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Causes and effects of desacralization: difficult adaptation of religious structures to new purposes

Every culture in the world has a different perception of religiousness, regardless of its religious beliefs, manner of worship or historical circumstances. Over time people started to question the opinion that religiousness is a state of spirituality which is inherent in every individual on Earth. In contemporary European culture we may easily observe an increasingly weaker impact of faith on society, a decline in the Church's authority, as well as a decrease in the number of those who practise their religion. Progressive secularization and the laicization of society affect not only the number of the practising faithful but also lead to the transformation of places of worship into profane structures. A common trend in desacralization is deconsecration, i.e. the removal of consecration from a previously consecrated building. Deconsecration is only the first step in a series of measures which may help revert a given structure to its original function or adapt it to new, secular purposes through suitable adaptation.

1. Secularization and laicization of society

Secularization (Latin *aecularis*, "secular") has a number of meanings, each of which can be reduced to a decline or loss of religious values in society, gradual disappearance of religion and the increase of rationalism in individuals and even entire social groups. It involves the emancipation of various areas of life such as politics, science, culture and education from the influence of religious and ecclesiastical institutions.¹ Secularization may be defined

1. W. Kulbat, *Sekularyzacja w perspektywie socjologii*, "Łódzkie Studia Teologiczne" 16 (2007), p. 125. See H. Lubbe, *Säkularisierung. Geschichte eines ideenpolitischen*

as the "decline" of religion, adaptation of a specific religious group to current realities, society's distancing from religion, the latter becoming limited only to experiencing emotions internally. The historical concept of secularization includes the rejection of the supremacy of the Church by a country, duchy or dominion in and its subordination to lay authorities.² Secularization is also perceived as sociological theory and pre-sociological discourse of various intensity globally in progress.³ Mark Chaves attempted an analysis of the phenomenon of secularization. According to him, it should not be viewed as the "decline" of religion but rather the declining scope of religious authority, something that he calls "a new differentiation theory."⁴ Research by Błażej Skrzypulec allowed him to distinguish between three secularization paths. The first one indicates that secularization may ultimately replace religious tradition with an irreligious or anti-religious one, which may in turn trigger a transformation into a post-religious form. In addition, he argues that secularization may cause the disappearance of both religious and secular anti-religious option, leading to the "creation of some new form of thought."⁵ As early as in the 1960 Peter Berger argued that the function of religion is to support the reality of a socially-constructed world, and that the cultural process of secularization gained momentum when the Protestant doctrine experienced the emergence of the gap between the radically transcendent God and the radically immanent human world.⁶ Although Berger strove to strike a balance between religiousness and secularity, his conclusions are ambiguous, as Juliusz Iwanicki pointed out; Berger does notice the tendency towards resecularization of contemporary societies, but at the same time he denies the Weber's phenomenon of "demystifying the world," which stands for any signs

Begriffs, Freiburg—Munich 1965; L. Shiner, *The meaning of Secularization*, in: *Internationales Jahrbuch für Religionssoziologie*, Bd. 3: *Theoretische Aspekte der Religionssoziologie*, Hrsg. J. Matthes, Köln/Opladen 1967, pp. 51—59.

2. J. Wiśniewski, *Słowo wstępne*, in: *Laicyzacja i sekularyzacja społeczeństwa nowożytnego (XVI—XVIII w.)*, red. J. Wiśniewski, Olsztyn 2008, p. 6.
3. P. S. Gorski, A. Altinordu, *After Secularization?*, "Annual Review of Sociology" 34 (2008), p. 57.
4. M. Chaves, *Secularization as Declining Religious Authority*, "Social Forces" 72 (March 1994) no. 3, p. 750.
5. B. Skrzypulec, *Sekularyzacja w wersji polskiej*, "Pressje. Czasopismo elektroniczne Klubu Jagiellońskiego" 2019 nr 2, p. 17, <https://klubjagiellonski.pl/publikacje/polityka-boza/> (8.04.2020).
6. P. Berger, T. Luckmann, *Spoleczne tworzenie rzeczywistości. Traktat z socjologii wiedzy*, Warszawa 2010, pp. 84—92; P. Berger, *Święty baldachim. Elementy socjologicznej teorii religii*, Kraków 2005, p. 122.

of the occidental process of rationalisation and intellectualisation.⁷ Iwanicki also made an attempt to categorise the phenomenon and distinguished the following types of secularization: material, institutional, individual and cultural.⁸ The process is a sociocultural phenomenon which can be analysed in sociological, cultural, philosophical or theological studies. At the same time, it is also an institutional and administrative phenomenon noticeable across Europe. We should mention that secularization is also accompanied by secularism, an ideology aimed at the negation of all religious aspects. Andrzej Napiórkowski points out that secularism is "any form of hostility towards anything Christian" and may be atheistic in character.⁹ Secularism is a concept that postulates secularization.¹⁰

Accordingly, secularization is a set of measures aimed at restricting or eliminating the role of religion in society altogether, and the measures are usually inspired by increasing laicization, which involves the secularization of institutions and gaining independence from religious influences. Laicization is the liberation of religious, social or cultural life from the power of ecclesiastical authorities. It is the decline of religious interests, which supports the separation of state institutions from ecclesiastical control. Iwona Jakimowicz-Pisarska explains laicization as the "all forms of combining religious life with the functioning of secular state."¹¹ Karolina Dłuska differentiates between the concepts of laicism and secularity. Laicism is the separation of church and state, as well as the lack of the latter's influence on state affairs, whereas secularity entails the separation of religion from the state but, at the same time, guarantees the freedom of religious belief and equal treatment of all denominations.¹² Laicism assumes the split between religion and the state, yet it does not ensure religious freedom guaranteed

7. M. Weber, *Racjonalność, władza, odczarowanie*, Poznań 2011, p. 323; J. Iwanicki, *Procesy sekularyzacyjne a filozofia sekularna i postsekularna. Tradycje i współczesność*, Poznań 2014, p. 80.
8. J. Iwanicki, *Transformacja procesu sekularyzacji. Próba kategoryzacji*, "Przegląd Religioznawczy" 2012 nr 4 (246), pp. 26–32.
9. A. Napiórkowski, *Współczesny sekularyzm a teologia sekularyzacji jako wyzwania dla wiary*, "Teologia Praktyczna" 14 (2013), p. 19.
10. D. Kokoć, *Sekularyzacja. Kilka uwag historycznych*, "Humaniora" 2015 nr 4, p. 55; See M. K. Zwierżdżyński, *Gdzie jest religia?*, Kraków 2009.
11. I. Jakimowicz-Pisarska, *Życie religijne Czechów, czyli laicyzacja naszych południowych sąsiadów*, "Przegląd Religioznawczy" 2018 nr 3 (269), p. 170.
12. K. Dłuska, *Laicyzm: punkt docelowy czy ślepa uliczka?*, "Nurt SVD" 145 (2019) nr 1, pp. 51–52.

by secularity. Dłuska points out that "we may be tempted to think that laicism is definitely more radical than secularity."¹³

On of the many examples of laicization was King Zygmunt August's establishment of Lutheranism as the official religion in Gdańsk in 1557. As a result, at the end of the 17th century, Lutherans constituted 80% of Pomeranian population. The 18th century scientific revolution disturbed the balance between material reality and spiritual values. Rationalism approached the question of religiousness only in terms of reason and morality.¹⁴ Subsequent centuries saw many political and economic changes. The progress of industrial revolution and growing rationalism led to new perceptions of reality, in which the atheistic philosophy created a "godless myth of God's death."¹⁵ Nietzsche described a world in which God had lost its former place, discussing a novel idea which assumed that: "God is dead. God remains dead."¹⁶ In his philosophical assumptions we may find theoretical analysis of the spread of desacralization in the next centuries. "What after are all these churches now if they are not tombs and sepulchres of God?"¹⁷ Marek Żmudziński argued that such utterances may be construed on the one hand as doctrinally atheistic, on the other hand as a comment on the sociological process of Europe's laicization.¹⁸ Laicization is manifested mainly in the consciousness of individuals and their rational view of reality. Changes accumulated in the awareness of the 19th century society were presented mainly in written philosophical treatises. At that time, there was a conviction that faith curbs all progress that would be otherwise achieved.¹⁹ Religion became private and subjective. Żmudziński writes that "Mankind started to organise its life without God."²⁰ The secularism of the era was an atheistic or agnostic ideology which negated all religious beliefs and values. The crisis in the society's consciousness, triggered by the rationalism of individuals, caused more and more people to leave the Church. Society's awareness of their own

13. K. Dłuska, *Laicyzm: punkt docelowy czy ślepa uliczka?*, p. 153.

14. S. Dietzsch, *Immanuel Kant. Biografia*, przeł. K. Krzemieniowa, Warszawa 2005, p. 158.

15. M. Żmudziński, *Pojęcie "śmierci Boga" i jego oświeceniowa geneza*, in: *Laicyzacja i sekularyzacja społeczeństwa nowożytnego*, p. 211.

16. F. Nietzsche, *Wiedza radosna*, przeł. L. Staff, t. 6, wyd. J. Mortkowicz, Warszawa 1906–1907, pp. 167–169.

17. F. Nietzsche, *Wiedza radosna*, p. 167–169.

18. M. Żmudziński, *Pojęcie "śmierci Boga" i jego oświeceniowa geneza*, p. 211.

19. W. Kasper, *Rzeczywistość wiary*, przeł. J. Piesiewicz, Warszawa 1979, p. 13.

20. M. Żmudziński, *Pojęcie "śmierci Boga" i jego oświeceniowa geneza*, p. 213.

subjective religiousness was plunged in a deep crisis. Increasing numbers of people abandoned their faith and religious practices. The twentieth century brought multiple structural changes with regard to rational perception of Christianity. More and more people were contemplating the authenticity of their belief and its impact on earthly and eternal life. The changes took place not only in religion and culture but also in human mentality. The progress of transformations led to the Second Vatican Council in 1962 – 1965; its aims included a spiritual renewal of the Catholic Church, addressing the needs of the modern world and initiating a dialogue with representatives of other religious denominations. Despite the Church's efforts, people were increasingly abandoning faith and religious practices. In his 1963 book, René Laurentin published his book, in which he attempted to reunite a religiously fractured society as well as help find a place for religion in the reality of the period.²¹ The surge of migration in the 20th and 21st century led to considerable cultural diversity in many countries. It remains one of the most serious social, economic and religious problems, which played a role in secularization and laicization. Social freedom enabled individuals to make their own decisions, at the same time increasing their anonymity in the crowd. Metropolitan lifestyle and everyday financial problems may also have a bearing on the decline of the need to practice religion. Quite revealing are Władysław Majkowski's words on this issue:

The metropolitan way of making a living makes people feel confident, autonomous and independent. (...) In this situation man does not need God in his everyday life. Everything becomes ordinary, earthly... Even the church tower, which distinctly rises above rural buildings, is overwhelmed by skyscrapers.²²

When analysing the phenomenon of secularization and laicization, we should take a closer look at studies on the religiousness of the European society.²³ In the years 1980 – 2008 we observe a drop in the number of people

21. R. Laurentin, *L'enjeu du concile*. Bilan de la deuxième session, 29 septembre – 4 décembre, Paris 1963.
22. W. Majkowski, *Sekularyzacja małżeństwa i rodziny*, in: *Laicyzacja i sekularyzacja społeczeństwa*, p. 275.
23. See *Religion and Secularism in the European Union. Report*, eds. C. Sägerser, J. Nelis, J. P. Schreiber, C. Vanderpelen-Diagre, Brussels 2018, https://o-re-la.ulb.be/images/stories/RAPPORTS_ISSN_alternative/2397_ORELAZEUZreportZ2018-09.pdf (25.03.2020).

who believed in God and practised their religion.²⁴ The findings of a study by Santiago Pérez-Nievas and Guillermo Cordero show that the number of those who attend church at least once a week has fallen – as revealed in a juxtaposition of data from 1980 and 2008 – in Belgium (30%–18%), Ireland (82%–64%), Netherlands (24%–11%) and Spain (40%–15%).²⁵ A slight increase may be observed from 1990 to 2008 only in Bulgaria (5%–7%) and Lithuania (2%–6%). The highest rise in the percentage of churchgoers took place in Romania (19%–27%), Slovakia (31%–40%) and Poland (33%–55%).²⁶ Research by the Institute for Catholic Church Statistics indicate a decreasing trend in the number of people practising their religion. In comparison to research of 2008, percentages of Holy Mass attendees (*dominicantes*) and people participating in the Holy Communion (*communicantes*) were respectively 38.2% and 17.3% in 2018.²⁷ In Krakow diocese, there were 48.7% *dominicantes* and 19.1% *communicantes*.²⁸ From 1980 to 2018 the percentages fell year by year, which means that in 1980 there were 51% attendees, but in 2018 their number was 12.8% lower.²⁹ In 2005–2013 there was a decrease in the number of those who practised regularly (at least once a week): from 58% to 50%, while the number of those who do not partake in any religious practices rose from 9% to 13%. According to surveys conducted by the Centre for Public Opinion Research (CBOS) in 2018, the percentage of irregularly practising believers was 30% on average, while the percentage of regularly practising believers dropped to 50%.³⁰ Summing up, more or less half of Poles are regularly practising believers; one in eight Poles does not practise at all. However, this

24. S. Pérez-Nievas, G. Cordero, *Religious Change in Europe (1980–2008)*, SISP Annual Conference, 16–18 September, Venice 2010, <https://www.sisp.it/files/papers/2010/santiago-perez-nievas-e-guillermo-cordero-726.pdf> (25.03.2020).
25. S. Pérez-Nievas, G. Cordero, *Religious Change in Europe (1980–2008)*, p. 5.
26. S. Pérez-Nievas, G. Cordero, *Religious Change in Europe (1980–2008)*, p. 5.
27. Instytut Statystyki Kościoła Katolickiego SAC [Institute for Catholic Church Statistics], *Annuarium Statisticum Ecclesiae in Polonia AD 2020*, Warszawa 2020, p. 23, http://iskk.pl/images/stories/Instytut/dokumenty/Annuarium_Statisticum_2020_07.01.pdf (8.04.2020).
28. Instytut Statystyki Kościoła Katolickiego SAC, *Annuarium Statisticum Ecclesiae in Polonia AD 2020*, p. 24, 26.
29. Instytut Statystyki Kościoła Katolickiego SAC, *Annuarium Statisticum Ecclesiae in Polonia AD 2020*, p. 28.
30. Centrum Badań Opinii Społecznej [Centre for Public Opinion Research], *Religijność Polaków i ocena sytuacji Kościoła katolickiego*. Komunikat z badań nr 147/2018, listopad 2018, p. 3, https://www.cbos.pl/SPISKOM.POL/2018/K_147_18.PDF (8.04.2020).

does not imply the absence of churchgoers who belong to a community. Over 84% respondents declared their faith, and 8% said they are deeply religious, and 45% respondents follow the recommendations of the Catholic Church.³¹

2. Desacralization

The gradual disappearance of religious practices in the 20th century, as well as the secularization and laicization of society, played a role in the process of desacralization. According to Andrzej Łapa's definition, desacralization is a sociocultural phenomenon at work in the early modern and modern age, which consists in the liberation of various areas of social life from control by religious authorities (organizations).³² Janusz Wrona explains that desacralization is a phenomenon which determines laicization and secularization processes with multi-dimensional impact on politics, society and culture.³³ Józef Baniak holds that the phenomenon may take different forms such as the demythologization of the Gospels and tradition, secularization of religious symbols or disregard for mysticism and religious spirituality.³⁴ Indeed, desacralization may take various forms. Dorota Adamiec proposed a definition of the concept of linguistic desacralization: the process of incorporation of religious vocabulary into non-sacred contexts.³⁵ German theologian Karl Rahner considers desacralization as a "process initiated in the times of the Old Testament and materialised among the first Christians in the original Church, necessary both with regard to religion and Christianity, as well as culture."³⁶ Rahner's assumptions are in stark opposition to the concepts of French Jesuit Jean Daniélou. He claimed that desacralization is a negative phenomenon leading to the destruction of the Church. In the words of Geert Mak, "Today

31. Centrum Badania Opinii Społecznej, *Religijność Polaków i ocena sytuacji Kościoła katolickiego*, p. 2, 4.

32. A. Łapa, *Procesy sakralizacji i desakralizacji życia społecznego na przełomie XX i XXI wieku jako czynniki budowy ładu społecznego*, "Colloquium Wydziału Nauk Humanistycznych i Społecznych AMW" 2013 nr 1, p. 132.

33. J. Wrona, *Desakralizacja przestrzeni publicznej w Polsce w latach 1947–1956*, "Annales Universitatis Paedagogicae Cracoviensis. Studia Politologica" 6 (2011), p. 43.

34. J. Baniak, *Desakralizacja kultu religijnego i świąt religijnych w Polsce. Studium socjologiczne*, Kraków 2007, p. 28.

35. See D. Adamiec, *O desakralizacji językowej (na przykładzie tekstów z okresu baroku)*, "Napis" 5 (1999), p. 7.

36. D. Adamiec, *O desakralizacji językowej (na przykładzie tekstów z okresu baroku)*, p. 213.

we are all little churches scattered over a vast area populated by those who no longer go to church."³⁷

In the context of present discussion, desacralization in the Catholic Church is the removal of blessings bestowed on the sacred building in the course of consecration, and the allocation of the building to lay purposes. Marta Kowalska explains that "the consecration is a ritual in reference to a church or an altar, in which the church or the altar is solemnly dedicated to serving God, while desacralization is the reverse process."³⁸ Desacralization may be intentional or unintentional. If a church is destroyed in war and remains a derelict ruin, we speak of unintentional desacralization. If a commune or church community sells the building without justification such as insufficient funds for its maintenance, the building is desacralized in the course of an intentional legal procedure. Theoretically, desacralization brought about by society's abandonment of religious practices and beliefs does not only happen to permanent structures. The phenomenon is also noticeable with regard to movable heritage. In this respect, it is worth citing G. W. Hegel's statement about statues: "The statuary columns are now corpses from which the animating soul has escaped."³⁹

Desacralization involves primarily a transition from the sacred (*sacrum*) to the profane (*profanum*). According to Catholic theology, a space may be called a sacred place if it meets three requirements: formal (suitable dedication of the place), material (specific allocation of space) and functional (designation of the function to be performed). For centuries sacred buildings have been allocated for public service buildings in the face of war or natural disasters. Currently, allocation for public use concerns buildings which fell into disrepair yet they are not preserved as objects of "venerable decay," and also buildings which were destroyed, flooded, burnt or those attended by a decreasing number of faithful in a given community. Today, the phenomenon of desacralization raises many controversies mainly due to the adaptation of formerly sacred places to new, utilitarian purposes. First, we should focus on administrative procedures and the very process which constitutes

37. G. Mak, *Hoe God verdweenuit Jorwerd, Een Nederlandsdorp in de twintigste eeuw*, Amsterdam—Antwerp 1996, p. 15.

38. M. Kowalczyk, *Desakralizacja kościołów. Rytuał sacrum czy profanum?*, "Nurt SVD" 130 (2011) nr 2, p. 221.

39. G. W. Hegel, *Fenomenologia ducha*, przeł. A. Landman, t. 2, Warszawa 1965, p. 359.

the phenomenon of desacralization, i.e. the removal of consecration of a sacred building.

3. Loss of consecration (*execratio*) under Canon Law

In order for the desacralization process to be effective, the consecration of the sacred building must be removed. *Execratio*, *exsecration*, or *deconsecration* involves a change of the status of a building from sacred to secular and the loss of dedication or benediction.⁴⁰ Book IV of the Code of Canon Law of 1983 (CCL/83), containing acts on the function of the Church, regulates basic legal requirements concerning the removal of consecration. Can. 1212 is a general and fundamental provision specifying locations from which the consecration may be removed: "Sacred places lose their dedication or blessing if they have been destroyed in large part, or have been turned over permanently to profane use by decree of the competent ordinary or in fact.⁴¹ Accordingly, places which are unfit for worship or damaged beyond repair can also be relegated to profane use.⁴² Desacralization is also possible if the building's condition is good, but the diocese does not have sufficient funds for its upkeep.⁴³ Importantly, the new use of the place must not be improper ("sordid"). In the light of Canon Law, improper use is understood as acts which promote scandalous behaviour and those which cause emotional reactions of resistance. Thus, the new use should be respectable, non-scandalous, chaste and fair.

The diocesan bishop and the parish priest are authorised to manage ecclesiastical property.⁴⁴ Altars and liturgical paraments present inside the church lose their consecration under the general provision of Can. 1212, yet the very relegation of the church to profane use does not remove the blessings

40. M. Kowalczyk, *Desakralizacja kościołów*, p. 214.

41. Code of Canon Law [=CCL], Can. 1212, https://www.vatican.va/archive/cod-iuris-canonici/eng/documents/cic_lib4-cann1205-1243_en.html (10.04.2020).

42. "If a church cannot be used in any way for divine worship and there is no possibility of repairing it, the diocesan bishop can relegate it to profane but not sordid use" (CCL, Can. 1222 § 1) and "Where other grave causes suggest that a church no longer be used for divine worship, the diocesan bishop, after having heard the presbyteral council, can relegate it to profane but not sordid use, with the consent of those who legitimately claim rights for themselves in the church and provided that the good of souls suffers no detriment thereby" (CCL, Can. 1222 § 2).

43. J. Krukowski, *Kościół i państwo. Podstawy relacji prawnych*, Lublin 2000, p. 358.

44. "The administration of ecclesiastical goods pertains to the one who immediately governs the person to which the goods belong unless particular law, statutes, or legitimate custom determine otherwise and without prejudice to the right of the ordinary to intervene in case of negligence by an administrator" (CCL, Can. 1279 § 1).

bestowed upon them.⁴⁵ Both movable and fixed altars should be deconsecrated separately, since their function is strictly limited to divine worship.⁴⁶ Sacred objects which are private property may be purchased by other persons under the statute of limitation, but they may not be used for profane purposes, unless they have lost their consecration or blessing.⁴⁷ According to §2 Can. 1222 blessings may be removed "provided that the good of souls suffers no detriment thereby."⁴⁸ The same canon also provides for the necessity to appoint a presbyterial council, thanks to which the diocesan bishop may issue a decree on the exclusion of the church from divine worship and its relegation to profane use at the consent of the persons who acquired the title to the building.⁴⁹

The method whereby churches and chapels are deconsecrated is also important, as the buildings may only lose their consecration under a deconsecration decree issued in the form of an administrative document.⁵⁰ This means that the procedure mainly involves administrative acts.⁵¹ There is no deconsecration rite or ritual except for the solemn removal of church ornaments, and all movable heritage and other furnishings should be handed over to a diocesan museum or another parish.⁵² Sample content of a deconsecration document is the decree of the Archbishop of Berlin issued on 3rd December 2004. The decree concerns the deconsecration of St. John of Capistrano's Church in Berlin, and reads as follows:

Following the sale of the plot of land located in Götzstraße 65, 12099 Berlin, and the building situated on that land, after hearing the Presbyterial Council, I hereby desecrate St. John of Capistrano's Church, Götzstraße 65, 12099 Berlin. The altar should be dismantled, and the remaining objects used in religious service may be used as intended in another place. The decree takes effect on 01/01/2005.⁵³

45. See T. Jakubiak, *Czy można sprzedawać rzeczy święte?*, "Kościół i Prawo" 3 (16) (2014) nr 1, pp. 141–151.
46. CCL, Can. 1238.
47. CCL, Can. 1269.
48. CCL, Can. 1222 § 2.
49. CCL, Can. 1222 § 2.
50. J. M. Huels, *Sacred Places and Times*, in: *New Commentary on the Code of Canon Law*, ed. J. P. Beal, J. A. Coriden, T. J. Green, Mahwah 2000, p. 1429.
51. P. Hemperek, W. Góralski, F. Przytuła, J. Bakalarz, *Komentarz do Kodeksu prawa kanonicznego*, t. 3, Lublin 1996, p. 384.
52. CCL, Can. 1222 § 2.
53. M. Kowalczyk, *Desakralizacja kościołów*, p. 215.

4. Adaptation of sacred structures

Wartime hostilities or natural disasters rendered many sacred buildings unsuitable for use. There are also structures which lost its sacral designation due to a change of the owner or insufficient funds for their maintenance, but also a decreasing number of churchgoers. Adaptation is a process which enables the building to be used for a different purpose and protect the remainder of heritage. Moreover, it may also lead to the restoration of the building's former function or make it suitable for new needs of the community.⁵⁴ Buildings may be adapted to sacred or profane purposes; examples include residential conversions of buildings such as the Lubicz Brewery in Krakow or the loft conversion of the 19th century Toruń Brewery; following adaptation, the building may also perform social functions (the conversion of the German armaments factory in Wrocław into an office development or the adaptation of Renard power plant in Sosnowiec to hotel services. According to Lucyna Czyżniewska, maintenance renovations, i.e. all adaptation work, are performed in two phases: preparatory and design work, and project implementation together with supervision. The first phase involves studying the building thoroughly and inventory-taking (if applicable), verifying its status with the maintenance and conservation authority, notifying the investor of the need to apply for permissions for planned work with the maintenance and conservation authority, as well as obtaining a development conditions decision from the department of architecture.⁵⁵ The design must contain the following goals: improvement of the building's condition in terms of fitting new systems, a change in the heating method or protection against humidity and fire. The older the building, the more radical the interference with its structure is required. The aforementioned activities generate issues related to the preservation of the authenticity of historical and artistic heritage, and necessitate making agreements between the conservation officer, the art historian and the investor with regard to the project. Consequently, adaptation

54. Building adaptation categories defined by Martyna Wojtuszek. See M. Wojtuszek, *Współczesne tendencje w adaptowaniu obiektów sakralnych w Europie*, "Przegląd Budowlany" 2013 nr 3, pp. 142–144.
55. L. Czyżniewska, *Uwagi dotyczące problemów adaptacji obiektów zabytkowych do współczesnych funkcji*, in: *Adaptacja obiektów zabytkowych do funkcji współczesnych*, red. B. Szmygin, Lublin 2009, p. 19.

is not a straightforward process, as it requires an analysis of many issues, from religious (deconsecration) to historical and project-related aspects.⁵⁶

As already mentioned, the provisions of Code of Canon Law (1983) allow the transformation of a church's sacred function into a profane one unless it is unseemly or "sordid." The main challenge of adaptation is finding a new and appropriate use for the building. Obviously, an appropriate use of the building also relies on an adaptation which does not provoke negative reactions in society. However, there are many examples of sacred buildings which were improperly adapted. One of them is an Evangelical church in Więdzadz, which was converted into a discotheque named "Rink-Weis."⁵⁷ As a result of hostilities, after 1945 the church was used to store artificial fertilisers, construction materials and grain, and subsequently sold. Work performed on the interior of a deconsecrated sacred building provoked a huge wave of protests among the locals, who could not come to terms with the church's new function. The Cistercian monastery in Lubiąż provides a similar example. This largest Cistercian abbey hosts an electronic music event on an annual basis.⁵⁸

Nevertheless, it is worth concentrating on the positive sides of adaptations, examples of which are found both across Europe and in Poland. This study focuses on churches all over Europe in order to analyse the adaptations of sacred buildings to secular purposes, describing upgrades and adaptations of churches built in the Middle Ages (10th – 15th century), the early modern period (16th – 17th century), as well as the 19th and 20th century. Verification and analysis was performed according to criteria of the building's adaptation to the new function: profane, continued sacred or mixed purposes.

Methods of upgrades and adaptations which do not raise objections among the faithful include such methods whereby buildings are adapted e.g.

56. See D. Kuśnierz-Krupa, M. Krupa, *Współczesne sposoby rewaloryzacji i adaptacji ruin obiektów sakralnych w Europie (na wybranych przykładach)*, "Wiadomości Konserwatorskie" 2006 nr 20, pp. 48–52; M. Rusnak, *Adaptacje budynków sakralnych na cele muzealne w Polsce. Historia i skala zjawiska*, "Architectus" 2015 nr 3(43), pp. 75–88; M. Szajda, *Transposition of sacred space in Poland as a result of desacralization of sacred objects*, "Socio-Economic Problems and the State" 18 (2018) no. 1, pp. 214–226.
57. Strefa Historii. Portal Historyczny Północna TV, *220 tysięcy za kościół zmieniony w dyskotekę*, <http://strefahistorii.pl/article/4356-220-tysiecy-za-kosciol-zmieniony-w-dyskoteke> (17.10.2021).
58. W. Wiesner, *Imprezy kulturalne organizowane na terenie cysterskiego zespołu klasztorowego w Lubiążu i ich znaczenie dla turystyki*, "Rozprawy Naukowe Akademii Wychowania Fizycznego we Wrocławiu" 51 (2015), pp. 76–83.



1. *The interior of Kruisherhotel*, Maastricht, Netherlands. Source: Public domain: [https://commons.wikimedia.org/wiki/File:Kruisherhotel_Maastricht,_mezzanine_with_restaurant_\(5770776737\).jpg](https://commons.wikimedia.org/wiki/File:Kruisherhotel_Maastricht,_mezzanine_with_restaurant_(5770776737).jpg) (9.04.2020)



2. Piet Boon Studio, *The interior of The Jane Antwerp restaurant*, Antwerp, Belgium, 2013–2014. Source: © Piet Boon Studio: <https://pietboon.com/design-projects/restaurant-the-jane-antwerp> (9.04.2020)

for cultural, residential or office purposes — the first criterion of relegation to a new, secular function. Certain heritage sites, where original functions may continue, such as sacred buildings, tenements or mansions, require upgrading, and sometimes adaptation to the new purpose. Heritage buildings are also converted for economic reasons, since their day-to-day maintenance must be financed by their owners and users. Adaptation is almost invariably performed in conjunction with upgrades, as in the example of Kruisherenhôtel, created from the former church of Canons Regular of the Order of the Holy Cross (15th c.) (Fig. 1). Because of the insufficient number of the faithful and the dominance of Protestantism, the church was converted into an establishment offering hospitality services, along with the modernization of bathrooms and culinary premises, and the addition of its characteristic tube-shaped doorway in 2011.⁵⁹ An adaptation to hotel purposes should take into account the specific layout as well as the functional and spatial model of the structure. Accordingly, usable area is made up of four components: accommodation premises, culinary premises, multi-purpose rooms and leisure space.⁶⁰

Another example is the work of architectural firm Piet Boon Studio, which designed the conversion of the chapel in the former Military Hospital in Antwerp (19th century) to restaurant "The Jane" (Fig. 2).⁶¹ Modern furnishings gave a new character to the deconsecrated interior, which was adapted in an appropriate manner: heritage substance was preserved as far as possible, and contemporary upgrades did not have an adverse effect on the visual or social reception of the outcome. Other suitable adaptations include apartments; more creative solutions include skate parks or youth centres. St. James' Church in Utrecht (19th century) was turned into Woonkerk XL, an apartment (Fig. 3).⁶² The design by Zecc Architects was aimed at modifying the structure and enlarging certain rooms in the interior in order to make it more modern and spacious (Fig. 4). All the altars were kept, along with the classical doorways and all original ornamental decorations. Similar work was done by the same studio in a Catholic chapel in Utrecht (last quarter of the

59. V. Minucciani, N. Saglar Onay, *Well-Being Design and Frameworks for Interior Space*, Pennsylvania 2020, p. 269.

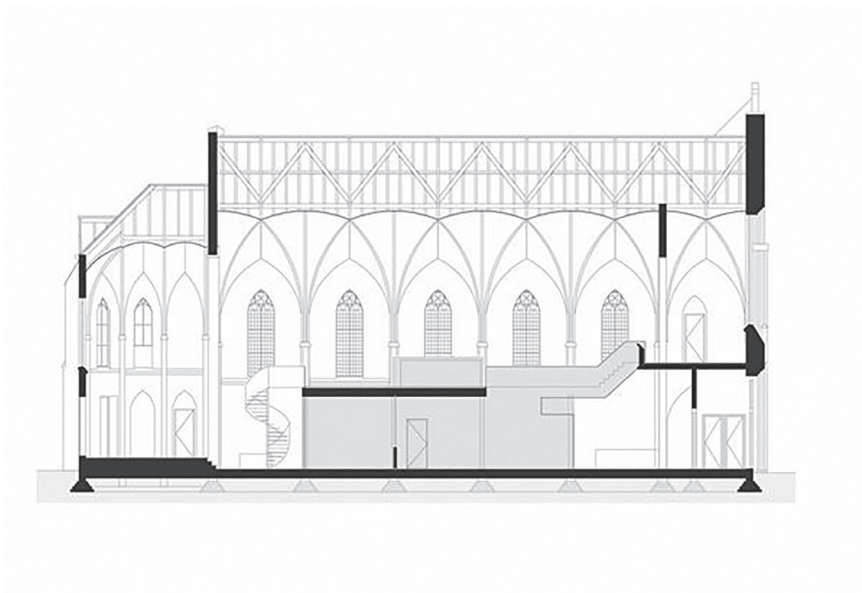
60. M. Grabiszewski, *Adaptacja budowli zabytkowych na cele hotelowe*, in: *Adaptacja obiektów zabytkowych do funkcji współczesnych*, p. 43.

61. See Piet Boon Studio, *Restaurant The Jane Antwerp*, Antwerp, Belgium, 2013–2014, <https://pietboon.com/design-projects/restaurant-the-jane-antwerp> (9.04.2020).

62. See Zecc Architects, *Woonkerk XL*, Utrecht, Netherlands, 2007–2009, <https://www.zecc.nl/nl/Projecten/project/23/Woonkerk-XL-Utrecht> (9.04.2020).



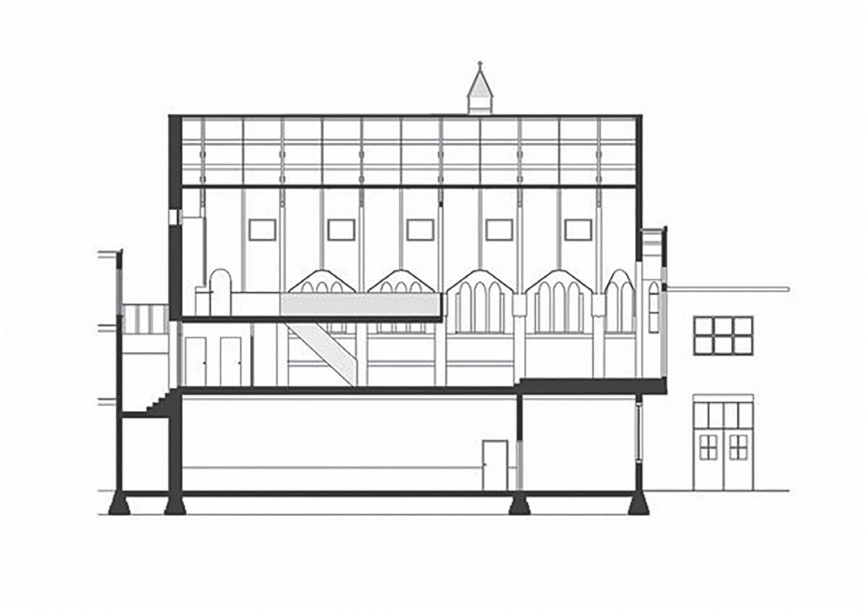
3. Zecc Architects, *The interior of the apartment Woonkerk XL*, Utrecht, Netherlands, 2007–2009. Source: © Zecc Architects: <https://www.zecc.nl/nl/Projecten/project/23/Woonkerk-XL-Utrecht> (9.04.2020)



4. Zecc Architects, *Cross-section of the apartment Woonkerk XL*, Utrecht, Netherlands, 2007–2009. Source: © Zecc Architects: <https://www.zecc.nl/nl/Projecten/project/23/Woonkerk-XL-Utrecht> (9.04.2020)



5. Zecc Architects, *The interior of the apartment Woonkapel*, Utrecht, Netherlands.
Source: © Zecc Architects: <https://www.zecc.nl/nl/Projecten/project/1/Woonkapel-Utrecht> (9.04.2020).



6. Zecc Architects, *Cross-section of the apartment Woonkapel*, Utrecht, Netherlands.
Source: © Zecc Architects: <https://www.zecc.nl/nl/Projecten/project/1/Woonkapel-Utrecht> (9.04.2020)

19th century) (Fig. 5, 6).⁶³ In Llanera (northern part of Spain), a youth skate park was opened inside the former St. Barbara's Church (first quarter of the 20th century).⁶⁴ The walls inside the church were covered with colourful murals designed by Okuda San Miguel, a Spanish artist based in Madrid (Fig. 7).⁶⁵ The work is believed to be inspired by surrealism, Hieronymus Bosch's uncanny paintings, as well as traditional art of Africa and Mexico.

Similar examples of commendable adaptations are also found in Poland, e.g. in an art gallery called Galeria Sztuki EL in a former (16th century) Dominican Church in Elbląg. Interestingly, the church 1542 did not have to undergo deconsecration by decree, as the Dominicans handed it over the municipal commune of Elbląg after the dissolution of their monastery in 1542. In the 1960s, artist Gerard Kwiatkowski requested the city's authorities to transfer the ownership of the ruined church to him. Inside, he opened his own studio, which after some years was converted into an art gallery. Although all parameters have been removed from the church, the walls still contain epitaphs; the oldest ones include tombstones of two Wessling brothers, priest Gerard and mayor Wener from the 16th century. In subsequent years, the interior was modernised, the matroneum was reconstructed and a lift was installed. The work was performed as part of a project which started in 2010 under the name: "Revitalization of the Former Church and Monastery of Blessed Virgin Mary – Currently the Seat of the Art Centre *Galeria EL* in the Old Town in Elbląg." For years the gallery has hosted Spatial Forms Biennales and numerous exhibitions. Today, alongside permanent and temporary exhibitions, the gallery acts as a venue for workshops for children and adults as well as EL – the Traditional Jazz Club. The place attracts a lot of interest and recognition on part of the community.

There are many examples of deconsecrated interiors, but perhaps we should consider whether all conversions of sacred interiors are appropriate. In Northern Italy at lake Como, the former Church of Madonna della Neve (2nd quarter of the 20th century) in Portichetto di Luisago, has been turned

63. See *Woonkapel*, Utrecht, Netherlands, <https://www.zecc.nl/nl/Projecten/project/1/Woonkapel-Utrecht> (9.04.2020).

64. A. A. Kallio, P. Alpers, H. Westerlund, *Music, Education, and Religion: Intersections and Entanglements*, Indiana 2019, p. 159.

65. See Okuda San Miguel, *Kaos Temple*, Llanera, Spain, 2015, <http://okudasanmiguel.com/project/kaos-temple> (9.04.2020).



7. Okuda San Miguel, *The interior of Kaos Temple skatepark*, Llanera, Spain, 2015. Source: © Okuda San Miguel: <http://okudasanmiguel.com/project/kaos-temple> (9.04.2020)



8. Klaarchitectuur, *The interior of De Waterhond design studio*, Sint-Truiden, Belgium, 2016. Source: © Klaarchitectuur: <http://www.klaarchitectuur.be/kapel-klaarchitectuur> (9.04.2020)

become an automobile repair shop.⁶⁶ The interior has been stripped of all items which would hint at its sacred character. Instead, specialist equipment for mechanical repairs was fitted. Another potentially controversial design was made by architectural firm Klaarchitectuur, which set up its own office in Kapel De Waterhond (16th century) in Sint-Truiden (Fig. 8).⁶⁷ Thanks to an entirely new adaptation, the creators of the design did not interfere with the layout of the temple; rather, they built a new multi-level rectangular structure which houses design studios, conference rooms and utility rooms. Undoubtedly, it is one of the most interesting examples of adaptation without significant interference with the historical substance of the building, and any actual interference is in that case reversible. However, the most controversial aspect of the design is the layout of the chancel, where a kitchen table-top was placed, inspired by street furniture, behind which there are cross-shaped shelves designed by Michael Anastassiades (Fig. 9). On the one hand, the design makes a reference to the original purpose of the building. On the other hand, it may create prejudice towards the modern design since the themes it utilises reveal direct inspiration with the sacred aspect of the place.

Adaptation of a sacred building is not always associated with a new, profane function. Some designers try to restore religious worship in a converted, renovated and upgraded interior. For this reason, this study also discusses a second criterion involving the of the restoration of the building's capability to perform its sacred function. One of the most interesting examples of the reconstruction of a sacred building aimed at restoring its sacred function is the Cathedral of the Assumption of Mary – King Bagrat III in Kutaisi (Georgia).⁶⁸ The church was built in the 11th century, as confirmed by the inscription

66. Civita, Le istituzioni storiche del territorio lombardo, le istituzioni ecclesiastiche – XIII–XX secolo, Diocesi di Milano, Regione Lombardia, Culture, Identità ed Autonomie della Lombardia, Università degli Studi di Pavia, Dipartimento di scienze storiche e geografiche "Carlo M. Cipolla", Arcidiocesi di Milano, Archivio storico diocesano, Milano, marzo 2002.

67. S. Van Aerschot-Van Haeverbeeck, *Bouwen door de eeuwen heen in Vlaanderen. Provincie Limburg. Arrondissement Hasselt. 6n1 (A-Ha)*, Turnhout 1981, p. 679; see Klaarchitectuur, *De Waterhond*, Sint-Truiden, Belgium, 2016, <http://www.klaarchitectuur.be/kapel-klaarchitectuur> (9.04.2020).

68. There are two publications discussing the Bagrati Cathedral in the Polish language version. The first study was published in 1972, translated by Wojciech Hensel: D. M. Lang, *Dawna Gruzja*, Warszawa 1972, and S. Amiranaszwili, *Sztuka gruzińska*, Warszawa 1973. All information on the history of the building and its conservation is freely available online at UNESCO's website in Mission reports as, well as reports from Sessions organised by the Committee: UNESCO, *Bagrati Cathedral and*



9. Klaarchitectuur, *Layout of the chancel in De Waterhond design studio*, Sint-Truiden, Belgium, 2016. Source: © Klaarchitectuur: <http://www.klaarchitectuur.be/kapel-klaarchitectuur> (9.04.2020)

containing the year of consecration: "Chronicon 223," i.e. year 1003.⁶⁹ The cathedral was destroyed in the war, and the church was added by UNESCO to the list of endangered world heritage sites⁷⁰ and meant to remain a permanent ruin. However, ecclesiastical authorities started the reconstruction of the church's contrary to the committee's decisions. The church was modernised, in addition to the reconstruction without knowledge of the appearance of the building in previous centuries. In 2012, Italian architect Andrea Bruno, together with Restavatorebi & Co. Ltd., designed a new concept for the reconstruction of the tower and the matroneum inside the building. For his design, the architect received the DOMUS International Prize for Restoration and Conservation. In his

Gelati Monastery documents, <http://whc.unesco.org/en/list/710/documents/> (12.03.2016). See Z. Świechowski, *Od budowa katedry Bagrata w Kutaisi (Gruzja) jako przyczynę do problematyki rekonstrukcji*, "Architectus" 2016 nr 1 (45), pp. 3–6.

69. D. Systemans, *Georgia, Armenia & Azerbaijan*, London 2008, p. 79; UNESCO, *Report on the joint World Heritage Centre / ICOMOS reactive monitoring mission to Bagrati Cathedral and Gelati Monastery*, St. Petersburg 2012, p. 6. The building's dating system deserves explanation in order to precisely determine the period of its construction against a timeline. The Bagrationi dynasty and Bagrat III, the first king of the united Georgia, started a new system of national chronology. Georgian historian Sophia Kilassonia explains the correct method of calculating dates in the Gregorian calendar: the starting year (i.e. 780) must be increased by the *chronicon*, in this case 223, which gives year 1003:

See S. Killasonia, რესტავრაცია — გზა ზრუნვის, ან ამბიციების! ქუთაისის ბაგრატის ტაძრის შესახებ, http://sophiakilassonia.blogspot.de/2009/08/blog-post_28.html (28.09.2015).

70. UNESCO, *Convention Concerning the Protection of the World Cultural and Natural Heritage*, World Heritage Committee, Thailand 1994, p. 53. The prerequisite for entry into the World Heritage List is the recognition of the site's universal value; the cathedral in Kutaisi met this requirement, being an outstanding example of a structure which illustrates a significant stage in the history of mankind: UNESCO, *Operational Guidelines for the Implementation of the World Heritage Convention*, Paris 2013, p. 20.

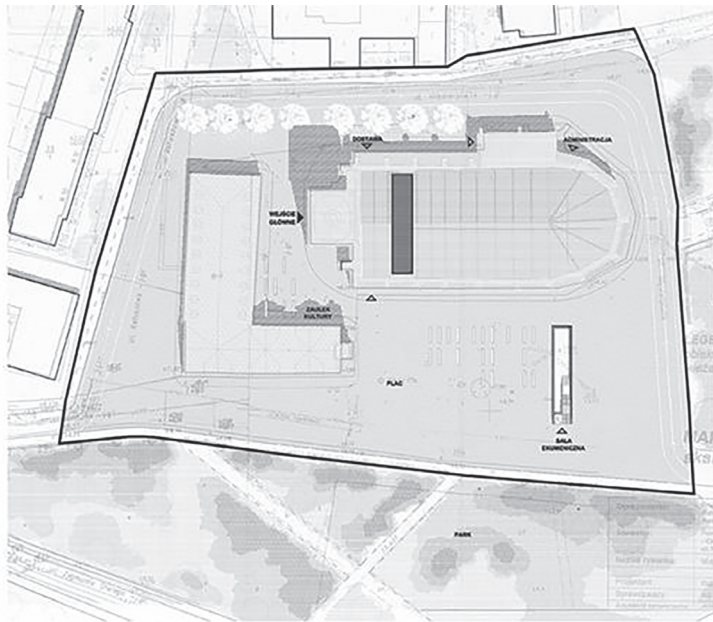
innovative work Bruno introduced new architectural components, aimed at blending mediaeval and modern architecture. The modern design is a reference to contemporary technologies due to the presence of a lift in the northern part of the building, leading to the reconstructed matroneum. The lift is directly adjacent to the surviving northwest side of the tower and was built on a quadrilateral layout from rectangular components made of cast iron, and glazed with irregularly shaped panes (Fig. 10). The matroneum is located above the first span from the west and over the aisles, reaching the arms of the cross. The structure is made of a similar cast iron material, resting on thick pillars which support the roof of the building. The section opening to the inside of the building is divided by pillars placed at equal intervals, and in the lower section by a glass barrier. The wall which marks the upper limit of the matroneum is also made of cast iron. Inside the building we notice significant differences in stone quality. We also see pillar components reconstructed from cast iron combined with the surviving remains of 11th century columns. Renovation, technical modifications, conversions and extensions are considerable changes to the form and substance of the heritage site. This creates another problem related to adaptation, i.e. a decrease in historical value of heritage property due to the loss of the authenticity of its substance. According to Bogusław Szmygin, "Contemporary theory of conservation and preservation does not indicate where to look for appropriate solutions. (...) theory of conservation and preservation does not offer guidance when choices need to be made when certain values must be sacrificed."⁷¹

As previously mentioned, the third criterion is one of adaptation, which may also be accompanied by combining the sacred function with the profane one, as exemplified by the Parish Church in Gubin (14 century), a heritage site which requires an analysis of challenges related to the adaptation and modernisation of the interior. The first and quite significant one is to consider the possibility of changing the church's status to one of a permanent ruin, thanks to which the historical and artistic substance of the building would be intact. Still, if the status of a permanent ruin is approved, the church will stand empty, and as such it will not be attractive to the residents of the city; its space will remain unused. An adaptation design shows conceptual

71. B. Szmygin, *Wprowadzenie*, in: *Adaptacja obiektów zabytkowych do funkcji współczesnych*, p. 6.



10. *The Bagrati Church. The lift designed by Andrea Bruno on the northern side, Kutaisi, Georgia.* Source: Public domain: [https://commons.wikimedia.org/wiki/File:Bagrati_Street,_Kutaisi,_Georgia_-_panoramio_\(3\).jpg](https://commons.wikimedia.org/wiki/File:Bagrati_Street,_Kutaisi,_Georgia_-_panoramio_(3).jpg) (9.04.2020)



11. *Heinle, Wischer und Partner Freie Architekten, Designed adaptation of Gubin Parish Church for the Centre for Culture and Communication (The Ecumenical Room), Gubin, Poland.* Source: © Heinle, Wischer und Partner Freie Architekten: <https://www.heinlewischerpartner.pl/projekty/projekty-archiwum/projekt-detail/?projektnumer=13-112> (9.04.2020)

interference with the church's future.⁷² The president of the Wrocław branch of Heinle, Wischer und Partner Freie Architekten revealed details of materials to be used in project execution:

In our design, we went for a steel structure clad with a special material called Corian and see-through components. The whole thing has to be thermally contained, since the church aisle will be heated when necessary. We use modern construction technology which does not cause damage to old walls. The roof will be made of light, semi-opaque membrane, like the one used at stadiums and halls.

We also made an important decision to refrain from interference with the medieval structures of the building. All new parts will be built to be easily pulled down in the future, if need be. Mayor of Gubin Bartłomiej Bartczak says:

It is a remarkably interesting prospect. I myself favour bold, interesting solutions that do not change the existing form dramatically. What is crucial about this architectural design is reversibility, which means that future generations will be able to easily restore the building's original look if they wish.⁷³

In the course of adaptation, architects and designers take into consideration the possibility of creating a sacred place for the faithful who felt attached to the church. In addition to such basic functions as cultural, tourist, scientific and municipal, the functional programme of the Centre for Culture and Communication features the ecumenical aspect (Fig. 11): "The Centre for Culture and Communication is a place where the faithful, Catholics and Evangelicals alike, will be able to find the time for a quiet reflection. It should be open to representatives of all religions."⁷⁴ Swedish Seamen's Church in Midtown

72. Heinle, Wischer und Partner Freie Architekten, *Fara Gubińska jako Centrum Kultury i Komunikacji*, Gubin, Poland, <https://www.heinlewischerpartner.pl/projekt/projekty-archiwum/projekt-detail/?projektnummer=13-112> (10.04.2020).

73. *Desakralizacja po polsku. Kościół w Gubinie czeka rewolucja!*, gorzow.gazeta.pl, http://www.bryla.pl/bryla/1,85301,14761854,Desakralizacja_po_polsku__Kosciol_w_Gubinie_czeka.html (24.10.2013).

74. Program funkcjonalno-użytkowy fary w Gubinie, Program Operacyjny Współpracy Transgranicznej Polska (Województwo Lubuskie) – Brandenburgia 2007–2013 "Pokonywać granice poprzez wspólne inwestowanie w przyszłość," 23.07.2013, [The functional programme of the Parish Church in Gubin – Appendix 14], www.bip.gubin.pl (24.04.2016).

Manhattan (New York), which presently houses a coffee shop, yet has kept all historical elements of the place and a all-wood chapel on the second floor.

Adaptation of sacred buildings to new functions is an increasingly common subject in Europe. Direct causes of deconsecration primarily include the growing secularization and laicization of society. As a consequence of socio-economic changes and the ever-increasing non-practising population, there are derelict and unused sacred buildings in Poland, too. Over the last few years, church ruins in many towns, including Unisław Śląski, Wałbrzych, Niemczyn, Izbica Kujawska or Połajewo near Poznań, have been up for sale. Detailed offers contain information that the buildings are "former churches," presently categorised as utility buildings. For example, as regards the church in Niemczyn, the estate agent explained that the building no longer performs its sacred function and should undergo a complete reconstruction.⁷⁵ Problems surrounding the adaptation of a sacred building is mainly related to the removal of the church's consecration, which takes place only by a deconsecration decree in the form of an administrative act. Adaptation work may start only after the church is deconsecrated, and all ecclesiastical movables and heritage items are removed. Studies indicate that the number of non-practising believers in countries like the Netherlands, Belgium or England has increased significantly over the past 30 years. Those countries have the greatest number of deconsecrated churches (mainly Protestant and Anglican) adapted to other functions, thanks to which they perform a new role – most importantly, one that does not raise objections on part of the community. With regard to a sacred building, the adaptation process should be well-thought-out, and the new function should be appropriate and seemly. Interference should be limited to the replacement of damaged structural components, functional transformations, new partitions in the interior, technical equipment upgrades and suitable extensions of cubic capacity, as well as the appropriate inclusion of non-historical elements. Looking at religion as part of culture, we may also analyse adaptations on global and local scale. Focusing primarily on adaptation of sacred buildings to contemporary functions appropriate in religious and social terms, church are turned into hotels (San Marino Church in Matera, Kruisherhotel in Maastricht), restaurants (The Jane in Antwerp), offices (Madonna del Carmine Church in Gallipoli, Kapel

75. The church in Niemczyn, Otodom website, Biuro Nieruchomości Furman, <https://www.furman24.pl>.

De Waterhond in Saint Truiden), bookstores (Dominican Church in Maastricht), conference halls (Santa Filomena Church in Ugento), residential premises (St. Leonard's Church in London, Woonkerk XL in Utrecht), as well as public service buildings like skateparks (St. Barbara's Church in Llanera), car repair shops, carpentry workshops and retail space (a Tesco supermarket in the Westbourne Methodist Church in Bournemouth). Local aspects of a sacred building's adaptation to profane purposes are visible e.g. in churches in Krakow, which are used for various purposes or were converted into apartments, such as the partly demolished former St. Jadwiga's Church at Stradom 12–14 or St. Ursula's Church (formerly property of Brothers Hospitallers of Saint John of God), situated on the corner of Św. Jana and Św. Marka streets. It has served both residential and educational purposes since the 19th century. It was also the venue of the District Civil Court, and is currently the seat of the National Academy of Sciences.⁷⁶ We may observe that some churches are re-adapted to perform their sacred function, e.g. the Bagrati Church in Kutaisi (Georgia) through upgrades and reconstruction. However, the process should be well-planned and consistent, with available assistance of external organizations. Examples of the adaptation of the Parish Church in Gubin or the Swedish Seamen's Church in Midtown Manhattan (New York) reveal that adaptations do not necessarily have to involve a replacement of the sacred function into a profane one. Both purposes may be combined by leaving or creating a sacred space in the form of a shrine or ecumenical room for the faithful who still feel connected to the place. Examples of de-consecration of church interiors presented in this study allow us to divide adaptations of sacred buildings into three categories:

- buildings adapted to new, profane functions;
- buildings adapted to keep their sacred function;
- buildings adapted to perform both sacred and profane functions at the same time.

However, describing all examples of church adapted to new purposes is impossible; the subject is yet to be fully investigated and, in the context of the growing number of new projects, further expanded and analysed. De-sacralization and adaptation may give former sacred buildings a new lease of life, an opportunity to remain functional.

76. See G. Bednarczyk, *Nieistniejące kościoły Krakowa*, www.jazon.krakow.pl (16.02.2018).

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Abstract

Dominika Cora

*The causes and effects of desacralization:
difficult adaptation of religious structures
to new purposes*

Adaptation of sacred buildings to new functions is an increasingly common subject in Europe. The article discusses the causes of desacralization — secularization and laicization of society — and its effects, as well as the subject of deconsecration (removal of the church's consecration) analysed in the light of the provisions of the Code of Canon Law. Examples of adaptations of European sacred buildings to new purposes were described, allowing the subject to be presented in the most comprehensive manner possible.

Keywords:
secularization,
secularism,
laicization,
deconsecration,
exsacration,
adaptation

Abstrakt

Dominika Cora

Przyczyny i następstwa desakralizacji: problemy adaptacji obiektów sakralnych do nowych funkcji

Słowa kluczowe:

ekularyzacja,
laicyzacja,
desakralizacja,
ekssekracja,
adaptacja

Problematyka związana z adaptacją obiektów sakralnych do nowych funkcji pojawia się w Europie coraz częściej. W artykule omówiono przyczyny desakralizacji – zjawiska sekularyzacji i laicyzacji społeczeństwa, a także jej następstwa – problematykę zniesienia święceń z kościoła, czyli ekssekrację, która została zanalizowana w świetle zapisów kodeksu prawa kanonicznego. Dokonano opisu adaptacji obiektów sakralnych do nowych funkcji na wybranych europejskich przykładach, które pozwoliły na przedstawienie tematyki w najszerszy możliwy sposób.