

# STATEMENT OF NEEDS

## Section 1. General information

Bishops Caundle is a village of approximately 400 residents in 240 dwellings (figures from the DCC census) The nearest town is Sherborne approximately 6 miles to the north east. Neighbouring villages are small and look to Bishops Caundle for services such as the community shop, the primary school, garage and petrol station and the White Hart pub. It is not a wealthy village and has a higher than average percentage of people live in publicly or privately owned rented accommodation, a smaller than average percentage living in privately owned accommodation and a higher than average percentage of older people (60+). Planning approval has been granted for the building of 24 new homes in the village on land very near to the church.

The Church has a new team (from 2015) and major strides have been made in assessing its role in the village, its finances and how it can develop further. This has required planning and detailed work to bring us to the stage where we feel confident to seek approval in outline for our plans for the future which include major repairs to the fabric of the building and internal re-ordering so that it can provide a much wider community role such as concerts, other social groups within the village and discussion groups.

Family services are on the third Sunday of the month and Holy Communion on the fourth Sunday. Additional services are held for special occasions such as Remembrance Day.

Taking into account the above paragraph, the PCC considered that it was necessary to use one of the other Sundays for a further Service. In order maintain the worship schedules, we had to fit in also with the Benefice pattern. We decided that week two in the month was the best and picked a Service from the 'Fresh Expressions' stable. It is called SaturdayLIVE@5 (it is obvious from the title, when and at what time it is held) and is planned to be attractive to those in the village and surrounding areas. It starts with a meal, then worship containing a dramatized bible reading and a time of reflection on the drama. Two songs are sung with the help of a music group. This takes in the region of two hours and is held in the school which has many of the basic facilities lacking in the church. This makes a further link with the school and enables us to use the Hall and the Kitchen in school. The first one was held on Saturday 9<sup>th</sup> March 2019 and just short of twenty people of all ages attended.

Average church attendance has increased over the last three years and is now 15-18 for the family service and 6-10 for Holy Communion. The electoral roll currently stands at 22 people. The age profile of the congregation is similar to many of the churches in the Benefice and is 50-85.

The Church is open every day of the week during daylight hours.

For the first time in living memory the Church will be hosting two concerts in June 2019, which will be open to all, to raise funds for the Restoration Appeal. Since 2016 the Church has arranged for a village Christmas Tree and Carols on Church Green. This is a well supported village event.

The finances are slowly improving but we continue to be unable to pay the full parish quota. Reserves are quite healthy due to planning decisions taken three years ago to raise capital for reserves from the sale of land. The PCC has earmarked the Reserves to kick start the Restoration Appeal fund once we have all necessary approvals secured. Informal discussions have taken place with the Heritage Lottery Fund (HLF) about our outline proposals and we have received very helpful advice from that body about how to proceed.

The last quinquennial report was prepared in 2014 and drew attention, amongst other problems, to the very poor condition of the south aisle roof. A Faculty has been obtained for these repairs but the costs exceeded our Reserves and we have been advised by the HLF to prepare a full scheme including the roof repairs before we seek funding from the recognised grant giving bodies.

## **Section 2. What do you need?**

### **1. Services/utilities**

The Church does not have a mains water or artesian water supply. It does not have mains or any other form of foul water drainage. The heating is woefully inadequate for a building of its size. The lighting is similarly inadequate by modern day standards and the electrical supply must be brought up to date; there is one power point in the church and this is at the west of the nave by the organ. Trailing leads are used frequently with all the attendant risks.

We have to bring in hot water in flasks and assorted containers when we provide coffee etc after services and take everything away afterwards.

- We need a mains water supply and mains foul drainage
- We need one toilet and the facilities to serve refreshments.
- We need an adequate heating system which can meet the varying requirements of a multi use building.
- We need adequate lighting to modern standards with flexibility so that the whole building does not always have to be illuminated.
- We need an upgraded electrical supply with sufficient power points round the church.
- We need a loop system.
- We need an audio visual system for services and other activities

### **2. Access**

- We need improved access and exit for disabled and elderly people.
- We need flexible use of space so that better use can be made of the building.

### **3. Building and internal fabric**

Regrettably, the building has been neglected over the years and is now, in parts, in a poor state of repair largely because critical roof repairs were not carried out. There is extensive water damage to the internal fabric and we have increasingly frequent electrical failures due to damp penetration. We have carried out some repairs ourselves such re-hanging a broken drain pipe and arranging for overhanging trees to be cut back.

The Victorian pews are riddled with woodworm which now appears to have spread to the main door.

### **4. Liturgy**

At present it is difficult to use the church for anything other than worship and there is very little liturgical freedom because of the fixed internal layout. We believe that a Nave altar would suit the new layout. Also, we wish to expand our Baptism ministry, as historically many indigenous residents in the village were not baptised for “not feeling welcomed or included” to quote several parishioners. There is one word that needs to be paramount in any thoughts of or decisions on future use, and that is ‘flexible’. For mission to succeed in this church we must be able to cater for the many different types of liturgy, ranging from Common Worship Communion Services to Baptisms, Weddings to funerals and ‘Fresh Expression’ style worship. The Family Worship, or Worship4All as we call it, wants to expand into using drama for examples of scripture. Equally, a music group needs to be catered for. All this is not possible with conventional layouts of the church.

In summary, we need to be able to address the needs of the various types of liturgy that we are expanding.

### **Section 3. The proposals**

The PCC has been discussing plans for the re-ordering of the church for the last two years or so following the arrival of the new team in 2015. We set about looking at three aspects. First, what was the role of the church, ministry and building, in the locality; second was taking responsibility for the fabric of the building which had been neglected over previous years, hence the request for a Faculty for the roof a short time ago and third, dealing with the challenge "does the church building lend itself to having a wider role in the local community?".

We have therefore been working hard over the last two years to find answers to the above. This has involved working closely with the architect in looking at what is practical with the building, visiting other churches to understand what they have done, talking to the major grant giving bodies to gain experience of what has happened elsewhere, talking to organ specialists because we have a listed organ and generally sounding out a variety of people about our thoughts and ideas. The architect and his team together with a firm of diocesan approved mechanical and electrical engineers have almost completed preliminary drawings, which outline our thoughts.

In summary we must repair the south roof which leaks like a sieve and for which we have been granted a Faculty. The cost of this work is estimated to be about £80-90,000 by a roofer against a specification prepared by the architect and his team. We then turned our thoughts to the existing layout of the church which remains largely as it was bequeathed to us by our Victorian forefathers. It is cold, the heating is completely inadequate, it is damp, the lighting is inadequate for services let alone anything else and the pew seating riddled with woodworm and extremely uncomfortable, we don't have mains water or drainage so social and community functions are not practical. We plan, therefore, to open up the church by removing all the pews except those in the Chancel, installing a servery, moving the organ to a new position, which will not only show it off to its full advantage but also free up space in the tower in which we will put a mezzanine floor for the bell ringers and at ground floor install a WC. Seating for services and other events will be chairs which can be moved as appropriate. We also plan to install a new, modern heating system and improve the lighting and increase the number of power sockets to modern standards (we have only one socket in the whole church at present which is at the opposite end of the church to where services are led and the Christmas tree is positioned thus presenting the dangers of trailing leads). It is also planned to fit a loop and audio/visual system. External ramping to the main door will make for much easier access for disabled people.

### **Section 4. Why do you need it and why now?**

We have inherited a building which externally and internally has changed little since it was last altered in 1864. The only manifest change has been the installation of electricity and it does not seem that even this advance has been upgraded to keep pace with modern requirements.

Our arguments for re-ordering the church and carrying out desperately needed repairs to the roof have been made in earlier sections and it would be unnecessary to rehearse them, tempting as it might be. Suffice it to note that observations that "it's always cold and damp; the pews are too hard and cold; can't you improve the lighting; it's no good for community events; concerts won't work - there's no loo; it doesn't encourage you to go," are the norm. These aren't just excuses, they come from churchgoers who have remained loyal.

Bishops Caundle Church like many rural churches has seen a decline in the numbers attending church regularly. Many reasons can be given but the sad and inevitable consequence is that the church can no longer support the number of clergy it had in previous years and therefore the number of services has to decline because of lack of manpower. The result is that as the congregations reduce in number the income reduces and the rot sets in. Bishops Caundle has not escaped and is suffering.

The arrival of a new team in 2015 brings new hope. Things are beginning to happen. The numbers attending are slowly creeping up and income is gently rising. Additional services are being explored and we have connections with other village activities such as the Village Festival and the Primary School. We

have reasonably good cash Reserves as a result of sound financial management and which have been earmarked for development moneys.

All the above have justified a major re-think about how we use the church in a way that will meet the needs of the future so far as we can plan ahead.

### **1. How will the proposals help the ministry and enhance the liturgical space**

Removal of the pews would allow different forms of liturgy and enable such worship to take place but still retain some traditional characteristics.

It would be easy to make space for musicians or visiting choirs at the front or back of the church. Worship could happen in the round, processions could take place and for baptisms seating could be arranged round the font.

For example, at present a number of services at the Primary School take place in the School because the church is not suited to those purposes. More flexibility in church will allow those services and events to take place in church.

At present the church is not accessible for all Clergy or Parishioners. The planned Vestry will allow for preparations before services and for a dignified entrance for the Clergy. It could also be used for signing the wedding register or counselling/prayer.

A quiet contemplative space also compatible with art or photography displays would be of value and appreciated.

### **2. Mission and wider activity**

As it is designed it is difficult, at present, to use the Church for anything other than worship. By creating a more flexible space which is well heated and lit with modern technology will enable us to offer the building for more community use over and above services. Those without a Christian faith may feel excluded. By using the church for secular functions, a wider group of people will start using the building, will feel that it's 'their' church, and realise that the church is for them. Over time they will become familiar with the building and may find it easier to attend church.

Similarly there are some groups which meet in the village hall for an hour at a time but have to pay for a half day. Once we are able to accommodate these groups they will come to the re-ordered church at less cost to them but at a profit for us, particularly if we have them in mind in our planning.

In June this year for the first time we have organised two concerts to be held in church in spite of the known deficiencies in the building. We will learn from those experiences before we finalise our detailed planning and proposals but indications from those providing the concerts are that what we have in mind will make it a much more attractive venue for the future. We must make it clear that we are not in the business of commercial activity per se but have to recognise that we would be failing in our duties as trustees if we did not utilise our asset to its fullest and that means generating income to support our mission and ministry.

### **3. Financial implications/benefits**

Unless there is a seismic increase in the numbers of services and those attending the financial future looks bleak. For the year ended 31<sup>st</sup> December 2018 our gross income was £ 4565 of which £3200 was from giving. Expenditure was £2353 leaving a cash surplus of £2212 compared with a deficit of £595 in the preceding year. It is very much a year to year existence.

We have to think and act in a much wider way and that is why we are organising concerts and other fund raising events this year but those activities alone will not be sufficient. We are not here just to raise money. But, money is vital if we are to survive. It is not just a question of what can we do to raise money to keep us going. We have another purpose which is the mission of the

church and that is why we want to expand the functions and role of the church to reach a wider audience and become an integral part of the local community and village life. Therefore, we must look to make our biggest tangible asset work for us in different ways- financial and spiritual.

One of the driving forces behind our plans is to increase our income and reduce expenditure. Experience shows that a wise initial capital outlay can reduce ongoing running costs and that is what we will be exploring in great detail in our planning.

We are keen to explore the possibility of underfloor ground source heating and photovoltaic panels on the south facing roofs. By these means we would be carbon neutral and have the benefit of a feed in tariff from the roof panels. Fitting inverters to the electrical intake would also enable us to use the stored electricity for day to day use in church at no cost.

## **Section 5. Justification**

We have spent the last two to three years looking at options to meet our objectives set out in the first paragraph of Section 4 above. That process has of necessity required us to look at benefits and their possible consequences. For example it would be cheaper to dispose of the organ and replace it with an electronic one in preference to moving it but we concluded we would be losing a great part of the heritage of church music and church architecture. On balance therefore we decided to retain it but in a better position where it would be more appreciated.

Overall we believe that our proposals do not detract from but improve all the internal features described in Section 1 of the Statement of Significance resulting in liturgical freedom, being able to use the church in viable way, all of which are consistent with its role as a place of worship, mission and pastoral wellbeing.