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O'dell, Thomas; Dallas, Lee; Gradén, Lizette; Lindblad, Henrik; Wahlöö, Anna

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LUND UNIVERSITY

PO Box 117
221 00 Lund
+46 46-222 00 00

Liv i kyrkan (Life in the Church)

Final Report

By:

Tom O'Dell, thomas.odell@kultur.lu.se

Lee Dallas, lee.dallas@kultur.lu.se

Lizette Gradén, lizette.graden@kultur.lu.se

Henrik Lindblad, lindbladresearch@gmail.com

Anna Wahlöö, anna.wahlöö@abm.lth.se

Liv i kyrkan (Life in the Church)

Final Report

(Please note: A Swedish summary of this report is located at the end of the document)

The objective of this project was to study how three congregations/parishes in three church environments – Odarslövs kyrka (Torn's parish), Ignaberga nya kyrka (Hässleholm's parish), and Östra Nöbbelövs kyrka (Simrishamn's parish) in the Diocese of Lund – could develop the church environments under their auspices in order to increase their accessibility and forms of meaningful use for members of their communities. It did this by working with ethnographic modes of collaborative ethnology and architectural design engagement in which the research team conducted fieldwork (involving participant observations and interviews with members of the churches and their local communities) in each of the three congregations. As part of this collaborative work the project's findings have been shared in the fall of 2023 with members of Lund's diocese as well as members of Torn's and Hassleholm's parishes (The research team reached out to members of Simrishamn's parish with a request to come, present, and discuss the project's findings, but there was no response to this request). Feedback, responses, and suggestions we have received from these collaborative meetings have been incorporated into this final report.



Ignaberga nya kyrka, Östra Nöbbelövs kyrka, and Odarslövs kyrka. Photo: Anna Wahlöö and Lee Dallas

The project was initially scheduled to begin in the spring of 2021. However, the situation with COVID 19 made this impossible. A large problem centered around the fact that methodologically the project intended to meet with and interview members of the local communities around the three churches the project focused upon. Members of the research team did not know anyone living in the local communities around the churches in question, and approaching strangers with requests to be interviewed was deemed (against a background in which the Swedish government urged social distancing) by the research team to be ethically irresponsible. For this reason, the project did not start until the spring of 2022 after the COVID 19 pandemic had weakened.

This being said, one portion of the project did get under way during the fall of 2021. This involved a Master's student, Lorena Barbuleanu, from the Master's of Applied Cultural Analysis program in ethnology at Lund University (in which Gradén and O'Dell are teachers) who conducted a smaller project that was a part of her education. The project's point of departure focused on how the Swedish church and its activities in Simrishamn were regarded by young people. Over the course of the project Barbuleanu chose to focus on a series of themes that included belief, trust, and cultural values. She found that younger people under the age of 25 felt the greatest distance to the church and to organized religion in general. However, amongst the older segment of people she spoke with (those who were 40 years old and up) she found a more functionalist orientation to religion and the church. This was a disposition she called functional believers. These were people whose orientation towards the church

and religion was more open and positive in relation to specific topics such as death, life after death and moral support. Rather than expressing a belief in God, people tended to express a belief in something that was convenient to the needs in their daily lives at the moment. In order to attract more people to the church, Barbuleanu argued for a need for the church to continue to diversify the types of social projects it is engaged in towards trending social issues. This included supporting topics regarding integration, loneliness, discrimination, and the needs of LGBTQ communities. The people she spoke with who were positively oriented towards the church spoke of its significance in relation to cultural heritage and due to the fact that they perceived the buildings themselves as historical storytellers and as spaces for opening new forms of cultural exchange. These were qualities which she argued the church should work more vigorously with. In addition to academic support from Gradén and O'Dell, Barbuleanu also received much help and assistance from vicar Mats Hagelin and other members of Simrishamn's parish. The results of Barbuleanu's project were presented to members of the parish at a meeting sponsored by the church on October 28, 2021.

IGNABERGA NYA KYRKA

Ignaberga nya kyrka, from 1887, lies 6 kilometers from the center of Hässleholm in the village of Ignaberga, that has medieval origins. The village itself has a population of 71 (according to the 2020 census); however, in conversations we had with members of the parish it was pointed out that the larger surrounding community which the church was located in was estimated to include approximately 400 people. Lately there has been a trend of re-migration to the village. The church belongs to Hässleholm's parish and is one of a total of 8 churches. The parish has 14 209 members (2023). There is an ambition from the congregation that all churches should be used. Next to Hässleholms kyrka, Ignaberga nya kyrka is the second largest in the congregation. The church is furnished with pews and has a seating capacity for 200 people. It is a big open room with no pillars that reduces the visibility. Ignaberga gamla kyrka is located only a few hundred meters away. It was deemed to be too small for the village's needs in the 1880s, but is now being used again for weddings and other services. Svenska kyrkan has an active association called "Ignaberga kyrkliga arbetsförening" in the village. There is a "Medborgarhus" a hundred meters from the church with a pub, kitchen, toilets and seating for approximately 100 people with an active association that arranges a variety of activities around the year.

After having been closed for decades the Ignaberga nya kyrka was in 2019 home to a Church Keys Sweden concert featuring among several artists Thomas Di Leva. Church Keys is an international project initiated by Dave Stewart from the Eurythmics and managed in collaboration with Churches Conservation Trust (UK). The concert in Ignaberga nya kyrka was part of a new program called "Kyrkorock" which Lund's diocese stood behind, and which was part of an attempt to find new uses for churches that stood mainly empty and locked. The project was conceived as a social, cultural and economic project. The concert received media attention and attracted hundreds of visitors. Since then, the church has been used for occasional services and musical masses. In addition to this, Hässleholm's parish has organized lectures that have taken place in Medborgarhuset. From Advent (2023) until Easter, the churches in Ignaberga will be closed (kallstängas) in order to reduce costs.

Members of the research team have conducted fieldwork at the church and in its surrounding community. On most occasions the church has been locked and desolate. As part of the research project we have had a few meetings with Vicar Klas Sturesson from the parish. On March 11, 2022 we met in the church with Sturesson, and other members of Hässleholm's parish (churchwarden,

caretaker, and responsible musician), local entrepreneurs, the chairman from the association Medborgarhuset and the chairman for the local village association who were all anxious to bring more activities to the church, around the year.

An important way in which the degree of activity taking place in Ignaberga's nya kyrka could be increased is by continuing to work more closely with Medborgarhuset. The Medborgarhuset is home to Valborg celebrations, and on March 11, 2023, it organized a "Mello" evening in which community members could gather to watch the Melodifestival together. In light of the fact that the church has been used for concerts, it could be interesting to reflect on how the church could be used for more of these types of activities in which people gather to watch concerts, sporting events, or other significant happenings. The acoustics of the church could lend themselves well to this purpose.

Members of the Medborgarhuset and local residents also expressed a desire to develop tourism in the area. They pointed to Tykarpsgrötan, with 25 000 visitors per year, which is a limestone mine with origins in the 18th century that is open during the summer season, holidays and school holidays and for special arrangements such as BBQ-evenings, whisky tastings, and Christmas fairs. It also attracts visitors who are interested in watching the bats that fly in and out of the cave in the evenings. As it turns out, Sweden is home to 19 different kinds of bats, and Tykarpsgrötan is home to 8 different sorts of bats. An idea from Medborgarhuset is to promote this together with hiking and jogging paths in the area and adding guided tours of the graveyard at Ignaberga nya kyrka telling stories on famous and infamous local figures. There is an ongoing project to create an accessible scenery walking path that, among other things, connects the two churches, contains a picnic area and benches for resting as well as lighting. Their idea is to promote Ignaberga as a place for motion and exercise as well as a destination with cultural and natural experiences that can heighten peoples walking, hiking and jogging experience.

With guides in place for certain hours of the week, it would be possible to unlock the church for those hours making it more accessible, and an integrated part of the overall Ignaberga experience. In conjunction to this it might be possible to follow a strategy used by some museums and train a few young people to work as guides on a part time basis during the summer season and on weekends. The pandemic seemed to instigate people to discover their own local home district, and the use of guides coupled with the opening of the church could be used to ride on the coattails of this trend and to strengthen it.



Dinner served before the Kyrko Rock concert in the Medborgarhuset 2022. Photo: Anna Wahlöö

On September 24, 2022 Ignaberga nya kyrka was the sight of a second Church Keys/Kyrkorock event featuring Lonely Dear, Pernilla Andersson, and Elin “EllyEve” Svensson, where the two latter artist had a local anchoring. The price was 300 crowns. It was possible for concert goers to participate in a common dinner served at Medborgarhuset for an extra fee of 100 crowns. The dinner was attended by approximately 70 people. A much larger group of people came to the concert and were in general very pleased with the event, and were hoping for more events in the future. Unfortunately, Lund’s Diocese has indicated that it will not be able to continue to work with the Church Keys concept in the future. If this type of program is to continue, Lund’s Diocese says the responsibility for organizing the concerts and the resources needed for them will have to be provided by the parish itself. A problem which we see is that parishes are all too often left to fend for themselves with rather meager resources. There is a need here for a greater amount of collaboration between parishes and pooling of resources. This will require new forms of coordination, and even help higher up (above the level of the parish) in the administrative hierarchy of the Church of Sweden.



In connection with the concert tents were erected for ticket sales, refreshments and backstage for the artists.

Photo: Anna Wahlöö

A model which the Church of Sweden may want to think about can be found once again in the world of museums. Where temporary traveling exhibitions and pop-up exhibitions are used to create buzz and attract visitors. Traveling exhibitions are exhibitions that are put together and then staged in multiple museums, one after the other. Applying this to Kyrkorock would imply putting together a package of musical groups and having them perform in numerous churches one after the other. Multiple acts could be handled in this way so that a new group of performers came into a church such as Ignaberga nya kyrka on a regular basis and then proceeded onto the next set of church venues. This could go for other kinds of performative arrangements and activities as well, such as choral festivals, repertory companies, talent scouting and sing-along arrangements. Musicians from Ignaberga nya kyrka have expressed the potential of the church as a performative room in terms of acoustics and sound quality. The church's suitability as a concert venue is good, and with fairly small funds technical installations and adaptations can be made without causing major changes to the interior.

There are several examples of churches in the diocese of Lund and around Sweden that invested in redesigning of the church room by removing pews to gain larger floor space, for flexible use and to be able to accommodate more activities, such as concerts and exhibitions, in parts or in the whole church room. For example in; Fredrikskyrkan in Karlskrona, Brågarps kyrka, Stora Hammars kyrka. There are

also examples of churches with a clear music profile that could be interesting to look into, and KoncertKirken in Copenhagen is another model that could be used for inspiration.

ÖSTRA NÖBBELÖVS KYRKA

Östra Nöbbelövs kyrka lies 6,5 kilometers from the center of Simrishamn. The church has medieval origins but was given its current appearance at the end of the 19th century. The outside of the church has been newly renovated, but the inside of the church is in need of a complete renovation from the floor up. The leadership in the parish has been working with plans to convert the church into a “Culture Church”. Multiple architectural firms have provided conceptual drawings of how this could be accomplished. A central problem is the lack of funding. It is estimated that at least 4-6 million Swedish crowns are required to make the church usable again.

In order to obtain a better understanding of what the church could be used for, the research team has focused much of its fieldwork in Simrishamn. This fieldwork made it apparent that if the church is to be put into use again, it needs to be done so in a manner that maximizes flexible use. People in the town, both young and old, identified a lack of social meeting places. There was also a pronounced need to meet in real life again after the pandemic. Here it is possible to envision a future in which groups of retirees use the church during the mornings and days, and youths and young adults use it in the afternoons and evenings. People in Simrishamn complained that there was no longer a cinema in the town. They also wanted a performance center and a permanent gallery space for local artists.

Individuals we spoke with from Simrishamn’s culture school vehemently echoed many of these themes. They had a need for concert spaces, rehearsal spaces, theater spaces, but they did not feel that the local politicians showed an interest in meeting these needs, or were able to invest the money required for such spaces. This is an opening for the Church of Sweden. Employees at the culture school also identified a need for gallery space as well as a space that could be used for dance, circus training, and poetry readings. There was also a pronounced need among people we spoke to in Simrishamn and surrounding areas, such as local business people and cultural practitioners, for a place where one can gather, meet, confer in larger groups and perform for a larger audience. The church came up as an alternative that was perceived to be “a place of magic”. Local hotels saw future collaborations as interesting. A conference organizer we spoke to said that there are requests from private companies to be able to place their meetings and conferences in the countryside in unique environments, but they want to drive a maximum of 30 minutes. However, the requirements are high in terms of accessibility, requirements for technical equipment such as charging posts for electric cars and Wi-Fi connection.

Some people pointed out that the lack of public transportation to Östra Nöbbelöv was a problem. However, none of the three churches that this study focused upon were more than 6,5 kilometers away from a more densely populated town. The growing use and acceptance of electric bikes and scooters is changing the manner in which people think about shorter commutes. In Lund for example, the municipality is investing in increasing the accessibility of electric bikes for hire, and developing the infrastructure around Lund (with new bike lanes among other things) to further encourage people to bike and to leave their cars at home. This is a movement which the Church of Sweden could become more involved in (at a municipal level) to help make churches such as Östra Nöbbelöv more accessible, particularly during the spring and summer months. It is at this time of the year that Österlen is a particularly attractive tourist destination that Östra Nöbbelöv could be more closely bound into by offering the church as a space for concerts, exhibitions and theatrical productions.

In relation to the question of the Church of Sweden working more closely with municipalities to encourage the expansion of municipally owned and run bike parks, the research group sees this as a particularly important step in further opening the last church we have focused on, Odarslöv.

ODARSLÖVS KYRKA

Odarslöv kyrka, is a small medieval church 9,5 kilometers from central Lund, and 4 kilometers east of the village of Stångby which is inhabited by over 2000 people. After neglected maintenance and cracks in the vaults during the 20th century the church was closed in 1990. In 2002 it was desacralized. Today the church is empty. The pews have been sold to Estonia and the organ moved to another church. There is a cemetery surrounding the church that is still in use. The only neighbor is a farmhouse. There is no village around the church anymore. During the 2010s the Diocese of Lund tried to sell the church but it was never executed.

The Church of Sweden has recently (2022) built a new “Församlingsgård” in Stångby. The facility is architecturally sleek and houses a meeting room that can be used for lectures, movie viewings, and religious services. There is also a room for activities with children and parents (such as a Baby Café), another large room for youth activities, with specific adapted furniture (kids size furniture for the small ones and sofas and duffle bags for the teenagers), office space for staff and a fully equipped kitchen. The församlingsgård is used regularly by the citizens of Stångby, but it means that they have little need for a church 4 kilometers away by bike.



Interiors from the newly erected Stångby församlingsgård furnished for different user groups. Photo: Anna Wahlöö

The fieldwork we conducted revealed that Odarslöv’s best chance to find new ways of being relevant to the local population comes in the form of new neighbors 2 kilometers to the east of the church, in an area of Lund called Brunnshög. Brunnshög is an area of Lund under intense development. It is (or soon will be) home to two Big Science facilities, MAX IV and ESS (The European Spallation Source). These are large and extremely expensive material sciences facilities. In conjunction with them is the development of a “Science Village” which is scheduled to include the activities of over 40,000 people in the coming years. Interviews and fieldwork we did at ESS, MAX IV, and the Science Village reveal that there were many different potentials for the development of the church. However, all of these uses would be contingent upon a further investment by Lund in its park of electric bikes, and the development of a new bike path.

Scholars coming to Brunnshög usually stay for no more than a week. They are under tight budget and time requirements to conduct their experiments. We repeatedly heard scientists say that these visitors need a good hostel to stay at. The hotels in Lund were too expensive. They needed a place to sleep, and perhaps grab a fast meal in the morning. Some employees complained about the lack of a cozy lunch space to relax in for an hour. One possibility would be to convert the church into a hostel and café venue. Here one could imagine a mixture of small rooms (as in a compact form of the Japanese ryokan) with a small space in which to sleep on a futon or bed, a shared bathroom, and the provisioning of simpler dining opportunities.

Leadership at ESS also needed a visitor center or a place in which ESS and MAX IV could be presented to interested visitors. Access to the actual facilities is limited for several reasons that include issues of safety, a need for scientists to work undisturbed, and the fact that scientists at these facilities tend to be secretive about their work until findings can be confirmed and published. Using Odarslöv kyrka as a visitor center could be especially useful because there is currently no dedicated space to be *shared* among the Science Village facilities and their employees. This means that if interested visitors want to learn about both MAX IV and ESS, they currently have to arrange separate visits to each building. Some employees expressed an interest in a multidisciplinary space that could host seminars, dioramic displays, and even artistic performances. These events could bring employees from different facilities together. In addition, it should be noted that most of the scientists coming to Brunnshög tend to be younger (under 40). So there is an opportunity to use the church in relation to the hospitality needs of a younger group of scholars living in the area for a short period of time. Beyond this, with hundreds of scientists coming to Brunnshög annually, there is a need for a multi-denominational space for contemplation and prayer as one often finds in places such as airports. A small section of the church could be dedicated to such a purpose as part of repurposing of the building in line with some of the suggestions made above. Another important aspect to highlight is the importance of different historical layers in an area that is heavily exploited, where new construction is intensive. The church together with a preserved older farm, Möllegården, with its 17th-century mill in the area become important features of our past and narrative. The unique historical room of the church is an asset to Brunnshög, as well as its future visitors and residents.

Master students from the School of Architecture in Lund were tasked by Anna Wahlöö and her colleagues to produce plans for converting Odarslövs kyrka into a gastronomic space and to convert Bunkeflo kyrka (Limhamn's parish) close to the highly expansive Hyllie district in Malmö, into a cultural center for young adults. The aim of the course, *Cultural Heritage Buildings*, was to bring new life to sacred heritage spaces that were at of being demolished or of falling out of use, and suggest new sustainable program solutions. The students' work has produced several interesting plans for how Odarslövs kyrka could be transformed into a restaurant or café which could be adapted to a hostel/café concept. Other suggestions were a gastronomic meeting place and testing distillery with venue possibilities. Ideas from the Bunkeflo cultural center projects included fitting the church with spaces for ping-pong, climbing, billiards, and video gaming that could be highly relevant for the refurbishing of Östra Nöbbelövs kyrka.

CONCLUSIONS

All three of the churches the project has focused upon have the potential to be given new life. Ignaberga nya kyrka is currently open and in use again after having been closed for decades. It was not renovated, but thoroughly cleaned up in order to provide room for religious services and concerts.

Paradoxically, of the three churches included in this project, this is the one church which currently seems to have the fewest options for development to the extent that we suggest it be used for concerts, gatherings, viewing of sporting events, and religious services. At the same time, these are uses which involve the smallest investments. Östra Nöbbelöv and Odarslöv are riskier projects, involving larger investments in rebuilding the churches for new purposes.

However, the rebuilding of churches is perhaps not the biggest challenge facing the Church of Sweden. None of the options we are outlining here are likely to succeed without the Church of Sweden first rethinking what its role is and can be in Swedish society in the future. Its role as a place of faith, comfort, and compassion will always be needed. However, the suggestions we are reporting from the local communities around the churches indicate that the organization of the Church of Sweden needs to include new occupational categories of personnel who are either employed directly by the Church of Sweden or on a consultant basis. These include event managers who can book performers and create tour programs, real estate developers, hospitality managers, property managers who can coordinate the use of the church by multiple groups on a regular scheduled basis, and consultants who can write funding grants. At the same time, as we have indicated above, it is necessary to recognize that refunctioning the churches in question involves (or can involve) many more stakeholders than just the church, such as Länsstyrelsen, regional museums, local municipalities, other civil organizations (hembygdsförbundet, for example), local citizens not engaged in the church, and local enterprises, to name just a few.

The category, “property managers or property coordinators” could be highly relevant for Östra Nöbbelöv with the requests our research says they are meeting from the local community, but it would be most effective if one manager worked with coordinating activities in multiple churches. This could be a project owned and financed via Lund’s diocese or through the Church of Sweden centrally. To work in these rural communities we believe it is important to have people on the ground and accessible to the churches. We recommend a coordinator function at the level of the diocese or the central office (kyrkokansliet), and perhaps some existing personnel involved in custodial duties could be repositioned to help with hands-on coordination issues (such as loaning out keys, and answering questions) at the parish level. A simple model we look to is the manner in which municipalities in Sweden lend out their gymnastic halls in local schools to “ideella föreningar” for sport and other activities.

Most important, perhaps, is the fact that the question of how churches can be used more inclusively, democratically, and actively has to be a question that is owned by someone centrally located high in the hierarchy of the Church of Sweden. That is, there has to be someone, located centrally in the Church of Sweden, who is tasked with the responsibility of working to find new uses for church environments and striving to make them more accessible to people in the local communities surrounding churches. Lund’s Diocese and the parishes we have studied do not have the resources to do this on their own. What we have witnessed over the course of the project is that interest in the question of how churches can be used in new ways has risen and fallen over the course of time. It has often been bound to the interests of a few individuals, and when those people have moved on to other jobs, or retired, the issue has floundered, dwindled, and stagnated. Central leadership is crucially important if new and innovative ways of using church environments throughout Sweden are to be more broadly found.

With someone bearing the responsibility of developing new uses for churches under the auspices of the Church of Sweden, the next and obviously significant question is one of funding. KAE resources,

as they now exist, will not be sufficient. Whoever is tasked with the responsibility of developing new uses for churches, will also have to work to find funding external to the Church of Sweden, as well as lead future discussions of how resources might be reallocated within the Church of Sweden. This is not a problem specific to the Church of Sweden, but one which is more generally prevalent in relation to culturally historic buildings in Sweden on a broad scale. There is presently a lack of sustainable financial models for preserving and refunctioning this heritage. More research is needed here, and it might be appropriate to look abroad at other examples such as in Denmark where they have Realdania and other large funds that work as financiers.

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Liv i kyrkan slutrapport

Abstrakt/sammanfattning

Målet med detta projekt var att studera hur tre församlingar i tre kyrkliga miljöer – Odarslövs kyrka (Torns församling), Ignaberga nya kyrka (Hässleholms församling), och Östra Nöbbelövs kyrka (Simrishamns församling) i Lunds stift – skulle kunna utveckla sina kyrkliga miljöer för egen del och i samverkan för att öka tillgängligheten till de kyrkliga miljöerna och utveckla dem till meningsfulla användningsområden för människor i den lokala omgivningen. Projektet uppnådde sitt mål genom att arbeta med etnografiska metoder och kollaborativ etnologi samt studier av arkitektonisk design. Forskargruppen genomförde fältarbete (inkluderande deltagareobservationer och intervjuer med medlemmar från kyrkorna och deras lokalsamhällen) i var och en av de tre församlingarna. Som en del av detta samverkansarbete har projektets resultat under hösten 2023 delats med medlemmar i Lunds stift samt medlemmar i Torns och Hässleholms församlingar. Detta har skett genom presentationer och seminarier på plats i församlingarna. Feedback och förslag som forskningsgruppen har fått från dessa samarbetsmöten har inkluderats i denna slutrapport.

Individer vi pratat med från Simrishamn berättade att de hade behov av konsertlokaler, replokaler, teaterlokaler, och en större konferensanläggning. De såg gärna att Östra Nöbbelövs kyrkaskulle kunna användas och byggas om för att flexibelt möta dessa behov, men de upplevde att de lokala politikerna saknade intresse i frågan. Det saknades ekonomiska resurser för att göra anpassningen av kyrkan till andra funktionsdugliga lokaler.

Odarslöv ligger nära två stora “Big Science” forskningsanläggningar och den nya växande stadsdelen i Lund, Brunnshög. Förslag som diskuterades hos Odarslövs församling var att bygga om den till ett vandrarhem, kafé, besökscentrum eller en seminarielokal.

Alla tre kyrkobyggnaderna har potential att få nytt liv. Ignaberga nya kyrka är öppen och används igen efter att ha varit stängd i decennier. Den renoverades för att åter kunna användas för gudstjänster och konserter. Paradoxalt nog, av de tre kyrkorna som ingår i detta projekt, är detta den kyrka som för närvarande verkar ha minst potential att utvecklas i den utsträckning som vi föreslår, det vill säga att den ska användas för gudstjänster men också fler konserter, sammankomster, visning av sportevenemang etc. Inga större investeringar krävs då kyrkan redan är iordningställd. Östra Nöbbelöv och Odarslöv är mer riskfyllda projekt som innebär större satsningar på att bygga om kyrkorna för nya ändamål.

Men ombyggnad och återbruk av själva kyrkorummen är kanske inte den största utmaningen som Svenska kyrkan står inför. Inget av de alternativ vi skissar upp här lär lyckas utan att Svenska kyrkan först tänker igenom vad dess roll är och kan vara i det svenska samhället i framtiden. Kyrkans roll som en plats för tro, tröst och medkänsla kommer alltid att behövas. De förslag vi redovisar som baseras på undersökningar bland invånare i lokalsamhällena som finns runt kyrkorna tyder på att Svenska kyrkans organisation behöver inkludera nya yrkeskategorier av personal som antingen är anställda direkt av Svenska kyrkan eller på

konsultbasis. Dessa inkluderar evenemangsansvariga som kan boka artister och skapa turnéprogram, fastighetsutvecklare, hotellförvaltare, fastighetsförvaltare som kan koordinera användningen av kyrkan av flera grupper på en regelbunden basis, och personer som kan skriva ansökningar för finansieringsbidrag. Samtidigt är det, som vi har antytt i rapporten, nödvändigt att inse att återbruk av kyrkorna i fråga involverar (eller kan involvera) många fler intressenter än bara kyrkan. Här innefattas Länsstyrelsen, regionala museer, kommuner, andra civila organisationer som hembygdsförbund, företag, samt lokala medborgare som inte är engagerade i kyrkan, för att nämna några.

Kategorien fastighetsförvaltare eller fastighetssamordnare skulle kunna vara högst relevant för Östra Nöbbelöv med tanke på de behov som kartlagts genom våra undersökningar i lokalsamhället. Men det skulle vara mest effektivt om en förvaltare arbetade med att samordna aktiviteter i flera kyrkor. Det kan vara ett projekt som ägs och finansieras via Lunds stift eller genom Svenska kyrkan centralt. För att arbeta i dessa landsbygdssamhällen tror vi att det är viktigt att ha människor på plats för att tillgängliggöra kyrkorna. Vi rekommenderar en samordningsfunktion på stiftsnivå eller på centralkontoret (kyrkokansliet), och kanske någon befintlig personal som redan är involverad i kulturmiljöfrågor, därutöver någon som kan bistå med praktiska göromål (som att låna ut nycklar och svara på frågor) på församlingsnivå. En enkel modell vi tittat på är hur kommuner i Sverige lånar ut sina gymnastiksalar på lokala skolor till ideella föreningar för idrott och andra aktiviteter.

Viktigast är dock att frågan om hur kyrkor kan användas på mer inkluderande, demokratiska och aktiva sätt måste vara en fråga som ägs av någon centralt placerad högt upp i Svenska kyrkans hierarki. Det vill säga att det måste finnas någon, i ledande position inom Svenska kyrkan, som har i uppdrag att arbeta för att hitta nya användningsområden för kyrkliga miljöer och sträva efter att göra dem mer tillgängliga för människor i lokalsamhällena där kyrkorna finns. Lunds Stift och de församlingar vi har studerat saknar resurser att göra detta på egen hand. Vad vi har sett under projektets gång är att intresset för frågan om hur kyrkor kan användas på nya sätt både har stigit och minskat med tiden. Intresset har ofta varit bundet till ett fåtal individers engagemang och intressen, och när dessa människor har gått vidare till andra jobb, eller gått i pension, har frågan svalnat, aktiviteten minskat och till slut stagnerat. Utvecklande ledarskap är avgörande för att nya och innovativa sätt skall kunna implementeras och praktiskt genomföras i hela Sverige

Med någon som bär ansvaret att utveckla nya användningsområden för kyrkor i Svenska kyrkans regi är även frågan om finansiering avgörande. KAE-resurser i dess nuvarande form räcker inte. Den som får i uppdrag att ta fram nya användningsområden för kyrkor kommer också att behöva arbeta för att finna finansiering utanför Svenska kyrkan, samt leda framtida diskussioner om hur resurser kan omfördelas inom Svenska kyrkan. Detta är inte ett problem specifikt för Svenska kyrkan, utan ett problem som är mer allmänt förekommande i förhållande till kulturhistoriska byggnader i Sverige. Det finns för närvarande en brist på hållbara finansiella modeller för att bevara och återupprätta materiella kulturarv genom att ge dem nya användningsområden. Här behövs mer forskning och det kan vara av intresse att

titta på andra länders exempel, däribland Danmark som har Realdania och andra stora fonder och finansiärer som investerar i det byggda kulturarvet. .