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Sub-Committee on the Architectural and Artistic Heritage

Redundant religious buildings

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**B. SITUATION IN INDIVIDUAL
EUROPEAN COUNTRIES**

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Forty years
Council of Europe
Quarante ans
Conseil de l'Europe

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The most significant religious denominations are named in relative order of importance

Albania

Formerly Moslem, Orthodox, Roman Catholic, Jewish

In 1967 religion was abolished in Albania and the state declared itself the first atheist country in the world. Before that the main religious denominations were: Moslem (70%), Orthodox (20%), Roman Catholic (10%). The Catholics were formerly strongest in the north of the country (particularly around Shkodra/Scutari and Durres/Durazzo) and Orthodox (Tosks) in the south. With the occupation by the Ottoman Turks from the 15th century up to 1912 there were changes in the use of certain religious buildings. Some churches became mosques (eg St Stephen's Church in the fortress of Rozafat near Shkodra), some were demolished others converted to other uses or left to decay and are now in ruins. There are a considerable number of ruins or archaeological sites of early Christian, Byzantine and mediaeval churches, some of settlements which have been deserted. However there was considerable toleration under Turkish rule and many churches, Orthodox in particular, were restored, rebuilt and some new ones also built. There were Catholic revolts in 1649 and Orthodox risings in the late 18th century. Many Albanians converted to Islam in the 17th century. Prominent were the Dervishes, particularly of the Bektaschi sect, with various monasteries for instance in Berat. There was considerable conflict between the different denominations until the 20th century which prevented unity within Albania, one of the reasons given for the complete abolition of religion in 1967.

After 1945 religious affairs were closely controlled by the state, the Catholic clergy lost their positions, all denominations became dependent on the state which appointed Moslem clergy faithful to the régime. Church property was nationalised and churches and mosques became the property of the state (they were apparently so already before 1939). Some religious buildings were closed, some demolished, others used for other purposes, some left empty to decay or become ruins. At the height of the Cultural Conflict in 1967 religion was completely prohibited and the state declared atheist. All religious buildings were closed and thus became redundant. Crosses and half-crescents were removed from churches and mosques, clergy and mullahs imprisoned or sent to work camps. Important religious monuments became museums, other religious buildings became cinemas, community centres, factories, workshops, kitchens etc.

On the other hand there is also a strong national consciousness and awareness of the importance of the cultural heritage in Albania. Already in 1961 the old town of Gjirokastra (the home town of the Communist leader Enver Hoxha) was declared a protected conservation area with all its monuments including religious buildings. Since 1965 there has been an effective and well-financed state conservation authority (Instituti i Monumenteve te Kulturei/Institute of Monuments and Culture) in Tirana with

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its own regular periodical "Monumentet" and conservation is also taught at the University of Tirana. The Law of Conservation of 1965 provides for the protection of historical monuments. All early Christian monuments, Byzantine, Romanesque and mediaeval churches up to the 15th century are listed as historical monuments as well as older mosques and some churches and mosques of 16th-18th century date. Many have been restored or are being restored and are now museums, their furnishings are often still intact and well preserved. There is regular inspection of these monuments by the State Conservation Authority.

This awareness of Albania's history and cultural heritage has prevented demolition of important monuments. A mosque of 1757 which until recently was used as a kitchen is now to be preserved as a historic monument. However many other religious buildings of 19th and 20th century date have been treated less well. Some are used as concert halls, libraries or for cultural purposes but others are used as cinemas, factories, workshops etc. A number have been demolished in the course of urban development (eg the Orthodox Cathedral in Tirana probably of late 19th century date). No exact figures can be given for the number of religious buildings demolished or converted to other uses. The prohibition on religion was slightly relaxed in 1982. Personal religious practice is now allowed but has to take place in the home and is not permitted in religious buildings.

There were formerly a small number of Jewish congregations (perhaps two or three), however the Jewish community as a whole does not seem to have been particularly strong or prominent. In 1941 and thereafter some 600 Yugoslav Jews escaped from persecution in Yugoslavia and took refuge in Albania during the Italian occupation (until 1943). There may perhaps be now some 200 Jews in Albania.

Historic monuments and conservation work in Albania has been made known in the Federal Republic of Germany by a photographic exhibition prepared by the Seminar for Christian Archaeology and Byzantine Art History of the University of Marburg and shown in 1985 in Schleswig-Holstein, Bavaria and Hessen and currently in Marburg. An informative accompanying catalogue has been published "Albanien - Kulturdenkmäler eine unbekanntes Landes aus 2200 Jahren" (Marburg 1985). An exhibition of art treasures from Albania is currently being shown at the Römer-Pelizäus-Museum in Hildesheim.

Andorra

Roman Catholic

Situation unknown.

Austria

Roman Catholic; Protestant; Jewish

Many monasteries were dissolved by Joseph II in 1782 but were often resettled in the 19th century. Some monastic buildings received other uses; there are a few redundant monastic churches (for instance near Stein a.d. Donau/Krems). Pilgrimages were restricted in 1772 and then banned until the 19th century.

With declining congregations there may be problems in city and town centres, where there are more churches than needed, and in remoter rural areas. A number of redundant churches are known, some have been converted to other uses.

Synagogues which escaped destruction between 1938 and 1945, and there may be quite a number still standing particularly in rural areas, may be empty or have received other uses. A synagogue in Eisenstadt is to become a Museum for Jewish Culture.

How many religious buildings have been demolished since 1945 is not known.

As far as can be judged, there is as yet no serious problem of redundancy or demolition of religious buildings. Detailed information however has to be obtained. The state conservation authorities (Bundesdenkmalamt etc) do much for the restoration of churches and monasteries and churches in use seem to be well maintained.

In the Steiermark in Austria there are some 209 Catholic chapels-at-ease which are little used and it is estimated that there may be some 500 churches in the Steiermark which are no longer regularly or are only seldom used. These figures are considered representative also for other parts of Austria. The church authorities, as owners of the buildings, are responsible for their maintenance and preservation, but their financial resources are limited and grants from the Austrian state conservation authority (Bundesdenkmalamt) are limited, so that there are considerable problems in maintaining these chapels. (Compare also Protestant chapels-at-ease in Germany formerly used only once a year eg Niedereisenhausen 1770-1955, then abandoned.)

Belgium

Roman Catholic; Protestant; Jewish

Some destruction of churches and monasteries took place during the Wars of Religion in the second half of the 16th century (ca 1560-80). Jesuit monasteries were dissolved in 1774, the monastic buildings being used for other purposes. Church property was secularised and monasteries dissolved during the French occupation 1795 ff.; the monasteries were used for other purposes, some for building materials and are now ruins (for instance the great Cistercian monastery of Villers-la-Ville); some churches were also destroyed and used as building materials. Monastic orders including the Jesuits were re-established in 1814.

Redundancy of churches does not seem yet to be a major problem in Belgium. The Archbishop of Mecheln-Brussels states that in his archdiocese and other Catholic dioceses there is no information on redundant churches. However the Belgian Ministry of Justice (which is responsible for religious affairs) has recently written to all Belgian dioceses as well as provincial authorities for information on the problem and certain provinces have now also sent questionnaires to

local communes. Two redundant churches have been moved to the Open-Air Museum of the Province of Limburg at Bokrijk and some other churches which are no longer used have become museums (for instance the church of the Beguinage at St Truiden). Monasteries and nunneries have some difficulties in finding monks and nuns and recently some have been given up, sold and are used for other purposes (for instance one in the Antwerp area). As a result of the Second Vatican Council there will have been some reordering of the interior arrangement of churches and possibly some dispersal of church furnishings.

No information has been obtained on whether there are any older synagogues which escaped destruction 1940 ff. and are now redundant, empty or used for other purposes.

(There are probably also problems with the maintenance of religious buildings. The conservation authorities in Belgium are not so well financed and are not so strong as for instance in the Netherlands or in the Federal Republic of Germany where the Roman Catholic and Protestant churches are also well financed by church taxes. In Flanders the protection of historic monuments is governed by the law of 1976.)

Bulgaria

Orthodox, Roman Catholic and Uniate Greek-Byzantine rite, Jewish, Moslem and Protestant

With Turkish occupation (late 14th century to late 19th century), some Orthodox churches became mosques, some became redundant, were converted to other uses or have been demolished, where they did not remain in use as churches. Some monasteries may also have been closed. Today the Orthodox Church in Bulgaria has considerable religious freedom and a strong position with a patriarchate and 11 dioceses (1 in North America) and a theological faculty (academy) at the University of Sofia. In 1967 there were 2,300 priests and 520 monks in 117 monasteries. In recent years much work has been done to maintain historic monuments, particularly Orthodox religious buildings.

Religious freedom was officially guaranteed in 1949, and the Church separated from the state. Ecclesiastical affairs were however controlled by the state and church property nationalised.

The Roman Catholic and Uniate hierarchy was persecuted in the first decade after 1945 (bishops disappeared in 1952) but now functions. No details have yet been obtained as to the conditions and fate of Catholic or of Protestant churches. As in other countries there are problems with the maintenance of religious buildings in use especially where congregations are small or declining.

Before 1941 there were some 50,000 Jews in Bulgaria; with deportation in 1941 ff. (some 5,000) and considerable emigration (particularly in 1948) there are now only 5,000. There are synagogues in use in Plovdiv and in Sofia where the great synagogue has been restored. Other synagogues which survived destruction in 1941 ff. and later demolition may be redundant, empty or used for other purposes.

After independence in 1878 and particularly since 1945 with the expulsion of large numbers of Turks who live mostly in Rumelia in southern Bulgaria (over 1,000,000 have been expelled since 1945), many mosques have become redundant, closed, demolished, used for other purposes, stand empty or have become ruins. The great mosque in Sofia is closed ("Why should it be kept open?"). The fate of the mosques in Bulgaria, many of which are monuments of historic importance, remains a major problem.

Cyprus

Greek Orthodox; Moslem; Roman Catholic, Maronite Armenian and Jewish minorities; Protestant (churches and chapels of the British community)

With the occupation by the Ottoman Turks in the late 16th century (1571-1878) there was some change in the use of religious buildings. Latin (Roman-Catholic) churches and religious buildings were often converted into mosques. The Greek Orthodox Church was in general left with its churches, monasteries and possessions and its privileges confirmed by the Sultans.

In the armed conflicts of 1963/64 and 1974 religious buildings have been damaged, destroyed and become redundant. In 1963/64 mosques, shrines, mausoleums and other Ottoman and Islamic monuments were damaged or destroyed. In 1974 during the conflict and afterwards Greek Orthodox churches and monasteries in the Turkish northern part of the island were damaged or destroyed.

In the Greek southern part of the island Orthodox churches are generally in use. Some small and remote chapels may be used only once a year. There are some problems of repair and maintenance also of icons, timberwork and other works of art. However work has been done to maintain and preserve historic monuments. In the Akamas peninsula in the western part of the island there are several ruined and redundant churches, some of Byzantine date. The area has been depopulated since the last century or before and several neighbouring villages are now suffering from decline and decay. Under the 1959 treaty the area is partly used as a British artillery range and for military exercises. For an area in private possession there are plans for speculative tourist development. There is now a campaign to declare the area a National Park and to encourage sensible and sensitive development also of the neighbouring villages (see ECOVAST Magazine No. 2, March 1988 p. 13 article "Akamas: a heritage in danger" by P Panagides). It is to be hoped that the Park can be established and that the ruins of the churches can at least be stabilised and further decay prevented. In the southern part of the island there are some 94 mosques of which 14 are listed as historic monuments and are closed and unused.

In the Turkish northern part of the island (in which there was a very considerable Greek Orthodox population, at least 70% before 1974, as well as Maronite and Armenian minorities) mosques are presumably all in use. There were several hundred churches and monasteries. Of

these at least 30 have been converted to mosques since 1974. This means that icons, iconostases, liturgical objects have been removed or destroyed, wall-paintings, frescoes and other pictorial representational removed or destroyed. At least 17 churches or monasteries are used by the Turkish military forces, some also as mosques, and have been damaged and their content damaged, destroyed or removed. At least three churches have been converted for secular civilian use, one as an athletic club, another for cultural use including theatre entertainment, a third as a crafts centre and bazaar. Three churches are now museums and three are still in Christian use. At least 45 other churches have been damaged and their contents damaged, destroyed or removed, several are used for unsuitable, inappropriate and unworthy purposes as public toilets, stables, sheep and chicken pens, three have been demolished for road widening. The fate of many others is not known. Most if not all the churches and monasteries are buildings of architectural or historic importance. At its Luxembourg meeting in September 1987 Europa Nostra adopted a resolution condemning this destruction and misuse of the architectural and artistic heritage in the northern part of Cyprus which has been submitted to the Sub-Committee on the Architectural and Artistic Heritage of the Committee on Culture and Education of the Parliamentary Assembly of the Council of Europe for deliberation. However it should also be noted that the authorities in northern Cyprus have been at pains to make known their work for the preservation of historic monuments including churches and religious buildings and state that accusations of destruction, damage and misuse of buildings are part of a deliberate campaign to discredit the Turkish population in northern Cyprus (see booklet "Cultural Heritage of Northern Cyprus: its protection and preservation). There has also been a serious problem of the illegal export of antiquities including works of religious art, particularly icons.

Czechoslovakia

Roman Catholic, (and Uniate?), Czech Hussite Church, Protestant (Bohemian Brethren, Lutherans, Reformed and others eg Baptists and Methodists), Orthodox, Jewish

With the Hussite movement in the 15th century and strong Reformation influence in the 16th century in Bohemia some churches were destroyed, monasteries dissolved and church property secularised. From 1621 under the stern Habsburg rule of the Counter-Reformation, monasteries were resettled or rebuilt.

Under Joseph II some monasteries (particularly those of the Jesuits) were dissolved, the churches often becoming parish churches and the monastic buildings used for other purposes (schools, hospitals, barracks etc). Toleration was also granted allowing the Protestants to build churches and later the Jews to erect synagogues.

Where synagogues survived destruction 1938 ff., they are with the dramatic reduction of the Jewish population now mostly redundant, many standing empty and in poor condition or have been converted to other uses, especially in the countryside. Some have been made museums for Jewish culture or are maintained as historic monuments, for instance in Prague (two synagogues are in use in Prague by the Reformed and the Orthodox communities). Synagogues and Jewish cemeteries in Slovakia are reported to be in a poor state and decreasing in number (Keston News Service No. 290, 17 December 1987).

In 1948 church property was nationalised, the Church separated from the state. The clergy are now paid by the state and the churches are closely controlled by the State Office for Religious Affairs. Since 1948 there has been considerable tension, especially between the Roman Catholic Church and the state. All monasteries have been dissolved except for some women's convents where the nuns work as nurses or look after old people, their nunneries are however practically state institutions. Monastic buildings are now used for other purposes, some monastic churches remain in use, others are closed or used for other purposes. Many parishes are without clergy (1969 - 4,650 Catholic parishes, 2,986 with, 1,664 without clergy), so that there are a considerable number of redundant clergy houses. A number of churches have been demolished in recent years in northern Bohemia where there is large scale opencast mining for brown coal and where whole villages have disappeared. The buildings were however documented by the conservation authorities before destruction and their fittings and wall-paintings, where important, removed. There are very considerable problems with the maintenance of churches not only of those which are listed as historic monuments but particularly of those which are not listed as monuments. Even where money has been collected for restoration, often the building capacity is lacking or the specialist workers, when available, fear to be seen working on churches. A number of churches are closed or not used in some border regions and in restricted military areas. Elsewhere there are also churches which are seldom used or are closed as congregations are too small or their structural condition is too dangerous, for instance in areas where there was formerly a considerable German population and where the churches have not been taken over by the Czech Hussite Church, the Bohemian Brethren or by the Roman Catholics. In Moravia some wooden churches have been moved to an Open-Air Museum. In Slovakia, particularly in the eastern part, there are many churches closed and unused; several wooden Greek Catholic and Orthodox churches have been moved to an Open-Air Museum in Bardejov (see the reference to the churches of the Lemkov population in the report in Poland). It is likely that there are altogether several hundred redundant religious buildings in Czechoslovakia including synagogues.

Some conservation work on historic monuments including religious buildings has been carried out by the state conservation authorities of the Czech and of the Slovakian Socialist Republic. The financial resources are however very limited (in the Czech Republic there are some 33,000 listed historic monuments, in Slovakia 8,500).

Denmark

Protestant (Lutheran); Free Church; Roman Catholic and Jewish minorities

After the conversion of the Danes to Christianity in the late 10th century the earliest churches were built in wood in the stave form; these buildings were replaced gradually by stone buildings from the middle of the 11th century onwards. Evidence of stave churches has been discovered during excavations in recent years. Monasteries were dissolved and church property secularised at the Reformation in the Kingdom of Denmark and Norway 1536 ff. Some were demolished, others converted to different uses, some still survive well preserved or as ruins, all are protected as historic monuments.

There are now some 2,500 churches in Denmark, including ruined churches and monasteries and churches built in the last 100 years (1,500 were built between ca. 1050 and 1250, another 300 up to 1536). Over half of these churches are now documented in the great inventory "Danmarks Kirker" of which over 30 volumes with some 17,000 pages and 12-13,000 illustrations have appeared since 1933. Parish churches of the Lutheran State Church belong to the state which maintains most as historic monuments. The protection of churches and cemeteries of the Established Church of Denmark is also governed by a recent Act (No. 268 of 22 May 1986) of which one of the declared aims is "to ensure that the cultural values of the churches and cemeteries do not deteriorate". Special attention is also given to the protection of sepulchral monuments. Responsible is the State Ministry for Ecclesiastical Affairs. The State Minister for Ecclesiastical Affairs, responsible for this sector, is Mrs Mette Madsen who, when a member of the Council of Europe's Committee on Culture and Education, initiated the Assembly's work on graveyards and other memorials and in consequence the present study. The State Church is well financed by income from church taxes as in other Scandinavian countries and the Federal Republic of Germany.

Apart from ruined churches and the secularised mediaeval monasteries there are said to be no redundant churches in Denmark. However there may be problems of underuse in city and town centres and in some rural areas with small congregations. No information has been received as to churches demolished or used for other purposes since 1945.

Denmark: Greenland

Protestant

Detailed situation not known. (Ruins of mediaeval churches or chapels abandoned when settlements depopulated ca. 1350.)

Finland

Protestant (Lutheran); Orthodox and other very small minorities (Roman Catholic etc)

Almost 90% of the populations belong to the Lutheran Church. Most older churches were originally built of wood. Some were destroyed by fire, others repaired or replaced by new buildings. In 1900 there were some 400 Lutheran churches, there are now about 750. About 30 small churches are not used regularly, are empty or deserted, however many of these are used in summer. One building has been demolished since 1945. Some 10 churches exist as ruins. Buildings of historical or architectural importance are preserved under state conservation regulations as historic monuments by the National Board of Antiquities and the Central Board of the Lutheran Church. The church is responsible for the maintenance of its buildings, in cooperation with the National Board of Antiquities for churches which are historic monuments. The cost of maintenance is financed by revenues from church taxes as in other Scandinavian countries and in the Federal Republic of Germany.

France

Roman Catholic; Protestant (particularly Reformed and Lutheran); Jewish, Moslem; others.

Some change in the use of religious buildings took place in the Wars of Religion ca. 1560-90. In the 17th century, particularly under Louis XIV, Protestant (Huguenot) churches and chapels were destroyed or converted to other uses (Protestant rights in Alsace were guaranteed in 1681). The Jesuit Order was dissolved in 1764 and its buildings, where not kept by the State, were given to other orders.

Major secularisation of monasteries, cathedrals and churches took place after the French Revolution in 1791 and following. Many buildings were destroyed (Cambrai Cathedral), sold off as stone quarries (Cluny) or turned to other uses, often quite inappropriate and not in keeping with their history and architecture. The abbeys of Fontevrault and Mont-Saint-Michel were turned into prisons; Saint-Jean-des-Vignes became a military store house, the Jacobin church in Toulouse a stable and the monastery of Cadovin a pig-sty. In 1796 a project was drawn up for converting the Abbey of Saint-Denis into a covered market. The central nave was to serve as a passage and the side-aisle as shops. If no use could be found for a church or abbey it was consigned to demolition. In 1810, the architect Petit-Radel exhibited at the Salon a process whereby a Gothic church could be destroyed in a few hours by fire.

Under Napoleon I, and particularly after 1815, the Catholic Church regained its privileged position in the State receiving considerable revenues. As a result church buildings in poor condition (due to the Revolution and with little use and no maintenance) were demolished and there was a wave of rebuilding churches and even monasteries. In the words of Paul Léon ("La vie des monuments français, Destruction-Restauration", 1951) "the priests and kings were just as fervent iconoclasts as the revolutionaries". In Rheims, at the coronation of Charles X which was intended to mark a revival of royal pomp and circumstance and the renaissance of the Catholic Church in France, no-one objected when, on grounds of safety, the heads were knocked off several saints on the West front of the Cathedral, and sent crashing onto the pavement. Later, under the reign of Louis-Philippe and during the Second Empire, town councils destroyed valuable monuments, bowing to the dictates of the straight line and their love of symmetry. In Paris churches were extended or shortened by a few transepts to align them with the new roads.

"France is an unusual example of a civilised country where self-destruction has not been accidental. Although it has been called vandalism, it was institutionalised vandalism, since it reflected in its own way the need for urban development, for building land and for the renewal of political and social structures, and was largely approved by the general moral climate at the time. It was accepted by the majority of educated people, though less often by the unlettered masses who, unlike the liberal bourgeoisie, often had an affection for these holy places and so prevented their demolition". Thus André Chastel in the preface to his "Histoire générale des églises de France" published in 1956. Nonetheless it was in France that the expression "historic monument" first appeared in 1790, and the term "vandalism", coined by the Abbé Grégoire in his 1794 report on the destruction of monuments, was enthusiastically taken up by writers such as Victor Hugo (1832) and Montalembert (1833). It was also in the 19th century that a Historic Monuments Commission was set up to make a list of buildings worthy of protection.

There were no immediate changes for the Church as a result of the political changes of 1848-49 and 1870-71. In 1905 however a major change took place with the separation of Church and State, which took away from the Catholic Church its privileged position and cut off major financial resources. Civil authorities were now to be responsible for the maintenance of buildings built before 1905, church authorities for those built after. As the civil authorities rarely had sufficient funds (or interest) from 1905 onwards up to now, the maintenance of church buildings has been a major problem. Maurice Barrès fearing the consequences of the Act separating the Church and State; was moved to write "La grande pitié des églises de France" (1911) and draw up a list of 1200 threatened buildings in his "Tableau des églises qui s'écroulent" (list of delapidated churches).

Another inventory, drawn up in 1917 by a charitable organisation set up to save devastated churches, listed 3,500 churches or chapels affected by the 1914-18 war, but it was not until the second half of the 20th century that alarm became more widespread and the problem began to be dealt with more systematically.

As a result of declining congregations, parochial re-organisation, etc, there are now a considerable number of redundant churches both in towns and in the countryside. In recent years further monasteries have also become redundant as a result of declining numbers entering monastic orders. It is not yet known et how many churches have been demolished in recent years. However, the threat of redundancy and demolition was considered so serious that in the "Année du Patrimoine 1980" the "Société pour la protection des paysages et l'esthétique de la France" launched a "Campagne pour la sauvegarde des Eglises de France". In the publication "Réutiliser le patrimoine architectural", Vol. I (Ministère de la Culture et de la Communication/Direction du Patrimoine; Ministère de l'Environnement et du Cadre de Vie/Direction de l'Architecture; Caisse Nationale des Monuments Historiques et des Sites - Study carried out by the Association de la Recherche Urbaine et Architecturale ARUA) the restoration and reuse of individual monasteries and churches has been documented with some critical remarks on certain uses and changes detrimental to the character of the buildings. Internally, much change and indeed destruction of furnishings has taken place as a result of the guidelines which emerged from the Second Vatican Council.

In 1981 an inquiry was launched into religious buildings belonging to municipal authorities as a result of the 1905 act, and in 1987 the Ministry for Cultural Affairs and Communication published a book entitled "Eglises, chapelles et temples de France: un bien commun familial et menacé" (by Bernadette Duboscq and Pierre Mouliner) setting out the results of this inquiry. Unfortunately not all of France is covered, since 20% of the local authorities did not reply, since the three départements of Haut-Rhin, Bas-Rhin and Moselle (where the Concordat is still in force) were not included, and since the inquiry did not include buildings built after 1905, or those used for purposes other than worship and finally those not belonging to the local authorities. That being said, the study remains very valuable as a census of 38,138 buildings intended for worship by the Catholic (31,689 churches and 5,905 chapels), Protestant (445 churches) and Jewish (9 synagogues) faiths. The small number of Protestant and Jewish buildings on the list is a result of the fact that most of those existing in France belong to religious associations. For example, the "Inventaire général des monuments et richesses artistiques de France" (general inventory of monuments and artistic treasures in France) lists 27 synagogues in an area representing only 20% of the territory of Alsace

(excluding large towns). Of these, six are still used for worship, ten are being used for other purposes and the other eleven have been destroyed. 31% of the buildings listed in 1981 were built before the 16th century, 32% between the 16th and 18th centuries, 30% in the 19th century and only 7% in the 20th century. Nearly 80% of the buildings are in good or fair condition and only 10% in poor condition. At greatest risk are about a thousand buildings, chapels and isolated buildings, some of which (182) have almost totally disappeared.

Of the 38,000 religious buildings listed, 35,452 (94%) are still used for worship, and 2,373 are no longer. Again it is the chapels which are the least used (70%). However, of those buildings no longer in use, the local authorities are planning to have only 144 (6%) declared legally redundant. Almost 100 are intended to be reused for various purposes and about 15 demolished. The plans for the reuse of redundant buildings are not known, and though one cannot rule out a repetition of some of the dubious uses to which churches have been turned in the past (as garages, markets, dance halls, pig-sties etc) it is more likely that they will be put to better use along the lines seen in Dijon, Senlis and Toulouse (concert halls or exhibition centres); Arles, Avignon and Dijon (museums); Alençon, Beaune, Boulogne, Dieppe and Saint-Omer (libraries) or Aix-en-Provence and Saintes (conference centres). The 1905 Act on the separation of church and State provided that the maintenance of religious buildings should be the responsibility of "religious associations" to be set up by the religious authorities. But the Vatican opposed the setting up of these associations, and nobody is now legally responsible for maintenance work which in effect depends on good relations between the owners (local authorities) and the users (congregations and ministers). On the other hand, it is worth pointing out that the Abbey of Senanque (Provence) has recently (1988) been returned to religious use after having served for many years as a warehouse, garage, offices, etc.

In France there are two measures which may be used for the protection of a building as a historic monument: classification and listing on the Supplementary Index of Historic Monuments. It is surprising to note that only 3,500 are classified and 3,400 listed, less than 20% of the buildings in the Inventory. If one adds all the other protected religious buildings excluded from the Inventory, one arrives at a figure of 10,000 which is very low compared to the total number (more than 50,000). However, this problem is not one which is specific to religious buildings. France lags a long way behind other countries of Europe in the protection of buildings in general: only 35,000 are classified or listed, less than in the Netherlands (40,000) and hardly more than in the Czech Republic (33,000 not including Slovakia). By contrast there are 110,000 protected buildings in Bavaria and 500,000 in England (excluding Scotland, Wales or Northern Ireland).

Over the last few years, conservation authorities and other public and private bodies as well as individuals have restored several buildings. For example, the association known as "Sauvegarde de l'art français" grants every year around 50 subsidies for the restoration of buildings - preferably churches - dating from before the 19th century, which are not classified but are preferably listed in the Supplementary Index of Historic Monuments.

In Brittany, since 1963, the Caisse Nationale des Monuments Historiques has restored over 60 small old chapels often in ruinous condition and which may be used only once a year on the Feast of the Patron Saint. This work has been financed 50% by the State, 20% by the département and 25% by the municipal authority, not counting funds granted by the Ministry of Agriculture for rural renewal. The basic aim has been taken to consolidate the buildings using the simplest and cheapest methods - industrial tiles for roofing and simple carpentry.

Where synagogues escaped destruction between 1939 and 1945 and are not still in use, they may be redundant, standing empty or converted to other uses. Some examples have for instance been seen in Alsace (a fine late 19th century synagogue in Bouxwiller is redundant, another in nearby Weiterswiller is used as a bookshop and warehouse).

German Democratic Republic

Protestant; Roman Catholic; Jewish (ca. 7,500)

Dissolution of monasteries and secularisation of church property occurred in those territories which were reformed in the 16th century. Dissolution of monasteries and secularisation of church property followed in Catholic territories in 1803 (Reichsdeputationshauptschluss) (Saxony and particularly lands of the Archbishops of Mainz: Erfurt, Eichsfeld). Where monasteries have not been used for other purposes (for instance often as schools, even prisons etc) and their churches remained in use, many of them are now ruins which are protected as historic monuments.

Many synagogues especially in town were destroyed 1938 ff. As in West Germany however probably a considerable number, particularly of small synagogues, survive in the countryside. Most will now have been converted to other uses, but some may stand redundant or as ruins. Some synagogues have been restored and have become museums or memorials to Jewish culture or are used for cultural purposes.

After 1945 some demolition took place, partly out of ideological reasons, of churches and particularly of war ruins which could have been restored but also of churches which were hardly damaged in order to make way for roads and new buildings in areas of towns which were completely replanned, for instance the Heilig-Geist Kirche in Magdeburg and the important late Gothic University Church in Leipzig (and also the nearby Augusteum). Recently a late 19th century church (the "Versöhnungskirche", a Neogothic building of 1894) situated on the Berlin Wall has been demolished (see H Hempert, Kirchen in Mitteldeutschland / Bestand - Vernichtung - Erhaltung, Frankfurt/Main 1962).

On the other hand work on the restoration of war damage must not be underestimated. Of the 9,824 Lutheran Churches some 200 were completely destroyed and 2,678 badly damaged, of 613 Catholic churches 28 totally destroyed, 70 badly damaged, of the 469 churches belonging to Free Church groups 82 were totally destroyed and 40 badly damaged. Up to 1960 some 1,600 Lutheran churches and church halls had been rebuilt. Also several churches which had been secularised in the 19th century were restored to be used again for religious purposes. Apart from the very considerable financial and material contribution of the church authorities and congregations, the state also helped in various ways with grants for special projects, the creation of a special fund for the rebuilding and restoration of religious buildings and works of art (called the "Nuschke Fonds" after the former Chairman of the Christian Democrats in the GDR) - up to 1964 some 17 million Marks had been paid out of this fund, grants by other state and local authorities and from the conservation authorities as well as building capacity ("Baulizenzvolumen") within the framework of state investment policy of up to 3 million Marks yearly (see A Dohmann, E Jansen, H Müller, Der Wiederaufbau der Kirchen in der Deutschen Demokratischen Republic, East Berlin 1964).

For churches in East Germany the main problem is that of maintenance. Church authorities are not well-financed: congregations, particularly in rural areas, are often small and there are no longer compulsory church taxes (as remain in West Germany and in Scandinavian countries - except for those who decide to formally opt out of the state churches). However this lack of funds is partly made good by grants especially towards restoration from West German church authorities. However in a state planned economy churches often have to wait long for their turn for "building capacity" (Baukapazität). Some churches both in towns and in the countryside are underused as their congregations have become smaller and, as in Great Britain and in the Netherlands, parochial reorganisation has taken place to create more viable congregations leaving some churches redundant. There may also be, as in West Germany, some churches which have long been redundant or have been used for other purposes. Some churches badly damaged in the war have not yet been restored or completely restored and many churches particularly in the countryside have had to be closed because of their dangerous condition. Protestant churches are probably more affected than Catholic. However many important churches have been well restored and are well maintained (often with the aid of money from West Germany).

In the present East German Protestant Regional Church Province of Pomerania there are some 400 mediaeval churches. Of these 50 are seldom or hardly ever used, a further 12 are redundant and may have to be given up, a further 2 have been given up (one is now used by the University of Greifswald), however 2 churches, already redundant, have been saved by local groups (one by artists on the island of Rügen, and the other by staff of the University of Greifswald).

The general situation for the Protestant churches in East Germany has been well summarised in an article "Unsere Kirchengebäude - Prozesse der Aneignung und Ablösung", Mitteilungsblatt des Bundes der Evangelischen Kirchen in der Deutschen Demokratischen Republik 1/2, 27 February 1984. The difficulties in the maintenance of church buildings cannot be overlooked, however the East German church authorities, in contrast to church authorities in Great Britain and the Netherlands and even in West Germany, do seem to be reluctant to abandon churches totally. However the East German Church authorities recommend that where churches which have become redundant do not find some suitable alternative use they should not be left to become eyesores or objects of vandalism but should be made into monuments as ruins by taking off the roof and removing all furnishings etc. This is similar to proposals being made by the Church of Ireland. However the suggestion of making redundant churches into ruins has after serious consideration been rejected in England by the Advisory Board for Redundant Churches as it usually costs more to maintain a ruin without a roof than a church with an intact roof; danger also exists for third parties in ruins. State controls religious affairs through "Amt für Kirchenfragen" (State Office for Church Affairs).

Federal Republic of Germany

Protestants; Roman Catholic; Jewish (1933: 565,000;
1966: 30,000)

Some churches and chapels already became redundant in the Middle Ages when villages were deserted, especially in the 14th and 15th centuries (as a result of plague epidemics and other causes). This also happened to chapels in castles and fortifications when they were abandoned and which often survive as ruins or fragments or have been discovered by excavation. Many even when listed as historical monuments, do not always receive adequate protection or maintenance, often being in remote places.

In territories affected by the Reformation, from the 1520s onwards, monasteries were dissolved and church property secularised (often being used for the endowment of universities, schools or for charitable purposes). Many monasteries were converted to other uses, for instance as state domains. In Marburg the three monasteries were used to house the first Protestant University in Europe founded in 1527. Their churches at times stood empty: one was used as a barn, becoming the Reformed Church - today the University Church - in 1654; another was demolished in the 18th century to make way for the University Riding Hall. When St. Kilian's Chapel, the oldest religious building in the town dating from ca. 1200, became redundant in 1527, it was used for a time as a guild hall, then as a bakehouse; its stones were used to build a new bridge, the rump was then used as a pig sty; however before it was completely demolished the town council had second thoughts and decided to preserve it and use it partly as a weighing house, partly as a school and rebuilt the demolished upper parts in timber framing - an early measure of conservation and sensible re-use which has ensured its survival until now. However other chapels were completely demolished. One chapel is preserved as a ruin after the mediaeval hospital to which it was attached was demolished ca. 1890. The fine late 13th century Castle chapel, based on French models, was used up to ca. 1970, then restored to its former glory with the original interior colour scheme; but since restoration it has stood empty, redundant, preserved as a historical monument at state expense. Redundant chapels outside towns or in the countryside near villages were often soon re-used in the 16th and 17th centuries as graveyard chapels.

With the split between Lutherans and Reformed (Calvinists) a second church was often built in villages in territories where toleration was granted, so that many villages had two churches. On the union of the Lutherans and Reformed (beginning in Nassau and Prussia ca. 1816) one of the two churches often became redundant, was demolished or partly demolished, converted to other uses or remained redundant (very similar to the situation in Scotland in the 19th and 20th centuries and in the Netherlands). The old parish church in Ober-Eschbach near Bad Homburg which had been the Reformed Church was used from ca. 1820 as the office of the village mayor and post office, but is now being properly investigated, excavated and restored and is to be used for cultural purposes. At a time when the attitudes both of Catholic and Protestant authorities to the use of churches was becoming stricter, there was however still a general flexibility on the use and re-use of religious buildings. Good solid buildings were too valuable to be demolished and many found uses which today would not often be considered suitable, as schools, local town or village halls or administrative buildings. Indeed in the 17th and 18th centuries a number of timber-framed buildings in Hessen often housed a church (or better chapel) as well as the schoolroom and the mayor's office under the same roof. Also the synagogues - in Hessen many were timber-framed - were used according to Jewish custom for various purposes - school, ritual bath and meeting place.

In Catholic territories and also in imperial towns most monasteries were dissolved in 1803 and thereafter (the Jesuit Order had been suppressed in most Catholic territories already 1774 ff.) and church property was secularised. As in France after 1791, there was considerable destruction and religious buildings were often used as stone quarries or neglected and many received quite unsuitable uses even if this did however ensure their preservation. The imperial

abbey in Brauweiler near Cologne became first a prison in 1809, later a lunatic asylum and then a mental hospital until the 1970s. After restoration a new and better use was sought and found and now it houses amongst other things the regional conservation office. A number of these religious buildings which lost their original use up to the 19th century still today present problems as redundant buildings or still have unsuitable uses.

At various periods there have been waves of rebuilding or new building which have led to the redundancy or destruction of older churches (as in France during the Restoration 1815 ff., see Victor Hugo's attack on the demolishers 1825/1832); in Germany this occurred particularly in the late 17th and 18th centuries following on damage in the Thirty Years' War and the subsequent increase in prosperity, and then again in the 19th century and in this century especially ca. 1955-1975. Early conservationists were already beginning to express concern at the redundancy and destruction in the late 19th and early 20th centuries for instance in Hessen-Kassel the first official conservation officer appointed by the Prussians, Ludwig Bickell, and in Hessen-Darmstadt Heinrich Walbe. Already some of these often very large modern churches are too large for their congregations and after 30 years they now need repair; this often presents problems because it is not easy to repair constructions in cement and other modern materials. One church built in the mid-1950s has already been demolished because of structural defects. In some cases it may be cheaper in the long run to demolish these modern buildings and rebuild them new (talk given by Dr. Michael Neumann, conservation officer of the Federal State of Hessen, on modern church buildings particularly of the 1950s at the annual conference on conservation in Hessen held in September 1988 in Darmstadt). One church built after 1945 has already become redundant (compare the redundant church in Groningen referred to in the report on the Netherlands).

In rural areas Protestant chapels-at-ease in many villages were often used only once a month for sermons, the main services being held in the mother parish church. One such Protestant chapel in the village of Niedereisenhausen near Marburg was only used once a year for a special service from 1770 until 1955 when its use was completely abandoned; its underuse, partly the reason for its present redundancy, is therefore of long standing. Some chapels were practically abandoned when more comfortable rooms could be used or village halls were brought into use early in this century.

There were synagogues in most towns (in large cities often several) and also in many villages from the 18th century onwards. Some became redundant soon after 1933 when the Jewish population had already left in face of Nazi persecution. Many were destroyed or badly damaged and plundered in the "Kristallnacht", (the pogrom of 9 November 1938). Destruction was often then completed by wartime bombing. However in rural areas quite a number have survived: for example, in the Federal State of Hessen alone some 165 still survive (145 were destroyed in 1938 - some 60 have been demolished since 1945). Most are now used for other purposes, often unworthy or inappropriate for instance as workshops, storerooms or barns; a few are redundant and empty (eg Wetter, Roth and Wohra near Marburg, Harmuthsachsen in east Hessen; the redundant synagogue in Nentershausen has been demolished - despite many protests - and the remains transferred to the Open-Air Museum Hessenpark). Recently there has been growing interest in the preservation of synagogues as memorials or museums of Jewish culture (Rendsburg in north Germany or Gelnhausen near Frankfurt). (For Hessen see the survey and catalogue by T Altaras, Synagogen in Hessen - Was geschah seit 1945, Königstein/Taunus 1987.)

Many churches were destroyed or badly damaged in the later years of the Second World War by bombing and artillery, particularly in the large cities and towns and also in areas particularly affected by military action (for instance the majority of churches in the area around Aachen and those in East Germany in and around Berlin and the Oder valley). Most churches have been rebuilt or repaired, some however have received other uses (for instance the Paulskirche in Frankfurt is now used for cultural purposes) or still stand as ruins (the former Garrison Church in Kassel of mid-18th century date which has become an object of speculation; the Town Council has expressed general support for its preservation, however if necessary for commercial purposes! In Frankfurt the Carmelite church is now at last being restored though partly as an object for the expression of post-modern architecture).

After 1945 the Catholic and Protestant Churches in West Germany, although no longer State churches, have been the wealthiest in Europe (along with the Scandinavian churches which have remained State churches). Their clergy are paid practically as state officials and they are well financed by revenues paid by the state from the proceeds of the Church Tax (10% of income tax, ie the old Tithe in a modern form). In more recent years, with greater unemployment and more people formally leaving the church, this level of income has been reduced. The churches have also had a strong lobby both with the Federal Government and in the Federal States and their position has been strengthened by official agreements with these Federal States (Staatskirchenverträge) and also Concordats. Although not state churches they generally possess the same exemption in conservation matters as the Anglican Church has had in England and it is often stated that liturgical needs should take precedence. As a result of the strong financial position and lobby, and also of modern theological developments, there has been particularly in the years of the "Economic Wonder" between 1955 and 1975 not only a major wave of new church building but also of restoration and change (in Catholic churches particularly after Vatican II) which has resulted in a considerable number of cases of redundancy and demolition or considerable change often resulting in destruction of interior arrangements.

At the moment the situation is best known for the Federal State of Hessen.

Here in general, Protestant churches have been more affected than Catholic, even though some Catholic churches have also become redundant, been demolished or suffered major alteration. Quite a number of churches have suffered "destruction through restoration". The problem of redundancy is largely a rural one, the cause however is not underuse (as in Great Britain, the Netherlands and elsewhere). The existing churches, quite a number of them timber-framed Hessen are often small and relatively humble buildings not greatly different from the surrounding houses or agricultural buildings. However as "small churches" (compared say to the large parish churches of prosperous mediaeval rural England) they are an important group representing the culture of rural areas in central Germany. Rural communities were often generally poor, but even in the immediate years after 1945 congregations did much to repair and restore their churches. Quite a number of churches belonged however to the civil councils of villages who were therefore responsible for their upkeep. From the 1950s up to the 1970s there was a general lack of interest or awareness in conservation and preservation, there was no effective conservation legislation in force until 1974 (the old and often excellent legislation of Prussia and Hessen-Darmstadt which was still in

force had been forgotten or was ignored), the conservation authorities had no money for grants and as a result of the events of 1933-45 there existed a general desire to forget the past, resulting in a loss of historical awareness or consciousness; instead economic stability and progress became the keywords. The old village church was now considered too small (for congregations reckoned though for Christmas or Easter!) and too uncomfortable, as a result of neglect it was often in poor condition, and restoration was considered (wrongly!) more expensive than building a new church which would satisfy modern requirements.

Church authorities, clergy and theologians in particular supported the building of new church community centres and provided the finance. The result was a wave of new building not only of churches and church centres in modern settlements in towns but also in rural areas, causing the redundancy and in many cases, demolition of the old churches. Some churches, which might have become redundant, were saved for religious use at the cost of partial demolition to enable enlargement or modernisation. In a few cases modern church centres were built between two villages leaving the old churches of both villages redundant: for instance in the modern community of Fuldataal, the old churches of Dittershausen and Dennhausen, which are now happily being restored and are to be re-used for religious purposes, or in the community of Hüttenberg, the churches of Volpertshausen and Weidenhausen. Many churches disappeared without the slightest documentation, the conservation authorities not having the personnel or the money to carry this out; many of the smaller churches were not even listed as historic monuments and the authorities were more interested in, and only had enough money to conserve, the more important historic monuments.

About 1970 (13 years after the foundation of the "Friends of Friendless Churches" in England, but about the same time as the establishment there of the Redundant Churches Fund and the Advisory Board for Redundant Churches, and of the provincial trusts for preserving redundant churches in the Netherlands), various persons interested in conservation, mostly living in the university town of Marburg and area, became concerned at the alarming trend of redundancy and demolition, almost a massive "death of churches" ("Kirchensterben"). They began to document the churches before they were destroyed, in some cases they were able to prevent demolition by persuasion of those concerned, although in other cases demolition continued unabated until the first effective Conservation Law in Hessen since 1945 came into actual effect in 1975. In November 1973 the group of Marburg conservationists, who were often considered as radicals and idealists by church, political and conservation authorities alike, founded the "Förderkreis Alte Kirchen", with the immediate objective of saving the nearby redundant church in Bürgeln from demolition. In the first years of its existence the Förderkreis (with very similar aims to those of the Friends of Friendless Churches) concentrated on creating public awareness of the problem of redundant churches and conservation in general, preventing further demolition of redundant churches in particular, and helped stir public support for the passing of the Conservation Law for Hessen in 1974; it took part in local and national activities in European Architectural Heritage Year 1975, published the first survey of "Timber-framed Churches in Hessen" (in the series "Blaue Bücher") in 1976 and established contact with other organisations for the protection of redundant churches in England and the Netherlands.

In 1977 the Förderkreis was able to acquire its first redundant church, and start to set an example with the restoration of one of the smallest timber-framed churches in Hessen in the village of Bellnhausen (near Gladenbach), which was in a desolate condition and about to be demolished. The local civil council (of Gladenbach) besides giving the church to the Förderkreis without charge, also gave the money which it would have spent to demolish the church as a grant! The Förderkreis now possesses four redundant churches and has also accepted the responsibility for the restoration of two others which remain the property of the local civil council. It has also helped to found local societies to preserve other redundant churches and has encouraged them and others with financial aid. The income of the Förderkreis is derived from the subscriptions and donations, proceeds from activities organised and from its publications <its first solid basis was the profit from its own sales of the book on timber-framed churches, about 20,000 DM which enabled it to start with the restoration of the church in Bellnhausen>, also grants by local, regional and conservation authorities, voluntary help from its members, and recently the employment of architects and others working for it paid for by grants from Job Creation programmes. To the present, the "Förderkreis Alte Kirchen" has received no grants for its work repairing redundant churches from church authorities - these state that they have enough to do to maintain buildings in use (the Protestant Church in the Rhineland also argued that they maintain churches in Transylvania in Rumania!). The Förderkreis has however been generously supported by grants from state, regional and local authorities and also by persons who have left the church out of protest against demolitions and pay what they would have paid in Church Tax to the Förderkreis! In the last 10 years, since 1977 the Förderkreis has spent about 750,000 DM on restoring its redundant churches and in grants towards the restoration of others. The Förderkreis now works closely with local, regional and conservation authorities and as far as possible with local or regional church authorities and supports the work of local voluntary organisations working for the preservation of redundant churches or in the field of conservation. Like the "Friends of Friendless Churches" in England it concentrates first on basic repair work on the churches to make sure that they are weatherproof, working in stages on various buildings to share out the financial means available. Where necessary it carries out expert archaeological and building surveys (for instance on wall-paintings; a mediaeval timber roof has also been carefully reconstructed). It also encourages where possible the employment of local craftsmen and the use of traditional materials, helping in this way to maintain traditional crafts and also employment in rural areas (of especial importance with regard to the European Campaign for the Countryside organised by the Council of Europe 1987/88). Over the years the Förderkreis has built up a considerable archive of photographs and slides, documenting also redundant churches, especially timber-framed ones, which have been demolished and which are not even represented in official photographic archives or the collections of the conservation authorities. The Förderkreis has published besides the book on timber-framed churches, a number of brochures on individual churches and is now planning a documentation on redundant churches in Hessen based on a survey carried out by students at the University of Kassel.

Since 1975 the wave of redundancy and demolition as a result of the building of new churches has abated, although not completely stopped, as a result of the Conservation Law of 1974 in Hessen and also because church authorities now have less (though still substantial) revenues from the Church Tax and give less for new building. However in recent years church authorities have often allied themselves with local authorities, unwilling to maintain their

old churches, and with Hessen's state-financed Open-Air Museum (the "Hessenpark") and proposed a new solution for the problem of redundant churches - transfer or "translocation" as it is technically called. Although perhaps an alternative and to some extent technically feasible solution for timber-framed buildings, this robs a village often of its most important historic monument, often costs more than restoring the building on the spot and often leads to the loss of much original material in the process. One transfer has recently taken place (March 1987), and the church has been taken down and demolished, despite being listed as an historical monument. It is a so-called "Notkirche" - "makeshift church", built with a timber construction in 1949 for a settlement of refugees from the former eastern parts of Germany, financed by collections and also by money from an American congregation. A modest building, in the centre of the Heilsberg settlement near Bad Vilbel, it is characteristic for the architecture of the post-war years, has an interesting timber roof inside, and has been made redundant by the building of modern concrete churches for the Protestant and Catholic communities on either side of the settlement.

Churches in use are usually well maintained and much is now being done for conservation and restoration. The conservation authorities have better financial resources for grants and have in recent years also given aid for repairing redundant churches.

x x x

Based on material collected by the Förderkreis, the following figures can be estimated for Hessen (they may be on the low side!).

After 1945 almost 500 places of worship and other religious buildings have been redundant, or have faced redundancy at some time (these include former monasteries but not clergy houses etc which require separate treatment); of these:

a. About 150 were redundant before 1945:

among these: 50 are ruins of churches, chapels or monasteries;
25 at least remnants or fragments of churches or discovered by excavation;
11 at least churches of which towers only survive;
30 at least used for other purposes (often unsuitable or unworthy).

b. About 165 synagogues (out of a total of some 370 recorded) have survived and are now mostly used for other purposes, some still stand unused. 145 were destroyed in 1938 and some 60 have been demolished since 1945.

c. About 200 churches, chapels, etc have become redundant or faced redundancy at some time since 1945, most of them as a result of the building of new churches.

Among these:

since 1945 at least 90 churches or chapels have been completely demolished (12 since 1974), 53 of them timber-framed (out of a total of about 420 recorded, about 280 timber framed churches still survive);

35 churches have been partly demolished, 8 since 1974, possibly the cost of saving them from redundancy, 6 of these timber-framed;

8 churches have been transferred (6 timber-framed);

25 churches are used for other purposes, some unsuitably (in addition to the 30 above);

20 are now used again for religious purposes;

10 are redundant and still in danger from decay (though now hardly from demolition);

15 are still redundant but saved although not yet repaired or restored (these include 3 of those transferred);

23 are redundant, but saved and repaired or restored or being so (including 5 of those transferred); (about 50 are therefore actually redundant, without use);

At least 30 churches of those redundant or which have faced redundancy are in the possession of church authorities (including local parish councils);

Another 30 are in the possession of local authorities;

5 are in state hands;

10 churches are in the possession of voluntary organisations which have saved them.

It is not yet known how many churches or religious buildings there were or are now in Hessen altogether, so that the proportion of redundant buildings is not known.

In other Federal States and in West Berlin churches have become redundant, have been demolished, are used for other purposes or stand empty. The problem does not yet seem to be of the same proportions as in Hessen. Exact figures are not yet available. In answer to a recent questionnaire sent to Roman-Catholic dioceses, to the Protestant Lutheran and Reformed Churches and to the conservation authorities of the Federal States, many stated that they have no figures available and play the problem down, claiming it to be non-existent or only marginal ("nur ein Randproblem": Roman-Catholic Archdiocese of Cologne). However outside Hessen redundant churches have also been demolished as a result of the building of new ones (for instance an interesting late 18th century church in Niederbühl near Rastatt in Baden-Württemberg with cannon-balls from the revolutionary struggles of 1849 in its tower) and quite a number have been partly demolished or considerably changed through "restoration". There are at least 50 redundant churches or religious buildings in other Federal States and in West Berlin. Several of these have been taken over or are watched over by local voluntary organisations (for instance in Weetzen near Hanover, Wachenheim in the Rhineland-Palatinate, Runding near Cham in Bavaria). There are a number of redundant religious buildings in Nordrhein-Westfalen, including several of the Protestant Church in the Rhineland, which are however not in danger of demolition, some of which are however decaying through neglect and require maintenance, but also Roman-Catholic churches and former monasteries. Conservation authorities report that even in the conservation-conscious Free State of Bavaria there are a number of redundant churches and particularly wayside chapels. In West Berlin the Lutheran Church has problems with the large city churches.

Altogether there are some 145 Lutheran churches in the western part of the city, 60 of them large buildings erected in the 19th century which are now too large for their declining congregations and too expensive to maintain. Four are already redundant. Solutions for use are however being sought in close co-operation with the conservation authority of the City Government of West Berlin (see article in the *Süddeutsche Zeitung*, 23-24 January 1988: "Kulturelle Nutzung bevorzugt/Evangelische "Großkirchen" in Berlin sollen eine neue Verwendung finden" - report on conference of experts on the problem).

A few answers from the church and conservation authorities are informative and realistic: from the Roman-Catholic bishopric of Passau attention is drawn to the problem of parish clergy houses and farm buildings ("Pfarrhöfe" rectories/vicarages). At least one third are no longer inhabited by parish priests. Many are used for other parish purposes or leased and are often in poor condition, even worse is the condition of accompanying farm buildings which are often not used at all. Another problem is that of former monasteries or monastic houses secularised in the early 19th century which were reused by Roman Catholic sisters and nuns whose communities are now dying out through lack of further candidates, so that buildings are being given up. Also former hospitals of mediaeval and later date which were used for a time as old people's homes are also being closed as often too old and inconvenient, being replaced by new ones. In the diocese there are however apparently no redundant churches.

Two answers express serious fears for the future. In the relatively modern diocese of Essen (established 1958) in the industrial Ruhr area there are growing difficulties with the maintenance of buildings with smaller revenues as a result of the high level of unemployment (some 19% in the Ruhr area) and the resulting fall in the level of income from the Church Tax which is also being reduced by taxation reform. The conservation authority of the Rhineland-Palatinate, which already has some redundant churches and chapels, expresses fears for the future of churches in the centres of larger towns as a result of declining population. A clergyman of the Hanoverian Lutheran Church responsible for rural areas has predicted that churches will become redundant as congregations decline and with a future decline in the number of clergy there will be rationalisation (just as in local government) resulting in the reduction of parishes and the closure of churches. This will also result from a reduction in the level of income from Church Tax (as a result of the continuing high level of unemployment and continuing reduction of payers of Church Taxes as more people "leave" the Churches). Expenditure from remaining income will be concentrated on personal costs and social work and reduced on the maintenance of church buildings (cf. the "surplus plant" argument of Anglican clergymen in England). A rethinking of the role of the Church, particularly in rural areas, and for a sensible use of its buildings is advocated.

In Catholic areas particularly (as also in France, Italy, Spain, Portugal, Yugoslavia etc and also in Orthodox countries) smaller chapels in remoter areas are often rarely or no longer used, and are neglected or decaying through lack of regular maintenance. In these areas there are also problems with the maintenance and often preservation of smaller monuments such as crosses, statues etc on

roads, cross-roads, in fields and vineyards etc from neglect, theft and destruction by agricultural vehicles and implements (see the useful article by Felicitas Zemelka, "Die Kleindenkmale - Gefährdung und Bewahrung", in: Hierzuland/nicht nur Badisches von Rhein, Neckar und Main, Organ des Arbeitskreises Heimatpflege Nordbaden/Regierungsbezirk Karlsruhe, No. 1/1, Karlsruhe 1986, pp. 58-73). In a considerable number of Roman Catholic churches there has also been re-ordering of the interior arrangement (just as in Protestant churches) as a result of the Second Vatican Council and often furnishings (altars, pews etc.) have been removed, dispersed and even destroyed.

Responsibility for maintenance:

Maintenance ("Baulast") is usually the responsibility of the owner ("Eigentümer") of a religious building who may not always be identical with the user, for instance sometimes the owner is the civil council of the village, district or town. Religious buildings in use are usually well maintained. However redundant religious buildings are often neglected and their owners do not always take their responsibility for maintenance seriously. In some cases they have done so under pressure from voluntary organisations (like the Förderkreis Alte Kirchen) or the buildings have been taken over by the voluntary organisations.

Legislation for protection:

The various conservation laws of individual Federal States (for instance in Hessen the law of 1974, now revised 1986). In theory owners can often be forced to maintain buildings, but in practice enforcement and prosecution is rare! The laws usually only apply to buildings actually listed as historic monuments, however not all churches are listed and in many cases the lists are out of date and not complete!

Also the various state treaties and concordats. For churches in use, church authorities often enjoy considerable exemption!

Finance:

For religious buildings in use belonging to the official churches revenues from the Church Tax as State grants. The state conservation authorities may also make additional grants, especially to civil authorities who are owners of religious buildings, also grants from regional and local authorities.

For redundant buildings private finance and grants from regional and local and conservation authorities. A very few redundant buildings are maintained by church and state authorities who spend money occasionally on their maintenance or for restoration.

Graveyards:

The Central Institute for Sepulchral Architecture/Working Group for Graveyards and Monuments based in Kassel (Zentralinstitut für Sepulkralarchitektur/Arbeitsgemeinschaft Friedhof und Denkmal, Ständeplatz, 3500 Kassel) which is financed as a cultural institute by funds from the Federal Government and other authorities does research and gives advice on the preservation and care of graveyards and sepulchral monuments. An inventory of Jewish cemeteries in the state of Hessen is now being compiled by the Historical Commission for the History of the Jews in Hessen.

Material/Literature:

Statistics gathered by the Förderkreis Alte Kirchen:

"Leerstehende Kirchen in Hessen", survey by students of the University of Kassel

"Leerstehende, umgenutzte und seit 1945 abgebrochene Kirchen in Hessen", map and legend produced by the Förderkreis Alte Kirchen

"Die Rote Mappe" (published by the Niedersächsischer Heimatbund 1982)

"Umgang mit Räumen", Kunst und Kirche 38 (1976) No. 1 (for articles on church centres)

Brochures on individual redundant churches:

Bellnhausen, Bernsfeld, Wommelshausen (publ. Förderkreis Alte Kirchen) Friedensdorf (Verkehrs- und Verschönerungsverein Friedensdorf) Weetzen (Verein für Denkmalpflege, Weetzen)

K Kollmann/T Wiegand, "Die Synagoge in Harmuthsachsen/Ein Kulturdenkmal verfällt - besteht Aussicht auf Rettung?"

T. Altaras, Synagogen in Hessen - Was geschah seit 1945? (Blaues Buch, Königstein/Taunus 1987)

Helmut Eschwege, Die Synagoge in der deutschen Geschichte (Dresden 1980, Wiesbaden)

Neue Nutzungen von alten Kirchen/Erstes Berliner Gespräch 16. und 17. November 1987 (Evangelische Kirche in Berlin-Brandenburg, Berlin-West, Senator für Stadtentwicklung und Umweltschutz, Technische Universität Berlin, Institut für Kunstwissenschaft, Berlin 1988)

Addresses:

Church authorities:

Evangelische Kirche Deutschlands, Kirchenkanzlei, Herrenhäuserstrasse 2A, 3 Hannover (Dr. Rohde responsible for statistical information)

- the individual Protestant churches in the Federal States, for instance in Hessen:

Evangelische Landeskirche von Kurhessen und Waldeck (Kassel);
Evangelische Kirche in Hessen und Nassau (Darmstadt)
Evangelische Kirche im Rheinland (Düsseldorf) for the Exclave Wetzlar

Kommissariat der Deutschen Bischöfe, Katholisches Büro, Bonn (Dr. Panzer, Justitiar der Erzdiözese Köln)

Katholisches Bischofskonferenz

The individual Catholic dioceses, for instance in Hessen:

Fulda, Limburg and Mainz (parts in Hessen)

State authorities:

The individual Federal States are responsible for conservation, however there exists since Hermitage Year 1975 a National Committee:

Deutsches Nationalkomitee für Denkmalschutz, Geschäftsstelle
beim, Bundesminister des Innern, Graurheindorferstr. 198,
53 Bonn (Tel. 0228-6811)

Within the Federal States the responsibility lies first with the Ministries responsible for conservation, in Hessen for instance:

Hessisches Ministerium für Kunst und Wissenschaft,
Luisenplatz 10, 62 Wiesbaden;

and then with the conservation authorities, in Hessen:

Landesamt für Denkmalpflege, Abteilung Baudenkmäler,
Schlosse Biebrich-Westflügel, 62 Wiesbaden-Biebrich

Regional Office: Ketzertbach 10, 355 Marburg/Lahn

Voluntary organisations:

Förderkreis Alte Kirchen

Local organisations responsible for churches in:

Altenvers, Allendorf/Eder, Friedensdorf, Kelkheim/Hornau,
Niedernhausen, Runding bei Cham, Schwalbach/Taunus, Wachenheim,
Weetzen, Walldorf and others

Some active conservation organisations including the
Niedersächsischer Heimatbund.

Contact persons/individuals:

Owners of redundant churches.

Greece

Greek Orthodox; Roman Catholics; Uniate; Protestant; Jewish; Moslem

There has been a considerable change in the use of religious buildings in Greece, as the use of the Parthenon in Athens shows: a Greek, then Roman temple, a Christian church (Orthodox and, in the Middle Ages, Latin) a Mosque before the siege damage of 1687. In general most churches are used. However there is a considerable problem of maintenance due to lack of sufficient funds. This is particularly true of the remoter areas where many churches and chapels may be only used once in a year on the festival day of the patron saint. A few churches may not be used at all and some are closed down because of their poor or dangerous structural condition. Some monasteries are also in difficult circumstances as fewer persons are now entering the monastic profession. Under the Junta a major late Gothic church of 15th century date on Crete was demolished to make way for a car park and a mosque in Xanthi also destroyed. Some smaller churches and also Ottoman monuments in northern Greece have been neglected - the main reason however is lack of finance. Some former

mosques now serve cultural purposes as libraries or museums, some however are used (as in Albania) as cinemas, apparently for low quality films. However considerable work has also been done in recent years to restore Turkish and Muslim monuments (a minaret of a mosque in Chios in 1977; the Mastaba Cami mosque in Rethymnon converted by private initiative into a museum of natural history; urgent repair work on the Beyazit mosque in Didymotichion; the Tsistaraki Cami mosque in Athens for use as a museum etc). As yet no information has been collected on the condition of synagogues.

Holy See

(See under Italy and the explanatory memorandum by Mr Rauti)

Hungary

Roman Catholic (including Greek-Byzantine rite); Protestant (Reformed, Lutheran and other denominations); (Serbian) Orthodox; Jewish

Hungary's religious history is closely connected with the political history of the country. Parts of the country were already christianised in late Roman times (Transdanubia) and in periods of Frankish and Moravian occupation (9th century). After the conquest and settlement by the Magyars (896 ff.) the new Hungarian Kingdom became Christian around 1000 AD and a network of archbishoprics and bishoprics created. Some religious buildings were destroyed during the Tartar invasion ca. 1241. The Ottoman invasions and conquest of a considerable part of the Kingdom of Hungary in the aftermath of the Battle of Mohács (1526), particularly after 1541, brought a major change for the religious development of the country. Many churches and religious buildings, chapels, monasteries etc were destroyed or left as ruins, some of which still survive as such or just as archaeological sites, or were converted to mosques or mosques built on their sites. In the north-east and eastern parts (Transylvania now in Romania) which were not occupied by the Ottoman Turks the Reformation was able to take place unimpeded by the Counter-Reformation which was strongly supported by the Catholic Habsburg monarchs who effectively ruled only the small strip of country bordering on their Austrian dominions. In the late 16th century Calvinist-Reformed influence also found support. As a result there is now a large Reformed minority and also a considerable Lutheran minority in the country. The Turkish occupation lasted until the end of the 17th century. After the reconquest by the Habsburgs (recapture of Ofen/Buda and Pest 1686, peace treaty 1699), mosques were in turn destroyed or converted to churches. An engraving of Ofen and Pest around 1700 however still shows the two towns with many minarets. Little now survives of the religious buildings from the period of Ottoman occupation. In Buda there are thermal baths of Turkish origin, one still with a crescent on the cupola. In Pécs in southern Hungary, one mosque is now a Catholic parish church, another is a museum furnished partly with gifts from the Turkish Government. In the nearby town of Siklós a mosque is being restored by the State Conservation Office for cultural use. A minaret survives in Eger in northern Hungary, said to be the most northerly of Ottoman origin, but has recently been closed to visitors for safety reasons.

Already in the 15th century, Serbs fleeing from the Ottoman invaders were allowed to settle in Hungary, to found settlements and build churches (a late Gothic Serbian Orthodox church still survives south of Budapest). More came in the 16th and particularly in the

late 17th and early 18th centuries (compare also Croatia in Yugoslavia). Most of their surviving churches were built in the 18th century and are often important historic monuments with fine interior furnishings.

After the Habsburg reconquest there was a thorough re-Catholicisation of the country in the late 17th and 18th centuries and the religious freedom of the Reformed and Lutheran Churches was considerably limited. Joseph II (1780-90) issued an edict granting religious toleration and many new Reformed and Lutheran churches were built (also in Pest but not at first in the royal residence of Buda). Jews were also granted religious toleration and allowed to build synagogues in the countryside and towns (but again not in Buda). In the 1770s Jesuit monasteries were dissolved and Joseph II dissolved more (particularly of the Pauline order), their churches usually became parish churches, the monastic buildings were secularised and used for other purposes.

Some churches were damaged or destroyed in the Second World War, some synagogues were destroyed during the Nazi terror in the country 1944-45, most however survived. Under Communist rule patronage was abolished, there was a complete separation of Church and state, church property nationalised and many monasteries dissolved and secularised in 1950, leaving religious organisations and bodies without their former economic basis and support from those often responsible for the maintenance of many buildings. Some churches were demolished for ideological reasons (there were plans apparently to demolish more particularly in the Danube valley to remove the many towers and spires but those plans were not carried out). As in many other countries little was done in the 1950s and 1960s to maintain and restore religious buildings, so that this period of neglect must now be made good. In the 1950s and 1960s relations particularly between the Roman Catholic Church and the state were strained (Cardinal Mindszenty!). Now the relations between the various religious denominations and the state are good, probably the best in Communist countries and there is complete religious freedom. The State Office for Religious Affairs (which is represented on the State Council of Ministers) seeks to improve and strengthen these relations and gives support in various ways to religious denominations (for instance, grants towards personnel costs) and helps to organise and fund special projects for the restoration of particular religious buildings. Responsibility for the maintenance of religious buildings lies with the religious denominations and congregations who are the owners.

Since the late 1960s, the State Conservation Office has gradually been able to strengthen its position as regards to the protection and conservation of historic monuments and now gives - within its limited resources - considerable financial aid to the restoration of religious buildings. It is organised centrally in Budapest with 4 regional offices (a 5th is planned) with its own restoration and work staff and other specialists (there are some 200 staff at the central office and 900 at regional level with total personnel costs of some 100 million Forint a year). In this way, restoration work is not only financed by grants (for material costs etc) but also offset by the employment of the Conservation Office's own staff. The city of Budapest has its own Conservation Office responsible for buildings in the city. Individual dioceses of the Roman Catholic Church (eg Eger and Kalocsa) and also the famous Benedictine abbey of Pannonhalma also have their own work forces for restoration work. There are five different categories of historic

monuments, three for single monuments and altogether some 9,580 listed single monuments. It is estimated that there are probably in fact more than 30,000 but due to lack of finance and staff for listing the Conservation Office is not able to add more at the moment. It hopes that local authorities will also take the initiative and declare buildings historic monuments and protect them and help finance their maintenance and restoration. The listing of a historic monument also tends to imply at least a moral obligation on the part of the Conservation Office to help finance restoration where necessary. Of the 9,580 monuments, 2,126 are churches and other buildings in the possession of religious denominations. The Conservation Office is now able to resist plans for the demolition of historic monuments (for instance plans by the Reformed Church to demolish churches in Budapest and in the Baranya region in southern Hungary have been successfully resisted) and also to prevent major changes to the interior arrangement of buildings (for instance, in the recent restorations and re-use of synagogues at Apostag and Baja the interior arrangement has been preserved). The Conservation Office has to be consulted from the start on any plans to restore or alter buildings listed as monuments.

In 1967, the Conservation Office had some 68 million Forint available for grants towards the restoration of buildings listed as monuments. In 1987 some 268 million were available, of which 83 million were from normal funds, the rest from special funds of various types. Some 80-90 million Forint, that is about one third of the money available for the restoration of monuments is given for conservation work on churches and other religious buildings. This includes money available from special government programmes for particular monuments, for instance 11.15 million Forint between 1977 and 1981 for the Cathedral of Esztergom, 66 million between 1980 and 1987 for the abbey of Pannonhalma, 27.5 million between 1982 and 1987 for the Serbian Orthodox monastic church at Grábóc, 46.9 million between 1985 and 1987 for the basilica of St. Stephen in Budapest. Money for restoration work is also given by local authorities, by the councils of the Comitate (Counties) and by local councils of towns and villages. There are voluntary church taxes and religious bodies receive donations and money from collections and also considerable foreign help. The State Conservation Office is much concerned to protect the important Serbian Orthodox churches which are little or hardly used and also synagogues. It has given considerable financial aid to restore these buildings as well as the little used Reformed village churches for instance in the Baranya region in southern Hungary on the border with Yugoslavia. With this help, the Conservation Office is in many ways doing the same work as the Redundant Churches Fund in England or as the Stichtingen in the provinces of the Netherlands. However, as a result of the reform of the taxation system in operation since 1 January 1988 this financial aid for conservation work has in practice been decreased by the imposition of Value Added Tax (Mehrwertsteuer) which has now to be paid for cultural work. This means, for instance, that for the restoration of wall-paintings, tax is not paid on the actual restoration of the wall-paintings but has to be paid on work which may be necessary on the masonry of the walls. The Hungarian Government must be urged to consider remedying this anomaly and, as the governments of other countries, must also be strongly urged either to abolish the tax on conservation work generally or at least grant this type of work tax relief. The state is in effect taxing itself and it is unjust that this important conservation work, which is of benefit to a wide general public, should be burdened by taxation.

The Roman Catholic Church in Hungary has some 3,500 churches and 3,330 priests. There exists a Commission of the Catholic Bishops' Conference for Sacred Art and Historic Buildings which is chaired by Archbishop Dankó of Kalocsa as well as commissions in individual dioceses. These are trying to bring together the divergent interests of conservation work and modern art and architecture. There have been some problems of dispersal of church furnishings as a result of the Second Vatican Council but on the whole this has been limited as the taste of the Catholic Church in Hungary tends to be conservative. However, the creation of depots for the safe storage of church furnishing which have been or are to be removed must be urged. A considerable number of new churches including those of other denominations (more than 300) have been built since 1945, mostly since the 1960s (see the book by Ilona Rév, *Templomépítészetünk ma*, Budapest 1987). There has however been no widespread demolition as a result. Some churches replaced buildings badly damaged or destroyed in the Second World War and others in serious structural danger (for instance churches rendered unsafe by mining). Most of the new churches have been built in areas where there were previously no Catholic churches. For the maintenance of churches, central funds exist and individual parishes pay quotas. As already noted, some dioceses and institutions (eg the Benedictine abbey of Pannonhalma) have their own work forces for maintenance and conservation work. These work brigades have done much work to restore the Abbey of Pannonhalma (a work force of 60), the Cathedral of Kalocsa (some 60 workers led by Msgr. Valuch). Considerable problems of maintenance however still remain. In the diocese of Kalocsa there are major problems resulting from dampness which also affect the Archbishop's palace. The period of neglect of religious buildings in the first two decades after 1945, when little or no money was available and the state not willing to help, also now has to be made good. For restoration work grants are made by the State Conservation Office as well as by the regional councils of the Comitate and occasionally by communes in addition to money available from the Church's own funds and from gifts, collections and also from foreign help. For particular projects eg the Abbey of Pannonhalma, the Basilica of St. Stephen in Budapest, the Cathedral of Esztergom special state aid is now available as mentioned above.

The Roman Catholic Church in Hungary seems to have few problems at present with redundant churches, indeed the Catholic Church of the Greek-Byzantine rite which belongs to it has increasing congregations as well as an increasing number of priests. However there are in addition to already existing ruins of churches chapels on estates formerly belonging to the Church and pilgrimage chapels and other buildings which were nationalised and are now on state property (collective farms etc) which have not been maintained and have quickly fallen into ruin within the last twenty or thirty years or stand empty and are redundant: for example the estate chapel of Our Lady of Hungary on the collective farm at Puszta Szikszó, formerly the summer residence of the Bishops of Eger (the mansion has simply disappeared since 1945, presumably used for building materials) or the pilgrimage chapel of St. Anne on the collective farm at Hanyi-Puszta. There may be some 50 some redundant and dilapidated buildings in Hungary if not more. There also seem to be some problems with the maintenance and use of graveyard and cemetery chapels. As a result of the shortage of priests compared with the number of churches and parishes, there are also clergy houses standing empty - a problem which exists with other denominations in Hungary as in other countries. Small monuments - statues, crosses etc on roads and in fields - are not always maintained or kept in order and are often in danger from agricultural vehicles and implements. Many monastic buildings are now used for other purposes.

The Reformed Church in Hungary has some problems with churches which are under-used in particular areas such as the Ormánság area in the Baranya region in southern Hungary on the Yugoslav border. Due to population changes, partly as a result of misguided government policy in the first two decades after 1945, congregations are often now elderly, young people having moved to towns, and small. There are also now many gypsies in the villages, who if they do go to church are usually Catholic. Plans to demolish under-used churches in the Baranya region and even in Budapest have up to now been successfully resisted by the State Conservation Office. The State Conservation Office has however in return fulfilled its responsibility to maintain and restore a number of the fine late 18th century village churches which are listed as historic monuments with fine painted wooden panelled ceilings and galleries (for instance the churches in Adorjás, Drávaiványi and Kórós). However, there are also churches in poor condition unused or closed and standing empty (eg at Baranyahidveg). There are clergy houses standing empty (eg at Kórós). There do not seem yet to be any cases of churches used for other purposes. As a result of the presbyterial organisation of the Reformed Church, individual congregations are responsible for their own buildings. There are, however, in each of the four districts (dioceses) of the Reformed Church, building committees which consider plans for new buildings and restoration projects which are then referred to the State Conservation Office. The Reformed Church has many fine churches particularly in eastern Hungary which are historic monuments and which have been restored with the help of the State Conservation Office. Grants are also available from the Comitatus and from communes as well as occasionally from special government funds in addition to the churches own resources (gifts, collections) and foreign help. There is also a programme for low interest credit for congregations in need as well as a solidarity programme. A major programme of conservation work is being carried out on the former Premonstratensian monastic church built in the early 13th century in Ocsa (south-east of Budapest), since the 18th century a Reformed Church. Excavations are now in progress. However there are complaints from the congregation that the church has become a permanent building site - a problem which can often result from conservation work on churches - and there are some difficulties in bringing together all the necessary financial resources to complete the planned conservation work. (An excellent photographic inventory of Reformed churches in Hungary was published in 1987: József Várady, Református templomaink, Debrecen).

There are some 450 Lutheran churches in Hungary, of which some 30 or 40 are listed as historic monuments. Responsibility for the maintenance lies with individual congregations and church councils as owners of the buildings. The State Conservation Office can give grants for the restoration of buildings listed as historical monuments. There are some problems with the maintenance of buildings which are rarely or hardly used in areas where congregations are now small as a result of population changes.

As already noted, Orthodox Serbs fleeing from the Turkish invasions settled in Hungary (then also including Croatia, now in Yugoslavia) from the 15th century onwards and particularly in the late 17th and 18th centuries. They were given privileges and concessions including the right to build churches. Originally many were wooden buildings which were replaced by stone buildings in the course of the 18th century. Many of these 18th century stone churches are notable

Baroque buildings with fine interior furnishings, especially the iconostases. The town of Szentendre, north of Budapest, for instance, was practically a Serbian settlement and had at least five Serbian Orthodox churches. At Grábóc in the south of present-day Hungary there was a notable centre of pilgrimage with a monastery. In 1920 as a result of the Treaty of Trianon many Serbs left the rest-state of Hungary and went to the new state of Yugoslavia. More followed after 1945 so that congregations are now small or practically non-existent and burdened with the heavy responsibility for the maintenance and upkeep often of major historic monuments. Previously Serbian Orthodox churches in Hungary belonged to the diocese of Karlovac (Carlsburg), south of Zagreb in Croatia; they now belong to a Hungarian diocese with its cathedral in Szentendre and with a central administration in Budapest. Some churches were damaged in the Second World War and others allowed to fall into disrepair and a number demolished since 1945. There are also a number standing empty or abandoned, for instance the 18th century churches in Estergom (with clergy house and outbuildings) and in Siklós. The last priest in Esztergom - a Bulgarian - died in the late 1960s and the church now belongs to the town council, which however has no money and as yet no plans for re-use of the church. The restoration of the exterior of the building was carried out a few years ago but the church has since fallen again into a poor state and is neglected. The State Conservation Office is now providing funds for its restoration and work will soon begin. Elsewhere the Conservation Office has done notable work to preserve many of these important monuments which are hardly used. Some 27.5 million Forint from special project funds has been spent on the excellent restoration of the monastic church in Grábóc between 1982 and 1987. The practically unused church in Eger has been well restored and much work has already been done on the Serbian Orthodox churches in Szentendre. The restoration of the exterior of the cathedral there has been financed by the State Conservation Office, the episcopal palace is being restored by money from the Yugoslav Government and a further building, to be used as a museum, will be restored by money from the Hungarian Ministry of Culture. As a result of a reciprocal agreement some funds have been made available by the Yugoslav Government in return for Hungarian funds for the preservation of Hungarian monuments in Yugoslavia. A number of churches are still used once a year on their patronal festivals and are open to visitors. However the maintenance of these fine buildings remains a considerable problem and particularly for the State Conservation Office as far as buildings listed as historic monuments are concerned.

Before 1941 there were over 500,000 Jews in Hungary. Over 20,000 were deported and died in concentration camps during the Nazi terror 1944-45. (There was anti-semitic legislation under the Horthy regime but practically no deportation and no holocaust.) There are still some 100,000 Jews living in Hungary, mostly in Budapest. Synagogues were plundered and some damaged 1944-45 but few destroyed as there was not enough time for the Nazis to do this. Many hundreds of synagogues still survive not only in towns but also in villages. Most of them have become redundant since 1945 as there are now few communities to use them. In Budapest there are still a considerable number which are used. The Central Synagogue in the Dohany utca built ca. 1860 needs urgent repair and restoration. Special funds are given by the State and a trust has also been established with Tony Curtis as President. However, more funds are urgently needed to carry out the repair and restoration of this important mid-19th century building. The so-called "status quo" synagogue in the Rumbach Sebastyen utca, built to design by Otto Wagner in 1872, is however redundant. The

Jewish community was reluctant to allow it to be used as a concert hall when plans were made for its re-use more than 20 years ago and expected a high price for the building which the authorities were not willing to pay. The fine building, 20 years ago still in good condition, is now practically a ruin with the roof open. A building company has now taken over the building and is to restore it for cultural use. Most synagogues outside Budapest have been redundant since 1945. A considerable number have been demolished and used for building materials (a 19th century synagogue in Siófok near Balaton was destroyed to construct a road). Some are ruins or still stand empty (eg in Eger). Others are now used as libraries, museums, village halls, gymnastic halls, as storerooms, workshops and far less suitable purposes. The surviving Jewish communities were responsible for the buildings or, where communities no longer existed, the Central Organisation of Jewish communities in Budapest. Too often they were reluctant to sell synagogues or expected a high price which state and communal authorities were not willing to pay so that many buildings fell into disrepair and decay. Dr. Anikó Gazda, a Jewish architect who works for the Hungarian Institute of Town and Regional Planning in Budapest and is an expert particularly on rural architecture, is now preparing a detailed survey and catalogue on the history and fate of synagogues in Hungary (similar to that by Thea Altaras on synagogues in Hessen: see the section on Federal Republic of Germany) which will soon be published. Detailed statistics and distribution maps will be included.

The State Conservation Office is much concerned to save synagogues which are listed or considered to be historic monuments. Previously it was not able to resist many schemes for the complete alteration of the interior arrangement of these buildings for other uses, but in recent years it has been able to help finance their restoration and influence and supervise the restoration work so that the interior arrangement and fittings have been preserved. A good example is the fine neo-classical synagogue in the village of Apostag built in its present form after a fire in 1822. The synagogue, which was bought by the village council from the Central Jewish Organisation in Budapest and was then used as an agricultural store, was allowed to fall into decay and seemed a hopeless case. A village schoolteacher worked for its preservation and persuaded the village council to preserve and restore the building for cultural use instead of allowing further decay and possible demolition. A problem which still has to be resolved is the presence of nitrate salts and other chemicals in the masonry. The building was restored between May 1986 and December 1987 at a cost of almost 30 million Forint: some 6 million plus voluntary labour etc was contributed by the village itself, 2.8 million by the State Conservation Office, 15 million by the comitate and 2 million from a special government programme. The interior arrangement has been well preserved and restored and the building is now used as the village community centre for concerts, talks, receptions, marriages etc and the gallery as the village library. A further example is the fine neo-classical synagogue in the southern Hungarian town of Baja, built ca. 1845, which is now used as the town library preserving the interior arrangement of the building. In Szekszárd, west of Baja, the town council planned to demolish the synagogue built in 1897, but was eventually persuaded to preserve the building which was restored between 1981 and 1985 at a cost of ca. 20 million Forint. It is now used as an art gallery, as concert hall for serious music, and for representative occasions by the town. The interior arrangement has not however been so well preserved as in the synagogues of Apostag and Baja. In Esztergom and Kecskemét the former synagogues are now used as technical museums.

Conclusion:

Some Churches and a number of synagogues have been demolished since 1945. (Two wooden churches - apparently the last surviving examples in Hungary were demolished in the 1960s and transferred to an open-air museum near Szentendre; now they would be protected!). Plans for wide-scale demolition in the 1950s and recent plans by the Reformed Church were not carried out or have been successfully resisted by the State Conservation Office. A considerable number of churches (Roman Catholic chapels, Serbian Orthodox churches and some Reformed churches) and many synagogues have become redundant since 1945 (altogether perhaps some 300/400?). Some of these stand empty, some are in poor condition and a few have become ruins (often being used for building materials), in addition to the ruins of older date (ca. 100). Many of the redundant synagogues are now used for other purposes. The Serbian Orthodox Church, the Reformed and Lutheran Churches have churches which are underused or seldom used and which may become redundant. There are also a considerable number of clergy houses standing empty. Crosses and statues in the countryside are not always well maintained. As in most other countries there are problems with the maintenance of religious buildings in use and often there are not sufficient funds, there are also problems of stone decay caused by pollution.

However all denominations mobilise their resources as far as possible to maintain their buildings and the state also gives aid in various forms. The State Conservation Office is particularly concerned to preserve Serbian Orthodox churches and synagogues where there are often no congregations or communities to look after the buildings. In this way it is already doing work similar to that of institutions in some other countries to preserve redundant religious buildings.

There are problems with redundant religious buildings in Hungary. However apart from synagogues and Serbian Orthodox churches the scale is not yet large. The problems are being recognised and not ignored and are gradually being tackled as far as the limited financial resources allow.

A special number of the German periodical "Kunst und Kirche" (Art and the Church) with the title "Blickpunkt Ungarn" with articles on the various Christian denominations appeared in 1984.

The State Conservation Office (Institute for the Care of Historic Monuments) and its Inspectorate of Historic Monuments (Országos Műemléki Felügyelőség/Intendance des monuments historiques): Tanácsis Mihály utca 1, Postbox 6, H 1250 Budapest.

Valuable work is also done by the voluntary associations of town and village friends (local patriots): central organisation: Városvédo és városszépítő egyesületek szövetsége (Secretary General Dr. Csáky Csaba, Belgrad rakpart 24, H 1056 Budapest).

The organisation "Regions, Epochs and Museums" (Tájak Korok Múzeumok, Könyves Kálmán korut 40, Budapest VIII) has done much work to activate cultural tourism also in rural areas, organising cultural routes (with plaques on buildings) and competitions and publishing small useful guides to historic monuments etc.

Iceland

Protestant; Roman Catholic minority

Detailed situation not known.

Ireland

Roman Catholic, Protestant (Church of Ireland, Presbyterian, Methodist, Baptist, Lutheran etc), Jewish

Dissolution of mediaeval monasteries and secularisation of some church property occurred as in England 1540 ff. resulting in ruins, conversion or demolition. From the mid 16th century until 1870 the Anglican Church was the Established Church (by the Act of Union 1800 the United Church of England and Ireland was established by law as from 1801) and older parish churches, cathedrals etc were in its possession. Partly because of the difficulties of government from London and Dublin the Roman Catholic Church however managed to maintain its position. The majority of the population in the area of the Republic of Ireland remained Roman Catholic, in contrast to the rest of Great Britain and to the six counties of Northern Ireland where there was very considerable Protestant settlement in the 16th and particularly in the 17th century especially of Scottish Presbyterians. From the late 18th century onwards the erection of Roman Catholic chapels and then churches was permitted and Catholic emancipation granted in 1829. Taking into account the overwhelming Catholic majority, at least in the area of the Republic of Ireland, the Anglican Church in Ireland was disestablished and partially disendowed as from 1 January 1871 by the Irish Church Act (under the government of the British Prime Minister W E Gladstone). A separate and autonomous Church of Ireland was created, whose Representative Body was able to claim the 1,628 churches then in use by it and with which it was formally vested in 1879. Section 25 of the Act of 1869 provided for the vesting in the Irish Commissioners of Public Works of ruinous or disused churches or ecclesiastical buildings which were deserving of being maintained as national monuments by reason of their architectural character or antiquity. Vesting began in 1874 and by 1880 (Consolidation Order) altogether 137 buildings had already been vested. These were the first official historic monuments in Great Britain (prior to the first Ancient Monuments Act of 1881 which applied to all of Great Britain). As a result of later legislation (valid today in the Republic of Ireland is the National Monuments Act of 1930 with the Amendment Act of 1954) there are now some 550 historic monuments or groups of monuments in the guardianship of the state, some 319 others are protected under Preservation Orders and 809 are listed as monuments.

Since 1870 the Church of Ireland has been in the minority as far as churchgoers are concerned. In recent years congregations have declined and as a result of population shifts there are not only problems in rural but also in city centres, especially in Dublin. From the vesting in 1879 the Church of Ireland possessed 1,628 churches, in 1967 it owned only 1,369 churches (but only 1,248 in regular use), in 1985 1,260, of which 1,187 were in use, but only 991 every Sunday, 36 less than once a month and 73 were closed. The Church of Ireland Diocese of Dublin had some 108 churches in 1900, 92 in 1945 and only 64 in 1987. Twenty-eight churches have become redundant since 1945. Of these 11 have been demolished, 14 have received other uses, three are redundant and stand empty. There are

also two or three ruins of churches, one is preserved as an historic monument by the state. In the inner city area of Dublin there are still 18 churches in the possession of the Church of Ireland. Fifteen are listed as historic monuments and protected by planning regulations of Dublin City Corporation which prevent demolition and alteration to the exterior and in some cases also to the interior. In 1986 four of these churches had already been closed and another three were to be closed. About 1900 there were still some 40,000 members of the Church of Ireland in the city centre, there are now perhaps 1,000 or less and for this number of churchgoers perhaps only three churches are still really needed. However many are still kept open and the Church of Ireland recognises its duty to preserve and retain its architectural heritage even though it is hardly in a position to maintain it. Great efforts have been made to raise money and in recent years IRL £1 million has been raised from public appeals (and a considerable part of this has come from Roman Catholics) to keep open the two historic cathedrals in Dublin in the possession of the Church of Ireland - St Patrick's and Christchurch. Dublin Corporation has also made limited annual grants for restoration work on churches in the city (some IRL £14,000 in 1985) and there has been some, but very limited, support from the state (state help for churches is prevented by the Constitution) and the "longer-term prospects" for many of the city churches in the possession of the Church of Ireland "are bleak" (Mary Holland, "Glory goes from city's forgotten churches", "The Observer", 14 December 1986). This also applies to many countryside churches. Many of the 1,200 churches and 550 glebes (rectories) in the possession of the Church of Ireland are in a poor condition and the means available to congregations to maintain them very limited with practically no state grants and only small ones from local authorities available. In this situation the Representative Church Body has considered and approved radical proposals to deal with its "surplus plant". (From 1963 to 1988 the number of clergy has declined from 800 to 600 with almost 1,200 churches in use, and the number of church members from some 470,000 to about 400,000). In May 1988 the Synod (Representative Church Body) accepted the report of an Advisory Committee which was commissioned to prepare proposals for the establishment of a permanent body to schedule churches for closure when requested by Diocesan Councils to do so and to advise church bodies on the use, disposal or demolition of closed churches (in the countryside these are often of 18th and 19th century date). The committee proposes inter alia that where churches are not of historic or architectural interest, cannot be taken over for preservation by the state or local authorities or other bodies or find some alternative use (but not for betting, gambling, dancing, bingo or sale or consumption of alcoholic liquour) that they should either be completely demolished and the site cleared, or demolished to window-sill level and the walls filled in with debris material and small bushes planted, or the church be completely unroofed, walls capped and openings closed, the last two alternatives meaning the creation of ruins. The official policy now (as the Secretary of the Commission to the General Synod has confirmed) is that "a church should be demolished as in that way it will not become a vandalised ruin with all the odium that such a prospect would attract". This is a radical policy but one which results from the financial inability of the Church of Ireland to maintain churches no longer in use. It should be noted that for redundant churches of the Church of England the Advisory Board for Redundant Churches has strongly advised against creating ruins as over a long period these are difficult and expensive to maintain and problems with insurance etc result from possible

danger to third parties. Redundant churches of the Church of Ireland have found alternative uses as museums, libraries, storerooms, retail premises, restaurants and in one case as a cinema. There are no exact figures available on the numbers of churches which have been demolished or which have found alternative uses. (See Tables on the distribution of churches and churches in use: Report of the Advisory Committee on Closing of Churches submitted to the Representative Body of the Church of Ireland: June 1985).

The Roman Catholic Church has problems of a different nature. Partly as a result of the liturgical requirements of the Second Vatican Council but also as a result of the wishes and activity of priests and also of parish committees a considerable number of old churches have been replaced by new buildings. Considerable sums have been raised by collections and appeals in one of the most intensely Catholic states in Europe, a situation somewhat like that in Poland (and also formerly in the Federal Republic where many new Protestant and Roman Catholic churches were built after 1945). In Rush (near Dublin) for instance the local clergy and the parish committee with the support of the church hierarchy in Dublin plan the building of a costly modern church centre to suit the liturgical requirements, claiming that it is not worth restoring the old church of St. Maur (dating from 1760 in the "Penal Times" when Catholic worship was still greatly restricted). Despite the protests of a strong local Restoration Group which states (with some justification) that the restoration of the old church is considerably cheaper than the building of the new centre, despite the reports in favour of preserving the old church by distinguished architectural historians and despite even the recommendation by the Diocesan Commission on Sacred Art and Architecture that the church be retained, it was planned to make the old church redundant, to be demolished or at best to become a "preserved" ruin. Planning permission has now been given for the new church on condition however that the existing church is kept in good repair and not allowed to become derelict (it is to be hoped that these conditions will in fact be fulfilled). In reply to a questionnaire, the Roman Catholic Archdiocese of Dublin stated that "the history of the Roman Catholic Diocese of Dublin doesn't fit into the scheme of ... research", although a case of redundancy of a Catholic church exists on the doorstep of Dublin. Where parishes have not been able to afford new buildings there has been considerable reordering of church interiors to comply with the requirements of the Second Vatican Council and few original interiors survive except in isolated areas where the churches have often been abandoned because of underpopulation. In the Diocese of Killarney and Kerry (with some 130 churches in use) there has been replacement of older churches by new buildings, some have been demolished, others turned to other uses. In the Diocese of Galway (with some 60 churches in full use) as a result of replacement by new buildings two churches have been completely demolished, three partly demolished, two stand empty, the former pro-Cathedral is now used as an office block and another church as a hall. In the Diocese of Cork and Ross there are no redundant churches, however there are redundant church school buildings, and several have been sold. Local congregations are responsible for the maintenance of their churches and there are practically no grants from the state for restoration work.

As pointed out in the report on Northern Ireland with information from the Upper Erne Circuit of the Enniskillen and Sligo District of the Methodist Church which covers an area in Northern Ireland as well as in the Republic, the Methodist Church also in the Republic has problems with redundant churches resulting from shifts in population, in some cases older churches have also been replaced by new ones.

The history of the (German) Lutheran congregation in Dublin and its churches also illustrates the problem of redundancy. The congregation was founded in 1690 and with the help of Anglican bishops Holy Trinity Church (known as the "German Church") in Poolbeg Street was built and consecrated in 1713. As a result of the dissolution of the congregation and its integration into other Protestant congregations around 1850 the old church was abandoned and no longer exists. The present church was built in 1867 and first served the Old Catholic congregation which ceased to exist around 1900. The church was then taken over by the Church of Ireland for services in Irish and then given in 1961 to the Lutheran congregation which had been refounded in 1955. In 1988 the church was placed under protection as a historic monument under the planning regulations of Dublin Corporation.

The Jewish synagogue in Walworth Road in Dublin built in 1917 became redundant in the late 1970s and after 10 years of neglect and dilapidation has now been restored to its original decor and since 1985 is the Irish Jewish Museum. It is a good example of a small Jewish prayer room of which many existed in Europe before 1938 and of which few are left in intact condition.

There are no exact figures on the total number of redundant churches which have been demolished or found alternative uses in the Republic of Ireland. However a list has been compiled of redundant churches of architectural or historic interest from information dating from the mid 1970s by the Irish Architectural Archive in Dublin. It does not however include churches which have been demolished so that quite a number of buildings both of the Church of Ireland and of the Roman Catholic Church and other denominations are not included. The list consists of some 164 redundant churches, 98 of them belonging to the Church of Ireland, 52 Roman Catholic, 3 Methodist, 4 Presbyterian and others, 10 churches are in Dublin. Of the 164 redundant churches 92 are closed and stand empty or abandoned, 18 are practically ruins, two have been demolished, 46 have been converted to other uses, some of them quite inappropriate such as byres, garages, sheds, stables. Others have found (some better) uses as museums, community and heritage centres, libraries, theatres, lecture and sports halls, or as offices, residential use, stores and shops or as factories.

The maintenance of churchyards particularly of churches not in regular use or redundant and abandoned is also a serious problem.

An article in the "Irish Times" of 12 December 1988 reports on the work of the Commission on Church Buildings set up in 1986 to assist dioceses to dispose of under-used churches. It is estimated that at least 100 of the 1187 churches of the Church of Ireland listed as in use in 1985 will be closed over the next decade as a result of the Commission's work. The Commission can only work in a diocese when invited by the local church authorities. Some dioceses are already closing churches independently of the Commission, for instance the diocese of Killaloe where 19 churches have recently been closed. As a result of the Commission's report on the diocese of Meath and Kildare, 32 of the 89 churches which serve only some 6 000 church members, that is over one third, have been listed for closure by the Commission which is now considering appeals from affected parishes.

The Commission has now also begun its visitation to the diocese of Cork where two churches have recently been sold on local initiative. In one area of Cork diocese there are reported to be 8 churches serving only some 360 church members of whom only 250 attend regularly.

In an editorial of a recent number of the "Church of Ireland Gazette" it has been stated: "We are not unaware of the problems and emotional stresses that go with the closing of much-loved churches, but if the Church of Ireland is to go forward with strength some regrouping is necessary... Everyone acknowledges that there are an excessive number of churches in our country for our present needs and requirements".

It is estimated that there are some 281,500 churchgoers of the Church of Ireland in Northern Ireland and 105,000 in the Republic; numbers are now beginning to stabilise after a long period of decline.

Closing of Churches
DISTRIBUTION OF CHURCHES

Diocese	A	B	C	D	E
Armagh	82	6	2	-	5
Clogher	67	4	1	-	4
Derry & Raphoe	110	6	3	1	1
Down & Dromore	112	3	3	1	2
Connor	115	4	1	1	1
Kilmore	51]	3]	3]	2]	4]
Elphin & Ardagh	29] 80	10] 13	2] 5	6] 8	12] 16
Tuam]	15]		2*]	1**]	2]
Killala]	8] 30	2]			2] 5
Achonry]	7]				1]
Dublin & Glendalough	105	-	-	2	4
Meath and Kildare	63	20	3	-	13
Ossory	20]	6]	2]	-]	2]
Leighlin	41]	4]	2]	1]	-]
Ferns	39] 122	4] 22	4] 9	1] 7	2] 6
Cashel]]]]]
Waterford & Lismore	22]	8]	1]	5]	2]
Cork, Cloyne & Ross	52	31	4	4	7
Killaloe & Clonfert	30]	10]	-]	4]	-]
Limerick	10] 53	4] 14	-] 2	1] 11	6] 9
Ardfert	13]	-]	2]	6]	3]
Totals	991	125	35	36	73

* Both these churches are used for regular weekly services during Summer.

** This church is used for weekly services during July and August.

June, 1985.

- A - Number in regular use
- B - Used every 2nd week
- C - Used once a month
- D - Less than once a month
- E - Closed and for which no use has been found

Diocese	CHURCHES IN USE					
	1 9 6 7			1 9 8 5		
	Every Sunday	Less Often	Total	Every Sunday	Less Often	Total
Armagh	96	7	103	82	8	90
Clogher	79	25	104	67	5	72
Derry and Raphoe	119	5	124	110	10	120
Down and Dromore	110	6	116	112	7	119
Connor	112	7	119	115	6	121
Kilmore	58	3	61	51	8	59
Elphin and Ardagh	55	2	57	29	18	47
Tuam, Killala and Achonry	37	5	42	30	5	35
Dublin and Glendalough	123	3	126	105	2	107
Meath and Kildare	94	16	110	63	23	86
Cashel, Waterford and Lismore*	42	4	46	22	14	36
Ossory and Leighlin	75	7	82	61	15	76
Ferns	49	6	55	39	9	48
Cork, Cloyne and Ross	97	15	112	52	39	91
Limerick*	21	0	21	10	5	15
Ardfert	22	8	30	13	8	21
Killaloe and Clonfert	59	2	61	30	14	44
Total	1,248	121	1,369	991	196	1,187

*Emly included with Cashel 1967, with Limerick 1985.

June, 1985

Italy

Roman Catholic including the Greek Byzantine rite; Protestant; Jewish

It should not be surprising that at the centre of western christendom in the Middle Ages and up to the 19th century many churches, chapels and monasteries were built, particularly in the numerous towns and cities. No notable dissolution of monasteries or secularisation of church property has taken place to reduce the number (apart from the ephemeral rule of Savaronola in Florence ca. 1490).

However the annexation of the Papal states, the capture of Rome and then the Concordat of 1929 have been profound changes on the status of the Catholic Church considerably reducing its resources and its ability to maintain its buildings in an increasingly secularised state. Though Italy is a still strongly Catholic country, congregations are reduced in numbers and there are not enough candidates for the monastic profession. In the towns and particularly in city centres the many churches and chapels and monasteries cannot all be used. Many churches are underused and there is a very considerable problem maintaining, repairing and restoring the churches actually in use, most of which are historic monuments, as well as the art treasures which are often in them. Parochial reorganisation has taken place often as a result of population changes (for instance in city centres) and a considerable number of churches have been closed down. In Venice the problem of maintaining the many churches, chapels and monasteries is serious and well-known, but also even in Rome. In remote country areas some villages have been deserted, their churches also abandoned and no longer used. There must therefore be a very considerable number of redundant churches, chapels and monasteries in Italy; many are closed down and decaying, some may be converted to other uses. Examples have been seen in Rome (monastic church near S. Gregoria, south of the Colosseum), in Viterbo (several including the Chiesa di S. Silvestra ora del Gesu, scene of the murder of Henry of Cornwall by the de Montfort brothers, sons of Simon de Montfort, in 1271, mentioned by Dante in the "Inferno" with his verse actually on a tablet on the external wall of the church which is however without a roof and with grass growing inside), in Anagni (several churches or rather chapels tucked away in sidestreets) and in Sutri (Baroque monastic church). In a recent number of a property magazine five former convents or monasteries, three with chapels, two further chapels, a Gothic house with a ruined church and a verger's house were offered for sale. To what extent churches, chapels and monasteries have actually been demolished in recent years (since 1945) is not known. There is probably a general reluctance actually to demolish - churches are left to decay and there are not enough funds often to carry out basic repairs. Small monuments - wayside crosses and statues etc - may often be neglected and in danger of destruction. Clergy houses may often be redundant and some empty. There will probably have been some reordering of the interior arrangement of churches as a result of the Second Vatican Council and some dispersal of furnishings may have taken place.

It is not yet known how far churches of other denominations, for instance of foreign communities, or synagogues are affected by redundancy.

(See further the explanatory memorandum by Mr Rauti).

Liechtenstein

Roman Catholic; Protestant

Situation unknown.

18.087

Luxembourg

Roman Catholic; Protestant

Churches are well maintained. As far as is known there is no problem of redundancy facing religious buildings. It is possible that there may be some underused buildings and some may have been converted to other purposes. However it is not known whether any religious buildings have been demolished or converted to other uses in recent years (since 1945).

Malta

Roman Catholic, Protestant (churches/chapels of British community), Jewish

Many churches were rebuilt under the Knights of St. John (1531-1798). Most churches are in regular use and well maintained, some new churches have been built. There are a considerable number of wayside chapels, most are still looked after and used if only once a year. However some are in poor condition and roofless.

Several Protestant churches of the former British community and armed forces have become redundant. A neo-Gothic Methodist church in Ibieana was used for some years after becoming redundant in 1979 as a cultural centre but is at present unused. An Anglican church in Valletta is now used as a mail distribution centre of the post office. The mediaeval church of St. Anne in Fort St. Angelo, used by the British Navy for the past 170 years, has also become redundant.

Three redundant mediaeval churches have been taken over for restoration by the association Din L-Art Helwa (This Fair Land: a member organisation of Europa Nostra). One had become redundant because of a shift of population, another was outside a village and replaced by a new church built inside the village. The 17th century church of the Magdalen in Valletta (said to have been built by the Knights of St. John for use by their prostitutes who lived in a house nearby) has become redundant as the population in the inner city area of Valletta has dwindled. It is now used for storing carnival floats. Din L-Art Helwa is pressing the Maltese Government for a better use. A local group is restoring the early 17th century Church of the Assumption in the town of Birkirkara which was closed after a larger church had been built, after many years of neglect the roof had caved in and parts of the church had fallen into ruin.

Netherlands

Protestant (various denominations, particularly Calvinist Reformed Churches); Roman Catholic; Jewish

Some destruction and plundering of churches occurred during the Wars of Religion 1560 ff. followed by dissolution of monasteries and secularisation of church property which often went into the hands of civic authorities and was administered by

deacons. The religious development was much like Scotland, with various secessions, schisms and the development of sects resulting in more churches being built. The Catholic town of Maastricht and its surrounding area were obtained in 1648 and after the independence of Belgium the Netherlands retained by the Treaty of London 1839 the eastern part of the Catholic province of Limburg and the (smaller) eastern part of the Catholic duchy of Luxembourg (until 1890). The Roman Catholic hierarchy was re-established in 1853 (toleration had already been granted to Catholics under French rule in 1798).

With mergers and congregations declining partly as a result of population shifts out of city and town centres, there are now more churches than are needed. All denominations are affected. There has been much parochial reorganisation and as a result many churches have become redundant, closed down and a considerable number demolished. In some cases new churches have also replaced old ones. Even modern churches are affected. (In Groningen the well-known architect P L de Vrieze pointed out that a church he had designed and which had been built in 1955 for a new housing area, had then been closed on 1 January 1985 and was to be demolished. Even though a recent building, this was a good example of architecture of the 1950s with interesting internal features.)

The "Rijksdienst voor de Monumentenzorg" (State Service for the Care of Monuments) reports that at least 200 - 250 churches which are listed as historic monuments have become redundant (there are probably considerably more, particularly of recent date, which are not listed). At least 90 churches mostly of 19th century date have been demolished. At least 100 are now used for other purposes as museums, houses, shops, libraries, archives, offices, theatres, community buildings etc. Many of the redundant town churches are large buildings and are often major historic monuments. The conversion of many of these churches to other uses, even if necessary to ensure the preservation of a building, has often been very liberal and subject to some criticism. This has partly been fostered by modern theological developments in the Netherlands which point (quite rightly) to the multipurpose use ("Agora" = as a market place) of churches in the Middle Ages but tend to ignore changes in attitudes to the use of religious buildings. (The "Lutherse Kerk" in Amsterdam, a major neoclassical domed building built in 1826, with an important and very large organ dating from 1830 and listed under the Hague Convention, is now used as a restaurant and for receptions by a major hotel group. In Maastricht the Dominican Friary Church, a fine building of the late 13th century, is also used for parties and receptions - on a brief visit to Maastricht in July 1986 beer barrels were being rolled out after a party had finished. There are some 10 churches listed as monuments which stand empty at the moment and there are a few which survive as ruins (eg churches of Ammerzoden, Bergen and Warmond).

The Nederlands Hervormde Kerk (the Dutch Reformed Church), one of the largest Protestant Churches in the country, has some 2000 churches, of which 1200 were built before 1850 and most of these are protected as historic monuments so that demolition is practically impossible. At least 100 churches have become redundant and many have been given to the provincial trusts for the preservation of (redundant) churches. Churches of modern date have been used for other purposes, sold or demolished. The Church has no figures on the number of demolished churches or total redundancies.

The problem is not just an urban one. There is also a considerable number of isolated old parish churches in the countryside, some in remote rural areas, which have also become redundant as they no longer have a congregation or the congregation is too small to warrant further use of the building (compare parts of England, such as Norfolk, or churches in remote areas in Wales and Scotland). Some of these have been converted to other uses. Many have however been saved by the provincial trusts for the preservation of redundant churches which were established in 1969 and thereafter (at the same time as the establishment of the Redundant Churches Fund in England). For instance the oldest trust, the "Stichting Oude Groninger Kerken" now looks after over 40 out of the total of 187 ecclesiastical historic monuments in the province of Groningen, 38 churches (of which 18 have been wholly and 12 partly restored), 2 towers, 2 clergy houses and 4 graveyards. Most of these buildings are in the countryside. Most of the 30 churches looked after by the "Stichting Alde Fryske Zsjerken" are also in the countryside. The redundancy of these buildings is mostly caused by rural depopulation; many have long since been isolated and practically without congregations and further maintenance would not have been possible. The "Stichting Oude Hollandse Kerken" (founded in 1975) has some six Protestant churches, all in small villages in Noord-Holland, one acquired recently in 1987 - a relatively small number out of a total of 545 churches in the provinces of Noord- and Suid-Holland. The former owners make a donation or endowment for the upkeep of the building for a period of 10 years and they still hold services in the buildings. The churches are otherwise used for appropriate cultural purposes, for concerts, art exhibitions, lectures, performances by small theatrical and folkdance groups, demonstration of local handicrafts. One church has been completely restored and adapted for multipurpose use for some 832,000 DFL of which 85% came from grants from the state (usually 40%), provincial (usually 10%) and local authorities (usually 30%). Another church has been partially restored and adapted in 1987/88 and some 750,000 DFL has already been spent of which under 80% has come from grants, the remainder in both cases has been raised by appeals and from funds of the "Stichting". Urgent repairs on the other four churches were carried out in 1987 at a cost of 32,500 DFL and a further 122,250 DFL is needed for work up to 1993. More redundant churches are expected and at a quicker rate than up to now. Negotiations are in progress for taking over several other churches, including one large urban one. As a result however of the reorganisation of grant aid and decentralisation, less funds will be available in the future and other foundations giving grants are overrun by appeals. However more money is now being given by industrial corporations. Altogether the six provincial trusts now look after more than 100 religious buildings (the Redundant Churches Fund in England now has over 200, the Friends of Friendless Churches, 20) and have spent very considerable sums on urgent repair work and restoration, the greater part coming from grant aid but also considerable sums from donations and appeals.

It is expected that more churches will become redundant in the next years as the maintenance is too costly or difficult, although usually some 80% of the costs can be paid from grants for historic

monuments. The preservation of historic monuments and buildings is regulated by the Act of 1961 and applies to most buildings more than 50 years old. Altogether there are some 40,000 listed historic monuments and buildings in the Netherlands. Under Section 16 however ecclesiastical monuments are given a certain privileged exempt position, as in some other countries, under which no decision can be made unless in agreement with the owner and in particular "in which essential interests of the religious services in that monument are at stake" - a condition which can often be interpreted very widely. The owners (usually church authorities/parish councils) are responsible for the maintenance of their buildings, but in recent years church authorities have given less money to maintenance and restoration work on churches, directing more of their resources to social work ("Diakonie" - support of hospitals etc).

In a country which had a substantial Jewish population before 1940 and which lost most of its Jewish citizens in Nazi deportation to concentration camps, it is not surprising that - where they survived destruction under the Nazi régime - there are also synagogues which are now redundant or have been converted to other uses. Some are now used again as synagogues. The "Stichting Oude Gelderse Kerken" has also concerned itself with the protection of synagogues and has worked for the preservation, restoration and reuse as a synagogue of the former synagogue in Zutphen which was used after 1945 as a factory.

In Roman Catholic churches there has probably been some change to furnishings and interior arrangement as a result of the Second Vatican Council, possibly resulting in removal and destruction. In March 1988 a further trust, the "Stichting Drents/Over'jsselse Bedehuisen", was founded to save churches, synagogues and even mosques in the two provinces of Drente and Overijssel. The trust does not yet own any church buildings but has worked up to now to create public awareness of the problems. This has been done for instance by the publication of books on individual churches in which the importance of the building is stated, the furnishings described and whether parts of the furnishings have been removed or altered and when this happened. So far books on six churches (most dating from the 20th century) have been published and a change in public awareness has already been noticed.

Norway

Protestant (Lutheran); Free Church, Roman Catholic and Jewish minorities

After the conversion of the Norwegians to Christianity about the year 1000 AD the earliest churches were built of wood in the stave form. Most of these were replaced by stone buildings in periods of rebuilding particularly in the 12th century or later from the 17th to the 19th centuries. However a number of mediaeval stave churches still survive and are protected as important monuments of wooden church architecture (eg Borgund and Urnes).

Monasteries were dissolved and church property secularised at the Reformation in the Kingdom of Denmark and Norway 1536 ff. Some were demolished, others used for different purposes, some survive well preserved or as ruins, protected as historic monuments.

There are now some 1,600 churches in 19 counties in Norway, 1,000 of which are more than 100 years old. As with the documentation for Danish churches, an inventory "Norges Kirker" has been in the process

of compilation since 1950 and several volumes have been published. Religious buildings of the State Lutheran Church are well maintained, financed as in other Scandinavian countries by revenue from church taxes. Many are historic monuments for which the Central Board of National Antiquities (Riksantikvaret) in Oslo is responsible. The Law of 3 August 1897 on Churches and Cemeteries, revised 12 February 1948 and by a Directive of 13 June 1969 also deals with their protection and preservation.

There does not appear to be an immediate problem of redundancy of religious buildings at present. However there are problems of underuse particularly in remoter rural areas with small congregations. No information has been received as to the number of religious buildings demolished or used for other purposes since 1945.

Poland

Roman Catholic (including Uniate Greek-Catholic), Old Catholic, Orthodox, Protestants (Lutheran, German Lutheran, Moravian Brothers, Methodists etc), Jewish

Many synagogues were destroyed or badly damaged in 1939-45 and Jewish population of some 3.5 million reduced to 500,000. After 1945 many Jews emigrated. In 1968 there were still some 25,000, now there are only 5,000 in seven towns with communities and cultural organisations in Warsaw and Lodz. There were formerly many wooden synagogues which were virtually all destroyed 1939-45, after 1945 some were rebuilt. Where synagogues survived, with the drastic reduction in numbers of the Jewish population, they are now mostly used for other purposes. Some are used for cultural purposes (museums or libraries), many are in state care.

Many churches and monasteries were also destroyed or badly damaged in the war 1939-45. However as is well known a great deal of work has been done to restore the war-damaged buildings and the state has given considerable help.

Many Protestant churches of former German communities have been closed down as they no longer have any congregations. They have usually become state property. Some have been converted to other uses and some acquired by the Roman Catholic dioceses for new Catholic congregations which have arisen since 1945. For those still in use the state apparently gives financial aid for repair work.

The Catholic Church is very strong in Poland and has been able to maintain its position so that there is likely to be little underuse for its buildings. However, although the state has financed reconstruction work, the church itself has had to raise the money for the maintenance and repair of its buildings.

"In the north and west of Poland, the former German territories, churches had belonged to the state until 1975. Now all churches and cathedrals, it appears, belong to the state. Churches and cathedrals in Poland seemed ... exceptionally well cared for, as one might expect, and the greater part of the cost of this seemed to be borne by the large and thriving congregations. Financial assistance is, however, forthcoming in appropriate cases from the Ministry of Culture, and also from a source

which sounded rather like the Church Commissioners in England, namely the 'Church Fund' which is the trustee of the former landed estates of the Church. The (Catholic) Church appoints its own conservators ... and generally these are priests with an appropriate conservation or art-historical or architectural background. Every diocese has, like the Voivodships, a conservator and a Diocesan Office for Conservation. At national level there is a Commission on Sacred Art, which presumably reports to the national Bishops' Conference of Poland. There is also a joint commission between representatives of the church and state." (P Burman, Conservation in Poland, Transactions of the Association for Studies in the Conservation of Historic Buildings 10(1985), esp. pp 39-40.)

Since 1945 some 3,000 new churches have been built for Roman Catholic congregations, over 2,000 since 1975. In some cases priests are not satisfied with their old buildings and want new ones and the (Communist) state conservation authorities have to protect the old buildings which have become redundant, some of them being used as storerooms. This development is similar to that of the Roman Catholic Church in Ireland (compare the case of the Church of St. Maur in Rush near Dublin) and it seems paradoxical that new churches are making old ones redundant in two of the poorest states in Europe which are however possibly now the most Catholic and where the congregations give much in collections and gifts (in Poland there is also much foreign help particularly from Poles living abroad eg in the USA). Particularly in danger are the wooden churches of which there were many in southern Poland. Many were already destroyed in the 19th century but even in this century - despite growing interest in wooden architecture - and even after 1945 many have been demolished, neglected or burnt down. Recently various publications have documented these churches to help preserve them better. Particularly important is the documentation by R Brykowski and M Kornecki, *Drewniane kościoły w Małopolsce Południowej* (Wrocław 1984) (Wooden Churches in Southern Little Poland) and further publications by M Kornecki, *Dawne drewniane kościoły i dzwonnice w diecezji Tarnowskiej* (Tarnów 1986) (Wooden churches and belfries in the diocese of Tarnow) and *Gotyckie kościoły drewniane na Podhalu* (Kraków 1987). (Gothic Timber Churches in the Podhale region - south of Kraków). See also D Buxton, *The Wooden Churches of Eastern Europe - an introductory survey*, Cambridge 1981.

A particular problem is that of the redundant wooden churches of the former Lemkov population whose area of settlement was spread across what is now south-eastern Poland, north-eastern Slovakia, and the Carpatho-Ukraine (around and north of Mukacevo, formerly Munkas) now in the Soviet Union (from 1920 to 1939 part of Czechoslovakia, formerly with Slovakia part of the Kingdom of Hungary). The Lemkov people, considered by the Russians to be Ukrainians, were probably originally nomadic shepherds from the Balkans, Wallachs, who settled in the Beskidy and north-western Carpathian mountains from the late 14th century onwards, like the Serbs probably fleeing before the advance of the Ottoman Turks. They were Orthodox however who accepted the Union of Brest of 1596 with the Roman Catholic Church in Poland and who accepted union in the Hungarian parts south of the mountains

in 1648. Because of their alleged collaboration with the Germans 1939-45 and with Ukrainian nationalists they were resettled after 1945 in western and northern Poland (in former East Prussia) and in various parts of the Soviet Union. In Poland there were some 170 villages of the Lemkov people and over 100 of their wooden churches survive, often imposing buildings of 17th-20th century date in the valleys and foothills of the Beskidy and Carpathian mountains. Most are redundant and some are in bad condition. However the Lemkov churches have now been documented not only in Poland but also in Slovakia and in Russian Carpatho-Ukraine by R Brykowski, *Lemkowske drewniane architektura cerkiewna w Polsce, na Słowacji i Rusi Zakarpackiej* (Wrocław 1986, and see also: *Wooden Architecture of the Ukrainian Carpathians*, New York 1978.) It is probably some of the Lemkov churches in northern Slovakia which have been taken down and re-erected in the Open-Air Museum at Bardejov just south of the former Lemkov settlements in Slovakia (see the report on Czechoslovakia).

Two wooden mosques also survive in the Ruthenian (Ukrainian) area of settlement in south-eastern Poland. They are the last remains of communities founded by Moslem soldiers retreating before the Habsburg advance and recapture of eastern Slovakia (part of the Principality of Transylvania/Siebenbürgen) and from the Polish recapture of Podolia from Ottoman Turkish rule finalised by treaty in 1699. The Moslem soldiers entered the service of the Polish King John Sobieski and were granted privileges and the right to build mosques. The mosque in Krinky is a fine building of 18th century date now looked after by the state.

There has probably been some reordering of the interior arrangement of Roman Catholic churches as a result of the Second Vatican Council and some furnishings will have been removed and dispersed. As many works of art were destroyed or lost in the war 1939-45, it is likely that care is taken to preserve what has survived.

(After 1945 Poland lost about a half of its former territory to the Soviet Union. Many churches had already been damaged or destroyed in the war; it is unlikely that they were rebuilt and others have probably been closed, become redundant, converted to other uses or demolished.)

Portugal

Roman Catholic; Protestant (including churches and chapels of foreign communities); Jewish

With the occupation by the Moors in the 8th century some early Christian churches and monasteries changed use, being converted to mosques, or used for other purposes or were destroyed. After the Christian reconquest from the early 12th century onwards mosques in their turn were converted to churches or destroyed.

The Jesuit order was dissolved in 1759 and the monasteries, where not retained by the state and used for other purposes, were given to other religious orders. There was further secularisation of other monasteries and church property in the 1830s and again after 1910 as a result of a strong anti-clerical movement. Some monastic churches became parish churches but many others with monastic buildings were used by the state for other purposes as schools, hospitals, barracks etc and others were sold to local communes or private owners. Relations between the Roman Catholic Church and the state are governed now by Concordats, particularly those of 1940 and 1950 which also regulate the ownership of churches and religious buildings.

The Director General of National Buildings and Monuments states that the fate of monasteries poses a major problem of redundancy and destruction. Often their furnishings have been dispersed and disposed of by impoverished local communes and other private owners; many have uses which are not appropriate. Some have been acquired by the state and have been restored and are now hotels, used for university institutes or state institutions and some as museums. There are a considerable number of churches and chapels which are only rarely used, particularly as a result of population changes for instance in areas where villages are deserted. Some have become museums, but many are closed for reasons of security (either to protect their furnishings or because of the dangerous structural condition). There are also churches and chapels in towns which are closed and redundant. There are considerable problems with the maintenance of churches and other religious buildings in use, many of which are important historic monuments, and it is likely that more will be closed and become redundant as their maintenance is too expensive and cannot be financed with the limited means available. There are redundant clergy houses and small religious monuments, such as wayside crosses and statues, are often neglected and in danger of destruction. There are also chapels in castles and fortifications which are in ruins. Some churches have been demolished in the course of urban renewal. However there now exist a number of religious and cultural associations which are concerned with the maintenance and protection of religious buildings.

The Church of the Carmes in Lisbon was destroyed by the earthquake in 1755 and never rebuilt afterwards; it stands as a silent witness to the destruction by the earthquake - one of the cases where there is justification in leaving a church as a ruin to be a memorial.

As a result of the Second Vatican Council there will have been some reordering of the interior arrangement of churches and some church furnishings may have been dispersed.

Jews were expelled from Portugal in 1496. Small numbers were allowed to settle again in the 17th and 18th centuries so that the Jewish community is small and there are few synagogues. However as elsewhere in Europe there also seem to be some problems with the few synagogues existing. Since 1945 it seems that most of them have not been used, are closed and redundant and left to decay. Some are used for other purposes and there have also been various initiatives to use a number as museums of Jewish history and culture.

Romania

Orthodox; Roman Catholic and Uniate Greek-Byzantine rite;
Protestant (Reformed, Lutheran, Lutheran-Presbyterian,
Adventists, Baptists etc); Jewish

There have been various changes in the use of religious buildings in Romania as in other Balkan states as a result of Ottoman Turkish

rule - some churches have become mosques, been destroyed or used for other purposes, later especially after independence (1877-78); mosques have been destroyed, stand empty or are used for other purposes.

When synagogues survived destruction during the persecution of the Jews ca. 1940 ff. they are now with the dramatic reduction of the Jewish population mostly redundant, standing empty and in poor condition or have been converted to other uses, and especially in the countryside. In the recent wave of demolition in Bucharest several synagogues have been destroyed and the entire Jewish quarter swept away.

After 1945 there has been restriction of religious freedom, church property has been taken over by the state, churches closed and attempts made to force the Uniate Greek Catholics to unite with the Orthodox Church. The Orthodox Church in Romania is however rich and enjoys a privileged position; but in return it has close connections with the state and has supported the policies of the Communist régime and particularly the present leader Ceausescu faithfully.

At the moment little is known in general about the situation of religious buildings as a whole in Romania. It is likely that in some areas, where congregations have become smaller and there are few monks in surviving monasteries, religious buildings are underused or redundant. There will be problems of maintenance and many religious buildings will be in a poor or even dangerous structural condition, some practically in ruins. The still surviving German congregations in Transylvania (Siebenbürgen) are dwindling as more people emigrate to the West. West German church authorities, for instance the Protestant Church in the Rhineland, have however paid considerable sums to maintain German Protestant churches in Romania which are often important historic monuments. Some work has been done by the state authorities to preserve and maintain historic monuments including religious buildings, mostly Orthodox, but the resources have been limited. It is not at all clear whether administrative changes as a result of a law of 1974 have left the country with effective conservation machinery.

After the earthquake of 1977 work began on the demolition of large parts of Bucharest to make way for Ceausescu's ambitious building programme to create a Communist capital city. As a result over 20 churches and monastic complexes, many of historic and architectural importance dating from the 16th to the 20th century, have been destroyed as well as the great Adventist church and at least two synagogues. At least six churches of real historic significance have been slightly moved or "translated" to other sites, their interior furnishings have also often been dispersed or destroyed. There have been reports that the Cathedral and the Patriarch's palace are in danger as well as 60-70 smaller churches. There has also been destruction in the course of ambitious building programmes in other towns particularly Sibiu (Hermannstadt) and Brasov (Kronstadt). In Oredea (Grosswardein) the Baptist church is also threatened by demolition. Official reports praise in glowing terms the work done to preserve the churches left standing and the large sums which have often been spent on transferring the buildings but this cannot conceal the destruction of their settings or of many other buildings. Even if the number of demolished churches is not great compared with the number demolished for example in Great Britain since 1945, the

intensity of the recent demolition in Bucharest and elsewhere in Romania and the scant respect for historic monuments must be strongly condemned. No precise figure can be given for the religious buildings demolished or converted to other uses in Romania since 1945.

The scale of destruction of historic monuments including religious buildings will however reach enormous proportions if Ceausescu's plans go ahead to sweep away some 7,000-8,000 villages, of which some 1,500 are inhabited mostly by Hungarians, in order to carry out an ambitious agricultural reform. This could result in the complete destruction of many thousands of churches (there are often more than one in the villages as several religious denominations are involved), clergy houses and other religious buildings and monuments and even of cemeteries and churchyards. The precise situation is unclear. In October 1988 the World Union of Free Romanians listed five villages as already wiped out (Motalva and Amara Noua in Ialomita; Gotlob, Tomnatic and Vizejdia in Banat), five as being presently bulldozed (Movileanca, Livedea, Chiroiu, Pamanteni and Valea Bisericii, all in Ialomita) and a further 15 blacklisted. The case of Gotlob (20 km north-west of Temesvar, near the Hungarian border) was already announced by the official Romanian newsagency Agerpress on 12 August 1988. It is not confirmed however whether religious buildings in these villages have also been destroyed.

San Marino

Situation not known.

Spain

Roman Catholic; Protestant (including churches and chapels of foreign communities); Jewish

In the mediaeval period there was considerable change in the use of religious buildings as a result of the Islamic Conquest (711 ff.) and then the Reconquista (ca. 1050 until 1492); churches became mosques, mosques became churches (eg the Great Mosque in Cordoba).

There was also a considerable Jewish population in Islamic Spain which was persecuted and subsequently expelled in 1492. Many buildings were closed down, stood empty, were demolished or used for other purposes. The Sinagoga del Transito in Toledo now houses a Jewish Museum. Precise figures are not known.

The Jesuit Order was suppressed in 1767 and its monasteries, where not retained by the state and used for other purposes, were given to other orders. A major dissolution of monasteries took place in 1810 under French rule and then again in 1836 to prevent property remaining "mortmain" (in the dead hand). Monasteries were dissolved or restored as Liberal and Catholic regimes alternated (there was further secularisation for instance around 1854 and after 1868). In 1931 under the Republic the Church was separated from the state, freedom of worship was guaranteed and religious orders were placed under state control. In 1933 all religious buildings were nationalised; churches and monasteries were closed and in many places under Republican control church services practically ceased (see George Orwell's "Homage to Catalonia"), priests and monastic communities were ill-treated, persecuted, imprisoned and in some cases murdered (compare a similar situation in the Soviet Union under Stalin in the late 1920s and 1930s). Under the Franco régime there was close co-operation between the Roman Catholic Church and the state.

Persecution of Protestants took place well into this century and even in recent years Protestant places of worship have been destroyed and property confiscated.

Even though Spain is still one of the most Catholic states in Europe, there are many redundant churches and monasteries and also ruins. The problems are similar to those in Italy, Portugal, France and some parts of Yugoslavia. In remote rural areas, settlements have been deserted and their churches abandoned. There are also many churches and chapels which are only rarely used. Many are closed, some because of their dangerous structural condition. Some churches and monasteries damaged in the Civil War 1936-39 are still in ruins (eg in Quinto del Ebro and Belchite).

The Ministry of Culture has produced a preliminary computer list of at least 771 religious buildings that have lost their original function. These include churches, chapels, monasteries, collegiate foundations, hermitages and clergy houses. The greater number stand empty. Some are now used for cultural purposes, others for agricultural purposes, for industrial and commercial purposes, as residences and hotels, as barracks and hospitals, and for recreational purposes. In the list future uses are suggested, particularly religious and cultural but it is also accepted that some may continue to stand empty. Spain would appear to be the first country for which such a list of redundant religious buildings has been compiled and put onto computer probably as part of a much greater inventory of historic monuments. Behind the very brief information on the list there appears to be more detailed information on the individual buildings. Such a brief list with more detailed information behind it would be desirable in many other countries which also have large numbers of redundant religious buildings.

In towns and cities there are problems of underuse, with more churches than are in fact needed. There are great problems of maintenance of churches and other religious buildings, not only of those redundant but also of those in use - most are historic monuments or buildings of historical importance - and also of the furnishing and art treasures within them. It is likely that more will be closed and become redundant unless the means can be found to maintain them. There will be redundant clergy houses and small religious monuments such as wayside crosses and statues may be neglected and in danger of decay or destruction (or theft). However the preservation and restoration not only of churches, chapels and monasteries in use, but also of those redundant - some used for cultural purposes (museums) - has appeared in recent entries for Europa Nostra awards. Particularly outstanding was the entry in 1986 by the provincial authorities in Saragossa with many religious buildings, including some redundant, restored buildings. Certain restoration details can be criticised, for instance the replacement of historical timber roofs with steel girders, possibly because there are no trained carpenters available.

As a result of the Second Vatican Council there will have been some reordering of the interior arrangement of churches and some furnishings may have been dispersed.

An important potential help for the protection, preservation, maintenance and restoration not only of churches and other religious buildings in use but possibly of redundant ones too in northern Spain (and in France) is the creation of the cultural route along the old pilgrimage routes to Santiago di Compostella under the patronage of the Council of Europe.

Sweden

Protestant (Lutheran); Free Church; Roman Catholic and Jewish minorities

After the conversion of the Swedes to Christianity in the early 11th century, the earliest churches were built of wood in the stave form. From the 12th century onwards these wooden churches were gradually replaced by stone buildings. Now there is only one wooden stave church in Sweden: Hedareds Kapell at Sandhult in Västergötland. Monasteries were dissolved and church property secularised at the Reformation in Sweden 1527 ff. Some monasteries were demolished, others used for other purposes, some are now in ruins of the Cisterian monastery at Alvastra (founded 1185) or the well preserved nunnery with outbuildings at Vadstena founded by St Birgitta in the mid-14th century (restored most recently between 1956 and 1980).

On the island of Gotland with the town of Visby, an important monastic trading centre in the mediaeval period, there are many mediaeval churches, some of which are redundant or now only used occasionally. There are some problems of maintenance. However they are all protected as historic monuments. The Central Board of National Antiquities in Stockholm also has five mediaeval churches in its care which are no longer used but are all historic monuments and open to the public.

In the 19th century some churches were replaced by new buildings. Some old churches were demolished, others however were left standing and are now often used for services in summer time.

Altogether there are some 4,300 churches of the Swedish State Lutheran Church in use. In general they are well maintained and many are historic monuments. The maintenance is financed by income from church taxes, as in other Scandinavian countries and in the Federal Republic of Germany. (The separation of Church and state has been under discussion for many years. If it took place this would result in the loss of considerable revenue from taxes for the State Church which would then make it more difficult to maintain churches - a situation existing in many other European countries).

An Ordinance of the Council of State (the Regents for Charles XI) in 1666 protecting ancient monuments is claimed to be the earliest legislation of its kind in Europe. Already before that there were under Gustavus Adolphus State Antiquaries, with official instructions based on an already existing organisation in Denmark. There was a

further Ordinance in 1828 and inventories of all churches were made soon afterwards in 1830-32. Buildings in the possession of the state including churches are now controlled by the Public Buildings Proclamation of 1920; and other historic monuments by the Historic Buildings Act of 1960.

Under the provisions of the Public Buildings Proclamation of 1920 permission is needed for any restoration or other work on all churches of the State Church, the responsible authority for granting permission is the Central Board of National Antiquities. Church furnishings are protected by a Proclamation of 1942. An Inventory of churches was begun in 1912 and served as a model for those of Denmark and Norway. "There are in fact between 2500 and 3000 churches [historic monuments] in Sweden including some 300 abandoned churches, ruins, abandoned churchyards and sites of churches which have since vanished." (R Boström, Svesiges Kyrkor: The Churches of Sweden, Swedish Icomos bulletin 6, 1981).

There does not seem to be any immediate problem of redundancy for religious buildings in Sweden. However there are some problems of underuse, particularly in city and town centres (for instance of large 19th century churches) and also in remoter rural areas with congregations dwindling as a result of depopulation in central and northern Sweden. No information has been received as to churches demolished or used for other purposes since 1945.

Switzerland

Protestant; Roman Catholic; Jewish

Dissolution of monasteries and secularisation of church property occurred in Protestant areas at the Reformation ca. 1520 ff. Further secularisation of church property and dissolution of monasteries in Catholic areas took place during the French occupation of 1798 ff. and again in 1843 and in 1874 as a result of the conflict between church and state (Kirchenkampf).

Some detailed information has been obtained from the voluntary/non-governmental national organisation Schweizer Heimatshutz as a result of questionnaires which it sent to cantonal conservation authorities and local organisations. Even in this affluent country there are probably at least 50 churches either redundant or converted to other uses. These include buildings of all denominations - Roman Catholic, Protestant and Jewish. A particular problem seems to be that of now unused churches or chapels of English communities - one has been taken over by the local Protestant congregation, another demolished, another used as a chapel for a hotel that is now redundant. There seem to be some problems of underuse in town and city centres as well as in remoter rural areas and in some cases there are problems of maintenance. In general however churches in use are well maintained in Switzerland. As in West Germany and in the Republic of Ireland several churches have been demolished to make way for modern buildings. It would seem that in the case of Switzerland, the problem is just not recognised or is even dismissed and the

possible importance of the old building ignored: the conservation authority of the Canton Aargau has for example stated that many demolitions and partial demolitions have taken place since 1945 but these have always been to make room for new religious buildings. In some areas (Glarus and Interlaken-Oberhasli) the problem of redundancy is said not to exist, for others there is very detailed information, for instance from the cantonal conservation authority in Solothurn. A local association has been funded to save the redundant Roman Catholic Church in Widnau (Canton St Gallen). The redundant Roman Catholic Church and priest's house with chapel in Boswil (Canton Aargau) were taken over by a group of artists around 1953. An art trust "Stiftung Künstlerhaus Bowil" has been founded which uses the church (reopened in 1966) for exhibitions and the priest's house for art studios. The monastery church of St Joseph in Solothurn is also used as an art studio.

Turkey

Moslem; Greek Orthodox, Armenian Christian, Monophysite Christian, Roman Catholic, Protestant, and Jewish minorities.

There has been considerable change in the use of religious buildings in Turkish history. With the Turkish conquest from the 11th century onwards Christian churches were often converted to mosques, others remained in use for surviving Christian communities, some were demolished, others converted to other uses and some became redundant, stood empty and survive as ruins. The best known example is that of Haghia Sophia converted first to a mosque and then to a museum and monument. The persecution of Armenian Christians in the late 19th and early 20th centuries presumably led in many cases to the closure, demolition or conversion of churches to mosques or to other purposes, some remaining redundant and now in ruin. Some religious buildings were destroyed in the Greek-Turkish War 1922-23 and subsequently further churches were closed, demolished or converted. In Cappadocia for instance a former church is now used as a grainstore, another 19th century church is now used as a "disorderly workshop", and two further churches, one of the 11th century, another of the 19th century, have been converted to mosques without damage to the fabric and even little to the internal decoration. It is not known how many religious buildings (mosques and churches) have been demolished or converted to other uses in recent years. In remote rural areas some mosques may be underused or unused with declining congregations as a result of population changes. Some clergy houses and koran schools may be affected by redundancy and no longer in use. There are probably problems of maintenance, however considerable work has been done to maintain and restore historic monuments, including religious buildings. Unesco has financed the restoration of some 50 mediaeval cave churches in Cappadocia. Detailed information has yet to be obtained. It is not known whether there are also synagogues which are redundant, have been demolished or converted to other uses.

In Istanbul several religious buildings - synagogue in Balat, a church together with two of the earliest and most important secular buildings in Istanbul (of 16th and 17th century date) belonging to the monastery of Mr Sinai are threatened with demolition under a scheme for road widening on the southern shore of the Golden Horn (see the resolution of Europa Nostra at its meeting in Luxembourg on 23 September 1987).

UK: England

Protestant (Church of England, Methodist, United Reformed Church, Baptist etc), Roman Catholic, Jewish, Moslem

Some churches in England were already abandoned in the Middle Ages as a result of the depopulation of villages, particularly as a result of epidemics in the 14th and 15th centuries and later through enclosures. Even in some mediaeval towns there was considerable redundancy: in Winchester 57 churches are recorded in the 12th and 13th centuries, by 1600 only 12 of these were still being used (D Keene, Bulletin of the Churches Committee of the Council for British Archaeology 23, winter 1985). Monasteries were dissolved under Henry VIII in 1536 and 1540. Many were subsequently demolished or used as quarries for building material, some were converted to other uses (for instance in the country as houses for the gentry or nobility and in towns sometimes as halls for guilds etc). Many mediaeval monasteries survive now as ruins, often well protected and maintained as ancient monuments.

Altogether there were in 1986 16,643 Anglican churches, 8,500 of pre-Reformation date, 13,395 were parish churches. In December 1985 there were altogether 12,013 listed Anglican churches, including cathedrals, and 481 buildings no longer in use as Anglican churches (42 of these are in the diocese of Lincoln), 2,592 listed as Grade I or A.

There are however a substantial number of other ruined churches particularly in sparsely populated areas such as Norfolk; many of these, although listed as historic monuments, are not sufficiently protected or maintained. In Norfolk there are estimated to be at least 93 churches in varying degrees of ruin, out of a total of 793, roughly one in eight, (Report of the Advisory Board for Redundant Churches 1971, p 17, based on a report in the Bulletin of the Churches Committee report of the Council for British Archaeology, No. 7, September 1977). There are 600 mediaeval churches in the county (and altogether 687 listed Anglican churches in Norfolk of which 170 are Grade I) and 200 of these are in danger of becoming redundant - the reason being continuing rural depopulation.

Most if not all of these churches are Anglican and it is the established Church of England, most of all, which faces with other Protestant denominations a major crisis with much redundancy and church demolition. In England the problem is the most serious in Western Europe, as far as is yet known, in terms of the sheer number of buildings involved (proportionally, in terms of size of country and of population it is probably worse however in Scotland, Wales and the Netherlands). However it is also in England that most work and also the earliest have been done to save and preserve redundant churches! In 1852 there were 74,089 religious buildings registered as places of worship in England, by about 1977, 43,946 of these had been closed. Between 1962 and 1977 about 1,000 churches were demolished, 100 of them listed buildings of historical importance.

In 1913 the Church of England with other denominations decided not to profit from the benefits but also the control of ancient monuments legislation, believing that it could maintain its architectural heritage itself (ecclesiastical exemption, see report of the Advisory Board for Redundant Churches 1971, p 19). In fact a serious problem of church maintenance developed, only a small part of

the considerable income of the Church of England being spent on the maintenance of its buildings. As a result of the report of a commission chaired by I Bulmer-Thomas (now Hon. Director of the Friends of Friendless Churches), the Historic Churches Preservation Trust was founded in 1952 and since 1955 a careful system of control of the state of churches has existed for buildings of the Church of England with quinquennial inspection. This reinforces the already existing faculty jurisdiction which requires a grant of a faculty as authority for any alteration to the fabric or contents of a church. From 1953 to 1977 the Historic Churches Preservation Trust gave grants and loans totalling £1,846,050 for 3,037 churches including some non-Anglican (in 1985 together with the Incorporated Church Building Society £565,000 for 265 churches). Trusts have also been set up for individual counties and some have made substantial efforts to save churches. Often there have been appeals for the preservation and restoration of individual churches. In return for greater state control over demolition and major changes to churches, the Department of Environment (now English Heritage) has since 1977 also given grants to the repair of churches in use of all denominations of up to 50% of the costs: in 1977 £250,000, 1979/80 £3.5 million yearly, 1982-83 £3.7 million. Applications for grants rose from 296 in 1981-82 to 583 in 1982-83. In 1985/6 720 grants were given totalling some £4.3 million. It is estimated that altogether some £50 million is spent yearly on the repair of churches, but of this about £6-7 million now returns to the state in value added tax! Good work for the protection, maintenance and repair of churches has been done by the Council for the Care of Churches, which is the body responsible for conservation within the Church of England.

Besides the problem of the maintenance of churches in use, which is now better dealt with, redundancy of many buildings has developed. In 1948 it was estimated that 400 churches of the Church of England were not, or hardly ever, used and that of these 300 were of historic interest (Bishop of Norwich's report on disused churches). In 1957 the Historic Churches Preservation Trust decided that it could not finance the maintenance and repair of redundant churches. As a result of this decision the voluntary organisation "Friends of Friendless Churches" was formed. In the 30 years of its existence since 1957 this organisation has helped to save well over 100 churches and chapels from decay and destruction (compare the work of the Förderkreis Alte Kirchen in West Germany, the organisation most similar in its aims and form to the Friends) (See I. Bulmer-Thomas, bulletin of the churches committee of the Council for British Archaeology, Nr. 17, winter 1982). The Archbishops' Commission on Redundant Churches chaired by Lord Bridges appointed in 1958, reported in 1960 that some 370 churches were already redundant and that a further 420 would become redundant by 1980. Of these 790 churches, 400 were of major and 86 of lesser historic importance. The causes of redundancy are not new: continuing depopulation of rural areas (existing small rural congregations are often not able to maintain the large buildings which reflected the prosperity of mediaeval rural England) and population shifts in towns and cities which have left the many churches in their centres without viable congregations (for instance in the city of Norwich there are 39 mediaeval churches, of which 25 are no longer used). Particularly at risk are large 19th century churches which may often be of considerable architectural and historical importance. In the book "Problem Churches" (1971) the Anglican theologian Gilbert Cope gave a more extreme estimate and forecast that of about 18,000 Anglican churches, some 6,000 would be redundant by the year 2000 and will have been demolished or stand as "preserved ruins" or converted to other uses. Cope's concept of

"preserved ruins" has been strongly criticised: experts have argued that the preservation of a church as a ruin is not an alternative to preservation as a roofed building. Apart from the problems of public safety and liability with high insurance premiums for third party risk, ruins are in the long term more costly and difficult to maintain - information from the Council for the Care of Churches and the Advisory Board for Redundant Churches - see its 1972 and 1976 reports. This view is also shared by East German church authorities as was indicated in talks to a conference in Mülheim/Ruhr March 1985.

As a (belated) result of the Bridges Report the General Synod of the Church of England passed the Pastoral Measure on 30 May 1968 (ratified by parliament which also passed the Redundant Churches and other Religious Buildings Act on 16 May 1969) which established procedure to deal with redundant churches and set up two new responsible bodies: the Advisory Board for Redundant Churches and the Redundant Churches Fund to preserve those churches considered of sufficient merit to warrant their preservation as buildings of historic or architectural interest. The Redundant Churches Fund now cares for some 250 churches (at first mainly rural ones, but now also larger 19th century buildings) and receives considerable funds from the Church Commissioners (originally 60% now 40%) and from the Department of the Environment for the State (originally 40% now 60%) as well as private donations. By 1989 it will have received some £11 million, of which the greater part is spent on maintaining and restoring the buildings in its possession (its main purpose is the care of the churches vested in it). In 1985 it received from the Church Commissioners £255,937, a further £127,968 as its share of the proceeds from the sale of sites of demolished churches and £575,858 from the Department of the Environment; in 1985 it spent about £916,000 on the maintenance and repair of the churches in its care. For the next quinquennium the Fund will receive £8.7 million from the State.

However there has also been considerable criticism of the often slow and difficult procedure which came into effect for dealing with redundant churches of the Church of England and particularly of the role of the Church Commissioners who still have the ultimate decision of what actually happens to a redundant church. The figures published in the report of the Church Commissioners for 1985 clearly speak for themselves. A considerable number of churches were already redundant and had been demolished before 1969, from 1969 to 1985 1,053 churches (out of a total of some 18,000 Anglican churches in 1969 of which 12,000 are listed as buildings of historic and architectural interest) have been declared redundant, of these: 266 demolished (62 being listed as buildings of historic and architectural interest), 200 have been vested in the Redundant Churches Fund, 4 are now looked after by the Department of the Environment (now English Heritage?) and 583 now have other uses (ie ca. 5% demolished, 20% preserved by the Redundant Churches Fund, 55% other uses). Against the figure of 266 demolished the Church Commissioners place 343 new churches presumably built in modern settlements and financed partly by the proceeds from the sale of the sites of demolished churches. After the high figures of redundancies and demolitions in the first years of operation of the Pastoral Measure the numbers are now greatly reduced (1987 redundancies are a third of the level of 1971-74) and demolitions are now fewer as a result of the depression of the property market and the greater number of conversions.

In the clearance of urban areas for modern development, 19th century churches have been a particular victim of demolition. It has been stated that "no denomination can equal the achievement of the Church of England as a destroyer of fine buildings - more than 40 churches in Manchester alone have been lost since the war" (K Powell, Fall of Zion) and that "in 1976 the Church Commissioners demolished one church every nine days - 39 in the course of the year" (Text panel, exhibition "Change and Decay - the future of our churches", Victoria and Albert Museum London). The use of the 583 churches for other purposes is as follows: 94 as monuments, 79 worship by other Christian bodies (and one church is now used as a mosque), 135 for civic, cultural or community use, 111 in residential use as housing, 19 as private or school chapels, 31 for arts and crafts, music and drama, 17 for educational use, 15 for museum or archaeological use, 8 for sports, 10 as adjuncts to adjoining country estates, 28 for light industrial use, offices or as shops, 30 for storage and six for other miscellaneous uses (Report of the Church Commissioners 1985, p 33, cf for examples of churches and chapels converted to other uses "New life for old churches, aspects of conservation 3, HMSO n.d. There has however been considerable criticism of conversion and the suitability of churches for other uses, particularly as housing, for instance in the Reports of the Advisory Board for Redundant Churches).

The Friends of Friendless Churches thought that with the establishment in 1969 of a procedure and bodies to deal with redundant churches their work would no longer be needed. The development since 1969 has however made their active role more important than ever. They now look after some 20 churches (mostly rural, three in their possession and the rest on long lease) and spend over £30,000 yearly on repairs. Local societies have also been established to care for individual redundant churches (for instance the very active All Saints Society which look after East Horndon Church near Brentwood, Essex, vested in the Redundant Churches Fund - the society actually pays back to the Redundant Churches Fund a yearly quota). The Ancient Monuments Society is active in the legal defence of churches threatened by demolition through its status as a National Amenity Society. SAVE Britain's Heritage has recently started a campaign to save threatened churches.

The Friends of Friendless churches have now begun to take non-conformist churches into their care (eg Waddesdon Baptist chapel) and it is these which are particularly vulnerable to redundancy and demolition. In 1812 the Methodists had 1,540 chapels, of these only 131 now exist. In 1932 they had some 14,500 chapels, 13,632 in 1940, 11,539 in 1960, 8,500 in 1970 (i.e. over 3,000 closed between 1960 and 1970) and 7,865 in 1985, of these only some 400 at the most are listed buildings. Since 1945, 5,767 Methodist chapels have become redundant, the number of demolitions is not known. Many have been sold and converted to other uses. Some 1000 new chapels have been built since 1945. As a result of lack of finance (grants for repair work are still few), there are great difficulties with the maintenance of churches in use and for which local managing trustees are responsible. In 1900 4,592 churches belonged to the three denominations - Congregational Church of England and Wales, Presbyterian Church of England and Church of Christ - which have merged to become the United Reformed Church. Now there are only 1864 churches of the United Reformed Church. Since 1945 there have been 1466 redundancies and since merger over 220 churches have been offered for sale. Many churches have been converted for other uses which include: shops, offices, warehouses, residential use, museums and exhibition centres, service garages, public houses (inns), libraries. The number of demolitions is not

known (perhaps 100). There are great difficulties with maintenance where the local congregations are responsible. There are few grants as the buildings, even if listed, often do not qualify and congregations often do not apply. No figures have been received from the Baptist Church. Many of these buildings have been demolished or converted to other uses. They are often interesting buildings of 18th and 19th century date, often architecturally important in their surroundings. However many have not been listed in time as buildings of historical and architectural interest, and although mentioned in N Pevsner's "Buildings of England" series, have disappeared. The loss in northern England, where non-conformist was particularly strong, is greatest as the buildings were often the most important in their areas (see K Powell, Fall of Zion; P G Clack in Archaeology in the North).

By the mid 1970s the rate of redundancy and demolition had reached high proportions and the term "inner-city blitz" was being used to describe the destruction in towns (K Powell, Fall of Zion). In London over 140 churches and chapels have been demolished since 1945 (in Glasgow also over 100), in Liverpool 50, in Manchester 45, Birmingham 39, Leeds 31, Hull 19, Derby 13 (figures given in text panel, exhibition "Change and Decay" and Binney/Burman ("Churches and Chapels - Who Cares" 1977). Public outcry at this destruction of an important part of the architectural heritage reached its expression in the exhibition in 1977 ("Change and Decay - The Future of our churches" at the Victoria and Albert Museum in London. As well as a exhibition catalogue appeared a book by M Binney and P Burman ("Chapels and Churches - Who Cares") published significantly by the British Tourist Authority in association with the magazine "Country Life".

Further losses of churches and chapels by demolition and also dilapidation is now documented in the handbook published by SAVE Britain's Heritage (K. Powell and C. de la Hey, Churches - A question of conversion, London 1987). This documents proposals for adaptation of redundant churches some of which are threatened by demolition, illustrates good and bad examples of conversion and deals excellently with the problems involved. This book can be greatly recommended for those concerned with the problem of redundant churches and their re-use.

Considerable material/information has been provided by the Liturgy Office of the (Roman) Catholic Bishops Conference of England and Wales. As a result of declining congregations in some areas caused by population changes for instance in inner city areas (e.g. Liverpool) and with the dispersal of the originally immigrant (Irish) Roman Catholic population as a result of development but also as a result of the building of a considerable number of new churches (for instance the replacement of St. Helens Cathedral, Brentwood, built in 1861 and already partly demolished and enlarged 1974, is now proposed) there have been quite a number of cases of redundancy, demolition and conversion of Roman Catholic churches, far more in fact than are generally realised (a list which is by no means complete naming some 52 buildings has been provided). As a result of reorganisation in the last 20 years there has also been redundancy of some buildings of religious orders, seminaries and Roman Catholic schools. Compared with other denominations however the number of Roman Catholic churches in England and Wales in use has steadily increased (in 1900: 1,529 churches, chapels and stations incl. 39 in Wales; in 1987: ca. 5,500 = 2,792 parish churches, 1,342 other churches and chapels open to the public and 1,307 women's convents).

Recently various steps have been taken to improve the care and maintenance of Roman Catholic church buildings as a result of recommendations of the Bishops Conference of England and Wales in 1987 (for instance a memorandum on sources for grants for repair costs to churches).

There is however as yet no central church organisation concerned with buildings - the Committee for Church Art and Architecture is mainly concerned with liturgical arrangement. Some dioceses have diocesan surveyors and a number have local committees for church art and architecture. Portsmouth diocese is in the process of computerising its data relating to church buildings.

There are difficulties often in obtaining adequate finance for routine maintenance work. Some money has however been received for a number of churches from the state aid provided since 1977 and from regional and local sources, including from some of the existing county trusts for the preservation of churches. However it is pointed out that the imposition of Value Added Tax (VAT) on repair and restoration work at the rate of 15% is "burdensome and can serve only to accelerate the closure of a church in certain circumstances". It is strongly urged that VAT be lifted on all maintenance and repair work on churches and indeed other property in the possession and/or care of churches and other religious bodies. The Redundant Churches Fund does not apply to Roman Catholic churches and without this safety net conservation legislation often works against the preservation of a non-Anglican church which has been declared redundant. As a result of liturgical rearrangement following the Second Vatican Council church furnishings have in some cases been removed and dispersed (see the remark by K. Powell in his article "The Church and Conservation, Transactions of the Ancient Monuments Society, New Series 30, 1986, p. 122).

As a result of continuing public concern with the fate particularly of Nonconformist churches and chapels and as a result of the activity of the Churches Committee of the Council for British Archaeology an organisation with the provisional name of "The Chapels Society" was founded in September 1988. (its founder members included Mr Alan Beith former Chairman of the Sub-Committee on the Architectural and Artistic Heritage). This is intended to cover all churches and chapels not only of the nonconformist denominations but also of the Roman Catholics in England, in short all buildings which are not Anglican and for which the Redundant Churches Fund does not apply when they become redundant (many of those with considerable architectural merit which have already been demolished might have been preserved if a fund for their preservation had existed). Collaboration with CAPEL, The Chapels Heritage Society in Wales, founded in 1984/85, is intended.

It is now recognised that tourism is an important help and indeed a source of revenue for the preservation of churches including redundant ones.

For the satisfactory preservation of redundant churches the following solutions have been put into effect: guardianship by state agencies (formerly Department of Environment, now English Heritage), vesting in the Redundant Churches Fund (only Anglican churches), acquisition and care by local authorities, acquisition, lease etc and care by the Friends of Friendless Churches, by other voluntary societies or in some cases by a suitable private owner. There are now various types of grants for other uses and for suitable adaptation.

Redundancy and demolition remains a problem in England. It has featured at least once in the well-known satirical magazine "Private Eye" (20 June 1980). There are frequent letters to the "The Times" on the subject. In return for state aid for the maintenance of churches in use greater control on demolition and major alteration has now been agreed (see "The Times", 13 October 1986), however church interiors still remain vulnerable to change since church buildings are through Ecclesiastical Exemption not subject to listed building consent. K. Powell has written: "Though ultimately inspired by the reforming spirit of the Second Vatican Council, the reformers in the Anglican Church were almost as cavalier in their interpretation of the Council's edicts as their Roman Catholic brethren" (Church and conservation, p. 122).

Church authorities seek on the one hand to defend their position and their record (for instance the Church Commissioners with their own exhibition "A measure of success" 1978 in Church House, Westminster). On the other hand a recent report of the British Council of Churches states that Britain's 45,000 church buildings are "far beyond the needs and finances of today's congregations and numbers should be reduced by long-term national and local planning ... perhaps only 25% of them required for their original purpose" ("The Times", 19 November 1986). In some cases it is the clergy who are against the preservation of redundant churches which they regard as unnecessary ecclesiastical plant (K Powell, Fall of Zion; "The vanishing faces of Anglicanism", "The Times", 10 September 1986) and although Islam is now numerically the second largest denomination in the country, church authorities have up to now been most loath to see them used as mosques.

Some interesting quotations:

"You can't put a value on a church which stands as a monument to God's presence in the world", Catholic priest in a rough area in Edinburgh.

"Interest in the fate of old buildings in general and of redundant churches in particular has of recent years become so great, that we feel it our duty to both Church and state to give the fullest possible publicity to the recommendations we are making. Concern for the quality of the environment is a matter of national policy, and it is important that the public at large should realise that the Church of England, which is responsible for a greater number of historic buildings than any other single authority in the country, is fully conscious of that responsibility and, despite its limited financial resources, is second to none in its endeavours to care for its heritage" (Report of the Advisory Board 1972, p 5).

"Continued use is often the best insurance for their future, and though we naturally prefer public uses to private uses and those which necessitate minimum structural alterations to those which involve major remodelling ... In any case, alternative use, not excluding conversion for private residence, is manifestly preferable to demolition which may otherwise prove inevitable" (Report of the Advisory Board 1976, p 5).

The problem of redundancy and demolition does not seem acute for British Jews, although some synagogues have been demolished. A number of synagogues were destroyed by bombing in the second world war, particularly in London (see Binney/Burman, Chapels and Churches - Who Cares).

This brief survey should be read as a considerable simplification of the enormous amount of information and literature available on the state of churches in England.

Responsibility for maintenance:

Church of England: partly the patrons (for the chancel) (for instance dioceses, cathedral chapters, university colleges etc), otherwise church wardens and congregations; special regulations for redundant churches.

Other denominations: usually the congregations.

Legislation:

Historic buildings and planning legislation
Redundant Churches and other Religious Buildings Act 1969
Pastoral Measure of the Church of England 1968.

Finance:

Funds of the various churches, collections, appeals

Historic Churches Preservation Trust, Incorporated Church
Building Society, other county and local trusts

State aid since 1977 for churches in use.

For redundant churches:

Redundant Churches Fund (for Anglican Churches only)
Friends of Friendless Churches
Finance from local authorities, local societies etc
Guardianship by State agencies.

Material/literature:

M Binney/P Burman, Chapels and Churches - Who Cares, an independent
report (1977), main text panels, exhibition "Change and Decay - A
Future for our Churches" 1977, Victoria and Albert Museum

M Binney/P Burman, "Change and Decay - A Future for our Churches"
(1977)

M Binney and others, List of chapels and churches in Britain
demolished since 1945 (also in book "Chapels and Churches - Who Cares"
as Appendix 7, p 241 ff.) and Notable churches now at risk (1977)
(typescript list)

K Powell, The Church and Conservation (Transactions of the Ancient
Monuments Society, NS. 30, 1986, pp. 120-130)

Reports of the Advisory Board for Redundant Churches (since 1969)

Reports of the Redundant Churches Fund (since 1969)

The Redundant Churches Fund/Facts about the fund (now prob. 3rd edn,
S2nd edn 1979)

Reports of the Church Commissioners, partic 1978-79 and 1985

Reports of the Friends of Friendless Churches, appeals etc

I Curry, Anglican Church Redundancies in the North of England, in
Archaeology in the North (1976) pp 265-273

P A G Clack, Non-established church redundancy in Northern England,
ibid, pp 274-277

K Powell, The Fall of Zion/Northern chapel architecture and its future
(SAVE Britain's heritage 1980)

Hallelujah! Recording chapels and meeting houses (Council for
British Archaeology 1985)

I Bulmer-Thomas, Friends of Friendless Churches, Bulletin of Churches Committee and the Council of British Archaeology, No. 17

Henry Thorold (ed.), Lincolnshire Churches: Their past and their future (Lincolnshire Old Churches Trust 1976)

J Fitch, The churches of Suffolk - redundancy and a policy for conservation (Suffolk Preservation Society 1971)

Redundant Churches in Essex (County Planning Department Chelmsford 1976)

W and K Rodwell, Historic churches - a wasting asset (Council for British Archaeology Research Report No. 19, 1977, esp. on redundant churches in the country of Essex and their archaeological problems)

R Morris, Churches and archeology (CBA and Council for the Places of Worship - formerly and now again the Council for the Care of Churches 1978)

P Addyman/R Morris, The archaeological study of churches (CBA Research report 13, 1976)

How to look after your church (Church Information Office 1980 for the Council for the Places of Worship - Council for the Care of Churches)

A Guide to church inspection and repair (ditto 1980)

New uses for old buildings (The Architectural Press 1975)

TUS Design Note 7: Recreational use of church buildings (The Sports Council 1977)

Sport for all in converted buildings (The Sports Council 1975)

G M A Barker, Wildlife conservation in the care of churches and churchyards (Church Information Office 1972)

J G Davies, The secular use of church buildings (SCM Press 1968)

D Keene, Introduction to the parish churches of mediaeval Winchester, Bulletin of the Churches Committee of the Council for British Archaeology No. 23, winter 1985, pp 1-9

New Life of Old Churches (Aspects of Conservation 3, HMSO London 1977)

Powell K. and de la Hey C, Churches - A question of conversion (SAVE Britain's Heritage, London 1987)

Harrod Wilhelmine, Norkolk County Churches and the Future (The Norfolk Society 1972)

Ageing Church Buildings; Listed Church Buildings (Division of Property of the Methodist Church, Occasional Papers 1 and 2, Manchester 1976 and 1977)

Brown Patrick, The re-use of redundant churches (Bristol and West Building Society, Spring 1975)

Holmes Ann, Church, Property and People (British Council of Churches 1973)

The Case for the Ecclesiastical Exemption, Council for the Places of Worship, Newsletter 22, 1976

The Community orientation of the Church (British Council of Churches, Report on the use of church properties for community activities in multi-racial areas 1974)

First report of the Environmental Committee of the House of Commons (1987)

English Heritage Monitor (1987)

The UK Christian Handbook (1987)

Newspaper articles, especially:

New uses for redundant churches (Report on debate in House of Commons), "The Times" 8 March 1983

The vanishing faces of Anglicanism, *ibid*, 10 September 1986

New controls will help to prevent demolition of redundant churches, *ibid* 13 October 1986

Clergymen told there are too many churches, *ibid*, 19 November 1986

D Oliver, The Ramblers' Church of All Saints (Walesby), Rucksack Rambler, No. 1 (April 1986) p 16

"Piloti", St. Stephen's Rosslyn Hill, Nooks and Corners - Private Eye No. 483, 20 June 1980

Addresses:

Religious authorities:

Church Commissioners, Redundant Churches Department, 1 Millbank, London SW 1 3JZ

State authorities:

Department of Environment

Conservation authorities:

English Heritage, Historic Buildings and Monuments Commission, England

Council for the Care of Churches, 83 London Wall, London EC2M 5HA

Advisory Board for Redundant Churches, Fielden House, 12 Little College Street, London SW1P 3SH

Redundant Churches Fund, St. Andrew-by-the-Wardrobe, Queen Victoria Street, London EC4V 5DE

Voluntary organisations:

Friends of Friendless Churches, 12 Edward's Square, London W8 6HG

SAVE Britain's Heritage, 3 Park Square West, London NW 1

Historic Churches Preservation Trust, Fulham Palace, London SW6
(for further trusts see Binney and Burman, Chapels and Churches,
pp 100-108)

Ancient Monuments Society, St. Andrew-by-the-Wardrobe, Queen Victoria
Street, London EC4V 5DE

Council for British Archaeology/Churches Committee, 112 Kennington
Road, London SE 11 6RE

National Trust
Civic Trust

Contact persons/individuals:

Peter Burman, c/o Council for the Care of Churches

Marcus Binney, c/o SAVE

Imelda Taggart, c/o Advisory Board for Redundant Churches

Richard Halsey, Historic Buildings and Monuments Commission for
England, Fortress House, 23 Savile Row, London W1X 2HE.

UK: Northern Ireland

Protestant (Church of Ireland, Presbyterian, Baptist, Methodist
etc), Catholic, Jewish

Monasteries were dissolved and church property secularised at the
Reformation as in England and Ireland generally 1540 ff. Some
buildings were demolished, others converted to other uses, some
survive as ruins.

Since the passing of the Historic Monuments and Buildings Act
(Northern Ireland) 1974 there has been more effective protection of
historic monuments including churches more than fifty years old.
Since the 1970s some 600 churches have been listed as historic
monuments. The owners of the churches (for churches still in use the
relevant church body) are responsible for their maintenance, whether
listed as historic monuments or not. However the existing legislation
cannot force owners to maintain the buildings.

The Church of Ireland which has all the older parish churches,
but is in a minority as far as churchgoers are concerned, has
considerable problems with underused and redundant churches. The
problem is not so bad as in the Republic of Ireland. There are now
some 200 buildings of the Church of Ireland listed as historic
monuments and these are effectively protected against demolition.
Grant aid is also now available for the restoration of churches (this
also applies to churches of other denominations in Northern Ireland
listed as historic monuments) - it is however limited and restricted
to about the 100 best buildings. Some churches have been converted to
other uses. For instance: the Primate's Chapel, Armagh, recently

restored (Europa Nostra entry 1986), has been given over to the civil authorities for cultural use, on condition that it is never again used for a church service. This is a quite extraordinary condition and surprising in a region where religious feelings are so intense. Another church, the Carlisle Memorial Church, is to be used as a residential arts centre.

Of the 74 churches of the Enniskillen and Sligo District (partly also in the Republic) of the Methodist Church in use in 1900, now only 44 are used, eight of them less than once a week. Most of the 34 unused churches have become redundant due to emigration in the 1950s and 1960s and the amalgamation of congregations since 1945. Many of the churches are of late 18th and 19th century date. (One church in May - in the Republic - of which John Wesley laid the foundation stone, listed as of historical importance, is now used as a drawing office by Mayo City Council). Few have however been demolished; most have been sold and several are now used as dwellings and particularly as stores; some are ruins and two stand empty pending sale. No state grants have been received for maintenance or restoration work on churches in use only two of which are listed for preservation as buildings of particular architectural or historic interest. The burden of maintenance, though heavy, has not yet proved impossible.

In the Roman Catholic Diocese of (London-)Derry 12 churches have become redundant since 1945 (in 1900 52 churches in the diocese were in use, 73 in 1987). The redundant buildings have all been replaced by new buildings, the "original buildings had become too small or beyond repair". Six of them have been demolished, none apparently of historic or architectural interest, one has been converted to a youth centre and five stand empty. No steps have been taken to preserve the redundant buildings. Some grant aid has been available for the restoration of St. Eugene's Cathedral in Derry. In the Roman Catholic diocese of Armagh in Northern Ireland some nine churches have become redundant since 1950 due to replacement by new churches. Six of them have been demolished, two further churches are still parish property one being used as a mortuary chapel, the other for parish meetings in "the one final case the 18th century building has recently been knocked down and will be re-erected in the grounds of the Folk Museum at Cultra, Belfast".

UK: Scotland

Church of Scotland; Episcopal Church; Roman Catholic; Free Church of Scotland; United Free Church of Scotland; Free Presbyterian Church; Baptist and Reformed Baptist; Methodist/Wesleyan; Congregationalist; Jewish; Sikh; Moslem etc.

Destruction of monasteries was carried out in southern Scotland by the English forces 1544 ff. The Reformation 1560 ff. saw the dissolution and further destruction of monasteries and churches (demolition, conversion to other uses, ruins), and the secularisation of church property. Since 1689 there has been an established Church of Scotland with Presbyterian form.

A number of secessions in the 18th century (1712, 1733, 1861 etc), and particularly the disruption of 1843, led to a sharp increase in the number of churches so that in many villages there is both a building of the Church of Scotland and also another of the Free Church of Scotland. However subsequent unions of the seceding churches, beginning already in 1840 (the seceding groups of 1733 and 1761 united

to form the United Presbyterian Church) then in 1900 (the United Presbyterian Church united with the Free Church to form the United Free Church) and culminating in 1929 (with the union of the Church of Scotland with the United Free Church) produced many redundant churches even in the 19th century, even if certain churches were retained by congregations refusing to unite. Since 1929 there have been 1,029 (up to 1977) unions of congregations in individual places, usually leaving one of the churches redundant (closed down, converted to another use or demolished). In a considerable number of Highland parishes humbler parish churches or chapels were replaced by better buildings in the 18th or 19th centuries, and the older buildings often stand today as ruins (for instance in the parish of Morvern 3 ruins as well as a derelict 19th century Roman Catholic chapel: see P Gaskell, *Morvern Transformed*, p. 167 f.).

"In Scotland, since 1900, more churches have been abandoned, closed or demolished than are now still in use" (Text in exhibition "Change and Decay - a future for our churches" 1977 in the Victoria and Albert Museum, London). At risk are particularly the churches of the Free Church but also of the Church of Scotland, for instance St. John's Tolbooth in Edinburgh a fine neogothic building designed by James Gillespie Graham with the help of A W Pugin and built 1840-42 as a church and assembly hall for the General Assembly of the Church of Scotland, has recently become redundant. The Episcopal Church also has problems of redundancy as a result of fewer clergy. In many cases there has been parochial reorganisation particularly in town and city centres with declining numbers of churchgoers.

In 1851 there were 3,395 churches in Scotland (and more were built thereafter), of these 1,183 belonged to the Church of Scotland, 889 to the Free Church of Scotland, 495 to the United Presbyterian Church, 421 to Congregationalists, Methodists or Baptists, 134 to the Episcopal Church, 117 to Roman Catholics, 77 to Presbyterian minorities and 109 to other denominations.

In 1975, 1,293 churches in Scotland were listed as buildings of historical interest, of these 1,050 belonged to the Church of Scotland, 110 to the Episcopal Church, 75 to Roman Catholics, 15 to the Free Church of Scotland, 15 to Congregationalists and 8 to the United Free Church.

In addition many of those not yet listed often have some architectural merit and in Highland parishes may often be the only buildings of any note.

In Glasgow some 100 churches were demolished between 1945 and 1977 and of these at least 35 were listed as buildings of historic or architectural interest. (30 of these listed buildings were demolished between 1966 and 1977). The problem of redundancy in Scotland is therefore serious and in many respects "we are only really aware of the tip of a much larger iceberg" (John Gerrard, letter 5 January 1987).

In the diversity of the religious structure and particularly the Presbyterian forms Scotland can be compared best with the Netherlands.

The following further information has come from replies to the questionnaire.

The Church of Scotland has almost all the old parish churches, including the mediaeval. According to statistics given by the General Trustees, after Union with the United Free Church in 1929 there were some 3,000 congregations, at the end of 1986 only 1,745. From statistics given by the state conservation agency Historic Buildings and Monuments, there were some 3,186 churches in the possession of the Church of Scotland in 1929, in 1980 only 1,800 and in 1985 1,408. Reasons for redundancy include declining numbers of congregations in isolated rural areas and particularly in inner city areas, shortage of clergy, the long term results of the Union of 1929, replacement by new buildings and in inner city areas large-scale redevelopment. Particularly in Glasgow many interesting buildings of 19th century date have been demolished. No exact figures on demolition or alternative uses are available. However some figures have been given by the General Trustees which are vested with some two-thirds of the churches in the possession of the Church of Scotland. In 1969 there were some 40 redundant churches vested in the Trustees and 31 other churches not vested in the Trustees; many were sold, a number demolished. From 1978 up to September 1987 another 102 churches were sold, some 17 for demolition and site redevelopment. Of the others the following uses have been noted: religious re-use by other denominations (some seven including a Sikh temple), community purposes, concert and rehearsal halls, theatre, film centre, recording studio, museum, school, dance school, university purposes, leisure centre, for preservation as historic buildings (some five), YMCA hostel, squash court, snooker centre, commercial uses, business premises, use by publishing company, by workers' co-operative, as warehouses and stores, by neighbours wanting to protect or enhance their property. There are also a considerable number of ruined churches, many of which are in churchyards and have been in the possession of local burial authorities since 1925, some belong to landowners. There are increasing difficulties with the maintenance of churches in use and although grants have come from central and local government authorities and particularly from the Historic Buildings Council, it is considered that much larger sums are needed to protect the national heritage of church buildings. Increased government funding would be welcomed.

The United Free Church of Scotland had 1,447 congregations in 1928, and after the Union with the Church of Scotland in 1929, there remained some 115 congregations which did not wish to unite. In 1945 there were 112 churches in use, in 1987 78, so that some 34 have become redundant since 1945 mostly as a result of declining numbers of congregations. The exact number of demolitions or of churches being converted to other uses is not known: redundant buildings were not considered as buildings of architectural or historic interest. One church is used as a museum on the author John Buchan. Another where only the accompanying hall is used for worship, may become redundant. Eight buildings in use are listed as buildings of architectural or historic interest in the B category.

The Baptist Church in Scotland had some 150 churches in 1913, 173 (the maximum number) in 1985 and 171 in 1987. A number of churches in isolated rural areas, particularly in the western islands and in inner city areas, have become redundant; they date mostly from the period 1840-1910 and are not considered to be of any importance. Some 18 have been demolished, mostly for redevelopment in inner city areas; 13 have been sold and are used for other purposes; four stand empty, and the fate of another 10 is not known. Eight churches may become redundant.

The Roman Catholic Church in Scotland had some 354 churches in use in 1949 and 527 in 1987. In the last 40 years 81 churches have been demolished or sold (projecting the Glasgow figures perhaps some 40 have been demolished), eight of those demolished were considered to be of architectural merit, the rest were not. Seventy-five of the older buildings were replaced by new churches, some of the older buildings became church halls. At the moment there are some four or five redundant churches not in use in the north and west of Scotland as a result of declining congregations. There are also one or two ruins. Ten or so churches (mostly in northern Scotland) which serve only very small congregations, are kept in use and maintained because of their architectural or historic interest; some grant-aid from statutory and local authorities as well as money from private trusts has been received to help maintain them. Of the 527 churches in use only some seven appear to be listed under category A and 82 under category B as buildings of architectural or historic interest. There has probably been reordering of church interiors as a result of the Second Vatican Council and some furnishings may have been disposed of or destroyed.

In 1969/70 altogether some 1,733 churches were listed as buildings of architectural or historic interest in Scotland by the state conservation agency (now Historic Buildings and Monuments). As a result of closures there are now only perhaps 1,000 churches listed. Eighty-two religious buildings (medieval churches and abbeys) are Ancient Monuments in state guardianship mostly taken over before 1945. There are perhaps some 1,000 ruined churches in Scotland. Some grant aid is made available by the Historic Buildings Council, by local authorities and grants by the Scottish Churches Architecture Heritage Trust and by local trusts. The Scottish Civic Trust is an important advisory body. There is no equivalent of the English Redundant Churches Fund and there is a considerable need for more money to maintain churches in use and save those redundant from decay and destruction. Many important 19th century churches have already disappeared in Glasgow and in the future more churches are likely to be threatened in Edinburgh which used to have some 137 churches (for a population of some 400,000) of which 47 have already become redundant. Three major Georgian churches in the city centre are threatened with redundancy and more will follow. In Glasgow at least 12 churches have found alternative use (including two by the University of Strathclyde and others in cultural use). In Edinburgh at least eight churches have found other uses.

UK: Wales

Protestant (Church in Wales, Nonconformists), Roman Catholic

Dissolution of monasteries and secularisation of much Church property occurred at the Reformation as in England 1540 (demolition, conversion to other uses, ruins - often preserved as historical monuments). From the Reformation until 1920 the Established Church was Anglican.

There was a very strong religious revival in Wales in the 18th and 19th centuries and many new churches were built especially for Non-conformist congregations, particularly the Independents and Calvinist Methodists (Anglican churches 1800: 967, 1,850: 1,100; Nonconformist churches 1800: 402, 1850: 2,695). As in Scotland many humbler parish churches were also replaced by new buildings and the old ones left as ruins. The Anglican Church in Wales was disestablished in 1920.

As in England and Scotland, there is a considerable problem of redundancy and underuse due to declining congregations. As a result of the multiplicity of churches built by the many denominations there are now more buildings than are actually needed. There is a considerable problem for the Church in Wales in particular with old parish churches in remote areas with small congregations; in 1977 100 churches out of 1,721 were predicted to become redundant. In 1984 in the Diocese of St. Davids in the Archdeaconry of St. Davids (most of Pembrokeshire) 13 churches were redundant and 13 possible candidates; in the Archdeaconry of Cardigan (including part of Pembrokeshire) 7 redundant, 5 possible candidates; in the Archdeaconry of Carmarthen, 6 redundant, 4 possible candidates. All denominations are affected by redundancy but particularly the Non-conformist chapels. In 1977 it was reported that in the County of Clwyd, according to the planning officer, over 30 per cent of the chapels are "either in total ruin and the target of vandalism of unspeakable irreverence or have estate agents' signs affixed to the outside" (Text in 1977 exhibition "Change and Decay - a future for our churches", Victoria and Albert Museum, London). In Newport 6 churches of all denominations were demolished between 1963 and 1977, in Cardiff 5 churches disappeared between 1945 and 1977. There are probably a very considerable number of ruined churches in Wales.

Transference to open-air museums has been seen as a solution in some cases for older churches (particularly for St Teilo, Llandeilo/Talybont with wall paintings). This may indeed preserve what remains of the structure after transference from further vandalism, but always deprives a locality of an important historic monument and is invariably very costly particularly if wall paintings have to be removed.

Some measures are now being taken to preserve redundant churches in Wales. The Friends of Friendless Churches, a voluntary organisation based in London, but with some prominent Welsh members, have taken over the responsibility for some older redundant churches and chapels and have carried out essential repairs. In St. Davids Diocese a Redundant Churches Liaison Group has been formed to deal better with the problem. According to information from the Friends of Friendless Churches, arrangements have now been made for the saving of redundant churches of the Church in Wales and details will be announced soon.

A further reference can be added to those in this section, from Binney/Burman, Chapels and Churches: Who Cares? An Independent Report (British Tourist Authority with Country Life, 1977): "The problem in Wales was well expressed ... by the County Planning Officer for Clwyd: "It is the chapel as opposed to the church which gives greatest cause for concern, and even here, the large town chapel although in reduced circumstances, is just about able to cope with rising maintenance costs in the face of dwindling congregations. It is the small, vernacular chapel which is suffering; chapels important enough at one time to warrant their erection and enlargement, even in tiny Welsh hamlets. A high percentage of these are lying empty and derelict - in many cases they are too small to be considered for residential purposes, and the problem of utilising graveyards is enormous. Even when chapels are empty, there is little unanimity among the surviving trustees regarding the future of the building - the heart tending to rule the head in such matters ... these buildings, plain, small and uncomfortable, became the focal point for a completely new way of life. I believe that this social significance

of the early vernacular meeting house is presently undervalued and hence the building type is in serious danger." A survey of 88 chapels in the county, carried out by the planning department, has shown that 25 of these are no longer used for their original purpose, and that of these only 4 have found an alternative use." Altogether 5,000 chapels in Wales face a serious crisis and difficult future. In 1986 the Chapel Heritage Society was founded to save the most important of these buildings from decay and demolition.

USSR

Orthodox and breakaway groups; Catholic and Uniate
Greek-Catholic; Protestant (Lutheran, Reformed, Baptist etc.),
Jewish, Moslem, Buddhist.

Parts of southern Russia were occupied by the Turks from the late 15th until the late 18th and early 19th centuries (Bessarabia 1484-1812; Crimea and surrounding region ca 1475-1783; Jedisan between Crimea and Bessarabia 1516-1792 and Podolia formerly part of Poland 1672-1699). There may be in these areas remnants of mosques. Presumably many were demolished in the late 18th and 19th centuries, some converted to other uses or some left empty, becoming ruins. In Russian Asia the Moslem faith is still very strong and with the development of radical Islamic movements in other countries (particularly neighbouring Iran) is considered a threat by Soviet authorities. According to official statistics there were some 2,307 mosques still in use in 1961, in 1986 only 751. Many were closed in the 1960s, particularly between 1966 and 1971 (almost 750) and again between 1981 and 1986. Some 100 new mosques were registered in the 1970s but must be balanced by at least 100 closures (see article by G. Stricker, Religionsstatistik in der Sowjetunion/Führende atheistische Zeitschrift veröffentlicht Zahlen, in Glaube in der 2. Welt/Zeitschrift für Religionsfreiheit und Menschenrechte, 16. Jg. (1988) Nr.2, p. 20 ff (with figures from the periodical Nauka: religija, Nr. 11, 1987, S. 23). Some mosques are now preserved as historical monuments, some used for cultural purposes (eg museums), but many mosques and particularly Koran schools ("medresi") will be closed, stand empty, used for other purposes or have been demolished or are in ruins. Exact numbers are not known.

After the Revolution in 1917 church property, possessions and revenues were nationalised by the decrees of 8 November 1917 and 19 February 1918 and the Church separated from the State by the decree of 23 January 1918. With the persecution of the Churches which reached its height in the 1930s under Stalin many churches, chapels and monasteries were closed down, some demolished, many converted to other uses, others left empty to decay or in ruins. Priests, bishops, monks and nuns were imprisoned, sent to labour camps or murdered. In 1917 there were some 54,000 Orthodox churches with 51,000 priests and 163 bishops, some 1,000 monasteries with almost 95,000 monks and nuns. Under pressure from the Soviet regime the Orthodox church split in the 1920s. After the Stalin terror which reached its height in 1936/37 there were only some 500 churches in use with some 500 priests and a handful of bishops in 1938/39, all monasteries had been closed down (figures in Exhibition Catalogue 1000 Jahre Kirche in Russland, Tutzing 1987, p. 135). In Moscow there had been some 520 Orthodox churches in use in 1917, at the end of the 1930s only a few of these were still used for religious purposes (on the fate of the churches in Moscow see especially: Razrusennye i oskevernennye chrany, in

"Samizdat" 1978, Posev Verlag, Frankfurt/Main 1980; see also: Moskva zlatoglavaja/Religioznoe zодcestvo v proslom i nastojascem/Les églises de Moscou, YMCA Press Paris). Many churches were demolished (notably Moscow Cathedral 1934-36 parts were built into the Palace of the Republic) or at least towers and spires taken down and bells removed. However a great number were converted out of necessity to other uses (often quite inappropriate) as buildings were required after the devastation of the civil war and then of the Second World War 1941-45. Examples of use for other purposes include: the Kasar Cathedral in Leningrad (museum for alteism), the Isaac Cathedral in Moscow (museum for natural history), the Andrasilov monastery (icon museum). Other uses include ice rinks, store rooms, swimming pools, cinemas, theatres. Stalin however then needed the support of the Churches in the war effort and a considerable number of religious buildings were reopened. In 1949 and 1958 there were again some 22,000 churches in use with some 33,000 priests and 70 bishops, in 1945 there were over 100 monasteries again in use with some 4,900 monks and nuns. After 1945 some 100 new Orthodox churches (often more like chapels or prayer rooms) were built. There was further persecution of the churches under Khrushchev in the 1960s. In 1967-69 there were only some 7,500 Orthodox churches in use, some 6,700 priests, 70 bishops, 16 monasteries with some 1,273 monks and nuns; 1986 now only 6,800 churches, 18 monasteries and ca 1,500 monks and nuns (figures from: 1000 Jahre Kirche in Russland as above and G. Stricker, Religionsstatistik, p. 20 ff. as above). As a result of clearance for modern development and road building etc. religious buildings have been demolished and graveyards cleared. In Bessarabia where there were some 1,090 churches there has been much destruction since 1945, now only a handful are in use, many demolished even in recent years or used for other purposes (article by Grigore Singurel, Die Kirchen in der Moldaukurz vor ihrer völligen Vernichtung, in: Glaube in der 2. Welt, 15.Jg. (1987) Nr. 1, pp. 26-27). Churches in use in towns are usually in a reasonable condition as they have large congregations and receive enough money from collections and gifts to carry out basic maintenance work. However in the countryside the congregations are usually small and elderly, many people not daring to go to church for fear of denunciation, so that churches are often in a very bad condition, nearly ruins, and more will be closed in the future.

Some 1,786 religious buildings are protected as historic monuments, many of them are however now in secular use. Church organisations pay considerable sums (some 45 million roubles) into a National Fund for the Preservation of Historic Monuments which usually spends the money on the restoration of religious buildings now in secular use. In Moscow restoration work on former churches and monasteries with voluntary helpers is organised by the Moscow City Section of the All Russian Society for the Preservation of Historical and Cultural Monuments (Ryleev Street Block N4 121019 Moscow). Work has been done for instance on the Wyssokopetrowski Monastery and the Wlasi (St. Blasius) Church and on the New Virgin monastery, seat of the Bishop of Krutizy and Kolomna (See report: Freiwillige Arbeitseinsätze zur Restauration architektonischer Denkmäler, in: Sowjetunion heute, Nr. 11, November 1984, pp. 5-7). Some help is also given by the recently established Cultural Foundation of the USSR (Gogolevsky boulevard 6, 121019 Moscow). With the 1000th anniversary of the conversion of Russia to Orthodox Christianity and a growing national consciousness (unfortunately not without some anti-Semitic tendencies with accusations that Jewish Communists were responsible for the persecution of the Churches and the destruction and misuse of church buildings) together with a gradual liberalisation under Communist Party Secretary-General Gorbachev State authorities are now giving some help to the Orthodox Church. The Daniil monastery which had been used for metalworking

workshops and then as a home for old people was returned to the Orthodox Church in 1983 and has been restored at a cost of some 60 million roubles to be used as the residence of the Patriarch of Moscow. The famous monastery of Optina Pustyn' near Kozel'sk some 250 km southwest of Moscow with its many churches and buildings which were plundered, often badly damaged and misused from the 1920s onwards and its famous library dispersed has now also been returned and restoration work has begun to arrest the already far advanced decay and to prevent further ruin (see article: Optina Pustyn' und die Starzen, Glaube in der 2. Welt, 15 Jg, (1987) Nr. 1, pp. 17-25). The monastery of the All Holy Mother of God on the river Volga near Jaroslavl was given back to the Orthodox Church in December 1987, the cost of repair is estimated at 15 million roubles. The monasteries on the Solovki Islands and the Valaam Monastery on the Onega Sea are being restored as state museums.

Before 1917 there were also many churches and chapels of German Catholic and Protestant communities which had been settled particularly in southern Russia from the 18th century onwards (there were at least 800 churches of Russian Germans on the Volga, in south Ukraine, in Wolkynia and in the Caucasus). Many were originally built in wood but most replaced by stone buildings in the 19th century, a number were of some architectural interest. After the Revolution many were demolished and a great number used for other purposes, in the 1930s all were closed for religious use, often towers and spires were taken down and bells removed. Many were used again by their congregations during German occupation 1941-43 but then closed again for good and lost their congregations which were finally deported to Siberia or other eastern parts of Russia if they had not already been deported by Soviet authorities in 1941. Some of the former chapels still survive in use for other purposes, many however have disappeared (see particularly Joseph Schnurr, ed. Die Kirchen und das religiöse Leben der Russlanddeutschen, Stuttgart 1972). Since 1970 there has been gradually more religious freedom for German communities in Russia and some new meeting rooms and chapels have been built.

The Uniate Greek Catholic Church which was particularly strong in the Ukraine (from the late 14th until the 18th century mostly part of the Kingdom of Poland) has since 1946 been particularly suppressed and persecuted and forcibly integrated with the Orthodox Church, its churches closed or destroyed or used for other purposes (compare the churches of the former Greek Catholic Lemkov population in Poland, Slovakia and Russian Carpatho-Ukraine, see report on Poland). Probably still with some 4 milli believers the Uniate Greek Catholic Church now only exists and works underground in Russia (it still formally exists however in exile in Canada and the USA). According to official statistics at least, the Roman Catholic Church in Russia seems to be able to hold its position: in 1961 it had some 1,179 congregations and churches and in 1986 some 1,099. However, recently more congregations have been permitted for Catholic German and Polish communities in Asia and as the total number has not risen, some churches therefore must also have been closed (G Stricker, Religionsstatistik, p. 20 ff. from statistics given by the periodical Nauka i religija, No. 11, 1987, p. 23). In particular in the Baltic states and especially in Lithuania there has been a revival of the Roman Catholic Church or rather it has been able to hold and even strengthen its position. Many old churches are now being used again and after years of neglect are now being repaired and restored.

The 14th century Roman Catholic Cathedral in Vilnius has been restored to the Roman Catholic Church. Mass was celebrated there in October 1988 and the bones of Lithuania's patron Saint Casimir have been returned (Times, 6 March 1989). After the building had been confiscated by

state authorities in 1950 it had been used as an art gallery. This also applies to the Lutheran churches in Estonia and Latvia. In October 1988 the Lutheran Cathedral in Riga was handed back to the church authorities (International Herald Tribune, 24 October 1988) Perhaps 75-80% of churches in use before 1939 are still in use. However the Lutheran congregations are now often small.

In Georgia and Armenia a strong ethnic consciousness has until recently ensured continued use and preservation of historic monuments including religious buildings. However, there have recently been reports of what seems to be systematic destruction of religious buildings also including historic monuments by road building work, construction of underground railways in towns, low flying and in areas used as artillery ranges and for military exercises. There has probably also been destruction of religious buildings by the recent serious earthquakes in Armenia though no information has as yet been received.

No information has been received on the fate of former Catholic churches in territory which was ceded by Poland to Russia in 1945-47, of Protestant churches in parts ceded by Finland, or of Reformed churches of the Hungarian communities in Russian Carpatho-Ukraine (Hungarian up to 1920 and from 1939-44, part of Czechoslovakia 1920-39).

See further: Das heilige Russland: 1000 Jahre Russisch-Orthodox Kirche (Freiburg im Breisgau 1987).

With a considerable Jewish population (still some 1.8 million) there were also many synagogues particularly in towns. There were pogroms already under the Czarist regime. Major destruction, systematic deportation and murder of Jews in concentration camps then took place 1941 ff. in areas occupied by Nazi forces. Where synagogues survived destruction they have also often received other uses. According to the official statistics there were some 259 officially registered Jewish communities in 1961 and 109 in 1986. However according to Jewish sources there are probably less, perhaps now around 70 (see also G Stricker, Religionsstatistik, p. 20 ff.). There are active communities in Moscow (with perhaps some 300,000 Jewish inhabitants), Odessa and Leningrad. There is however, no Federation of Jewish Communities in Russia, the individual communities being independent. Jewish cemeteries are often neglected and many have been cleared.

Yugoslavia

Serbian and Macedonian Orthodox; Roman Catholic and Greek-Catholic of Byzantine rite; Moslem; Protestant (Lutheran and Reformed); Jewish; small minority groups.

Yugoslavia is today a federation of republics, basically the former states or their component parts: Slovenia, Croatia, Bosnia and Herzegovina, Montenegro, Macedonia, and the autonomous provinces of Vojvodina and Kosovo in Serbia. Within this federation live many ethnic groups with differing religious beliefs. This has caused and still causes considerable friction and strife. One of the positive results of the Communist government under Tito after 1945 was to overcome many of these problems. Since Tito's death these problems have again come to the foreground (Serbian dominance, Albanian independence movement in the province of Kosovo, unrest also in the province of Vojvodina)

The use of religious buildings has depended much on political and religious history. In the early mediaeval period the territory of present Yugoslavia was an area of rivalry between Catholic and Orthodox missions, particularly in Bosnia and Herzegovina. Slovenia, most of Croatia, Dalmatia, North and West Bosnia and Vojvodina were Catholic. Serbia, Montenegro, Macedonia, Eastern and Southern Bosnia and Herzegovina were Orthodox. Catholic Latin influence became quite strong in Serbia however in the 13th century due to marriage alliances with western princely families and Latin dominance in the territories of the Byzantine empire. From Roman times there had been a tradition of Jewish settlement in towns along the Dalmatian coast and in Macedonia with Jewish refugees coming from Western Europe and particularly the Iberian peninsula in the later mediaeval period.

In 1459 Serbia was subjected to Ottoman rule, and other parts of the area followed up to 1526. Islam established particularly strong roots in Bosnia and Herzegovina, in Macedonia and in the Kosovo area. In Belgrade there are said to have been some 200 mosques, many of them however small and of almost village character. Many churches and monasteries, particularly Catholic, were in this period profaned, closed, destroyed, became ruins, converted to mosques or other purposes. Some of these are now being reconstructed and restored.

Protestantism found support from German settlers and from Hungarians and Slovaks particularly in the Vojvodina and Banat in the 16th and 17th centuries under the Turks, free from Hapsburg rule and the influence of the Counter-Reformation. With Hapsburg reconquest of former territory in the late 17th and early 18th centuries there followed a strong Catholic revival in Croatia (with Slavonia), in the Vojvodina and the Banat and a further settlement of Orthodox Serbs in the military border area and further north. Under the enlightened régime of Joseph II (1765-1790) however in the 1770s and 1780s pilgrimages were restricted, some chapels closed, some church property secularised and particularly Jesuit and Pauline monasteries dissolved and used for other purposes (the Pauline monastery in Lepoglava for instance became a prison). Protestant and Jewish communities only came to be tolerated in conservative Catholic Croatia after 1848. There was more secularisation of church property and closure of churches and monasteries under French occupation in the early 19th century.

With Serbian independence beginning with the liberation of Belgrade in 1806 (even though the Turks held on to the citadel until 1867), there was a major Orthodox revival. Mosques were closed, destroyed or converted back to churches, monasteries revived and restoration began.

Following the collapse of the Austro-Hungarian Empire in 1918 Serbian and Croatian (and thus Orthodox and Catholic) rivalry came to a head in the 1920s and 1930s and continued through the war years. In Croatia there was violent persecution of Jews and Orthodox Serbs. Orthodox priests and believers were murdered, mishandled and imprisoned; many Orthodox churches and monasteries were destroyed, damaged, profaned and closed; most of the surviving wooden churches were destroyed, the wood being often used as building material or for telegraph/telephone masts. Many religious buildings were also destroyed or damaged in actions between the partisans and the forces of the fascist Croatian Ustasa régime or occupying troops. Church towers were often used as strongholds and were thus particular objects of attack.

It has been estimated that perhaps some 100 religious buildings of each denomination were destroyed or damaged (ca. 70 Catholic, more than 100 Orthodox, more than 100 mosques and many of the some 120 synagogues).

The end of the war and the victory of the partisans under Tito's leadership with the installation of a Communist form of government brought an end to national and religious strife. It did not however bring immediate relief to church organisations or help the conservation of their buildings. Other social problems were more pressing. Historic monuments, particularly castles, churches and monasteries, symbols of the former "feudal" régime, were not on the list of priorities and were left to decay. War ruins of churches were often demolished and used as building materials. One church (in Vrelo near Kovenicza) was used as a public toilet. Much church property, particularly of monasteries, cathedrals and churches, was nationalised, a maximum of 10 hectares only being allowed for individual churches or monasteries.

The Roman Catholic Church especially in Croatia and Slovenia lost its economic base and, because of its collaboration with the Fascist Ustasa régime, its activities were severely limited until the 1960s. Moslem communities in Croatia, Bosnia and Herzegovina, which had also collaborated with the Fascist régime and with the German occupying forces also lost property and their activities were restricted. Many German Protestants were forced to leave the country and their property and that of the few remaining communities confiscated, their churches closed, confiscated and used for other purposes and their activities severely restricted or prohibited. Even the Serbian Orthodox Church which had supported the partisans had difficulties due to the rivalry with the Communist régime for the souls of the Orthodox population. The number of monasteries, particularly those of the Roman Catholic Church, was limited; there was however no general closure or suppression of monastic orders (as in Czechoslovakia and Hungary after 1948) and no massive restriction of religious freedom. However under the Communist atheist régime many, particularly Serbian, officials, teachers etc had to join the Communist party and could not be seen attending church. Until the 1960s and 1970s church buildings were often left to decay and dilapidation set in, little work was done to maintain them, and the activities and efforts of the conservation authorities, which in any case had little financial resources, were severely restricted.

In many towns the Jewish communities, as a result of emigration, deportation and extermination, disappeared, their synagogues destroyed, in ruins or plundered standing empty. Before 1941 there were 120 synagogues for over 75,000 Jews; there are now only 9 former synagogues in use, and the Jewish population is in the region of 6,000. After 1945 the surviving synagogues were restored to Jewish ownership, but where there were no longer any communities they were often sold to local town or regional authorities and used for other purposes or left empty. Many are used as storerooms. The famous fine Jugendstil synagogue in Subotica stood redundant and unused until two years ago. It is now used as a theatre and is protected as a historic monument by the conservation authorities in Novi Sad. The synagogue in Novi Sad itself is now used as a concert hall; elsewhere in the Vojvodina: in Sombor as a school, Apatin as a church; in Croatia: in Varazdin as a cinema, in Sisak as a music school, in Krizevci as a House of Culture and Youth Centre, in Osijek as a church by the Pentecostalists, in Bjelovar as a music school and by a music society. In Zagreb the synagogue was destroyed in 1941, another building is now used as a temporary synagogue and there is also a Jewish Old People's Home and Jewish School.

According to one report Roman Catholic churches and Moslem mosques are the best preserved religious buildings in Yugoslavia, some Orthodox churches are still abandoned and many synagogues have been demolished or have changed use. Many German Protestant churches were also demolished or have changed use after 1945. A considerable number of new churches especially Catholic have also been built since 1945, also Orthodox churches, mosques and a few synagogues.

According to the Census of 1976 2,369 religious buildings were protected as cultural monuments in Yugoslavia. Of these 2,196 were Christian buildings: 1,566 churches, 275 monasteries and convents, 242 chapels, 160 Islamic buildings (128 mosques) and 3 Jewish buildings. 447 religious buildings were damaged (presumably in the Second World War) and 253 had not yet been restored up to 1976 (75 in Serbia, 78 in Croatia and 71 in Macedonia).

Conservation is organised on a federal basis with each republic having its own conservation authorities (like the Länder in the Federal Republic of Germany). There are central republican offices as well as regional offices. These offices work closely with professional restoration agencies and expert bodies such as the Institute of the History of Art of the University of Zagreb in Croatia for instance.

Further figures can be given for Croatia: 951 religious buildings are actually registered as historic monuments, a further 3,185 are known of (and there are many more not yet listed). These figures breakdown as follows: 873 registered Roman Catholic buildings (2,960 known of), 74 Orthodox (208), 1 Greek-Catholic (9), 4 Protestant Reformed (7), 1 Protestant Lutheran (3), 2 Moslem (2) and only 1 known Jewish building. The lists are not being revised, more buildings need to be listed and the future lists will be computerised. The conservation authorities state that of the listed religious buildings at least 100 are not in use and that the state of a religious building depends much on the activities of the responsible clergy and their ability to raise funds especially from abroad. Inventories of historic religious buildings have been published.

There are clearly still problems with the maintenance of church buildings in use and there is considerable redundancy in certain areas. There are in general too many churches and other religious buildings for the needs of the population and more than can be maintained. The upkeep of churches, mosques and synagogues is usually the responsibility of individual congregations; some are richer, others are poorer. Overall church and religious bodies for the maintenance or conservation of religious buildings are not yet very effective compared with those in other countries, and liturgical commissions are not yet very active in this field. The budgets of the conservation authorities are also very limited.

In some rural areas there has been massive depopulation, for instance in Istria due to the emigration of the Italian population. In some remote areas, particularly the interior of the Dalmatian mainland and also on some of the islands, the population is now very small. Here particularly there are many ancient churches, monasteries and even cathedrals which are now redundant or hardly used, for instance in Osor on the island of Cres. These are often important pre-Romanesque monuments of Byzantine origin and Baroque chapels, important for the cultural tradition and with considerable tourist potential, but much neglected and their furnishings often in great danger from the illegal trade in antiques.

The state conservation authorities of the Republic of Croatia are now beginning to concentrate their financial resources and efforts to save and preserve these important religious buildings. It has been estimated that of some 5,000 churches in Croatia some 500 are now only archaeological sites, another 500 in ruins and many other redundant or hardly used. Perhaps a third of Orthodox churches in Croatia are still in ruins, particularly those in the countryside. In the area along the border with Bulgaria, where there is a considerable minority population of Bulgarian origin, the Serbian Orthodox Church also has difficulties due to a sharp decline in the number of churchgoers and in general secularisation of society in an area where Communist influence has perhaps been strongest. Here there are also churches practically redundant or hardly used and often now few priests.

Due to the pressure from the strong Moslem or atheist Albanian majority in the province of Kosovo many Serbians have left the area and the Serbian Orthodox Church has difficulties.

The surviving German Protestant communities have particular problems. Often they have not yet received back full ownership of their former churches and property or even the use of the buildings where they are in the possession of the state or other authorities following confiscation after 1945 (the German Protestant church in Belgrade, for instance, is used for exhibition purposes for the Biennale, although the German Protestant community in Belgrade has sufficient membership to make use of it).

There is a considerable religious revival in the Roman Catholic church and gradually more is being done to maintain and restore churches. In general Roman Catholic churches are well used and in a reasonable condition, many having been restored or repaired at least partly in recent years with money from collections, donations and Western Europe. According to the report of the State Conservation authority in Slovenia 40% of the churches are well maintained 30% only satisfactorily. Assistance from state authorities has been only minimal. However leading liturgical experts and architectural historians and experts are taking steps to persuade priests and believers also to maintain and preserve their heritage (see for instance the important book by F. Skunca, A. Badurina and B. Skunca: *Sakralni prostor tijekom povijesti i danas/ The sacred space throughout history and today*, Zagreb 1987). It seems that demolition to build new churches has now been limited and efforts have been made especially to preserve the much endangered Roman Catholic timber churches (perhaps some 20 surviving) in the areas of Turobolje and Pokuplje south of Zagreb. Expert inventarisation of church buildings has also been undertaken and already partly published alongside the listing of historical monuments by the state conservation authorities (for details of the Orthodox wooden churches in Croatia South of Zagreb see Durdica Cvitanovic, *Sakralna Arhitektura Barocknog Razdoblja, Društvo Povjesnicara Umjetnosti, SR Hrvadska knjiga 35*, Zagreb 1985, pp 177-190). There are also various projects being undertaken to find alternative cultural uses for important religious buildings, for instance in Osor, Lepodun and Lopud. It has been pointed out however that recent injunctions by the Vatican have tended to restrict the type of use of particular churches, "serious" music, only being allowed in concerts.

The same problems also occur in Yugoslavia that we find in many other countries. Some churches and religious buildings or parts of them have disappeared as a result of urban development or road building. Problems of appropriate reuse are illustrated by the religious buildings in the small town of Krizevci (north-east of Zagreb): the town parish church of the Holy

Cross was closed apparently during French occupation (1798 or 1808), and used thereafter first as a Sunday School and now for storage purposes. The former 12th century church of the Augustinians was rebuilt in the second half of the 19th century but as now served by only 6-10 Greek Catholic nuns was first rented to the Foculurini social group and is now to be used as an hotel. The Jewish synagogue is used as a House of Culture and a Youth Centre.

In general however the situation is perhaps improving, even though dilapidation in some areas has reached a stage at which help is urgently needed for repair, maintenance and restoration. More people are now attending services in churches or mosques, young people are taking an interest in their cultural heritage, generally more money is available than 20 years ago and the conservation authorities are generally taking more interest and doing more to help maintain and restore religious buildings. For example the late 13th century monastic church of Gradac has now been practically reconstructed and rebuilt and the ruins of the monastic buildings excavated and laid out excellently by the state conservation service in Serbia. Other monasteries are now being restored in Gomerije, Gonki kotar and Lepavina and in the Fruska Gora area in the Vojvodina under the direction of the state conservation service as important historic monuments.