

The Diocese of Gloucester

BUILDING THE FUTURE

An exploration of the role of our church buildings in the mission of the diocese

A paper approved by the Bishop's Council for submission to the Diocesan Synod

Introduction

1. Our church buildings are among our principal treasures. Although the very first Christians met in one another's homes, from early days a special consecrated building has been the home in each city, town or village for a Christian community and has been experienced as a "house of God", a place where God's presence is sensed, bringing blessing to the community.
2. In the Diocese of Gloucester we have nearly 400 church buildings, many of them hundreds of years old, some of national importance and all of them pointing people to God. They provide a wonderful space for worship and a fitting venue for weddings, baptisms and funerals. They are nearly all in good order and are probably better cared for than ever before. They have a role to play in relation to tourism within the county, with the potential that tourists and other visitors may be turned into pilgrims by what they experience. Especially in communities where there is no resident priest and parsonage house, the church building can itself be the focus of the incumbent's ministry in that community.
3. But in many places their upkeep has become a crushing burden for small communities. Some are not the right space for doing our mission or even for doing some of our worship. Some are in the wrong place and can no longer sustain a regular worshipping community. So we need to be looking at how we can breathe new life into some of our church buildings, so that they can move from being a millstone round the necks of those who care for them to being a wonderful resource and tool for mission.
4. Some of the issues relating to our church buildings (both the opportunities and the challenges) apply only to historic churches in small rural communities. But some of the issues are common to all our church buildings and there are particular matters that relate to our urban churches, where the question of what constitutes a local community is often a less easy one to answer, where parish boundaries have less significance and where the presence of churches of other Christian traditions than our own challenges local Christians to explore new patterns of working.
5. Because all our churches are related to parishes, identifiable geographical areas, it is inevitable that this paper explores the idea of "community" almost exclusively in this physical geographical sense. But any exploration of what provision we need in the way of church buildings needs also to take into account the way that many people today find community (and therefore potentially also find God), not so much in the place

where they live, but in a whole series of non-geographical networks. “Fresh Expressions” of church life, often (though not always) sitting light to a church building take this very seriously.

A Positive Policy on Church Buildings

6. **Our diocesan policy is that, as far as possible, there should be a church building in every community**
 - **enjoying the support of that community**
 - **open during the day**
 - **with signage that explains the Christian faith and the Church’s use**
 - **a place where people pray, both in shared worship and on their own**
 - **ordered for good and lively worship**
 - **in wide use by the community**
 - **a place of welcome, of dialogue and of healing**
 - **recognised as a physical sign of God’s presence and of the community that gathers there.**
7. This ideal is not appropriate in every place and is not always achievable. There are communities too small to sustain a church building - historically not all villages have had one. There are new communities where it seems better for the Christian family to meet in an unconsecrated building shared with other community groups. There are churches that cannot be adapted to wider community use. There are churches where the financial resources cannot be found to make the church more adaptable. Nevertheless the church building as described above remains the ideal from which we begin.

Churches Open and Closed

8. It follows from this that the general policy of the diocese is to keep churches open and fully in use. It is not our general policy to want to close churches. But there are some instances where closure, as far as regular worship is concerned, may be right. This could be the case, especially in urban areas, where there are too many churches within one community (taking into account the possibility of churches of different denominations sharing one building). It could also be the case, in small communities, where the Parish Priest and Parochial Church Council, with whom initiative lies, having consulted the wider community, decides that the maintenance of the church building in good order is beyond their capability. In such circumstances the diocese is ready to advise and give support.
9. It needs to be noted that unless a church closed for worship can appropriately be converted to a different use, it remains a church building in the community and a place where people may pray and very occasional services be taken. But, unless it is taken on by the Church Conservation Trust, it remains the financial responsibility of the diocese and therefore, ultimately, a cost against parish share.

10. A decision to close a church building must never, of course, be taken lightly and is, thankfully, rarely necessary. But when such a decision is made, closing a church building for worship is not usually an admission of failure. It is very often a courageous decision to move on from a pattern of church life that has come to the end of its useful life and to embrace a new and more promising way. In a faith where we proclaim death and resurrection, we have to be ready to let things die. **See Appendix 1.**

Ecumenical Considerations

11. Church of England churches are not, of course, the only ones serving our communities. In the towns and, to some extent, in the villages, our churches co-exist with those of other Christian traditions. Recent years have seen the closure of many such churches and chapels and in an increasing number of villages the parish church is the only church building.
12. Whenever there is consideration of whether a church building is no longer needed for public worship, that consideration ought always to be in the light of the other chapels and churches serving that community and in conversation with the other Christian denominations. Where there is a closure of a church in a community, it is very often the parish church that is retained, because of its place in the community's history, its listed status and its setting within a burial ground. But it is not necessarily the Anglican church that ought to be retained - there needs to be an open conversation.

Friends of St X's

13. Keeping a church open and extending its use is usually the desirable option. The difficulty, of course, is often the cost of maintenance and repair. Here our policy is to encourage the formation of "Friends of St X's" organisations. Especially in the villages there is much goodwill towards the church building, even among those who do not attend it regularly, but want it to be there, open and in use as a sign of God's presence and for baptisms, weddings, funerals and great Christian festivals, the occasions they enter it. They are often willing to support it financially in a way they are not attracted to support the Church's ministry and mission. A "Friends of St X's" can tap their energy and commitment and provide a strong fabric fund, setting the regular congregation free for developing ministry and mission. Involvement in a "Friends of St X's" will also be a first step for some in finding their way into discipleship and the life of the worshipping community.
14. There have been instances of difficult relationships between a Friends organisation, with its concern for the church building, and the Parochial Church Council, with its responsibility for the parish's mission, and a Friends organisation needs to be set up with some care and sensitivity and work down from the outset to achieve a shared vision. But experience shows these difficulties to be rare and the benefits of such an organisation have been considerable in a number of parishes that have gone down this route. **See Appendix 2.**

Viabale Parishes

15. The fact that a church should be open and in use does not mean that every small community must be a separate parish. A parish can have more than one parish church and it will sometimes be a better use of human resources and beneficial to the Church's mission where two or three parishes decide to become one united parish and it is diocesan policy to encourage this, especially when church attendances are very small and there is difficulty in filling the statutory lay offices. But it is very clearly not diocesan policy that united parishes should lead to church closures.

Sunday Worship

16. It is diocesan policy that churches should be prayed in every Sunday. (Better still if they are prayed in every day.) But it does not follow that it is always the best arrangement for there to be a full service in every church every Sunday. Until we have a richer pattern of ministry it is something almost impossible to provide. But in any case it is desirable for small communities to come together (more likely monthly than quarterly) to experience the uplift of worship with a larger number of people, better arrangements for children and a deepening of fellowship across a benefice. Being a house of prayer, which every church should be, is not the same as being a setting for liturgy every week. Parishes need to create realistic patterns. The vacancy between incumbents sometimes provides the opportunity for some fresh thinking and some imaginative coming together across a benefice.

Making the Building Speak

17. Those of us who use our churches regularly become so used to them that we fail to see that they can look off-putting or uninviting to those who come to them new. We want to encourage visitors to our churches and we want them to sense that they are homes to vibrant communities of faith. Many of our church buildings have far greater potential than we realise as places to visit as people holiday within the diocese or walk through our rural parishes. It is our policy to invite every church to review the way it welcomes visitors to the building, explains both the artefacts of the building and the life of the community that gathers within it and provides literature for those wanting to learn more of the Christian faith. **See Appendix 3.**

Buildings fit for worship

18. Our older church buildings were used in earlier generations much more widely for community use than has been the case for most of them in the last 200 years. In the last two centuries they have been used almost exclusively for worship and most of them were reordered in the 19th century for particular forms of worship that seemed to meet the spiritual needs of people at the time. But Christian worship has gone on changing, as it has in nearly every generation, and many of our churches need some reordering if they are to provide a helpful holy space for our worship today. In our diocese there have been many church orderings in recent years, but the majority of them to make the church better equipped for serving refreshments after the service or widening the church's community use. We need to give more attention to liturgical

reorderings that make the church a better space for worship before all else. The Diocesan Advisory Committee stands ready to advise on good imaginative and sensitive reorderings. Often these need some patient years of experiment and consultation with the wider local community.

19. Sometimes liturgical reordering is undesirable or unachievable. There is also the possibility, without any moving of stalls, pews or altars, to celebrate the liturgy in a different way. For instance, a vast church with a small congregation can be a challenging setting for worship, but where that congregation thinks through afresh how to use the building, what has been experienced as a burden can become a place of pilgrimage and pleasure. The Bishop's Worship, Prayer and Spirituality Group is ready to make suggestions. **See Appendix 4.**

Community Use

20. There are some churches that could reclaim their historic use as the primary meeting place of the local community. The chancel and sanctuary may be the "holy space", but the nave can be sensitively reordered to be, in effect, the village hall, where community groups may meet. It is a wonderful way of drawing church and community together. Where the village hall (or a church hall) needs major renovation, better to demolish it and use the church. There have been imaginative schemes to do this.
21. It is not, of course, possible everywhere. Some communities have perfectly adequate other halls, so this is not always a way forward. But it is often worth exploring, as is the possibility of the use of the church by the local school, which is sometimes nearby and lacking an adequate hall large enough for the whole school. The church building may also be a good setting (even when there is a village hall) for exhibitions, concerts and public meetings. They place the church in the centre of community life.
22. Of course this all assumes a solution to the problems of (a) loos, (b) simple kitchen facilities, (c) adequate heating and (d) parking, so it may sound very idealised. But there have been good examples in the diocese and such schemes can capture the imagination of the wider community. **See Appendix 4.**

Funding Repairs and Refurbishments

23. All of our churches require regular maintenance and, from time to time, more major repair. In order to fund the work parishes may need to go sometimes for an ambitious public appeal – but more often are looking for one or two grants to top up funds you already have in hand for the work.
24. More and more people are making use of the internet, which is a tremendous help in a parish appeal. Latest information from funding bodies can be accessed in this way and the power of the web can be of great value in seeking ways to find money for your appeal. But make no mistake, fundraising either for church repairs or for more

ambitious reordering schemes is hard work – grants are available but only to top up money which has been raised locally.

25. Jonathan MacKechnie-Jarvis produces a very useful little book “Funding Church Repairs” which is available from Church House, Gloucester. There are sections on English Heritage/National Lottery Fund, the Landfill Tax Credit Scheme and the many grant making trusts which help general fabric projects. There are also sections about grant aid for the conservation of church fittings and contents, such as organs, bells and stained glass.
26. It is important not to forget that the parish will almost certainly need a faculty for your repairs or alterations. There have been cases where the parish is so engrossed in the fundraising to pay for repairs that a faculty has been overlooked, leading to a last minute panic.

Building the Future

27. Many of our church buildings are medieval or earlier, they tell the story of the life and times of the people of this country and diocese over a thousand years and they form part of our precious national heritage. They also enshrine our Christian faith and tradition, many force us to our knees because in them we sense the presence of God; the prayers of pilgrims and visitors beat against the stonework. We lose them at our peril.
28. But our churches are about faith in the future as well as faith in the past. We need to love them and pray in them, welcome people to our worship and seek the help of the wider community with their upkeep. What we have tried to produce here is a working document, with both policy and practical ideas which may help breathe life into some of our church buildings because it is clear that much more can and should be done by way of adapting, refurbishing and increasing the use of our church buildings to meet the needs of a new generation of Christians and ministry in the 21st century. To be at the heart of the community our church buildings need to be used by the whole community – seven whole days not one in seven. That is the challenge – it would revitalise our worship and our ministry in our communities and that has to be an exciting prospect.

+Michael Gloucester:
on behalf of the Bishop's Council

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Appendix I

Steps towards closing a church no longer needed for regular worship

The Diocesan Pastoral and Mission Group has a responsibility under the new Pastoral and Mission Measure to maintain an overview of church building matters, though without treading on the toes of the DAC. Sadly, from time to time it is necessary for all sorts of reasons, to consider closing a church but that would only happen after a resolution from the PCC and significant local consultation. First it is necessary to establish the status of the church. If it is a consecrated building, then the process is a legal one, which is governed by the Pastoral Measure. It is important that every step is taken in accordance with the requirements of the Measure and you are recommended to take advice from your Archdeacon or from Jonathan MacKechnie-Jarvis, the Assistant Diocesan Secretary at the outset.

If the church is not consecrated (ie if it is a dedicated mission church), then the matter is essentially a straight decision for the PCC.

Public consultation

In all cases, however, it is wise to ensure that everything possible is done to ensure that all interested parties are aware that there is a serious proposal to close the church in question.

One means of doing this is to convene a public meeting, to be followed soon after by a PCC meeting, at which a formal decision can be considered. It may be helpful if your Archdeacon and / or Jonathan MacKechnie-Jarvis, the Assistant Diocesan Secretary attend, so that procedural questions can be answered.

The future of the building

Very often, people's views about closing a church may be dominated by concern as to what will happen to the building afterwards. In the case of consecrated churches, this is governed by the Pastoral Measure, and there will be a "waiting period" during which the diocese, in conjunction with the Church Commissioners, will search for a suitable use for the building. In the case of Grade I and some Grade II* buildings, the option of preservation of the church by The Churches Conservation Trust (CCT) may be looked at.

Churches Conservation Trust (CCT)

Where the CCT ultimately takes responsibility for the church, it may be possible for a few services a year to be held in the church in future, and the CCT will also want to encourage use for other purposes such as concerts, community activities and so on.

Other uses

If preservation by the CCT is not possible, some alternative use will be required. This may include worship by another denomination, use for community activities, or conversion to commercial or domestic use. Appropriation to any of these uses may be by lease or sale.

Contents

As with other aspects, the question of disposal of contents is governed by a Code of Practice prepared by the Church Commissioners. Where a church is being appropriated for alternative use, the likelihood is that most of the furnishings will need to find new homes. Preference is usually given to other churches in the same benefice. The Assistant Diocesan Secretary, as Bishop's Furnishings Officer, will work closely with the parish officers, agreeing an inventory at the time of closure, and being involved in all decisions regarding disposal, safe storage, etc, etc.

Utilities and outgoings

The Board of Finance will be responsible for all costs from the date of closure onwards. Diocesan staff will however rely on local help for security and immediate housekeeping matters.

Non-consecrated churches

The above paragraphs relate very largely to consecrated buildings. Where non-consecrated mission churches are closed, and assuming that they are not subject to the faculty jurisdiction, these matters will be very largely for the PCC to determine.

Churchyards

The general rule is that churchyards are not affected by declarations of closure, and they will continue to be the responsibility of the PCC.

Pastoral reorganisation

Very often, closure of a parish church will mean that the parish and the PCC are amalgamated with that of an adjoining parish, in which case such matters as finance, parochial trusts and property etc, etc will fall to be dealt with by the new combined parish.

Appendix 2 : Friends of St X's

We need to encourage our local communities to share with us the burden of maintenance. Many people in our parishes have a feeling of goodwill towards the church, they want to see the church at the heart of the community and available for weddings, baptisms and funerals even though they themselves may not come regularly. We need where possible to get to a position where the local community carries the burden of church maintenance leaving the worshipping community to pick up mission and ministry costs. One way forward might be through a well run Friends Scheme. For more information please consult Helen Liley, our Giving Officer based in Church House, Gloucester.

Here is one example of the Friends' Scheme offered by the diocese of Canterbury:-

1. The reason we would like to set up a Friends Scheme is because it can
 - enable a wider group of people to share the burden of maintaining historic buildings
 - make sure that church buildings are in a reasonable condition to hand on to the next generation.
2. Many people in a parish have a feeling of goodwill towards church buildings especially historic ones) and so, whilst not wishing to support the Christian Mission financially, they may be willing to contribute to their upkeep.
3. Whilst recognising that church buildings exist primarily for "the advancement of the Christian religion" the object of a Friends Scheme is to raise funds to support such work as the PCC has agreed and which has received approval from the Diocese. Works which would qualify for the use of these funds would include:
 - the preservation of the fabric of the buildings
 - cost of repairs
 - the cost of replacement off the heating system, the rewiring of electrical circuits or the repair or replacement¹ of the organ
 - the cost of professional fees associated with any of the above
 - insurance

¹ by another organ, not by other instruments

- any others???

4. Membership of the Friends would be open to anyone who wished to join and is prepared to support its objects

N.B. Although membership would be open to church members the scheme is not primarily intended for them. Church members should be contributing towards the fabric of the church through their regular giving.

Membership of Friends² will be made up mainly of:

- local residents
- people living outside the area but with local connections
- visitors.

5. We will keep in touch with members and inform them of needs and progress through:

- A Friends' Newsletter³ published annually (or twice a year?). This will need an editor and someone to produce it. Costs are also involved – paper, copying, postage
- An annual letter from the Incumbent / Churchwardens / Chair of Scheme – to include a note of thanks for support and a subscription renewal form.
- An annual meeting)
- Social occasions) organised by the Friends Committee (see below)
- Fundraising events)
- Talks)

6. Funds may be raised by:

- Special events
- Subscriptions
- Donations
- Legacies
- Gift Aid

7. The Friends' Scheme would be set up by resolution of the PCC and under its control⁴. As well as avoiding possible conflicts between the PCC and the Friends, setting up the scheme in this way has the following advantages⁵: it

- is under the authority of the PCC
- has charity status as a sub-group of the PCC
- is tax efficient for donations and subscriptions through Gift Aid
- can use the CBF investment fund
- requires no separate constitution
- can co-opt anyone to serve on the committee
- can create its own list of members
- can only raise money for programmes and objects initiated by the PCC

8. Setting up the Friends Scheme

The PCC needs to agree to have a scheme and to designate 2 or 3 people to form a Planning Group to set it up. The Planning Group needs to:

- Identify potential members of a founding committee (this will include people from outside the church as well as within)
- Decide on those whom it is going to target as potential Friends⁶

² See pages 4 and 20 of Canterbury booklet for list of potential members

³ See page 7 for suggested content

⁴ See booklet page 11ff for other options, which although having some advantages would also be more difficult to set up.

⁵ The Canterbury booklet lists some disadvantages on pages 12-13

⁶ See booklet page 20

- Decide how to approach them⁷
 - Plan a series of events for the first year – to catch people’s interest
 - Organise an open meeting to launch the scheme. At this meeting people could be invited to nominate people who would be willing to be co-opted to serve on the Friends Committee (the successor of the Planning Group), which would then run the scheme.
9. The PCC should review progress after the scheme has been in operation for one year.
10. Subscriptions. The PCC will need to decide between various options:
- A set amount for annual membership (this would need to cover the costs of running the scheme)
 - A set amount for annual membership (this would need to cover the costs of running the scheme and include a percentage for funds)
 - No fixed amount but suggested amounts with an encouragement to Gift Aid these.
11. The PCC will need to budget to cover the costs of setting up the scheme and for pump priming fundraising events.

Appendix 3 : Making the Building Speak

Do your church noticeboards give attractive, clear and up-to-date information about what is on offer and a contact number to find out more information about church activities? Is your church open from dawn to dusk? If so, people will come in. And when they do will they find the place warm, welcoming and user friendly? Remember, we want to portray this as a place of living faith rather than dead history. So we need to ask how we can help our church buildings speak to their Monday to Saturday visitors.

So might it be possible for you to have a team of welcomers or at least some attractive leaflets welcoming people to your parish church? We tell people about the architecture, windows, carvings, memorials, furnishings and stained glass so why not an explanation of the Christian Faith – why the church is there, what it stands for? Our buildings can be a wonderful tool for mission if only we would seize the opportunity and allow them to speak.

So make sure there is a good notice, close to the door, to welcome people:-

*WELCOME and may you be at home here
For this is the place where the love of God is made known
Bring to him your needs
Pray for the needs of the world
Leave knowing that he goes with you.*

Then share what is special about your building and the faith it proclaims – use some simple signing to bring the place to life – altar, font, pulpit etc.

When the font is described, what about a photograph of the newly baptised, wet with baptismal water. How will people know what a symbol means, what an item of furniture is used for, if it is not allowed to speak?

Possibly provide a simple prayer area with some prayer material and post-its for prayer requests and maybe a candlestand with a sign:

⁷ See booklet page 20-21

I thought of you today and lit a candle for you here. As your candle was surrounded by others may you know yourself to be surrounded by God's love and strength today and everyday.

Someone said "It is possible for the visitor to come into a church during the week knowing nothing about God and it is possible for them, to leave knowing nothing about God". That surely can't be right. We need to reverse the trend and allow our buildings to speak of the God of Love and the faith we proclaim.

For other suggestions about how to bring your church building to life OPEN THE DOOR by Paul Bond and published by the Canterbury Press contains a thousand and one good ideas with examples, to enable our churches to speak to their Monday to Saturday visitors.

Remember that your churchyard too, can provide a place of peace and quiet, a chance to find God in the stillness. The provision of some well-placed benches can provide a welcome resting place for both pilgrims and visitors.

Appendix 4 : The Better Use of Church Buildings

It is a pity that many church buildings are used by only a very small number of people for just one and a half hours on a Sunday. Much more can and should be done by way of adapting, refurbishing and increasing the use of our churches to meet the needs of the local community and a new generation of worshippers.

To be at the heart of the community the church needs to be used by the whole community and not just for one and a half hours on a Sunday morning. Nationwide a growing number of churches are being adapted to make them much more flexible spaces for worship and also for community use. Indeed there are probably two main sorts of re-ordering: in the more rural churches it is often to put in modern facilities such as kitchens, toilets, etc. In the larger urban churches, Cirencester, Stroud, Tewkesbury, Thornbury, it may be to clear away the clutter to create a large extravagant space for the big occasion, for processions (Advent and Christmas Carol Services, the great Easter Vigil etc) and for doing liturgy creatively and well.

If you are considering any kind of work on your church building you should:-

1. Be in touch with your Archdeacon – share your ideas with him. He will advise you how to proceed.
2. Consult widely and draw up your Statement of Need. Think carefully about what you want to do and why. Involve your architect in your ideas at an early stage.
3. Ask for a site visit from members of the Diocesan Advisory Committee. They have huge expertise amongst their membership. This comes free and can save you lots of time, money and heartache later on.
4. When you are ready get your architect to produce a detailed specification of the works and send it together with your faculty application to Jonathan MacKechnie-Jarvis at Church House. The DAC will advise the Chancellor on whether it thinks a faculty should be granted. If you have stayed close to the DAC and your Archdeacon throughout the process this is usually straightforward.

Remember that no work should be carried out on a church building until the Chancellor's Faculty (permission) has been received.

It is worth noting that your Archdeacon can give permission for a temporary re-ordering providing no structural changes are envisaged. So if you want to experiment with a nave altar and need to create some space for that to happen then the Archdeacon can give permission for a number of pews to be removed – providing the pews are stored and returned after 15 months unless a faculty is applied for. So an Archdeacon can give permission for a 15 month reversible experiment without faculty.

Where possible the DAC wants to encourage the creative and adventurous use of church buildings but we have a duty to make sure things are done properly and sit well with the existing building.

For more information on the work of the Diocesan Advisory Committee or work on your church building please contact Jonathan MacKechnie-Jarvis in Church House, Gloucester.

Across the country there are now some inspiring examples of what some communities have done to extend the use and so assure the future of their church building. Here are some examples from our own diocese. It may be helpful to visit some of these and to see what other people have done before embarking on your own plans but do check with the vicar or churchwardens that the church will be open before making a special journey.

Gloucester Archdeaconry

Holy Trinity, Brimscombe

Creation of new community facilities at this church posed special problems, given the steeply sloping site. The result shows what can be done when an imaginative architect uses to the full the opportunities presented by an unusual building. The total cost was in the region of £90,000.

St Andrew, Awre

This is a substantial parish church on the W bank of the Severn, about 5 miles NE of Lydney. The front half of the nave now has a solid floor and loose seating, giving more flexible and comfortable arrangements. The choir stalls have also been reduced, leaving only a bench along the walls, giving a clear and uncluttered chancel. In addition a loo and kitchen have been created in the former choir vestry in the NW corner of the nave. Costs are difficult to quote as the work was done in conjunction with treating dry rot problems (which sadly have now resurfaced at the W end of the church.

Churchdown, St John

St John's is an attractive neo-Georgian brick building dating from 1958. The PCC decided to use a recent legacy to construct a link between the church and the adjoining church hall. The result has cleverly brought together the two structures into an attractive church centre with a wide range of community facilities. The observant eye can detect a lot of attention to detail, and a high standard of on-going care and maintenance. Church development work is only as good as the maintenance which follows it. The total cost of the link project was in the region of £160,000.

St George's Cam

This large Grade I building has recently reordered its nave to provide flexible and comfortable seating and a dais for the nave altar. This is actually the culmination of two decades of work in which the fabric has been progressively repaired and restored, and new facilities added to make the church a far more user-friendly building than it once was.

St Mary's Kingswood

The dilapidated church hall at Kingswood was sold many years ago and various schemes were considered for creating meeting facilities on the church site. An ambitious scheme for an extension was rejected by the secular planners and the eventual project has been kept within the envelope of the church building. The former N transept can now be used independently by community groups.

St Margaret's Corse

This is an example of a small reordering, which has greatly improved the W end of this little church. Clearance of a number of pews, and renewal of the floor in limestone paving, has created a good useful area for meetings, with display boards for visitors. This work was grant-aided by Heritage Lottery Fund and others. The total cost was about £30,000.

Cheltenham Archdeaconry

Charlton Kings, St Mary

Here is an example of quite minor work, which has transformed a previously cluttered and cramped interior. A row of pews has been removed at the back and the front of the nave, and the floor has been carefully been made good to a quality specification, using new stone paving and matching tiles.

Previously there was no circulation space at the main entrance to the nave, which made things very difficult before and after services. At the front of the nave there is now ample room which is a great help for concerts, presentations etc. The secret with this sort of scheme is attention to detail and a willingness to do the job properly. The total cost was £65,000, which reflects the amount of work sometimes entailed in quite limited schemes

Charlton Kings, Holy Apostles

In contrast to the work at St Mary's, the recent reordering at Holy Apostles was a radical change. To accommodate a growing congregation and a different worship style, chairs have replaced pews, on a new solid floor with underfloor heating. Unsuccessful elements of an earlier reordering have been removed, notably the large glazed screen at the chancel arch, giving the church a new sense of space. Provision was made for new sound and projection systems and new carpeting. The total cost of this major scheme was in the region of £250,000.

St Mary's Fairford

Fairford is a church of European significance, and any changes demand the most careful planning and discussion. The remodelling of the nave seeks to work with the grain of the building, but aims to overcome the real problems created by the unique layout of the church, with its central tower and mediaeval choir stalls. Full use was made of experimental arrangements to ensure this could be achieved with minimal loss of historic material. New purpose-designed fittings include not only a nave altar but also a suite of new storage and choir vestry facilities. The outdated lighting scheme will be replaced at the same time. The cost of this reordering is in the region of £125,000.

All Saints, Siddington

Siddington is an example of a medium sized rural parish church with traditional seating arrangements. A meeting area / servery facility was created in the NW corner of the church, and a small extension was built near the S porch for a loo. The total cost (some fifteen years ago) was approximately £40,000.

St Matthew's, Cheltenham

St Matthew's, a large Victorian town centre church, underwent a substantial refurbishing and reordering a few years ago. The worship area was completely refitted to meet the current needs of the large evangelical congregation. Up to date sound equipment and audiovisual facilities were included. The church now incorporates excellent office space including a separate Rector's office,

meeting rooms, toilets, a large partitioned off area at the west end of the nave that can accommodate major gatherings, and a fully functional kitchen.

Moreton in Marsh

St David's Church, Moreton in Marsh was also subject to major reordering and refurbishment several years ago. This included the removal of the pews and pew platforms and the introduction of chairs. The ancillary facilities are on a smaller scale than those at St Matthews because these are provided in the by Church Centre, a former Church School that the parish purchased from the Local Authority at around the same time. The recent major refurbishment of this building was brought forward as a result of severe flooding in 2007.

Cirencester Parish Church

A phased programme of works is underway at Cirencester Parish Church, a building of international repute. Work completed to date includes the introduction of new toilet facilities within the church and storage space, together with major work in the chancel, including the manufacture of matching Victorian tiles to enable the High Altar to be freestanding. The final part of the first stage was the cleaning of a section of the interior of the church. The second phase is currently underway and includes the provision of a new suspended limestone floor with under-floor heating; reducing the size of a number of the pews and rearranging them; the provision of new draft-proof lobbies, a shop area and storage facilities; completion of the cleaning programme; new lighting and sound equipment; and the rebuilding and refurbishment of the "Father Willis" organ. Restoration of the south porch will follow at a later date. This major project began more than fifteen years ago and has required extensive discussion, negotiation, planning and organisation to bring it to this point. It is the largest project in which the DAC has been involved for decades and although the scale is much greater than is required in the majority of our churches, it is an example of what can be achieved with patience and with planning.

Appendix 5 : Helpful Papers

The DAC has published a number of helpful papers which are available from our diocesan website www.gloucester.anglican.org/

Gloucester Diocesan Advisory Committee (CH 001)

An introduction to our work

List of Approved Architects and Surveyors for Church Inspections (CH 002)

Appointing a New Inspecting Architect (CH 003)

How to go about selecting an architect or surveyor to inspect and look after your church. What to look for and what to ask.

Adapting your Church (CH 004)

Are you getting the best from your building? How new facilities might be provided: a short paper covering the basics of setting about a reordering scheme, with plenty of examples to go and see.

Funding Church Repairs (CH 005)

How to organise a successful bid for the money you need for your project.

Funding Church Repairs - Amendments (CH 006)

The information in *Funding Church Repairs* is changing all the time, and it is important that you

have the latest amendments. This document will contain all amendments to the current edition.

Funding Church Repairs - New Works and Development Projects (CH 007)

This is a supplement to *Funding Church Repairs*, which you will need if your project goes beyond straight repair and conservation work.

Funding Church Repairs - Arts and Crafts Commissions (CH 008)

A further supplement for *Funding Church Repairs*, dealing with projects of embellishment or new art commissions.

Table Tomb Repairs (CH 009)

Notes on a general approach to the problem of decaying or dangerous table tombs, with suggestions for contractors and grant aid.

A Selection of Memorial Craftsmen (CH 010)

A list of craftsmen who can make individually designed and hand lettered churchyard memorials.

Stained and Engraved Glass: Recent Work in the Diocese (CH 011)

A list intended to help those considering a new commission, complete with names and addresses of artists and where to see their work. For a list of general craftsmen for repairs, protection etc, see CH016.

Church Architects Conference 2002 (CH 012)

The 2002 conference included more about trench-arch drainage for loos – see also CH 017. There is also useful background and advice on the impact of the Disability Discrimination Act, and a salutary reminder on the need for consent for repair works, where bats roost or breed at the church. The last item “Not The Five Minute Rule...” concerns the need for proper background information when structural engineering solutions are proposed.

How to Complete your Faculty Petition (CH 013)

Detailed notes to read before you complete your faculty petition form.

How to prepare a Statement of Significance and Needs (CH 014)

The new faculty jurisdiction rules will require a Statement of Significance and Needs to be prepared where proposals are likely to have a major impact on the church building. This paper explains in detail what is required, and why, and gives you a worked example, based on an actual scheme at Barnwood St Lawrence.

Candlelit Services (CH 015)

Candlelit services are immensely popular, but they pose far and away the most significant health and safety risk in the average church's year. This paper suggests some sensible and practical precautions.

Stained Glass Craftsmen (CH 016)

A list of locally based craftsmen for new glazing, repairs and protection. See also CH 011.

Waste Water from Churches (CH 017)

If you are interested in installing a loo or a kitchen in your church, then a major concern will be disposal of waste water and sewerage. This paper was commissioned by Gloucester DAC from a leading expert on alternatives to conventional sewerage, and focuses on the trench-arch solution.

Churchyard Regulations – Revised 2003 (CH 018)

The Churchyard Regulations apply at each consecrated churchyard or burial ground in the diocese and make it clear what can be authorised locally by the incumbent or what cannot be authorised other than by faculty.

Managing your Churchyard : Tidying up Memorials (CH 019)

From time to time, PCC's may consider a tidying up operation, dealing with unsafe or broken memorials, including kerbs, foot stones, mounds etc. This paper suggests a typical approach to the task.

Flying the Flag : Some notes about flags on Churches (CH 020)

If your church is one of the many with a flagpole which is never used, why not try and do something about it? This paper gives advice about flags and how to fly them.

Building Faith (CH 021)

The first in a new series of illustrated annual reviews by the DAC, covering such topics as shared use of churches, trench-arch drainage etc.

Consulting on Significant Changes to your Church (CH 022)

If yours is a listed church, and if you are proposing significant changes, then under the Faculty Rules 2000 it is necessary to consult with certain other bodies before submitting your faculty petition. This paper explains how to do it, and gives the contact details you will need.

For paper copies please contact Mrs Mary Coates 01452 835516.