

An Investigation into the conflicting demands of preservation and development within historic Places of Worship in Wales

Heritage Management in Wales' 'unsung National Museum'¹.



Figure 1: St Peter's Anglican Church Machynlleth (Photo Source: Cambrian News)

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**Submitted in accordance with the requirements for master's in Art
Gallery & Museum Studies**

Post Degree, revisions carried out in 2021

**The University of Leeds,
School of Fine Art, History of Art
& Cultural Studies**

Submitted September 2020



UNIVERSITY OF LEEDS

¹ Goodhall, John, Parish Church Treasures: *The Nation's Greatest Art Collection* (London: Bloomsbury, 2015) p.10

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² University of Leeds, *Thesis Template* (Leeds: University of Leeds, 2010)

Acknowledgements

This research would not have been possible without the support of my supervisor Dr Eva Frojmovic. My personal tutor and course director Dr Robert Knifton, as well as the support of close friends and family. Special thanks go to my parents and my close friends, especially to Conor Brockbank and Bethan Gwyneth King for listening to my many ramblings about this project over the past few months, as well as my peer and friend Gabriel (Chang-Ying) Tsai for his moral support as we went on our own thesis journeys together.

Thanks also go to those who assisted in accessing primary sources including Conor Brockbank, David Greaney, Kevin McMulkin and Isabelle Wragg, during this strange period when many public archives have been shut.

I am also indebted to a variety of online resources and databases. Special thanks to Coflein created by the RCAHMW, which has been an invaluable resource throughout this project, and is something Wales should truly be proud of.

Thanks also go to members of the Ceredigion Heritage Youth Panel for their moral support. Finally, thanks to Sue Fielding (RCAHMW) Fr Sean Finnegan, Lucie Hobson (National Library of Wales), Anna Uruska and Dr Helen Reid (Leeds Church institute) for their advice regarding this project

COVID – 19 Disclaimer

During the period in which the research and writing of this project was being carried out (February- September 2020) the world experienced an unprecedented pandemic that affected all corners of the globe. As a result, many public archives and places of worship were forced to close their doors. As a result, this project was not able to be as in-depth as I had hoped. Elements of this text have had to rely on secondary resources and information, as it has not been possible to make any in-person visits to any of the case studies or public libraries and archives to gain more primary resources. Ethnographic resources have also been limited due to the current situation. I hope this thesis still provides valuable insight onto the issues covered, bringing together a variety of available resources as well as available information on sites across Wales. I hope no sites have been misrepresented in this thesis due to the inability to visit them in person and any misrepresentation would not have been intentional. I hope people will understand.



Figure 2: Changing Practices, Hand Sanitising Station in place of a Holy Water Stoup, where Catholics traditionally bless themselves by making the sign of the cross with water on entering the sacred space. (the bracket for the holy water stoup can be seen on the wall behind), Welsh Martyrs Roman Catholic Church, Penparcau, (Photographer: Kevin McMulkin)

Abstract

Religious Spaces are becoming more regularly adapted to better serve their congregation, this thesis analyses how this affects Welsh religious heritage, with specific reference to Christian sites. It focusses on two of the biggest issues that can lead to change and development within historic religious spaces, liturgical requirements, and community driven change. The former mainly affecting Roman Catholic buildings and the latter having a significant effect on many Protestant churches. The church in the West “reimagines” itself for our current world both in terms of facilitating community development, liturgical change, as well as more recently understanding its position in a global pandemic. This thesis examines some of the issues that may come up through these changes as regards the protection of built heritage in an era where change is accelerating and the need for action is urgent if heritage is not to be lost for ever.

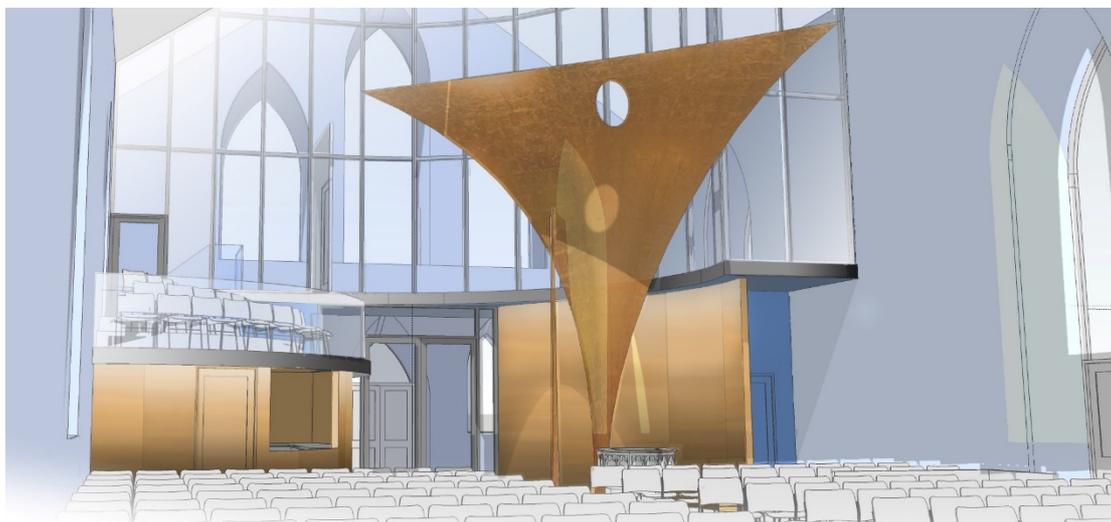


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Introduction

According to Crispin Paine 'Visitors to Cologne Cathedral are met with a sign which warns 'THIS IS NOT A MUSEUM' following such logic of denial a museum of religion might make clear to all who enter that 'THIS IS NOT A PLACE OF WORSHIP'.³

Places of worship are complex spaces; they are both not a museum and an 'unsung National Museum'⁴. Lord Dafydd Elis-Thomas, the Welsh Government Minister for Culture, Sport and Tourism claims that places of worship are 'stitched into the fabric of their everyday lives'⁵; That 'They have been witness to so many significant events in the lives of countless individuals'⁶, Cunningham refers to religious buildings as 'Stones of Witness'⁷ to the lives of generations.

When we talk about the heritage of religious space, it's not just about tangible physical heritage, but the intangible, Lee comments that the significance of religious buildings can relate to the 'original intangible aspects such as outstanding craftsmanship and theological intention, that have been attributed to religious buildings from their initial phase' and 'emotional nationalistic attachments to the building added by later generations'⁸. We have to consider 'few churches are of a single date most were modified, modernised, enlarged or made smaller at different times. A typical Church is an anthology of styles'⁹

According to the Oxfordshire Historic Church trust who participated in Payne's study, it is 'increasingly important for the survival of these buildings that they should be used

³ Arthur, Chris 'Exhibiting the Sacred' p.1-27 in *Godly Things: Museums, Objects and Religion* Crispin Paine (ed.) (Leicester: Leicester University Press, 2000) p.13.

⁴ Goodhall, John, *Parish Church Treasures: The Nation's Greatest Art Collection* (London: Bloomsbury, 2015) p.10

⁵ Thomas, Dafydd-Ellis, quoted making a speech at a 'launch event' at Morrision Chapel, Swansea, Quoted by *South Wales Evening Post Making chapel key to community again, 13 – 10 - 2018*,

⁶ Thomas, Dafydd-Ellis quoted making a speech at a 'launch event' at Morrision Chapel, Swansea, Quoted by *South Wales Evening Post Making chapel key to community again, 13 – 10 - 2018*,

⁷ Cunningham, Colin, *Stones of Witness: Church Architecture and Function* (Stroud: Sutton Publishing Limited, 1999). P.?

⁸ Lee, Sujeong *Conservation of Buildings in use: Comparative Research into some Philosophical Legal and Management Aspects of the Conservation of English Churches and Korean Buddhist Temples*, PhD Thesis, University of York (2007) p.29.

⁹ Morris, Richard, and Mike Corbishley, *Churchs, Cathedrals and Chapels: A Teachers Guide* (English Heritage, 1996) p.30.

for other purposes as well'¹⁰. Many accept now that it is no longer sustainable for places of worship to be utilised for that alone. It is considered especially with rural sites that buildings can be made more 'sustainable through extending their use by the wider community. This can help maintain a building in a good state of repair and improve its financial stability'¹¹. It is becoming more common in the UK for churches to be actively facilitating community development and social enterprise through the use of their sites. Recent research by the Plunkett foundation suggests that when churches consider the 'needs of the wider community must be the starting point for considering the potential of a social enterprise'¹². Solutions that 'community needs and problems and not mere solutions for the problems of a place of worship are much more likely to be successful and sustainable'¹³. It should be highlighted that providing services to the wider community is not a new idea, in-fact a London report in 2017 highlighted that faith communities were already 'crucial in the provision of local and neighbourhood services'¹⁴.

What is happening on a wider scale is that places of worship are being adapted to facilitate community activities, heritage tourism as well as the continual liturgical adaptations within places of worship. Falling church attendance¹⁵, changing societal needs and geographical spread of population, and fall in "vocations" to clerical roles within has led to a change in position for many religious groups leaving them to make drastic changes. It appears to have created to use a computer gaming term a "Sudden Death" scenario for many communities. As a result, the changes within historic places of worship appear to be increasing in the past 15 years or so; this

¹⁰ Eastwood, Basil (Chairman, Oxfordshire Historic Church Trust) in Beky Payne, *Churches for Communities: Adapting Oxfordshire's Churches for Wider Use* (Oxford: Oxfordshire Historic Churches Trust, 2014) p.7.

¹¹ Payne, Rebecca, Gill Withers & James Alcock for The Plunkett Foundation, *Social enterprise and rural places of worship in England* (Woodstock: Plunkett Foundation, 2017), p. 4.

¹² Payne, Withers & Alcock for The Plunkett Foundation, *Social enterprise and rural places of worship in England* (2017), p. 3.

¹³ Payne, Withers & Alcock for The Plunkett Foundation, *Social enterprise and rural places of worship in England* (2017), p. 3.

¹⁴ CAG Consultants in association with Richard Gale (Cardiff University), Andrew Rogers (University of Roehampton) and LUC, *Faith groups and meeting places: Evidence base study Final report to London Borough of Barking & Dagenham Council* (London: CAG Consultants, November 2017), p. iii.

¹⁵ Jackson, Bob *Hope for the Church: Contemporary Strategies for Growth* (London: Church House Publishing, 2002) p.19.

paper hopes to analyse a variety of modern and select historical examples of how changes to facilitate community needs or desires might be carried out.

The Vatican warned recently ‘that the historical Parish institution must not remain a prisoner of immobility or of a worrisome pastoral repetition, but rather, it should put into action that “outgoing dynamism” that, through collaboration among different Parish communities’¹⁶. In the Anglican Church, the Bishop of Rochester has called for a ‘re-medievalisation’¹⁷. In medieval Europe ‘the local church often played the role of the community centre – a place where people could meet, discuss important matters, interact socially and engage in organised community activities’¹⁸. Pre-reformation the monasteries and chantries were ‘not purely ecclesiastical establishments many of them were the property of lay guilds and their endowments went to pay not only for prayers on behalf of the dead, but for the maintenance of bridges, harbours and schools’¹⁹.

This is not an idea that has been totally lost in subsequent centuries, for nonconformist Protestants in the 19th century Wales the Chapel ‘fulfilled a community role as a church a school, library, concert hall, art gallery, debating society, place of sisterhood, temperance society and a locus of musical and choral expression’²⁰. In the 20th century, Brockbank argued for the role of religion in integrating Irish migrants into the local community in Wales, claiming that the Catholic ‘church assisted some Irish Catholics in assimilating into society by publicly interacting with the Welsh and

¹⁶ The Congregation for the Clergy, *The pastoral conversion of the Parish community in the service of the evangelising mission of the Church* (20 - 7 - 2020), < <http://press.vatican.va/content/salastampa/en/bollettino/pubblico/2020/07/20/200720a.html>>

¹⁷ Fletcher, Colin (Bishop of Doncaster), in Beky Payne, *Churches for Communities: Adapting Oxfordshire’s Churches for Wider Use* (Oxford: Oxfordshire Historic Churches Trust, 2014) p.9.

¹⁸ Ife, Jim, *Community Development in an Uncertain World: Vision, Analysis and Practice* (Cambridge: Cambridge University Press, 2013) p.218.

¹⁹ Trevelyan, G.M., *English Social History: A Survey of Six Centuries: Chaucer to Queen Victoria* (London: The Reprint Society, 1948)

²⁰ Jones, Anthony, *Welsh Chapels*, (Far Thrupp: Alan Sutton Publishing Limited, 1996) First published as a catalogue alongside an exhibition at National Museum of Wales in 1984 p.xiii.

not creating within society Irish only cliques'²¹ this contact with the local population through the means of the local church meant 'they weren't strangers anymore.'²²

Places of Worship are living examples of this, larger meaning that Carr and Evans talk off 'by looking for a larger meaning within history itself, an ongoing history moving from past through the present to future'²³ with 'In almost every village the parish church is the most prominent and often the oldest structure.'²⁴ A church is 'past and present and future all bundled into one building.'²⁵

Sites of a sacred nature go beyond the physical, tangible heritage, Stengers suggests 'that the elusive quality of the sacred...is difficult to capture within a space'²⁶ he continues claiming that whilst to practice the rights of religions they 'are not dependent on having a building exclusively for worship. Nevertheless, for many people, the old synagogues, churches and mosques embody power unlike any other buildings'²⁷ that 'this is a part of the intangible yet incredible aura and attraction of religion'²⁸. Sacred spaces 'are those sites that serve in some way to articulate the relationship between the community and its religious practices and to manifest the relation-ship between the human and the transcendent'²⁹ its claimed that 'heritage assets can be distinguished from other components of the environment by the

²¹ Brockbank, Conor Francis Martin, *How Far were Irish Catholics able to assimilate into the society, culture and community within the parish of Aberystwyth between 1934-1970* BA Honours History Dissertation, Aberystwyth University (2020) p.31.

²² Hughes, Michael, quoted in Brockbank, *How Far were Irish Catholics able to assimilate into the society, culture and community within the parish of Aberystwyth between 1934-1970* p.31.

²³ Evans, Richard J. (Paraphrasing EH Carr from *What is History*), In *defence of History*, 2nd ed. (London: Granta Publications), p.225.

²⁴ Cunningham, *Stones of Witness* (1999) p.1.

²⁵ *Friends off Friendless Churches (FoFC)*, FoFC Facebook post on the Parish Church (30 - 5 - 2020 at 06:45am) <<https://www.facebook.com/friendsoffriendlesschurches/>> [accessed 1 - 6 - 2020].

²⁶ Stengers, Rudolf, (dated, 2007), in preface to *A Design Manual, Sacred Buildings*, ed. by Rudolf Stengers, English addition ed. Jasmine Benyamin, trans. by Julian Reisenberger (Basel: Birkhäuser, 2010), p. 9.

²⁷ Stengers, Rudolf, (2007) , 'A Design Manual, Sacred Buildings' (2010) p.9.

²⁸ Stengers, Rudolf, (2007) , 'A Design Manual, Sacred Buildings' (2010) p.9.

²⁹ Aulet, Silvia & Dolores Vidal-Casellas at University of Girona, 'Tourism and religion: sacred spaces as transmitters of heritage values.', *Church, Communication and Culture* (London: Routledge, 2018), 237-259 (p. 238).

meaning for the society that a heritage asset holds over and above functional utility³⁰.

It should also be highlighted that as regards planning law, many ecclesiastical buildings are governed differently, whilst any 'works for the alteration of a listed church building, or for its extension or demolition which would affect its character as a building of special architectural or historical interest, requires listed building consent'³¹, however in some instances, Ecclesiastical Exemption from some laws may apply, in Wales since 2019 this is especially complicated as The Ecclesiastical Exemption Order 2018³² came into effect, passed by the Welsh government, it removes some of the entitlement to exemption. Further information can be read in Appendix 6.

The rulings regarding ecclesiastical exemption for religious buildings 'recognises the particular function of our buildings as places of worship and ensures that sacred uses are protected...The system balances mission and worship and wider community use with care and conservation'³³. Sections 66 of The Planning Act 1990 highlights that as regards to changes to listed buildings 'Special regard to the desirability of preserving the building or its setting or any features of special architectural or historic interest which it possesses'³⁴. The nature of these features will of course vary from site to site, so being a listed building does not as popularly though bar the site owners from carrying out change.

³⁰ Bond, Stephen and Dereck Worthing, *Mangaing Built Heritage: The Role of cultural values and significance*, 2nd Ed. (Chichester: John Wiley & Sons Ltd., 2016)

³¹ The Methodist Church (UK), *Ecclesiastical Exemption* (2019) <<https://www.methodist.org.uk/for-churches/property/conservation-listed-buildings/ecclesiastical-exemption/>> [accessed 23 - 9 - 2020].

³² See Appendix 6, a copy of the legislation can also be found at <https://www.legislation.gov.uk/wsi/2018/1087/made>

³³ Arthur Rank Centre, *Church Life: Rural Church Buildings: 2. Ecclesiastical Exemption*

<<https://arthurrankcentre.org.uk/church-life/rural-church-buildings/2-ecclesiastical-exemption/>> [accessed 23 - 9 - 2020]

³⁴ HMSO, The Planning (Listed Buildings and Conservation Areas) Act 1990, Section 66

Methodology and Outline of Paper

This thesis is mainly case study led, with the addition of secondary resources. It has been necessary to include a variety of case studies, due to the limitations on creating intense specific case study research difficult due to current restrictions on movement and closure of many religious buildings and archives for much of duration of research due to the pandemic. The case studies, give a representative selection of Christian religious heritage sites in Wales, including the Catholic church, whose buildings are not always as regarded or recorded by secular heritage institutions.

The reason this paper chooses to focus on Wales, is that the Welsh religious organisation is unusual, and something often not considered by those writing books regarding church management or even built. Bond and Worthing highlight that they 'Unashamedly'³⁵ focus on England. Goodhall admits in his study of parish church treasures that 'all the churches covered with the exception of four buildings along the Welsh border are in England'³⁶. Lee's study on conservation compares 'English [Anglican] Churches and Korean Buddhist Temples' and Payne's study considers mainly Oxfordshire churches from the Anglican Church. Whilst this thesis may be more broadly applicable it 'Unashamedly' considers issues that specifically affect Welsh places of worship.

This investigation considers non-Anglican examples alongside a selection from the Church in Wales Roman Catholic heritage and Nonconformist protestant denominations, the chapel considered by some to be the 'national architecture of Wales'³⁷. Martin argues that considering the heritage aspect within Catholic churches is sometimes treated with suspicion it being considered that 'if the 'heritage' aspect

³⁵ Bond, Stephen and Dereck Worthing, *Managing Built Heritage: The Role of cultural values and significance*, 2nd Ed. (Chichester: John Wiley & Sons Ltd., 2016) p.6.

³⁶ Goodhall, John, *Parish Church Treasures: The Nation's Greatest Art Collection* (London: Bloomsbury, 2015) p.10

³⁷ Owen, Gruff and Neil Sumner (Welsh Religious Buildings Trust), 'Saving Places of Worship in Wales', *The Building Conservation Directory*, (2005), <<https://www.buildingconservation.com/articles/savingworship/savingworship.html>> [accessed 23 -9 - 2020].

of their church, given to much publicity, would inhibit their ability to do what they wanted to³⁸. In some cases, Roman Catholics are considered amongst the nonconformist group as in the UK they would be considered apart from the “Established” church and as such “dissenters”. Issues affecting the organisation of their church space are vastly different to many Welsh nonconformist traditions, We will also discuss the “Dis-Established” Anglican Church in Wales separately. It has the blessing and burden of many far older churches so re-organisation of spaces within this tradition are vastly more complex. (To understand more about Welsh Christian History, see Appendix 7)

In Wales there ‘is continuing concern...about the number of religious buildings that are falling into disrepair.’³⁹ This thesis looks at ways that the sites can or have been adapted to allow the congregations to better facilitate the building of their community as to prevent further churches becoming ‘redundant’⁴⁰ or being ‘lost through demolition or insensitive conversion’⁴¹.

This is not a survey of all examples of church heritage management in the country, but a discussion of how different communities have worked with their structures. Using museological and heritage theory, we will look at how this generation can best act as custodians of the structures. Looking at how communities can maintain ‘the historic fabric of the building and retaining sacred space while at the same time creating an environment that is welcoming to people who do not share the faith of those worshipping there’⁴².

³⁸ Martin, Christopher, *A Glimpse of Heaven: Catholic Churches of England and Wales*, (Swindon, English Heritage, 2006, this edition 2009 revision) p.6

³⁹ Owen & Sumner (Welsh Religious Buildings Trust), 'Saving Places of Worship in Wales' (2005).

⁴⁰ Owen & Sumner (Welsh Religious Buildings Trust), 'Saving Places of Worship in Wales' (2005).

⁴¹ Owen & Sumner (Welsh Religious Buildings Trust), 'Saving Places of Worship in Wales' (2005).

⁴² Payne, Becky, *Churches for Communities* (2013) p.11.

This paper considers, how best the heritage of these numerous Christian structures with reference to other faiths in Wales can be managed as both ‘Museum’⁴³ and ‘multipurpose community building’⁴⁴. The discussion will break down into two main chapters.

- **Chapter 1: Liturgical Driven Change:** Will consider the application of Liturgical changes in historic places of Christian worship. Focusing on examples of how examples from the Catholic church and looking at how these changes affected the current and future uses of the building.
- **Chapter 2: Community Driven Change:** Will examine the opportunities provided by changes to the historical structure to better facilitate community activities focusing mainly on Protestant examples from nonconformist and Anglican groups with an effort to look at how nonconformist buildings could better facilitate community change. Looking at the creation of multi-use facilities within the historic structure.

This thesis has chosen to focus on Christianity; however, these issues are common amongst all religions as well as secular community spaces. See Figure 4 and 5 of Peel Street Mosque in Cardiff a historic building demolished in the late 1990s to make way for a larger facility, that better served the community.



Figure 4: (Left) Peel Street Mosque Cardiff, the first purpose-built mosque in Wales Built 1946 (Now Demolished) (Source: RCAHMW)

Figure 5: (Right) Peel Street Mosque Cardiff, modern building, that whilst it may lack the aesthetic appeal of the former, it better serves the community. (Source: RCAHMW)

⁴³ Goodhall, John, *Parish Church Treasures: The Nation's Greatest Art Collection* (London: Bloomsbury, 2015) p.10.

⁴⁴ National Churches Trust, *Community space and increasing use* <<https://www.nationalchurchestrust.org/community-space-increasing-use>> [accessed 3 - 6 - 2020].

The paper focuses mainly upon Christian sites, with brief reference to other religions due to the limited change within Orthodox churches in Wales. Wales having a lower proportion of non-Christian faiths mostly concentrated in Cardiff, Swansea and Newport. However, this is not to say that orthodox structures have been entirely stationary, figure 10-11 show Butetown Greek Orthodox church, before and after a major renovation. Where the level of frescos and iconography in the 1905 building has increased on the sidewalls, but otherwise the worship space itself appears relatively unchanged.



Figure 6: Greek Orthodox Church Built-in 1905 in the 1990s (Source: St Nicholas via People Collection Wales)

Figure 7: Greek Orthodox Church Built-in 1905 in Butetown, Cardiff (2017) note the increase in frescos and iconography, the space was described as having a 'complete renovation' in 2006 (Source: St Nicholas via People Collection Wales)

Chapter 1 Liturgical Change



Figure 8: A “Tridentine” Extraordinary Form Catholic Mass being celebrated at St Alban’s Church in Splott, Cardiff. (Source: Cardiff Oratory)

Introduction to Liturgical Change

Changes for liturgical means within a place of worship can be complicated and divisive. By liturgical change, we mean change to accommodate a different style of worship or tradition. The issues can vary dependent on denomination as well as from site to site. We will discuss other site users regarding community use and history in later chapters. For now, we will remember that ‘A church is first and foremost, a place of worship’⁴⁵ as such its primary purpose ought to be to serve its worshipping community. Therefore, we will be discussing the changes caused by this very thing.

Planning policy in the UK highlights that ‘the original use is the best use’⁴⁶, Lee highlights that ‘this principle is paradoxical for religious buildings in use it is frequently argued that their original use requires alteration and change of the fabric to

⁴⁵ Cunningham, *Stones of Witness* (1999), p.3.

⁴⁶ HMSO .in Lee, *Conservation of Buildings in use*, (2007) p.22.

accommodate liturgical change⁴⁷. Furthermore, the continued use of the site for worship is an important aspect of protecting the site, safeguarding both the intangible heritage or 'social significance'⁴⁸, and continuing to maintain the building as a community space.

In preservation 'the conservation of historic buildings and places involves a more dynamic relationship with their context and a presumption that broadly favours a change in order to ensure viable economic or social use'⁴⁹. Holland and Rawles go further to suggest 'conservation is about negotiating the transition from past to future'⁵⁰, whilst the Getty institute highlight that 'the ultimate aim of conservation is not to conserve material for its own sake but rather to maintain (and shape) the values embodied by the heritage'⁵¹. Churches and other sacred sites are an 'accumulation of creative actions to local events, to national and international pressures and the long slow development of the liturgy'⁵².

Baker warns against 'Monumentalism'⁵³ and according to Rumsey 'in church the former things do not pass away but become gradually more sacred every year; until life becomes so full of former things that there is precious little space for anything else'⁵⁴. Whilst Giles suggests that we are the 'First Christian generation which has been tempted to separate liturgical design from Theology... there can be no doubt that our spiritual ancestors were to be found hacking away at their church building before the ink was dry on the latest theological pamphlet'⁵⁵. One could argue that building users find themselves 'swallowed by the shouting Past' in many places of worship unable to engage with the current liturgical needs of the parish or community

⁴⁷ Lee, *Conservation of Buildings in use*, (2007) p.22.

⁴⁸ Byrne, S. et al. *Social Significance: A Discussion paper* (New South Wales National Parks and Wildlife Service, 2003)

⁴⁹ Baker, David *Managing Historic Sites and Buildings* (Abingdon: Routledge, 2005)

⁵⁰ Holland A. and Rawles K. (1993) Values in Conservation. *Ecos* 14 (1), 14-19

⁵¹ Avrami, E., Mason R. and de la tore, M. (2000) the Spheres and challenges of conservation. In values and Heritage Conservation: Research Report (Los Angeles: The Getty Institute, 2000)

⁵² Cunningham, *Stones of Witness* (1999) p.1.

⁵³ Baker, David *Managing Historic Sites and Buildings* (Abingdon: Routledge, 2005)

⁵⁴ Rumsey, *Strangely Warmed* (2010) p.48

⁵⁵ Giles, Richard, *Re-Pitching the Tent*, 2nd ed. (1999) p.7

if the church buildings are “Not a Museum” then why do they so desperately cling to the past even if it is impractical for their current worship styles. Churches can have a ‘Midas like habit of transforming everything it touches into tradition’⁵⁶.

Different issues will affect different communities such as a revival in the fashion for more circular community gatherings amongst many protestant communities. Change in denomination or religion using a building can also see changes, such as at St Mary and St Mercurius Coptic Orthodox Church (Figure 9), in Newport is in a former Methodist Chapel. Whilst a Methodist Chapel in Llansamlet near Swansea is now a Sikh temple (Figure: 10) whilst St Stephen’s Anglican church in Butetown Cardiff, after serving for some years as a secular music venue called ‘The Point’ is now a Mosque (Figure: 11), whilst Llanelli synagogue is now an Evangelical Christian Church. All of these sites have had to heavily adapt their interior to serve their new use. Though often their prior life can still be recognised, in the Gurudwara the chapel balcony is still distinguishable, and in the mosque, a lot of Christian elements are still recognisable. It has not been possible to trace internal photos of Llanelli synagogue, but all three sites appear unchanged externally, what is evident is some time to facilitate a new religious life for a building compromises certainly for interior spaces in are sometimes necessary to facilitate the new styles of worship the new or existing community are wishing to carry as this allows both the intangible heritage of the site having a religious purpose to continue, whilst also preventing the building falling out of use and into a derelict state as many former nonconformist chapels especially are in Wales.

⁵⁶ Rumsey, *Strangely Warmed* (2010) p.48



Figure 9: St Mary and St Mercurius Coptic Orthodox Church, (February 2020) in Newport a former Methodist Chapel (photographer: Christopher Davies, source: Google Maps)



Figure 10: Guru Nanak Sikh Temple a Gurudwara in Llansamlet near Swansea in a former Methodist Chapel (Source: Surj Lyall on Youtube)



Figure 11: An Event taking place at Imam Ali Centre, Mosque in Butetown, Cardiff (Photo Source: Imam Ali Centre via Facebook)

Looking at the effect of the reform of the Second Vatican Council in 1962, and “the reform of the reform”, after Pope Benedict’s 2007 letter permitting the celebration of the old rite mass as per the 1962 missal which would have been said on a higher altar placed against the east wall of the sanctuary space, rather than being in a central location where modern altars usually are placed.

This discussion may also apply to Anglican debates, but issues are often more divisive, amongst Catholics. There is a fashion for “Nave Altars” in the Church in Wales and apart from the chairs, the layout of Christchurch in Bala shown in figure 12, may be reminiscent of Catholic religious space. There are often similarities between catholic and Anglican reordering with the distinction that within protestant spaces, pews are often removed in addition to creating a more multi-purpose community space. Many preaching-based Nonconformist buildings do not tend to be changed to quite the scale that the more liturgy based Christian traditions, such as the Anglicans and Catholics.



Figure 12: Christ Church – Anglican Church in Bala, 19th century church with modern Liturgical configuration including a ‘Nave Altar’ opened in 2007 after a major renovation. (Source: Churches in Britain and Ireland)

After the Council, many consider that issues were never fully resolved, and the church split into two camps the more progressive “modernists” on one side and the conservative “traditionalists” on the other.

The Permissions granted by Pope Benedict's 2007 letter have led to a "Liturgical Restoration" of some historic church spaces adapted Post Vatican 2. We will focus down on St Alban's in Cardiff a church that has been restored to a version of its pre-Council interior⁵⁷. This site will be considered in comparison too other Victorian Catholic churches in Wales including, The Cathedral Church of St Mary's in Wrexham in which "Tridentine"⁵⁸ masses are regularly celebrated, utilising the post Council altar.

Heritage in both its destruction and creation plays a crucial role in these discussions, more traditional Christians may feel that modernising of their churches interior to suit more modern worship styles better, risks erasing heritage, whereas other more liberal or modernist Christians may feel that the change is essential to continue the continuity of development within the historic site, that is to allow the intangible heritage aspect of the buildings use as a worship space to continue to make our own 'contributions to the future'⁵⁹.

The Council caused heavy changes to church buildings, 'Catholics have attempted with, greater or lesser enthusiasm, to renew themselves and their institutions as they were urged to...by the Second Vatican Council'⁶⁰. Secondly in recent years there has been strong growth in traditionalists communities with the rising popularity of the so-called 'Tridentine' or extraordinary form of the Catholic Mass, which is a version of the Latin service that would have been celebrated before the Vatican Council. This could lead to restoration, of previously modernised church spaces.

For some sites like St. Albans (figure 14-15) a large Catholic church in Splott, Cardiff. There has been a subtle evolution of the liturgical space rather than a revolutionary

⁵⁷ Stengers, Rudolf, *A Design Manual: Sacred Buildings*, ed. by Rudolf Stengers, English addition ed. Jasmine Benyamin, trans. by Julian Reisenberger (Basel: Birkhäuser, 2010), p. 25.

⁵⁸ A term often used to describe the modern celebration of the Pre-Vatican Council mass

⁵⁹ Chartres, Richard, p.viii. in forward to Mynors, Charles, *Changing Churches: A Practical Guide to the Faculty System* (London: Bloomsbury, 2016)

⁶⁰ Hornsby-Smith, Michael P., *The Changing Parish: A Study of Parishes, Priests and Parishioners after Vatican II* (London: Routledge, 1989) p.xi.

reworking. An example of somewhere that was changed more drastically is St Mary's Cathedral in Wrexham. One could surmise that some changes were done for liturgical reasons, others appear more aesthetic such as the 20th century extending and further ornamentation of the Marble altarpiece in St. Albans does not appear to suit a liturgical need.

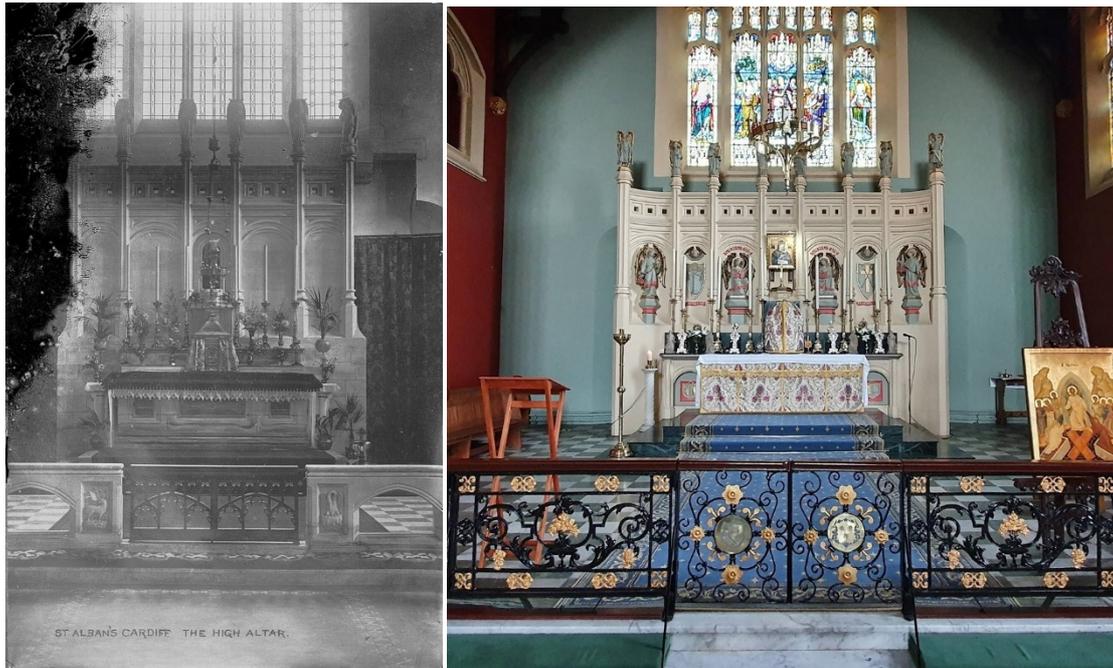


Figure 13: The High Altar at St Alban on the Moors, Splott Cardiff, 1911-1914 (Photographer: Martin Ridley, Source: National Library of Wales)

Figure 14: The High Altar at St Alban on the Moors, Splott, Cardiff, 2020 (Source and Photographer: A member of the Cardiff Oratory in Formation)

Modernist Change in Catholic Churches

Post Second Vatican Council

According to Oliver 'the New Order in liturgical architecture...still awaits its promulgation in terms of execution'⁶¹, Modernists often feel that change can allow the simplification of liturgical space that the representational Christian Art 'can, and nearly always does lead to extravagance'⁶². There is an argument that rather than a departure from tradition the modernist style in which sacred space is 'cleared of all

⁶¹ Oliver, John (Catholic Priest), *Innate aspiration: man's desire to demonstrate the Glory of God in the exploration of the locus of worship*, Masters Thesis in Pastoral Liturgy, Heythrop College, University of London (2006) p.38.

⁶² Oliver, *Innate aspiration* (2006)

decoration and walls whitewashed⁶³ harks back to the 'functional austerity'⁶⁴ of the 12th-century Cistercian tradition.

In 'the last seventy-odd years, too, have seen a revolution in liturgy as great in many ways as the reformation'⁶⁵; as a result, church buildings have seen a huge amount of reconfiguration, the introduction of modernist interiors into older buildings and the construction of new and innovative sites. Holdsworth claims that the reason the modernist gothic and Brutalist churches have more recently been falling out of fashion is because that is just what they are 'Fashion' or 'novelty' and they lack the 'timeless beauty'⁶⁶ of older styles. This is of course an extreme view that there is something as subjective as 'timeless beauty'⁶⁷, and one could argue a totally unfounded one the older structures and interiors that traditionalists like Holdsworth so adore such as the Victorian neo-gothic style 'was being deplored even as it was being built'⁶⁸. It has only been more recently that what some claim is a 'lazy prejudice'⁶⁹ has been overwritten and 'the buildings harsh weirdness' is 'appreciated as something extraordinary'⁷⁰.

Until the 1950s 'Catholic church architecture in Britain was predominantly eclectic, using historical styles such as Gothic and Romanesque or an uncontroversial style more typical of the 1930s'⁷¹ Procter argues it was the building of the Anglican Cathedral in Coventry in 1951 and the Liverpool Metropolitan Cathedral (Catholic) in the 1960s were watershed moments that spawned a 'diverse' range of modernist churches.

⁶³ Stengers, *A Design Manual* (2010), p. 21

⁶⁴ Bucher, Francois, 'Cistercian Architectural Purism', *Comparative Studies in Society and History*, 1.3, (1960), 89-105 (p. 105).

⁶⁵ Cunningham, Colin, p.11.

⁶⁶ Holdsworth, Brian, *Notre Dame vs. Modern Architects* (29 - 4 - 2019) <<https://www.youtube.com/watch?v=iGBrlrF9Xe0>> [accessed 27 - 7 - 2020].

⁶⁷ Holdsworth, Brian, *Notre Dame vs. Modern Architects* (29 - 4 - 2019)

⁶⁸ 'Bunkers, Brutalism and Bloodymindedness: Concrete Poetry with Jonathan Meades, Episode 1, dir. by Francis Hanly (BBC, 2014).

⁶⁹ 'Bunkers, Brutalism and Bloodymindedness with Jonathan Meades, Episode 1, dir. by Francis Hanly (BBC, 2014).

⁷⁰ 'Bunkers, Brutalism and Bloodymindedness with Jonathan Meades, Episode 1, dir. by Francis Hanly (BBC, 2014).

⁷¹ Procter, Robert, *Building the Modern Church: Roman Catholic Church Architecture in Britain, 1955 to 1975* (Farnham: Ashgate Publishing, Ltd., 2014) p.6.

The modernist argument is that 'because every previous generation...has ruthlessly adapted church buildings' a 'generation which suddenly ceases to do this is unfaithful to its own tradition.'⁷² In most cases, it should be possible to facilitate what is needed within the existing surroundings 'only a minority of churches was [sic.] ever comprehensively rebuilt, more usually modernisation took place as a series of additions made over time'⁷³, There has been an 'organic development of the church.'⁷⁴

These places have been adapted to and reconstituted to serve the demands of the contemporary worshipping community at Our Lady of the Angels, and St Winefride's, Aberystwyth, like at many churches in the early 1970s 'Substantial Alterations were in progress' with the 'original High Altar...found to be out of keeping with modern liturgical practice'⁷⁵. Cunningham comments that 'however much they have been altered and adapted to meet developments within the history of the church, they remain structures designed to accommodate patterns of worship.'⁷⁶, whilst Giles indicates that worship is the very reason that these buildings look the way they do, 'we assemble to worship God in a special building set apart for that purpose, and that's why the building looks like it does.'⁷⁷ One could perhaps surmise that when worship changes, so must the buildings and as a result, in Wales like other countries across the world 'pressure for change in older churches has grown steadily.'⁷⁸

A church is not 'bricks and mortar, nor merely as an expensive means of housing worshipping communities'⁷⁹. It is said that 'the culture of religious observance as a physical and spatial phenomenon, as well as an intellectual devotional and visual

⁷² Giles, Richard, *Re-Pitching the Tent*, 2nd ed. (1999) p.6

⁷³ Morris & Corbishley, 'Churchs, Cathedrals and Chapels' (1996) p.17

⁷⁴ Cunningham, *Stones of Witness* (1999) p.11

⁷⁵ Kiely, M.B. (Fr. / Order of Carmelites), *Our Lady of the Angels and St. Winefride's: Catholic Church in Aberystwyth: Centenary 1874-1974: A Brief History of the Parish* (Faversham: The Carmelite Press, 1974) p.4.p.19.

⁷⁶ Cunningham, *Stones of Witness* (1999) p.1.

⁷⁷ Giles, Richard, *Re-Pitching the Tent*, 2nd ed. (1999) p.9.

⁷⁸ Cunningham, *Stones of Witness* (1999) p.203.

⁷⁹ Whyte, William, *Unlocking the Church: The lost secrets of Victorian sacred space* (Oxford: Oxford University Press), p.35.

one⁸⁰. In these complex dynamic buildings how can a contemporary ‘worship workshop’, and ‘oasis of prayer’⁸¹ exist and how can this be allowed within in the parameters of historic buildings have romanticised ideas about heritage-led to Giles to claim there has been a ‘fossilisation of worship spaces’⁸². ‘Has the conservation movement and our preoccupation with the past gone too far?’⁸³ Jenkins comments whilst Jannasch questions if there ‘is such a thing as trying to preserve too much’⁸⁴.

Impact of Modernist changes in Wales

In St Peter’s in Roath, Cardiff, (Figure 16-17) ‘many of the Victorian details removed’⁸⁵ preceding the Vatican Council with both the pews and the sanctuary area appearing to be of a far more modern design⁸⁶. A partial restoration in the 1990s is considered to have meant that parts of the church have been ‘restored to what they would have been like before’⁸⁷.

St Alban’s has seen a more subtle evolution of heritage space. The key change from the point of view of adapting historic space is the movement of the altar, meaning for the first time in centuries the altar is no longer against the wall. Changes to suit current liturgical laws are not always associated with the period after the Council either with another Cardiff church St Mary of the Angels in Canton being reordered again in 2000 ‘to comply with the current Liturgical Laws’⁸⁸.

⁸⁰ Williamson, Beth, *Altarpieces, Liturgy, and Devotion.*, *Speculum*, vol.79.2, (2004), 341-406. (p. 341),

⁸¹ Giles, Richard, *Re-Pitching the Tent*, 2nd ed. (1999) p.5

⁸² Giles, Richard, *Re-Pitching the Tent*, 2nd ed. (1999) p.4.

⁸³ Jenkins, *Getting Yesterday Right*, 2nd Ed. (2009), p.vii.

⁸⁴ Jannasch, N. ‘*Maritime Museums of the Future; International Congress of Maritime Museums, Proceedings*’ (Paris, 1986), p.189-190.

⁸⁵ St Peter’s Church - Cardiff, 1950 - 2000 <<https://stpeters-roath.co.uk/masstimes/history/1950-2000.html>> [accessed 6 - 9 - 2020]. p.2.

⁸⁶ Geraldine for “Deadline”, *Heritage Open Days 2011: St Peter’s RC Church, St Peter Street* (13 - 10 - 2011) <<http://www.roathcardiff.net/2011/10/13/heritage-open-days-2011-st-peters-rc-church-st-peter-street/>> [accessed 6 - 9 - 2020].

⁸⁷ Geraldine for “Deadline”, *Heritage Open Days 2011* (2011)

⁸⁸ St Mary of the Angels and Holy Family RC Church, *Parish History Find out more about St Marys and Holy Family* () <<https://cardiffwestcatholics.org.uk/about/historysma/>> [accessed 14 - 9 - 2020].



Figure 15: (Left) St Peter's Church Roath showing the 'the interior of the Church circa 1920' 'the splendour and size of the Rood Screen' can be seen. (Source: St Peter's Roath)

Figure 16: (Right) St Peter's Church Roath in 2011 with a more simplified interior, the movement of the altar to a more central position in the sanctuary and extension of sanctuary area into Nave should be noted (Source: Deadline News Site, Photographer: Jessica Best)

However, there are many examples of a more subtle adaption and simplification of neo-gothic surroundings in Wales. Such as, St Josephs in Colwyn Bay,(Figures 18-19) where the existing altar has simply moved forward off the marble altarpiece, today appearing for the most part as if there has been no change till the priest walks between the altar and altarpiece and the illusion is broken as shown in the figure.



Figure 17: The Gothic Interior of St Josephs, Colwyn Bay (Built 1900) in the early to mid-20th Century (Source: Colwyn Bay Heritage Online)



Figure 18: The simplified gothic interior seen in a screenshot of the Good Friday service (April 2020) (Source YouTube – St Joseph’s Colwyn Bay)

Some sites were not quite as lucky in terms of retaining elements of Victorian interiors, St Mary’s Cathedral in Wrexham⁸⁹. The Cathedral required a ‘re-ordering of the sanctuary’⁹⁰ following the Second Vatican Council. Unfortunately one could argue that changes were taken beyond fitting liturgical need the current Bishop commented that in the 1950s ‘much of the original decoration was not just painted over but sanded away first and the original fixtures...totally removed and disposed of’⁹¹, according to one of the documents released from the Council churches ‘must be very careful to see that sacred furnishings and works of value are not disposed of or allowed to deteriorate; for they are the house of God’⁹², whilst the Councils arguments may have been coming from a theological point of view there comment does suggest there was an aspect of wishing to maintain aspects of these heritage spaces.

St Mary’s Cathedral’s initial drastic changes were carried out pre-council in 1957 and were partially because of the arches of the cathedral obscuring the view of the Pugin

⁸⁹ Originally built as a Parish church like its local English episcopal counterpart in Shrewsbury it was designed by Edward Welby Pugin the eldest son of famed architect Augustus Pugin, Edward took over work on Shrewsbury after his father’s premature death, before moving onto Wrexham, the cathedrals have a lot of similarities.

⁹⁰ Source

⁹¹ Brignall, Peter, (Current Bishop of Wrexham, at time of comment Dean of Wrexham Cathedral), in Byrne, *St Mary’s Cathedral* (2007) p.69.

⁹² Vatican, Sacrosantum Concillium, no.126, in Michael S. Rose, *Ugly as Sin: Why they changed our churches from Sacred Places to meeting places and how we can change them back again*, (Manchester, USA, Sophia Institute Press, 2001) p.142

High Altar⁹³. It is therefore harsh to expect them to come up to the standards set out by the Council that was not announced till after the first phase of work had already been completed. It does however, indicate to the scale of changes that happened during this era. For Wrexham perhaps some of the changes had more to do with the complexity of the church space, as a result of its growth from the parish church to a cathedral than Liturgy. Thus the common trope amongst traditionalists that 'contemporary Catholic church architecture is so ugly because of misunderstandings that arose from the liturgical reforms of the Second Vatican Council'⁹⁴ is not always valid; in fact, some argue that the changes began 'some decades before the Second Vatican Council convened: they began with the embrace of modernist architectural principles by contemporary architects'⁹⁵. The radical progression in liturgical reform of the historic, Edward Pugin design St Mary's can be seen in figures 20-23.

One could, however, justify the argument that in the mid-20th century especially following on from the council that modernist architects got 'carried away'⁹⁶ and build 'whatever came to mind'⁹⁷ leading to 'flamboyance without spiritual reason'⁹⁸. Critic of modern churches Michael Rose highlights that 'Church architecture affects the way man worships; the way he worships affects what he believes; and what he believes affects not only his personal relationship with God but how he conducts his daily life'⁹⁹ he considers that in the case of modern churches space is not distinguished and to find a modern church one 'must carry a detailed road with him'¹⁰⁰ that the modern church is only conspicuous by its 'sheer ugliness or strangeness'¹⁰¹.

⁹³ Byrne, *St Mary's Cathedral* (2007) p.82.

⁹⁴ Smith, Randall, 'Don't Blame Vatican II: Modernism and Modern Catholic Church Architecture', *Sacred Architecture - The Institute for Sacred Architecture, Notre Dame, Indiana*. Issue 13, (2007), 12 – 18.

⁹⁵ Smith, Randall, 'Don't Blame Vatican II', (2007)

⁹⁶ Schwarz, Rudolf, Architektur als heiliges bild. Vortrag beim 77. Deutschen Katholikentag Köln 1956, in bankunst und werkform no.3/1957. p.150.

⁹⁷ Schwarz, Rudolf, Architektur als heiliges bild. Vortrag beim 77. Deutschen Katholikentag Köln 1956, in bankunst und werkform no.3/1957. p.150.

⁹⁸ Schwarz, Rudolf, Kierchebau, welt vor der schwelle, Heidelberg 1960

⁹⁹ Rose, Michael S., *Ugly as Sin: Why they changed our churches from Sacred Places to meeting places and how we can change them back again*, (Manchester, USA: Sophia Institute Press, 2001)

¹⁰⁰ Rose, *Ugly as Sin* (2001) p.97.

¹⁰¹ Rose, *Ugly as Sin* (2001) p.98.

It should be noted that Wales possess many fine examples of modernist mid and late 20th century roman Catholic churches, these are not referred to in this section, as they were built from scratch rather than facilitated within existing structures.

What does appear to have been lost during this period from many earlier Catholic churches was the Frescos and internal decoration. With the fashion being for more simple interiors, however it should be noted this was not always for fashion or liturgical reasons, as you will see by the interior of Cardiff Metropolitan Cathedral which was totally destroyed in the war when it was rebuilt the wall paintings were not replaced in many places as with St Mary's Wrexham the frescos were actually removed during the mid-20th century. Cardiff's restoration shows a simple rendering with large wooden geometric decorations replaced the Victorian interior.



Figure 19: St Mary's Cathedral, Wrexham 'The original chancel as designed by Pugin'¹⁰² 1847 (Source: Byrne, St Mary's Cathedral, 2007)

¹⁰² Byrne, Kathryn, St Mary's Cathedral Wrexham: The Story of a Catholic Community (Wrexham: Bridge Books, 2007) p.53.



Figure 20: St Mary's Cathedral, Wrexham, the Church as intended by Edward Pugin, photograph taken in 1907 (Source: Byrne, St Mary's Cathedral, 2007)



Figure 21: St. Mary's Cathedral Wrexham, as it was after the 1957, reconfiguration Circa: 1957 (Source: Byrne, St Mary's Cathedral, 2007)



Figure 22: St. Mary's Cathedral, Wrexham The Sanctuary area in 1999, showing the further changes that were enacted in the space after the Second Vatican Council. (Photographer: Matthew Byrne Source: Kathryn Byrne St Mary's Cathedral, 2007)

Traditionalists (“The Reform of the Reform”)

The traditionalists today could perhaps be argued to have a lot in common with their protestant counterparts in the 19th century, when traditionalist revival movements within the Anglican Church such as the Oxford movement which ‘sought a renewal of “Catholic,”... thought and practice within the Church of England in opposition to the Protestant tendencies’¹⁰³, this movement dislikes much of the developments since Vatican 2, there is a sense of reverence that has been lost for both sacred space and the services that take place within it. John Henry Newman, a key figure in the Anglican Oxford movement, considers that churches are ‘a book, a holy book that will suggest many good thoughts about God and heaven.’¹⁰⁴

¹⁰³ The Editors of Encyclopaedia Britannica, *Oxford movement religion* (21 - 9 - 2011) <<https://www.britannica.com/event/Oxford-movement>> [accessed 30 - 8 - 2020].

¹⁰⁴ Newman, John Henry (St.), quoted in William Whyte, *Unlocking the Church: The lost secrets of Victorian sacred space* (Oxford: Oxford University Press), p. 33.

Critics of modern ideas of churches consider that the mid-20th century Brutalist and modern Gothic churches were concrete monstrosities that the 'innovative forms used by church architects in the '60s and '70s not only look outdated at the dawn of the new century; they look ugly'¹⁰⁵, whereas later 20th century churches are considered to be 'non-churches'¹⁰⁶ that could 'pass for libraries, post offices, or nursing homes are so uninspiring and banal'¹⁰⁷ it has been said that they look like 'Pizza huts'¹⁰⁸

For those favouring a more traditional form of liturgy it is considered that this new liturgy of the Roman Catholic mass has led too 'overlooked the essence of the sacred liturgy as the encounter with God'¹⁰⁹, as such there is a call for a 'Liturgical Restoration'¹¹⁰ which itself would lead to a reversal of the sometimes aggressive changes to church spaces adapted originally after the Second Vatican Council. As well as the adaptation of modernist churches to serve more traditionally minded communities, 'Restoration-minded pastors, most who came of age well after Vatican II, are ordering the changes'¹¹¹ its said that in some cases they have 'impose[ed] altar rails, the placement of the Blessed Sacrament near the altar, and use expensive marble on the floor to seal off the sanctuary area as a polished and exclusive arena for clerical liturgical action'¹¹² whilst the 'choir gets relegated to a back loft, providing disembodied sound'¹¹³ and 'circular seating arrangements are abandoned in favor of long rows of pews.'¹¹⁴

This dispute in liturgy styles might seem minor in terms of heritage but as one commenter highlighted 'Church architecture has become a frontline of the liturgy

¹⁰⁵ Rose, Ugly as Sin (2001) p.175

¹⁰⁶ Rose, Ugly as Sin (2001) p.175

¹⁰⁷ Rose, Ugly as Sin (2001) p.175

¹⁰⁸ Feuerherd, Peter, Michael DeSanctis, *New clericalism is imposing old ways on modern church architecture* (13 - 4 - 2017)

¹⁰⁹ Burke, Raymond Leo, (Cardinal), Preface to *The Case for Liturgical Restoration: Una Voce Studies on the Traditional Latin Mass* ed. Joseph Shaw (Brooklyn: Angelico Press, 2019) p.xv.

¹¹⁰ Anon, *The Case for Liturgical Restoration: Una Voce Studies on the Traditional Latin Mass* ed. Joseph Shaw (Brooklyn: Angelico Press, 2019)

¹¹¹ Feuerherd, Peter, Michael DeSanctis, *New clericalism is imposing old ways on modern church architecture* (13 - 4 - 2017)

<<https://www.ncronline.org/blogs/ncr-today/new-clericalism-imposing-old-ways-modern-church-architecture>> [accessed 6 - 8 - 2020].

¹¹² Feuerherd, Peter, Michael DeSanctis, *New clericalism is imposing old ways on modern church architecture* (13 - 4 - 2017)

¹¹³ Feuerherd, Peter, Michael DeSanctis, *New clericalism is imposing old ways on modern church architecture* (13 - 4 - 2017)

¹¹⁴ Feuerherd, Peter, Michael DeSanctis, *New clericalism is imposing old ways on modern church architecture* (13 - 4 - 2017)

wars as Catholic churches undergo re-renovations'¹¹⁵. Rose claims that 'with hindsight, many are waking up to the fact that experimental church architecture designed and built in the latter half of the 20th century has miserably failed the Catholic people'¹¹⁶. Arguments regarding adaption of church space, sometimes lead to what is arguably needlessly inappropriate use of emotive language. In 2001 one American architect claimed he has been told that he 'raped St Mary, Star of the Sea'¹¹⁷ a church where he carried out a renovation in the 1960s. Traditional Catholic writer Rose puts forward four quite drastic suggestions for the future management of church space, that would have serious implications on the future of church space. Elements of them appear quite subjective such as the word "Beautiful"

- That older Catholic churches should be restored to 'return to their former glory and tradition'¹¹⁸
- Modernist Churches should be 'Salvaged'¹¹⁹ by 'reorientating them and endowing them with verticality, iconography and permanency'¹²⁰ allowing them to be 'transformed into beautiful transcendent places'¹²¹
- That 'ugly, modernist churches'¹²² ought to be transformed into 'parish halls or school buildings' and 'genuine sacred spaces'¹²³ built to replace them.
- That 'beautiful churches'¹²⁴ should be built when new parishes are established

¹¹⁵ Feuerherd, Peter, Michael DeSanctis, *New clericalism is imposing old ways on modern church architecture* (13 - 4 - 2017)

¹¹⁶ Rose, *Ugly as Sin* (2001) p.175.

¹¹⁷ Gibbons, Francis X. in *Churches try to retrieve grand trappings of the past*, Baltimore Sun (21 - 5 - 2001)

¹¹⁸ Rose, *Ugly as Sin* (2001) p.176

¹¹⁹ Rose, *Ugly as Sin* (2001) p.177

¹²⁰ Rose, *Ugly as Sin* (2001) p.177

¹²¹ Rose, *Ugly as Sin* (2001) p.177

¹²² Rose, *Ugly as Sin* (2001) p.177

¹²³ Rose, *Ugly as Sin* (2001) p.177

¹²⁴ Rose, *Ugly as Sin* (2001) p.177

Impact of traditional Revival in Wales

In Wales, there has been limited impact compared to parts of England and the USA regarding traditional revivals in the Roman Catholic liturgy, however in both the diocese of Cardiff and Wrexham we find Latin Mass societies holding regular services whilst in Mid Wales traditional Catholics are known to travel to Shrewsbury Cathedral in England for services.

According to Pope Benedict XVI 'It is in the treatment of the liturgy that the fate of Faith and of the Church is decided'¹²⁵ Many feel that the preferable treatment involves a return or "Restoration" to the pre-Vatican 2 style of service, according to one supporter of the Cardiff community 'So many churches have been wrecked with the "changes"' he considered that these changes were 'Shameful the unwarranted destruction of many a beautiful church for the misinterpretation of certain documents. So much given by so many and destroyed by so few'¹²⁶.

Bullivant in his book 'Mass Exodus' argues 'despite the enthusiasm and strength of the diverse and sizable minorities the 1960s primary religious bequest to later decades was one of decline'¹²⁷ as such there is an attempt to return to this earlier liturgy.

In Cardiff, we find in contrast to other Welsh Catholic churches where the old mass is celebrated, St Alban's on the Moors, has been reverted to only serve the traditional liturgy rather than coexisting with the modern. This has led to the instalment of altar rails, the removal of the low nave altar and the increase in church decoration.

¹²⁵ Benedict XI (Pope - Emeritus) on Cardiff Oratory, *Liturgy* () <<https://cardifforatory.co.uk/liturgy/>> [accessed 20 - 5 - 2020].

¹²⁶ Williams, Dano, on public Facebook post by *St Alban on the Moors Parish Church, Splott, Cardiff*

Post entitled *The Interior of St Paul's, now sadly demolished* (8 - 4 - 2020)

<<https://www.facebook.com/StAlbanontheMoors/photos/a.173961409616387/1155223238156861/>> [Accessed 20-8-2020]

¹²⁷ Bullivant, Stephen, 'Mass Exodus: Catholic Disaffection in Britain and America since Vatican II' (Oxford: Oxford University Press, 2019) p.135.



Figure 23: Celebration of Feast of Epiphany on the 6th January 2020 (Source Cardiff Oratory) Note the use of the low nave altar.



Figure 24: The vacant dais, in St Alban's, Splott, Cardiff. 25th December 2019 (Source Cardiff Oratory) Note the Absence of the Nave Altar.

The Dias from the post-Vatican period, often appearing oddly vacant in the Nave of the church (figure 25) services having returned to the original high altar in most cases, though it should be noted that on occasion the traditional oratory who run this particular parish do appear to make use of the nave altar, as seen in figure 24 of their celebrations this January, to mark Epiphany. As such there reversal of the changes in the church after the Council seems to have been withheld, they have not prevented the use of the space for the modern Novus Order or Ordinary Form liturgy, though the removal of the Dias, and rather seem to have facilitated there needs within the heritage space.

One could argue that this reversion to a past era has more to do with nostalgia, than heritage, with much of it being about the return to a version of the past. Rumsey

suggests that for nostalgic types 'there is no way forward only back'¹²⁸, Boym comments that 'modern nostalgia is a mourning for the impossibility of a mythical return, for the loss of an enchanted world with clear borders and values...the nostalgic is looking for a spiritual addressee. Encountering Silence, he looks for memorable signs desperately misreading them'¹²⁹ It is argued that Pope Benedict XVI who allowed the return to this older style of liturgy supports the "Reform of the Reform". Arguing that the mass 'as it was renewed after the Second Vatican Council is a (radical) departure from what preceded it'¹³⁰. Whilst critics of the old mass argue 'The renewed liturgy eliminates needless repetitions and late additions'¹³¹.

Moving back to St Mary's Bishop Brignell's renovations to restore 'something of the Victorian splendour of the church which was destroyed in the 1950s'¹³² appears to have had limited impact on the sanctuary area itself, with the only noticeable changes to consist mainly in the placement of a ill matching Peter Pugin pulpit, in terms of both its mismatch with the modern fixtures around it and the white stone's contrast with the remaining Victorian fixtures. Thus, further confusing an area which already appeared quite muddled stylistically, potentially further complicating a heritage space rather than restoring it. This was in place of the more rudimentary wooden lectern seen in the photos from the 1990s, as well as, what appears to be an extension of the sanctuary, the reasons for the extension seem unclear. A comparison to the original pulpit can be seen below. This was amongst major

¹²⁸ Rumsey, 'Strangely Warmed' (2010) p.34

¹²⁹ Boym, Svelana *The Future Of Nostalgia* (New York: Basic Books, 2001)

¹³⁰ Baldwin, John (Fr.) in Joseph Wagner on 'Pray Tell' : 'Worship Wit and Wisdom', *False Nostalgia: The Culture of the Latin Mass from a Millennial's Perspective* (3 - 10 - 2016) <<https://www.praytellig.com/index.php/2016/10/03/false-nostalgia-the-culture-of-the-latin-mass-from-a-millennials-perspective/>> [accessed 6 - 8 - 2020].

¹³¹ Wagner, Joseph, on 'Pray Tell' : 'Worship Wit and Wisdom', *False Nostalgia: The Culture of the Latin Mass from a Millennial's Perspective* (3 - 10 - 2016) <<https://www.praytellig.com/index.php/2016/10/03/false-nostalgia-the-culture-of-the-latin-mass-from-a-millennials-perspective/>> [accessed 6 - 8 - 2020].

¹³² Brignall, Peter, (Current Bishop of Wrexham, at time of comment Dean of Wrexham Cathedral), in Byrne, *St Mary's Cathedral* (2007) p.69.

restorations carried out in 2007 where the spire was 'rebuilt. Peal of bells hung. Baptistry restored. Reordering of Sanctuary begun'¹³³



Figure 25: (Left) St Mary's Cathedral The Cathedral Church of Our Lady of Sorrows, Wrexham, note the Peter Pugin pulpit, in 2020 (Source Diocese of Wrexham via YouTube)

Figure 26: (Right) Cropped picture showing the original pulpit in 1907 presumably removed in one of the 20th century reordering's (taken from Byrne, St Mary's Cathedral, 2007)

Conclusion to Chapter

Perhaps the changes and reversals of changes in religious spaces could be compared to the reconstruction of civil spaces after wars 'at one end of the spectrum are preservationists who wish to restore the built environment of the pre-war society as a means of restoring a sense of identity and thus healing an injured population...At the other end of the spectrum are those for whom the destruction provides an opportunity for improvement.'¹³⁴ Whilst one could argue that there have been some rather cavalier approaches to the carrying out of liturgical change within historic churches this does not necessitate the full reversals of changes to before this war of styles in some kind of fantasied idea of preserving cultural heritage of a more distant era whilst destroying the adaptations of the recent, in many cases 19th century neo-gothic churches have been argued to have been rather mass produced, as such

¹³³ Wrexham County Borough Council, *Catholicism in Wrexham* (2007)

<<http://old.wrexham.gov.uk/english/heritage/catholicism/index.htm>> [accessed 24 - 9 - 2020].

¹³⁴ Barakat, Sultan, 'Post-war reconstruction and the recovery of cultural heritage critical lessons from the last fifteen years', in *Cultural Heritage in Post-war Recovery: Papers from ICCROM forum held on October 4-6, 2005*, ed. by Nicholas Stanley Price (Rome: International Centre for the Study of the Preservation and Restoration of Cultural Property, 2007), p. 34

the uniqueness of these sites often comes from their later adaptations. To better understand the heritage and appropriate management of church spaces, one could argue there is a need to move beyond emotive arguments.

Like with cultural heritage, amongst traditional Catholics there is a 'discourse of the victim nation whose cultural monuments had suffered', we need to move beyond these 'civilisation versus barbarism'¹³⁵ discussions that 'in the name of "active participation" high altars in churches were removed by brute force and jackhammers'¹³⁶. Hindsight is a wonderful thing and with contemporary church space it's clear that a 'workable compromise between modernisation and historic preservation'¹³⁷ needs to be found as it is in the rebuilding of war damaged cities.

One could argue, St Albans on the Moors, have found a balance, seeking not to restore what was there before to serve their traditional ideas, but rather creating a 21st century interpretation of the heritage space (a comparison between eras of change can be seen in figures 28-30) and appearing to utilise the low altar as well as its older counterpart, this has been possible because of a less drastic level of changes were carried out in the wake of Vatican 2 meaning the High Altar was retained unlike examples such as St Mary's in Wrexham. Where the high altar was moved to a side chapel and much of remaining furnishings disposed of, meaning in St Mary's the changes were not 'reversible' as its often advised any changes to historic buildings should be, however the more enlightened 21st century changes, have involved a more subtle attitude, an attempt to restore some of lost grandeur, without total destruction of the current 20th century interior. Finally, what has to be remembered in the context of understanding change in Catholic churches at least is

¹³⁵ Ascherson, Neal, 'Cultural Destruction by war and its impact on group identities', in *Cultural Heritage in Postwar Recovery: Papers from Iccrom Forum held on October 4-6 2005*, ed. by Nicholas Stanley Price (Rome: International Centre for the Study of the Preservation and Restoration of Cultural Property, 2007), p. 19

¹³⁶ Rose, *Ugly as Sin* (2001) p.143

¹³⁷ Diefendorf, Jeffrey M. 'In the Wake of War: The Reconstruction of German Cities after World War II' (Oxford: O.U.P. 1993)

'In church architecture throughout the twentieth century, the liturgy was a central focus of development, as space and ritual were intimately connected'¹³⁸.



Figure 27: (Left) St Alban on the Moors, Splott, Cardiff, Pre 2nd Vatican-Council interior – photo cropped from photo of whole church. Circa 1950 (Source: Parish of St Alban's, Splott)

Figure 28: Photograph taken from just in front of pews seen in figure 37 looking across the choir towards the high altar at the back past the post 2nd Vatican Council Low Nave Altar, and dais. (Source: Parish of St Alban's, Splott)

Figure 29: Photograph taken from just beyond the low nave altar, in the choir, showing the new altar rails, and refurbished sanctuary area after the restoration of the liturgical space under direction of Cardiff Oratory (Source: Parish of St Alban's, Splott)

¹³⁸ Quek, Raymond, Robert Proctor, *Modern Catholic Space An architecture and architectural history conference in London, 9-10 December 2011*. (2011.) <<http://moderncatholicospace.blogspot.com/>> [accessed 15 - 9 - 2020].

Chapter 2: Community Led Change



Figure 30: Community Event at Christchurch (Anglican), Bala, (Source: Christchurch Bala)

Introduction to Chapter

Places of worship are uniquely placed to engage with working to solve issues in the community as a whole 'by far the most important meeting places in many neighbourhoods are Religious institutions'¹³⁹ and a 'focal point for community activity'¹⁴⁰. The use of religious spaces for community activities is an important part of building community. Shearer claims that religious 'buildings are extremely expensive, and they only get used once or twice a week and are often removed from the everyday life of our communities'¹⁴¹. Since 2004 the Anglican church has promoted the 'use of parish churches for all sorts of non-worship purposes, even allowing the sub-division of interiors to produce a commercial rent (usually from charities)¹⁴²

¹³⁹ Kretzman, John P., John L. Mcknight 'Building Communities from the Inside out: A Path Toward Finding and Mobilizing a Community's Assets' (Chicago: ACTA Publications, 1993) p.115

¹⁴⁰ Nakagawa, Kathy, Letter written on behalf of the Centre for 'Urban affairs and policy research: Northwestern University' too 'St Matthews Episcopal Church, Bayside, Chicago' (16 - 2 -1988) Included in Appendix of Chapter 2 of Kretzman, John P., John L. Mcknight, *Building Communities from the Inside out* (1993), p.126.

¹⁴¹ Shearer, Brady, *The New Rules for Church Buildings [With Futuristic Examples]* (30 - 4 - 2019) <<https://www.youtube.com/watch?v=X-W9-9VULWQ>> [accessed 31 May 2020].

¹⁴² Halsey, Richard (formally English Heritage's faith buildings manager), 'The Use of the Nave in Medieval Parish Churches', *Historic Churches* (2019), <<https://www.buildingconservation.com/articles/sacred-secular/sacred-secular.html>> [accessed 24 - 9 -2020].

Though it should be commented that unlike many Protestant groups for Catholics the sacred space is seen as somewhere that is more set aside. 'Catholics adhere to the ancient doctrine that a church building is a sacred space and not to be used for non-worship uses'¹⁴³, however some argue that for 'a more nuanced measure of sustainability will be needed for their churches'¹⁴⁴.

During the Middle Ages churches would have been the centre of activity 'churchyards were not always the tranquil places they are today' they would have been the site of markets and fairs¹⁴⁵. English Poet and heritage campaigner John Betjeman claimed 'nave of the church belonged to the people and they used it as today we may use a village hall or social club'¹⁴⁶. The reduction in these roles has left some to consider churches are now 'Religious clubs'¹⁴⁷. However whilst there 'are documented instances of a medieval church nave being used as a public space'¹⁴⁸ it is considered wrong 'to suggest that all church naves were regularly used in this way over-simplifies the issue and should not be used to justify radical changes'¹⁴⁹.

Occasionally modern examples of this practice can be seen in some modern Catholic Churches, where the sanctuary area can be shut off from nave of church building. This method has been applied in a different way in St. David's Catholic Church in Tywyn, with the ability to close dividers separating the main body of the hexagonal church from the back. This allows the seating space to be reduced for the winter months when the absence of holiday makers, meaning there is a smaller congregation. This allows the creation of a community space at the back of the church

¹⁴³ Halsey, 'The Use of the Nave in Medieval Parish Churches', (2019)

¹⁴⁴ Halsey, 'The Use of the Nave in Medieval Parish Churches', (2019)

¹⁴⁵ Church of England, *The Churchyards handbook*, Thomas Coker (ed), (London, Church House Publishing, 2001) p.82.

¹⁴⁶ Betjeman, John, *'In Praise of Churches'* (London, John Murray Ltd., 1996) p.38.

¹⁴⁷ Walter, Nigel & Andrew Mottram, *Buildings for Mission* (Norwich: Canterbury Press, 2015). p.320.

¹⁴⁸ Halsey, 'The Use of the Nave in Medieval Parish Churches', (2019)

¹⁴⁹ Halsey, 'The Use of the Nave in Medieval Parish Churches', (2019)

St David's was purpose built as a dual use community space and place of worship. How may we be able to apply these principles in a historic building, which lacks the open space to do this? Anglican and nonconformist Churches are theologically more able to have a flexible use of sacred space but are often physically prevented by the presence of large amounts of furnishings.

Fixed generally Victorian pews prevent the multi-use of space. Giles claims 'Christians are to be found in long gothic tunnels, buried beneath a sea of pitch pine'¹⁵⁰ and that 'the church's building is now called to provide within its four walls, a worship workshop, a source of inspiration, an oasis of prayer, a community college, an advice centre, a typing pool, a soup kitchen and an operational HQ for a missionary organisation'¹⁵¹ and that these 'multifarious and often conflicting functions require space and flexibility'¹⁵². Giles accuses churches of being tempted to 'withdraw into a heritage cocoon'¹⁵³.

An American study in the 1990s into rebuilding communities by mobilising community assets considered that religious institutions 'can't continue to remain viable within their community unless they develop vital links to development and improvement of their community'¹⁵⁴. American religious institutions clearly being better funded as there considered to have an 'abundance of resources'¹⁵⁵ according to the Kretzman and McKnight study. They did highlight however that 'almost every neighbourhood contains a wide variety of institutions. Each particular institution offers a unique configuration of resources which can be utilised in the process of community building'¹⁵⁶.

¹⁵⁰ Giles, Richard, *Re-Pitching the Tent: Reordering the Church for Worship and Mission*, 2nd ed. (Norwich: Canterbury Press, 1999). p.5

¹⁵¹ Giles, Richard, *Re-Pitching the Tent*, 2nd ed. (1999) p.5

¹⁵² Giles, Richard, *Re-Pitching the Tent*, 2nd ed. (1999) p.5

¹⁵³ Giles, Richard, *Re-Pitching the Tent*, 2nd ed. (1999) p.5

¹⁵⁴ Kretzman, Mcknight *Building Communities from the Inside out* (1993) p.143

¹⁵⁵ Kretzman, Mcknight *Building Communities from the Inside out* (1993) p.143

¹⁵⁶ Kretzman, Mcknight *Building Communities from the Inside out* (1993) p.143

In the case of both Nonconformist and Church in Wales sites it has become more important than ever that these buildings are in use. 'Heritage protection favours keeping a building in its original use wherever possible, so a greater degree of alteration may be justified where a building's viability is at stake'¹⁵⁷. However, 'harm' and 'significance'¹⁵⁸ should always be carefully weighted. A 2008 study By Paul Chambers at The University of Glamorgan suggested that if nonconformist denominations did not change their ways 'only 2% of Wales' nonconformist chapels will still be places of worship in 20 years' time'¹⁵⁹. 'Welsh chapels must adapt or die'¹⁶⁰. Chambers claims that 'From the high point of the 1904 revival and the 1914 Welsh Church Act, where as many as three-quarters of the Welsh population were regular church or chapel-goers, Wales is now experiencing the most rapid and deepest rate of religious decline in the UK.'¹⁶¹ In 2008 it was stated that 'Every year sees a drop in membership in Welsh churches averaging 4.5%, while the number of full-time nonconformist ministers is expected to drop from 64 to 44 over the next five years.'¹⁶².

In the last century there has been more collaboration at least amongst nonconformist communities. After the First World War there was more cooperation among the nonconformist ministers and congregations' and in the wake of the Vatican Council Roman Catholic communities began to be more open to working together with other denominations. Many churches are now part of Churches Together groups and organisations.

¹⁵⁷ Halsey, 'The Use of the Nave in Medieval Parish Churches', (2019)

¹⁵⁸ Halsey, 'The Use of the Nave in Medieval Parish Churches', (2019)

¹⁵⁹ The Daily Post (now 'North Wales Live'), *Welsh chapels must adapt or die out says university* (17 - 11 – 2008, Updated 2013) <<https://www.dailypost.co.uk/news/north-wales-news/welsh-chapels-must-adapt-die-2805365>> [accessed 15 - 9 - 2020].

¹⁶⁰ The Daily Post (now 'North Wales Live'), *Welsh chapels must adapt or die out says university* (17 - 11 – 2008, Updated 2013) <<https://www.dailypost.co.uk/news/north-wales-news/welsh-chapels-must-adapt-die-2805365>> [accessed 15 - 9 - 2020].

¹⁶¹ Chambers, Paul in, The Daily Post (now 'North Wales Live'), *Welsh chapels must adapt or die out says university* (17 - 11 – 2008, Updated 2013) <<https://www.dailypost.co.uk/news/north-wales-news/welsh-chapels-must-adapt-die-2805365>> [accessed 15 - 9 - 2020].

¹⁶² The Daily Post (now 'North Wales Live'), *Welsh chapels must adapt or die out says university* (17 - 11 – 2008, Updated 2013) <<https://www.dailypost.co.uk/news/north-wales-news/welsh-chapels-must-adapt-die-2805365>> [accessed 15 - 9 - 2020].

Further radical solutions have been considered in 2012 The Church in Wales (Anglican) met with representatives from four nonconformist denominations met in Aberystwyth to discuss the possibility of a “United Christian Church” which would allow them to share resources and buildings. A Christian news site suggested ‘Traditional dividing lines between churches and chapels in Wales could soon be a thing of the past after a major meeting of five denominations today’¹⁶³, this would have meant that the denominations would ‘share bishops, ministers and buildings’¹⁶⁴ meaning ‘Ordained ministers would also be free to serve in all churches and chapels in the Church Uniting in Wales’¹⁶⁵.

What is evident especially in the last twenty years is more collaboration at a local basis. The sharing of spaces, resources and uniting of efforts to tackle causes such as homelessness and poverty, though the creation of night shelters¹⁶⁶ and foodbanks both safeguards the heritage of the chosen facilities but unfortunately threatens those facilities cast aside in favour of such collaborations. The creation of multi-use secular or sacred facilities within places of worship protecting the future of these buildings, is yet to be proven, but it is evident that any community facilities may perhaps face the same use as the chapels once did. They are simply competing for the same population and as such it is not a long term solution for every church and chapel, with some communities having, numerous chapels they would simply over populate on community centres. Whilst for the Christian unity the preserving of intangible heritage the consolidation of buildings and resources may be a better way forward, it is unlikely be the best way to preserve the built heritage environment. St David’s United Church in Pontypridd unites three denominations under one roof (Baptist, United

¹⁶³ Christian Today, *Welsh chapels and churches move towards greater unity* (13 - 10 - 2012)

<<https://www.christiantoday.com/article/chapels.and.churches.move.towards.greater.unity/30796.htm>> [accessed 24 - 9 - 2020].

¹⁶⁴ ‘Ancient Briton’s’, *Church in Wales looks to Nonconformists in survival plan* (15 - 10 - 2012)

<<https://ancientbritonpetros.blogspot.com/2012/10/church-in-wales-looks-to-nonconformists.html>> [accessed 24 - 9 - 2020].

¹⁶⁵ ‘Ancient Briton’s’, *Church in Wales looks to Nonconformists in survival plan* (2012)

¹⁶⁶ Kendrick, Suzanne for North Wales Pioneer, *Llandudno and Colwyn Bay churches to open as a night shelter for homeless* (31 - 1 - 2020) <<https://www.northwalespioneer.co.uk/news/18199958.llandudno-colwyn-bay-churches-open-night-shelter-homeless/>> [accessed 24 - 9 - 2020].

Reformed and Presbyterian). This achieves community cohesion but does leave other buildings vacant. It is common for similar denominations like the URC and Presbyterians to share facilities, however more unusual combinations have been seen, with sharing of facilities between Catholics and Salvation Army at Coedpoeth since 2004. Orthodox denominations can also be found sharing or using premises of other denominations in Wales such as Nazareth House in Cardiff where the Russian Orthodox have a base.

What is clear in these instances from a purely heritage point of view is that the combining of communities be as 'Sharers, Guests or Tenants'¹⁶⁷ in line with the 1969 *Sharing of Church Buildings Act* (which applies in England and Wales) does not exempt listed buildings from any heritage regulations 'Sharing Agreement is on a Listed Building, care must be taken that the requirements of Ecclesiastical Exemption are maintained'¹⁶⁸, Examples of a multi-use site can be found in institutional prayer rooms at universities and airports. The negative aspect of this, is especially if one was to create them within existing place of worship, they involve an absence of denomination specific objects, this could lead to a reduction in the fittings of historic church interiors. The other issue is that in trying to serve the needs of one particular group they end up serving the needs of none. They do provide flexibility as can be seen in Aberystwyth University Faith Space (figures 32-26).

¹⁶⁷ Churches together in England, *Sharing Church Buildings* (2013)
<https://www.cte.org.uk/Groups/101355/Home/Resources/Local_Ecumenical_Partnerships/Different_types_of/Sharing_Church_Buildings/Sharing_Church_Buildings.aspx> [accessed 16 - 9 - 2020].

¹⁶⁸ Churches together in England, *Sharing Church Buildings (Leaflet)* (October 2009)
<https://www.cte.org.uk/Groups/101355/Home/Resources/Local_Ecumenical_Partnerships/Different_types_of/Sharing_Church_Buildings/Sharing_Church_Buildings.aspx> [accessed 16 - 9 - 2020].



Figure 31: Aberystwyth University Faith Space, set up for a Catholic Mass 2019 (Source: Aberystwyth CathSoc)



Figure 32: Aberystwyth University Faith Space, being set up for a Catholic Mass (Photo: Conor Brockbank)



Figure 33: Aberystwyth Faith Space set up for small meetings, (Source: Aberystwyth University)



Figure 34: Aberystwyth Faith Space set up for small meetings, (Source: Aberystwyth University)



Figure 35: Members of the local Methodist Community and University Staff at the reopening of the faith space in 2017 after Refurbishment. (Source: Aberystwyth University)

The discussion of Church in Wales looking to the nonconformists to save it and share resources with nonconformists does raise questions about how one would decide which buildings to keep the more historic Anglican churches often dating from Pre-Reformation times or the more spacious and practical nonconformist chapels often dating from the 19th and 20th century. 'There are an estimated 4,500 churches and chapels in Wales. Around 45% of these are listed due to their historical and architectural significance'¹⁶⁹ and it was claimed in 2012 by the National Churches Trust that the 'job of raising money and finding volunteers to care for places of worship is becoming harder and so new ways of supporting these important buildings may be needed.'¹⁷⁰

What is clear is in Wales closer collaboration between denominations and dispersed congregations has increased. In Aberystwyth for example in the 1990s the two Welsh Presbyterian congregations combined into the younger of their two chapels to form Capel y Morfa. The other church, being on unstable ground was demolished in 1996. As such the implication could be that for quite obvious reasons, congregations will choose buildings to save on practical, not heritage reasoning.

The 21st century has seen a new age of collaboration, less a move towards Christian Unity more a sharing of facilities amongst similarly minded people, could this present a lifeline for churches or present more issues? Churches have started to open up facilities more often to the secular community, providing a base for community activity such as at Pontypridd United Church where they have committed to being 'a catalyst for forming a wider community engaging with social need and civic life and working towards imaginative, radical and practical renewal'¹⁷¹.

¹⁶⁹ National Churches Trust, *Supporting chapels and churches in Wales* (26 - 9 - 2012) <<https://www.nationalchurchestrust.org/news/supporting-chapels-and-churches-wales>> [accessed 24 - 9 - 2020].

¹⁷⁰ ¹⁷⁰ National Churches Trust, *Supporting chapels and churches in Wales* (26 - 9 - 2012) <<https://www.nationalchurchestrust.org/news/supporting-chapels-and-churches-wales>> [accessed 24 - 9 - 2020].

¹⁷¹ St David's Uniting, *Our Vision* (2013) <<https://www.stdavidsuniting.org.uk/about-us-2/our-vision/>> [accessed 16 - 9 - 2020].

Understanding Community changes effect on nonconformists



Figure 36: Capel Mynach Calvinist Methodist Chapel, Pontyfanach/Devil's Bridge, On occasion its ongoing renovation in 2020 (Source: BBC)

Figure 37: Capel Mynach Calvinist Methodist Chapel, Pontyfanach/Devil's Bridge, extiror 1997 (Source: RCAHMW)

It is said that as 'society changed through the twentieth century, particularly the waning influence of "the chapel" on community life, Nonconformism lost its impact'¹⁷², and congregation numbers have plummeted now reaching crisis point. It seems reasonable to discuss how greater collaboration might be applied to facilitate wider community activity within these buildings to safeguard their future.

In the rural Ceredigion the village of Pontarfynach¹⁷³ 'Capel Mynach Methodist Chapel was built in 1858', seen in figures 37 and 38. 'It is a rendered chapel of the gable entry type built in the simple Gothic style'¹⁷⁴ it has only 200 seats and is in a village of 429. The congregation is now ten¹⁷⁵. 'Adapting the place is going to offer something for a wider community'¹⁷⁶, they 'don't have a hall in the village or space for local people to use. Adaptation will bring it up to the 21st century.'¹⁷⁷ Whilst details are not included of what this statement means in relation to the specific site, for

¹⁷² Donovan, Owen, for State of Wales, *Keeping the Faith I: Religion in Wales – Facts & Figures* (30 - 7 - 2018) <<https://stateofwales.com/2018/07/keeping-the-faith-i-religion-in-wales-facts-figures/>> [accessed 16 - 9 - 2020].

¹⁷³ Translates as bridge over the river Mynach, the community also goes by English name 'Devil's Bridge' in reference to a local legend about the building of the aforementioned bridge by the Devil.

¹⁷⁴ RCAHMW, *Capel Mynach ('Welsh Calvinistic Methodist; Mynach), Pontarfynach/Devil's Bridge'* (2009) <<http://www.welshchapels.org/search/nprn/7306>> [accessed 1 June 2020].

¹⁷⁵ BBC, *Funding secured for Devil's Bridge chapel modernisation* (3 - 2 - 2020) <<https://www.bbc.co.uk/news/uk-wales-51362455>> [accessed 1 - 6 - 2020].

¹⁷⁶ BBC, *Funding secured for Devil's Bridge chapel modernisation* (2020)

¹⁷⁷ BBC, *Funding secured for Devil's Bridge chapel modernisation* (2020)

places of worship modernising it can often involve the introduction of toilet and kitchen facilities among other modern comforts.

This creation of a more multi use space can ensure the long-term sustainability of the building, and whilst not unusual to see a nonconformist chapel becoming a hub for the wider community it is more uncommon to find that it is the congregation carrying out the work. Whilst the extent the community intends to go to with this work is unclear as the project is ongoing what is evident in the photos already posted of the site that the classic chapel interior has been removed to facilitate the future of the building. For many nonconformist chapels a big barrier is the large amount of fitted furnishings.

Whilst you will find amongst enthusiasts for this type of architecture, those who consider the removal of pews “vandalism” without it, it is hard to envisage a viable future for these sites, It should be added that like churches of the Anglican and Catholic denominations chapels have developed and changed their seating over time. The plans and photos below are from the Wesley Church in Chester just under two-kilometre over the border into England. This building’s interior is comparable to many Welsh chapels in fittings. Over its lifetime there has been a gradual evolution in seating layout. The most radical 2017 changes allow the space to be more multi-purpose as seen in figures 39-40, whilst it appears the key focus was facilitating modern worship the minister’s comments on the renovation indicate the creation of a welcoming community space. ‘Our worship space was proving too restrictive for the way we want to worship on Sundays and it also needed a radical transformation if it was to contribute to our welcome during the week’¹⁷⁸. For the community ‘the serving

¹⁷⁸ Stacey, Neil (Reverend - Superintendent Minister Wesley Church Chester) in Chester Chronicle, Accessed via Chester Live, *Chester's Wesley Church Centre reopens after £500,000 refurbishment The Grade II listed building is back in business* (24-6 - 2017) <<https://www.cheshire-live.co.uk/news/chester-cheshire-news/chesters-wesley-church-centre-reopens-13218432>> [accessed 17 - 9 - 2020].

of the city's residents, shoppers and visitors' is a 'central part of their vision'¹⁷⁹. The worship space was adapted to give a more 'contemporary feel and to enable more flexibility in the layout for worship and also a wider range of uses'¹⁸⁰. The church gradually developed to its current layout including an instance when the interior seating was adapted (See figure 41-42) in '1905/6 structural alterations were made including a new frontage, the putting in of modern seats and the erection of a new rostrum'¹⁸¹ and occasions in 1993 and 2010 when they were adapted.

The argument against the preservationists considering acts like this vandalism would be that by doing it the congregations are able to provide a space which allows their communities to grow and develop, rather than stagnating in a poorly utilised space, which could, limit what they are able to do, the extreme end result of which is a decline in congregation, leading to potential closure and the loss of pews anyway.



Figure 38: Before 2017 renovation, Wesley, Methodists Church, Chester (Source: Donald Install Associates)

Figure 39: After 2017 renovation, Wesley, Methodists Church, Chester (Source: Donald Install Associates)

¹⁷⁹ Donald Install Associates, *Wesley Methodist Church Chester* (2017)

<<https://www.donaldinsallassociates.co.uk/projects/wesley-methodist-church/>> [accessed 17 - 9 - 2020].

¹⁸⁰ Donald Install Associates, *Wesley Methodist Church Chester* (2017)

¹⁸¹ Heald, Brian C, *Bicentennial History Wesley Methodist Church, Chester* (Chester: Wesley Methodist Centre, 2012), p.15

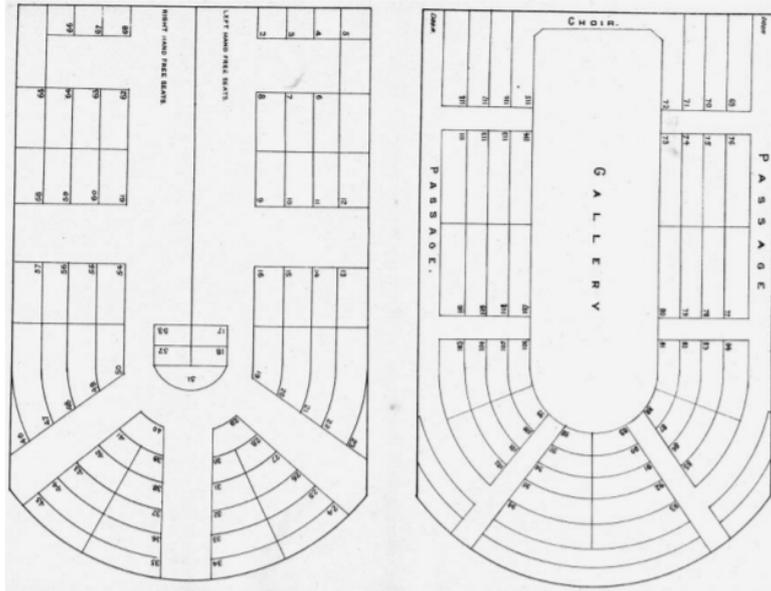


Figure 40: 1812 Layout of Chester Wesley Church – Also typical layout of many Welsh nonconformist chapels. (This copy from Heald original in Chester Archives)

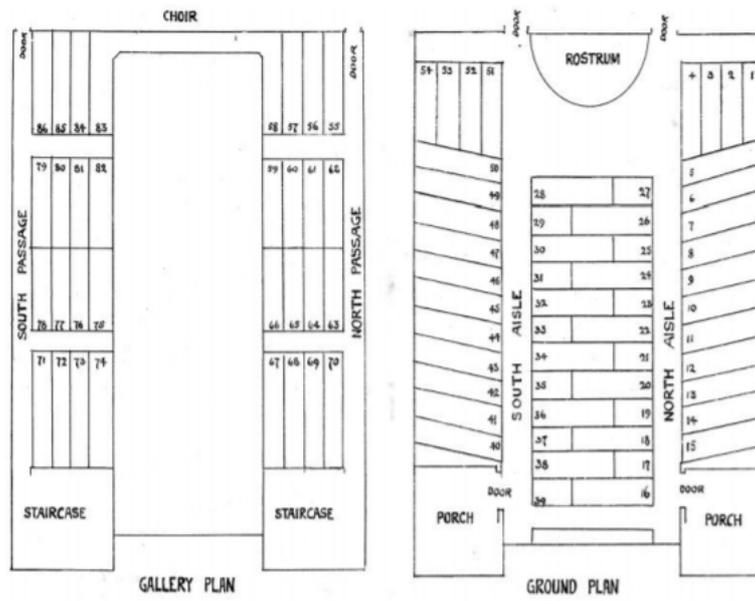


Figure 41: 1905 Layout of Chester Wesley Church another layout found in Welsh nonconformist chapels (This copy from Heald original in Chester Archives¹⁸²)

¹⁸² Heald, *Bicentennial History Wesley Methodist Church*, (2012), p.12.

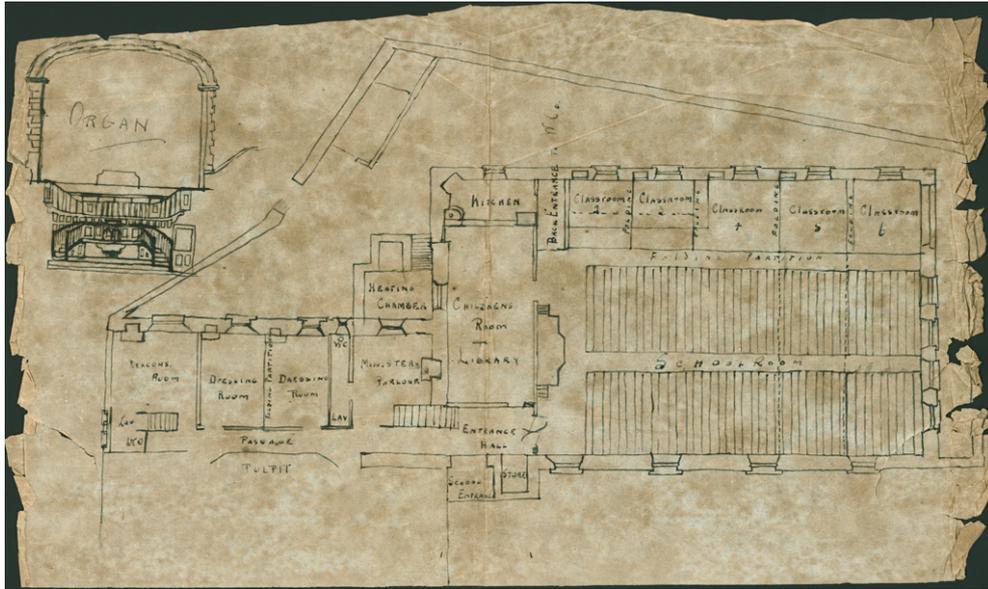


Figure 42: Early layout Bethania Chapel, Maesteg, (Source: Welsh Religious Buildings Trust via RCAHMW)

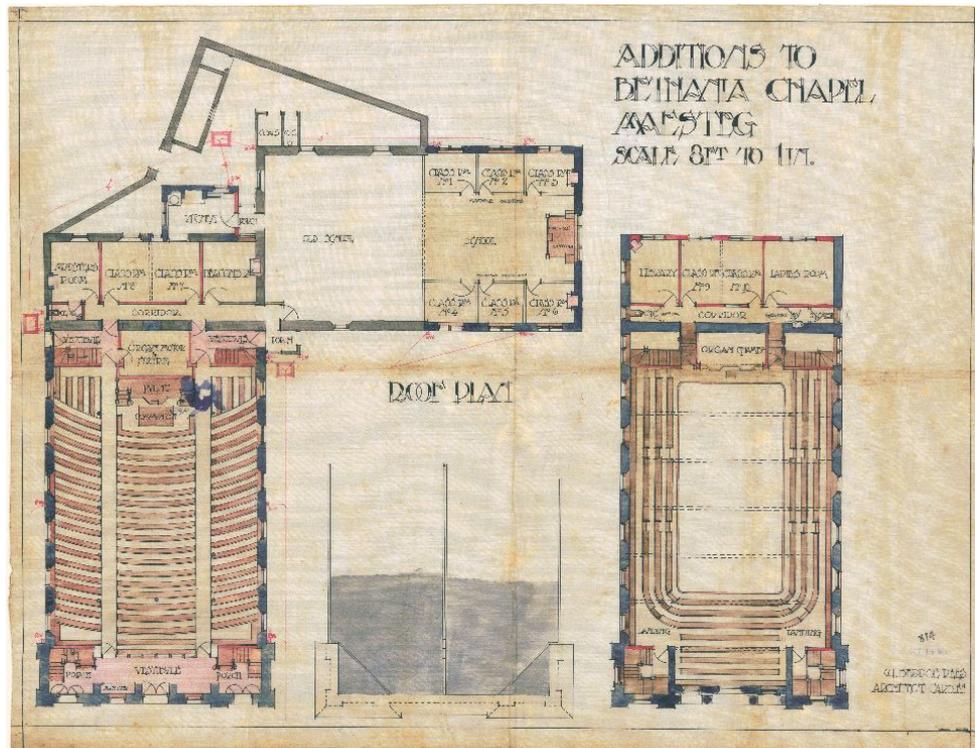


Figure 43: Architectural drawing by W. Beddoe Rees, 1906, showing layout of Bethania Chapel, Maesteg. (Welsh Religious Buildings Trust via the RCAHMW)

Similarities could perhaps be drawn between the Wesley church in Chester and any number of Welsh chapels a comparable example of development of interior can be seen in the now redundant Grade 2* listed Bethania Chapel in Maesteg (Figure 43-44), which is now in the care of the Welsh Religious buildings Trust. Nonconformist

chapels whilst they may at first glance seem like 'single statement'¹⁸³ pieces 'closer study will commonly reveal alterations and different phases of work'¹⁸⁴.

In the case of Bethania Chapel, the interior is considered a very fine example, so its adaption would perhaps be considered inappropriate from a heritage point of view. This feeds into Jenkins suggestion that 'realistically, all chapels cannot and do not deserve to be preserved but a selection of the best examples so characteristic of nineteenth century welsh life should be kept'¹⁸⁵. This would not however prevent religious communities continuing the constant development of their sites if the building's interior is of a lower heritage significance.

Having simple and adaptable interiors is not a new idea, whilst not true of all Quaker meeting houses, many do not have fixed furnishings. It should equally be said that many Quaker meeting halls because of the simplicity, are only considered, like the one in Penparcau, to be quite limited in terms of heritage and architectural value¹⁸⁶ and in that case more because of its former life as a Methodist Mission hall. However, it can be seen with more historic meeting houses they tend to have benches as against fitted furnishings, therefore they would have had more flexibility in how the space was laid out.



Figure 44: (Left) Dolbran Friend's Meeting House, Mid Wales, 2015 (Source: Quaker Heritage Project)

Figure 45: (Right) Dolbran Friend's Meeting House, Mid Wales (Source: Mid Wales Quaker Meeting)

¹⁸³ Morris & Corbishley, 'Churches, Cathedrals and Chapels' (1996) p.11

¹⁸⁴ Morris & Corbishley, 'Churches, Cathedrals and Chapels' (1996) p.11

¹⁸⁵ Jenkins, *Getting Yesterday Right*, 2nd Ed. (2009) p.130

¹⁸⁶ Barter, Marion, Quaker Heritage Project, *Friends Meeting House, Aberystwyth* (2015) <<https://heritage.quaker.org.uk/files/Aberystwyth%20MH.pdf>> [accessed 17 - 9 - 2020].

In Dolbran the oldest meeting house in Wales (Figure 45-46), whilst the original 17th century furnishings have been long removed 'The historic benches and other furnishings were removed after the meeting ceased in 1780, and more recently 'historic benches were gradually reintroduced in the late twentieth century'¹⁸⁷ with the reclaiming of the building as a place of worship and site of Quaker heritage.

It should be said that making a building a community facility does not necessarily involve vast changes. In 2018 plans were launched by the Welsh Government and broadcaster Huw Edwards¹⁸⁸ regarding Morryston Tabernacle Chapel in Swansea. Edwards comments 'There are very few grade one listed Welsh chapels – and this is the biggest and grandest of them'¹⁸⁹ they consider themselves the Cathedral of chapels¹⁹⁰ and the building has been described as 'the grandest and most expensive chapel built in Wales'.¹⁹¹ The intention of the plans was 'to secure a lively future for a celebrated building'¹⁹² this was to be done according to the article in the South Wales Evening Post by 'Making chapel key to community again'¹⁹³. It is unlikely that this project will involve any major adaptations to the building considering its significant heritage status. Swansea council officer Jacquelyn Box, now based at the site, hopes to be able to use the building to provide 'what the Morryston community needs'¹⁹⁴. She comments 'It would be fantastic to see heritage, community and cultural activities happening here every day'¹⁹⁵. For her it was important 'to ensure this prestigious building is well connected with the local community'¹⁹⁶

¹⁸⁷ Barter, Marion, Quaker Heritage Project, *Friends Meeting House, Dolobran* (2015) <<https://heritage.quaker.org.uk/files/Dolobran%20MH.pdf>> [accessed 19 - 9 - 2020].

¹⁸⁸ Then President of the National Churches Trust.

¹⁸⁹ Edwards, Huw, in South Wales Evening Post 'Making chapel key to community again', 13 – 10 - 2018,

¹⁹⁰ Morryston Tabernacle, 'Morryston Tabernacle' "Cathedral" of chapels (2020) <<https://morrystontabernacl.org/index.php>> [accessed 22 - 6 - 2020].

¹⁹¹ Jones, *Welsh Chapels* 2nd ed. (1996) p.73.

¹⁹² South Wales Evening Post 'Making chapel key to community again', *South Wales Evening Post*, 13 – 10 - 2018,

¹⁹³ South Wales Evening Post 'Making chapel key to community again', *South Wales Evening Post*, 13 – 10 - 2018,

¹⁹⁴ Box, Jacquelyn on Cyngor Abertawe/Swansea Council website, *Community urged to help revitalise historic Swansea landmark building* (2018) <<https://www.swansea.gov.uk/article/44489/Community-urged-to-help-revitalise-historic-Swansea-landmark-building>> [accessed 24 - 9 - 2020].

¹⁹⁵ Box, *Community urged to help revitalise historic Swansea landmark building* (2018)

¹⁹⁶ Box, *Community urged to help revitalise historic Swansea landmark building* (2018)

At the extreme we have sites such as the English Wesleyan Methodist church in Aberystwyth which in 1969 declared that they 'are conscious that in many ways they might provide a better serve to Christian Witness to the town, by laying down the burden of maintaining an old expensive building'¹⁹⁷ by the 1980s that intention was followed though to action. 'In the late 1980's, as a result of the crumbling structure of the Queen's Road building, it was decided to demolish the church building and to construct a new one on the same site'.¹⁹⁸The dominating 1869 neo-gothic structure was pulled down, (figure 47) a heritage loss, but with reference to the land too which the building stood being referred to as being at the 'sand-marsh'¹⁹⁹ the structures demise was perhaps inevitable. The new Methodist centre appears far less intimidating (Figure 48) and thus more welcoming. The site now better serves the wider community as well as the continuing Methodist mission of the congregation, described as a 'community church' 'with a coffee bar open on weekdays and many regular users of the convenient and comfortable premises'²⁰⁰. As such one could argue that the removal of the crumbling building, facilitated community efforts and safeguarded intangible heritage, of a Methodist presence in the town.

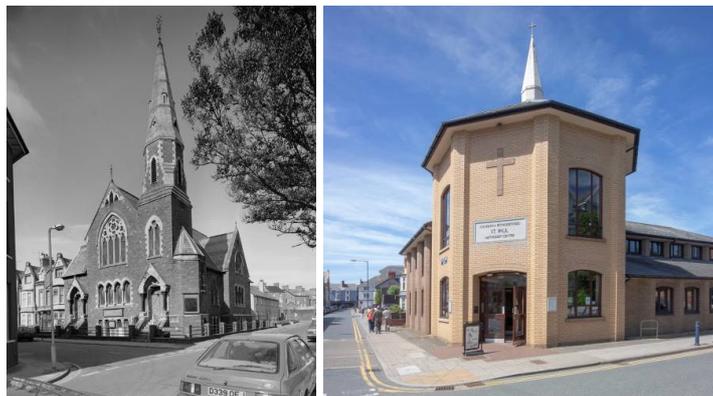


Figure 46: Queen Road, English Methodist Church built 1869, demolished 1988. (Source: RCAHMW)

Figure 47: St Paul's Methodist Centre, Aberystwyth built in 1992, in 2018 (Source: RCAHMW)

¹⁹⁷ Brown, Mary, *English Methodism in Aberystwyth: Published on the Occasion of the Centenary of Queens Road Methodist Church, Aberystwyth 1869-1969* (Aberystwyth: Cambrian News Ltd., 1969) p.95.

¹⁹⁸ Ceredigion Methodist Circuit, *St Paul's Methodist Centre, Aberystwyth*

<<http://www.ceredigionmethodists.org.uk/index.php/st-paul-s-methodist-centre-aberystwyth>> [accessed 22 - 6 - 2020].

¹⁹⁹ Lewis, W. J., *Born on a Perilous Rock: Aberystwyth Past & Present* (Aberystwyth: Cambrian News Ltd., 1980).

²⁰⁰ 'Aber MethSoc' Aberystwyth University Methodist Society, *Our Church...*

<https://abermethsoc.wixsite.com/abermethsoc/about_us> [accessed 24 - 9 - 2020].

Understanding Community change effect on Anglicans

We need to be wary of churches becoming a 'Living History museum'²⁰¹. With the burden of protecting every intricate detail delaying and risking the future of the church building. This was noted by Becky Payne in her 2013 study, regarding the Victorian society delaying projects, claiming in one case for example that they 'failed to appreciate this was basically a 'rescue' project'²⁰² the societies rebuke to this complaint was that they were 'trying to reduce the effect of changes which they felt would have a serious visual impact in such a small church'²⁰³. In that project 'negotiations with the Victorian society held up the project for a year and, at one point, there was a danger that a Big Lottery Fund (BLF) grant of nearly £100,000 would be lost'²⁰⁴. In trying to protect intricate details they risk losing whole sites. It should be highlighted that whilst this may have been the experience of some of the Oxfordshire case studies in Payne's study but this does not fit the overall policy of the society which consider that a 'building is much more likely to be saved if it has a future use' and that 'sometimes compromises are necessary to save a building'²⁰⁵. It is possible they have different considerations of the level of compromise there willing to allow to facilitate a future for a church space, compared to those quoted in Payne's study.

Maguire comments that 'our beloved church buildings' will be a millstone around our necks²⁰⁶. Sometimes we can get nostalgic notions of returning to irretrievable perceived pasts. Churches are often overburdened with infrastructure, a typical Anglican church may look after an oversized historic stone church, perhaps a unnecessarily large vicarage and perhaps a parish hall or alms-houses. In Wales at

²⁰¹ Giles, Richard, *Re-Pitching the Tent*, 2nd ed. (1999) p.6

²⁰² Payne, Becky, *Churches for Communities* (2013), p.69.

²⁰³ Payne, Becky, *Churches for Communities* (2013), p.69

²⁰⁴ Payne, Becky, *Churches for Communities* (2013), p.70

²⁰⁵ The Victorian Society, *Our advice Read more about how to notify us about a building under threat, or how to start your own campaign...* (2017) <<https://www.victoriansociety.org.uk/about/campaigning-guide>> [accessed 15 - 9 - 2020].

²⁰⁶ Maguire, Robert, Liturgy North 1996 in Giles, *Re-Pitching the Tent*, 2nd ed. (1999) p.8

least some of these structures may be redundant. This is as a result of some denominations including the Anglican and Catholic churches having circuits of churches or 'ministry areas'²⁰⁷ as a Church in Wales 2012 review defined a new means of combining clusters of parishes and 'suspending parishes in the Church in Wales'²⁰⁸.

St Peter's in Machynlleth is a prime example of somewhere which decided to centralise its mission and work by abandoning a redundant and unsafe parish hall in 2014 and moving its central focus back to the church itself creating some space for secular activities and small group work at the back of the Nave though the construction of a mezzanine floor (Figures 49-52). In Machynlleth there is no shortage of large meeting places, halls and congregational space for worship, so by creating a more central space for religious and secular activities within a religious community, it allows a parish to consolidate its spending on infrastructure. Its less about 'managing decline' and more about safeguarding the future. Giles suggests that no 'one has warned them just how vicious people can become when their precious church museum is threatened with 'desecration''²⁰⁹. Now the use of language by Giles here veers towards patronising, it can be the case that people are over attached to the past of their church.

²⁰⁷ Harries, Richard (Lord/Former Bishop of Oxford), Charles Handy, Patricia Peattie on behalf of the Church in Wales, *Church in Wales Review 2012* (St David's: Church in Wales, July 2012), p. 6.

²⁰⁸ Harries, Richard (Lord/Former Bishop of Oxford), Charles Handy, Patricia Peattie on behalf of the Church in Wales, *Church in Wales Review 2012* (St David's: Church in Wales, July 2012), p. 6.

²⁰⁹ Giles, Richard, *Re-Pitching the Tent*, 2nd ed. (1999) p.136.



Figure 48: St Peter's Anglican Church Machynlleth, Showing Mezzanine Development Church is 13th century with 19th century adaptations, development completed in 2016 (Source: Cambrian News)



Figure 49: (Left) St Peter's Machynlleth, the new room created in St Peter's Machynlleth. (Photographer: Llywelyn2000, Source: Wikipedia Commons)

Figure 50: (Right) St Peter's Machynlleth note I believe window in function room is same as one in corner. (Source: Royal Commission)



Figure 51: St Peter's Machynlleth, the new room created in St Peter's Machynlleth. (Photographer: Llywelyn2000, Source: Wikipedia Commons)

Whilst some consider these churches 'unsung National Museum'²¹⁰, it is difficult to make sweeping statements about how this museum should be managed if we apply to them entirely museological theory to the sites. One can find oneself looking to mirror the modern museum meaning we be looking for 'usable flexibility'²¹¹ within the space, which is equivalent to what religious communities are often looking for we will need to drastically adapt the current heritage space, for a more multipurpose space.

The splitting of the back of the church into smaller rooms is not uncommon. St Michael's in Llandre put this into practice in a simpler and effective way of creating space (figure 53). However, the new structure does not seem to suit the historic space as well as in Machynlleth. Further to one could question if a small village such as Llandre needed a second community space, with the former Calvinist, Bethania chapel already serving as a village hall style space.



Figure 52: St Michael's, Llandre, 19th century church on ancient Celtic site with 21st century renovation (Source Catalina Architecture).

²¹⁰ Goodhall, *Parish Church Treasures* (2015) p.10.

²¹¹ Lampugnani, V. M., *The Architecture of Art: The Museums of the 1990s*, in Lampugnani, V. M., Sachs, A. (Ed.), , Prestel Verlag, (Munich: Museum for a New Millennium, 1999) p.11-14.

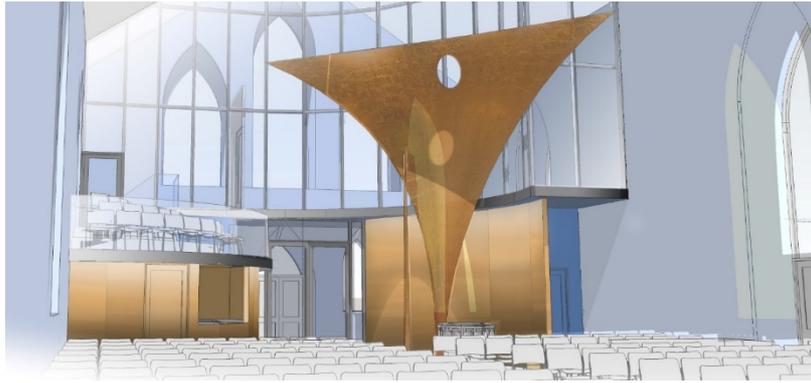


Figure 53: Plans for St Tanwg, Harlech - not yet carried out (Source: Catalina Architecture)

A more radical means of transforming a church space to better serve the community would be the plans for St Tanwg in Harlech seen in figure 54. Though never carried out they saw the use of large internal glass and metal features breaking up the space in a striking way. It is not possible to say why this was not carried out, perhaps the money was not available, or the plans were too radical for local opinion or heritage legislation.

The fashion for breaking up large worship spaces into smaller meeting rooms, has similar issues to residential conversions of places of worship. One architect comments that in residential conversions 'to retain the original feel of the church layout means the living space is not going to be as logical as it would be if you were building from scratch.'²¹² As such any breaking down of the space can have a negative effect on both the heritage and the feel of the space. One of Payne's case studies describes work to untangle a late 20th century reordering which had created 'various rooms and enclosed spaces'²¹³. The architect of this particular development brought into 'make sense of the building'²¹⁴ described the site pre-development as a 'piecemeal closing in of different parts of the building' that had 'encroached on the

²¹² Levens, Stuartin, Ben West, 'Could you turn an unwanted church into a heavenly home?' (11 - 7 - 2007) in *The Independent* <<https://www.independent.co.uk/extras/property/could-you-turn-an-unwanted-church-into-a-heavenly-home-5333930.html>> [accessed 28 - 7 - 2020].

²¹³ Payne, Becky, *Churches for Communities* (2013), p.123.

²¹⁴ Payne, Becky, *Churches for Communities* (2013), p.123.

architectural form that the overall integrity of the space had been almost completely compromised'²¹⁵.

Another style is off course opening out spaces to allow as previously said the Nave to be a more multipurpose space as can be seen here with Christ Church in Bala.

Looking back to its medieval use the nave can be de-cluttered allowing wider flexibility in the use of the church space, this can be seen in many Anglican churches which have seen renovations in recent years, to varying degrees of success, Christchurch appears to work effectively as it does not work against the historic 1815 interior, rather complements it with its simplicity. White marble tiles and lightly toned padded seating do not clash with the existing historic structure as can be seen in figures 55-56.



Figure 54: Flexible Church Space at within 19th century Christchurch (Anglican) Bala, a “Messy Church” Event (Source: Christchurch, Bala)

Figure 55: Flexible Church Space at within 19th century Christchurch (Anglican) Bala Christmas Fair (Source: Christchurch, Bala)

This is not to say a radical change in the space is necessary. St John’s Church in Canton Cardiff, has not replaced the flooring and many of the historic fixtures remain but the ‘historic parish church which was transformed in 2009’²¹⁶ is now considered to be an ‘exciting and flexible building ideally suited to worship in the

²¹⁵ Bell, Jeremy (JBKS Architects), in Becky Payne, *Churches for Communities* (2013) p.123.

²¹⁶ Church in Wales, *St John the Evangelist* (2 - 9 - 2014) <https://parish.churchinwales.org.uk/1711/churches-en/st-john-the-evangelist_-en/> [accessed 24 - 9 - 2020].

21st century²¹⁷. The space is not split by any permanent dividers so is flexible, similar to Aberystwyth University Faith Space mentioned earlier, to divide the space although made of wood dividers as to not clash with the heritage space.



Figure 56: St John's Church Canton, Cardiff view down nave, (source: BBC News)



Figure 57: St John's Church Canton, Cardiff, showing dividers (Source: BBC News)

Conclusion to chapter.

Goodhall comments 'To posterity the present reordering boom will merely be one more episode in the long eventful histories of these buildings. Yet, as with all moments of change, it entails real dangers to the fabric of churches and their

²¹⁷ Church in Wales, *St John the Evangelist* (2 - 9 - 2014) <https://parish.churchinwales.org.uk/1711/churches-en/st-john-the-evangelist_-en/> [accessed 24 - 9 - 2020].

contents...things will be neglected or even destroyed because a parish lulled by familiarity into indifference or intoxicated by an enthusiasm for change'²¹⁸

It is important to ensure that any change is serving a need. If a facility is duplicating existing facilities, it serves limited purpose in safeguarding the future of the building or in facilitating community development. If change is about making the building viable then it is vital to avoid duplicating existing community resources otherwise other buildings may be put at risk.

With issues like this it's hard to establish the opportunities available for a particular ecclesiastical building without considering what is already provided in the town, within these situations it's important that instead of pursuing a 'needs [or perceived needs] driven dead end'²¹⁹ that 'capacity-focused development'²²⁰ is followed 'historic evidence indicates that significant community development takes place when local people are committed

So, what are the options and how can decline be managed. The Plunkett foundation highlight that taking spaces into community ownership can 'increased community engagement and participation'²²¹. In Payne's study she found that churches, strengthen community life, she quotes from the leader of a project 'we have not only provided a building for the community, which needed one, but provided a mechanism by which the church building, which remains a place of worship, is managed and supported by the community'²²², that whilst some in village there 'were some who were a bit concerned about the removal of pews but once context was understood, everybody kind of fell behind the project'²²³. We see again and again in Payne's case studies that when a project looks outwards to see how it can serve the needs of the

²¹⁸ Goodhall, *Parish Church Treasures* (2015) p.11

²¹⁹ Kretzman, Mcknight *Building Communities from the Inside out* (1993) p.2.

²²⁰ Kretzman, Mcknight *Building Communities from the Inside out* (1993) p.5.

²²¹ Plunkett Foundation, 'Ripple Effect: The Social Impact of the Rural Community Business Sector and The Plunkett Foundation' (The Plunkett Foundation: June 2020) p.9.

²²² Sutherland, Neil in Payne, *Churches for Communities* (2013) .p.68.

²²³ Sutherland, in Payne, , *Churches for Communities* (2013) .p 69-70

community with its space, it is more likely to succeed. As such it is not possible for a one solution fits all policy because churches and chapels vary in terms of denominational needs and 'in size, complexity and significance'²²⁴. They also vary in terms of how best they can serve the community. In Payne's study some churches are allowed to be used as a school hall where the neighbouring school lacks sufficient assembly space in some places smaller meeting rooms are needed, in others a large concert hall sized venue.

Canadian philosopher Jean Vanier suggests that 'For many centuries, communities were linked to institutional churches, the influence of these churches is waning'²²⁵ he claims that people see 'a seemingly barren, old institutional church, cut off from the world look after buildings and worried about membership and attendance'.²²⁶ It seems that the crisis in some churches especially among protestant communities has forced them to re-convene with the world, 'the episcopal great church has the task and duty of stimulating and of contributing to their formation and necessary missionary activity'²²⁷. This perhaps is why the Roman Catholic Bishop of Wrexham see the current waves of change in his diocese as 'shocking' but also a 'huge opportunity for renewal'²²⁸.

Mynors suggests that 'a particular change to a church building can be enthusiastically supported by all concerned, or hugely controversial; simple and inexpensive or complex and very costly' but regardless of scale or controversy he suggests into the future. It is important that all changes 'are carefully thought, accurately costed and well designed'²²⁹. The 'church has been an ongoing process century after century, and so it will be long into the future'²³⁰, it's important that the

²²⁴ Church Care, *Guidance Note: Conservation Management Plans*, (Lambeth: Church of England, 2007) p.3.

²²⁵ Vanier, Jean, *Community and Growth* Translator: Jean Vanier 8th English Ed. (London: Darton, Longman and Todd) p.8.

²²⁶ Vanier, *Community and Growth*, p.8.

²²⁷ Karl Rahner, *The Shape of the Church to Come* (SPCK: London, 1974), p. 114-15, quoted in Vanier, p.9.

²²⁸ Brignall, Peter (Bishop of Wrexham) '22 Roman Catholic churches to close across north Wales' in BBC News, (21 - 4 - 2016) <<https://www.bbc.co.uk/news/uk-wales-36104600>> [accessed 29 - 7 - 2020].

²²⁹ Mynors, Charles, *Changing Churches: A Practical Guide to the Faculty System* (London: Bloomsbury, 2016) p.ix.

²³⁰ Kent, 'The Ant on the Face of the Computer' (2005) p.39.

heritage of these sites is looked after 'the Ancient Monument Society estimates that fewer than 50 per cent of listed places of worship have a comprehensive record. As for nonconformist and dissenting places of worship, if we don't make a detailed record of these, future historians will be left with an archive that is biased in favour of the best'.²³¹ There is 'little account of the humbler places of worship that make up the majority in Wales... that have been the backdrop to the lives of so many people'²³². In Wales it is certainly considered that there is an amount of In-tangible heritage. When the unusual former congregationalist chapel opposite Cardiff Metropolitan Cathedral was purchased by the Catholic Archdiocese it was suggested that this act 'ensuring the social, cultural, architectural, religious heritage of this historic building'²³³.

It is said that 'It has become increasingly clear that the church in the West is undergoing a creative and often painful re-imagination of its identity purpose and relationship with the mission field it is set'²³⁴ Lee claims that 'the church does not limit its justification for changes to fabric and furnishings of churches on the grounds of liturgy alone' but to 'extend its mission and find relevance in a largely secular society'²³⁵. Jenkins comments regarding the heritage of Wales that 'Is the past the only future that we have as a nation'²³⁶, with the careful management of the historic structures they cannot just be historic treasures of ages gone by but future community hubs.

²³¹ Catling, 'The future for places of worship' (09 - 06 - 2020) on *RCAHMW*,

²³² Catling, 'The future for places of worship' (09 - 06 - 2020) on *RCAHMW*,

²³³ explorechurches.org, *Cornerstone* <<https://www.explorechurches.org/church/cornerstone-cardiff>> [accessed 24 - 6 - 2020].

²³⁴ Robinson, Martin, *The Place of the Parish, Imagining Mission in Our Neighbourhood* (London: SCM Press, 2020) p.vii

²³⁵ Lee, *Conservation of Buildings in use*, (2007) p.133.

²³⁶ Jenkins, *Getting Yesterday Right*, 2nd Ed. (2009) p.vii.

Conclusion



Figure 58: Security fences at the St Winefride's site in Queen's Road Aberystwyth in 2013 It should be noted that the site has decayed significantly since this point, having now been vacant for eight years. (Source: The Curious Scribbler)

This Thesis has considered whether the sometimes-conflicting demands of preservation and development can be reconciled within the Welsh religious heritage context. Before summarising the arguments, consideration should be given to how demands, are changing now and how that may affect the future of these sites.

Church tourism is an area that has received considerable attention in recent years, and it can better safeguard sites, it may however cause alterations to them and in some cases making the historic space harder to understand. It remains to be seen how viable this is as a way forward. It should be highlighted that it is not necessarily a sensible means from a point of view of safeguarding the site, 'too often when a building or site or even a town has outlived its useful life, tourism is presented as the elixir that will cure all its ills'²³⁷. Currently, we are 'faced with an increasingly unfamiliar and uncertain future, many people are seeking security and stability in the supposedly safer world of the past'²³⁸. As a result, In the last few decades, there has

²³⁷ Jenkins, *Getting Yesterday Right*, 2nd Ed. (2009) p.224.

²³⁸ Jenkins, *Getting Yesterday Right*, 2nd Ed. (2009) p.1.

been a 'stupendous growth in establishments concerned with the social history of Wales'²³⁹.

One would have concerns about some of the language used by politicians who support such movements, whilst Daffydd Ellis Thomas may use more poetic language about placing the chapel as part of the community again others have used phrases that suggests a more economic motivation for their support, 'Assembly Members such as Darren Millar and William Powell have long been calling for Welsh government to do more to capitalise on Wales' history and to boost faith tourism'²⁴⁰. Further Discussion regarding Faith tourism in Wales can be found in Appendix 2.

In addition to the issues discussed thus far, the recent pandemic has led to a different consideration for church use in terms of both worshipers and secular visitors. It is now necessary for most denominations to book tickets for service due to reduced capacity the Anglican parish church of St Michael's Aberystwyth highlights that 'Spaces are limited so it is essential to book in advance'²⁴¹. Whilst there Roman Catholic counterpart in Penparcau has had their church capacity slashed to a 'maximum capacity of 40'²⁴². This has already led to many museums becoming virtual an aspect that Churches and church heritage organisations are now considering both in terms of its worship and visitor access. What has become evident in our recent crisis, is how quickly church spaces can be adapted. With many churches having to tape off pews, those places of worship with more flexible furnishings such as Holy Cross Catholic church in Aberaeron have been able to create socially distanced layouts though the reduction of the chairs in its worship space (figures 50-59)

²³⁹ Jenkins, *Getting Yesterday Right*, 2nd Ed. (2009), p.2.

²⁴⁰ Stewart, Jim on Evangelical Alliance, *Faith Tourism in Wales* (20 - 09 - 2013) <<https://www.eauk.org/current-affairs/politics/faith-tourism-in-wales.cfm>> [accessed 8 - 9 - 2020].

²⁴¹ St. Michael's Church, Aberystwyth, *Welcome to #StMikesOnline* (2020) <<http://stmikes.org.uk/stmikesonline/>> [accessed 29 - 9 - 2020].

²⁴² Plwyf Catholig Merthyron Cymru / Catholic Parish of The Welsh Martyrs, *Parish Newsletter* (27 - 9 - 2020) <<file:///C:/Users/chris/Downloads/Parish%20Newsletter%20-%202027-09-2020.pdf>> [accessed 29 - 9 - 2020].

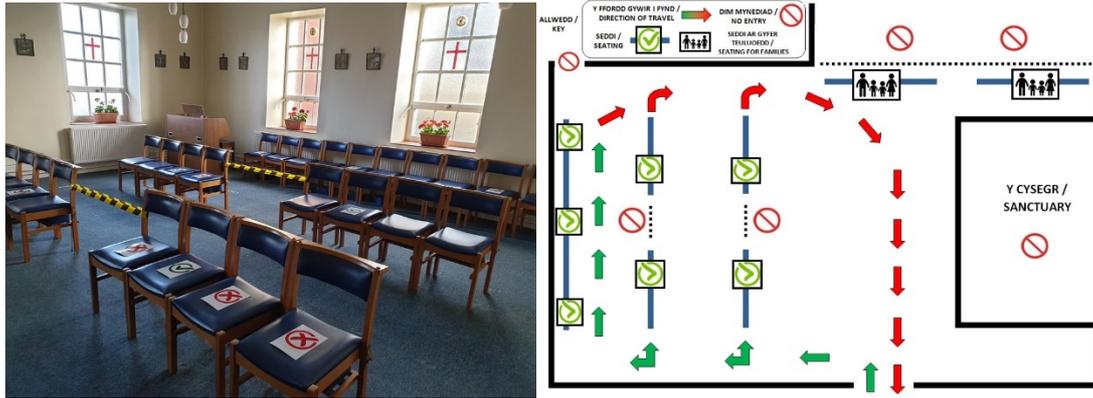


Figure 59: Holy Cross Church Aberaeron July 2020, Set out for private prayer during the Covid Pandemic 2020 (Source: Catholic Parish of Aberystwyth/Kevin McMulkin)

Figure 60: Holy Cross Church Aberaeron July 2020, one way system layout for the Covid Pandemic 2020 (Source: Catholic Parish of Aberystwyth/Kevin McMulkin)

What is clear is that there is there can be conflict 'between the needs of religious communities and those of conservation professionals'²⁴³ and between secular and sacred authorities over changes to religious sites. A good example of the conflicting politics of heritage preservation in the parish church museum is the Catholic church St Winefride's and all Angels in Aberystwyth. St Winefride's presents some complex issues, in terms of the conflict between intangible and tangible heritage, between academic architectural heritage and community specific social history. In terms of national significance beyond some historical importance to the Carmelite order the structure itself is of limited importance, its not the oldest, nor best preserved neo-gothic catholic church in Wales, it perhaps presents a more vernacular version of the Victorian Gothic so known for its pugunist eccentricities that define the eras churches.

What is significant for this site is the perceived heritage by some within both the secular and religious community is the importance of the site in terms of the social history of the local surroundings. Brockbank has written extensively on the history of the parish as well as the local Irish community. His research revealed a community

²⁴³ Lee, *Conservation of Buildings in use*, (2007) p.27.

that interweaved itself within the wider town²⁴⁴. Not staying within the bounds of their own sub section of the settlement as happened often in larger towns.

Further questions could be asked about whether the significance lies in the building, the community or the two cohabiting. Now the building has ceased to be of service to the community where does this leave its historic significance. Moving forward with the future of the site uncertain tough decisions may need to be made as to how best to consolidate the crumbling structures whilst complying with the strict conservation area planning laws. This is alongside of course maintaining dialogue with a complicated local community who have strong feelings on both how public money is spent and how the future of the urban look and historic structures of the town are maintained.

Moving forward on a national scale it will be incredibly complex deciding the future of the surplus of historic religious historic sites. Both in terms of active buildings that are underused and redundant sites. The issues surrounding St Winefride's closure show how high local feeling can be regarding the closure or threatened appropriation of a site that means something to the community. Be they active or otherwise making judgements against their future is often a contentious area its often said whenever a church is closed that there is upset that somewhere so significant to the local community has been shut but every community building is significant to the relevant community and managing the sheer scale of the number of buildings is going to be complex if every building is saved just based on its significance to its respective community. Jenkins writings in 'Getting Yesterday Right'²⁴⁵ indicate the comical extremes to which setting such a precedent could take us, with his suggestions that the whole country could become a museum.

²⁴⁴ Brockbank, Conor Francis Martin, *How Far were Irish Catholics able to assimilate into the society, culture and community within the parish of Aberystwyth between 1934-1970*, BA Honours History Dissertation, Aberystwyth University (2020)

²⁴⁵ Jenkins, J. Geraint, *Getting Yesterday Right: Interpreting the Heritage of Wales*, 2nd Ed. (Chalford: Amberley Publishing, 2009)

One can see how in this instance what appears to be important was the attachment to the site in terms of local heritage, especially prominent amongst those towns people outside of the parish as can be seen by the variety of criticisms on local public Facebook groups²⁴⁶. The importance, of religious building goes beyond the church community. SPAB²⁴⁷ comments, 'Historic Places of worship are important to people from all sections of our society' and play a key role in 'giving character to a village or townscape'²⁴⁸. In the case of St Winefride's the intangible aspect not the tangible when the site closed it was claimed by some that was 'much to the dismay of many of the parishioners, for whom it is of personal and cultural importance'²⁴⁹. It should be indicated however that much of the debate regarding this site is muddled in conspiracy and conflict and it's also suggested that the vast majority of parishioners are happy with the new solution of a church in the outlying district of Penparcau, with one parishioner claiming in the local paper that those protesting the closure and potential adaption or removal of the Victorian structures were a 'Small group not speaking on my behalf'²⁵⁰ who were 'depriving'²⁵¹ them 'of a church in which to worship'²⁵².

However, the level of emotive feeling the site rose, does indicate how seriously people take heritage in the case of buildings, the site being indicated as being 'much loved by residents'²⁵³ with its closure 'leading to petitions, prayer vigils and letters of

²⁴⁶ Aber Issues Facebook group members, Facebook Post on public group 'Aber Issues' with the caption 'The article claims the site has room for 20 houses. Let's hope it also has room for sufficient parking spaces.' (26 - 8 - 2020) <<https://www.facebook.com/groups/AberIssues/permalink/3950133525003641>> [accessed 29 - 9 - 2020].

²⁴⁷ Society for the protection of Ancient Buildings

²⁴⁸ Crofts, Sara for SPAB, *The Good Maintenance Guide: A practical handbook to help volunteers care for and preserve our historic places of worship* (London: SPAB, 2008) p.10.

²⁴⁹ The Curious Scribbler, *Cunning techniques to sell a superfluous church?* (25 - 7 - 2013) <<http://www.letterfromaberystwyth.co.uk/tag/st-winefrides-church/>> [accessed 29 - 9 - 2020].

²⁵⁰ Gibbons, M., in Cardigan Today, accessed via Cambrian News, *Small group not speaking on my behalf* (10 - 1 - 2017) <<http://www.cardigan-today.co.uk/article.cfm?id=111384&headline=Small%20group%20not%20speaking%20on%20my%20behalf§ionIs=letters&searchyear=2017>> [accessed 29 - 9 - 2020].

²⁵¹ Gibbons, M. in Cardigan Today, accessed via Cambrian News, *Small group not speaking on my behalf* (10 - 1 - 2017)

²⁵² Gibbons, M., in Cardigan Today, accessed via Cambrian News, *Small group not speaking on my behalf* (10 - 1 - 2017)

²⁵³ Cairns, Madoc in the Tablet, *Historic church in Aberystwyth placed on market* (24 - 8 - 2020) <https://www.thetablet.co.uk/news/13269/historic-church-in-aberystwyth-placed-on-market-?fbclid=IwAR314JhYr_o8zD3_z228EhSghHBhQfDZhpTnKKLeyCOqGNLneNf-v5qaec> [accessed 29 - 9 - 2020].

protest against the archdiocese's decision²⁵⁴ indicates to clear difficulties in managing the more subjective aspects of Places of worship as "Unsung Museums". Understanding whose museum these sites are and how best to manage or adapt them is clearly an area that always seems to draw criticisms as indicated in both the writings of Giles in the 1990s and Payne's 2014 book regarding creating churches for communities in Oxfordshire.

Payne Suggests that when projects are being considered they ought to be thought through, 'think through at the beginning everything you want to do and plan with that in mind otherwise you may have limited your options later on.'²⁵⁵ It is clear that 'no building can easily avoid carrying the weight of symbolism'²⁵⁶ and it is a tough and complex situation to manage sites s where there are unique elements there is an 'awkwardness in confronting the fact that certain styles of human styles of human self-understanding...are fast becoming unavailable'²⁵⁷. It is clear that it is not just the tangible or built aspects of heritage that need to be considered when managing heritage sites that are still places of worship 'It is the local stories that give a place vitality and identity and identity ultimately sustains heritage places'²⁵⁸.

Emerick suggests that 'history has been called an enormous jig-saw puzzle with lots of missing parts'²⁵⁹, as such understanding a religious site, never mind making changes to it can be a complex enough task. Any styles of church reordering need to be taken very carefully, if we are to maturely care for our religious structures we need to heed from mistakes of the 19th and 20th centuries, to avoid the heritage that has

²⁵⁴ Cairns, Madoc in the Tablet, *Historic church in Aberystwyth placed on market* (24 - 8 - 2020)

²⁵⁵ Payne, Becky, *Churches for Communities* (Oxford: Oxford Historic Churches Trust, 2014) p.86

²⁵⁶ Paine, Crispin, 'Sacred Places: Spirit and Landscape' (London: National Trust Enterprises, 2004) p.24.

²⁵⁷ Williams, Rowen, (Rt. Rev, Former Archbishop of Canterbury) '*Lost Icons: Reflections on Cultural Bereavement*' (Edinburgh: T&T Clark, 2000) P:ix

²⁵⁸ Emerick K., 'Conserving and managing ancient monuments: Heritage, democracy and Inclusion' (Woodbridge: The Boydell Press, 2014)

²⁵⁹ Carr pg9

survived. To avoid losing what makes these sites 'special'²⁶⁰. There is a sense of religious sites as a sociological record or museum of that community by needlessly curating the site one can erase the memories of the past. Equally the Athens Charter²⁶¹ regarding the restoration of historic buildings 'recommends that the occupation of buildings, which ensures the continuity of their life, should be maintained'²⁶² however it goes further to justify that any changes need to be appropriate that sites 'should be used for a purpose which respects their historic or artistic character'²⁶³

Casul Highlights regarding intangible built heritage that the 'preservation of our architectural heritage is certainly not a task just for architects but a multidisciplinary activity, but it is the architect who finally has to translate into concrete material actions the ideas for the rehabilitation and thus preserve and enlighten the intangible message of our built heritage'.²⁶⁴ It is argued that though the process of change within a heritage site 'the past takes on a greater significance because it, itself, is the material to be altered and reshaped'²⁶⁵. This is not to justify potentially conflicting change for changes sake in the church heritage space, Zumthor suggests that as regards to brining contemporary aspects into heritage sites 'the intervention is to find its place, it must make us see what already exists in a new light'²⁶⁶

We need to find a pragmatic heritage balance looking after ritual space, 'If a building is rigorously preserved, its lifetime seems to be "frozen" in time; it becomes a

²⁶⁰ Goodhall, *Parish Church Treasures* ' (2015) p.11

²⁶¹ Manifesto created at the International Congress of Architects and Technicians of Historic Monuments held in Athens, in 1931.

²⁶² International Congress of Architects and Technicians of Historic Monuments at 1931 Conference of Athens, found in Koeraad Van Cleempoel, *Adaptive Re+use and Transition of the Built Heritage* (23 - 11 - 2018) <https://www.ace-cae.eu/fileadmin/New_Upload/15_EU_Project/Creative_Europe/Conference_Built_Heritage/S1_A_Koenraad_VAN_CLEMPPEL-compressed.pdf> [accessed 29 - 9 - 2020].

²⁶³ International Congress of Architects and Technicians of Historic Monuments at 1931 Conference of Athens, found in Koeraad Van Cleempoel, *Adaptive Re+use and Transition of the Built Heritage* (23 - 11 - 2018)

²⁶⁴ Casal, Stella Maris , *The spirit of place and the new uses* (2008) <<http://openarchive.icomos.org/199/1/79-4Pmj-282.pdf>> [accessed 29 - 9 - 2020].

²⁶⁵ Machado, R, Old Buildings as Palimpsest. *Progressive Architecture*, p.46-49. (1976) In Stone, S., 'Re-readings: the design principles of remodelling existing buildings', *WIT Transactions on The Built Environment, Structural Studies, Repairs and Maintenance of Heritage Architecture* , Vol 83:IX, (2005), 125-134 (p. 126), in <<https://www.witpress.com/Secure/elibrary/papers/STR05/STR05013FU.pdf>> [accessed 29 - 9 - 2020].

²⁶⁶ Zumthor, Peter in *Thinking Architecture*, (2006) in Peter Holden and James Meek, 'Roch Castle, Pembrokeshire A Study in Significance', *the building conservation directory* , , (2012), 13 (p. 13), in <<https://www.buildingconservation.com/books/directory2012/files/assets/seo/page15.html>> [accessed 29 - 9 - 2020].

museum or a (historic) monument'²⁶⁷. By accepting restrained levels of change 'a building might continue to develop in face of continued usage in service of societal programmes, without losing its physical consistency...values and meanings'²⁶⁸

Chartres raises the importance of development in the sense of historic churches raising concerns that we could end up allowing 'misguided preservationism to silence our own contributions to the future historic cultural and spiritual value of our church buildings'²⁶⁹ it is a time for comprehensive and far-reaching strategies, as the Church of Wales considers 'radical plans to ensure its future'²⁷⁰. They published a report in 2012 that stated the Church 'cannot go on doing the same things in the same way'²⁷¹ and that the recommendations of the report were 'not just essential but urgent' the Church of England has recently been announcing similar drastic measures²⁷².

All this is alongside a growing understanding of the importance of heritage within these structures shown by the recent advertisement by the Roman Catholic Archdiocese of Cardiff for a Church Care Officer who 'will be responsible for helping clergy and congregations to maintain and repair their listed buildings'²⁷³. In previous generations the heritage impact of work was not always a priority White considers that at the time of his writing in the early 1960s 'the theological and historical

²⁶⁷ Choay, (1992) in Koeraad Van Cleempoel, *Adaptive Re+use and Transition of the Built Heritage* (23 - 11 - 2018) <https://www.ace-cae.eu/fileadmin/New_Upload/_15_EU_Project/Creative_Europe/Conference_Built_Heritage/S1_A_Koeraad_VAN_CLEMPPEL-compressed.pdf> [accessed 29 - 9 - 2020].

²⁶⁸ Choay, (1992) in Koeraad Van Cleempoel, *Adaptive Re+use and Transition of the Built Heritage* (23 - 11 - 2018)

²⁶⁹ Chartres, Richard (Bishop of London 1995-2017) in the Preface of Charles Mynors, *Changing Churches: A Practical Guide to the Faculty System* (London: Bloomsbury, 2016) p.viii.

²⁷⁰ Christian Today, 'Church in Wales unveils major overhaul' (20 - 7 - 2012)

<<https://www.christiantoday.com/article/church.in.wales.unveils.major.overhaul/30316.htm>> [accessed 29 - 7 - 2020].

²⁷¹ Christian Today, 'Church in Wales unveils major overhaul' (20 - 7 - 2012)

<<https://www.christiantoday.com/article/church.in.wales.unveils.major.overhaul/30316.htm>> [accessed 29 - 7 - 2020].

²⁷² Farmer, Ben for The Daily Telegraph, *Church must change or 'wither away' warns bishop* *Bishop warns Church will wither away without radical change to attract more people* (20 - 10 - 2014)

<<https://www.telegraph.co.uk/news/religion/11175431/Church-must-change-or-wither-away-warns-bishop.html>> [accessed 29 - 9 - 2020].

²⁷³ Archdiocese of Cardiff, *Job Vacancies* <<https://rcadc.org/job-vacancies/>> [accessed 19 - 7 - 2020].

implications of their work' were not considered and that this was 'not only a paradox but a tragedy'²⁷⁴

So, what can be done to allow change without destruction? Bruce Kent a former Catholic priest and prominent political campaigner suggests that too 'often the Church here looks like a beleaguered fortress of increasingly elderly faithful, terrified of the world outside'²⁷⁵. It is vital not just for the sake of the "Christian Mission" that communities start being more outward looking 'it's often said that Britain's church congregations are shrinking, but that doesn't come close to expressing the scale of the disaster now facing Christianity in this country'²⁷⁶.

So, what does all this have to do with heritage, museological ideas and furthermore how does radically changing a heritage space in any way safeguard it. Catling warns regarding church closures that 'You don't have to be a religious person to be concerned about this. When places of worship close, we lose not only the building, we lose a focus of community life... you often lose the archives, furnishings and artefacts'²⁷⁷ the 'challenge now is to make sure that closure does not become the new normal. It has been predicted that Wales could lose up to 70 per cent of its places of worship in the next 20 years.'²⁷⁸ Catling suggest that research carried out by the Plunkett Foundation 'shows that ideas for additional uses for places of worship rarely come from the church or chapel congregation itself and almost always come from the wider community. This inward-looking attitude needs to change'²⁷⁹. In a Welsh Government report regarding the work of RCAHMW to safeguard religious heritage Catling suggests 'the disastrous affect that the decline in religious

²⁷⁴ White, James F., *Protestant Worship and Church architecture: Theological and Historical Considerations* (New York: Oxford University Press, 1964) p.vii.

²⁷⁵ Kent, Bruce, 'The Ant on the Face of the Computer' in *Why I am Still a Catholic: Essays in Faith and Perseverance* ed. Peter Standford (London: Continuum, 2005) p.35-45, p.43.

²⁷⁶ Thompson, Damian 'Crisis of faith Projections aren't predictions: But there's no denying that churches are in deep trouble' (13 - 7 - 2015) in the *Spectator*, <<https://www.spectator.co.uk/article/crisis-of-faith>> [accessed 29 - 7 - 2020].

²⁷⁷ Catling, Christopher, (Secretary of the Royal Commission), 'The future for places of worship' (09 - 06 - 2020) on *RCAHMW* <<https://rcahmw.gov.uk/the-future-for-places-of-worship/?fbclid=IwAR3MoEPSw82mkREhKUdwaGMAVBxTZIv2gItXjcwK84dtGMQPgBFA6EgS4xg>> [accessed 29 - 7 - 2020].

²⁷⁸ Catling, 'The future for places of worship' (09 - 06 - 2020) on *RCAHMW*

²⁷⁹ Catling, 'The future for places of worship' (09 - 06 - 2020) on *RCAHMW*,

observance has had on the fabric of the buildings over the last 60 years' has led many chapels to be 'demolished or converted unsympathetically'²⁸⁰. One hopes with more collaboration²⁸¹ in the last decade between heritage organisations and religious ones and greater awareness of the significance of religious heritage, that the fate of these sites is not yet sealed, by working together closer compromises can be found that better resolve the conflicting demands of heritage and preservation. Like all things its ideal if a balance is struck between development and preservation in ritual heritage site. The rules regarding Ecclesiastical Exemption²⁸² 'recognises the particular function of our buildings as places of worship and ensures that sacred uses are protected'²⁸³. The protecting of the religious function is significant in preserving the intangible aspect of the site so it is important that when changes are considered 'the system balances mission and worship and wider community use with care and conservation'²⁸⁴.

²⁸⁰ Catling, , Report regarding 'The Royal Commission's Chapels and Churches Work' for the Senedd 'Y Pwyllgor Cymunedau, Cydraddoldeb a Llywodraeth Leol Communities, Equality and Local Government Committee' (CELG(4)-20-15 Paper 1)

²⁸¹ National Churches Trust, *Supporting chapels and churches in Wales* (26 - 9 - 2012)

<<https://www.nationalchurchestrust.org/news/supporting-chapels-and-churches-wales>> [accessed 29 - 9 - 2020].

²⁸² See Appendix 2

²⁸³ Arthur Rank Centre, *Church Life: Rural Church Buildings: 2. Ecclesiastical Exemption*

<<https://arthurrankcentre.org.uk/church-life/rural-church-buildings/2-ecclesiastical-exemption/>> [accessed 23 - 9 - 2020]

²⁸⁴ Arthur Rank Centre, *Church Life: Rural Church Buildings: 2. Ecclesiastical Exemption*]

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Appendix 1: Case Study List

Spread of Case Studies

- Orange – Anglican (Including some sites with Pre-Reformation Catholic & Celtic Christian History)
- Green – Roman Catholic
- Blue – Nonconformist Protestant (All Denominations)
- Purple – Orthodox
- Yellow – Inter Faith
- Pink – Islamic
- Alizarin Crimson – Sikh
- Brown – Cwmddu School



Close ups of the more concentrated areas of Aberystwyth and central Cardiff, note an interactive version of this map can be found below. Buildings are marked according to the current or most recent denomination/s or religion to use them for worship. (Map Created Using Google Maps)
<https://www.google.com/maps/d/edit?mid=1IljvG7mmtSci48xr1M9I5Xqknel-s&usp=sharing>

Name of Site	Current or Most Recent Religion/Denomination	Any Past Use	Active?	Place of Worship on Site Since	Date current Building Constructed	Period and Style of Current Building	Administrative County	Community (District/Town/Village)
Aber. University Faith Space	Inter- Faith	Originally opened as an Interfaith Chapel the building has since been renamed as a "Faith Space"	Yes	1970	1970	Part of Brutalist, University Arts Centre.	Ceredigion	Penglais, Aberystwyth
Church of St Nicholas	Greek Orthodox	N/A	Yes	1906	1906 with 2006	Byzantine style	Cardiff	Butetown
Beilidu Chapel,	English Presbyterian & Calvinistic Methodist	N/A	No, Maintained by Welsh Historic Religious Buildings Trust	1800	1858	Vernacular	Powys	Maescar
Bethania Chapel (Capel Tŷ Fara)	Baptist	N/A	No, Maintained by Welsh Religious Buildings Trust	1831	1908	Classical Beaux Arts style	Bridgend	Maesteg
Bethlehem Chapel	Calvinist Methodist	N/A	No, Community Hall	1875	1903	Edwardian Gothic	Ceredigion	Llandre
Byd Mary Jones World	Anglican	Pre- Reformation Histories & Uses, Previously St Beuno's Church, before becoming Mary Jones World in 2014	Currently Maintained as Museum of Bible Society	Medieval ?	12th Century elements with later additions.	Medival with elements of Gothic revival and possible Roman Masonary	Gwynedd	Llanycil (Near Bala)
Capel Mynach	Calvinist Methodist	N/A	Yes	1858	1858	Simple Gothic	Ceredigion	Pontarfynach / Devil's
Capel Shiloh	Presbyterian Church of	N/A	Yes	1775	1874	Romanesque, Gable	Ceredigion	Lampeter
Capel Y Morfa	Presbyterian	Salem Welsh Calvinist Methodist Chapel	Yes	1895	1895	Gothic Style	Ceredigion	Aberystwyth
Christ church	Anglican	N/A	No, Community Centre	1844	1844	Norman Revival style	Powys	Welshpool
Christ church	Anglican	N/A	Yes	1810	1855, with major	Victorian Lancet style	Gwynedd	Bala
Church of Saint John the	Anglican	N/A	Yes	1854-5	1854 (with later Additions)	Decorated style with Geometric	Cardiff	Canton
Ebenezer Congregationalist Chapel	Roman Catholic Cathedral Hall	Former URC / Congregationalist Chapel	No Community Hall for Catholics	1885	1885 (Catholic 2016)	Gothic Revival	Cardiff	Cardiff
Eglwys Cwyfan	Anglican	Pre-Reformation Catholic Histories	Periodically	12th Century	12th Century with 19th century repair work	Medival	Anglesey	Llangadwaladr
Elfed Avenue United Church	Presbyterian & United Reformed	Welsh Presbyterian Church	Yes	1955	1955 (United 1985)	late twentieth century	The Vale of Glamorgan	Penarth
Gloddaeth United Church	Presbyterian & United Reformed	English Presbyterian Chapel	Yes	1880	1891	Victorian, Gothic Style	Conwy	Llandudno

Name of Site	Current or Most Recent Religion/Denomination	Any Past Use	Active?	Place of Worship on Site Since	Date current Building Constructed	Period and Style of Current Building	Administrative County	Community (District/Town/Village)
Guru Nanak Temple/Gurudwara	Sikh	Seion Calvinistic Methodist Chapel	Yes	1907	1907 (Date not known for become Gurudwara)	Romanesque, Gable-entry	Swansea	Llansamlet
Holy Cross	Roman Catholic	Former Wesleyan Methodist Chapel	Yes	1864	1864 (Catholic 1958)	Simple small Side entry chapel with modern Extension	Ceredigion	Aberaeron
Holy Family	Roman Catholic & Salvation Army Church	Methodist Chapel, then Holy Family Catholic Church (Now Shared Catholic and Salvation site)	Yes	Unclear when site was first used for Christian worship	1940s (Shared with SA since 2004)	Modernist within remains of older traditional stone chapel reconstruct	Wrexham	Coedpoeth
Holy Trinity Church	Anglican	Pre- Reformation Histories	Yes	Medieval ?	12th Century elements with later	Medival	Vale of Glamorgan	Marcross
Imam Ali Centre	Islamic	Former Anglican Church of St Stephen's and Music Venue called the "The Point"	Yes	1900?	1900	Geometric Gothic Style	Cardiff	Butetown
Jamia Almaarif Mosque and Meditation	Islamic (Sufism-Sunni)	Former Moriah Methodist Chapel	Yes	1856	1913 (20?? Islam - Project not jet complete)	Arts & Crafts, gable-entry	Gwynedd	Llanbedr
Llanelli Free Church	Evangelical	Llanelli Jewish synagogue	Yes	1900?	1900	Simple Gothic	Carmarthenshire	Llanelli
Nazareth House - University Church	Roman Catholic Convent and Care now. Alongside being Roman Catholic & Russian Orthodox, University Church	Roman Catholic, School and Convent	Yes	1872	1875	Victorian Gothic	Cardiff	Cathays
Our Lady of Carmel	Roman Catholic	N/A	Yes	1940?	1940	Modernist	Ceredigion	Lampeter
Our Lady of Fatima	Roman Catholic	Early 17th Century Stable rebuilt into church in 20th century	Yes	1948	1948	20th Century Vernacular	Gwynedd	Bala
Our Lady of the Angels and St Winefride's	Roman Catholic	N/A	Worship Ceased 2012	1875	1874-5 With Major Early to mid 20th Century	Victorian Gothic	Ceredigion	Aberystwyth
Our Lady Of The Rosary Catholic	Roman Catholic	N/A	Yes	2000	2000	Post - Modern	Flintshire	Buckley
Our Lady Star of the Sea	Roman Catholic	Soar Calvinist Methodist Chapel	No	1803	1831 (1969 as Catholic)	Victorian Gothic	Ceredigion	Borth
Peel Street Mosque/ Noor El Islam Mosque	Islamic	N/A	Yes	Refrence to Islam on site in 1935? First Purpose built	1997	Post - Modern	Cardiff	Butetown
Pen-rhiw Unitarian Chapel	Unitarian	Probably a Barn before it became a chapel In 1777	Occasionally, No longer at original location in hands of Museum of Wales at St Fagan's	1777 at Felindre site moved to St Fagan's in mid 20th century	18th century		Originally in what is now within the administrative county of Swansea now in Cardiff.	Originally Felindre, Now Cardiff

Name of Site	Current or Most Recent Religion/Denomination	Any Past Use	Active?	Place of Worship on Site Since	Date current Building Constructed	Period and Style of Current Building	Administrative County	Community (District/Town/Village)
Quaker Meeting House	Quaker	Formally Methodist Mission Hall	Yes	1954	1954 (In use as Quaker site since 1995)	Simple Modernist building with a Romanesque-style semi-circular arched doorway	Ceredigion	Penparcau
Quaker Meeting House,	Quaker	N/A	Yes	1700	1700, (Restored 1975 after long period of Other uses, Original Interior)	Vernacular	Powys	Dolobran
Quaker Meeting	Quaker	N/A	Yes	1963	2006	Vernacular	Wrexham	Wrexham
Quaker Meeting	Quaker	N/A	Yes	1983?	1983 (Extended)	Vernacular	Gwynedd	Bangor
Saint Anne's Church	Anglican	N/A	Yes	1909-1910	1909	Edwardian Gothic	Ceredigion	Penparcau
Saint Mark's Church,	Anglican	N/A	Closed for worship	1895	1895-1898	Arts and Crafts	Gwynedd	Brithdir
Seilo/Shiloh/Siloh Chapel	Carpark of Inter-Faith Arts and Community Centre	Calvinist Methodist /Presbyterian Chapel	Building Demolished in 1995	1863	Original building 1863 N/A Most recent rebuilding in 1956	Classical 20th century style facade on Victorian chapel	Ceredigion	Aberystwyth
Soar-y-Mynydd Chapel	Calvinist Methodist	N/A	Periodically	1822	1822	Traditional rectangular side-wall façade	Ceredigion	Tregaron (Nearest town)
St Alban on the Moor's	Roman Catholic	N/A	Yes	1891	1911	Mix of styles	Cardiff	Sploft
St Asaph Cathedral	Anglican	Pre-Reformation Catholic and Celtic Histories	Yes	6th Century	12-13th Century	Medieval with many later	Flintshire	St Asaph
St Cadfan's	Anglican	Pre-Reformation Catholic and Celtic Histories	Yes	6-9th Century	12th Century elements with later	Romanesque	Gwynedd	Tywyn
St Cybi's	Anglican	Pre-Reformation Catholic and Celtic Histories	Yes	6th Century	13-16th Century's	Mixture of periods and styles	Anglesey	Holyhead
St Cynfelyn's church	Anglican	Not Known	No, Private residence	Medieval ?	1844-6	Victorian Gothic	Ceredigion	Llancynfelyn
St David Metropolitan Cathedral	Roman Catholic	N/A	Yes	1884	1884-1887 Major rebuild in 1959 due to war	Gothic with Modernist Interior	Cardiff	Cardiff
St David's	Roman Catholic	N/A	Yes	1966	1966-69	Modernist	Gwynedd	Tywyn
St David's Cathedral	Anglican	Pre-Reformation Catholic and Celtic Histories	Yes	6th Century		Medieval with many later	Flintshire	St David's
St David's United Church,	Shared Nonconformist site, Baptist, United Reformed	Previously St David's Presbyterian (Calvinist Methodist) Church	Yes	1880	1883 (United 1969)	Gothic, Side Entry	Rhondda, Cynon, Taff (RCT)	Pontypridd

Name of Site	Current or Most Recent Religion/Denomination	Any Past Use	Active?	Place of Worship on Site Since	Date current Building Constructed	Period and Style of Current Building	Administrative County	Community (District/Town/Village)
St Illtud's Church	Anglican	Pre-Reformation Catholic and Celtic Histories, dating back to the site of a Celtic collage thought to be the oldest collage or University in the UK if not the world Cor Tewdws	Yes	395	11th Century	Norman	Vale of Glamorgan	Llantwit Major
St John's	Anglican	N/A	Yes	1889	1889-1891	Victorian Mixture of Revival	Gwynedd	Barmouth
St Josephs	Roman	N/A	Yes	1900	1900	Gothic	Conwy	Colwyn Bay
St Mairs	Roman Catholic	Built alongside Older church which was in converted Stables, the old church was turned into parish hall.	Yes	Unclear	1959	Modernist	Powys	Machynlleth
St Mary and St Mercurius	Coptic Orthodox Church	Former Wesleyan Methodist church of St John also known as Trinity Methodist Church	Yes	1837	1852 (Orthodox 1992)	Romanesque style.	Newport	Risca
St Mary of the Angels Church	Roman Catholic	N/A	Yes	1907?	1907	Romanesque (12th Century)	Cardiff	Canton
St Mary the Virgin	Anglican	Pre-Reformation Catholic Histories records of Cistersian Abbey	Yes	1143	1866	Neo-Byzantine style or French Gothic style	Powys	Abbeycwmhir
St Mary's	Anglican	Pre-Reformation Catholic and Celtic Histories	Yes	6th Century	13th Century, Largely Rebuilt in	Mix of periods and style	Powys	Welshpool
St Mary's Cathedral: The Cathedral	Roman Catholic	N/A	Yes	1857	1857	Neo - Gothic (Edward Pugin)	Wrexham	Wrexham
St Mary's Priory	Anglican	Pre reformation Catholic Histories, originally church of the Benedictine Priory,	Yes	12th Century	12th Century	Medival	Donmouthshi	Abergavenny
St Matthew's	Anglican	N/A	Yes	1878	1878-9	Victorian	Ceredigion	Borth
St Michael 's	Anglican	Not Known	Yes	Medieval ?	13th Century with later additions.	Medieval with later adaptations	Ceredigion	Llanfihangel-y-Creuddyn.
St Michael's	Anglican	Pre-Reformation Histories	Yes	At least the 11th century though its thought worship could go back 1,800 years	1885	Victorian Gothic	Ceredigion	Llandre
St Padarn's	Anglican	Pre-Reformation Catholic and Celtic Histories	Yes	6th Century	13th Century with later additions.	Medieval	Ceredigion	Llanbadarn Fawr

Name of Site	Current or Most Recent Religion/Denomination	Any Past Use	Active?	Place of Worship on Site Since	Date current Building Constructed	Period and Style of Current Building	Administrative County	Community (District/Town/Village)
St Paul's	Roman Catholic	N/A	No demolished 1970	1870s?	1891?	Unclear, What few photos remain suggest a Gothic Church with Cast Iron Pillars, giving industrial feel.	Cardiff	Newtown
St Peter's Church	Anglican	Pre-Reformation Catholic and Celtic Histories	Yes	6th Century	13th Century with major 19th century	Medieval with later adaptations	Powys	Machynlleth
St Peter's Church	Roman Catholic	N/A	Yes	1861	1861, Tower added 1883	Victorian Gothic With later	Cardiff	Roath
St Tanwg's Church	Harlech	N/A	Yes	1841	1841	Early 19th century	Gwynedd	Harlech
St Teilo's	Anglican	Pre-Reformation Catholic and Celtic Histories	Occasionally, No longer at original location in hands of Museum of Wales at St Fagan's	6th Century at Llandeilo Tal-y-bont	12/13th Century Moved to St Fagan's in 1980s Re-construction completed 2007	Sort of Medieval, made to appear as it may have looked in 1530s, all modern reconstruction	Originally in what is now within the administrative county of Swansea now in Cardiff.	Originally Now Cardiff
St Teilo's	Roman	N/A	Yes	1925?	1964	Modernist	Cardiff	Whitchurch
St Winefride's	Roman Catholic	N/A	Yes	1832-3	1832-3 with later	Neo Classical	Flintshire	Holywell
St. Celynnin's	Anglican	Pre-Reformation Catholic and Celtic Histories	Maintained but no longer actively	6th Century	13th century	Medieval	Gwynedd	Llangelynin
St. Celynnin's	Anglican	N/A	Yes	1841	1841-3	Early 19th century	Gwynedd	Llwyngwril
St. Michael's Church	Anglican	Site has not been in continues religious use but has had several periods since 13th century	Yes	Continuously in use since 1787 but past religious history dating back to 13th century	1886-1890	Victorian Decorated Gothic	Ceredigion	Aberystwyth
St. Pauls United Church	Wesleyan Methodist and United Reformed	St Paul's Wesleyan Methodist Church	Yes	1891	1891 with later adaptations (United 1991)	Simple Gothic Style	Conwy	Penmaenmawr
St.Mary's parish church	Anglican	Orginal Church thought to have been a chapel of the directly neighbouring Medieval Cistercian Abbey	Yes	1164	1815, with Later additions	Simple Gothic	Ceredigion	Strata Florida
Tabernacle/ Libanus Chapel	Union of Welsh Independents	N/A	Yes	1872?	1872	Victorian, Mix of revival	Swansea	Morrison
The Wesley Church Centre	Wesleyan Methodist	N/A	Yes	1749	1811 With many later additions including	"Chester Style"	Cheshire (ENGLAND)	Chester

Name of Site	Current or Most Recent Religion/Denomination	Any Past Use	Active?	Place of Worship on Site Since	Date current Building Constructed	Period and Style of Current Building	Administrative County	Community (District/Town/Village)
Trinity Calvinistic Methodist Chapel,	Calvinist Methodist	N/A	Closed?	1858	1867 (Refronted 1918) and later additions	Early 19th Century Vernacular with Gothic front	Carmarthenshire	Llanelli
United Church Rhyl, Tynewydd	Presbyterian & United Reformed	Congregational Chapel	Yes	1942?	1942	Mid 20th Century Gothic	Flintshire	Rhyl
United Church Rhyl, Water Street	Presbyterian & United Reformed Church	English Congregational & United Reformed Church	Yes	1858	1885	Victorian Gothic	Flintshire	Rhyl
Urban Crofters (Formally, St Anne's Church)	Anglican	St Anne's Closed in 2015, But reopened in 2019 as one of the Church in Wales "church plants"	Yes	1872	1886	Gothic Revival	Cardiff	Roath
Welsh Academy of Art (Formally Cwmdu	Cwmdu	Victorian Board School	School Closed in 2012 has since	N/A	1873	Victorian	Powys	Cwmdu
Welsh Baptist	Baptist	N/A	No, disused	1826	1885 (Enlarged	Sub-Classical	Denbighshire	Pandy'r Capel
Welsh	Roman	N/A	Yes	1969-1970	1969	Modernist	Ceredigion	Penparcau

Appendix 2: Heritage change and Heritage tourism



Figure 61: St Teilo's Church, late 12th century church at St Fagan's, National Museum of History (Museum of Wales), near Cardiff. A medieval church that has been moved in its entirety from Llandeilo, Tal-y-bont, Glamorgan, 2017. (Photo Source: Chris - cmw_1965 on Flickr)

Introduction

In recent decades there has been growing interest in Faith tourism in Wales. There has been much discussion regarding this area although it remains to be seen how viable this is as a way forward. 'too often when a building or site or even a town has outlived its useful life, tourism is presented as the elixir that will cure all its ills'²⁸⁵.

Currently, we are 'faced with an increasingly unfamiliar and uncertain future, many people are seeking security and stability in the supposedly safer world of the past'²⁸⁶.

As a result, In the last few decades, there has been a 'stupendous growth in establishments concerned with the social history of Wales'²⁸⁷.

One would have concerns about some of the language used by those politicians who support such movements, whilst Dafydd Ellis Thomas the Minister whose responsibilities cover heritage may use more poetic language about placing the

²⁸⁵ Jenkins, *Getting Yesterday Right*, 2nd Ed. (2009) p.224.

²⁸⁶ Jenkins, *Getting Yesterday Right*, 2nd Ed. (2009) p.1.

²⁸⁷ Jenkins, *Getting Yesterday Right*, 2nd Ed. (2009), p.2.

chapel as part of the community again. Others have used phrases that suggests there is a more economic motivation for their support, 'Assembly Members such as Darren Millar and William Powell have long been calling for Welsh government to do more to capitalise on Wales' history and to boost faith tourism'²⁸⁸. Whilst then Welsh transport minister Edwina Hart suggested that more could be done to 'exploiting the full potential of Wales places of worship'.²⁸⁹ A Welsh government report from around the same time claims that 'Faith Tourism in Wales should be bold'²⁹⁰ that they should 'exploit the visitor economy for the purpose of sustaining Wales' Places of Worship.' The implication was then that by '2020 Faith Tourism is recognised as an integral component of the visitor experience in Wales'²⁹¹ now at that point it appears that at least with Wales' most visited site there has been little change St David's Cathedral only seeing an increase in tourists in 2017, likely more as a result of having a new bishop, (the first female bishop in the Church in Wales), than as a result of any faith tourism initiative as it has returned back to a more normal level in 2018.

Preserving the Building as a whole

In 2013 Mary Jones World opened up in Bala in North West Wales the 'state of the art visitor and education centre that tells the story of Mary Jones and Thomas Charles'²⁹² the centre is based in a former church and explores the story of Mary Jones who In 1800 when she was a '15 year-old girl called Mary Jones walked 26 miles from Llanfihangel-y-Pennant to Bala'²⁹³ barefoot to purchase a copy of the Bible in Welsh as she did not have access to a copy. Whilst the church has arguably ceased its religious service on one hand, on the other, the project is coordinated by

²⁸⁸ Stewart, Jim on Evangelical Alliance, *Faith Tourism in Wales* (20 - 09 - 2013) <<https://www.eauk.org/current-affairs/politics/faith-tourism-in-wales.cfm>> [accessed 8 - 9 - 2020].

²⁸⁹ Hart, Edwina (Then Welsh Government Minister for Economy & Transport) on BBC, *Boosting faith tourism challenging, says Welsh economy minister* (25 - 10 - 2013) <<https://www.bbc.co.uk/news/uk-wales-24668455>> [accessed 28 - 9 - 2020].

²⁹⁰ Welsh Government, *The Faith Tourism Action Plan for Wales* (Cardiff: 2013), p. 2.

²⁹¹ Welsh Government, *The Faith Tourism Action Plan for Wales* (Cardiff: 2013), p. 2.

²⁹² Go North Wales, *Mary Jones World* (2020) <<https://www.gonorthwales.co.uk/things-to-do/mary-jones-world-p373231>> [accessed 7 - 9 - 2020].

²⁹³ Mary Jones World, *About us* <<https://www.bydmaryjonesworld.org.uk/about-us/>> [accessed 7 - 9 - 2020].

the Bible Society themselves and seeks 'not just to be a historic monument'²⁹⁴ but to 'bring the story alive'²⁹⁵. The building is owned and run by the Bible Society a religious organisation, which was founded inspired by Mary Jones's story, it should be noted the building has no connection itself to the story with Thomas Charles and Mary Jones being Nonconformist and the Church being Anglican. Although Thomas Charles is buried in the cemetery surrounding the church.

So, whilst the site is not used for worship it still a religious site. The names inclusion of the word 'world' suggests perhaps a more theme park-based attraction not a high brow religious heritage site.

One would be concerned about the cheapening of religious heritage sites though over capitalising on the sites heritage. It would be advisable to not reduce Welsh sites to the "tacky" and "kitsch" nature of some of Europe's most significant religious buildings which draw crowds of religious and secular pilgrims. With sites such as Knock in Ireland being described as being spoiled by 'greedy traders waiting to take your euro's with a pile of cheap and tacky souvenirs and food that you wouldn't feed your dog'²⁹⁶ and Lourdes described by one visitor as being 'like Blackpool but without the rock'²⁹⁷ the visitor was heavily critical of the commercial side of the shrine indicating that perhaps it could be compared to the 'money makers in the temple'²⁹⁸ in the biblical accounts of Christs life. Whilst for many this aspect of religious sites may be too much and one raise concerns when welsh politicians are using terms

²⁹⁴ Edwards, Owain in video at Mary Jones World *About us* <<https://www.bydmarijonesworld.org.uk/about-us/>> [accessed 7 - 9 - 2020].

²⁹⁵ Edwards, Owain in video at Mary Jones World *About us* <<https://www.bydmarijonesworld.org.uk/about-us/>> [accessed 7 - 9 - 2020].

²⁹⁶ 'Geronimo92' from Leeds (England), 'Religious site spoiled by cheap, tacky traders: Review of National Shrine of Our Lady of Knock', *Tripadvisor*, (28 - 11 - 2011), in <https://www.tripadvisor.co.uk/ShowUserReviews-g551607-d536119-r121166472-National_Shrine_of_Our_Lady_of_Knock-Knock_County_Mayo_Western_Ireland.html> [accessed 10 - 9 - 2020].

²⁹⁷ Philip K from Bangor (Wales), 'Philip K Bangor, United Kingdom 4844 Ticky, tacky Lourdes: Review of Sanctuaire Notre Dame de Lourdes', *Tripadvisor*, , (25 - 8 - 2012), , in <https://www.tripadvisor.co.uk/ShowUserReviews-g187171-d1551978-r138333916-Sanctuaire_Notre_Dame_de_Lourdes-Lourdes-Hautes_Pyrenees_Occitanie.html> [accessed 10 - 9 - 2020].

²⁹⁸ Philip K: Ticky, tacky Lourdes (2012)

such as 'capitalise' and discussing how we should be 'exploiting the full potential of Wales places of worship'.²⁹⁹

. A balance would need to be struck from a heritage perspective of attracting tourists to unknown sites whilst not swamping them, 'The sacred landscape of Wales is a secret known only to a few. This living work of art, entwined with history, culture and mythology has the power to inspire the mind and soothe the soul'³⁰⁰ if we were to see over interpretation or capitalization on religious sites one could perhaps be liable to destroy the very things that make these sites so special. The Mary Jones centre is an impressively curated site but one could argue it has gone too far towards becoming a museum and something has been lost in the subdividing of the church space along the way.



Figure 62: Mary Jones World, Bala, (Source Mary Jones World)

²⁹⁹ Transport Minister Edwina Hart (2013)

³⁰⁰ Faith Tourism Wales Forum, *ExploreChurches: a National Churches Trust project* (29 - 4 - 2020)
<<https://faithtourismwales.wordpress.com/2020/04/29/explorechurches-a-national-churches-trust-project/>> [accessed 10 - 9 - 2020].



Figure 63: (Left) Thomas Charles of Bala (1755–1814) painted by William Roos (1808–1878) (Source: Llyfrgell Genedlaethol Cymru / The National Library of Wales)

Figure 64: (Right) Thomas Charles, handing a bible to Mary Jones in a romanticised depiction from a leaflet produced by the Bible Society who run Mary Jones World (Source: Bible Society)

If one were to compare to one of the FoFC sites in Wales who look after 27 sites in Wales at time of writing. The sites in Wales perform a large percentage of their 50 sites which is significant noting that the other country where they work is England which is larger in terms of population and geography. looked after by FoFC³⁰¹.

However whilst the Mary Jones site appears full of life in the photos I have been able to source, some of the FoFC sites such as the Arts and crafts wonder of St Mark's in Brithdir have been described as being 'dorment [Sic.] and unused'³⁰², has perhaps an organisation that 'prides itself on the past and wants to cherish it'³⁰³ fossilised the very moment the churches entered there care, now lying dormant. In reality whilst this may not be entirely the case as 'Maintaining and repairing churches'³⁰⁴ is an

³⁰¹ Winsor, Charles (HRH Prince of Wales) in foreword of Matthew Saunders, 'Saving Churches: The Friends of Friendless Churches: The First 50 years' (London: Francis Lincoln Limited, 2010) p.7.

³⁰² 'Kev J' from Ipswich, United Kingdom on , *dorment and unused* (22 - 8 - 2017) <https://www.tripadvisor.co.uk/ShowUserReviews-g1785070-d6652826-r516373113-St_Mark_s_Church-Brithdir_Dolgellau_Snowdonia_National_Park_North_Wales_Wales.html> [accessed 19 - 9 - 2020].

³⁰³ Jenkins, Simon (Sir.) Matthew Saunders, Saving Churches: The Friends of Friendless Churches: The First 50 years' (London: Francis Lincoln Limited, 2010) p.7.

³⁰⁴ Friends of Friendless Churches, *About The Friends* <<https://friendsoffriendlesschurches.org.uk/about-us/>> [accessed 25-9-20].

important part of their work. One could suggest that their belief that 'an ancient and beautiful church fulfils its primary function merely by existing'³⁰⁵ could lead in some cases to the site appearing vacant of purpose with worship having ceased. They do however insist that they 'preserve these buildings for the local community and visitors to enjoy'³⁰⁶ alongside having helped 'hundreds'³⁰⁷ of other churches through grants, and they also have a fund (Cottam Will Trust) for the purchasing of Artwork usually new, but they do also give grants for 'salvaged works of art'³⁰⁸, the aim of the grant is to allow 'the purchase of objects of beauty to be placed in ancient Gothic churches for the furtherance of religion'³⁰⁹. Grants from the Cottam Will trust have 'previously included statues, murals, paintings, stained glass, altars and altar frontals'³¹⁰. A fund specifically set up to allow the creation of new artworks for historic churches to further religion, in the control of a heritage organisation that is non-denominational, perhaps highlights quite how complicated the process of development and preservation is within churches.

A more extreme example of preserving whole buildings is the fate of St Teilos church and Penrhiw Unitarian chapel, which were moved from their original sites across. St Teilos has been 'refurbished as it may have appeared about the year 1530, complete with all the elements associated with a late medieval Catholic church'³¹¹. These churches have moved to a location where they can engage with an audience and perform a really valuable role in educating people about religious heritage in Wales. Equally they have lost aspects of their history along the way. By both their dismantlement and because they have been removed from the communities where

³⁰⁵ Friends of Friendless Churches, *About The Friends* <<https://friendsoffriendlesschurches.org.uk/about-us/>> [accessed 25-9-20].

³⁰⁶ Friends of Friendless Churches, *About The Friends* <<https://friendsoffriendlesschurches.org.uk/about-us/>> [accessed 25-9-20].

³⁰⁷ Friends of Friendless Churches, *About The Friends* <<https://friendsoffriendlesschurches.org.uk/about-us/>> [accessed 25-9-20].

³⁰⁸ Funding for all: All for Funding, *Cottam Will Trust: Arts & Culture, Religion* <<http://www.fundingforall.org.uk/funds/cottam-will-trust/>> [accessed 25 - 9 - 2020].

³⁰⁹ Friends of Friendless Churches, *Funding for art in churches* () <<https://friendsoffriendlesschurches.org.uk/funding-for-art/>> [accessed 25 - 9 - 2020].

³¹⁰ Funding for all: All for Funding, *Cottam Will Trust: Arts & Culture, Religion* <<http://www.fundingforall.org.uk/funds/cottam-will-trust/>> [accessed 25 - 9 - 2020].

³¹¹ Amgueddfa Cymru — National Museum Wales, 'St Teilo's Church' <https://museum.wales/stfagans/buildings/st_teilos_church/> [accessed 3 - 6 - 2020].

they had been in the case of St Teilo's for centuries. It should be noted that these buildings are still used on occasion for religious services at the museum sites, and if they had not been saved by the museum then they may have been lost to ruin or destruction. Today they are items in a museum collection, muddled amongst what one could suggest was a heritage theme park.



Figure 65: The Jesse Window in the Priory Church of St Mary in Abergavenny, a new 2016 window, created for grade 1 listed ancient church. (Source FoFC)

Interpreting Historic churches



Figure 66: Church of the Holy Trinity, Marcross (Photo: John Goodhall, Source: National Churches Trust).

Goodhall comments on a church in the Gower peninsula that its heritage plaque worked effectively it 'illustrated the things of importance in the church and told the narrative if you wanted to read it'³¹² a similar example can be seen with the peaceful places project in Ceredigion where a heritage trail among local churches and chapels churches including four examples of pre-reformation churches, two nonconformist chapels and a medley of 19th century Anglican churches in a variety of styles including one built close to the medieval ruins of Strata Florida Abbey, one could however argue that the list of sites lacks much denominational diversity. It does however present a simple way that does not involve heavy adaptations too your heritage site, but also comes across as professional, each site has a webpage, and a corresponding plaque outside of church explaining history.

Whilst in the case of traditional museums labels are 'one of the key things that make a museum feel like a museum—along with features like glass cases, and special

³¹² Goodhall, *Parish Treasures*, National Churches Trust Conference (2018)

lighting³¹³ however in a church setting such interpretation can distract from the site. What I hope I have indicated with these two examples, that it's not always necessary to change a site to interpret its heritage it's also not always necessary to interpret every aspect of its history. 'A great deal of research concludes that visitors spend on average, only a few seconds reading a particular labels³¹⁴, and 'it's usually concluded that the average visitor does not read labels³¹⁵ 'minimalist but hugely effective at telling you what there is to see³¹⁶, Goodhall highlights further that 'over labelling is another problem³¹⁷ and whilst he does 'sympathise that tombs can require an effort to understand the inscriptions and so forth, but I think producing really large labels and putting them all over the monument somewhat detracts from these objects themselves³¹⁸.

Creating Exhibitions in active churches

When one is attempting to facilitate an exhibition in a church space, it is important that anything used suits the setup, and does not appear visually offensive, curating an exhibition in a heritage space, requires any exhibition boards to suit the space. In St Padarn's, Llanbadarn Fawr a permanent exhibition was established in 1985, materials used in the structure such as the screen used too separate off the transept were 'designed to match the existing organ panelling³¹⁹.

The St Padarn's Exhibition unlike many church exhibitions brings something new to the site, creating new church features that hint to the sites ancient Celtic past thought to go back to Padarn himself in the 6th century. The Exhibition is as much a

³¹³ tcrnk10 - University College London (UCL), *Move over priceless artefacts – 3 interventions that show labels are the most important aspect of museums* (10 - 4 - 2018) <<https://blogs.ucl.ac.uk/researchers-in-museums/2018/04/10/move-over-priceless-artefacts/>> [accessed 19 - 9 - 2020].

³¹⁴ Wicker, A. W., *An Introduction to Ecological Psychology* (Montrey, Brooks/Cole, 1979) Phrasing used from John H. Falk & Lynn D. Dierking, 2nd Ed. 'The Museum Experience Revisited' (Abingdon, Routledge, 2016) p.116.

³¹⁵ Falk, John H & Lynn D. Dierking, 2nd Ed. 'The Museum Experience Revisited' (Abingdon, Routledge, 2016) p.116.

³¹⁶ Goodhall, *Parish Treasures*, National Churches Trust Conference (2018)

³¹⁷ Goodhall, *Parish Treasures*, National Churches Trust Conference (2018)

³¹⁸ Goodhall, *Parish Treasures*, National Churches Trust Conference (2018)

³¹⁹ Anon, *Llanbadarn Fawr: Drwy'r Canrifoedd / Llanbadarn Fawr: Through the Centuries* (Llanbadarn Fawr: Cyhoeddwyd gan Gygor Cymuned, 1994) p.4.

commissioned artistic installation inspired by the complex history of the site, as it is an example of interpretive engagement, the exhibition feels dated now but some of the concepts presented within it were before their time with the artistic engagement within heritage sites not really becoming established until the 1990s. With Cass suggesting the 'Contemporary Arts Programme as a regular feature of the museum's programming emerged from a series of activities which can be traced back to the 1990s'³²⁰

The other side of such an exhibition, is that it has caused significant cosmetic and configuration to the transept of one of Wales more significant medieval "Mother church's"³²¹ at points conflicting with the existing interior, the contrast between the organ structure and the exhibition walls should be noted, whilst the red lines used in the exhibition flooring distract from the artifacts themselves. Elsewhere, however, the curator Peter Lord worked hard to create structures that complemented the existing church furnishings an illustration of a display cabinet bespoke made for the site should be noted.

Perhaps an exhibition within another active church, that has built on St Padarn's work, is St Illtud's Church near Llantwit Major. It is equivalently historically significant pre-reformation church with ancient Celtic history, described as the 'Westminster Abbey of Wales'³²² its considered to be one of the 'oldest centre of learning in Britain' with a history dating back 1500 years. However up until 2013 part of its site had stood in ruin for many years, a HLF funded project worked to conserve this element of the structure and it now exhibits as St Padarn's has its collection of Celtic stones, in case of St Illud's the stones are believed to be grave markers of Celtic nobles. The

³²⁰ Cass, Nicholas, *Contemporary Art and Heritage Interventions at the Brontë Parsonage Museum*, PhD Thesis, University of Leeds (2015) p.14.

³²¹ 'the principal church of a locality or land' – as defined by Merriam Webster Dictionary, the use of Mother Church's appears to be common amongst the Welsh pre reformation church another example would be St Cadfan's in Tywyn up the coast from Llanbadarn.

³²² National Churches Trust, *Llantwit Major, Glamorgan St Illtud* (10 - 4 - 2018) <<https://www.explorechurches.org/church/st-illtud-llantwit-major>> [accessed 19 - 9 - 2020].

style is perhaps simpler than St Padarn's, but it is unclear how much interpretation is provided. 'welcome to visitors in relating the story of our amazing heritage'³²³ Revered Butler comments further that the 'The 21st Century vision for the Galilee is in accordance with its original intention which can be understood as a "corridor" between the church and the world.' That 'It seeks to welcome all people, both near and far, that they may experience, learn and be inspired by the heritage, ongoing history and living faith of this ancient holy site. In this way we hope that the amazing "untold story" of Llanilltud will "unfold" to new generations.'³²⁴



Figure 67: Exhibition at St Anne's, Roath Cardiff, 2011 (Source: BBC)

The scale and style of this exhibition, show great ingenuity and ambition from the community and involved authorities, and give a striking contrast to the pin board style heritage display's one is more accustomed to seeing in church spaces, often created with great effort by well-meaning local heritage groups this pinboard style can be text heavy and uninviting, often conflicting with the space, an example of this style can be seen in figure of St Anne's Anglican Church Cardiff (Now called Urban Crofters). St Anne's exhibition was a temporary set up and perhaps this style is appropriate for this type of event, but one can occasionally see more permanent church exhibitions

³²³ Butler Huw (Rev. Anglican Vicar), *Llanilltud: Capel Galilea, Galilee Chapel* ([n.p.]: , 2013), p. 4.

³²⁴ Butler Huw (Rev. Anglican Vicar), *Llanilltud: Capel Galilea, Galilee Chapel* ([n.p.]: , 2013), p. 4.

utilising the same style, some zig zag boards as seen in figure, with some old postcards perhaps.



Figure 68: Tithe Barn Heritage Centre at the Priory of St Mary in Abergavenny (Photo Source: Google Maps)

Figure 69: Exhibition in the Tithe Barn at the Priory of St Mary in Abergavenny (Photo Source: Google Maps)

It feels that sometimes when religious heritage sites undertake ambitious developments such as at Mary Jones World they fail to understand the disruption to the physical understanding of the space that can be caused by their exhibitions. The unintentional suggestion by the Mary Jones exhibition is that the heritage of the church itself, might perhaps be unimportant in their aims as their exhibition disrupts the space, making it difficult to understand the space historic. Exhibitions don't necessarily have to be facilitated within churches, at the Priory of St Mary in Abergavenny a heritage centre has been created within a medieval tithe barn that's part of church complex (See Figure:) whilst this is not possible on all sites, it allows the heritage to be recognised without disrupting the church itself. Falk and Dierking suggest looking at how

- 'How people utilise and respond to physical space
- How people balance the need for visual, oral and written information
- How People Utilise exhibitions, interpretive materials and media to meet their own personal needs
- Whether people have physical or mental disabilities³²⁵

³²⁵ Falk, Dierking, 'The Museum Experience Revisited' (2016) p.129.



Figure 70: (top Left) Exhibition panels in front of Organ pipes in St Padarn's Church, Llanbadarn Fawr, (Source David Greaney)

Figure 71: Exhibition in St Padarn's Church, Llanbadarn Fawr, Curated in 1886 by Peter Lord, view into transept showing Celtic stones. (Source: 1993 book Llanbadarn Fawr, through the centuries)

Figure 72: Exhibition Case Designed by Paul Roberts for St Padarn's Church, Llanbadarn Fawr in 1886 (Source: 1993 book Llanbadarn Fawr, through the centuries)

Figure 73: Exhibition in St Padarn's Church, Llanbadarn Fawr, Sulien Room, Artwork by Ieuan Rees. 'The Last artifacts made in the Celtic tradition in Wales to have survived are the manuscripts of the family of Sulien' The Latin on the wall is taken from the words written by Rhyghfarch in the 11th century, consoling the end of Celtic culture as it had been due to the coming of the Normans. This is a very artistic way of interpreting a heritage space, which is before its time in style. (Source: 1993 book Llanbadarn Fawr, through the centuries)

Conclusion

Of course adaptations to heritage sites to facilitate heritage can be more practical than curatorial. St Michael's in Llanfihangel-y-Creuddyn, was recently awarded National Lottery Heritage Fund³²⁶ money to allow better access to the church tower as well as carry out urgent repairs. 'The project will also make it possible for the community to take groups up the ancient tower, by replacing wooden ladders with new safe steps. These will go up to the top floor where visitors will be able to see the 16th century bell frame and enjoy the wonderful views out.'³²⁷

There's a serious risk with using tourism to protect heritage Jenkins warns that 'with the result that certain tourist honeypots such as Snowdonia and the county of Pembroke are over supplied with attractions are over supplied with attractions while over regions equally important in heritage of Welsh people have not been interpreted in any way. Or had not until recently'³²⁸, Goodhall suggests that this is especially problematic in the under interpretation of urban churches³²⁹. In 2019 a 'new pilgrimage that links 500 churches and chapels in Wales has been created to draw more tourists to Wales'³³⁰ this will hopefully draw what in 2012 'church leaders say there is a renewed interest in holy sites'³³¹ to the less known about sites. Broadcaster Huw Edwards³³² comments 'From hilltop chapels to ancient churches to medieval cathedrals, the churches and chapels of Wales are some of the most beautiful religious buildings anywhere in the world'³³³

³²⁶ Formally Heritage lottery Fund

³²⁷ Bánfi, Alexandra for Cambrian News, *£183,000 grant to restore and improve church* (31 - 10 - 2019)

<<https://www.cambrian-news.co.uk/article.cfm?id=131034&headline=%C2%A3183,000%20grant%20to%20restore%20and%20improve%20church§ionIs=news&searchyear=2019>> [accessed 20 - 9 - 2020].

³²⁸ Jenkins, *Getting Yesterday Right*, 2nd Ed. (2009) p.2.

³²⁹ Goodhall, *Parish Treasures*, National Churches Trust Conference (2018)

³³⁰ Mbakwe,Tola , *Sacred churches in Wales to boost tourism* (21 - 10 - 2019)

<<https://premierchristian.news/en/news/article/sacred-churches-in-wales-to-boost-tourism>> [accessed 10 - 9 - 2020].

³³¹ Bourne, Nick for BBC News, *Religious tourism on the rise, says Church in Wales* (10 - 6 - 2012)

<<https://www.bbc.co.uk/news/uk-wales-18058646>> [accessed 10 - 9 - 2020].

³³² Who is now the Vice-President of the National Churches Trusts

³³³ Edwards, Huw in Mbakwe,Tola , *Sacred churches in Wales to boost tourism* (2019)

In 2013 it was also announced ‘that the Welsh government will be launching its All-Wales Faith Tourism Initiative.... The Government's intention is to promote Wales³³⁴ sacred sites by attracting visitors, to welcome them into Wales' churches and chapels and to educate them about the nation's rich history and heritage.’ Stewart comments that ‘Assembly Members such as Darren Millar and William Powell have long been calling for Welsh government to do more to capitalise on Wales' history and to boost faith tourism³³⁵. In 2018 a new visitor centre was opened at St Asaph Cathedral in North Wales with the aim to attract ‘more visitors, pilgrims and worshippers to St Asaph Cathedral’³³⁶, Miller comments ‘It is fantastic that the number of visitors to these sacred sites is growing and the investment in St Asaph Cathedral will undoubtedly attract many more people³³⁷ The motivation of visitors is unclear, how as to how one can tell secular tourists from religious pilgrims, further more weather statistics include regular worshipers, and if not how they are able to exclude them. It also should be commented that whilst one could suggest there have been slight increases in religious tourism between 2011-2018 according to Welsh Government statistics it saw a decline from 2008-2011 so there is only a marginal increase.

	2006	2007	2008	2009	2010	2011	2012	2013	2014	2015	2016	2017	2018
St. David's Cathedral, Pembrokeshire Annual Estimated Tourists	275,000	269,700	270,200	No data	271,000	262,000	258,000	255,000	257,000	275,700	271,700	287,000	272,000

Table 1: Annual Estimated Tourists: St David's Cathedral compiled using data from (*Visits to Tourist Attractions in Wales, Report for Visit Wales – Welsh Government*)

³³⁴ Stewart, Jim for Evangelical Alliance , *Faith Tourism in Wales* (20 - 9 - 2013) <<https://www.gonorthwales.co.uk/things-to-do/mary-jones-world-p373231>> [accessed 7 - 9 - 2020].

³³⁵ Stewart, *Faith Tourism in Wales* (2013).

³³⁶ Millar, Darren (Press release on the Assembly Members website), *Official opening of St Asaph Cathedral's new visitor and heritage attractions* (20 - 5 - 2018) <<https://www.darrenmillar.wales/news/official-opening-st-asaph-cathedrals-new-visitor-and-heritage-attractions>> [accessed 8 - 9 - 2020].

³³⁷ Millar, Darren In speech quoted on his website in press release *Official opening of St Asaph Cathedral's new visitor and heritage attractions* (2018)

In terms of how one is adapting ones historic church, to facilitate anything, as with any other museum or heritage space there is little point in doing so if it's not accessible or available St Cybi in Anglesey is considered to be 'one of the jewels in Anglesey's crown'.³³⁸ Yet it has been criticised by one visitor for the building being locked when they wished to visit, now it would be wrong to read too much into this criticism as often the case with online reviews, little context is given, and it may be that the visitor attended outside of the hours the site is open to the public.

The lack of understanding of practicality in visiting Wales's historic churches amongst a minority of visitors is best probably explained though the following quote regarding St. Cwyfan's Church in the Sea (Also known as Llangwyfan Church) in Anglesey is given a 3* review because it is 'inaccessible at high tide, and accessible by clambering over big stones along a causeway at low tide, this church is usually kept locked'³³⁹. It is difficult to see how those managing the site could better facilitate the engagement of visitors, without large amounts of unsightly construction, ruining the famous view of the church, as well as damaging both a significant heritage site, a picturesque coastline, and potential for environmental damage. to allow better access to the site, or risking isolating any staff who facilitate the opening of the church on the island. It is certainly clear, that adaptations to a heritage site such as a church to better facilitate tourism are simply unreasonable on some occasions.

³³⁸ The Friends of St. Cybi., *The Friends of St. Cybi*. (10 - 4 - 2018) <<http://www.stcybi.co.uk/>> [accessed 20 - 9 - 2020].

³³⁹ '26Smithy' from Barcelona on TripAdvisor, *The Friends of St. Cybi*. (15 - 9 - 2014) <https://www.tripadvisor.co.uk/ShowUserReviews-g4960248-d5288729-r229014506-St_Cwyfan_s_Church-Aberffraw_Anglesey_North_Wales_Wales.html> [accessed 20 - 9 - 2020].



Figure 74: St. Cwyfan's Church in the Sea (Also known as Llangwyfan Church) in Anglesey (Photographer: Liz S, Source: TripAdvisor)

What should be highlighted, in terms of engagement especially in regard to community of heritage tourism-based changes, there is little point in carrying them out if one is not able to staff the facilities that the church wishes to provide for community. It is not worth making huge changes and risking the heritage of what is in effect a local history centre, if it is not feasible to use any created facilities, due to unavailability of volunteers/staff or issues with security.

It is possible to engage a wider audience in the heritage of remote churches which avoids invasive adaptations that are potentially unproductive, through having online platforms for visitors to explore. This one at St Cybi's is rudimentary and dated but indicates what is possible from a heritage point of view. Having been attempting to research into the history of churches during the Lockdown of 2020, it has been evident, that certain sites are more considered than others about how to engage people who are not able to visit in person, but might do so in the future if they see your exciting heritage page. Barmouth Anglican Church has recently been putting great effort into engaging people in the history of their church using social medias

platforms such as Twitter, Facebook and Instagram (See Figure) It should however be noted that Barmouth appears to be reaching a limited audience as indicated by the amount of likes seen in the figures. . Another way could be by contacting organisations that run existing platforms such as the National Churches trust to get a new site added to their explore churches platform. ‘This project aims to attract UK and international visitors to experience the wonderful sacred heritage of Wales’.³⁴⁰ There are other platforms, beginning, with recent project launched by RCAHMW and the Welsh Religious Buildings trust on the 24th September this year following an online open day at Beili Du Calvinistic chapel near Sennybridge³⁴¹

Our virtual tour of the church starts from the gate leading through the ancient walls from the centre of town. Immediately in front of us through the arch is the entrance to the South Porch. The West Tower would be to our left and to our right would be the view across the busy port of Holyhead.

To begin the tour of St. Cybi, simply click on any of the areas on the plan below. A new window will open for each area.

THE FRIENDS OF ST. CYBI
VIRTUAL TOUR

Home Gallery History The Friends News Contact Us Links

The Friends of St. Cybi. Ty Cyfle, 68-82 Market Street. Holyhead. Ynys Mon. LL65 1UW

Figure 75: Virtual tour of St Cybi's Holyhead,

³⁴⁰ National Churches Trust, *Experiencing Sacred Wales* <<https://www.explorechurches.org/experiencing-sacred-wales>> [accessed 20 - 9 - 2020].

³⁴¹ Jenkins, Tanya on [welshchapels.org](http://www.welshchapels.org), *Open Doors Online* (24 - 9 - 2020) <http://www.welshchapels.org/blog/beili-du-project/?fbclid=IwAR1rXWDZ-fv7uAMy4fju-bYNGuOw5kH_70Qt3hgbadUFxUCSD2ZAJtVAQKE> [accessed 25 - 9 - 2020].

barmouthchurch @barmouthchurch · Sep 19
 THE BAPTISM ROLL is one of two rolls on the west wall has names of those baptised. The font is situated just in front. Were you baptised - is your name here? @GoNorthWales @VisitMidWales @ItsYourWales @northwalescom @northwaleslive @northwalesmag @CambrianNews @MWTcymru



Sant Iwan yr Efengylwr Abermaw St John the Evangelist, ...
 Barmouth is at St John's Church, Barmouth.
 10 September at 10:20 · Barmouth · 📍

A HAMMER AND A CHISEL
 went into making these wooden carvings, with some bruised hands too no doubt.
 During the time of the building, do you think the craftsmen had such luxuries as an electric router? A circular saw?
 Such is the quality of their work from the 1890's for the glory of God.
 St John's Church is open for private prayer on Mondays between 11.00 - 13.00 and Thursdays between 14.00 - 1600.

@esgobaethbangor @churchinwales @church_in_wales
 #esgobaethbangor #churchinwales



8 7 shares



stjohnbarmouth · Follow
 St John's Church, Barmouth

stjohnbarmouth SEEN IN A DIFFERENT LIGHT

The font at the west end of the church under the stained glass window.

Many have been baptised here over the years - one of two lists can be seen to the right of the font.

St John's Church is open for private prayer on Mondays between 11.00 - 13.00 and Thursdays between 14.00 - 1600.

#esgobaethbangor #churchinwales
 #exploresnowdonia
 #abermawawakens
 #barmouth_northwales



4 likes
 5 DAYS AGO

Figure 76: Post by St John's Church Barmouth on Twitter 19th September 2020

Figure 77: Post by St John's Church Barmouth on Facebook 10th September 2020

Figure 78: Post by St John's Church Barmouth on Instagram 15th September 2020

Appendix 3: Administrative & Episcopal Maps

Administrative County Borders in Wales

Maps of modern 'administrative counties' (as against the Historic or the Preserved Counties), County Boundaries in Wales as per the Local Government Act 1972.

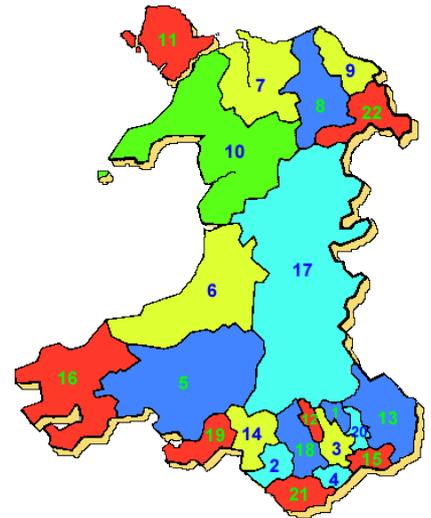


Figure 79: Welsh Directory, Administrative Counties of Wales (Source: Welsh Directory)

Wales's County boundaries and names change

regularly throughout history for a variety of different and complex reasons,

historic boundaries will also include large parts of the 'English Marches' this is

why some religious diocese borders do not follow the English Welsh

Boundary, Preserved counties are maintained for ceremonial purposes only.

To avoid confusion only the modern administrative boundaries will be used to distinguish mentioned examples. (Source of Map Welsh Directory³⁴²)

- | | | |
|--------------------|-----------------------|------------------------|
| 1. Blaenau Gwent | 9. Flintshire | 17. Powys |
| 2. Bridgend | 10. Gwynedd | 18. Rhondda Cynon Taff |
| 3. Caerphilly | 11. Isle of Anglesey | 19. Swansea |
| 4. Cardiff | 12. Merthyr Tydfil | 20. Torfaen |
| 5. Carmarthenshire | 13. Monmouthshire | 21. Vale of Glamorgan |
| 6. Ceredigion | 14. Neath Port Talbot | 22. Wrexham |
| 7. Conwy | 15. Newport | |
| 8. Denbighshire | 16. Pembrokeshire | |

³⁴² Welsh Directory, *Administrative Counties of Wales* <<http://www.walesdirectory.co.uk/counties.htm>> [accessed 30 - 4 - 2020].

Map of Roman Catholic Dioceses in Wales & Herefordshire

Ecclesiastical province of Cardiff (founded 1916)

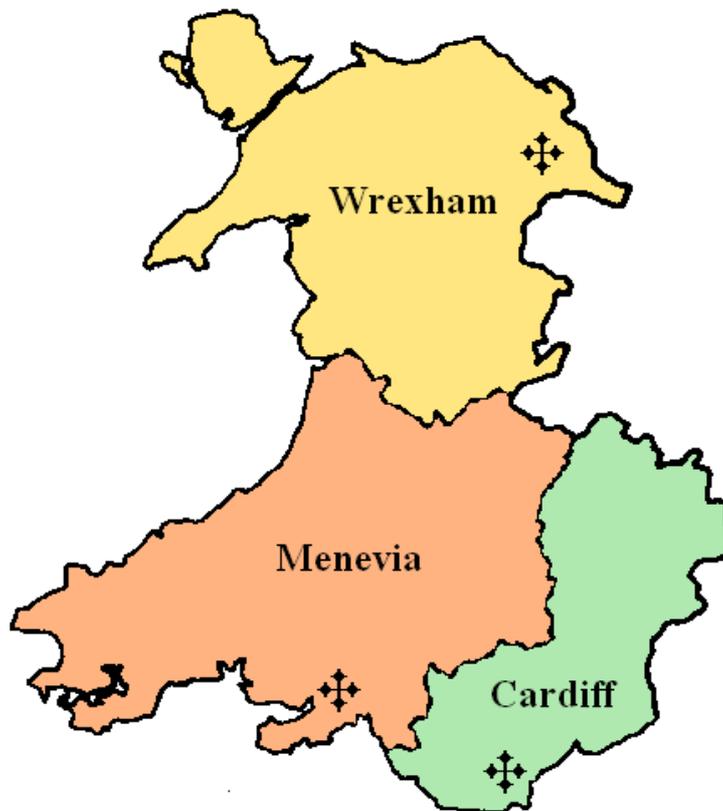


Figure 80: Map of Catholic Ecclesiastical Province of Cardiff (Created by: Thomas Gun, Source: Wikipedia Commons³⁴³)

Roman Catholic Catherdrals in Wales

- Wrexham - The Cathedral Church of Our Lady of Sorrows
- Menevia - Cathedral Church of Saint Joseph / Eglwys Gadeirlan Siôseff Sant
- Cardiff - St David's Metropolitan Cathedral
- Former pro-cathedral at Belmont Abbey in Herefordshire (England)

³⁴³ Gun, Thomas via Wikipedia Commons, *File:Province of Cardiff.png* (26 - 6 - 2008)
<https://commons.wikimedia.org/wiki/File:Province_of_Cardiff.png> [accessed 30 - 4 - 2020].

Map of Anglican Dioceses in Wales

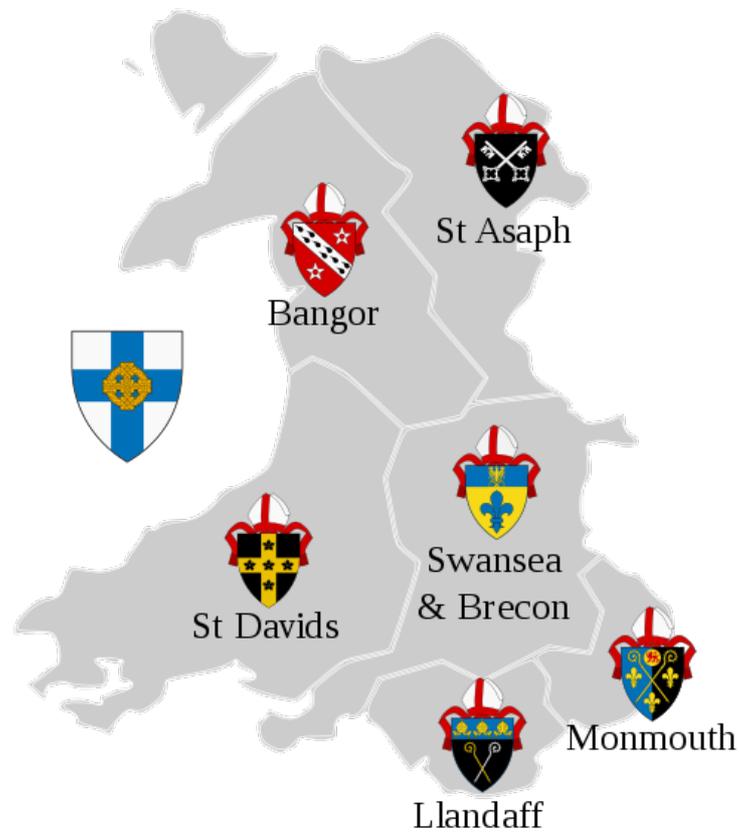


Figure 81: Map of the Anglican Dioceses in the 'Church in Wales' (Creator: Echando una Mano, Source Wikimedia Commons ³⁴⁴)

Anglican Catherdrals in Wales

- St David's Cathedral/Eglwys Gadeiriol Tyddewi, St David's,
- Llandaff Cathedral/Eglwys Gadeiriol Llandaff, near Cardiff
- Newport Cathedral/Eglwys Gadeiriol Casnewydd, St Woolos Cathedral
- Cadeirlan Bangor Cathedral (Saint Deiniol)
- Cadeirlan Llanelwy/St Asaph's Catherdral
- Brecan Catherdral/Eglwys Gadeiriol Aberhonddu

³⁴⁴ Mano, Echando una via Wikimedia Commons , *File:Map of Church-in-Wales.svg* (19 - 3 - 2018)
<https://commons.wikimedia.org/wiki/File:Map_of_Church-in-Wales.svg> [accessed 30 - 4 - 2020].

Map of Historic Pre-Reformation Diocese's in Wales

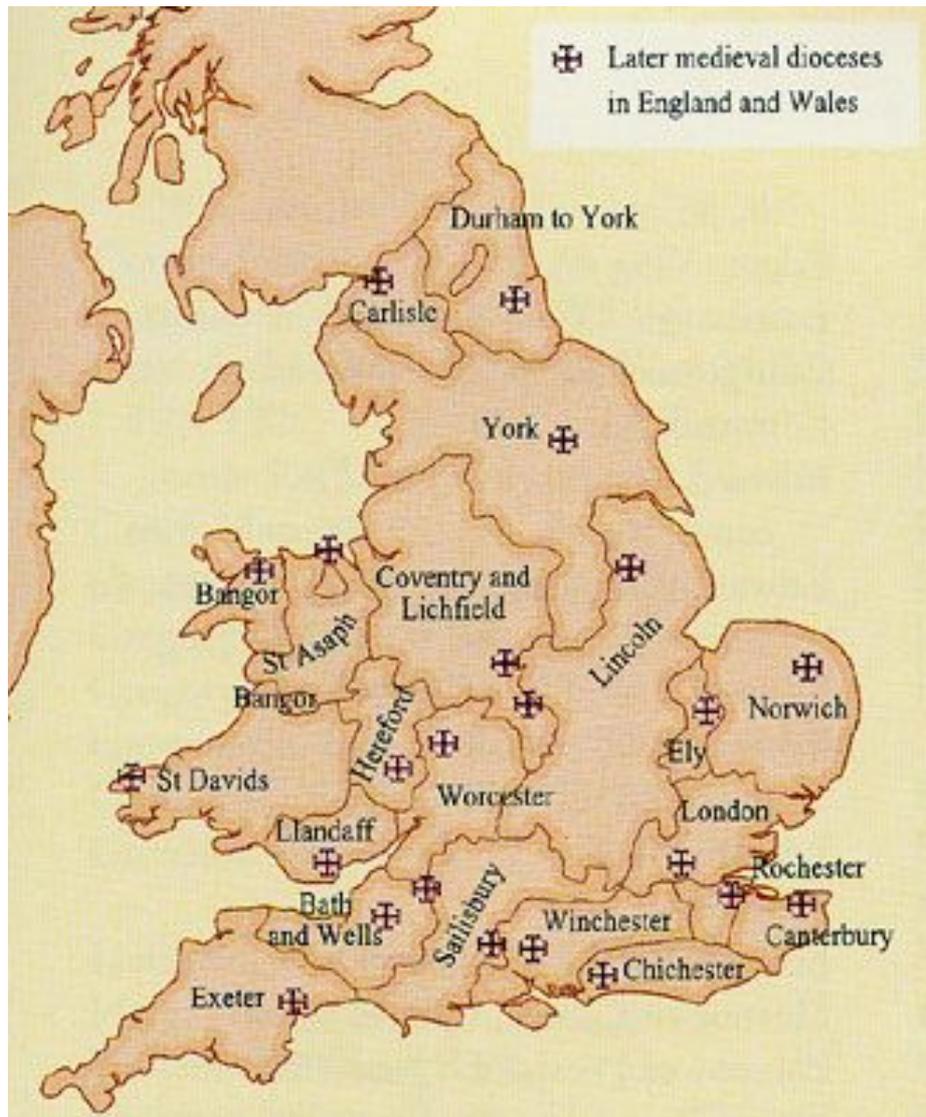


Figure 82: Map of Medieval Dioceses in England and Wales (Source: Woodworth) ³⁴⁵

Ancient Catherdrals in Wales

- **St Davids (Menvia)**
- **Llandaff**
- **Bangor**
- **St Asaph**
- **Hereford (Disputed territory between Wales & England)**

³⁴⁵ Unknown original source, found in Matthew Woodworth (Duke: Trinity College of Arts & Sciences), *The Early English Style: Gothic Architecture in England, c.1175 - c.1260: Map of Medieval Dioceses in England (Crosses indicate Cathedrals)* (14 - 10 - 2015) <https://aahvs.duke.edu/sites/aahvs.duke.edu/files/externals/ARTHIST225_13_EarlyEnglish.pdf> [accessed 30 - 4 - 2020].

Spread of Calvinist and Wesleyan Methodism in Wales in 1800

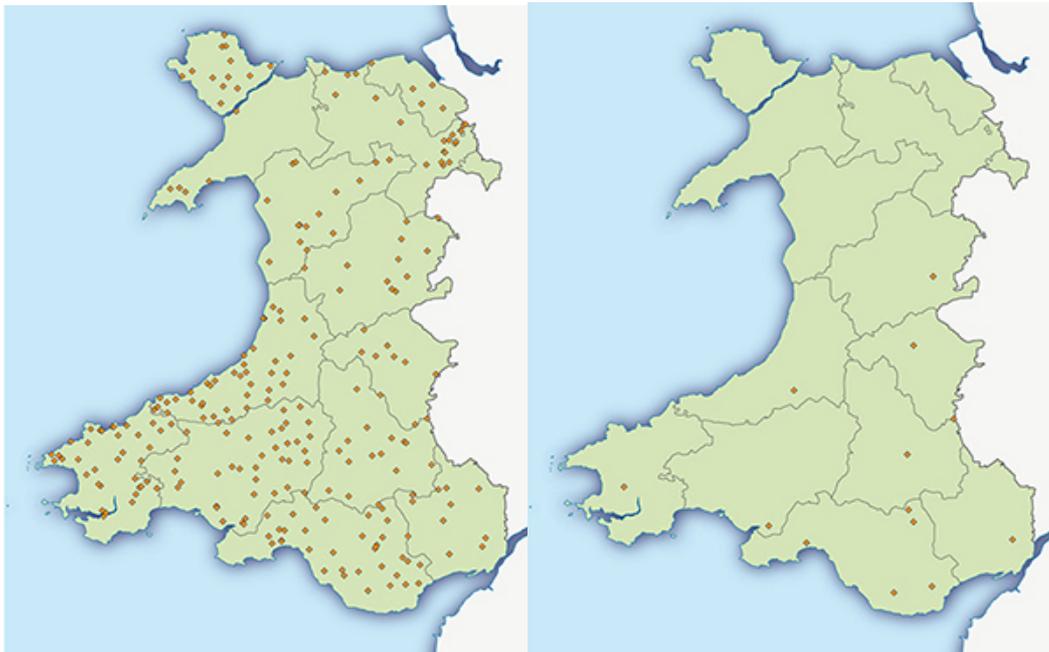


Figure 83 Figure 3 top: Map showing the location of Calvinistic Methodist chapels in Wales in 1800. Below: Map showing the location of Wesleyan Methodist chapels in Wales in 1800. Maps, (Creator RCAHMW Sourced via Open University)

Appendix 4: Church Attendance Statistics

1851 Religious census

Of the 898,442 sittings available in Welsh places of worship, the percentages of the various denominations were as follows:

- Established Church 32%
- Calvinistic Methodists 21%
- Congregationalists 20%
- Baptists 13%
- Wesleyans 12%
- Others 2%

Source of statistics from 1851 religious Census via BBC Wales History³⁴⁶

Extract from ‘A Statistical Focus on Religion in Wales’ Study (Welsh Government using data from 2011 Census.)³⁴⁷

Population Characteristics

- Christianity is still the largest religion in Wales, although the proportion has decreased markedly (14.3 percentage points) since 2001.
- Muslim, Hindu and Buddhist populations have approximately doubled since 2001.
- There has been a considerable increase of 13.6 percentage points in those stating no religion in Wales since 2001.
- These changes were also seen in England, although not as pronounced

³⁴⁶ BBC, *16: Religion in the nineteenth and twentieth centuries* (2014) <https://www.bbc.co.uk/wales/history/sites/themes/guide/ch16_religion_19th_and_20th_centuries.shtml> [accessed 30 - 4 - 2020].

³⁴⁷ Welsh Government (Statistics for Wales) ed. Rebecca Armstrong, *A Statistical Focus on Religion in Wales, 2011 Census: Executive summary* (2011) <<https://gov.wales/sites/default/files/statistics-and-research/2018-12/151027-statistical-focus-religion-2011-census-executive-summary-en.pdf>> [accessed 23 - 4 - 2020].

Chart 1: Religious affiliation in Wales, 2011
 Percentage of population

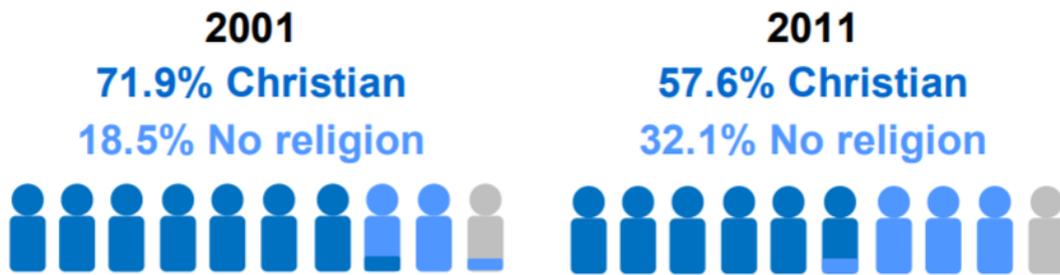
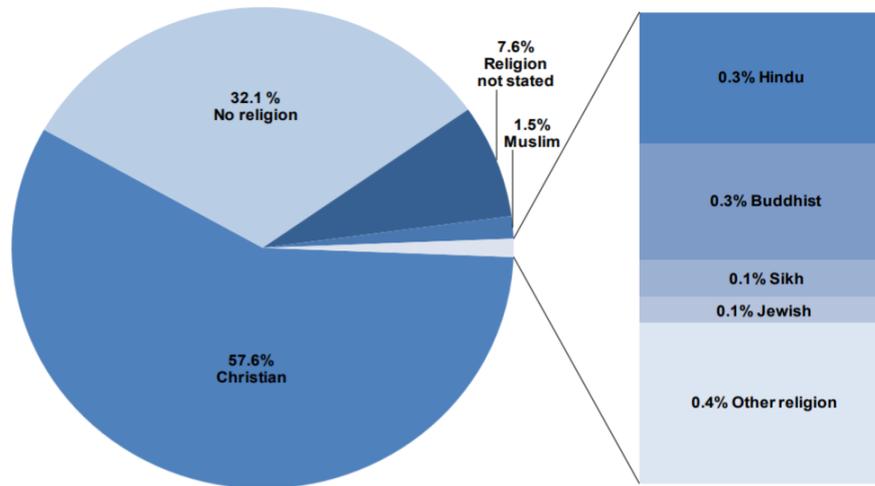


Table 2: Religious Affiliation in Wales in 2011 per percentage of population (Welsh Government/Statistics for Wales)

Church Statistics [CS] - UK Christianity 2005-2015

Denominational group	2005 Membership	% change 2005-2010	2010 Membership	% change 2010-2015	2015 Est Membership
Anglican	1,536,879	-5%	1,457,598	-8%	1,336,130
Baptist	207,777	-5%	197,871	-3%	192,479
Catholic	1,667,463	-12%	1,472,811	-10%	1,326,040
Independent	215,493	0%	215,199	0%	214,461
Methodist	294,819	-19%	237,744	-24%	180,921
New Churches	187,872	+12%	211,025	+7%	226,650
Orthodox	315,810	+ 5%	330,712	+7%	354,839
Pentecostal	342,485	+27%	434,905	+22%	529,594
Presbyterian	918,073	-19%	741,140	-22%	577,769
Smaller Denoms.	158,021	+36%	215,489	+14%	246,481
All Churches	5,844,692	-6%	5,514,704	-6%	5,185,514

Table 3: Uk Church membership by Denomination, 2005 to 2015 (Source: Faith Survey³⁴⁸)

Church Statistics also gives the number of churches or congregations (where churches meet outside normal church buildings) by country, shown in Table 5. The average church in 2010 had 108 members.

Table 5: Number of Churches in the UK, by Country, 2005-2015

Country	2005	% change 2005-2010	2010	% est change 2010-2015	2015 Est
England	38,636	+4%	40,080	+1%	40,649
Wales	4,374	-5%	4,174	-4%	4,007
Scotland	4,284	-2%	4,197	-5%	4,002
N Ireland	2,192	+3%	2,258	+1%	2,276
All Churches	49,486	+2%	50,709	+½%	50,934

Table 4: Number of Churches in the UK by country 2005 to 2015 (Source: Faith Survey³⁴⁹)

Estimations of congregation change According to this 2015 Church Statistics³⁵⁰

- Roman Catholic Church in Wales: 29,000 (-17%)
- Union of Welsh Independents: 28,000 (-16%)
- Calvinistic Methodist Presbyterian Church of Wales: 27,000 (-20%)
- Baptist Union of Wales: 14,000 (-16%)

³⁴⁸ Church Statistics, *Introduction: UK Christianity 2005-2015* (2011) <<https://faithsurvey.co.uk/download/csintro.pdf>> [accessed 23 - 4 - 2020].

³⁴⁹ Church Statistics, *Introduction: UK Christianity 2005-2015* (2011) <<https://faithsurvey.co.uk/download/csintro.pdf>> [accessed 23 - 4 - 2020].

³⁵⁰ Church Statistics, *Introduction: UK Christianity 2005-2015* (2011) <<https://faithsurvey.co.uk/download/csintro.pdf>> [accessed 23 - 4 - 2020].

Appendix 5: Welsh Heritage Structure

Major Bodies – National Heritage

In this appendix Extracts from the Welsh government Report ‘Heritage Counts Wales 2018–19 Heritage sector impacts and achievements’³⁵¹ are shown.

Government Bodies

Wales has 4 Major Government Bodies Funded by the Welsh Government,

- Cadw
- Royal Commission on the Ancient and Historic Monuments of Wales (RCAHMW)
- National Museum of Wales (NMW)
- National Library of Wales (NLW)

This table from ‘The Building Conservation Directory’, (2016) gives an idea of how Cadw and RCAHMW roles compare to other parts of the UK. NMW and NLW roles are self-explanatory, however NMW does care for some of the more recent industrial heritage of Wales. The National Monument Records are files held by the RCAHMW and are not themselves and organisation.

³⁵¹ Welsh Government , *Heritage Counts Wales 2018–19 Heritage sector impacts and achievements* (2019) <<https://cadw.gov.wales/sites/default/files/2020-01/Annual%20Historic%20Environment%20Group%20for%20Wales%20-%20HEG%20Report%20Eng%202018-19.pdf>> [accessed 23 - 4 - 2020].

NATIONAL HERITAGE BODIES AND THEIR GENERAL AREAS OF RESPONSIBILITY				
	ENGLAND	NORTHERN IRELAND	SCOTLAND	WALES
Heritage designation and protection*	Historic England	DoE HE Div	HES	Cadw
Archives and recording	Historic England	DoE HE Div	HES	RCAHMW
Historic properties in state care	English Heritage	DoE HE Div	HES	Cadw

Table 5: 'The National Heritage Bodies' (Creator: Jonathan Taylor, Source: The Building Conservation Directory, 2016)

Other key National Bodies with influence in Wales include.

- National Trust (Wales)
- Society for the Protection of Historic Buildings
- National Churches Trust
- Friends of Friendless Churches
- Such specialist Industry specific voluntary organisations such as 'The Welsh Mines Preservation Trust'

Regional Organizations Such as County Archives, Local Authority funded Museums, over 700 Volunteer led independent groups and heritage sites as well as Wales University and Academic Sector all play a key role in maintaining the Welsh Historic Environment Below is a number of extracts from a 2019 Welsh government report on the Historic environment in Wales that Explains in more depth the different roles organisations play.

'The Historic Environment Group (HEG) comprises organisations working to sustain and promote the historic environment of Wales. Our members provide a wide range of historic environment services for people across Wales, from planning advice to townscape regeneration and from maintaining large parts of Wales's coastline and upland landscapes to opening Wales's finest castles, gardens and historic houses to the public.

HEG members come from the public, private, charitable and voluntary sectors (see Appendix A for a full membership list). Together we are committed to protecting and enhancing the historic environment in sustainable ways, promoting the historic environment as a learning and training resource, developing understanding and knowledge about the historic environment, increasing public awareness and promoting community participation.

The organisations in Wales with responsibility for managing historic assets include:

- The Historic Environment Service (Cadw), which looks after 130 listed buildings and scheduled monuments that are open to the public and advises Welsh Ministers on heritage policy for Wales, as well as having
- responsibility for the protection of the nation's designated heritage assets through the planning system.
- The National Trust in Wales, which cares for 157 miles of coastline, 50,000 hectares of landscape and wildlife assets, and 21 of Wales's finest castles, houses, parks and gardens.
- Historic Houses, whose members manage 25 privately owned historic houses and 5 historic gardens in Wales that are open to the public.

- Bwrdd Glandwyr Cymru—Canal & River Trust in Wales, which manages over 61 miles of canal and historic waterways and their associated land and buildings.
- Natural Resources Wales, which manages 19,676 hectares of woodland, many incorporating scheduled monuments, listed structures and ancient woodland.
- Local Authorities and National Park Authorities in Wales, which play a key role in managing the built environment and archaeological assets. This includes development control, listed building consent, conservation area designation, local heritage assets lists, working to support buildings at risk, carrying out archaeology projects and community engagement. Most also own and manage historic sites, from town halls, libraries, schools and community centres to historic houses, monuments and gardens open to the public.
- The Royal Commission on the Ancient and Historical Monuments of Wales, which curate the National Monuments Record of Wales, consisting of some two million photographs and many thousands of drawings, surveys, reports and maps that are used in research, learning and the curation of the historic environment.
- Amgueddfa Cymru – National Museum Wales, which comprises seven museums in Wales (National Museum Cardiff, St Fagans National Museum of History, Cardiff, Big Pit National Coal Museum, Blaenavon,
- the National Wool Museum, Dre-fach Felindre near Llandysul, the National Slate Museum, Llanberis, the National Roman Legion Museum, Caerleon, and the National Waterfront Museum, Swansea). Amgueddfa Cymru also runs a National Collections Centre near Cardiff. These museums collect and interpret materials relating to the heritage, art, archaeology, history, science

and industry of Wales and play a vital role in enabling public enjoyment of the heritage and presenting heritage as a learning and training resource.

- Llyfrgell Genedlaethol Cymru – The National Library of Wales, Aberystwyth, is the national legal deposit library of Wales. The Library collects and preserves materials relating to Wales and Welsh life and is one of the largest research libraries in the UK.
- The National Lottery Heritage Fund gives grants to projects that connect people and communities to the national, regional and local heritage of Wales, with an emphasis on heritage at risk, conservation and training.
- The four Welsh Archaeological Trusts, which together provide archaeological, planning and heritage management services across the whole of Wales. Their work includes the provision of archaeological advice to local planning authorities, developers and site owners, and the implementation of schemes such as watching briefs and excavations to mitigate the adverse impact of development on archaeological remains.

Many other bodies play a vital role in the sector, including such charities as the Architectural Heritage Fund, the Landmark Trust, the Friends of Friendless Churches, Addoldai Cymru (Welsh Religious Buildings Trust) and the various religious denominations in Wales who maintain churches, chapels and historic places of worship in Wales. There are more than 700 voluntary history and heritage bodies in Wales and more than 40,000 people or organisations own, live in or care for historic properties, monuments and Landscapes’

Key statistics for 2018–19

The historic environment sector, heritage tourism and heritage construction together support

40,000 jobs

nearly 3 per cent of Wales's total employment.

Historic houses, gardens, castles, abbeys, monuments and museums are key contributors to the Welsh tourism economy. The top 20 sites hosted more than

2m visitors

last year.

while a further

5m

people visited a free museum and another

3.3m

visited a historic house or garden.



We are a major force for learning in Wales; Cadw hosted over

68,500

school visits last year (a 14 per cent increase over the last two years) and Amgueddfa Cymru – National Museum Wales delivered learning activities to

208,388 school visitors.

Paid-for membership of national heritage bodies in Wales now stands at

437,000

and some 102,000 people are members of 700 history and heritage societies in Wales.

More than

40,000

people or organisations own, live in or care for historic properties, monuments and landscapes.



The National Survey for Wales 2017–18 found that

75 per cent

of people in Wales had attended or participated in arts, culture or heritage activities at least three times in the past year.¹



More than

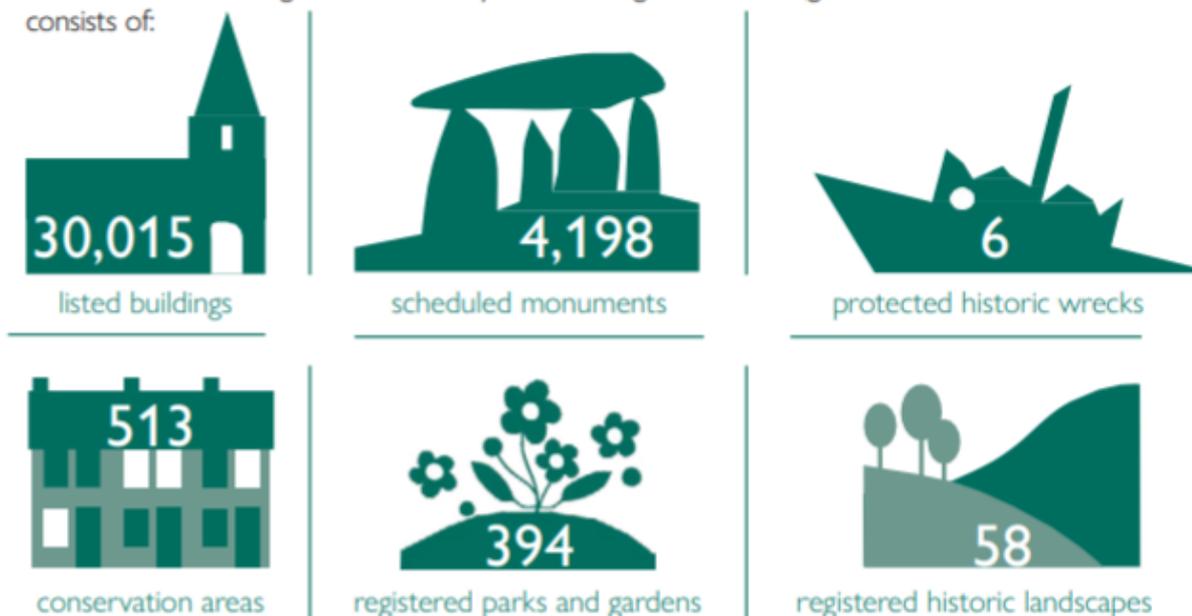
218,000

people took part in cultural and heritage festivals in Wales last year, including Open Doors (September) and the National Eisteddfod, Wales's own annual festival of heritage, arts and culture.

Table 6: Heritage Statistics in Wales (Welsh Government Report 'Heritage Counts Wales 2018–19 Heritage sector impacts and achievements')

What is the historic environment?

The term “historic environment” describes the results of human interaction with the natural environment over many thousands of years, including the buildings, monuments, conservation areas, townscapes and landscapes that we value as a community and wish to preserve. We use various classes of designation to identify the most significant heritage assets, which in Wales consists of:



- Over 200,000 undesignated heritage assets recorded on the four regional Historic Environment Records that are now a consideration in the planning system under the Historic Environment (Wales) Act 2016.

We also have three World Heritage Sites – the highest class of designation, reserved for sites of outstanding universal value:

- The Castles and Town Walls of King Edward in Gwynedd
- The Blaenavon Industrial Landscape
- The Pontcysyllte Aqueduct and Canal.

A fourth candidate, the Slate Industry of North Wales, is on the UK's Tentative List of Future Nominations and a full submission to UNESCO will be made in the autumn of 2019.

Table 7: Heritage Statistics in Wales (Welsh Government Report 'Heritage Counts Wales 2018–19 Heritage sector impacts and achievements')

Appendix 6: St Winefride's Site

Extracted from my own report on the site. Included for the sake of some of comments made in conclusion, due to the controversy regarding the use of the site.

Structural History

St Winefride's is a 19th century Roman Catholic church in the coastal town of Aberystwyth. On the 16th of July 1874³⁵², the foundation stone was laid. The Head of the Roman Catholic church in England and Wales Cardinal Manning then opened the church on the 19th of August 1875³⁵³. RCAHMW described the site as being 'designed by George Jones and Son of Aberystwyth in Decorated Gothic style and built by James Williams. It consists of a chancel, nave and porch (originally intended as a bell tower). There is a large 4-light west window'³⁵⁴. The site has an interesting history entwined with the history of town and Catholics in the area, but for the sake of this document, we will focus on the structural history.

During the 20th century, the church has had several occasions of structural work. In 1928 it was described as having 'structural defects' that were 'causing concern'³⁵⁵. Work was carried out in 1932 to renew the church roof and introduce electric lighting replacing the Victorian gas mantels. Then in 1934 the Rose window on the East Wall was removed 'which had been in danger of collapse for some years'³⁵⁶, and in 1939 the church interior was re-plastered and 'six defective Church windows were replaced'³⁵⁷. In 1938 plans were submitted to replace the sanctuary at the east end of the church with a semi-circular apse. The outbreak of the second world war meant

³⁵² Kiely, M.B. (Fr. / Order of Carmelites), *Our Lady of the Angels and St. Winefride's: Catholic Church in Aberystwyth: Centenary 1874-1974: A Brief History of the Parish* (Faversham: The Carmelite Press, 1974) p.4.

³⁵³ Kiely, *Our Lady of the Angels and St. Winefride's: Catholic Church in Aberystwyth* (1974) p.6.

³⁵⁴ RCAHMW, *Coflein: Catholic Church of our Lady of the Angels and St. Winefride's, Queen's Road, Aberystwyth* (2016) <<https://www.coflein.gov.uk/en/site/12141/details/catholic-church-of-our-lady-of-the-angels-and-st-winefrides-queens-road-aberystwyth>> [accessed 26 August 2020].

³⁵⁵ Kiely, *Our Lady of the Angels and St. Winefride's* (1974) p.8.

³⁵⁶ Kiely, *Our Lady of the Angels and St. Winefride's* (1974) p.9.

³⁵⁷ Kiely, *Our Lady of the Angels and St. Winefride's* (1974) p.11.

these plans were never fulfilled.³⁵⁸ However post-war it was considered 'urgent Church repairs were still necessary'³⁵⁹, as a result in the early 50s the sanctuary and west gables of the church were taken down and rebuilt from the foundations. A stained-glass window was added at this time. In 1970 substantial internal alterations were carried out to suit more modern services³⁶⁰.

It should be noted that the site contains not only the Victorian structures but also a portacabin built between 1949-50 to serve as a parish hall, its era of construction, suggests it may be contaminated with asbestos. I hope that by this point the readers of this document understand that the church has not been stationary since 1875 and has been rebuilt continuously, the current sight issues need to be understood in light of this history of structural defects.

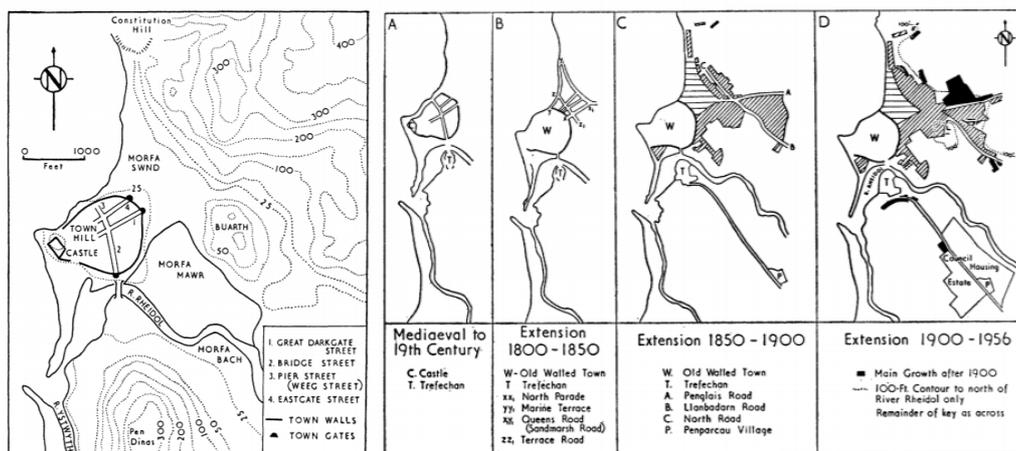


Figure 84: 'The Site of Aberystwyth', (source H. Carter 'Aberystwyth: The Modern Development of a Medieval Castle Town in Wales')

Figure 85 'The Growth of Aberystwyth' (source H. Carter 'Aberystwyth: The Modern Development of a Medieval Castle Town in Wales')

Elsewhere in the area, there have been issues with the marshy soil. Seilo Chapel had issues early on 'scarcely had the opening celebrations finished...before the cry ran through town "Seilo's Sinking" ...it soon became obvious that the front of the

³⁵⁸ Kiely, *Our Lady of the Angels and St. Winefride's* (1974) p.13

³⁵⁹ Kiely, *Our Lady of the Angels and St. Winefride's* (1974) p.13

³⁶⁰ Kiely, *Our Lady of the Angels and St. Winefride's* (1974) p.19

chapel was giving way'³⁶¹. Seilo was off course eventually demolished, but its schoolroom is now used as the Morlan Centre.

In 1969 the English Wesleyan Methodist church in Queen's Road declared that they 'are conscious that in many ways they might provide a better service to Christian Witness to the town, by laying down the burden of maintaining an old expensive building'.³⁶² That intention was eventually followed through to action. 'In the late 1980s, as a result of the crumbling structure of the Queen's Road building, it was decided to demolish the church building and to construct a new one on the same site'.³⁶³ A sad loss, but with the land which the building stood was described as a 'sand-marsh end of bath street',³⁶⁴ perhaps the demise of the structure inevitable. The new Methodist centre appears far more welcoming in its architecture and better serves the wider community as well as the continuing Methodist mission of the congregation.

I am also aware from speaking to an estate agent that a residential building in Albert Place is suffering subsidence issues not far from the church. What I have tried to highlight by this section is that the structural issues on the site are issues that need to be faced up too, even if they are not as bad in an ideal world as the churches insurers felt. When a building with as complex construction as St Winefride's is built upon the land which is as unsteady as it is in that part of town, risks of further structural issues need to be considered in any plans for site.

³⁶¹ Lewis, W. J., *Born on a Perilous Rock: Aberystwyth Past and Present* (Aberystwyth: Cambrian News, 1980) p.49.

³⁶² Brown, Mary, 'English Methodism in Aberystwyth: Published on the Occasion of the Centenary of Queens Road Methodist Church, Aberystwyth 1869-1969' (Aberystwyth: Cambrian News Ltd., 1969) p.95.

³⁶³ Ceredigion Methodist Circuit, '*St Paul's Methodist Centre, Aberystwyth*'

<<http://www.ceredigionmethodists.org.uk/index.php/st-paul-s-methodist-centre-aberystwyth>> [accessed 22 - 6 - 2020].

³⁶⁴ Lewis, W. J., *Born on a Perilous Rock: Aberystwyth Past & Present* (Aberystwyth: Cambrian News Ltd., 1980).

Understanding the site.

The history of the site must not be erased; 'new uses that reduce a building to nothing more than a façade are rarely justifiable in conservation terms'³⁶⁵. We also need to be aware of 'Monumentalism' in preservation 'the conservation of historic buildings and places involves a more dynamic relationship with their context and a presumption that broadly favours a change to ensure viable economic or social use'³⁶⁶. Remember that something is not unique or precious simply because it is old. In St. Winefride's case it is unclear how much of the original structure remains but with both, windows, roof, east and west wall as well as interior all being renewed at different points.

It was commented when the reconfiguration of St Michael's graveyard happened that 'the majority of townsfolk who live in this area and who have watched it deteriorate of the years would agree that the final result cannot be anything but an improvement'³⁶⁷. The same would be the case with St Winefride's. I have done a more in-depth study on the work at St Michael's that I'd be happy to provide if of interest. Whatever is done great sensitivity to the sites history and former sacred use, would be needed. St Michael's graveyard clearance was an incredibly controversial move that caused much upset. It probably would not happen in the same way if it were done today.

It is worth remembering that 'conservation is about negotiating the transition from past to future'³⁶⁸. Some consider that³⁶⁹. My personal feeling with St. Winefride's site is as much should be saved as is possible within the budget.

³⁶⁵ Bond, Stephen and Dereck Worthing, *Managing Built Heritage: The Role of cultural values and significance*, 2nd Ed. (Chichester: John Wiley & Sons Ltd., 2016) p.239.

³⁶⁶ Baker, David 'Managing Historic Sites and Buildings' (Abingdon: Routledge [in association with English Heritage], 2005)

³⁶⁷ Maiden, Ron,

³⁶⁸ Holland A. and Rawles K. , 'Values in Conservation.', *Ecos* , 14 .1, (1993), 14-19.

³⁶⁹ Jenkins, J. Geraint, 'Getting Yesterday Right: Interpreting the Heritage of Wales' 2nd Ed. (Chalford: Amberley Publishing, 2009) p.130

Any decisions regarding the site would need to be taken with speed (but not haste). Not spending too long debating the sites “ideal” future and not being willing to find a compromise with interested parties, as this could lead to loss of the whole site through decay or vandalism.

The critical thing would be to establish what was wanted from the site ‘think though at the beginning everything you want to do and plan with that in mind otherwise you may have limited your options later on.’³⁷⁰

³⁷⁰ Payne, Becky, *Churches for Communities* (Oxford: Oxford Historic Churches Trust, 2014) p.86

Appendix 7: The Choice of Wales and introducing the countries religious context, and the History of Christianity in Wales.

In Wales a higher percentage of the pre-reformation churches have links to the Celtic tradition. With exceptions in majority in the care of Church in Wales (Anglican) have very ancient history, going well beyond the Saxon founding of many English churches having been used by a branch of Christianity sometimes called “Celtic Christianity” a branch developed differently to what was practiced in mainland Europe.

Wales was also at the centre of nonconformism in the UK. during the 18th-19th century there was ‘a huge increase in membership amongst the Nonconformist denominations’³⁷¹ catalysed by a ‘increase in literacy’³⁷² and the influence of industrial revolution, there was ‘a great wave of chapel building across the country’³⁷³. Even today a ‘stranger to Wales could be forgiven for thinking that he was in a country firmly in the grip of Religious favour were he to look at the proliferation of places of worship that dominate both town and village’³⁷⁴, there was a ‘mania for chapel building’³⁷⁵ ‘the structures built at great expense, are no longer of relevance as the tide of religious favour that swept the land after the intense revivals of 1859 and 1904 has receded to the dim, and forgotten past... leaving a legacy of unwanted and elaborate buildings for which there are no obvious uses’³⁷⁶

There are times when religious buildings played host to more negative elements of History. Whilst the British empire is often considered to be very much an ‘exclusively

³⁷¹ BBC, *Wales History: A nonconformist people* (2014)

<https://www.bbc.co.uk/wales/history/sites/themes/religion/religion_nonconformist_people.shtml> [accessed 3 - 6 - 2020].

³⁷² Visit Bala and Penllyn, *Bala Churches and Chapels* <<http://www.visitbala.org/local-information/churches-and-chapels/>> [accessed 3 - 6 - 2020].

³⁷³ BBC, *Wales History: A nonconformist people* (2014)

³⁷⁴ Jenkins, J. Geraint, ‘Getting Yesterday Right: Interpreting the Heritage of Wales’ 2nd Ed. (Chalford: Amberley Publishing, 2009 Edition) p.129.

³⁷⁵ Jenkins, *Getting Yesterday Right*, 2nd Ed. (2009) p.129.

³⁷⁶ Jenkins, *Getting Yesterday Right*, 2nd Ed. (2009) p.130.

English enterprise to which Welsh people were silently admitted³⁷⁷, we find in Welshpool what is now a former Anglican church called Christchurch 'erected to commemorate the coming of age of Lord Clive'³⁷⁸, the 'Foundation Stone of Christ Church being laid by Edward James Herbert, Viscount Clive (the future 3rd Earl of Powis)' and being paid for by the families wealth, which came from what the National Trust rather quaintly call the 'Spoils of war'³⁷⁹. Edwards farther Robert Clive played a key role in the British subjugation of India. On behalf of the East India company he 'forcibly' invaded and conquered 'the Indian subcontinent' and exploited its 'wealth and rich natural resources'³⁸⁰. The Anglican church as a whole during this period is uncomfortably tainted by money received both from bequests from those who profited from slavery and colonial atrocities and it also profited from its own plantation in Barbados when parliament voted compensation in 1833 - to former slave owners rather than the slaves themselves - the church received receiving equivalent to '£500,000 in today's money, for the loss of slave labour on its Codrington plantation in Barbados'³⁸¹ when slavery was abolished.

Whilst nonconformists may have been less linked to colonial issues than the established church. There past is far from simple either, these protestant communities often disagreed and split off into smaller groups. It was outside Seilo Calvinistic Methodist Chapel in Aberystwyth where an angry mob gathered in October 1914 intent on driving the 'widely respected' Dr Hermann Ethe a German professor of The University of Wales³⁸² due to 'a growing anti-German sentiment'

³⁷⁷ Canny, Nicholas (ed.), *The Oxford History of the British Empire: Volume I: The Origins of Empire: British Overseas Enterprise to the Close of the Seventeenth Century* (Oxford: Oxford University Press, 1998), p.3.

³⁷⁸ Hamilton, Nicholas Esterhazy Stephen Armytage, *The National Gazetteer of Great Britain and Ireland, Volume 1* (London: Virtue, 1868),

³⁷⁹ National Trust, *Powis Castle and colonialism: The Clive Museum* <<https://www.nationaltrust.org.uk/powis-castle-and-garden/features/the-clive-museum-at-powis>> [accessed 12 - 8 - 2020].

³⁸⁰ National Trust, *Powis Castle and colonialism: The Clive Museum* <<https://www.nationaltrust.org.uk/powis-castle-and-garden/features/the-clive-museum-at-powis>> [accessed 12 - 8 - 2020].

³⁸¹ Bates, Stephen 'Church apologises for benefiting from slave trade: 'Guilt must be admitted, archbishop tells synod · Pledge to fight against modern slavery' in *The Guardian*, (9 - 2 - 2006) <<https://www.theguardian.com/uk/2006/feb/09/religion.world>> [accessed 12 - 8 - 2020].

³⁸² Then 'University of Wales, Aberystwyth', since 2007 known as Aberystwyth University.

shortly after Dr Ethe fled he 'died in poverty' on 7 June 1917 and was said to be a "broken man"³⁸³. Contemporary critics of this period feel that it was 'Methodist atmosphere'³⁸⁴ in the town that contributed towards this, Ethe was a 'colourful character and enjoyed a cigar and a beer'³⁸⁵. 'At the time the town of Aberystwyth was quite an illiberal place, run by Methodist Nonconformists'³⁸⁶ its thought his lifestyle 'did not fit in well with the and the many teetotal townspeople' then fuelled by 'jingoism and hostility towards Germans' at the start of the war he was driven out of town, it is considered a 'Shameful'³⁸⁷ episode in the towns history and a tri-lingual plaque can be seen on the site of the Seilo chapel (demolished in 1995), the site is now being owned by the Presbyterian church in Wales the school room to the side of the chapel side has become a centre for faith and culture that acts 'as a bridge between the church and the communities of Aberystwyth and beyond, focussing specifically on the relationship between faith and culture in its broadest sense.'³⁸⁸

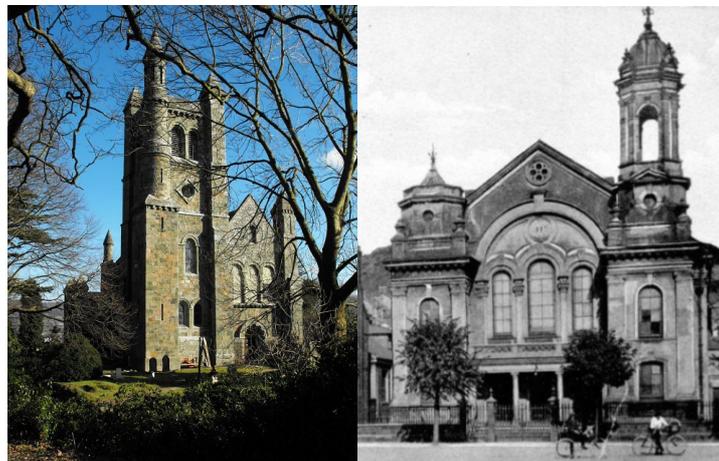


Figure 86: (Left) Christ Church, (Former Anglican Church) Welshpool, Powys, Built for the controversial Clive family of Powys to mark the future 3rd Earl of Powys's 21st Birthday.

³⁸³ Murray, Matthew 'Aberystwyth plaque marks town's 'shameful' episode' (7 - 6 - 2017) in BBC News <<https://www.bbc.co.uk/news/uk-wales-40195234#:~:text=Dr%20Hermann%20Ethe%20moved%20to,he%20fled%20in%20October%201914.>> [accessed 12 - 8 - 2020].

³⁸⁴ Loffler, Marion, in Matthew Murray 'Aberystwyth plaque marks town's 'shameful' episode' (7 - 6 - 2017) in BBC News

³⁸⁵ Loffler, Marion, in Matthew Murray 'Aberystwyth plaque marks town's 'shameful' episode' (7 - 6 - 2017) in BBC News

³⁸⁶ Jones, Tegwyn, in Shipton, Martin 'The disturbing tale of a German professor forced out of his Aberystwyth home by a mob at the start of World War One The story of distinguished German professor Hermann Ethe is to be commemorated by a plaque in Aberystwyth' in Wales Online, (11 - 11 - 2014) <<https://www.walesonline.co.uk/news/wales-news/disturbing-tale-german-professor-forced-8093480>> [accessed 12 - 8 - 2020].

³⁸⁷ Strong, Mark in Matthew Murray, Aberystwyth plaque marks town's 'shameful' episode' (7 - 6 - 2017) in BBC News

³⁸⁸ Morlan Canolfan Ffydd a diwylliant - Centre for Faith and Culture, 'History' <<https://morlan.cymru/en/home/>> [accessed 12 - 8 - 2020].

Figure 87: (Right) Seilo/Siloh Chapel, Aberystwyth (Now Demolished) with its 2nd of three facades as it would have been at the time Dr Hermann Ethe was driven from the town.

Nonconformity grew along side industry in Wales and 'proved to be the most important link between rural and industrial Wales'.³⁸⁹ It was during this time that nonconformism became embedded into Welsh culture, though it should be said contemporary Anglican critics such as Slater rebuke this 'the church is without question far more powerful than any single body of dissenters'³⁹⁰, it should also be highlighted that some nonconformist statistics according to Rees had a 'carelessness in colating and very little interpretation' and often the only comments are made in an 'Optemistic Fashion'³⁹¹

Chapel building in Wales slowly developed and became more grander over time slowly becoming more ornate and church like and moving away from its simple barn like beginnings still seen in some rural churches.



Figure 88: Trinity Calvinistic Methodist Chapel, Llanelli, note it has a Gothic Frontage and Georgian body. (Source: RCAHMW)

³⁸⁹ Williams, David *A History of Modern Wales* (London: John Murray, 1977) p.246.

³⁹⁰ Slater, J. H., *The Established Church in Wales: Being a Short Account of its Origins, its Development and its Maturity* (London: Anti-Liberation Society, 1893?) p.72.

³⁹¹ Rees, D. Ben, 'Chapels in the Valley; A study in the sociology of Welsh Nonconformity' (Upton: The Ffynnon Press, 1975) Footnotes p.12.

By the mid 19th century it was considered that 'Welsh nonconformity had almost swallowed Wales'³⁹² and that 'the link of Welshness with nonconformity was the most powerful one in the nineteenth century political and cultural tradition'³⁹³ as we know it today, as well as its association with Welsh mining being cemented, some 'on average a chapel was being built every eight days. Such was the zeal of the builders it is thought that the combined seating capacities of all these chapels may have exceeded the number of people actually living in Wales!'³⁹⁴. The redundancy of many of these buildings was clearly inevitable and by 2012 it was considered in turn that they were 'closing at the rate of one a week'³⁹⁵.

Whilst there are various theological and liturgical distinctions between nonconformists, Rees's considers that there are four main denominations amongst this broader group 'Baptists, Congregationalists, Methodists and Presbyterians'^{396,397}. The complex web of nonconformist denominations in Wales, is incredibly difficult to understand, so whilst there are differences between the groups the contemporary issues that affect them regarding the management of their buildings in contemporary Wales are similar so we will consider them as one group.

The Secretary of RCAHMW Catling comments in report to Welsh Government that the churches of the 19th and 20th century is the 'category of church that we know least about, as architectural historians tend to focus on medieval buildings' ignoring often

³⁹² Holmes, G.M., *The South Wales Coal Industry 1850-1914*, *Transactions of the Honourable Society of Cymmrodrian* (1976) p.163. referenced in John Harvey *Image of the Invisible: The Visualization of Religion in the Welsh Nonconformist Tradition* (Cardiff: University of Wales Press, 1999)

³⁹³ Jones, Gareth Elwyn, *Modern Wales: A Concise History*, 2nd ed., (Cambridge: Cambridge University Press 1994)

³⁹⁴ BBC, 'Wales History: A nonconformist people' (2014)

³⁹⁵ Wales Online, *Our chapels are closing at the rate of one a week . . . but can the buildings themselves be saved?* (Posted 13 - 8 - 2012, Updated 27 - 3 - 2013) <<https://www.walesonline.co.uk/news/local-news/chapels-closing-rate-one-week-2057396>> [accessed 3 - 6 - 2020].

³⁹⁶ Rees, D. Ben, *Chapels in the Valley: A study in the sociology of Welsh Nonconformity* (Upton: The Ffynnon Press, 1975) p.12.

³⁹⁷ It should be noted that the Congregationalists and many Presbyterians merged in 1972 to form the United reformed church and that often in Wales Presbyterians are referred to as Calvinist Methodists

the 'experimentation that this period saw' where 'alternatives to Gothic ...were developed by arts and crafts and Modernist'³⁹⁸ movements.

Before we get lost in the detail of saving every last pew, we need to rationalize the Welsh situation according to some 'The Church in Wales [Anglican] is unravelling'.³⁹⁹ The Roman Catholic church is suffering from dwindling vocations to the priesthood, 'The Catholic Church in North Wales is becoming increasingly more dependant [sic.] on foreign priests'⁴⁰⁰ whilst the domination of the nonconformists has long since collapsed and now there redundant chapels litter Wales, often in state of dereliction or decay in 2010-11 RCAHMW attempted to survey the 6,424 chapels they had in there database receiving 4,081 respondents of these they discovered:

- '745 had been demolished by this date.'
- '1245 had been converted or were in use for other purposes.'
- '253 were disused and derelict'
- '1,838 were still in use as chapels.'⁴⁰¹

The BBC revealed in 2017 that in the preceding decade '115 Anglican churches have closed' in Wales that is 'about 8% of the total'⁴⁰² and the North Wales Catholic Diocese of Wrexham announcing in 2016 due to shortages of priests 'plans to shut 22 out of the current 62 Catholic churches by 2020'⁴⁰³.

³⁹⁸ Catling, Christopher, (Secretary of RCAHMW), Report regarding *The Royal Commission's Chapels and Churches Work for the Senedd Y Pwyllgor Cymunedau, Cydraddoldeb a Llywodraeth Leol Communities, Equality and Local Government Committee* (CELG(4)-20-15 Papur 1 / Paper 1)

³⁹⁹ Ancient Briton, *Today Maerdy, tomorrow Cardiff? The Church in Wales is unravelling but the bishops are safe* (31 - 7 - 2012) <<https://ancientbritonpetros.blogspot.com/2012/07/today-maerdy-tomorrow-cardiff-church-in.html>> [accessed 29 - 7 - 2020].

⁴⁰⁰ Thomas, Rob *Foreign priests 'backbone' of north Wales Catholic Church* (24 - 12 - 2016) for *BBC Wales News*, <<https://www.bbc.co.uk/news/uk-wales-38419210>> [accessed 29 - 7 - 2020].

⁴⁰¹ Catling, Christopher, Secretary of RCAHMW, *Report regarding The Royal Commission's Chapels and Churches Work for the Senedd 'Y Pwyllgor Cymunedau, Cydraddoldeb a Llywodraeth Leol Communities, Equality and Local Government Committee'* (CELG(4)-20-15 Papur 1 / Paper 1)

⁴⁰² BBC News, '110 Anglican churches closed in Wales in 10 years' (24 - 9 - 2017) <<https://www.bbc.co.uk/news/uk-wales-41175879#:~:text=More%20than%2010%20churches%20a,with%201%2C319%20still%20in%20use.>> [accessed 29 - 7 - 2020].

⁴⁰³ BBC News, '22 Roman Catholic churches to close across north Wales' (21 - 4 - 2016) <<https://www.bbc.co.uk/news/uk-wales-36104600>> [accessed 29 - 7 - 2020].

Geography can also not always dictate significance, the hamlet of Pandy'r Capel⁴⁰⁴ in Denbighshire has only a few houses but it has a chapel. Its remote location no doubt influenced by the discrimination that existed towards those of non-Anglican Faith in the early days of nonconformism, what appears initially a simple Baptist chapel, actually once stood at heart of the local baptist community. Built in 1826 by 1885 the church was a major centre for Baptists in the surrounding area. It was considered that the church had 'for many years now been famous among the Baptists of Wales and claims an important place in the history of the denomination. Many of her sons today are successful ministers'⁴⁰⁵. The church became "dissused" in 2003 sadly their hopes in 1885 that 'the church probably won't lose its respectable position for many years anyway'⁴⁰⁶ were only to come partially true. Remote sites like the Pandy chapel, present complex issues, as there is not a need to supply community facilities to give an afterlife to chapel, thus protecting its built heritage. However rural sites do not present an impossible position. Capel Soar y Mynydd, the remote drovers chapel today stands as not a museum nor a private dwelling but as a methodist chapel that still has services as 'since 1973 its status has been secured ...well-attended summer services with visiting preachers are now held on the last Sunday in August.'⁴⁰⁷ Equally the semi-regular use of a place such as Soar y Mynydd is, hardly a sustainable model for Welsh heritage.

The Welsh Catholic church is partially formed of descendants of, Irish, Italian and Polish Immigrants who came over during the late 19th and 20th century in most cases to pursue work⁴⁰⁸ in rapidly industrialising Welsh cities such as Cardiff where St

⁴⁰⁴ (Translates as 'chapel fulling mill' though this is unrelated to the Baptist chapel and relates to a 13th century chapel now long gone) 'Capel Aelhaiarn, dedicated to St Aelhaearn, was mentioned in documents of 1291' - Vousden, N on behalf of RCAHMW, 'Capel Aelhaiarn, Chapel Site, Pandy'r Capel' (15 - 6 - 2012) <<https://coflein.gov.uk/en/site/43831/details/capel-aelhaiarn-chapel-site-pandy-r-capel>> [accessed 2 - 6 - 2020].

⁴⁰⁵ J. E., 'Pandy'r Capel', *Seren Cymru*, 19 - 6 - 1885, p.7. - viewable at the National Library of Wales, Aberystwyth, Welsh Newspaper archive accessible online at: <<https://newspapers.library.wales/view/3205539/3205546>> [Accessed 2 - 6 - 2020]

⁴⁰⁶ J. E., 'Pandy'r Capel', *Seren Cymru*, 19 - 6 - 1885, p.7.

⁴⁰⁷ Davies, Richard, 'In Focus - Soar y Mynydd Chapel' (6 - 4 - 2019) <<http://www.welshoverlandsafari.com/news/2019/4/6/in-focus-soar-y-mynydd-chapel>> [accessed 2 - 6 - 2020].

⁴⁰⁸ With exception of instances such as the post war Polish immigration in Penley, North Wales, where large Polish resettlement camps were based, made up of mainly of the Polish Army's medical core which had been resettled in the area in 1946, due to concerns of returning home to their homeland whilst it was under soviet control. This led to a large Catholic population in region.

Albans lies, or building infrastructure such as the reservoirs in Mid Wales which drew a large portion of Irish Immigrants to Aberystwyth in the 20th century. this led to great waves of church building to facilitate the spiritual needs of these populations as well as the existing small welsh Catholic population, English immigrants and Welsh converts from nonconformist and Anglican churches. Stylistically due to this population boom there are many examples of churches in revival gothic or modernist in style.

Appendix 8: Ecclesiastical Exception

Ecclesiastical Exemption ‘recognises the particular function of our buildings as places of worship and ensures that sacred uses are protected...The system balances mission and worship and wider community use with care and conservation’⁴⁰⁹. One of the aims of the exemption is the needs of ‘listed buildings in use as places of worship to be able to adapt to changing needs over time to ensure their survival in their intended use’⁴¹⁰. In short for ‘changes that would normally fall under the exempted parts of the planning legislation’⁴¹¹ churches have to apply for “‘permission’ from your denomination’⁴¹² not the secular planning authorities.

The denominations to which this applies to within Wales are the Church in Wales, the Roman Catholic Church, the Methodist Church and the Baptist Union of Wales.

In Wales, the rules regarding these planning laws are devolved to the Welsh Government in Cardiff Bay. In January 2019, a number of elements of Ecclesiastical Exemption changed, as compared to the original legislation as according to legislation passed in 1990,1994 and 2010 which still apply in England.

- ‘Ecclesiastical exemption no longer applies to the United Reformed Church’⁴¹³
- ‘Ecclesiastical exemption no longer applies to conservation area consent for the demolition of unlisted buildings in conservation areas’⁴¹⁴
- ‘listed and unlisted buildings and structures within the curtilage of a listed ecclesiastical building are now subject to denominational controls.’⁴¹⁵

⁴⁰⁹ Arthur Rank Centre, *Church Life: Rural Church Buildings: 2. Ecclesiastical Exemption* <<https://arthurrankcentre.org.uk/church-life/rural-church-buildings/2-ecclesiastical-exemption/>> [accessed 23 - 9 - 2020]

⁴¹⁰ Arthur Rank Centre, *Church Life: Rural Church Buildings: 2. Ecclesiastical Exemption*

⁴¹¹ Arthur Rank Centre, *Church Life: Rural Church Buildings: 2. Ecclesiastical Exemption*

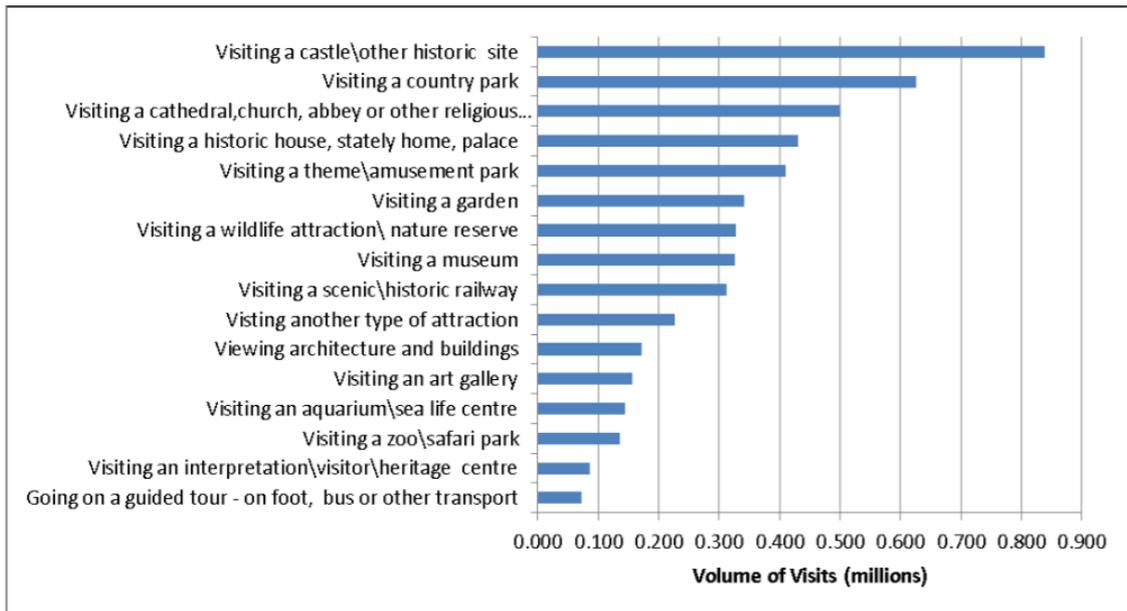
⁴¹² Arthur Rank Centre, *Church Life: Rural Church Buildings: 2. Ecclesiastical Exemption*

⁴¹³ The Methodist Church (UK), *Ecclesiastical Exemption* (2019)

⁴¹⁴ The Methodist Church (UK), *Ecclesiastical Exemption* (2019)

⁴¹⁵ The Methodist Church (UK), *Ecclesiastical Exemption* (2019)

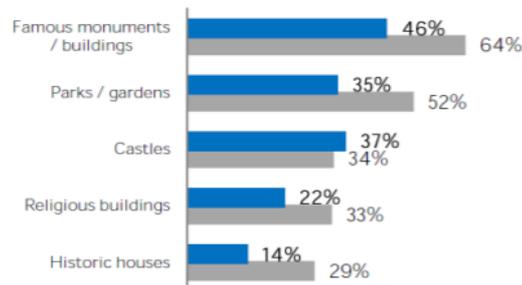
Appendix 9: Faith Tourism Statistics



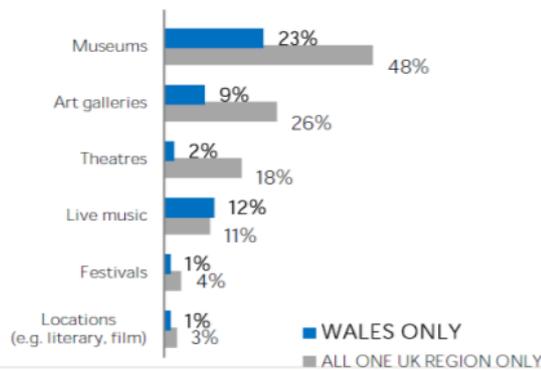
Source - GBTS 2012

N.B. Visitors can go to more than one type of attraction

Table 8: Volume of Visits to attractions by visitors to Wales



Visiting cultural attractions



Source - (Inbound tourism to Britain's nations and regions, Sept 2013, Visit Britain)

Table 9: Propensity for Holidays to involve visiting heritage and Cultural Attractions

'International Passenger Survey statistics indicate that 4% of visitors to Britain polled indicate the primary reason for their trip is visiting religious sites or religious places of interest'⁴¹⁶ and according to the the World Religious Travel Association religious tourism is on the rise in 2009 it said that the 'faith tourism industry amounts to \$18 billion with 300 million travellers annually'⁴¹⁷. The Welsh government claim that 'Wales offers the opportunity to experience the full range of Christian and other faiths' beliefs and practices with an increasing understanding of pre-Christian religions.'⁴¹⁸

In 2013 'The Church in Wales announced last year that religious tourism had been increasing in recent years with more than 600,000 visitors each year to the nation's most religious places'⁴¹⁹. In 2018 at the The National Churches Trusts Building Resilience conference Emma Clarke highlighted the 'Importance of working with the Tourism Industry'⁴²⁰ for faith communities, she defined Faith tourism as 'a form of tourism where individuals or groups travel and engage with religious content in a journey'⁴²¹ that this 'This could be on pilgrimages, shrine visits, leisure holidays, retreats, camps or festivals or religious tourist-attractions.'⁴²² This mix of secular and sacred pilgrimage makes it very difficult to understand how sites can best be adapted to serve the needs of those visitors. Its argued to be one of the 'fastest growing parts of the tourism sector'⁴²³ Gweini's 2008 report seems to suggest that 'Faith communities in Wales maintain a vital part of the national heritage, as they maintain an estimated 1,600 listed buildings. They also welcome over 2.5 million tourists every year'⁴²⁴, It should be highlighted that 'The vast majority of faith tourists are received

⁴¹⁶ Slate, Theodore, 'Take a Modern Pilgrimage to Spiritual Wales ', *Tourism Review*, (30 - 11 - 2009), , in <<https://www.tourism-review.com/travel-tourism-magazine-pilgrimage-to-spiritual-wales-article1039>> [accessed 9 - 9 - 2020].

⁴¹⁷ Slate, 'Take a Modern Pilgrimage to Spiritual Wales ' (2009)

⁴¹⁸ Welsh Government , *The Faith Tourism Action Plan for Wales* (2013), p. 1.

⁴¹⁹ Stewart, *Faith Tourism in Wales* (2013).

⁴²⁰ Clarke, Emma, Presentation on the *Importance of working with the Tourism Industry* at 2018 National Churches Trust Conference at Emmanuel Centre, Westminster. *Building Resilience - 2018 Conference Presentations* (2018) <<https://www.nationalchurchestrust.org/Building%20Resilience%20-%202018%20Conference%20Presentations>> [accessed 9 - 9 - 2020].

⁴²¹ Clarke, *Building Resilience - 2018 Conference Presentations* (2018)

⁴²² Clarke, *Building Resilience - 2018 Conference Presentations* (2018)

⁴²³ Stewart, *Faith Tourism in Wales* (2013).

⁴²⁴ Gweini: The Council of the Christian Voluntary Sector in Wales, *Faith in Wales: Counting for Communities*, ed. by John M. Evans (2008). (Summary)

by the listed buildings managed by the longest-established Christian denominations, the Church in Wales and the Roman Catholic Church⁴²⁵, this is not to suggest that they are the only Christian denominations generating heritage tourism as you will see by the table below. ‘Many tourists visit Wales because of the religious history of its buildings, quite apart from their architectural merit’⁴²⁶. It is argued that Britain is comparable to ‘No other country in the world’ in the manner it has ‘such important things in public buildings scattered around the countryside.’⁴²⁷ Goodhall highlights how difficult it is to see the importance of these buildings if we are used to seeing them every day⁴²⁸. ‘it can be very confusing when you enter a church and there are so many leaflets and guidebooks, that you end up coming away with nothing at all’⁴²⁹

	Annual estimates
Non-Christian faiths	
Buddhist	200
Hindu	900
Islamic (Muslim)	4,100
Jewish	200
Christian denominations	
Annibynwyr	50,000
Baptist	63,300
Church in Wales	1,999,300
Methodist	37,100
Roman Catholic	323,900
United Reformed Church	14,800
Welsh Presbyterians	67,500
Newer denominations	8,600
Other Christian	11,800
All Christian denominations	2,576,100

Source: Rounded estimates for whole population.

⁴²⁵ Gweini, *Faith in Wales*, (2008). p.37.

⁴²⁶ Gweini, *Faith in Wales*, (2008). p.37.

⁴²⁷ Goodhall, John Presentation on the *Parish Treasures* at 2018 National Churches Trust Conference at Emmanuel Centre, Westminster. *Building Resilience Conference 2018 Videos* (2018)

⁴²⁸ Goodhall, *Parish Treasures*, National Churches Trust Conference (2018)

⁴²⁹ Goodhall, *Parish Treasures*, National Churches Trust Conference (2018)

Table 10: Tourists Received by Faith communities in Wales According to Gweni's 2008 Report⁴³⁰

Table 1: Most popular activities undertaken in Wales ALL UK day visitors	%
(Base = 1,504)	
General sightseeing	25
Visit a castle or historic attraction	22
Visit country parks / forest parks	20
Visit the beach	19
Visit a museum or heritage centre	18
Walking more than two miles	13
Visit gardens	13
Visit a nature-based attraction	12
Visit a wildlife attraction / nature reserve	9
Visit an industrial heritage attraction	7
Visit a religious site	6
Wildlife watching	6
Walking less than two miles	6
Visiting an animal-based attraction (e.g. farm, zoo)	5
Visiting an art gallery or exhibition	5

Table 11: Most popular Activities undertaken in Wales by UK Day visitors (2016, Welsh Government Report)

⁴³⁰ Annibynwyr - Union of Welsh Independent (Nonconformist Protestant)