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# TERRITORIES OF FAITH

RELIGION,  
URBAN PLANNING  
AND DEMOGRAPHIC CHANGE  
IN POST-WAR EUROPE

SVEN STERKEN  
EVA WEYNS EDS

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## PREFACE

As is often the case with edited volumes, this book has been long in the making. It started with the international seminar "Territories of Faith: Religion, Demographic Change and Urban Planning in Europe, 1945–1975" on 2–3 July 2017, which was organised by our research group, Architectural Cultures of the Recent Past, at the Faculty of Architecture of KU Leuven, in cooperation with KADOC, the Documentation and Research Centre on Religion, Culture and Society at KU Leuven. The seminar brought together a number of scholars who responded to an international call we had launched to find out who else was pursuing investigations similar to our research project, "Catholic Territories in a Suburban Landscape: Religion and Urbanisation in Belgium, 1945–1975". This project, generously funded by KU Leuven's Research Council (project IF 14030), addressed the intersection between pastoral provision and urban planning — a relatively new research field that seems to be attracting primarily younger researchers. With the seminar, it was precisely our aim to give this fresh research a dedicated forum and see whether we could work together towards a more enduring and ambitious output.

In the optimism of those two beautiful, early summer days, we committed ourselves to producing a book based on the various papers that had been presented and thoroughly discussed at the seminar. That was easier said than done, however: the processes of fine-tuning the scope of each paper in relation to the overarching theme; the selection of cases to be discussed; the choice of illustration material to be included; the copy-editing of the texts (most of which were written by non-native speakers); and last but not least, the peer

reviewing of the final manuscript have taken over four years to complete. It has been an “adventure” in the literal sense of the word (a “be-coming”), illustrating that even in a unified Europe, and despite academia being an international environment, a myriad of cultural differences come into play when trying to systematise the way ideas, facts and data are to be put into words. We are therefore very proud to say that all the authors remained aboard and wish to thank them explicitly for their patience and perseverance. So thank you Angela, Judi, Mélanie, Sofia, João, João, Jesus, Umberto, Maria Antonietta, Davide, Ferdinando, Alba and Ellen. Along the way, two additional authors, Marina Wesner and Kees Doevendans, have joined us, and we are grateful to them for having accepted our invitation and being so cooperative with our often short deadlines.

The wonderful exchange of ideas, discussion of cases and conversations about methodological issues we had at the original seminar was due to a large extent to the generosity and expertise of the members of the international scientific committee we brought together for the occasion. We are extremely grateful to Ricardo Agarez (University of Evora), Olivier Chatelan (Université Jean Moulin - Lyon 3), Jan De Maeyer (KU Leuven), Rajesh Heynickx (KU Leuven), Peter Heyman (KU Leuven), Andrea Longhi (Turin Polytechnic) and Robert Proctor (University of Bath) for not only their active participation in the seminar, but also having reviewed this book's papers at a later stage in the editing process. Robert deserves a special mention for his nuanced but clear advice at certain stages of the project, while the input of Jan and Peter has been vital for Eva's doctoral research project, which lies at the centre of this book.

We are further very much indebted to Nina Woodson for the copy-editing of the manuscript; hers was not an easy task, for the majority of the essays have been written by authors that are non-native speakers, the editors themselves included. Yet she committed to it with the velocity, nuance and patience that is the hallmark of a true professional. Along the same lines, Luc Vints, our contact at KADOC, should be mentioned; throughout the process, he has continued to encourage the project in his typically calm, but firm, manner. Lastly, we want to express our deep gratitude towards the anonymous peer reviewers and the editorial board of the KADOC Studies Series and Leuven University Press for giving us the chance to share this research with the wider scholarly community. The Faculty of Architecture of KU Leuven helped make this possible through generously supporting the language editing.

A final word of thanks goes to our partners and families for their enduring patience and their support in the pursuit of our academic ambitions.

Sven Sterken, Eva Weyns  
Mechelen, October 2021

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### CATHOLIC PARISHES IN THE LISBON MASTER PLAN OF 1959 THE LEGACY OF THE SNIP AND THE MRAR

JOÃO ALVES DA CUNHA AND JOÃO LUÍS MARQUES

Similar to other European capitals, Lisbon faced a demographic boom in the 1950s that resulted in a lack of sufficient public housing and produced intermittent slums along the city's periphery. The Catholic hierarchy of the Lisbon diocese quickly realised that a challenge of this magnitude could only be dealt with through a coordinated plan for the entire diocese, preferably in conjunction with the master plan for the agglomeration being developed by the civil authorities. This resulted in pastoral and administrative reforms that were introduced in the City of Lisbon in 1959. In assessing this joint effort by the ecclesial and civil authorities, we focus here on two of the principal actors: Cardinal D. Manuel Gonçalves Cerejeira (1888-1977), who secured political support for the plan's realisation, and Manuel Falcão (1922-2012), an ordained priest and rising star in the then-emerging field of the sociology of religion, who provided the scientific underpinnings. Equally important was an organisation they founded to coordinate the massive church-building programme emanating from the reforms, the Secretariado das Novas Igrejas do Patriarcado (SNIP, Secretariat for New Churches in the Patriarchate), which in turn benefited greatly from the thinking and input of members of the Movimento de Renovação da Arte Religiosa (MRAR, Religious Art Renewal Movement), founded in the early 1950s.

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