

BOOK/PUBLICATION LIST FOR ARCHDEACONS' VISITATIONS 1991

TITLE	PRICE	POST & PACKING
Bats in Churches (1987)	.45	.20
Churches & Archaeology (1971)	.75	.30
Church Log Book (1979, corrected reprint 1989)	4.50	.65
Ring Binder for Church Log Book	5.00	.90
Church Organ (1985)	1.75	.30
Church Roofing (1988)	3.75	.35
The Care of Church Plate (1989)	.45	.20
Church Security: A Simple Guide (1989)	.95	.20
Churchscape: Annual Review of the C.C.C.		
- 1990 2.50	.40	
- 1989 2.50	.40	
- 1988 2.25	.40	
The Churchwarden's Year	1.50	.30
Churchyards Handbook (Sept. 1988 Edition)	7.95	.80
A Guide to Church Inspection and Repair (1987)	2.50	.30
Conservation of Wallpaintings (1986)	7.95	.80
Heating your Church (1984)	4.50	.40
It won't happen to us (insurance, security, theft) (1981)	.80	.30
Lighting & Wiring of Churches (1988)	3.75	.35
The Protection of Churches against lightning	.95	.20
Loose Stones: architectural & sculptural fragments in churches (1985)	.50	.20
Redecorating your church (1986)	2.95	.30
Sound amplification in churches (2nd ed. 1990)	3.75	.35
Repair or Replace? A guide for parishes considering the future of their organ (1990)	.60	.20
Terrier & Inventory (corrected reprint 1989)	3.75	.40
Ringbinder for Terrier & Inventory	5.00	.90
Textiles: guidelines for the care of	.40	.20
Turret Clocks: automatic winders & electric drives (1983)	.50	.20
Turret Clocks: recommended practice for repairs and maintenance (1982)	.60	.20
Writing a church guide (1986)	2.25	.30
From Decay to Splendour: the repair of church treasurers	1.00	.40
Rural Church Buildings: report of a Commission by the Bishop of Norwich (arising from Norfolk experience but applicable to Canterbury diocese) Available from Norwich Diocesan Office	2.50 inc. p&p	
OTHER PUBLICATIONS		
Acoustic Treatment of Places of Worship (EASA, 1981)	2.00	.40
All Hallows, London Wall: a history and description (1985)	1.50	.35
Basic Limewash (SPAB, 1984)	.40	.20
Faculty Jurisdiction Commission Report: the continuing care of churches & Cathedrals (1984)	6.50	.80
Faculty Jurisdiction of the Church of England	13.75	1.05
Helping the Stones to Speak (Heritage Interpretation, 1984)	1.75	.40
Mortars, Plasters & Renders in Conservation: a basic guide (EASA, 1984)	6.00	.65
Recording a church: an illustrated glossary (CBA, 1984)	2.50	.35

The Role of Heating in Existing Churches (EASA 1981)	2.00	.35
The Theology of Church Design (EASA, 1985)	2.00	.35
Looking After Your Church (<u>VHS VIDEO</u> , 1991)	8.50	1.35

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London EC2M 5NA. Tel: 071-638-0971; Fax: 071-638-0184.

INSURANCE

The present situation summarised

- 1) THE FIRST FRIENDS POLICY, by General Accident from First Friends Insurance, 45 William Street, Herne Bay, Kent CT6 5NR (Tel: [0227] 369876). Flat premium £250 provides £250,000 maximum cover for any one claim with a £250 excess clause and excludes furnishings (on organs as fittings excepted), and also covers theft of roof materials. If interested apply directly as above.
 - 2) EIG GROUP SCHEME Await a quotation. This will improve on their "Canterbury Policy" and their traditional policies. Should equal if not exceed the savings on the same policy as offered through a private broker (Graham Brown) in the Guildford Diocese. Replaces so-called "Canterbury Policy" and your traditional.
 - 3) FIRST LOSS? EIG offer to quote if rates for churches are beyond small congregations.
- N.B. EIG will write to parishes directly.
- 4) OTHER OFFERS??... May well come to you from sources we have not investigated and you will have to make your own judgement as to what form of insurance suits you best.

CHURCHWARDENS' TRAINING DAYS

Saturday 22 June and Saturday 9 November, 9.45 to 3 p.m. Applications to the Revd. David Ratcliff, Diocesan House, 1 Lady Wootton's Green, Canterbury CT1 1TL. These days have been found to be a valuable introduction to new Churchwardens or a refresher for those who have been in the business some time.

CONSISTORY COURTS

In this diocese if the Commissary-General receives a number of objections to an application for a Faculty he is likely to order a public hearing at a Consistory Court. The costs of such a Court are not by any means necessarily borne by those who object to proposals approved by a P.C.C. So parishes have found themselves faced by four-figure expenses or, in a case where the P.C.C. felt it would be useful to be represented by a lawyer, fees have risen to a five-figure sum. In addition, the hearing is likely to prove divisive within the parish though it is designed to ensure that all objectors feel they have been heard.

In view of the above, incumbents, churchwardens and P.C.C.s are advised to follow early and full consultation procedures which may sometimes cope with objections without the expense of a Consistory Court. It is sometimes useful to invite the Archdeacon or some other member of the Staff to act as Chairman for a public meeting.

Booklist:18/4/91

New video shows how best to care for Britain's churches

By Mira Bar-Hillel

Looking after your church is a new video which offers clear and practical guidelines to the regular care and maintenance of crumbling church property. This is an increasingly serious problem, says English Heritage, and one that needs to be addressed.

The video is a joint project by The Council for the Care of Churches and sponsors, the Ecclesiastical Insurance Group, which insures more than 95 per cent of Anglican churches as well as many other places of worship. Nationwide distribution is planned for the 25 minute video which was filmed by Milestones Communications at churches in Gloucestershire.

The Church of England alone has in its care more than 17 000 church buildings of great diversity, with more than half dating from the Middle Ages or earlier. In addition, many of the churches contain outstanding works of art: stained glass, sculpture, paintings, woodcarving, textiles and other items dating from Saxon times to the present day.

Scores of these buildings are suffering the ravages of time, from leaky roofs and dry rot to serious decorative decay. Arson, vandalism and theft have also taken their toll.

The video looks closely at three different churches - one medieval, one Victorian and one modern - and follows an architect's thorough five-yearly inspection of one typical church, St Mary's. It joins the architect on his inspection, hearing his comments on various features and the problems inside and outside the building.

The key points are:

- Keep an eye on problems of weathering and wear and tear.
- Good housekeeping: tidiness around the church has immense impact on safety, reducing fire risks and helping security against crime or vandalism.
- Work carried out regularly by a good local builder can stop small jobs becoming major repair projects.
- Consult your insurance company over special or unusual features and potential problem areas.

The film also highlights more



Architect Martin Caroe (right) discusses maintenance at St Mary's

dramatic cases of neglect at another church visited by the architect.

Ecclesiastical Insurance Group was the company which settled the £3 million restoration bill following the disastrous fire at York Minster in 1984. The group was founded in 1887 to provide fire cover for church property and conserve profits for church purposes.

EIG insures more than nine out of every 10 churches in the UK, as well as many other places of worship. It also provides

charitable grants of up to £2 million yearly to dioceses through allocation of surplus profits.

In 1988 EIG launched a video and information pack called *Arson alert* which highlighted the increasing risks of criminal damage to church properties and was much praised by police crime prevention officers throughout the UK.

Available from:
Council for the Care of Churches
83 London Wall, London EC2M 5NA
price; £9.85 (inc. P & P)

Editorial

By permission of the Author & Editor of 'Church Building'

Taking Risks

Parishioners are often proud of their churches but (especially in the Church of England) they also experience the great burden of looking after national monuments. As a worshipping community they may feel that some aspect of the building is inappropriate and with such a large proportion of the annual budget allocated to fabric they consider the priorities, in terms of the Church's mission, to be confused. Some small congregations are collapsing under the weight of the fabric, and large congregations can be alienated from their building if they have been refused permission to grow or to re-arrange things.

The building is an existential trace of the worshipping community. The church has grown with them, has been shaped by them, been overlaid with their memorials and with their symbols. The church has been shaped by the community, its theology, ecclesiology and its liturgy, and in turn it shapes the succeeding generations of the community and its individual members. It is not just the archaeologist or architectural historian who can read the history of the church community, how it has been shaped, and what it thinks of itself, in the church fabric. We all read the fabric all the time; a glimpse of a distant high altar through a screen says something about local theology, as does a well-ordered nave altar.

Our church is a parable of community. It stands for the community as a sign of its presence, and as a sign of how it is present. The world it reveals is a sacramental world. There we find a point of crossing-over between this world and the next; the kingdom of God breaks into this world and there we learn to detect that in-breaking in so many corners of life. As Eliot wrote in 'Little Gidding':

*... You are not here to verify,
Instruct yourself, or inform
curiosity
Or carry report. You are here to
kneel
Where prayer has been valid. . .
And what the dead had no speech*

*for, when living,
They can tell you, being dead: the
communication
Of the dead is tongued with fire
beyond the language of the living.
Here, the intersection of the timeless
moment
Is England and nowhere. Never and
always.*

To be alienated from the building is, then, a very serious matter for a congregation, both pastorally and spiritually. It means a loss of rootedness, a loss of significance. That can be re-built in other ways, but we can only re-build on the basis of what we have been and what we are. What would it mean for a worshipping community to move out of a building which it had consecrated and in which thirty generations of that community had worshipped for a thousand years? Can such a building truly be deconsecrated? Ruskin reminds us that:

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. . . which we feel in walls that have long been washed by the passing waves of humanity.

[The Seven Lamps of Architecture, Aphorism 30]

The conservation of the fabric is the maintenance of the memory of the community. Restoration is not just about bricks and mortar but about the restoration of its story to the community, the restoration of memory to the community; and a community that has irrevocably lost its memory and has been alienated from its story, will soon cease to be.

But conservation, or even such restoration as this, is not enough. We need a living past. A heritage is of no use to us if it does not feed our present life and our future. We must grow and change, and our churches must continue to reflect that growth and change. There is a remarkable lack of perspective in those who see themselves as the end of history and not within it. This genera-

tion has its positive contribution to make, not just in terms of the preservation of mediaeval, Georgian, or Victorian monuments.

What is so special about the English parish church is the wonderful layering of significance, the building as a palimpsest of generations. We are in danger of freezing that process, of killing what we value most by giving ourselves no part in it. In a way we cannot help but say something about our generation in the way we treat our buildings. Will we be judged to be invisible or tawdry, positively historicist or regressive?

In architecture, so often what we value most in the contribution of our predecessors to this process is the strong statement that arises out of deep conviction - even if in retrospect it appears to have been poorly integrated. Think of the Gothic of Hawksmoor, Essex, Pugin and Scott, or the vagaries of Butterfield. It is not that their work or the theory upon which it was based was correct that is of such value to our heritage; it is their infusion of life into their work. Their coherence of vision allows us to value them for what they were.

Our community, our theology, and our ecclesiology are not incoherent. They are in transition and are being reformed. Our architecture must reflect that. Rather than accepting a fearful conservatism we, like the generations that went before, must be brave enough to make mistakes, even monumental ones. We must not act irresponsibly, but in good faith, faith in our Church. But faith, even good faith, always carries an element of risk. To reap the benefits of faith the only responsible course of action is to accept a degree of risk. It is best that it be a calculated risk, but it will be a risk nonetheless if we are to act in faith and for the sake of the faith.

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