stones) in Kåseberga, Southern Skåne, 27 April 2018. Photo: Maria Lundström.*

### **Increase collaboration on all levels**

By forming new or developing local, regional and international partnerships, mutual platforms can be created for exchange of experiences and building of new knowledge in how to manage, use and develop ecclesiastical heritage.

### **Engage new groups**

By engaging new groups and individuals, the generation gap can be bridged and more volunteers recruited. If given the right prerequisites new generations can feel ownership of their ecclesiastical heritage and “reclaim” the churches.

### **Develop new and innovative use**

Underused, closed or redundant churches can be transformed to regain their role as hearts of communities, public places and/or creative hubs for enterprises, organizations and individuals. These churches can still be organized with quiet spaces for worship and contemplation.

An important tool for implementing this preliminary strategy is the method developed by the Diocese of Lund in cooperation with Churches Conservation Trust, called Virket (see summary in the presentation below).

The strategy could ultimately contribute to the fulfillment of the following goals (see illustration of Virket below), which concerns both church and society:

- Ecclesiastical heritage is preserved, used and developed
- Ecclesiastical heritage strengthens and reinforces parish life
- Administration and management in local organizations becomes efficient and sustainable
- Ecclesiastical heritage is a commitment and resource for communities and society

## Appendix, including summaries of speeches

### 1. Conference in figures

16 Seminars

24 Speakers

160 Delegates

85 Organizations present

11 Countries - Belgium/EU (1), Canada (2), Denmark (2), Finland (4), France (1), Germany (2), Netherlands/FRH (3), Norway (2), Sweden (131), UK (10), USA (2)

### 2. Summary of conference report for Historic England

This is a summary of the conclusions Dr. Linda Monckton draws in a report made for Historic England, based on the conference delegate's feedback and plenary discussions;

#### **Analysing and understanding values**

- Clearer methods for analysing cultural and user values, better frameworks for assessing significance
- Concentrate efforts on understanding multiple values and supporting the dialogue that enables solutions to emerge from them
- Finding and articulating the 'essence' of an understanding of values, balancing cultural and ecclesiastical (or theological) values
- Identifying the meanings associated with the potential conflict between individual and shared values – especially focusing on the need to properly appreciate different perspectives

#### **Development of communities and heritage**

- Clearly articulate the social benefit, public value and community wellbeing advantages of community-led projects
- Community wellbeing should be the focus of community and church
- Finding the point of 'sustainability' between perceptions of an under- or an overdeveloped church and the potentially disastrous ramifications of either

#### **Strategic processes and projects**

- Equality of Esteem between all stakeholders and partners in project formation
- Everyone is an expert in their own experience of life – therefore more listening and learning is required
- It is the process that engages, not the idea
- Barriers to participation must be addressed so the process can enable solutions
- The value of a Strategic Diocesan approach
- The value of approaching challenges strategically
- Advantages of Theory of Change models

### 3. Summaries of selected speeches and presentations

#### *The CCT Journey - Past, Present and Future*

*By Peter Aiers, Chief Executive, Churches Conservation Trust (CCT), UK*

Peter Aiers introduced CCT by presenting its 50 year journey, established as the Redundant Churches Fund in the late 1960-ties to handle Church of England's growing problem with redundant churches. From being an organization focused on conservation of historic churches, it changed during the years to the CCT we know today, working with management and development of underused churches for the benefit of parishes and other local organizations. Peter showed spectacular examples of revitalized churches; All Saints 19<sup>th</sup> century church in a deprived area in Bolton, transformed into a community and conference centre, St Mary-in-Quay, from being threatened by destruction into a wellbeing centre. Finally he presented two nation-wide development projects; Church Keys; a music project in collaboration with Dave Stewart Entertainment and Champing; camping in churches; a huge success where families can spend an exciting night in an old church with breakfast and dinner delivered by the local pub.



*1. Peter Aiers interviewed by Marcel Salinder, Diocese of Lund. 2. Luc Noppen. Photos 1-4: Maria Lundström.*

*3. Reverend Canon Stephen Evans. 4. Moderator Linda Monckton, Historic England, and Oddbjørn Sørmoen.*

*St Marylebone, Changing Lives for 900 Years -*

*The Preservation, Use and Development of a London Parish Church*

*By Stephen Evans, Revd Canon, Rector, St Marylebone, Church of England, UK*

Stephen Evans gave a broad picture of the Parish of St Marylebone in central London and how its life has developed during the last decades. The activities, the use of the church and connected buildings appear in many ways to reflect the recent development of society and its needs. St Marylebone has been a centre for the community for 900 years and for 30 years also a centre for healing, health and wellbeing, with St Marylebone Healing and Counselling Centre (in the former crypt of the church) and Marylebone Health Centre as providers of these services. Stephen finally informed on the Changing Lives project, aimed at developing activities, improving functions, accessibility, economy, recruiting more volunteers and enhancing the public realm. To realize these goals conservation, renovation of the fabric including new roof, and many other physical measures are necessary. The huge cost of these repairs is unfortunately putting the whole project in danger.

*The Future of Church Buildings in Québec Province, Canada: New Uses - Shared Uses?*

*By Luc Noppen, Professor, UQAM (University of Quebec, Montreal), Canada*

In his presentation Luc Noppen explained the situation and the challenges for ecclesiastical heritage in the predominantly Catholic Quebec. Due to a rapid secularization with very few churchgoers and decreasing economy, hundreds of churches have been closed, demolished or sold for conversion to other uses. He illustrated his case with precise statistics and facts and many concrete examples of threatened and/or already transformed churches. Since the parish by law only can own properties used for worship, the church building needs to be desacralized, after which a new owner can implement new use. Examples shown were churches transformed into public libraries, sport centres, private housing, restaurants, cheese factory and even a circus school. A final example was a former Catholic church, bought by the municipality in 2018 in order to save the building, which is now open for worship and shared uses.

*Whose Churches are They, After All?*

*By Oddbjørn Sørmoen, Special Director, KA (Norwegian Association for Church Employers), Norway*

Oddbjørn Sørmoen first mentioned that in spite of the rapid societal development of Europe, the basic character of the landscapes are still intact with churches in the midst of towns and villages. The central role of these sites, explains the obvious role the churches play in the heritage sector, which also applies to Norway; to preserve the history of the Norwegian nation, one must preserve the churches. In Norway there has through history been disputes over the ownership of churches. The Danish (Norwegian) king sold the churches in 1720, to cover the cost of the war against Sweden. In the 19<sup>th</sup> century many municipalities bought the church buildings back and as late as 1995 the legal ownership was again transferred to the parishes. The state and the Church of Norway has now split without a general solution for preserving the churches. Since the churches are local, they should continue to serve the local community. To save this heritage from future privatisation and commercialisation, there is a need for a creative and close cooperation between local, regional and national authorities, religious and secular organizations.

### *500 Churches, 500 Ideas*

*By Elke Bergt, Head of Building Department, Evangelical Church in Central Germany*

Elke Bergt introduced a project presenting several possibilities of new use of church buildings. The Evangelical Church in Central Germany owns 4000 churches, which equals more than 20 % of all evangelical churches in Germany, but has only 3,3 % of its members and is still continuously losing members. Nearly all churches are listed for historic preservation and many of these are abandoned or only barely visited. In order to show parishes new ways for a potential future, the regional church office of central Germany and the International Architecture Exhibition Thuringia initiated a public call for ideas: "500 churches 500 ideas - unconventional thinkers for Thuringia wanted". The call did not only address parishes but also architects, artists, students as well as regional actors. The project in fact reached its goal by receiving 500 ideas, of which two examples were presented; "Fire Organ Krobitz - Reviving churches by Art" and "Hostel/Lord's House - 400 square meters, a bed and a bathroom". Finally, Elke mentioned further pilot projects as;

- (Church as) Social department store
- Networking church at the inner-German border
- A church for bees and a sensory garden as a reviving point
- Experience of space on the "meditative playground" in an unused church
- Healing effect in the "health church"



1. Elke Bergt. Photos 1-2: Maria Lundström.



2. Reverend Jan Bonander and Andreas Hagman.

### *Survival of Countryside Churches in the Midst of Sweden*

*By Jan Bonander, Revd, Vicar, Ljusnan Parish, Church of Sweden & Andreas Hagman, Development Officer, Region Gävleborg and Project Manager, Hälsingland Regional Museum*

Reverend Jan Bonander and Andreas Hagman presented a development project based on a pre-study made in collaboration between Hälsingland Museum, Ljusnan Parish and Churches Conservation Trust. The study was performed in the remote and sparsely populated village of Hamra in Ljusnan Parish, aiming to explore the potential for extended use of the 19<sup>th</sup> century church of Hamra, and also trying to find new ways to contribute to a positive development of the surrounding society. The project aims to attract more people to see and explore the church site, its environments and the whole area, in order to ultimately make it possible for more people to live permanently in the area. The unique selling point of the Hamra area is that there is both a World Heritage Site, the Decorated Farmhouses of Hälsingland and Hamra National Park with its ancient forests, located very close to Hamra village and church. One ambition is therefore to develop a close and durable collaboration with both these sites, so that Hamra can be established as a really attractive tourism destination.

*The Church in the Centre of the Community – the Community in the Centre of the Church?*

*By Revd Vicar Pamela Garpefors & Per Gustafsson, Head of Office, Karlskrona Parish, Church of Sweden*

This presentation concerned the renovation and revitalization of the 18<sup>th</sup> century Italian Baroque church Fredrikskyrkan, centrally located in the World Heritage City of Karlskrona. As a guidance to the extensive remodelling, designed by the acclaimed Danish architect Ole Drachmann, the parish formulated a vision, aiming to ensure the dynamic continuity of Fredrikskyrkan as a self-evident meeting place. The parish wanted the church to become a place of welcome, a holy room with liturgy, theology, music, recreation, education, existential and spiritual growth, a centre for cultural formation, social and spiritual responsibility, a place for joy and festivity, culture, development and rest – a living church interior in the midst of life. After the long process to get permission to alter the church, a final decision was taken by the administrative court of appeals and the renovation works could start. From a conventional and rather dark interior, characterized by an early 20<sup>th</sup> century restoration with an abundant mass of dark brown pews, the church was transformed into a multifunctional space with the original baroque light restored and the Way of the Cross, Via Sacra, emphasized. Offices and meeting places were built behind transparent glass walls under and on the side lofts. Advanced technique was installed to make the large church space even more flexible for the new liturgy, for concerts and other events. To ensure that all changes were widely accepted, extensive consultations were held with the local community, the staff and the Parish Council. The final result was a reborn Baroque church; a church in the centre of the community – and with the community in the centre of the church.



1. Reverend Pamela Garpefors.



2. Hughes Becquart. Photos 1-2: Maria Lundström.

*EYCH Initiative on the Adaptive Re-use of (Religious) Built Heritage,  
By Hughes Becquart, Policy Officer, European Commission*

This presentation focused on the European Commission's initiative the European Year of Cultural Heritage (EYCH) 2018 and several of its activities. Reasons for initiating the year were:

- To encourage the sharing and appreciation of Europe's cultural heritage as a common resource
- To encourage a better protection/use of heritage by all involved
- To raise awareness of common history and values
- To reinforce a sense of belonging to Europe

The year had four themes or "pillars" which would contribute to the EYHC legacy after 2018, consisting of; Engagement, Sustainability, Protection and Innovation.

A significant activity under the pillar of Sustainability was "Heritage in transition: re-imagining industrial, religious, military sites and landscapes" which was managed by the European Commission and had members including FRH and ICOMOS. The purpose of the activity was "to promote good practice and smart ways to transform Europe's industrial, religious and military heritage for new use(s) and turning it into a driver of sustainable development for European cities and regions".

In April 2018 there were over 7 840 national and 100 European events registered. Among the examples mentioned during the presentation were the PUD conference in Lund, the upcoming European Cultural Heritage Summit in Berlin 18-24 June (arranged by Europa Nostra and others) and Future for Religious Heritage's biannual conference "Religious Heritage – Europe's legacy for the future" at the UNESCO headquarters in Paris 11-13 October.

*Future for Religious Heritage's Torch Initiative  
Presented by Lilian Grootswagers, Honorary Secretary FRH.*

The Torch Initiative, launched by Future for Religious Heritage during EYHC 2018, aims at raising awareness of and to safeguard the importance of Europe's religious heritage. The torch (inspired by the Olympic Torch) is a "treasure box" travelling around Europe where invited prominent guests as well as all European citizens, can put their letters (physical or digital) with personal memories and stories related to religious heritage. The stop in Lund was the only one in Sweden during the torch's way to the FRH biannual conference in Paris, 11-13 October 2018. The ceremony was led by Lilian Grootswagers and the contributors were as following;

Jono Hart, Managing Partner at Dave Stewart Entertainment (USA/UK), Dave Stewart (represented by Jono Hart) Musician and Owner of Dave Stewart Entertainment, Lena Simonsson-Torstenson, Director of the Diocese of Lund, Janet Gough OBE, Former Director of Cathedrals and Church Buildings, Church of England, Anna Svensson Melin, Reverend and Vicar of the Torn Parish, Rickard Isaksson, Heritage Officer at the Diocese of Stockholm, Kerstin Barup, Professor and Architect and Henrik Lindblad, Vice President of the ICOMOS International Scientific Committee PRERICO and Heritage Officer at the Diocese of Lund.



Diocese Director Lena Simonsson-Torstensson donates her Torch contribution to Lilian Grootswagers, FRH.  
Photo: Maria Lundström.

### *A New Cultural Heritage Policy*

*By Fredrik Linder, Director, Ministry of Culture, Swedish Government*

Fredrik Linder started by pointing out that the title of the conference, *Preserve, Use and Develop*, also for many years has been the main starting point for the national policy concerning cultural heritage. That said, in June 2017, the Swedish Parliament with the governmental bill *Cultural Heritage Policy* decided on a new policy for the area. The new policy aims to contribute to making the common cultural heritage a matter of importance for all, whereby the public dialogue is widened and deepened, and co-creation and participation is encouraged. The starting point for the cultural heritage policy is still “to promote a dynamic cultural heritage that is preserved, used and developed”, but the policy is now even more focused on the cultural heritage as a *common* heritage and resource, which is constantly evolving and shaped by all members of society together. Equal access to our shared cultural heritage is in that meaning seen as a democratic right.

The new policy includes the ecclesiastical heritage, which with its music, liturgy, art and church buildings, sometimes 1000 years old, stands for *continuity* and, perhaps, something that is greater than ourselves. At the same time the ecclesiastical heritage is really a *dynamic* cultural heritage, constantly evolving and being shaped when people use it. As the title of the conference states, the ecclesiastical heritage has to be both preserved, used and developed - and accessible to all people, regardless of background. The Church of Sweden is facing challenges as the memberships are declining. But as the conference’s case studies show, there are also great opportunities in these changes. A church does not have to be sold, it can instead be the arena for an extended use that will make the ecclesiastical heritage even more dynamic! The Church of Sweden has a physical presence in almost every local society in Sweden. What other organization has this advantage? In this lies a great opportunity for the ecclesiastical heritage to be a concern for all and a resource for sustainable development. Finally, in the cultural heritage bill the government states that the public cultural

institutions have an important role to work together with the Church of Sweden to fully realize the ecclesiastical heritage as a concern for everyone in society.



1. Reverend Lena Skoting. Photos 1-2: Maria Lundström.

2. Fredrik Linder.

#### *Säffle Development Project - Identification and administration of ecclesiastical cultural values in the parishes of Säffle*

*By Revd, Vicar Lena Skoting & Maud Forsberg, Heritage Consultant, Säffle Parish, Church of Sweden.*

The main purpose of the Säffle Development Project was to produce documents to support decisions on how the cultural values in the Säffle Parish and its 14 (13 legally protected) church buildings should be administered and used. The project aimed to specify the churches' cultural values, including the hypothesis that some churches have higher cultural values than others. The culture - historical values should be put in relation to the use value of the buildings and other properties and the need for developing the parish. The project, performed in six specified steps, finally resulted in a number of suggestions on how the church environment can be developed and changed, including consequence analysis of how proposed changes might affect the assessed values. The importance of working together with elected representatives and parishioners and to take advantage of their knowledge about the churches was early realized in the project. Another purpose of the project was to create a dialogue with the public and with the municipality of Säffle in order to discuss the role of the church sites in society and in the community planning. Would it be possible for the municipality to include the churches in its planning as a resource for society?

#### *Reimagining a Rural Church as a Community Hub based on the Seven Monastic Spaces*

*By Revd, Priest in Charge Celia Cook, Great Bealings, Little Bealings, Playford with Culpho & James Halsall, Diocesan Advisory Committee for the Care of Churches and Pastoral Secretary, Diocese of St Edmundsbury and Ipswich, Church of England*

Celia Cook and James Halsall gave a presentation on the All Saints Little Bealing Café Hub project. The project proposal addresses a real need within Little Bealings and the wider area, which has no cafe, no pub and no shop. It seeks to create a space in the All Saints church (a small medieval grade II listed church with a second north aisle built 1851) which is flexible enough to meet the varied needs of that community. This space is based on the seven monastic principles of;

Cell	Individual prayer
Chapel	Communal worship
Chapter	Organised groups
Cloister	Chance meetings
Refectory	Cafe
Library	Study and reading area
Garden	Churchyard and responsibility to the wider environment

In order to fulfill these principles, there are plans to make physical alterations of the interior of the church. The transformations, which have been designed to minimise the impact to the historic fabric, includes removal of the pulpit in the south aisle and the organ and pews in the north aisle. A kitchen will be installed in the western part of the north aisle. The choir and some of the pews in the medieval south part of the church will be preserved as a space for worship. Since the plans concern stakeholders with many different opinions, issues as local participation, involvement and transparency are emphasized in the project. Though the project in spring 2018 was still in its planning phase, it has already reached national and now even international acclaim.



1. Reverend Celia Cook. 2. Rickard Isaksson. Photos 1-4: Maria Lundström.

3. Moderator Isabel Assaly, CCT. 4. Reverend Mats Hagelin and Ewa Bruce.

*Divesting Objects in the Church of Saint Jacob - Testing a new method to identify culture and user values and determine the consequences for actions*

*By Rickard Isaksson, Heritage Officer, Diocese of Stockholm*

Rickard Isaksson presented a new method to assess the significance of ecclesiastical heritage, e.g. church buildings and movable objects, in order to evaluate decisions on future heritage use and management. The method, developed by the Diocese of Stockholm, was applied on the Church of Saint Jacob, a major late 16<sup>th</sup> century church situated in central Stockholm. The church, which has been almost redundant for a long time, was recently sold by the Great Church (Stockholm Cathedral) parish to the diocese. The method contains four steps; 1. Conditions and positions, 2. User values, 3. Culture values and 4. Consequences. When performing the method it was noted (step 1) that the diocese wished to take over responsibilities for all heritage including movable objects (protected by law or unprotected) while using the church as a venue and conference hall. Another goal was, if this was not hindering the planned activities, to keep the church sacralised. Step 2 and 3 included assessments of all objects' cultural and use values in four categories (significant value – no value, optimal use - no use). Examples of consequences for the objects ranged from category 1 (protected by law, cannot be divested), to 3 (an interesting object that could be displayed in the future) and 4 (broken beyond repair and without use). During the process a number of questions were raised concerning the responsibilities of the diocese when taking over ownership of heritage, since this is still a rare situation and only parishes are mentioned as owners in the Swedish ecclesiastical heritage legislation.

*Church of the Future - Project 2020: Development of the Churches of Odarslöv, Virke and Östra Nöbbelöv*

*By Heikki Ranta, Heritage Officer, Diocese of Lund, Lars Lindahl, Architect, Stockholm, Revd Anna Svensson Melin, Vicar, Torn Parish, Revd Mats Hagelin and Ewa Bruce, Simrishamn Parish and Ingemar Andersson, Kävlinge Parish.*

Three parishes presented their work with underused churches in a development project, managed by the Diocese of Lund together with Churches Conservation Trust. Three churches, one in every parish, considered redundant and/or closed for several years, have been investigated in order to develop new uses according to assessed cultural values and identified needs. This resulted in plans to regenerate and activate all three churches with different profiles considering use, sacred and secular content and target groups.

In Sweden, the parishes are sovereign owners of their church buildings and thus also totally responsible for their real estate properties. The dioceses are supporting partners in projects and processes like Project 2020. Only the preservation of the ecclesiastical heritage can be financed by the Church Antiquarian Compensation, which is a part of the agreement between the state and the Church of Sweden. Use and development of the ecclesiastical heritage is mainly financed by the parishes themselves. Nevertheless, the ownership implies an extensive heritage responsibility.

Project 2020 has been a learning process for the parishes as well as for the Diocese of Lund. A thorough reading of a protected heritage object is to be done and a mutual co-understanding of what the planned project would include is necessary. It is vital to agree on a concept and an objective rather early as a project is initiated. Furthermore, a local project organisation with clear responsibilities and mandates has to be created. It has been an important lesson for us all to understand that these kind of projects always take more time – and money – than we initially estimated. Time and (the lack) of money are good preservers of heritage.

### *Participating churches*

Virke church - focus on Ecotheology, possibly with solar panels on the roof, grazing sheep and beehives in the churchyard and an Apple Cathedral as outdoor space for worship, baptisms and contemplation.

Odarslöv church – desacralized, centre and possible conference venue for art, music, science and theology, used by the local parish, the nearby scientific community and other stakeholders.

Östra Nöbbelöv church – multifunctional culture church with spaces for exhibitions and meetings between artists, religious communities, local and international visitors, situated in the touristic Österlen area in the very south of Skåne/Diocese of Lund.

All the above projects were more or less in progress in spring 2018. Several of the plans for Virke, except for the solar panels, were already realized. Exterior restorations were completed in Odarslöv and Östra Nöbbelöv, though they have still only temporarily been used as venues according to the planning.



1. Reverend Anna Svensson Melin.



2. Heikki Ranta and Henrik Lindblad. Photos 1-2: Maria Lundström.

### *Presentation of Virket, the Diocese of Lund Method for Developing Churches*

*By Heikki Ranta, & Henrik Lindblad, Heritage Officers, Diocese of Lund, Church of Sweden*

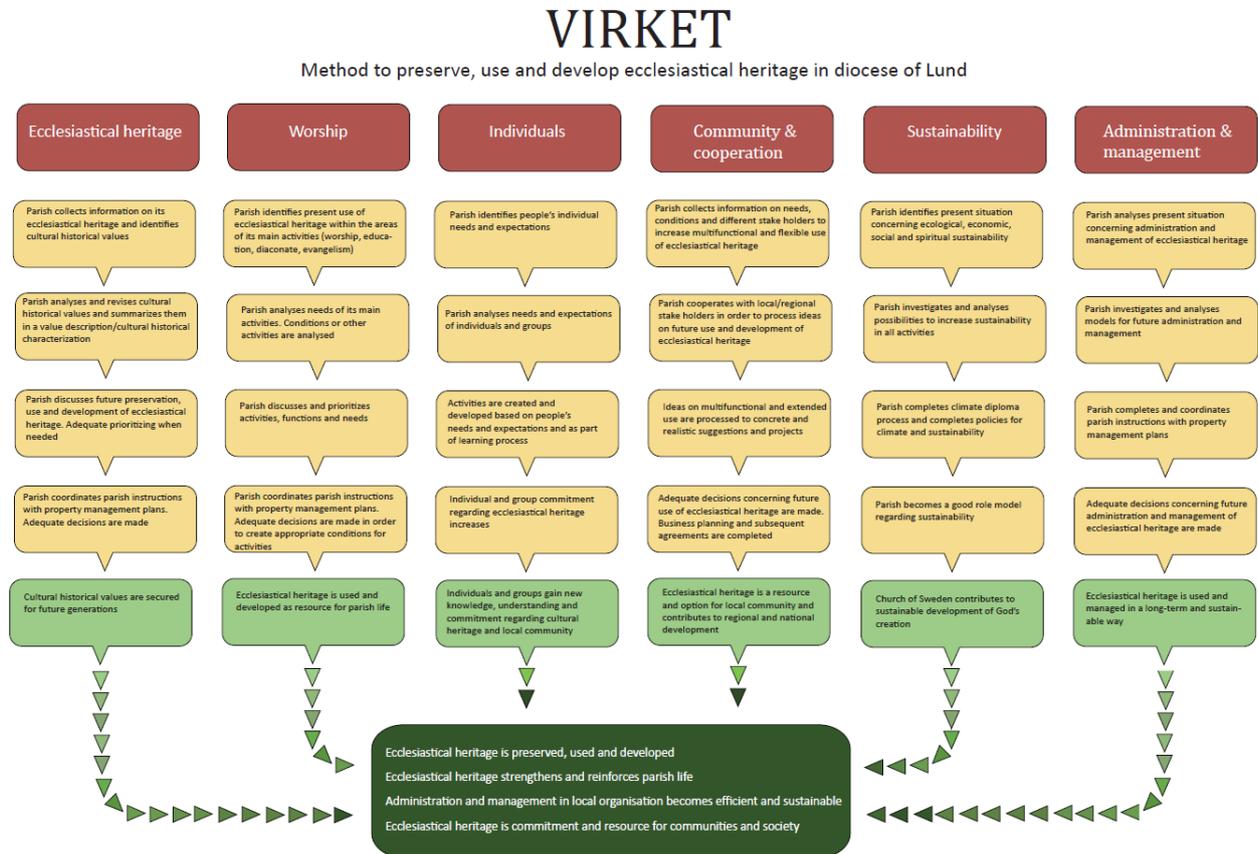
The Diocese of Lund's method *Virket* has been developed in cooperation with Churches Conservation Trust as a result of the project *Church of the Future - Project 2020: Development of the Churches of Odarslöv, Virke and Östra Nöbbelöv*, which was also presented during the conference (above).

*Virket* is an important tool for the diocese and its parishes in the fulfillment of the following long term goals:

- Ecclesiastical heritage is preserved, used and developed
- Ecclesiastical heritage strengthens and reinforces parish life
- Administration and management in local organisations becomes efficient and sustainable
- Ecclesiastical heritage is a commitment and a resource for communities and society

In 2018 and the following years several parishes will implement *Virket* as a method for developing extended or shared use of underused churches. It will also be provided as a tool for the Diocese of Lund's parishes in their work with property management planning, which, according to a decision by the National level of the Church of Sweden, is mandatory to perform during 2019-22.

The structure of Virket (see figure below) is a matrix consisting of six different fields, covering cultural heritage, worship, individuals, community & cooperation, sustainability and administration & management. Every field is analysed and performed in four logical steps in order to reach the specified goals.



*Virket. The Diocese of Lund's method for developing ecclesiastical heritage.*

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