

Building faith in our future



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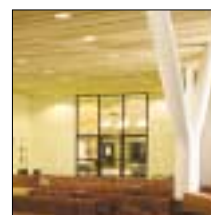
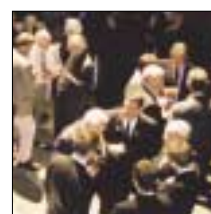
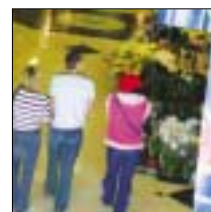
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1

What is the issue?

'It is vital that we both value the huge achievements of previous generations, celebrate the work of countless volunteers and . . . look to how we can make common cause with other stakeholders . . . in securing the future of such an important asset, the supreme treasury of English vernacular art and memory.'

The Rt Revd and Rt Hon. Richard Chartres, Bishop of London,
speech to Annual Conference of DACs, 9 September 2003

1.1



The church is . . . an icon for community memory and a focus for social activity.

English Heritage,
State of the Historic
Environment Report,
2002

Churches and other places of worship have been integral to this country's history and development. They play a central part in today's community.

We aim:

- to **celebrate** church buildings and the achievements of volunteers who maintain them;
- to awaken **greater understanding** of how church buildings contribute to the community;
- to **seek partnership** to sustain those achievements for the future.

And we invite support from

- **Government Departments**
- **Regional Development Agencies and local authorities**
- **And all our partners – English Heritage, the Heritage Lottery Fund, national amenity societies, and many others involved in cultural, community or educational work of all kinds.**

Church buildings are often the oldest in a settlement that are still in continual use. Even in industrial or twentieth-century settlements, they are a focus. Many churches – and cathedrals particularly – are the largest, most architecturally complex, most

archaeologically sensitive, and most visited building in their village, town or city.

But the historic environment is not a collection of grand set pieces, with no relevance to the lives of ordinary people. A good local environment enables creativity, self-worth, and a deeper quality of life. *Power of Place* (2000) and the Government's response *A Force for our Future* (2001) emphasized this approach, which we support. Four out of five people have a religious affiliation: and church buildings matter to those of all faiths or none.

This document has been prepared by the Church of England: the vast majority of listed churches in this country are Anglican. But our arguments about the contribution provided through these buildings to our society apply as strongly to places of worship of other denominations and faiths. Please read it accordingly.

The Church of England raised this issue last year in the General Synod, its own 'Parliament'. The Church Heritage Forum's report *A Future for Church Buildings* (GS 1514), which set out our aims, was supported in Synod by 262 votes to 2. Subsequent discussions within the Church, and with other agencies and individuals, have revealed many positive initiatives, some of them summarized in this document.

But these powerful achievements are fragile. The work of the Church is sustained by volunteers. Repair costs are higher than congregations can easily bear. There is a substantial gap between those costs and the funds available. New legislation can impact disproportionately on voluntary groups. New initiatives, however creative, depend

Any truthful presentation of heritage needs to acknowledge the role of faith in sponsoring and inspiring the building of churches and cathedrals.

The Very Revd Nicholas Coulton, Sub-Dean of Christ Church Cathedral, Oxford, in *Faith in Culture*, Diocese of Oxford, 2004

upon a building being in good repair and suitable for use. Many funders still do not appreciate what the churches can provide.

Our key recommendations below are addressed to outside partners. But we also suggest good practice for the church locally – and an Action Plan for ourselves at a national level.

Wherever we have raised these issues, we have encountered genuine interest; an acknowledgement that these questions are worth tackling; and a positive commitment to finding solutions.

We now seek your support.

'Along with ecclesiastical buildings of all denominations, [English parish churches] often stand at the centre of village and inner city life, providing a sort of "social glue" for local communities.'

Dr Simon Thurley,
Chief Executive of
English Heritage,
C of E press release,
8 December 2003

1.2



1.3



What the public think

A national opinion poll of 1004 people, carried out by Opinion Research Business (ORB) for the Church of England and English Heritage in October 2003, found that:

- Nearly nine out of ten adults (86 per cent) in Great Britain had been into a church or place of worship in the previous year – including 89 per cent of Christians, 75 per cent of those of other faiths and 80 per cent of those with no religion.
- Reasons for visits – besides attendance at regular services – included attending a wedding (49 per cent of respondents), a baptism (37 per cent), a funeral (59 per cent), a memorial service (33 per cent), a concert or theatrical performance (17 per cent), a community event (16 per cent nationally – 20 per cent in rural areas), visiting with family or friends (17 per cent) and seeking a quiet space (19 per cent – rising to nearly 40 per cent in inner city areas or city centres).
- Nearly three-quarters (73 per cent) of adults see churches and chapels as quiet places or sanctuaries in the community.
- More than 8 in 10 adults in Britain (84 per cent) regard their local church as a place of worship, nearly 6 in 10 (59 per cent) think of it as a local landmark and over half (53 per cent) regard it as a historic place. More than 6 in 10 (63 per cent) would be concerned if their local church or chapel were no longer to be there.
- Most respondents were happy to see a variety of uses for their local churches and chapels. Three-quarters (75 per cent) agreed churches should also be used for activities other than worship; over two-thirds (68 per cent) said they should be social meeting places.

ORB, 2003

A separate poll in 2003 in three areas of the country showed that:

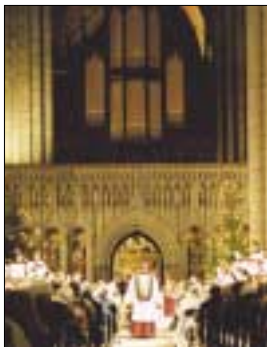
- 52 per cent of people had visited a historic park or garden in the previous 12 months
- 46 per cent had visited a historic building
- 66 per cent had watched a TV programme about history or archaeology
- 51 per cent had visited the cinema

English Heritage, Heritage Counts, 2003

Recognition

- 1 We urge national, regional and local bodies to pay special attention in their funding and planning decisions to the importance of places of worship – as part of the historic environment which is so important to our society and as a physical focus of community activity.
- 2 A continuing standing group is needed to take forward co-ordination of these initiatives at national level.
- 3 New policy initiatives may sometimes impact unexpectedly on places of worship. We recommend the establishment of a cross-Departmental Governmental group to look at the impact of policy proposals on churches and places of worship.
- 4 We need a greater understanding of the state of the church building stock and repair needs, both present and future, plus the effects of inadequate maintenance. We are keen to work with partners to achieve this more secure body of knowledge. We urge that further effort be directed in 2005 towards compiling facts, to build a stronger base for future action.

2.1



Working with regional partners

- 5 We recommend that all Regional Cultural Consortia and Regional Development Agencies include at least one faith representative, and take active steps to engage with and respond to the contribution that church buildings and communities can make and are making – for example, by regularly consulting church bodies on regional cultural and community strategies.
- 6 We ask Local Strategic Partnerships (LSPs) or similar groupings actively to encourage faith representation.
- 7 We urge regional authorities to support capacity building, to help churches participate as full partners.

2.2



In urban regeneration

- 8 We draw attention to the considerable catalyst that a church building can provide for regeneration of an area, and urge funding authorities to recognize this and respond to it in their proposals.
- 9 We support the Government's statements about the importance of faith communities. We seek active partnership on that basis.

In rural areas

- 10 We invite local authorities to treat churches as partners in tackling rural exclusion. In rural areas, as elsewhere, places of worship may have potential for providing community facilities that are otherwise lacking.
- 11 We ask that public funds should be available for appropriate modification of church buildings and the upkeep of community facilities within them.

Cathedrals

- 12 We urge public authorities to affirm the contribution of cathedrals to their communities, and consider practical ways of recognizing that contribution.
- 13 We welcome the continuation of English Heritage grants for cathedrals, but urge that the modest amounts made available should be increased (say from £1m per annum to the previous £2m or £3m), continuing support for cyclical maintenance rather than simply major repair.
- 14 We encourage the Heritage Lottery Fund and the Association of English Cathedrals to continue discussions to strengthen mutual understanding of priorities, potential and needs.
- 15 We draw attention to the considerable economic magnet effect of cathedrals and greater churches for their cities and towns, as well as the similar, if less easily quantifiable, effect of smaller parish churches. We encourage all local and regional authorities to consider with the churches and faith groups in their area how this economic effect can best be reflected in mutually supportive practical and financial help.

Education

- 16 We urge Government to consider support to develop educational activity in church buildings and cathedrals.

2.3



Tourism

- 17 See recommendation 15.

The legal framework

- 18 The Church's own systems for control of its historic buildings (often known as the 'ecclesiastical exemption') have served the historic environment well. We support their continuation, and will ourselves continue efforts to simplify them.

Making the best use of buildings

- 19 We emphasize the need for regional and local authorities to consult Church bodies on draft development plans at all levels, as recommended in PPG 12.
- 20 We commend the establishment of good working relationships at personal level between dioceses, churches, and local authorities, and urge both sides to develop these where they do not exist.
- 21 We ask local and regional authorities to consider how they can ensure appropriate liaison with church and faith groups, perhaps by appointing a 'champion'.

2.4



Enabling and maintenance

- 22 Maintenance of church buildings is often the key to avoiding future repairs. We recommend that an element of the public funding available be used to support maintenance programmes, and welcome the initiatives already in train to look at ways of doing this successfully.
- 23 We recommend that a careful assessment of the real risks should precede any new regulatory controls which may impact on work of voluntary groups.



2.5

Funding for repairs and maintenance

- 24 We welcome the grants made available for repair of historic buildings of all kinds.
- 25 We draw attention to the limited State funds received by churches in this country, in contrast with other European countries.
- 26 Central funding for repair of historic church buildings is insufficient. An increase in Treasury funds to double the amount available for repair from public funds (i.e. enabling an increase in English Heritage funding for churches from £10m to £20m) would involve no more than 20p per head of population per year. 60p per head per year would enable a doubling of all EH major grant schemes.
- 27 The Heritage Lottery Fund needs continuing support from Government to continue its work. We welcome the help the HLF has been able to give new works as well as repairs in churches, and urge them to continue this assistance to those parishes that wish to apply.
- 28 We welcome the continuation of the Listed Places of Worship Scheme until March 2006 and extension of its scope to the full 17.5 per cent of VAT. We urge that this scheme be made permanent if a resolution within the EU more generally cannot be achieved, and welcome the Government's continuing support for such a change.
- 29 We warmly welcome the contribution of other Trusts and funding bodies that give grants towards repair of historic churches. There may be potential to simplify, streamline and develop a greater consistency in the application processes, to reduce unnecessary hurdles for parishes. We recommend that the major grant givers consider together the possible scope for doing so.

3 The positives

Churches in the historic environment

'The parish churches of England are some of the most sparkling jewels in the precious crown that is our historic environment.'

Dr Simon Thurley, Chief Executive, English Heritage



3.1

The prestigious UKIC Conservation Award for 2004, sponsored by the Pilgrim Trust, was won by the Hamilton Kerr Institute and the parish of St Mary's, Thornham Parva, Suffolk, for the conservation of the fourteenth-century gilded reredos, now returned to the church in controlled environmental conditions. Work was funded by English Heritage, the National Heritage Memorial Fund, and the Council for the Care of Churches.

These jewels in the crown have many facets.

Architecture

Church building in England, and throughout Europe, has been a major stimulus to the development of architecture and architectural decoration since the beginning of the Christian era. From the great cathedrals, abbeys, and parish churches of the Middle Ages to the modern movements in church building of the twentieth century, churches have exemplified the development of building technique and provided continuity of crafts in stone, wood, fine metals, lead and glass.

History

For centuries, churches have been at the centre of the lives of the communities they have served. Traces of those lives remain in the registers of generations of baptisms, marriages and deaths; in names and events recorded on monuments, tombs and ledger stones; and memories handed down through the local traditions, festivals and fêtes centred around the buildings. Taken together they form a priceless yet widely accessible record for local and family historians, and reflect the social, economic, demographic and cultural development of the nation.

Crafts and creativity

Bells, organs and choral singing give continuing life to music developed over centuries. Wall paintings and monuments enable us to glimpse how previous generations understood their own faith, and touch us with their liveliness, beauty and poignancy.

The natural world and the environment

As agriculture has intensified and land is built over, churchyards remain a sanctuary for once common, but now rare wildlife: grasses, mosses, lichens, ferns, fungi, flowers, trees, insects, reptiles, birds and mammals. But once lost, these fragile ecosystems cannot be reinstated.

The landscape and the development of the settlement

The church as it developed has often shaped the settlement or landscape around it. The building may hint at a deserted medieval village, a lost manor house or monastic institution; it may stand on an important town crossroads, which once played an important part in trade and travel. Its size and opulence may hint at previous prosperity, or its place on an important pilgrimage route. Churchyards contain much of the local historical and archaeological resource.

3.2



3.3

Churches in contemporary society

Buildings of faith

Churches are built for the worship of God. Faith remains a key underlying theme in our society.

But the love of God, in the Christian tradition, cannot be separated from the love of and care for all people, whatever their status, race or creed – or none.

Centres of cultural activity

(see pages 19–20)

Churches and cathedrals provide venues for cultural events from the professional to the amateur, international choirs and symphony orchestras to local school nativity plays, at each level encouraging talent, deepening musical and dramatic appreciation, and simply providing space for common enjoyment. 49 per cent of rural churches put on such events; and the number who attend over the country as a whole is comparable to the total number of UK residents attending West End theatres.



3.4

But this major contribution is often unacknowledged.

A basis for building skills

Churches generate significant employment through repairs, maintenance and conservation. This depends on specialist craft and professional skills of great antiquity, as much as stimulating new knowledge and techniques. Crafts such as thatching, repairs to earth walls, masonry, stone and wood carving, or casting bells, rely heavily on church work and would be at risk of dying out without this crucial contribution.

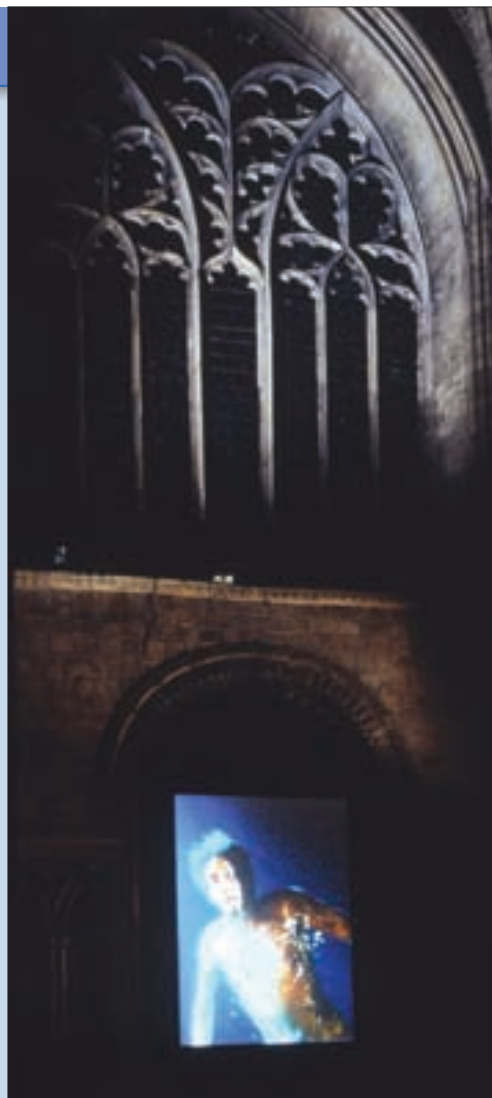
But maintenance is an increasing burden on small congregations, especially with increasing regulation, while the continuance of skills may suffer from lack of new craftsmen or heavy workloads of those in business.

3.6



The Messenger, Bill Viola

In 1996, the UK Year of the Visual Arts, acclaimed American video artist, Bill Viola was commissioned, by Canon Bill Hall on behalf of the Chaplaincy to the Arts and Recreation, to create a work for Durham Cathedral. 'The Messenger' shows a naked water-bound figure rising from the depths to take a breath of life, before sinking back beneath the surface. The work explores profound themes of life, death and being itself. This project brought a new audience into contact with contemporary art and into the cathedral, stimulating much discussion with students, church people and members of the public. This commission was supported by the Arts Council England, National Lottery, Durham City Arts, and the European Development Fund. 'The Messenger' has since toured the UK, and internationally in church and secular venues, most recently in February 2004 in St Paul's Cathedral, London..



3.5

Patrons of new art

Painting, stained glass, church furnishings, sculpture and other creative arts are powerful communicators of the Christian message and of general human truths. Church buildings provide a public context for much new stimulating art.

But congregations may need help in articulating their own requirements and commissioning work successfully.



3.7

In 2002 Southend Airport sought permission to move or demolish the Grade I listed twelfth-century church of Eastwood St Laurence. Even moving the church to a new site would have damaged it unacceptably, destroying its link with the setting within which it had developed over centuries and with the churchyard in which generations had been buried. Surveys carried out by the parish showed that public opinion was overwhelmingly against demolition. The local authority refused Listed Building Consent to demolish the church, and it is good to report that the Airport authorities developed an alternative plan that did not threaten this fine building.

3.8



use when school, shop and pub have closed long since. **But rural churches may need help from those with greater access to resources or expertise to help them to make the best use of their building: and not all local authorities will appreciate the potential of the church's facilities for the community.**

Cathedrals (see pages 31–32)

All these resources are provided by cathedrals as well as parish churches. Some (not all) cathedrals benefit from more paid staff than parish churches, and a central location within a city. **But they too are subject to many pressures – including heavy running costs.**

Education (see pages 33–35)

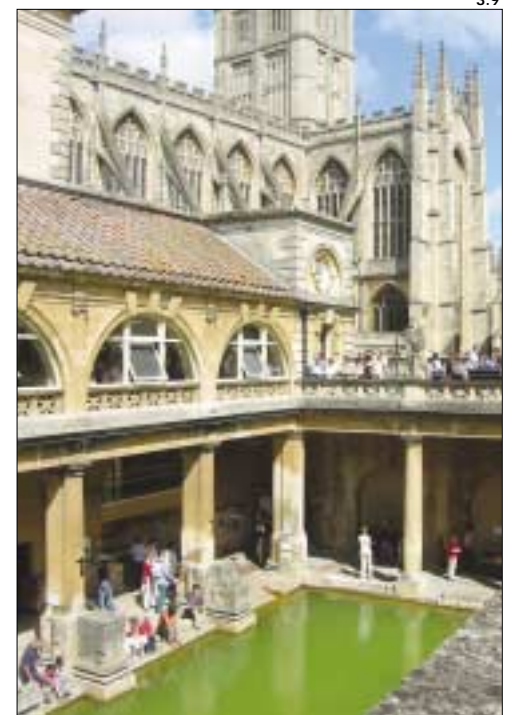
Church buildings can teach about art, architecture, national and local history, about the faith which has shaped the development of our society – and help people learn about themselves. **But educators, and church congregations, need support to carry out this work effectively and give them the resources to open the eyes of children and adults alike.**

Tourism (see pages 36–39)

Churches and cathedrals attract visitors, whether in the countryside, market towns, or major cities, and thereby support the local economy. **But most will not receive a proportionate financial benefit from the visitors they receive.**

These themes are discussed further below.

3.9



The landscape

For many, the mere presence of the church building contributes at a very deep level to their sense of place. **But churches may be vulnerable to new developments of infrastructure which may affect their link with the community.**

Centres of voluntary and community activity (see pages 21–23)

Churches are a major contributor to social capital, providing a physical base where people can meet and be supported, practically, emotionally and spiritually – expressing the Church's unending concern to recognize all humanity as neighbours. Day in day out, church buildings host groups for all types of need and age ranges, from toddlers upwards, reaching many who lack the confidence to find self-worth elsewhere. **But energy and resources for such activity are often diverted by the challenge of caring for the fabric, nor is the benefit these activities bring to the community usually recognized through external funding.**

Urban regeneration (see pages 24–27)

Buildings can offer a base for a range of activities and provide the community with a place of empowerment: they are strong focal points for regeneration. **But regeneration officers and church congregations do not always speak the same language, and planning a major project takes a leap of faith – as well as time and money – for a congregation of volunteers.**

The rural community (see pages 28–30)

The rural church building provides a physical focus for many villages; and is often the only building available for community

4

The pressures

'Without an expression of or a connection to complex culture I firmly believe we have fewer resources from which to draw on in life . . . This suggests we should view the funding of culture as a whole across Government.'

Tessa Jowell, Secretary of State for Culture, Media and Sport, 2004

4.1



But maintenance of all this activity – and of the buildings which enable it to take place – depends on the effort and commitment of the local volunteers who maintain them.

The Church, working through its buildings, provides activities, facilities, time and skills which enhance people's quality of life and support the social cohesion of the nation – but gets no guaranteed funding for this work. This activity is vulnerable without further help.

Local churches need encouragement and help – money and support, through advice and capacity building

– to provide these services to the highest possible standard. The Church is fulfilling a national role through supporting thousands of magnificent historic buildings and providing facilities for education, tourism, social and community work. Equally the State could not cope with maintaining these buildings without the voluntary commitment of church people. But the Church cannot sustain this role, or maintain its historic environment, without adequate public involvement – any more than any other major national body can.

Financial support from public sources – particularly English Heritage, the Heritage Lottery Fund, and some local or regional bodies – has been much appreciated. So has the Listed Places of Worship Grant Scheme enabling the reclaiming of VAT on repair of listed church buildings. But this partnership needs to be more firmly bedded into the system. Often church bodies encounter unjustified suspicion – or lack of understanding – of their role. Many assume that the churches are very rich, or are funded by Government already. These are misconceptions.

4.2



4.3



5 The heart of the matter

The buildings

Church of England churches in use in the UK (over 16,000) exceed the number of banks and building societies combined (14,400). (*Counter Revolution, PIU report 2000*)

Over 32,000 churchwardens in England care for church buildings. If each spends only 1 hour per week in caring for churches, this amounts to 1.5 million volunteer hours per year.

4 of the 25 World Heritage sites in the UK specifically include church buildings – Durham Cathedral, Westminster Abbey, Canterbury Cathedral and Fountains Abbey.

Some 4,200 of Church of England buildings are Grade I – representing 45 per cent of *all* Grade I listed buildings.

Estimated number of Church of England buildings of each grade of listing (2003)

Grade	Estimated number of church buildings at given grade	% which these churches represent of all listed buildings (both secular and religious)	
I or A	4,200	26%	45% of 9,300
II* or B	4,200	26%	20% of 21,400
II or C	3,800	24%	
Not Listed	4,000	24%	
Total	16,200		

Cooper, 2004, p. 16

Needs

The Parochial Return form (sent annually to all Church of England parishes) asked in 2003 for information about outstanding repair costs. Initial responses from two dioceses indicate repair needs of £17m in Norwich alone (£15m for listed churches) and £14m in Chelmsford alone (£10m for listed churches).

The figures from these two dioceses represent a repair need for listed churches equivalent to the total available under the EH/HLF repair scheme for 2004/5 (£25m). Full figures from this survey should be available in spring 2005.

In the year 2003/4, the Joint EH/HLF Places of Worship repair scheme received 489 applications of which 293 were offered a grant (60 per cent).

Cathedrals directly generate £91m to the economy per annum – much more if the indirect spend on staff incomes, procurement impacts on visitor spend and associated multiplier effects is included. From 2005 they will receive only £1m per annum in repair grants – but currently spend £11m annually on repairs and maintenance. (Forthcoming English Heritage report)

1656 churches became redundant under the Pastoral Measure between 1969 and 2003. 539 new churches were opened over the same period.

The Churches Conservation Trust

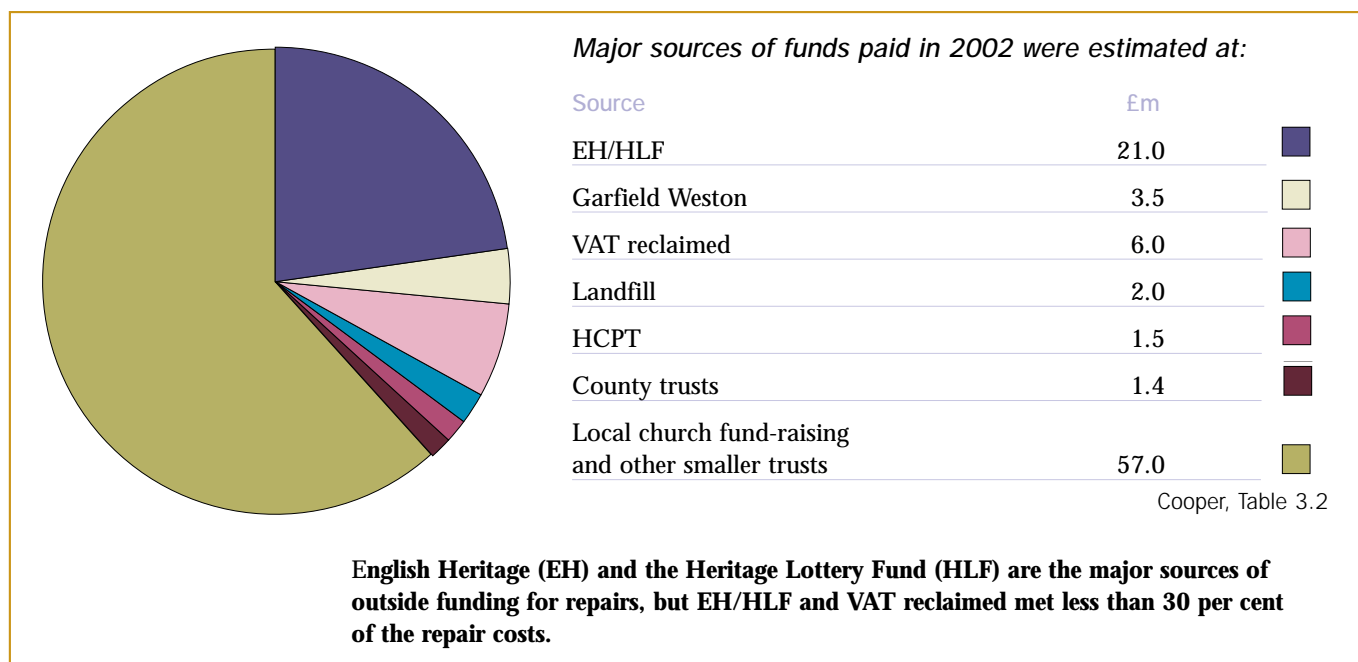
The only automatic State funding to the Church of England is the contribution to the Churches Conservation Trust (CCT). The Trust, founded as the Redundant Churches Fund in 1969, maintains churches of architectural or historic interest no longer in use for regular worship. Payments have been split between central Government and the Church Commissioners as shown below. The DCMS contribution has been frozen in cash terms since 2001/2 at £3m per annum.

Years	Church Commissioners	Government (currently DCMS)
1969–March 1984	50%	50%
April 1984–March 1988	40%	60%
April 1989 to date	30%	70%

The CCT spent £3.5m on repairs to their 330 churches in 2001/2.

Sources of funding

Total repair spend in 2002 for Church of England churches in use was estimated at £93m – up from £86m in 2001.



All grants are discretionary, competitive, and under current criteria confined to urgent works at high level.

Offers made by EH and HLF for repairs to all places of worship since 1 April 1996 when joint funding began:

1996/97	£19.6m
1997/98	£17.0m
1998/99	£26.0m
1999/00	£18.1m
2000/01	£23.2m
2001/02	£15.0m
2002/03	£25.6m
2003/04	£28.3m

English Heritage 2004

Other HLF programmes may benefit churches and cathedrals, but are not confined to them. The *Heritage Grants Programme* covers large projects (over £50,000) which meet the programme's specified priorities: conservation, community involvement and increasing access and learning. Generally these combine conservation and improvements, including new facilities for social, community and/ or cultural purposes.

The *Your Heritage* scheme will consider grants for church contents for projects which deliver educational and access benefits. Other grants for small projects can be given under the *Local Heritage Initiative* scheme.

In total, including the repair scheme, HLF awarded £237m to Christian places of worship in the UK between 1995 and 2004 (£167m for England), including £23m for 59 awards to cathedrals.

However, English Heritage's budget has effectively been at a standstill since 1995.

Had English Heritage been able to maintain its contribution to church repairs in real terms at its highest level of 1995 (when £14m was offered in grant), it would now be offering £19.5m rather than its current average £10 million per annum.

Government funding to the historic environment has increased by 10 per cent in cash terms since 1994 – in contrast to sport (132 per cent) and the arts (88 per cent) and museums, galleries and libraries (56 per cent).

5.1

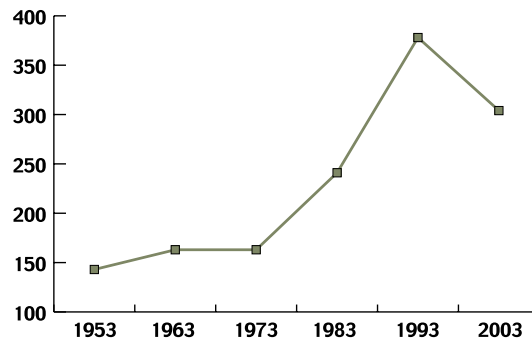


24 per cent of the population think the State already funds maintenance of church buildings.

42 per cent think it *should*. 16 per cent believe that local taxes should contribute. Thus over half the population believe that taxation of some kind should bear some of the costs of church buildings.

ORB 2003

Historic Churches Preservation Trust Grants offered since 1953



Year	Number of grants	Grants £
1953	143	56,950
1963	163	89,755
1973	163	94,090
1983	241	299,890
1993	378	762,650
2003	304	2,016,500

In 2002 the 33 country historic churches trusts offered over 600 grants between them, totalling over £2m.

HCPT 2004

Listed Places of Worship Grant Scheme (enabling applications to reclaim VAT on repairs to listed churches)

Date of Works	VAT reduced to
1 April 2001 – 31 March 2004	5%
1 April 2004 – 31 March 2006	0%
Total paid out (in England)	
1 April 2001 – 1 July 2004	£16m
1 January 2004 – 9 July 2004	£4m



5.2

5.3



Completing the picture?

Despite all these facts, there are still basic gaps in our knowledge. We would welcome partnership to help fill them.

- What is the **total repair need** of church buildings?
- How does **lack of maintenance** affect **future repair needs**?
- What is the **overall condition** of the building stock? What proportion of churches need major works?
- How much do
 - **visitors** to churches (and the environment around churches);
 - **social activity** in church buildings;
 - **repair and maintenance** of church buildings;

contribute to the nation's economy?

European funding

'The Church of England is, in financial terms, the most disestablished church in Western Europe.'

The Rt Revd and Rt Hon. Richard Chartres, Bishop of London,
speech to Annual DAC Conference, 9 September 2003

5.4



'Almost 27,000 church buildings belong to the EKD. In 2000, €1,290 million (£860m) was used for the annual repair and maintenance of all buildings and estates which comes to a total of 75,000 buildings.'

EKD Statistics
The Evangelical
Church in Germany

UK churches and places of worship are poorly funded compared to many of our European Union partners. Although it is extremely difficult to draw exact parallels with other European countries, and each system is different, reflecting its own particular history, the facts below illustrate how some European countries support church organizations through public funds, in recognition of the contribution which those buildings make to the community and the expenses which they incur.

In some countries State aid derives from historical agreements:

- In **Germany**, regional State payments reflect the confiscation of the Evangelical Church lands in the early nineteenth century.
- In **Sweden**, everyone must pay a national burial charge, through normal taxation, to the Lutheran Church (the Church of

Sweden), which looks after all graveyards including Jewish, Muslim and Catholic graveyards.

- In **France**, when all public funding of churches came to an end in 1905, the State became the owner of Catholic places of worship built before 1904. These are maintained by Paris or municipal authorities.
- In **Norway**, in an arrangement dating back to the early nineteenth century, the municipalities are responsible for financing the local Evangelical Lutheran churches including maintenance of local parish churches and graveyards and salaries of local clergy and lay staff, while the Government is responsible for salaries and administrative costs of bishops. Some of these municipal responsibilities (e.g. building maintenance) are met by services rather than money.

In 1999, it was estimated that it would cost 6.7 billion DM (£2.3bn) to repair about 6,500 churches forming part of Germany's cultural heritage.

Maintenance, renovation and new uses for church buildings: Church Construction Conference held in Hamburg 1999

In all other Western European countries except **France** the Churches are responsible for the church buildings. All protect buildings of historic importance by law.

Some States offer grants for repairs. In **Germany** and **Norway**, local authorities are obliged to contribute to the upkeep of church buildings. Otherwise the Churches themselves (usually the local parishes) must pay the costs.

In many countries, the Churches established their own 'central funds' funded by annual parish quotas and other church income, to which parishes can apply when in need.

The Evangelical Lutheran Church, also known as the Church of Norway, has about 1,620 places of worship. In April 2004, it was calculated that:

- the accumulated repair needs of these 1,620 church buildings amounted to 7.17 billion Norwegian Kroner (NOK) (£569m);
- the current annual needs (after the accumulated needs have been covered) of maintenance, repair, rebuilding and upgrading for these buildings amounted to 222 million NOK (£18.5m) per annum;
- the average amount spent per year between 1997 and 2002 on maintenance, repairs, rebuilding and upgrading was 122 million NOK (£9.7m).

Thus only half of the amount required to meet annual needs is being spent.

Including the other buildings the Church of Norway is responsible for (ancillary buildings, chapels, assembly buildings, offices etc.) the total of accumulated needs is 8.01 billion NOK (£636m) and current annual needs 265 million NOK (£21m) per year.

Max Ingar Mørk, Church of Norway, 2004

'A church which sells its church buildings is selling its own history and forfeiting its future.'

Rainer Bürgel, Chairman of the Protestant Church Construction Conference held in Hamburg 1999

- In **Sweden**, the Church and State were separated in 2000. Church surveys revealed that 'preserved churches' were important to all Swedes and that it was felt strongly that the cultural heritage belonged to the whole Swedish people. In 2002, the State agreed to give the Church compensation for 'heritage costs' of 400 million Swedish Crowns (c.£29m). This amount will increase annually to reach 500 million Swedish Crowns (c.£36m) in 2009. Negotiations for what will happen after 2009 are due to start shortly.

Other income

- Churches in several countries including **Germany, Sweden, Finland, Denmark** and **Austria** levy a church tax from their members. There is an 'opt out' arrangement for non-members. The Evangelical Church in Germany, the predominant denomination, which runs 30,000 autonomous institutions with more than 400,000 staff, their pastors and hundreds of thousands of volunteers derived around €4 billion (£2.67bn) annually in 2001, 2002 and 2003. Church taxes form 80 per cent of income for all churches in West Germany and 33 per cent in East Germany.
- In **Italy** and **Spain**, the State gives the church a percentage of income tax revenue. Each income tax payer must declare whether he/she wants the designated percentage (0.8 per cent in Italy; 0.5 per cent in Spain) to go to the Catholic Church, another denomination or be used for other social purposes. In Spain, the State supplements the sum obtained to ensure that the Church receives the same income as it had before the system was introduced in the late 1980s.
- In **Norway**, the State also gives an additional 100 million Norwegian Kroner (£7.9m) to the municipalities to help towards their church expenses and offers around 5–6 million NOK (£400,000–500,000) annually in grants for conservation of historic churches.
- In **Finland**, each parish receives a certain proportion of the tax paid by companies to the State. In 2003, the total distributed to the churches from this source amounted to €90–110 million (£60–£73m).
- In **Denmark**, the Evangelical Lutheran Church (the Danish National Church) receives State subsidies towards meeting the cost of salaries and pensions, which constitutes 12 per cent of the Church's revenue. The State also offers grants for restoring historic churches.

Many States contribute to the churches' costs or provide **tax exemptions** to acknowledge the wider social activities carried out by churches and their volunteers. Some specifically state that churches undertaking such activities should not be put in a less favourable position than other secular charitable institutions:

'The churches represent the keystone of the national cultural heritage in Norway. The question of how to sustain these values for future generations is now on the agenda, not only among church and antiquarian authorities, but also among central politicians.'

Max Ingar Mørk,
Church of Norway, 2004



5.5

- In **Germany**, subsidies are provided from public funds to the Evangelical Church as a provider of services in the social, youth work, medical assistance, educational or cultural realms including conservation of historic buildings. These subsidies *'are not to be considered as grants given to the churches, but rather as expenses by which governments fulfil their political tasks. As other recipients of State aid, the churches fulfil duties for which the government would otherwise bear full responsibility (principle of subsidiarity).'*

Paul Oppenheim, Oberkirchenrat, EKD 1997

- In the **Netherlands**, local governments subsidize a whole range of social activities. Denominational institutions can participate.

- In **Italy**, the Catholic Church and certain other denominations enjoy many taxation privileges such as 50 per cent rebate on corporation tax, etc. and around VAT, local land transfer tax, etc.

- In **Austria**, corporations serving public welfare, charitable and church purposes are exempt from corporate income tax and trade tax. Church real estate used for pastoral, religious or welfare purposes as well as education and training is exempt from real estate tax.

- Almost all countries grant their churches some form of exemption from taxes such as income tax, corporate tax, property and land transfer tax, business rates, and inheritance tax.
- Almost all countries allow all donations to the Church to be tax deductible.

In **England**, State funding specifically for places of worship of all denominations comprises:

- Payments to the Churches Conservation Trust – subject to three-yearly order.
- Listed Places of Worship Grant Scheme – reclaim of VAT on repairs, subject to application (but excluding, for example, professional fees).
- Discretionary repair grants for places of worship.

Like other charitable bodies, places of worship can also apply for other funds for individual projects including European funds aimed at community and regeneration initiatives.

But only the CCT money is guaranteed: all other monies depend upon specific applications. Those who apply for repair grants or non-repair projects have no certainty of success.

6 The need for partnership



6.1

Developing wide partnerships must be key to safeguarding the many benefits that church buildings can offer the community. The Church wants to make its buildings available to the community. The buildings can serve the nation's needs. Present achievements are under threat without more help. The Church invites that help.

New partnerships can underpin an improved funding regime. Such a regime, if it is to be sustainable, must be based on:

- a shared understanding of the issues;
- a responsive, sensitive and responsible legal framework;
- clear strategic thinking to make best use of buildings;

- mechanisms to spread good practice.

These avenues are interdependent, not mutually exclusive.

We are only too aware how tight public finances are. It would be irresponsible to ask for a change in funding regimes which could not be fully justified. So many of our proposals are framed as good practice to make the system work better, and make existing resources go further. They draw on the consultations we have carried out, and reflect the views, concerns and experience of those who are grappling with the problems at first hand. Best practice can itself provide an effective springboard for new initiatives.

6.2



7

What churches can offer

Outreach meriting recognition

'We were increasingly conscious of the importance of effective co-operation with the faith communities . . . and the growing record of partnership between public agencies and faith communities in the delivery of services.'

Rt Hon. David Blunkett MP, Foreword to *Working Together*, Home Office, 2004

72% of the population said they were Christian in the 2001 Census.

The 2001 Home Office Citizenship Survey revealed that 74% said they were Christian with four out of five expressing a religious affiliation.

O'Beirne, 2004

- The Church seeks the wholeness and fulfilment of all people. Together with those of other denominations and faiths, its work to reach out to all in the community flows directly from that principle and its faith, but it does not demand religious adherence from those in the community it seeks to serve.
- The Church needs to understand Government criteria – and equally public bodies need help in understanding the Church. Language can be a major barrier. Both church and public bodies have their own internal vocabulary – meaningful to those in the know, but jargon to the uninitiated. Failure to communicate can breed misunderstanding.
- There is now a growing awareness of how activities in church buildings contribute to the community. But it needs reinforcement.
- The Licensing Bill published in 2002 provides a good example. The original proposals would have required full licences for holding concerts or plays in churches, and could have cost the Church of England alone up to £2.6m in the first year. Discussions over the Bill underlined the strong community value of these events, and we were delighted that the Government accepted this; the final Act excluded church buildings from the provisions (and also excluded church and village halls from the requirement to pay for entertainment licences).
- Government and local authority statements emphasize the part faith communities can play in developing social cohesion. We agree – and seek a greater understanding of this.
- We welcome the work of the Faith Communities Unit of the Home Office, and the recommendations in the *Working Together* report that it should 'map the extent to which faith communities are benefiting from funding programmes designed to support Voluntary and Community Sector and Black and Minority Ethnic infrastructure, capacity and projects, and take action to address any deficiencies which emerge'.

Home Office, 2004

7.1



- Faith is not a minority interest, but still forms part of the bedrock of the life of this country.
- Many individuals support the wider objectives, the historic significance, and community work of the Church even if they have no overt or regular commitment to Christianity or other faiths. We encourage them also to work with us as partners.



7.2

In Norwich alone, social work by church volunteers in 2003 was worth £650,000.

Diocese of Norwich 2003

'I recognize that church and community halls are integral to community life and provide a social hub in a great many rural and urban areas.'

Dr Kim Howells, then a minister at DCMS, announcing the licence exemption for entertainment in churches (February 2003)

Key recommendations



- 1 We urge national, regional and local bodies to pay special attention in their funding and planning decisions to the importance of places of worship – as part of the historic environment which is so important to our society and as a physical focus of community activity.
- 2 A continuing standing group is needed to take forward co-ordination of these initiatives at national level.
- 3 New policy initiatives may sometimes impact unexpectedly on places of worship. We recommend the establishment of a cross-Departmental Governmental group to look at the impact of policy proposals on churches and places of worship.
- 4 We need a greater understanding of the state of the church building stock and repair needs, both present and future, plus the effects of inadequate maintenance. We are keen to work with partners to achieve this more secure body of knowledge. We urge that further effort be directed in 2005 towards compiling facts, to build a stronger base for future action.

How else might we improve understanding?

'Good practice' for the Church itself

Immediately

- Deepen and develop personal links – between church and local/regional partners. Picking up the phone costs little; it may pay much.
- Invite contacts to observe meetings. This may help dispel misunderstanding.
- Develop the factual base, as suggested above; and make use of that knowledge.

Over the next two years

- The Church Heritage Forum will collaborate with others to prepare a leaflet setting out simple facts about the Church: What is it? How is it organized? What do the titles mean? What does it do? How is it funded?

- The Church of England's national web site (www.c-of-e.org.uk) is currently being overhauled. We shall seek to develop this and the separate 'Churchcare' web site (www.churchcare.co.uk) as a source of comprehensive information and advice.
- Dioceses might consider preparing 'Mission Statements' to give to local partners explaining their work.
- Many members of the public are interested in, and enthusiastic about, church buildings. We will explore with partners the scope for vehicles to harness that enthusiasm and support at national level.
- We will seek opportunities to publicize and enhance public understanding of how church buildings contribute to our society.

Working with regional partners

'Faith Communities Unit, Active Communities Directorate and Government Offices [should] work with Regional Networks to review the involvement of faith-based bodies and projects in regional structures, and their access to capacity building support, and . . . encourage the recognition that they are an integral part of the Voluntary and Community Sector and should be included in the mainstream.'

Home Office, 2004

'Regional Structures [are recommended] to recognize that faith-based bodies are a distinctive part of civil society and of the Voluntary and Community Sector, and can make a significant contribution to social cohesion, and to be willing to open dialogue with them.'

Home Office, 2004

Government Regional Offices, Regional Development Agencies and Assemblies are increasingly shaping the future of their regions. Without the churches, regional culture and voluntary and community activity would be immeasurably weakened. But is this always recognized?

- We welcome Central Government's encouragement of co-operation between public bodies and faith communities.
- Experience in Yorkshire shows how churches and regional bodies can collaborate.
- Not all regions have been equally responsive.
- The greatest mutual benefits for both Church/Faith Communities and Regional and Local Government are likely to come from cultural and voluntary and community activities.
- But churches have encountered, or perceived, barriers: a suspicion that faith communities have a proselytizing agenda; a lack of understanding of what faith communities can contribute to social renewal; the difficulty of one faith representative being able to speak for a range of faiths; and the need to build capacity within the faith group itself to engage with partners.

Churches as a centre for culture

'Churches can contribute to the objectives of the region's cultural strategy, especially through:

- **Encouraging people and communities to take part in cultural activities;**
- **Celebrating diversity of cultural practice;**
- **Stimulating new work and contemporary creative practice;**
- **Using the Church's resources, including its buildings, as venues for many other cultural activities as well as worship;**
- **Preserving, presenting and understanding heritage.'**

- In 1999 the Department for Culture, Media and Sport set up eight Regional Cultural Consortia in England 'to promote a joined-up approach to culture and the creative industries'. Many of their strategy and consultation documents said little about the contribution of faith communities to culture.
- Disappointingly, even the DCMS's own recent consultation paper (*Culture at the Heart of Regeneration*, July 2004) is silent on the contribution to culture by churches or cathedrals.
- But many faith-based organizations underplay their own work and may have little expertise of working with external agencies.

Some regional reports by church groups have sought to redress the balance. They point to faith-based organizations overseeing diverse and innovative cultural activities, providing significant social capital.

Churchill, July 2003

'Faith in Culture' a report by the Diocese of Oxford (April 2004) pointed out that, although churches had often failed to 'tell their story', faith organizations were the largest family of voluntary organizations in the Thames Valley, with an involvement in a wide spectrum of cultural activities that was second to none.

The Churches Regional Commission (CRC) for Yorkshire and the Humber: a model for working with Regional Partners

'In view of the extent and range of church social action, public bodies . . . should recognize and develop partnerships with churches as an important element in delivering service to excluded groups within society.'

Angels and Advocates, CRC for Yorkshire and the Humber, 2002

The CRC was established in 1998 to facilitate cohesion and regeneration in the Yorkshire and the Humber region by partnership between the Church, regional agencies and projects on the ground. It aims to represent churches to regional bodies; to advocate the significance of faith; and to work as partners in the region.

The Commission of 25 people from across the region is supported by an executive staff team. It is represented on the Yorkshire and the Humber Assembly and on Yorkshire Culture.

CRC responds to regional policy consultations; runs Task Groups on key issues from Social Inclusion to Lifelong Learning; and runs seminars and conferences to equip churches to act as partners in regeneration. It has funded project workers to support local churches and their work in social action.

7.3



Faithful to Culture: Exploring the Link between Culture and Faith Across the East Midlands – Interim Report, June 2004

- The East Midlands Cultural Strategy 'Time for Culture' (emda 2001) listed 48 different cultural elements – but mentioned faith groups only once.
- Culture East Midlands and Arts Council England therefore mapped cultural activities involving faith-based organizations in five areas in the region (Nottingham, Leicester, Northampton, Derby and South Holland).
- Their interim report shows that cultural activities provided by faith groups contribute to all emda's objectives. They include festivals and celebrations, visual arts, drama, literature and poetry, music and newsletters/magazine production.
- Although all Local Cultural Strategies in the areas covered recognized the value of culturally diverse communities:
 - None mentioned any specific faith group/organization or activities.
 - Only one identified faith-based groups as partners in a proposed Cultural Forum.
 - Two made no explicit reference to faith at all.
- Of the organizations that responded:
 - The majority held their activities/events in the church or worship area.
 - Most relied on donations and fundraising to fund activities. A few also depended on grants. Local authorities were the most frequent funders, but only ten organizations had benefited.
 - Very few respondents had ever worked in partnership. Partnerships with local authorities were mentioned most often, but only by eight organizations.

Focus Consultants, 2004

Culture South West (July 2002) Cathedral and Cultural Investment – Culture South West: Exeter

This study measured the cultural investment of the six cathedrals in the South West region (Gloucester, Salisbury, Bristol, Wells, Exeter and Truro). It found that:

- the cathedrals want to be seen as part of the region's cultural life;
- they currently give to the community more than they receive from Government;
- but this pattern cannot necessarily continue indefinitely.

The six cathedrals together spent about £10m annually (2002) on cultural activities. Half of this went towards the costs of historic buildings, music, libraries/archives and education. Income from members, visitors and fundraising etc. outweighed grants from public funds. Much expertise, and access to a significant number of events, was available to the public free or nearly free.

At the time of the survey, the six cathedrals in total:

- gave 305 concerts (including 29 by the cathedral choirs), with total audiences estimated at 122,049 per annum;
- employed 9 full- or part-time paid education officers and 146 volunteers, and welcomed an estimated 39,749 students and children per annum.

South West Church Leaders, 2002



7.4

Churches as a centre of voluntary and community activity

'Decisions on whether to fund a particular organization should be made in terms of the nature of the case the organization is making rather than on whether it has a religious or secular culture.'

Local Government Association, 2002

The Church itself has numerous groupings, many of them ecumenical, which help churches to use their buildings for social and community activities, from consultancies such as 'Living Stones' and Ecclesiastical Property Solutions which examine the potential (and constraints) of the building itself, to the Central Church Fund and Allchurches Trust which can provide financial help, to the networks for sharing expertise such as Faithworks, the Faith Based Regeneration Network UK and the Churches' Community Work Alliance. There are many more: the expertise available is considerable. It provides a major resource which can help fulfil the objectives of regional partners, but is not sufficiently appreciated.

Many faith groups have mapped the churches' contribution to social capital. Each such exercise underlines the motivation that church volunteers bring; the value of the buildings as a basis for this activity; and the range of groups reached by these activities. The perceived barriers, however, remain.

Being Here: How the Church is engaging with the communities of Brighton and Hove – Engage: The Brighton and Hove Churches' Community Development Association, April 2004

'Much of what the Church is doing in the community goes on below the radar.'

Lawrence, 2004

A survey of 83 per cent of Christian congregations and voluntary groups in Brighton and Hove, carried out between May 2003 and February 2004, identified:

- 250 congregations supporting another voluntary organization (by money, representatives, space and other resources);
- 135 individuals from a congregation volunteering in other groups (as much of this is anecdotal, the real figure is probably much greater);
- 92 congregations/organizations running or contributing to community events and festivals;
- 33 congregations running a voluntary or community organization and/or projects in partnership with another group;
- 301 congregations and organizations running their own community activities, groups or projects;
- projects supported included hospitals, the Brighton Soup Run, the Samaritans, people of all age groups, races, types of sexuality and needs including asylum seekers and the homeless;
- of the 55 community buildings used, 47 were church halls and worship spaces – only 8 were purpose-built community centres.

Lawrence, 2004

Faith in Culture – A Faith Contribution to Cultural Strategies: Diocese of Oxford, April 2004

This report highlighted examples of cultural activity across the Diocese of Oxford including:

St Mary's Church, Henley on Thames

'The church has sought to develop partnerships with local schools and organizations and encourages community use of the building to promote the arts and enrich the spiritual life of all who enter the building.'

The Revd David Pritchard,
Rector of St Mary's

Henley, a town of some 11,000 people, has a small theatre and a cinema, a thriving choral society and symphony orchestra, but no concert hall.

The church occupies a focal point in the town and has a seating capacity of 700. Over the past four years it has hosted:

- 'Murder in the Cathedral' by the Henley Amateur Dramatic Society;
- 'Jesus Christ Superstar' by the pupils of Henley College;
- concerts by the Henley Choral Society, the London Baroque Ensemble, the London Male Voice Choir, the Reading Male Voice Choir, the Vaxjo Cathedral Choir from Sweden, and others;
- a sculpture exhibition;
- flower festivals;
- carol services; and
- organ recitals.

Manchester Diocese has a Partnership Development Officer who is responsible for promoting partnership at diocesan and local level with statutory, voluntary and community sectors, particularly in the areas of regeneration and public service delivery.

Angels and Advocates, a report by the CRC for Yorkshire and the Humber, 2002

'The Report's aims are:

- **to encourage local churches to engage in social action and to enable them to share good practice;**
- **to enable public bodies to understand how the churches are acting as partners in regeneration; and**
- **to enable church leaders to give a strategic steer to this work.'**

Angels and Advocates identified:

- around 4,000 churches of all denominations and 420,000 active Christians in the region, engaged in some 6,500 social action projects;
- between 50,000 and 70,000 churchgoers regularly involved in church social action, and a similar number engaged in social action organized by others;
- some 3,000 staff working on church projects, and over 150,000 people benefiting regularly from them;
- church social action to the region estimated to be worth between £55m and £75m per annum if voluntary activity was costed at the minimum wage.

A parallel CRC report, *Sowing the Seed: Church and Rural Renaissance in Yorkshire and the Humber*, CRC for Yorkshire and the Humber 2003, describes social action in rural areas.

Faith in England's Northwest: the contribution made by faith communities to civil society in the region, November 2003

This report, produced by the Churches Officer for the Northwest in partnership with the Northwest Development Agency, surveyed all 4,400 faith communities in the Northwest. The 2,300 respondents included Hindus, Muslims, Sikhs, and many Christian denominations.

The responses showed that:

- Faith communities, although represented in the most affluent areas, were concentrated in areas of highest social need.
- Faith communities ran or managed more than 5,000 projects, addressing homelessness, racism, crime, drug and alcohol abuse, health, skills development, art, music and environmental improvements for people of all age groups, and involving over 45,500 volunteers.
- 34 per cent had responsibility for listed buildings; 2,282 (nearly all) had buildings which were used by the wider community.
- Many ran cultural, musical, and sporting activities.
- Almost half the rural churches had been involved in schemes to help with the after effects of Foot and Mouth.
- Only 27 per cent of respondents had received public funding.

Devine, 2003

Regenerating London: Faith Communities and Social Action (Greater London Enterprises and London Churches Group for Social Action, October 2002)

This report mapped church-organized social action in London, following questionnaires to 3,298 organizations of all faith communities.

The responses suggest that over London as a whole faith communities may be:

- running more than 7,000 projects;
- employing 10,000 staff;
- involving over 45,000 volunteers;
- using 2,200 faith buildings (often the only building available for wide community use);
- serving some 390,000 people;
- providing services and support for homeless people, refugees, the disabled, prisoners, women, AIDS sufferers, and also providing education, advice and counselling, family support groups, youth groups, lunch clubs, as well as creative, cultural and sporting activities.

In several London boroughs – but not all – faith communities had been invited to join the Local Strategic Partnership (LSP).

- Newham had three faith representatives.
- In Lewisham, a Church of England priest sat on the LSP in his own right to represent his local neighbourhood.
- Hackney had three faith representatives: Muslim, Jew and Christian.

Anderson et al., 2002

St John's Bowling Parish Church Youth and Drug Dependency Project, Bradford

In East Bowling, an area of multiple deprivation with a multi-ethnic community, almost 20 per cent of children live in lone parent families. The Youth Base project grew from street work with young people in the early 1990s. It is the only youth provision of its kind in East Bowling and reaches young people in the centre and on the street. Closed sessions for girls enable the Asian community to take part.

Other work by Yorkshire churches to further church social action includes:

- a Faith in the City worker (Anglican Diocese of Sheffield);
- research and development workers to support local churches engaging in social action in Hull and the East Riding;
- regeneration adviser posts in Barnsley, Doncaster, Sheffield and Rotherham, funded from Europe and the Church Urban Fund (CUF);
- 'Active Faith Communities', funded by the Anglican Dioceses and CUF, to support local churches in West Yorkshire (a similar body is planned for North Yorkshire);
- work by CRC itself – see above.



The **Breakfast and Archer Project at Sheffield Cathedral** serves around 770 breakfasts and 265 lunches each month to homeless people, and provides food parcels, a café, dental care and training in writing and computer skills.

There are plans for a new Community Resources Centre on the cathedral site, providing even wider facilities.

7.5

Key recommendations



- 5 We recommend that all Regional Cultural Consortia and Regional Development Agencies include at least one faith representative, and take active steps to engage with and respond to the contribution that church buildings and communities can make and are making – for example, by regularly consulting church bodies on regional cultural and community strategies.
- 6 We ask Local Strategic Partnerships (LSPs) or similar groupings to actively encourage faith representation.
- 7 We urge regional authorities to support capacity building, to help churches participate as full partners.

How else can church buildings and communities best contribute to the regional agenda?

The *Working Together* report itself gives helpful pointers to good practice.

'Faith Communities are recommended to . . . become involved in local structures and raise your profile by taking part in consultation.'

Home Office, 2004

- Faith groups themselves can continue to tell the tale (and celebrate it).
- Development of a consistent template for regional statistics can enable meaningful comparisons to be made between regions and nationalities.

' . . . to develop appropriate structures to maximize capacity to be an effective partner.'

Home Office, 2004

- Regional bodies need a clear point of contact, and well-organized partners to whom they can relate.
- Church bodies in other regions might consider whether the Churches Regional Commission model would work for them too.
- Sharing good practice and network among faith groups raises the impact of local cultural activities and helps strengthen the vision for their further development.

' . . . to speak with a common voice, coming to the consultation with a position that has been negotiated and agreed in advance.'

Home Office, 2004

- Effective networking among faith groups in areas where LSP partnerships exist can also help ensure that faith representatives are fully briefed.

The urban challenge

While people of faith may assign particular importance to spiritual regeneration and the quality of human relationships in their localities, they also share the practical and material problems and concerns of their neighbours.

Faith' in urban regeneration? Engaging faith communities in urban regeneration by Richard Farnell, Robert Furbey, Stephen Shams al Haqq Hills, Marie Macey and Greg Smith. Published for the Joseph Rowntree Foundation by The Policy Press 2003

The Church is well placed to meet the challenge of urban and community renewal. Church buildings, and church communities, in urban areas can reach individuals and groups who are not easily reached by other organizations. Using historic church buildings for activities besides worship can offer scope for a sustainable future, enrich the life of the neighbourhood, help to meet repair and running costs and develop the skills of both the worshipping and the wider community.

The Church of England's report *Faith in the City* (1985) led to the establishment of the Church Urban Fund. Nearly 20 years on, the Church is revisiting that debate, with two major initiatives relating to urban areas, both with strong ecumenical links.

- The Commission on Urban Life and Faith (CULF) is currently developing a vision of urban life that analyses and addresses the realities of its glories, injustices and needs, and how the Church can connect with the city and life within it.
- The Church Urban Fund (CUF) has to date provided £52m to over 4,000 projects since it was set up in 1987. These are faith-related initiatives within urban areas, also including some coalfield communities and pockets of urban deprivation. CUF is now increasingly seeking strategic responses to poverty and deprivation and assessing needs at a local level.

But these funds alone are only a small contribution to the urban needs. The objectives of faith groups are well in tune with public policies for urban regeneration; Government statements recognize this, but local authorities often do not.

'Among the typical resources which faith groups . . . can offer as part of the voluntary and community sector are local networks, leadership and management capacity, buildings with potential community use, and volunteers.'

Local Government Association, 2002

A recent Home Office Consultation document listed four key components essential to enabling infrastructure at neighbourhood or parish level:

- at least one forum or network;
- at least one physical hub;
- access to generic community capacity building workers;
- easy access to small grants.

Home Office, 2003

Of these components, church communities provide the first three: a network with professional leadership; the building as a physical hub; committed volunteers, a grassroots network of links with the community, and a commitment to working with people of all levels, races and creeds (or none). They would welcome a major improvement to the fourth – easy access to grants.

Up and down the land clergy and their communities are reaching out to urban needs through new projects. The examples below are particularly bold: many others are working with similar challenges.

'Faith groups may offer a channel to some of the hardest to reach groups. A pragmatic approach will be taken to funding faith groups, recognizing that they may be the most suitable organizations to deliver community objectives.'

ODPM, 2001



7.6

'The Dramography Project has been a godsend to us. It's educated my son and been so much fun at the same time.'

Sue Keenan, a parent

Churches reach out to all sections in the community

Black and Asian Christians emphasize an inclusive culture and outreach to young people. The Good News Asian Church in Birmingham is one of several Asian Anglican congregations that has built its own new church building: funded by the congregation and by local Muslims and Sikhs and others, it provides a community focus for all with a strong emphasis on hospitality.

Holy Trinity, North Ormesby, Middlesbrough

'The Trinity Centre, centre by name and central by location, offers a new and exciting possibility for both Church and community in North Ormesby. I believe it is a clear sign that the Church's place is always right at the heart of the community it seeks to serve.'

The Most Revd and Rt Hon. David Hope, Archbishop of York

North Ormesby is among the 2 per cent most deprived wards in England. When the 1894 church hall reached structural failure, the parish decided to build a new multi-purpose community centre, church owned and run, linked to the Grade II church and facing the market place.

An appeal was launched in April 2002 and in eight months of intensive effort raised over £800,000. Money came from 29 regional and local organizations, companies and trusts, from The Community Fund, Single Regeneration Budget, English Partnerships, The Diocese of York Social Care Fund to the local Scouts and the North Ormesby Minstrels.

The Trinity Centre now provides:

- a 200-seater main hall capable of sub-division;
- a flexible stage for performances;
- meeting rooms and offices of various sizes;
- modern well-equipped kitchen facilities;
- a link with the main church and its cloistered garden.

It is used for coffee mornings, bingo, scouts, children's groups including after school clubs, the Dramography Project which brings performing arts to children, drama and dance groups, suicide care, teenage contraceptive advice, health facilities, slimming clubs, flower club, Jazz Band, and a Monday Club for over-sixties.

It has become a major catalyst for regeneration of the area. Tees Valley Housing is now developing £5m new social housing next to the Centre; there are plans for a £7m new medical village and a further 200 homes.

St Philip's, Leicester

'Our Christian duty in this situation is to find ways of working creatively with the Muslims for the good of the whole community.'

The Revd Diane Johnson, Vicar

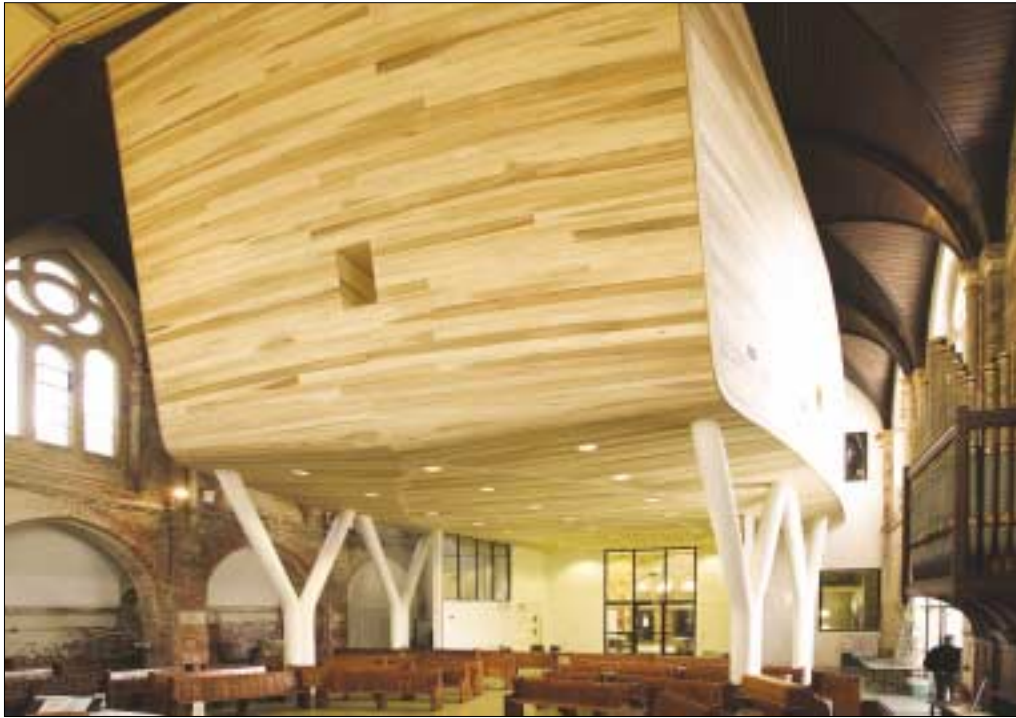
This church, rebuilt after fire in 1996, now includes flexible space for community and multi-cultural activity as well as Christian worship and activities. Changing demographics over the last 40 years have made Leicester the most multi-religious city in Britain outside London. The 2001 Census identified a largely elderly Christian population, now becoming a minority (16 per cent) compared to increasing populations of Muslims (34 per cent), Hindus (26 per cent), Sikhs (13 per cent), Jews (1 per cent), Buddhists (2 per cent) and others.

A new mosque was built in the 1990s just over the road from St Philip's. The good relations built up between St Philip's and the Mosque leaders proved crucial after 11 September 2001.

The local school, whose pupils are 99.9 per cent Asian, visit regularly to learn about Christianity. The hall holds many Asian wedding parties. The Leicester Muslim-Christian Dialogue Group, open to all, meets regularly in St Philip's and elsewhere to discuss faith and wider political issues. A group for Muslim and Christian women, meeting monthly at the church, has enabled mutual explorations of faith and experiences and growth of strong friendships: they also work together to support both Christian and Muslim charities. A separate 'Family of Abraham' group includes Jews, Christians and Muslims.

7.7





'The day I arrived, local people who didn't even go to church kept coming up to me and saying "I hope you're going to save the church". They didn't want the church to go.'

The Revd Philippa
Boardman, Vicar of
St Paul's, Old Ford, 2004

7.8

St Paul's Old Ford, Bow, East London

This 1878 Grade II church had been closed in the early 1990s due to safety concerns. Inspired by the local support for the building, the new vicar, the Revd Philippa Boardman and the PCC decided to explore options to renovate it for continued worship and community use. A feasibility study and concerted local fund-raising gradually attracted funding of more than £3m from bodies such as the Church Urban Fund, New Opportunities Fund, Heritage Lottery Fund, Community Fund, Neighbourhood Renewal Fund, the Mercers' Company and the Worshipful Company of Haberdashers, the Tudor Trust, English Heritage, the Diocesan Fund, several other Charities and European Regional Development Funding. Matthew Lloyd Architects then took on the demanding brief of inserting a whole new steel structure within the existing historic shell. The resulting 'Ark', a pod on stilts, provides for an art galley and project room, a gym, physical and therapy counselling rooms and even a sauna. The ground floor retains a significant dedicated place of worship as well as a small community hall, a crèche, café and kitchen, and a reception office. The building opened in May 2004 and is managed by the PCC with a small team of staff including volunteers.

Sponsored by English Heritage, St Paul's is one of five European projects chosen as part of the Re-Urba2 NW Europe Interreg 3 Programme to illustrate different

organizations involved in urban regeneration. The other four projects are a dockyard, a riverside project, a housing project and a piece of academic research. St Paul's shows how a church building can play a crucial part in the regeneration of a market place.

St Paul's at the Crossing, Walsall

The residential area once surrounding this church has long since been replaced by civic and commercial buildings. A radical scheme in the 1990s converted the building. It remains a church and is still church owned, but now also provides a nursery, shopping mall, coffee shop, conference and training facilities, function rooms used also for exhibitions and concerts, and office space. The coffee shop and shopping mall are used by over 2,000 people each week. Charities including bereavement, cystic fibrosis, and Alzheimer's support groups use the facilities, as well as the local council and college of further education and the local business and retail community.

The Day Chapel opens six days a week, and the Upper Room is used for Sunday worship and other church services.

The British Urban Regeneration Association gave the scheme an award in 1995, describing it as 'an outstanding example of best practice in urban regeneration' in which 'the quality of design and construction is of an exceptionally high standard'.

7.9



'a powerful building with an inspired, beautifully executed design touch'

Richard Giles,
Church Building
Magazine, 1999

The Thornbury Centre, Thornbury, Bradford

In 1991 structural failure of the nineteenth-century church of St Margaret caused the congregation to rethink its mission in this multi-cultural area. The new building, open to all, regardless of background and faith, provides facilities from a computer training centre to a refugee project, lending library, a café (which also provides training in preparing English and Asian food) and a fully equipped auditorium seating 250 for Sunday Christian worship and other activities.

Up-to-date environmentally-friendly technology was used throughout. The cost of £2.7m was met by the Millennium Commission, the PCC, the Diocese of Bradford, Church Urban Fund, ERDF, Yorkshire Forward, and others.

A project on similar lines, benefiting from the experience of Thornbury, is now being developed at Cottingley, also in Bradford, an area which has suffered from severe vandalism over several years.



7.12

Key recommendations



8 We draw attention to the considerable catalyst that a church building can provide for regeneration of an area, and urge funding authorities to recognize this and respond to it in their proposals.

9 We support the Government's statements about the importance of faith communities. We seek active partnership on that basis.

How else might churches make best use of their buildings in urban areas?

Good practice

- Use appropriate professional advice and support. New projects need the right skills. A feasibility study or business plan drawn up by consultants (which some bodies will fund) represents money well spent; inadequate preparation is likely to produce unsuccessful projects and disappointment in funding applications.
- Network with potential partners in the community; be aware of other partners' needs, and be open to fulfil them.
- Share information among dioceses and between faith groups.

Over the next two years

- Following wide consultation, the Church Urban Fund will report to the General Synod in February 2005. Emerging themes from consultation include a wish not to be confined to urban boundaries, but to tackle deprivation wherever it exists – and the need for a new mixed funding base to support CUF's work.
- The Commission on Urban Life and Faith will also report in 2005. Its work is already emphasizing the Church's contribution to social capital, through its people and its buildings.
- Dioceses can consider how best to give guidance and support to parishes exploring new projects.

7.10



- Schemes of this kind require commitment from all partners.
- Some dioceses have appointed development officers to help and guide parishes through the processes.
- A greater readiness from national organizations to fund such schemes would enable these examples to be replicated more readily elsewhere.
- The ODPM Select Committee's report on the Role of Historic Buildings in Urban Regeneration recognized in its recommendations that redundant churches were capable of conversion for a wide range of other purposes. It is disappointing that it did not also give a stronger explicit statement about the contribution of churches still in regular use for worship.

7.11



The rural challenge

'While church buildings have always been valued, there is now a clear willingness on the part of local people to think flexibly and laterally, and an openness on their part to consider potential adaptations to the building.'

The Revd Canon Andrew Bowden, Diocese of Gloucester, April 2004

7.13



A rural post office

The post office in Sheepy Magna, Leicestershire closed in 2003 leaving a vacuum in a village where many are elderly and/or lack transport. The vicar and PCC offered All Saints' vestry as a replacement space. Following approval from the Post Office, the Borough Council and Church authorities, 12 modest grants were obtained to set up a satellite post office, and provide a disabled WC and a community help desk. Recently opened by the local MP, it now opens two mornings a week, and is used by 40–50 people weekly. The community help desk, staffed by the Borough Council, advises on everything from planning permission to recycling; a pensions advice service is being added.

The church building serves as a symbol and physical focus of the rural community encapsulating its history and identity. It responds to an extraordinary variety of needs; forms a hub for the work of those communities, and is often the only building accessible to all.

- Rural churches can provide crucial services to local communities.
- Churches have resources; buildings, land, spaces, people, ideas and energy.
- Churches can help give a voice to many groups: women, the elderly, the young, ethnic and other minority groups and those with special needs.
- Rural areas with sparse populations often have high numbers of parish churches – an opportunity for the communities, but a pressure to maintain.
- The work of the churches – and their rural communities – needs support.

Work by several rural dioceses has underlined the potential and the needs.

7.14



Diocese of Norwich

'The village needs its church so people can meet, support each other, express their own emotional needs and aspirations in an atmosphere of goodness and concern as Christ taught.'

Doreen Kimberley, Churchwarden at St Aethelbert's Church, Alby in a letter to the Diocesan Working Group, April 2003

The Diocese of Norwich has around 650 church buildings: more churches per acre, per person than anywhere else in the world. Most are medieval Grade I or II* buildings. In February 2003 the Bishop of Norwich asked all his churchwardens for information on how they manage their churches. Two hundred responded. Their replies provided a record of hard work, imagination and commitment.

Problems were identified: substantial cost of repairs; lack of facilities which make it difficult to extend the use; and isolation of small, decreasing populations off the tourist route. But the responses shone through with

'... a new confidence. Our churchwardens are not panicking; they are getting on with the job.'

Kate Weaver, member of the Norwich Diocese Working Group, April 2004

They identified an extraordinary range of activities taking place in these buildings: schools visits, children's and young peoples' events, mother and toddler groups; holiday clubs, art and craft exhibitions and workshops, music and drama events; pageants, fairs, fêtes, and flower festivals; and a village quiz and a teddy bear parachute jump from the church tower.

Some larger churches identified lunch clubs, day care facilities, a venue for learning difficulties, adult education classes and a nursing clinic.

St John the Baptist, Whitbourne, Worcestershire

Whitbourne, 12 miles from Worcester and 15 miles from Hereford, has a population of 1,100 and a primary school, a village hall, a post office and shop and two pubs.

The Grade II* church dates from about 1180. The project, which cost £61,600, provided a meeting/social area, kitchen and toilets, and a small meeting room.

Attendance at established community events – concerts, flower festivals and exhibitions – increased once refreshment and toilet facilities were available. The church is now used by an art club, a teenage discussion group, Riding for the Disabled committee meetings, the WI, the Police Community Consultative group, Age Concern and the Garden Society, and the Ramblers Association. The school now uses the church regularly and a meeting about drugs for young people and their parents was recently held in the church.

The church complements the new village hall, with sufficient activity in the village for both venues.

7.15



The urban part of the diocese is active too. A survey in September 2003 by the research company OPERA showed that church volunteers provide 154,555 hours of social action services within the City of Norwich every year, from support to drop-in centres

to work with the homeless, debt counselling and drug and alcohol users. This equates to 80 full-time workers. At the then national minimum wage of £4.20 per hour, these would cost £650,000 (£696,000 at today's national minimum wage of £4.50 per hour).



7.16

Diocese of Gloucester

'What we found was the joy that people have in their local parish church and their desire to make it a centre for community life.'

The Revd David Green, Diocesan Rural Adviser, Foreword to *A Vibrant Church*, Short et al., 2003

In August 2002, the Gloucester Diocesan Rural Group, helped and advised by the Countryside and Community Research Unit of the University of Gloucestershire, commissioned research to investigate the state of the rural church in the diocese.

Two questionnaires were sent – one to each PCC Secretary of a rural parish and one to each incumbent with rural responsibilities within the diocese, seeking their views on the present situation and their hopes for the future use of their church buildings.

Responses revealed that

- 75 per cent of the rural parish churches were open daily for prayer and quiet reflection;
- 45 per cent were used at least once during the week for activities besides Sunday worship;
- 19 out of 155 parishes had no building available for community use except the parish church;
- 56 per cent of PCCs and 82 per cent of incumbents would favour a wider range of uses in the church building.

The most positive responses came from parishes whose church building was already in regular use during the week. This suggests a positive cycle: developing activity itself encourages pro-active attitudes.

**The Lingla Centre
at St Paul's
Church,
Frizington,
Cumbria**

Frizington, an area of high unemployment and deprivation, falls within a European Objective 2 programme and the Cumbria Rural Development area.

The project, costing £223,000, adapted this unlisted Victorian church to create a modern discrete area for worship, a Community Café and full catering kitchen, toilet, a large meeting room and office space, with full disabled access. The meeting rooms are well used. The Community Café now opens six days per week, and also provides a mobile luncheon delivery service for elderly people. It has been so successful that it is now being extended further.

Rowe, 2004

Rural church communities can use their buildings to build community cohesion, and tackle social exclusion.

Good schemes require planning and expertise. Capacity building for parishes remains a major need.

Local government and public bodies can further their own objectives by engaging church communities as partners.

Rural Churches in Community Service

Under the Rural Churches in Community Service Programme scheme, 99 churches in rural areas (66 of them Anglican) received Millennium Commission grants to adapt their buildings for community activities. (See case studies left and on page 29)

The grants have enabled:

Mother and Toddler groups	Playgroups	After school clubs
Holiday clubs	Youth drop-ins	Cybercafés
Drop-ins for elderly people	Luncheon clubs	Day care centres (for frail elderly people)
Afternoon teas for visitors/ tourists	Alcoholics Anonymous and other self-help groups	Employment and training advice
Vocational training	Non-vocational training	School use for curriculum studies
Music	PE	Concerts and drama
Performance	Local interest groups of every kind	Quiet days
Rehearsal space for musical societies and brass bands	Art exhibitions	A tourist resource
A 'Meals on Wheels' service		

A review of the programme in 2003 showed that most of these projects were flourishing: factors for success included careful initial planning and commitment of congregation and clergy.



7.17

Key recommendations



10 We invite local authorities to treat churches as partners in tackling rural exclusion. In rural areas, as elsewhere, places of worship may have potential for providing community facilities that are otherwise lacking.

11 We ask that public funds should be available for appropriate modification of church buildings and the upkeep of community facilities within them.

How else might church communities and local parishes enhance the Church's contribution in rural areas?

Immediately

- Diocesan and deaneries might encourage 'twinning' of parishes to share know-how.

Over the next two years

- Publicize good examples locally within dioceses and more generally.

- More comprehensive guidance on undertaking parish audits needs to be developed.
- Seek to work with Parish Councils on development of parish plans, and seek access to training.
- Here again, dioceses could consider how their own structures can best support advice on funding or project management.

Cathedrals

'They were the largest buildings, and they were also the greatest. They still are. The medieval cathedrals are the supreme expression of English architecture.'

Clifton-Taylor, 1967



7.18

Cathedrals have a special significance within their cities. Each is the 'mother church' of its diocese, the seat of the bishop, and a centre for the Church's work within the area.

- Many are the oldest, biggest, most historically and architecturally significant buildings still in use within their cities. Most have imaginative programmes of outreach and community service.
- Cathedrals support musical activity (usually daily services, with many other concerts and cultural events).
- New artistic commissions add to the artistic inheritance of past generations.
- New building continues also:

At St Edmundsbury Cathedral a new tower is under construction, based on the designs of the twentieth-century architect Stephen Dykes-Bower and funded by the Millennium Commission.

At Norwich Cathedral the first phase of new facilities has now been completed by Michael Hopkins and Partners, using a modern architectural idiom on the footprint of the demolished monastic cloister.

- The educational service in many cathedrals provides a professional basis for teaching adults and children alike (see also page 33–35 below).
- Cathedrals draw visitors. Visitors – whatever they seek – benefit the area, through the money they spend and the employment they generate.
- A survey commissioned by the Association of English Cathedrals and English Heritage found that visitors to cathedrals generate £91m in spend and directly support 2,600 jobs. Further details will be published in *Heritage Counts 2004* (forthcoming November).

Cathedrals are increasingly working in partnership with their cities.

Lincoln Cathedral

In 2003 Lincoln Cathedral produced a 10-year visitor development plan, 'Realizing the Potential', funded by Lincolnshire County Council, the Single Regeneration Budget and an anonymous donation. This set out priorities for investment in visitor services, relating its objectives to wider local and regional tourism and economic strategies. It has brought the city, county and cathedral into closer partnership, and led to collaboration on two further projects:

- a £540,000 scheme to refurbish a thirteenth-century building into a visitor, education and study centre, opened in April 2004 and available for use by the community, visitors, groups and businesses. Heritage Lottery Fund contributed £267,500, Lincolnshire Enterprise £100,000, and Lincolnshire County Council £21,000.
- £393,000 towards improved signage and interpretation of the cathedral, disabled access improvements and preliminary works towards new toilets. Lincolnshire County Council contributed £148,000 and Lincolnshire Enterprise £191,500.

Ripon Cathedral

The economy of Ripon had been moribund for some years. Collaboration between the City Council and the cathedral led to eight Lottery applications – seven successful, including:

- repaving the cathedral's forecourt as part of a wider repaving scheme;
- restoration and re-opening of the medieval Thorpe Prebend House, to house an interpretative and education centre for the cathedral and the city.

Funding of £1.4m came from English Heritage, Heritage Lottery Fund, the local authority and Yorkshire Forward.

Further funds from Yorkshire Forward are enabling a concerted marketing strategy between the city, the cathedral and the surrounding attractions, to develop Ripon further as a tourist destination.



7.19



7.20

Southwark Cathedral Millennium Project

'The aim is to meet the needs of the visitor, schoolchild, student and worshipper in the twenty-first century, maintaining a sanctuary of prayer and holiness alongside a public precinct by the river.'

The Very Revd Colin Slee OBE,
Dean of Southwark Cathedral

The site of Southwark Cathedral has been a place of worship for over 1,000 years. This £10m project, half met by the Millennium Commission, has created a new precinct around the cathedral, with a new refectory wing and a technological teaching library, conference facilities, further development of the education centre, a visitor centre with state-of-the-art technology, and a display of the archaeological work undertaken as part of this project. Outside landscaping has increased the green space around the cathedral by one third.

In 2002, the project won an award from the Royal Institute of British Architects (RIBA).

But the size and complexity of these buildings brings its own pressures of maintenance. Until 1991 cathedrals had (and had sought) no State aid for repair, on the grounds that they were relatively better able than parish churches to mount appeals.

In July 1991, a survey by English Heritage of the repair needs of England's 61 cathedrals identified essential structural repair needs of £87m. The Cathedral Grant Scheme was then introduced.

A further survey in 2002 showed that 85 per cent of the works identified as urgent in 1991 had been done, much with the help of the grant scheme – but that urgent high-level works of £39m remained outstanding.

From 2005/6 until 2007/8, English Heritage will offer £1m per annum to cathedrals. We warmly welcome the new emphasis on helping with cyclical repair, but the reduction in overall funds available is inevitably concerning against an annual spend by cathedrals of £11m on repair and maintenance.

Greater certainty of funding for core maintenance costs would release for proactive work within the community much of the energy currently spent on fundraising.

The contribution of cathedrals to tourism, music and educational activities also benefits the nation as a whole.

Key recommendations



12 We urge public authorities to affirm the contribution of cathedrals to their communities, and consider practical ways of recognizing that contribution.

13 We welcome the continuation of English Heritage grants for cathedrals, but urge that the modest amounts made available should be increased (say from £1m per annum to the previous £2m or £3m), continuing support for cyclical maintenance rather than simply major repair.

14 We encourage the Heritage Lottery Fund and the Association of English Cathedrals to continue discussions to strengthen mutual understanding of priorities, potential and needs.

15 We draw attention to the considerable economic magnet effect of cathedrals and greater churches for their cities and towns, as well as the similar, if less easily quantifiable, effect of smaller parish churches. We encourage all local and regional authorities to consider with the churches and faith groups in their area how this economic effect can best be reflected in mutually supportive practical and financial help.

How else can the contribution of cathedrals be enhanced?

Immediately

- Cathedrals' own fabric plans will help identify further needs.
- Many cathedrals are seeking to develop regular and sustainable giving from their Friends and donors.

Over the next two years

- Further research to gain a better understanding of why visitors come to cathedrals and their cities is already being considered with the Association of English Cathedrals.
- Church bodies could actively discuss with their regional partners how cathedrals and churches contribute to the development and culture of the region. A mutually agreed strategy can enhance the attraction of the city and the cathedral and churches' role within it.
- The contribution of cathedral and church libraries, music, treasures and other assets needs to be recognized in these discussions.

Education

Once I was sand.
 Sand soaks up water,
 But inside here it's dry,
 And I stand like a tall tree.
 Brindled brown-red stone,
 I am one column among many.
 Together we make a sacred wood
 A praying place
 A singing space
 A holy sound.



7.23

7.21



Poem by year 5 pupils following Pilgrim Day at Chester Cathedral with Chester Cathedral Education Service

This quotation provides an example of the immense potential provided by cathedrals and church buildings for active learning, at all ages and all levels. For adults and children alike, and right across the curriculum, they can stimulate creativity, and inspire to greater self-understanding.

- In 2002, the six Church of England cathedrals in the South West (Gloucester, Salisbury, Bristol, Wells, Exeter, and Truro) recorded 39,749 student visits.
- 18,000 school children per annum use Winchester Cathedral's educational programme for primary schools.
- The number of educational visits to cathedrals in 2003 alone was 320,000.
- It is estimated that there are around 1 million formal visits by school children to churches each year, either as part of the RE syllabus or for other national curriculum subjects.

School visits each year to other organizations (rounded figures)

National Trust	600,000
English Heritage (all school visits free)	500,000
National museums and Galleries	1,000,000

Adult and long-life learning

The Cathedrals as Partners in Adult Learning group surveyed all cathedrals in March–April 2004 about their provision of learning for adults, and partnerships with outside education bodies. The examples quoted in response include:

St Albans Abbey: the St Albans Centre for Christian Studies, an ecumenical centre for Christian learning now 30 years old, runs activities and events throughout the year including evening class courses, day workshops, lectures and conferences. Around 200 people participate each term. A modern theological lending library provides for general readers, teachers and students. The centre is now being expanded into an ecumenical lifelong learning and community outreach project, with local partnerships, including the St Albans Learning Forum and local museums.

Wakefield Cathedral runs the Westmorland Centre, a citizenship and education centre, offering free basic skills courses in ICT, literacy and numeracy. Partners include the Local Education Authority, Wakefield Metropolitan District Council, the local FE College and the Wakefield adult learning network.

7.22



St Albans Abbey has four qualified teachers plus an administrator and a volunteer team of around 30 people working with 13–14,000 young people each year. They provide trails and practical workshops to tie in with the National Curriculum.

	Target figures for school children visits, 2005–6	Public funding per annum approx.
National Gallery	425,000	£21m
Victoria & Albert Museum	315,000	£37m

Glaister et al., March 2004



7.24



7.25

All Saints, Harewood

This Churches Conservation Trust church near Leeds lies in the grounds of Harewood House. In 2003, the Trust, the House and Education Leeds, Music Support Service combined to provide opportunities for pupils to work with professional musicians. Three schools used the house and its grounds to compose their own musical arrangements, which were then performed for an invited audience at the church.



7.26

The Churches Together in Earley and East Reading (CTEER), Schools Project

'The aim of the project is "to enable schools and their pupils to develop spiritually and engage creatively with faith".'

Diocese of Oxford, 2004

Sixteen churches in this residential area east of Reading each contribute £500, and time, to support work in the 12 local primary schools and 1 secondary school.

Ministers and church workers take assemblies in 8 of the primary schools and in every year of the secondary school.

The secondary school pupils are helped to run discussion groups on faith and topical issues, sometimes with a panel drawn from different faith communities. This has now developed into a bi-annual national symposium on spiritual development for 16- to 19-year-olds.

Five teams of volunteers involving nearly 50 people from local churches help deliver RE lessons for 8 of the primary schools. These lessons take place in seven different places of worship, including the local mosque.

Ministers and church workers take part in RE lessons for years 7, 8 and 9 in the secondary school, and support two half-day conferences for the sixth form.

'The Cathedral sees itself as a resource for the entire city of Manchester regardless of race, age, faith backgrounds or no faith.'

Joanna Booth, Education Officer,
Manchester Cathedral, May 2004

Education work with children and school pupils

Manchester Cathedral: Although a formal Education Department only began in January 2002, partnerships have already been formed with schools, LEAs and a range of departments in the three Manchester and Salford Universities, from Medieval Studies to Leisure, and an INSET programme for teachers established.

A course at Manchester Metropolitan University explores the meaning of secular and sacred space. Study with schools includes Arts (trails and workshops), RE (with a Children's Vestments collection), History (an interactive Tudor Reformation Trail), medieval life, misericords, Geography (settlement studies). A module of work to support the Key Stage 2 History Curriculum has been published and is used in Manchester schools.

The Heartstone Odyssey Project, developed following the Oldham race riots, has so far worked with 650 pupils from 17 Oldham schools. Through dance and story, this national initiative aims to challenge racism, xenophobia and other forms of intolerance. Other sessions with schools explore Christianity and Christian worship and learn how to 'read' a church. This is increasingly being attended by schools with a majority of Muslim pupils. Links are also being made with the local Buddhist Centre and the Jewish Museum.

The Churches Conservation Trust:

The Trust's education programme has succeeded in enthusing school children about church buildings and their history. As part of a celebration of Art and Music at **St Peter's Offord Darcy**, a professional artist worked for two days with the local primary school children. Their works were displayed in the church, and will eventually hang in the school hall.

'Why might we offer an educational service to schools around us? Because churches of all ages, denominations, sizes and styles:

- are a vital part of our children's cultural, social, religious and artistic heritage
- can continue the long Christian tradition of serving the community through education
- are valuable resources for learning in RE, History and right across the curriculum
- stimulate thinking and learning right across the age and ability range
- are rich in their capacity for stimulating awe and wonder
- offer the potential for bridge building when used as education resources, breaking down barriers of all sorts, heightening mutual respect and understanding between peoples of faith and those of none.'

Susanna Ainsworth, Susanna Ainsworth
Consultancy specializing in RE, spirituality and the educational use of church buildings

7.27



7.28



- The proposed national framework for Religious Education (RE) should strengthen the place of RE in schools. RE is already compulsory for all pupils at school from the foundation stage (3- to 5-year-olds) right up to the post-16 stage and it is becoming increasingly popular. The new framework identifies the importance of visiting places of worship, including places of national religious significance, and hearing from those who can explain their own religious beliefs. So it seems likely that the role of cathedrals and churches in working with schools to deliver this part of a school's curriculum will be further enhanced. The potential is great: but parish churches particularly need support to fulfil it.
- In April 2004 DfES and DCMS announced funding of £7 million for museums and galleries over the next two years to strengthen their ability to support children's and young people's education. This followed a previous £6.5 million from DfES for education projects in museums and galleries. No such central funds are available for churches, although they provide comparable levels of educational activity.

Key Recommendations



16 We urge Government to consider support to develop educational activity in church buildings and cathedrals.

How else might the educational potential of church buildings be developed?

Immediately

- Informal links between cathedral educational departments and parish churches can help develop confidence.

Over the next two years

- The Church of England is looking at the whole area of how to resource and support the education of both adults and children in the understanding and 'reading' of churches, their history and architecture, their spiritual purpose and their place in the community.
- Dioceses might consider what resources local clergy and lay people need to welcome schools, and how these can be met.
- Local churches might seek to deepen their links with local schools and colleges.

Tourism and visitors

'Canterbury Cathedral charges £3.50. This money is not used to keep the services going or even to keep the building standing. It is chiefly used to provide facilities to cope with the demands of mass tourism, to care for the visitors and keep them secure, and to make good the wear and tear of a million pairs of feet.'

The Rt Revd and Rt Hon. Richard Chartres, Bishop of London, May 2003, Hansard

7.29



'Tourism income is fundamental for the rural economy and has played a central role in revitalizing many small towns and their surrounding areas.'

DEFRA/MAFF, 2000

Tourism is a major employer. Cathedrals and churches are a major draw – not just the building itself, but as the backdrop to a destination offering other attractions. Newly regenerating inner cities, cathedral cities, market towns, rural villages, all attract visitors.

Making churches open, accessible and ensuring a meaningful visit raises challenges. Many congregations are responding with increasing professionalism, aided by advice from national and regional initiatives. By doing so, they also support their wider community.

But the financial benefit of this resource to the wider community is not directly reflected in the Church's finances. Charging entry to cathedrals and (particularly) parish churches is controversial: there is an inherent tension between charges and making a building freely available for people. In practice only a few cathedrals and greater churches charge. Many encourage donations; but the money dropped into the collection box may be a small proportion of the visitors' spend in travel, food and accommodation. And many parishes would welcome help to provide interpretation of a good standard.

- Tourism is the fifth largest industry in the UK providing 2.1 million full-time jobs. Total expenditure on tourism-related activities in the UK in 2002 was £76bn. 80 per cent – nearly £61bn – was generated by domestic tourism.

VisitBritain

- A quarter (over a billion trips) of all leisure day visits are to the countryside, generating some £10bn per annum to local communities.

State of the Countryside 2004,
The Countryside Agency

- In 2000: York Minster, Canterbury Cathedral and Westminster Abbey were second, third and fourth in numbers of

visitors to historic properties. First was Tower of London.

19 of the 50 most visited historic properties were churches or cathedrals.

English Tourism Council,
The Heritage Monitor 2000/1

- A recent survey showed that 85 per cent of tourists to Winchester visited the cathedral.
- In 2002, the six Anglican cathedrals in the South-West (Gloucester, Bristol, Wells, Salisbury, Exeter and Truro)
 - together employed 24 staff and 1,351 volunteers;
 - received **2.2m** tourists;
 - with no state funding.

In contrast, over 250 local museums in the South-West run by local authorities and charities

- together employed about 1,000 staff and about 5,000 volunteers;
- received some **6 million** tourists;
- received funding under the 'Renaissance in the Regions' programme targeted at local museums.
- There are an estimated 55 million annual visits to major sacred places in the UK e.g., cathedrals, historic churches, synagogues, central mosques, large temples, monastic houses. This includes 17 million visits to 45 cathedrals and 52 places of worship.

North West Faith Tourism: Scoping Study:
Connor & Co. June 2003

- Of visits to major historic visitor attractions in 2002, 21 per cent (13 million visits) were to places of worship – 40 per cent in urban areas. These figures exclude visits to most parish churches.

Visit Britain Survey of Visits to
Visitor Attractions, 2002

'How many people visit parish churches? Firm figures are virtually impossible to assess for buildings which do not charge and are not stewarded, but a recent study suggests that the average parish church receives between 700 and 4,000 visitors each year. This would imply between 10m and 50m visits across the country.'

Cooper, 2004

- 17 per cent of the population have visited churches with families and friends.
 - The economic and social impact of visits to cathedrals alone is a major contributor to the economy (see page 31 above).
 - But tourists cost. Bath Abbey receives some 375,000 visitors (February 2004) bringing annual income of some £340,000. Wages, heating, lighting, telephones and basic maintenance cost £1,000 per day.
 - The Church Tourism Association and the Open Churches Trust produce advice and guidance for parishes: promoting keeping churches open, improving accessibility and interpretation and building capacity at grassroots level among volunteers.
 - The Churches Conservation Trust has increased its emphasis on visitors with a series of county leaflets.
 - The Ecclesiastical Insurance Group continually emphasizes that keeping churches open provides better security than keeping them shut.
 - Many dioceses now have diocesan tourism officers.
- Several regional organizations work with churches to co-ordinate and stimulate local initiatives.**

The North Yorkshire Church Tourism Initiative

The North Yorkshire Church Tourism Initiative sprang from a feasibility study commissioned by the Churches Regional Commission for Yorkshire and the Humber and the Yorkshire Tourist Board, which revealed huge scope for developing 'church tourism' in the county.

Funding came from the Heritage Lottery Fund, Yorkshire Forward, the Countryside Agency, church organizations (including The Open Churches Trust), Local Authorities and National Park Authorities.

The impact of Foot and Mouth, 11 September 2001, and severe flooding in some parts of the region gave this initiative even more importance.

It aims:

- to increase visitors' understanding and enjoyment of the county's churches as spiritual, cultural and heritage assets;
- to provide opportunities for churches to build links with the wider community;
- to increase the contribution of churches to sustainable tourism, especially in rural areas;
- to encourage churches to provide a more effective ministry of welcome to visitors.

In April 2002, a project co-ordinator was appointed. 255 churches across several denominations and 9 major ecclesiastical sites are currently involved in the project.

It has already delivered:

- grants – for the production of guidebooks, displays and exhibitions;
- workshops – to stimulate ideas and offer practical advice;
- a series of leaflets;
- a web site: www.yorkshirechurches.com



Rotherham Churches Tourism Initiative

This was established in 1999 to aid the regeneration of its local communities by using the tourism, education and heritage potential of ecclesiastical buildings. Much of the industry which supported Rotherham and the surrounding villages has now gone; this initiative is one of many seeking to forge a new image and a new future for the Borough.

They organize events, produce guidebooks, information leaflets and publicity material and recruit and train local individuals and groups. They also offer advice and guidance about interpreting church buildings to churches/dioceses across the country. Over 500 volunteers have been trained in Church Welcoming, Interpreting Your Church and First Aid giving them the confidence to lead tours themselves.

RCTI recently received a grant from the Heritage Lottery Fund to continue the project over the next 3 years to 2006.

7.30

Sarah Crossland, Rotherham Churches Tourism Initiative

The North West Multi-Faith Tourism Association

The North West Multi-Faith Tourism Association supports places of worship and faith groups in welcoming visitors. Its membership includes local government tourist officers, tourist guides, the Regional Development Agency, the North West Tourist Board, and the Mersey Partnership.

A study commissioned by the North West Tourist Board and funded by the North West Development Agency (North West Faith Tourism: Scoping Study, Connor & Co., June 2003) showed how well Faith Tourism fitted into the emerging vision for the region – in tourism, culture, development and regeneration. The 7 Cathedrals in the area attract high numbers of visitors, with annual visits of some 1 million at Chester, 300,000 at Liverpool Anglican, 200,000 at both Liverpool Metropolitan and Carlisle, and 20,000 at Manchester. Many smaller rural parishes attract visitors too.

'It is wonderful to be given these awards, as it recognizes how important our church is in the community. The local junior school were doing a project about tourism and they were thrilled to be able to say they had a tourist attraction right on their doorstep.'

The Revd Stephen Hoy,
Vicar of St John the Baptist, Lincoln

Liverpool, Walk of Faith

'The City of Liverpool is fortunate to have been a world port which has in turn educated and developed an attitude of appreciation to a multitude of faiths and cultures.'

Councillor Warren Bradley, executive member for leisure and culture at the City Council, May 2003

This Free Guide was launched in May 2003 in partnership with Liverpool City Council, Church and Community Connections, and Hope College, in preparation for the Liverpool Year of Faith and Communities in 2004 and the Capital of Culture events in 2008. It covers a walk of six miles from the city's Anglican Cathedral, to the Metropolitan Roman Catholic Cathedral. Along the way it includes eleven other buildings of ten different denominations and faiths, including a Hindu centre, two mosques, a Sikh community centre, and a Greek Orthodox church.

Church Tourism Cascade Project – Lincolnshire

Lincoln Diocese has been active in church tourism for over twelve years working closely with local authorities. The ecumenical Cascade Scheme aims to link the cathedral and all the churches in the diocese into one tourism process.

Lincoln Cathedral provides information about 9 'cascade churches' of high architectural and historic interest around the diocese. From these churches, which are generally stewarded, visitors can find information about 44 'stream churches' in the local area, and from there be directed to

the remaining 'pool churches'. Visitors can start at any point: the process works both ways.

Over 300 churches are currently involved in the project. Each is encouraged to produce a welcome leaflet leading visitors around the building and explaining the meaning of features, such as the font, altar and pulpit.

One participant is **St John the Baptist, Lincoln**, a Grade II* church built in the early 1960s and standing in an area of post-war Council housing. It is cast in concrete with an aluminium-covered hyperbolic paraboloid roof and has a notable coloured glass window dominating the east end. The church became involved in church tourism in 2000 and prepared a church guide in collaboration with Heritage Studies graduates from nearby Bishop Grosseteste College. The building is open and stewarded for one hour daily with a key available at other times. Space for prayer, guided tours, refreshments, a children's area and postcards are provided. In 2003, the church came third in the Diocesan Tourist Church of the Year Awards.

'People come here from all over. They just don't expect to see a church of this quality in an urban estate.'

Sue Brennan, Churchwarden

7.31



7.32





The Go West Teme Valley Project

‘I am delighted that such an imaginative initiative has been started which will bring together local churches and community groups to help regenerate this magnificent part of the region.’

The Rt Revd Dr Peter Selby,
Bishop of Worcester, July 2002

This project was launched in July 2002 by the Chaplaincy for Agricultural and Rural Life in the Diocese of Worcester, to help develop rural tourism along the 75 miles of the beautiful Teme Valley stretching through Worcestershire, Herefordshire, Shropshire and into Wales, based on the 45 church buildings (mostly of Norman origin).

It is run in partnership with the Diocese of Hereford by a volunteer Project Manager, and overseen by a volunteer Steering Group drawn from partners and supporters across the area including University College Worcester, Local Authorities, tourism bodies,

archaeology, countryside and commercial organisations and church bodies.

It has now produced a series of colour leaflets and a website. More than a tourism initiative, its aims to develop a social enterprise which is financially viable, self-sustaining and benefits the local community too.

Go West seeks to offer visitors new ways of looking at the church and the countryside. It aims to bring town and country together and help each to listen to and learn about each other. Local people are involved in gathering information and in selecting the places and routes for visitors to explore.

On a more local level:

- The Heritage Lottery Fund can offer grants (through schemes such as ‘Your Heritage’, ‘Awards for All’, and the Local Heritage Initiative) to support new interpretation and access schemes for church buildings.
- Church trails are now available in many tourist offices.
- Encouraging local visits contributes to sustainable tourism.
- Other tourism initiatives, such as the ‘Hidden Britain’ schemes to promote local places and cultures, help a greater appreciation of church buildings.

Key Recommendations



17 As before, we draw attention to the considerable economic magnet effect of cathedrals and greater churches for their cities and towns, as well as the similar, if less easily quantifiable, effect of smaller parish churches. We encourage all local and regional authorities to consider with the churches and faith groups in their area how this economic effect can best be reflected in mutually supportive practical and financial help.

How else might church tourism be encouraged?

Immediately

- First impressions count: a clear, welcoming notice board and well-tended path cost little, but beckon people in.
- Have the courage to open the building – a major step itself.

Within the next two years

- Parishes and dioceses could seek to build on links between regional and sub-regional

tourism bodies to develop promotion of churches and church events together with other places of interest in the area.

- Co-ordinate activities with local churches: a programme of complementary but different activities, perhaps over one weekend.
- Participate actively in Heritage Open Days.
- Share information on effective welcoming and imaginative initiatives.
- Develop liaison within dioceses and in local media to publicize interesting things happening in parishes.
- The Council for the Care of Churches (CCC) will prepare guidance on welcoming visitors to church buildings in consultation with other interested bodies.
- The case for a national tourism officer, co-ordinating initiatives for the national church institutions, working with diocesan tourism officers and ecumenical partners, could be explored.

8 Moving forward

The legal framework

Any effective legal system must be clear, responsive yet firm, and fit for its purpose. The challenge of looking after any historic building, keeping and respecting its special character while enabling it to adapt sensitively for modern and future needs, is complex: perhaps particularly so for churches, given their primary role as places of worship and mission.

We recognize that the Church's systems need to balance careful protection with and support for the use of buildings, and take account of the views of consultees.

- We firmly believe that the arrangements under which the Church of England and those other denominations with the largest numbers of listed buildings operate their own systems of control over their listed buildings is the most appropriate way of caring for those buildings, balancing their historic importance and their role as centres of worship and mission.
- We welcome the Government's commitment to continuance of these arrangements. We believe that we can demonstrate that the existing systems work effectively and will work to improve them further.

8.1



- We wish to deepen and develop the co-operative partnership which has evolved particularly in the last 10 years with local authorities and conservation agencies.

Some initiatives are already helping the legal framework work better. Increasingly, policy for the historic environment is moving towards increasing understanding – not control for its own sake. We support this approach. Under the Faculty Jurisdiction Rules 2000, parishes proposing significant alterations to their listed churches should prepare Statements of Significance and Statements of Need – to assess what is important about their building, ensure that their own proposals are well thought out, and assess how their proposals will affect the building's significance.

- We welcome many of the proposals in the Government's review of heritage protection legislation, and particularly the more proactive approach which this encourages.
- The Council for the Care of Churches (CCC) has issued guidelines for parishes on preparing Statements of Significance and Statements of Need.
- The Church's own system could be simplified by ensuring a consistent approach to minor works which do not require faculty. We welcome the Ecclesiastical Judges Association's work to develop an appropriate list of such works.
- We welcome English Heritage's lifting of its grant condition requiring separate approval from English Heritage on works offered grant before 2002.
- The review of burial law being conducted by the Home Office provides an opportunity to clarify the framework for this essential but complex legislation.
- Many Diocesan Advisory Committees (DAC) are looking at their own procedures to maximize efficiency while ensuring support to parishes.
- The Church of England system alone, if the time of DAC members was costed, would cost an estimated £6m per annum. The system is cost-effective for the State.

Key recommendations



18 The Church's own systems for control of its historic buildings (often known as the 'ecclesiastical exemption') have served the historic environment well. We support their continuation and will ourselves continue efforts to simplify them.

How else can the legal framework be further improved?

Immediately

- DACs might invite observers to meetings, to improve understanding of the system.
- Encourage development of relationships with local authorities, conservation officers and planners.

Over the next two years

- The Church Heritage Forum will continue to promote initiatives to simplify the operation of the legal system, within the existing legislation.
- CCC will encourage sharing of good practice among DACs, including the scope for more electronic communication, and include detailed discussion on best practice and streamlining of procedures in the DAC conference for 2005.
- The Cathedrals Fabric Commission for England will facilitate the setting up of pilot studies for management agreements on individual cathedral precincts, to streamline the process of dual control.
- CCC, in partnership with others, will investigate similar pilots in relation to churches, including the scope for specified minor works to be carried out within a framework agreed by faculty.
- The Ecclesiastical Judges Association proposes to introduce an agreed list of minor works.

In the medium term

- The CCC will continue discussions with the consultees under the faculty system to streamline the consultation requirements as far as possible, and continue to encourage early consultation.
- CCC, with others, will update and simplify the booklet *Making Changes to a Listed Church* for publication on the Church of England web site.
- CCC will encourage development of links with other web sites to promulgate guidance on the Church's own systems.

Making best use of buildings

'... the virtuous circle. If people understand their building, they will value it; by valuing it, they will want to look after it; in caring for it, they will help others enjoy it. From enjoyment of the historic environment comes a greater thirst to understand it and the circle begins again.'

Dr Simon Thurley, Chief Executive of English Heritage in a speech to the Annual Conference of DACs, 9 September 2003

- Many argue that the Church needs a strategy for dealing with its buildings. Are there too many? Are they sustainable? Is it worth maintaining buildings if they are only used for one hour a week?
- These are fair questions. But the answers are not simple. The Church is not a business organization which can confine itself to profitable outlets and sell the rest. The future of its buildings involves the future and needs of its people, including the community beyond the congregation.
- A single strategy cannot and should not be imposed nationally. Working strategically means working together at diocesan, deanery and parochial level and working with partners in the community: collaborative, not simply top-down or bottom-up.
- We urge however that all discussions on the use of church buildings should pay attention to, and be informed by, the opportunities that each church building gives to serve its community.
- Every church building is unique. Its best use will depend upon its locality, the needs of its community, and what the building itself can provide. A large Victorian town church may be ripe for subdivision and/or lease. A small rural church with fittings unchanged for centuries may be best as a quiet, untouched space. Many will fall between these ends of the spectrum. Each needs careful thought.
- There is no single right model. The quiet sacred space and the busy community building meet different needs: each is equally valid. The most important factor is honesty about what each building can provide and how its congregation perceives its call to reach out to its neighbours. This may also involve equipping congregations to meet those calls.
- The process for change needs to be responsive and flexible. The Church of England is currently reviewing the relevant legislation dealing with the future of churches which may no longer be needed for worship. The recommendations arising from this Review (*A Measure for Measures: In Mission and Ministry*, GS 1528) aim to reduce the present sharp division between redundant churches and those in use by facilitating local strategies, encouraging wider use of church buildings, and ensuring speedier resolution of proposals.
- In particular, the Pastoral (Amendment) Measure now before the General Synod is designed to enable parts of churches to be leased under faculty, without (as now) needing to undergo a partial redundancy procedure, with all the negative messages that brings.

Several dioceses have already taken a comprehensive look at their buildings.

- In Manchester a joint study by the Diocese and English Heritage between 1997 and 1998 looked at the pastoral need, and the architectural/historic significance of the churches in the Deanery of Manchester itself. This proved a valuable basis for assessing their future. A Historic Churches Officer, funded by both bodies, is now working with some of the more vulnerable parishes.
- The Diocese of Chelmsford has looked at its building stock and particularly at the different roles that different buildings might fulfil.

'Flexibility and imagination is what is required.'

The Revd Simon Stanley, Archbishop's Adviser for York City Churches

York – a study of city churches

York, like many cities that were influential in medieval times, has a large number of churches in the city centre where there is a small though gradually increasing residential population – but high visitor potential and a thriving daytime economy. Some churches have been redundant for years and have been converted to other uses – including an early music centre, an archaeological centre, an elderly people's centre and a restaurant.

A report in 2002 recommended making six further churches redundant. After further discussion, the Revd Simon Stanley was appointed to develop a strategy to keep the buildings open, and seek ways of helping PCCs develop fundraising skills.



8.3

- At Holy Trinity, Micklegate, a large monastic church now supported by a small congregation, plans are in hand to create a Centre for Religious Communities to enable religious communities themselves to meet and worship, and as a centre for visitors, including schools, to discover the nature and history of religious life. 'Meet the Monk' days have already started during which a member of a religious community talks to visitors about their life and community.
- At All Saints, Pavement, a church on a busy thoroughfare, £750,000 has been spent on repairs over the last ten years. Plans here are to concentrate on its status as the place where the Church meets the City, possibly with promotion of public debate of moral, ethical and business issues. It is much used by the City Guilds, the armed services and Veteran groups.
- Proposed uses for the other churches include a centre for stained glass, a Peace and Reconciliation Centre, and spaces for exhibitions, conference-style events, and concerts. The scope for using each building is being carefully considered.



8.2

The Church also needs to build capacity and engage as an equal with others.

- Some dioceses have appointed Project Development Officers to work with the more vulnerable parishes to support and advise the incumbent and PCC on how to realize the full potential of their church building. London Diocese has a Conservation and Development Officer and also a Priority Churches Officer, the latter part-funded by English Heritage.
- The Diocese of Coventry Development Team assists parishes in articulating their vision, business planning, fund-raising and project management, and has helped parishes access over £3m of external grant aid in the past 12 months. The team is developing wide partnerships, providing training for clergy, laity and parishes in all aspects of projects and particularly buildings development. Action Guides on the Diocesan web site cover developing a vision and business plan, fund-raising, disability access, charitable status, community research and working with statutory agencies.

Key recommendations



19 We emphasize the need for regional and local authorities to consult Church bodies on draft development plans at all levels, as recommended in PPG 12.

20 We commend the establishment of good working relationships at personal level between dioceses, churches, and local authorities, and urge both sides to develop these where they do not exist.

21 We ask local and regional authorities to consider how they can ensure appropriate liaison with churches and faith groups, perhaps by appointing a 'champion'.

How else might churches and public bodies ensure best use of buildings?

Good practice

- Ensure regular meetings between local authorities and church contacts – both sides can encourage this.
- Disseminate the good news – publicize details of good schemes and analyse why they have succeeded.

Over the next two years

- All dioceses will wish to examine the present and future needs of their worshipping communities and the ability of their churches to meet them. Those who have not already carried out audits of their church buildings, in collaboration with deaneries and parishes, might consider how to take this forward.
- The scope for wider uses for church buildings should be actively considered within this process.
- Developing guidance on buildings audits is also being addressed in the follow-up work on the Review of the Dioceses and Pastoral Measure.
- Encourage links between parish audits and local authority plans (including parish plans) to benefit the wider community.
- The Church Heritage Forum will investigate with DEFRA and other bodies the scope for training church communities on parish audits, as part of training for local parish councils on parish plans.

Over the longer term

- The model of a specific member(s) of staff to work with church buildings has paid dividends in London, Manchester, and Coventry. English Heritage is keen to help fund such posts. Might Regional Development Agencies do so too?
- Follow-up work from the Review of the Dioceses and Pastoral Measures will continue at national level.

Enabling and maintenance

'Unless your eave-drains and water-drains are good, and so contrived that all their water may run into the drain-tiles, your pains will have been altogether in vain.'

'A few words to Churchwardens on Churches and Church Ornaments', J. M. Neale, Cambridge Camden Society, 1841

Building maintenance never finishes. Each generation and each group involved with buildings, whether a cottage or a cathedral, must learn the vital if unglamorous task of cleaning gutters and keeping out damp. Historic buildings need special care. Meanwhile, health and safety legislation becomes ever tighter, increasing the burden on volunteers.

How can the Church and its partners provide help, advice, funding and support to congregations looking after church buildings, and lift the sense of burden?

Training needs vary:

Parishioners and churchwardens need clear accessible guidance: dos and don'ts (and why) – including when to involve professionals.

Parish clergy need to understand their own responsibilities, know the dangers of lack of maintenance or bad repair, and be able to spot the danger signs.

Archdeacons need up-to-date information and resources to which they can point their clergy, and an eye for spotting practical problems.

Architects and surveyors need experience in dealing with historic buildings.

Contractors and craftsmen need the right training, and first-hand experience.

Diocesan staff need conservation awareness, and resources to guide parishes.

A 1952 report of a Commission appointed by the Church Assembly, *The Preservation of our Churches*, identified the problem and suggested training of clergy in buildings issues as a possible solution. This does not feature in current theological college training. But there is now a growing recognition that clergy who encounter buildings issues would be helped by relevant knowledge.

Many good initiatives are already in train, with dioceses supporting parishes in different ways. For example:

- The Society for the Protection of Ancient Buildings has held some training days for churchwardens and others about practical conservation.
- Different approaches to supporting maintenance have been piloted by, for example, *Maintain Our Heritage*.
- St Edmundsbury and Ipswich Diocese are developing with English Heritage a pilot scheme in one archdeaconry: one contractor per deanery will be contracted to carry out routine maintenance such as clearing gutters and downpipes, and

Church of England churches alone spent £16m on maintenance of their church buildings in 1999 (a one-off question in the Parochial Returns for 1999). This expenditure is **not** eligible for grant aid.

rodding drains. There has been an overwhelming response from parishes to join the scheme, which should be operational by late autumn 2004.

- Rochester Diocese operates a scheme under which parishes who put aside money to pay for their own foreseeable repair needs can benefit from loans for repairs and a free quinquennial inspection.
- Some dioceses, such as Chichester, run training in Statements of Significance.
- Many dioceses hold regular training days for architects and churchwardens.
- The Churchcare web site, supported by EIG, gives practical advice on care of buildings.
- The Association of English Cathedrals' training for new cathedral canons

regularly includes a module on buildings issues.

- The Cathedrals Fabric Commission for England holds regional seminars with Cathedrals and Fabric Advisory Committees on the operation of the Care of Cathedrals Measure.
- English Heritage is developing its own strategy to support parish churches. This is likely to include proposals to work with dioceses to identify the parish churches in greatest need of support, and seek ways of building capacity within those parishes. We support this, and wish to work in partnership with them.

All these positive initiatives need continual reinforcement, and development.

Key recommendations



22 Maintenance of church buildings is often the key to avoiding future repairs. We recommend that an element of the public funding available be used to support maintenance programmes, and welcome the initiatives already in train to look at ways of doing this successfully.

23 We recommend that a careful assessment of the real risks should precede any new regulatory controls which may impact on work of voluntary groups.

How else can maintenance be sustained and users of churches best enabled to cope with their buildings?

- The spreading of awareness and good practice needs to be sustained.
- 'Capacity building' is a major issue. Web, written guidance and face-to-face training all have their place: personal training is most effective, but time-intensive.
- Other bodies – particularly English Heritage and the Heritage Lottery Fund – are keen to help with capacity building.

Immediately

- All with buildings responsibilities can support and reinforce an active preventative maintenance culture.
- Parochial Church Councils can consider which of their members is best equipped to deal with buildings issues.
- Parishes, deaneries and dioceses could consider twinning of congregations to share expertise and know-how.

Over the next two years

- More research is needed about the long-term effect of skimping on routine maintenance.
- SPAB is seeking funding to enhance their capacity to run regular training days.
- CCC will develop Churchcare and the Church of England web site as a more comprehensive source of advice and links on building matters.
- CCC is approaching the Heritage Lottery Fund for a post to help with training and guidance on buildings matters.
- CCC will aim to run 4 further courses for DAC staff in conservation matters over the next 3 years.

In the medium term

- A standard toolkit for churchwardens could be developed and kept updated.
- Further encouragement for specialist craft training, in collaboration with conservation and government bodies including European partners, and exploration of funding packages or sponsorship.
- Continued liaison with professional bodies dealing with building work such as EASA, RIBA and RICS to encourage good practice and continuing professional development.

In the long term

- Conservation training available for all DAC Secretaries who do not already have conservation qualifications.

A recent exercise in Manchester Diocese extracted information on outstanding repair costs from the quinquennial reports completed in 2001 for churches in the diocese. The cost of routine maintenance was excluded. For the 56 (out of the diocese's total 356) church buildings covered by the exercise, this indicated a total estimated cost of urgent repairs needed within 2 years of £537k, plus a further £2.2m required for repairs to be carried out within 5 years.

36 of these church buildings were listed: the total estimated cost of urgent repairs for these was £263k, plus a further £1.6m required within 5 years.



8.4

Funding for repairs and maintenance

The positive news

Public funding for repairs over the last 27 years has helped transform the state of many historic churches. The involvement of the Heritage Lottery Fund for those churches that wish to seek their funds, has given scope for Grade II buildings to receive such funding too; and HLF will also support (e.g. through the 'Your Heritage' scheme) projects which enhance access and learning.

The Listed Places of Worship Grant Scheme has been extended so that listed churches can reclaim the full 17.5 per cent VAT on repairs.

All this is very welcome.

But problems remain

- The cost of maintaining these buildings still involves a huge deficit.

- The stringent criteria of the current repair grant scheme means that many repairs will not be eligible.
- The current system under which grant applications are batched in an annual bidding round enables relative priorities to be compared. But in some circumstances it may also mean long delays before work can start. Greater flexibility on the funds available would reduce the competitive pressure.
- Repairs need professional supervision. The contents of churches – monuments, sculpture, pulpits, fixed pews – need careful conservation too. These categories of work receive no refund of VAT under the Listed Places of Worship Grant Scheme.

Not all church buildings will be able to emulate the major development schemes set out in some of the case studies here. Many need financial support simply to fulfil a modest task in a modest community.

Total repair spend in 2002 for Church of England churches in use was estimated at £93m – up from £86m in 2001.

Key recommendations

24 We welcome the grants made available for repair of historic buildings of all kinds.

25 We draw attention to the limited State funds received by churches in this country, in contrast with other European countries.

26 Central funding for repair of historic church buildings is insufficient. An increase in Treasury funds to double the amount available for repair from public funds (i.e. enabling an increase in English Heritage funding for churches from £10m to £20m) would involve no more than 20p per head of population per year. 60p per head per year would enable a doubling of all EH major grant schemes.

27 The Heritage Lottery Fund needs continuing support from Government to continue its work. We welcome the help the HLF has been able to give new works as well as repairs in churches, and urge them to continue this assistance to those parishes that wish to apply.

28 We welcome the continuation of the Listed Places of Worship Scheme until March 2006 and extension of its scope to the full 17.5 per cent of VAT. We urge that this scheme be made permanent if a resolution within the EU more generally cannot be achieved, and welcome the Government's continuing support for such a change.

29 We warmly welcome the contribution of other Trusts and funding bodies that give grants towards repair of historic churches. There may be potential to simplify, streamline and develop a greater consistency in the application processes, to reduce unnecessary hurdles for parishes. We recommend that the major grant-givers consider together the possible scope for doing so.

How else can the funding situation be improved?

Short term

- Liaison and trust with funding partners, including regional bodies, is a key step.
- Consistent and up-to-date statistics need to be developed.

Over the next two years

- Development of Conservation Plans for major church sites, in conjunction with local partners – and an Action Plan for managing them would help identify priorities.
- We would welcome continuing discussion with English Heritage on the future of its own grant schemes.

In the longer term

- Dioceses will wish to consider how best they can support parishes in seeking funds and developing creative partnerships.
- The Churches Conservation Trust (CCT) deserves continuing funding – but together with churches in use. Greater support to maintain and enable suitable adaptation of churches in use is likely, in the longer term, to reduce pressures for redundancies. The CCT is currently looking at its portfolio, and the options for alternative use or management.

This document makes proposals to support and enhance the contribution that church buildings and cathedrals make to the life of this country and its communities. This is not a task for the Church alone; nor for the State alone. We are confident that, with good will and partnership on all sides, we can move forward to ensure that these buildings benefit present and future generations.

We welcome the positive moves and discussions already in train. We cannot impose actions on others. But we seek your help, commitment and action now.

We therefore invite

- Government Departments to discuss with us their response to these recommendations.
- Regional Development Agencies and local authorities to discuss these recommendations with church bodies and faith groups in their area.
- All our partners – English Heritage, the Heritage Lottery Fund, national amenity societies, and many others – to continue working with us.

Within the Church, we encourage the House of Bishops, dioceses, deaneries and parishes to consider the proposals for good practice set out here.

For our own part, subject to resources:

The **Church Heritage Forum** will:

- oversee progress on these initiatives and recommendations and continue liaison with Government Departments;
- with dioceses and interested partners, including EH and HLF, clarify further research needs and how they may be met, aiming to identify needs by mid-2005;
- continue to explore with other partners options for channelling the enthusiasm of the public for church buildings into more positive support and assess their feasibility by end 2005;
- work with others to prepare by end 2005 a leaflet explaining church organization and funding;
- support the Ecclesiastical Judges Association's preparation of a list of minor works which can be carried out without specific faculty;
- support a greater partnership between the work of the Churches Conservation Trust and churches in use, particularly in relation to education and tourism.

The **Churches Conservation Trust** will:

- continue to increase use of its churches and maximize the involvement of the local community.

The **Cathedral and Church Buildings Division** will:

- develop the Churchcare web site further to provide by end 2005 comprehensive advice on building matters, funding and contacts, linked to the main Church of England and other web sites, with further review at end 2006;
- discuss with the Church Tourism Association, the Pilgrims' Association and others how the voice of church funding tourism nationally and eccumenically can best be enhanced;
- initiate discussions with major grant givers to identify by end 2005 scope for streamlining processes;
- discuss with the Church's Regional Training Partnerships the scope for training for clergy in buildings matters after ordination.

The **Cathedrals Fabric Commission for England** will:

- run two regional seminars per year on the operation of the Care of Cathedrals Measure;
- update by end 2005 its guidance on the Care of Cathedrals legislation, and make it available on the web site;
- facilitate setting up by end 2005 at least one pilot management agreement for cathedral precincts to explore scope for more holistic controls.

The **Council for the Care of Churches** will:

- explore scope for at least two similar pilots for churches by end 2005;
- prepare by early 2006 guidance on welcoming visitors to church buildings;
- commission and publish by mid-2007 guidance for parishes on commissioning new works of art;
- organize four further courses for DAC Secretaries on conservation issues by end 2007;
- consult DACs and others to develop by Spring 2006 model toolkits for churchwardens and others involved with church buildings;
- organize annual specialist conferences on conservation issues and a Creative Artists and the Church conference on new stained glass in 2005;
- run a workshop on good practice at the September 2005 Conference for DACs;
- work with the Follow-up Group on the Review of the Pastoral and Diocese Measure to help produce guidance on preparing church building audits and on the Pastoral (Amendment) Measure, by end 2005, assuming the passage of the Measure;
- work with the Legal Office and statutory consultees to update and reissue by mid-2006 the 1999 leaflet *Making Changes to a Listed Church*.
- work with all involved in the faculty system to streamline this operation.

9.1



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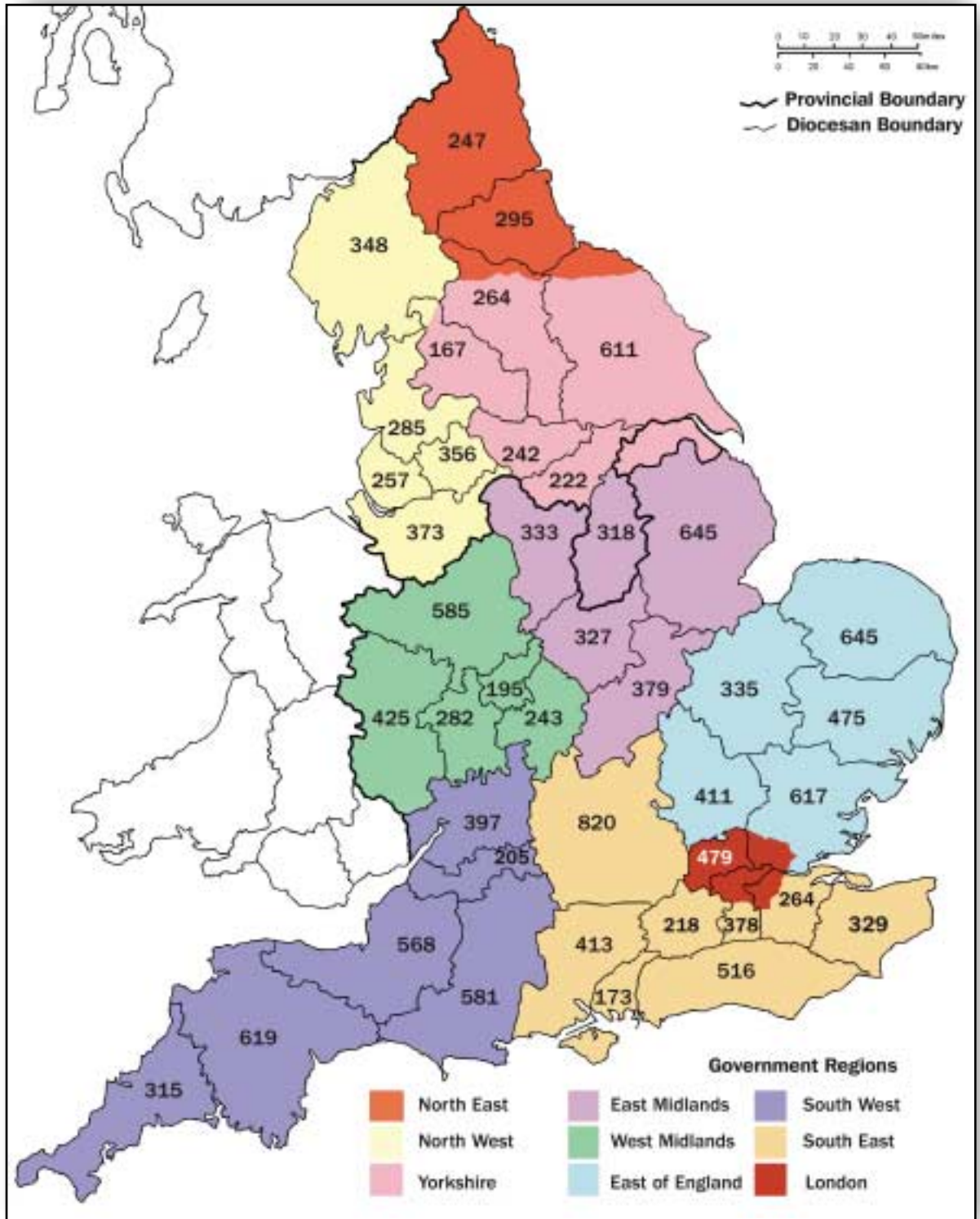
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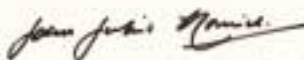
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Britain's cathedrals and parish churches together constitute one of the greatest jewels in our almost unbelievably dazzling architectural crown. No other country in Europe - or indeed the world - can boast anything remotely like them in quantity, quality or variety. They provide, over more than a thousand years, an astonishingly complete record of the social and cultural, as well as the spiritual, life of the communities they serve.

Today, in our rapidly changing world, their future preservation is one of our most formidable challenges; this statement by the Church Heritage Forum is consequently of immense importance. It should be studied carefully by everyone who has the welfare of these wonderful buildings at heart.

The World Monuments Fund in Britain is proud to be associated with so significant a document, and delighted to sponsor its launch.



The Vicar General
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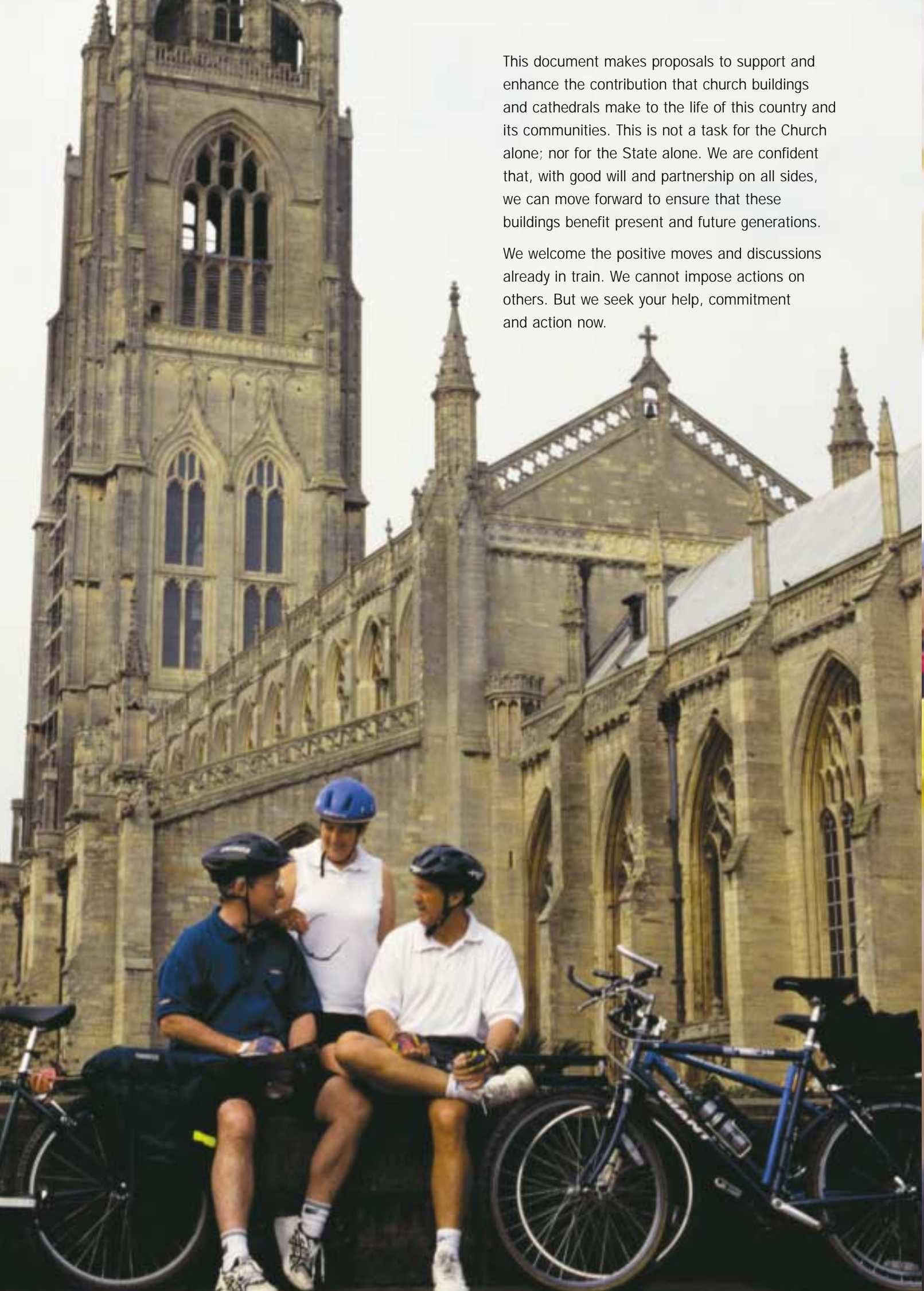
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The Church Heritage Forum

The Church Heritage Forum, established in 1997, brings together representatives of national and local church interests in matters relating to the Church's built heritage. It enables the Church to take a more proactive role in anticipating developments in the built heritage field; ensures that heritage concerns are fed into the Archbishops' Council; provides a mechanism for members to reach a view on matters of common concern and a focus for contact both within the Church and with outside bodies; promotes a wider public awareness of the Church's work in the built heritage area; and enables the exchange of information and facilitates mutual support.

Membership comprises representatives from: the Advisory Board for Redundant Churches, Archbishops' Council, Association of English Cathedrals, Church Commissioners' Redundant Churches Committee, Cathedrals Fabric Commission for England, Churches Conservation Trust, Council for the Care of Churches, the Ecclesiastical Judges Association, and an archdeacon. They are assisted by several assessors including a Diocesan Secretary, the Secretary of the Churches Main Committee, and the Secretary of the Ecclesiastical Law Association.



This document makes proposals to support and enhance the contribution that church buildings and cathedrals make to the life of this country and its communities. This is not a task for the Church alone; nor for the State alone. We are confident that, with good will and partnership on all sides, we can move forward to ensure that these buildings benefit present and future generations.

We welcome the positive moves and discussions already in train. We cannot impose actions on others. But we seek your help, commitment and action now.