



# APPENDICES

**Sanctuary UK**

First Consultation at King's College Cambridge  
7-8 April 2008

## **APPENDICES TO THE REPORT**

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[www.sanctuary-uk.org.uk](http://www.sanctuary-uk.org.uk)

# Consultation Programme

## 7-8 April 2008

### King's College Cambridge

#### *MONDAY 7 APRIL*

- 4.00pm Registration in Beves corridor and tea
- 5.00pm Brief tour of King's College Chapel with Blue Badge Guide
- 5.30pm Evening Prayer (said) around Rubens in Chapel; bar open after
- 6.45pm Three-course Dinner in Saltmarsh Rooms
- 8.00pm Session 1 - Our experience of heritage management**  
**Successes and failures, dreams and nightmares**
- 9.30pm Optional nightcap in town

#### *TUESDAY 8 APRIL*

- 8.15am Morning Prayer
- 8.45am Breakfast in Hall  
Clear rooms by 9.30am
- 9.45am Session 2 - "Curates and Curators"**  
**A presentation on Sanctuary UK by Lawrence Mortimer**
- 11.10am Coffee
- 11.30am Session 3 - The Sanctuary UK Association**  
**Getting it to work locally: two relevant case-studies by participants**
- 12.45pm Buffet Lunch in Hall
- 2.00pm Session 4**  
**Owning the idea and sharing a strategy, with**  
**comments from Trevor Cooper, Ecclesiological Society**
- 3.45pm Tea and depart

The Conference fee is £80 inclusive of single en-suite room, all meals, tea and coffee, and booking deposit. The balance should be paid on arrival. Table wine will be charged for democratically!

#### *Conference organiser:*

Canon Lawrence Mortimer, PO Box 3456, Henley-in-Arden B95 6DZ Tel: 01564 792659

*By kind permission, and with the generous support, of the Provost and Scholars of King's College, Cambridge*

## Appendix 2

### PARTICIPANTS SANCTUARY UK CAMBRIDGE APRIL 08

**Rod Allon-Smith**, Diocesan Missioner  
Diocese of Durham  
5 Beechways Durham DH1 4LG 0191 384 2958

**Katie Brown**, DAC Secretary  
Diocese of Lichfield  
Admaston Farmhouse School Lane Admaston Rugeley WS15 3NT 01889 500304

**William Burke**, Rector  
Castor (1), Sutton, Upton and Marholm  
The Rectory 5 Church Hill Castor Peterborough PE5 7AN 01733 380244  
Has spent £600,000 on churches in ten years

**Trevor Cooper**, Chairman of Council  
Ecclesiological Society  
38 Rosebery Avenue New Malden Surrey KT3 4JS 020 8942 2111  
Member Hoare's Bank Group and English Heritage Places of Worship Forum. Author How do we keep our parish churches? (2004). Interested in exploring different models.

**William Craven**, Churchwarden  
St Mary the Virgin Marholm, Castor (2)  
Poplar Farmhouse Marholm Peterborough PE6 7HX 01733 267740

**Kenneth Crawford**, Vicar  
Pershore Abbey  
The Abbey Vicarage Church Street Pershore WR10 1DT 01386 552071

**Martin Dudley**, Rector  
St Bartholomew the Great London (1)  
Parish Office 6 Kinghorn Street London EC1A 7HW 020 7606 5171  
Has introduced charging for visitors.

**Henry Everett**, Priest-in-charge  
St Mary Magdalene-in-Paddington and St Peter Paddington  
The Vicarage Rowington Close London W2 5TF 020 7289 1818  
Trying to find community uses for a Grade 1 Victorian church of extreme beauty on a 1960s Council estate

**Robert Farmer**, Vicar  
St Mary the Virgin Wellingborough  
St Mary's Vicarage 193 Midland Road Wellingborough NN8 1NG 01933 225626

**Morris Felton**, Chairman  
Lincoln DAC  
10a Cumberland Gardens Castle Bytham Lincs NG33 4SQ 01780 411 048

**Alastair Ferguson**, Incumbent  
St Mary Lastingham, Christ Church Appleton-le-Moors, Rosedale and Cropton  
The Vicarage Lastingham York YO62 6TN 01751 417344  
Famous crypt of church founded by Cedd 654. Wonderful Pearson church 1866. Small congregations.

**Simon Franklin**, Team Rector  
Ottery St.Mary (1) and the other 11 churches of the Otter Vale Team  
The Vicar's House 7 The College Ottery St Mary EX11 1DQ 01404 812062  
10 years of exasperation with reordering plans etc without any firm permissions yet but a cost of £20,000.

**Martin Gorick**, Vicar  
Stratford-upon-Avon Holy Trinity  
The Vicarage Old Town Stratford-upon-Avon CV37 6BG 01789 266022  
Shakespeare's Church with consequent visitor flow. Experience of sophisticated Friends setup.

**David Hall**, Vicar  
St Laurence Bidford-on-Avon  
5 Howard Close Bidford-on-Avon Alcester B50 4EL 01789 772217  
Keen to explore how local enthusiasm can be married to national initiatives and funds.

**Jennie Hawks**, Project Officer  
Broads and Rivers Open Churches Project (150 churches)  
2 Church Cottages Church Road Tibenham Norfolk NR16 1QB 01379 677843  
Also Fabric/ Treasurer All Saints Tibenham.  
Fund-raising experience. Interested in legal niceties associated with PCCs and their relationship with Friends/ equivalents.

**Ian Hedges**, Vicar  
St Mark's South Farnborough  
1 St Mark's Close Farnborough Hants GU14 6PP 01252 544711  
On sabbatical investigating living churches that have established an alternative use.

**John Holbrook**, Rector  
Wimborne Minster  
The Rectory King Street Wimborne Minster Dorset BH21 1DZ 01202 882340

**Margaret King**, Team Vicar  
Alphamstone Great Henny Lamarsh Middleton Twinstead Wickham North Hinckford (1)  
The Rectory Great Henny Sudbury CO10 7NW 01789 269385  
15-church benefice, many Grade 1. Worked in museums 25 years, also caring for historic buildings and offering to community.

**Biddi Kings**, NSM  
Powick with Callow End and Madresfield and Guarlford with Newland  
Kingfisher Barn Merebrook Farm Hanley Swan Worcester WR8 0DX 01684 310167  
Working in three rural benefices (10 church buildings) with falling congregations.

**James Little**, Team Rector  
Howden Minster  
The Minster Rectory Market Place Howden East Riding DN14 7BL 01430 432056  
Restoration project. Market town renaissance. History graduate and Church history teacher to undergraduate level on diocesan courses.

**Margaret Maybury**, PCC member  
St Andrew's Bulmer, North Hinckford (2)  
Puddledock Garden Clay Hall Lane Acton Sudbury CO10 0AQ 01787 377092  
Enthusiastic about the marriage of old and new buildings and interested in how best to accommodate the attributes of both traditional and modern.

**Helen McGowan**, Project Officer  
Coventry Diocese Divine Inspiration project  
Diocesan Office 1 Hill Top Coventry CV1 5AB 024 7652 1346  
Sanctuary UK Conference facilitator. Half-way through 3-year project funded by English Heritage et al designed to get churches in Coventry diocese aware of their story and 'open up'.

**Alan Megahey**, Rector  
All Saints Beckenham, St Helen's Brant Broughton, St Swithun's Leadenham etc  
The Rectory Church End Leadenham Lincolnshire LN5 0PX 01400 273987  
Involved in restoration of Beckingham church, attracting £300,000 from English Heritage. Appeared on BBC's Restoration Village 2006. Interested in sustainability issues - community use, green energy.

**Christopher Morgan-Jones**, Vicar  
All Saints with St Philip Maidstone and St Stephen Tovil  
All Saints Vicarage Priory Road Maidstone ME15 6NL 01622 756002  
Involved in major restoration at Maidstone and Addington, Croydon.

**Lawrence Mortimer**, Priest in charge  
St Peter Wootton Wawen, St Michael Claverdon and All Saints Preston Bagot  
The Vicarage Wootton Wawen Henley-in-Arden B95 6BD 01564 792659  
Sanctuary UK researcher. Over 20 years in church/ media. Has established local trust to market heritage church as a tourism venue.

**Peter Nokes**, Vicar  
Norwich St Peter Mancroft  
37 Unthank Road Norwich NR2 2PB 01603 627816  
Greater Churches Group affiliate

**Stewart Page**, Churchwarden  
Wells St Cuthbert  
7 Melbourne House Mews Wells BA5 2PG 01749673849  
Looking to set up a Friends group or similar.

**John Perks**, Treasurer  
Repton St Wystans (1)  
The Grange 16 Main Street Repton Derby DE65 6EZ 01283 702392  
Looking to set up a Friends group after Project appeal

**Karen Perks**, PCC Secretary  
Repton St Wystans (2)  
see John Perks

**Gay Pye**, NSM House for duty  
St Andrew's Borrowdale and Holy Trinity Grange in Borrowdale  
The Vicarage Borrowdale Carlisle CA12 5XQ 01768 777238  
After 16 months 'deep rural' ministry looking to give our little churches a future and a hope.

**Andy Rider**, Rector  
Christ Church Spitalfields  
2 Fournier Street London E1 6QE 0207 247 0790  
Has overseen re-opening at Spitalfields and established a trading company.

**Mervyn Roberts**, Priest in charge  
St Chad Bishop's Tachbrook  
The Vicarage 24 Mallory Road Bishop's Tachbrook Leamington Spa CV33 9QX 01926 426922  
Also Director of Communications Coventry Diocese. Experience of and continuing interest in tourism and community-use potential of heritage church plant.

**Virginia Rounding**, Development Officer  
St Bartholomew the Great London (2)  
Parish Office 6 Kinghorn Street London EC1A 7HW 020 7606 5171  
Fund-raising. Heritage trusts.

**Robin Saunders**, Deanery rep  
Dover Deanery (1)  
c/o St Mary's Vicarage Taswell Street Dover CT16 1SE

**Margaret Saunders**, PCC member  
St Martin of Tours Guston Dover (2)  
29 Bedingfield Way Lyminge Kent CT18 8JH 01303 862894

**Janet Sewell**, Project Officer  
Coventry Diocese Divine Inspiration Project  
Diocesan Office 1 Hill Top Coventry CV1 5AB 024 7652 1346  
Sanctuary UK Conference facilitator. Half-way through 3-year project funded by English Heritage et al designed to get churches in Coventry diocese aware of their story and 'open up'.

**Louise Skinner**, Church Buildings Adviser  
Diocese of Exeter  
The Old Deanery The Cloisters Exeter EX1 1HS 01392 294944

**Graham Ward**,  
Church Corporation Ottery St Mary (2)



# Sanctuary UK

There have been 308 survey entries. A breakdown of the results follows.

1. Is Sanctuary UK a concept worth exploring?

**Yes: 96.43%**  
No: 3.57%

2. Do you feel that Sanctuary UK's proposed 'National Trust-style' marketing is distant enough from the mission of the church to avoid the possibility of tarnishing it?

**Yes: 87.01%**  
No: 12.99%

3. Can you imagine effective responsibility for the church building taken over by a local association of Sanctuary UK (on which the Parochial Church Council has representation)?

Yes: 34.74%  
No: 23.38%  
**Not Sure: 41.88%**

4. How would you rank the perceived benefits of Sanctuary UK?

- A. Management of fabric and heritage issues: 843
- B. Access to appropriate networks and technologies: 554
- C. Resources to bridge sacred and secular: 678
- D. Fund-raising potential: 809

04	1st	2nd	3rd	4th
A	121	69	54	44
B	21	64	98	92
C	61	69	73	81
D	88	89	63	64

The survey is still live at [www.sanctuary-uk.org.uk](http://www.sanctuary-uk.org.uk)

## Appendix 4

### Session 1 written comments

#### Your Experience of Heritage Management

- **Share something you see as a significant success in the heritage management of your building/buildings. This might be an event, or the influence of a particular person, for example.**

Fantastic use of a traditional (but smallish) Victorian building with modern technology and modern worship to draw in the unchurched in an easy accessible way – and with food! Done on Saturday evenings.

*Modern extension for future use in planning stage. To use for Outreach projects too.*

Funding of replacement organ: we must sell the project as a community effort, and for its use, as church use doesn't gain support from grant-makers.

*No success at all in promoting the worship and well being of the community when it comes to the re-ordering of the church.*

Protection of windows – fundraising using windows as 'pilgrimage' [?]. Producing a booklet and connecting with family history.

*A relatively successful appeal to non-churchgoing parishioners – 'Sponsor a slate'*

Our Trading company operates the church building as a venue for a variety of events and has done so successfully for 4 years.

*We are 'user friendly' – i.e adapting to contemporary worship/needs/aesthetics while remaining respectful of heritage and legacy: people with very good artistic sense, respect for what has been, but also current needs if the building is going to continue as serviceable and not a museum.*

One parish in the Diocese are re-ordering to create community space at the west end (for use by the local school as well) and liturgical re-ordering at the east end. This has involved lots of community consultation and they have received a large grant from the National Lottery.

*Setting up of Friends of Shakespeare's church, a charitable trust, and completing and paying for 2 phases of major restoration.*

One hamlet has no village hall and the church is being used as a village hall with my consent. Two extremely successful Friends groups and I know they like being autonomous – how would this work with Sanctuary UK?

*Constructive re-ordering of the church building to make it child friendly. A craft exhibition that keeps the church building open every day throughout August.*

Until the project is completed I have no idea what to do with my building.

*After nine years in post seeking to get a re-ordering scheme in place. Our vicar has successfully steered Phase One at a cost of £450,000 through. There are two more major phases to go.*

Hosting 150 delegates at the 2007 Market Towns Initiative with conference and buffet lunch at the Abbey's west end. Re-arranging the Abbey for a performance of Don Giovanni in the Nave. 600 attended the performance!

*East Riding Partnership – John Maine Sculptures exhibited. English Heritage Partnership – grants of £250K - £300K to follow EH guardianship of chancel.*

After the failure of the attempts of my predecessors to raise funds for restoration we learnt:

1. the centrality of a good architect
2. Work to get as many people as possible to own the project: listen to them
3. We are in it for the long term, the buildings will always have needs. Slow and steady is better than an attempt to do everything at once.
4. A team of people to guide the project with different skills.

*For a parish (electoral roll 12, USA 4) to raise £30k, of which only £1.5k came from parish funds, indicates that the money to fund fabric is available.*

Re-roofed 3 churches, rewired 4 churches, re-heated one church, re-windowed 3 churches, built a church hall. Spent half a million on fabric since 2000. Turned one church into a chapel of ease, put a Friends Trust in charge of one Church, turning one into joint village hall.

*We managed to persuade EH to allow a re-roofing project to include clerestory windows. They had agreed a £330k grant for the roof, but the quotes came in at £260k so we asked whether we couldn't do the clerestory as well (originally it had been left out as too costly) which would save £70,000 in scaffolding. After months of saying 'no' they relented and saw sense.*

- **If you dare, share a disaster or a negative happening that has affected your building's agenda.**

Experience of a Friends set-up for a church building whose charman objected to the new vicar who was ½ post for the Diocese. He wrote to all members asking them to stop giving in the collection plate (money for the 'Share') and only give to The Friends. He then held his own agenda on what should be done with the money.

*Victorian restorations!*

The 'Friends of..' became a para-church with its own 'liberal/NewAge' theological agenda diluting the church's identity and decimating its resource of people and skills within a parish of a very small population of 400.

*10 years of negative permissions from DAC, CCC, EH and Victorian Society and the spending of £20,000 on a Conservation Management Plan.*

Managing the building of a church centre – convincing local community/District Council and failing to get the PCC behind it.

*Failure to attract external institutional funding.*

A challenge has been working with people and personalities who bring specific, sometimes conflicting agendas to the party.

*Fire has gutted the building apart from the C15 tower with earlier origins! Question of what to restore/rebuild.*

Death of last vicar but one following consistory court over renewal of organ – residue of fear over anything 'difficult' or challenging from then on.

*English Heritage! Not happened yet but wondering how we will cope with this – all down to one person's judgement.*

Total failure in persuading one congregation to make any changes that would make their church buildings more accessible to anyone under the age of 70! Congregation is dying and not being replaced.

*I have no idea what to do with my building!*

Maintaining the church is a pressing matter alongside re-ordering which is taking funds at present. Grant making bodies say we will get no funds because we should do housekeeping first.

*Conference arranged for all societies on the proposal for a new organ. CCC = disaster. Victorian Society, SPAB not bad. 26 people are at loggerheads when all we wanted was to share the ideal scheme to suit the Abbey's acoustic and architecture. The pews issue I inherited has been a constant headache – there is no new organ after 5 years of trying.*

Change of opinion as personnel at English Heritage changed. Insistence on having to produce a Conservation Management Plan prior to seeking any permissions – current cost £20,000. Array of Heritage bodies you need to get past before gaining permission.

*Harvey Nichols fashion show. One evening – outlay £26K. Gross income £32K but uncertain outcome over 18 months – big headache.*

The failure of my predecessor to successfully raise funds taught me much. Also the need to be utterly practical in putting concrete practical ideas to potential funders. The need to involve as much as possible the wider community in the schemes.

*The problems created if you have an officious DAC/Archdeacon.*

Consistory courts and suicide of PCC Treasurer. Sacking the architect.

Our grant income brings us over the threshold for having to have our accounts examined by a qualified accountant, so we pay £1,000 for this. For our congregation of 25, mostly on benefits, this is a real imposition.

- **Have you come to this consultation with any particular dream – or nightmare! – in mind?**

Wondering if it will work – powerful people wanting their own agenda for the buildings. Hidden Victorian Society members lurking in the pews!!

*I have 15 churches – many Grade I in rural small parishes. Rural poverty is common – restrictions of income and transport etc*

Exploring the ‘trade-off’ between delegating the care of the buildings for which we are seriously under-reserved and losing control!

*To help us in giving the parish more autonomy in deciding its own future. Some oversight is necessary but it must be more advisory than restrictive.*

Listen and learn – where we are at and a desire to see our faith and heritage secure and able to develop.

*To set up a Friends group – but there was one in the 1970s that disappeared without trace!*

Would love to access wisdom, funding and ideas around public access and heritage events, especially profit generating ones!

*Possibly – to link Building opportunities with mission challenges, and contribute to building a process by which things can be moved along and achieved.*

Am interested in hearing whether this could be a workable system and an option for some of our rural churches. Some parishes are coming to a point where they have to consider the sustainability and viability of their buildings – we have c.620 in the Diocese and only 76 unlisted (Majority Grade 1)

*National Trust of Churches? Something like that is both natural and fun for heritage minded people to be part of. Where people who are not card-carrying Anglicans can still ‘Be Part of It’.*

I have, out of my 6 parishes, 2 extremely effective and successful Friends organisations and have just got 2 more on the go. So I am worried about how Sanctuary UK would work when all the effort to get these 2 new Friends up and running and the other existing groups are soaking up active people in my hamlets of 120 people in each.

*To discern some pragmatic way forward for our church buildings that is not afraid to focus our facilities for those who wish to worship. A structured, proactive approach that is not entirely sentimental but recognises who we are as the Church of God in the 21<sup>st</sup> Century. For us as Christian ministers it is the message of the Good News of Jesus Christ that is the key. If we can use our existing buildings to convey that message then fine. The three core criteria are worship, fellowship and mission. If any building fails to meet any of these criteria, then for us it is redundant and it is time to move on.*

My approach to the subject is as my research project suggests: ‘Radical Change to the Meaning of Church’. We really do need to find a way forward....and maybe re-thinking buildings and their use/relevance is a good place to start? Not so much what we’ve got and what we’re doing but what we should/ought to be doing.

*A national body that understands and can speak on behalf of local parishes as they lock horns with heritage lobbies. Who, with expertise, will speak for us? A body that will provide a review of how parishes obtain advice and encouragement and permission for their buildings, especially regarding DAC structure which often seems to be trying to dissuade parishes from using their buildings imaginatively.*

Hearing from each other and learning about new models for partnerships.

*How to be effective in raising funds. How other people/groups in the wider church can help support and create a supportive environment for restoration and development projects.*

Where do small parishes find competent people to run a Friends organisation, let alone a PCC? Without these people ‘bottom up’ cannot work.

*We need to find flexible uses that will help the parish church to re-connect with the local community and help everyone to share ownership.*

Most organisations have corporate and individual membership. We need national good practice, lobbying power, regional organisation – where do we go from here?

*How do we incorporate existing Friends/Trusts into a National organisation?*

## Curates and Curators – Lawrence Mortimer

\* Powerpoint slides

\*50 year perspective

\*1958 year of Confirmation - choirboy in anglo-catholic cathedral by Bishop Bell/ all BCP/ all male/ end of era ... arrival of Dean Hussey

\* 2008 in the intervening years of my life and ministry (ordained in 1970), liturgical revival from Series 1 to the flexibilities of Visual Liturgy, with charismatic renewal thrown in, the impact of popular culture such that we are still too close to assess its significance – viz funerals, not to mention the rapid evolution of cell churches on the one hand and mega churches on the other. In this context all of us are jobbing ecclesiologists and one of the things which constantly thrusts itself in our face is the question of where the ecclesial building itself fits into all this.

\* So cast yourself if you will a modest 50 years hence and we can truly say we have no idea how the Church will look. Not even sure how it will look after Lambeth 2008! And that means that we really have no idea how a church attempting to be obedient to God in this fast-changing environment is going to want to be bothered with mediaeval heritage, at least with the degree of priority that we have given it. All the evidence in my country parishes is that by 2020 it is hard to imagine anyone wanting the job of churchwarden, even if they were alive to be cajoled. By default, our churches will become either ruinous or sold off – the process has begun, and I dare say Trevor has the statistics ready to hand. (Wroxeter).

\*So let's start with where we are and hope for better things.

When it comes to church buildings we, who have their best interests at heart, perceive two things, one positive, the other negative.

\*Positive

\* Our churches are arguably in the best state of repair they've ever enjoyed. The Victorians rescued them from a century or two of appalling neglect to recover a liturgy worthy of the name, but for reasons which are less clear, the mid-late-C20th took upon itself a kind of universal conservation programme largely in the conviction that heritage was itself something to be valued by the living church. So full marks for effort on this one, though Christian history may ask why we thought it all so important.

\*Negative

\*There is no national policy relating to heritage church buildings worthy of the name.

This is likely to be vigorously challenged by such bodies which make up the Church Heritage Forum, which in 2005 produced the excellent \*\* Building faith in our future. It's not of course my purpose to set up Sanctuary UK as a concept to confound all those who have infinitely more experience and resource. But the traditional top-down way of managing these enormous issues, generally through a multiplicity of vying organisations each with its tiny staff, offers us at best a benevolent paternalism which congratulates us on doing our best in difficult circumstances. Which we know already. And now, since the beginning of March there's a new Places of Worship adjunct to the web-based Heritage Link which embraces all manner of heritage bodies, but which again – beyond another chance to doff our hats at experts elsewhere - has precious little to offer what we spend too much time doing out there in the wilds beyond London.

What we have to believe is that the expertise lies primarily with us. We are a generation of curators, and the evidence of our competence is for all to see in just about every parish in the land. We don't need to be patronized or represented by anybody – we are grown up, thank you. It's just that, \* being curates too, we really find it quite distasteful to admit it, because it looks as though we are lying down on the day job. And truth be told, perhaps we have, at times. I can certainly identify a particular year when as a parish priest I spent far too much time writing to architects and grant-funders. Nearly everybody of my acquaintance who has given their church its stipulatory make-over has said 'never again', rushed off to read the ordinal again, and rejoiced in a few weeks of harmless tea-drinking to recover their pastoral ministry. My generation of clergy has spent a staggeringly disproportionate amount of time caressing their buildings: yet – we can only believe this to be of the Spirit as the same period of time – as I've indicated – has also seen a colourful liturgical revival and the amazing beginnings of a diversification of ministry models, much of which now seems to point beyond the cruciform walls we love so much. If Christian ministry, worship and mission are to happen as so-called fresh expressions (or whatever this week's label may be) out there in the parish as much as 'in there' in the parish church, then perhaps we should believe that these holy places we have cared for for so long also have a part in this wider picture.

\* And so we come to it. The bigger picture. And that's what I want this session to look at – the bigger picture as opposed to our parochial concerns which we shared last night and which we will revisit after coffee. \* Sanctuary UK is the idea that the time has come for parishes to act as power-brokers for what happens to our church buildings. These buildings represent, after all, *our* investment several thousand times more than English Heritage's! So Sanctuary UK simply suggests that at last we identify ourselves, without shame – indeed with some pride, for who we are: curators as well as curates: in order that, under the grace of God, we are released to become curates again in a very different world. Sanctuary UK celebrates our local individual enterprises but brands them under one label so that they are recognised as a generic movement of expertise, energy and experience, which is \* theologically thought out \* inherently and proudly and resourcefully local in its enthusiasm and \* yep, a force to be reckoned with. Ultimately everything should be up for grabs including faculty and planning law.

If this country wants its church heritage to survive – and even the Bishop of London is unlikely to get significant money out of this or any government, either before or after the Olympics – then we have to throw the responsibility elsewhere. And why not the local community? After the Reformers, the Puritans, the Tractarians, what possible worse damage could anybody do? Can't we have truly living buildings which reflect the contemporary community as they always did, albeit with obvious heritage safeguards in place? Can't we give to local communities the responsibility for saying they *don't* want their church any more, and throwing it only then at the mercy of the state, or whatever amenity society has a bank balance at the time, or onto the housing market?

If we start therefore to imagine Sanctuary UK as such a brand. \*To do so we have the precedent of the National Trust born out of precisely such a vision, but with scarcely any greater chance at the time of becoming reality. \*The National Trust has 300 buildings or so to care for (plus a lot of gardens and land, of course). \*We have a marginally larger challenge with 16,000 active churches over 50% of which are Grade 1 or Grade 2\* listed. \*But the National Trust story is encouraging. The brand is so powerful it attracts a membership of 3.5 million, 2.5 million of whom have been added in just the past 20 years. Success breeds success, but only perhaps beyond a certain critical point, and we should expect in any scheme we come up with to have to overcome an initial inertia. Except, hey, \* we have 3 million people coming to Christmas Communion already! And according to a Tearfund survey there's another 3M people out there waiting to be invited to church. As it is, 1.75M people worship at least once a month – are we allowed to call them members do you think?

\* And what about visitor numbers – National Trust have a staggering 113 million. \*We don't count ours, but Trevor is on record as guessing it's between 10 and 50 million, and we haven't begun to market Sanctuary UK yet. And this is the crunch. Sanctuary UK as a concept is, I'm afraid, all about marketing. Well, it's a brand, isn't it? Given the right marketing, such a theology of our church heritage could win for Sanctuary UK a significant chunk of the Church's 'membership' at a stroke. \* Electoral rolls total around 1.25 million. In my paper, \* I propose a launch target of 200,000 members, that's a fifth of the electoral roll. Do you think that's possible? Effectively raising awareness of a national asset, and the crisis associated with it, to the level of a must-have?

\* Basically – and basic you may feel is right! – \*we have to market Sanctuary UK as the L'Oreal of Britain's sacred heritage because the inarticulate spirit of our contemporaries and their alternative cultures is worth it. \* All this is anathema to the curate within each of us but \* as curators we know it's true. We've seen it all already. Most of us have sold just a little bit of our souls for the sake of attracting a few more visitors. I admit to the Diana stone. We do our best, God knows, and presumably God forgives. We go to tourism conferences, pull in diocesan specialists, put in loos and kitchens, and pray for some kind of payback in the form, please God, of just one or two more hearts set on fire by the liturgy, by the music, or even by my vicar's letter in the damp magazine at the back of church.

\* Sanctuary UK says 'enough'! Sanctuary UK enables me to roll over and say with my curator's dying breath, "OK God I can see you are up to something with this amazing building, but can I just be the curate now, please?" Clergy and PCC subscribe to Sanctuary UK because it makes this clear demarcation. They want to be alert to where the Spirit is leading them in ministry, but they also want passionately the best for their building. \*So they give it back to the community. Perhaps it always belonged to the community and we've land-grabbed without noticing. Anyway, we make ourselves the servants of the community by giving them the responsibility for their church. \* Because we won't get anywhere fast if we try to change the law surrounding church management, such community responsibility has to be devolved by the PCC. \*This could be done presumably through some kind of template bye-law which ensured effective devolution, even if ultimately the PCC had to sign things off.

\* A local association of the national brand Sanctuary UK (I called such an association SAfE in my paper) would take responsibility for the building, having rather more power than your typical Friends Group, but with control exercised by PCC representation in the group, and by a time-limit set on membership of the group. I also suggested an appraisal process. \*The benefits of such devolution would be its ability to draw on a much wider pool of relevant expertise and energy, and an opening up of the church building to all sorts of people and possibilities which the congregation might think twice about. \*Primarily the Association's task is to engender a PTA-like loyalty towards its aims. It has the particular advantage in this of tapping into perceptions of what it's all about cultivated by the national brand. In fact, recruitment locally is probably as much to the national body of Sanctuary UK as it is to urgent parochial needs typically campaigned for by Friends groups. \*But why, you will ask, should anyone want to join the national Sanctuary UK? Aha, that's why this is a consultation and why this isn't a keynote speech!

\*Like most things, I suppose it comes down to sex. People – of every kind, not just your well-meaning god-fearer – have to be well and truly seduced. They must really want us. We mustn't just play with people, just tease, we have to make it worth their while.

Commenting on the huge growth of NT membership a spokesman was quoted as saying: "We're thrilled but we don't exactly know why [it's happened]. What we guess is that people still want quality, authenticity, and above all beauty in their lives. People need space and the uplifting spiritual high you can get in a beautiful place".

We know this too as we extol the merits of the place each of us thinks is the best in the world. And there are sophisticated initiatives marketing these qualities through such structures as the Churches Tourism Association and the rest. But frankly there's not enough sex. The National Trust is unashamedly sexy. They are surprised by it themselves, but that's what it comes down to. What we suffer from is a lack of general conviction in what we do, we have no common imprimatur, no process of affirmation – and the effect is that we carry little authority in the marketplace.

\* Sanctuary UK starts from the point of knowing that it has the best stories available to it in the land. Stories from history, of course, sexy stories at that, but also real stories of achievement in terms of what local communities are already doing with 'their' heritage building. The national brand is actually only a marketing projection of what already exists. The brand will be tailored to appeal to first the onside electoral roll factor, then the locally-loyal, and finally the enormous potential of the visitor pool.

But it must still have something to offer, of course, before people part with a subscription. \*\*\*\*

I floated in my paper such innocent ideas as deals with the National Trust and English Heritage, but there are people here who will have worked greater things than these. We have to use our imagination, because we are here on new territory. Just five years ago, nobody would have guessed that a search-engine would become the world's biggest cash-spinner, nor how making friends could be funded by advertising, nor how rubbish could be sold on eBay. In offering up our unique heritage in the way Sanctuary UK suggests, we are effectively marketing a new medium, and we have to have Dragons' Den audacity in moving this from a sabbatical concept to an imaginative model.

It really is over to you on this one. If Sanctuary UK is worth pursuing, and I have to say the responses from the survey were enormously encouraging – and indeed all of you really want this consultation to work somehow! – then we have to ask why anyone should want to belong to it, why 200,000 church people would almost automatically pay £30 to seed fund it.

So \* Imagine.

Imagine that Sanctuary UK exists as a brand with a membership and authority to match the National Trust. How has that happened? What has drawn people to want to belong? What are the benefits of membership?

You might feel that the National Trust is too constricting, too conservative, a comparison. Go for Tesco's if you like!

But please don't abandon this exercise as pointless. It's easy to say that 'our people' won't buy it. 'They will object to our buildings being marketed in this way'ss. Actually the survey responses suggest otherwise. The trick is surely to create a brand that not only *includes* our own people, but also give them a real sense of ownership and pride, as they begin to share a building which for centuries belonged to the whole community, and now has the chance of doing so again.

## Appendix 6

### Session 3 written comments

#### Managing with a local Association

- **In reality can you envisage decisions being taken about your church building outside of the PCC in the event of a concept like Sanctuary UK being adopted? Please explain your answer.**

We are discussing this already as part of the 'East Riding Market Towns Renaissance Strategy' and 'Howdenshire Forward'.

*History shows a PCC/DAC/Friends group model that can work (with challenges). Sanctuary UK could improve this.*

Could SAfE devise the building plan and proposed work to the PCC? The PCC then refine or approve this and the SAfE then implement it.

No

We already do. We have 'governors' who look after fabric and cemetery. Works quite well but needs positive co-operation and discussion.

*Clearly there will need to be a close liaison between the two groups and legally the responsibility lies with the PCC.*

No. I believe that the PCC would see this as an erosion of their responsibilities and duty. We would certainly oppose any form of admission fee simply because we believe that our church should be open to all for prayer – a use to which it is frequently put

*No. Small rural villages with little turnover of residents.*

Various options possible e.g Subcommittee of the PCC (small village model) or separate entity (market town model).

*No. One parish is dominated by the local aristocracy, the other is dominated by Friends whose constitution challenges the authority of the PCC.*

Yes, in principle – but requiring good and careful, trusting, legal relationships to be established. Question: In terms of principle, do we know/can we find out what happens in other countries eg Belgium, where the State owns and maintains the building and the Christian community uses it?

*No – but would decisions ever be taken by the SAfE Group apart from the PCC?*

Yes – but my present PCC would expect to make decisions on any suggestions that S UK might peruse.[?]

*Our Friends know that they are there to carry out the building/fabric/maintenance projects that the PCC, through the QI report show to be priorities and for any development projects.*

No. We have a history of busy bodies who got on the PCC over a 40year time period in order to run it to their agenda – not mission. There would be a fear that this could develop this way.

*Yes, if the overall building policy is agreed by and with the PCC.*

No, only because I cannot see the concept of Sanctuary UK being adopted in our particular/peculiar circumstances.

*Yes, but the possibility seems remote for smaller churches (ER 10 - 20). The Parish Council fails to recruit active members and has failed to produce a new village hall. Compared to that the PCC seems more successful.*

I can envisage delegation – but it will take great skill to engineer such a degree of trust. Mix of cross membership, personal relations, time.

*Yes – if there was a real clarity about authority and the PCC could have explained to them how greatly the burden of responsibility would be taken from them.*

Absolutely, but I'm not sure that's healthy for us. Our people are poor and well used to being part of a dependency culture. They are used to having things done to them, decisions made for them, and empowering them is part of our agenda now. They expect architects and Archdeacons to tell that what has to be done (and even me!) [The vicar!]

*No. I would have 'management' problem with concept unless the PCC was a majority shareholder.*

Yes, because I have already mentioned the idea and there was enthusiasm.

*Yes, but the Rector/PCC must retain overall control of power of veto to prevent the 'tail wagging the dog' if decisions came to be made by non-church people.*

Possibly, yes, though with some resistance. The PCC would need a channel to provide input, and for its knowledge to be given weight.

*Ultimately the PCC must decide. But energy and supervision of projects could be delegated. One needs everyone on board so good ownership, communication and negotiation are important.*

No. Ultimately the final decision must rest with the PCC. Perhaps when the Friends and Sanctuary option is seen up and running for a number of years and trust built up between them then things might change.

*Sorry, I can't envisage this. It would surely require a whole re-visiting of the PCC rules nationwide.*

Strong recommendations at least. So much will depend upon past history – whether good PCC relations etc.

*Yes – but would need good input centrally from Sanctuary UK. There would be suspicion that 'control' would not be local (% cost going centrally would be an issue).*

No. The PCC would consider ideas and views, as we have to take account already of Victorian Society, Historic Churches, DAC etc. but not abrogate responsibility.

*My guess is that this will happen more and more, with PCCs renting back the space they need.*

I think that this is one of the key issues surrounding this concept. Comments that have been made toady indicate that this would not work. PCCs are unlikely to want to give up control. They want the Friends to raise money for them but not have a say in how the money is spent etc. If people are joining Sanctuary UK will they not want some input?

- **Do you believe that the potential exists within your community to form a SAfE group? If so what are the issues regarding accountability of this resource?**

Yes. Civic Society etc. Ancient and defunct Friends leaving a bad memory.

*Yes. It exists. Accountability to a young PCC who are not generally building lovers would be the challenge.*

Yes – in towns and probably in villages too. Do you mean the accountability of the local SAfE group or the National setup? Local group would be accountable to their AGM and constitution.

*Already have Friends (individuals, semi-detached from the PCC). Also a Preservation Trust (corporate and detached from PCC). Question where a SAfE group would fit.*

Yes. It exists virtually in our Friends group though the group has no-one as a member who is outside church circles. With a proper Chair there should be little problem with accountability. Final responsibility must be with the PCC.

*I would like to believe it is the case but experience shows that no-one is prepared to take the initiative. Finding one person with the energy and enthusiasm is the key.*

It probably does, but I believe that people would question the real worth of Sanctuary UK.

*In some of my 15 parishes, yes. But accountability would have to be with the PCC. There is a wealth of inhabitants in the village through finance and experience, retired service personnel etc.*

Yes. But we also need expertise and best practice from Sanctuary UK – can it be a conduit for that?

*Yes, but I;m not sure how they might be mobilised, given the situation outlined above. It will take clarity of vision.*

In some churches/areas but not others. Need clarity over accountability – perhaps Sanctuary UK to show 2 or 3 clear options for the best/recommended arrangements – which would vary for different community circumstances.

No

Yes. Major problems in my City would be the high number of mediaeval churches – living and dead – within a small area. In cities the different churches would need to have a shared vision and action plan.

*Only if the Friends personnel became the local SAfE group. Existing groups may have to re-think their autonomy and working methods before thinking about being part of something else.*

Yes, if really good principles were involved which safeguarded a turnover of delegates/trustees. What about the inner city in parishes that have 95% of other faiths to consider?

*No, given the nature of the urban “non” parish church.*

Probably not – but if it is it’s well hidden!

*The future viability of our PCC seems slim at present with little prospect of fresh potential be it branded Sanctuary UK, Friends or whatever.*

Expertise exists but getting new people involved is the trick to be achieved.

*Some of our communities yes, some would really struggle. There might be mileage in having a group SAfE.*

Absolutely not! We are the second most deprived parish in the Diocese of London and that deprivation is cultural, social, educational, aspirational as much as economic. Only if the locality is wider would one find them, but then why should they work for us? Perhaps if we clustered with each other?

*Potentially yes, but we are in an urban area where its multi-faceted face would see the church as an irrelevant building on one street corner. However, we could ‘market’ ourselves as part of the conservation area. Victoria reigns!!*

Yes, but paper accountability needs to be established – where is the real ‘power’ going to reside?

*Community is a difficult thing to define in the context of a city church. There are many concentric communities and an immense amount of knowledge and expertise there is it can be tapped into.*

Yes. But a degree of apathy would cancel it. The additional problem is a number of town organisations all mounting the same objective.

*There is a shortage of resources and people and skills within our population (1350 bodies for 5 churches, 2 grade I listed)...much confidence would be needed.*

There is potential but accountability is an issue. I can see a clash of old and new residents and ‘thinking’. The mindset would need changing.

*Yes but with ultimate responsibility for the bulding staying with the PCC.*

It will in some of my parishes but some very rural communities there may be not. churches in such situations may need to group together to share expertise.

- **How easy would it be for you to ‘recruit’ 50 Sanctuary UK members affiliated to your church @ £30 pa?**

This is Yorkshire! Nevertheless it may be possible especially next September with the Arts Festival and English heritage weekend.

*I think it would be possible with the right Sanctuary branding and materials.*

We have almost 300 Friends @ at least £20 pa now. Sanctuary UK membership would mean a ‘surcharge’ to members. Would they feel enough personal benefit?

*Possible but difficult.*

Difficult but possible. The proportion of a third going to a control exchequer is reminiscent of the Gordon Brown school of economics. Probably necessary to pump prime but reduce later.

*It would be possible but would need a lot of effort (parish of 5,000 with 100 on ER)*

Not easy. As one of six town churches in a town where very few buildings are residential, we are a dispersed community of a certain age. Although we have our own website which is well supported, I have doubts about recruiting 50 members. What would they receive in return?

*Difficult – small populations. Idea of £10 going to Sanctuary UK may be a stumbling block in naturally canny rural areas!*

Not possible in very small villages, probably.

*Without a clearer model very difficult.*

Don't know, but in principle, different levels of membership may be best e.g. £20, £40, £60, life – with some benefits (annual newsletter, or web access more frequently) and the message that this is about investment in heritage/ sacred space etc

*Difficult!*

I would be optimistic.

*Not easy at all – sorry – possibly 20 for the 15 churches, but certainly not 50 for each church. Each community about 120 people (around 80 dwellings).*

Quite difficult.

*Hard to know.*

Very difficult but worth investigating.

*50 – dream on! Even one more PCC member would be welcome. For the two or three larger churches in the deanery it would be feasible, but I doubt they would see the need to take this on as yet another task.*

Could be a struggle to get this, especially as there are many husband/ wife members who would need to contribute £60!

*Benefits would have to be obvious!*

Impossible sadly. The church has only 25 on the ER, mostly living on benefits. Perhaps if we could cluster with others. I imagine my wife and I are the only NT members in the parish!

*Theoretically possible – it would depend on publicity – but I do have doubts as to whether the concept will work in an urban area. I've already 'milked' the less than 50 in my congregation!*

Depends on what the benefits are seen to be. How is it going to help the local church will be an issue.

*Definitely should be possible with some arm twisting.*

It would depend on the PR and marketing material put out. But it ought to be relatively easy.

*Very difficult.*

Relatively easy.

*I suspect that in my benefice it would simply create another 'faction' – 3 out of 4 have Friends Groups and the 4<sup>th</sup> won't have one.*

Could be done I think granted support from Friends and PCC – I would support the 2/3 / 1/3 allocation.

*Not easy unless we had something extra on offer.*

Not easy or acceptable if £10 per person was going 'outside' to Sanctuary UK.

## Appendix 7

### Some Useful links

At the consultation in Cambridge it became clear that many volunteers working in our churches feel unsupported. In fact, quite a lot of resources exist out there that are accessible from your PC if you know where to look. I thought that the following might be relevant and useful to many of you as we seek to be more informed about where our buildings sit in a wider context.

Helen McGowan

#### **Building Faith in Our Future**

This report was mentioned several times during the consultation. You can download it from the C of E website from the 'Built Heritage' page which has several useful resources to explore.

<http://www.cofe.anglican.org/about/builtheritage/>

The report itself is in .pdf format by clicking the following:

<http://www.cofe.anglican.org/about/builtheritage/buildingfaith/report.pdf>

#### **Church Care Website**

<http://www.churchcare.co.uk/>

Churchcare aims to be a comprehensive resource for anyone involved in the running of a church, offering advice on maintenance, repair, funding, legal matters and extended and community uses.

#### **English Heritage**

The Inspired! campaign has been in the news. The following explains EH thinking behind it and how it might effect those working in parishes directly.

<http://www.english-heritage.org.uk/server/show/nav.9238>

Access issues in Listed Places of Worship

[http://www.english-heritage.org.uk/upload/pdf/EH\\_EasyAccess\\_2004.pdf](http://www.english-heritage.org.uk/upload/pdf/EH_EasyAccess_2004.pdf)

If you are considering re-ordering or making changes to your space this is interesting.

[http://www.english-heritage.org.uk/upload/pdf/PLACES\\_OF\\_WORSHIP\\_WEB.pdf](http://www.english-heritage.org.uk/upload/pdf/PLACES_OF_WORSHIP_WEB.pdf)

A comprehensive list of all documents relating to places of worship. Worth getting on the free mailing list for.

<http://www.english-heritage.org.uk/server/show/ConWebDoc.10496>

#### **Rural Specific**

The Arthur Rank Centre

[http://www.arcesources.org.uk/publications\\_and\\_resources/life\\_and\\_faith\\_in\\_rural\\_communities/index.html](http://www.arcesources.org.uk/publications_and_resources/life_and_faith_in_rural_communities/index.html)

Parish Pump – Conservation Foundation

You can see this excellent publication for free from this link. You can also join the Parish Pump network for free from here.

It concentrates on environmental action but has lots of information about funding and initiatives that are at work nationally.

<http://www.conservationfoundation.co.uk/?id=4>

#### **Ecclesiological Society**

Trevor Cooper's report '*How do we keep our Parish Churches?*' is available as a download from this site. Go to 'Churches future' in the left hand list to open the report. You'll remember that Trevor was present at the Consultation and spoke during the afternoon session on the Tuesday.

<http://www.ecclsoc.org/>

#### **Learning in the Historic Environment**

Opening Doors report – Attingham Trust

This link takes you to the 'Places of Worship' specific page but the whole report is interesting and thought provoking.

<http://www.openingdoorsreport.org.uk/l2.php?L1ID=7&L2ID=39>

#### **Roy Strong**

The Beauty of Holiness – transcript of a recent lecture that has been in the news highlighting the potential crisis that we face in terms of keeping our churches into the future.

<http://www.gresham.ac.uk/event.asp?PageId=45&EventId=604>