



Historic England: Major Parish Churches

APPENDIX I: 50 CASE STUDIES

PURCELL October 2016



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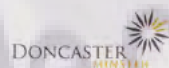
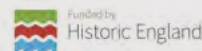
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DOCUMENT ISSUE

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INTRODUCTION

These case studies have been prepared to provide an overview understanding of a wide sample of MPCs from the original dataset of 300. Each case study has been produced from desk-based research, an online survey and a telephone interview with a PCC representative. The case studies offer a snapshot in time of the experiences of the church today, set out within the context of the historic development and significance of the church building. The opinions expressed within the case studies are the voice of the PCC representative and as such offer honest but individual insight into the challenges and opportunities of that particular MPC. The case studies provide an evidence base from which the study report have been written. The information presented is based on personal opinions of the PCC representative and publicly-accessible information such as QI reports.

Participants who took part in the production of these case studies were given fully informed consent throughout the project and were given the opportunity to review their individual contributions at several stages. Each participant was made aware of the reason for the project and offered the chance to withdraw.

Unless otherwise stated, the views expressed in the following case studies are those of the PCC Representative, not the author of the case study or any other project partner. Information contained within the history and significance sections has been produced from publicly available sources such as the National Heritage List for England and individual Conservation Management Plans where these exist. Unless otherwise stated, photographs within the case studies are copyright Purcell, 2016.

UNDERSTANDING THE CASE STUDIES

The sections below explain the data contained within each of the 50 case studies.

KEY FACTS TABLE

Diocese - the Church of England diocese each MPC sits within

Grade - the listing grade for each MPC, taken from the National Heritage List for England. Each MPC is listed at Grade I, Grade II* or Grade II.

National Heritage List Entry Number - the unique identifying number for each MPC, found within the National Heritage List for England. <http://www.historicengland.org.uk/listing/the-list/>

Church Heritage Record Number - this is a unique number given to all Church of England churches listed on the Church Heritage Record. <https://facultyonline.churchofengland.org/churches>

Deprivation Indices - data from the Index of Multiple Deprivation setting out the level of deprivation of each secular parish. The categories of high, medium and low indicate a high to low level of deprivation respectively. <http://imd-by-postcode.opendatacommunities.org/> The Church of England maintains its own IMD based on ecclesiastical parishes. This can be found at <http://www2.cuf.org.uk/poverty-lookup-tool>

Footprint (m²) - the area of each Major Parish Church, based on the measurement of a Geographic Information System polygon. This data was compiled by Historic England.

Building Period - Date of the principal phase of the building, as identified for each Major Parish Church within the Church Heritage Record. Periods include Anglo-Saxon, Norman, Medieval, Victorian, Edwardian and Twentieth Century.

Settlement Type - the categorisation of an area by settlement type. Data provided by the Church Buildings Council Research and Statistics Unit. <https://www.churchofengland.org/about-us/facts-stats/research-statistics.aspx>

Scheduled Monument - the presence of additional architectural and/or archaeological responsibilities, for example scheduled monastic remains

Heritage at Risk 2015 - yes or no for inclusion on Historic England's Heritage at Risk register for 2015. Those included within the register will have a category assigned to it of 'very bad', 'poor' or 'fair'. <https://historicengland.org.uk/advice/heritage-at-risk/search-register/>

Average Weekly Attendance - data on the number of attenders at Sunday and mid-week services, provided by the Church Buildings Council, Research and Statistics Unit.

Number of Residents in Parish - data on the number of residents within each ecclesiastical parish, provided by the Church Buildings Council, Research and Statistics Unit.

Annual Visitors - estimated annual visitor numbers to the church outside of worship, provided by the Church Buildings Council, Research and Statistics Unit.

HISTORY

The history section provides information on the historical development of the MPC from foundation to the present day.

SIGNIFICANCE

Significance is an articulation of what makes a place special. This can be historic, artistic, architectural, community or archaeological interest. Significance derives not only from a heritage asset's physical presence, but also from its setting, which is the surroundings in which a heritage asset is experienced.

EXPERIENCE OF THE CHURCH

The following sections (indicated by a blue outline on the page of each case study) have been compiled using information gathered from an interview with the PCC Representative and publicly-available reports. Where direct opinions of the PCC Representative have been expressed, these have been referenced.

Impact of the Building's significance - this section sets out how the church building is utilised as a tool for ministry and mission, or the ways in which it represents a challenge. Information includes footprint of the MPC, whether it is considered to be a 'help or hindrance' and additional responsibilities.

Organisation and responsibility - this section sets out the management and use of the MPC including details on the number and responsibilities of paid staff, clergy and volunteers. The governance and management structure of the PCC, and associated trusts or companies are explored here.

Finances - this section considers the financial resources available to each MPC from a variety of sources. Information includes whether income meets expenditure, sources of income and budgeting.

Making changes and doing repairs - this section looks at the repairs set out within the QI and any major projects that the MPC has recently undertaken or is working towards in the future. Information includes relationships with amenity societies and funding organisation and whether strategic management documents exist.

Current use - this section considers how the MPC is currently used, for example for worship, civic duties and tourist activities. The role of the MPC beyond its immediate geographical parish is explored.

Welcoming visitors - this section focuses on the way they welcome all visitors; local, national and even international. Information is provided on opening hours, volunteer welcomers, interpretative materials and methods of engagement.

CROYDON, ST JOHN THE BAPTIST (CROYDON MINSTER)

Church Street, Croydon CR0 1RN

Diocese	Southwark	Settlement Type	Housing Estate
Grade	I	Scheduled Monument	Yes
National Heritage List Entry No.	1079319	Heritage at Risk 2015	N/A
Church Heritage Record No.	637383	Average Weekly Attendance	307
Deprivation Indices	High	No. of Residents in Parish	14,395
Size (m ²)	1315	Annual Visitors	In the thousands (exact number not recorded)
Building Period	Medieval	Website	http://www.croydonminster.org/

HISTORY OF THE BUILDING

It is possible that a Minster church was established in Croydon in the eighth or ninth century as a charter issued by King Coenwulf, the ruler of Mercia between 796 and 821, makes reference to a council close to the 'monasterium of Croydon.'⁰¹ Records show that a priest of Croydon witnessed a will in 960 indicating the continuance of an ecclesiastical presence in the parish deep into the tenth century. A church at Croydon is recorded in Domesday Book (1086). It is not, however, until December 1347 when the will of John de Croydon, fishmonger, is written to include a bequest to "the church of S. John de Croydon"⁰² that the dedication of the church is recorded.

The Medieval church was constructed mainly in a Perpendicular style during the late fourteenth and early fifteenth centuries. The current building still bears the arms of Archbishops Courtenay and Chicheley, who are believed to have been the church's benefactors.

A fire destroyed much of the church in 1867 and was subsequently rebuilt by the renowned ecclesiastical architect GG Scott. Scott incorporated a number of elements of the surviving Medieval structure into the rebuilt church, such as the west tower and south porch. Scott broadly adhered to the original design but extended the church eastward. The church was reconsecrated in 1870.



Croydon, St John the Baptist Interior © Copyright Stephen Craven and licensed for reuse under this Creative Commons Licence.<http://www.geograph.org.uk/photo/2954992>

⁰¹ Harris, Oliver; 'The Archbishops' Town: the making of Medieval Croydon', Croydon: Croydon Natural History and Scientific Society, 2005

⁰² Sharpe, Reginald R., ed; 'Calendar of Wills proved and enrolled in the court of Husting, London, AD 1258-AD 1688' I. London, 1889

SIGNIFICANCE

Croydon Minster has associations with a succession of Archbishops of Canterbury, who were resident at Croydon from the thirteenth to the nineteenth century. The remains of the Archbishops' Palace still stand adjacent to Croydon Minster, now incorporated into Old Palace of John Whitgift School. Above the west door can be seen the arms of Archbishops Courtenay and Chicheley, who were benefactors to the church in the fourteenth and fifteenth centuries. Six Archbishops of Canterbury were buried in the church: Edmund Grindal; John Whitgift; Gilbert Sheldon; William Wake; John Potter and Thomas Herring.

Among a number of noteworthy fixtures and fittings that add to aesthetic and historical value, visitors to Croydon Minster can expect to see a fine fifteenth-century brass eagle lectern; an ornamented Victorian pulpit by Thompson of Peterborough; and Medieval and later memorial brasses and stone monuments, a number of which are dedicated to the Archbishops laid to rest in the church.

The parish church of St John the Baptist was granted Minster status on 29 May 2011, reflecting its wide ministry and continued ecclesiastical significance to its surrounding community. The mission of the church is to reach out to all people of the parish and wider community and to be a centre for pilgrims seeking to connect with the local heritage. Croydon Minster has a strong musical and choral heritage, which supports the worshipping and cultural life of the church.



Croydon, St John This file is licensed under the Creative Commons Attribution-Share Alike 3.0 Unported licence. https://commons.wikimedia.org/wiki/File:Parish_Church.jpg?uselang=en-gb

EXPERIENCE OF THE CHURCH

The following text is based on an interview with a Parochial Church Council (PCC) representative at Croydon Minster and offers their opinion on their experiences at the church.

“We describe ourselves as a church with A Living Past and a Growing Future because our heritage and history live and continue to grow in the community.”

PCC Representative

IMPACT OF THE BUILDING'S SIGNIFICANCE

Croydon Minster has a footprint of 1315m². The scale and significance of Croydon Minster draws people over the threshold, which has a positive impact on its ministry. Croydon Minster's listed status ensures that any work undertaken or commissioned by the PCC is of a high quality. It is, however, a great responsibility to manage a Grade I Listed building. Repairs and running costs are relatively high, adding financial pressure to the PCC. The designated heritage status of Croydon Minster does, however, enable the PCC to apply for much needed grants that are only available to listed places of worship.

Because of Croydon Minster's urban location, security is always a concern to the PCC. The parish is bisected by a major road built in the 1950s, leaving the church on one side and the majority of residents on the other. This makes engagement within the parish itself more challenging and an unusually high percentage of the congregation live outside the parish. Croydon is undergoing significant development and change, including new housing within the parish, which will increase the number of residents and create opportunities for further church growth.

The church is responsible for the scheduled gateway into the churchyard but not for the surviving parts of the Archbishops' Palace.

ORGANISATION AND RESPONSIBILITY

Croydon Minster is managed through a traditional PCC. Churchwardens, the church architect, volunteers, and a volunteer clerk of works are actively involved in the management and maintenance of the building. The churchwardens and clerk of works are very experienced but occasionally feel the pressure of being responsible for the building. Members of the congregation help with routine maintenance from time to time, both of the grounds and cleaning within the church. The roof gullies are checked and cleared by the churchwardens at least twice a year. Two treasurers 'job share' their responsibilities and both are qualified accountants who work on forecasts and financial projections.

Paid employees include an administrator, director of music (largely funded by and shared with Whitgift School, part of the Whitgift Foundation) and a sub-organist, the incumbent, associate vicar and curate. Other volunteers from the congregation who support the work of the Minster include an education officer (a former headmaster of the Minster Junior School), choir matron and stewards, who give guided tours and help at events.

The PCC is concerned about the future as it is difficult to find new volunteers with the necessary skills and the time to make a positive contribution to the day-to-day running of Croydon Minster. There is currently an interregnum whilst the PCC seeks a new incumbent for Croydon Minster. The PCC hopes a new incumbent will be actively involved in the management of the building and preach about the theology of giving generously for God's work, including giving to maintain the building.

FINANCE

Current income does not meet expenditure and raising sufficient funding is a constant concern. A budget is set annually and reviewed by the PCC quarterly. The PCC pays its parish share contribution of c.£106,000 in full.

A great deal of work at Croydon Minster is funded almost entirely through voluntary donations from members of the congregation. A strategy for enrolling new members into planned giving schemes has been devised to maximise this income stream. Fundraising strategies for specific projects are also in place. For example, the current organ appeal is drawing funding from a combination of private donations and grants. An endowment from the Church Tenements Charity provides an income of c.£25,000 per year which is reserved for the PCC's fabric fund. The Whitgift Foundation, a local charitable foundation, makes a substantial contribution toward the director of music post and also funds a full-time chaplain for Croydon Minster, largely because the incumbent is ex-officio chaplain to the foundation.

The PCC has recently sold land and set up the St Edmund's Charity with the proceeds. This charity will apply for grants in order to fund repair and adaptation works at Croydon Minster.



Croydon, St John the Baptist Setting© Copyright Oast House Archive and licensed for reuse under this Creative Commons Licence.<http://www.geograph.org.uk/photo/4306642>

MAKING CHANGES AND DOING REPAIRS

The most urgent repair required is of the Minster's William Hill & Sons organ. It is around 50 years since any significant work was undertaken and a £250,000 appeal has been launched. Other urgent repairs and enhancements to the north porch gates and the internal doors at the west end of the building have recently been undertaken.

A report into the condition of the stonework to the west end tower (including the pinnacles) is to be commissioned and it is likely that the nave roof will need substantial repairs in the foreseeable future. Over 40 other potential grant-givers have been identified to enable further repair works.

Adaptation plans involve removing the existing 1960s internal porch structure to create an entrance more in keeping with the character and stature of the building. There are also plans to re-order the baptistery to incorporate a hospitality area which the PCC considers to be important for mission. The church architect has drawn up plans for this, but these have not yet gone out for consultation as the restoration of the organ is considered to be the most pressing financial priority at the moment.

CURRENT USE

Music is important to the worshipping and cultural life of the church and there is a long and proud choral tradition at Croydon Minster, which continues to thrive with each new generation of young singers. An organ programme for schools has been established as part of the Minster's outreach and is seen to be key to engaging young people in the area.

WELCOMING VISITORS

Guide books are available in the Minster and tours are given on Heritage Open Days. The PCC has no firm plans to add to the interpretation available to visitors as what is being done currently, facilitated by the education officer and volunteers from the congregation, is considered to be effective.

SHREWSBURY, HOLY CROSS (SHREWSBURY ABBEY)

Abbey Foregate, Shrewsbury, SY2 6BS

Diocese	Lichfield	Settlement Type	Suburban/Urban Fringe
Grade	I	Scheduled Monument	Yes
National Heritage List Entry No.	1246392	Heritage at Risk 2015	Yes (Poor)
Church Heritage Record No.	620563	Average Weekly Attendance	90
Deprivation Indices	Medium	No. of Residents in Parish	11,025
Size (m ²)	1308	Annual Visitors	Unknown
Building Period	Norman	Website	http://www.shrewsburyabbey.com

HISTORY OF THE BUILDING

Founded in 1083 as a Benedictine monastery by Roger de Montgomery, Shrewsbury Abbey has a Norman nave, fourteenth century west tower and nineteenth century east end, designed by John Loughborough Pearson. In 1836, some 300 years after its closure in the Dissolution of the Monasteries, Thomas Telford built the Holyhead Road (now the A5) directly through the Abbey grounds, destroying much of the remaining evidence of the former monastery.



Shrewsbury, Holy Cross, interior © Michael D Beckwith Wikimedia Commons

SIGNIFICANCE

The Abbey enjoys a prominent setting, currently prone to flooding, to the east of Shrewsbury town centre, near the English Bridge. Now separated by busy roads and the railway line from the town centre, some of the impact of its former setting on the banks of the River Severn has been lost.

Its history as a monastery is evident in the archaeological remains discovered in the church building and its curtilage. There is potential for investigations to yield further discoveries. The Abbey houses a memorial tablet to the fallen of WWI, which includes the name of the poet Wilfred Owen.



Shrewsbury, Holy Cross, south west © Diliff Wikimedia Commons

EXPERIENCE OF THE CHURCH

The following text is based on an interview with a Parochial Church Council PCC representative at Shrewsbury Abbey and offers their opinion on their experiences at the church.

“We always meet Parish Share, but we have to look at other spending; for example, we don’t always turn the heating on for services.”

PCC Representative

IMPACT OF THE BUILDING’S SIGNIFICANCE

The history and significance of Shrewsbury Abbey makes it interesting and attractive to visitors. It does, however, mean that development and adaptation is very difficult. Shrewsbury Abbey has a footprint of 1308m². The history and significance of the Abbey makes it interesting and attractive to visitors. It does, however, mean that development and adaptation can be very difficult. Plans have been suggested regarding the placement of solar panels on the roof so the Abbey can be more “Green” and energy efficient, but the PCC fears the Abbey’s Grade I listing status may prevent this from happening.

Shrewsbury Abbey is responsible for the scheduled former abbey within its grounds. The Abbey is included on the 2015 Heritage at Risk Register as being in a ‘poor’ condition.

ORGANISATION AND RESPONSIBILITY

Shrewsbury Abbey has a traditional PCC that is supported by volunteers, several paid staff and a number of separately constituted fundraising groups, including a friends group that is currently dormant. The Diocesan Advisory Committee (DAC) is supportive of the Abbey’s work, as is the archdeacon. The incumbent takes a lead role in many aspects of the Abbey building’s management and project planning. Interns play an occasional role in developing plans for the Abbey’s future, particularly as regards to exhibitions and other interpretation.

The Abbey is seeking to employ a young persons officer to attract young people and their families to the Abbey. The post’s creation is predicated on a successful application to the Heritage Lottery Fund (HLF). A specialist in historic building management would be an asset but there are no plans to create this post.

FINANCES

Money is always spent reactively; however, the new treasurer is reviewing the Abbey’s budget and spending priorities. Currently, parish share is the largest item of expenditure, followed by paid staff. There were no funds left for charitable giving or congregation building last year. It is anticipated that fabric repairs will be the number one priority this year and next, should the Abbey successfully apply for HLF money. The Renaissance Group raises money exclusively for the Abbey organ. There is a very small fabric fund.

MAKING CHANGES AND DOING REPAIRS

The Abbey recently completed a modestly-sized project to renew internal plasterwork (c.£9,000) and has just submitted an application to the HLF for a large (c.£250,000) project to repair, reorder and interpret the building. The Abbey currently has no documents in place to plan for future development and building management.

In order to ensure the Abbey is sustainable it must attract more young people. It is first and foremost a parish church, but its huge significance could be used to attract the next generation.

The church has set up the Shrewsbury Abbey Renaissance project, which focuses on spiritual, cultural and architectural renewal.

CURRENT USE

Shrewsbury Abbey is open for worship on Sundays and during the week. Other regular activities include orchestral, choral and other musical events, coffee and chats and toddler groups. The church hall is also used for secular events.

WELCOMING VISITORS

The Abbey is open outside services and offers facilities to visitors, including a WC and disabled access. Its visitors’ book includes many positive comments, with the most common being ‘the church is awesome’. It does not currently collect data from the visitors, but would like to create a mailing list from it.

DONCASTER, ST GEORGE (DONCASTER MINSTER)

Church Street, Doncaster, DNI IRD

Diocese	Sheffield	Settlement Type	City Centre
Grade	I	Scheduled Monument	Yes
National Heritage List Entry No.	1151447	Heritage at Risk 2015	Yes (Fair)
Church Heritage Record No.	635161	Average Weekly Attendance	94
Deprivation Indices	High	No. of Residents in Parish	1,948
Size (m ²)	1434	Annual Visitors	18,500
Building Period	Victorian	Website	http://www.doncasterminster.org/

HISTORY OF THE BUILDING

Doncaster Minster occupies the same site as the Roman fort of Danum. Following the Norman Conquest, a fortification was built on the site, the stones of which were possibly then used to build a church, although the year, decade or century of its construction is unclear. The church probably evolved from an Early English style to the Perpendicular. It was later destroyed by fire on 28 February 1853.

Following its destruction, it was redesigned and rebuilt by George Gilbert Scott between 1854 and 1858. Scott gave his new church a Perpendicular style tower and late Geometrical/early Decorated style nave and chancel, all at a cost of £43,126 4s 5d. It was consecrated by the Archbishop of York on 14 October 1858 and described by 'The Doncaster, Nottingham and Lincoln Gazette' as 'a building far superior to the one we have lost; an edifice worthy of the town and of the deanery, and equally worthy of the age in which we live...'



Doncaster Minster - Frees (Own work) [CC BY 3.0 (<http://creativecommons.org/licenses/by/3.0/>)], via Wikimedia Commons

SIGNIFICANCE

Doncaster Minster is situated next to a busy road on the site of the Roman Fort, which is scheduled (of which a wall is extant). It was described by John Betjeman as 'Victorian Gothic at its best', and is one of Doncaster's most prominent and significant buildings. The Minster is visible from the East Coast mainline, rising prominently above the surrounding buildings.

The fire of 1853 destroyed the Medieval building, including the library above the south porch but gave cause to a collaboration between George Gilbert Scott and Dent (the designers of the Palace of Westminster Clock), resulting in a fine clock for the church (1862). It also houses a very important organ by Edmund Schulze of the same date.

Features of note include the exterior and interior carvings; stained glass by Ward and Hughes, Wailes, Capronnier and Clayton and Bell and the ornate pew at the front of the nave where the Mayor sits on official visits, with its stand for the ceremonial mace.



Doncaster Minster - interior - Michael Beckwith (Doncaster Minster) [CC BY 2.0 (<http://creativecommons.org/licenses/by/2.0/>)], via Wikimedia Commons

EXPERIENCE OF THE CHURCH

The following text is based on an interview with a Parochial Church Council (PCC) representative at Doncaster Minster and offers their opinion on their experiences at the church.

“A greater recognition that modern Minster churches should receive additional resources to support the stewardship of their buildings and sites would help in preserving our heritage for future generations.”

PCC Representative

IMPACT OF THE BUILDING'S SIGNIFICANCE

Doncaster Minster has a footprint of 1434m². It is floodlit every night, which increases its night time presence in the town, but also increases financial costs.

The size of Doncaster Minster is felt to be a help to ministry and mission. However, as the current building was designed and built in one phase it is all deteriorating at the same time, which is challenging to manage.

Inclusion on the 2015 Heritage at Risk Register (HAR), and described as being in 'fair' condition, is thought to have had no significant impact, including in grant applications. Doncaster Minster is a member of the Greater Churches Network.

The PCC has a wider responsibility for the site, which is scheduled. This is considered to be very challenging, particularly when managing the site's archaeology.

ORGANISATION AND RESPONSIBILITY

The traditional PCC is supported by a standing and finance committee, plus occasional sub-committees that are formed to carry out specific tasks and then dissolved upon those tasks' completion. The Minster has two churchwardens, who take responsibility for the management of the building, one of whom has been in post for over eight years. Until recently the Minster also had a verger. There are lots of skills gaps and people multi-task beyond their specific remits. The PCC has tried to recruit people with skills in historic building management as well as other areas but has had little success. The PCC feels that it cannot build additional capacity without 'buying it in'.

The incumbent is 12-months in post and as well as taking on all the aspects of the ministry and mission of Doncaster Minster, has swiftly engaged with the whole process of building maintenance, restoration and planning for the future. He delegates responsibility where possible; however, if there were a greater number of people to call upon, he could be less hands-on and adopt a more strategic leadership role.

The PCC employs a full-time fundraising and development manager and a part-time administrator.

FINANCES

An annual budget is set and spending is reviewed at least quarterly but the PCC's income does not currently meet its expenditure. Parish share is set at c.£56,000 to £59,000 per annum. In 2015 the Minster paid £12,750; a deficit the PCC is trying to address. Because there is no treasurer on the PCC a professional bookkeeper is paid a retainer. This has worked out very well as he has achieved savings on expenditure.

There is a designated fabric fund but this is modest and building-related work is often paid out of the general funds.

The PCC has two overlapping strategies for giving and fundraising. One involves the employment of a fundraising and development manager with a focus on the ongoing restoration programme. The other is a strategy for giving, fundraising and stewardship to meet everyday costs. A new stewardship campaign began in 2016.

MAKING CHANGES AND DOING REPAIRS

The PCC has a multi-phase repair project which has been underway since 2004. So far, repairs have been carried out to the nave and clerestory (high-level), the chancel, including the roof and stained glass (The Church Commissioners have 100% Chancel Repair Liability), the south transept, Norman chapel and north transept.

The most recent work was to the north transept which included re-roofing; repairs to high-level stonework (internally and externally); removal and restoration of a stained glass window; removal and replacement of clerestory windows; internal and external cleaning of stonework; renewal of choir vestry floor and cleaning of interior stonework.

The restoration project, which has cost c.£4 million so far, has been funded by grants from Historic England, Heritage Lottery Fund (HLF), other grant givers, as well as by local fundraising. The next phase focuses on the Minster's tower, including considerable repairs to the stonework and decorative features; to the roof, including re-leading to the glazing, to lighting and to drainage.

The HLF and Historic England have advised the PCC to plan a project that will have a wider community impact. This will likely incorporate urgent repairs to the tower and new facilities. WCs and kitchens are required and could be installed within an adjacent, currently derelict twentieth century church hall still owned by the PCC that could be physically connected to the Minster, with a new entrance created on the north side of the Minster building. Currently, facilities are in the office building (St George House).

Doncaster Minster has pews throughout, with the only free space at the crossing. The church architect estimates that this represents 5.6% of the church floor space. There is an ambition to enable the removal of pews so that complementary uses can be introduced more easily. The PCC does not, however, wish to destroy the integrity of the building with inappropriate changes. The estimated cost at this early-planning stage is likely to be in excess of £5 million for this next phase of the restoration project.

The PCC tries to keep a range of documents to assist it with building management up-to-date, but finds it does not currently have the capacity to do so. The documents therefore become less useful very rapidly. These include a statement of significance, activity plan and accessibility audit.

CURRENT USE

Minster status (which was conferred upon the church in 2004) is considered to be a recognition that Doncaster Minster plays arguably a wider role than a regular parish church. The PCC strives to deliver as wide a ministry as possible. An example of this is the English language programme for asylum seekers. This began in the church offices (St George House) but is now also held in Doncaster Minster. The programme's expansion was due to demand: up to 50 people attend weekly. The Minster fulfils civic and diocesan functions and is often used in marketing literature for Doncaster.

The Minster enjoys a lot of support from within and outside the Diocese but is always keen to receive more assistance. It has tried to establish links with the Local Authority but this has been of limited success to date.

WELCOMING VISITORS

Doncaster Minster welcomes c.18,500 visitors a year. When people visit, volunteer stewards greet them and offer interpretation when requested. Visitors can also make use of introductory leaflets (available in a number of languages); a printed guide book; folders of interpretation located around the church; and illustrated banners outlining something of the history of the Minster. Tours are given to schools, students and organisations who request group visits. Special exhibitions and guided tours are arranged regularly and are often linked to local and national events, such as Heritage Open Days.

Visitors' opinions about their experiences at Doncaster Minster and wider consultations help to often inform the PCC's project planning. Customer surveys were carried out in 2014 over a period of three months, which showed there was a huge variation of awareness about Doncaster Minster and its work in the local community.

MALMESBURY, ST MARY, ST ADEHELM, ST PETER AND ST PAUL (MALMESBURY ABBEY)

Gloucester Street, Malmesbury, Wiltshire, SN16 0AA

Diocese	Bristol	Settlement Type	Separate Town
Grade	I	Scheduled Monument	Yes
National Heritage List Entry No.	1269316	Heritage at Risk 2015	N/A
Church Heritage Record No.	605210	Average Weekly Attendance	350
Deprivation Indices	Low	No. of Residents in Parish	7,000
Size (m ²)	1070	Annual Visitors	55,000
Building Period	Norman	Website	http://www.malmesburyabbey.com/

HISTORY OF THE BUILDING

The current building of Malmesbury Abbey is the remnants of the third Benedictine abbey to stand on this site. The first was St Aldhelm's earliest church, before he oversaw the construction of a larger, stone complex of churches located where the current graveyard lies. The present building dates from 1180 and was expanded in the following 200 years to include a spire and a tower at the west end. The spire collapsed during a storm in 1500, destroying much of the nave and a transept. The west tower collapsed in 1550, destroying the westernmost bays of the nave. Following the Dissolution of the Monasteries the remaining sections of the nave were retained to form the current parish church.



SIGNIFICANCE

Since the re-emergence of Christianity in this region in the sixth century, Malmesbury has long been a place at the forefront of history. Thought to be the first capital of England, it was home to the first saint of Wessex (St Aldhelm); the first king of England (King Athelstan the Glorious); the first man to attempt a gliding flight using engineered wings (Brother Eilmer); the father of modern English history (William of Malmesbury) and the father of English philosophy (Thomas Hobbes). Malmesbury Abbey's great spire made it the tallest building in England at the time of construction.

The site Malmesbury Abbey occupies is scheduled and features ruins and listed tombs. A visitor to Malmesbury Abbey will see the tomb of King Athelstan; a fifteenth-century illuminated Bible; the crest of Henry VII; a breathtaking Norman porch which illustrates the Christian salvation history and the poetic gravestone of Hannah Twynnoy, killed by a tiger in 1703.⁰¹

The Abbey is turned into a skate park once a year, when it hosts 'Malmesbury Abbey Skate'.

Malmesbury Abbey, interior - Greenshed
- Own work - File:Interior of Malmesbury Abbey.jpg - Public Domain [https://commons.wikimedia.org/wiki/File:Interior_of_Malmesbury_Abbey.jpg?uselang=en-gb]

⁰¹ The History and Significance sections of this case study are indebted to: <http://www.malmesburyabbey.com/history/>

EXPERIENCE OF THE CHURCH

The following text is based on an interview with a Parochial Church Council (PCC) representative at Malmesbury Abbey and offers their opinion on their experiences at the church.

“The ancient beauty of the Abbey gives character to the town itself; but we have to work hard in a twelfth century building to meet the demands of a twenty-first century living church.”

PCC Representative

IMPACT OF THE BUILDING’S SIGNIFICANCE

Malmesbury Abbey has a substantial footprint of 1070m² and attracts visitors of all ages interested in its history and architecture. Its excellent acoustic quality enables a variety of music concerts to take place and its size and structure allows for other large events, which utilise the whole building. Both small and large events can be held in the Abbey concurrently. Despite the size of Malmesbury Abbey, which makes it expensive to heat, storage space is very limited.

The PCC is also responsible for the ruins that occupy the scheduled site, including the remains of the original south transept and crossing arch.

ORGANISATION AND RESPONSIBILITY

Malmesbury Abbey’s incumbent is a man of vision who likes to be as involved as possible in the management of the building. He is very visible in the church, often holding meetings in the café. The traditional PCC is supported by a standing committee that meets every month. A property oversight committee, which reports to the PCC, has recently been re-constituted. A separately-constituted Friends group helps the PCC to pay for things it would not ordinarily be able to afford. The PCC employs two part-time cleaners and volunteers act as stewards when the Abbey is open.

FINANCES

A new treasurer has recently set about reviewing the PCC’s finances. He is setting a budget and reviews spending monthly. Budgeting is, however, an ongoing challenge as heating and lighting costs, along with general maintenance, put pressure on resources. There is no designated fabric fund, but money is allocated to repairs and maintenance from the general budget.

Malmesbury Abbey’s bookshop is a good income stream and the café, which was set up with a loan from the PCC and is leased out, is expected to be profitable in time. The PCC claims Gift Aid on congregational giving.

MAKING CHANGES AND DOING REPAIRS

Malmesbury Abbey requires substantial repairs, particularly to the nave roof, part of the south aisle roof and a dormer roof above a spiral staircase. The PCC has applied to the Listed Places of Worship Roof Repair Fund for financial assistance with this and awaits the result of the application. General maintenance costs are around £45,000 per annum. An English Heritage (now Historic England) repair grant was awarded to the PCC several years ago, which enabled it to repair the scheduled ruins in its care.

Malmesbury Abbey has a limited number of documents to assist with the management of the building, including a statement of significance, accessibility audit and inventory. A Conservation Management Plan (CMP) would, it is thought, be useful.

There is an ambition to re-order the choir to make the area more usable for formal and informal worship. There is also an ambition to replace the current boiler outhouse, which incorporates boiler, kitchen, café and three WCs, with something more fit for purpose, including meeting rooms and offices. The catering and WC facilities are currently struggling to cope with the number of people who attend concerts and occasional offices.

The Bishop of Swindon has been supportive of the PCC’s work, as has the archdeacon. The Diocesan Advisory Committee (DAC) is very helpful, as is the Diocese of Bristol, which supports the churchwardens by running quiet days and discussion days. Malmesbury Abbey has a good relationship with Historic England and is developing a working relationship with the Society for the Protection of Ancient Buildings (SPAB) with a view to establishing a Maintenance Co-operative. HRH Prince Charles has attended some of Malmesbury Abbey’s music recitals and concerts.

CURRENT USE

The excellent acoustic quality of Malmesbury Abbey enables a variety of music concerts to take place, from the instrumental and choral to classical, jazz and folk. Its size and structure also allows for other large events; for example, History Weekend and February half-term skate park in the Abbey, which utilises the whole building. Smaller art or craft exhibitions can be staged in a side aisle, allowing for church services to continue uninterrupted. Maintaining the congregation is considered to be the key to Malmesbury Abbey's future sustainability.

WELCOMING VISITORS

Malmesbury Abbey attracts 55,000 visitors every year and works to promote the three themes of hospitality, stability and creativity. The visitors' book is well-used and opinions often shape projects. For example, parents expressed concern about their children participating in Halloween trick or treating so the Abbey hosted an evening of toys and games as a substitute. Feedback was also received suggesting an audio visual interpretation scheme, so the PCC produced an app, which people can download or access via a tablet. Volunteer stewards have a station from which they welcome visitors.



Malmesbury Abbey - JohnArmagh - Own work - File:MalmesburyAbbey2011.JPG - CC BY-SA 3.0

BRIGHTON, ST MARY'S KEMP TOWN

St James's Street, Kempdown, Brighton, East Sussex, BN2 1PR

Diocese	Chichester
Grade	II*
National Heritage List Entry No.	1380884
Church Heritage Record No.	610107
Deprivation Indices	High
Size (m ²)	1018
Building Period	Victorian

Settlement Type	Suburban / Urban Fringe
Scheduled Monument	No
Heritage at Risk 2015	Yes (Very Bad)
Average Weekly Attendance	72
No. of Residents in Parish	6,500
Annual Visitors	7,000
Website	http://www.stmaryschurchbrighton.org.uk/

HISTORY OF THE BUILDING

St Mary's is the second place of worship to occupy its site in Kempdown, to the east of Brighton. The first was a private chapel, built in 1825-1826 by the architect Amon Henry Wilds in the Greek Revival style (modelled on the ruined Temple of Nemesis at Rhamnus). The construction was beset by problems however, and in 1826 the incomplete chapel was sold to Charles Elliott, who installed his son, the Revd Henry Venn Elliott. Under Henry's leadership, St Mary's became one of the most fashionable chapels in Brighton until his death in 1865.

In 1875, St Mary's became a parish church when Brighton's parishes and ecclesiastical districts were reorganised. In 1876, a plan to build a clearly defined chancel and sanctuary was begun by Charles Alfred Elliott, which unfortunately resulted in a collapse of the north end of the chapel.

A new St Mary's was begun in May 1877 to designs in a Gothic style, but with Oriental and Classical features, by William Emerson, architect of the Victoria Memorial in Calcutta (Kolkata). It was built in a cruciform plan of Flemish-bonded red brick with some external sandstone and terracotta dressings with Bath stonework inside. This is the church that stands on the site today, largely unchanged.



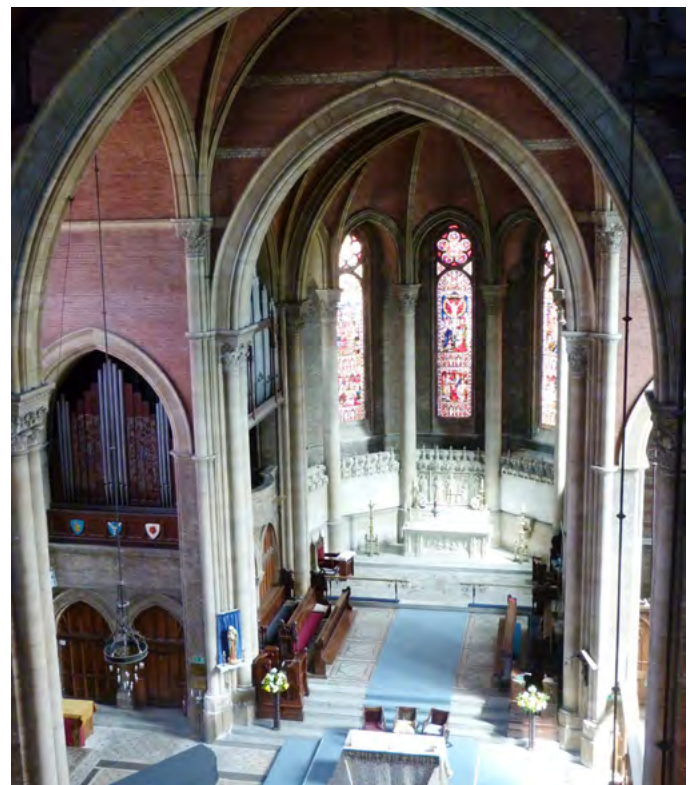
Easter 2016

SIGNIFICANCE

St Mary's modest brick exterior hides an interior of surprising volume and warmth, which reflects Emerson's training under William Burges, but also the Indo-Islamic and Classical influences of a career spent largely in India. It embodies its architect's clear appreciation of composite architecture and is a building clearly designed for congregational worship. This is evident in its very wide nave, accommodating seating for around 900 people, all of whom largely have clear sight of the liturgical east, aided by the absence of a chancel screen.

Visitors to St Mary's will enjoy significant stained glass by Kempe; an organ by Bevington and Joy; and a Caen stone pulpit of 1878 with carved panels by Bennett and Nicholls depicting Biblical subjects, including: Satan and the Tree of Knowledge and Christ with the Woman at the Well.

The church has high communal value locally and engages people in events as diverse as digital technology conferences, tea and cake, orchestral performances, young acting classes, and English language tuition.



Crossing and chancel

EXPERIENCE OF THE CHURCH

The following text is based on an interview with a Parochial Church Council (PCC) representative at St Mary's and offers their opinion on their experiences at the church.

“The most pressing need is money for capital works. The church also needs new facilities to put a different face to the world. One that says ‘we are here for you’.”

PCC Representative

IMPACT OF THE BUILDING'S SIGNIFICANCE

At 1018m² in footprint, St Mary's is prominent in the Kemptown area of the city of Brighton and Hove. The PCC likes the Grade II* listing because it enables it to apply for grants it would otherwise be ineligible for. St Mary's inclusion on the 2015 Heritage at Risk Register (HAR), where it is described as being in a 'very bad' condition, has also been very helpful for obtaining grants. The listed status also helps the PCC to communicate the need to care for the building to the congregation and to people outside the church community.

ORGANISATION AND RESPONSIBILITY

St Mary's does not technically have an incumbent at present as the priest is being paid for out of a trust, rather than through the parish share system. The priest is skilled at pastoral care and dealing with money. He occupies a leadership role and delegates responsibility effectively. The traditional PCC is supported by a standing committee and a project group, which is delivering a Heritage Lottery Fund (HLF) Grants for Places of Worship (GPOW) project. The PCC employs a director of music on a part-time basis.

The Friends of St Mary's, which has a remit to fundraise for the fabric of the building, has more members than there are people on the electoral roll. It is a sub-committee of the PCC, not a separate charity. It includes skilled members who do not wish to join the PCC and people of other faiths and none. Terms of Reference for the Friends are currently being negotiated.

FINANCE

The PCC is under suspension of presentation (temporary removal of the right to appoint an incumbent) following two Diocesan pastoral reviews in 2003 and 2006 recommending that the church closes. It has only been with the Diocesan bishop's agreement that the PCC has been able to pay the priest-in-charge from the released capital of a trust fund and thus avoid increasing parish share or upsetting the balance of ministry posts in the Deanery. Following support from the Churches Conservation Trust Regeneration Team, the threat of closure has now been lifted. The PCC currently pays parish share in full and hopes to pay for the priest, who is also rural dean, from within the parish share system by 2018.

An annual budget is set and spending is regularly reviewed. A small overspend is budgeted for and there are plans to spend the remaining 50% of PCC reserves on a re-ordering project, recouping the money post-2018 through raising income by approximately £10,000 per annum. This plan is predicated upon the capital for repairs to make the envelope of the building weatherproof being raised from other sources.

St Mary's and its church hall are hired out regularly to boost income. Congregational giving is reserved for routine expenditure and charitable giving; however, the congregation is relatively poor, as is the parish.

MAKING CHANGES AND DOING REPAIRS

St Mary's has a substantial catalogue of urgent repairs that, it is proposed, are undertaken in four phases over ten years at a total cost of c.£1.5 million. Currently the church is engaged in Stage 2 of an HLF GPOW grant (HLF: £216,000 of a total project cost of £330,000) which will address the repair needs of the liturgical north elevation – brickwork, rainwater disposal system, roofs, and replacement of window masonry. This project is part of a four-phase plan to address repair needs and carry out a re-ordering at the church, largely through the use of the HLF GPOW programme and PCC reserves. The phases included within the project are repairs to the north elevation, west front, south elevation and interior re-ordering, including installing a new floor.

A new extension is also proposed to house facilities, such as WCs, which the church does not currently have. The project is being phased to make it more manageable for the PCC and to keep the church functioning throughout the programme of works. Additional help is required with project planning and fundraising. The interior of the church is generally recognised as being the most significant thing about the building. There is a good working relationship with Historic England, the Diocesan Advisory Committee (DAC) and the Victorian Society to find a solution to installing facilities in a proposed new extension, rather than disrupt the interior.

The PCC has many documents in place to assist it with the management of the building. The statement of significance, particularly, is a very useful document and the statement of needs has been used successfully in grant applications. HLF and Historic England guidance material is felt to be useful but the specialist language employed can be a barrier to accessibility.

CURRENT USE

In 2003 the Diocese of Chichester asked the population of Brighton which churches they would like to see closed. The people chose the Grade I and Grade II* listed churches, including St Mary's. This led to a neglect of the building because people didn't want to put any effort into or donate to what they thought was a closing church. There has, since then, been a conscious effort to integrate church activities with opening hours to demonstrate that the church is regularly used.

Visitors' and the community's views have had a great impact on the life of the church, resulting in increased opening hours and additional formal acts of worship, for example. At least two volunteer stewards are on site at all times when St Mary's is open. The building provides a calming place for people in distress, including those under the influence of drugs and alcohol. It is also often the first place ex-prisoners will come following their release. This work is very important to the PCC.

WELCOMING VISITORS

St Mary's welcome c.7,000 visitors every year. Visitors can access on-site interpretation, which is being improved as part of the current GPOW project. St Mary's also displays a small selection of painted portraits of people connected with the church and is planning a neighbourhood history exhibition for later in 2016. St Mary's website contains a great deal of information about the history of the church. It always participates in Heritage Open Days.

GRIMSBY, ST JAMES (GRIMSBY MINSTER)

St James Square, Grimsby, South Humberside, DN31 1EP

Diocese	Lincoln	Settlement Type	Separate Town
Grade	I	Scheduled Monument	No
National Heritage List Entry No.	1379386	Heritage at Risk 2015	N/A
Church Heritage Record No.	621557	Average Weekly Attendance	141
Deprivation Indices	High	No. of Residents in Parish	30,021
Size (m ²)	1216	Annual Visitors	Unknown
Building Period	Medieval	Website	http://grimsbyminster.com/

HISTORY OF THE BUILDING

Grimsby Minster is a Medieval parish church with thirteenth-century nave and transepts, and fourteenth-century nave arcade piers and crossing. The nave aisles were rebuilt in the eighteenth century and the building was restored twice in the nineteenth century, firstly by Charles Ainslie and later by RJ Withers. Further twentieth century additions were made by GF Bodley and Sir Charles Nicholson. The church became a Minster and focus of civic life in 2010.



Grimsby Minster Exterior - <http://www.geograph.org.uk/more.php?id=4045289> © Copyright Dave Pickersgill and licensed for reuse under this Creative Commons Licence

SIGNIFICANCE

Grimsby Minster is situated prominently in an area of high deprivation. The elevation to Minster status in 2010 sought to boost the regeneration of the town and provide a new centre of the community for local people. The Minster sits in a prominent position in Grimsby town centre, although modern development encumbers many views from surrounding areas.

Its significant fixtures and fittings include a fifteenth-century knight effigy of Sir Thomas Haslerton in the Lady Chapel, brought from St Leonard's Nunnery, Grimsby following the Dissolution of the Monasteries and a listed cross base is located in the churchyard.



Grimsby Minster Interior - <http://www.geograph.org.uk/reuse.php?id=2597073> © Copyright JOHN BLAKESTON and licensed for reuse under this Creative Commons Licence

EXPERIENCE OF THE CHURCH

The following text is based on an interview with a Parochial Church Council (PCC) representative at Grimsby Minster and offers their opinion on their experiences at the church.

“The size and heritage of the building is a great asset in terms of outreach. The space can be used and adapted for all sorts of activities.”

PCC Representative

IMPACT OF THE BUILDING'S SIGNIFICANCE

The Minster is a landmark building at the centre of the town. Its size is considered to be a huge asset as the space can be used and adapted for all sorts of activities. It also means that different types of activities can happen at the same time such as Eucharist, art groups, knitting groups and people using the café. All churches are felt by the PCC to struggle with finance but the size of the Minster heightens the challenges of maintenance and support.

People are drawn to old buildings on such occasions because its age adds a sense of atmosphere. However, the Grade I listed building status means that change can be a difficult and expensive process, given the administration time associated with grants and having to obtain consent from all of the different parties involved.

ORGANISATION AND RESPONSIBILITY

The Minster is managed by a traditional PCC, which takes advice and support from a separate development trust.

The churchwardens, church architect, team rector, parish administrator and District Church Council (DCC) are actively involved with the management and maintenance of the Minster. There is also a finance committee.

FINANCES

Grimsby Minster is in an area of relatively high deprivation; however, the Minster has good visitor facilities, is in good condition and is very active. There is an annual stewardship programme, which encourages members of the congregation to increase their financial giving.

There is a mission action plan in place which is reviewed at PCC meetings and is considered to be useful.

MAKING CHANGES AND DOING REPAIRS

Grimsby Minster fortunately had no major or urgent repair work identified in the last Quinquennial Inspection (QI), with only small items requiring attention, such as the fixing of a downpipe and a door.

St James' House, located in the nearby square, is owned by the Minster's PCC. There has recently been a public consultation to discuss how it could be used in the future. The PCC plans to do more children's work, increasing the number of 'Messy Minster' workshops, starting an after school club, and reviving the Sunday School. The PCC hopes to build the congregation by welcoming a new generation to the Minster, especially young families. Overall, the PCC aims to offer hospitality as well as education and worship.

CURRENT USE

The heritage status of the Minster helps to draw visitors to it. Its aesthetic provides a great setting for weddings and baptisms. In addition to scheduled worship, the Minster is open four days a week, with a coffee bar offering visitors a warm and welcoming way to relax and enjoy the space. Currently the Minster does not gather visitors' opinions.

In general, the Minster help the PCC to engage with people through arts, events, social action and occasional offices. The pews were disposed of many years ago, and the current chairs can be moved out of the way – once space is cleared it's incredible. The pews were disposed of many years ago, and the current chairs can be moved out of the way. The underfloor heating also makes a huge difference as people feel comfortable and can spend time in the building.

WELCOMING VISITORS

Booklets that describe history and significance of the Minster are on offer to visitors, and there are a number of knowledgeable volunteers who are happy to answer questions and give tours.

TOXTETH, ST JAMES IN THE CITY

Upper Parliament Street, Liverpool, L8 1UR

Diocese	Liverpool
Grade	II*
National Heritage List Entry No.	1209882
Church Heritage Record No.	622279
Deprivation Indices	High
Size (m ²)	948
Building Period	Georgian

Settlement Type	Suburban / urban fringe
Scheduled Monument	No
Heritage at Risk 2015	Yes (Poor)
Average Weekly Attendance	100
No. of Residents in Parish	N/A (Network Church)
Annual Visitors	Not open outside services
Website	http://www.stjamesinthecity.org.uk

HISTORY OF THE BUILDING

St James in the City was built in red brick in 1774-1775 by a local architect, Cuthbert Bisbrown. William Culshaw added a timber roof in 1846 and H Haverlock Sutton the chancel in 1899. The church closed in 1972 and was made redundant in 1974, its care transferring to the Churches Conservation Trust. It was returned to the Diocese of Liverpool in 2010 and re-opened as a parish church.

St James in the City is constructed in red brick with stone dressings. Its plan consists of a five-bay nave, a chancel, and a west tower. The tower is in four stages with an embattled parapet. Its third stage contains clock faces, and in the top stage are paired louvred bell openings. Along the sides of the nave are two tiers of round-headed windows.

SIGNIFICANCE

St James illustrates significance other than size as a Georgian town church with high architectural and townscape significance at the centre of an urban regeneration project. St James in the City is a Georgian town church with high architectural and townscape significance at the heart of an urban regeneration project in the heart of a very deprived area of Liverpool. The architectural historian Nikolaus Pevsner described St James in the City as 'conventionally Georgian'. It is one of the oldest extant churches in Liverpool and has historic links to the slave trade. Of the 20 monuments inside the church, many are to the memory of people connected with slavery. The cast iron columns that support the galleries are some of the earliest of their type in Liverpool and among the earliest known examples in England. St James in the City's east window is by the notable artist, sculptor, illustrator and stained glass designer Henry Holliday and dates from 1881.

Due to the poor condition of St James in the City services have been held inside a marquee the church since it re-opened in 2010.



Toxteth, St James from the south Rept0n1x - Own work - File:Church of St James, Liverpool (4).JPG - CC BY-SA 3.0 [<http://creativecommons.org/licenses/by-sa/3.0/>]



Toxteth, St James Rept0n1x - Own work - File:Church of St James, Liverpool (2).JPG - CC BY-SA 3.0 [<http://creativecommons.org/licenses/by-sa/3.0/>]

EXPERIENCE OF THE CHURCH

The following text is based on an interview with a Parochial Church Council (PCC) representative at St James in the City and offers their opinion on their experiences at the church.

“A congregation needs to be built but that congregation needs a building. At the moment the building is working against us.”

PCC Representative

IMPACT OF THE BUILDING'S SIGNIFICANCE

St James in the City is 948m². Its Grade II* listed status is considered to have been very helpful in obtaining a substantial repair grant; however, the PCC has had little significant success in this area since. Because of its state of disrepair the congregation have erected a marquee inside the church building to enable regular worship.

St James in the City's incumbent is a former civil engineer who is very active in the management of the church building. He feels the process of trying to repair and re-order it has resulted in a great deal of 'emotional expenditure' on his part. He also feels as though his best energy is being spent on the building, not building a church congregation.

St James in the City is included on the 2015 Heritage at Risk Register (HAR) where it is described as being in 'poor' condition.

ORGANISATION AND RESPONSIBILITY

The traditional PCC is supported by the restoration steering group, which operates under Terms of Reference. 50% of the incumbent's time is spent on managing the building (25% on the building and 25% on a large regeneration project around the church).

Affiliated to the PCC, but separately constituted, are two registered companies limited by guarantee: Livgrow and Livserve. These companies apply for and administer grants to further the work of the PCC. LivServe is used for the church restoration and the regeneration project, LivGrow for ministry into the community. Additionally, an advisory group has been formed to support the work of the PCC. Its membership includes a civil servant, high-level accountant and a high court judge. The PCC employs a part-time secretary.

FINANCES

Once St James in the City has been repaired and re-ordered it is anticipated that running costs will be met quite comfortably as, although there is no adopted fundraising strategy, attendance is growing, income is increasing and meeting expenditure.

The local council has invested in a piece of brownfield land in partnership with the PCC on the understanding that the PCC redevelops it to maximise income.

MAKING CHANGES AND DOING REPAIRS

The PCC received a grant of £407,000 from English Heritage (now Historic England) in 2012 to carry out urgent roof repairs, which were completed at a cost of c.£600,000.

The PCC has a vision statement for St James in the City's regeneration after 39 years of dereliction. The PCC applied to the Heritage Lottery Fund (HLF) in 2014 for a £4 million grant to repair the church and construct an outbuilding for facilities, which was unsuccessful, as were further significantly revised applications in 2015 and 2016. A composting WC has since been installed, along with a rudimentary servery (but no water supply) and four temporary rooms within the nave and vestries for children's work. The incumbent, PCC and congregation are considering whether or not to apply to the HLF for a fourth time.

The support of the diocesan secretary has been invaluable. The bishops who have been involved with St James in the City have also been very helpful, as has the Church Buildings Council.

CURRENT USE

Because St James in the City should grow as a student church it is anticipated that its congregation will exceed several hundred people, which will require a large building. There is, however, an expectation that St James in the City will host multiple services to accommodate everybody. The difficult history of St James in the City is used frequently in sermons and preaching about the present and the future. The incumbent often cites historic church indulgence of the slave trade as a vehicle for highlighting today's injustices. He and the PCC want to use St James in the City's heritage to inspire hope.

The PCC considers itself to be resource-rich so tries to help other local churches and community organisations with both personnel and finance.

WELCOMING VISITORS

St James in the City is not open outside services as there is no running water or disabled access into the building. Tours are, however, given both by pre-arrangement and spontaneously. Organisations often visit the church. Recent examples include, for example, The Association of Teachers and Lecturers and architecture and theology students and academics from John Moore's University. St James in the City offers special services for conference delegates; for example, Christians attending the Labour party conference.

Visitors' opinions, normally gathered during special events, are used to inform funding applications.

BOW COMMON, ST PAUL

St Paul's Way, London E3 4AR

Diocese	London
Grade	II*
National Heritage List Entry No.	1241881
Church Heritage Record No.	623163
Deprivation Indices	High
Size (m ²)	921
Building Period	Twentieth Century

Settlement Type	Inner City
Scheduled Monument	No
Heritage at Risk 2015	Yes (Very Bad)
Average Weekly Attendance	83
No. of Residents in Parish	6,912
Annual Visitors	1,000
Website	http://www.stpaulsbowcommon.org.uk/

HISTORY OF THE BUILDING

During the Victorian period the Bow area of East London was moving away from its rural past and becoming densely urbanised. The coming of the railway lines and two canals nearby guaranteed the growth of a working population clustered near to vital transport links. In 1858, to serve the growing population, a church was built on common land. Designed by Rohde Hawkins, the first St. Paul's was a religious and cultural focus for its community. It was largely destroyed during the Blitz of WWII and demolished in 1950.

War Reparation funds were provided to allow a new church to be built. The new St Paul's was built in 1956-1960 by Robert Maguire and Keith Murray. The Revd Gresham Kirkby, who was a Christian anarchist socialist, was also involved in its New Brutalist design.

The church has been listed Grade II* to reflect its international importance as the first church built to express the liturgical reform movement. This new vision of Eucharistic worship sought to be inclusive to all in the sight of God. In form, the building is essentially three diminishing cubes with additional ancillary spaces. The attached church hall and vicarage were built at the same time. In 1963 Charles Lutyens was commissioned to install artworks around the walls of St Paul's on the spandrels above each pillar.

SIGNIFICANCE

St Paul's is located in a deprived area of London's East End. St Paul's illustrates significance other than size as a late twentieth century milestone in church architecture. In 2013 St Paul's won the National Churches Trust Diamond Jubilee Award for best Modern Church built in the UK since 1953. The judges described St Paul's as the 'embodiment of the ground swell of ideas about Christian worship' and a 'hugely influential signpost for future Anglican liturgy'.

St Paul's is thought to be the first major expression of what was a new liturgical movement that aimed to bring the priest and sanctuary closer to the congregation, in a form that was daringly innovative in the late 1950s. Pevsner describes the church as 'an aesthetic of geometric cubic forms which deliberately revelled in inexpensive, industrial materials and romantically rough textures'. The design shocked many at the time.

St Paul's exterior boasts an inscription from the book of Genesis carved by Ralph Beyer. The church's 800 square foot interior mosaic is by Charles Lutyens, great nephew of the architect Edwin Lutyens, and is perhaps the largest modern mosaic in Britain. The innovative art of St Paul's has high significance.



Bow Common, St Paul – Steve Cadman – Flickr Creative Commons [<https://creativecommons.org/licenses/by-nc-sa/2.0/>]



Bow Common, St Paul – interior – Steve Cadman – Flickr Creative Commons [<https://creativecommons.org/licenses/by-nc-sa/2.0/>]

EXPERIENCE OF THE CHURCH

The following text is based on an interview with a Parochial Church Council (PCC) representative at St Paul's and offers their opinion on their experiences at the church.

“The architecture of the building lends itself to the experience of worship. It helps the community to access something of God.”

PCC Representative

IMPACT OF THE BUILDING'S SIGNIFICANCE

St Paul's is 921m² in footprint. The size and significance of the church building is generally considered to be helpful as it draws people into the church and so can be used as a tool for mission. It can, however, also be challenging for the PCC, predominantly because it was built in the 1950s for the purposes of the time. It is thought that re-ordering the interior, should the PCC ever wish to do so, would be particularly problematic because of its heritage status, although the PCC does recognise the beauty and significance of the building and would not wish to undermine this.

St Paul's heritage Grade II* listing status is considered to be helpful in attracting grant aid. St Paul's is included on the 2015 Heritage at Risk register, where it is described as being in a 'very bad' condition.

ORGANISATION AND RESPONSIBILITY

St Paul's incumbent is incrementally delegating responsibility for the management of the church building to the churchwardens and will transfer all practical responsibilities soon. She will then occupy a leadership role and oversee operations.

The traditional PCC is supported by a standing committee. Sub-committees are formed as and when required and then disbanded when their work is complete. For example, there is a heritage engagement team currently delivering a project funded by the Heritage Lottery Fund (HLF). A maintenance team is in place to deliver the maintenance plan that was written into the HLF project.

The PCC does not employ anyone other than a freelance fundraiser.

FINANCES

The PCC sets an annual budget and reviews spending on a quarterly basis. There is a designated fabric fund. The PCC's principal item of expenditure is parish share, which is set at £25,500 per annum and paid in full. There is unlikely to be much change in PCC spending over the next five years.

A fundraising strategy to increase income into the PCC's general fund, as well as for specific projects, is being developed.

MAKING CHANGES AND DOING REPAIRS

St Paul's next Quinquennial Inspection (QI) will be carried out in 2017. In 2013 part of St Paul's glass lantern collapsed, rendering the interior space below it, including the altar, unsafe to use. Repairs to this, plus concrete repairs and a complete overhaul of the rainwater disposal system, were carried out at a total cost of more than £300,000. The HLF contributed in excess of £200,000 to this project and the balance was raised by the PCC, smaller grant givers (such as the National Churches Trust) and local people's support. This project is now in its final, evaluation, stage.

St Paul's has a statement of need and a maintenance plan. The Diocese of London has a gutter clearance programme in place, which ensures the church's rainwater goods are cleared twice a year.

In order to be sustainable into the future the PCC holds the view that the church building must be made suitable for twenty-first century mission; for example, people expect to be warm, so the building must be heated. A strategy is currently being written to address the medium to long-term future of the church.

The PCC speaks with the archdeacon, Tower Hamlets Council and Poplar Harker fairly regularly. It considers the Diocesan Advisory Committee (DAC) to be very helpful and enjoys the support of the Twentieth Century Society.

CURRENT USE

St Paul's PCC is developing a 'culture of welcome' and opens the church for worship six out of seven days per week, plus every Tuesday afternoon, when scheduled worship does not take place.

Local people have recently been consulted about the role of the church in the community.

WELCOMING VISITORS

Around 1,000 people visit St Paul's every year. A small team of volunteers act as stewards during special events. St Paul's has taken part in an annual 'Open House' event for the past three years. This attracted 240 visitors in 2015. Other community engagement events have been staged, mostly as part of the HLF project.

St Paul's provides two leaflets to visitors; one about the Lutyens mosaics and the other a church tour. A website is being developed which will carry more information about the history and architecture of the church.

People leave general comments in the visitors' book, so the church conducts visitor surveys to gather opinion, mostly as part of the current HLF project.

HEXHAM, THE PRIORY AND PARISH CHURCH OF ST ANDREW (HEXHAM ABBEY)

Beaumont Street, Hexham, NE46 3NB

Diocese	Newcastle
Grade	I
National Heritage List Entry No.	1042576
Church Heritage Record No.	625074
Deprivation Indices	Medium
Size (m ²)	1893
Building Period	Anglo-Saxon to Twentieth century

Settlement Type	Separate Town
Scheduled Monument	Yes
Heritage at Risk 2015	N/A
Average Weekly Attendance	318
No. of Residents in Parish	13,000
Annual Visitors	100,000
Website	http://www.hexhamabbey.org.uk/

HISTORY OF THE BUILDING

Hexham Abbey (sometimes known as Hexham Priory) has borne witness to much discord in its long history. Hexham is situated close to the Anglo-Scottish border and was, like many other settlements, subject to the consequences of aggression between Scotland and England. Examples include William Wallace attacking and burning the town in 1297 and, in 1715, the Jacobite James Radclyffe, 3rd Earl of Derwentwater, raising the standard for James Stuart in Hexham Market place.

Hexham Abbey was originally founded as a Benedictine abbey by St Wilfrid c.674 – the extant crypt dates this period. The site was re-founded as a priory in 1113 and the current building was largely constructed 1170 to 1250 when it was converted to an Augustinian priory (replacing the Benedictine abbey). The east end was reconstructed in 1860 and Hexham Abbey was substantially rebuilt between 1898 and 1919 during the incumbency of Canon Edwin Sidney Savage. An additional chapel was established in 1996, dedicated to St Wilfrid and a new centre occupying former monastic buildings and housing a museum, cafe and facilities was opened in 2014.



Hexham Abbey, interior - Stevenfruitsmaak - Own work - File:Hexham Abbey inside 1.jpg - Public Domain [https://commons.wikimedia.org/wiki/File:Hexham_Abbey_inside_1.jpg?uselang=en-gb]

SIGNIFICANCE

In his *England's Thousand Best Churches*, Simon Jenkins wrote that 'few churches in the North of England equal the spectacular interior and monastic relics of Hexham.'

A church has occupied this site over for 1,300 years, ever since Queen Etheldreda made a grant of lands to Wilfrid, Bishop of York c.674 and Wilfrid founded his abbey. The current Hexham Abbey is the most prominent historic building in the market town of Hexham and has been its parish church since the Dissolution of the Monasteries in 1537. It occupies a site scheduled as an ancient monument with remains of the Medieval priory and Anglo-Saxon monastery under and around the extant building and its precincts. The surviving crypt of the original monastery putatively incorporates stones salvaged from nearby Roman ruins, perhaps Coria or Hadrian's Wall. The Abbey's associations with Viking and Scottish raids are significant.

Hexham Abbey houses the Frith Stool, a stone seat probably dating to the seventh century; the remnants of an intricately carved cross that possibly marked the grave of Acca, Bishop of Hexham, who died in 740; an important pre-Conquest chalice; a rare surviving example of an intact Medieval Night Stair; and a fifteenth-century painted pulpitum. The ancient Spital Cross, which formerly stood alongside Acca's Cross in Hexham Abbey, is now on display in the new 'Big Story' visitor centre. The Abbey also has a unique and under-investigated collection of Medieval wooden panel paintings.



Hexham Abbey - Stevenfruitsmaak - Own work - File:Hexham Abbey outside 2.jpg - Public Domain [https://commons.wikimedia.org/wiki/File:Hexham_Abbey_outside_2.jpg?uselang=en-gb]

EXPERIENCE OF THE CHURCH

The following text is based on an interview with a Parochial Church Council (PCC) representative at Hexham Abbey and offers their opinion on their experiences at the church.

“The Abbey has two overlapping tasks: serving the local community as the parish church of Hexham, and, with the size and significant historic features of the building, offering a vast number of visitors a place of pilgrimage and education.”

PCC Representative

IMPACT OF THE BUILDING’S SIGNIFICANCE

Hexham Abbey is 1893m² in footprint. Its size is thought to be very helpful in enabling it to host concerts, weddings and other events. The arguably imposing size of the Abbey, however, can be intimidating to some visitors. In this respect, it is felt that the size of the building works against it. For example, the entrance to the Abbey was via a dark, tunneled entry from the marketplace called the “Slype” door. To enhance the welcome, a new porch was constructed on the south-west side, offering a bright and airy entrance both to the Abbey and to the ‘Big Story’ exhibition.

Hexham Abbey is a Scheduled Ancient Monument so archaeological implications of any work done on the site can be challenging and necessitates working closely with Historic England. The designated heritage status of Hexham Abbey is felt to have played a part in the recent Heritage Lottery Fund (HLF) application for the ‘Big Story’ project.

Hexham Abbey is part of the Greater Churches Network and the Cathedral Plus network, which is principally aimed at cathedrals.

ORGANISATION AND RESPONSIBILITY

The responsibility for Hexham Abbey is shared between the rector, the churchwardens and a traditional PCC. In order to discharge its responsibilities effectively, the PCC has an executive standing committee and various other sub-committees including a property committee and a conservation advisory group. The PCC has also created Hexham Abbey Heritage (HAH) as an independent charity for the purposes of delivering the HLF-funded ‘Big Story’ project, and Hexham Abbey Trading Ltd (HAHTL) as a trading subsidiary of which the PCC is the sole member. HAHTL has a small board of directors and employs a general manager and other staff to promote and run its businesses (gift shop, refectory and lettings/events). Over 100 people volunteer at the Abbey and are supported by a volunteer manager. Other paid PCC posts include: vergers; director of music and assistant organist; receptionist/administrator; finance officer; education officer; and operations and development manager.

FINANCES

Money is a current concern of the PCC during what is a period of financial uncertainty. It is expected that repairs to Hexham Abbey will continue to be the principal item of expenditure over the next five years. Parish share (currently c.£120,000 per annum and paid in full) is expected to continue to be the second largest item of expenditure, followed by staffing costs.

MAKING CHANGES AND DOING REPAIRS

The Abbey PCC is sensitive about “fundraising-overload” both within the congregation and in the local community, and is therefore actively seeking to develop other sources of revenue through the Friends of Hexham Abbey and corporate fundraising.

The ‘Big Story’ project restored and renovated the former monastic buildings located adjacent to Hexham Abbey, including what was, during the Georgian period, a ballroom. The properties had belonged to the County Council for approximately the last 100 years. They were offered back to the PCC around five years ago, providing it could restore and care for them. The project saw the installation of a narrative-driven museum, café, WCs and function rooms at a total cost of £2.3 million, of which the HLF provided £1.7 million, local fundraising of £100,000, with other grant givers offering the balance. The ‘Big Story’ project took four years to complete, opening in 2014. There is now a desire to focus on the worshipping life of Hexham Abbey.

A Conservation Management Plan (CMP) guided the ‘Big Story’ project and continues to steer it. The project’s activity plan is live. The PCC also has a fire recovery plan.

CURRENT USE

The significant historic features of the Abbey are used in everyday church life. For example, the north transept is used as a gallery; the Night Stair leads to a song school; and the crypt is occasionally used for small services and intimate acts of worship.

WELCOMING VISITORS

When people visit Hexham Abbey they are always greeted by volunteer stewards. There has always been a high level of interpretation available on site, but this has been enhanced through the 'Big Story' project to include 'welcome screens' and a range of printed material. The 'Big Story' exhibition considers the stories of the people and events associated with the Abbey and its architectural history. It is interactive and narrative in approach rather than object-driven, but does include examples of stonework, church plate and art.

Professional surveys have been commissioned from a consultancy company in the past, but the PCC itself is now beginning to systematically gather and use comments offered by visitors, often in the visitors' book. This was initiated by the 'Big Story' project. Previously, the information would have been subject to informal review at PCC meetings. TripAdvisor and Twitter are used but social media is considered to be a largely untapped resource at present. An MA student on placement has conducted research into the most effective use of social media for the Abbey. The results of this work are being developed.

DORCHESTER, SS PETER AND PAUL (DORCHESTER ABBEY)

Dorchester-on-Thames, Oxon OX10 7HZ

Diocese	Oxford	Settlement Type	Separate Town
Grade	I	Scheduled Monument	No
National Heritage List Entry No.	1193595	Heritage at Risk 2015	N/A
Church Heritage Record No.	627108	Average Weekly Attendance	118
Deprivation Indices	Low	No. of Residents in Parish	1,053
Size (m ²)	1320	Annual Visitors	Not recorded
Building Period	Medieval	Website	http://www.dorchester-abbey.org.uk/

HISTORY OF THE BUILDING

In c.635 King Cynegils and King Oswald granted Bishop Birinus land in Dorchester to build a cathedral church. This small cathedral was built of wood, most likely on the site of the existing Abbey, and Birinus was buried there in 650.

The first Norman bishop was Remigius, installed in 1070 and parts of the church he built are incorporated in the current building's fabric. In 1140 Bishop Alexander re-founded Dorchester Abbey as an abbey of Augustinian canons. The twelfth-century Abbey was of cruciform plan, with a long nave without aisles; the nave possibly serving as the parish church. In 1225 the tomb of St Birinus was opened to the public, and the Abbey became a place of pilgrimage. Over the next 100 years the north and south choir aisles, the tower, and a new shrine for St Birinus' relics were added. The eastward extension of the sanctuary was added in 1340, as was the People's Chapel. In 1536 the Abbey was closed down as part of the Dissolution of the Monasteries and St Birinus' shrine destroyed.

The Abbey escaped the most destructive effects of the Dissolution because Sir Richard Bewfforeste, 'a great riche man' of Dorchester, paid the King the value of the lead on the chancel roof (£140), and so saved the church for the parish. The tower was rebuilt in 1602, and there were major repairs in the mid-eighteenth century. A hundred years later Victorian architects W Butterfield and GG Scott undertook major restoration work on the chancel and the roofs. Further urgent repairs took place in the 1960s and then in 1998 a major refurbishment programme was begun and is still ongoing.



Dorchester, St Peter and St Paul, south ©JohnArmagh (Own work) [Public domain], via Wikimedia Commons

SIGNIFICANCE

Dorchester Abbey is a prominent and nationally significant building in a relatively small community. The history of Dorchester Abbey spans over almost 1,400 years of Christian worship and the site holds high spiritual value as a place of prayer and pilgrimage.

The Abbey also boasts a multitude of significant fixtures and fittings. The unique fourteenth-century Jesse window (depicting the biblical Tree of Jesse), which is a combination of stone tracery, carved sculpture and stained glass is of great national significance. The font, cast c.1170, is one of the best preserved lead fonts in England, and the only one belonging to a monastic church to survive the Reformation. The fourteenth-century sedalia have canopies decorated with fine tracery and small figures of saints, three tiny round windows, filled with stained glass and small carvings of the seven deadly sins. In the thirteenth-century chapel of St Birinus is the earliest piece of glass in Dorchester Abbey (c.1250) depicting Birinus being blessed by Archbishop Asterius of Milan before his mission to Britain. The tomb effigy, probably of the knight William de Valance the Younger (d.1282), is perhaps one of the most significant pieces of thirteenth-century funerary sculpture in England.

The People's Chapel was added to the Abbey c.1340 for use as a parish church. Its raised altar stands over the crypt and in front of the fourteenth-century wall paintings of the crucifixion. The decoration of the walls of the Lady Chapel was undertaken by the well-known company Clayton and Bell in the Victorian period and the painting of the Annunciation is by WT Beane (1894). The chapel's stone altar came from Dorchester Missionary College and commemorates Samuel Wilberforce, Bishop of Oxford 1845 to 1869. The reredos is more recent and was executed by local artist Rebecca Hind. The Requiem Chapel's reredos was designed for the Missionary College as a memorial to students killed in the First World War and the Union Flag hanging there was used in funeral services in the Kuching prisoner-of-war camp.⁰¹

⁰¹ The History and Significance sections of this case study are indebted to: <http://www.dorchester-abbey.org.uk/our-heritage/>

EXPERIENCE OF THE CHURCH

The following text is based on an interview with a Parochial Church Council PCC representative at Dorchester Abbey and offers their opinion on their experiences at the church..

“There is often a perception that the Abbey operates like a cathedral rather than a parish church and has the monetary and personnel resources that a cathedral has.”

PCC Representative

IMPACT OF THE BUILDING'S SIGNIFICANCE

Dorchester Abbey is 1320m² in footprint. Its heritage significance helps it to punch above its weight given the modest size of its surrounding community. The scale and importance of the building also attracts visitors and businesses, who hire the space. This means the building, its history and its significance have a positive impact on income generation.

The heritage significance of the building also helps the Abbey to create an economic impact within the local area as it brings visitors to Dorchester, which in turn helps to sustain three pubs and a shop. The Abbey is significant for the impact it has on the community around it and the people who use it.

ORGANISATION AND RESPONSIBILITY

Dorchester Abbey's incumbent keeps abreast of the day-today running of the building and there is a clear authorisation process for all works, however small or urgent. Dorchester Abbey is governed by the traditional PCC, with Friends, Trusts and Project Management Groups working on behalf of and with it. The PCC is also supported by a volunteer body led by four people who have responsibility for Finance, Fabric, Worship and Mission.

All Dorchester Abbey's paid staff work on a part-time basis. Staff include two administrators, an events officer, an education officer and a director of music.

Between six to ten people are regularly involved in the management and maintenance of Dorchester Abbey, including churchwardens, the church architect, volunteers and local skilled people.

There is often an external perception that Dorchester Abbey operates like a cathedral rather than a parish church and has the monetary and personnel resources that a cathedral has.

FINANCE

Currently, Dorchester Abbey's income does not meet its expenditure but there is a giving and fundraising strategy in place.

MAKING CHANGES AND DOING REPAIRS

The last quinquennial inspection (QI) identified urgent roof and stonework repairs costing £250,000. A large fundraising campaign was undertaken in order to pay for the majority of the repairs. The Friends group, a legacy and some PCC reserves also contributed funds for the work.

The development of a visitor centre with improved historical and spiritual interpretation is the PCC's next ambition. During the past five years the PCC have installed a new sound system and lighting scheme as well as carrying out significant roof repairs. There is an urgent need for the provision of new WCs and finding a suitable location is a significant issue for the PCC.

Dorchester Abbey has a statement of significance and accessibility audit and is working towards a strategic plan at present. The church also has a maintenance plan in place.

CURRENT USE

Dorchester Abbey holds regular Sunday services and daily morning prayers. There are regular children's activities, supper and lunch clubs as well as a tea room in the grounds. Dorchester Abbey is also used as an exhibition space for contemporary art and a concert venue. The Dorchester Abbey Museum, housed in the oak-panelled, sixteenth-century Old School Room in the Abbey Guest House and in the Abbey's Cloister Gallery, was longlisted for the Gulbenkian Prize in 2006.

WELCOMING VISITORS

Dorchester Abbey is open 365 days a year. Virtual and audio tours of the building are available on site for visitors.

The PCC values TripAdvisor, which is good for gathering more information from visitors than would otherwise be offered and enables the PCC to reply to less favourable comments. Evidence on TripAdvisor suggests that people for as far away as Kenya have visited the church.



Dorchester, St Peter and St Paul, setting ©Margaret Clough (Own work) [Public domain], via Wikimedia Commons



Dorchester, St Peter and St Paul, Interior; Nave and east window © JohnArmagh (Own work) [Public domain], via Wikimedia Commons

FOTHERINGHAY, ST MARY AND ALL SAINTS

Location: St Mary's, Fotheringhay, PE8 5HZ

Diocese	Peterborough	Settlement Type	Other Rural
Grade	I	Scheduled Monument	No
National Heritage List Entry No.	1371944	Heritage at Risk 2015	Yes (Poor)
Church Heritage Record No.	628306	Average Weekly Attendance	275
Deprivation Indices	Low	No. of Residents in Parish	100
Size (m ²)	610	Annual Visitors	c.10,000 to 20,000
Building Period	Medieval	Website	http://friends-of-fotheringhay-church.co.uk/

HISTORY OF THE BUILDING

The present church was a royal foundation, established by Edward III as a secular college of priests. Building was begun in c.1370 and the college founded in 1411. The college could accommodate up to around 30 men and its buildings probably included cloisters, dormitories, chapter house, hall and kitchens. The nave, which along with the tower is all that survives from the college, was rebuilt as a parish church at the western end of the collegiate church for Richard, Duke of York in 1434 by the mason William Hanwood. The design is said to have copied the earlier chancel. The college was dissolved in 1553 during the Dissolution of the Monasteries and the chancel, cloisters and college buildings demolished. A grammar school was founded in the college's place, which closed in 1859.

The history of the church is intricately linked to the history of Fotheringhay Castle. Richard of York, later Richard III, was born on 2 October 1452 at Fotheringhay Castle. The castle remained under the control of the House of York until the death of Richard III in 1485, when it became the property of the Tudors. In 1587 Fotheringhay Castle was the site of the trial and subsequent execution of Mary Queen of Scots by Queen Elizabeth I, her first cousin once removed. By 1625 the castle was described as being 'meetly strong', yet a mere ten years later it was falling into ruin and was dismantled.

Today, all that remains of the castle is its motte and bailey (two mounds of earth on which the structure of the castle keep and courtyard once stood), with views to the church of St Mary and All Saints across the River Nene.

Fotheringhay Castle was home of two Dukes of York and Edward of Norwich, 2nd Duke of York, who was killed at the Battle of Agincourt in 1415 was buried in the church, initiating the use of St Mary and All Saints as a mausoleum to the House of York. In 1476 Edward IV's father Richard Plantagenet, 3rd Duke of York and his younger brother Edmund, Earl of Rutland, who had been killed at the Battle of Wakefield in 1460 and buried in Pontefract, were re-interred at the church. In 1495 Cecily Neville, Duchess of York was interred in the church beside her husband the Duke of York. Following the destruction of the choir of the church during the Reformation Elizabeth I ordered the removal of the smashed York tombs and created monuments to the third Duke and his wife around the altar, which can be seen today. St Mary and All Saints contains a significant fifteenth-century painted pulpit donated by Edward IV and bearing the royal arms, flanked by a bull representing George of Clarence and a silver boar representing Richard of Gloucester.

SIGNIFICANCE

The church has well documented royal connections from the Norman period onwards and is of particular historical significance as the site of the imprisonment and execution of Mary Queen of Scots.

Simon Jenkins describes St Mary and All Saints as 'float[ing] on its hill above the River Nene, a galleon of Perpendicular on a sea of corn'.⁰¹ The landscape significance of St Mary and All Saints is also very high, due largely to its location near the banks of the River Nene and its unusual and arresting architecture. Fotheringhay itself was described in the nineteenth century by the Antiquary John Nicholls as being 'distinguished beyond any other place in Britain, except the Capital, by the aggravated misfortunes of Royalty'.⁰² It is a description that succinctly evokes a sense of Fotheringhay and St Mary and All Saints' place in the history of England. The links to the Medieval royal family of England are an integral part of the fortunes, development, appearance and character of Fotheringhay

Soil from Fotheringhay village was buried with Richard III when he was reburied at Leicester Cathedral in 2015. The local community recognise that the village is brimming with a rich and varied history. Links between the castle and church are of high significance for visitors.



The pulpit given by Edward IV'. Credit Andrewrabbott By Andrewrabbott - Own work, CC BY-SA 3.0, <https://commons.wikimedia.org/w/index.php?curid=16172115>

01 Jenkins, Simon, 'England's Thousand Best Churches', Penguin Books, 1999
02 Ibid

EXPERIENCE OF THE CHURCH

The following text is based on an interview with a Parochial Church Council (PCC) representative at St Mary and All Saints and offers their opinion on their experiences at the church.

“Community support, a growing congregation and the openness to use the building for worship and complementary uses will help to **SECURE its future.”**

PCC Representative

IMPACT OF THE BUILDING'S SIGNIFICANCE

St Mary and All Saints' size and unusual octagonal tower make it prominent in its setting near the banks of the River Nene. Its associated history means that people can easily understand its importance, which helps to increase donations. However, the scale, volume and urgency of the repairs required and their associated costs means it is a challenging building to maintain. The associated bureaucracy of managing such a significant building can be frustrating but the fact that St Mary and All Saints' is Grade I listing means the building's importance is succinctly communicated through its designated heritage status.

St Mary and All Saints is included on the 2015 Heritage at Risk register, where it is described as being in a 'poor' condition.

ORGANISATION AND RESPONSIBILITY

A number of groups work with the traditional PCC, e.g. Friends, Trusts and project groups set up for particular tasks. The PCC is supported by individuals mostly, who work together to enable the day-to-day running of the church. Churchwardens, the Friends Group, Trusts, the church architect and volunteers are actively involved in St Mary and All Saints' management and maintenance.

There is no Fabric Committee; the Friends group was founded to fulfil this role and is separately constituted.



St Mary and All Saints, Fotheringhay in its setting <http://www.geograph.org.uk/more.php?id=2466228> © John Salmon and licensed for reuse under this Creative Commons Licence

FINANCES

The PCC sets an annual budget, which is reviewed regularly. The PCC's income would meet its expenditure if repairs, maintenance and improvements to the building were excluded. The PCC pays parish share of c.£5,300 in full at present, but an anticipated parish share increase may place additional pressure on the PCC's finances in the future.

There is a fundraising/giving strategy in place, involving a regular book/gift stall, Easy Sunday Listening events, concerts, weddings, organ recitals and tours. A number of new Friends have also been recruited recently.

MAKING CHANGES AND DOING REPAIRS

The latest Quinquennial Inspection (QI) revealed that water ingress and drainage is an urgent problem. The roof can either be repaired at a cost of £250,000 (15-year lifespan) or replaced at a cost of £750,000. The PCC has applied to the Heritage Lottery Fund (HLF) twice in recent years, seeking funds to replace the roof. Both applications were unsuccessful but the PCC has now been granted the funds required to make the repairs (source of funding unknown).

The PCC and Friends have recently raised and contributed £250,000 to drainage and lower level roof repairs and a grant of c.£54,000 has been received from WREN as a landfill subsidy to install WCs. This grant expires within 12 months; therefore, this work has been prioritised above repairs to the roof.

The PCC has a statement of significance, conservation plan, strategic document, maintenance plan and accessibility audit; however, these documents are not referred to regularly.

CURRENT USE

There is a sense locally that St Mary and All Saints is there to support the village. Alongside services and group activities, many people attend cultural events, such as concerts. Despite the challenge of having an outside water tap and no WCs, teas are sold in church.

The PCC would like to work more closely with schools, which will be possible once WC facilities are installed.



Interior of St Mary and All Saints, Fotheringhay <http://www.geograph.org.uk/photo/1596870> © Nick Macneill and licensed for reuse under this Creative Commons Licence

WELCOMING VISITORS

The church is open 9am to 5pm in the spring and summer and 9am to 4pm when the days get shorter. Many visitors are interested in St Mary and All Saints' historic royal connection to Richard III and the association with the motte of Fotheringhay Castle. People often see the church and the castle site in one visit. St Mary and All Saints is involved in local heritage trails but has few links with Leicester Cathedral, the final resting place of Richard III. There are static interpretation boards on site for visitors, which the PCC would like to update.

St Mary and All Saints has a visitors' book and website, and keeps a record of people's opinions as evidence of support for proposed projects, particularly when applying for funding.

PERSHORE, HOLY CROSS, (PERSHORE ABBEY)

Pershore Abbey, Church Row / Church Walk, Pershore, Worcestershire, WR10 1DT

Diocese	Worcester	Settlement Type	Separate Town
Grade	I	Scheduled Monument	Yes
National Heritage List Entry No.	1387027	Heritage at Risk 2015	Yes (Poor)
Church Heritage Record No.	642094	Average Weekly Attendance	168
Deprivation Indices	Medium	No. of Residents in Parish	7,056
Size (m ²)	988	Annual Visitors	5,000
Building Period	Medieval	Website	http://www.pershoreabbey.org.uk/

HISTORY OF THE BUILDING

By 689 a monastic community was in residence, which continued in stability under the Mercian kings until the time of the Viking raids. By 689 a monastic community had been established, which continued in stability under the Mercian kings until the time of the Viking raids. In 972, King Edgar's charter confirmed the estate and the Benedictine Rule was introduced. Between 976 and 983 two thirds of the Pershore estates were seized by Earl Alfhere of Mercia. A fire in 1002 resulted in a new church being built in 1020, which was again rebuilt between 1090 and 1130 as a Norman Abbey. The south transept and tower piers of this building are still extant.

A further fire led to rebuilding under the direction of Abbot Gervase in 1223, with the quire, triforium and clerestory completed in 1239. Another fire, this time affecting quarters of the surrounding town occurred in 1288, resulting in the collapse of the Norman tower, which was subsequently rebuilt in the Decorated style. In 1540 the Abbey was closed down during the Dissolution of the Monasteries. The monastic buildings, the Norman nave, the Lady Chapel and St Edburgha's Chapel were demolished, with the east end retained as a parish church.

In 1686 the north transept fell and a buttress was constructed on the north side to support the tower. Between 1862 and 1864, following the destruction of the east parapet in a gale in 1861, the Victorian architect GG Scott rebuilt the south east transept and installed furniture and stained glass. In 1960 George Pace removed the Victorian choir stalls and pulpit and moved the altar from the apse. Major repairs to the church building were undertaken in 1994.

Pershore Abbey has a ring of eight bells with a ringing room, designed by Scott (1862-1864), taking the form of a metal structure suspended above the crossing. In c.1840 the Abbey acquired a new font, relegating the Norman font, (decorated with an interlacing arcade, in the panels of which are the figures of Christ and his Apostles) to use as a cattle trough. It eventually returned to the Abbey in 1921.⁰¹

SIGNIFICANCE

Pershore Abbey illustrates significance other than size as a truncated Medieval priory church with high tourist numbers and an important landscape setting. The Abbey has been a centre of Christian worship for over 1,300 years, with the present building reaching its millennium in 1972. The church building has architectural value as a fine example of Norman and Early English architecture, and is illustrative of the destructive forces of Henry VIII in the sixteenth century, with much of the fabric dismantled and only comparatively minor elements retained for parish use.

The site has high archaeological value as the foundations of the former Saxon Minster were discovered in the 1990s, establishing that the current Abbey was not rebuilt directly over the footprint of the former abbey but, rather, at its eastern end. It is unusual that it was the east end, which has a vaulted ambulatory common in great churches of the time, that was retained by the parish following the Dissolution rather than the nave. The foundations of other monastic buildings, which lie to the south-west of the Abbey, were identified in an archaeological excavation in 1929.

The Abbey is significant to the community within which it sits and is well supported by congregation, volunteers and visitors alike.



Pershore Abbey in its setting © Sarah Ganderton and licensed for reuse under this Creative Commons Licence.<http://www.geograph.org.uk/photo/1433312>

⁰¹ The History and Significance sections of this case study are indebted to: <http://www.pershoreabbey.org.uk/history.html>

EXPERIENCE OF THE CHURCH

The following text is based on an interview with a Parochial Church Council (PCC) representative at Pershore Abbey and offers their opinion on their experiences at the church.

“We are not a museum - it must work for today's people.”

PCC Representative

IMPACT OF THE BUILDING'S SIGNIFICANCE

Pershore Abbey has a footprint of 988m². The building's size and prominence means people are drawn to it. It is, however, a challenging building to maintain. Its inclusion on the 2015 Heritage at Risk (HAR) Register, where it is described as being in 'poor' condition, has been very useful for raising awareness of the challenges it faces.

The PCC is also responsible for the scheduled remains of the former abbey, located in the churchyard. The PCC is also responsible for the management of a closed Grade II* church located adjacent to Pershore Abbey. It leases this from the Diocesan Board of Finance on a repairing lease at a peppercorn rent. It requires c.£100,000 spent on it for a roof repair and other, mostly cosmetic, work. It has WCs and good heating so is used as a church hall.

ORGANISATION AND RESPONSIBILITY

Pershore Abbey is governed by a traditional PCC, which includes a fabric sub-committee and a finance committee. PCC members would prefer to focus more of their attention on mission work than they are currently able to do, given the demands of the building. The incumbent helps the PCC with its vision.

The PCC would welcome additional support in project planning, devising content, fundraising and procurement.

The Friends provide the PCC with a source of income, often from non-church goers who wish to help maintain and develop the heritage building. The value of the Friends' support cannot be underestimated. They provide a source of funds, often from non-church goers who wish to help maintain and develop the heritage building.

FINANCES

The PCC sets an annual budget and reviews this quarterly. Current income does not meet expenditure and there is no giving or fundraising strategy in place. The PCC's recommended parish share contribution is c.£96,000 per annum but it anticipates a shortfall this year of £30,000. The Abbey building is estimated to cost £20 an hour to maintain. There is a fabric

fund (supported by legacies) that helps to pay for works to the building, but this is small and usually used to commission investigative work.

MAKING CHANGES AND DOING REPAIRS

Pershore Abbey's last Quinquennial Inspection (QI) noted the need for roof repairs. The Heritage Lottery Fund (HLF) has provided c.£100,000 for this repair work, which is currently underway. When contractors are working on the building as part of this project, and others, it can disrupt day-to-day life, particularly funerals, which is challenging. Also challenging is the statutory consultation process associated with carrying out capital works. This process can sometimes slow momentum, meaning the PCC finds it difficult to react quickly to changing demands.

Pershore Abbey has a WC but the PCC would like to replace this with fully accessible facilities. This is a project currently in the planning stages.

CURRENT USE

As well as regular worship and daily prayer, Pershore Abbey is home to a range of activities, including bell ringing, a choir, art, meditation and parent and toddler groups. It also hosts civic services and 20 to 30 concerts every year.

WELCOMING VISITORS

Pershore Abbey is open daily from 8am to 5.30pm and welcomes c.5,000 visitors a year. The majority of people who comment in the visitors' book have a personal connection to the building, such as having been married there.

The current HLF project has enabled the PCC to appoint a heritage consultant and install a new scheme of on-site interpretation, including pop-up banners and an audio-visual information point. The content includes a time-lapse film showing the progress of the roof repairs. There is an ambition to expand the new scheme of interpretation further following the completion of the repairs, including offering tours by the project architect.

KINGSTON UPON HULL, HOLY TRINITY

King Street, Kingston upon Hull HU1 2JJ

Diocese	York	Settlement Type	Inner City
Grade	I	Scheduled Monument	No
National Heritage List Entry No.	1292280	Heritage at Risk 2015	N/A
Church Heritage Record No.	643371	Average Weekly Attendance	200
Deprivation Indices	High	No. of Residents in Parish	5,106
Size (m ²)	2473	Annual Visitors	28,000
Building Period	Medieval	Website	http://www.holytrinityhull.com/

HISTORY OF THE BUILDING

Kingston Upon Hull was founded late in the twelfth century when the monks of Meaux Abbey established a port at the confluence of the rivers Hull and Humber. Late in the thirteenth century when Edward I granted the former settlement of Wyke a Royal Charter he renamed the settlement Kings Town upon Hull. He planned a new fortified town and a new place of worship – Holy Trinity – which was begun in 1285.

Due to the town's prosperity, wealthy merchant benefactors invested in a sizeable Perpendicular nave for their church of the Holy Trinity. They also widened the chancel, which was finally consecrated in 1425. Throughout the fifteenth century local merchant families established a number of chantry chapels at Holy Trinity. These chapels were swept away in reforms during the reign of Edward VI except for one: John Rotenhering's chapel, which became the de la Pole chapel, and then a chapel dedicated to a Miss Broadley, a Victorian benefactor.

Various repairs and modifications were carried out in the late sixteenth century and throughout the seventeenth century, perhaps most notably when Holy Trinity was divided into two worshipping spaces during the post-Civil War Commonwealth period: the people had the nave and the citadel soldiers the chancel. The programme of repair and modification continued in the eighteenth century. Henry Francis Lockwood raised funds to restore the nave in the 1830s before further work was carried out when GG Scott was commissioned to restore the church, which he did between 1859 and 1872. Further restorations took place in 1906, overseen by FS Brodrick.



Kingston upon Hull, Holy Trinity, Interior © Steve F-E-Cameron (Merlin-UK) (Own work (Self Photograph)) [GFDL (<http://www.gnu.org/copyleft/fdl.html>) or CC BY-SA 3.0 (<http://creativecommons.org/licenses/by-sa/3.0/>)], via Wikimedia Commons

SIGNIFICANCE

Holy Trinity is one of the most prominent buildings on the city's skyline; a fortunate survivor of the Nazi Luftwaffe's Blitz during WWII, which visited devastation upon large parts of Hull. Holy Trinity is the only building to survive from Edward I's original King's Town, and is home to some of the finest Medieval brickwork in the country. Fragments of Medieval and later glass remain in the vestry windows: several armorial shields, one small roundel of fourteenth century glass depicting Noah, and another, dated 1609, depicts the judgement of Solomon. Other stained glass housed in Holy Trinity dates to the nineteenth and twentieth centuries and is by designers and manufacturers including Clayton & Bell, Hardman, Sparrow, and Stammers.

Monuments dating from the Medieval to the modern periods can also be found at Holy Trinity, alongside memorials to military personnel and notable local figures. For example, the north choir aisle has become a memorial space for a number of military organisations as well as for Hull's perished trawlermen.

The oldest parts of the Holy Trinity's organ, by John Raper, date to 1622. Further work to the organ was carried out by John Snetzler in 1756 and 1758, and then by Ryley in 1788. Forster and Andrews worked on the organ in 1845, 1854, 1876, 1900 and 1908, before a restoration was carried out by John Compton in 1938.

Holy Trinity is associated with the seventeenth-century poet Andrew Marvell, who attended the local grammar school and worshipped in the church. William Wilberforce MP, the Abolitionist, also attended Hull Grammar and the parish records include his 1759 Baptism in Holy Trinity.

Today, Holy Trinity has communal significance as a local venue for a range of events, from beer festivals to political debates.

Holy Trinity is to become Hull Minster from 2017, which will coincide with Hull's tenure as City of Culture.

EXPERIENCE OF THE CHURCH

The following text is based on an interview with a Parochial Church Council (PCC) representative at Holy Trinity and offers their opinion on their experiences at the church.

“The church either needs to *gROW* dramatically in congregation numbers or adopt a model of slow growth through the development of events and a café for the community.”

PCC Representative

IMPACT OF THE BUILDING'S SIGNIFICANCE

Holy Trinity is 2473m² in footprint. It is a similar size to a cathedral, so can be challenging to manage both from a parish and diocesan perspective. Because it is large, however, lots of events and activities take place there, which fulfils part of the PCC's mission. People are aware of it because of its heritage significance, which brings people to the church.

Holy Trinity is a member of the Greater Churches Network.

ORGANISATION AND RESPONSIBILITY

A number of groups support the traditional PCC e.g. Friends, Trusts and project groups set up to deliver particular tasks. A 'Special Purpose Vehicle' or project group has been set up, with a separate constitution and legal status, to deliver £4.5 million development project on behalf of the PCC.

The PCC employs a facilities manager, two part-time administration staff and one part-time events manager.

FINANCES

The PCC is currently £60,000 in deficit. As a result, it cannot afford to keep on top of housekeeping so the interior of Holy Trinity is looking tired. Some mission work has also been restricted. Expenditure is largely reactive but the PCC is getting better at budgeting and will be employing a bookkeeper soon. There is a designated fabric fund.

The church makes a freewill offering (voluntary parish share), which is currently c.£56,000 per year.

MAKING CHANGES AND DOING REPAIRS

The last Quinquennial Inspection (QI) identified c.£250,000 repairs to the nave roof, for which the church has been awarded a Stage 1 Grants for Places of Worship (GPOW) grant from the Heritage Lottery Fund (HLF).

A mission statement is in place, which guides and focuses the PCC's thinking. To that end there is a current £4.5 million project to re-order the square outside the church, create flexible space within the nave for services and community events, install underfloor heating and a new lighting system, a new kitchen, WCs, café and shop; carry out internal

redecorating, underpin vestries, increase storage and ensure future sustainability. The development project will curate and exhibit heritage collections, and develop interpretive materials and resources to support and encourage lifelong learning. It will also co-ordinate heritage with the national history and local RE curriculum to ensure it is relevant, stimulating and adding value to educational visits.

The PCC plans to work with local interest groups, historians, historical societies and academics to develop materials which reveal the colourful and vibrant past using technology and hands-on exhibits. The project will also comprehensively renovate the clerestory windows, vestry walls and nave flooring to safeguard them for future generations and bring to the fore new exhibits which tell stories about maritime history, wartime experiences, graveyard archaeology and Holy Trinity's extensive memorial collection.⁰¹

An accessibility audit and asbestos survey need to be carried out and there is a desire to devise a comprehensive maintenance plan.

CURRENT USE

Holy Trinity is the civic church for Hull. It is a place of worship and a place of community, where people can go into the church on their own terms. Part of the PCC's mission is to hold events such as the Real Ale Festival, fashion shows and concerts that are open to all. The PCC uses Holy Trinity as a community venue where people can 'overcome social difficulties and take part in meaningful activity which boosts their confidence, improves their quality of life and offers them the opportunity to gain life and job skills.'⁰²

There are weekday prayers and Holy Communion as well as weekly Sunday services which span everything from traditional choral to contemporary with a worship band. The church therefore has a need for flexible spaces suitable for the diversity of its styles of worship. A number of groups, including a choir and bell ringers use Holy Trinity for their activities.

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01 The description of this project is indebted to: www.holytrinityhull.com/amazing-development-heritage/
02 www.holytrinityhull.com/amazing-development-community

WELCOMING VISITORS

Holy Trinity is currently open six days a week, but not necessarily all day. There are modest heritage displays onsite and a team of stewards welcomes visitors. The PCC is, however, trying to improve its visitor offer and open perhaps open Holy Trinity more often. A schools' education programme is in place and a history group is being established.



Kingston upon Hull, Holy Trinity, west © Steve F-E-Cameron (Own work) [CC BY-SA 3.0 (<http://creativecommons.org/licenses/by-sa/3.0/>)], via Wikimedia Commons

HARTLEPOOL, ST HILDA

Church Close, Hartlepool, TS24 0PW

Diocese	Durham
Grade	I
National Heritage List Entry No.	1263355
Church Heritage Record No.	613255
Deprivation Indices	High
Size (m ²)	857
Building Period	Medieval

Settlement Type	Suburban/Urban Fringe
Scheduled Monument	No
Heritage at Risk 2015	Yes (Poor)
Average Weekly Attendance	81
No. of Residents in Parish	5,200
Annual Visitors	Not recorded
Website	http://www.hartlepool-sthilda.org.uk/

HISTORY OF THE BUILDING

St Hilda's was founded in 640 when Hieu (later St Hilda), a seventh-century Irish abbess who worked in Northumbria, established a new abbey for monks and nuns at Hartlepool and Hereteu at the behest of Aiden of Lindisfarne, making her the first known woman in history to preside over a double monastery. St Hilda remained at her abbey until 657 or perhaps 658 when she left to found Whitby Abbey, then called Streonshalh. Following St Hilda's departure, neither the abbey she founded at Hartlepool, nor its surrounding settlement, appears in any known sources until the twelfth century. It is likely that it was destroyed by ninth-century Danish raiders.

The original abbey was built in the early Saxon style, so was probably a walled enclosure of wooden dwellings surrounding a church. The current parish church of St Hilda dates to c.1200, but incorporates the remains of an earlier, twelfth-century church. Its aisles were partly rebuilt in the fifteenth century before being restored c.1724.

The aisles were restored again in the mid-nineteenth century by CH Fowler and the chancel was partly rebuilt in c.1870 by JB Pritchett of Darlington. The chancel was rebuilt again in 1925-1932, this time by WD Caroe, in the Early English style, at the time the entire church building was restored. St Hilda's thirteenth-century tower was restored in 1838, 1893 and 1930 and its late thirteenth-century Galilee chapel was restored in 1928. The south porch was built in 1932.



Hartlepool, St Hilda, north - JohnArmagh (Own work) [CC BY-SA 4.0 (<http://creativecommons.org/licenses/by-sa/4.0/>)], via Wikimedia Commons

SIGNIFICANCE

St Hilda illustrates significance other than its size as an early monastic site with townscape, historic, civic and visitor values. The architectural historian Alec Clifton-Taylor said St Hilda's was '[a] glory of Early English architecture in its earliest and purest phase.' The church is prominent in its town, near the sea. No trace of the original monastery remains today, but a monastic cemetery has been found near the site of the current church. The first excavation was in 1833 when burials and Anglo-Saxon artefacts were found by house-builders. A pillowstone believed to be that of a Saxon nun, Hilithryth is displayed in a case in the St Nicholas Chapel in the church. St Hilda's was featured in the archaeological television programme Time Team (2000) when bones and a book clasp were found at the site.

The pilgrim chapel of St. Nicholas, the patron saint of sailors and children, was formerly a chantry chapel, in which traces of the priest's door and the remains of a piscina can still be seen. A worn Medieval grave slab with an effigy, mounted on a late thirteenth-century chest tomb is in the Bruce Chapel. Other Saxon and Medieval architectural fragments can be found throughout church.



Hartlepool, St Hilda, south west - JohnArmagh (Own work) [CC BY-SA 4.0 (<http://creativecommons.org/licenses/by-sa/4.0/>)], via Wikimedia Commons

EXPERIENCE OF THE CHURCH

The following text is based on an interview with a Parochial Church Council (PCC) representative at St Hilda's and offers their opinion on their experiences at the church.

“The architecture and history draws people to the church, both as worshippers and visitors.”

PCC Representative

IMPACT OF THE BUILDING'S SIGNIFICANCE

St Hilda's Church is 857m² in footprint. Its size and significance is generally considered to be helpful in encouraging people from a wider area than its parish to attend as regular worshippers. It is also thought to help attract visitors. Its upkeep, however, is considered to be expensive, as is the cost of utilities.

The Grade I listing of the church is thought to be helpful when applying for grants but it can lead to time and financial costs, such as was the case when an archaeological watching brief was required during the installation of a new heating system. Overall, however, the protection against inappropriate alteration afforded to the church building by its Grade I listing is considered to be positive.

St Hilda's is included on the 2015 Heritage at Risk Register, where it is described as being in a 'poor' condition.

ORGANISATION AND RESPONSIBILITY

St Hilda's is currently in interregnum but a new incumbent – a former associate priest – began work in August 2016. Information on the management and maintenance of the building was included in the parish profile during the appointment process.

The traditional PCC is supported by a single standing committee. St Hilda's traditional PCC is supported by a single standing committee. This governance structure was, however, considered to be ineffective so the sub-committees were disbanded in favour of the single standing committee, which allows members to be co-opted according to need. Since this reform took place four years ago the governance of the Abbey is considered to have improved greatly. The church building is managed and maintained by the churchwardens, church architect, volunteers and skilled local people. There are not thought to be any skills gaps but the PCC would always welcome additional support. There are discussions underway to re-establish a Friends group.

The PCC employs a part-time cleaner.

FINANCES

The PCC sets an annual 'outline' budget and spending is reviewed bi-monthly at PCC meetings. Current income meets expenditure but the PCC feels that it cannot take this for granted. Parish share, which is currently set at £20,000 and paid in full, is set to increase by 5% each year for the next three years. This means it will probably become the PCC's second highest single item of expenditure, after building repairs. There is a designated fabric fund in place for building-related costs. A new underfloor heating system has helped to reduce utilities costs a little.

St Hilda's hosts regular fundraising events and makes use of Gift Aid envelopes. Appeals for individual projects are made as appropriate with building-related appeals having more impact in the wider community.

MAKING CHANGES AND DOING REPAIRS

The latest project to install underfloor heating and replace pews with chairs began in c.2011 and is now complete. The total project cost was c.£75,000 and was paid for by the PCC. The project began the process of broadening the range of activities St Hilda's hosts. For example, St Hilda's hosts regular school activity visits, relating to local history or the liturgical calendar, such as Advent or Holy Week. St Hilda's has recently been used as a venue for a Folk Festival and Tees Valley Music Service events. It has also hosted a conference, which the PCC is considering doing again.

Clerestory repairs are identified in the latest Quinquennial Inspection (QI) as being urgent with an estimated cost of c.£250,000. Tower roof repairs were thought to be urgent; however, following a high-level survey using digital technology, they are no longer considered to be an immediate concern. Stonework repairs and repointing has also been identified as a problem to be addressed in the future.

The PCC has made use of the Heritage Lottery Fund's (HLF) online guidance documents in project planning but finds the process of applying for grants to be challenging. It has, though, after careful consideration of all grants offered by the HLF, settled upon applying to the Grants for Places of Worship

(GPOW) scheme for grant aid to repair the clerestory. This project may also include the installation of a partitioning screen in the church to create a dedicated community space.

The PCC utilises a wide range of documents to assist it in the management of the church building, including a statement of significance, conservation plan, maintenance plan and accessibility audit. These are considered to be occasionally useful and exist largely as a result of the church architect's influence over the past two years.

The Diocesan Advisory Committee (DAC) is felt to be supportive of the PCC, as is the archdeacon. The PCC consulted Historic England and the Victorian Society with regard to the project to install underfloor heating and has had a constructive experience with these organisations.

People leave comments in the visitors' book but these tend to be very general and so have little impact on the PCC's project planning.

CURRENT USE

St Hilda's is one of only two buildings in its part of town large enough for concerts and other community-focused activities. Other events and activities include bazaars, coffee mornings and afternoon teas, which are often used as fundraisers.

St Hilda's hosts a town-wide event for children, held once a month and hosts Churches Together events, which brings different congregations together under the one roof. It also participates in the Headland Carnival and offers a full café facility when it does so.

WELCOMING VISITORS

St Hilda's opens on Wednesday, Saturday and Sunday afternoons (2pm to 4pm) and by appointment. It is also open more informally during flower arranging or cleaning. A rota of volunteers is organised by a visitor co-ordinator. These volunteers act as church welcomers and are present to greet visitors during formal opening hours. Basic refreshments are also offered.

Visitors are provided with information leaflets, interactive displays, interpretation panels and guided tours, as well as a website. The interpretation provided on site and online is thought by the PCC to be important as it enhances visitors' experiences of St Hilda's. It is also felt to have some value in the context of the PCC's mission.

A lay reader operates a Twitter account and a St Hilda's Facebook page exists, but the use of this has recently fallen into abeyance.

NOTTINGHAM, ST MARY THE VIRGIN

High Pavement, Nottingham, NG1 1HN

Diocese	Southwell and Nottingham
Grade	I
National Heritage List Entry No.	1342118
Church Heritage Record No.	638298
Deprivation Indices	High
Size (m ²)	1667
Building Period	Medieval

Settlement Type	City Centre
Scheduled Monument	No
Heritage at Risk 2015	Yes (Poor)
Average Weekly Attendance	160
No. of Residents in Parish	20,200
Annual Visitors	16,000
Website	http://www.nottinghamchurches.org

HISTORY OF THE BUILDING

The parish church of St Mary the Virgin, Nottingham dominates the city for which it acts as the principal ecclesiastical building. It is sited on a sandstone promontory overlooking the flood-plain of the river Trent in the centre of the original Saxon borough and is now surrounded by the buildings constructed as lace-works and textile factories of the more recent past. Nottingham became two boroughs following the Norman Conquest; the French borough around the castle to the west and the English, or Saxon borough to the east. St Mary's was the only parish church. In addition to St Mary's was a Cluniac priory in the western suburb of Lenton, a Franciscan friary sited in the Broad Marsh (below St Mary's), a Carmelite house beneath the castle in the western half of the city, one hospital to the north-east, and possibly three further hospitals located elsewhere. The city had two fairs and a market and was a flourishing trading centre, benefiting from having had a bridge across the river Trent since the tenth century. The current church mostly dates from c.1380 to the late fifteenth century, although evidence of grand thirteenth-century predecessor and the remnants of a Romanesque structure does exist.

St Mary's is the largest Medieval building in Nottingham, and at the heart of its oldest and currently most distinctive Quarter. It has a light and spacious interior, characterised by slender arcades and large numbers of paired windows. The relative plainness of the chancel may be a result of the different patronage of this part of the building – this was built by the patrons, Lenton Priory, whilst the remainder of the church was built by the wealthy Medieval merchant community of Nottingham.



Nottingham, St Mary the Virgin Licence info: By brianfagan (Flickr: IMG_0118) [CC BY 2.0 (<http://creativecommons.org/licenses/by/2.0>)], via Wikimedia Commons

SIGNIFICANCE

Formerly owned by Lenton Priory and situated prominently in the heart of the Nottingham's Lace Market area, the largely Medieval church of St Mary's is the Civic Church to the city. The church is a significant landmark within the city and can be seen by visitors arriving from many directions.

Historically, St Mary's played a significant social role in the eighteenth century through its establishment of a Sunday School (1751) for children unable to attend a day school. Today, St Mary's has value within the community for its high-quality choral services and its role as the university church for the University of Nottingham. It is the venue for the Civic Carol Service, concerts, drama, education days, receptions and many other events.

Internally, St Mary's retains its original fittings as a single-phase scheme. The church is particularly noted for its high vaulted ceilings, tower crossing and its doors: the fourteenth century chantry door and visually arresting early twentieth century south porch doors designed by Henry Wilson (1904), cast in bronze and depicting scenes from the New Testament in sculptural relief.



Nottingham, St Mary the Virgin, north transept and chancel Licence info: By Andrewrabbott at English Wikipedia [Public domain], via Wikimedia Commons

EXPERIENCE OF THE CHURCH

The following text is based on an interview with the Churchwarden at St Mary's and offers their opinion on their experiences at the church.

“St Mary's is the size of a cathedral but without resources of staffing or finance.”

Churchwarden

IMPACT OF THE BUILDING'S SIGNIFICANCE

St Mary's has a footprint of 1667m². Caring for a building the size of St Mary's is challenging with relatively limited resources, but its size and prominence are useful for attracting people to the church, where they can experience and learn about their Christian heritage. Because the nave has a level floor and stackable chairs, events such as theatre and concerts can take place 'in the round'.

St Mary's is on the 2015 Heritage at Risk Register where it is described as being in 'poor' condition. This is considered to be advantageous for the purposes of grant applications and validates the need to ask people for donations toward the cost of repair.

ORGANISATION AND RESPONSIBILITY

The traditional PCC has responsibility for three churches, of which St Mary's is the largest. St Mary's has a Fabric Committee, a Heritage Lottery Fund (HLF) project sub-committee and a Health and Safety sub-committee. St Mary's is also represented on the Parish Finance and Standing committee. A separately constituted Friends of St Mary's Group supports the incumbent and churchwardens with a remit to assist with the beautification of the church.

The PCC employs a full-time parish administrator and office assistant and one full-time and two part-time vergers. All staff operate across the three churches in the group. A verger and/or volunteer steward is always on site when St Mary's is open (Monday to Saturday). There is an ambition to increase the number of volunteers supporting the church.

St Mary's conservation architect is very local and is an invaluable resource for the church. He is always the first port of call for building-related matters. This is particularly helpful as the Diocesan Advisory Committee (DAC), whilst very supportive, does not always have the resources to help St Mary's.

St Mary's is a member of the Greater Churches Network.

FINANCES

The PCC sets an annual budget and spending is reviewed every three months. There is no designated or restricted fabric fund for St Mary's but the Diocese of Southwell and Nottingham does administer a small restricted fund on behalf of the church for use in keeping the chancel waterproof.

St Mary's parish is fairly large with a population of over 20,000. The PCC is asked to pay parish share at c.£163,000 per annum, which means St Mary's must attract grants year after year just to survive. This is the largest contributory factor to the deficit the PCC is running, which currently stands at c.£86,000 across all three churches. The PCC reserves are being used at such a rate that it is predicted they will run out in 10-15 years.

The PCC received a substantial donation from two members of the congregation toward the cost of installing a new floor and heating system in 2013; however, such donations are infrequent.

MAKING CHANGES AND DOING REPAIRS

St Mary's has a backlog of repairs, including repairs to the tower, windows, drainage and monuments. A Heritage Lottery Fund (HLF) grant through the Grants for Places of Worship (GPOW) stream enabled the nave roof's lead covering to be removed, recast and re-fixed at a cost of c.£220,000 excl. VAT. The experience of working with the HLF on a repair and interpretation project was found to be very time consuming, especially because the emphasis was placed on activities.

A new floor and heating system was installed in 2013 at a cost of c.£250,000. The next proposed project will address the repairs identified above along with improving lighting and the visitor experience.

The PCC has a range of documents to help it manage St Mary's, including an accessibility audit, maintenance plan, conservation plan and a statement of significance. These documents are considered to be helpful, although a health and safety assessment is used more regularly, especially in preparation for school visits and externally organised events.

CURRENT USE

In its worship, St Mary's is known nationally for the quality of its music. There are three full choral services every week, led by a choir of choral scholars and young professional people and embracing music from the sixteenth century to the present day, including special commissions.

The PCC is working with the Bishop of Southwell and Nottingham, as well as the archdeacon, to try to develop the role St Mary's plays as a very large parish church at the heart of a major city.

St Mary's plays a central role in Nottingham's 'Light Night', which is held every February and can attract c.5,000 visitors to the church in a single evening. The city's schools use the church as a learning resource for Religious Studies and History classes, including activity days organised for them by the PCC.

The church is also used for receptions following marriages and special dinners. These activities are felt to be enhanced by the 'heritage' aesthetic of the church's architecture.



Nottingham, St Mary the Virgin from the south west Licence info: Roy Hughes [CC BY-SA 2.0 (<http://creativecommons.org/licenses/by-sa/2.0>)], via Wikimedia Commons

WELCOMING VISITORS

Nottingham Castle is currently capitalising on its heritage and the PCC would like to participate in this drive to help people learn about Nottingham. Ideas include a joint project, focusing on the history of the ancient Saxon and Norman boroughs and the historically attractive east-west link between Castlegate and High Pavement. The HLF grant (GPOW) has been very helpful with the renewal of the church's existing interpretation and St Mary's is increasingly focussed on heritage and learning, with an ambition to acquire a smartphone app.

Comments left in the visitors' book, although usually fairly general, can sometimes encourage change.

CHRISTCHURCH, THE PRIORY CHURCH (CHRISTCHURCH PRIORY)

Quay Road, Christchurch, Dorset, BH23 1BX

Diocese	Winchester	Settlement Type	Separate Town
Grade	I	Scheduled Monument	Yes
National Heritage List Entry No.	1110141	Heritage at Risk 2015	N/A
Church Heritage Record No.	641196	Average Weekly Attendance	400
Deprivation Indices	Low	No. of Residents in Parish	6,328
Size (m ²)	2815	Annual Visitors	100,000
Building Period	Medieval	Website	https://www.christchurchpriory.org/

HISTORY OF THE BUILDING

In 1094 Ranulf Flambard built a church to a cruciform plan, probably with a central tower, on the site of the old Saxon priory dating back to c.800. The Priory became known as Christ's Church of Twynham thanks at least in part to the Legend of the Miraculous Beam. The 'miraculous beam' is located in the Priory's ambulatory. The Legend of the Miraculous Beam tells that in 1095, when a beam was put in place for the new extension, it was found to be cut too short. When the workmen returned the next day it had miraculously lengthened. The name of the town became Twynham-Christchurch and was eventually shortened to Christchurch.

In 1150 Baldwin de Redvers, Lord of the Manor and Earl of Devon, with his son Richard de Redvers, dissolved the secular priory and reconstituted it as a Priory of Canons Regular of the Order of St Augustine of Hippo, with Reginald as its first prior. By the thirteenth century the nave aisles were vaulted and at clerestory built in the Early English style. By c.1350 or perhaps a little later it is likely that a spire was built on the central tower, which later failed or was removed. The end of the fourteenth century saw the Lady Chapel begun in the early Perpendicular style. It was completed in the fifteenth century, complete with pendant vaulting. A Perpendicular tower was constructed at the west end of the Priory in c.1470-1480. Sixteenth-century work to extend and further develop Christchurch Priory resulted in what is now known as the Great Quire. The large Salisbury Chantry and the Draper Chantry were built in c.1529 and were the last major works undertaken before the dissolution of the priory in 1539, when many of the complex's ancillary monastic buildings were destroyed. On 23 October 1540 Henry VIII granted the surviving church building to the people of Christchurch and declared that it should be used as their parish church in perpetuity.

In 1819 lath and plaster vaulting was installed in the nave and in the late nineteenth and early twentieth centuries extensive programmes of repair were carried out, including underpinning the nave and south choir aisle in 1906.

SIGNIFICANCE

The Priory occupies a scheduled site along with many listed ruins and structures, including the Grade II listed, eighteenth-century Priory House. The Priory has a fine Norman nave, Medieval painted beams in the nave roof and a particularly rare stone Jesse screen. A monument to the poet Percy Bysshe Shelley and his wife Mary Wollstonecraft Shelley by the sculptor Henry Weekes, was erected in Christchurch Priory in 1854.

In 1999 a window celebrating the 900th anniversary of the Priory was installed. Christchurch Priory also houses misericords dating from the thirteenth to sixteenth centuries, significant stained glass and a crucifix by Laurence Broderick. It also has a ring of 12 bells that are rung regularly, the two oldest of which were cast in 1376 by John Rufford.

Visitors to Christchurch Priory are able to view a collection of Medieval sculpture housed in the St Michael's Loft museum. This collection includes what may be the tomb slab of Stephen de Stapelbrugge, a Knight Templar; a carving depicting the Adoration of the Infant Jesus; and a possibly rare carving of Christ crowning the Madonna.



Christchurch, The Priory Church, south - Andrew Mathewson [CC BY-SA 2.0 (<http://creativecommons.org/licenses/by-sa/2.0>)], via Wikimedia Commons

EXPERIENCE OF THE CHURCH

The following text is based on an interview with a Parochial Church Council (PCC) representative at Christchurch Priory and offers their opinion on their experiences at the church.

“[The Priory] probably attracts visitors but paperwork on repair and conservation work takes resources.”

PCC Representative

IMPACT OF THE BUILDING'S SIGNIFICANCE

Christchurch Priory has a footprint of 2815m². The PCC is not only responsible for the extant church building but also a range of listed structures occupying its scheduled site, such as the Priory House. This can be costly both in time and financial resources. Heating the Priory adequately, for example, can be very difficult. Christchurch Priory is a member of the Greater Churches Network.

ORGANISATION AND RESPONSIBILITY

Christchurch Priory's incumbent takes a leadership role and, where appropriate, delegates responsibility for the management of the building to the PCC and property committee.

The traditional PCC has various sub-committees, including a property committee, finance committee, ministry committee, and pilgrims and tourism committee, which all operate under Terms of Reference. New committees are about to be created, with responsibility for ministry to children and families, and outreach. The PCC has a sub-group working on an application to the Heritage Lottery Fund (HLF) for a substantial repair and development project. A separately constituted Friends group focuses on smaller projects. Examples include the purchase of a stage for concerts and the installation of a stained glass window.

The PCC employs a full-time administrator, part-time parish secretary, two vergers, part-time director of music and part-time organist. The PCC is supported by around 200 volunteers, serving as welcomers, stewards, tour guides, in the shop and café, choir members, bell-ringers and flower arrangers.

FINANCES

Historically, budget-setting has been weak but the PCC soon hopes to set comprehensive annual budgets across the parish's ministry and mission. Spending is already monitored more carefully than before. There are restricted funds for music and building fabric, both of which rely heavily on bequests and donations. The PCC is also trustee of the Priory House Trust, a restricted fund for maintaining Priory House and managing the Trust's affairs, with any surplus income restricted to funding work on the fabric of the Priory. Although the PCC's balance sheet looks healthy, the majority of assets are held in land and building that cannot be sold, or in Trusts. In addition, funds are restricted to specific purposes and cannot be used for the day-to-day management of the Priory. Although the balance sheet looks healthy, the majority of the value is in land and buildings and held in trusts that cannot be sold. In addition, funds are restricted to specific purposes that cannot be used for the day-to-day management of the parish.

In recent years there have been frequent discussions with the Diocese of Winchester about the amount of parish share it expects the PCC to pay. At present, planned giving does not meet parish share, which means the PCC is reliant on donations to meet its financial obligations. It is likely that paying the 2016 parish share in full will leave the general account in deficit.

Some land removed from Christchurch Priory during the Reformation in the sixteenth century has been returned to the PCC, generating an income, including from renting properties situated on the land.

The PCC's general account, which is used for the day-to-day management of the Priory, has no reserve. A stewardship campaign is planned for spring 2017, to help raise the funds necessary to implement the PCC's Vision Process.



Christchurch, The Priory Church - Ykraps (Own work) [CC BY-SA 3.0 (<http://creativecommons.org/licenses/by-sa/3.0/>)], via Wikimedia Commons

MAKING CHANGES AND DOING REPAIRS

In 2016 the PCC undertook a Vision Process, led by the incumbent, which is now helping to shape a Parish Mission Action Plan. The PCC has a range of documents to assist in the management of Christchurch Priory, including a maintenance plan, statement of significance, accessibility audit, Conservation Management Plan (CMP) and Quinquennial Inspection reports.

Urgent repairs to stonework in the Lady Chapel have recently been carried out and work continues to repair or replace failed or failing external stonework. Internal plaster repairs, along with an overhaul of the fire safety system and electrics are also required at a total cost, including additional stonework repairs, of c.£1 million.

An application to the HLF's Heritage Grant programme is in preparation for a project that will include urgently needed repairs, the establishment of a visitor centre to improve the visitor experience, and the installation of modern community and church facilities. An income stream for the maintenance of Priory fabric will also be sought. Additionally, promotion of the important heritage quarter around the Priory, in conjunction with other stakeholders, will be included.

The Diocesan Advisory Committee (DAC) and Historic England are felt to be very supportive of the PCC. The PCC has consulted with amenity societies such as Victorian Society and the Society for the Protection of Ancient Buildings (SPAB) when works to the building have been proposed. The guidance it has received from the HLF is considered to have been very helpful, particularly in selecting the most appropriate grant programmes.

CURRENT USE

As well as holding regular services, Christchurch Priory hosts many concerts, two large fayres per annum and schools' services. It is also home to a team of bell-ringers. Christchurch Priory's Christmas services can welcome up to 1,000 people.

WELCOMING VISITORS

Christchurch Priory welcomes c.100,000 visitors a year. It is open every day and is staffed largely by volunteers who offer visitors tours and printed interpretation. The St Michael's Loft museum houses and interprets various artefacts. There are plans to establish a visitor centre in the adjacent building, which already houses the café and shop. The aim of this will be to put Christchurch Priory and its scheduled ruins in the context of the local area. It is considered important to the future of the Priory to help people to understand the history and significance of Christchurch Priory.

STRATFORD-UPON-AVON, HOLY TRINITY

Old Town, Stratford-upon-Avon, CV37 6BG

Diocese	Coventry	Settlement Type	Separate Town
Grade	I	Scheduled Monument	No
National Heritage List Entry No.	1187824	Heritage at Risk 2015	N/A
Church Heritage Record No.	611185	Average Weekly Attendance	466
Deprivation Indices	Low	No. of Residents in Parish	18,000
Size (m ²)	1141	Annual Visitors	250,000
Building Period	Medieval	Website	http://www.stratford-upon-avon.org/

HISTORY OF THE BUILDING

Holy Trinity has a history stretching back to the Saxon period, when a monastery probably occupied the site of the current church building. Stratford developed as a market town during the Medieval period and its charter was granted in 1196. Holy Trinity also developed in the Medieval period, which can be traced through the extant church building: from possibly twelfth-century work in the thirteenth-century tower (which was remodelled in the fourteenth century) to the early thirteenth-century transepts and on to the mid-fourteenth-century nave arcades. Holy Trinity was granted collegiate status from 1415 to 1547, during which time (1465 to 1491) Dean Thomas Balshall rebuilt the fourteenth-century chantry chapel, originally founded by John de Stratford.

The current chancel was built in the 1480s, following the Reformation, which was followed by a nave clerestory and north porch in the 1590s. Holy Trinity's stone spire was constructed in 1763 by William Hiorn of Warwick. Holy Trinity was restored by the church architect W Butterfield in the 1850s and then by Bodley and Garner in 1888 – 1892, who worked on it again in 1898. An extension next to the south aisle of the church, providing a new vestry, WCs and storage space, designed by Stephen Oliver Architecture, opened on 17 April 2016.



Stratford interior © Flickr alh1 2009

SIGNIFICANCE

Holy Trinity is Stratford upon Avon's oldest building, with a history stretching back to the Saxon period. Many of Stratford's most significant buildings are located along what is known locally as 'Stratford's Historic Spine'; a route that extends from the town centre to Holy Trinity church. Holy Trinity is a grand and imposing structure with commanding views over the river and has high landscape value.

Holy Trinity is often referred to as 'Shakespeare's Church' due to its being the place of baptism and burial of William Shakespeare. Shakespeare is thought to have worshipped at Holy Trinity as a boy and young man, and again after he retired to his home town. It is this major association that draws c.250,000 people to the church every year. Visitors to Holy Trinity can view Shakespeare's monument in the sanctuary of the church, near to the location of his grave. The polychrome funerary monument presents a demi-figure of Shakespeare and is widely considered to be one of only two accurate likenesses of arguably the greatest poet and playwright in history. It was probably executed by the sculptor Gerhard Johnson. The date of its installation at Holy Trinity is unknown, but it was almost certainly before the publication of Shakespeare's 'First Folio' in 1623. The monument was restored in the mid-eighteenth century and has been repainted on several occasions.

Visitors to Holy Trinity will also see a fourteenth-century sanctuary knocker in the church's porch and 26 fifteenth-century misericords bearing a range of religious, secular and mythical carvings. Survivors of the Reformation's destructive power are also to be found, such as the carved face of Christ or God the Father in a sedilia canopy and a selection of Medieval stained glass depicting the Resurrection and Ascension of Christ and the Day of Pentecost. A pre-Reformation stone altar slab, found hidden beneath the floor during the Victorian period, is now used as the High Altar.

EXPERIENCE OF THE CHURCH

The following text is based on an interview with a Parochial Church Council (PCC) representative at Holy Trinity and offers their opinion on their experiences at the church.

“More people come to see Shakespeare’s grave than for any other reason but Holy Trinity is not a museum, it is a living church.”

PCC Representative

IMPACT OF THE BUILDING’S SIGNIFICANCE

Holy Trinity has a footprint of 1141m². Its position on the banks of the River Avon, spire extending heavenwards, affords it prominence within its local setting.

The PCC considers Holy Trinity’s Grade I listing to be helpful in opening up communication channels with the Church Buildings Council, Society for the Protection of Ancient Buildings (SPAB) and Historic England. Holy Trinity is a member of the Greater Churches Network.

ORGANISATION AND RESPONSIBILITY

Holy Trinity’s incumbent sets out an overall vision and agrees the way forward with traditional PCC and Standing Committee members before delegating responsibility for carrying out any necessary work.

The PCC, which meets every other month, is supported by a Standing Committee, meeting every month and comprises clergy, four churchwardens, a treasurer and secretary. There are, in addition, four sub-groups of the PCC, which do not operate under Terms of Reference, but do report to the PCC and present an annual work plan. These sub-groups are: Fabric Committee; Liturgy and Worship Group; Discipleship Group and Children and Families Group. Ancillary groups are formed whenever required to deliver various activities and projects. A Friends Group, which operates as an independent charity, supports the PCC through fundraising. A large team of volunteers support the church as stewards.

The PCC has received support from the Diocesan Advisory Committee (DAC) and amenity societies. The DAC has been particularly helpful in assisting the PCC to find heritage professionals and other specialists whenever the need has arisen.

FINANCES

The PCC sets a budget annually, which is reviewed quarterly. The recent project to build the extension on the south aisle, and establish St Peter’s chapel, has reduced the PCC’s reserves considerably. A £25,000 grant from the Town Trust and a small legacy were the only external sources of funding for this project. Parish share (currently calculated at c.£128,000 per annum and paid in full by the PCC) and building repairs are set to dominate spending over the next five years.

The contributions of thousands of visitors that come each year to visit Shakespeare’s grave allows the PCC to keep up-to-date with the day-to-day maintenance of the church building. Donations made by visitors wishing to view Shakespeare’s grave are used exclusively for this purpose.

MAKING CHANGES AND DOING REPAIRS

Urgent repair works to the south transept and Bier House need to be carried out within the next two years at an estimated cost of c.£600,000. The PCC has tentatively begun thinking about how to do this, with conventional and more radical approaches, especially as regards the Bier House, currently being considered.

Recent work to the church has included an extension to the south aisle to accommodate a vestry, four WCs, one fully accessible WC and additional storage, at a combined cost of c.£675,000. This work has allowed the St Peter’s Chapel to be established on the site of the former church vestry. It is anticipated the extension will make Holy Trinity more useful to the town, and allow for a greater number of concerts and theatre productions to be held in the building.

The PCC and its sub-groups are currently working on a prioritisation programme and have recently adopted a guiding vision. This is currently being turned into more concrete project plans. A conservation plan is considered to be potentially useful, should the church acquire one to complement its statement of significance and accessibility audit.

CURRENT USE

Shakespeare's grave is in the sanctuary, which can create a difficult situation when visitors arrive during a service and they cannot see the grave immediately. Some coach tours only stop for 15 minutes so visitors can go away disappointed if a service is underway when they arrive. During the spring and summer queues of tourists can stretch out into the graveyard and onto the street, which can be challenging for volunteers and have an impact upon the daily life of the church.



Stratford Shakespeare © Flickr Matthew Robey 2015

WELCOMING VISITORS

Visitors are given a simple fact sheet that highlights the principal points of interest, particularly around Shakespeare's grave. This is available in around 20 languages. Visitors can download a smartphone app but this is rarely used, and the PCC has not pursued plans for an audio guide partly as a result of this. Additional guides to other aspects of the church are also available. Visitors can download a Smartphone App but this is rarely used, and the PCC has not pursued plans for an audio guide partly as a result of this. The PCC would, however, like to update the signage around the church. The PCC would also like to foster greater links with other Shakespeare sites around the town, such as The Birthplace and the Royal Shakespeare Company.

Holy Trinity has a visitors' book and is active on TripAdvisor, using any rare negative comment as a catalyst for training volunteers and improving hospitality. Comments about the level of donation to view Shakespeare's grave are always taken into account when reviewing the suggested contribution.

TIVERTON, ST PETER

St Peter Street, Tiverton, Devon, EX16 6RP

Diocese	Exeter
Grade	I
National Heritage List Entry No.	1384949
Church Heritage Record No.	615231
Deprivation Indices	High
Size (m ²)	1150
Building Period	Medieval/Victorian

Settlement Type	Separate Town
Scheduled Monument	No
Heritage at Risk 2015	N/A
Average Weekly Attendance	145
No. of Residents in Parish	4,200
Annual Visitors	Unknown
Website	http://www.tivertondevon.co.uk/st-peters-church.html

HISTORY OF THE BUILDING

Tiverton is situated at the confluence of the rivers Exe and Lowman, where people have settled since the Stone Age. An Iron Age hill fort known as Cranmore Castle stands at the top of Exeter Hill above the town, and evidence of Roman occupation was found below Knightshayes Court, to the north of the town. Henry I selected Tiverton for a castle, which was built in 1106 and remodelled in the thirteenth and fourteenth centuries. During the sixteenth and seventeenth centuries, Tiverton prospered and grew thanks largely to the wool trade, and was then revived by lace-making after a period of relative decline following the Industrial Revolution.

A church at Tiverton was built by Leofric, first Bishop of Exeter and consecrated in 1073. St. Peter's is first recorded in 1146 when it was granted to St. James' Priory in Exeter by Baldwin de Redvers. The oldest part of the current St Peter's is the west tower of c.1400. The remainder dates mostly to the fifteenth century, but incorporates a re-sited twelfth-century doorway. The wealthy merchant John Greenway added a south porch and chapel, the Greenway Chapel, in 1517, and almshouses in Tiverton's Gold Street, which still house people today. Greenway rebuilt the entire south side of the porch in 1529. It features carvings depicting ships, woolpacks, staple marks, coats of arms; men, women and children; and episodes from the life of Christ. St Peter's south porch was rebuilt 1825 and the Greenway Chapel restored 1829 under the supervision of GA Boyce. A very substantial rebuilding, restoration and extension of St Peter's took place in 1853-1856 to the designs of Edward Ashworth of Exeter.



Tiverton, St Peter, South East - Robert Cutts from Bristol, England, UK (St Peter's Tiverton, Devon) [CC BY 2.0 (<http://creativecommons.org/licenses/by/2.0/>)], via Wikimedia Commons

SIGNIFICANCE

Described by the architectural historian Pevsner as 'a gorgeously ostentatious display of civic pride', St Peter's stands adjacent to Tiverton Castle on a cliff overlooking the River Exe. It is one of the grandest parish churches in Devon, remarkable for the architectural impact of the mercantile interest in the town, particularly that of John Greenway, who became an official in the Draper's Company and is known to have traded through London, where he seems to have been based for his working life. It is supposed that he retired to Tiverton.

As well as a significant reredos in the north chapel, designed as a First World War memorial by Sydney Greenslade and executed by Herbert Read, St Peter's houses an important series of Victorian and Edwardian windows representing national and local glass makers. These include Hardman & Co, William Wailes, Drake of Exeter, and Fouracre and Watson of Plymouth. It also contains an important organ by Christian Smith (Schmidt) dating from 1696 with subsequent modifications by Andrews and Shirland (1711), John Snetzler (1770), Henry Willis (1867) and Noel Mander (1967). St Peter's is also recognised as being the venue of the first performance of Mendelssohn's 'Wedding March'. Samuel Reay played it at the wedding of Dorothy Carew and Tom Daniel on 2 June 1847.



Tiverton, St Peter, South East including lychgate - Robert Cutts from Bristol, England, UK (St Peter's Tiverton, Devon) [CC BY 2.0 (<http://creativecommons.org/licenses/by/2.0/>)], via Wikimedia Commons

EXPERIENCE OF THE CHURCH

The following text is based on an interview with a Parochial Church Council (PCC) representative at St Peter's and offers their opinion on their experiences at the church.

“The church must extend its reach and look outward, rather than inward.”

PCC Representative

IMPACT OF THE BUILDING'S SIGNIFICANCE

St Peter's is 1150m² in footprint. The size of the building means that it is very expensive to maintain. Equally, the designated heritage status of St Peter's is felt to be challenging for the PCC, principally because effecting change is often felt to be a difficult and lengthy process. It can also be costly for the PCC when, for example, it has to commission research from heritage consultants prior to petitioning for faculties.

ORGANISATION AND RESPONSIBILITY

The traditional PCC is supported by Fabric, Worship, Finance, Young Church and Project Management sub-committees.

St Peter's PCC employs a part-time director of music and a part-time office worker, who acts as PA to the incumbent. A volunteer maintenance team, comprising five to six people and led by one of the churchwardens, meets once a week to organise routine maintenance of St Peter's. The incumbent delegates responsibility for the fabric of the building to the fabric committee but is heavily involved in major project work. There was once a Friends group but this is now defunct.

FINANCES

A budget working group sets an annual budget and spending is reviewed at every PCC meeting. The PCC runs an operating deficit of approximately £10,000, which has been the case for several years, resulting in the depletion of reserves. Paying parish share, which is currently set at c.£44,000 per year and is paid in full, is the PCC's number one priority. The PCC actively tries to be cost-effective with utilities, shopping around for the best tariffs available.

The PCC manages a designated development fund, which mostly comprises legacies. A PCC-owned building was sold over ten years ago, the proceeds from which can be used for re-ordering work under certain conditions. The PCC uses a parish giving scheme as recommended by the Diocese of Exeter. The PCC's experience indicates people are more likely to give if they are told what their money will be spent on, so it fundraises for specific projects as and when required.

MAKING CHANGES AND DOING REPAIRS

Recent projects include c.£380,000 to replace the lead on the majority of church roofs and fit an alarm. The cost of this was borne by the PCC and a local charitable grant-giver. Plaster repairs and some repointing has been carried out recently, as have repairs to unstable pinnacles. Some repointing is also required to the St Peter's boundary wall. There is a general feeling that work being done on the building now is mostly to correct errors of the past, such as having to address damage caused by using cement mortar in previous centuries. A significant cobbled path into the church has had a stone strip installed along its length to make it safer to use.

St Peter's current repair project is to carry out window and glazing repairs, plus conservation of sculptural stonework of the Greenway Chapel, for which the PCC had to pay £3,000 to £4,000 for a survey of the stonework and an appraisal of the archaeological significance of the site. The total project cost is c.£60,000 and will be borne by the PCC and external grant funding. The PCC applied to the Heritage Lottery Fund (HLF) for grant aid for re-covering the roofs but the application was unsuccessful.

A re-ordering project, currently in the planning stages following an options appraisal, proposes significant changes to St Peter's interior. St Peter's facilities, such as WCs and heating, will be improved. The project has been 12 years in the making and, it is hoped, will be completed in three to four years. It will be paid for by legacies left to the PCC and through external fund raising. There is also an ambition to install a glass porch at the south entrance to the church at some point in the future.

A statement of significance and statement of needs are being revised at present. The PCC also has a health and safety and safeguarding policy. There is no desire for any more building management documents at present, but this could be reviewed following the completion of the current re-ordering project.

The Victorian Society and other amenity societies and heritage bodies are consulted whenever necessary. They have helped the PCC to work out what is significant about the church interior.

CURRENT USE

St Peter's 'Make Lunch' programme for children during the school holidays is very successful in connecting the church with the community, as are parent and children sessions.

WELCOMING VISITORS

St Peter's is Tiverton's civic church and opens every day (9.00am to 3.30pm; 4.30pm in the summer), but has volunteer stewards during the summer months only. There are wooden information paddles, with text written in at least six different languages, available to visitors.

St Peter's PCC does not use social media but is currently having a website constructed, which should be launched in the summer of 2016.

STOW-IN-LINDSEY, MINSTER CHURCH OF ST MARY (STOW MINSTER)

Stow Minster (Minster Church of St. Mary), Church Road, Stow, Lincoln, LN1 2DE

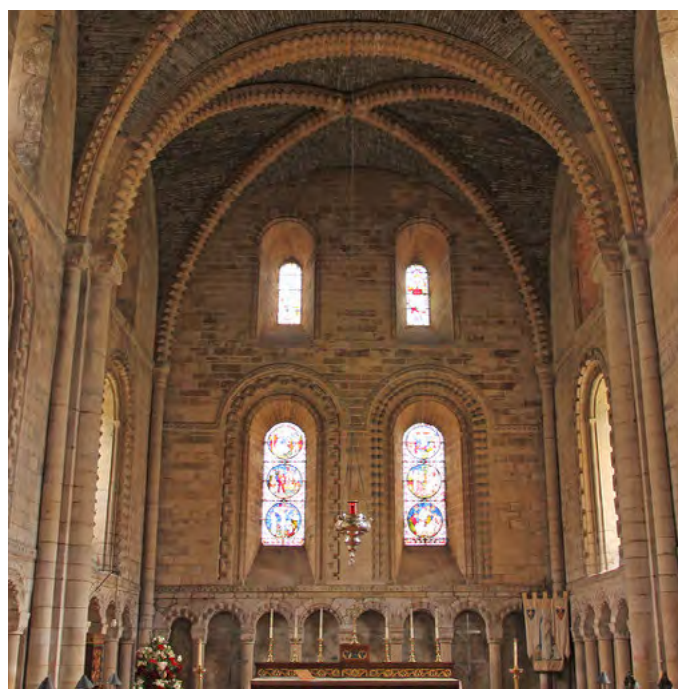
Diocese	Lincoln	Settlement Type	Commuter Rural
Grade	I	Scheduled Monument	Yes
National Heritage List Entry No.	1146624	Heritage at Risk 2015	Yes (Poor)
Church Heritage Record No.	621312	Average Weekly Attendance	12
Deprivation Indices	Medium	No. of Residents in Parish	1,700
Size (m ²)	725	Annual Visitors	3,500
Building Period	Medieval	Website	http://www.stowminster.co.uk/

HISTORY OF THE BUILDING

Stow Minster is one of the oldest parish churches in England and once served as the cathedral church of the ancient, and huge, Diocese of Lindsey, which stretched from the Humber to the Thames. According to legend a church at Stow was founded by St Etheldreda in the seventh century. A church building certainly occupied a site in Stow prior to the arrival of the Danes in 870, who, it is alleged, burnt it to the ground that year.⁰¹

In 1054 a charter was granted by Leofric and Godiva as a Minster of Secular Canons.⁰² In 1091, Remigius of Fécamp brought monks to Stow from Eynsham Abbey and re-founded it again, this time as a Benedictine Monastery. Within five years Stow had ceased to be an abbey or minster, and was the parish church it continues to be to this day.

The extant church building presents phases of building dating to the eleventh, twelfth, thirteenth and fifteenth centuries. Stow Minster was restored in nineteenth century by JL Pearson. An extension was added to the vestry in 1983.



Minster Church of St Mary © Copyright Richard Croft and licensed for reuse under this Creative Commons Licence. <http://www.geograph.org.uk/photo/4819939>

01 Criddle, P, 'Lincolnshire and the Danes', 2008

02 Copy of charter held at the Herbert Art Gallery, Coventry.

SIGNIFICANCE

Stow Minster illustrates significance other than its size as a Saxon-Norman site with important architecture and archaeology. Designated as a Scheduled Ancient Monument, Stow Minster is traditionally known as the 'Mother church of Lincoln Cathedral' and is one of the most important examples of Anglo Saxon architecture in the country. The building itself, alongside documentary evidence and buried remains, illustrates a rare pattern of evolution, from ecclesiastical college, to Benedictine monastery to parish church.

One mile to the west of Stow Minster, to the south of Tillbridge Lane (a Roman road) is the site of the Medieval palace of the Bishops of Lincoln. The palace was first documented in 1170 and in 1336 was granted a license to crenellate.⁰³ All that remains are the earthworks forming the palace's moat and fishponds.

The association with the ecclesiastical hierarchy is a context in which Stow Minster's historic and continued significance can be both appreciated and measured. For example, Stow Minster is the alleged site that St Hugh of Avalon (Bishop of Lincoln, re-builder of Lincoln Cathedral) ministered to his flock and met the swan that would become his dedicated companion and saintly attribute. Also according to legend, the church was founded by St Etheldreda in the seventh century, when she sheltered on her journey under a miraculous ash tree, which grew where she planted her staff in the ground.



Minster Church of St Mary © Copyright J.Hannan-Briggs and licensed for reuse under this Creative Commons Licence. <http://www.geograph.org.uk/photo/3098107>

03 Report of Archaeological Watching Brief on land at the former Bishop's Palace, Stow. P.Cope-Faulkner, 2003.}

EXPERIENCE OF THE CHURCH

The following text is based on an interview with a Parochial Church Council (PCC) representative at Stow Minster and offers their opinion on their experiences at the church.

“This building opens up the *past* and provides a lense into Lincolnshire history. This is all in danger of being lost.”

PCC Representative

IMPACT OF THE BUILDING’S SIGNIFICANCE

Stow Minster is 725m² and dominates the centre of the small village of Stow-in-Lindsey (usually known as Stow). Its size is both a help and a hindrance to the people responsible for its care. It attracts visitors from far and wide who are interested in its architecture and history, but the large and imposing building can deter local residents from becoming involved in the responsibility of maintaining it.

Stow Minster is recognised in the World Monument Fund’s List of the 100 Most Endangered Sites (2006) and is included on the Heritage at Risk register, where it is described as being in ‘poor’ condition. The churchyard and ground below the church is designated as a Scheduled Ancient Monument.

ORGANISATION AND RESPONSIBILITY

At present, the care and maintenance of Stow Minster rests with a dedicated, but small and dwindling, group of ten PCC members. Churchwardens, a Friends Group (inactive), church architect and volunteers are all involved with the Stow Minster’s day-to-day management and maintenance to some extent. Stow Minster is currently in interregnum and it is hoped that the new incumbent will take an active role in the future management of the building.

The PCC relies on the Diocesan Advisory Committee (DAC), Diocesan staff, bishops and archdeacons, Historic England, Church Buildings Council and funding bodies such as the Heritage Lottery Fund (HLF) for additional support to manage Stow Minster. Although relationships can be challenging at times, the PCC welcomes the input of statutory organisations as this will help to secure the future of Stow Minster. The small PCC also has responsibility for a Grade II listed mission room.

FINANCE

No annual budget is set and the PCC spends all its annual income, also drawing on reserves when necessary. The majority of income is allocated to paying parish share (currently set at c.£9,000 per annum) and emergency repair works, with little left over for non-essential spending. If more money were to become available, the PCC would use it to maintain Stow Minster and improve the visitor experience.

MAKING CHANGES AND DOING REPAIRS

Stow Minster requires replacement lead to the nave and tower roof, redecoration, a heating and electrical upgrade, improvements to drainage and measure to reduce rising damp. Estimated costs for this work are c.£2.5 to £3 million. Major repairs to the chancel and both transepts have been carried out. The PCC is currently undertaking repairs to the south slope of the nave roof, vestry roof and a large stained glass roundel window, which was damaged in a storm and is being paid for through an insurance claim. The recent replacement of chancel and transept roofs was partly funded by the Chancel Repair Liability held by the Church Commissioners.

The PCC are continuing to develop plans for a large-scale repair and adaptation project at Stow Minster; something that was first explored in an unsuccessful £3.5 million bid to the HLF in 2014. The Diocese of Lincoln are currently exploring the notion of removing Stow Minster from the parish system and making it an Extra Parochial Place. This would enable the Bishop of Lincoln to appoint a board of trustees to take on legal responsibility for Stow Minster.

CURRENT USE

The size of Stow Minster allows enough space for concerts and events, but means the building is expensive and difficult to maintain and heat. Stow Minster is used as the venue for Stow’s ‘pop-up’ post office three times a week; it hosts an annual Christmas fayre; and other, occasional, family-friendly events.

WELCOMING VISITORS

Stow Minster is open every day, from dawn until dusk, but unmanned. Guide books, display boards and pre-booked guided tours are available to visitors. A new website is in development, which is expected to meet modern expectations. The PCC also has an aspiration to install modern visual displays/touch screen devices to communicate the architectural, social and ecclesiastical heritage of Stow Minster more effectively.

Visitors’ comments are collected in a visitors’ book and a recent survey was carried out in 2012 in connection with the unsuccessful application to the HLF.

WYMONDHAM, ST MARY AND ST THOMAS OF CANTERBURY (WYMONDHAM ABBEY)

Wymondham Abbey, Church Street, Wymondham, NR18 0PH

Diocese	Norwich	Settlement Type	Separate Town
Grade	I	Scheduled Monument	Yes
National Heritage List Entry No.	1297494	Heritage at Risk 2015	N/A
Church Heritage Record No.	626331	Average Weekly Attendance	241
Deprivation Indices	Medium	No. of Residents in Parish	14,400
Size (m ²)	1051	Annual Visitors	20,000
Building Period	Medieval	Website	http://www.wymondhamabbey.org.uk/

HISTORY OF THE BUILDING

Wymondham is likely to have been the site of a minster church during the Saxon period. Following the Norman Conquest in 1066, land at Wymondham was passed to the d'Aubigny family. In 1107 William d'Aubigny founded a Benedictine priory or monastery on the site of the current Wymondham Abbey to function as a 'daughter house' of St Alban's Abbey. Wymondham Abbey housed a modest number of Benedictine monks, but steadily grew in influence and wealth until, in 1448, the Pope granted permission for Wymondham Abbey to be extricated from St Alban's, allowing it to stand alone.

Wymondham Abbey originally followed a cruciform plan with a central tower and two west towers. Caen stone was brought to Wymondham from Normandy to face the walls. The central tower was replaced with an octagonal tower in about 1376, which now stands as a ruin. In 1447, work on a much taller west tower began to replace the original Norman towers.

Wymondham Abbey was surrendered to Henry VIII in 1538, during the Dissolution of the Monasteries. The monks had signed the Oath of Supremacy so were given good pensions. Following the Dissolution, the monastic buildings were demolished and the eastern end of the Abbey, which had been separated from the nave by a wall since c.1385 was destroyed, reducing the building to around half its original length. The south aisle was, however, enlarged in the 1540s. Repairs to the Abbey were carried out following Queen Elizabeth I's visit in 1573.

New rooms were added at the east end of Wymondham Abbey to house the parish archive, new displays and facilities in 2015.



Wymondham Abbey - Jack Smith - CC BY-SA 2.0 [<http://creativecommons.org/licenses/by-sa/2.0/>] via Creative Commons

SIGNIFICANCE

The remains of the monastic buildings of Wymondham Abbey stand on a scheduled site near the River Tiffey, its towers dominating the surrounding Norfolk landscape. Wymondham Abbey is home to important fixtures and fittings, such as an a sixteenth-century terracotta sedilia; an organ (1783) and chamber organ (1810), both by James Davis; and altar screen by Ninian Comper (dedicated as a war memorial in 1921 but not completed until 1934).

Wymondham Abbey retains a substantial volume of its parish's archival material, now housed and, in part, displayed in a specially dedicated room. Archival documents and deeds dating back to the 1200s include: rule books of Medieval guilds; churchwardens' accounts and inventories and parish vestry minutes; two leaves from Medieval service books, dating from about 1300; and a 1613 printing of the 1611 King James Bible.



Wymondham Abbey from the east - JohnArmagh - Own work - CC BY-SA 3.0 [<http://creativecommons.org/licenses/by-sa/3.0/>] via Creative Commons

EXPERIENCE OF THE CHURCH

The following text is based on an interview with a Parochial Church Council (PCC) representative at Wymondham Abbey and offers their opinion on their experiences at the church.

“The Abbey is a beautiful building, but the work of the church is all about people.”

PCC Representative

IMPACT OF THE BUILDING'S SIGNIFICANCE

Wymondham Abbey has a footprint of 1051m². Its size is a considerable factor in attracting visitors to the area from near and far. The ancient abbey ruins, which are located both in the curtilage of Wymondham Abbey and on what is described locally as a 'meadow' are also a draw for people.

The Grade I listing of the building is also considered to be helpful in attracting people to Wymondham Abbey because it communicates how important the building is.

ORGANISATION AND RESPONSIBILITY

Wymondham Abbey has a traditional PCC that includes four, rather than two, churchwardens. As well as Wymondham Abbey, the PCC is responsible for Wymondham Abbey's daughter church, Holy Trinity, Spooner Row (built 1842) and the ruins in Wymondham Abbey's churchyard. A local trust has responsibility for the ruins located on the 'meadow'.

The PCC employs an administrator, director of music, and a Heritage Lottery Funded (HLF) learning and activities co-ordinator who delivers activities for schools and other visitors. The Diocese of Norwich employs Wymondham Abbey's Quinquennial Inspection (QI) architect. A volunteer fabric officer submits faculty applications and keeps Wymondham Abbey's inventory on behalf of the PCC.

FINANCES

The PCC sets an annual budget but this is a fairly recent introduction. There is no designated fabric fund as the responsibility for raising money for repairs lies with the Abbey Preservation Trust, a separately constituted charity. The Friends of Wymondham Abbey, a separately constituted charity, raises money for items and activities such as music and the beautification of the Abbey.

During the compilation of a funding application for a recent project funded by HLF, a business plan was written and implemented. A professional fundraising firm was employed to plan and raise money for this project. The PCC applied to the HLF once without professional support but was unsuccessful, which is why professional fundraisers were enlisted.

The PCC already runs regular stewardship campaigns, as well as fundraising appeals for individual projects. It is hoped that an increase in the number of visitors to Wymondham Abbey will result in an increase in monetary donations.

MAKING CHANGES AND DOING REPAIRS

Wymondham Abbey has no current, urgent repair needs, although it is anticipated that the roof will require total replacement within five to 10 years. The PCC has just completed a c.£2.5 million development project entitled 'The Abbey Experience' that was largely funded by the HLF. This included the building of new multi-purpose extensions, vestries, WCs and a servery, plus the introduction of a new scheme of interpretation, featuring displays of church plate, archival documents and information boards. A volunteer archivist ensures that the collection is as accessible as possible.

The PCC has a statement of significance, conservation plan, maintenance plan and accessibility audit. No further management documents are desired.

CURRENT USE

Wymondham Abbey is used for regular, scheduled worship, and a range of community and cultural activities, from the sacred to the secular. Wymondham Abbey is a venue for the Wymondham Music Festival, for example. Wymondham Abbey also has a 'Medieval' herb garden and, inspired by the 'The Abbey Experience', the PCC is converting the churchyard into a wildlife conservation area. In order to be sustainable into the future the PCC believes that it must grow the congregation.

WELCOMING VISITORS

Wymondham Abbey welcomes c.20,000 visitors every year. A team of volunteer stewards is always on site, members of which conduct tours for visitors. The Wymondham Abbey archivist assists researchers and maintains displays of archival material, which can be viewed by visitors.

Wymondham Abbey has a visitors' book and uses TripAdvisor to engage with visitors and address any misunderstandings about the Abbey.

LUDLOW, ST LAURENCE

College Street, Ludlow, Shropshire, SY8 1AN

Diocese	Hereford
Grade	I
National Heritage List Entry No.	1202794
Church Heritage Record No.	618406
Deprivation Indices	Medium
Size (m ²)	1597
Building Period	Norman

Settlement Type	Separate Town
Scheduled Monument	Yes
Heritage at Risk 2015	N/A
Average Weekly Attendance	180
No. of Residents in Parish	5,900
Annual Visitors	100,000
Website	http://www.stlaurences.org.uk/

HISTORY OF THE BUILDING

Between around 1086 and 1094 the de Lacy family of Stanton Lacy built a castle overlooking the rivers Teme and Corve. It was built, like other castles along the Marches, principally to control the Welsh. A planned town, arranged in a grid network, was developed soon afterwards and the castle was extended in the late twelfth and early thirteenth centuries – the town's Medieval street plan survives largely unchanged. The town of Ludlow's Norman place of worship was rebuilt in c.1199 to accommodate its expanding population, brought about largely by its prosperity as a wool-trade town. Ludlow separated from what became the neighbouring parish of Stanton Lacy in c.1200, establishing St Laurence's as the church of the new parish of Ludlow.

St Laurence's follows a cruciform plan with a central bell tower at the crossing and a nave as long as its chancel. St Laurence's hexagonal south porch dates back to the fourteenth century and is a very rare example of this architectural form in England. Significant work to St Laurence's took place between 1433 and 1471, including what was tantamount to a re-building of the nave and chancel as well as a refashioning of the tower in the Perpendicular style. An extensive programme of repair and re-ordering occurred in 1859-1861 and further major restorations to the church tower and roof took place in 1889-1891 and 1953-1959 respectively.



Ludlow, St Laurence - Rept0n1x - Own work - File:Looking towards The Church of St Laurence, Ludlow - IMG 0151.JPG - CC BY-SA 3.0 [<http://creativecommons.org/licenses/by-sa/3.0/>]

SIGNIFICANCE

In 1540, John Leland described St Laurence's as being 'very Fayre and large and richly adorned and taken for the Fayrest in all these parts'.⁰¹ It is certainly one of the most popular tourist attractions in the West Midlands. St Laurence's prominent position on a hilltop overlooking Ludlow town centre, its tower extending to 41m, confers upon it substantial landmark status. Its tower extends 41m in height. St Laurence's houses a multitude of significant memorials, stained glass windows and a notable set of Medieval misericords.

The poet AE Housman makes frequent mention of St Laurence's tower in his poem entitled 'The Recruit':

*Leave your home behind, lad,
And reach your friends your hand,
And go, and luck go with you
While Ludlow tower shall stand.*⁰²

Housman's ashes are buried in the church grounds; the location being marked by the stump of a cherry tree.



'Medieval misericord' credit By Charlesdrakew - Own work, CC BY-SA 3.0, <https://commons.wikimedia.org/w/index.php?curid=19127693>

⁰¹ Lloyd, D 'Historic Ludlow: the Parish Church of Saint Laurence, a History and a Guide', Birmingham, SP Print, 1980
⁰² Housman, A.E. 'The Recruit', in: *A Shropshire Lad*, first published in 1896

EXPERIENCE OF THE CHURCH

The following text is based on an interview with a Parochial Church Council (PCC) representative at St Laurence's and offers their opinion on their experiences at the church.

“The church building is a crucial tool in mission and ministry: our size and heritage significance enables us to engage with a wider group of people than an ‘ordinary’ parish church.”

PCC Representative

IMPACT OF THE BUILDING'S SIGNIFICANCE

Its size and significance is generally considered to be helpful to the PCC's mission; however, it can also be challenging. The principal challenge at St Laurence's is financial; the PCC cannot afford to maintain the building and pay parish share in full. This has been the case since at least the 1950s and there is no indication the situation will change in the future. The Grade I listing of the church is helpful as it affords St Laurence's the opportunity to operate on a national level alongside other significant parish churches. It is also useful for obtaining grant aid.

The Diocese of Hereford employs a community funding partnership officer but St Laurence's is perhaps too substantial in size and the scale of its operation to make effective use of this post.

St Laurence's is a member of the Greater Churches Network.

ORGANISATION AND RESPONSIBILITY

St Laurence's has been in interregnum for approximately one year with no timetable for its conclusion. The traditional PCC would like building management to feature in St Laurence's parish profile.

The PCC is supported by a multitude of sub-committees and working groups, including a Standing Committee (including finance); Fabric Committee; Liturgy and music Committee; Outward Concern committee; Pastoral Committee; Retail and Commercial Committee; and a Vision Committee, which is responsible for planning and delivering the major project. There are also a range of working groups in place, including a children and young people's group; life and learning group; visitor hospitality group and a volunteer's network.

All PCC and sub-group policies and procedures are currently under review. It is likely that all sub-committees and working groups will adopt formal Terms of Reference in the near future. There are a number of roles being fulfilled by volunteers, such as secretary of the Fabric Committee and chair of the Vision Committee.

The PCC employs a full-time parish project director, a full-time parish operations and development officer and executive who also holds the posts of part-time director of music and part-time clerk of works. Other part-time staff include a secretary, a bookkeeper, finance manager and assistant director of music. There was a funding development officer, but this post was made redundant due to its no longer being affordable. There is a general reliance on skilled local volunteers to keep the church building operational.

The Conservation Trust of St Laurence, Ludlow, is an independent charity with the remit to 'conserve, beautify, repair, and maintain' the church. It does not contribute funding to any religious activity.

FINANCES

The PCC sets an annual budget which is reviewed weekly, with a thorough review taking place monthly. The PCC has £20,000 in reserves, which are diminishing. There is no designated fabric fund beyond a nominal c.£3,000. Overall, The PCC is c.£140,000 down on where it should be financially. Parish share, which is currently set at c.£65,000 per annum, was not paid in the last quarter of 2014 and not paid at all in 2015. Five payments have so far been made in 2016.

A stewardship campaign was launched in the last year with a target of increasing income by £10,000. Income was increased by £3,000 to £4,000. By comparison, visitor donations stood at c.£40,000 in 2015, which was £15,000 higher than the previous year. Retail and other commercial operations are currently being reviewed. There is an expectation that income through commercial activity could be increased by 20 to 40%. It may be the case that future revenue from such activities will contribute directly to the maintenance of St Laurence's. The majority of legacy donations goes to the Conservation Trust of St Laurence, Ludlow, which always maintains a £50,000 reserve.

MAKING CHANGES AND DOING REPAIRS

Around £1 million of repair work has been carried out at St Laurence's over the past ten years. This work has included repairs and conservation of the church organ, bells, roofs, high-level masonry, interior fixtures and fittings, as well as works on St Laurence's heating and lighting systems. It was funded by the Conservation Trust for St Laurence, Ludlow (with assistance from legacies left to the Trust), fundraising campaigns run by the PCC and external grant aid. Outstanding repairs will be largely absorbed into a substantial project currently in the planning stage, funding for which will be sought from the Heritage Lottery Fund (HLF).

A project enquiry is due to be submitted to the HLF in late spring/early summer 2016. The project will probably include the three core aspects of conservation, interpretation and improved sustainability through re-ordering and complementary uses. The estimated total cost of the project is c.£5 million.

Building management documents, which include a statement of significance, maintenance plan and conservation plan, were written 'in-house' and are considered to be 'live' and important on a day-to-day basis. There is a desire to add an activity plan and a learning and interpretation plan to the document library. An external commercial review is also considered to be desirable.

CURRENT USE

The PCC considers St Laurence's to be a parish church built by the people and used by the people. In order to be sustainable into the future, the PCC considers that it must find a way to afford both ministry and the maintenance of the building. In order to do this, support from the Diocese at a strategic level is thought to be potentially very helpful, if not necessary.

WELCOMING VISITORS

St Laurence's welcomes c.100,000 visitors every year. The church is open every day and always has a volunteer welcomer and shop assistant on duty. Current on-site interpretation is of a relatively low level but there is an ambition to provide a scheme of greater depth, focussing on various aspects of the church building and its fixtures and fittings, such as its stained glass, wall paintings and timbers. It is considered to be very important to share the history and heritage of the church with visitors as it increases a sense of ownership, which can result in greater

contributions from people, both of money and time. Of the c.200 people inspired to volunteer at the church through their interest in its history and heritage, it is estimated that only 50% are practising Christians.

The use of social media has been developed over the past 18 months. St Laurence's TripAdvisor page has over 500 reviews. The Facebook page is primarily focused on a local audience. The church's Twitter page has 1,200 followers and reaches an international audience. The PCC is likely to acquire an Instagram account soon. The PCC uses comments gathered through social media to gauge opinion about various matters, which does impact upon project planning and delivery.



Ludlow, St Laurence, interior looking east - Charlesdrakew - Own work - File:St Laurence interior.JPG - CC BY-SA 3.0 [<http://creativecommons.org/licenses/by-sa/3.0/>]

SELBY, ST MARY AND ST GERMAIN (SELBY ABBEY)

The Crescent, Selby, YO8 4PU

Diocese	York	Settlement Type	Separate Town
Grade	I	Scheduled Monument	No
National Heritage List Entry No.	1132591	Heritage at Risk 2015	N/A
Church Heritage Record No.	643157	Average Weekly Attendance	322
Deprivation Indices	High	No. of Residents in Parish	10,000
Size (m ²)	2359	Annual Visitors	30,000 to 40,000
Building Period	Medieval	Website	http://www.selbyabbey.org.uk/

HISTORY OF THE BUILDING

Selby Abbey was one of the three most important Benedictine houses in the north, and, traditionally, the earliest. Between its founding in 1069 and its end in 1539 Selby Abbey was home to up to 35 abbots. The monastery became one of the wealthiest in Yorkshire and had various honours conferred upon it, including the grant of the Mitre (more often a right granted to bishops), bestowed by Pope Alexander IV on 31st May, 1256. Selby Abbey was from that moment honoured as a Mitred Abbey until the Dissolution of the Monasteries. Selby Abbey was dissolved on 6 December, 1539. In 1618, it became the parish church of Selby after many years of disuse.

Selby Abbey was begun by Abbot Hugh de Lacy, Abbot of Selby between 1097 and 1123. Selby Abbey's tower is Norman, but the eastern end is in Decorated Gothic style, and the west front a mixture of Norman, Gothic and Victorian. The earliest parts of the nave and transepts date from Abbot Hugh de Lacy's campaign. The west part of the nave and the lower part of the west front appear to be late twelfth-century. The north nave gallery and the upper parts of the west front appear to be mid-thirteenth-century. The north nave gallery and the upper parts of the west front appear to be mid-thirteenth century. The chancel and some of the tracery elsewhere are of a later fourteenth-century date.

Selby Abbey experienced substantial damage during the Civil War and the tower collapsed in 1690. This was repaired circa 1701-1702, probably by a 'Mr Hall, a local builder of some note'. The Abbey was restored in 1871-1873 by GG Scott, and again in 1889 - 1890 by J Oldrid Scott. In 1906 a serious fire prompted the most drastic restoration of all, also by J Oldrid Scott, which included a new crossing tower (1908), south transept (circa 1912), and west towers (1935). Restoration has continued into the twenty-first century.

SIGNIFICANCE

Selby Abbey is prominent within its vicinity and houses a range of significant artefacts of outstanding quality. These include Medieval sarcophagi, tomb slabs and seventeenth or early eighteenth-century tablets, signed Neo-Classical memorial slabs, plus various other Neo-Classical and Gothic slabs.

Selby Abbey's Jesse Window, which dates to c.1340, consists of seven lights and flamboyant upper tracery. It is among the finest of its type in England. At the foot of the window can be seen Jesse in repose, the Jesse Tree (the family tree of Jesus Christ) springing from his body, complete with depictions of each of Christ's ancestors, framed amongst the tree's boughs. In the upper tracery of the window is a Doom: a depiction of the risen dead on the Day of Judgement. St Michael occupies the centre of the scene, weighing the souls of the risen, whilst Christ sits above those who would be saved or damned to hell by his judgement.

Selby Abbey also boasts the fifteenth-century *Washington Window*, which features the heraldic arms of the ancestors of the first President of the USA, George Washington.



Selby, St Mary and St Germain, South West © Poliphilo (Own work) [CC0], via Wikimedia Commons

EXPERIENCE OF THE CHURCH

The following text is based on an interview with a Parochial Church Council (PCC) representative at Selby Abbey and offers their opinion on their experiences at the church.

“[The church building] enables us to have a very particular ministry and mission to those beyond the immediate parish, as well as enhancing the town and parish itself.”

PCC Representative

IMPACT OF THE BUILDING'S SIGNIFICANCE

Selby Abbey is 2359m² in footprint. The significance and history of Selby Abbey are used as an effective vehicle for attracting both visitors and funding. Its scale does, however, mean that day-to-day running costs can be so high as to be burdensome for the PCC.

Selby Abbey is a member of the Greater Churches Network.

ORGANISATION AND RESPONSIBILITY

Selby Abbey's incumbent, who is very active in the management of the church building, is the chair of the Diocesan Advisory Committee (DAC), so building matters are of great importance to him. Selby Abbey's traditional PCC is supported by a range of sub-committees, including an Events committee and a Finance working group. There is no Fabric committee. The church architect usually discusses building matters with the Abbey Trust, a separately-constituted organisation that acts as the principal fundraiser for major projects. All programmes of work are presented to the PCC for consideration prior to commencement.

The PCC employs a vergers (who is always on duty at the Abbey during visiting hours) an administrator and a director of music (both part-time). In addition, the Abbey Trust employs a part-time fundraising officer to assist with major appeals.

FINANCE

The PCC formally reviews spending annually but monitors it continually. The PCC ran a budget deficit in previous years but has, through a combination of receiving unexpected income and reducing its freewill offering (parish share) from c.£62,000 to £12,000, helped to balance the books. The PCC is determined to pay its way so is trying to increase its freewill offering by £3,000 every year.

Repairs to Selby Abbey are likely to remain the greatest single item of expenditure over the next five years. The PCC has a very small bequest, which it uses for building maintenance but has to 'top-up' from reserves. The Abbey Trust addresses major project fundraising but the PCC acts as signatory for any grant applications prepared by the Trust.

MAKING CHANGES AND DOING REPAIRS

The PCC and Abbey Trust are in the middle of a project to restore the church organ at a cost of c.£600,000. Following the completion of this project, in the summer of 2016, the PCC and Abbey Trust will turn their attention to the £3 million of external stonework and nave roof repairs, which have been identified in the Abbey's current and previous Quinquennial Inspections (QI). These repairs have not been carried out previously because they were not considered to be urgent enough to attract the necessary funding. It is anticipated that 2017 will be a year of planning for this repair project, with fundraising and delivery beginning in 2018.

The PCC has a mission statement to guide its thinking and receives a comprehensive maintenance plan with every QI, which is supplemented with a maintenance calendar. Additional building management documents are not thought to be necessary at the present time.

There is no Wi-Fi available in Abbey and the PCC is not seeking to install it. No development using new technologies for use in schemes of interpretation or prayer is thought to be possible.

CURRENT USE

The PCC feels well supported in its work and mission by the Diocese of York, particularly by its suffragan bishop.

WELCOMING VISITORS

Selby Abbey, which is open from 9am to 4pm every day, welcomes 30,000 - 40,000 visitors every year. A team of volunteer stewards welcomes visitors, as well as staffing the shop and welcome desk.

Information boards offer visitors information about the Abbey and its history. Tours are offered by appointment and a website provides further information about the history of the Abbey as well as its current life.

Visitors' opinions about Selby Abbey are gathered through a visitors' book and TripAdvisor. Facebook is used for advertising Abbey news and events, which has boosted attendances.



Selby, St Mary and St Germain, Interior ©Michael Beckwith (Selby Abbey) [CC BY 2.0 (<http://creativecommons.org/licenses/by/2.0/>)], via Wikimedia Commons

BATH, THE ABBEY CHURCH OF ST PETER AND ST PAUL (BATH ABBEY)

Bath Abbey, Bath, BA1 1LT

Diocese	Bath and Wells	Settlement Type	City Centre
Grade	I	Scheduled Monument	No
National Heritage List Entry No.	1394015	Heritage at Risk 2015	N/A
Church Heritage Record No.	601238	Average Weekly Attendance	663
Deprivation Indices	High	No. of Residents in Parish	900
Size (m ²)	2072	Annual Visitors	400,000
Building Period	Medieval	Website	http://www.bathabbey.org/

HISTORY OF THE BUILDING

Cruciform in plan, Perpendicular in style, and rebuilt several times, Bath Abbey was originally founded as a Benedictine monastery in the Saxon period. This monastery was demolished by the Normans who built a huge Romanesque cathedral, begun in 1090 and constructed under the patronage of one of the King's men, the Bishop of Bath and Wells. By the late fifteenth century this was severely dilapidated.

Bath Abbey was then re-built between 1499 (although the date of its beginnings could be as early as 1480) and 1533. Following the Dissolution of the Monasteries, the Abbey lay in ruins until 1616, when it was repaired and used as a parish church. Then, in the 1830s, the architect George Manners added new pinnacles and flying buttresses to the exterior and interior, as well as installing a new organ and seating.

Bath Abbey went through several phases of Victorian restorations, with a substantial scheme being carried out by GG Scott between 1864 and 1874. This included the complete re-vaulting of the nave (in a style to emulate the Medieval chancel vault) and a comprehensive liturgical re-ordering. Scott's work was completed by his pupil Thomas Graham Jackson in the 1890s, including work on the west front.



Bath Abbey from the east - File:Bath abbey from the east arp.jpg - Public Domain [https://commons.wikimedia.org/wiki/File:Bath_abbey_from_the_east_arp.jpg?uselang=en-gb]

SIGNIFICANCE

Bath Abbey is situated prominently and adjacent to the Roman Baths in the centre of the city of Bath, a World Heritage Site. The site has high evidential value for the likelihood of Medieval and earlier, possibly Roman, remains. Bath Abbey is a former cathedral with good facilities and high congregation numbers. The city is affluent and draws tourists from all over the world; however, Bath Abbey's parish is relatively deprived and is not considered to be affluent.

Bath Abbey is noted for the sculpted 'Jacob's Ladder', which adorns the west front and for the fan vaulting in the chancel. This fan vault (the nave is later) is one of only a handful of large scale fan vaults surviving from the middle ages and was constructed by Royal masons working on the monarch's projects at Westminster and Windsor. An intended Lady Chapel was never constructed but evidence of the earlier building can be found embedded into the fabric of the east end. Bath Abbey also boasts significant architectural and design work by important Victorian practitioners, William Burges, Clayton & Bell, and the aforementioned George Gilbert Scott.



Bath Abbey, interior - Photograph by Mike Peel (www.mikepeel.net) - File:Bath Abbey 2014 16.jpg - CC BY-SA 4.0 [http://creativecommons.org/licenses/by-sa/4.0/]

EXPERIENCE OF THE CHURCH

The following text is based on an interview with a Parochial Church Council (PCC) representative at Bath Abbey and offers their opinion on their experiences at the church.

“400,000 tourists visit annually. Their voluntary contributions provide over half the annual budget of the Abbey and enable us to do more activities and support a number of other charities.”

PCC Representative

IMPACT OF THE BUILDING'S SIGNIFICANCE

Bath Abbey is 2072m² and is a member of the Greater Churches Network. It faces the Roman Baths which forms a concentrated heritage space. Its iconic west front is arguably the most recognisable feature of any building in the city centre.

The designated status can be helpful when the PCC applies for grants; although, acquiring the permissions to carry out any work, as necessitated by Bath Abbey's Grade I listing, can feel frustrating. This has been felt particularly keenly with regard to plans for Bath Abbey's vault, which is situated in the curtilage of the Scheduled Ancient Monument of the Roman Baths and several Grade II listed cottages.

ORGANISATION AND RESPONSIBILITY

Bath Abbey's incumbent is supported by two assistant priests and one non-stipendiary curate, with another curate arriving in the summer of 2016. The incumbent and other clergy are keenly interested in the availability of the Abbey and its facilities.

The traditional PCC is supported by several sub-committees, including Finance, External Giving, Personnel and the Footprint Project Board, which are all governed by Terms of Reference.

The PCC oversees a substantial part-time and full-time paid Abbey staff, numbering over 20 and including a director; finance department; music department; 'Abbey Footprint' project director; shop manager and assistants; vergers team; HR officer; communications officer; tower tours manager; visitors officer; administrator and a bank of zero-hours staff. There is an ambition to employ a development officer. Additionally, over 200 volunteers work at Bath Abbey, supporting the PCC and its staff.

The Friends of Bath Abbey were set up following WWII to help repair bomb damage to the Abbey. The current remit of the Friends, which is separately constituted, is largely the beautification of the Abbey building.

FINANCES

Bath Abbey's PCC, which aims to manage its complex finances rigorously, sets an annual budget and reviews spending monthly. Reserves have been built up year-on-year from a modest sum to a currently healthy state. The PCC runs a surplus of £50,000 every year. Financial forecasts for the coming years are favourable; however, most expenditure relates to staff and fixed costs so savings are difficult to make. Parish share is set at c.£229,000 per annum, which the PCC fell short of meeting by only c.£1,000 in 2015.

The average donation for entry to Bath Abbey is £1.50 per visitor, which is largely attributed to having Welcomers on the door. The Abbey shop yields a profit of c.£60,000 per annum and tower tours, which cost £6.00 per person, have generated an income of c.£200,000 over the last six years.

The Abbey's giving strategy involves allocating c.£100,000 per year to charities. Its fundraising strategy currently involves raising funds for the 'Abbey Footprint' project and other smaller projects, such as a schools' singing project.

MAKING CHANGES AND DOING REPAIRS

Urgent repairs to Bath Abbey's tower are currently being carried out using PCC funds and additional funds raised by the Friends of Bath Abbey. Bath Abbey also requires c.£5.5 million in urgent repairs to its floor and the roof of its 1920s extension. These are included in a c.£19.3 million repair and development project entitled 'Abbey Footprint'. In addition, new facilities and spaces outside the building (song school, meeting rooms, kitchens, toilets, offices etc) will be established. The heating system will be adapted to use the natural, hot water from the spa. There is also an ambition for the Abbey to become carbon neutral in time, utilising renewable energies as much as possible. There are many plans to expand the interpretation on offer as part of the 'Abbey Footprint' project, including onsite, digital interpretation. A Discovery Centre will be built under the Abbey's 1920s extension.

Stage 1 of the 'Abbey Footprint' project was considerably under-costed. The Abbey was awarded £390,000 by the Heritage Lottery Fund (HLF) but had to contribute c.£400,000 to £500,000 toward unexpected costs. These costs included staffing and additional investigations. If the Stage 2 application to the HLF is successful, there will be an outstanding sum of c.£1.5 million still to raise.

The Abbey has a range of documents to assist in the management of the building, including a statement of significance, Conservation Management Plan (CMP), maintenance plan and other documents associated with the Abbey Footprint project. These are not used on a day-to-day basis, unlike an incident management plan, which is carried by all staff at all times.

The archdeacon is a source of invaluable support and the Secretary of the Diocese of Bath and Wells is working with the PCC at the moment on a potential joint venture aligned with, but separate from, the 'Abbey Footprint' project.

CURRENT USE

The size of Bath Abbey enables it to host large civic services, large functions, and stage graduation ceremonies for the two universities in the city, as well as Bath Further Education College.

The volume of activities hosted by Bath Abbey, coupled with the huge number of visitors the Abbey welcomes on a daily basis, creates challenges. For example, it is closed when graduation ceremonies are taking place, which can leave some visitors disappointed. Bath Abbey therefore opens in the evening on these days in order to mitigate the impact.

WELCOMING VISITORS

A mixture of employees and volunteers welcome c.400,000 people to Bath Abbey every year. Once inside visitors can enjoy a guidebook, booklets and a small museum, which will all be developed as part of the 'Abbey Footprint' project. The PCC believes it is important to help people to understand what the Abbey and its history is about, partly because it presents an opportunity for evangelism.

General satisfaction surveys are often carried out to monitor visitors' opinions and other consultations are conducted as part of the 'Abbey Footprint' project. TripAdvisor and social media are used to engage people in dialogue where appropriate. People are always given the opportunity to leave prayers.

MINSTER-IN-SHEPPEY, ST MARY AND ST SEXBURGA (MINSTER ABBEY)

High Street, Minster on Sea, Sheerness, Kent, ME12 2HE

Diocese	Canterbury	Settlement Type	Suburban/Urban Fringe
Grade	I	Scheduled Monument	Yes
National Heritage List Entry No.	1273489	Heritage at Risk 2015	N/A
Church Heritage Record No.	606297	Average Weekly Attendance	109
Deprivation Indices	Medium	No. of Residents in Parish	34,100
Size (m ²)	586	Annual Visitors	Unknown
Building Period	Medieval	Website	http://www.minsterabbey.org.uk/

HISTORY OF THE BUILDING

Minster Abbey was founded by the widowed Queen Sexburga as a nunnery 664 and endowed by her son Ercombert, King of Kent. It was originally built around three sides of a courtyard, with a chapel on the south side, and domestic and office ranges on the west and north sides. Minster Abbey was badly damaged by Danish invaders in the ninth century and was further damaged in the eleventh century, leading to its being rebuilt between 1123 and 1136. Following the Dissolution of the Monasteries, Minster Abbey became the property of Sir Thomas Cheyne (or Cheney). Most of Minster Abbey was eventually demolished except for the church building and the adjacent Abbey Gatehouse.

The extant Minster Abbey building, which includes some Saxon remains, dates largely from the thirteenth century, with a tower begun, but not completed, in the fifteenth century. The east end of the north chancel dates from 1581 and the south porch from 1879 to 1881, when the whole church was restored by Ewan Christian.



St Mary and St Sexburga Church © Copyright Christopher Hilton and licensed for reuse under this Creative Commons Licence <http://www.geograph.org.uk/reuse.php?id=2887496>

SIGNIFICANCE

Minster Abbey illustrates significance other than its size as the unusual remains of a Saxon and Norman nunnery and parish church combined. Minster Abbey and its scheduled remains are situated on a hill in a secluded, island location, affording it great landscape value.

Minster Abbey's de Northwode brasses are located between the choir stalls in the chancel. These brasses date from about 1330 and are notable for the details of armour and female dress of the period. There are believed to be only three other earlier brasses in the country depicting female attire of this period.

The eighteenth-century painter Hogarth and four friends visited Sheppey on what he called a 'Five Day Peregrination' from 27th to 31st May 1732. They visited the Abbey and Hogarth drew quick sketches which can be found in the written account of their visit. The church in chapters 46 to 53 of *The Old Curiosity Shop* by Charles Dickens is also supposed to be based on Minster Abbey. This book was started when Dickens was staying with a colleague in Prospect Villa, located close by to Minster Abbey.⁰¹

⁰¹ The History and Significance sections of this case study are indebted to: www.minsterabbey.org.uk

EXPERIENCE OF THE CHURCH

The following text is based on an interview with a Parochial Church Council (PCC) representative at Minster Abbey and offers their opinion on their experiences at the church.

**“It is a *stunning* building with a great *atmosphere*...
however the maintenance is an issue, particularly as a lot
needs doing **NOW!**”**

PCC Representative

IMPACT OF THE BUILDING'S SIGNIFICANCE

Minster Abbey is 586m². Its historic atmosphere is very special and can help to encourage people to visit and worship in the unique space. The wealth of extant Saxon and Medieval architecture draws tourists and people with a specialist interest from far and wide. The PCC, however, feels that the significance of Minster Abbey also presents challenges, mostly associated with the process of effecting any physical changes.

ORGANISATION AND RESPONSIBILITY

Minster Abbey is part of the West Sheppey benefice, which came into being on 1 February 2012, combining the churches of Minster Abbey, Holy Trinity Queenborough, St Peter's Halfway and Holy Trinity with St Paul, Sheerness.

Minster Abbey's incumbent takes an active role in managing the building in support of the traditional PCC. Additional volunteers working on or with the PCC would always be welcomed, especially those with specialist skills.

FINANCE

All PCC spending is reactive, with the building fabric being the number one priority. Over the next five years building fabric is likely to remain the item that demands most spending. Currently, Minster Abbey requires repair and adaptation work estimated to be in the region of c.£1.8 million.

Parish share, which is currently set at c.£73,000 per annum, was not paid last year because the PCC could not afford to pay it. The repair and maintenance bill, plus an electrical repair bill, were so high so as to preclude spending on much else besides. The PCC has, however, succeeded in making savings in 2015/2016, which will be put toward parish share in 2016.

MAKING CHANGES AND DOING REPAIRS

Minster Abbey's PCC is currently in receipt of a £60,000 grant from the Listed Places of Worship Roof Repair Fund in contribution to urgent nave roof work in 2016.

The PCC is planning a £1.8 million project to repair and re-order Minster Abbey, as well as introduce new on-site interpretation. The proposed re-ordering is considered to be vital to the future sustainability of the Abbey as it is hoped it will make it more useable and more efficient, which will reduce running costs. It is anticipated that an application for funding will be submitted to the Heritage Lottery Fund (HLF) in the future.

The PCC does not have any building management documents in place other than a statement of significance. The only area where additional help from the Diocese of Canterbury would be appreciated is in fundraising, particularly filling out application forms. The Abbey welcomes and is grateful for additional support from outside organisations such as Historic England.

CURRENT USE

The Diocesan Advisory Committee (DAC) and archdeacon are very supportive of the PCC's work, which involves regular acts of worship, including children's church and Messy Church, as well as facilitating a range of community-focused activities.

WELCOMING VISITORS

Minster Abbey is open outside services and offers facilities for visitors, including WC, café, meeting rooms and disabled access.

Planning its application to the HLF has led the PCC to pay greater attention to the visitors' book as part of its consultation. The most common entry in the visitors' book is that the Abbey 'feels alive'. Visitors certainly appreciate the Abbey's history.

THE ABBEY CHURCH OF WALTHAM HOLY CROSS AND ST LAWRENCE (WALTHAM ABBEY CHURCH)

Highbridge Street, Waltham Abbey, EN9 1DG

Diocese	Chelmsford	Settlement Type	Separate Town
Grade	I	Scheduled Monument	Yes
National Heritage List Entry No.	1124155	Heritage at Risk 2015	N/A
Church Heritage Record No.	608043	Average Weekly Attendance	378
Deprivation Indices	Medium	No. of Residents in Parish	18,200
Size (m ²)	986	Annual Visitors	30,000
Building Period	Norman	Website	http://www.walthamabbeychurch.co.uk/

HISTORY OF THE BUILDING

There has been a church on the site of Waltham Abbey since the seventh century and over the years there have been five different church buildings here. The earliest parts of the extant church date back to the eleventh century, with twelfth-century accretions, dating to the founding of the Augustinian Abbey on the site by Henry II as a part of his penance for the murder of Thomas Becket. Henry's church incorporated the earlier Norman structure and extended it to create the monastery. The Abbey was rebuilt to the east of the crossing and extended to create a new nave; transepts and a crossing tower were added in 1177. The church, with its large monastic complex, was finally completed and re-dedicated in 1242.

In 1540 the Abbey was closed during the Dissolution of the Monasteries. Although it continued as a parish church, the monastic cloister, choir, crossing and chancel were destroyed. The Norman tower at the east end of the nave collapsed. A new tower was built at the other end of the church in 1556. The church was extensively restored by William Burges in 1859.



Waltham Abbey Church, interior - KJPI - Own Work - File:Waltham Abbey - East Wall.jpg - CC BY-SA 4.0 - [<http://creativecommons.org/licenses/by-sa/4.0/>]

SIGNIFICANCE

Waltham Abbey illustrates significance other than its size as an early abbey patronised by King Harold.

Archaeological evidence has proved that at least five church buildings – the first dating back to the seventh century – have occupied the site. In the later middle ages the Abbey was one of the largest church buildings in England and a major site for pilgrimage. Harold Godwinson (Harold II), having been healed when on a pilgrimage to the Abbey, rebuilt the church in 1060 and is thought to be buried in the churchyard, at the site of the now-ruined Abbey's High Altar. The Abbey is famed for its fifteenth-century Doom painting and also houses significant stained glass designed by Archibald Keightley Nicholson, and Edward Burne-Jones for Morris & Co.

Internally, the Abbey is famed for its fifteenth century Doom painting and also houses significant stained glass designed by Archibald Keightley Nicholson, and by Edward Burne-Jones for Morris & Co. The Abbey ruins, including the old gatehouse, are a Scheduled Ancient Monument and are of national significance.



Waltham Abbey Church from the south - David Jones - originally posted to Flickr as Waltham Abbey- File:WalthamAbbey.jpg - CC BY 2.0 [<http://creativecommons.org/licenses/by/2.0/>]

EXPERIENCE OF THE CHURCH

The following text is based on an interview with a Parochial Church Council (PCC) representative at Waltham Abbey Church and offers their opinion on their experiences at the church.

“The faith of the people that come to and belong to the Church, plus the support of the community at large will sustain the Abbey.”

PCC Representative

IMPACT OF THE BUILDING’S SIGNIFICANCE

Waltham Abbey has a footprint of 986m². The size of the building means that it is challenging to maintain, but its size also enables large services with a congregation of over 300 people, such as at Christmas and Easter, to take place. The Abbey’s prominence in the town, along with its civic church status, helps to communicate that the Abbey is there for everyone.

The Abbey owns a Victorian building located behind the church, which is used to house the director of music and assistant organist. The Abbey also has a parish centre. Historic England is responsible for the scheduled Abbey ruins.

ORGANISATION AND RESPONSIBILITY

The PCC is responsible for two churches, each of which has a District Church Council (DCC). The PCC takes charge of all financial and faculty matters and delegates authority to the DCC for everything else. The Abbey’s DCC has a Standing Committee, Concerts and Music Committee, Fabric Committee, Mission Group, Communications Group, Youth Group and Pastoral Group, all operating as sub-committees of the DCC.

The PCC/DCC employs four vergers, a director of music, assistant organist, benefice secretary and accounts clerk, all on a part-time basis. The Abbey also has a team of volunteer welcomers. The Friends of Waltham Abbey Church, operating as an independent charity, has a remit to maintain and enhance the church building.

The incumbent does not get involved in the everyday details of managing the church building. He takes a leadership role, sitting on the Fabric Committee and delegating responsibility for church building matters to the churchwardens.

The Abbey receives consistent support from the Diocese of Chelmsford and considers the archdeacon to be the first port of call for any church building issue. Historic England is considered to be an important consultee regarding any proposed works at the Abbey.

FINANCES

The PCC/DCC sets a budget annually and refers to spending at every meeting. There is a designated fabric fund to contribute toward the repair and maintenance of the church building and a designated organ fund. It is anticipated that spending over the next five years will change in response to the contents of the new Quinquennial Inspection (QI), which is due in 2016.

The Abbey’s income currently meets expenditure.

The DCC knows that Historic England no longer provides grants for repairs but hasn’t explored funding from the Heritage Lottery Fund (HLF). There is an expectation that the Abbey’s new architect will assist with this. The recent sale of a number of church-owned properties, however, should enable any urgent works identified in the new QI to be carried out.

MAKING CHANGES AND DOING REPAIRS

Waltham Abbey’s QI will be conducted by a new architect, following a period of about a year when the Abbey did not have an architect. A lack of funds meant that some works identified as urgent in the previous QI have not been carried out. The DCC is expecting the new QI to identify issues with external stonework, and possibly damp in the Lady Chapel. The Abbey’s insurers have requested that access to the church tower is restricted for safety reasons.

The Abbey DCC currently has no management documents in place but will explore acquiring a Conservation Management Plan (CMP) with its new architect.

The Abbey DCC is currently engaged in an ongoing organ refurbishment project and has recently commissioned a feasibility study to consider options for re-ordering the chancel. There is also an ambition to provide greater access to the Abbey crypt, where there is a visitor centre and shop.

CURRENT USE

Waltham Abbey is open every day between 10am and 4pm for visitors and the local community. The Abbey holds activities such as parent and toddler groups, Mother's Union, bell ringing and musical events. The Abbey sponsors a different charity each month.

WELCOMING VISITORS

The Abbey is a tourist attraction in part because of the building and in part because of its connection with Harold II. It welcomes people from all over the world, which is evidenced in the comments in the visitors' book. Welcomers provide leaflets and sell guidebooks, and often speak with people about the Abbey. Visitors' opinions, however, rarely contribute to the planning of future projects.

There is a visitor centre and shop in the crypt, which is run by the Friends of Waltham Abbey Church, although the local historical society has some input too. The visitor centre was established in the 1980s and is not fully accessible to people with mobility difficulties. Occasional tours of the Abbey are also offered.

There is a vergere on site at all times. The vergere occasionally refers visitors to a member of clergy if it is more appropriate that they speak to a priest.



Waltham Abbey Church from the east - JohnArmagh - Own work - File:WalthamAbbey EastFront.JPG - Public Domain - [https://commons.wikimedia.org/wiki/File:WalthamAbbey_EastFront.JPG?uselang=en-gb]

CONGLETON, ST PETER

Chapel St, Congleton, CW12 4AB

Diocese	Chester
Grade	I
National Heritage List Entry No.	1330322
Church Heritage Record No.	609228
Deprivation Indices	Medium
Size (m ²)	527
Building Period	Georgian

Settlement Type	Suburban/Urban Fringe
Scheduled Monument	No
Heritage at Risk 2015	Yes (Poor)
Average Weekly Attendance	50
No. of Residents in Parish	6,800
Annual Visitors	1,000 to 2,000
Website	http://www.congletonteamparish.co.uk

HISTORY OF THE BUILDING

The original church on the site of St Peter's was built as a chapel of ease to Astbury, St Mary in the early fifteenth century. This church was timber-framed and, by 1740, in a decayed condition. A new church was commissioned from William Baker of Audlem and completed by 1742. The fourteenth-century church tower was retained at low level but extended in height in the Neo-Gothic style in 1786. St Peter's was extended to the west by Joshua Radford in 1839-1840.



Congleton, St Peter © Clive Woolliscroft and licensed for reuse under this Creative Commons Licence.<http://www.geograph.org.uk/photo/488730>

SIGNIFICANCE

St Peter's illustrates significance other than size as a fine Georgian church with important interiors and townscape value. The English architectural historian Alec Clifton-Taylor included St Peter's on his list of the 'best' English parish churches. The church boasts a very fine eighteenth-century interior complete with galleries, finely carved reredos, a virtually complete set of box pews and other Georgian fixtures and fittings, including a painting of SS Peter and Paul by Edward Penny of Knutsford (1748). The interior of the church is highly significant for its aesthetic and historical value. The reredos dates to 1743 and contains panels depicting the Lord's Prayer, the Ten Commandments and the Apostles' Creed. The stained glass of the east window is a later addition, replacing what would have originally been clear, leaded glass. The stained glass now competes with the reredos for attention.

While most fittings are Georgian, the pulpit is seventeenth-century and, unusually, was placed in the front of the sanctuary in the middle of the nave. From the eighteenth century onwards, the town corporation, now the town council, chose ministers for the church that were good preachers. The interior of St Peter's is deliberately set out for effective preaching.

The current church replaced a much older one on the same site and retains the lower part of the original tower, which has some archaeological value. The current church has high landscape value due to its prominent position on a hill overlooking the busy town centre below. Aesthetically, the exterior of the church is an austere red brick, which contrasts sharply with the older stone construction of the west tower.



Congleton, St Peter, interior

EXPERIENCE OF THE CHURCH

The following text is based on an interview with a Parochial Church Council (PCC) representative at St Peter's and offers their opinion on their experiences at the church.

“The heritage of the interior strikes visitors first. It has an unbroken tradition of people preaching the gospel there.”

PCC Representative

IMPACT OF THE BUILDING'S SIGNIFICANCE

The size of the church is challenging when tackling repairs and maintenance and its designated status as a Grade I listed building can present problems when attempting to carry out urgent work. There is, for example, an ongoing dialogue between the PCC, Diocesan Advisory Committee (DAC) and Historic England as to how to tackle the issue of re-plastering the ceiling, which has resulted in no action being taken to date.

ORGANISATION AND RESPONSIBILITY

St Peter's is in a benefice combined with St Stephen, Congleton; St John the Evangelist, Buglawton; and Holy Trinity Mossley.-

The traditional PCC presides over four councils, each one representing one of the four churches in the benefice. St Peter's has a Project Group, consisting of the incumbent, council members and other co-opted people, such as the church architect. It uses the document 'Key to the Future' as an equivalent of Terms of Reference and has as its responsibility the management of church repairs.

The PCC, councils and Project Group find that co-ordinating fundraising across several sites can be very time and energy consuming.

FINANCES

Parish share is the largest item of expenditure, followed by building repairs. The St Peter's council allocates a budget of £4,000 per annum to maintenance of the church building. There is no specific budget for restoration or reordering, but some funds are kept reserved for these two purposes. It reviews its spending annually, has a strategy for increasing planned giving and runs project-specific appeals, such as for the organ repairs, which are expected to cost between £80,000 and £100,000.

MAKING CHANGES AND DOING REPAIRS

St Peter's has recently replaced the entire roof with the assistance of external funding but has much more to do, including repairing the church windows (c.£180,000), re-plastering the ceiling (c.£300,000), repairing the Renn and Boston organ of 1824 (c.£80,000) and renewing heating and lighting systems.

The church has a conservation plan, which was facilitated by the Church Buildings Council. The conservation plan is used as a statement of significance when applying for faculty permissions. It has also been used to commission a professional appraisal of the interior woodwork, which will assist future project planning, particularly with regard to potential re-ordering.

St Peter's council carried out a survey several years ago, during which it asked visitors what adaptations to the church building they felt are most needed or desirable. The results were used to prioritise work. People generally wanted better WCs, more comfortable seating, new heating and a narthex.

Following the repair of the church roof, and taking into account a survey of people's views, St Peter's council resolved to re-order the church in conjunction with making the envelope of the building weather proof. The repairs were those not included with the roof works, such as repair to the windows (for which St Peter's has already had a Heritage Lottery Fund (HLF) bid turned down).

There is currently an options appraisal exercise taking place across all four churches in the group. This will result in a vote being taken by the PCC to decide if any church(es) in the group should be closed. The vote is likely to happen by Autumn 2016.

St Peter's council and Project Group have been well supported by the local Diocesan/Historic England Church Support Officer who provided much-needed information about grants. St Peter's has also had contact with the Empowering Design organisation.

CURRENT USE

St Peter's council recognises that that worship has to be adaptable and offer people options. It must continue to offer other community events and activities in order to be sustainable. St Peter's is trying to restore historic links with town corporation/council. It has a role as the Congleton's civic church.

WELCOMING VISITORS

The heritage of the interior, which is one of the most complete Georgian ecclesiastical arrangements in the northwest, strikes visitors first. It has an unbroken tradition of people preaching the gospel there. This impact is reflected in comments in the visitors' book.



Congleton, St Peter in it's setting © Clem Rutter - Creative Commons Attribution 3.0 Unported [<https://creativecommons.org/licenses/by/3.0/deed.en>]

GUILDFORD, HOLY TRINITY

Trinity Churchyard, Guildford, GUI 3RR

Diocese	Guildford
Grade	I
National Heritage List Entry No.	1029258
Church Heritage Record No.	617085
Deprivation Indices	Low
Size (m ²)	809
Building Period	Georgian

Settlement Type	Individual Town
Scheduled Monument	No
Heritage at Risk 2015	Yes (Poor)
Average Weekly Attendance	255
No. of Residents in Parish	2,500
Annual Visitors	Unknown
Website	http://www.htsmguildford.org/

HISTORY OF THE BUILDING

The current church of Holy Trinity was built in the 1750s following the collapse of the Medieval church building the decade before. The earlier church is thought to have dated from at least 950. Surviving elements of the earlier church include the Weston Chapel (c.1540) and the tomb of an Archbishop of Canterbury.

The church was rebuilt in the Palladian style using brick and incorporating round-arched windows. The east end was added to increase floor space in the 1880s and the interiors were updated in both the nineteenth and twentieth centuries, including the installation of decorative Arts & Crafts panels.

SIGNIFICANCE

Holy Trinity illustrates significance other than size as a Georgian church incorporating Medieval fabric. Holy Trinity is the largest Georgian church in Surrey. It briefly served as cathedral and then as pro-cathedral of the Diocese. It occupies a prominent position in the centre of the affluent town of Guildford and houses a regimental chapel, the tomb of an Archbishop of Canterbury and a memorial to a Speaker of the House of Commons.

Holy Trinity has high communal value due to its high congregation numbers and the central place the church holds in the town through its active involvement with the broader community in worship, cultural activity and charitable work. It is Guildford's civic church and hosts various annual services for the borough council.

The church is situated on Guildford's pedestrianised High Street and as such holds a central and prominent position within the townscape.



Guildford, Holy Trinity, interior facing west © John Salmon Wikimedia Commons



Guildford, Holy Trinity within its setting © Colin Smith Wikimedia Commons

EXPERIENCE OF THE CHURCH

The following text is based on an interview with a Parochial Church Council (PCC) representative at Holy Trinity and offers their opinion on their experiences at the church.

“The building plays a vital role as it is a site of celebration. It is *bright* and it is *beautiful*; completely open.”

PCC Representative

IMPACT OF THE BUILDING'S SIGNIFICANCE

Holy Trinity has a footprint of 809m² and is included on the 2015 Heritage at Risk Register (HAR), where it is rated as being in 'poor' condition. Holy Trinity is thought to be a wonderful space for events, with a completely open floor plan with no columns, but the financial expense of maintaining a building of this scale is recognised. The fact Holy Trinity is Grade I Listed helps to underline its heritage significance.

and a listed tomb in the churchyard, for which Holy Trinity PCC is responsible. Holy Trinity is part of a benefice with a second church, St Mary's.

ORGANISATION AND RESPONSIBILITY

The church is governed by a traditional PCC that is supported by several sub-groups, including a Buildings Committee. These groups operate under Terms of Reference. Governance at the church was reviewed in 2015. The PCC would welcome more volunteers with relevant skills.

A caretaker is employed to carry out day-to-day tasks and stewards are always present when the church is open to the public, which is, on average, five days per week. The church architect is very effective while the incumbent is very active as the 'public face' of the church.

FINANCES

The PCC's spending is mostly reactive but strategic spending reviews do take place fairly regularly, normally in response to emerging needs. It is possible that the Buildings Committee will be granted its own budget.

The PCC generates income by hiring out its church hall and the church building itself. Local fundraising is very successful with the local community donating c.£250,000 toward the latest repair and adaptation projects. An annual planned giving renewal programme is also in place. Currently, parish share is the largest single item of expenditure, but this is expected to be replaced over the next five years by spending on the fabric of the building.

MAKING CHANGES AND DOING REPAIRS

The church is currently embarked upon a c.£400,000 project to repair the roof, which has been funded in part by the Heritage Lottery Fund (HLF). Following this, it will be necessary to repair the church steps. The Holy Trinity Buildings Committee are taking action to create a maintenance plan for the church.

There are plans to install a WC in the clergy vestry, plus a visitors' area at the back of the church, and a children's corner. The PCC has a vision statement and considers connecting with the community (and maintaining the vital place of the church in society) as being key to its sustainability.

CURRENT USE

The church regularly hosts cultural activities, including the Guildford Shakespeare Company, schools' events, lots of concerts, lectures, exhibitions, charity events, Guildford Armed Forces Day civic, judicial and military services. These make it a vital centre of community activity, which is reflected in the financial support it receives from local people and companies.

WELCOMING VISITORS

A team of Holy Trinity stewards engage with visitors. There are plans, as part of its HLF-funded project, to offer a better visitor experience, which includes reaching out to people through improved signage. Holy Trinity is very much a community facility.

SHOREDITCH, ST LEONARD

Shoreditch High Street, London, E1 6JN

Diocese	London
Grade	I
National Heritage List Entry No.	1235382
Church Heritage Record No.	623108
Deprivation Indices	High
Size (m ²)	1077
Building Period	Georgian

Settlement Type	Inner City
Scheduled Monument	No
Heritage at Risk 2015	Yes (Poor)
Average Weekly Attendance	44
No. of Residents in Parish	7,500
Annual Visitors	9,000
Website	http://www.shoreditchchurch.org.uk/

HISTORY OF THE BUILDING

The site of St Leonard's is known to have been in use in Roman times (c.45AD), as a convergence of Roman roads at a military settlement. The first church of St Leonard is thought to have been Saxon, although the earliest reference to it we know of date from the twelfth century.

The tower of the Medieval church collapsed in 1716 and was substantially re-built in the Palladian style by George Dance the Elder. The church was completed with a portico and massive Doric columns supporting the entablature. Dance also designed the interior and many fixtures and fittings date to the Georgian period.



Shoreditch, St Leonard - Tony Hisgett from Birmingham, UK [<http://creativecommons.org/licenses/by/2.0/>] via Wiki Commons

SIGNIFICANCE

The church enjoys a very prominent location at the intersection of Shoreditch High Street and Hackney Road in a borough of London that has a rapidly changing population and economy. The current building, with its 192ft tall steeple, apes the style of Christopher Wren's spire for St Mary-le-Bow, Cheapside. St Leonard's parish is known for its association with actors of the Tudor period, and the first purpose-built theatres (The Theatre, 1556) and The Curtain Theatre (1557) were both built nearby. Several actors are buried in the churchyard and/or memorialised inside the church.

St Leonard's has high communal value, both historically and in modern times. The church features in the ancient nursery rhyme Oranges and Lemons and, more recently, in the BBC television sitcom *Rev.* The church has a strong charitable and outreach programme to support the needs of local people.



St Loenard's, interior credit John Salmon [<https://creativecommons.org/licenses/by-sa/2.0/>] via www.geograph.org.uk

EXPERIENCE OF THE CHURCH

The following text is based on an interview with a Parochial Church Council (PCC) representative at St Leonard's and offers their opinion on their experiences at the church.

“Training for incumbents in church buildings management would be useful. It is not necessarily a priest’s job to look after a church building, but it is their responsibility.”

PCC Representative

IMPACT OF THE BUILDING’S SIGNIFICANCE

When the current incumbent arrived in 1983 the church was structurally unsafe and the size of the church (a footprint of 1077m²) has made its repair an ongoing project. Being included on the 2015 Heritage at Risk Register (HAR), where it is described as being in a 'poor' condition, is thought to help enormously with grant aid.

The church has adapted to its ever-changing parish since it was built in 1740, and continues to do so. The parish is now home to around 11,000 Muslims; there has been a 1000% increase in start-up businesses; 11 new hotels and giant towers for housing; and Amazon UK's HQ is also moving into the area. The Diocese of London is thought to have the highest concentration of young people (under 30) than anywhere else in the world. The Shoreditch parish population is higher than the Diocese's average and increases by 20,000 every Monday to Friday (9am to 5pm) and by approximately 40,000 on Friday and Saturday evenings.

The ancient history of the church is sometimes problematic, for example drainage work is often difficult due to the abundance of buried human remains in the churchyard.

ORGANISATION AND RESPONSIBILITY

The traditional PCC is supported by a Finance and General Purpose sub-committee and a project manager/fundraiser. The committee includes the incumbent and churchwardens. It does not have Terms of Reference but is instructed by the PCC. The PCC has no paid employees and has no desire to form a Friends Group.

The incumbent is a former finance analyst who is the public face of the church, often liaising with potential donors and articulating a vision for the church that is more important than money.

Historic England have been very supportive recently, which follows a number of years of limited engagement between the church and what was formerly English Heritage. The Georgian Group have been supportive and there is a long-standing, positive working relationship in place. When the Georgian church was 'recovered' in the 1990s at a cost of c.£1.9 million the Georgian Group were particularly helpful.

Up until about five years ago the church had a challenging relationship with the London Diocesan Advisory Committee (DAC). There is now an officer in post who has expertise in liaising with architects and caring for historic buildings, which is considered to be very helpful; although, the post-holder is not able to assist with fundraising.

The PCC is also responsible for listed churchyard walls, gates and railings.

FINANCES

A basic budget is set annually but income does not currently meet expenditure. Accounts show that the PCC has c.£700,000 in reserves, although c.£600,000 of these are not liquid assets. Remaining reserves are being spent and money has become so tight that new hymn books cannot be bought. The PCC pays £38,000 per annum in parish share, which is approximately 50% of the estimated cost to the Diocese of providing an incumbent.

The PCC administers a sum earmarked for fabric repairs. It has been advised that it cannot operate a separate fabric account due to certain accounting laws.

The incumbent raises money for the church based on the philosophy that a good cause, clearly defined, will result in generous giving. His experience is that this works very well. A project fundraiser does invaluable work raising the necessary money for various projects.

MAKING CHANGES AND DOING REPAIRS

Over £2 million has been spent on repairs since the 1980s and the current cost of outstanding repairs to the church are estimated at c.£500,000. These include roof repairs and addressing subsidence in the forecourt. Repairs to the south slope of the nave roof will be carried out first, along with the renewal of the church's rainwater disposal system, for which grant funding will be sought. Another application has been made to the Listed Places of Worship Roof Repair Fund following an unsuccessful application in 2015. The PCC is aware that there is also water ingress at the top of the tower, which it plans to address in due course. Other than this, the church is generally thought to be watertight. New drainage was installed on the north side relatively recently.

The PCC are currently exploring a project focussing on the church's crypt, although planning is only at a very early stage. There is also an ambition to explore the church's forecourt to try to locate the Medieval church.

The PCC would like to sit down with all stakeholders in London and write a vision document setting out the current situation at the church and in the parish. It would like this document to address the building and the community's needs, including how to make the most of opportunities in the short, medium and long term. The PCC has a mission action plan which is evolving and great care is taken to write and revise all management documents, which are all reviewed annually.

To ensure a sustainable future for the church, £4 million for fabric repairs is required, along with a church mission, led by a spiritually mature incumbent, that will engage proactively with the different layers of the community.

CURRENT USE

The parish is poor in spite of its location in London. In 2000 the PCC decided to build a drop-in centre for destitute people at a cost of £300,000 rather than repaint the church for the same price. This centre is run by the Spitalfields Crypt Trust. The PCC also manages residential properties in conjunction with the drop-in centre, which are used for re-housing and assisting homeless people. The centre runs a range of social services, including drug and alcohol treatment programmes.

WELCOMING VISITORS

St Leonard's is open from 12pm to 2pm most days and is always stewarded. Tours are offered on the parish's social history, the church crypt and the tower. Schools often visit. The church also has a website. Visitors opinions are usually gathered through conversation.

PORTSMOUTH (PORTSEA), ST MARY

Fratton Road, Portsmouth PO1 5PA

Diocese	Portsmouth	Settlement Type	Inner City
Grade	II*	Scheduled Monument	No
National Heritage List Entry No.	1104279	Heritage at Risk 2015	Yes (Poor)
Church Heritage Record No.	629115	Average Weekly Attendance	225
Deprivation Indices	High	No. of Residents in Parish	21,600
Size (m ²)	1533	Annual Visitors	30,000
Building Period	Victorian	Website	http://www.portseaparish.co.uk/cmsms/index.php

HISTORY OF THE BUILDING

St Mary's occupies the oldest church site on the island of Portsea, Portsmouth. Ground radar evidence suggests that there may have been a church on the site since the seventh century. A church was certainly present by 1170. The current church, designed by Arthur Blomfield, dates from the 1880s and was built with the support of WH Smith, who was then the First Lord of the Admiralty.

SIGNIFICANCE

The church sits within an extensive historic churchyard. Archaeological evidence indicates that stone buildings occupied the site as far back as 1170. The church organ, designed by JW Walker in 1888 is considered to be of great national importance. The early part of the twentieth century saw two former parish priests become Archbishops (Lang and Garbett) in a period characterised by poverty for Portsea. Numerous buildings associated with the church were constructed to serve the parishioners at this time.



St Mary's viewed from the south west. (C) WikiCommons, Basher Eyre, 2009

EXPERIENCE OF THE CHURCH

The following text is based on an interview with a Parochial Church Council (PCC) representative at St Mary's and offers their opinion on their experiences at the church.

“If the building could be repaired and a sustainable income stream to meet regular maintenance costs established, the PCC could manage the building.”

PCC Representative

IMPACT OF THE BUILDING'S SIGNIFICANCE

The size of St Mary's (1533m² in footprint) and its status as a major local landmark mean that it has the 'wow' factor, especially when people enter the building. The church is at the centre of community life and is deeply rooted in the hearts and minds of people in the city, many of whom have had long associations with it. The listed status of the church building is considered to have been helpful as it is seen as a mechanism for drawing support from Historic England and other national organisations and/or funding bodies.

There is a belief in the parish that the nineteenth-century building materials are now beginning to fail, putting the church building at risk. The size of the building is considered to be an attraction to visitors but hinders repair and maintenance. It is included on the 2015 Heritage at Risk register, where it is described as being in 'poor' condition.

ORGANISATION AND RESPONSIBILITY

The parish of St Mary's has three churches; St Faiths, St Mary's and St Wilfrid's. The PCC is supported by three District Church Councils (DCC), one serving each church. The traditional PCC employs a verger, administrative assistant and director of music, all on a part-time basis. The PCC is also supported by a separately constituted Fabric Trust, although this is dormant most of the time, with very limited funds at its disposal. The PCC is supported by three District Church Councils (DCC), one serving each church.

There is an unavoidable skills gap on the PCC when it comes to major project planning and fundraising. This leads to the incumbent having to fill these gaps as best he can. The incumbent is glad to support the PCC and enjoys being involved in the management of the building.

The church has received recent support in the management and maintenance of the church building from the Diocesan Advisory Committee (DAC), archdeacon and Historic England.

FINANCE

The PCC sets a budget annually. The greatest items of expenditure over the last five years have been by building repairs, parish share and payroll. It is impossible for the church to plan the next five years' spending until the results of the 2016 Quinquennial Inspection (QI) are known. The Fabric Trust is likely to receive its regular annual allocation of £1,000 for general maintenance and minor repairs.

A fundraising strategy to address building repairs will be devised in due course, which will supplement the already-established stewardship awareness campaign.

MAKING CHANGES AND DOING REPAIRS

Based on previous QIs and subsequent professional consultation it is expected that the next QI will show that the lower half of the church tower, clerestory windows and east end of the church will require urgent attention. It is expected this will cost in excess of £1 million.

The PCC is aware of its limitations with regard to delivering major repair and/or building adaptation projects. It requires support from a project planning, fundraising and delivery specialist, which it currently does not have. The PCC thinks the long-term management of the building would be improved by a conservation plan.

As well as carrying out urgent repairs to the church building, following receipt of the QI, the important Walker organ requires repair, at a cost of c.£500,000. The church's lighting system also needs to be completed, the first phase having been done at a cost of £60,000 (assisted by a legacy). A further £40,000 of work needs to be done.

The PCC would also like to update the church's on-site interpretation materials.

CURRENT USE

St Mary's is a hub for community life and is considered to play an important role in local events, such as the May Fayre, which attracts over 10,000 visitors. The church's use of chairs rather than pews is considered to enable a multiplicity of uses and services that would otherwise be impossible to provide.

WELCOMING VISITORS

St Mary's provides guide books and display boards for visitors. The PCC uses Facebook as a means of communication, often entering into dialogue with people about all aspects of church life and dealing with enquiries about weddings and baptisms.



St Mary Portsea © St Mary's PCC

BLANDFORD FORUM, SS PETER AND PAUL

Market Place, Blandford Forum, DT11 7AD

Diocese	Salisbury	Settlement Type	Separate Town
Grade	I	Scheduled Monument	No
National Heritage List Entry No.	1251913	Heritage at Risk 2015	Yes (Poor)
Church Heritage Record No.	634204	Average Weekly Attendance	105
Deprivation Indices	Medium	No. of Residents in Parish	9,208
Size (m ²)	724	Annual Visitors	Not Recorded
Building Period	Georgian	Website	http://www.bfpc.org.uk/ http://www.cupolaproject.org.uk/

HISTORY OF THE BUILDING

St Peter and St Paul's at Blandford Forum was designed and built by the local architect brothers John and William Bastard in 1732-1739. This was following the 'Great Fire' of 1731, in which the previous church was destroyed. The church was intended to have a steeple but a lack of funds resulted in a wooden cupola topping the tower instead. Galleries were installed in 1837 to accommodate a growing congregation but these were removed in the 1870s. In 1895 a chancel was constructed and the original apse rebuilt further to the east.

SIGNIFICANCE

St Peter and St Paul's illustrates significance other than its size as a Georgian market town church with civic and townscape values. Outside of London, relatively few churches were newly built in the Georgian period and St Peter and St Paul's holds value for this reason. It is considered to be a notable example of Georgian ecclesiastical architecture in the classical style, as interpreted by provincial builder-architects. St Peter and St Paul's pulpit is by Sir Christopher Wren and its organ (1794) is by George Pike England, and is one of his most complete extant works.

St Peter and St Paul's has substantial architectural significance and lies at the heart of a planned, relatively unchanged Georgian market town. The architectural historian Pevsner stated that 'hardly any other town in England can be compared with [Blandford Forum]'. The church forms a key part of this character, at the core of the planned Georgian town.



Blandford Forum, SS Peter and Paul from the market place - PaleCloudedWhite - Own work - File:Market Place, Blandford Forum, 2015 (a).JPG - CC BY-SA 4.0 [<http://creativecommons.org/licenses/by-sa/4.0/>]



Blandford Forum, SS Peter and Paul, interior - Ydigresse - Own work [<http://creativecommons.org/licenses/by-sa/3.0/>] via Wiki Commons

EXPERIENCE OF THE CHURCH

The following text is based on an interview with a Parochial Church Council (PCC) representative at SS Peter and Paul's and offers their opinion on their experiences at the church.

“The church is a peaceful, prayerful place where people can pause. Everyone is encouraged to do this.”

PCC Representative

IMPACT OF THE BUILDING'S SIGNIFICANCE

St Peter and St Paul's has a footprint of 724m². The size of the building is felt to be a hindrance to worship inasmuch as it makes people feel more like isolated individuals than a single congregation. The Parish Centre, above the church, has been used for worship in the past. It provides a more intimate environment but is only used for smaller, monthly services now because the congregation has outgrown it. Things are improving in the church, with small adjustments making a substantial difference. For example, hymns are projected onto a screen, requiring people to look outwards rather than downwards, to sing.

The church is included on the 2015 Heritage at Risk Register (HAR), where it is described as being in a 'poor' condition. The heritage significance of the building is considered, however, to make raising the money fractionally easier, and its size allows for events such as the local Arts Society's art exhibition to take place. The Grade I listing and inclusion on the HAR is felt to be useful for obtaining grants and validating appeals.

The PCC has found that due to the size of the church repair projects can end up being under costed. Phase two of a major project was under-costed by c.£100,000 in the HLF Stage 1 application due to outdated original estimates, investigative works and the length of the process. These factors led to inflationary increases and higher construction costs, which impacted upon project budgets.

ORGANISATION AND RESPONSIBILITY

The traditional PCC is supported by a Standing Committee but no sub-committees, other than the Cupola Project Committee. This committee includes a churchwarden with the remainder of its membership drawn from the wider community. The PCC employs three part-time office workers.

The current incumbent began in post in September 2015, following a two-year period of interregnum. He has an overall leadership role but delegates responsibility for the management of the church building to the churchwardens, who always report back to him.

The diocesan bishop was formerly at St Martin in the Fields, London, and has experience of delivering a large-scale project at a parish church. He has offered his support and assistance to the PCC. The Diocesan Advisory Committee (DAC) has been very helpful in an advisory capacity.

The PCC has little contact with Historic England beyond discussions regarding pew removal. The PCC has been verbally offered a grant from the Georgian Group but communication from this organisation has been limited and the PCC is now uncertain as to the status of the grant. The Heritage Lottery Fund (HLF) has been supportive but changes in personnel, i.e. grant officers, hamper communication. The PCC would appreciate more advice and guidance from the HLF and currently relies on its architect to support it through the grant process. The PCC does, however, acknowledge that it could do more to ask for support but feels that this is improving as relationships are established.

The faculty system is thought to be challenging, but valuable as it stops inappropriate changes being made to the building on a whim.

FINANCES

Parish share, which is currently the PCC's single largest item of expenditure, has not been paid in full for the past three or four years. The PCC has been in discussions with the Diocese of Salisbury about a strategy to address this and a giving campaign has recently been launched and a PCC member charged with its successful delivery. The PCC also launches appeals for separate, often building-related projects. The response to these clearly defined appeals is considered to be more positive than general requests for financial support.

MAKING CHANGES AND DOING REPAIRS

Various repairs, the most urgent of which relate to the tower and cupola, are being incorporated into a ten-year programme of works at the church. This is underway. Urgent patch repairs to the cupola and tower roof, plus emergency repairs to the church's electrics, have already been carried out at a cost of £15,000; a cost borne entirely by the PCC.

The PCC has a statement of significance, maintenance plan and accessibility audit. A Conservation Management Plan (CMP) was prepared by the Church Buildings Council and is considered to be very useful – its policies are referred to regularly and focus the PCC's efforts in the right direction. The PCC has plans to develop this document further in due course. A statement of needs is being prepared in 2016, which will be useful for clarifying the PCC's thinking.

There is a ten-year, multi-phase project underway, following years of minimal repairs and maintenance. The project includes urgent patch repairs to the cupola and tower roof, long-term cupola and tower repairs (total cost is £320,000 with £250,000 from the HLF, plus smaller grants and local fundraising), apse roof repairs (estimated cost is £80,000), and plaster repairs (estimated cost is £60,000), major nave roof repairs, stonework repairs and interior re-ordering.

CURRENT USE

The Diocese of Salisbury and St Peter and St Paul's deanery are exploring the future of the church. There are preliminary plans in place to establish it as a hub for surrounding church communities. The PCC feels that this will require the church building to be in a good condition.

The PCC also manages two websites, one dedicated to the church and the other to the current project to repair the cupola.

The PCC is considering a bid to the HLF for a partnership project with the Town Museum and Corn Exchange. This project's aim will be to help people to learn about the whole town and each partner's historic role in it. The PCC hopes that a 3D model of the building will be a product of this project.

WELCOMING VISITORS

The church provides interpretation for visitors in the form of an information sheet, guide book and exhibition. Tours are offered during heritage weeks and upon request. Visitors particularly enjoy tower tours. The information sheet is updated regularly as research into the church's history is always being carried out. The PCC feels it is important to share information about the history of the church because people should be given the opportunity to learn about local history. It also helps to justify why 'public' money, obtained through grants, is spent on the building. There is an ambition to improve and expand the interpretation available to people in the future.

Comments left in the visitors' book are useful for passing on to HLF, but tend to be quite general. Consultations are held, asking specific questions of visitors, which inform project planning. The church also manages two websites, one dedicated to the church and the other to the current project to repair the cupola.

The church is considering a bid to the HLF for a partnership project with the Town Museum and Corn Exchange. This project's aim will be to help people learn about the whole town and each partner's historic role in it. The church hopes that a 3D model of the building will be a product of this project.

BRADFORD ON AVON, HOLY TRINITY

Bradford on Avon, Wiltshire BA15 1LW

Diocese	Salisbury	Settlement Type	Separate Town
Grade	I	Scheduled Monument	No
National Heritage List Entry No.	1364540	Heritage at Risk 2015	N/A
Church Heritage Record No.	634496	Average Weekly Attendance	150
Deprivation Indices	Low	No. of Residents in Parish	Not Recorded
Size (m ²)	690	Annual Visitors	Not Recorded
Building Period	Norman	Website	http://www.htboa.org/proposals.html

HISTORY OF THE BUILDING

The parish of Holy Trinity in Bradford on Avon may have origins as a Saxon Minster. Recent archaeology under the present church has discovered human remains which have been carbon dated to the late eighth century. The surviving parish church was built around 1150, with its nave and chancel exhibiting Norman architecture. The chancel was extended around 1300 and the tower and north aisle were added/rebuilt c.fourteenth and fifteenth centuries. The wealth of the town in the eighteenth century saw substantial repair and refurbishment works. The church was restored in 1865-1866 by J Elkington Gill of Bath with the chancel and south chapel having been reordered in 1975 by Alan Rome.

Nearby stands the separate Saxon church St Laurence, dating from c.1000. This structure was 'rediscovered' in the nineteenth century by Canon Jones.



Bradford upon Avon, Holy Trinity, west Charles Miller - Attribution 2.0 Generic [https://creativecommons.org/licenses/by/2.0/deed.en] via Wiki Commons / Flickr

SIGNIFICANCE

Holy Trinity illustrates significance other than size for its Norman architecture, connections with the Saxon chapel and high visitor numbers. Bradford on Avon was a wealthy town in the late-Medieval period, making its fortune from the cloth trade. The church is located in the centre of the town, beside the River Avon. It houses a number of important fixtures and fittings including monuments and stained glass. An eighteenth century painting of the Last Supper hangs in the choir vestry, the roof has sixteenth century timber bosses and the tower retains a ring of eight bells.

The adjacent Saxon church of St Laurence is valued as a complete Saxon survival including fragments of large decorative reliefs. Possible associations with King Æthelred the Unready and King Edward the Martyr are of significance.



Bradford upon Avon, Holy Trinity, within its setting of the Chapel of St Laurence. Charles Miller - Attribution 2.0 Generic [https://creativecommons.org/licenses/by/2.0/deed.en] via Wiki Commons / Flickr

EXPERIENCE OF THE CHURCH

The following text is based on an interview with a Parochial Church Council (PCC) representative at Holy Trinity with St Laurence and offers their opinion on their experiences at the church.

“The exciting thing about the history is the way in which it tells the story of the town and of ‘the church’ and you can see this reflected in the building down the ages.”

PCC Representative

IMPACT OF THE BUILDING’S SIGNIFICANCE

Holy Trinity has a footprint of 690m². The listed status of the church is considered to protect the building from any inappropriate work being carried out, although the PCC has not always agreed with statutory advisory bodies in the past, particularly about proposed new works. The Faculty system is considered to ensure that a ‘make do and mend’ culture is not permitted in the Diocese and that the standard of work is commensurate with the significance of the church building.

The Benefice of Bradford on Avon Holy Trinity, Westwood and Wingfield is responsible for three historic churches. Holy Trinity is not responsible for the adjacent Saxon church of St Laurence; a scheduled monument that is used for occasional worship. The church is situated within an affluent area.

ORGANISATION AND RESPONSIBILITY

The long-established PCC members are supported by sub-groups and a Friends organisation. After a period of dialogue with all those who have been involved in the project, a steering group has been established to deliver the church re-ordering. This does not operate under terms of reference but reports and is accountable to the PCC. It includes the incumbent, members of the PCC and other people who can offer the necessary skills to the project. This group works with the those who are actually delivering the project, which includes a paid project manager, the project architect and the principal contractor.

The incumbent considers herself to be the public face of the church and does a great deal of work to ensure the church is integrated into local and regional life, particularly spiritual and cultural life.

The church has been well supported from within the Diocese and from outside the Diocese, particularly by the Historic Religious Buildings Alliance.

FINANCES

No annual budget is set by the PCC for Holy Trinity but spending is reviewed at every PCC meeting. Parish share, which is paid in full, is currently the principal item of expenditure.

The sale of an Old Master painting in 2013 enabled a trust to be set up from which funds could be drawn to contribute to building-related matters. The capital from the sale of this painting is, however, funding most of the current re-ordering project, which has a total cost of c.£1.9 million. The trust is administered by the Diocese. Other contributions to the re-ordering project include £32,000 from the Heritage Lottery Fund (HLF), principally for organ repairs; £20,000 from All Churches Trust; £22,000 from the Friends; plus additional funds raised through local giving. There is no fabric fund other than the funds provided by the trust.

MAKING CHANGES AND DOING REPAIRS

A significant re-ordering project is underway which will have a considerable effect on the interior’s appearance, use and facilities. It includes: laying a new floor; installing underfloor heating; removing all the pews and replacing them with chairs and stackable pews; restoring and moving the significant Willis organ; adapting the organ console to make it moveable; installing four WCs, two of which will be housed in an extension; a kitchen; constructing a mezzanine floor; incorporating a meeting room in the tower and some liturgical re-ordering, which will allow for different kinds of formal and informal worship.

Additionally, the project will see the church open every day and new, complementary activities established. This project is considered to be a new chapter in the history of the church, anchored by the belief that in order to be sustainable the church must be open and used.

The church has no major repair needs identified, although some high cost (but necessary) drainage and other floor protection works are taking place.

The church makes use of an accessibility audit, business plan and maintenance plan when planning future works and activities.

CURRENT USE

The church is playing an increasingly prominent role in community life, which will be developed further following the completion of the re-ordering project.

The re-ordering project is intended to open the church to the community in a number of ways. This will include the establishment of a Memory Café for dementia sufferers and the use of the church for music and the arts. The historically important Willis organ is currently being restored by Harrison and Harrison.

WELCOMING VISITORS

The church currently has few visitor facilities, and was previously closed outside of worship for most of the week. The church will now be open every day during daylight hours.

The church's website offers information to visitors on the history of the church and the process of the project.

ROTHERHAM, ALL SAINTS (ROTHERHAM MINSTER)

Church Street, Rotherham S60 1PD

Diocese	Sheffield	Settlement Type	City Centre
Grade	I	Scheduled Monument	No
National Heritage List Entry No.	1132733	Heritage at Risk 2015	N/A
Church Heritage Record No.	635111	Average Weekly Attendance	137
Deprivation Indices	High	No. of Residents in Parish	10,800
Size (m ²)	1153	Annual Visitors	20,000
Building Period	Medieval	Website	http://www.rotherhamminster.co.uk/

HISTORY OF THE BUILDING

There has been a church on this site since before the Norman Conquest, after which the church was rebuilt on a similar floor plan to the Minster today. This church was replaced in the fourteenth century with the Perpendicular church that survives today. The chancel is fourteenth century but was heightened in the sixteenth century and the tower is attributed to the early fifteenth century. A large part of the remainder of the church was completed in the late fifteenth to early sixteenth century.

The church was restored in the nineteenth century by GG Scott (1873 to 1875). It is of cruciform plan with a four bay aisled nave with a south porch and central tower. The chancel has north and south chapels and a vestry to the north.



Rotherham, Holy Trinity, North. Warofdreams (Own work) [GFDL (<http://www.gnu.org/copyleft/fdl.html>) or CC BY-SA 4.0-3.0-2.5-2.0-1.0 (<http://creativecommons.org/licenses/by-sa/4.0-3.0-2.5-2.0-1.0>)], via Wikimedia Commons

SIGNIFICANCE

The church, which was recently granted Minster status, is described by the architectural historian Pevsner as 'one of the largest and stateliest churches in Yorkshire'. It boasts an 180ft spire and gilded weathervane that is a landmark and can be seen across the city.

The Minster houses fine fixtures and fittings, including a seventeenth century pulpit, an organ by John Snetzler (1777) and stained glass by leading nineteenth century manufacturers. Restoration by GG Scott in the late nineteenth century restored the two misericords and several poppyheads dating from 1480, showing characters from the nativity that are the oldest examples of carved woodwork in the Minster.

The Minster has an important association with the historical figure Thomas Rotherham (1423 to 1500), former Archbishop of Canterbury, founder of Rotherham Grammar School and likely patron of the Chapel on the Bridge, a rare surviving example of a Medieval bridge chapel which is located near to the Minster and within their responsibility.



Rotherham, Holy Trinity, Interior. <https://creativecommons.org/licenses/by-nd/2.0/> <https://www.flickr.com/photos/21308854@N04/15153981340> credit to Darren Flinders

EXPERIENCE OF THE CHURCH

The following text is based on an interview with a Parochial Church Council (PCC) representative at Rotherham Minster and offers their opinion on their experiences at the church.

“The people of Rotherham are proud of their Minster. They feel the Minster is part of their town, their history.”

PCC Representative

IMPACT OF THE BUILDING’S SIGNIFICANCE

The PCC considers the designated heritage status of Rotherham Minster to be very useful because it enables it to apply for grants that would otherwise not be available. The listing status also acts as a shield against any inappropriate work being carried out.

The church building is constructed of Rotherham Red Sandstone, which is prone to substantial deterioration through weathering. This means the physical structure of the building is a constant worry for the PCC and a drain on resources.

ORGANISATION AND RESPONSIBILITY

The traditional PCC is supported by a fabric officer, finance and property group and health and safety group. The verger is the only paid member of staff and has a wealth of knowledge about the history of the Minster, which he shares with visitors. The PCC would like to form a team of volunteer stewards to support the verger with welcoming visitors but to date not enough volunteers have been forthcoming.

The incumbent is a former engineer so he is very interested in what work is being carried out on the Minster and why. He enjoys being kept abreast of issues and developments but would like to be in a position to delegate more building-related responsibilities.

FINANCES

The PCC has a designated fabric fund. The Friends of the Chapel on the Bridge, which is separately constituted as a development trust, raises money for church repairs and alterations. It is expected that building repairs will be the principal item of expenditure over the next five years.

Day-to-day income meets expenditure but large repair projects are being funded from the PCC’s reserves, which are inevitably depleting. This is having the knock-on effect of reducing the yield from investments. Spending is reviewed monthly and a fundraising strategy is in place.

MAKING CHANGES AND DOING REPAIRS

The latest Quinquennial Inspection (QI) highlighted the need to re-wire the entire Minster and install a new lighting system at a cost of c.£200,000, which the PCC is paying for. The boiler also requires replacement, which will cost c.£30,000.

A project to correct the destabilising of the spire has recently been completed. Currently, the PCC is engaged on the project, funded by the Listed Places of Worship Roof Repair Fund and church reserves, to carry out urgent roof repairs at a cost of £150,000. Additionally, major stonework repairs are required, but the cost of these is yet to be determined.

The Minster would like to renew their guidebook, perhaps as a mobile telephone app, rather than in hardcopy, but this is still being considered. There is also an ambition to host a greater number of cultural events, especially concerts and exhibitions.

CURRENT USE

The Minster is open every day to everyone and is, along with the Chapel on the Bridge, in the top five most-visited places in the town. It was the host venue for the now defunct Rotherham Tourism Initiative and did a lot of work to gather statistical information about people who visit religious buildings.

The PCC does, however, feel that the Minister is first and foremost a place of worship and so the congregation must grow in order for the Minster to be sustained. Its mission is anchored by the mission statement ‘All are welcome for all are precious’.

WELCOMING VISITORS

Rotherham Minster’s visitors’ book is read once a week and a mental note of its contents made. The Minster has a small interpretation display, with cabinets and information on its history.

BODMIN, ST PETROC

Priory Road, Bodmin, Cornwall PL31 2DT

Diocese	Truro
Grade	I
National Heritage List Entry No.	1355166
Church Heritage Record No.	639185
Deprivation Indices	High
Size (m ²)	1016
Building Period	Medieval

Settlement Type	Separate Town
Scheduled Monument	No
Heritage at Risk 2015	N/A
Average Weekly Attendance	107
No. of Residents in Parish	15,100
Annual Visitors	Not Recorded
Website	http://www.st-petroc-bodmin.co.uk/

HISTORY OF THE BUILDING

The name Bodmin derives from the Cornish for 'house of the monks' and the legend of St Petroc associates him with the founding of the monastery at Padstow followed by the one at Bodmin as a daughter house.

The current church dates largely from 1469 to 1472 with the base and middle sections of the tower dating back to the Norman period. The church stood 150ft tall until the loss of its spire in 1699. It underwent two restorations in the Victorian period and another in 1930. There is a chapel dedicated to the Duke of Cornwall's Light Infantry from 1933. The ruin of a fourteenth century chapel of St Thomas Becket can be found to the south east of the churchyard.



St Petroc in Bodmin © Copyright Ruth Sharville and licensed for reuse under this Creative Commons Licence <http://www.geograph.org.uk/reuse.php?id=4344192>

SIGNIFICANCE

St Petroc illustrates significance other than size as the largest church in Cornwall with high tourist numbers. St Petroc's is the largest parish church in Cornwall and is located in an economically deprived area. Its focus as a church is on community and welcome. St Petroc's has a Cornish wagon roof (barrel vaulted) with bosses and contains many significant fixtures and fittings, including monuments, misericords and other historic joinery. The stone font is from the Norman church and is very delicately carved.

The Grade II listed, ruined Medieval chapel of St Thomas Beckett in the churchyard is an interesting survival along with a number of notable, listed tombstones and other monuments. There is also a small granite building enclosing the well of St Guron who is believed to be the bringer of Christianity to the region.



St Petroc Interior © Copyright Ruth Sharville and licensed for reuse under this Creative Commons Licence <http://www.geograph.org.uk/more.php?id=4344198>

EXPERIENCE OF THE CHURCH

The following text is based on an interview with a Parochial Church Council (PCC) representative at St Petroc's and offers their opinion on their experiences at the church.

“The building is a means to an end: for worship, mission and outreach, and a sense of place.”

PCC Representative

IMPACT OF THE BUILDING'S SIGNIFICANCE

The size (1016m² in footprint) and significance of the building helps to attract people to St Petroc's and the PCC considers the church's status as a Grade I Listed building to be overwhelmingly positive. The church is the largest in the Diocese and the largest public building in Bodmin.

The building has been described as a means to an end, supporting worship, mission and outreach. The sense of place it provides is important.

ORGANISATION AND RESPONSIBILITY

The traditional PCC is very large and is supported by several sub-groups operating under terms of reference, including building and maintenance, pastoral and mission, prayer and marketing and communications (pending). There is also a standing committee which meets between scheduled PCC meetings.

The church is well supported by the Diocesan Archdeacons. St Petroc's is currently in interregnum but it is anticipated a new incumbent will be in post by mid-Summer 2016. There are several stipendiary and non-stipendiary ministers who work at the church.

FINANCE

The church's income currently meets expenditure but is now operating with no reserves. Parish share is increasing but this has always been paid in full. It continues to be a struggle for the church to make ends meet.

Sub-groups of the PCC are allocated budgets as appropriate. These are set at the PCC's AGM. Spending is reviewed at every PCC meeting. There is a fundraising strategy in place.

The Friends of St Petroc raises money for adaptations to the building.

MAKING CHANGES AND DOING REPAIRS

St Petroc's latest Quinquennial Inspection (QI) identified c.£111,000 of repairs required to the church roof. An application for grant aid has been made to the Listed Places of Worship Roof Repair Fund following a rejected application in 2015. The ruined chapel of St Thomas Becket in the churchyard, for which the church is responsible, also requires some attention. Some of the church windows were vandalised recently, which saw the local community raise money for their repair without the church having to ask.

The PCC sees that to make the church sustainable in the future it must attract more people to join the congregation and hire the church, which will increase income and enable the church to fulfil more of its core objectives. WCs and a kitchen were installed recently with the financial assistance of the National Churches Trust and the Friends of St Petroc. There is an ambition to install a welcome area in the church as well as upgrade the heating and lighting.

The Diocesan Advisory Committee for Care of Churches (DAC), of which the PCC lay chair is also chair, is supportive. There has been little contact with, or need for, additional support from other organisations outside the Diocese.

CURRENT USE

The church is rapidly moving towards being open all year round and is forming a marketing and communications group. St Petroc's is working with the Diocese on a toolkit for churches wishing to engage more people. The church hosts concerts and is a centre for community activity, including fulfilling a civic function.

WELCOMING VISITORS

The church has stewards offering information to visitors during the spring and summer months. Their work is supplemented by a permanent exhibition about the Bodmin Gospels, which the church would like to develop, and information about Christianity.

HALIFAX, ST JOHN THE BAPTIST (HALIFAX MINSTER)

Causeway, Halifax, HX1 1QL

Diocese	West Yorkshire and Dales	Settlement Type	City Centre
Grade	I	Scheduled Monument	No
National Heritage List Entry No.	1133928	Heritage at Risk 2015	N/A
Church Heritage Record No.	640010	Average Weekly Attendance	185
Deprivation Indices	High	No. of Residents in Parish	5,883
Size (m ²)	1435	Annual Visitors	c.70,000
Building Period	Medieval	Website	http://www.halifaxminster.org.uk/

HISTORY OF THE BUILDING

The current Minster church building was begun in 1437 with the nave and chancel being completed first, however there is evidence of earlier building phases dating back to the twelfth century. A Medieval grave cover in the south porch is dated to 1150 and carved chevron stonework, probably dating to building work in 1274 after the appointment of the first Vicar of Halifax Ingelard Turbard, is visible in the north of the building along with Early English lancet windows.

The tower was erected between 1449 to 1482 and two chantry chapels were completed by 1535. The church was restored in 1878 to 1879 and re-ordered in 1983.

SIGNIFICANCE

The parish church of St John the Baptist, was granted Minster status in 2009 and is Halifax and the Calderdale's Civic Church. The Minster has stood witness to over 900 years of Christian worship for the people of West Yorkshire

The Minster is situated in a deprived urban area and contains fixtures and fittings of great significance. Jacobean box pews were installed in the nave between 1633 and 1635 and are a rare survival, some still bear their memorial nameplates and coats of arms. Other older nameplates survive within the tower, detailing benefactors. The Medieval font canopy is a great example of late-Medieval woodwork and would have been painted in bright colours and gilded, it is acknowledged to be one of the finest examples in England. Fragments of Medieval glass have survived in the clerestory window despite the large-scale installation of plain glass during the Puritan/Commonwealth period and removal of other Medieval glass in the nineteenth century. This Commonwealth glass was largely replaced by stained glass during the Victorian period. The large West window is a Victorian reconstruction of a window dating from the Commonwealth period. A carved wooden statue called 'Old Tristram' stands at the entrance. Dated to 1701 he carries the Parish Alms Box; a rare feature.



Halifax Minster © Tim Green aka atouch Creative Commons

EXPERIENCE OF THE CHURCH

The following text is based on an interview with a Parochial Church Council (PCC) representative at Halifax Minster and offers their opinion on their experiences at the church.

“The Diocese has no strategy for how to develop the life of the *Major Parish Churches* above that of an ordinary parish church, with Cathedrals defensive and parish churches envious of the *perceived wealth and resources*, which are often sorely lacking!”

PCC Representative

IMPACT OF THE BUILDING’S SIGNIFICANCE

Halifax Minster can seat up to 800 people and is the natural, safe gathering point in the town, which is enabled by the large size of the building. The size is considered to be the Minster’s unique selling point or ‘USP’ as many other churches are carrying out re-ordering schemes and reducing their seating capacity.

Halifax Minster seats more people than both Bradford and Wakefield Cathedrals. However, because of its large size (a footprint of 1435m²) repairs and maintenance are an ongoing issue.

There is a feeling amongst the PCC that as Major Parish Churches are so unique within the diocese, there is a general lack of agreement about how they to support them at a regional and national level.

ORGANISATION AND RESPONSIBILITY

The traditional PCC is supported by a finance and general purposes group, which includes a fabric committee, worship group (including music and arts), a social justice group (including charitable giving and eco-church), and a growth and education group (including mission and evangelism). All groups operate under terms of reference.

The incumbent is both the CEO and the chair of the board. He would like a team of fully trained clergy to support him so that he may delegate more responsibility. He is also the chair of the Northern Chapter of the Greater Churches Network.

There are 120 volunteers supporting the work of the Minster.

FINANCES

Parish share is the largest item of expenditure for Halifax Minster, which the PCC pays in full. It has been able to balance the books for the first time in 23 years, but this has meant that an administrator and the director of music have been made redundant. Budgets are now set six months in advance and spending is reviewed quarterly.

Stewardship is a regular feature of church life, with the PCC being supported by the Halifax 900 Trust in fundraising matters. The PCC would like to spend more money on mission, but does not consider this to be possible at present.

MAKING CHANGES AND DOING REPAIRS

The PCC recently replaced the Nave floor at a cost of £120,000 using reserves and with financial assistance from external funders. Outstanding repairs include repointing (c.£100,000); Re-leading the west window (c.£150,000); Overhauling the Minster’s doors (c.£35,000); and replacing the lighting system (c.£20,000). The PCC installed a new sound system at a cost of £80,000, which was paid for entirely out of Minster funds.

It has been a challenging experience trying to express the Minster’s vision to the national amenity societies, especially with regard to the attempted extension or re-ordering of the Minster. The inability to find a satisfactory solution that would also be appealing to external funders, such as the Heritage Lottery Fund, has led to the scheme being delayed. The PCC is well supported by the Diocesan Advisory Committee for Care of Churches (DAC).

The PCC has plans to repair and renew the nave dais and the floor at the front of the nave in order to enable wider participation in the life of the Minster for worship, culture, education, and civic engagement. The PCC would like to install a new scheme of interpretation, utilising touchscreens and audio points to cater for the Minster’s visitors but don’t have the financial resources at present. It is fully engaged with a Heritage Lottery Funded (HLF) project at the nearby Peace Hall, which is likely to see a substantial increase in the number of people visiting the Minster.

The PCC is anchored by a mission statement and would like a Conservation Management Plan (CMP) to enable it to plan future work more effectively. A regular maintenance plan is in place.

CURRENT USE

Halifax Minster is Halifax and the Calderdale’s Civic Church and takes an active part in town life. The Minster is open daily between 10am and 4pm.

WELCOMING VISITORS

The Minster is part of the Greater Churches Network and part of the Halifax Consortium of Cultural Destinations, which helps to promote site of interest across the locality. A media intern conducts communications on behalf of the PCC, utilising Facebook, Twitter and TripAdvisor. The PCC finds social media to be much more effective at communicating information than traditional print media. The incumbent recently attended a training course on how to use TripAdvisor and engage positively with people leaving comments. He is also a member of the Calderdale Tourism Board.



Halifax Minster, interior facing east © Michael Beckwith Creative Commons

BEVERLEY, ST JOHN AND ST MARTIN (BEVERLEY MINSTER)

Beverley, HU17 0DP

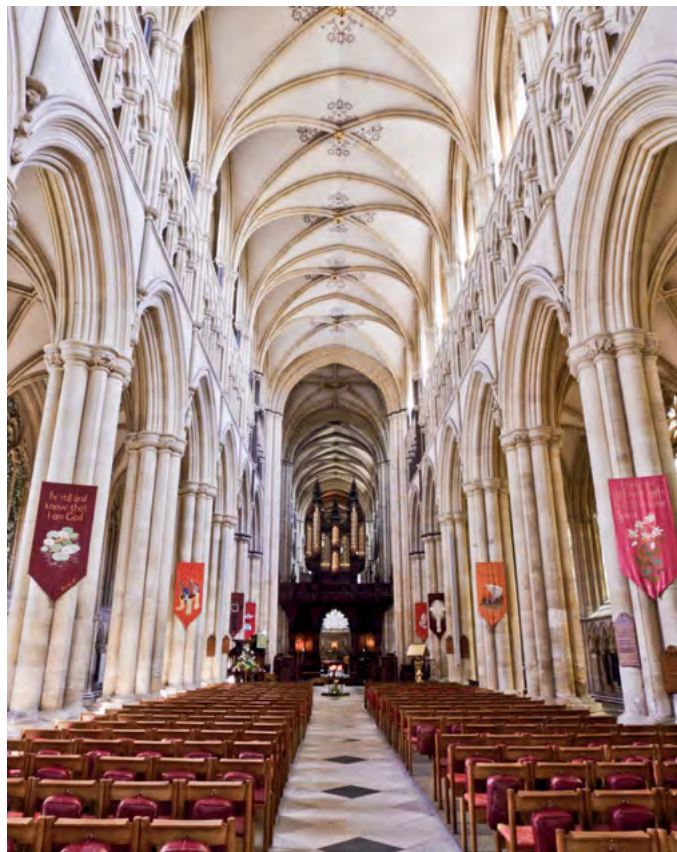
Diocese	York
Grade	I
National Heritage List Entry No.	1084028
Church Heritage Record No.	643223
Deprivation Indices	Medium
Size (m ²)	3489
Building Period	Medieval

Settlement Type	Separate Town
Scheduled Monument	No
Heritage at Risk 2015	N/A
Average Weekly Attendance	351.
No. of Residents in Parish	20,500
Annual Visitors	60,000
Website	http://beverleyminster.org.uk/

HISTORY OF THE BUILDING

St John of Beverley founded a monastery near the site of the current church in the eighth century and on his death in 721 his body was buried in a chapel at the church. John was canonised in 1037, and successive churches were built around his tomb and shrine. The current structure was started after 1188, following a severe fire after which the central tower collapsed. Building work was eventually completed by 1425.

The church building features the three principal styles of English Gothic architecture: Early English, Decorated and Perpendicular. Restorations in the eighteenth and nineteenth centuries were carried out by Nicholas Hawksmoor and GG Scott.



Beverley Minster; nave - Michael D Beckwith - Beverley Minster - File:Beverley Minster (12642875774).jpg - CC BY 2.0 [http://creativecommons.org/licenses/by/2.0/]

SIGNIFICANCE

Beverley Minster is larger than approximately one third of English cathedrals and is up to three times the size of many Major Parish Churches.

The Minster is the predominant historic and symbolic building locally and is of substantial national and international architectural significance, making it a top tourist destination in the region. The Minster took 200 years to build yet despite this it has a coherent design and is regarded as one of the finest examples of Early English architecture in the country. The two west towers are putatively the inspiration for the equivalent, but later, towers of Westminster Abbey. The Minster's founder, St John of Beverley, is buried beneath the nave and his grave was a significant site of pilgrimage during the Medieval period.

The Minster contains a number of significant features including a rare Saxon 'frith' (or 'peace') stool, the focus of Beverley's role in offering sanctuary to those running from the law. The tomb of the Percy family dating from around 1340 is covered with a richly decorated canopy and regarded as a fantastic example of gothic art. Sixteenth century misericords also survive in the quire of the Minster and are attributed to the Ripon School of carvers. The central tower houses the largest surviving treadwheel crane in England, used to carry building materials to the workshop in the roof and the Minster also houses an organ by John Snetzler (1769).



Beverley Minster - Photo: Beverley Minster; courtesy of Mervyn King

EXPERIENCE OF THE CHURCH

The following text is based on an interview with a Parochial Church Council (PCC) representative at Beverley Minster and offers their opinion on their experiences at the church.

“The Minster dominates the town and region. It acts like a symbol for Beverley, and is often used in publicity and marketing campaigns for the town.”

PCC Representative

IMPACT OF THE BUILDING'S SIGNIFICANCE

Beverley Minster, which is a member of the Greater Churches Network, has a footprint of 3489m². The size of the Minster enables it to fulfil its civic function and the building accommodates over 1,000 people at Christmas and on major occasions. It is the largest building in the town for events. The variety of activities and events hosted by the Minster is enabled by the use of chairs rather than pews in the nave.

The Minster believes that the Grade I Listed status of the building helps others to recognise its significance. Its designated status is not considered to be restrictive but is considered to be a mechanism for ensuring good work is always done to the building.

The Minster functions like a cathedral for the region, but does not have the benefit of a cathedral's resources and staffing. A collective voice for Major Parish Churches, equivalent to that of cathedrals, is considered, particularly by the incumbent, to be vital if larger churches are to be sustained within the funding culture of the heritage sector.

The Minster also manages a parish hall and parish office.

ORGANISATION AND RESPONSIBILITY

The Minster is managed by a traditional PCC governance structure. The PCC has various sub-committees, including plant and facilities; finance and visitors committees. It employs two youth and children's workers, two vergers, shop manager, director of music, assistant organist and an accountant.

The PCC is supported by the long-established Beverley Minster Old Fund. The relationship between the PCC and the Minster Old Fund is regulated by a 'memorandum of understanding', which is renewed annually. The Friends of Beverley Minster contribute to projects that enhance the church building and improve the welcome for visitors. Over 100 people currently volunteer at the Minster as welcomers and shop staff.

The incumbent of Beverley Minster is Chair of the Greater Churches Network. A lot of his time is spent on the building and he finds it a challenge to balance pastoral ministry with maintaining and managing the Minster as a whole. He would welcome some additional high-level administrative support. The Minster is well supported, as far as it can be, by the

Diocesan Advisory Committee for Care of Churches (DAC) and the Church Buildings Council (CBC), who, along with support from MA students from York University wrote a Conservation Management Plan (CMP) for the Minster.

FINANCES

The PCC sets a budget annually, which the finance committee reviews six times per annum. The Minster's budget, income and expenditure is fairly stable; however, the PCC runs a structural deficit, relying on legacies to break even. It holds c.£300,000 in disposable reserves.

The Beverley Minster Old Fund provides an annual fund of £250,000 for repairs and employs the church architect, Surveyor and three maintenance workers. While the fund finances relatively routine repair and maintenance works, it cannot fund major projects of the order currently required. This means that external grant aid is vital.

MAKING CHANGES AND DOING REPAIRS

Beverley Minster has a catalogue of urgent repair works, including the total replacement of lead roofs and Great Windows, the cost of which will exceed £6.5 million. The Minster plans to submit a joint application with Beverley, St Mary to the HLF's Heritage Grant scheme for a major project to repair both churches and re-invigorate the entire town.

It is anticipated that the Minster's CMP will become increasingly useful as it plans its joint scheme of work with St Mary's. This scheme is in its very early stages, with an anticipated application date for Stage 1 being 2017. The full scope of the project is yet to be determined but the ambition is to create something that will benefit both churches and the town.

CURRENT USE

The Minster is often used as an iconic symbol of Beverley in local marketing campaigns. It attracts visitors from all over the world – the visitors' book shows that people visited from 44 different countries in 2015. Visitors to the Minster have been recorded in the same way for 25 years to enable trends to be mapped and data recorded.

The Minster is the largest space in the town and is used for an increasingly wide variety of concerts, dinners, art exhibitions and large-scale weddings and funerals.

WELCOMING VISITORS

The Minster considers it to be very important to provide visitors, who are often attracted by the building, with different ways of learning about the Minster, its history and the Christian faith, past and present. This is done to demonstrate that the Minster is a living church. Currently the Minster offers visitors a leaflet in ten languages, phone app, interpretation boards, guidebook, guided tours, including the roof, and a shop open 9am to 5pm six days a week. There is an ambition to provide more personal, face-to-face tours, as well as provide a more comprehensive children's activities.

Volunteer welcomers are present seven days a week to welcome visitors, complementing the shop volunteers. The Minster employs a team of full-time vergers to ensure the Minster is welcoming and secure.



Beverley Minster with St Mary's - Photo: Beverley Minster, courtesy of Revd Jeremy Fletcher.

BEVERLEY, ST MARY

N Bar Within, Beverley, HU17 8DL

Diocese	York
Grade	I
National Heritage List Entry No.	1162693
Church Heritage Record No.	643227
Deprivation Indices	Low
Size (m ²)	1552
Building Period	Norman

Settlement Type	Separate Town
Scheduled Monument	No
Heritage at Risk 2015	N/A
Average Weekly Attendance	173
No. of Residents in Parish	5,000
Annual Visitors	25,000
Website	https://stmarysbeverley.org/

HISTORY OF THE BUILDING

The church of St Mary in Beverley was established in 1120 and is located just inside the surviving Medieval gate to the town. Evidence of the earlier church building can be seen in the chancel where the bases of earlier buttresses are visible, but the majority of the extant church dates from the fourteenth and fifteenth centuries. The chancel dates to around 1280 but was reroofed in 1445 in finely decorated timber. The nave was extended upwards to include the clerestory between 1380 and 1411 and the south porch was added at this time. The tower collapsed in 1520 and was rebuilt by the people of the town by 1524.

St Mary's was restored in the nineteenth century by AWN Pugin, EW Pugin and GG Scott.

SIGNIFICANCE

St Mary's is reputed to be the oldest building in Beverley, located just inside the last remaining Medieval town gate, which led out to the pilgrimage route from York.

A number of significant detailed features survive inside the church including the chancel ceiling, from 1445 decorated with painted images of 40 English kings. The columns of the church are also richly decorated and beautifully carved, such as The Minstral Pillar detailing five carved and colourful musician figures standing atop the capital. The early fifteenth-century choir stalls contain a multitude of misericords including a Green Man and an elephant. A stone carving of a rabbit dressed as a pilgrim at the entrance to the fourteenth century St Michael's chapel is said to have been the inspiration for the March Hare in Lewis Carroll's Alice in Wonderland.

Beverley is one of the very few non-cathedral settlements to have two such Major Parish Churches in such close proximity.



Beverley, St Mary - interior - Mattana - Own work - File: Beverley St Mary 21.jpg - Public Domain [https://commons.wikimedia.org/wiki/File:Beverley_st_mary_21.JPG?uselang=en-gb]

EXPERIENCE OF THE CHURCH

The following text is based on an interview with a Parochial Church Council (PCC) representative at St Mary's and offers their opinion on their experiences at the church.

“The architecture and body of artwork found throughout the church tells a rich story of its history and of the community of people that have gathered there for worship, business and entertainment.”

PCC Representative

IMPACT OF THE BUILDING'S SIGNIFICANCE

St Mary's has a footprint of 1552m². The Grade I Listed status of the building is thought to be advantageous, particularly because it draws visitors who are interested in significant buildings and because it also gives it greater advertising potential. The architecture and visibility of the building make the church an appealing subject for media coverage, such as BBC Radio and Television.

As a Major Parish Church, but one that sits within the shadow of the largest parish church in the county, there is a general sense that the church is on its own. For example, involvement of the Diocese in the joint project is sometimes thought to only be because it is a joint project with Beverley Minster.

ORGANISATION AND RESPONSIBILITY

The PCC oversees various sub-committees, including a fabric committee and a project group charged with delivering a joint Heritage Lottery Fund (HLF) project with the Minster. All committees and groups operate under terms of reference. There are, for historical reasons, four churchwardens.

The PCC is supported by a separately constituted Friends group, which raises money for various projects. It is not confined to building-related projects but, rather, is involved in all aspects of church life. The PCC employs two part-time administrators and a freelance consultant as a grants manager. Volunteer welcomers, who are managed by the church's curate, keep the church open every day.

The fact that most people involved in managing the church building are volunteers can be problematic. This is because there is a lot of pressure on people's time and continued participation cannot be guaranteed. This is particularly the case with Welcomers. If they decide to stop volunteering the church cannot be opened and people have an expectation that a church of the size of St Mary's will be open every day.

The incumbent oversees everything that goes on at the church. She occupies a leadership role and delegates responsibilities. She is felt to be very supportive, particularly as she gives people the freedom to develop within their roles.

The Diocese of York is supportive of the church, as is Historic England, although communication with all external bodies can take longer than hoped. The church has a good and productive relationship with the HLF, and is fully aware of the range of grants available.

FINANCES

An annual budget is set and reviewed regularly and there is a restricted fabric fund as well as a designated fabric fund.

In order to increase St Mary's sustainability it is felt that paid staff are required to keep the church open and a paid member of staff is required to help visitors understand the building. This will free up the PCC to develop its church and mission work.

The 'Save St Mary's Restoration Appeal' has been running for c.18 months. To date, it is unclear if the appeal has a visible impact on the church being able to balance its books.

MAKING CHANGES AND DOING REPAIRS

The latest Quinquennial Inspection (QI) indicated that £5.5 million of repairs, including stonework decay all over the building, were urgent within two years. This was two years ago, so the work is now required immediately. A grant application was made to the HLF's Our Heritage grant scheme for very urgent work to a high-level pinnacle. The result of this application is expected very soon. Small to medium size grants only allow little pieces of work to be done piecemeal, which is not an efficient way of addressing the major repair needs of the building. Only a substantial HLF grant can do that, which is why St Mary's is in talks with Beverley Minster about a joint grant application.

St Mary's is working cooperatively on the joint project with Beverley Minster. This will be a substantial, multi-million pound project and is currently in its very early planning stage with the majority of its scope still to be agreed.

In tandem with this, St Mary's is currently running an interpretation project, focused on the c.600 roof bosses, their history and symbolism. They are being photographed and interpreted and an online resource will be created. An artist in residence is being appointed to interpret them and other aspects of the church in painting. The history of the church is

considered to be a largely untapped resource and there is an ambition to do more, including creating an image archive and helping schools use the building as a learning resource.

St Mary's has a Conservation Management Plan (CMP), accessibility audit and a vision document in place. All these documents are considered to be 'live' and useful on a day-to-day basis.

CURRENT USE

The church is open every day. This is both because the church wishes to be and also to make it more appealing to grant-givers.

WELCOMING VISITORS

The church has a team of volunteer welcomers on site when the church is open (11am to 3pm every day). It is considered to be important to help people to understand the history of the church and its architectural significance as visitors are then more likely to share positive experiences at the church with others, which, in turn, generates more visitors.

An Open Day is held once a year where all areas of the church are opened up for visitors to experience the church's heritage in full. The Medieval town stocks and pillory as well as the oldest Maiden's Garland in the UK provide an enormous amount of interest.



Beverley, St Mary - David Wright - originally posted to Flickr as Church of St. Mary, Beverley - File:Church of St. Mary, Beverley.jpg - CC BY 2.0 [<http://creativecommons.org/licenses/by/2.0/>]

HOWDEN, ST PETER AND PAUL (HOWDEN MINSTER)

Cornmarket Hill, Howden, East Riding of Yorkshire, DN14 7BS

Diocese	York	Settlement Type	Separate Town
Grade	I	Scheduled Monument	Yes
National Heritage List Entry No.	1160491	Heritage at Risk 2015	N/A
Church Heritage Record No.	643355	Average Weekly Attendance	77
Deprivation Indices	Medium	No. of Residents in Parish	400
Size (m ²)	1216	Annual Visitors	Not Recorded
Building Period	Norman	Website	https://www.achurchnearyou.com/howden-minster/

HISTORY OF THE BUILDING

Formerly owned by the monks of Peterborough Abbey, Howden Minster was gifted to the Bishop of Durham in 1080 and a Bishop's Palace was built near to the site of the Minster to create a strong seat for the Prince Bishops of Durham south of their diocese. It was re-built in the Decorated style from 1228, with work ceasing around 1340. It became a Collegiate church in 1267 and a small octagonal chapter house was added after 1388.

The church fell into ruin following the Dissolution of Collegiate Churches and Chantries in 1548, the roof eventually collapsing in 1696. The chapter house roof collapsed in 1750, receiving a new one in 1984. Fire in 1929 destroyed the woodwork in the tower, sanctuary and choir stalls and after restoration the nave is now used as a parish church and is surrounded by the ruins of the earlier Medieval Minster.



Howden, St Peter; east - bernard bradley © Wikimedia Commons

SIGNIFICANCE

The ruined east end of the church is in the care of English Heritage and is a Scheduled Ancient Monument. The chapter house is reputed to be the last of its kind to have been built in England and is reminiscent of that at York Minster. St John of Howden was an early canon of Howden, was responsible for rebuilding the choir of the Minster, and after his death in 1275 he was treated as a saint by the local people. His tomb in Howden Minster became a site of pilgrimage and was visited by Kings Edward I, Edward II and Henry V.

The Minster houses Medieval monuments and sculpture and has modern sculpture by John Maine outside the north, east and south points of the Minster. In his tour of Yorkshire in 1797, JMW Turner made two sketches of the east end of Howden Minster including the ruined chapter house and great east window. Turner had a particular interest in picturesque ruins such as churches and the sketches are very fine and detailed. The Minster has twentieth century choir stalls by the Yorkshire carver Robert 'Mouseman' Thompson of Kilburn who is famous for hiding carved mice in his designs of which there are more than 30 at Howden.



Howden, St Peter; interior - Richard Croft © Wikimedia Commons

EXPERIENCE OF THE CHURCH

The following text is based on an interview with a Parochial Church Council (PCC) representative at Howden Minster and offers their opinion on their experiences at the church.

“You can trace *history* in the *architecture*: the *turmoil* of the *Reformation* to the *grandeur* of the *Victorian era*.”

PCC Representative

IMPACT OF THE BUILDING'S SIGNIFICANCE

Howden Minster has a footprint of 1216m². Although the building is complex to maintain, its size and history make it easier to gather support for projects. The building is central within the town and can be seen from several miles away.

ORGANISATION AND RESPONSIBILITY

The traditional PCC model of governance works for Howden Minster; but its membership is not based on skills, so there are some gaps in knowledge on the PCC. Employing paid staff wouldn't necessarily be the answer and the PCC would simply like to attract more volunteers to the Minster with specialist skills such as business planning and strategy. A standing committee supports the work of the PCC. It would be useful if both bodies had governance documents.

The PCC works closely with English Heritage as they are responsible for the ruined east end of the Minster. The PCC has responsibility for the structure that continues as an active place of worship. This has always been seen as a positive arrangement.

The incumbent is a historian who takes an active interest in the building, including reviewing the Quinquennial Inspections (QI). The Diocesan Advisory Committee for Care of Churches (DAC) is very supportive and interactions with central members of the clergy within the Diocese such as the Archbishop have been positive.

FINANCE

Parish share is the single largest item of expenditure for Howden Minster while utility bills are the second and building fabric is third. The Minster's ambition to install an accessible WC means that spending on adaptation to the building may overtake parish share as the number one item of expenditure over the next five years.

Spending is unfortunately reactive and no budgeting is done. Expenditure is not reviewed other than at the PCC AGM.

A £20,000 legacy has left the PCC with a surplus so now would be a good time to devise a budget and fundraising strategy, but the Minster does not run like a business. There is a restricted fabric fund and the local council pays toward the Minster's exterior floodlighting.

MAKING CHANGES AND DOING REPAIRS

The Minster was in receipt of a Historic England repair grant several years ago which enabled it to repair roofs, windows and high level masonry. The Minster has a WC for visitors but would like to develop this into a fully accessible facility. Research has been done to determine how this could be paid for, including attending a national project management course run by a firm of architects.

General maintenance and attracting young people, particularly to join the PCC, are seen as key to the Minster's future.

Other than a QI the PCC doesn't have any other documents to assist it with the management of the building.

CURRENT USE

The Minster is open outside worship and has a visitors' book, which it currently does not use to inform any planning or decision making. People often comment that the Minster is a 'wonderful building'.

WELCOMING VISITORS

The Minster offers a leaflet and information boards on site. There is a desire to produce a glossy guidebook but there is no desire to acquire a website.



Howden, St Peter, west © mym Wikimedia Commons

LANCASTER, PRIORY CHURCH OF ST MARY (LANCASTER PRIORY)

Priory Close, Lancaster, LA1 1XB

Diocese	Blackburn
Grade	I
National Heritage List Entry No.	1195068
Church Heritage Record No.	603242
Deprivation Indices	Medium
Size (m ²)	1264
Building Period	Medieval

Settlement Type	City Centre
Scheduled Monument	Yes
Heritage at Risk 2015	N/A
Average Weekly Attendance	94
No. of Residents in Parish	9,500
Annual Visitors	30,000
Website	http://lancasterpriory.org/

HISTORY OF THE BUILDING

A Saxon church is believed to have occupied the site from the sixth century, superseding a Roman structure dating back to the third century. A Benedictine priory was established in 1094 by Roger de Poitou as a cell of the Abbey of Saint Martin of Sées in Normandy and rebuilt the existing church. The Priory was transferred to the convent at Syon in 1414 and the Parish of Lancaster was created by Henry VI with St Mary's becoming The Priory and Parish Church of Blessed Mary of Lancaster. There was a major reconstruction in the Perpendicular style after this in 1431. The Priory was abolished in 1539 and another major restoration of the church building followed in 1558.

After concerns over the stability of the tower in 1753, a new tower was designed and erected in 1759 that still stands today. Restoration and development work continued through the nineteenth and twentieth centuries including major work in 1911-1912 where evidence of the Roman and Saxon occupation of the site was found.

SIGNIFICANCE

Lancaster Priory is a former Medieval priory situated in a relatively affluent area, adjacent to Lancaster Castle and the scheduled remains of a Roman fort in the city centre. The long history of the site is of particular significance and archaeological excavations in 1912 uncovered what is thought to be a Roman structure underneath the present Priory's chancel and a Saxon doorway has been uncovered in the west wall of the Priory's nave.

In 1807 an Anglo-Saxon runic cross was found in the churchyard also indicating the earlier occupation of the site. There is also an eighteenth century sundial, listed Grade II, and some later listed memorials of interest in the churchyard that the Priory is responsible for. Internally, the choirstalls are carved from oak and are some of the oldest in England, dating from 1340 and described by the architectural historian Pevsner as 'about the most luxurious canopies in the country'.



Lancaster Priory, exterior - Antiquary - Own work - File:Lancaster Priory 2.JPG - CC BY-SA 4.0 [<http://creativecommons.org/licenses/by-sa/4.0/>]



Lancaster Priory, interior - Michael D Beckwith - Lancaster Priory - File:Lancaster Priory (12644071125).jpg - CC BY 2.0 [<http://creativecommons.org/licenses/by/2.0/>]

EXPERIENCE OF THE CHURCH

The following text is based on an interview with a Parochial Church Council (PCC) representative at Lancaster Priory and offers their opinion on their experiences at the church.

“The historic building is the trunk of a tree and the current community the flowering present.”

PCC Representative

IMPACT OF THE BUILDING’S SIGNIFICANCE

Lancaster Priory is 1264m² in footprint and is a member of the Greater Churches Network. The size of the Priory allows for large events, which welcome people to the church and help to raise revenue. The Priory’s size enables it to fulfil a civic role although its Grade I Listed status is perceived to create additional layers of complication when it comes to applying for permissions.

The PCC limits itself to addressing urgent works because it does not have the funds to combat the non-urgent works.

ORGANISATION AND RESPONSIBILITY

The traditional PCC is supported by a fabric committee, music trust and Friends Group. It employs a head verger, director of music, organist and two administrators.

The incumbent is supported by an assistant priest and associate priest. The incumbent delegates responsibility for the management of the Priory to the fabric committee, who then report back to him. Considering the size of the Priory, not enough people are thought to be involved in its management; however, there are not enough resources for a clerk of works to deal with repairs. The churchwarden takes a very keen interest in the building, which works well.

Communication with the Diocese about the church building is much improved now it is mostly conducted online.

FINANCES

A budget is set annually. There is a plan to appoint a paid education officer, which will be a significant new item of expenditure. Other spending is expected to remain unchanged so it is anticipated that income will continue to meet expenditure, largely because of modest spending. Reserves are used for major fabric works.

The Priory raises money for both building-focused and people-focused activities. The incumbent’s focus is on the people because without them the building would be redundant.

MAKING CHANGES AND DOING REPAIRS

A new Quinquennial Inspection (QI) is due in 2017. All urgent work cited in the Priory’s previous QI has been completed, including repair work to the roof, which received Listed Places of Worship Roof Repair funding. The Priory is currently raising money to carry out re-pointing work, which is required to stop water ingress.

Two new pipe organs have recently been installed, which was the culmination of a very significant piece of work funded by the Heritage Lottery Fund (HLF). This involved a lot of community engagement work, particularly with local schools.

The next major re-ordering programme is currently underway. It is focussed on the churchyard and transforming it into a community green space. The first stage has been paid for by the Lancashire Environment Fund. The second stage involves the restoration of listed memorials within the churchyard. The Priory is in the process of applying for funding from the HLF to pay for this.

The Priory is rebranding its visual identity with new logos and the development of much better literature on both the Priory’s history and an understanding of the soul. These are designed to have temporal and spiritual impact respectively.

The Priory has and continues to make regular use of a range of documents that assist in the management of the church building. These include a statement of significance, Conservation Management Plan (CMP) and an accessibility audit.



Lancaster Priory and Castle from Tarnsyke Road - Antiquary - Own work - File:Lancaster Priory and Castle.JPG - CC BY-SA 4.0 [<http://creativecommons.org/licenses/by-sa/4.0/>]

CURRENT USE

The head verger supervises the Priory which is open 9am to 4pm daily. On Sundays it is open for morning services and staffed by volunteers in the afternoon.

The Priory, which has full accessibility throughout, is situated next to the castle which has café. There are strong historic links with castle as they are the only two ancient buildings in the city, which draws people to the church Priory. People are thought to love the history of the building and the deep roots of Christian worship that has occurred on the site for almost 2,000 years.

WELCOMING VISITORS

The Priory believes that people need to understand what the Priory is there for; that it is not a museum but a living church with a mission for the good of the city and communities; that it aims to be at the centre of community life.

THE PRIORY CHURCH OF ST MARY AND ST MICHAEL (CARTMEL PRIORY)

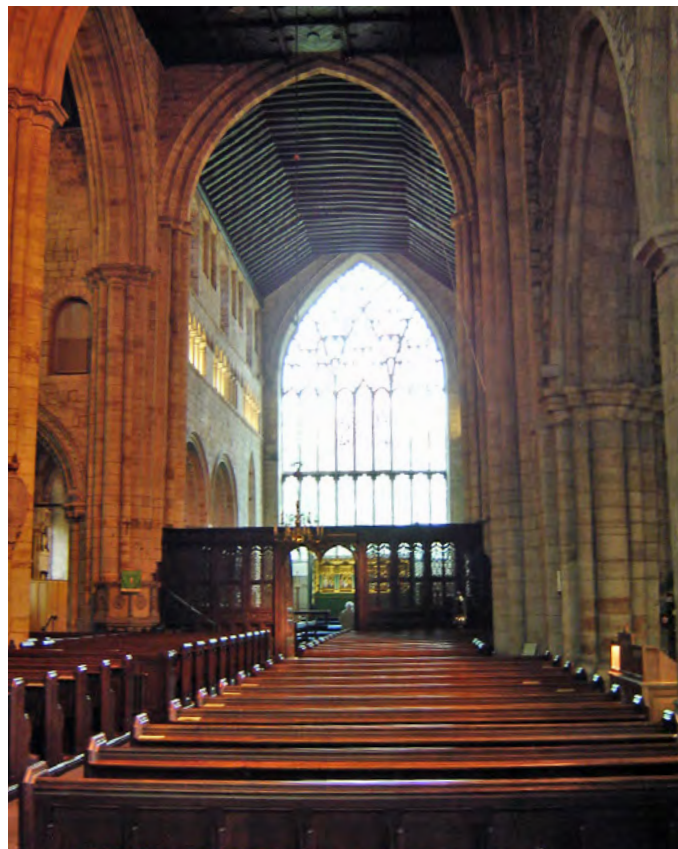
Cartmel, LA11 6PU

Diocese	Carlisle	Settlement Type	Separate Town
Grade	I	Scheduled Monument	No
National Heritage List Entry No.	1335798	Heritage at Risk 2015	N/A
Church Heritage Record No.	607243	Average Weekly Attendance	150
Deprivation Indices	Low	No. of Residents in Parish	700
Size (m ²)	1374	Annual Visitors	70,000
Building Period	Norman	Website	http://www.cartmelpriory.org.uk/Home

HISTORY OF THE BUILDING

Cartmel Priory was an Augustinian Priory founded in 1190 and completed by 1233. Between 1327 and 1347 a chapel in the south choir aisle was provided by Lord Harrington. Extensive work to the northern part of the Priory was carried out during the fifteenth century. In the east end of the Priory the earlier lancet windows were replaced by a large window of stained glass and misericords were installed in the choir. An extension to the tower was added at a 45° angle to its base, believed to be unique in England.

The Priory was surrendered during the Dissolution of the Monasteries in 1536-1537 and the domestic priory buildings, aside from the gatehouse, were all pulled down. The church was saved as the priory church by and for the local people. An extensive restoration was undertaken in 1830 with further work carried out in 1867 by EG Paley.



Cartmel Priory - interior - Jordan 1972 - Own work - File:Cartmel Priory, Cartmel, England - pews.jpg - Public Domain [https://commons.wikimedia.org/wiki/File:Cartmel_Priory,_Cartmel,_England_-_pews.jpg?uselang=en-gb]

SIGNIFICANCE

The Priory was founded by William Marshall (of Magna Carta fame) and is located in a largely affluent area of Cumbria. The only other surviving monastic building on the site is the gatehouse, which faces the village square. The Priory and gatehouse survived the Reformation due to their continued use. The gatehouse was used as a prison and later, between 1624 and 1790, as a grammar school.

The door in the south-west corner of the Priory is known as Cromwell's door and is still marked with bullet holes said to have been the result of indignant villagers opening fire on Oliver Cromwell's troops, who had used the building to stable their horses. There are a number of significant features in the Priory including the angled tower design and 25 carved misericords from 1440, one depicting the Green Man.

The Priory has substantial landscape value as the largest structure situated within the unspoilt village, set within a steep valley. Cartmel is one of the gateways to the Lake District and is also home to the famous Cartmel sticky toffee pudding.



Cartmel Priory - JohnArmagh - Own work - File:CartmelPriory.JPG - Public Domain [https://commons.wikimedia.org/wiki/File:CartmelPriory.JPG?uselang=en-gb]

EXPERIENCE OF THE CHURCH

The following text is based on an interview with a Parochial Church Council (PCC) representative at Cartmel Priory and offers their opinion on their experiences at the church.

“The architecture attracts people, both visitors and worshippers. Its history gives a sense of the continuity of worship from the twelfth century to today.”

PCC Representative

IMPACT OF THE BUILDING'S SIGNIFICANCE

Cartmel Priory has a footprint of 1374m². The size of the building enables large services to be held and also allows the staging of concerts and other arts events, such as the Flower Festival and Son et Lumiere in celebration of the 800th anniversary of Magna Carta.

The cost of ongoing repairs and maintenance to such a large building is a challenge. Listed status is considered to help to protect the building; however, the bureaucracy associated with acquiring a Faculty can be time consuming, even for the smallest jobs.

The PCC is responsible for a substantial number of listed monuments and tombs within the surrounding churchyard. The church is a member of the Greater Churches Network.

ORGANISATION AND RESPONSIBILITY

The traditional PCC is supported by sub-committees dealing with the fabric, finances, publicity, events, shop, magazine. There is a good mix of skills on the PCC though additional assistance with writing documents such as statements of significance and funding applications would be welcome.

The PCC employs a part time vergers, a music director and organist, and a part time PA for the vicar. The incumbent is very active in the management of the church building, but volunteers play a vital role in supporting all aspects of life in the Priory.

A Friends organisation, which is separately constituted, raises money for the fabric of the building and Priory activities.

Cartmel Priory receives support from the Diocese of Carlisle and Historic England are felt to have been very supportive, as has the local conservation officer.

FINANCES

A budget is set annually and spending is reviewed at every PCC meeting. The Priory had a budgetary shortfall of c.£4,000 in 2015 but plans to address this through increasing donations and other fundraising.

A firm of accountants is employed to assist with financial matters at the Priory, due to the large sums involved. There is a restricted endowment fund that is used for fabric repairs. The recent roof repairs (c.£350,000) have nearly cleared this out.

MAKING CHANGES AND DOING REPAIRS

A Quinquennial Inspection (QI) was last commissioned in 2013 and will be repeated in 2018. The QI sets the maintenance programme. The most recent major repairs were to the roof at a cost of £350,000 which were paid for using the Priory's trust fund and a small grant.

The Cartmel township initiative (for which the incumbent is on the steering group) aims to improve the pressures on access and parking in the village to help accommodate an increasing number of visitors. As a growing church Cartmel Priory also wants to be able to welcome more visitors. There is therefore an ambition, currently in the options appraisal and planning stage, to carry out a large-scale re-ordering, including the installation of WCs (there are currently no WCs at the Priory) and improving catering facilities, including access. There is also a notion that the Priory should install glass doors at its entrance. The Priory would also like to increase the number of activities it offers, including staging Shakespeare plays.

A statement of significance and need is currently being written for the Priory. The annual budget guides the business planning and the QI is used to programme and prioritise maintenance work.

CURRENT USE

The architecture of Cartmel Priory is thought to attract people, both visitors and worshippers; and The Priory's history gives a sense of the continuity of worship from the twelfth century to today.

The incumbent has focused on developing the worshipping life of the church having introduced a 9.30am family service on Sundays and a half hour Silence on Friday evenings.

WELCOMING VISITORS

A team of volunteer stewards welcomes visitors to the Priory, which is open every day. Visitors are offered a free leaflet and can purchase a guidebook (which requires updating) in the Priory's shop. A bookstall is also housed in the Priory. Visitors may leave comments in the Priory's visitors' book, some of these comments help to shape future projects.

NANTWICH, ST MARY

Church Walk, Nantwich, Cheshire CW5 5RG

Diocese	Chester
Grade	I
National Heritage List Entry No.	1206059
Church Heritage Record No.	609342
Deprivation Indices	Medium
Size (m ²)	1039
Building Period	Medieval

Settlement Type	Separate town
Scheduled Monument	No
Heritage at Risk 2015	N/A
Average Weekly Attendance	503
No. of Residents in Parish	17,300
Annual Visitors	30,000
Website	http://www.stmarysnantwich.org.uk/

HISTORY OF THE BUILDING

The current church building was begun 1280 in the Decorated style but was paused between 1349 and 1369 probably due to the Black Death. Building began again in the 1380s in the perpendicular style by the master masons from Gloucester Cathedral.

In 1405 the south transept was endowed as a chantry chapel and later in the fifteenth century the south porch was added, and the nave roof raised to add clerestory windows. The Dissolution of the Monasteries saw its six chantry chapels removed in 1548; in the 1570s the transept ceilings were renewed; and between 1615 and 1633 its floors were raised due to flooding, the west gallery was built, and the walls were painted white with scriptural texts. Additions and alterations were recorded in the early eighteenth century however, it was declared to be ruinous by 1789.

The church was substantially restored by GG Scott in the nineteenth century where the Georgian galleries and box pews were removed and the floor lowered. The south porch was restored in 1878 by local architect, Thomas Bower.



Nantwich, St Mary, north-west. ReptOn1x (own work) - Creative Commons Attribution-Share Alike 3.0 Unported [<https://creativecommons.org/licenses/by-sa/3.0/deed.en>]

SIGNIFICANCE

The red sandstone St Mary's, known as the 'Cathedral of South Cheshire', is cruciform in layout with a prominent octagonal tower described by the architectural historian Pevsner as being the 'crowning motif' of the church. The differences in the two early building phases are visually distinctive in the two transepts. The north transept, built earlier, has all Decorated windows, however in the later south transept the windows are of a Perpendicular style.

The church is home to medieval misericords and stained glass by the important nineteenth century manufacturers Clayton and Bell and is well-known for its excellent acoustics, which attracts musicians and audiences alike. Restorations by GG Scott saved the church from ruin in the nineteenth century.



St Mary's Church as seen from Church Walk. This file is licenced under the Creative Commons Attribution-Share Alike 3.0 Unported, 2.5 Generic, 2.0 Generic and 1.0 Generic licence.

EXPERIENCE OF THE CHURCH

The following text is based on an interview with a Parochial Church Council (PCC) representative at St Mary's and offers their opinion on their experiences at the church.

“We have a wonderful building that attracts many visitors. What makes our church so special is the active Christian community that gives it life and vitality.”

PCC Representative

IMPACT OF THE BUILDING'S SIGNIFICANCE

The heritage of St Mary's church building is a help to those responsible for its care, as it is a large and beautiful church that easily attracts worshippers, visitors and enquirers.

The church has a footprint of 1039m² and is responsible for some listed structures within the churchyard. The church is a member of the Greater Churches Network.

ORGANISATION AND RESPONSIBILITY

At St Mary's, several groups such as the Friends, trusts, and project groups operate on behalf of and with the traditional PCC, which has 22 members. Many groups help the numerically large church to function effectively. The incumbent is responsible for vision and leadership, including delegation.

The preservation trust has responsibility for raising funds to address fabric repairs, and is separately constituted. Fifty people contribute to management and maintenance of the building and there is a designated fabric officer.

FINANCE

Currently St Mary's income matches its expenditure; a budget is set annually and reviewed three times a year. The church has overpaid its parish share in recent years. The church has a great deal of experience in gaining grants and holds social events to encourage giving to projects as well as fellowship and fun.

MAKING CHANGES AND DOING REPAIRS

Current projects at St Mary's include the installation of fully accessible WCs and general improvement of accessibility to the church. A digital interpretation project, funded by the PCC, is underway to install new technologies and present information about the church in new ways. This will include interpretation about the day-to-day life of the church as it is today and new audio-visual equipment being installed. The front of the church has been re-ordered to make room for a grand piano to be used during concerts. The church hosts many of these, and would like to host exhibitions and other cultural activities too. There is an ambition to install a kitchen and shop in the church once the accessibility project is complete.

The latest Quinquennial Inspection (QI) report highlighted the need for re-pointing the north wall, at an estimated cost of £250,000. The re-pointing work is not described as being urgent, which means grants are difficult to obtain. The church is therefore addressing this issue in a piecemeal fashion as and when it receives a bequest, until such time as the QI declares the work to be urgent, when they will apply for grant aid.

The church works together with Historic England and national amenity societies as everyone has the same objective: to do what's best for the building. The church has a statement of need and significance, archaeological reports, an annually reviewed maintenance plan and a mission statement.

CURRENT USE

St Mary's is the civic church of the town so fulfils a prominent and important social function. Higher education graduations are held here, and around 30,000 people visit per year, many of whom are tourists.

In addition to services there are activities for children and young people, mothers, and the elderly. The church are involved in a wider project involving the Nantwich Partnership, which involves Cheshire East and the Local Council. This group aims to improve and/or develop the area of the town around the church and square, including improving pathways. The incumbent chairs a group whose objective it is to deliver the ambitions of the wider partnership. Community involvement includes a local jazz and food festival and Holly Holy Day re-enactment of the Battle of Nantwich.

WELCOMING VISITORS

The church has a visitor's book, guide books, tours and a web site.

TIDESWELL, ST JOHN THE BAPTIST

Commercial Road, Tideswell SK17 8LF

Diocese	Derby	Settlement Type	Commuter rural
Grade	I	Scheduled Monument	No
National Heritage List Entry No.	1215255	Heritage at Risk 2015	N/A
Church Heritage Record No.	612105	Average Weekly Attendance	50-60
Deprivation Indices	Low	No. of Residents in Parish	3,400
Size (m ²)	845	Annual Visitors	2,400
Building Period	Medieval	Website	http://tideswellchurch.org/

HISTORY OF THE BUILDING

Tideswell is recorded in the Domesday book but the first documented priest is assigned in 1193. The extant church building was constructed between 1320 and 1400 and replaced the earlier Norman church, some of which is identifiable in the current building. The church is cruciform in shape and mostly in the Decorated style, though the tower is added later in a more perpendicular form.

St John the Baptist was restored by JD Sedding in 1873-1874 including replacement of the oak roof structure and re-leading. Further restoration work was carried out by Innocent and Brown of Sheffield in 1875 and included the chapel in the south transept. In 1905 the west tower gallery, dating to 1826, was removed.



Tideswell, St John the Baptist, from the south. Licence info: By Tideswellman - (Own work) Tideswell-church-front-pano.jpg [CC BY-SA 3.0 (<http://creativecommons.org/licenses/by-sa/3.0/>)] via Wikipedia Commons

SIGNIFICANCE

St John the Baptist illustrates significance other than size as a town church with a dominant spire and high tourist numbers. St John the Baptist has been given the name 'Cathedral of the Peak', due mostly to its large size, prominent position and aesthetic qualities. The church was at the centre of a violent and unusual dispute between Lichfield Cathedral and Lenton Priory in 1250-1251. The disagreement centred over who was the rightful owner of a number of parishes including Tideswell after the lands had been redistributed by King John following an accusation of treason in the eleventh century. The dispute led to a violent attack on Tideswell church by a group of militant monks from the rival Lenton Priory in 1250-1251. The conflict lasted until the Lenton Priory was dissolved by Henry VIII.

The church is located in a relatively prosperous commuter area and provides wide-ranging services for the local community, including bookstalls, concerts, recitals, choirs, bands, theatre and an arts festival.



Tideswell, St John the Baptist, nave. Licence info: Andrewrabbott - (Own work) The nave, St John the Baptist's Church, Tideswell.jpg [CC BY-SA 4.0 (<http://creativecommons.org/licenses/by-sa/4.0/>)] via Wikimedia Commons

EXPERIENCE OF THE CHURCH

The following text is based on an interview with a Parochial Church Council (PCC) representative at St John the Baptist and offers their opinion on their experiences at the church.

“We love the heritage and the building, but for the church to be sustainable, it must have a living, growing community. It can’t just be a piece of heritage.”

PCC Representative

IMPACT OF THE BUILDING’S SIGNIFICANCE

St John the Baptist is 845m² in footprint and the listed status of the church is considered by the PCC to be helpful for obtaining grants and protecting the integrity of the building. Disagreements with amenity societies as regards proposed alterations for the purposes of enhancing mission have arisen in the past.

The size of the building makes holding intimate acts of worship difficult.

ORGANISATION AND RESPONSIBILITY

St John the Baptist has no paid staff and the churchwardens take on much of the responsibility for the management of the church building. The degree of vigilance required for the upkeep of the fabric, and the complexity of the Faculty process are considered to place a huge strain on volunteers.

The incumbent is keen to take part in discussions and planning regarding the church building but has confidence in his PCC and happy to delegate responsibilities. He has a slight anxiety about who will replace the current churchwardens once they have stepped down from office. The traditional PCC is supported by a separately constituted restoration trust and the formation of a Friends Group to raise funds for the church building is imminent.

The Diocesan Advisory Committee for Care of Churches (DAC) provides advice and staff are increasingly at pains to make themselves available. Nonetheless, the church would welcome more support with project management, fundraising etc., ideally through a hands-on professional independent of the architect.

FINANCES

The PCC has not traditionally set a budget, but the new treasurer has said they would like this to be considered in the future.

The PCC spends most of its money on parish share, utilities and building repairs, which is expected to continue over the next five years. The church's income is currently failing to meet expenditure and there is a fear that reserves, which are being used to supplement income, will run out in the next few years. It is hoped that the formation of the Friends Group will support the work of the restoration trust, whose reserves are running low. The church runs a giving campaign focused on preaching about good stewardship.

Lack of finances is seen as being among the biggest barriers to effecting positive change.

MAKING CHANGES AND DOING REPAIRS

At St John the Baptist, urgent repairs are required to the north transept roof, rainwater goods and masonry, including to the church tower. These were all identified in the last Quinquennial Inspection (QI) but no estimated costs were provided. The churchwardens are currently seeking advice from the church architect before going out to tender to determine costs. Grant funding may be sought.

The pews at St John the Baptist are Victorian, as is the heating system. Both are historically significant and therefore present a challenge to upgrade. The heating could be upgraded to an underfloor system, but this would involve consulting national amenity societies. The PCC would also like to expand the existing server facility in the church but again, is concerned with providing justification to statutory organisations.

The PCC has an ambition to offer more interpretation for children. A professional photographer is currently working on producing images highlighting the 'hidden' aspects of the church, such as high level carvings. These have been displayed as a slideshow with interpretation. It is hoped that a glossy book of them could be produced one day. The church also has interactive prayer stations.

The church has a statement of significance and maintenance plan but would like to produce a Conservation Management Plan (CMP).

CURRENT USE

The church is highly visible within the town and its bells can be heard from everywhere. Many residents, according to the feedback the church receives, feel a personal connection to the building, whilst visitors are impressed by the sense that it is a 'living' place.

WELCOMING VISITORS

The church doesn't use visitor's comments in project or mission planning, but does keep a record of the number of people who visit the church. Interpretation is currently provided through a guidebook, tours and exhibitions, including a permanent exhibition, run by the local history group, on the children who worked in the local mill in previous centuries, many of whom died as orphans.

HIGHNAM, HOLY INNOCENTS

Highnam, Gloucester, GL2 8DG

Diocese	Gloucester
Grade	I
National Heritage List Entry No.	1340330
Church Heritage Record No.	616060
Deprivation Indices	Low
Size (m ²)	587
Building Period	Victorian

Settlement Type	Commuter rural
Scheduled Monument	No
Heritage at Risk 2015	N/A
Average Weekly Attendance	35
No. of Residents in Parish	1,900
Annual Visitors	2,000 to 3,000
Website	http://www.highnamchurch.org/

HISTORY OF THE BUILDING

Thomas Gambier Parry bought the Highnam Court estate just outside the City of Gloucester in 1837 and remodelled the court and gardens. He also commissioned the church at Highnam, Holy Innocents in memory of his first wife and those of his children who died at an early age.

The church was designed by Henry Woodyer in the Gothic revival style and built between 1849 and 1851. The vestry was later enlarged in 1863. A major restoration of the church and frescoes was completed in 1994.

SIGNIFICANCE

Holy Innocents illustrates significance other than size as a Victorian church with high-quality fixtures and fittings and high tourist numbers. The church has a high landscape significance and forms an ensemble with the listed Church Lodge, Rectory, Parish Room and Old Schoolhouse on the edge of the park of Highnam Court. Gambier Parry adorned the whole of the chancel, including the roof, and much of the nave with frescoes using a new "spirit fresco" method adopted from the Italian fresco style of painting. Sir John Betjeman described the church as the 'most complete Victorian Church in this country'.

The composer Hubert Parry, to whom there is a Grade II Listed monument in the church, supposedly learnt to play the organ in Holy Innocents church and inherited the estate from his father. Hubert Parry is best known for the musical setting of William Blake's poem that begins 'And did those feet in ancient time', which was written for the preface to 'Milton' (c.1808), and is now known as the anthem 'Jerusalem' (1916).



Highnam, Holy Innocents - Chancel



Highnam, Holy Innocents - Chancel Arch - Christ in Majesty

EXPERIENCE OF THE CHURCH

The following text is based on an interview with a Parochial Church Council (PCC) representative at Holy Innocents and offers their opinion on their experiences at the church.

“The church is a *complete* example of a Victorian church building and interior, but we are a *working* parish church and don’t dwell on the history.”

PCC Representative

IMPACT OF THE BUILDING’S SIGNIFICANCE

Holy Innocents has a footprint of 587m². While the listed status of the building is seen as a means of protecting the building and preventing changes being effected on a whim, it is also considered to be a hindrance to necessary development. This is largely because changes take a long time to make, for example it took 23 years to obtain permission to construct a WC extension abutting the tower.

There are three other churches in the Benefice. However, each has its own PCC.

ORGANISATION AND RESPONSIBILITY

The traditional PCC has a finance committee and is setting up a fabric committee. Terms of reference are not used, but the committees do and will continue to report to the PCC. There are not considered to be any skills gaps on the emerging fabric committee. The chair of the committee is currently a member of the Diocesan Advisory Committee for Care of Churches (DAC), which is thought to be very helpful. The Friends of Highnam, Holy Innocents is separately constituted and operates with a general remit to assist the church in raising funds, particularly for projects.

The PCC employs a benefice secretary on behalf of the four churches in the Benefice. The secretary works across all four churches on a part-time basis. There are a limited number of volunteers who act as stewards when the church is open on Sundays in the summer months (April to September). The incumbent began in post in January 2016 following a five-year interregnum. Another priest was appointed during the past five years but had to leave suddenly due to ill health.

Historic England and the Victorian Society have been involved in the discussions about the current re-ordering project, but the church has not, however, explicitly asked for support. The DAC is thought to be very helpful and is credited with progressing discussions about the challenging re-ordering to the point where a consensus was achieved.

The church has had little direct contact with the Heritage Lottery Fund (HLF) to date.

FINANCES

An annual budget is not set but spending is reviewed monthly, at each PCC meeting. The PCC has a designated fabric fund which it has utilised considerably in financing the current re-ordering project.

The long, five-year interregnum had an adverse effect on church morale, which impacted upon giving and the payment of parish share – the church is currently £700 behind in parish share payments, which it hopes to address in due course.

A parish giving scheme has been reviewed and revised over the past 12 months in order to try to increase income; however, it is too early to say if it will prove to be effective.

MAKING CHANGES AND DOING REPAIRS

The church’s rainwater goods – mostly on the north side – need to be overhauled, principally because the downpipes are of an inadequate size. The estimated cost of this work is c.£30,000 to £40,000. The church applied to the Listed Places of Worship Roof Repair Fund for financial support to carry out the overhaul in 2015 but were unsuccessful. A second application was submitted in 2016 and the results awaited. If unsuccessful again, the work will not be tackled until after the completion of the current re-ordering project.

The current project at the church is a c.£170,000 re-ordering project. The project includes WCs built against the tower, a server installed in the tower, pews removed from around the font to create a gathering space, improved access for disabled people and repairs to the tower roof, which was damaged as a result of a break in. Gloucester Enterprise Trust contributed c.£57,000 to the current re-ordering project, the PCC contributed c.£50,000 and the Friends of Highnam, Holy Innocents and smaller grant givers, such as All Churches Trust, contributed the remainder. The project is due to be completed in July 2016.

A statement of significance is the only management document the church has, which is considered to be sufficient. There is no desire to acquire any more management documents.

CURRENT USE

The church is open to general visitors on Sundays, unless by pre-arrangement.

The church hosts several concerts a year but only a couple of these are described as being successful. There are three halls run by a community trust adjacent to the church. Most cultural and community activities take place in these. In order for the church to be sustainable into the future it is thought that it must host more income-generating activities.

WELCOMING VISITORS

Sunday opening coincides with the privately-owned Highnam Hall's open garden. Visitors often visit the garden and then the church. Groups, attracted by the church's history, often travel a long way to visit so are offered tours when they arrive.

A visitors' book is on site to gather people's opinions. Not much is done with this information; however, the PCC does take on board constructive criticism. The church has a website that it uses principally for publicity purposes and also runs a Facebook page.

BOSTON, ST BOTOLPH

Church of St Botolph's, Wormgate, Centre of Boston, Boston, Lincolnshire, PE21 6NP

Diocese	Lincoln	Settlement Type	Separate Town
Grade	I	Scheduled Monument	No
National Heritage List Entry No.	1388844	Heritage at Risk 2015	N/A
Church Heritage Record No.	621176	Average Weekly Attendance	Not Recorded
Deprivation Indices	Medium	No. of Residents in Parish	22,469
Size (m ²)	2417	Annual Visitors	20,000
Building Period	Medieval	Website	http://www.parish-of-boston.org.uk/

HISTORY OF THE BUILDING

Botolph was a Saxon missionary who preached in the area of Boston and founded a church nearby. An earlier wooden and stone church stood on the site of St Botolph's, evidence of which was found during excavations in the mid-nineteenth century. The extant St Botolph's chancel, nave and aisles were built between 1309 and 1390. The tower, or 'Stump', was added in 1450, after issues over the structural stability of the chancel due to the proximity of the River Haven were resolved. The tower is designed in the Perpendicular style and was completed in 1520. The building was restored by G.G. Scott and George Place in 1851-1853 which included replacing the stone vaulting, the design of the east window, and the carved wooden choir stalls. Sir Charles Nicholson replaced the nave roof with a flat wooden ceiling and carried out strengthening works to the tower in 1929.



Interior of St Botolph, Boston - <http://www.geograph.org.uk/more.php?id=2674395> © Copyright Rob Farrow and licensed for reuse under this Creative Commons Licence.

SIGNIFICANCE

St Botolph's is described by the architectural historian Pevsner as a 'giant among English Parish Churches'. The Medieval building has a tall three-stage tower with octagonal lantern and is known locally as 'The Stump'. The tower has very high landscape value and has been used as a landscape marker for travellers on land, on sea and in the air. The tower can be seen from across the fens due to the low lying landscape around Boston and also from the Wash to the east of the town. During WWII 'The Stump' was also used as a marker for British and American pilots based in Lincolnshire.

The building has high historical value due to its associations with the puritan emigrants who in 1630 founded the city of Boston in the United States of America and the tower has also been used as inspiration for a number of churches and towers across America including the Harkness Tower at Yale University. Many tourists from America return to the town and visit the church.

A library was built in the first floor of the porch and although in existence earlier, it was re-founded in 1634. The bookshelves date from 1766 and the collection numbers around 1500 in total. There are a number of volumes dating from before 1600 including a 1542 edition of the works of Geoffrey Chaucer. The collection is one of the ten largest parish libraries in the country and contains recorded sermons of political and religious importance as well as the historically important texts.



Exterior of St Botolph, Boston - <http://www.geograph.org.uk/photo/3676656> © Copyright Dave Hitchborne and licensed for reuse under this Creative Commons Licence.

EXPERIENCE OF THE CHURCH

The following text is based on an interview with a Parochial Church Council (PCC) representative at St Botolph's and offers their opinion on their experiences at the church.

“The Church will be sustainable in the future as a heritage and visitor attraction. The building should be about the worship of God but this can't happen without money.”

PCC Representative

IMPACT OF THE BUILDING'S SIGNIFICANCE

Whilst the size and scale of the space at St Botolph's (2417m²) generates interest and is one of the reasons people come to see the church, it is also a hindrance, due to the increased financial and time pressures associated with maintaining the quantity of fabric.

People anticipate the experience of a cathedral visit; however, the building is not resourced like a cathedral, and much of the floor space is unused. The building's heritage is wonderful and is valued by the community and visitors alike. The church sees the responsibility like 'having a huge art gallery but with no funds, which creates a lot of sleepless nights.'

St Botolph's has the responsibility for the other churches; St Thomas and St Christopher's. The PCC is also responsible for the historic Blenkin Hall adjacent to the church, which is often used for events. The church is a member of the Greater Churches Network.

ORGANISATION AND RESPONSIBILITY

St Botolph's has a tiered governance structure consisting of groups operating on behalf of and with the traditional PCC. Firstly, there is the day-to-day operational structure which includes the team and associate rectors, a fabric manager, fundraising administrator, head verger, domestic manager and a caretaker. These positions are all paid but are not all full-time positions. More full-time members of the operational team would be advantageous. Secondly, there is the ministry team. There is not a clear organisational structure to follow for Major Parish Churches of this scale within the Diocese so the PCC has created, within church law, its own system that works.

Due to the heritage status of St Botolph's as a Grade I listed building, any changes involve a long process of consultation and negotiation between partnerships such as the Council, Diocesan Advisory Committee for Care of Churches (DAC), the Victorian Society, Society for Protection of Ancient Buildings (SPAB) and Historic England. It is sometimes felt that having so many organisations involved can dilute the practical advice that could be provided.

FINANCE

The current income of St Botolph's does not meet expenditure. Spending is reviewed weekly. Parish share is £90,000 which is a heavy burden. The church would like to spend more money on making changes to suit mission within the church rather than building works such as re-pointing.

The PCC has lots of innovative ways of helping to raise money locally, including sales from the shop and café, votive candles, people can pay to have happy birthday played on the bells, climb the tower, the church can be lit in remembrance, and the space can be hired as a venue.

There is also a strong legacy campaign which encourages people to donate through their wills and a donate button on the website. All of these activities and campaigns are outlined in a written fundraising strategy document.

MAKING CHANGES AND DOING REPAIRS

The last Quinquennial Inspection (QI) for St Botolph's identified the need for urgent tower repairs with an anticipated cost of £1 million. A fundraising strategy is in place and a Heritage Lottery Fund (HLF) grant application is soon to be submitted, although this has been the case for several years. The cost of putting a bid together for a Major Parish Church can run into the tens of thousands and is considered to be a risk.

The church has an accessibility audit, maintenance plan, strategic development, buildings management plan, fundraising plan, economic assessment document and a Conservation Management Plan (CMP). The PCC feel that the working, everyday documents are useful but the more philosophical documents are less useful. Such documents can sometimes be perceived as an expensive box ticking exercise that need to be undertaken by experts, but the PCC believe these could be produced in-house if the necessary skills are acquired. A recent example is £25,000 the church spent on a feasibility study.

The church has recently completed a high-quality designed shop and offices 'pod' scheme and is currently working towards a HLF bid for major re-ordering. It is hoped that HLF will support the repair of the tower, new porches and an interpretation scheme. The interpretation scheme will focus on communicating the story of the community and all the different stages of the history of Boston. There is also an Open Door project and a Passion for Music project, for which a full-time director of music has recently been appointed.

CURRENT USE

The church is open six days a week. Alongside services and worship, the church is also used for public events such as festivals and by charitable, rotary and educational groups.

WELCOMING VISITORS

St Botolph's 'Stump' is a landmark in the surrounding area and occupies a unique situation in the centre of the town. The church aims to be at the forefront of community cohesion during a phase of social transition.

Facilities include the coffee shop, shop and the tower experience and there are guide books, tours, open heritage weekends and SPAB training courses available.



Setting of St Botolph, Boston - <http://www.geograph.org.uk/more.php?id=4218494>© Copyright David Hallam-Jones and licensed for reuse under this Creative Commons Licence.

NORTHAMPTON, HOLY SEPULCHRE

Sheep Street, Northampton, NN1 2LY

Diocese	Peterborough
Grade	I
National Heritage List Entry No.	1052407
Church Heritage Record No.	628123
Deprivation Indices	High
Size (m ²)	1098
Building Period	Norman

Settlement Type	City Centre
Scheduled Monument	No
Heritage at Risk 2015	N/A
Average Weekly Attendance	30 to 35
No. of Residents in Parish	4,900
Annual Visitors	2,000
Website	http://www.stseps.org/welcome.htm

HISTORY OF THE BUILDING

Northampton, Holy Sepulchre is a rare example of the few round churches found in England. The founder of the church Simon de Senlis had joined the First Crusade to the Holy Land in 1096 and having returned from Jerusalem, built a church with a circular nave inspired by the Church of the Holy Sepulchre in Jerusalem.

The original church had a round nave with eight columns and a short apse-ended chancel. In 1180 the north aisle was added and then extended in 1275. In the fifteenth century the south aisle was added and a clerestory built in the round nave. A tower and spire were also added at this time to the west of the round church. The north aisle fell into disrepair and was taken down in 1525.

The church was extended to the east by George Gilbert Scott in 1860 to 1864. He also rebuilt the north aisle. The chancel screen was built by Oldrid Scott (son of GG Scott) in 1880.



Northampton, Holy Sepulchre - john - originally posted to Flickr by Pauk - File:Pathway though Holy Sep church Northampton.jpg - CC BY 2.0 [http://creativecommons.org/licenses/by/2.0/]

SIGNIFICANCE

There were only nine churches built in England with round naves, most of which were connected to the Knights Templar or Knights Hospitaller. Holy Sepulchre was always a parish church and is one of only three that were built earlier and are not connected to such orders, the others being at Ludlow Castle (ruinous) and Holy Sepulchre, Cambridge with which there are a number of similarities with Holy Sepulchre, Northampton. This makes it highly significant as it is a rare example of such architecture that had been heavily influenced by the Holy Land and only four of the round churches built in Medieval England still exist as churches today.

Three original Norman windows are extant in the original, round church: one to the left of the south porch at low level and two on the north at high level. Holy Sepulchre is also one of the only buildings to survive a disastrous fire in Northampton in 1675 and is the most prominent historical feature in the designated Holy Sepulchre Conservation Area of Northampton.

The church is located in a deprived and challenging area of Northampton – people camp in the churchyard and there is an issue with drug-taking in the church grounds.



Northampton, Holy Sepulchre - john - originally posted to Flickr by Pauk - File:Holy Sepulchre church & grounds Northampton.jpg - CC BY 2.0 [http://creativecommons.org/licenses/by/2.0/]

EXPERIENCE OF THE CHURCH

The following text is based on an interview with a Parochial Church Council (PCC) representative at Holy Sepulchre and offers their opinion on their experiences at the church.

**“Volunteers are becoming harder and harder to recruit.
This is because the elderly congregation is shrinking.”**

PCC Representative

IMPACT OF THE BUILDING’S SIGNIFICANCE

Holy Sepulchre is 1098m² in footprint and considered to be far too large for the current congregation; however, the scale and layout of the church means that concerts can be held ‘in the round’. This is helped by the absence of pews in the rotunda.

The Grade I listing of the church is considered to be helpful in achieving grant funding but is a hindrance because it stops desirable adaptations to the church building. The PCC finds it challenging gaining permission from statutory bodies for the changes they want to make.

The church has been under a perceived threat of closure from the Diocese for many decades. This created an anxiety that has not gone away. The incumbent also looks after St Michael's Church, the neighbouring parish.

ORGANISATION AND RESPONSIBILITY

The traditional PCC is supported by various sub-committees, which include mission and evangelism, church hall and the regeneration committees. These sub-committees meet when required, often for specific projects. There are considered to be large skills gaps on the PCC. There is no treasurer, for example.

The PCC is also supported by the Restoration Trust, which is a separate trust with the remit of repairing the church building, although the PCC is responsible for general maintenance. The Restoration Trust became a private limited Company at 27 March 2009 with four directors which is maintained to the present time. The Trust is solely there for the benefit of Holy Sepulchre Church. The Restoration Trust is active but its membership has shrunk to only two or three people in recent years.

The PCC employs a part-time cleaner and a part-time office administrator. The incumbent often works from the parish office next to the church but has limited time to dedicate to the building.

Holy Sepulchre's has worked together with Historic England, the Victorian Society and the Society for Protection of Ancient Buildings (SPAB) in what have sometimes been challenging circumstances, given the pressures and expectations associated with managing such an historically significant building. The

Historic Churches Support Officer of the Diocese of Peterborough has been a positive source of assistance and support.

FINANCES

Holy Sepulchre does not set an annual budget but spending is reviewed occasionally. The Restoration Trust deals with repairs and has investments but relies heavily on legacies.

The church hall is leased to a nursery, which yields £25,000 per annum. Theatre groups and the local university often hire the church and all bookings are handled through the parish office. Telecommunications equipment (mobile phone and broadband) is mounted on the church tower, which is an additional source of income.

The Diocese of Peterborough is currently assisting the church with planning a stewardship campaign.

MAKING CHANGES AND DOING REPAIRS

The Restoration Trust has raised and spent c.£1.2 million over the past 25 years returning the church to a state of good repair. Permission was recently granted to remove pews from the upper part of the church so this area is now used as a meeting space and a modest servery has also recently been installed. In order to be more sustainable in the future the church believes it requires new facilities and more volunteers to open the church. A new heating system was installed at a cost of £65,000, paid for out of an endowment (£10,000 per year, saved up over several years) and legacies. The new heating system is much more effective and efficient.

The church has applied for a Heritage Lottery Fund (HLF) grant twice in the past two years, principally for reordering and the implementation of a programme of activities to open the church more often, which were both turned down. The good state of repair of the church and the lack of local capacity is thought to have contributed to this. Holy Sepulchre's has taken advantage of the advice and guidance of the HLF in the past, visiting the East Midlands HLF offices.

The most recent proposal has been to install WCs in the church building (the only WCs are in the church hall at present). This is challenging due to the layout of the church. One option would be to use the space currently taken up by the organ, which is currently unplayable and requires £250,000 of repairs. However, due to the significance of the organ, this is not necessarily a viable option.

In the face of these challenges, Holy Sepulchre continues to think of ways to make the church more sustainable. The PCC would like to install solar panels, but currently lacks the funds to do so. The Historic Churches Support Officer at the Diocese of Peterborough (part-funded by Historic England) has written a Conservation Management Plan (CMP) for the church. Ways to use this document are still being explored and a further business plan would be welcomed, but the PCC lacks the necessary skills to write one.

CURRENT USE

The church is open for two afternoons per week during the summer months. There have to be volunteers on site when the church is open because of its inner city location. Volunteers are becoming harder and harder to recruit and the elderly congregation is shrinking. Retired members of the community have traditionally volunteered at the church because younger members either can't volunteer because of work commitments, or have limited interests in the building, preferring to focus on worship.

The building is used not only for regular worship, but for concerts, theatre groups, exhibitions and from time to time major productions. In 2015 when Northampton Royal & Derngate Theatres combined with The Globe Theatre London to produce 'King John & The Magna Carta', a nationally acclaimed production. A major focus down the years has been tourism with the church welcoming visitors from across the world.

WELCOMING VISITORS

Visitors are provided with leaflets, guided tours and a booklet when they visit and are able to leave comments in the visitors' book, which is reviewed by the PCC occasionally. Since the inception of Heritage Open Days the church has opened its doors for four days each September to welcome between 500/700 visitors to take in the history and militaria connections of some hundreds of years, especially "The Soldiers' Chapel", the memorium of the two great wars now fully restored at a cost of £40,000.



The round church



Interior of the round church

HADLEIGH, ST MARYS

Church Street, Hadleigh, Suffolk IP7 5DT

Diocese	St Edmundsbury and Ipswich
Grade	I
National Heritage List Entry No.	1036820
Church Heritage Record No.	633053
Deprivation Indices	Medium
Size (m ²)	1095
Building Period	Medieval

Settlement Type	Separate Town
Scheduled Monument	No
Heritage at Risk 2015	N/A
Average Weekly Attendance	219
No. of Residents in Parish	8,300
Annual Visitors	Not Recorded
Website	http://www.stmaryshadleigh.co.uk/

HISTORY OF THE BUILDING

Archaeological evidence dates the church at Hadleigh back to the Saxon period where the Danish leader Guthrum who died in c.890 is recorded as being buried at *Headleage*. This Saxon church was rebuilt beginning in the twelfth century. Some early fabric from the thirteenth or fourteenth century can still be seen in the base of the church tower. The aisle walls date from the fourteenth century though the rest of the church was mostly redeveloped in the fifteenth century with money from the growing cloth trade and included chantry chapels for five local guilds. The church later had a double decker pulpit and box pews that were removed in nineteenth century restoration work. There was further extensive restoration works in the twentieth century to the church and tower.

SIGNIFICANCE

Hadleigh, St Mary is the fifth largest church in Suffolk and was rebuilt in the fifteenth century with money from the cloth trade. It is a large and imposing church and is very characteristic of the East Anglian style. The church is the only big church in Suffolk to boast a Medieval spire and the only surviving wood and lead spire in the country.

The church has a number of interesting fixtures and fittings including a good collection of ancient chests, an early eighteenth century organ case and a bell which was cast in 1280. There are plaques, windows and monuments dedicated to the people connected to the church's history, which provide a tangible link to the building's past.



St Mary, Hadleigh https://commons.wikimedia.org/wiki/File:St_Mary%27s,_Hadleigh_3.jpg?uselang=en-gb

EXPERIENCE OF THE CHURCH

The following text is based on an interview with a Parochial Church Council (PCC) representative at St Mary's and offers their opinion on their experiences at the church.

“The church is a community building that doesn't necessarily have to be all about faith. We need to find a way to work with all partners to address issues.”

PCC Representative

IMPACT OF THE BUILDING'S SIGNIFICANCE

The heritage of St Mary's is very helpful and important. The history of the church building and the people associated with it enables the PCC to tell stories about significant lives and events, and weave these into the day-to-day life of the church, giving them currency. There are annual opportunities and significant national events that the church engages with, which help to remind people of the significance of the building. Furthermore, it is a particular help for gaining grants and external funding.

The size of the building is large (a footprint of 1095m²) and this means it is a challenge to maintain. The church has been in communication with amenity societies regarding the building and there is general agreement that something must be done to secure the church's future, but there is no agreement on how to go about it. Encouragement from some, and objection from others, can leave a sense of confusion. The building is not currently considered to be serving mission and ministry to the best of its potential.

ORGANISATION AND RESPONSIBILITY

The church has a traditional PCC structure made up of churchwardens, a secretary and other officers. The Friends of St Mary's is separately constituted. There is also a vision buildings project group, which operates under terms of reference and includes members of the wider community.

The churchwardens are most actively involved with the management and maintenance of the building. There is a vergers and two administrative staff on the payroll. The incumbent and churchwardens drive projects at the church; they understand that the building must serve the church, not the other way around.

FINANCE

The church has no budget for fabric but there is a small restricted fabric fund. Spending is reviewed every month via the treasurer's report and then again at every PCC meeting.

The church's income does not meet its expenditure; in 2015 it was £5,550 short. There is a giving and fundraising strategy in place which includes preaching, home group study, pastoral letter to electoral roll members and stewardship. The church is also hired out regularly.

MAKING CHANGES AND DOING REPAIRS

The latest Quinquennial Inspection (QI) estimated £770,000 of work was required to re-roof the south aisle, provide a new nave floor, carry out work to all windows and repairs to surrounding stone work.

A liturgical re-ordering project is currently underway and is partially complete. The project involves three phases. Phase one is complete and involved re-using old pews to build Victorian-style furniture in the Lady Chapel. Phase two is in consultation and involves removing choir stalls and the chancel step to greater accessibility. Phase three is still under consideration and proposes to move the WCs from under the tower into an extension, allowing the west entrance to the church to be used again. The Heritage Lottery Fund (HLF) is being approached about the further stages of the restoration project. The Diocesan Advisory Committee for the Care of Churches (DAC) has been very supportive, as has Historic England, yet there is still no ultimate consensus on what should be done.

The church is currently working on an initial interpretation project with the University of York. The PCC also has an ambition to install a new scheme of digital interpretation, using new technologies so that it can be interactive. This will include interactive prayers. The interpretation will chart the changes in the building and is an attempt to make history immersive. There is a plan to increase the depth of the interpretation in later phases of the project. Part of what the PCC hopes to achieve is the provision of opportunities for people to engage with the spiritual life of the church, using history as a vehicle for this.

The Church has a statement of significance and a strategic document. A Conservation Management Plan (CMP) was commissioned as a HLF requirement and it has been found to be useful, having all this information collated in one document.

CURRENT USE

The church is open every day and holds regular services and community groups. Guide books, tours, website, leaflets are available in church and a team of stewards when possible, especially at peak times.

WELCOMING VISITORS

There is a visitors' book and stewards on duty receive verbal opinions which are passed on to the Dean and churchwardens. Opinions are now made public on the church's website and the Friends of St Mary's website which helps to demonstrate and widen public support for the large-scale project the church is working on.



St Mary, Hadleigh within its setting https://commons.wikimedia.org/wiki/File:St_Mary%27s,_Hadleigh_11.jpg?uselang=en-gb

BURY ST EDMUNDS, ST MARY

Honey Hill, Bury Saint Edmunds IP33 1RT

Diocese	St Edmunds and Ipswich
Grade	I
National Heritage List Entry No.	1342765
Church Heritage Record No.	633312
Deprivation Indices	Low
Size (m ²)	1561
Building Period	Medieval

Settlement Type	Separate Town
Scheduled Monument	Yes
Heritage at Risk 2015	N/A
Average Weekly Attendance	250
No. of Residents in Parish	12,600
Annual Visitors	14,500
Website	http://www.wearechurch.net/

HISTORY OF THE BUILDING

St Mary's stands on the south-west corner of the precinct of Bury St Edmunds Abbey and was originally built and dedicated in the twelfth century. The chancel was rebuilt in the late thirteenth century and the north doorway and windows in the Notyngam porch date from this development also. The tower was remodelled between 1393 and 1403.

The building has changed with the centuries. Benches gave way to box pews, which gave way to the current poppy head pews. A gallery was installed, and then removed. A rood screen was installed, removed and then reinstalled at the beginning of the twentieth century. In the 1995 a steel frame was constructed within the tower allowing the church to create four rooms; and in 2016 a kitchen was installed in the north-west corner of the church

SIGNIFICANCE

St Mary's is a fine example of late Medieval architecture and despite the number of alterations presents a unified Gothic appearance. The church is situated very close to the cathedral and lays claim to being the third largest parish church in England, to have the second longest aisle and the largest west window.

The church also houses an unusually wide Hammerbeam roof that is a remarkable survival. The scheduled ancient remains of the Abbey and cathedral share the setting and history with St Mary's. Mary Tudor, the sister of Henry VIII and Duchess of Suffolk is buried on the north side of the altar.

There is a choral tradition at the church that remains unbroken after 600 years.



Bury St Edmunds, St Mary, Martin Pettitt via Flickr – Creative Commons CC BY 2.0 [<http://creativecommons.org/licenses/by/2.0/>]



Bury St Edmunds, St Mary, interior facing east, Jim Linwood – Creative Commons CC BY 2.0 [<http://creativecommons.org/licenses/by/2.0/>]

EXPERIENCE OF THE CHURCH

The following text is based on an interview with a Parochial Church Council (PCC) representative at St Mary's and offers their opinion on their experiences at the church.

“The building must be lived in. It must attract people and enable the mission of the church.”

PCC Representative

IMPACT OF THE BUILDING'S SIGNIFICANCE

The architecture of St Mary's embodies the Christian journey of pilgrimage and is therefore considered to be significant in the day-to-day work of the church. The PCC is determined to work with the building, not against it; however, it has been challenging on occasions, especially with regard to the ten-year process of installing a new kitchen in the tower. Eventually, a cenotaph was relocated at a cost of £50,000 to make way for the kitchen.

The church's Grade I Listed status deters inappropriately ambitious plans, but can lead to differences of opinion with advisory bodies outside the Diocese. The ambition to install meeting rooms is currently on hold as no suitable place has been identified. The PCC were able to obtain permission to mount some pews on casters so they can be moved to create larger, more useable spaces.

ORGANISATION AND RESPONSIBILITY

The church is governed by a traditional PCC, which is very effective. A fabric committee is largely responsible for the management and maintenance of the church building. The incumbent is somewhat active in the running of the church building, seeing it as his duty to delegate responsibility but stay informed about what is being planned and delivered.

The PCC is well-supported from within the Diocese by the Diocesan Advisory Committee for Care of Churches (DAC) and the Archdeacon. St Mary's has had extensive communication with amenity societies and other interested parties about adaptations to the church building, such as the Church Buildings Council and Historic England.

FINANCES

The PCC's spending is largely reactive, but spending is reviewed annually. Parish share is set to increase with the addition of a new member of clergy. There is no fundraising strategy in place; rather, the PCC devises a fundraising plan on a project-by-project basis. This approach is enabled by the large reserves the PCC has at its disposal.

The PCC allocates the fabric committee an annual budget of £15,000-£20,000 per year to cover general maintenance.

MAKING CHANGES AND DOING REPAIRS

The PCC has just carried out a partial re-roofing at a cost of £450,000, which was funded entirely by a legacy. The PCC has taken steps to make the church building as hospitable as possible by installing a new kitchen as well as new under-pew heaters, which have increased comfort levels in the church significantly.

The PCC has a mission statement which shapes its approach to mission and management. It considers the building to be a pointer to Christian faith that must be lived in and enable the mission of the church. The PCC has a maintenance plan which is reviewed with each Quinquennial Inspection (QI) that is commissioned.

There has been a recent focus on work with children, which has been very successful; so successful that side chapels have had to be used to accommodate growing numbers, which makes the current lack of meeting space doubly frustrating.

CURRENT USE

The church is held in great affection by the local community. Its historic significance means that people love it, including those from further afield, who often comment in the visitors' book that it is an 'amazing building'.

WELCOMING VISITORS

A team of stewards is on hand to greet visitors and the church currently provides an information leaflet. There are plans to update and republish the guidebook and a developing ambition to provide information about how the historic fixtures and fittings are used in the day-to-day life of the church as a place of worship.

ST GERMANS, ST GERMANS PRIORY

Quay Road, St Germans, Saltash, PL12 5LY

Diocese	Truro	Settlement Type	Rural
Grade	I	Scheduled Monument	No
National Heritage List Entry No.	1140544	Heritage at Risk 2015	N/A
Church Heritage Record No.	639285	Average Weekly Attendance	45
Deprivation Indices	Medium	No. of Residents in Parish	2,700
Size (m ²)	630	Annual Visitors	8,000
Building Period	Norman	Website	http://www.stgermanspriory.info/

HISTORY OF THE BUILDING

St German's Priory is said to have been founded by St Germanus in c.430 and was made the seat of the Bishop of Cornwall for a short time after 926. The Normans created an Augustinian monastery around the church and the Anglo-Saxon buildings were replaced with a grand, new building with two western towers and a nave measuring 102ft in the twelfth century. Evidence of this Norman architecture remains, including the large western door, in the current church.

The Priory was Dissolved by Henry VIII in the sixteenth century and the monastic buildings became a private house of the Eliot family, as it still is today. In the following centuries, the church was poorly maintained and the chancel collapsed, however the east window of the chancel was saved and placed in the east wall of the nave. The north aisle was demolished in 1888 and replaced with a family pew for the Eliot family.



St Germans Priory - Nilfanion - Own work - St Germans Church.jpg - CC BY-SA 3.0 [<http://creativecommons.org/licenses/by-sa/3.0/>]

SIGNIFICANCE

St German's illustrates significance other than size as the site of the Saxon cathedral of Cornwall and its high landscape value. The church is one of oldest buildings still in use for its original purpose in the country. Much of the Norman fabric of the Priory remains and although there have been a number of alterations to the former Augustinian monastery buildings around the church, the ancient connection is still visible in the landscape.

Members of the Eliot family are buried in the Priory and the Port Eliot Festival, a notable national arts festival, takes place annually in and around the Priory and Eliot residence.

Inside the Priory there is a distinctive chronology from west to east, from the eleventh century west doors to the nineteenth century glass in the east window. The rescued east window now holds fantastic Morris & Co stained glass, designed by Edward Burne-Jones which is 24ft high and amongst the best in Cornwall.

St German's recently moved away from the traditional Parochial Church Council (PCC) system of government and formed the St German's Priory Trust. This is unique in England and aims to ensure a sustainable future for the building. The Trust aims to maintain the church as a place of worship and also turn it into an effective community resource.



St Germans Priory, interior - Nilfanion - Own work - File:St Germans Church interior.jpg - CC BY-SA 3.0 [<http://creativecommons.org/licenses/by-sa/3.0/>]

EXPERIENCE OF THE CHURCH

The following text is based on an interview with a PCC representative at St Germans Priory and offers their opinion on their experiences at the church.

“The church can’t just sit in the past; it can’t simply become part of history. It must be a church for today.”

PCC Representative

IMPACT OF THE BUILDING’S SIGNIFICANCE

The Priory has a footprint of 630m². The large size of the Priory means that with a relatively small congregation, people have to be encouraged to sit in a group in order to form a family for worship.

Heating the large building has been difficult in the past, but it is hoped that this, along with more effective maintenance and repairs, will change with the inception of the new Priory Trust. The Grade I Listed status of St German’s Priory’s is considered to be helpful for obtaining grants.

St German’s Priory has three sister churches (chapels of ease) for which the PCC is responsible.

ORGANISATION AND RESPONSIBILITY

The PCC is close to establishing the newly-formed Priory Trust, which will be entirely responsible for the management and maintenance of the historic church building. The arrangement requires the PCC to lease the church building to the Trust.

The Trust comprises people from the locality and is described as a secular organisation. The Priory Trust will take full, legal responsibility for maintaining and repairing the church building, hiring out the building, organising and/or staging activities that are not religious in nature and fundraising in order to support itself and execute its responsibilities. The incumbent, who took up his post three years ago, sees the PCC/Trust arrangement as freeing him to be more cosmopolitan and universal in his relationship with the community.

The Priory will not become an Extra Parochial Place (EPP), which is another alternative form of governance, but will remain as a parish church. The chancel will be reserved, in principle, for worship, but will not be reserved exclusively for this purpose. The Trust, and church building, will still be subject to the Faculty system. The Trust is required to commission a new Quinquennial Inspection (QI) every five years. The PCC will pay a flat fee for utilities for the first three years before review. All governance documents, including a Conservation Management Plan (CMP), relating to the building will be held or commissioned by the Trust.

The Church Buildings Council has been very supportive throughout this process, particularly with the preparation of the CMP for the church. Historic England and various amenity societies have shown an interest in the future of the Priory.

The future successes and challenges of the new governance structure have yet to be fully understood. The other three churches in the group will not be affected by the new arrangement.

FINANCES

PCC spending is going to alter considerably with the formation of the Priory Trust, It is not known at this point what future spending may look like.

The PCC are losing an income stream – the hiring out of the Priory – so a stewardship team is being developed. This team will work on behalf of the PCC across all four churches in the group.

There is 100% Chancel Repair Liability lying with the Church Commissioners.

MAKING CHANGES AND DOING REPAIRS

The St German’s Priory Trust with the PCC has carried out repairs to the building recently, including the use of the PCC roof repair fund to carry out urgent roof repairs in 2015. This contributed c.£55,000 to the project.

The newly-formed St German’s Priory Trust has the ambition, as its first project, to build a composting WC in the churchyard (there is currently one portaloos); renew the heating system and install catering facilities. The incumbent would like to see even greater integration of the Priory into the cultural life of the area. It already participates in the Port Elliot Festival of Music and Literature.

It is believed the PCC/Priory Trust lease is a first for the Church of England. It has a high profile and will be finalised in 2016.

CURRENT USE

The formation of the St German's Priory Trust has allowed the PCC to develop new uses and styles of worship. For example, there are four groups, centred on worship but using different methods that meet simultaneously within the building. People can move from group to group. These groups are music, craft, objects and conversations about the gospels. There are determined efforts made to try to improve the presentation of the building in order to help people to find God. There is a growing congregation and Christmas attendance has doubled.

Instead of seeking out events at which to represent the Priory, these events will be brought to the church. The incumbent is planning on attending many of them and using it as an opportunity to talk and engage with people. He always wears his collar and enjoys a good relationship with the village. The incumbent is working with Port Eliot House (which offers itself as a wedding venue) to establish an arrangement to jointly offer weddings. The Priory has also played host to crazy golf in the past.

WELCOMING VISITORS

Comments left in the visitor's book or online relating to specific issues are sometimes used to inform planning, i.e. 'better lighting is needed', or 'more information about X would be good'.

The Priory's curate runs a Priory Facebook page. This has a national focus and provides opportunities for people to direct their own engagement with the church.

There are currently information boards, guide booklets, and cards providing interpretation about the Priory, village and St Augustine. There is a children's section, too. The PCC and Trust are currently working on a scheme of interpretation using holographic projections. If this proves to be too logistically difficult it will consider installing touchscreens and audio guides. There is Wi-Fi in the church.

THE MINSTER AND PARISH CHURCH OF SAINT PETER-AT-LEEDS (LEEDS MINSTER)

Kirkgate, Leeds, LS2 7DJ

Diocese	Leeds
Grade	I
National Heritage List Entry No.	1375046
Church Heritage Record No.	646379
Deprivation Indices	High
Size (m ²)	1686
Building Period	Victorian

Settlement Type	City Centre
Scheduled Monument	No
Heritage at Risk 2015	N/A
Average Weekly Attendance	75
No. of Residents in Parish	6,506
Annual Visitors	7,500
Website	http://www.leedsminster.org/

HISTORY OF THE BUILDING

As a major crossing point of the River Aire the settlement at Leeds can be traced back to the seventh century. A church on this site for these settlers is known to have burnt down in 633 AD. The Domesday survey in 1086 records that Leeds had a church with a priest, a manor and meadowland. The town continued to expand during the Medieval period and the church was rebuilt twice, after a fire in the fourteenth century and finally in 1837 when the surviving church was demolished due to its perilous condition.

The current church of St Peter-at-Leeds was built by Robert Dennis Chantrell at the behest of Revd Dr. WF Hook and was consecrated in 1841. Alterations to the east end were carried out between 1870 and 1880.



Leeds Minster, interior - Michael Beckwith - Leeds Minster - File:Leeds Minster (8686878471).jpg - CC BY 2.0 [<http://creativecommons.org/licenses/by/2.0/>]

SIGNIFICANCE

Leeds Parish Church, as it was known before acquiring Minster status in 2012, was the largest new church to be built in England following the consecration of St Paul's Cathedral, London in 1707. Built in a neo-Gothic style it was designed to accommodate everyone, not just the wealthy, in the parish at a time when the living conditions for most in the industrial city were very unhealthy.

The Minster houses a number of significant fixtures and fittings including early preaching crosses dating back to around 950 AD. There are also notable Victorian details inside the Minster such as a reredos by GE Street and monuments that embody the history of the city, including a memorial to Captain Oates of Scott's Antarctic Expedition and a significant organ, many times restored, by Harrison & Harrison (1914), with pipework by Edmund Schulze. The Minster is very much a part of modern life and has had some modern alterations including glasswork by Sally Scott in 1997.

The Minster's parish is bisected by a railway and viaduct, separating the church from the city, reducing its communal value.



Leeds Minster from Kirkgate - Mtaylor848 - Own work - File:Leeds Minster seen from Kirkgate, Leeds (19th July 2014).JPG - CC BY-SA 4.0 [<http://creativecommons.org/licenses/by-sa/4.0/>]

EXPERIENCE OF THE CHURCH

The following text is based on an interview with a Parochial Church Council (PCC) representative at Leeds Minster and offers their opinion on their experiences at the church.

“The church glories in the past but has lost its connections with the City and Diocese it serves, is dysfunctional in terms of its internal relationships and is lifeless in terms of its spirituality.”

PCC Representative

IMPACT OF THE BUILDING’S SIGNIFICANCE

The size of Leeds Minster (with a footprint of 1686m²) is challenging with regard to amassing enough money to repair and develop the building whilst also developing the personnel capacity to cope with its everyday management. The layout of the interior space is also thought to be very difficult to work with. Overall, however, the size and heritage significance of the building is considered to be generally helpful to the Minster’s mission and ministry.

The Grade I listing of the Minster is also considered to validate its historic importance; however, the Minster status of the church is felt to be unhelpful. People knew the church as Leeds Parish Church and are now confused by the references to ‘Leeds Minster’. The signage around the area reads ‘Leeds Parish Church’. People are confused by what the honorific title of ‘Minster’ means or what role the church should play as a Minster.

The Minster has responsibility for listed boundary walls, gates and steps within the churchyard.

ORGANISATION AND RESPONSIBILITY

Leeds Minster, formerly known as Leeds Parish Church, was given the honorific title of Minster in 2012 in recognition of its important civic and parish role within the city. The new incumbent, who has been in post for less than a year, has abolished the sub-committee structure and is reviewing the governance of the church, which has lacked efficiency since the 1990s. There will almost certainly be a fabric committee established as part of the new governance structure and will also likely be an advisory committee established, which will allow experienced individuals from the wider community to be co-opted.

The incumbent is involved heavily in the management of the building at present but will move to a Leadership role in time, following the reform of the Minster’s governance. Leeds Minster’s PCC employs a full-time vergier; part-time director of music; part-time sub-organist; and a part-time education officer. There is a need for more administrative support at the Minster.

The Diocese and outside organisations, such as Historic England provide goodwill and encouragement. The Minster has also received support from the Bishop and Archdeacon.

FINANCES

For over 20 years the PCC has spent a third more than it has raised (approximately £75,000 per annum). It has drawn heavily reserves and there is now relatively little money left (c.£40,000). The method of calculating parish share is currently being revised by the Diocese. The PCC’s parish share contribution was in deficit by £405,000 up until 2015. The deficit has now been reduced to £94,000 in 2016. The PCC will likely not be able to pay the full parish share this year.

Establishing a fundraising strategy for the newly formed Leeds Minster is a priority. It is probable that this will be linked specifically to repairing and developing the building.

MAKING CHANGES AND DOING REPAIRS

Leeds Minster requires urgent and comprehensive internal and external repairs to its tower, including the bell and clock chambers and rainwater disposal system. Repairs are also required to the south-east aisle roof, Lady Chapel roof and rainwater goods, for which the Minster has applied to the Listed Places of Worship Roof Repair Fund (c.£90,000). The total cost of all outstanding repairs is estimated at c.£250,000.

The area around the Minster is being redeveloped with major retailers establishing outlets in the parish. This is considered to be an opportunity for the church to re-establish connections with the city.

The incumbent and PCC are working with the Church Buildings Council on a Conservation Management Plan (CMP), which will shape future development of the Minster. Once the CMP is complete Historic England and all relevant amenity societies will be invited to the church to discuss the way forward. There is also an ambition to write a liturgical plan.

Whatever the future project it will probably involve an application to the Heritage Lottery Fund (HLF) for substantial funds and almost certainly feature a comprehensive re-ordering, a range of complementary uses of the church building, such as: lectures, music, charitable events, dinners, art exhibitions, complete repair of the building fabric and a new scheme of interpretation for visitors. The re-ordering to enable a flexible use of the building is seen as the key to the Minster's future sustainability.

CURRENT USE

The Minster's visitors' book reveals that local people are still visiting the church for the first time, even if they are long-term residents of the area. When people visit the church – which they are able to do outside services between 9am to 3pm, Monday to Saturday – a verger and volunteer welcomers are always on site to greet them.

WELCOMING VISITORS

It is felt to be important to tell the story of the church as part of mission and ministry of the Minster. The history of the building, as well as its architectural quality, is, however, considered to be largely under appreciated. There is therefore an ambition to provide more interpretation, particularly to illustrate the connection between the church and the city.

GRANTHAM, ST WULFRAM

Church of St Wulfram, Church Street, Grantham, Lincolnshire, NG31 6RR

Diocese	Lincoln	Settlement Type	Separate Town
Grade	I	Scheduled Monument	No
National Heritage List Entry No.	1062501	Heritage at Risk 2015	N/A
Church Heritage Record No.	621164	Average Weekly Attendance	234
Deprivation Indices	Medium	No. of Residents in Parish	9,000
Size (m ²)	1847	Annual Visitors	14,500
Building Period	Medieval	Website	http://www.stwulframs.org.uk/

HISTORY OF THE BUILDING

St Wulfram's Church was the only church in the town of Grantham until the eighteenth century and there has been a church on this site since Anglo-Saxon times. There are a few stones in the fabric near to the organ loft that are possibly from this earlier Saxon church. The nave of the church dates from the Norman rebuilding of the church as does most of the north aisle arcade (before 1180).

The original Norman church was ruined by fire after being struck by lightning in 1222. In 1280 the church expanded over the market to the west and the piers in the west end show masons' marks from this rebuilding. The north aisle was extended in 1450 and the south aisle in 1550. St Katherine's Chapel and the Lady Chapel were also added in the sixteenth century. The church was restored by GG Scott between 1866-1875.



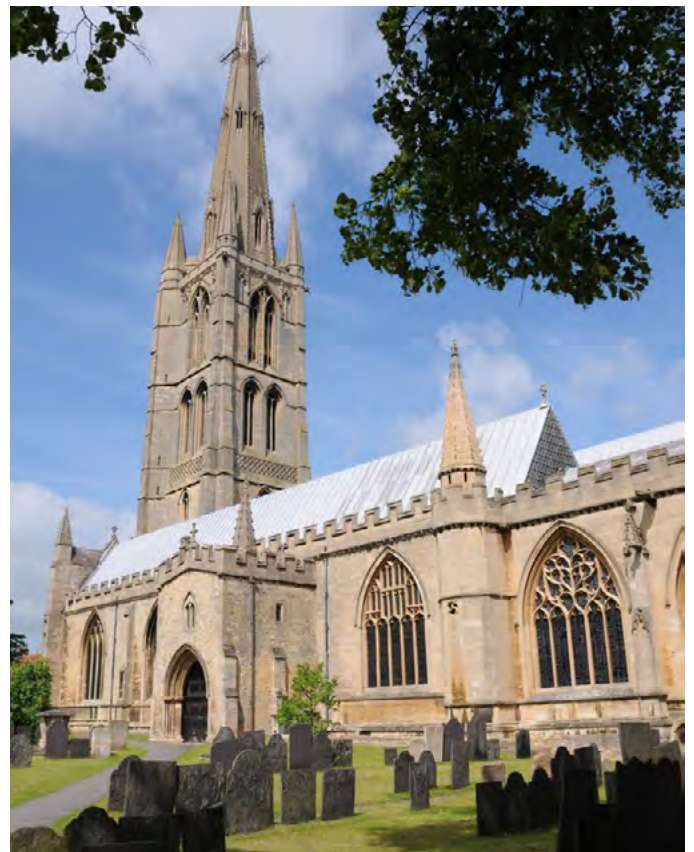
St Wulfram's Interior - <http://www.geograph.org.uk/photo/3846198>
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SIGNIFICANCE

This landmark Medieval church has a tall crocketed spire and good evidence of the evolution of window tracery. The spire of St Wulfram's has high landmark value and can be seen from the East Coast main line.

There is a significant crypt chapel, originally entered from outside, which has a surviving Medieval door and wooden chests.

The church has the first library in England to be endowed under a civic authority that was not in the possession of a cathedral, church, college or school. The chained Trigge Library was established in 1598 when Reverend Francis Trigge, Rector of Welbourn, gave £100 for the purchase of books. There are 356 separate items in the library including a book printed in Venice in 1472.



St Wulfram's Exterior - <http://www.geograph.org.uk/more.php?id=3581320>
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EXPERIENCE OF THE CHURCH

The following text is based on an interview with a Parochial Church Council (PCC) representative at Church of St Wulfram and offers their opinion on their experiences at the church.

“I am delighted to work in a church of this size; its size provides huge opportunities to do big things in it and stretch people’s perceptions about what St Wulfram’s is about.”

PCC Representative

IMPACT OF THE BUILDING’S SIGNIFICANCE

St Wulfram’s church has a footprint of 1847m². The heritage status of the church can be challenging, but that challenge is seen as a good thing because it encourages more imaginative and creative solutions. The need for consultation with other local groups and national organisations can at times be difficult but the outcome is always beneficial as they have similar aims to the church.

The PCC feel that it is essential to address negative public perceptions of the Church of England and some parish churches, which are sometimes seen as rich and aloof.

The church has responsibility for a listed war memorial within the church grounds.

ORGANISATION AND RESPONSIBILITY

The church has a traditional PCC structure with churchwardens, secretary and other officers. There is also a fabric group which is a sub-group of the PCC. Currently around 11 to 20 people are involved with the management and maintenance of the building. It is hoped that the fabric group will continue with this work, helped with an additional part-time clerk of works designated to look after the building. There will soon be a change to the staff structure, with a new CEO put in place to co-ordinate and manage the new education centre and community initiatives, however ultimate decision-making will remain with the churchwardens, incumbent and PCC.

FINANCE

St Wulfram’s current income meets its expenditure. Whilst the maintenance and utility costs for this size of the church creates certain financial pressures, this is offset by the opportunities that the space affords in terms of fundraising and community events. Currently the largest portions of the budget go on parish share, insurance, payroll and maintenance; however, following a generous benefaction, the church plan to spend more money on community initiatives, buildings and additional staff.

There is a fundraising strategy in place which is constantly evolving. It will be essential to maintain a clear fundraising strategy in the future in order to pay for items not covered by the benefaction, such as parish share.

MAKING CHANGES AND DOING REPAIRS

A major repair project to the spire costing £600,000 has now been completed following funding from the Heritage Lottery Fund (HLF) and an extended fundraising drive. The church is planning to build an education centre in the next six to eight months, following a generous benefaction from a local philanthropist. The centre will be there for both children and adults and will provide training in heritage skills, including six apprenticeships in stone, glass and woodwork. As well as safeguarding the existing building and funding the new education initiative, the additional money will be put towards community problems such as homelessness.

Due to the significant GG Scott-designed layout of the church, the use of the internal space has been limited until recently. The floor throughout the nave is being lowered, which will improve accessibility and allow them to host large community events such as the Beer Festival, Flower Festival and indoor ice rink.

The last Quinquennial Inspection (QI) identified a few minor issues with window mullions and internal monuments. In addition, the electrics, PA system and lighting need to be upgraded. The church aims to be more proactive than reactive in the future with maintenance issues. The church is currently preparing a Conservation Management Plan (CMP).

CURRENT USE

The church is used for a variety of functions. At the moment St Wulfram’s are developing their associations with people and events. The church feels that community use is essential to the sustainability of the church, and recaptures the Medieval use of the space in ways that celebrates the joy of day-to-day life.

WELCOMING VISITORS

The church has good visitor facilities including interactive displays, audio tours and trained stewards. The church aims to change negative perceptions of the church by welcoming the community and encouraging people to engage with the space and feel a sense of common ownership and belonging.

BIRMINGHAM, ST AGATHA

Stratford Road, Sparkbrook B11 1AD

Diocese	Birmingham
Grade	I
National Heritage List Entry No.	1210221
Church Heritage Record No.	602111
Deprivation Indices	High
Size (m ²)	1116
Building Period	Victorian

Settlement Type	Inner City
Scheduled Monument	No
Heritage at Risk 2015	N/A
Average Weekly Attendance	47.5
No. of Residents in Parish	4,486
Annual Visitors	Not Recorded
Website	http://www.saintagathas.org.uk/

HISTORY OF THE BUILDING

St Agatha's was built in the late nineteenth century to replace another church, Christ Church, New Street, and was funded by the sale of this site. It was designed by WH Bidlake and constructed between 1899 and 1901. In 1940 a German bomb destroyed the entirety of the sanctuary end of the church and in 1957 the entire roof was lost to a fire. Internal alterations were made between 1940 and 1960 and in 2005 the Birmingham Tornado caused some damage to the church. Restoration of the church and stabilisation of the tower took place between 2002 and 2005.

SIGNIFICANCE

There are only 21 Grade I Listed buildings in Birmingham and St Agatha's is one of them. The workmanship, carving and quality of moulded detailing is of significance. St Agatha's was a part of the Anglo-Catholic movement and was one of a number of churches in Birmingham with a similar approach to faith under the oversight of the Bishop of Ebbsfleet known as the 'Biretta Belt'. Many of these other churches have since closed but St Agatha's is still important in the community and offers more than just regular worship through the use of the church hall. One of the major features of the church is its organ, one of the largest and finest in the city.

The church's high clock tower is a landmark that the whole community of Sparkbrook cares about, regardless of religion. The building has been hit by the Luftwaffe (1940), burned down by a choirboy (1959) and damage by a tornado (2005) and has a high Muslim population, yet still survives and is active in the community. It is the only building of note for miles and is a landmark for the whole community of Sparkbrook.



Church Interior © Copyright John Salmon and licensed for reuse under this Creative Commons Licence: <http://www.geograph.org.uk/photo/4016527>



Birmingham, St Agatha © Copyright John Salmon and licensed for reuse under this Creative Commons Licence <http://www.geograph.org.uk/photo/4016502>

EXPERIENCE OF THE CHURCH

The following text is based on an interview with a Parochial Church Council (PCC) representative at St Agatha's and offers their opinion on their experiences at the church.

“The local area needs to be regenerated and the church needs to continue to welcome everyone, particularly immigrant populations, as is the tradition in Sparkbrook.”

PCC Representative

IMPACT OF THE BUILDING'S SIGNIFICANCE

St Agatha's in Sparkbrook has a footprint of 1116m². The scale of the church can be a hindrance; for example, the electrics require renewal and the cost of this is estimated to be at least c.£100,000 because of the size of the church. However, the Grade I Listed status is seen positively, as the church would not have received funding from the Heritage Lottery Fund (HLF) without this. The church received £1 million 12 years ago to repair the fabric of the building.

The landmark status of St Agatha's on Stratford Road in Birmingham is very important and conveys a message of Christian worship to tens of thousands of people who pass by each year. There is a proposal to build a large mosque 300m from the church with a tower similar in height to St Agatha's. This would have a significant effect on the visual setting of the church and the church is engaged with the mosque trust about this.

Currently, there is no maintenance plan in place for the building. The PCC has recently decided to have the external gutters cleaned by a specialist.

ORGANISATION AND RESPONSIBILITY

The church has a traditional PCC structure made up of 16 members, who are all volunteers, and have a legal responsibility to care for the church.

Churchwardens and other volunteers are involved in the management and maintenance of the building. A new incumbent has just been appointed, and is keen to be involved in the care of the building as well as filling an extensive pastoral role. The church architect is employed on a freelance basis to support the maintenance of the building.

FINANCES

Spending is reviewed annually. Currently the PCC is losing c.£1,000 per year and while there are some reserves, these are decreasing year-on-year. The new priest has been appointed on 'House for Duty' terms which has reduced St Agatha's parish share. For this reason, the PCC is hopeful of breaking even in 2016/2017.

The congregation is around 40 and each person donates hugely. The community of Sparkbrook could not pay towards any building work as it is a very economically deprived area, with a predominantly Muslim population who do not use the church.

MAKING CHANGES AND DOING REPAIRS

The last Quinquennial Inspection (QI) noted repairs to pointing, electrics, accessible facilities as being required. The re-pointing work is not going to be carried out within the quinquennium because the PCC cannot afford it. There is an ambition to install accessible WCs and a kitchen. Keble College has been identified as a potential grant giver who may have a suitable scheme for which the church could apply to fund the new accessible facilities.

A management plan document would be useful, along with a report such as a statement of significance that illustrates the history and evolution of the building.

The local area is in need of regeneration and the church needs to continue to welcome everyone, particularly local migrant populations, as is the tradition in Sparkbrook.

CURRENT USE

The church is in an economically deprived ward of the city comprising mostly terraced housing and an industrial estate. Young Muslim men sometimes go into the church and are interested in the Calvary and Chapel of the Blessed Sacrament.

The church has tours, open days, school visits, a website and participates in community arts projects.

WELCOMING VISITORS

While not visited as much as the PCC would like, they hope that the landmark status of the church within Birmingham conveys the message "Christianity is still alive in the inner city."

Outside of services, the church is only open for school visits and on special occasions.

THE MINSTER CHURCH OF ST NICHOLAS (GREAT YARMOUTH MINSTER)

Church Plain, Great Yarmouth, NR30 1NE

Diocese	Norwich	Settlement Type	Separate Town
Grade	II*	Scheduled Monument	No
National Heritage List Entry No.	1096813	Heritage at Risk 2015	Yes (Poor)
Church Heritage Record No.	626045	Average Weekly Attendance	120
Deprivation Indices	High	No. of Residents in Parish	27,130
Size (m ²)	2752	Annual Visitors	Not Recorded
Building Period	Medieval	Website	http://www.gtyarmouthminster.org/

HISTORY OF THE BUILDING

Great Yarmouth Minster was founded by Herbert de Losinga, the first Bishop of Norwich, in 1101 as a penance for an act of simony. In 1330-1338, over 200 years after its consecration in 1119, the west front was built with grand towers and pinnacles. The base of the tower is early twelfth century, with the remainder rebuilt in stages throughout the thirteenth century. Within the church there were 19 chapels to different guilds during the Medieval period that were damaged during the Reformation in the sixteenth century.

The north nave aisle was removed in 1705 and finally replaced in 1847 by JH Hakewill. The east end was rebuilt in 1813 by PH Wyatt, and rebuilt and lengthened in 1859-1864 by JP Seddon. The church declined and the chancel collapsed leading to a full restoration during the Victorian era that was completed in 1905. It was bombed during the Second World War, leaving only the external walls and Tower and was subsequently rebuilt in 1957-60 by Stephen Dykes Bower.



Great Yarmouth Minster - JohnArmagh - Own work - File:GreatYarmouthPriory.jpg - CC BY-SA 3.0 [<http://creativecommons.org/licenses/by-sa/3.0/>]

SIGNIFICANCE

The parish church of St Nicholas is the third largest parish church in England by footprint and was given the honorific title of Minster in 2011. It stands in a relatively deprived area of Great Yarmouth with remains of the priory ruins partly within its curtilage.

The church was divided into three parts during the Commonwealth and brick walls were built up internally to divide the space. The three portions of the church were used by the Anglican Church (south aisle), the Puritans (the chancel, which they fitted up as a church house) and the Presbyterians (the north aisle). Although the Puritans were expelled following the Restoration of the Monarchy the walls were not removed until the restoration of the church buildings in the 1850s.

There are a number of listed tombs and memorials in the churchyard that the Minster is responsible for. The Minster's organ is by William Hill (1909) and was brought to the Minster from St. Mary the Boltons, West Brompton, in 1960.



View of the interior looking east

EXPERIENCE OF THE CHURCH

The following text is based on an interview with a Parochial Church Council (PCC) representative at Great Yarmouth Minster and offers their opinion on their experiences at the church.

“In its long history, the Minster has grown, been divided up internally for different denominations, been gutted by bombs and is now an amazing vast, light, space used for all sorts of things.”

PCC Representative

IMPACT OF THE BUILDING'S SIGNIFICANCE

The size of Great Yarmouth Minster (2752m²) is woven into the Minster's mission; it is an enormous building in contrast to the often very cramped living conditions of its parishioners so it provides access to its space as a means of enhancing people's wellbeing. The aesthetic of the interior, coupled with its enormous scale, creates an affecting atmosphere during events. Many complementary activities take place in the Minster at the same time as worship without undermining the atmosphere of the place, which is sometimes described as 'monastic'. Reorganising the large interior space for these activities is considered to be straightforward, especially as moveable chairs are used.

The listed status of the Minster is helpful inasmuch as it prevents inappropriate change taking place; however, it is felt that the relatively modern interior decoration helps people to visualise potential change, perhaps more readily than if it were more historic.

Utility bills are high, as is insurance, for which the Minster is in the 'cathedral' category. This means the insurance premium is very high but the Minster feels it gets access to better support from its insurance company, which has a team who have a good understanding of what is involved in running a large building.

Great Yarmouth Minster is within a Benefice of three churches for which it is responsible.

ORGANISATION AND RESPONSIBILITY

The traditional PCC is supported by a newly-formed fabric sub-committee and an organ sub-committee. The fabric committee is currently working on a maintenance strategy. A substantial ministry team, largely comprising non-stipendiary clergy – the exceptions being the team vicar and the soon-to-be-retired rector – effectively form a mission and education committee. All sub-committees report to the PCC but do not have terms of reference. The PCC employs a part-time administrator and a full-time caretaker. The PCC also has currently an unrealisable ambition, because of affordability, to employ stone masons to keep the building in good repair.

There is an acknowledged skills shortage in the immediate area but the Minster works hard to reach the people with the necessary skills to make a contribution to the life of the Minster. There are a number of individuals involved at the Minster who are active or retired professionals that have previously worked within the historic environment for example.

The Minster has a preservation trust, which is separately constituted and is concerned with the church building, its fixtures and its fittings. It arranges many fundraising activities in the Minster, which occasionally impact upon mission and ministry.

The Minster will enter a period of interregnum in September 2016 following the retirement of the current incumbent. It is accepted that some skills in building management will be required by the incoming incumbent and will be mentioned within the parish profile. There is an acknowledged lack of capacity to deliver the vision and a full-time, paid post is felt to be highly desirable, if not necessary. It is generally felt there must be an increase in paid, professional employees to deliver the Minster's mission and vision.

The Minster feels very well supported by the Diocese of Norwich and the Great Yarmouth Local Authority is beginning to recognise the economic value historic buildings have. The Minster has experienced increasing levels of interest and support from the Council as a result.

FINANCE

The PCC does not set an annual budget and is running at a loss each year. The PCC pays its parish share out of its reserves, which are depleting every year. Parish share is expected to be the PCC's greatest single item of expenditure during the next five years, overtaking building repairs.

Local fundraising is challenging as the parish is in a relatively economically deprived area. The Minster uses gift aid and stewardship training in order to try to raise income but its mission activities cost more than is raised. The Minster is hired out for concerts and other events, such as the local college's graduation, but the income this generates often does not cover costs. This work is, however, considered to be part of its civic outreach.

MAKING CHANGES AND DOING REPAIRS

Urgent repairs to the Minster tower were carried out in 2013 at a cost of c.£400,000. This was funded, in part, by the Heritage Lottery Fund (HLF). Further works were carried out to service the subterranean pumps used to remove water from the Minster's crypt, which is prone to flooding due to its location on a flood plain.

The latest Quinquennial Inspection (QI), carried out in 2015, has outlined a total repair and maintenance package with a total estimated cost of c.£945,000. Of this, the south porch/Parvis roof, east elevation of the tower, north-west turret and rainwater goods require urgent attention. The south porch/Parvis also appears to be detaching from the Minster building, allowing water ingress. Masonry has been seen to fall from the building, particularly around the windows. It is possible that the PCC will approach the HLF for funding toward repairs to the south porch/Parvis in the future.

The PCC relies on the QI in order to decide what works to carry out on the fabric of the building. Its approach is therefore largely reactive. The two current priorities are to renew the Minster's heating system and repair its historic organ; a project that has been in the making for many years and will be funded through the efforts of the preservation trust, local donations and grants. The wider vision for re-ordering proposes the establishment of education rooms in the disused Victorian WC and boiler block adjacent to the Minster.

The PCC manages an activity plan, which is available online, and is used on a daily basis. It is currently working on a vision for the Minster for the next 50 years, including how the building will be used by the local community and worshippers. The mission priority has been identified as working with young people, particularly with schools and using music to develop relationships.

CURRENT USE

The Minster is open every day and always has the caretaker plus at least one volunteer welcomer on site. A café and shop are always operational.

A core focus of the Minster is its mission. It operates various schemes, including serving around 160 meals per week to homeless people from its Minster Mission building, an initiative funded by the Minster and through practical donations from local food retailers.

WELCOMING VISITORS

Local history is explained and interpreted on static boards and there are laminated cards which articulate the history of the church. These are available in a range of different languages. The Minster considers it important to help people to understand the history and significance of the church building because there is no guarantee that people today will have any prior knowledge about Christianity and why church buildings exist. This is particularly evident when school parties visit and the children can come from a multitude of faith backgrounds. In response to this, there is an ambition to establish a liturgical tour of the Minster in order to explore Christian symbolism in more depth.

The team vicar has an information technology background and utilises her expertise in this area to run various social media pages for the Minster. It is primarily used for publicity and mission and ministry purposes, with the Facebook page attracting 180 'Likes'. The Minster website is basic but up-to-date and the Minster has recently been included on Great Yarmouth's Wikipedia page. Social media has been helpful in attracting volunteers to the Minster, but can be hampered by the Great Yarmouth area's relatively slow internet speeds. Feedback from visitors, received through social media, has helped the Minster improve its welcome and hospitality.