



**TOURISTIFIZIERUNG  
DER RELIGION  
ODER  
SPIRITUALISIERUNG  
DES TOURISMUS?**

INTERNATIONALE TAGUNG DES  
FORSCHUNGSPROJEKTS  
"RELIGION-KULTUR-TOURISMUS"  
DER THEOLOGISCHEN  
HOCHSCHULE CHUR

05.06.2025 – 06.06.2025  
PAULUS AKADEMIE ZÜRICH



PAULUS  
AKADEMIE  
STELLT  
FRAGEN  
ZUR  
ZEIT



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Kirchen-Tourismus Schweiz  
Eglises-Tourisme Suisse  
Chiese-Turismo Svizzera  
Baselgias-Turissiem Svizra



IM - Inländische Mission  
MI - Mission Interne  
MI - Missione Interna  
MI - Missiun Interna

## POST-LITURGICAL CHURCHES : PLACES OF WELCOME AND HOSPITALITY FOR A PLURALITY OF COMMUNITIES

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DIPARTIMENTO  
INTERATENEO DI SCIENZE  
PROGETTO E POLITICHE  
DEL TERRITORIO

## Tourism, religion and spirituality: categories of architectural destinations and transformative processes

### a) Destinations of religious devotion

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- a) Destinations of religious devotion
- b) Destinations of «artistic cult»

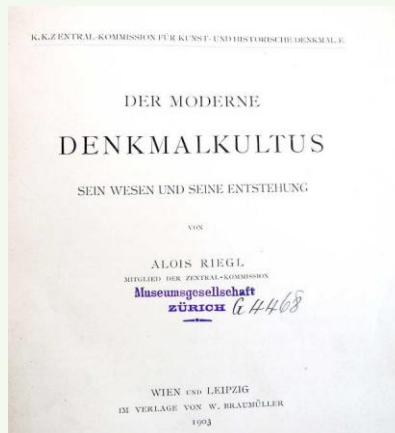
3

## Tourism, religion and spirituality: categories of architectural destinations and transformative processes

- a) Destinations of religious devotion
- b) Destinations of «artistic cult»



Alois Riegl (1858-1905)



4

**Tourism, religion and spirituality:  
categories of architectural destinations and transformative processes**

- a) Destinations of religious devotion
- b) Destinations of «artistic cult»
- c) Supplies of spatial experiences

5

**Communities and architectures: who shapes whom?**

Klemens Richter (1998): «the liturgical space substantially shapes the faith of the community»  
Richard Wosko (2019): «shaped by what we shape» [quoting Winston Churchill?]

6

## «Post-liturgical» churches: issues of architectural periodization and recognition

- Lack of social recognition of architectural value
- High heritagization interest and reuse attractiveness
  - churches considered to be of undisputed monumental value become museums of themselves
  - churches that gain new “cultivated” functions
  - churches that become the site of “accessory” tourist services

7

## Design issues for transdisciplinary discussion

- Architectural recognizability (typology)
- Religious legacy (tangible/intangible?)
- Reversibility of intervention (temporality and temporariness)
- Sustainability of transformation (and maintenance!)
- Urban landscape and public space

8

**DIO NON ABITA PIÙ QUI ?**

Dismissioni di luoghi di culto e gestione  
integrata dei beni culturali ecclesiastici

**DOESN'T GOD DWELL HERE ANYMORE ?**

Decommissioning places of worship and integrated  
management of ecclesiastical cultural heritage



ARTEMIDE

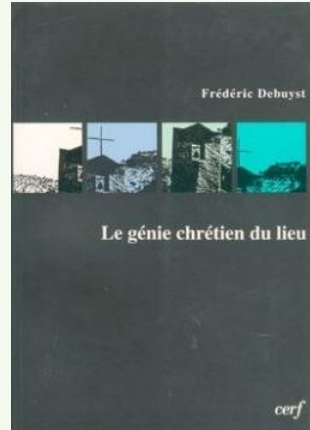
**6. Final recommendations**

1) The care of religious cultural heritage is mainly the responsibility of the whole community, particularly the religious community, for which this patrimony is important, locally and globally. Bearing in mind the variety of juridical situations of the different countries, the conservation of religious heritage is ideally initiated by the religious community and carried out in collaboration with professional conservationists, and all other interested parties including the appropriate state authorities. [...]

4) Every decision about cultural heritage must be part of a coordinated territorial vision that includes social dynamics (demographic change, cultural politics, labor markets, attention to environmental and countryside sustainability etc.), pastoral strategies and conservation needs in agreement with international and national norms regarding cultural heritage, with the planning for the use of ecclesiastical buildings over at least a medium term scale. In this context it will be essential for the ecclesial community to engage with the civil community in the region, which should be disposed to give the heritage a wider use. The process discerning the future use of a decommissioned church must involve heritage and conservation specialists, architects and surveyors, together with the parish and the wider community having an interest in the building.

**«Architectural hospitality»**

**«Architectural hospitality»  
from liturgical hospitality ...**



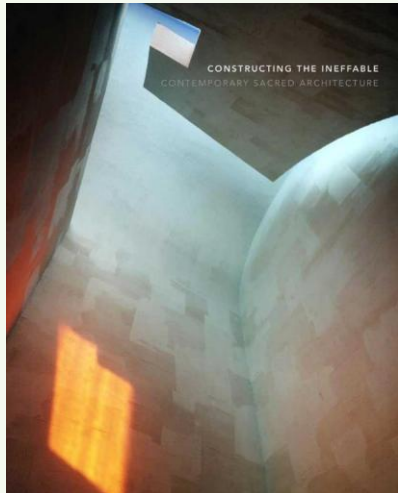
Frédéric Debuyt (1922-2017)

11

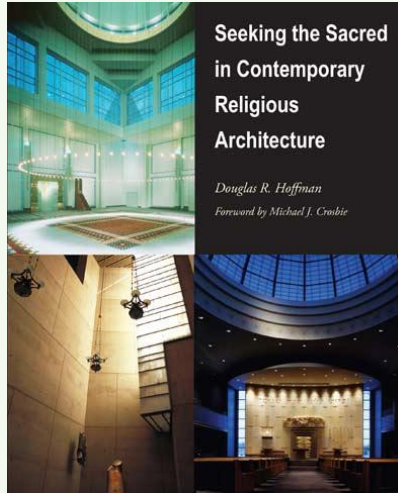
**«Architectural hospitality»  
from liturgical hospitality to post-liturgical welcoming**

12

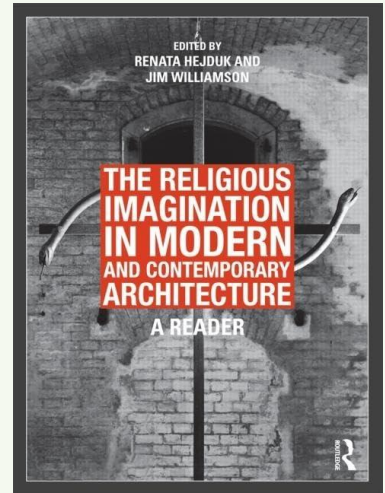




2010

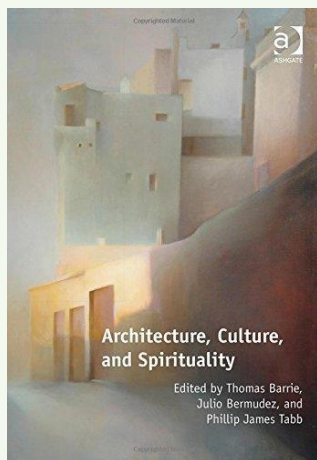


2010

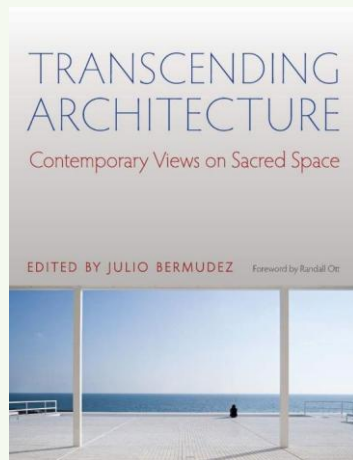


2011

13



2015



2015



2025

14

**«Architectural hospitality»**  
**from liturgical hospitality to post-liturgical welcoming**  
**from transcending architecture to transcending heritage?**

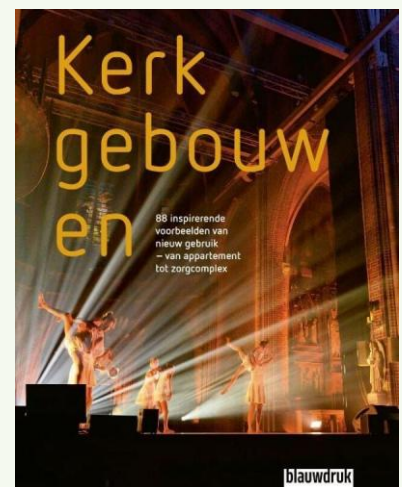
15



2017



2018



2020

16



## «Architectural hospitality» and «transcending heritage» in visitors welcome

17

## «Architectural hospitality» and «transcending heritage» in visitors welcome

1. spiritual dimensions linked to the installation in disused churches of **contemporary art galleries** or events linked to the world of **artistic expression**;



Heilige Magdalenakerk\_Brugge



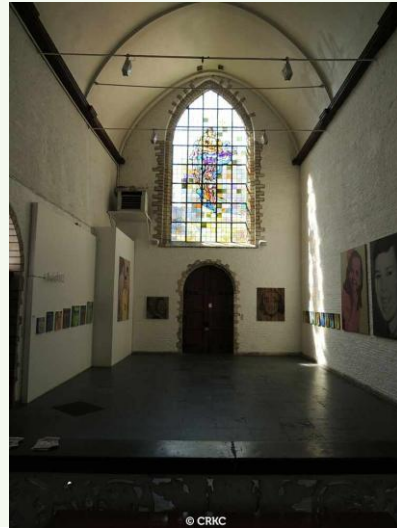
Kapel van de  
Ontluiking\_Groot-Bijgaarden

18

1. spiritual dimensions linked to the installation in disused churches of **contemporary art galleries** or events linked to the world of **artistic expression**;



Sint-julianusgasthuis\_de zwarte panter\_antwerpen



19

2. spaces for religious use that remain combined with activities of **social commitment and hospitality**, with particular attention to ecology and the environment;



Sint-Jan-Baptist ten Begijnhofkerk – House of Compassion



20

2. spaces for religious use that remain combined with activities of social commitment and hospitality, with particular attention to **ecology and the environment**;



Sint-Lucaskerk, Linkerover – Laudato Si (Comunità di Sant'Egidio)

21

3. hybrid or extensive transformations of use, where a recognisable space remains dedicated to the liturgy **within multi-functional spaces**;



Roo-Kerk\_Melle

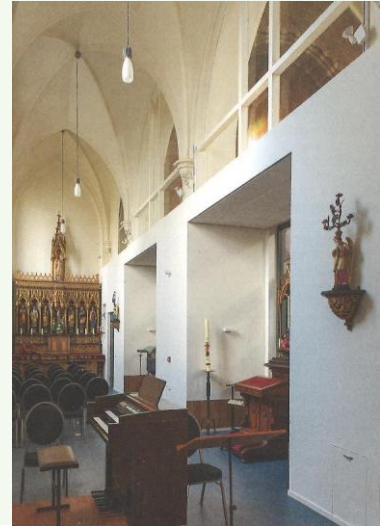
22



3. hybrid or extensive transformations of use, where a recognisable space remains dedicated to the liturgy **within multi-functional spaces**;



Sint Gertrudis van Nijvelkerk\_Heerle



23

3. hybrid or extensive transformations of use, where a recognisable space remains dedicated to the liturgy **within multi-functional spaces**;

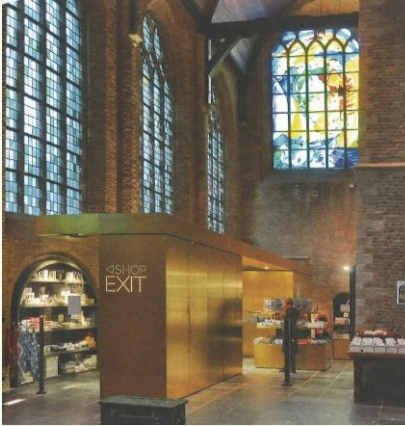


Sint-Jacobskerk\_Gent



24

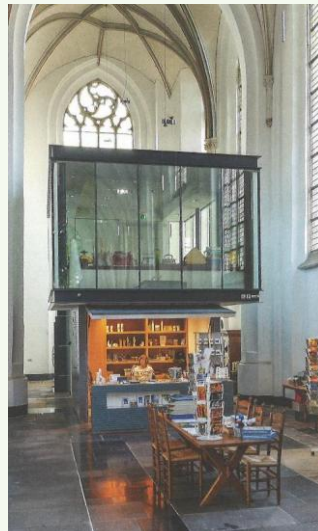
3. hybrid or extensive transformations of use, in which the official liturgy remains confined to dedicated and recognisable spaces within large multi-functional spaces;



Nieuwe Kerk\_Delft

25

3. hybrid or extensive transformations of use, where a recognisable space remains dedicated to the liturgy **within multi-functional spaces**;



Martinikerk\_Doesburg

26



4. historical churches dedicated to new and different forms of spirituality.

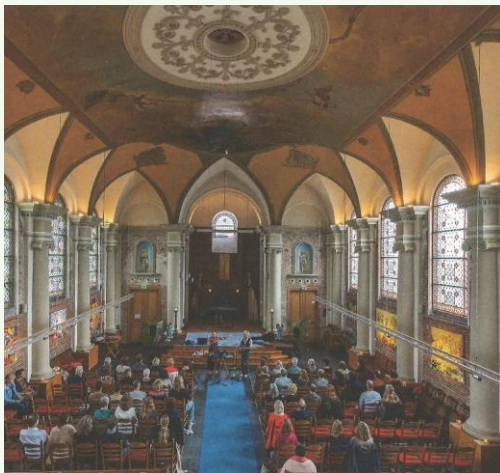


Doopsgezinde Kerk\_Akkrum



27

4. historical churches dedicated to new and different forms of spirituality.



Sint-Jacobus-de-Meerderekerk\_Schipluiden



28



5. prayer corners in spaces dedicated to social activities of care for the sick or elderly.



Coletakerk\_Gent\_

29

5. prayer corners in spaces dedicated to **social activities of care for the sick or elderly.**



Sint-Vincentius\_Leuven

30

**To conclude and relaunch**

31



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32