

The National Churches Trust



Annual Review **2014 – 2015**



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Head of Finance; Clare Wand

Volunteers

We are grateful to our dedicated volunteers, whose generosity helps support our work.

Contents

Chairman's Introduction	3
The Year in Review	4
Grants Programme	9
Michael Palin: My Favourite Churches	16
Cinnamon Faith Audit	20
The Feeling of a Space	21
Twentieth Century Churches.....	24
Ulster's Ecclesiastical Heritage.....	28
Financial Review.....	30
Acknowledgements	32

Editor – Eddie Tulasiewicz

Cover photo: St Mary the Virgin, Alton Barnes, Wiltshire
©St Mary the Virgin

The opinions expressed in the Annual Review do not necessarily reflect those of the National Churches Trust but remain solely those of the authors.

Over the last three years, the National Churches Trust has funded major repairs to sixteen spires, investing over £330,000 in their future.



Now we need to raise another £250,000 to save more spires. Find out more at: www.nationalchurchestrust.org/spires

Championing the cause of churches



I am delighted to introduce the Annual Review of the work of the National Churches Trust and wish to acknowledge with grateful thanks all those who have supported the Trust over the past year. Working with our staff and Trustees, this support has enabled us to continue our vital work of assisting churches and chapels throughout the UK, and promoting their value to communities.

Grant funding remains at the core of our work. In 2014, thanks to the generous support of Trusts, Friends and supporters, and through legacies which in any one year can provide up to half of our income, we were able to help 119 churches, chapels and meeting houses with grant funding for urgent repairs and with the installation of essential community facilities such as improved access, kitchens and toilets. The wide remit of the Trust means that our focus is not only on the many listed church buildings in England but on churches, chapels and meeting houses of all types and denominations throughout the UK.

Priceless heritage

There are 42,000 Christian places of worship in the UK, many of which simply do not have the means to pay for repairs and new facilities themselves, so funding for the repair of churches from a wide range of sources, including from the National Churches Trust, will be needed for many years to come.

That's why we continue to increase our fundraising efforts and expand our group of Friends, so that we can do more in the future to keep churches at the heart of their communities. If you know someone who shares your passion for churches do persuade them to also become a Friend of the National Churches Trust. There are, of course, other ways you can help us, and full details can be found at

www.nationalchurchestrust.org/support

Above all, please do champion the cause of churches. In January 2015, an opinion poll we commissioned showed that 74% of British people thought that churches and chapels were a vital part of the UK's heritage and history. These precious buildings form an irreplaceable part of our heritage and are an increasingly vital element of community life. The Trust's work over the last year shows the difference that can be made and I look forward to working with staff and Trustees to build on this success in the coming year.

**Luke March
Chairman**

July 2015



© Holy Trinity Church

Roof repairs underway at Holy Trinity Church, Penton Mewsey, Hampshire

Church buildings matter

“Continuing benefit to local communities”

The National Churches Trust believes that Christian places of worship – churches, chapels and meeting houses – are an irreplaceable part of the United Kingdom’s heritage, culture, landscape and society, and provide continuing benefit to their local communities.

The Trust is not alone in celebrating the importance and value of these buildings and the activities they facilitate. In January 2015 we released the findings of an opinion poll into attitudes to church buildings. The poll was carried out by ComRes, which interviewed 2,061 GB adults online.

The poll found that:

- Four in five British people (79%) think that churches and chapels are an important part of the UK’s heritage and history.
- Three quarters of British people (74%) say that church buildings play an important role for society by providing a space for community activities, such as playgroups, cultural and social events and meetings.
- Keeping churches in good repair is seen by the British public as of benefit to wider society, with three in five (59%) of British adults disagreeing with the idea that ‘repairing and restoring historic church buildings only benefits churchgoers’.

- Three quarters (75%) of British adults agree that it is important that churches and chapels have good access and modern facilities such as toilets to make it easier for people to use them.

- A majority (55%) of British people agree that they would be concerned if their local church or chapel building was not there.

These findings demonstrate that church buildings matter; to those who attend them for religious services, and also to people who enjoy them for their heritage and appreciate the key role they play in serving local communities.

More details: www.nationalchurchestrust.org/2015poll



© Heritage Inspired

79%

of British people think that churches and chapels are an important part of the UK’s heritage and history

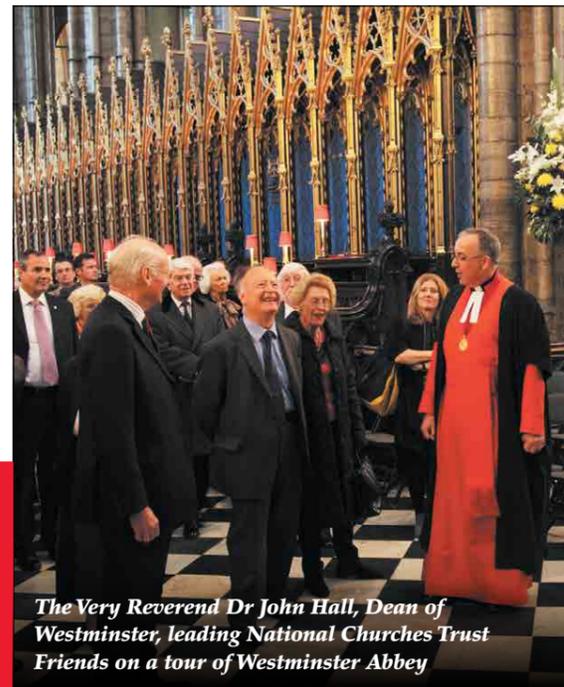
Our Friends

The National Churches Trust has a thriving and efficiently managed Friends scheme, achieving a renewal rate of 90%.

During the year 200 new Friends were recruited via events, general marketing and advertisements, with the total number of Friends increasing from 1,078 to 1,280. Increasing numbers are signing up online, enabled by our new website. As well as receiving two newsletters and the Annual Review each year, with interesting articles as well as updates from the Trust and news from the sector, Friends enjoy special offers, discounts and priority booking for events.

200

new Friends recruited

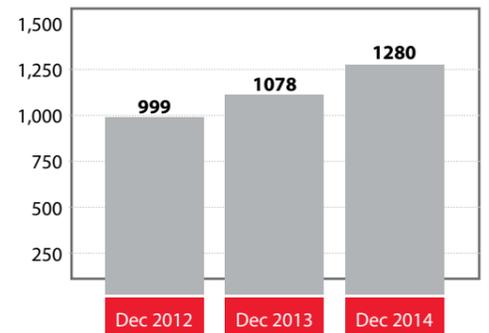


The Very Reverend Dr John Hall, Dean of Westminster, leading National Churches Trust Friends on a tour of Westminster Abbey

© Westminster Abbey

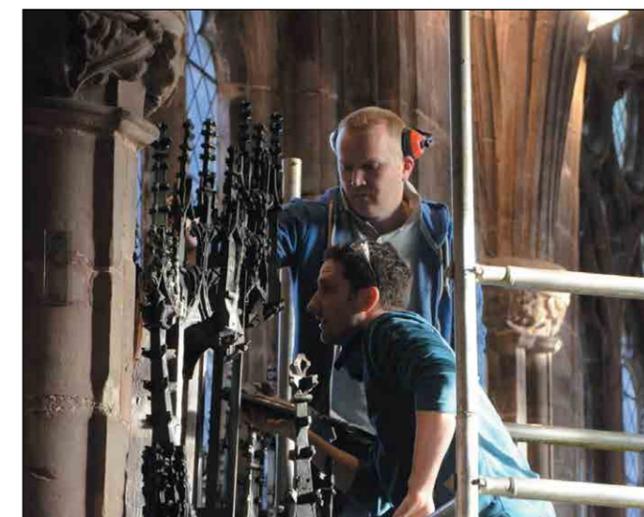
In March 2015 Michael Palin gave an exclusive talk to Friends of the Trust, with guests enjoying a wonderful talk about seven of his favourite churches. Then in April 2015 over 70 Friends attended evensong and a private guided tour of Westminster Abbey led by the Very Reverend Dr John Hall, Dean of Westminster, followed by a reception in its historic Jerusalem Chamber.

During 2014 the Cornerstone Club was launched, aimed at those able to make larger regular contributions to the Trust. A total of 23 members joined, all being offered the chance to attend exclusive church tours. Events held for key supporters during the year included two dinners at the House of Lords and a ‘Words and Music’ event at St Paul’s Church in Covent Garden, in collaboration with The National Association of Decorative and Fine Arts Societies.



Growth in the number of Friends

The Professional Trades Directory



Work on the choir stalls at St Mary’s, Nantwich, Cheshire, being carried out by experts from John Nethercott & Co and Donald Insall Associates, members of the Professional Trades Directory

© John Nethercott & Co and Donald Insall Associates

The Professional Trades Directory (PTD) provides an opportunity for craftspeople and companies relevant to the heritage building sector to promote their business.

With over 100 companies, it allows places of worship to find the right experts to help with church repairs and the installation of new facilities – whether it’s fixing a leaking roof, renovating stained glass or providing new toilet facilities it’s a great way to find the right person for the job.

Having been successfully overhauled and updated, this is a growing and thriving area with PTD members now benefiting from opportunities to advertise, network and participate in Trust events.

Online registration is now possible, making it quicker and easier to sign up, and the new dedicated area on the Trust’s website provides a profile-raising opportunity for PTD members. As a result, the number of members increased from 58 to 126 during 2014.

Working with local churches trusts



The Archbishop of Canterbury, Joint President of the National Churches Trust, at St Mary's Church, Lydiard Tregoze, Wiltshire for Ride+Stride 2014

A priority of the National Churches Trust is to develop a stronger and deeper partnership with local churches trusts. There are almost 40 local trusts operating at county or regional level in the UK. They offer important local expertise and knowledge, and collectively raise considerable sums for churches.

The relationship continued to grow during the year, with a renewed focus on supporting the Churches Trusts Forum, which allows local churches trusts to share best practice, experience and news. Regional meetings took place in the South West, North West and East of England, and successful annual conferences were held at the Bloomsbury Central Baptist Church, London in May 2014 and at Winchester Cathedral in April 2015.

Partnership Grants have continued to provide a tangible link with local churches trusts and enable the National Churches Trust to extend the geographical reach of its grants. In 2014, 49 Partnership Grants were awarded, with £172,500 worth of funding distributed for urgent repair projects recommended by local churches trusts.

Since 2012 the Trust has facilitated discussions on the best way of supporting places of worship in Wales, where there is no equivalent of the local churches trusts which exist in much of the rest of the UK. During 2014 this initiative took on a new form when the Churches Tourism Network Wales, in partnership with the National Churches Trust and the Church in Wales, agreed to be the vehicle for taking this work forward, under the name Sanctaidd.

Links with Scotland's Churches Trust have continued. A better understanding and a strategy was developed for working with places of worship in Northern Ireland.

The Trust continues to provide administrative and promotional support for Ride+Stride, the annual fundraising event organised around the country by local churches trusts. In 2014, Bear Grylls became a supporter of Ride+Stride and encouraged more people to take part in 'The Ride+Stride Adventure'. Other supporters of the event in 2014 included the Archbishop of Canterbury, Justin Welby, who was on hand to wave off Riders+Striders at St Mary's, Lydiard Tregoze, near Swindon in Wiltshire.

"Local expertise and knowledge"

National support for churches

The National Churches Trust helps places of worship by providing support and advice to those who care for church buildings. In 2014 the number of queries dealt with by the Trust's National Support Officer (NSO) increased by 17% on the previous year.

The Trust's new website, launched during 2014, saw a complete overhaul and expansion of support and advice provided online, with a very wide range of information now accessible. The NSO also provided advice in person at a range of events and training sessions around the country and pioneered the use of Skype to provide advice.



Use of the National Churches Trust website in 2014



During the year, further development work was undertaken on ExploreChurches, the Trust's initiative to promote churches to visitors. The project will address the current lack of coordinated nationwide promotion of churches to visitors, meeting the need for comprehensive information about why, what and where to visit, how to get there, what to see, and how to interpret it. This will be delivered online to encourage and enable people to discover and learn about their local, regional and national church heritage.

Innovative community projects



Bath Meeting House installed new community facilities in 2014, helped by a National Churches Trust grant
© Eddie Tulasiewicz

In April 2015, the National Churches Trust launched 'The Marsh Awards for Innovative Projects', a competition to find the most innovative community projects in a church building which have been made possible through the installation of new facilities, such as meeting spaces, kitchens, toilets or improved access.

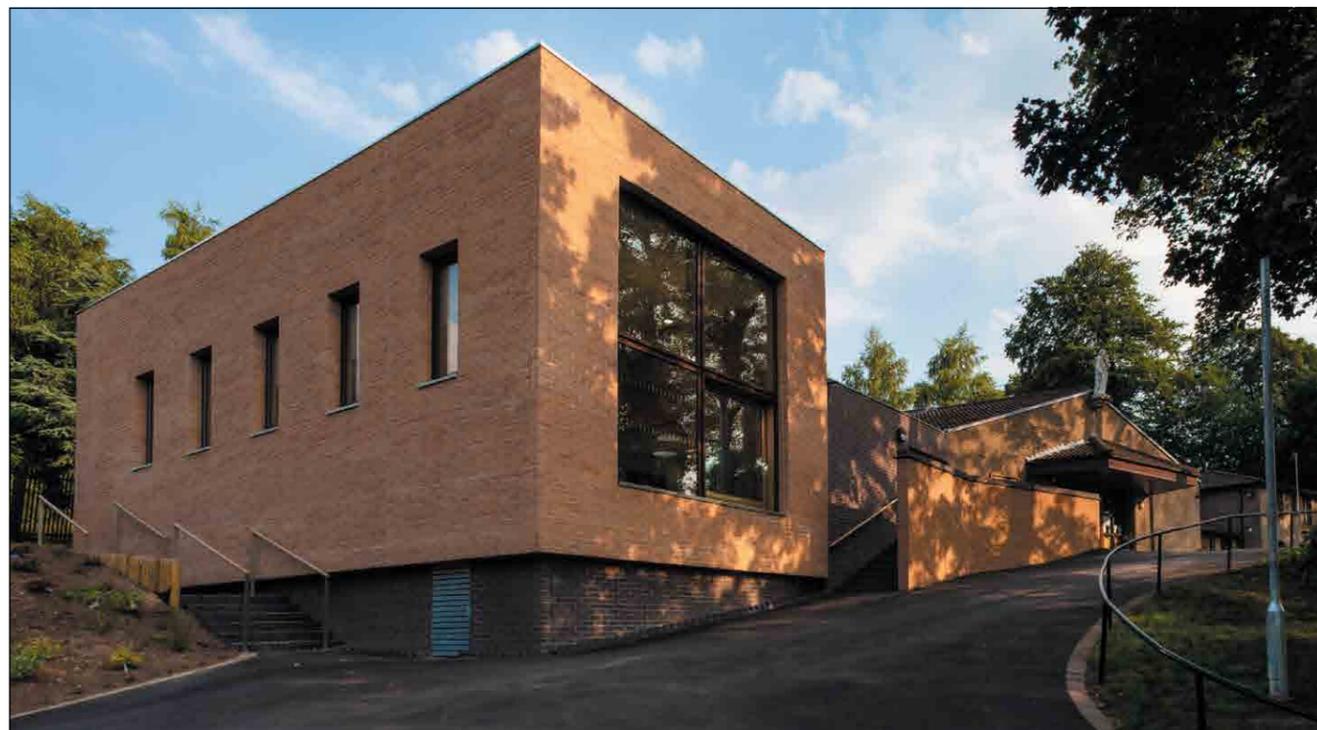
Run with the support of the Marsh Christian Trust, the new Awards are designed to show the positive impact installing facilities has on churches and local communities and on harnessing the energy and enthusiasm of volunteers.

Projects can be nominated for the Awards until 31 December 2015. The winners of 'The Marsh Awards for Innovative Projects' will be announced at the Churches Trusts Forum Annual Conference in York in 2016 and a £1,000 award will be presented to the church judged to be the overall winner.

Nominations for the awards can be made online by trusts and charities (such as local churches trusts) that are working to support and help church communities and by places of worship or individuals involved in running community projects.

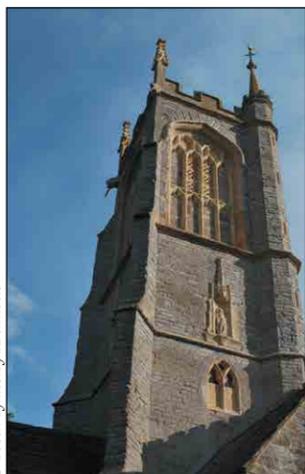
More details: www.nationalchurchestrust.org/marshawards

The best church architecture



St Joseph's Roman Catholic Church Hall in Derby - winner of the 2014 Presidents' Award

© Evans Vettori Architects



St Michael's Church, Othery, Somerset, winner of the 2014 King of Prussia Gold Medal

In partnership with the Ecclesiastical Architects and Surveyors Association, each year the National Churches Trust runs two major awards for church architecture.

In 2014, the Presidents' Award for new church architecture was won by Evans Vettori Architects for the new hall at St Joseph's Roman Catholic Church in Derby. The Presidents' Award is presented annually on behalf of the Ecclesiastical Architects and Surveyors Association President and the National Churches Trust's Joint Presidents, the Archbishops of Canterbury and York.

The eye-catching new building in the centre of Derby consists of a multi-purpose hall with kitchen, storage and toilet facilities. A new opening with sliding folding doors, created in the wall of the existing church, allows the hall to be opened up to the church space.

The King of Prussia Gold Medal for innovative, high quality church conservation or repair work was won in 2014 by Beech Tyllesley Architects for their repairs to

the tower of St Michael's Church, Othery, Somerset. The Gold Medal was the gift of King Friedrich Wilhelm IV of Prussia in 1857, who was highly impressed with British Victorian church architecture.

St Michael's is a Grade I listed church with an impressive 15th century perpendicular tower. Work included repair and consolidation of the lias stonework of the tower, walls and buttresses, conservation work to the dressed stonework and careful restoration work to the tower statues and niches.

We're looking for the best new and conservation architecture for our 2015 Church Architecture awards.

www.nationalchurchestrust.org/architectureawards
info@nationalchurchestrust.org



Our 2014 Grants



2014 saw a continued high level of demand for our grants. Thanks to the continued generosity and support of our donors, including Trusts and Foundations, legators and our Friends, we have been able to maintain our level of direct financial support for churches, chapels and meeting houses.

We were delighted to have awarded or recommended grants totalling £1,568,500 to 119 places of worship in 2014. Our funding has helped ensure that more of the UK's churches, chapels and meeting houses remain open for worship and benefit the wider community.

During the year, the Trust operated three grant programmes:

- Repair Grants – grants of £10,000 and above towards the cost of urgent and essential structural repair projects, with a small number of Cornerstone Grants available at £40,000 and above. Projects are required to have an estimated total cost of at least £100,000 (including VAT and fees) to qualify.
- Community Grants – grants of £5,000 and above for projects which introduce facilities to enable increased community use of places of worship. To qualify, projects are required to have an estimated total cost of at least £25,000 (including VAT and fees).
- Partnership Grants – working with local churches trusts to provide grants towards repair projects. Applying local knowledge and expertise, grants of £2,500 to £10,000 are available for urgent repair projects with estimated total costs of between £10,000 and £100,000 (including VAT and fees).

In addition, the Trust continued to work in partnership with WREN, a distributor of monies from the Landfill Communities Fund, to recommend Repair Grants to eligible places of worship. The fund offers a number of grants between £15,000 and £75,000 for urgent structural repair projects with a total minimum cost of £50,000 (including VAT and fees).

The Trust also distributes a small number of grants on behalf of other charities which support repairs and improvements to church buildings.

We provide grants to support projects in all parts of the UK, although we receive proportionately fewer applications from Scotland, Wales and particularly Northern Ireland, compared with most regions of England. We are taking steps to raise our profile outside England to encourage more applications from these areas.



Celebrating repair works at St Michael's Church in Cwmafan, Neath, Port Talbot

© St Michael's Church

Four new members joined the Grants Committee during the year – Elaine Blackett-Ord, Christina Emerson, Diana Evans and Philippa King. They bring a wide range of expertise from different fields to the work of the committee, and the Trust is grateful for the voluntary commitment they are making to its work.

8 Cornerstone Grants, totalling **£350,000**. These larger grants made a significant difference to a number of extremely important major repair projects.

18 Community Grants totalling **£170,000**, towards projects to widen community use and increase public accessibility to their place of worship.

26 Repair Grants totalling **£372,000**, for urgent repair projects, each with estimated costs of more than **£50,000**.

49 Partnership Grants, totalling **£172,500**, working with local churches trusts to provide grants towards repair projects.

11 WREN Heritage Grants totalling **£470,000**, for urgent repair projects with estimated costs of more than **£50,000** at Grade I and Grade II* listed places of worship near active landfill sites.

7 other grants totalling **£34,000**

Our flagship grants for urgent structural repairs, with a priority for repairs to roofs and rainwater goods.

St Luke,
Claremont Street,
Newcastle upon Tyne NE2 4AH
Grade II (Church of England)



£40,000 Cornerstone Grant

St Luke's Church was built in 1886 as a daughter church of St Andrew's, Newcastle, and replaced an earlier corrugated iron mission church on this site. It has a growing lively congregation, well situated to reach out into the University and medical communities. It has a strong sense of mission to marginalised people, especially ex-offenders, and hosts a weekly event for ex-offenders from local prisons.

The National Churches Trust supported St Luke's Church with a £40,000 Cornerstone Grant to help fund urgent repairs to the roof and replacement of rainwater goods to help enable further expansion of mission and community uses, as well as providing a larger worship space for the growing congregation.

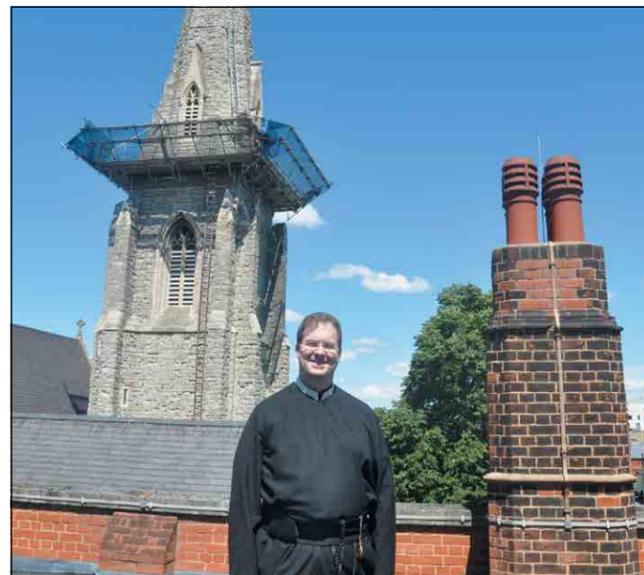
Rev Dr Robert Ward said:

"The grant enabled us to transform the exterior of St Luke's, from a run-down and, frankly, unattractive building to a welcoming, refreshed, renewed and attractive Victorian inner city masterpiece, which draws many compliments from neighbours and members alike!"



St Luke's Church, Newcastle upon Tyne

© St Luke's Church



St Mary's Roman Catholic Church, Clapham, London © Eddie Tulasiewicz

St Mary,
Clapham, London SW4 7AP
Grade II* (Roman Catholic)



£40,000 Cornerstone Grant

St Mary's Church in Clapham is one of the major Roman Catholic Victorian churches of South London. It was opened to serve the growing numbers of Catholics living around Clapham Common in the middle of the 19th Century who came to work on the new roads and railways, as well as to meet the demand by the rising middle classes to enlarge their domestic staff. It was designed in a Gothic style by William Wardell and has later additions by J F Bentley, architect of Westminster Cathedral.

The National Churches Trust supported St Mary's with a £40,000 Cornerstone Grant to help fund urgent repairs to the spire, 170 feet tall, and a major local landmark.

Fr Dominic O'Toole CSsR, Parish Priest, said:

"We are extremely grateful to the National Churches Trust for supporting our spire restoration appeal. This will help us to carry out extensive structural repairs, replacing severely corroded iron bands, damaged and missing stones and the spire light windows. St Mary's, a Grade II listed building, is for us a place of prayer, a place where we experience the presence of God."*

Cornerstone Grants awarded in 2014			
St Michael with St Paul, Bath	£50,000	St Mary, Clapham, London	£40,000
St Joseph's RC Church, Blantyre, South Lanarkshire	£40,000	St Luke's Church, Newcastle upon Tyne	£40,000
St Thomas the Apostle Church, Exeter	£50,000	St Mary, St Peter and St Paul, Westbury-on-Severn	£40,000
St Paul, Bow Common, London	£50,000	Emmanuel Church, Weston-super-Mare	£40,000

Our grants for installing essential facilities - such as kitchens and toilets - and improving access for people with special needs and disabilities.

Elim Pentecostal Church,
Bath, Somerset BA1 2ND
Grade II* (Elim Pentecostal)



£10,000 Community Grant

Designed by architect Henry Goodridge, the Bath Elim Pentecostal church building was one of the most flamboyant nonconformist chapels of its day. Originally founded as the Percy Chapel by Congregationalist secessionists from the nearby Argyle Chapel, it was opened on 3 December 1854. The Chapel was taken over and renamed the Bath Elim Pentecostal Church in 1954.

The National Churches Trust supported the church with a £10,000 Community Grant, to help fund a project to upgrade the kitchen and toilets and allow greater community use.

Dawn Handley, of the Elim Pentecostal Church, said:

"We were delighted with the £10,000 grant from the National Churches Trust, and feel it is a real answer to prayer. We are looking forward to being able to serve our community from our new kitchen shortly. Thank you for showing a real interest in our project, and giving us the step up we needed to make it all possible."



Bath Elim Pentecostal Church, Bath

© Elim Pentecostal Church

Community Grants awarded in 2014			
Elim Pentecostal Church, Bath	£10,000	St Mary the Virgin Episcopal Church, Hamilton, South Lanarkshire	£15,000
St Petroc, Bodmin	£10,000	St John's Church, Harleston	£10,000
Corpus Christi, Boscombe, Bournemouth	£10,000	Wesley Chapel, Harrogate	£5,000
Trinity Methodist Church, Clitheroe	£10,000	All Saints, Hemblington	£10,000
St Michael and All Angels (Hafod Church), Cwmystwyth, Ceredigion	£10,000	Holy Trinity, Hildersham	£5,000
Erdington Methodist Church, Erdington	£10,000	Yetholm Church, Kirk Yetholm, Scottish Borders	£10,000
St Andrew and St Mary the Virgin, Fletching	£10,000	St James and St Basil, Fenham, Newcastle upon Tyne	£10,000
St Andrew, Garden City, Flintshire	£10,000	Nativity of the Blessed Virgin Mary, Ringstead	£10,000
Holy Family, Gravesend	£5,000	Holy Trinity, Trefnant, Denbighshire	£10,000



Holy Family Church, Gravesend, Kent

© Holy Family Church

Holy Family Church,
Gravesend, Kent DA12 5DQ
Unlisted (Church of England)



£5,000 Community Grant

In 2014, the National Churches Trust awarded a £5,000 Community Grant to Holy Family Church in Gravesend. The grant was the final piece of funding needed to ensure that £34,000 of essential modernisation to a hall attached to the church could go ahead. The church was built in 1957-8 and consecrated in June 1959. It has an open worship area and a spacious hall attached. The hall has not been significantly improved since the 1960s.

The essential works carried out included repairing cracked and drafty windows, remodelling the entrance area and the existing toilets to create separate male and female toilets, and providing a toilet with disabled access and baby changing facilities. Part of the project which the National Churches Trust grant helped to enable also included resurfacing the hall floor.

Churchwarden Maureen Stoneham said:

"It's amazing how different it looks, but more it's about how different it feels. It isn't dingy any more, it's a great space to be in." Fellow churchwarden Rosemary Spicer is particularly pleased that the hall now has disabled access toilets, and she is excited about the broader scope of hall hire that will now be possible. "The investment has given the church a future", she said.

Our grants for urgent structural repair projects with estimated costs of at least £100,000, to help places of worship become windproof and watertight.

St Mary the Virgin,
Alton Barnes, Wiltshire SN8 4LB
Grade I (Church of England)



£20,000 Repair Grant

The church of St Mary the Virgin in Alton Barnes is considered one of the smallest in England. Situated between Avebury and Stonehenge, the tiny church, the value of which was put at a mere £5 in 1291, is now considered to be a place of priceless history and beauty. Sir Simon Jenkins, in his 'Britain's Thousand Best Churches', describes the church as "an enchanting place" and says "So small is the space that preaching in Alton Barnes must be more like a private conversation with the congregation."

The National Churches Trust £20,000 Repair Grant will help fund a major restoration project including repairs to the roof and dealing with damp in walls and timberwork. Following the completion of the restoration work additional ways will be developed to involve the community with the church and to substantially increase the number of visitors.

Hugh Potter, member of the Fundraising Committee, said:
"We are very excited about the award of the grant and we are hugely grateful to everyone that's involved. This breaks the back of our fundraising and we are now very optimistic that this special church will be restored for the benefit of future generations."



St Peter's Church, Crickhowell, Powys © Mike Kelly

St Peter,
Llanbedr Ystrad Yw, Crickhowell,
Powys NP8 1SR
Grade II (Church in Wales)*



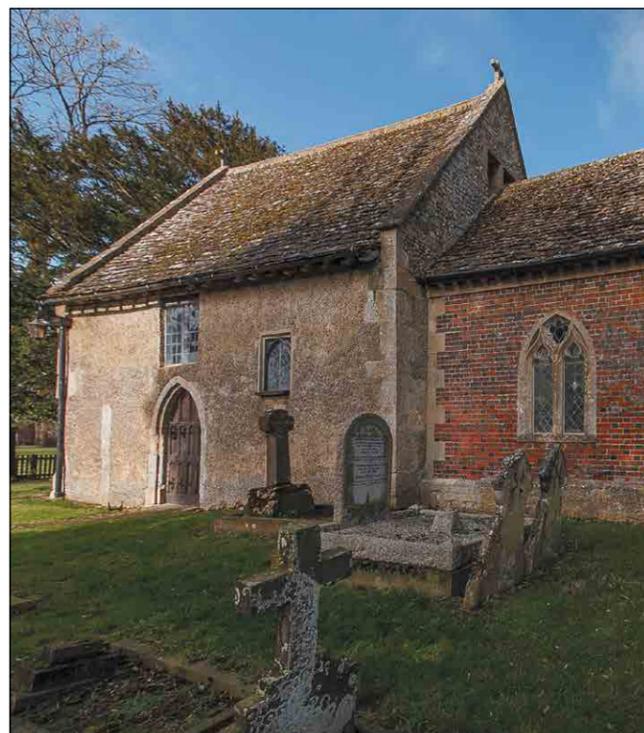
£10,000 Repair Grant

St Peter's is an 11th century church, built on an earlier sacred site, with a 14th century fortified tower. The church is the largest building in the village. Nestling in a fold of the hills above Crickhowell, at the foot of the Black Mountains, Llanbedr is a small but lively village with a church school, pub and village hall, as well as St Peter's Church.

The Welsh word Llanbedr means St Peter, and the first priest listed in the parish was in the 11th Century. It is an ancient settlement known as Llanbedr Ystrad Yw by the Romans - which roughly translates as "The Llanbedr which is in the region of the yew tree", referring to an ancient yew in Cwmdru.

The National Churches Trust £10,000 Repair Grant helped fund the restoration of the stone-tiled roof and to repair stonework and pointing.

Rev. Chris Bowler said: *"We were really pleased to receive confirmation of the National Churches Trust grant which has meant we can carry out the urgent repairs needed to maintain the church both as a place of worship and as an important meeting place in the village. This is part of a wider project to install facilities which will make the church more suitable for community use and sustainable so that we can secure the future of the building for the whole community, so we are very grateful."*



St Mary the Virgin, Alton Barnes, Wiltshire © St Mary the Virgin

Repair Grants awarded in 2014

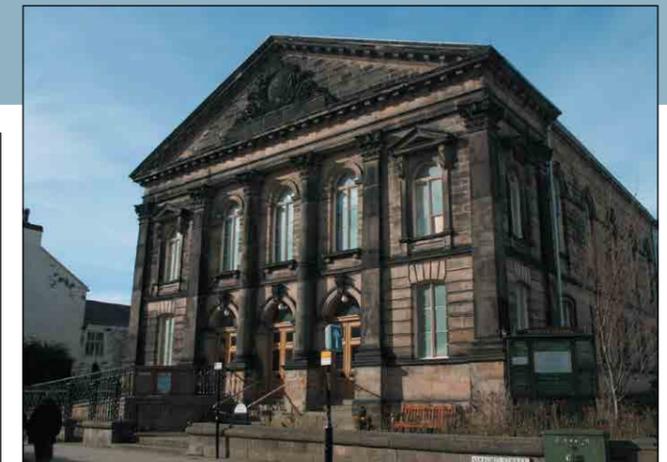
St Mary the Virgin, Alton Barnes	£20,000
St Lawrence, Barton-on-the-Heath	£15,000
St Anne, Chasetown	£10,000
Crowland Abbey, Crowland	£12,000
All Saints (Evesham Abbey Bell Tower), Evesham	£10,000
Holy Trinity, Fareham	£10,000
Glossop Central Methodist Church, Glossop	£15,000
St Michael and All Angels, Great Witley	£20,000
St Wenappa, Gwennap	£20,000
St John the Evangelist, Hopwood, Heywood	£10,000
St John the Baptist, Kingston Lisle	£20,000
St Peter, Llanbedr Ystrad Yw	£10,000
Celestial Church of Christ, Elephant and Castle, London	£20,000
St Pancras Old Church, St Pancras, London	£20,000
St Peter and St Paul, Maperton	£10,000
Holy Martyrs, Mathry, Pembrokeshire	£10,000
St Mary the Virgin, Middleton on the Hill	£20,000
King's Christian Centre, Mold, Flintshire	£15,000
All Saints, Newton Heath	£10,000
St Nicholas, North Walsham	£10,000
United Reformed Church, Ottery St Mary	£10,000
St Mary the Virgin, Oxenhope	£15,000
St Peter and St Paul, Scarning	£10,000
Wesley Hall (Part of Wesley Ebenezer Methodist Church), Sheffield	£20,000
All Saints, Thurlestone	£10,000
St John, Whorlton, Westerhope	£20,000

Help to churches and chapels in Wales, Scotland and Northern Ireland

The National Churches Trust has been supporting churches, chapels and meeting houses in Wales for many years. In the last five years alone, we have helped protect 22 places of worship in Wales - belonging to a wide variety of denominations - with over £300,000 of funding for urgent repairs and essential modernisation.

Scotland possesses a great diversity in its range of buildings designed for worship, the product in part of its rich and complex church history. Since 2010, we have been able to help support 30 places of worship in Scotland - belonging to a wide variety of denominations - with almost £300,000 of funding for urgent repairs and essential modernisations. As well as awarding National Churches Trust Cornerstone, Repair and Community Grants, we also work with Scotland's Churches Trust to provide Partnership Grants to churches, chapels and meeting houses in Scotland.

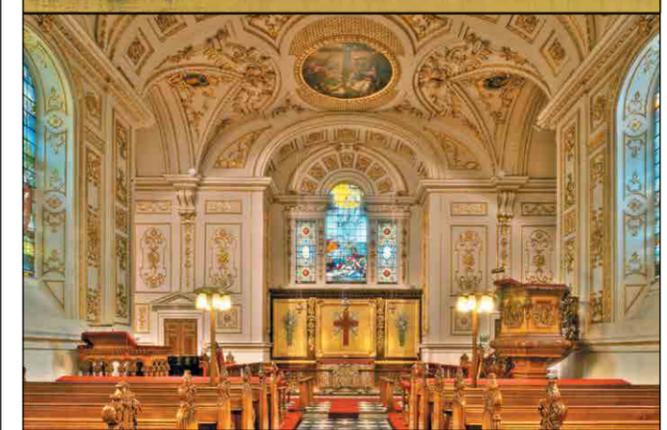
The National Churches Trust also supports places of worship in Northern Ireland and over the last five years we have provided £50,000 of funding for urgent repairs. We hope to increase our grant giving to places of worship in Northern Ireland in the coming years.



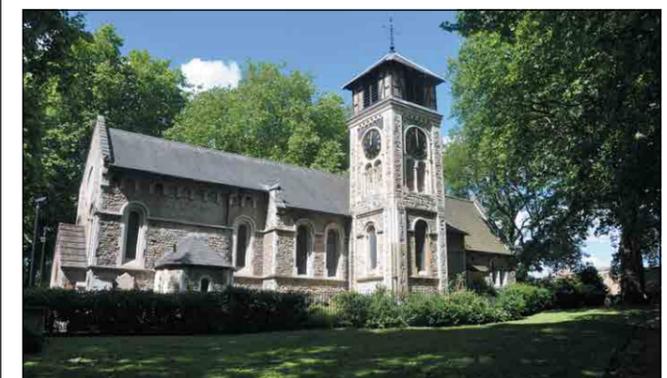
Wesley Chapel, Harrogate, Yorkshire © Wesley Chapel



St Michael and All Angels, Great Witley, Worcestershire © Peter Ellison



St Michael and All Angels, Great Witley, Worcestershire © Peter Ellison



St Pancras Old Church, London © St Pancras Old Church

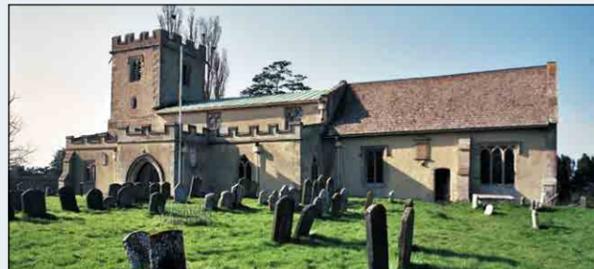
We work with local churches trusts around the United Kingdom to offer further help to places of worship and use their local knowledge to target grants for urgent repair projects.



Partnership Grants awarded in 2014

Bedfordshire and Hertfordshire Historic Churches Trust	
St Mary the Virgin, Walkern	£5,000
St Andrew, Little Berkhamsted	£2,500
St Michael and All Angels, Watford	£2,500
Cambridgeshire Historic Churches Trust	
All Saints, Knapwell	£5,000
St Kyneburgha, Castor	£5,000
Cornwall Historic Churches Trust	
St Pol-de-Leon, Paul	£2,500
St Joseph, Hayle	£2,500
Riverside United Church, West Looe	£5,000
Derbyshire Churches & Chapels Preservation Trust	
St Michael and All Angels, Alsop-en-le-Dale	£5,000
St George and St Mary, Church Gresley	£5,000
Dorset Historic Churches Trust	
St Mary the Virgin, Charminster	£2,500
St Nicholas, Silton	£2,500
St Mary the Virgin, Marshwood	£2,500
St Simon and St Jude, Milton-on-Stour	£2,500
Friends of Kent Churches	
St George, Gravesend	£2,500
St Michael, Sittingbourne	£7,500
Greater Manchester Churches Preservation Society	
St John, Thornham	£2,500
St Paul, Heaton Moor	£2,500
St John the Divine, Pemberton	£5,000
Hampshire and the Islands Historic Churches Trust	
St Thomas the Apostle, Bedhampton	£2,500
St John the Baptist, New Alresford	£5,000
St John the Evangelist, Sandown	£2,500
Herefordshire Historic Churches Trust	
St Peter, Pipe cum Lyde	£10,000
Leicestershire Historic Churches Trust	
St Bartholomew's, Kirby Muxloe	£2,500
St Michael and All Angels, Thurmaston	£5,000
St Mary, Barkby	£2,500

Northamptonshire Historic Churches Trust	
St Mary the Virgin and All Saints, Nassington	£5,000
St Nicholas, Marston Trussell	£2,500
Holy Trinity, Hinton-in-the-Hedges	£2,500
Nottinghamshire Historic Churches Trust	
St Michael the Archangel, Laxton	£2,500
St George, Barton-in-Fabis	£5,000
St Peter, Clayworth	£5,000
Oxfordshire Historic Churches Trust	
St Mary, Longworth	£5,000
St Mary, Buckland	£5,000
Scotland's Churches Trust	
Holy Trinity Episcopal Church, Dunoon	£5,000
Craiglockhart Parish Church, Edinburgh	£1,500
Holy Trinity Episcopal Church, Pitlochry	£1,000
Somerset Churches Trust	
St Peter and St John, Moorland	£2,500
Somerton Methodist Church, Somerton	£2,500
Oldfield Park Baptist Church, Bath	£3,000
St Mary Magdalene, Clatworthy	£2,000
Suffolk Historic Churches Trust	
St Margaret, Syleham	£2,000
St Mary, Bentley	£4,000
St Mary Magdalene, Bildeston	£4,000
Surrey Churches Preservation Trust	
St Peter and St Paul, West Clandon	£2,500
St John the Baptist, Okewood Hill	£2,500
St Mary, West Horsley	£2,500
Elstead United Reformed Church, Elstead	£2,500
Warwickshire and Coventry Historic Churches Trust	
St Peter, Dunchurch	£5,000



St Mary, Longworth, Oxfordshire © Gary Southwell

The Cinnamon Faith Action Audit

The purpose of the Cinnamon Faith Action Audit 2015 was to provide evidence for both the social impact and the economic value of all that faith groups do in communities across the UK.



Cinnamon Network hopes that the evidence provided in this report will inspire a greater confidence that faith-based social action is a force for good in our society.

By Matt Bird
founder of Cinnamon Network



At a time when budget cuts, changes to benefits and rising housing costs are affecting many communities across the country, there are groups of committed individuals who are stepping into the gap.

The Cinnamon Faith Action Audit approached 4,440 local churches and other faith groups. 2,110 responded saying that they were actively working to support their local community. These 2,110 groups were mobilising 139,600 volunteers and 9,177 paid staff to support 3,494,634 beneficiaries each year. The time given by churches and other faith groups alone in our survey was worth over £200 million. Nationally this values the time given by churches and other faith groups into their communities through social action projects at over £3 billion a year.

We want to see local churches and other faith groups more empowered, more encouraged to take up their place as they serve at the heart of the community. We also want to see their work externally recognised and properly resourced as part of the overall picture of provision in any given community.



Church buildings being used for the common good

There are around 60,761 faith groups in the UK. If only 47.5% of them (the same percentage that completed our survey) delivered what the Cinnamon Faith Action Audit average group did, this would mean that collectively the faith sector offers annually:

- 219,889 Social Action projects
- Support for 47,823,751 beneficiaries
- 125,586 paid staff
- 1,910,413 volunteers
- 95,838,462 paid staff hours
- 288,397,160 volunteer hours
- Over £3 billion worth of support (paid staff hours, plus volunteer hours calculated using the national living wage of £7.85 plus management)

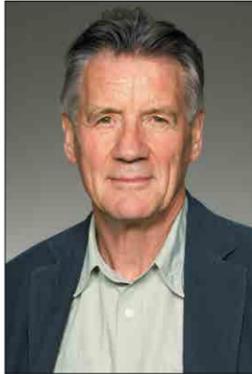
Following this Audit, the Cinnamon Network wants to see local churches and other faith groups externally recognised and fully resourced for their crucial part in galvanising and supporting local communities. Most of all, we hope that through this ongoing work, the lives of millions of people will be transformed for the better.

More details: www.cinnamonnetwork.co.uk

Many of the UK's churches and chapels are historic buildings which have served local people for many generations. But regardless of their age, church buildings don't belong to the past. They play a vital role in our present, and future, too. The National Churches Trust Community Grants programme offers the opportunity to apply for grants for projects which fund facilities that enable increased community use of places of worship.

Community Grants fund a wide range of projects but all will include toilets and catering facilities. These grants help ensure that churches can continue to sit at the heart of local communities, acting as meeting places and community centres, and making it possible for organisations such as the Cinnamon Network to help churches serve local people of all faiths and none. If you'd like to help support our Community Grants programme, please contact Georgina Rogerson, our Development Manager at info@nationalchurchestrust.org

My Favourite Churches



In a career spanning five decades Michael Palin has entertained and enthralled television, film, and stage audiences as a writer and performer, in comedy, drama and documentary.

Michael Palin started out as a writer for 'The Frost Report' and 'The Late Show', before the BAFTA-winning 'Monty Python's Flying Circus' firmly established his comic reputation.

© John Swannell

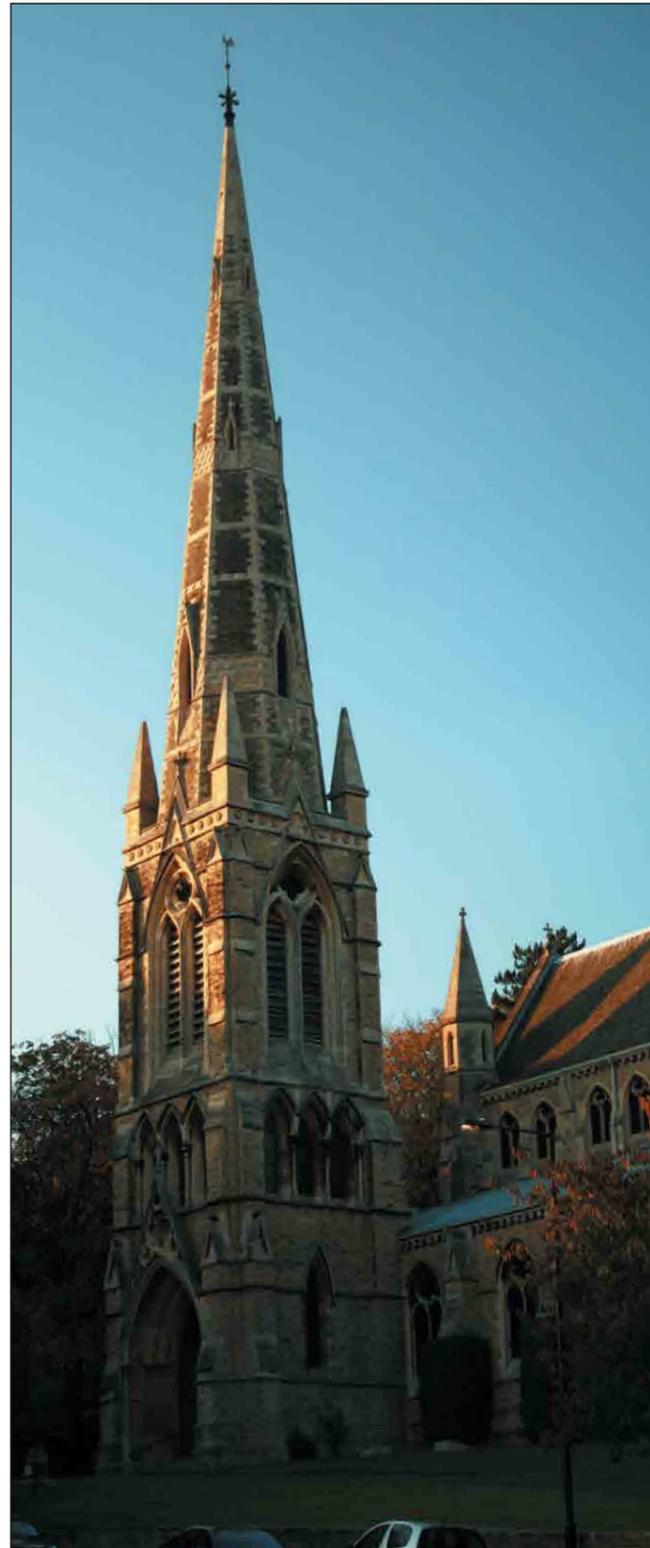
He has also written and presented a host of critically-acclaimed travel documentaries, including BAFTA-winning programmes 'Around the World in 80 Days', 'Pole to Pole', 'Michael Palin's Hemingway Adventure' and 'Sahara', and BAFTA-nominated 'Full Circle', 'Himalaya', 'New Europe' and 'Brazil'.

By Michael Palin

Churches, of one kind or another, have played important roles throughout my life. I must admit that I am no longer a devout worshipper – if indeed I ever was. I remember filming for the Himalaya series at Rawalpindi in Pakistan – in the only brewery in the entire country. There was only one outlet for the products of the Muree Brewery and that was a hole in the wall at the back of Raffles Hotel on the Grand Trunk Road. Here liquor could be purchased but only after I'd filled in a very thorough form: Mother's Name; Father's Name; Place of Birth; Religion. As I was on camera I felt I should be scrupulously honest so I wrote down "Agnostic" and pushed the form towards him. He took one look, shook his head and pushed it back to me. How could I be more specific? I thought again and after some deliberation wrote "Agnostic with doubts". I pushed this across to him, he took it quite happily and passed me a large bottle of Murree whiskey.

"Agnostic with doubts" still remains an accurate description of the state of my faith. But I still visit churches whenever I can and find great comfort in them. I want to share with you seven churches that have meant more to me than most.

The first is St John's Church, Ranmoor, Sheffield, the church in which I was baptised in 1943 and in which my parents worshipped until 1966. Grade II listed, it was designed by Flockton and Gibb and opened in 1888 after a fire destroyed all but the tower of the previous church, consecrated in 1879. The spire is the tallest in Sheffield.



St John's Church, Ranmoor, Sheffield

© Huw Loaring

Many of my most potent early memories are associated with St John's, Ranmoor, at which I was a regular attendee throughout most of my childhood. My parents were both regular churchgoers, which in those days put them very much in the majority in our neighbourhood. My father was a bell-ringer. St John's had a ten-bell peel, and occasionally he would take me along, helping me climb the precipitous stairs to the belfry where I would watch him rising and falling gently on the rope of the Number Nine bell. From him I learnt my Bob Majors and my Grandsire Triples! My father was also a keen chorister. The interior of the church was on a spectacular soaring scale, so I can remember early filial pride as he sometimes led in the choir, his singing being completely unaffected by his serious stammer.

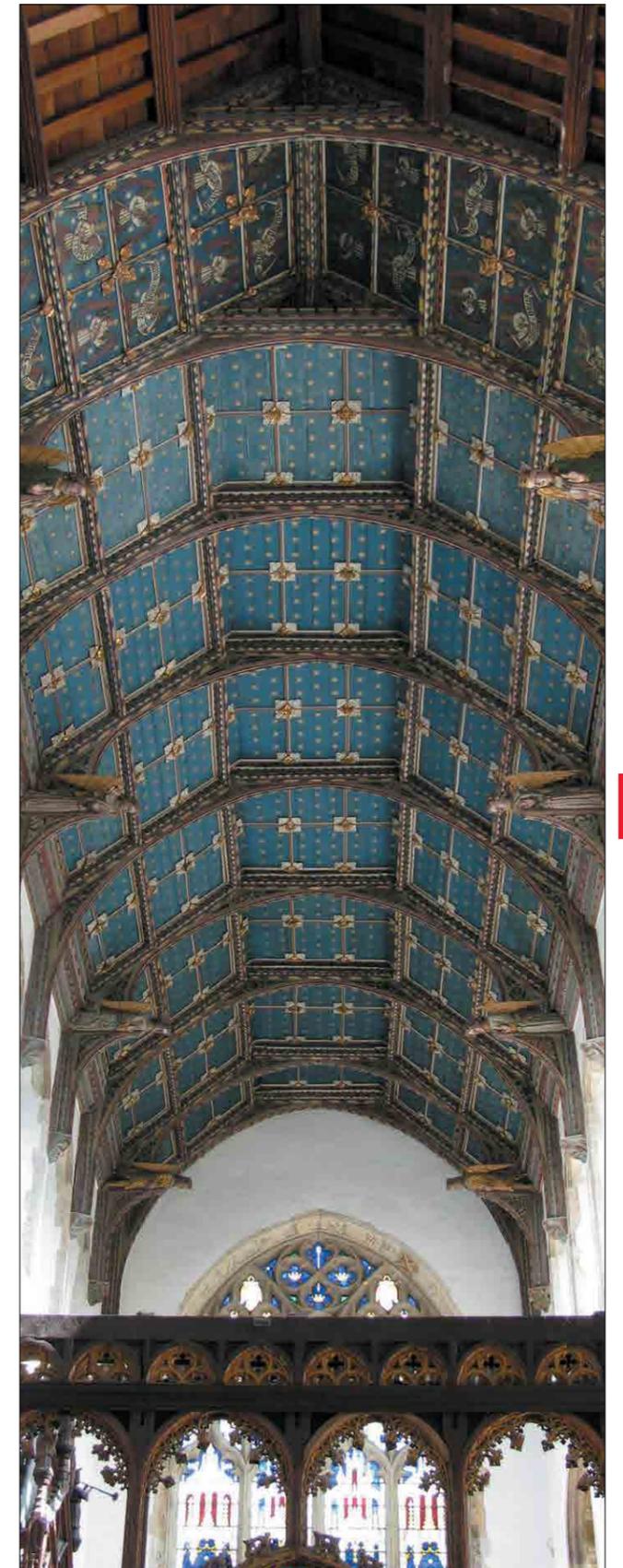
Though I was born and brought up in Sheffield, my father was an East Anglian, the son of a doctor from Fakenham, and the two-week summer holiday provided the ideal chance for him to get back to the beloved county of his birth, and in particular to the magnificent churches in the area. I can remember that barely had we unpacked than my father was off to see a church or three.

My attraction to the pulpit

Actually, I rather enjoyed these church visits. If the church was empty I would climb up into the pulpit and deliver the stirring first few lines of an improvised sermon, delighting in being able to be in front of a captive, if entirely absent, audience. In a sense these church visits gave me a chance to feel what it might be like to be an actor. Ironically, my father had expressly forbidden me to even think of acting as a career. But he chuckled away at my attraction to pulpits. I think he could quite happily see me becoming a vicar – one of the few callings which probably paid even less well than acting.

In 1966 my father retired from his job at the export department of a Sheffield steelworks and promptly moved to Southwold, which boasted a church as different in look and character from the Victorian Gothic of Ranmoor, as the Suffolk coast was from the dark Satanic mills of industrial Sheffield. Indeed Nicholas Pevsner, who wasn't one to scatter praise, called St Edmund's, Southwold "the epitome of Suffolk flushwork". The church is impressive, the tower 100 feet high, the nave 144 feet long. And you could easily put your neck out gazing at the glorious painted roof with winged angels carved on the end of the hammerbeams. Not surprisingly it gave my father great pleasure and he rarely missed a Sunday service here.

One of my happier memories of church-hopping was to drive with my father, south down the A12, passing the proud and formidable church at Blythburgh, a quite magnificent building towering over the surrounding estuary, then turning off to the altogether more intimate village church of St Peter's, Wenhaston. Like Southwold there was much history here. The tower has stood since the 14th century. But unlike Southwold, St Peter's had never been destroyed by fire, and possesses original Norman windows. But what



St Edmund's, Southwold, Suffolk, the painted roof

© Zoe Rimmer



St Peter's, Wenhaston, Suffolk - Doom Painting

© David Striker

made it really special, and what my father revealed to me with great excitement, was the Wenhaston Doom – a wall-painting of the Last Judgement dating back to the reign of Henry VIII. It's wonderful and unusual, though Nicolas Pevsner, who'd clearly used up all his superlatives at Southwold, called it "distressingly rustic". I beg to differ. I agree with John Seymour in the Companion Guide to East Anglia who called it "a quite marvellous panel". And, dare I say it, a quite Monty Python-ish vision of hell, which must have had quite an impact on the 16th century congregation, "distressingly rustic" though they may have been.

Every now and then, I did manage to get away from my father's church trips. By chance one of the girls I had been so anxious to meet on the beaches of Southwold not only became a close friend, but in April 1966, we married at St Margaret's Church, Abbotsley, near St Neots, in what is now Cambridgeshire. The churchyard, with its tall chestnuts and ancient dark yew trees, bordered onto my mother-in-law's house. The church clock is kept going by a rota of local men whose perilous ascent to the winding mechanism would appal Health and Safety. As we've remained married for 49 years, I'm obviously quite thankful for what happened here in Abbotsley. I'm also lucky to be able to see and enjoy it whenever we're up visiting mother-in-law, who's now 102 and has only recently given up reading the lesson there.

Church and community

This good looking but unflamboyant church does have its curiosities. On the top four corners of the tower are statues of what appear to be knights, or certainly men-at-arms. They date from the 15th century and are thought to represent the Kings, Macbeth, Malcolm, Harold and William. Though the provenance is shaky, their mysterious origins still add a special touch of character which differentiates this otherwise modest church from any other. As does this rather outstanding tomb in the churchyard. It marks the last resting place of the Reverend Mr Heylock, who died in the early 17th century. Heylock left legacies in trust which are still honoured in his name today – eleven worthy people of the

village receiving about £20 each at Christmas. A small, but, I think, important link that has remained between church and community that has lasted for three hundred and fifty years.

In 1986 I received some family papers from a cousin of my father's. Included amongst them was a diary belonging to my great grandfather, Edward Palin. He was a don at St John's College, Oxford and one of the diaries, dated 1861, tells of a walking holiday in Switzerland, when he was 39. On Lake Constance he writes of meeting two American ladies, one of early middle-age and the other, whom he presumes to be her daughter, called Brita, who is "17 years and six months old." He clearly falls for her and writes regretfully "if only our ages had been closer how different things might have been". To which have been appended much later, in red ink, the words "We married in Paris in 1867, she has made me the happiest of men".

The girl - my great-grandmother - was an orphan from the Irish potato famines, shipped out to America and adopted by a wealthy spinster, Caroline Watson, who brought her to Europe for her education. My great-grandfather had to relinquish his position as Senior Tutor at St John's, as all dons were expected to be celibate. The college found him a living at Linton in Herefordshire.

He remained as vicar of St Mary's, Linton for 36 years, from 1867 to his death in 1903 and is buried in the churchyard, alongside Caroline Watson, Brita and their third child Richard, who died at the age of 18, whilst still at school. The eldest of their seven children was my grandfather - the youngest was my Great-Uncle Harry, who was killed on the last day of the Somme offensive. I draw some sense of continuity with the past when I think of my great-grandfather addressing the congregation from the pulpit of St Mary's.

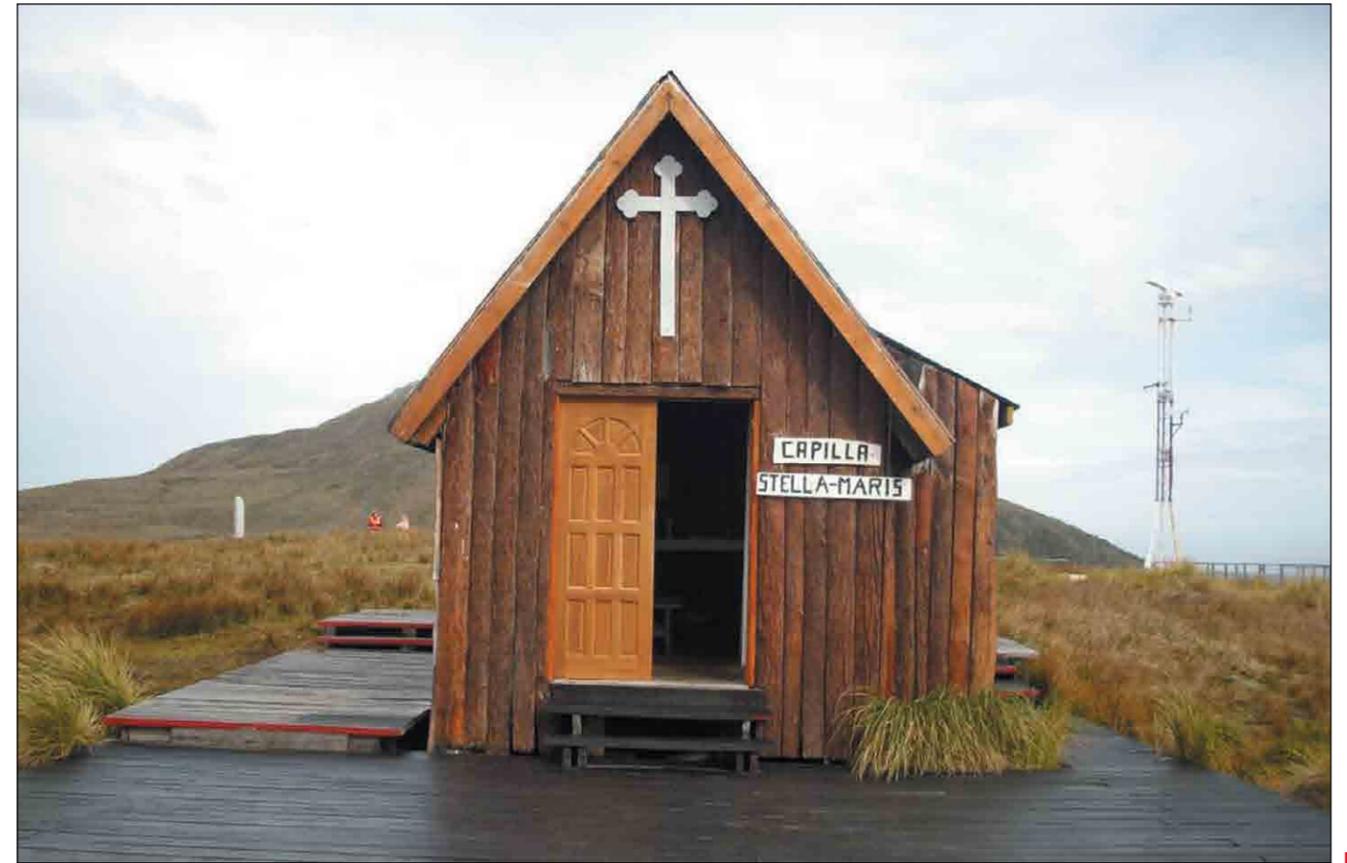
A sailors' graveyard

There have been many churches that I've seen on my journeys around the world, but none more modest in scale, yet more heroic in location than the Naval Chapel on Cape Horn. Cape Horn was a sailors' graveyard before the Panama Canal opened in 1914, and is still perilous. We landed there during the filming of 'Full Circle' to be greeted by a dog which clearly hadn't seen strangers for quite a long time.

The Naval Chapel is small, not much more than 15 feet long. What light there is falls from two small windows, one on each side, both of them murky with sea salt. Out of one window is the Pacific Ocean and out of the other the Atlantic. Nowhere else do the coastlines of the world's two greatest oceans come so close that by a simple turn of the head you can see them both.

My local church

The last of my selection of seven churches that have meant something to me is my local church, St Martin's, Gospel Oak, London NW5. A very eccentric church indeed, and for once it's impossible to disagree with Pevsner when he describes it as "the craziest of London's Victorian churches".



Naval Chapel, Cape Horn

The interior is full of weird and wonderful architectural and decorative flourishes. Perpendicular Gothic prevails, though not as we know it. The apse with its richly coloured and textured ceiling is almost Byzantine. There is fine stained glass and complex carvings on the capitals and mosaic panels on the walls. Set amongst bland and functional modern estates, St Martin's is as incongruous as it is eccentric. But before one is tempted to dismiss St Martin's as an ecclesiastical folly, a sort of Disneyland of devotion, it's worth remembering that it's not only Grade One listed, but has pride of place among Simon Jenkins' 'Thousand Best English Churches'.

For me the importance of St Martin's, Gospel Oak, is inextricably tied up with the development in the area, in which my wife and I have lived for nearly 50 years. In the 1960s and 1970s much of Gospel Oak was razed to the ground to create new estates accommodating higher population densities. Street patterns were destroyed, the scale of the housing became monumental, with long concrete blocks replacing the human scale of the brick terraces. Standing like a beacon in the middle of all this, to remind us how it once was, was the chunky, fanciful tower of St Martin's. Even this was threatened at one time, but this indomitable Kentish ragstone tower has become a survivor, keeping alive the memory of the all but lost history of this ill-favoured area. But there is hope. The current vicar, Chris Brice, has enthusiastically and tirelessly worked to bring

the community back to the church, and, after a successful appeal for funds, the iconic tower has not only been restored and repaired but the lost pinnacle, so distinctive on the early prints, has been re-built in all its glory.

We must value churches

This short survey of my favourite churches ends in both senses of the word, on a high note, a recognition that what has been achieved at St Martin's, Gospel Oak, can be achieved elsewhere. A recognition that the local church still means something to the community. A recognition that English churches remain an enormously valuable part of our national heritage. For my part, I feel very strongly that if the idea of a community is to mean anything at all, then we must value the churches that are at their centre. Not just because so many are beautiful buildings in themselves, but for what they can still offer, as they used to offer, as havens, shelters, places of protection – places which it doesn't cost a penny to enter, and in which it won't cost you a penny to stay all day. We must not be afraid to try and use our churches, open them for believers and non-believers, and even "agnostics with doubts" to enjoy. They are an archive of hopes, dreams, fears, skills, talent and troubles, which should surely be available to as many people as possible. They are a precious expression of our past. And it is the duty of our present generation to deliver them intact for the future.

Buildings of England

T.J. Clark

*Time and again, however well we know the landscape of love,
and the little churchyard with lamenting names ...
time and again we go out two together,
under the old trees ...*

Rainer Maria Rilke

*Not time and again, but – this being Ruby, my daughter aged six – just once.
One typical Norfolk afternoon, as I recall it,
In early summer, so that the oaks creaking in the hedgerows
Were still mostly black against the sky, and the wheat and barley grey-green.
It was mid-afternoon, after a long morning tacking from church to church.
I was on a Norfolk high,
Always convinced that inside the next protesting church door
Would be a piece of shattered fretwork to put even Trunch in the shade,
Or a Dance of Death more desperate than Sparham's.*

*The three kids had put up with me as the hours went by.
Many a major prize had been offered, for the first to spot the wild man
Or the window with the star of Bethlehem or the pig
Doing something unmentionable on the misericord.
Ruby's patience was wearing thin. Crisps and blackcurrant in The Victory
Were no longer enough to keep the demon boredom at bay.
And Ruby's boredom was a force, a power of blackness, that all of us feared.*

*Where were we, exactly? I'm no longer sure.
Maybe we'd stopped to see the flint hulks of the old cathedral at North Elmham
Sullen in their field, Ministry signs rotting among the nettles,
And then headed west and south, into what even Pevsner calls
'This strangely obscure and inaccessible area' with St Mary's Beeston at its heart.
How was I supposed to resist the great man saying 'Interior ... impressive,
Wide and high, with its tiled floor and untreated oak very moving'?*

*Ruby, in her tea-lady blue pinafore, stamped half-heartedly on the tiles
And showed no sign of softening at the sight of untreated oak.
We filed out of the porch into the sun. The air was heavy in the churchyard, smelling of yew.
Across the road was a roll of low hills, picture postcard inviting, fields with half-ripe barley,
And just over the ridge another church tower – a high square tower
With battlements and coats of arms like Erpingham's or Wighton's, maybe the west tower
Of Weasenham St Peter's, 'unbuttressed', says Pevsner, 'Early English ...
Note the remarkably ornate north side (Perp), with flushwork decoration.'
It was just over the hill, goddamn it!*

*Major prize for the first ...
Ruby stood in the road, hands on hips. She turned towards us. She knew what was brewing
And delivered her ultimatum, booming from the bottom of her six-year-old lungs:
'If I see another bloody church today, I shall throw up!'*

*It was not unlike the time three years earlier, when, trying as usual
To cram too much of a (botched) dream of fatherhood into
The available space, I had read the kids the opening of David Copperfield – the terrible Murdstone chapters –
And Ruby had exited after a page or so, going along the landing to say to her stepmother,
White-faced but calm, frightened, considerate, as if taking pity on my mistake,
'I think I am too young to hear this.'*

T. J. Clark is an art historian. His most recent book is 'Picasso and Truth: From Cubism to Guernica' (2013).

'Buildings of England' was first published in The London Review of Books. The London Review of Books is a British journal of literary and intellectual essays. Published fortnightly, it has the largest circulation of any literary magazine in Europe and is considered the leading journal edited by a woman in the Western world. www.lrb.co.uk/



Light from the McLean glass, Norwich Cathedral © Gerard Stamp



The feeling of a place

'At the still point of the turning world.'

T S Eliot

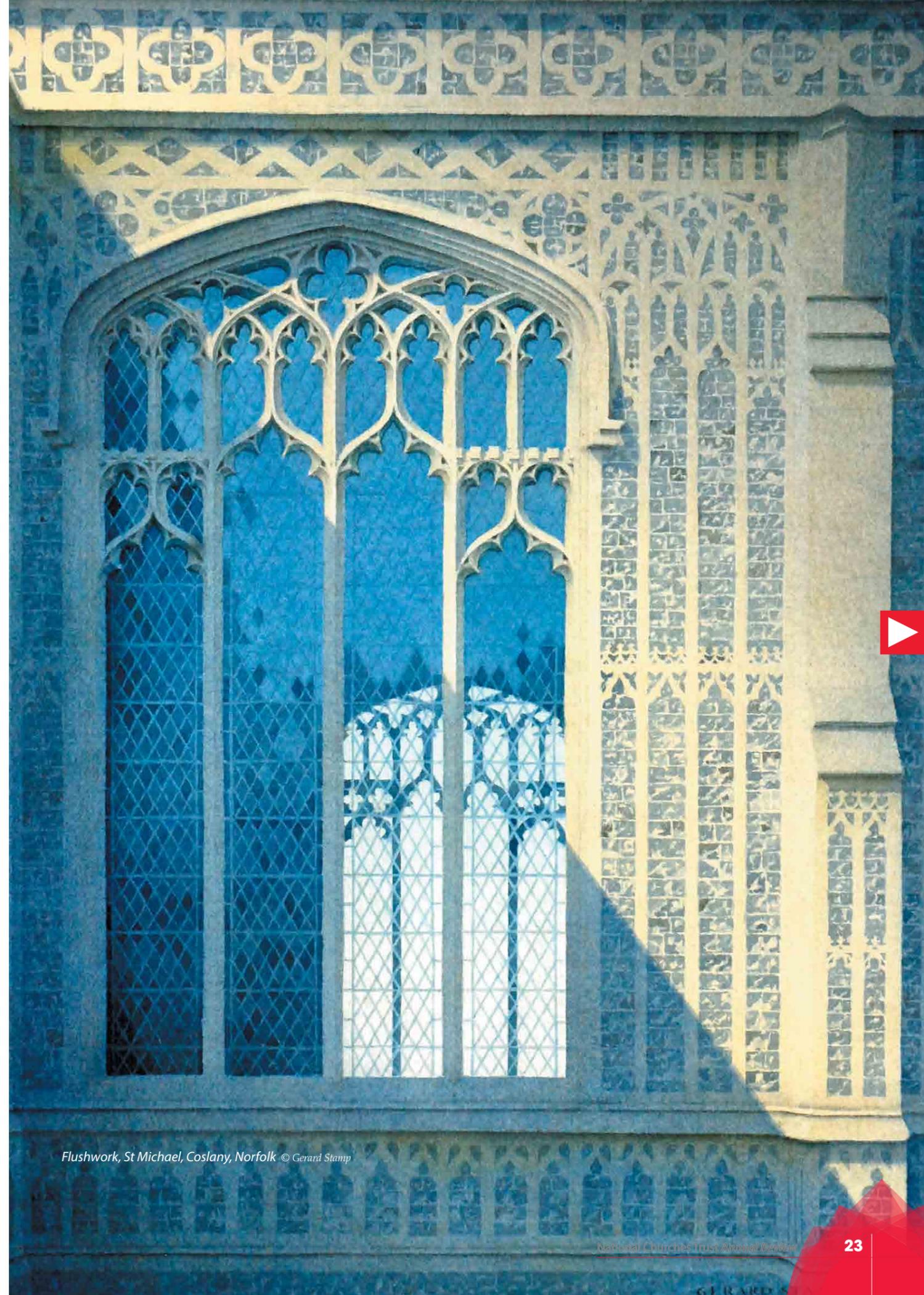
By Gerard Stamp

Why do I paint churches? I have never found it an easy question to answer. I have certainly loved architecture - particularly medieval architecture - for as long as I remember. I admire the great houses and castles handed down to us, but I have never had the same passion to paint them. I also adore ruins, whatever the original purpose of the structure might have been.

What I try to paint, of course, is the feeling of a place. I am attracted by the melancholy, the timelessness, the stillness of a simple country church or the solemn ruins of a once great abbey. These are hardly new or 'original' subjects for an artist's attention (quite the contrary), but that is no reason not to interpret them anew, with fresh eyes.

But there is something else. John Ruskin wrote, "The greatest glory of a building is not in its stones, nor in its gold. Its glory is in its Age, and in that deep sense of voicefulness, of stern watching, of mysterious sympathy, nay, even of approval or condemnation, which we feel in walls that have long been washed by the passing waves of humanity... it is in that golden stain of time, that we are to look for the real light, and colour, and preciousness of architecture."

The idea that a structure made out of brick and stone can somehow impart 'approval' or 'condemnation' may be to the modern cynic at best unduly romantic and at worst utterly ridiculous. But it is this anthropomorphism, and



Flushwork, St Michael, Coslany, Norfolk © Gerard Stamp

the feeling of being able to touch the "passing waves of humanity", which give spirit to these places and attracts me to them. And with watercolour, such an intimate medium, I seek to share those feelings.

We live in exciting times, but they are angry, crowded, and uncertain. In an age of change and transience I find myself searching for constancy. I need to reaffirm and celebrate all that is beautiful, and to express what it feels like to be "at the still point of the turning world".

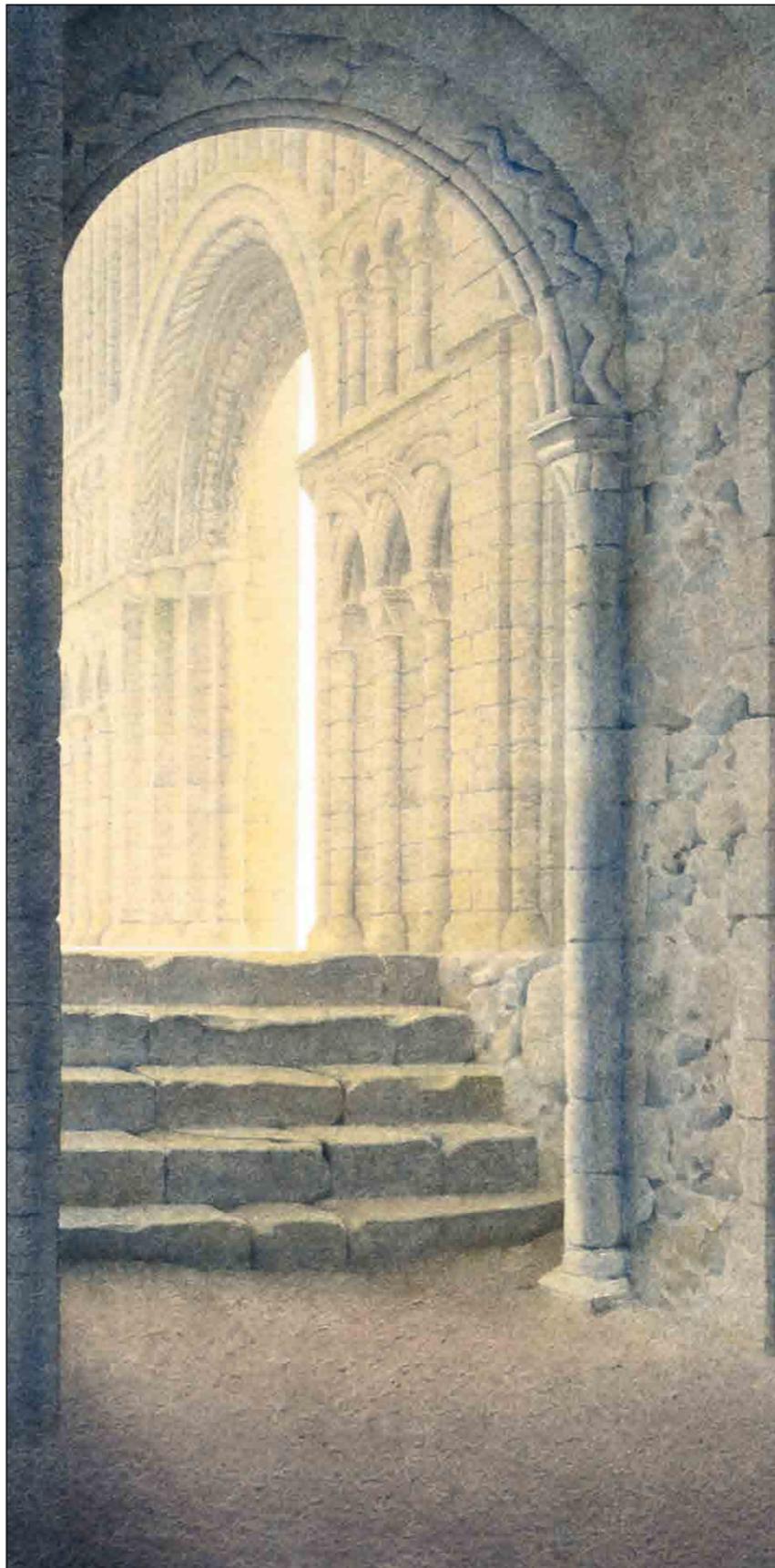
Born in 1955, Gerard Stamp lives and works in Norfolk. He went to school under the shadow of Norwich Cathedral, where he developed a passion for drawing and painting, and grew to love medieval architecture. After Art College he followed a career in London's design and advertising industry before focusing full time on painting in 2002.

In 2005 he held his first sell-out solo show, at the Grapevine Gallery, Norwich. The next year saw his first London exhibition, in Cork Street. At least one solo exhibition a year has followed, including Marshscape, a series of large studies featuring the Norfolk coast, and Medieval, a celebration of church architecture.

In 2010 his life came full circle. At Norwich Cathedral he staged an exhibition for the Royal opening of the 'Hostry', a new Exhibition and Visitor Centre and one of the largest Cathedral developments since the rebuilding of Coventry. Gerard Stamp was delighted to present Her Majesty the Queen with a painting to celebrate the occasion.

Gerard Stamp's next exhibition, likely to be his most ambitious yet, will be in Ely Cathedral, 24 September – 2 October 2016.

More details: www.gerardstamp.com



Castle Acre, Norfolk - West End from the Prior's Lodging

© Gerard Stamp

Twentieth century churches are also our heritage



Robert Drake has been involved with the Twentieth Century Society as a Trustee for many years, as Events Secretary from 1988-99 and as Hon. Secretary from 2012, following his retirement from the Civil Service.

He has organised many events for the Society including six European trips and has revived the tradition of the 'church crawl', his latest being a tour of post-war Catholic churches in west and north west London in April 2015, carried out in conjunction with the Taking Stock initiative, to assess the historical and architectural importance of Catholic churches.

By Robert Drake

When you look at a church guide such as 'England's 1,000 Best Churches' or 'Collins Guide to Parish Churches of England and Wales' edited by John Betjeman, 20th century churches are noticeable by their absence. Almost all are medieval, at least in origin, with a few rococo or neo-classical churches; perhaps the masterpieces of Victorian neo-Gothic by the likes of Butterfield, Street and Pugin and possibly an Arts and Crafts 'jewel', but that is about it. Finding publications about modern churches, other than a few written at the time, is also hard although there have been some recent publications, particularly on Roman Catholic churches.

However, in 1962 when the new Coventry Cathedral opened, it became an enormous tourist attraction and, in a Millennium poll, was voted Britain's most popular 20th century building, and Sir Basil Spence, the most popular modern architect. This was a period of optimism with an appetite for change in church design. A number of factors contributed to an enormous growth in church construction among all denominations: a hiatus of church building since the outbreak of war until building controls were ended in the mid-1950s; the destruction of many churches in WWII by bombing - particularly in London where almost 100 Anglican churches alone and equivalent numbers for other denominations were destroyed - which gave the opportunity to rebuild.

Added to this there was population expansion into new areas, particularly New Towns, which became a focus for new churches, notably Harlow and East Kilbride and Glenrothes in Scotland. There was also expansion in the Roman Catholic population with migration from rural Ireland and Southern

Europe in the 1950s and 60s which meant that the Catholic churches of the 19th century built when the Catholic church was re-established were inadequate.

There was also a strong impetus for liturgical change, again in all denominations, characterised by bringing the congregation closer to the Mass or Eucharist and not separating them from it by screens, and in the Roman Catholic church, by having services in English. This 'liturgical movement' came from Germany, where many hugely influential churches were built by Rudolf Schwarz and Dominikus Boehm in the 1920s and early 1930s, and again post-war. After WWII, architects like Spence and Gerard Goalen made pilgrimages to look at the new church buildings in Western Europe, particularly by Le Corbusier.

Unique period of innovation

This led to increasing experimentation in church design in Britain particularly in the position of the high altar, with circular, elliptical and polygonal designs all tried out. This had started in the 1930s for example at the John Keble Church, Mill Hill (D F Martin-Smith, 1936) and First Martyrs, Bradford (J F Langtry Langton, 1935) - but gained much greater momentum post-war. These new churches often had bespoke fittings, sculpture and stained glass designed by prominent artists such as Graham Sutherland and Elizabeth Frink rather than 'off-the shelf' artefacts. There was a revival of stained glass design given huge impetus by Coventry and Liverpool Metropolitan Cathedrals' commissions, often in the new technique, developed in France, of slabs of glass (dalle de verre) set in concrete or epoxy resin in semi-abstract designs with strong translucent colours, with John Piper, Patrick Reyntiens and Pierre Fourmaintraux at Whitefriars and Dom Charles Norris at Buckfast Abbey as probably the leading exponents. The result was a unique period of innovation and fine fittings in many new churches over a relatively short period of time from 1955-1975 which have largely survived intact until now. But 50-60 years on, they need heritage protection as years of lack of maintenance, on what were often experimental construction techniques, take their toll.

There are a fairly large number of inter-war churches covered by listing, but very few post-war churches are listed, and the bar for listing them is set very high, based partly on the assumption that the supply is plentiful. Church casework is taking up an increasing proportion of the time of our caseworkers (although this may in part be due to other better links we have developed with CofE and Roman Catholic Dioceses and other church bodies); and some of them are very contentious, requiring extra input.



1951 - Thomas Ford and Partners - St John the Evangelist, Waterloo - 1951 (Rebuild of Francis Bedford's 1824 church following bomb damage)

© Robert Drake

Relatively few post-1914 churches are made redundant and, when they are, this is often due to structural problems, as much as a lack of a congregation. However, more often church cases involve drastic re-orderings of churches to expand facilities and the removal of what is termed 'clutter'. This can include purpose-built baptisteries with their fonts, pulpits, pews, choir stalls and chancel or sanctuary fittings, reflecting a wish for a more informal style of worship. More often the pressure is to create community space within the body of the church for activities they were never designed for, such as nurseries and sports activities, with justifications in Statements of Need around church interiors being 'intimidating' for the groups the church is trying to attract, such as those at the margins of society.

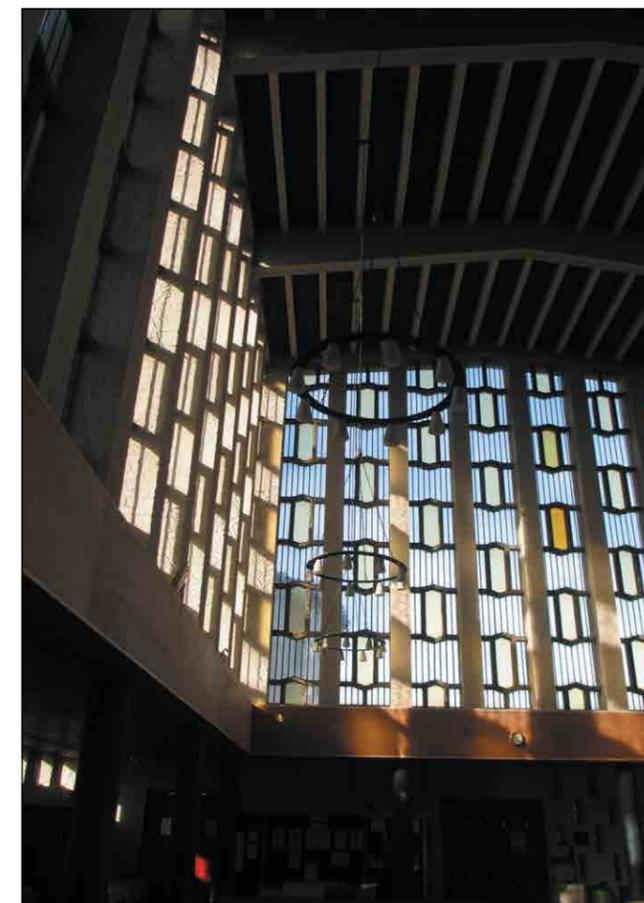
Enormous impact

The task of the Twentieth Century Society is to raise awareness of the value and importance of these buildings and interiors as having equivalent conservation value to a surviving medieval or ritualistic polychrome 19th century interior. We joined in 2013 with the NCT and the Ecclesiastical Architects and Surveyors Association (EASA) to celebrate the NCT's 60th anniversary with a competition for the best post-1953 church. This generated enormous interest with nominations for churches of all denominations and from all parts of the UK. The winner was Maguire and Murray's St Paul, Bow Common, 1960, and listed II* (More details: www.bestmodernchurches.org.uk). At the same time, we adapted a Gazetteer listing of post-1914 churches (when C20's remit begins) from our Journal no. 3 on the Twentieth Century Church (published 1998 and now out of print) to make it inter-active so that it could be searched by location, dedication, or architect. This was thanks to financial support from English Heritage for which we are most grateful. It enables parishes considering a faculty application, for example, to find out what other churches the architect of their place of worship built around the country and their listing status.

We have had some successes with 20th century church casework and we hope this reflects the increasing esteem in which they are held. This included the listing earlier this year of the three small parish churches designed by Spence in the suburbs of Coventry to variations of the same design for a total of £15,000 (St Oswald, Tile Hill; St Chad, Bell Green; and St John the Divine, Willenhall). The Taking Stock process of evaluating the architecture of Roman Catholic churches is now beginning to lead to the listing of these churches by F X Velarde in the North West of England (such as Holy Cross, Bidston, Wirral) and lesser known figures such as Eduardo Dodds working in the Medway towns in Kent (English Martyrs, Strood) and Donald Plaskett Marshall's Sacred Heart, Camberwell. We were pleased that the church of St Aldate's in Gloucester by Potter and Hare of 1964, was upgraded from Grade II to II*, preventing a destructive scheme of what is a unique interior.

At the same time, some significant inter-war and post-war churches and church interiors are still under threat. We supported a third party application to list St Catherine of Siena, Lowton near Wigan, an early centrally planned Roman Catholic church of 1959 by Weightman and Bullen (their St Mary, Leyland, Lancs was third prize winner in the NCT/C20/EASA competition) which is now at serious risk of demolition as it is no longer used for worship. St John's Waterloo, remodelled after severe bomb damage by Thomas Ford, and with murals by Hans Feibusch specifically for the Festival of Britain, is threatened with damaging alterations and removal of some of the 'Festival' fittings on which the parish has not so far responded adequately to the case made by C20, the Georgian Group and Historic England for a more conservation based approach to a Grade II* listed building.

If you hear about a 20th century church near you deciding to significantly extend or to discard 20th century fittings please contact us. In some cases, internal changes can be accommodated, provided a conservation led and sensitive approach is adopted, but the Twentieth Century Society has much experience of influencing the debate and persuading Dioceses and churches to retain fine interiors and fittings. More details: www.c20society.org



St Paul's Church, Harlow

© Eddie Tulasiewicz

Collective memories of generations



**Primrose Wilson CBE
BA Hon RSUA**

Primrose has played a leading role in the conservation of the built heritage in Ireland over many years. Currently as Vice Chair of the Irish Georgian Society and the Ulster Architectural Heritage Society she recently organised a cross-border Summer School in Armagh and Monaghan.

Primrose initiated and ran European Heritage Open Days in NI from 1997-2000 during her time as Chairman of Historic Buildings Council. She was NI Trustee for the National Heritage Memorial Fund from 2000-6 and Chair of the NI HLF Committee. She was a founder Trustee of the Ulster Historic Churches Trust and founder Chairman of the Follies Trust.

In 2001 she was made an Honorary Member of the Royal Society of Ulster Architects and in 2007 was appointed CBE for services to conservation.

By Primrose Wilson CBE

I thought it might be useful to briefly mention our ecclesiastical history and how we differ from the rest of the UK. I believe that there are around 10,000 medieval churches and chapels in use in England – in Ulster there is only one medieval church, St Nicholas, Carrickfergus, and one medieval cathedral, St Patrick's, in Armagh, in use.

With the exception of parts of east Ulster, the English church building administration did not penetrate Ulster until the 17th century and our turbulent history did not allow the survival of early church buildings. So our ruined churches are the equivalent of the thousands of medieval churches which are one of the great glories of England's architectural heritage.

The introduction of the Penal Laws at the end of the 17th and beginning of the 18th century meant that only the Church of Ireland (CoI), the Established Church, was erecting churches. Catholic Emancipation came in 1829 and the CoI was disestablished in 1869. From 1711-1833 the Board of First Fruits promoted a building programme for the established church, often at the expense of the earlier church on the site. The 17th/18th century church buildings which survive



Moravian Church, Gracehill

© David J Johnston

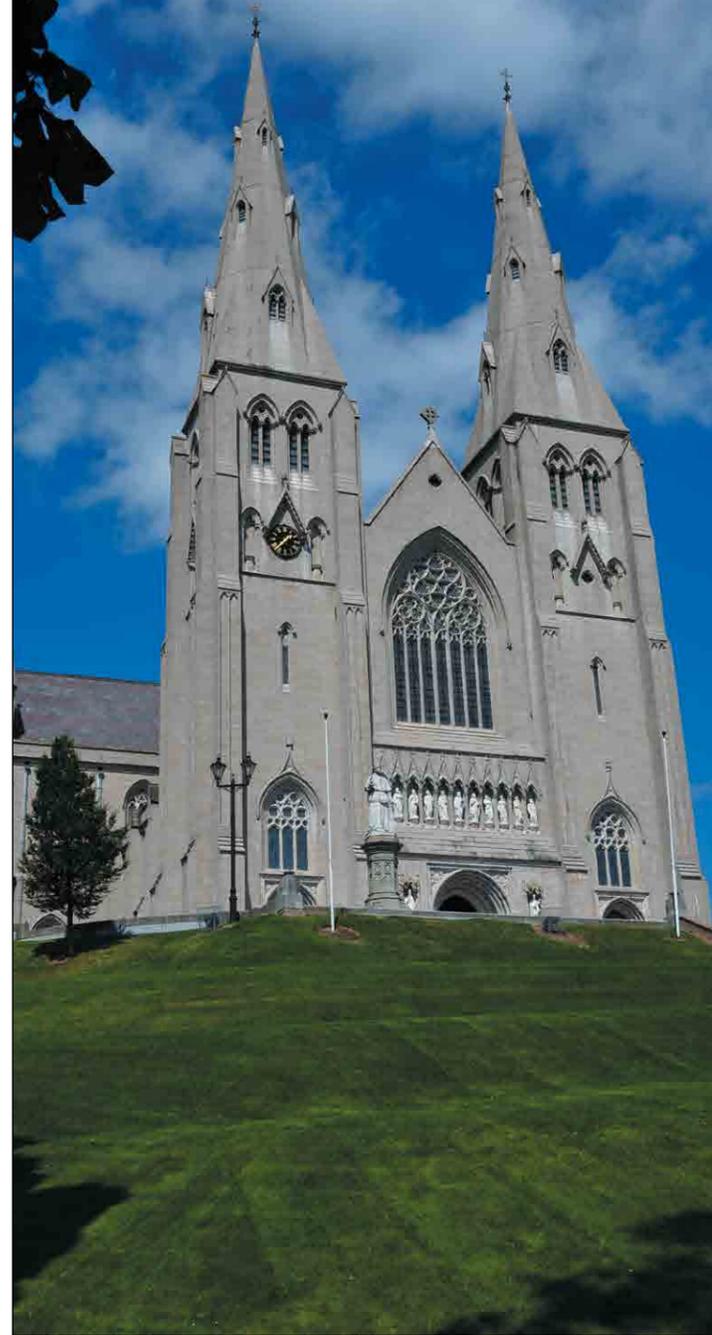
are generally of a simple vernacular style – but there are exceptions, like Knockbreda church (1737), of which more later.

The city of Armagh, has been the ecclesiastical capital of Ireland since c.1500 and both the Anglican and Catholic Archbishops reside there to this day. In Armagh associated ecclesiastical heritage includes the former Anglican Archbishop's Palace and demesne with its stables, chapel, ruined friary and the vistas across to the Cathedral, which contains elements of both St Patrick's 5th century church and the 13th century rebuilding.

Our patron saint

Professor James Stevens Curl draws attention to another aspect of our ecclesiastical heritage when he points out that it "is obvious from a visit to the interior of St Patrick's Cathedral in Armagh, [that] a celebration of death has provided a rich field for designers". The Victorian remodelling of the Cathedral in the 1840s by Cottingham was pretty comprehensive, but the memorials remain. St Patrick is our patron saint and has many associations with Ulster. He is said to have tended sheep on Slemish mountain in Co Antrim and founded his church on the Hill of Armagh. There is an emphasis on Christian heritage in Ulster, much of it based on St Patrick's Trail, an initiative of the NI Tourist Board, which leads the visitor around a variety of places in Ulster.

The Catholic Cathedral in Armagh is also dedicated to St Patrick - building began in 1838, post Emancipation, and was completed in 1904 (there was a long pause during the Famine in the 1840s and a change of architect as well). On his return to Ireland in c.432 St Patrick landed at Saul and Saul parish church was erected in 1932-3 to commemorate



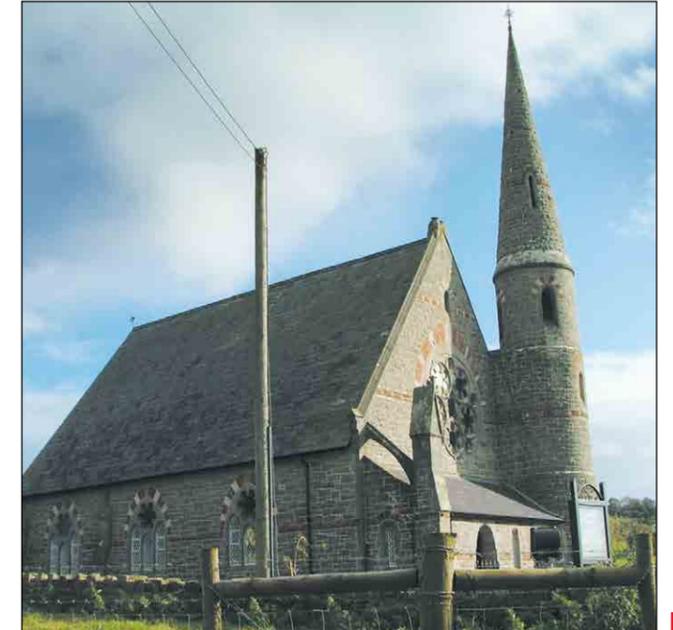
Catholic Cathedral, Armagh

© David Nesbitt

1,500 years since his arrival as a missionary. In addition there are Christian heritage coach tours which start at Nendrum and trace the rise of Christianity on the Ards peninsula as part of St Patrick's trail.

World Heritage Sites

There are many fine nonconformist churches in Ulster – Presbyterian being the largest denomination. Gracehill is a settlement founded by the Moravians in 1759. The Moravian Church is a 15th century Episcopal foundation originating in Moravia and Bohemia, an area now in the Czech Republic. It was an organised and self sufficient community with access to education and health care for all those who lived in the village and who belonged to the church. There are similar Moravian settlements in Denmark, Holland, the USA and South Africa and there is a strong movement to have the group designated as a series of World Heritage Sites.



St Patrick's Church, Ballyclog

© polamahowie

Gracehill is a harmonious composition of regularly proportioned buildings and open spaces; it was the first Conservation Area designated in Northern Ireland. There has been a recent revival of interest in Gracehill following the restoration of the old school by a local building preservation trust. There are tours of the building and interpretation in the old school.

Ulster has a rich heritage of ecclesiastical buildings and to date I believe its potential has not been recognised abroad or developed at home. One of my favourites is St Patrick's, Ballyclog, dating from 1865. Alistair Rowan describes it as "a roguish little building by Welland & Gillespie, wilfully adapting Irish architectural elements to jazzy ends".

The Ulster Historic Churches Trust is a charity formed to care for Ulster's churches and places of worship - past and present. The Ulster Historic Churches Trust believes these places of worship deserve to be cherished for they hold the collective memories of generations and are hallowed by the prayer and worship of good people. As well as being living places of worship churches provide historical records of those who worshipped there in the past. Every church has unique features and reflects the life of its congregation.

More details: www.ulsterhistoricchurches.org

Making good business sense



During 2014 we have made real progress in developing more resources and ways to help churches remain sustainable, in good repair, watertight, and open for visitors. Our aim is to offer a holistic range of support to those looking after our churches, chapels and meeting houses, and the National Churches Trust can be relied on by those caring for our ecclesiastical built heritage right across the UK, listed or unlisted, and from all Christian denominations.

We remain committed to carrying out our work efficiently and effectively. Saving time and money – although not at the expense of delivering a quality service – is of paramount importance. We have made great strides during the year in minimising our operating costs, and we are already enjoying tangible benefits of having moved office which has enabled a saving of c£20k annually – money that can be better spent on helping churches.

Making the case for the many benefits that church buildings bring to their local communities is an important part of our work. However, at a time of tight controls on government spending, and with many competing calls on charitable funds, it makes good business sense for the National Churches Trust to work together with others.

Working in partnership with like-minded organisations, such as the local churches trusts across England and organisations in Scotland, Wales and Northern Ireland dedicated to supporting church buildings, avoids duplication of effort, reduces administration costs, maximises resources and helps churches to access quality advice, support and funding at a local, regional and national level.

As ever, we remain reliant on the generous support of our legators, donors and Friends to carry out our work. Our Friends scheme and Professional Trades Directory are flourishing, and our improved website and growing social media presence are helping us to celebrate and spread the word about our work and the beauty of so many places of worship – enabling us to share our nation's heritage with increasing numbers of people.

Whether you are a Friend, a trustee of one of the many trusts and foundations which kindly support us, or you are simply sympathetic to our aims, we remain grateful for your ongoing interest and support.

Claire Walker
Claire Walker
 Chief Executive

About the National Churches Trust

Aims and Objectives

The aims and objectives of the National Churches Trust are:

- To help maintain the UK's heritage of church buildings and to enhance their ability to serve local communities
- To promote the benefit to communities of church buildings and to inspire everyone to value and enjoy them

Structure of the National Churches Trust

The National Churches Trust is a registered charity and is incorporated as a company limited by guarantee. It is the successor to the Historic Churches Preservation Trust and the Incorporated Church Building Society. The charity is governed by a Board of Trustees who are appointed by the Trust's joint presidents, the Archbishops of Canterbury and York. Trustees are appointed for an initial term of five years which can be renewed once for a further five years.

Financial resources

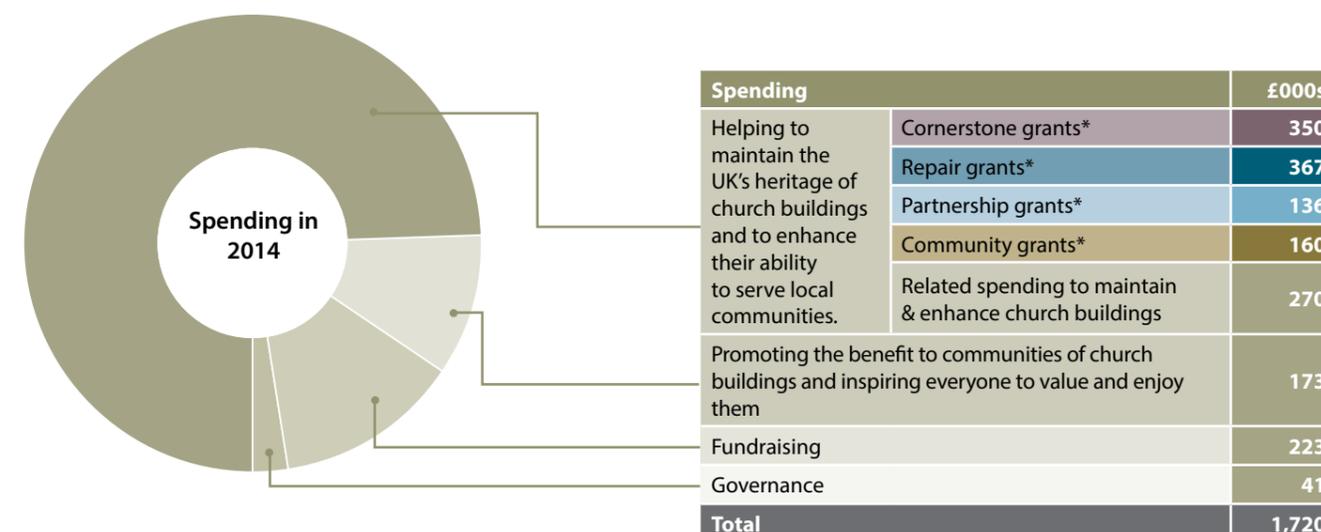
Excluding endowment funds, which generate income but may not be spent, the funds controlled by the National Churches Trust amounted to £3.6m at the end of 2014. Only some £818,000 of this can be used without restriction on any of the Trust's activities and objectives. Unrestricted reserves are important as they provide flexibility to maintain activities in the event of fluctuations in income.

The remaining funds of the Trust are held to be used in accordance with the wishes of the donors to maintain and enhance churches in general or particular classes of churches.

Financial Summary

Spending in 2014

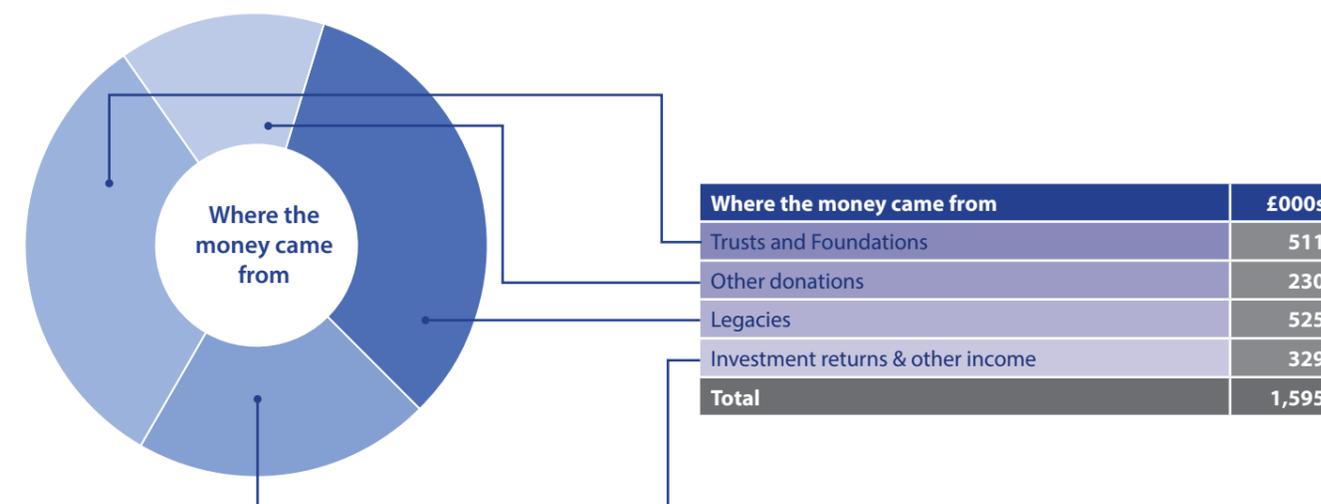
We continued to award more than £1 million in grants to churches from our own funds in 2014, as well as handling another £0.5 million of grants for other organisations. Tight control of costs meant that our non-grant operating costs (excluding the impact of provisions for the costs of dilapidations at our old offices) were at a similar level as in 2013. The move to new offices in Westminster has reduced our future property costs as well as providing an improved working environment for staff and volunteers.



* Grants awarded to churches in 2014 from the resources of the National Churches Trust less previous awards not claimed of £52,000.

Where the money came from

Non-legacy income and gains on investments (£1,070,000) were at a level broadly consistent with recent years, but total income (£1.6 million) was lower as a result of lower than average legacy income. In line with the Trustees' decision in 2013 to progressively reduce the level of the Trust's restricted reserves, a deficit was incurred in 2014, with outgoing resources exceeding incoming resources by £312,000, offset in part by gains on investments of £187,000.



The Financial Summary above does not comprise the full statutory accounts of the National Churches Trust and is a summary of selected financial information. Our full Financial Statements for 2014 are available on request. Please email: info@nationalchurchestrust.org

We are grateful to the many donors who generously support the Trust, including those listed below and others who prefer to remain anonymous.

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Members of our Professional Trades Directory can offer expert and specialist help with any part of your church, chapel or meeting house. More details at www.nationalchurchestrust.org/professionaltradesdirectory

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The listing of members of the Professional Trades Directory does not constitute an endorsement or approval by the National Churches Trust of any product or service to the exclusion of others that may be suitable.

The aim of the Professional Trades Directory is to support the diverse network of organisations and companies which specialise in historic church buildings.

We firmly believe in the importance of protecting the traditional craft skills vital to the building and conservation of church buildings.

To join the Professional Trades Directory please visit:
www.nationalchurchestrust.org/professionaltradesdirectory
or email info@nationalchurchestrust.org



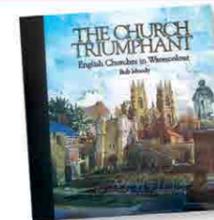
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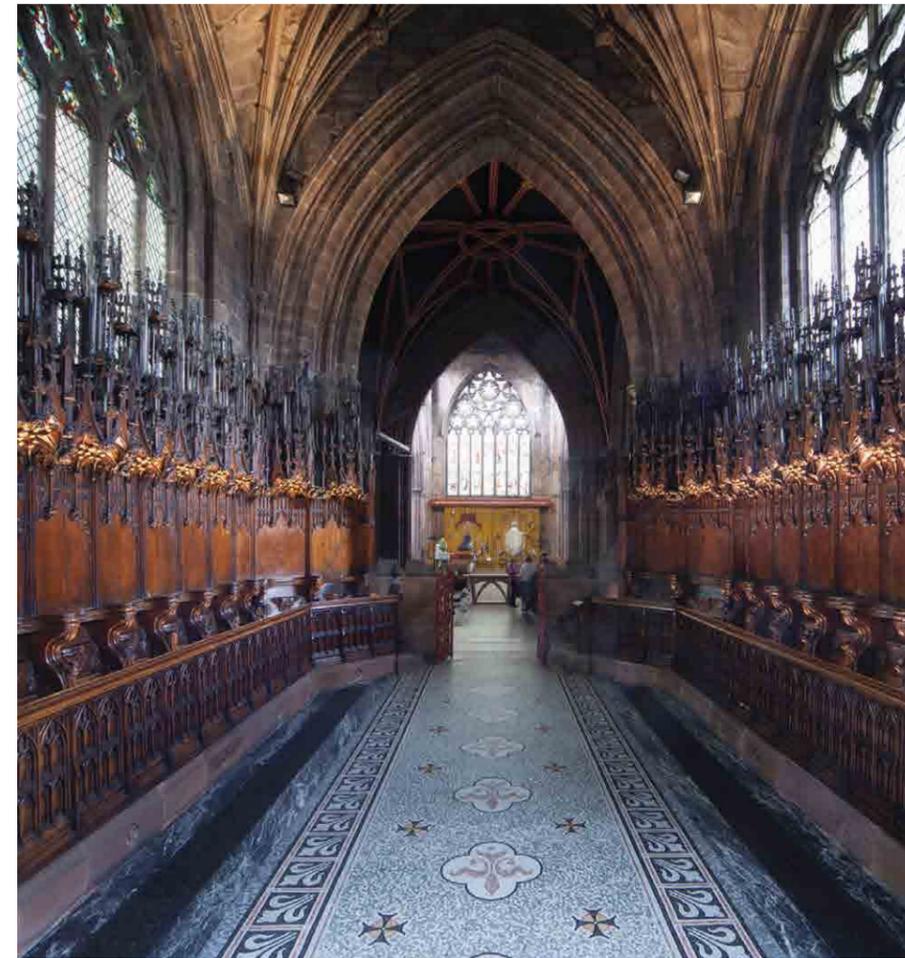
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