



The Pilgrim Benefice Heritage Project: A Historical, Political, and Social Understanding

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Abstract

The primary goal of this project was to help the Pilgrim Heritage Benefice Project in understanding how the local and national heritage structure operates, and what should be done in order to prevent the decay of the local churches. This resulted in a global understanding of the surrounding social system, with both its strengths and weaknesses. In order to prevent further damage, recommendations have been made in order to implement regular maintenance plans and bring the five churches of the Benefice together as a united front.

Executive Summary

There is a great concern in the United Kingdom that the number of people with heritage craft skills is dwindling making maintenance even more invaluable. Norfolk, in particular, is suffering, as a result. Many people have become aware of this as a problem and are beginning the process that will keep these churches well maintained far into the future. Funding is currently being sought for an ambitious project to be used over the coming few years. The churches of Norfolk that will benefit are known as the Pilgrim Benefice. There is a plan in place for this project that will not only restore the churches themselves, but also bring historical education into the daily lives of the villagers.

The people of the Pilgrim Benefice recognize the fact that there are few craftsmen trained to help restore and maintain the churches of their area. A plan is being proposed to return these churches to their historical luster and bring tourists to the area. There is also a plan to educate young children in the areas of heritage craft skills and deepen their understanding of their local history. However, there are many issues affecting the local villagers working on their parish churches. These need to be identified and solutions have to be proposed. There is no realization of the need for regular maintenance and none of the churches have current plans in practice. An organized system must be created to help clearly identify all of these issues as well as educate how simple maintenance tasks could prevent major repair cost needs.

The goal of this project was to understand the social forces both positively and negatively affecting the maintenance of the churches. The condition of the churches depends on the interactions between several parties. These include the villagers, the church officers and the professionals working in the heritage industry. The churches suffer as a result of the nature of these relations. It is therefore crucial to have a good grasp of what these relationships are within the system to be able to prevent further deterioration.

In order to achieve this comprehensive understanding of these relationships, we have come up with three main objectives. The completion of these will give us a better insight to complete our mission.

- 1) Survey the villager interest in heritage craft skills
- 2) Understand the complex social system
- 3) Recommend paths to reduce future repair costs

Our first objective was completed to reveal what the interest of the villages towards craft skills are at present. We sent out a survey to find the craftsmen in the area, and also to see if the villagers are interested in learning some of these skills. The second objective was to understand the interactions within the system through interviews. We spoke to various people to get their personal point of view on the problem of church condition. By then comparing the different points of views together, we have created a global map of the social structure that visually summarizes the links between the parties. For our third objective, we attempted to find the flaws in the current system, and look for ways to enhance some of the links. In addition, this

would allow us to recommend potential changes that will ease the strain on some of the connections and strengthen others.

Through the analysis of our data collected through interviews, we were able to compile the information into three major groups. These groups all affect the condition of the churches. We have also been able to determine at what capacity these entities directly affect this as well.

Those grouped in the Professional section of the map include the craftsmen, large craft firms, the government, and Health & Safety regulations. The recently tightened regulations have affected the local craftsmen and their small businesses greatly. The new changes have forced insurance costs to become very high and generally not easily affordable for small craft companies. The government also seems to favor larger craft firms when dealing with a large contract. However, the firms then subcontract to the smaller companies for much of the skilled work. With the smaller companies seemingly far down the line, very often they are forced to accept payment which was lower than originally discussed and sometimes no payment at all. This is putting stress on the local craftsmen and making it difficult for them to perform maintenance and restoration work on their local parish churches.

The Church Officer section of the map is comprised of the Church of England, the Diocesan Advisory Committee, the Rector, the Church wardens, fabric officers, and the Church architect. The areas in need of maintenance and repair are identified by the Church architect. It is then the responsibility of the Church officers to find the necessary funding and faculty approval for the particular tasks and make sure the work is then carried out. This faculty approval must come from the Diocesan Advisory Committee (DAC). This entire process is directly related to restoration; however there is not a similar process set up for maintenance. The DAC feels they cannot even publicize their opinion on the importance of maintenance as they believe they will be spread too thinly throughout the Diocese. They are a body that gives aid in the form of advice and would very likely be called upon to assist in the creation of maintenance plans. There is a series of poor communication between all of the parties involved in this area which is leading to the feeling of disconnection within the congregations.

There is also the local aspect of the problem. The villagers, the Benefice, the congregations, and the children are the key components in this section. Sadly, only the congregation is directly connected to the church condition. The villagers who are not members of the congregation feel it is not their responsibility to help in the maintenance of the churches and the churchyards. They also do not feel a connection with the Benefice. No one seems to know why this Benefice was formed with these particular villages. It is causing the villages to look inward and hold their own parish loyalty higher than their loyalty to the Benefice. As this is to be expected with the parochial nature of small villages, a sense of unity between the five parishes has to be created in order to ensure the future lives of all the churches.

As a result of the data we have both gathered and analyzed, we have been able to identify the important themes affecting the issues of maintenance and church condition. We have looked at this problem

on a national as well as a local and historical level. In addition to our conclusions, we have devised a series of recommendations related to the key conclusive topics. These recommendations are intended to help remedy some of the problems that are the major deterrence to maintenance. We have found the foremost themes to be the governmental regulations, the limited view of heritage by the villagers, issues with the Diocesan processes, lack of regular maintenance, and the inability of the Benefice to work together.

The Health & Safety regulations and high insurance costs are a major force behind the lack of apprenticeships. This is one of the leading causes of the shortage of craftsmen in the United Kingdom. Perhaps a solution to this growing problem is a Diocesan wide craft database hosted through Diocese of Norwich website. The purpose would be to showcase local craftsmen in the Diocese and give them a chance to not only advertise their business but hopefully find work. Also, seeing as many of the lay buildings in the area are listed or historical as well, this could prove to be a great asset for homeowners looking to find workers. This would not only ease the search for craftsmen, but would also present the Diocese as a helpful body to those not necessarily involved in the Church. However, if this idea is to come to fruition, the Diocesan website must be updated and must highlight the database making it easily accessible. The website should be seen as a helpful entity for advice and links to other helpful sites and information.

People in the Pilgrim Benefice villages do not appear to see the churches as part of their local heritage, but rather as a religious building. The churches are not often used creatively for events other than services. The rare usage, in addition to the low congregation numbers, means that the churches are used occasionally by only a few people. This results in a low income for the church and a small number of volunteers as those who do not attend the church do not see it as their responsibility to aid in maintenance. We believe it is vital for the continued lives of the churches to be used for purposes such as meetings, concerts, and plays among many other possibilities. The increased usage will also be considered when applying for funding as it is one of the criteria used in the determination process.

At present however, the churches do not lend themselves to these uses. Therefore, we recommend that at least a section of the pews be removed in each church to allow for better use of the space. Now if plans for further uses are devised and the church is open to the idea of making the space more functional, then we believe toilets and kitchens need to be installed. We believe that this installation or facility renovation should only be considered if the churches are open to other uses. As otherwise, the necessary funds would not be as immediately needed. The goal of these proposed changes is to reinstate the church as a centre of the community as it were historically.

It is incredibly important that the Diocese publish their opinion on maintenance. They need to explain and endorse the benefits of regular maintenance as well as the necessity for it. Many organizations will begin to require maintenance plans and proof that they are adhered to both before and after funding is given. The Council for the Care of Churches is publishing their feelings on how important maintenance is and how other churches have begun to deal with the issues. There is clearly a push towards maintenance that is

coming, and it would be a great asset to the five churches to be on the front line by taking the initiative through the creation and practice of regular maintenance.

The Benefice is united as one, but does not work together as one. The five churches still operate as if they were individual parishes with no recognition of the roles of the Benefice. The Benefice is a means of survival for each church and that needs to be recognized. If the parishioners do not realize this, then there is a large risk of the churches being declared redundant and closing and restoration projects will have been wasted. It is therefore absolutely vital that the Benefice churches begin to work together and cooperate. We recommend that a clear plan of action be identified for the future changes of the Benefice highlighting the benefits these changes will bring.

Our objective view has given us the ability to step back and look at the bigger picture of all issues affecting maintenance. These points we have identified are the result of that viewpoint. The churches are not being maintained regularly and that is a great problem. Organizations need to provide aid whether monetarily or advisory in order to help people to understand how important it is. Many have realized its importance and are beginning to change, although the Diocese has not. It must advise its churches and help them to set up maintenance plans. Before this can happen however, the people of the Benefice need to unite and work as one to help each other make this transition. It will prove to be a great asset if the parishes can cooperate in order to help their churches into the future.

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1 Introduction

The United Kingdom has a reverence for the history of its great land. There are documented accounts reaching as far back as the year 43 A.D. when Rome invaded, and 802 when the first monarch from the House of Wessex took the throne of a united Britain (www.britainexpress.com/History/index.htm). Still to this day, monuments representing these times stand tall for our generation to see. The craft skills used to create these buildings are truly works of art. There comes a sadness, however, when one must see through the dirt and decay that comes with time, and infer the true beauty of this past. The fact that these skills are dwindling proves to be a large problem. These buildings are often being poorly maintained is yet another difficulty. How to restore the rich history that is held through the doorways of these monuments of years past is an issue that is affecting all of the United Kingdom. There has been some recent action on these issues. The International Council on Monuments and Sites (ICOMOS), as well as the Society for the Protection of Ancient Buildings (SPAB), among others, has started implementing educational and apprenticeship programs. English Heritage and the Council for the Care of Churches (CCC) have publicized the importance of regular maintenance. Craft journals and program publications have also been published to keep these problems more mainstream. And in 2005, a conference was held in Eastern England that focused on the dwindling number of craftsmen.

In the 15th century, Norfolk was one of England's most densely populated areas. It was also one of the wealthiest, with over 1,500 manors. There are greater than 700 churches, some being over a thousand years old. In fact, it has the most medieval churches per person per square mile in the world (www.homepages.solis.co.uk/~jimella/norfolk.htm). As a result of the Industrial Revolution, a large shift from an agricultural economy to an industrial economy took place. Craft skills proved less important in an industrial world. People left the rural countryside in search of city life (www.bbc.co.uk). In the late 19th century, the Victorians recognized this problem and made many repairs which now add to the growing history of these churches. Presently, however, there is a great lack of craft skills and the churches are again in great need of repair. These skills are now realized to be of importance and an educational push towards learning these crafts is taking place. Stained glass making and conserving, stone carving, wattle and daub making, and lime wash use are just a few of the skills that are needed to bring the architecture back to life. The idea of regular maintenance is beginning to make an approach as a necessity. The realization of its importance is slowly coming to the forefront of people's understanding of restoration prevention.

There is a great concern that the number of people with heritage craft skills is dwindling making maintenance even more invaluable. Norfolk, in particular, is suffering, as a result. Many people have become aware of this as a problem and are beginning the process that will keep these churches well maintained far into the future. Funding is currently being sought for an ambitious project to be used over the coming few years. The churches of Norfolk that will benefit are known as the Pilgrim Benefice. There is a plan in place

for this project that will not only restore the churches themselves, but also bring historical education into the daily lives of the villagers.

The people of the Pilgrim Benefice have recognized the fact that there are few craftsmen trained to help restore and maintain the churches of their area. A plan has been proposed to return these churches to their historical luster and bring incomers to the area. There is also a plan to educate young children in the areas of heritage craft skills and deepen their understanding of their local history. However, there are many issues affecting the local people working on their parish churches. These have not been identified and solutions have not been proposed. They have not recognized the need for regular maintenance and none of the churches have current plans in practice. An organized system must be created to help clearly identify all of these issues as well as educate how simple maintenance tasks could prevent major repair cost needs.

The goal of this project was to understand the social forces both positively and negatively affecting the idea of church maintenance as well as to investigate what maintenance entails. Through the evaluation of the villager interest in heritage craft skills, understanding interactions within the social system of the Benefice, and identifying paths to reduce future repair costs we will gain a comprehensive picture of the problem. Upon the collection of this data, we evaluated the results and made recommendations in order to further help the Pilgrim Heritage Benefice Project along. And most importantly, lay the groundwork for future maintenance plans to be implemented.

2 Background

Norfolk has a rich history, as do the five villages we will be working in. By researching it, we are able to see how some of the skills developed and why they are not as common today. The history of the Church of England and religion in England is also important in our understanding of the culture. Through the knowledge of the background, we are better able to fully comprehend the problem that we are going to work on and we will also know how to approach it in order to find a solution.

2.1 *Norfolk, England*

2.1.1 **Medieval Norfolk**

The history of Norfolk, England goes back thousands of years. Around 2000 BC, the native inhabitants mined “high quality” flint, which was used primarily for simple tools and weapons. Two of the ancient mineshafts are actually kept open today and can be visited by tourists. Additionally, the region is abundant in supply of stones of flint, which have proved (through centuries) useful as building materials. Norfolk’s ancestry is varied because of the many times it was invaded and the different peoples occupying the area.

(www.norfolkbroads.com/guide/histnorf.htm)

(www.pickatrail.com picture)

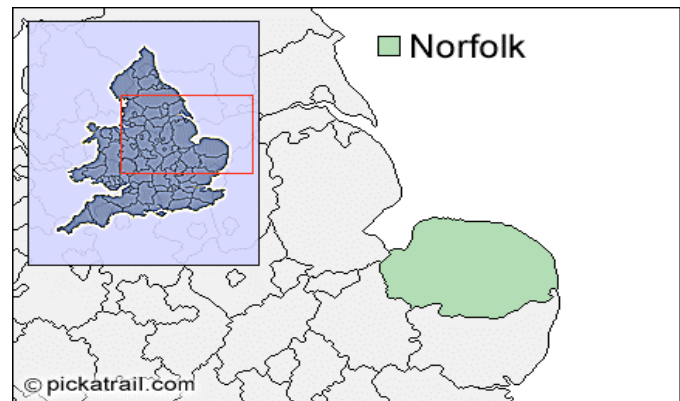


Figure 1 Location of Norfolk

An “iron-using” tribe known as the “Iceni” had been living in Norfolk, when the Romans began a conquest against England around the year AD 43. The Iceni, being disgruntled under Roman rule, started a rebellion in AD 61, but it was quickly and ruthlessly put down. The Romans introduced infrastructure to the region, building roads for military purposes, and toward the end of the Roman Empire’s rule, they built forts along the coast, which was vulnerable to Saxons from northwestern Germany. However, both the forts and the Roman army were unsuccessful in being able to hold off their enemies, and by AD 500, Anglo-Saxon’s had conquered Norfolk. Over the next 150 years, the populace thrived and the entire region of East Anglia became unified and remained a separate kingdom.

(www.norfolkbroads.com/guide/histnorf.htm)

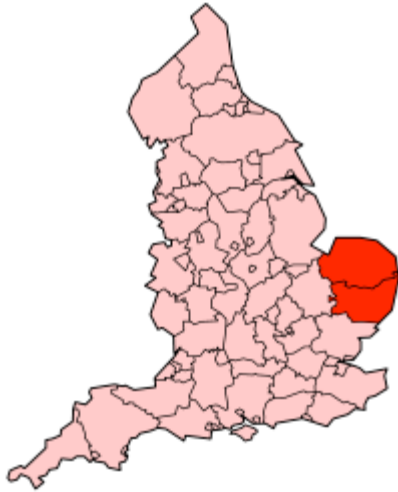


Figure 2 East Anglia

Another important aspect is that during this period, the area was converted to Christianity. In the mid 800s, Vikings (Danes) began to invade the East Anglian coast. These invasions lasted through the end of the Anglo-Saxon rule, and as they came through the land, the communities were pillaged and religious buildings were demolished. The Anglo-Saxons were forced inland, away from the attacks, and this made East Anglia (an area mostly comprised of Norfolk and Suffolk) (www.britainexpress.com/History/Anglo-Saxon_Britain.htm) “one of the most densely populated regions in Britain by the time of the Norman invasion of 1066.” (www.norfolkbroads.com/guide/histnorf.htm) (www.pickatrail.com picture)



Figure 3 Historical Tapestry

King Edward of England died in 1066, leaving behind no heirs to the throne. This resulted in a three-way contention as to who would rule England, which eventually resulted in the famous Battle of Hastings. The three men who were involved included Harold Godwinson of England, William, Duke of Normandy, and Harald Hardrada, who was the ruler of Norway. Hardrada was the first to launch his attack on England, and Harold withstood the assault. William was next to come, and the two armies met at Hastings, where Harold was defeated at the Battle of Hastings. This signified the end of Anglo-Saxon rule in England. The Bayeux Tapestry (left) measures over 230 feet long and 20 inches wide, and depicts William’s invasion of England and the causing events. (www.eyewitnesstohistory.com/bayeux.htm).

There is a wondrous cathedral in Norfolk’s capital city, Norwich. Construction began in 1096 and lasted for 50 years because some of the stone came across the sea from Normandy. Although flint, which is very abundant in the area, was used for most of the structure, for the more detailed surface work, there was no suitable stone to be found locally. A Norman Regime that primarily focused on military control governed this time period. (www.cathedral.org.uk/pages/html/ for picture) (www.norfolkbroads.com/guide/histnorf.htm)

However, after 1200 the emphasis shifted more toward economic development. The Church gave a lot of money and support to this cause as the area of “cultivated” land was increased. Many monasteries and parish churches were constructed in the late 11th and 12th centuries. Out of the towns in Norfolk, Norwich remained the most prominent, and halfway through the 12th century it was one of the largest towns in England. The economy of the area centered around farming and sheep (for wool). From the 13th century the manufacture of cloth, principally Worsted, which is a type of wool, was the basis of the economy. (www.norfolkbroads.com/guide/histnorf.htm)



Figure 4 Norwich Cathedral



Figure 5 Norwich

However, during the later Middle Ages, the economy suffered due to disease and internal social conflict. With the Black Death of 1349, the population declined dramatically and an astoundingly high number of medieval settlements became drastically depopulated. More than 100 Norfolk villages that had been on record in the Domesday Book of 1086 had disappeared by 1500. Another contributing reason that led to the shrinking population was the farming policy of landlords, which usually led to conflict between lords and tenants. Constant complaints resulted in Kett's rebellion in 1549. Robert Kett raised a force of about 16,000 men and they seized Norwich, but within two months were driven out by the king's troops, and many of them were slaughtered. Kett himself was hanged as a result. (www.norfolkbroads.com/guide/histnorf.htm) (Figure 5 en.wikipedia.org/wiki/Norwich%2C_England)

Norfolk was one of the wealthiest and most densely populated areas of England during its peak in the 18th century, including over 700 churches, being in excess of 1500 manors, boasting one of the largest cities in the country (Norwich) and two considerable boroughs (Great Yarmouth and King's Lynn). (homepages.solis.co.uk/~jimella/norfolk.htm#hist).

2.1.2 The Industrial Revolution

The Industrial Revolution was a time when in developed nations machines replaced much of the manual labor. Farming became much more productive, textile mills allowed for mass production of clothes and at the same time opened up millions of jobs for women and children. Interchangeable parts made tools and guns easy to fix. Rather than buying or making a new tool, the damaged part could simply be replaced. During the Industrial Revolution, the people started to shift from an agricultural economy to an industrial one. Many people also moved from small towns towards the big city of London. This took not only money,

but also villagers away from Norfolk. It forced Norfolk into an economic standstill of sorts. (www.bbc.co.uk/history/society_culture/industrialisation/). The industrial revolution both improved methods of construction and made these new materials affordable because of mass production. Because of this, people started to build their houses with precut timber and standardized roofing rather than having to make do with local and in some cases inferior (walls constructed of sticks and mud) materials.

2.1.3 Present Day

Once a railway system was established in the county, the area became more-easily accessible, and tourism began to grow. Environmentally, World War II proved to be an important turning point. Almost 30 airfields were laid out, and the war dramatically brought local farming back to life. The population is currently on the rise, and the county is still evolving for the better. (www.norfolkbroads.com/guide/histnorf.htm)

“In 1998 Norfolk had a GDP of £9,319 million, making it 1.5% of England’s economy and 1.25% of the UK’s economy.” (www.factmonster.com) During the 1999-2000 fiscal year, Norfolk’s unemployment rate was 5.6%. This is slightly less than the 5.8% for the country and the 6.0% for the United Kingdom. More than a fifth of the jobs in Norfolk are in the agriculture and food industries, implying that farming still plays a pivotal role in the local economy. Numerous family-run farms have expanded into “highly efficient,” larger farms, which are lucrative businesses. This is common throughout the United States as well. Because of the historical sites and buildings, and the genuine landscape and atmosphere, tourism also generates a large amount of income for the area.

(www.factmonster.com)

2.2 The Church of England

The arrival of Christianity in Britain occurred as early as the first or second centuries. The Church in Britain existed independently of the Church of Rome, which was common of Christian communities during that era. In 597, Saint Augustine was sent from Rome by the Pope to evangelize the local inhabitants of East Anglia. With the help of the Christians already dwelling in the area, he was able to establish his church in Canterbury. Augustine became the first archbishop of Canterbury. “The Celtic Church of North Britain gave in to some degree to the authority of Rome at the Synod of Whitby in 644.” (www.infoplease.com/ce6) This opened up the doors to the Catholic Church (the beginnings of it at least), and over the next few hundred years the Roman system introduced by Saint Augustine “gradually absorbed” the pre-existing Celtic Christian churches.

(www.cofe.anglican.org/about/history/)

For about one thousand years, England remained affiliated with the Roman Catholic Church, before King Henry VIII broke away from Rome in 1534. The reason for this detachment being that the Pope would

not allow him to get a divorce (the Church would not recognize it). The Church of England considers itself to be both in a reformed tradition and in a catholic (not Roman Catholic) church tradition. Reformed in the fact that a lot of the principles from the Protestant Reformation have had an influence upon it, and it does not acknowledge the Pope as its leader. The Church considers itself catholic in the fact that it views itself as the ‘unbroken continuation of the early apostolic and later medieval’ “universal church,” rather than as a ‘new formation.’ (www.infoplease.com/ce6) In some of the Church’s congregations, worship is more similar to Roman Catholicism than most Protestant Churches. (www.cofe.anglican.org/about/history/)

The Church of England does not receive any money directly from the government. Its income is mostly comprised of donations, although it does rely a great deal on the proceeds from its “range of historic endowments.” As of 2005, the Church of England’s estimated total annual spending was about £900 million, being the cost to finance its 13,000 parishes and 43 cathedrals. In the past, individual parishes both raised and spent the greater part of this money, the gist being that clergy income depended on the affluence of the parish. Parish advowsons (the right to nominate a person to a position in church office at a particular parish) potentially became tremendously valuable privileges. This led to major corruption in some instances, where bishops and other members of the clergy were crooked and driven by ulterior motives (ultimately power). (mb-soft.com/believe/txn/england.htm)

Since the mid 1800s, however, the Church has taken several actions in order to balance its authority. Today, clergy within each diocese receive standard payments from diocesan funds. The Church has also moved the majority of its revenue-generating chattels (which used to include a great sum of land, but now are mostly in the form of stocks and bonds) from the control of individual clergy and bishops to the charge of a body called the Church Commissioners. This group uses these funds to pay an assortment of non-parish expenses such as clergy pensions and the costs of cathedrals and bishops’ houses. (www.cofe.anglican.org/about/history/)

These funds are worth close to net £3.9 billion, and generate an income of about £164 million per annum (as of 2003), accounting for approximately a fifth of the Church’s overall income. Some of this money is given to local parishes as ‘grants’ by the Church Commissioners, but each individual parish and diocese still finance most of the church upkeep, which is very expensive, and all of the other costs that local parishes may have themselves. The donations they receive cover these costs. Direct donations to the church amount to roughly £460 million each year, while parish and diocese “reserve funds” produce another £100 million. Practically all of this money is comprised of funds raised in individual parishes, and most of it remains in the parish that raises it. This is notable because it means that the resources accessible to parishes greatly vary according to the amount of donations they are able to raise.

(www.cofe.anglican.org/about/history/)

Even with the differences in financial standings, most parishes give a share of their money to the diocese as a ‘quota.’ This is not mandatory, but dioceses strongly encourage and in some ways rely on the

payment. In the case where a parish does not donate to the diocese, it is usually either because they cannot afford to give any money away or it is done as an expression of protest.

(www.infoplease.com/ce6)

While the Church of England has an ample amount of assets, it still has to see to and maintain its thousands of churches all over the country. With so many churches between 200-1000 years old, many of the restorations require special skills, which can be very expensive. As current congregation numbers stand at relatively low levels and as the expenses of maintenance escalate as the buildings continue to age, many of these churches cannot sustain themselves economically. Recently, cathedrals and other prominent churches have met some of their repairs costs with grants from organizations like English Heritage. Notwithstanding, the Church Commissioners and local fundraisers have to cover the entire cost in the case of most small parish churches. This project focuses on five such parishes located in Southern Norfolk.

(www.cofe.anglican.org/about/history/)

2.3 The Pilgrim Benefice

The five churches that we will be working with have come together to form the Benefice, which consists of Saint Michaels Church in Aslacton, Saint Michael and All Angels' Church in Bunwell, All Saints Church in Carleton Rode, Saint Michael's Church in Great Moulton, and All Saints Church in Tibenham. They are all currently under the guidance of the Reverend Heather Potts

(www.pilgrimbenefice.org.uk/Benefice/Home.html).

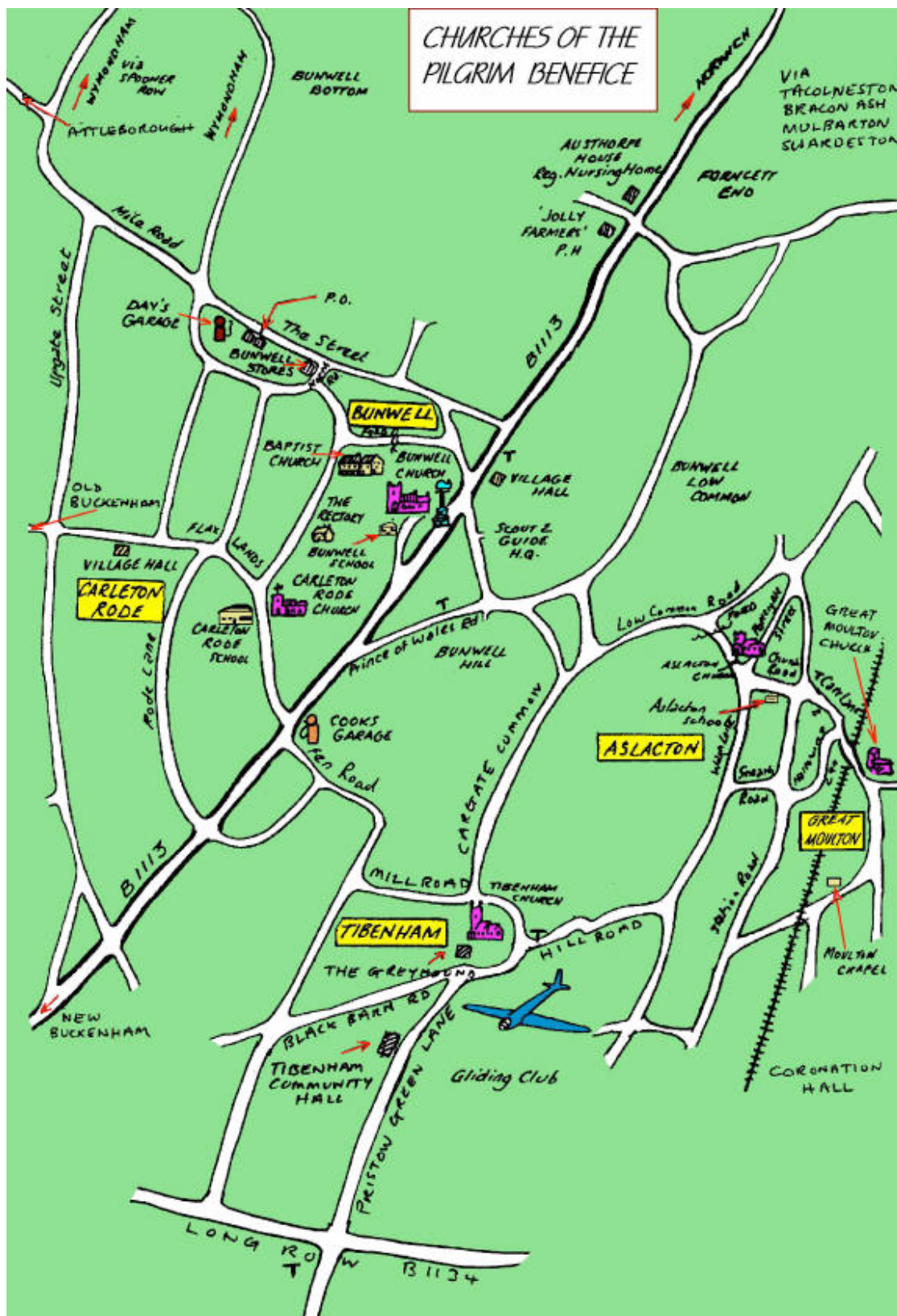


Figure 6 Map of the Benefice

2.3.1 Saint Michaels Church, Aslacton

The village of Aslacton is located about 12 miles south-southwest of Norwich. The name of the village as it appears in the Domesday Book (1086), is spelt Oslactuna and Aslactuna, meaning Oslac's village (Oslac is an old English name). (The Domesday Book, also known as the Book of Winchester, was the record of the great survey of England completed in 1086, which was carried out for William the Conqueror. It was similar to a census by a government today. William wanted the information of the nation he had just conquered so that he would know how much to tax the people. He wanted to know what or how much each landowner had in land and livestock, and what it was worth. Whatever the book said about who owned the property, or what it was worth, was the law, with no appeal. When the book took the name "Domesday" in the 12th century, it was to emphasize its definitiveness and authority (the analogy refers to the Christian notion of a Last Judgement).) (www.historylearningsite.co.uk/domesday.htm) During the Middle Ages, the village did well enough for itself to open a weekly market in 1263. This church rests upon a hill, which is typical of churches dedicated to Saint Michael; the significance being that "the archangel (Michael) became the protector of the high places when the pagan Anglo Saxons were converted to Christianity." (www.pilgrimbenefice.org.uk/Benefice/Church_Asl.html)

About two miles west of the church lies an old Roman road that runs from the settlement of Caistor St Edmunds to the south. Additionally, like many of the churches in the area, its foundations date back to an early period. Many times the foundations remain, and other buildings are constructed on top of the preexisting base. The road is still used today; this shows the importance (more of a general impact resulting from the Romans presence) of the infrastructure the Romans brought with them when they conquered England. The round tower of the church is one of about 120 in the county of Norfolk.



Figure 7 Saint Michaels, Aslacton

Because there is no local building stone, it is believed that the reasoning for their round shape was to remove the need for freestone quoins (quoins are "dressed concrete stones at the corners of buildings" www.stonexonline.com/quoins11.htm) at the corners. While the parapet is mediaeval, the rest of the tower is entirely Anglo Saxon and over 900 years in age. We know that the church is Anglo Saxon because of the

“double-headed triangular bell openings” (www.norfolkchurches.co.uk/aslacton/aslacton.htm) in the tower. “In Blomefield’s time (c. 1740), there was glass in the east window of the chancel, depicting an infant in a cradle, who was said to be a foundling left at the church stile. He was raised by the parish and named Aslac; he became a standard-bearer to Edward III and re-founded the church. There were also eighteen coats of arms in this window almost two hundred years ago.” (www.pilgrimbenefice.org.uk/Benefice/Church_Asl.html) (Francis Blomefield was an English topographer of Norfolk. He wrote two and a half volumes of the *History of Norfolk* before he died of smallpox at age 46.) (76.1911encyclopedia.org/B/BL/BLOMEFIELD.htm)

2.3.2 *Saint Michael and All Angels’ Church, Bunwell*

The church in Bunwell was built in the early Perpendicular style (called so “because of its predominating vertical lines of its tracery and paneling” www.encyclopedia.com/html/P/Perpendi.asp) during the 14th and 15th centuries. “It stands on the highest ground in the parish, most likely on the site of an earlier church, which itself was preceded by an incredible Stone Cross.” The former name of the village was Haderson or Haddeston, possibly meaning “Holy Stone.” (www.pilgrimbenefice.org.uk/Benefice/Church_Bun.html)



Figure 8 Oak Door, Bunwell

The church is constructed with materials of flint and stone and it is comprised of a square tower, nave, chancel, and south porch. The entrance to the church is by the south porch, the walls of which are “fully covered with good traceried flint flushwork.” (www.pilgrimbenefice.org.uk/Benefice/Church_Bun.html) The benches were designed for an aisled church, while the building contains no aisles. The architecture generally dates back to the 1400s, but the interior of the church is greatly influence by the late 19th and early 20th centuries. This is due to the fact that Bunwell was “in the vanguard of the triumphalist High Church Anglo-Catholic movement.”

(www.norfolkchurches.co.uk/bunwell/bunwell.htm) The oak door was locally made in 1977 in memory of the Chapman family (a parish family). In 1998, the North door was re-hung and lined to match the South door. This door leads out to the churchyard and is often used. Above the North door is a large coat of Arms of Queen Anne. The square western tower was built in the early 16th century. (www.pilgrimbenefice.org.uk/Benefice/Church_Bun.html)

Today, the tower contains a ring of six bells. “There are diagonal buttresses and square headed sound holes, those north and south being two-light with detailed tracery. The stepped embattled parapet has traceried and detailed flushwork, and there are carved gargoyles.”

(www.pilgrimbenefice.org.uk/Benefice/Church_Bun.html) (Terminology: *Nave*, the central approach to the high altar, extending from the entry to the chancel, *Chancel*, the part of the church near the main altar used by priests and open to the choir, *Choir*, in architectural context means the part of the church between the altar and the nave, used by the church choir, *Aisle*, in cathedral architecture, it is more specifically a passageway to either side of the nave that is separated from the nave by colonnades or arcades, a row of pillars or columns, *Porch*, external to the walls of the main building proper, but may be enclosed by screen, latticework, broad windows, or other light frame walls extending from the main structure. It serves as a place to pause comfortably before entering or exiting.) (The Columbia Encyclopedia)

2.3.3 All Saints Church, Carleton Rode

The Domesday Book of Records, written in 1086, mentions Carleton Rode. This document, in Latin, refers to the village as Carletuna. Coming from the 5th-6th Century Anglo Saxon era, the present day spelling was derived. "Ceorl being Anglo Saxon, Karl an Old Norse word for rustic or countryman, and Carl is a common personal name used in Germany and Scandinavia. Ton is Anglo Saxon for a cross, said to have stood in Rode Lane, which is a by road still in use from Wymondham to Diss in South Norfolk. All Saints Day is remembered in the old Celtic calendar (B.C.) based on the agricultural and pastoral year beginning on the first of November." This is important because "the church was dedicated to 'All The Saints.'" A church has stood on this site since about 630 A.D., and the original structure being constructed of wood (as it is now stone). (www.pilgrimbenefice.org.uk/Benefice/Church_Crod.html)

"The chancel of the present church dates back to the 12th century and was consecrated by the Bishop around 1307 but it took another 200 years to complete the thatched church built of freestone and flint and consisting of chancel, clerestoried nave of four bays, north and south aisle, south porch and steeple containing five bells, which were much higher than they are today. In 1596 the church was first united with Bunwell, but later both parishes had their own rector. The low square pinnacled tower contains a bell made at Thetford, inscribed "John Draper Made Me 1634." The bell tower was then much higher and is thought to have contained four bells by 1502 after legacies were left to complete the work on the tower before Bunwell. The largest bell weighed approximately 15 cwt. The small bell of 6cwt. was added about 1634. With this extra weight the tower and small room needed repairing. After repairs were made, this rhyme was inscribed on the steeple wall."

"This Church was built in it God to adore
And ought to have been repaired long before.
By which neglect we did great sums expend
Then let Successors look in Time to mend.
For if Decays they early don't prevent,
They will like us when 'tis too late repent."

www.pilgrimbenefice.org.uk/Benefice/Church_Crod.html

(This is very significant because it is a truth for all of these historic structures in England, and for this specific project.) “In 1755 the south buttress collapsed and the steeple fell down leaving a repair bill of £200. As the congregation of the parish could not afford to pay this, four bells were sold to Tibenham for £132-9sh. From this another rhyme came to be, ‘Carleton Rode, silly people, sold the bells to mend the steeple.’” This makes fun of the fact that they could fix their tower, but would no longer have the bells to house. It is the same as someone getting into a car accident, and then proceeding to sell off the parts to pay for a new frame. “The church now has a peal of six bells that were installed in 1998 thanks to a Millennium grant and kind donations from the USA 389th and 453rd Heavy Bombardment Groups. These bells were dedicated by



Figure 9 All Saints, Carleton Rode

the Bishop of Norwich in April 1999 and one of the bells bears an inscription with the details: Inside the church is a memorial plaque to the officers and men of the 389th Heavy Bombardment Group U.S.A. Air Force stationed at Hethel who gave their lives in a mid air collision over this parish on 21st November 1944. The wood used for the memorial plaque came from the choir stall in front of the Lepers window, which was removed in 1944. A second memorial plaque was

added under the first to the officers and men from the 453rd Heavy Bombardment Group U.S.A. Air Force stationed at Old Buckenham who lost their lives in a mid air collision over the village on 9th February 1945. Every year since 1946 a wreath has been laid by either a U.S.A. Air Force Officer from the Lakenheath base, Norfolk or an American chaplain at the Service of Remembrance held nationwide in November each year.”

www.pilgrimbenefice.org.uk/Benefice/Church_Crod.html

2.3.4 Saint Michael's Church, Great Moulton

"The parish in Great Moulton has been known as Moulton Magna and Moulton Parva, Great and Little Moulton, Great Moulton and more recently Moulton St Michael. In December 1960, under the Local Government Act, 1933, Section 147(4) at the request of the Parish Council, the name was changed back to

Great Moulton to avoid confusion. Great Moulton is a small village, which has likely been settled for well over a millennia, as it lies just west of a Roman road. (www.pilgrimbenefice.org.uk/Benefice/Church_Gt_Mo.html)

The church is situated thirteen miles southwest of Norwich. The parish includes Moulton Parva, which was formerly a separate parish also known as Little Moulton, which additionally had a church dedicated to All Saints. This was demolished in 1570 however, and its site is now referred to as the Sanctuary. The two parishes were united in the 16th century. St Michael's is very likely a Saxon foundation but it is difficult to tell because of rebuilding during medieval times as well as thorough Victorian restorations, which have masked any definite evidence of this (Saxon) period. The building materials are primarily composed of flint and freestone, mostly in the Perpendicular style of architecture. The structure consists of a chancel, nave, north aisle, south porch and a low embattled tower at the west end, containing one bell, which bears the inscription, "Anno Domini 1634," by William Brend. In 1863, the church was both restored and re-roofed, and again re-roofed and re-floored, with new windows installed and re-seated with open benches in 1887. There is a very fine altar tomb, likely of 15th century origin, situated at the southwest corner of the churchyard. On the sides are carved shields and quarterfoils, but no arms or inscriptions, which seems peculiar.



Figure 10 Tomb at Great Moulton



Figure 11 Chancel Arch

(www.pilgrimbenefice.org.uk/Benefice/Church_Gt_Mo.html) The side panels are at least from the early 1500s, which could make this one of the earliest graveyards in East Anglia. However, the top does not match, and the sides are almost positively from another area, the inside of a church a probable guess. It is estimated that tomb was brought to Great Moulton sometime during the 17th or 18th century. The oldest part of the church is the original chancel arch, which has not been rebuilt and dates back to the 14th century. On it there are decorated heads at 30 cm intervals.

(www.norfolkchurches.co.uk/greatmoulton/greatmoulton.htm)

2.3.5 All Saints Church, Tibenham

All Saints' Church is the largest as well as the oldest building in Tibenham. It consists of chancel, nave, south aisle, porch and the tower, which happens to be at the highest point in the parish and is visible for miles around. The tower stands at eighty-seven and a half feet, and is accessible via the stair turret, in the



Figure 12 All Saints, Tibenham

southwest corner. A dozen steps up lead to the ringing chamber. The next stop on the way up is a heavily bound and reinforced door, suggesting that the room behind was once the treasury. Inside appears to be the original “ringing floor” that is covered with “puddle clay”, for sound insulation. After going up further, you will arrive at the bell chamber, which contains six bells in the 500-year-old bell frame (originally designed to hold only four very large bells!). Being very cautious, it is

possible to reach the top of the tower. The churches’ ring of six bells is one of the top three in Norfolk, and the current bells were cast in 1787 and are still in relatively good condition. However, the skillfully crafted oak frame in which the bells were mounted dates back from 1440 AD. Due to the age of the frame, its movement became limited, and as the condition of the ringing fittings worsened, the peal of the bells over the village had ceased. Over the past few years, the villagers of Tibenham worked hard to raise sufficient funds to be able to restore the bells to their former glory. This restoration work has since been completed, “thanks” in part to a generous donation from the National Lottery Heritage Fund. The bells, bell frame, and the inside of the tower are currently in great condition. “A service of re-dedication for the bells took place at the end of May 2003.” (www.pilgrimbenefice.org.uk/Benefice/Church_Tib.html) (www.norfolkchurches.co.uk/tibenham/tibenham.htm)



Figure 13 Pulpit

Other noteworthy parts of the church include the Buxton family pew, which was licensed in 1635 and is raised almost two meters above the east end of the south aisle, and the pulpit, which remains close to four meters in height and is greatly adorned with detailed woodwork.

(www.norfolkchurches.co.uk/tibenham/tibenham.htm) (www.tibenham.fsnet.co.uk/church.htm)

The five villages currently have an adult population of 2,800, but it is on the rise due to tourism and increased economic stability. The churches are of great historical importance to England, and even more so to Norfolk. They give an immense amount of character to the land, and should be persevered for as long as possible. Additionally, the churches potentially draw incomers to the villages. Along with them comes money, and this helps the economy in a large way.



Figure 14 Buxton Family Pew

2.4 *Heritage Skills*

All of the five churches require different craft skills for repairs. Some skills are similar and may be more common today, while others are very rare and isolated.

Stonemasons can be classified differently than bricklayers, but usually they work with both stone and brick. Most of the churches being made of stone, stonemasons and bricklayers would provide valuable skills. (www.nhtg.org.uk/heritageSkills_stone.asp)

A flintknapper uses his skill to shape flint or other stone through the process of knapping, in order to manufacture stone tools, strikers for flintlock firearms, or in the case of the churches, to produce flat-faced stones for building or facing walls. Knapping, also known as lithic reduction, can be done various ways depending on the purpose of the final, desired product. When stone tools or flintlock strikers are desired, flint is worked using a fabricator, such as a hammerstone, to remove lithic flakes from a nucleus (core) of tool stone. The stone tools can be further refined using wood, bone, and antler tools to perform another method known as pressure flaking. (www.vortac.net/traditionalflintknappingcom/) The reason for this is that flint has a composition close to that of glass, and when cut correctly, can be very sharp. However, the material unfortunately blunts fairly quickly. (www.bbc.co.uk/norfolk/your/a-z_norfolk/a-z_flint.shtml) Because flint is such a major component in the churches (because it was and still is so widely available), we are concerned with using flint for building purposes, in which case a hammer or pick is used to split flint nodules that are supported on the lap. Often the flint nodule is split in half to create two separate flints with a flat circular face for use in walls constructed of lime. More sophisticated knapping is used to produce near-perfect cubes which can then be used as bricks. “Flintknapping for building purposes is still a skill that is practiced in the flint bearing regions of Southern England, such as Sussex, Suffolk and Norfolk, and in Northern France, especially Britany and Normandy where there is a resurgence of the craft due to government funding.” (www.vortac.net/traditionalflintknappingcom/)

A glazier profession requires the construction worker to cut flat glass to a specified size and then perform the installation of glass panels or “glazing” in a building, as well as needed carpentry tasks (meaning that they will cut the wooden frames to fit the glass and vice versa). Glazing, with reference to architecture, is

a transparent part of a wall, typically made of glass or plastic. The glazing is mounted on a sash (either in a window or door) or window frame. Frames are generally made of wood, aluminum, or PVC. The glass or plastic can be attached to a rabbet several ways including triangular glazing points, putty, etc. (www.wbdg.org/design/env_fenestration_glz.php) “A rabbet is a recess or groove cut into the edge of a piece of material, usually wood.” (www.answers.com/topic/rabbet)

Woodwork and metalwork are more popular. Woodwork consists of either carving intricate detail on wood, and building or making something with wood using various carpentry tools. Woodwork and metalwork should be two of the more common skills we will see in England. However, there may be specific methods that have been lost or are less known today.

Metalwork is similar to woodwork in the sense that you are using metal to create parts or structures rather than wood. Because the craft is so extensive, it includes a correspondingly wide range of skills and incorporates the use of many different types of tools. The same can be said for woodworking. (www.nims-skills.org/home/index.htm)

Thatching requires the covering a roof with vegetation such as straw, water reed, rushes, and heather. It is most likely the oldest roofing material to be used in both tropical and temperate climates worldwide. It is no longer a staple method in England because it is much less convenient today to properly thatch a roof than it is to go to Home Depot and get “modern” supplies (naturally most people would not do that anyway, but it is still cheaper to pay a company to tile your roof than to have them thatch it), and the costs of thatching a roof have increased distinctly over the past 40 years. While it used to be a typical roofing material of the poor, today it is very expensive to thatch or make repairs to a thatched roof. The reed still grows abundantly in Norfolk, and thatching is a valuable skill to have. This is probably more common than some of the other skills. (www.thatch.org)



Figure 15 A thatched pub in England

Wattle and daub are materials used in constructing houses and other similar buildings (like churches). *Wattles* are a “woven latticework of wooden stakes,” which are consequently *daubed* with “a mixture of mud, clay, animal dung, and straw,” which creates a structure, like a wall. The daub has been made by placing it down in farm gateways for the animals to trample through because the mixing by hand is such a laborious process. The dung was probably introduced as a side effect rather than an intentional constituent. It is also normally whitewashed to increase rain resistance. This method is estimated to be around 8000 years old, and is still common today.

(www.britannica.com/eb/article-9076299)



Figure 16 Wattle and Daub

Lime plastering is used in frescoes. It has to be prepared a certain way, and when it is applied to a surface, added pigments bind with the plaster as it sets. The mixture has the same chemistry that is used in whitewash.

(www.buildingconservation.com/articles/plaster/plaster.htm)



Figure 17 A steeplejack

Steeplejacks can be any other craft worker, but must be prepared to scale tall buildings to carry out their general repairs and maintenance work. If a wooden trim on a steeple is in need of repair, a steeplejack with woodworking abilities would go up to fix it. The first part of the process is to use a ladder to reach the area where the work will take place. Once the ladder is in place, a bosun’s chair is hung up. This is a strong wooden plank for the steeplejack to comfortably sit upon, enabling the worker to be able to pull himself up, lower himself down, or remain stationary as needed. After this is set up, scaffolding can be put into place. In some cases where major repairs are required, the steeplejacks will carry them out from “suspended access cradles.” They are the same types of fixtures that window cleaners use on skyscrapers. Four wires total suspend the cradle. “Two run through an electric motor, which allow it to “climb” or “descent” the wire, and the other two run freely through a small but reassuring box, which allows the cradle to travel upwards with no obstruction, but will stop it instantly if it begins to fall.” The crews that use them commonly call them “swing stages”. “Steeplejacks are often called upon to repair or replace masonry, carry out general carpentry, painting, or roof repair, remove, clean, and repair windows, as well as sandblasting and other masonry cleaning tasks.” We will need steeplejacks if a metal cross needs to be mended up on top of a church, for example. Anything high up that cannot be easily accessible with a ladder

would require this “general” skill, and since each church of the Benefice has a tower, steeplejacks should prove to be of great assistance.

(www.careers-gateway.co.uk)

(www.pickatrail.com/jupiter/location/europe/england/map/norfolk.gif for figure)

2.5 Interview Sample Selection

Based on sample size research, we saw the best way to sample the five villages was to perform probabilistic sampling. More precisely, we used a combination of simple random sampling and strategic random sampling. The combination of these two is known as systematic unaligned sampling; however this method calls for small, regularly-spaced areas. We used the boundaries of the five villages as our sample areas. So the strategy we employed should be referred to as the combination of the two mentioned above, and not systematic unaligned sampling. Our subjects within each area were divided into categories and then chosen at random. Based upon the small sample population we interviewed, it is extremely unlikely that our results are saturated, meaning the point at which no new information or theories are observed in the data. However, our results did lend themselves to generalizations. We randomly sampled a number of houses/ businesses to interview. (<http://www.utexas.edu/courses/denbow/labs/survey.htm>).

2.6 Social Structure Dynamics

In order to be able to make recommendations regarding the church condition, we first needed to have a good understanding of what the current state of the problem is. Such an understanding would give us the pros and cons of the problem, and allow us to judge it better. However, we are dealing with a social problem that does not have a quantitative solution. The analysis of a complex system is so delicate that we relied on social methods to identify it.

At first, a definition of what we consider a social system is in order:

**A system is an entity which maintains its existence
through the mutual interaction of its parts.**

In the scope of our project, the system is centered on the church condition. The buildings are in a poor state, and we must find the forces that are preventing maintenance. These forces are the results of the various interactions in the system between all parties found to be involved.

The main discipline that deals with social systems is called system dynamics. According to the System Dynamics Group at the MIT Sloan School of Management, system dynamics is a way of “analyzing complex systems using feedback loops.” Once the system can be described, computer software is used to simulate the various parts together, and test the hypothesis. This approach works better for qualitative systems, like stock markets or businesses. Such systems are said to be hard, since they can be represented using numbers (stock prices, number of employees, etc...), and do not have unquantifiable variables such as opinions.

The system formed by the church condition is soft, as it is entirely built on unquantifiable data. Some people are more religious than others, and care more about the churches. Some wardens are more diligent and responsible than others, which results in some churches being in better condition.

Not only is the heritage system soft, but it is also open. This indicates that the system interacts with its environment in a “growth or balancing fashion.” For instance, some villagers may communicate with those from parishes outside of the Benefice and this communication can change their opinions about church maintenance. We have set the boundaries of our system very clearly, so that only the directly linked parties are taken into account (see Appendix D).

Based on the soft and open properties, we found a more appropriate way of modeling our data. One such mental model is called “systems thinking.” (Forrester 1992) This method attempts to view the system in a holistic manner, as opposed to reduction techniques that would break it up into separate parts before analyzing it. The holistic approach will give us insight into the system, which cannot be obtained by looking at each party by itself. For instance we could look at the villagers by themselves to see how they relate to the condition of the churches. We will need to consider a further complexity to gain more understanding by considering those villagers who are members of the congregation. It is important to remain focused on the complexity of the key elements in order to avoid over simplification which could result in the loss of important conclusions.

This leads us to an important principle that is associated with system analysis: the concept of emergence. The principle of emergences states that “from the mutual interactions of the parts of a system, there arise characteristics which cannot be found as characteristic of any of the individual parts” (www.systems-thinking.org/systems/systems.htm). It was integral for this project to capture all of the “emerging” properties related to the church condition.

This information is presented in order to shed some light into understanding the area of the Pilgrim Benefice that we worked with. Also, it is intended to give a history of the Church of England so the processes and hierarchical references are not seemingly foreign terminology to someone who may not know the history to great detail. The definitions and explanations of the heritage craft skills are to enlighten the reader as to how dangerous some of these skills area and to allow the reader to begin to consider on their own why there is a shortage of some of these skills. Insight into some of our methods is also explained in order to simplify the methodological sections.

3 Methodology

The goal of this project was to collect data regarding the issue of church maintenance. We identified the forces both positively and negatively affecting this central idea.

In terms of our project, heritage craft skills are defined as the skills needed to restore and maintain our five churches. They are skills that are not typical of construction methods, but are mainly used for renovation. Maintenance is considered to mean tasks that are performed to maintain the property's original status rather than to improve it. It is considered a protective measure for the fabric of the church and churchyards.

In order to achieve our mission, we came up with several objectives. We strove to complete them during our stay in England.

- 1) Evaluate Villager Interest in Heritage Skills
- 2) Understand the Complexity of the Heritage Restoration System
- 3) Recommend Paths to Reduce Future Repair Costs

3.1 Evaluate Villagers' Interest in Heritage Skills

Seeing as a large portion of our project dealt with the actual heritage craft skills, we thought it necessary to determine the interest held within the villages towards these skills. It is important to note that the churches were all built using these skills and therefore need to be restored using them as well.

3.1.1 Survey

The survey that we prepared was sent out to the five villages of the Pilgrim Benefice area (See Appendix B). Seeing as the surveys could be sent out and returned before our arrival in England, it was an attractive way of assessing the interest with no time lost by waiting for responses. We knew that there would be several issues with doing the survey before we were in the area and before people understood what our project was about. To remedy this, we had the Rector of the Benefice churches write an introductory letter. We scheduled publicity interviews with the local papers in order to advertise our project. This allowed people to understand why we were here and what the scope of the project was and as a result, more surveys were returned.

First, the recipients filled out their personal and contact information. Age range boxes were used rather than asking for the date of birth to offset the strong feelings about equal opportunity that exists in the villages. These ranges were chosen to somewhat mimic the ages that correlate to the different levels craftsmanship may have. In the next question, they were presented with a comprehensive list of skills. This list was limited to those recommended by the Pilgrim Benefice Heritage Project Steering Group as the skills needed for restoring the five churches. The villagers were asked to mark the skills they have, along with their

level of expertise. The number of years of experience is used in order to more accurately gauge their level as well as avoid any error in the assumptions made about skill ability with the age ranges. This section is also used to assess the interest of the recipient in learning a particular craft skill, should an exposition be organized. The second page is entirely devoted to the knowledge of the subject in areas of special interest, or in the sciences. Such areas, which included archive work, art preservation, environmentalism, and the like, introduced us to people who would be able to help with tasks that are not remedied with just heritage craft skills, such as the history of the churches themselves, for example. Any knowledge of the sciences can greatly speed up the process of learning certain skills, as well as open up new ways of thinking about preservation in terms of present day hazards like pollution and damaging sun rays.

The survey technique that we chose to implement was that of a close-ended questionnaire, meaning the answers were not open to interpretation but were rather a simple tick of a box or filling in of a number. Not leaving a lot of room for open-ended writing allowed us to code all of the information accurately without interpretation. This approach proved to be efficient for analysis and ideally would be simple to understand for the recipient. Limiting it to two pages made it easy to print as the front and back sides of a single sheet of paper. We stated that the approximate time to complete the survey was five minutes. This, along with the short length, was meant to prevent the recipient from becoming overwhelmed. (Organizational Surveys, pp 67-106) In addition, the single sheet of paper that the survey was printed on was more cost effective.

We originally estimated that in the best circumstances we will have a 20% return rate. This estimate was extremely optimistic, as we were told that survey success in the area is measures at a 6-8% return percentage, by local groups that have performed surveys in the area. Before arriving in England, we attempted to foresee some of the reasons that may have affected our return rate:

- The craftsmen may not have understood the importance of this project to revive the cultural heritage of the region, and therefore disregarded the mail.
- The villagers who do not possess any skills may ignore the survey, thinking that it is not required of them to fill it up. However there are sections that ask one whether they would want to learn some of these skills.
- Villagers may not possess these skills, and may not be interested in learning them, and therefore not send it back. We need to have as much information as possible for statistical purposes. Knowing just those who are interested is not enough; we needed the opinion of everyone involved in the community life of the five villages.

By performing several interviews throughout the village we attempted to understand other reasons why people might not have sent the surveys back. Also, we used these comments to suggest what changes could be made to the survey in the future.

After obtaining the returned surveys, we were able to count the percentage of return. An extended deadline was implemented in some villages to account for problems with distribution. Also, being a small area, our presence was noted early on and we thought this caused some more people to fill out their surveys. After entering the data categorically into an excel sheet, we were able to analyze for such things as what crafts are available, what was the village distribution of those who returned them, what crafts are people most interested in learning, age distribution, and other patterns that seemed of interest and would further support our conclusions.

3.2 Understanding the Complexity of the Heritage Restoration System

In order to be able to make recommendations regarding the church condition, we first needed to have a good understanding of what the current state of the problem was. Such an understanding would give us the pros and cons of the problem, and allow us to make more accurate judgments. It would thus be appropriate to first define the social structure that makes up heritage work. (Refer to Background section 2.6 for more detail.)

The definition of social structure that we will use is the following:

A social structure represents relationships between different entities or groups.

Data Collection

We therefore categorized several groups, or parties, which have different functions and roles in our system. Since potentially the system of heritage restoration could be quite large, we needed to have tangible boundaries to stay focused on the issue at hand. The main focal point where all other parties revolve is the condition of the five churches in Norfolk. We then extracted the main themes that could affect the church condition:

- 1) Conservation and Maintenance
- 2) The Benefice
- 3) The shortage of craftsmen
- 4) The Diocese

Since there was no data published on the specific system we were concerned with, we needed to get our assessment by means other than bibliographic research. Our proposed method to doing that was to interview all the different parties that make up the big picture, and analyze the various accounts to get a global perspective on the problem.

The next step in coming up with a plan was to determine who we would speak with, and what type of interview we would conduct. Our major concern was to get as many points of view on the problems that we could. In order to efficiently perform our interviews, we decided upon major groups that we believed to be closely related to the churches all in their own ways. We decided upon with three groups:

- Villagers, who live in one of the five villages, and are therefore, part of the community life.
- Professionals, who earn their living by working on historic buildings (this group includes the craftsmen).
- Church Officers, who have responsibilities with regards to the church.

We then narrowed down our target by selecting a sample from each group. These samples will have to be as diverse as possible, and be representative of the entire group. The subgroups we found are listed below:

- Villagers:
 - Villagers living in different towns, Carleton Rode, Aslacton, Tibenham, Bunwell and Great Moulton
- Professionals:
 - Local craftsmen, who are also part of the community
 - Craftsmen who are not part of the community life
 - Business owners, who perform different conservation jobs
 - A church architect, who supervises the restoration work on the church
 - A representative of a foundation that gives money towards restoration work.
- Church Officers
 - The Rector of the five villages, who is the spiritual leader.
 - Church Wardens, who are responsible for the fabric of the church. We tried interviewing both wardens of the churches that were well maintained, and the ones that were not in very good condition.
 - A representative of the Diocesan Advisory Committee (DAC) who has to approve any restoration job that will be done in the churches

Once the different entities were identified, we found the contact information for each individual and arranged a meeting.

The second stage of the process was to decide what questions we would ask during our interview. An interview is a conversation between two or more people where questions are asked to obtain information from the interviewee. The specific kind of interview that we have performed was interviews for information, as opposed to interviews of assessment. We sought to get data from the interviewee, and not to judge their knowledge on a certain field. All our interviews were semi-structured, meaning that we would ask a question on one of the key topics identified above and take notes but not necessarily strictly adhere to our list of questions. The questions were prepared before the meeting, and similar ones were asked to individuals in similar groups.

Analysis

Once all the data was collected, we needed to put together the results of every interview and get a broader understanding of the problem. We used the cross-case analysis method that is used for analyzing

qualitative data. The methods described here are due to Eisenhardt (1989). She argues that cross-case analysis is more appropriate for searching for patterns, as opposed to testing hypotheses. The idea is to reveal new ideas by looking at the data through different lenses.

The main analysis step that we performed was to select categories and look for within-group similarities coupled with inter-group similarities. We first started out by writing the notes from each interview to a sheet of paper, where the name of the individual and its group is written at the top of the page. We then tried reorganizing the script to reveal the main themes that we had previously identified (i.e., maintenance, Benefice etc...). The sheets for the persons that belonged in the same group were then organized together.

Note that some of the persons belong to several entities at the same time. Wardens are both officers and villagers. Similarly, there are craftsmen who also are villagers. In this case, we tried to identify which group was a subset of the other. That is, all wardens are villagers, however not all villagers are wardens. We can therefore assert that the warden's entity is a subset of the villager's entity.

After distinguishing subsets and supersets, we decided to consider the persons who fell into two categories as belonging to the smallest subset. We tried not to ask any questions to wardens that we had asked the villagers.

We could then come up with a rough idea of how the various groups were related to the others. The details of these can be found in the Data and Analysis chapter (Chapter 4). A visual aid was necessary at this stage to be able to see how the parties were related to each other.

Social Forces Diagram

The outcome of all our analysis was a global diagram including all of the social forces affecting a central idea which can be found in Appendix D. The point of this map is to visually describe all the different relationships between the parties, along with any problematic links that we could see.

The different entities are represented in circles. Then the different relationships between the entities are described by the type of line that is used to connect them. A straight line identifies a made connection, a dashed line represents a connection we believe to be absent or weak that should be strengthened, and a bold line represents a connection we think should be weakened. The links that are found to be problematic indicate a hindrance on the correct workings of the system.

We were able to organize the diagram into three general sections that have entities that are more closely related to each other. This will allow for a general cohesiveness to the diagram. This way of organization will also allow us to separate sections to highlight the problems within each category.

3.3 Recommend Paths to Reduce Future Repair Costs

Our third main objective was to recommend paths to reduce future repair costs. In order to make the best recommendations, we learned what plans were already available or being tested, and how they could best fit into the needs of the Pilgrim Benefice.

In our preliminary visits to the churches, we saw the lack of maintenance that was present. It became apparent to us that the understanding of how people felt towards maintenance needed to also be assessed. In the interviews with church wardens, the Diocesan Advisory Committee representative, and a person from an organization that gives grant aid, we realized that we could also extract information to help with this objective. We asked the church officers if they had maintenance plans in practice. We found out about the DAC's position on maintenance as well as the position of a grant aid organization. And because the churches rely so heavily on grant aid we learned what the criteria was for funding and whether a maintenance plan may be seen as an asset.

We performed research to see if there were any existing templates for maintenance plans and measured the practicality of them with the help from one of the architects. We also looked for publications on issues of maintenance, craftsmanship, and topics dealing with the churches that may be useful in making recommendations. These papers and pamphlets are not often well publicized and required meticulous research performed on the Internet and noting of any interesting reports that were mentioned during interviews.

These objectives were completed in order to gather the data needed to help make recommendations. These tasks were the means which allowed us to both acquire the data and analyze it. Perhaps our last objective was actually the presentation of our findings to the villagers and representatives from all of the organizations we have encountered which shared our data and recommendations. The presentation was meant to not only show our research and conclusions, but to spark discussion in the hopes of provoking change.

4 Data & Analysis

Our data that we have collected was analyzed for patterns and common themes. The survey analysis is presented graphically whereas the interviews were adapted into a diagram which shows all relationships and social forces surrounding the central idea of the church condition. Each group of interviewees is discussed and then analyzed. It is the combination of all of these groups that has made up the diagram. The purpose of this chapter is to support the conclusions and recommendations that we have made as a result of the data presented here.

4.1 Survey

Among the 1,600 surveys that were sent around to the five villages, only 35 were returned. This is barely over two percent. What we gathered from all of our talks with villagers were different views about why the survey failed, however, no one was surprised that it did.

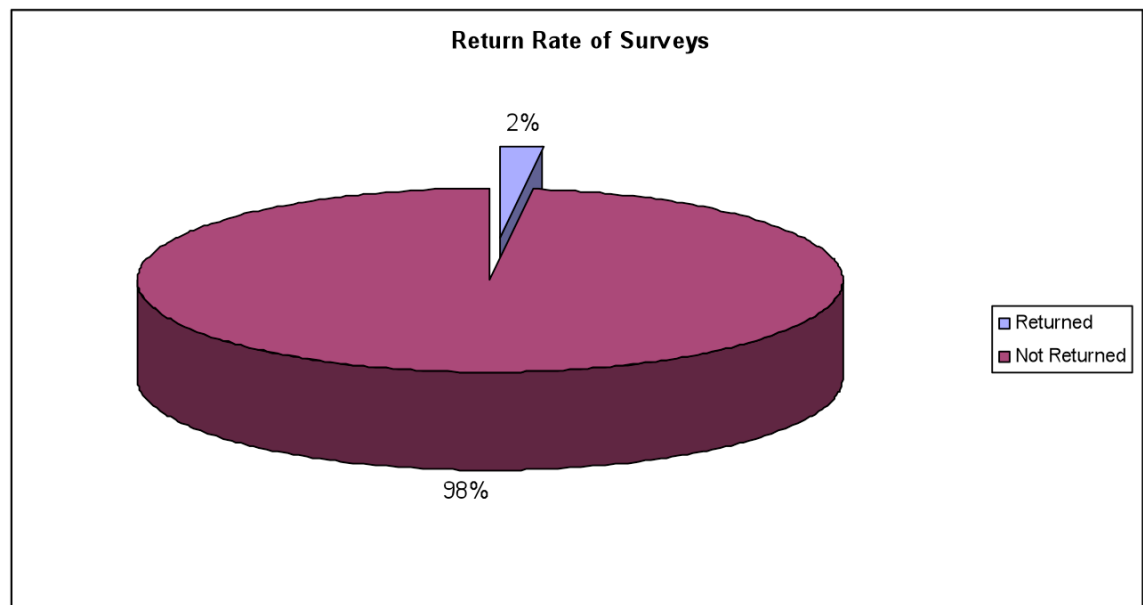


Figure 18: Return Rate of Surveys

These will be both speculations from those we spoke to as well as personal views that we have discovered as a result of spending time in the villages. Some people pointed out that the surveys were not individually addressed to anyone, and that it appeared to be junk mail of no particular importance. A couple of people said that there was only one survey per household and more than one person could have filled it out. We had taken this idea into account earlier, but were only able to send one survey out per household for

monetary reasons and ease of distribution. We know that a certain amount of surveys never went out to everyone in one of the villages because of a conflict between a small party of people and their differing interests. Someone else said that since there are no more apprenticeships, anyone who wanted to learn a skill would have to leave the villages and go to a place like City and Guilds of London Arts School (for the more specialized skills). Therefore, these people would not have been around to fill out one of our surveys. A man who was working in a village store that was one of the drop-off sites for the surveys told us that in order to get a good response from the people in that area, we had to be proactive. A few people held this opinion and most agreed with it. Illiteracy was another problem that we were told about and did not know existed in the area. Many people have very basic reading levels, and the survey may have been too complicated. Some speculated that the cover letter from the rector would have discouraged some of the non-church and non-religious folk, while others said that the only reason they looked at the survey was because of the letter. The survey was kept to only two pages in order to allow for a single sheet to be covered front and back. We had not anticipated that the sheets would not have been turned over. Several of the surveys were folded in such a way that the backside was made obvious; however several were not folded in such a way. The front side of the survey was oriented towards people with specific skills and if the backside was not looked at then it would seem a waste of time for a person who lacked any heritage craft skills to fill it out. Similarly, people who looked at both sides of the survey thought they would be of no help, so they did not bother to return it. Some felt that the survey was too specific toward the skills and had it been framed differently, they would have been more likely to fill it out. Others felt that they would feel committed or that they would be asked to volunteer if they filled out the survey. This could include craftsmen who did not want to be involved or people who just did not want to be contacted by anyone working with the Benefice. There are clearly many reasons why we did not receive more surveys back; these are just the predominant reasons we heard from the villagers we spoke with.

With the low return rate, we were able to calculate the percentage of people who ticked particular fields of the survey. However, because our sample population is so small, we are not sure if it is a good representation of the entire community. It is entirely possible that the majority of the people who filled out and returned the surveys all had similar opinions and reasons for participating in the survey. Therefore, for us to only go by 2% of the population could be considered misleading. We are stating this here as a disclaimer that our results may not be accurate. However from what we have seen from our time in the villages, we have reason to believe the following analysis is perhaps a bit embellished but not inaccurate.

4.1.1 Survey Analysis

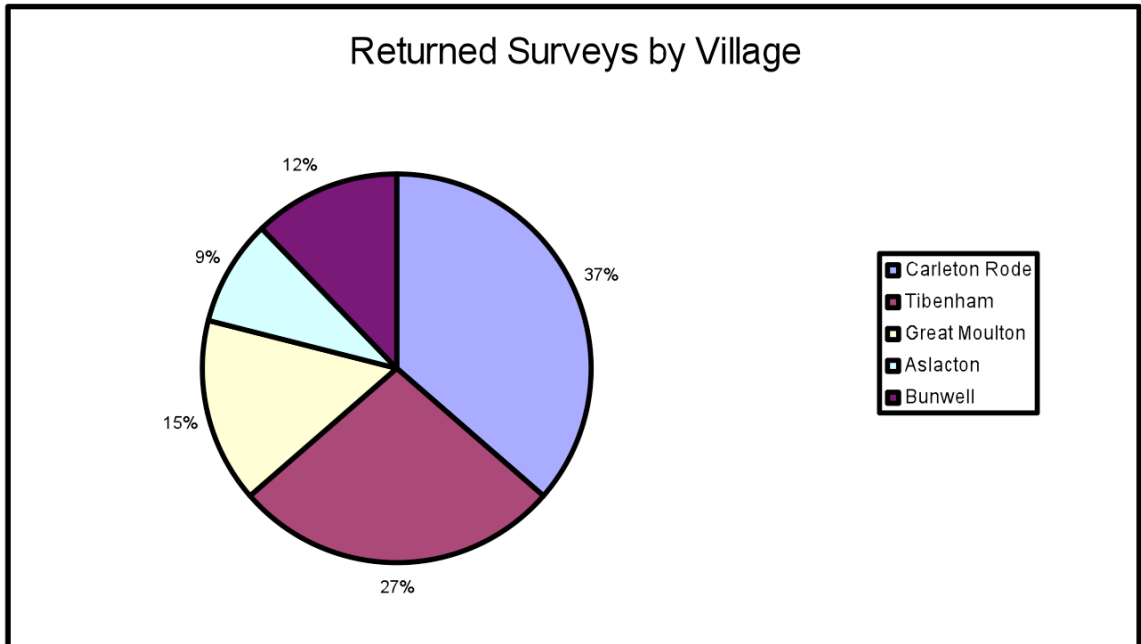


Figure 19: Returned Surveys by Village

Age Distribution

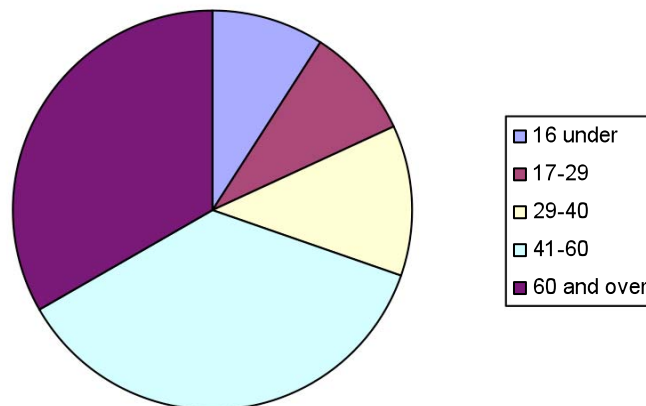


Figure 20: Age Distribution of Returned Surveys

Do you want your information
to be published?

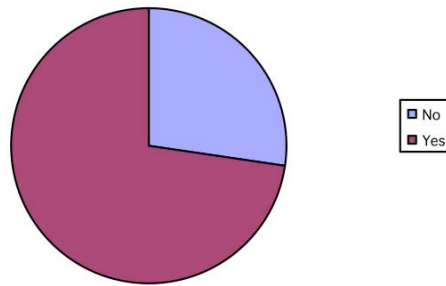


Figure 23: How many are concerned with privacy

Would you like to teach a
crafts?

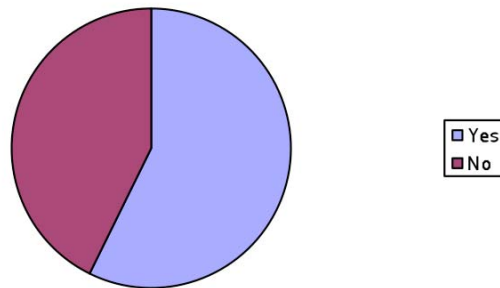


Figure 21: How many are willing to teach a craft

Would you like to attend future
workshops?

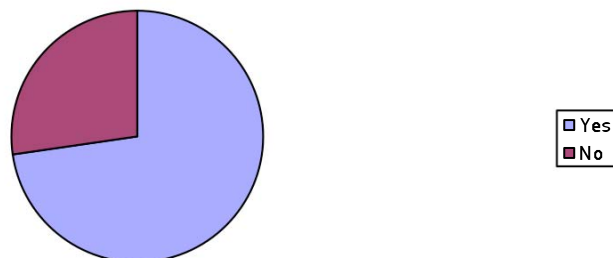


Figure 22: How many are willing to attend future workshops

Professionally Available Craft Skills

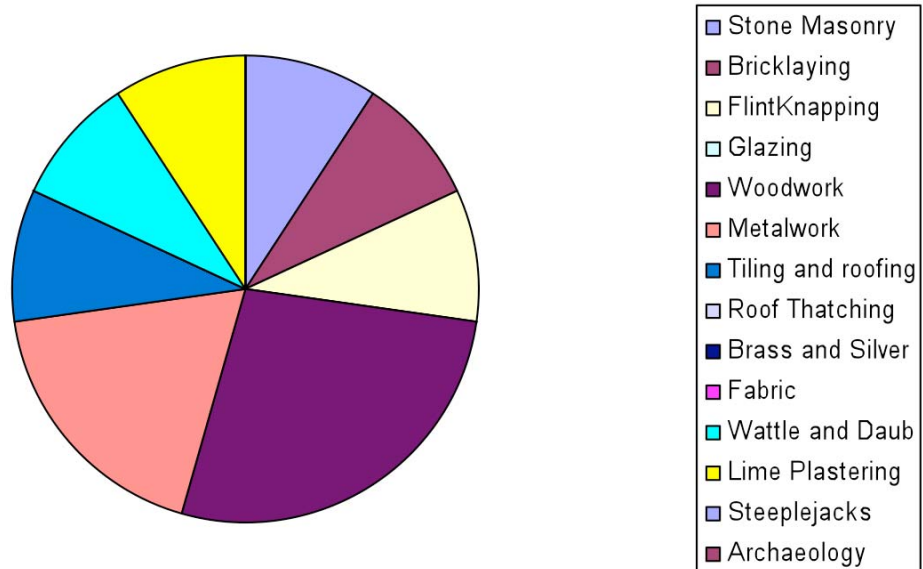


Figure 24: Professionally Available Craft Skills

What skill would you like to learn the most?

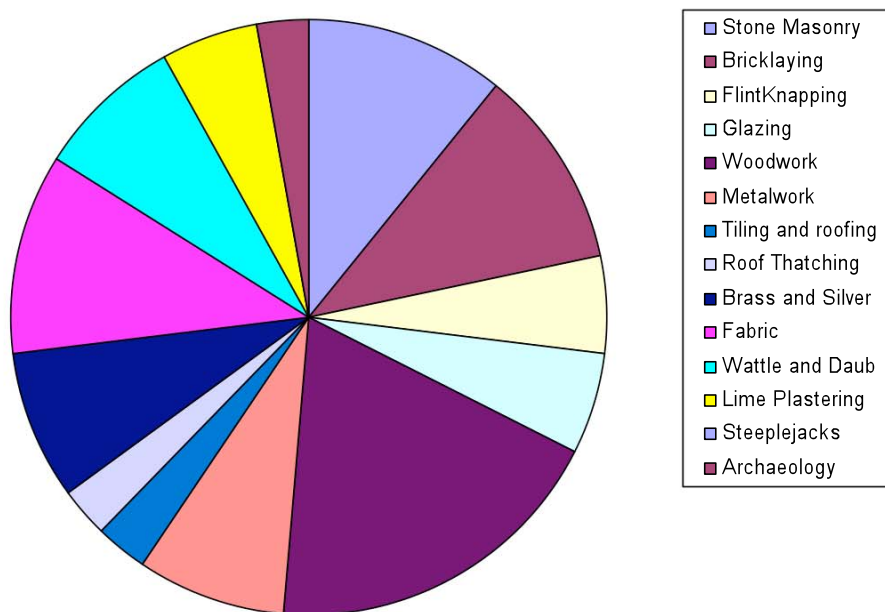


Figure 25: What craft would you like to learn the most?

This analysis has showed us a few things. First of all, we see which villages returned the most surveys. This is interesting because the villages that returned the most are also those who need the most help. Bunwell which does not need a lot of work and is in good condition did not return many. Though we do know there was a problem with distribution in Bunwell which could have led to this. We also see that people are very interested in both teaching and learning heritage craft skills. If this proves to be representative of the population, then if craft expositions could be organized they would most likely prove to be very fruitful. If a database is eventually organized we see that the majority of people are alright with having their contact information displayed which shows us that the database could be a medium of great help to the problem. We are shown the professionally available craft skills that are present throughout the area. We see that woodworking and metalworking are the most prevalent craft skills available and are among the top skills people are interested in learning. This is great because there should be plenty of people who can help and mentor people in how to learn the craft. However, this could prove to be somewhat detrimental to the other skills seeing as many are not professionally available within the villages based on the surveys we have received and there are many skills that people are not interested in learning or the interest is very limited.

4.2 Craftsmen

In order to gain a craftsman's perspective on church maintenance, we interviewed several practicing craftsmen both in Norfolk and in London. With over 700 churches just in the Diocese of Norwich, we believed there had to be a large number of craftsmen available in order to restore and maintain the churches. Our preliminary research had suggested to us that there was a shortage of craftsmen, and one of the discussion points we had was to get evidence to support or refute this opinion. When finding people to interview, we attempted to get people from different backgrounds, with different types of education.

To have a varied sample, we decided to get our case studies from different sources. We visited the City & Guilds of London Arts School, which is a school that trains craftsmen. We also went to a heritage crafts skills exposition, where we had the chance to talk to people who learned their skills through exhibitions.

We performed a comparative analysis in order gain insight into the lack of skilled workers from people with varying backgrounds. More specifically, we analyzed the career paths they followed, how they became interested in becoming craftsmen, and the work they are doing now or intend to be doing in the future.

We have found that craftsmen do not begin a career in the field for the financial return, but rather for the passion they have for the craft itself. An average salary for a seasoned craftsman is about £30,000 per year (\$60,000 per year). This is considered very low especially for the calibre of talent and amount of education these people possess. Most of the students are aware of this fact, but follow their passions anyway.

One of the craftsmen we spoke to, who has his own business, said that it was not very lucrative, but that he is hoping to raise his prices as he becomes better known in the area.

Although all three of the craftsmen we interviewed learned their skills in different ways, none were taught through apprenticeships. Two out of the three craftsmen we interviewed learned at the City & Guilds arts school. The third craftsman we spoke with who practices wattle and daubing learned through an exposition that lasted almost 8 hours. It is worth noting, however, that it may not be possible to learn artistic craft skills such as stone and wood carving through such expositions, as they take a lot more time to master. More industrial skills, like wattle and daub, or lime plastering are easier to grasp in a short period of time, although they still need to be practiced before complete mastery.

Another important point is that none of the craftsmen are willing to take on apprentices. The main reason for this phenomenon is the recently tightened Health & Safety regulations. These regulations have affected such things as height restrictiveness and safety gear. Now, for instance, if a fall from a certain level would cause injury, scaffolding must be erected instead of the use of a ladder. This scaffolding will have to be climbed using stair cases and full safety gear must be worn (www.hse.gov.uk). As a result of these changes, insurance costs have also become much more expensive. Craftsmen need public liability insurance as well as employee insurance. These cover a business for complaints made by the public as a result of work or methods and any injuries or illnesses incurred by the employees of a business, respectively (www.biba.org.uk/consumer/consumernotes/notes/hse40.pdf). This is one of the leading causes for the lack of apprentices in the industry. One of our contacts told us that although he would want to have apprentices to pass on his business to when he retires, he cannot do so simply because he cannot afford to pay high insurance premiums.

The jobs craftsmen are taking are below the level of work they should be doing, which is very odd seeing as we know there is a shortage. The economical law of supply and demand suggests that if there is a lack of a certain good, the price should be high. The craft business completely contradicts this law. Although there is a shortage of craftsmen, they do not get paid as much as they should. All of the craftsmen we have spoken with have supported this statement and also stated that they can think of very few people who they feel have made a real living at their craft. Although we cannot actually assess the salary craftsmen should be paid and we are not qualified to assess the quality of work either, it should be noted that the craftsmen shared the same opinion on this issue.

There is a new trend towards big firms over small companies which are forcing the small companies to struggle. Because of the Health & Safety regulations, the small companies and family businesses cannot afford to pay high insurance costs. The large companies however can afford to employ many people. We have been told that a typical insurance coverage of a scaffolding firm is around £10million. This makes it impossible for the smaller companies to compete with the larger ones, and therefore introduces an unfair advantage.

Larger contracts, as it was explained to us, are given to the larger firms due to governmental recommendation. These firms then often subcontract out to the smaller businesses as they are usually more qualified for certain skilled jobs. This is also supported by our research, since all of the craftsmen we have spoken to either had their own businesses, or wanted to open up their own workshops. However, we were told that situations such as this can lead to the small business not always being paid the amount they were promised, or sometimes not paid at all. We have been able to infer that this is usually because of a problem with the original contract. It was either that the job was stopped or the timeline was not been followed and the funding for the project subsequently pulled. The smaller businesses are very far down the line and therefore suffer greatly in a case like this.

There are now government incentives given to companies that take on apprentices. And when the apprenticeship is up, rather than hire the person, they let them go in favor of new apprentices. New apprentices mean more incentive money.

Most of the jobs the craftsmen are taking are creation, as opposed to conservation. Since the architects are responsible for picking the craftsmen for church related jobs, they tend to call on the help of the same ones. This is understandable, since they can trust them. On the other hand, this makes it harder for new craftsmen to enter the restoration industry.

On the topic of maintenance, one craftsman said “We must accept that everything will deteriorate with time. The only question is whether to restore it, or to replace it.” Although restoration sounds like the obvious answer, there are many occasions where a replacement is preferred. The same craftsmen, for instance, has prepared pieces in St. George's Chapel in Windsor as part of a restoration project. The pieces are to blend well with the style of the building, but are the artist's own creations.

One particular craftsman we spoke with did not believe that there was a shortage of craftsmen. He told us it was difficult for him to find good work, “there is not shortage of craftsmen, in fact, there are plenty of craftsmen.” This is interesting because all of the preliminary research we have done gives statistical evidence that there is a shortage of 10,000 craftsmen in the United Kingdom. Another craftsman said that he feels the lack of heritage crafts skills is a sad thing, but that more attention is being brought to the matter.

We asked whether the idea of people being involved in the churches who were not classically trained was a good idea. We were met with a few hesitant answers. Everyone believed that it would be great to have the local people involved directly with maintaining the churches; however, they all said that it would have to be closely watched. “Although many understand the importance of maintenance, nobody wants to volunteer to help. This can also be seen as a good thing, since people who are not trained should not work on churches” said one craftsman. A man who practices wattle and daub believes it would be more practical for people to learn the skill and practice it themselves. He organizes expositions in order to help this idea along. The majority of people who come to his displays are those wanting to learn in order to get involved in personal projects. He has been trained in the heritage craft skill and has not wavered from the technique. He

told us much of his business is supported by repairing older houses, and repairing previous jobs performed by others that were not done to the standard they should have been. It is perhaps very interesting that a man who has had to repair the work done by people who were not necessarily qualified to do the jobs they did is still a proponent of people learning the skills for their own projects.

The opinions and themes that were raised by the craftsmen are very important to the analysis of the problems involving the shortage of craftsmen. They are the ones who are directly involved with the work and are going to help make up those who will be directly involved in the solution.

4.3 Villagers

In order to understand the villagers' take on the restoration problem of the churches and their opinions on the Benefice, and our survey, we interviewed several of them. We used the method of simple random sampling to find our interview subjects. This method is used when it is necessary to have a representative population, but it is only possible to sample a small percentage of the whole.

We have analyzed the interviews that were performed and identified all of the common themes. We spoke with ten villagers from different villages within the Benefice. The names of these people are not being published in order to respect their desire for anonymity with us and to comply with the Data Protection Act 1998 so that our report may be published for further help in the future of the Pilgrim Benefice Heritage Project.

4.3.1 Common Villager Themes & Notable Differences

We interviewed ten people within the five villages. All of them were from different backgrounds in terms of career paths and status in the community. We spoke with a business owner, one who is very involved in the community, people who are considered new comers, and a retired church warden. Although all of the villagers remarked on the same three issues of our survey, the Benefice, and the Church, we were given very different answers on each. There were however some common themes that can be seen through the data.

All villagers agreed that our survey was not successful because villagers do not want to commit themselves. It was also the consensus that our survey was too detailed and did not target the general population, but rather the craftsmen. We were told that "it was not relevant to the average person by focusing on skills rather than training and looking for leaders and not followers." Based on the interviews, we believe it was seen as 'junk mail' and passed over as there was no incentive to fill it out. The cover letter perhaps was the only aspect to set it apart from other mail, but perhaps did not explain the big picture of the project, leaving people with questions as to what the data would exactly be used for. Our goal was to have the survey

be as simple as possible, but with all of the complications it proved to be a difficult task again leading to our low return rate. We were also told there is a possibility that many people did not fill it out because it had to do with the Benefice. The Benefice logo was in the top corner and mentioned in our introductory paragraph to the survey.

Everyone agrees that the churches do need to be maintained, although the villagers are not very keen to volunteer themselves. In addition to the general answer of “people here don’t like to get involved unless you knock on their doors and make them,” we were also given some other view points. Several people said they would not get involved because they did not want to be liable if they damaged something. They understand the age and historical listing of the buildings themselves and would not want that responsibility. Seeing as the congregation numbers are low, we were told that people do not see it as their church, but rather a building they would not want to see closed. They still believe it to be the responsibility of the people who attend the church to maintain it. Every person we spoke with agrees that if they were to help, it would be the church in their parish only. They would not aid the maintenance of the other Benefice churches. They believed that the vast majority of villagers would feel the same way on this issue as well. The thought was also introduced that because there is “nothing special here” in terms of the churches, perhaps it would be easier to close one church rather than struggle to sustain five. Those who opposed this view saw closing one of the churches was the easy way out.

Everyone sees the Benefice as a means of survival for all of the five churches. None of the people we spoke with fully understand why these five particular villages were placed together. This compounded with individual parish loyalties are a big force behind people not seeing the feasibility of the Pilgrim Benefice Heritage Project and not understanding why we are doing our project. To the majority of villagers, the Church seems like a distant entity. Although they all recognize that the Church goes through highs and lows and they feel that it is important to keep the churches maintained for when the high period returns again.

People feel disconnected from the church as a building. We were told that “people see it in the distance, think its pretty, would miss it if it were gone, but don’t go inside.” A few of the villagers we spoke with said the church is physically uncomfortable to be in. If a meeting were held in the church there would perhaps be some people who would not attend based on the location. In particular, they feel the pews are uncomfortable, the church is very cold especially in the winter, and the bathroom and kitchen facilities, if there are any, are lacking. The majority of people were in agreement though that the church has to be expanded to welcome things other than services. One person disagreed saying the church is meant to be a place of solace for quiet meditation. The other people agreed these new events should be kept within reason though, respecting the fact that this is still a church. However, if this idea of expanding the usage of the church is to be taken seriously, then toilets and kitchens need to be installed in the churches and updated in the churches that have existing ones.

Perhaps the most comprehensive theme is that the people of the area have a very hard time stepping back to see the big picture. In the eyes of the villagers we spoke with, the main objective of our project is to introduce and analyze the big picture. They see our final presentation as the unveiling of this ‘outsider’s view’ and our analysis of it. Noting this, people have been trying to help us by giving us their take on who is ultimately responsible for the maintenance of the church, and perhaps organizations or individuals that are not helping the cause along. Everyone has a different idea of whom to blame. Since we began collecting data weeks ago, the list of scapegoats has grown. Whether or not the people or organizations named are actually to blame is impossible to determine. One of the aspects that could perhaps take some responsibility is the disconnection and lack of communication between all of the parties involved. Notably, not one person we spoke with has said it is their responsibility and that they might be one of the causes of the problem. Ultimately they are aiding the problem and not the solution.

4.4 Officers of the Church

In order to understand the processes within the church we went to speak with those who are in charge of various aspects. Talking to those who are directly responsible for the fabric of the churches gives yet another perspective on the problem of maintenance. We spoke to a Church officer in the Benefice, and she explained to us the various roles involved in local churches. The warden has the legal responsibility of the church and they are elected annually. Both the rector and the church warden have leadership/ownership of the church, although the rector is above the warden. The fabric officer has a greater expertise on the building. The Rector could appoint church officers if they chose to do so, but usually they would rather not get involved with that and disrupt the small town politics. Within the Benefice, the Rector cannot take part in the condition of the church because her job is incredibly taxing and the lives of the people are more important than the life of the church building. During our stay in Norfolk, we interviewed seven officers of the Church. They included church wardens, fabric officers, the rector and the secretary to the Diocesan Advisory Committee.

4.4.1 The Diocesan Advisory Committee

We spoke to Jean Gosling, who is the Secretary of the Diocesan Advisory Committee (DAC). She explained to us that the DAC is the advisory to the Chancellor, who decides whether to allow a faculty. A faculty is the document showing the DAC’s approval for a certain job to be done involving the fabric of the church. The DAC has a committee of experts in all aspects of the church and churchyard to advise them in their decision making. All of the procedures are under ecclesiastical law and are very hard to change, especially on a local level. Mrs. Gosling then explained the process that has to take place before work can begin on a church. The first step is the application form that is filled out by an individual parish with

documents giving specifications, estimations, quotes, reasons for doing the job, and copies of the Parochial Church Council's (PCC) resolution. All of this must then go before a committee of 22 people which is comprised of architects, ecologists, archaeologists, etc.... If the committee grants the application, forms are then sent to parishes and must be posted for 28 days. If there are no objections to the plan, the faculty is granted. Faculties last for one year, but can be extended, and they are needed in order to apply for grants.

The DAC thinks that maintenance is important, but does not publicize this opinion and encourage regular maintenance because they are too busy. There is a communication breakdown within the Diocese and the people are demoralized and they do not see the DAC as a helpful body. Mrs. Gosling says that they have been trying to make themselves more easily approachable in the public eye. If any major changes in the process were to be made, people should go through the General Synod. We asked if the Diocese could set up a communal pot of money that would help with maintenance fees, and we were told that it would not be feasible because there is not enough money and far too many churches.

4.4.2 Common Themes

The data we collected was again analyzed for themes and patterns. The common driving force behind a well maintained church seems to be a group of very enthusiastic people. The people are really the most important thing. When you look past everything else, it is all for them. That is why the villagers have to ask themselves why they want the churches to remain open. Bridges and dams are maintained because people value their lives; fences and gates are replaced to protect wildlife because those people enjoy natural habitats, and if the churches of the Pilgrim Benefice are to be maintained it will be because the people, for whatever reason, care enough about them to do whatever it takes. It is a fundamental rule that everything done intentionally in this world is done because at least one person wants it to be so. Some things require more resources than others. These churches were not built by one person or even a small group of people, they had the whole village and perhaps people from other villages helping them. With that said, how could it be possible for one person or a small group of people to responsible for the extended life of the churches? They need many volunteers and funding and neither of these can be found without the support of the community. If the Benefice had a large grant given to it today and all of the necessary repairs were made, what good would it do in the long run? If no one cares and nobody else begins to use the churches, they will just fall right back in to poor conditions. It is the people that have to come together to work in the churches and the churchyards; the people need to work together to raise money and make the Benefice run smoothly.

From what we have seen, the people who have been in the Church offices for longer times tend to be less open to new ideas. One of the churches has officers who have held their position for a long time; they are very staunch in their beliefs and seem reluctant to work with the other churches in terms of funding. This is because they feel that they are self sustaining and this has been proven throughout the years. The younger

officers of the churches are more forward thinking seeing that the “the building comes second to people.” We were told about a church that rearranged their pews and immediately lost 5 or 6 parishioners, which was almost half of the congregation. It is this mentality that is keeping the Church from making the progress that is necessary in order to attract more people. With the current way things are run there are very few people going to church, and if nothing changes, not many more people will come.

We have seen that one of the churches has created a children’s meeting area. This involved removing a third of the pews. It is clear that this church has that small band of enthusiastic people that has been proven to be an integral part of maintaining the churches as well as implementing changes. This group clearly realized that the church needs to change in order to become more of a center of the community. If the church does not change and invite others into it, there is a great chance of it becoming redundant.

The biggest problem for the maintenance and restoration of the churches is financial hardship. The churches simply do not have the money required for repairs and most of the maintenance. It is usually difficult to get grants and when they are given, it is never enough money (although every bit helps and is appreciated). Some would like to have a benefice pot or a diocesan pot set up to help the churches pay for maintenance. The villagers are always being asked for donations, and a church that they will probably never use does not appear to be high up on their list. This is why the people are so very important. If they are all eager to become involved in the church (for religious reasons or otherwise), then the number of problems within the buildings should start to be solved.

Although many people see the importance of the Benefice as the only option for the survival of the churches, they still put their own church above the others. This is understandable, and it is good that the villagers have pride in their own village, but they have to begin to work together otherwise they will be spread too thin and eventually the problems will escalate to further complexity. Organizations do not want to help by giving money to churches that are not willing to help themselves. One of the Church officers said that “People are very parochial in the countryside and we are trying to break that because that will be their downfall.” This person feels that the people feel disconnected with the center of the church, and a benefice like this is a new concept. Others as well have said that the villagers are very parochial. This is good and bad at the same time. It is good because the people are very committed to their villages and churches, but bad because they do not like to let others in and this sometimes discourages progress.

In terms of maintenance, it matters not if the people go to church or whether they are religious or just interested in their history. But if the people do not work together, there will be no money for the necessary restorations.

4.5 Professionals

To get a broader, nation-wide view of the problem, we decided to interview professionals who are in the industry of heritage craft skills and conservation. Although we are concerned about the five villages in

Norfolk, our objective in this project is to understand how heritage conservation works. To add diversity, we interviewed conservation specialists at the City & Guilds of London Arts School, as well as an officer from the Council for the Care of Churches. The CCC is a body that sits above the Diocesan Advisory committee with the Chancellor, but that has direct contact with the parishes because they provide some necessary funding. They also have their own set of experts that they can call upon when judging repair jobs.

Maintenance is paramount to minimizing future repair costs. There is a dramatic difference in the condition of a well maintained church as compared to a poorly maintained one. This difference was obvious to us after visiting churches on the two ends of the spectrum. The experts that we have spoken with all agreed on this point, and told us that simple tasks that are accomplished on a routine basis can help save large restoration costs in the future. There is however, no one in place that will make sure that each church has a maintenance plan in practice.

The experts agreed that getting funding is really difficult, especially for churches that do not have any particularly important artifacts. Although the application process is very tedious, funding is very limited, and therefore the officers need to do their best in order to find the church that needs the money the most. That is why English Heritage, for example, only accepts applications once a year. This way we are told, they would make sure to evaluate all applications at once, and make their judgments accordingly.

The criteria that are evaluated are fairly simple. Urgency is the most important factor that is considered. A church that needs to be restored the soonest will possibly get the funding. "The system doesn't reward the churches that are regularly attended to, but it rewards the ones that are left on their own for the longest," said the officer we have spoken with. Other measures of need are the importance of the given object or aspect, and the amount of money the parish already possesses.

One last criterion was the use of the church. A new nation-wide campaign has been started to promote the use of churches for other purposes than services. This campaign, supported by the Church of England is entitled "Building Faith in Our Future," and has several recommendations for the use of churches. One of these is to make the churches useful for educational purpose, such as school trips. In order to advertise this movement, the CCC will be more willing to give funding to churches that try to find new uses to the churches, and make them the center of the community just like they used to be in the medieval times.

The role of the Quinquennial is also said to be very important in the funding process, and plays an important role when getting funding. More often than not, they were not followed as closely as they should be. "It's starting to get better," said one officer, "we are seeing more improvements over the year." Yet the tasks list is still not followed that strictly. One person we spoke with owns a small conservation business. We were told that "conservation is both about preserving and maintaining." He stressed that the Quinquennial reports should be taken seriously and the tasks should be performed as written.

4.6 Maintenance

As we have seen, maintenance is vital to the extended life of a church. The Quinquennial reports show the major aspects in need of repair. In those performed by one particular church architect, an ‘M’ is placed next to a task that is considered maintenance. However, no annual maintenance plan accompanies this. And although all church officers see maintenance as being very important, they have not implemented regular



Figure 26: Grass in the gutters

maintenance plans, and only few have really seen the promise of them. After the visit we made to Beeston next Mileham, we have seen up close the results of a severe lack of maintenance. As you can see in the pictures, a vast amount of money will be needed in order to restore this church and the church may never return to its full glory.

We have been introduced to two maintenance outlines done by English Heritage that would aid in making a maintenance plan, but after our meeting with this architect we have seen that these reports are impractical. They not

only are hard to follow, but they do not take into account the Health & Safety regulations the church must comply with as well as the average age of the congregation.

We spoke with the architect extensively about the issue of maintenance. She is the architect for four out of the five churches in the Benefice as well as many other churches in the area. We asked her to comment on the general condition of the churches and the general consensus was that the churches were all in pretty good condition with the exception of Great Moulton’s and Aslacton’s roofs, and Tibenham’s and Carleton Rode’s drains. Bunwell is in the best condition of them all. She told us, and from other data we have collected, we know that Bunwell regularly performs maintenance, but only as needed with no formal plan. No other church in the Benefice has a formal plan for maintenance. This could be problematic in the near future because English Heritage has a new scheme that will require a maintenance plan in order to get funding. The Council for the Care of Churches also has a template for a maintenance plan which is much less complicated than those from English Heritage. We were interested in her feelings about the DAC in terms of maintenance. Now the DAC does not have anything to do with maintenance unless a grant for more than £1,500 is needed to perform the task. She believes that the DAC should have a say in it and should strongly encourage it. Ideally, there should be a maintenance grant and a penalty if regular maintenance is not carried out but money has been granted for such jobs. The idea of maintenance can be policed, in such a way that the state of the maintenance of the churches can be summarized in the Quinquennial reports. The Diocese is apparently starting to hold ‘maintenance days’ but only the wardens are aware of these days and not the fabric officers who are the people who know more detail about the buildings themselves.

Seeing as the maintenance has not been completed by the parishes, we looked into a business that performs maintenance on buildings. It is actively looking to expand its business into church maintenance and to date have worked on six churches. It is looking into more training to be able to better help with heritage maintenance skills such as lime wash repair. The interesting thing about this company is that it has a machine known as a ‘cherry picker’ that allows them to reach up to heights of 18 meters both inside and out. There is a cage which encloses the person(s) working. This allows them to avoid using the scaffolding that is now required for jobs performed at a height which may cause injury if a fall were to happen. With this machine, the business would be charging £200 - £400 a day which is affordable for all of the churches. Perhaps our biggest interest with this company was to ask about their insurance policies. They have £10 million in public liability insurance and £2 million in employee insurance for their 6 employees. This is an extremely large amount of money, but is what is needed in order to work on historical buildings. The two men we spoke with spoke about the Health & Safety regulations which changed last year. They believe that sometimes the government is doing more harm than good with changing the regulations like this. They also commented on how the regulations were not strictly stated making them open to interpretation, so they are very hard to follow. According to the two men we spoke with, there are only two machines like this in the United Kingdom right now, and seeing as the machine only costs about £34,000 it is very possible that other companies will recognize this as a great investment to avoid scaffolding usage. They are looking to work with annual contracts in order to avoid losing business to larger firms that can easily afford these machines.

We have also completed research from Pevsner Architectural Guides which highlights the historical treasures of each of the five churches. In St. Michael’s of Great Moulton, there are some interesting Norman aspects such as the tower arch, nave, chancel walling, and an outside Norman column as well. Tibenham, All Saints, has the remains of a Jacobean screen as well as the Buxton chapel with raised pew, “which is the chief interest in the church” (Pevsner, p353). Bunwell has a beautiful Elizabethan chalice and we were told by the warden that the eagle podium is worth £10,000 - £11,000. St. Michael’s of Aslacton has an Anglo-Saxon round tower and traces of Saxon work on the chancel. Carleton Rode, All Saints, has a lavish late 13th century chancel and other aspects of that period as well. However beautiful these churches sound on paper and are in life, they are not very historically significant or unique on the national scale even though they are representative of the local history. This fact will make it that much harder for them to receive funding. The reality is that restoration funding is a competitive field. These churches are more important in the local context which is not easily explained on application forms. And sadly, many of the major repairs needed on the churches could have been avoided by regular maintenance.

4.7 Overall Analysis

The goal of our data collection was to discover the big picture surrounding the central idea of the churches' condition. In order to organize our thoughts and our data, we created a diagram with all parties affecting our central idea. We identified the connections between the parties at present. We have also noted the connections that are weak and the connections that are potentially too strong.

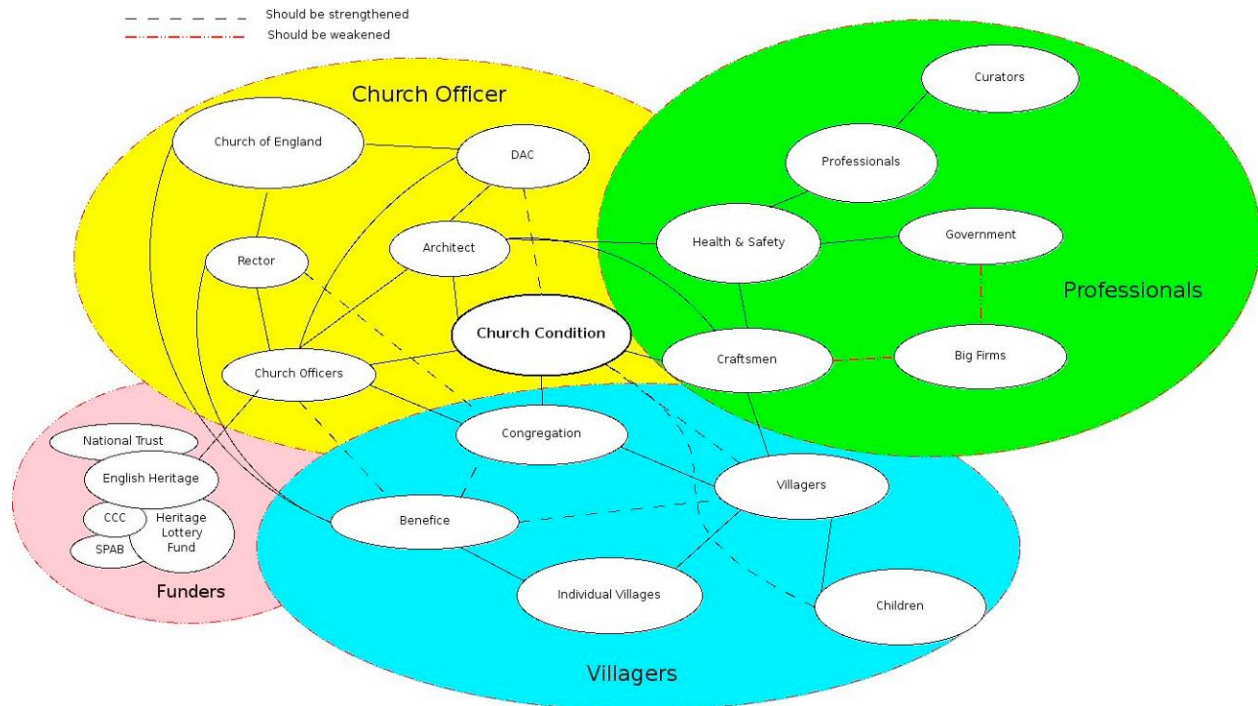


Figure 27: Global map

4.7.1 Professionals

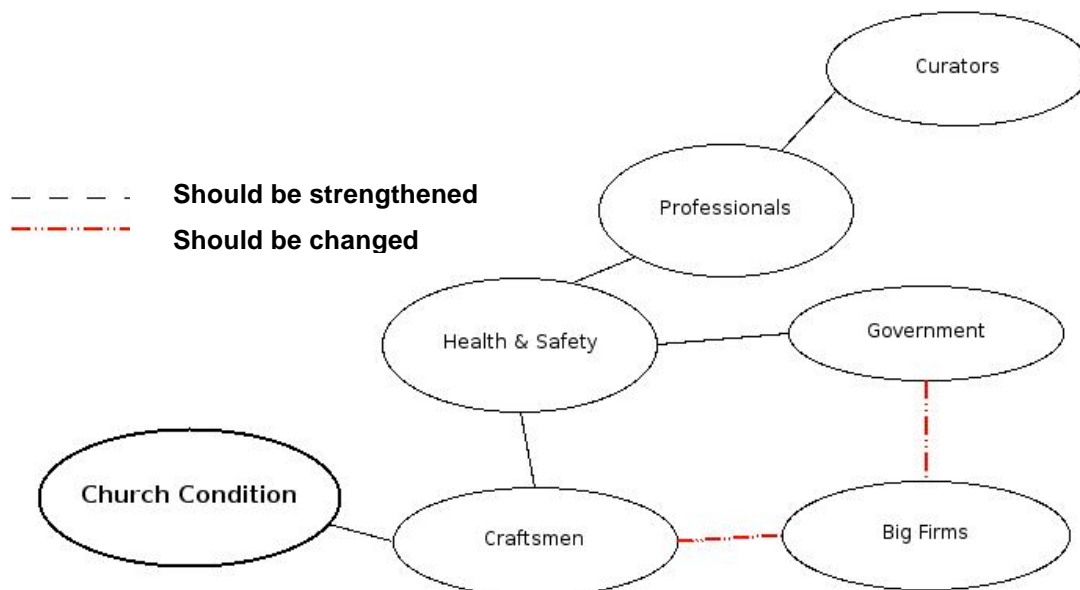


Figure 28: Professional diagram

Based on the interviews we have performed, and the laws and regulations we analyzed, we came up with the relationships between the professionals, the government and the craftsmen. The relationship between them dictates how conservation jobs are handled.

Let us first consider the link between the craftsmen and the Health & Safety regulations, as this is one of the primary reasons for the shortage of craftsmen in the United Kingdom. The regulations that are imposed on the craftsmen are so strict, that it makes it almost impossible for small and family businesses to operate. For instance, it is not possible to use ladders to go heights that will cause injury if a fall happened. Scaffolding has to be used, which requires extra equipment and staff. It is not always feasible to have scaffolding built for even the smallest jobs, such as changing the light bulbs.

Another implication of the Health & Safety regulations is the high insurance costs. We have come across a maintenance company that had insurance policies of £10 million. None of the local craftsmen can afford to have such a policy, and are therefore forced out of business.

Next we can see that there is a competition between big firms and local craftsmen. This competition is ruining the business of the local craftsmen. Although the large firms can afford to pay the high insurance premiums, family owned businesses cannot.

The link between the government and the big firms is stronger than it should be. For large contracts, the government favors the big firms over the smaller craftsmen. This is especially true for contracts that are

more than £1m. We have been told however, that the larger firms would then subcontract to smaller businesses for small sums of money.

The Health & Safety concerns are not only affecting the craftsmen, but they are affecting all the professionals working in the field of heritage conservation, including the architects. Many of the business owners we spoke to did not have any employees simply because they cannot afford to pay high expenses.

In this big picture, the architect has a central role, and is crucial to the church condition. In addition to finding the repair needs of the churches, the architect also needs to pick the craftsmen to do the necessary job. That is why the architect needs to make the right decisions and pick the right persons for the job. The craftsmen need to be tested before starting out on a new job.

4.7.2 The Church

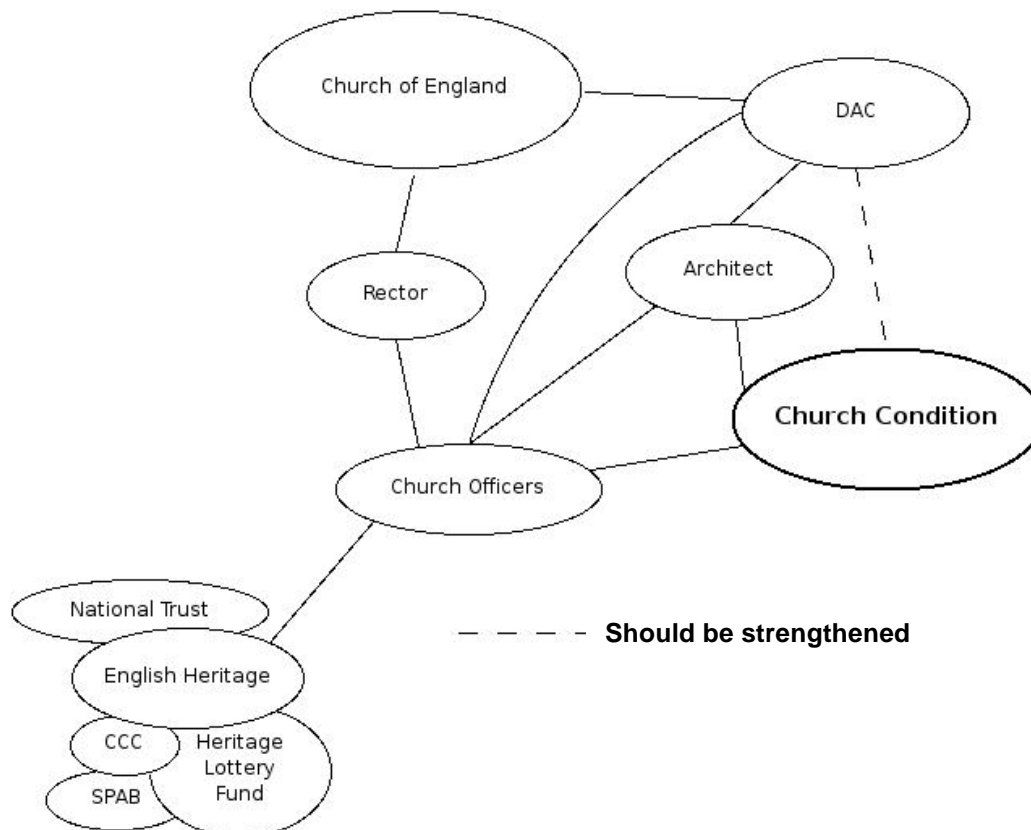


Figure 29: Church diagram

The main groups responsible for initiating and following through with the care of the church condition are the Church officers, the architect, and the congregation. The DAC has to approve the repair and maintenance plans for a church (if over £1,500) before work can begin, and they approve the architect, who may be the architect of several churches. However, the DAC claims that they can not help with funding for preservation and repairs because they would be spread too thin. It is the architect who inspects the

church and states the specific conditions in the Quinquennial reports. It is then up to the church officers to file the applications for funding, get approvals, and make sure that the necessary work is carried out. It is crucial that the church officers are able to get the congregation and villagers involved, for they must all work together to both raise the money for the work and also to help out in any other ways possible. This is sometimes difficult because people do not necessarily know what their job entails. In some occasions, as we have seen, people believe it is the job of another person and vice versa, leading to certain tasks never being done. This has ultimately led to a weak connection between some of the officers of the Church. One reason is that some of them have been involved in their church their entire life in one way or another and do not necessarily give the newcomers the opportunities to do their jobs. Change is also starting to be seen in the way the church runs within the community, and many of the people want everything to remain the same as it has been for many years.

The Church of England was responsible for the Pilgrim Benefice (it assigned the parishes together). No one fully understands why the benefice was formed with the five particular parishes because there are rivalries and many people disagree with what villages were actually placed together. We see this as a weak connection between the Church of England and the individual parish communities because it is not clear why the five villages are together. There is no connection between the Church of England and the church condition for the same reason the DAC; they would be spread far too thin. However, it is our belief that the Church should at least endorse the maintenance of the churches and set up basic plans that can be followed. It would be a big help if the Church of England made it easier for the individual parishes to go about maintaining their churches.

The Church officers only feel connected to the DAC because of all the ‘needed’ paperwork that is passed between the two parties. There needs to be a better relationship between the wardens and the DAC because the DAC is an asset to them with valuable resources. The Diocesan Advisory Committee has numerous contacts and specialist advisors who would prove to be very useful to the parishes if only the church wardens asked. Jean Gosling assured us that the DAC is trying to give itself a face to the public. This new face is forward thinking and could perhaps be a tool to help in the maintenance problem.

There are several organizations, such as the Society for the Protection of Ancient Buildings (SPAB), English Heritage, the Heritage Lottery Fund, Council for the Care of Churches (CCC), the National Trust, and others that can give money to the churches to help with repair costs. They are indirectly connected to the church condition because they give money but have nothing to do with the actual work that is done. English Heritage has begun to require maintenance plans for the churches to ensure that the work that their money went towards will last. The organizations are directly connected to the Church officers, who have to file all of the paperwork and applications for the grants. It is a tedious process because if there is anything wrong with the forms, they are sent back and the process must begin again. There are also deadlines when these forms can be sent. For instance one of the Church officers has to wait until next spring to re-file the

application for a grant. Beeston next Mileham, a church in very poor condition, has scaffolding already constructed, but must now wait to begin work in order to confirm funds. Meanwhile, all the pews have plastic covering them, which can only trap moisture in and create more problems. Often when money is granted, it is far less than the amount which was originally asked. It is hard though for these organizations because of all the old buildings in the United Kingdom and they lack their own resource base.

4.7.3 The Village

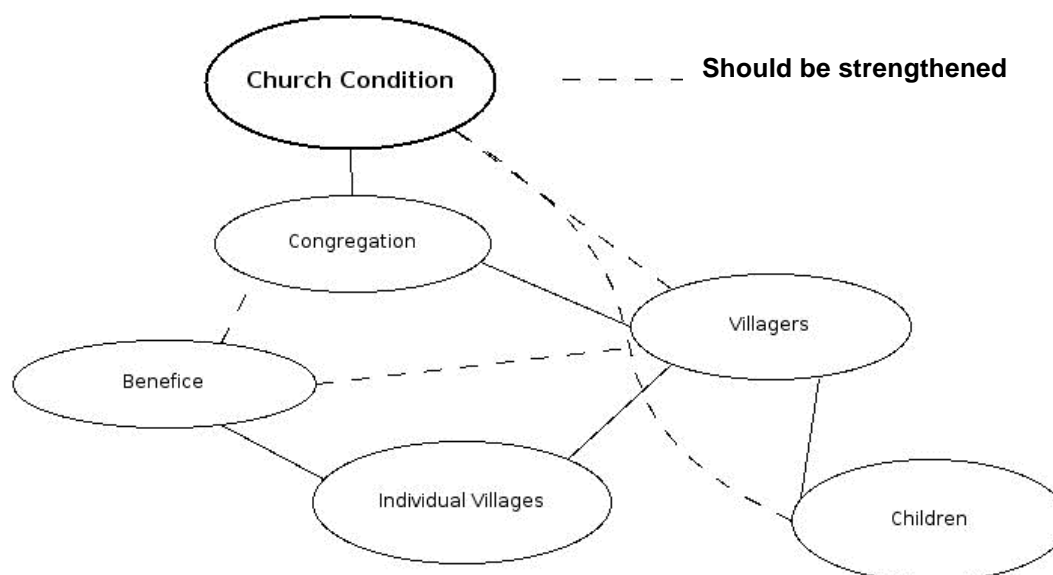


Figure 30: Villager diagram

In the late 1980's the Church created a Benefice, placing the churches under one rector. Since that time, the five churches have done little to solidify their relationship with one another. One of the outcomes of the Pilgrim Benefice Heritage Project will perhaps be this idea of working together. Based on the data we have discovered through our interviews with the villagers, we have seen that the villages are not all in favor of this new idea of working together. Although all have said the grouping is vital to their further existence, there are very few actually willing to put the Benefice before his or her own church. As seen in the diagram above, there are several weak connections that are adding to the struggle of uniting the churches. Keeping the central idea of the church condition in mind, we have been able to analyze and breakdown the roles the villages play with regards to this.

The Benefice is made up of five individual villages as we know. The villagers seem to be only connected to the Benefice as a member of one of these villages. There is a very weak direct connection between the villagers and the Benefice. And as the congregation is made up of villagers, this leads to yet another weak connection with the Benefice. The numbers of the congregations are small, and children are not a big component in these figures. The children are only connected to all of this as being villagers themselves. Some are connected to the churches as buildings because the school they attend happens to be close to a

church. This abundance of weak connections having to do with the Benefice is partly due to the villagers' inability to see the bigger picture. It is also due to the tendency of small villages to be very parochial and territorial.

This breakdown of communication and connectivity between all of these parties is one of the main problems of the church condition. Regular maintenance should be carried out in order to avoid major repairs, but certain manpower is needed in order to complete these tasks. In many cases, the congregation is the direct connection seeing as it is their place of worship. Many volunteers usually come from those who attend the services. However, this is a problem seeing as the congregation is very small and largely consists of elderly people. The villagers must then be called upon to help, but many do not see it as their responsibility for various reasons. As seen above in the diagram, the congregation is the only direct strong link to the condition of the church. This link could stand to be much stronger though. It is a major problem that there are any weak connections in this area. Every one of these entities should be connected to the condition.

Although there is a strong disconnection between all parties involved, they are all still linked to the churches. If the churches are not maintained and forced to close, the central force that is holding these parties together, will be lost, and all of these connections, whether weak or strong, will be broken. This diagram not only shows the forces affecting the church conditions, but also shows the lengths the church reaches within these three main areas. Though it seems that the churches are not a strong central force, at present, they are still the entity that is holding these connections together. It is so very important that these churches are maintained and these links are strengthened for all parties involved.

5 Conclusions & Recommendations

As a result of the data we have both gathered and analyzed, we have been able to identify the important themes affecting the issue of maintenance and church condition. We have looked at this problem on a national as well as a historical level. In addition to our conclusions, we have devised a series of recommendations related to the key conclusive topics. These recommendations are intended to help remedy some of the problems that are the major deterrents of maintenance. We have found the foremost themes to be the governmental regulations, the narrow view of heritage by the villagers, issues with the Diocesan processes, lack of regular maintenance, and the inability of the Benefice to work together.

5.1 Regulations Affecting Craftsmen

The Health & Safety regulations and high insurance costs are a major reason for the lack of apprenticeships. This is one of the leading causes of the shortage of craftsmen in the United Kingdom. As it was in the past, craftsmen often learned their skill as an apprentice and in many cases became the one to carry on the business when the owner retired. This shortage of trained craftsmen along with the over regulation is not easing the ability of the local craftsmen working on their own parish churches. It is also a leading cause in the decline of small business owners and businesses being passed on to further generations as larger firms begin to dominate the market. This is making it more difficult for the churches to use the work of the locality, in many cases forcing them to look outwards for larger and generally more expensive companies that can do the work.

A solution to this growing problem is a Diocesan wide craft database hosted through Diocese of Norwich website. The purpose would be to showcase local craftsmen in the Diocese and give them a chance to not only advertise their business but hopefully find work. A template could be devised allowing the craftsman to display their business name and contact information, maybe slogan and/or logo, and a listing of previous jobs completed. These entries could all be organized by craft skill or field. The success of this would also rely heavily on the church architects, as we understand the importance of testing companies to assess the calibre of work. If work is to be done in the church, maybe a series of smaller ‘test’ jobs could be identified and used as an audition for the larger ones. Also, seeing as many of the lay buildings in the area are listed or historical as well, this could prove to be a great asset for homeowners looking to find workers. This would not only ease the search for craftsmen, but would also present the Diocese as a helpful body to those not necessarily involved in the Church. However, if this idea is to come to fruition, the Diocesan website must be updated and must highlight the database making it easily accessible. The website should be seen as a helpful entity for advice and links to other helpful sites and information. (For more technical information about the database and the accompanying web site, see Appendix C).

A Benefice craft day should also be organized. This should be a day where craftsmen come and showcase their skills in an exhibition style fashion. The purpose of this would be to mainly educate villagers and perhaps most importantly the children. This could also be another medium in which the architect could assess their work. If the database were created, it would be very easy to contact craftsmen and there is more than enough incentive for them to come.

5.2 Limited View of Heritage

People in the Pilgrim Benefice villages do not appear to see the churches as part of their local heritage, but rather as a religious building. The churches are not often used creatively for events other than services. The rare usage, in addition to the low congregation numbers, means that the churches are used occasionally by only a few people. This results in a low income for the church and a small number of volunteers as those who do not attend the church do not see it as their responsibility to aid in maintenance. We believe it is vital for the continued lives of the churches to be used for purposes such as meetings, concerts, and plays among many other possibilities. The greatest outcome of this will be more traffic in the churches allowing more people to connect with the church as a building and see ways in which they can help. The increased usage will also be considered when applying for funding as it is one of the criteria used in the determination process.

At present however, the churches do not lend themselves to this variety of uses. The space is neither functional nor welcoming. We have seen the great difference a small removal of pews can make as in Aslacton. Therefore, we recommend that at least a section of the pews be removed in each church to allow for better use of the space. Seeing as none of the pews in the churches are original, it would not be a difficult task. Chairs or stackable pews could easily be put in their place. It is important that they be comfortable and warm looking to offset any feelings of apprehension some people would feel about going into a church if they were not practicing there. We have seen in other churches that the major blocks in plans like these are the overwhelming feelings of change for some parishioners which lead to a resistance to follow the plans through. It is important to involve them in the process and help them to see what the overall outcome will do to open up the church, involving more people from within the villages.

Now if plans for further uses are devised and the church is open to the idea of making the space more functional, then we believe toilets and kitchens need to be installed. We believe that this installation or facility renovation should only be considered if the churches are open to other uses. As otherwise, the necessary funds would not be as immediately needed. The goal of these proposed changes is to reinstate the church as a centre of the community as it was historically. We believe that going back to this idea of the past will help instill the importance of the lives of the churches in the future.

5.3 Lengthy Diocesan Processes & Funding Approval

Getting approval, whether it be a faculty or funding, is a very lengthy process that hinders speedy restoration. The churches are also not necessarily historically important on the national scale. This along with low congregation numbers will make it even more difficult to find funding. The major funding organizations only accept applications sparingly throughout the year and churches are usually only approved for a portion of the funds that are needed. Several rounds of applications are then necessary to find the full amount of funding. Extensions for the faculties are then needed to sustain the time required to apply for the funding. The combination of this sometimes leads to people giving up on the job in order to avoid the stress of the process. The urgency of the care needed will just be compounded during the process or perhaps the church will need to be shut down until completion.

It is necessary that church officers receive training in applying for funding as well as what their jobs entail. Organizations such as the Society for the Protection of Ancient Building (SPAB) and the Council for the Care of Churches (CCC) are looking for funding to expand regular training days. This should be closely watched and when available should be a requirement for all church officers. The Diocesan Advisory Committee (DAC) should also work on days like these perhaps in conjunction with the aforementioned organizations. We would propose that these seminars are attended every two years, at least. In addition, the officers must be in better contact. It appears that, much information is sent to wardens and needs to be immediately passed on to the fabric officers. Perhaps some of this information, if relevant, should be posted for the congregations to see in order to, again, help them to become more involved and see the amount of work that is required to run the churches. If an officer has just become elected, than a training seminar should be found as soon as possible for them to attend. We suggest that the Diocese also offer an information packet for new church wardens which should be readily available after the elections. The DAC should contact the CCC as they are also working on a scheme such as this.

5.4 Lack of Maintenance Programmes

Large repairs now needed within the churches could be avoided by programmes of regular maintenance. The architect prepares the Quinquennial reports every five years to promote regular restoration and maintenance, but they are rarely followed. This leads to simple jobs escalating into larger problems. Simple tasks such as cleaning the gutters and emptying the water butts could potentially prevent the need for large repairs. Seeing that finding funding is difficult and time consuming, plans of regular maintenance would help reduce the costs of restoration.

We believe that the Quinquennial reports need to be more closely followed. We understand that the funds necessary for the repairs are not always easily accessible, but a great effort needs to be put forth in order to apply. The reports should be seen more as an authority rather than a suggestion. Regular maintenance plans

must be implemented and should be noted in the Quinquennial reports. It is being suggested that in the very near future grants will become available to aid in maintenance costs. When this scheme is instated it would be a great asset to the churches to already have a proposed maintenance plan. If church officers do not believe that these plans can be strictly adhered to, an annual contract with a company that provides maintenance should be created. All churches that see the contracts as their better options should join together in order to perhaps cut down on the costs. We suggest that maintenance be attended to at the very least twice yearly in the spring and autumn. However all maintenance plans and contracts should ultimately be approved by the church architect.

It is incredibly important that the Diocese publish their opinion on maintenance. They need to explain and endorse the benefits of regular maintenance as well as the necessity for it. Many organizations will begin to require maintenance plans and proof that they are adhered to both before and after funding is given. Frequent maintenance should be seen as a vital necessity. The Diocesan Advisory Committee is trying to stress their role as a body which offers advice. Therefore, they should be overly giving advice on the idea of maintenance and aiding in the creation of maintenance plans. The CCC is publishing their feelings on how important maintenance is and how other churches have begun to deal with the issues. There is clearly a push towards maintenance that is coming, and it would be a great asset to the five churches to be on the front line by taking the initiative through the creation and practice of regular maintenance.

5.5 Problems within the Benefice

In order for the churches to be able to aid each other in this new wave towards maintenance, they must cooperate with each other. From all we have seen, we know that the Benefice is united as one, but does not work together as one. The five churches still operate as if they were individual parishes with no recognition of the roles of the Benefice. The Benefice is a means of survival for each church and that needs to be recognized. A harmonious working relationship between the parishes is crucial to their future well being. If the parishioners do not realize this, then there is a large risk of the churches being declared redundant and closing and restoration projects will have been wasted.

It is therefore absolutely vital that the Benefice churches begin to work together and cooperate. We recommend that a clear plan of action be identified for the future changes of the Benefice highlighting the benefits these changes will bring. We also believe that the ideals of the Benefice as well as reasons why people believe they were brought together be identified and shared with the parishes. These two recommendations will perhaps put people on the same page and stop rumors of certain changes from creating an atmosphere of tension.

In order to unite the churches of the Benefice, several things must happen in the near future. Firstly, there should be a combined parish magazine for the entire Benefice. As parishes are worried that they will lose their individuality if this happens, we recommend that each parish has a section highlighting their own

news and coming events. This will allow the magazine to become a medium of advertisement and contact for all of the churches. The children must also be thought of as a more important asset to the churches. There is an educational path of the Pilgrim Heritage Benefice Project. We would advise that this become an immediate priority. The children must receive education on their local heritage which includes all five of the Benefice churches. The ideals of the Benefice that we have recommended be identified, should also be a part of this education. The children possess many skills that could be of use, especially including IT skills they have learned in their schools. They can be of great assistance and will ultimately be a major part of the future of the churches; therefore they should be involved in the process as soon as possible.

As we understand, the Parochial Church Councils (PCCs) are the executive governing bodies of each of the five churches. Although we believe the PCCs should remain individual to their churches, we recommend that they meet quarterly throughout the year. This will enable them to not only educate each other on the issues of each church, but also deal with issues of the Benefice as a whole. This will become an especially useful tool when changes begin to happen. Major decisions and changes should be identified and discussed in these meetings which will allow for more involvement in the executive running of the Benefice. As PCCs tend to be large sometimes, it would perhaps be a possibility that only a certain number of representatives from each parish be present. The meetings should also be open and advertised to the congregations to encourage further involvement.

The goal of these changes is to encourage and promote involvement with the Benefice in its entirety. These changes that we have proposed will hopefully spark curiosity and interest in the other churches and it should be a goal of the Benefice to nurture those feelings. It is therefore vital that the churches remain open as a gesture of invitation for villagers to acquaint themselves with the buildings and values of the Benefice. The ideals should be posted in each church and should be easily seen as a means of education for all who come into any of the five churches. The individual PCCs have approved the churches remaining open, so there should be no problem in keeping them so.

As we have seen, in the Benefice there are problems on both an executive and local level. The national organizations are pushing towards this idea of regular maintenance. They also are helping devise options for other uses of the churches. We have found a report published by the Council for the Care of Churches entitled *Building Faith in our Future*. Copies of this report should be requested for all five churches and discussed, as some of the recommendations we have made are also made in this report in further detail.

It is important that these results are carefully discussed and considered. Our objective view has given us the ability to step back and look at the bigger picture of all issues affecting maintenance. The points we have identified are the result of that viewpoint. These recommendations will help the Benefice to flourish in the future. By seeing the importance of maintenance sooner rather than later it will place the Benefice on the cutting edge of the many changes that will be soon affecting all churches. There are over 700 parishes in the Diocese of Norwich. If the churches are able to not only unite and work together, but to implement regular

maintenance as well, then they will easily stand out among the crowd. These five churches are beautiful and a great source of local heritage. They should remain in such a state so that the new generations are able to see them in their glory.

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“Wattle and Daub.” Encyclopedia Britannica. 2006. Encyclopedia Britannica Premium Service. 30 April 2006 <www.britannica.com/eb/article-9076299>

Appendix A Annotated Bibliography

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This book gives great advice on creating a survey. It gives pointers about formatting questions to your audience and keeping them as detailed as possible to avoid interpretation. The creation steps of the survey are actually tailored to an eventual database or data sheet, which will help us a lot.

“Church Architecture.” The Columbia Encyclopedia, Sixth Edition. 2006. Columbia University Press.

This article has definitions of the architectural aspects of the church. Great for understanding the lay out of the churches.

Constantinides, Ian. Traditional Lime Plaster: Myths, Preconceptions, and the Relevance of Good Practice.

1995. The Building Conservation Directory. 14 April 2006

<www.buildingconservation.com/articles/plaster/plaster.htm>

Talks about lime plaster and refers to its various uses. It also has great sources in its bibliography including SPAB. Generally refers to cathedrals and churches. Very good for future reference site about the good practices of lime plastering that are invaluable in repairs.

National Institute for Metalworking Skills, Inc. 2005. NIMS. 25 April 2006 < [www.nims-](http://www.nims-skills.org/home/index.htm)

[skills.org/home/index.htm](http://www.nims-skills.org/home/index.htm)>

This site talks about metalworking and will also give us a great site later on when we are talking about recommendations for learning skills. They have a link to an online testing center and articles about metalworking.

Norfolk, England. 2006. Pickatrail. 2 April 2006.

<www.pickatrail.com/jupiter/location/europe/england/map/norfolk.gif>

We have a picture of Norfolk in comparison to the entire United Kingdom.

The Norfolk Churches Site. 1999. March 2006. <<http://www.norfolkchurches.co.uk/mainpage.htm>>

This site is a work in progress. It is the second to the Suffolk Churches Site. Gives great information on 456 of the churches in Norfolk (present number). It also separates the churches into categories such as round towers and those that are ruined.

“Rabbit.” The American Heritage Dictionary of the English Language, Fourth Edition. Houghton Mifflin Company, 2004 <www.answers.com/topic/rabbit>

This has a dictionary definition of the word rabbit.

“Wattle and Daub.” Encyclopedia Britannica. 2006. Encyclopedia Britannica Premium Service. 30 April 2006 <www.britannica.com/eb/article-9076299>

This site gives a definition of wattle and daub making, and has a reference to England.

Traditional Building Craft Skills Assessing the Need, Meeting the Challenge Skills needs analysis of the built heritage sector in England. 2005 <http://www.helm.org.uk/upload/pdf/craft_skills_report.pdf>

Published by the National Heritage Training group, this is a very recent report that talks precisely about the shortage of craftsmen with the skills necessary for restoring historic buildings. Note however that since this finding is very recent, the paper hasn't been thoroughly analyzed yet.

Traditional Building Craft Skills - Assessing the Need, Meeting the Challenge Report Key Findings <http://www.nhtg.org.uk/assets/pdf/Heritage_pressRelease.pdf>

Statistical summary of the above mentioned paper which has many useful statistics describing the need for contractors in the heritage restoration sector.

A Church Near You <http://www.achurchnearyou.com/list-churches.php?pageNum_rs_churches=0&totalRows_rs_churches=243&c=Norfolk>

This site provides a list of all churches in the Norfolk area. It gives a picture of all the churches with a brief architectural history. It names any architects who work on the individual churches (contact people). A schedule of services is also listed along with a schedule of events. If services do not take place then the person which we must contact to gain entry to the building is named.

Society for Protection of Ancient Buildings <<http://www.spab.org.uk/>>

This site gives a link to a great publication "Conerstone" as well as sub headings including advice, fellowship information, technical Q&A's, and upcoming events. This also has great contact people for questions in reference to heritage craft skills. *Education The society is very serious about education. They give many classes for professionals and homeowners. Perhaps they would be willing to teach a class on heritage skills. We should research this site more to see if craft skill classes do exist.

National Heritage Training Group <<http://www.nhtg.org.uk/>>

This site is dedicated to the training of workers all over the UK. This excerpt from their website pretty much says it all.

Genealogy of Norfolk, England <<http://homepages.solis.co.uk/~jimella/norfolk.htm#hist>>

This site gives a great history of the Norfolk area. It includes remarks about people of national interest who came from the area. It also talks about 18th century Norfolk, including comments regarding population, wealth, and building types.

Heritage Craft Skills and the Shortage <<http://www.english-heritage.org.uk/server/show/ConWebDoc.5184>>

Excellent site about the general problem (shortage of workers) MOVE 1 Also has links to related sites

Craft Crisis
<http://www.bbc.co.uk/insideout/southwest/series2/building_stonemasons_crafts_heritage.shtml>

This is an article from the BBC online. It is not as scholarly as the last one, but it does summarize the message in the English Heritage websites. The article is pretty much based on what the English Heritage says.

21st Century Conservation: Skills Training and Best Practice Conference
<<http://www.helm.org.uk/server/show/ConWebDoc.5597>>

This was a link off the EH site, under HELM, and it talks about the conference.

21st Century Conservation: Skills Training and Best Practice - Information for Conference Delegates
<<http://www.northumberland-national-park.org.uk/VisitorGuide/WhatsOn/heritageskillsfair/conferencedelegates.htm>>

This tells us about the conference and who supports it...there is also an e-mail link for additional questions.

Heritage Skills Fair, September 2005 <<http://www.nnpa.org.uk/heritageskillsfair>>

Conference about the heritage skills that took place last September. The flyer that is found on the web site has names of some expert craftsmen. These may be good contact information, who could answer some of our questions. There's also a short report written about the conference called "Review & Evaluation Report of the North East Heritage Skills Fair" This delineates the objectives of the conference, has information about the attendance, and how successful it has been.

Tibenham: A Norfolk Village <<http://www.tibenham.churchnorfolk.com/>>

Web site made by our sponsors giving a detailed description of one of the five churches that we will be working with. The emphasis is on the village life, although the church is also mentioned. Also this is the only source of pictures that we could find.

HRH The Duke of Gloucester will launch Traditional Boundaries Scheme at the Heritage Skills Fair
<<http://www.northumberland-national-park.org.uk/VisitorGuide/News/Archive/JulySept2005/dukeslaunchestraditionalboundaries.htm>>

News article regarding the problem of the declining number of craftsmen, and the objectives of the Heritage Skills Fair. It has some important numbers about the number of craftsmen that are available

The Church of England <<http://www.cofe.anglican.org/about/gensynod/agendas/gs1610.rtf>>

This is the official site of the General Synod, which is the national assembly of the Church of England. It has some good information about the churches and deals a bit with the fact that the churches do not really have the money needed to keep the churches well maintained and restored. The site does not however specifically mention the shortage of skilled workers. From skimming the site, what I understand is that the Synod pays close attention to what is going on in the church, and in turn gives approval of the various actions taking place within the church.

Blomefield, Church of England, Norfolk, England: Economy and Industry, Steeplejack, Stone Mason, Thatching. 2006. Wikipedia. March – April 2006. <en.wikipedia.org/wiki/Wikipedia>

Wikipedia has something on a lot of the subjects we have included in our paper. They have great definitions and links to other sites and papers with more information. It is not very reliable, as it can be edited by anyone, but it is a great jumping off point to find out more about a particular subject.

English History and Heritage. 1996. Britain Express. 27 April 2006
<<http://www.britainexpress.com/History/index.htm>>

This offers the history of England. It separates it by period. Also has timeline with history of events and monarchs. Very detailed accounts of battles.

Flint. 2006. BBC. 28 March 2006. <www.bbc.co.uk>

There is a definition of flint and its uses. Great links to other definitions as well as search abilities for other news stories and sites around London and Norfolk.

Genealogy and Norfolk, England. 1 April 2006 <www.homepages.solis.co.uk/~jimella/norfolk.htm>

There is a map of England with Norfolk highlighted. There are sections about such things as the geography, history, historic battles, places to see, etc. A bibliography is also included which leads to some papers and other sites about Norfolk.

Guide to the History of Norfolk. 2006. Norfolk Broads. March 2006

<www.norfolkbroads.com/guide/histnorf.htm>

Has a detailed history of Norfolk and includes references to other histories that we can use. Talks about the effects of the Industrial Revolution and it covers a large time period without getting too lengthy.

Invasion of England, 1066. 5/01/2006. Eyewitness to History. April 2006

<www.eyewitnesstohistory.com/bayeux.htm>

Starting with the reign of King Edward, this site has a historical account of the battle of 1066. It has great pictures of a tapestry recalling the events and also a battle map with the route of the men.

The Cathedral of the Holy and Undivided Trinity Norwich. The Cathedral of the Holy and Undivided Trinity Norwich. April 2006. <www.cathedral.org.uk/pages/html/index.html>

This site has a picture of the cathedral of Norwich and contacts of people in the area that may be useful. It talks about the role of a modern cathedral and the life surrounding the monastic life started by St Benedict.

Booty, John E. Church of England, Anglican Church. <mb-soft.com/believe/txn/england.htm>

Provides insight into the internal organization of the Church.

Callahan, Errett. Traditional Flintknapping. <www.vortac.net/traditionalflintknappingcom/>

Article about traditional flint knapping, which first explains the skill, and argues why it should be performed using traditional techniques

Pilgrim Benefice. Pilgrim Benefice Foundation. 2003. <www.pilgrimbenefice.org.uk/Benefice/Home.html>

Created by our sponsors, this site has excellent information about the churches and the project and the area all in one.

Stonex Cast Products. <www.stonexonline.com/quoins11.htm>

Contains definition and information about Quoins.

The History of the Church of England. 2004. The Archbishops' Council of the Church of England. 04/10/2006 <www.cofe.anglican.org/about/history/>

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Provides information about the Domesday book, which was the mean by which William The Conqueror kept track of the taxes.

“Church Architecture.” The Columbia Encyclopedia, Sixth Edition. 2006. Columbia University Press.

Contains references about the Perpendicular style, which is an architectural trait used in ancient churches.

Appendix B Craftsmen Questionnaire



Did you know that Norfolk has more mediaeval churches than anywhere else in the world? Nearly all are listed buildings, like ours, and they are treasure chests of ancient skills, displaying the beauty that human beings are capable of creating. We face the challenge of caring for our churches in order to pass our heritage to our grandchildren and beyond. You may be surprised to learn that the greatest threat to preserving our churches is not so much lack of money as lack of craft skills.

Our response to this, is the setting up of the Pilgrim Benefice Heritage Project

(The Pilgrim is the group name for Aslacton, Bunwell, Carleton Rode, Great Moulton and Tibenham churches). We are seeking to teach our children and our community about their heritage, and to help them to learn the skills that are needed to care for ancient buildings.

We hope all sorts of different people, of different ages and experience will be involved in the project; learning about stained glass, masonry, woodwork, the precious churchyard environment (often the only piece of land in the village which has not been cropped or ploughed for generations) and much more.

We know that there are people in our villages who have expertise and experience to share, to teach and enthuse others with, about the built and natural environment. Could one of these people be you?

A team of American university students is helping us this summer. They have written a questionnaire and will make a database for us. Please could you take part by sparing 5 minutes to answer the questionnaire **to be returned by May 12th**.

You can drop it off in Bunwell Stores, Post Office, Great Moulton Shop, in any of the 5 churches and at our 3 schools.

We look forward to hearing from you,

Heather Potts
Rector.



Pilgrim Benefice Heritage Project Heritage Craft Skills Questionnaire

www.wpi.edu/~bbirand/heritage

The purpose of this questionnaire is to determine the Heritage Craft Skills available in the area of the Pilgrim Benefice Churches. Please fill in as much information as you can in order to make this an accurate data collection. If you feel comfortable, your information will be placed in a password protected database and used for furthering the education of the Heritage Craft Skills, as well as the restoration of the churches of the Pilgrim Benefice.

This questionnaire should take no longer than five minutes. Thank you in advance for your cooperation.

1) Contact and Personal Information

Name (Last, First) _____

Address _____

Telephone _____ Email _____

Occupation _____

☐ Tick if you DO NOT want your contact information to appear in the Heritage Craft Skills Database.

(If ticked, information will be used for statistical purposes only.)

Please tick the range that includes your age.

16 and under	17 – 29	30 – 40	41 – 59	60 and over
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

2) Do you possess any of the following Heritage Craft Skills?

Skill	Amateur	Professional	Years of Experience	If not, would you like to learn this skill?
<input type="checkbox"/> Stone Masonry	<input type="checkbox"/>	<input type="checkbox"/>	_____	<input type="checkbox"/>
<input type="checkbox"/> Bricklaying	<input type="checkbox"/>	<input type="checkbox"/>	_____	<input type="checkbox"/>
<input type="checkbox"/> Flint Knapping	<input type="checkbox"/>	<input type="checkbox"/>	_____	<input type="checkbox"/>
<input type="checkbox"/> Glazing	<input type="checkbox"/>	<input type="checkbox"/>	_____	<input type="checkbox"/>
<input type="checkbox"/> Woodwork	<input type="checkbox"/>	<input type="checkbox"/>	_____	<input type="checkbox"/>
<input type="checkbox"/> Metalwork	<input type="checkbox"/>	<input type="checkbox"/>	_____	<input type="checkbox"/>
<input type="checkbox"/> Tiling and Roofing (lead work)	<input type="checkbox"/>	<input type="checkbox"/>	_____	<input type="checkbox"/>
<input type="checkbox"/> Roof Thatching	<input type="checkbox"/>	<input type="checkbox"/>	_____	<input type="checkbox"/>
<input type="checkbox"/> Brass and Silver Conservation	<input type="checkbox"/>	<input type="checkbox"/>	_____	<input type="checkbox"/>

<input type="checkbox"/>	Fabric Conservation	<input type="checkbox"/>	<input type="checkbox"/>	_____	<input type="checkbox"/>
<input type="checkbox"/>	Wattle and Daub	<input type="checkbox"/>	<input type="checkbox"/>	_____	<input type="checkbox"/>
<input type="checkbox"/>	Lime Plastering	<input type="checkbox"/>	<input type="checkbox"/>	_____	<input type="checkbox"/>
<input type="checkbox"/>	Steeplejacks	<input type="checkbox"/>	<input type="checkbox"/>	_____	<input type="checkbox"/>
<input type="checkbox"/>	Archaeology	<input type="checkbox"/>	<input type="checkbox"/>	_____	<input type="checkbox"/>
<input type="checkbox"/>	Other_____	<input type="checkbox"/>	<input type="checkbox"/>	_____	<input type="checkbox"/>
<input type="checkbox"/>	Other_____	<input type="checkbox"/>	<input type="checkbox"/>	_____	<input type="checkbox"/>
<input type="checkbox"/>	Other_____	<input type="checkbox"/>	<input type="checkbox"/>	_____	<input type="checkbox"/>

3) Do you possess any knowledge in the following general areas? (Please Circle)

	Little Experience				Professional
<input type="checkbox"/> Environmentalism	1	2	3	4	5
<input type="checkbox"/> Wildlife Conservation	1	2	3	4	5
<input type="checkbox"/> Historical Research	1	2	3	4	5
<input type="checkbox"/> Archive Work	1	2	3	4	5
<input type="checkbox"/> Photography	1	2	3	4	5
<input type="checkbox"/> IT Skills	1	2	3	4	5
<input type="checkbox"/> Art Preservation	1	2	3	4	5
<input type="checkbox"/> Art History	1	2	3	4	5
<input type="checkbox"/> Other_____	1	2	3	4	5
<input type="checkbox"/> Other_____	1	2	3	4	5

4) Do you have any background in the sciences for use in the education project?

	Level of Education Reached
<input type="checkbox"/> Chemistry	_____
<input type="checkbox"/> Physics	_____
<input type="checkbox"/> Mathematics	_____
<input type="checkbox"/> Chemical Engineering	_____
<input type="checkbox"/> Mechanical Engineering	_____
<input type="checkbox"/> Civil Engineering	_____
<input type="checkbox"/> Other_____	_____
<input type="checkbox"/> Other_____	_____

5) Would you be able to lead workshops in any Heritage Craft Skill? Yes No
☐ ☐

If yes, then for who? Children ☐
Adults ☐

Please list the skills you would be willing to lead:

6) Would you be interested in taking part in future Heritage Craft Skill workshops? Yes No
☐ ☐

Any Additional Information:

Appendix C Database design recommendations

One of our initial objectives in this project was to research craftsmen information in the five villages, and make this data available on a web-site. We chose to send out surveys to the villagers to get the information. However, the project has undergone some major changes. There are two main reasons why we ended up not implementing the database:

- 1) First, we did not have too much information to store. We received a low percentage of surveys back, and only a small portion of them were craftsmen. Although it would still be possible to create one with what we had, its usefulness would be limited.
- 2) The number of data that could be entered is very restricted. There are 2900 villagers in the five villages, so the upper bound on the number of entries is 2900 (with the optimistic assumption that all villagers are craftsmen, which we know is not true). This cannot exploit the full potential of the computing resources. A simple paper based agenda could be used for such a purpose, or an Excel document can be searched for certain fields. The power of the database and the web site becomes apparent for larger numbers, when using these other methods is not feasible.

The availability of such a database is, however, crucial for church restoration and its presence will have many benefits. Based on our interview with the Diocesan Advisory Committee, a craftsmen database is currently not available. The responsibility of finding craftsmen is carried out by the architect. The number of craftsmen that are known and trusted is limited, and therefore the same ones are contacted for the majority of jobs.

On the other hand, if there was a database with all the approved craftsmen in the entire diocese, arranged by city, the architect could perform queries to find the local villagers who are able to do the job. A local craftsman working on a local church is getting back to the idea of the community taking care of the building. It will prove to be a major step in getting people more involved and interested in their local church. It can also be useful for those who either live in an old house as well. It will get more people in contact with the Diocese which will help their website to become more mainstream and a better medium for advertising future events and Diocesan news.

As it can be seen from the previous discussion, the availability of a database is important, yet its target population should be larger than a few hundred people. Our recommendation is that this project be implemented over a larger region, covering the entire Diocese. The craftsmen need to be inserted in the database over the years, so that their data can be reached for future jobs.

Technical Data

We have performed extensive technical research on the topic of database creation, and would also like to share the outcome of this research so that it can be used for future jobs.

Specifications:

As with all engineering projects, one first needs to understand the specifications of the job before starting to build it. The main objective of this project is to hold certain data about the craftsmen in the diocese, and make this available to anyone who is authorized to do so. The hardware and software requirements are as follows:

- A server computer that has a permanent connection to the Internet. All websites and databases are held on computers that are turned on all the time, and are always connected to the Internet. Their job is to process and respond to any requests made by the client. For this project, they will be responsible for showing the web page with the desired data.

The hardware capabilities of this server computer are directly proportional to the amount of traffic that will be generated. If the web site gets too much traffic, then a more powerful computer is needed, since more data will have to be processed. For the scope of this project, a powerful computer would be a waste of resources, because the web site will not have too many visitors.

- A server-capable operating system. Although most operating systems are very user friendly nowadays, they are not that equally reliable. The linux platform is our operating system of choice, because of its low running cost, and its ability to run free, open-source software.
- A Relational Database Management System (RDBMS) software. This is the program that stores the data in an easily manageable way. There are several options that could be used for this purpose, mostly commercial. Commercial database software is usually very expensive, ranging from several hundred pounds to thousands of pounds. Examples of these may include Oracle, Microsoft SQL Server or IBM db2. However, there are also open source softwares, which are freely distributed, such as MySQL and PostgreSQL. The performance of these will match that of the expensive ones on small projects, and therefore this solution is recommended. A very good DBMS software is MySQL, which

can be downloaded free of charge from www.mysql.com .

- A Web Server. Once the data is stored in the database, it has to be served to the client. The web server is the program that takes care of this part of the transaction. It gets the data from the database server, formats it, and sends it to the user. There are numerous Web Servers on the market. The open source alternatives can almost always beat the commercial kinds. The Apache Web Server is the most prevalent one, and can be installed for free.
- A scripting engine. The Web Server can only serve static pages by itself. These are pages written using the Hypertext Markup Language (HTML). By itself, this feature does not fulfill the requirement, since these cannot change. A scripting engine has to be installed on top of the server to allow dynamic page generation, that is creating pages based on the database results. These engines also dictate what programming language will be used when writing the code. PHP and Perl (using the mod_perl plugin) are the first choices that come to mind. Either one is a very good solution, although PHP seems to be better adapted to this project. It is very easy to install on the server, and easier to learn. Perl, on the other hand, is more appropriate for larger projects, because it takes longer to program.

Once all of these requirements are met, the programming part will be fairly straightforward.

Before starting the development phase, some user stories have to be considered. Based on the discussions we have made, we conceived the following user stories. The web page needs to be developed by keeping these points in mind:

- The results page needs to be password-protected. Everyone should not be allowed to get a password, and it should be given only to the architects and those responsible for the web site.
- The site should be made accessible, and should follow the World Wide Web Consortium's (W3C's) Web Accessibility Initiative. More information regarding this initiative can be found on <http://www.w3.org/WAI/>
- The main page should include a search page, and the database should be searchable using the following criteria:
 - By craft skill. If a certain restoration job requires a specific skill, the architect or the

other officers should be able to search for the necessary skill.

- By city, or zip code. This way, the craftsmen living in the vicinity of the restoration site can be found.
- By name. The web site can then be used as an advanced address book.
- Each entry for the craftsmen should include the following fields:
 - Personal and Contact information (i.e., Name, phone number, e-mail address, address)
 - Skills that the craftsmen in question possess
 - References of previous work done by the craftsmen. This can be used by the architect to assess the qualifications, and therefore make an appropriate decision

Once these specifications are taken into account, the development process will follow fairly smoothly. The coding will be done using PHP and some of its helper libraries. Since PHP comes with built-in functions to connect to the database, fetching and printing data is a very simple task.

We have created an Entity Relationship (ER) diagram that will be helpful when creating the Structured Query Language (SQL) commands. These diagrams are visual tools used for modeling the data that will go into the tables of the database. The one that we have prepared for the Diocesan Craftsmen Database can be found in Figure 31.

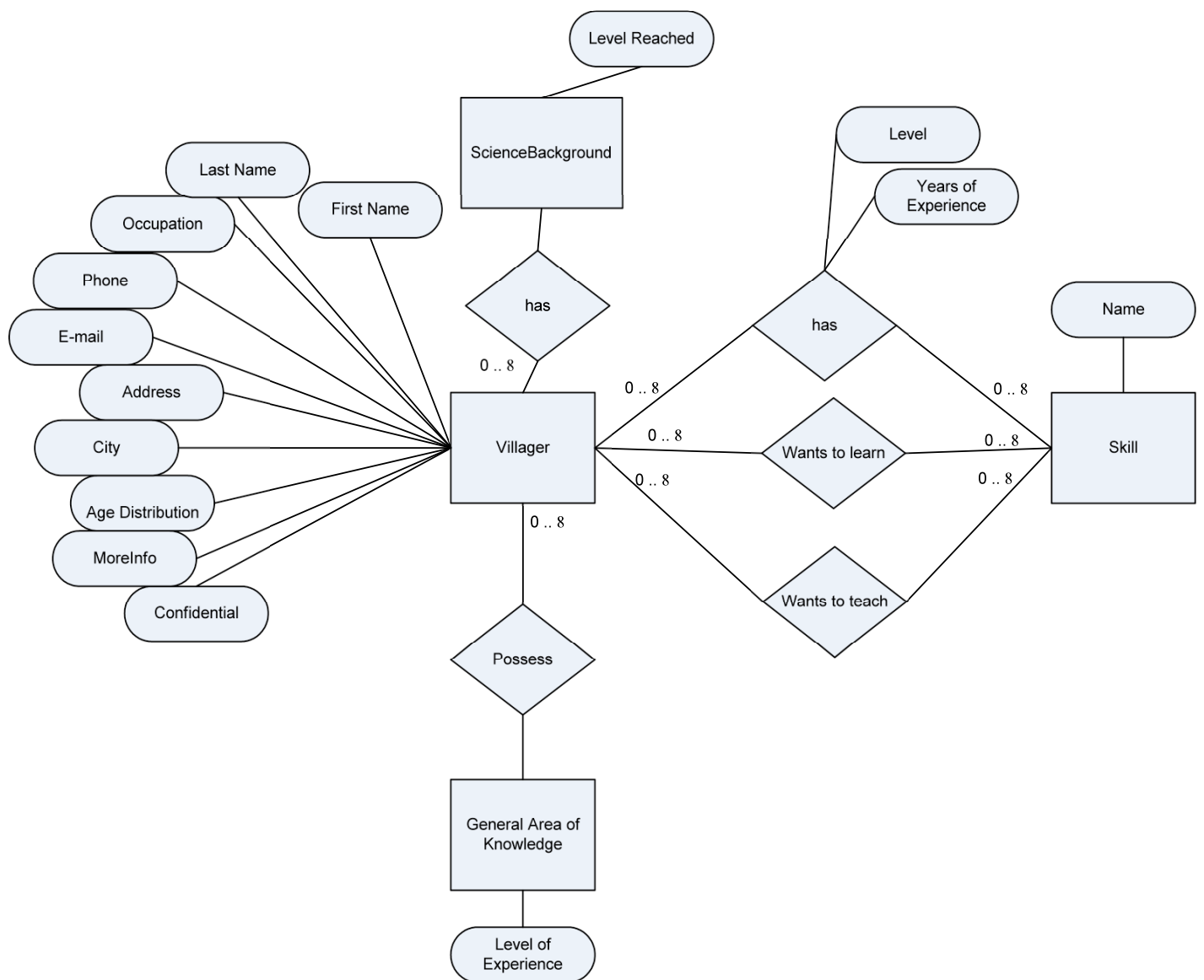
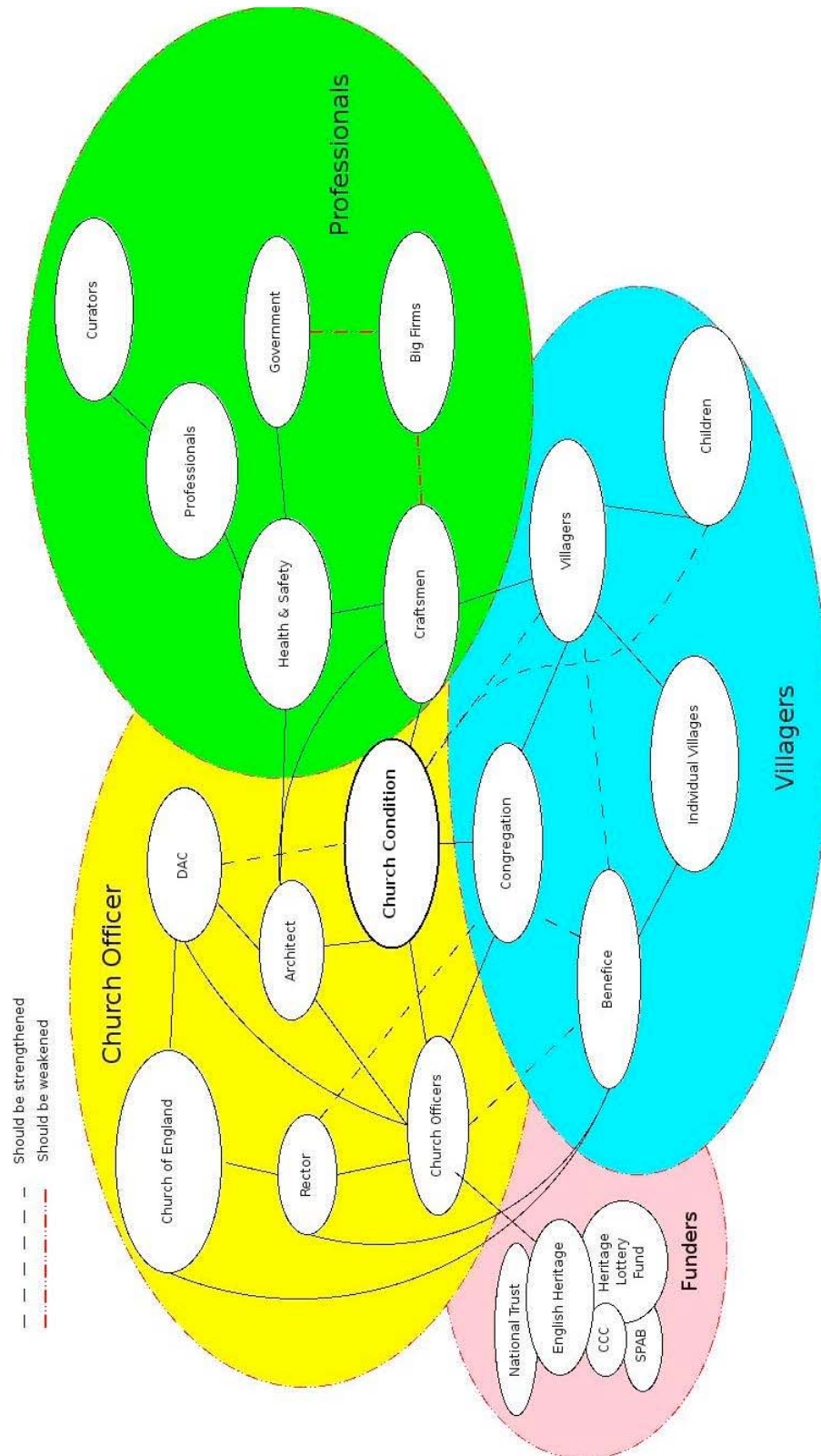


Figure 31: Entity Relationship Diagram for Diocesan Database

Appendix D Global Map of Church Condition



Appendix E Budget Information Heritage Project 2004-2008

A. Church Expenditure

A.Church Restoration	<u>Fabric repairs</u>	<u>Conservation of</u>	<u>Organs & bells</u>	<u>Archive work</u>	<u>Churchyard co</u>
Total over 3 years	<u>inc arch.fees</u>	<u>panels, coats of arms etc.</u>			

1. Aslacton	£84,000.00				
2. Bunwell	£45,000				
3. Carleton Rode	£134,000.00				
4. Great Moulton	£65,500.00	£10,930.00			
5. Tibenham	£32,000	£5,262.10	£5,000		

Totals	£360,500.00	£11,456.10	£5,000		
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Grand Total B-F	£382,956.10				
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B. Training and Heritage Maintenance

Teams	Staff costs	Expenses	Office costs
Training the trainers+volunteers	£3,000 year 1		
On-going training and updates as required	£500 year 2 & 3	£1,000pa	£500pa
Volunteer materials expenses		£3,000pa	
Materials for training courses		£1,000pa	

Totals: Year 1 £8,500 Years 2&3 £12,000

**Establishment of Local History Groups (3) +
Local History Archives (5)**

£200pa
£1,000pa

Totals: £3,600

C. Education

Research and Development	£4,000 each year 1&2	
Website and ICT please see above		
Materials production		£4,000pa
Volunteer expenses	£5,000pa	

Totals: Year 1&2 £26,000 Year 3 £9,000

D. Project Management

Project Manager (Self Employed)	£10,000 pa	£1,000pa	£1,000pa
Website development & ICT for all project usage		£2,500 year one	
Annual website maintenance costs			£500pa
PR and Media for tourism			£500 pa
Totals: Year 1 £15,500, Years 2&3 £26,000			

Grand Total B-D Year 1	£38,200
Grand Total B-D Year 2	£33,200
Grand Total B-D Year 3	£29,200
Total for 3 years	£100,600

Total costs over 3 years

A. Church Restoration	£427,956.10
B. Heritage Maintenance & LHG/ LHA	£24,100
C. Education	£35,000
D. Project Management	£41,500
Total	£528,556.10
Contingency and Inflation	£10,000
Grand Total	<u>£538,556.10</u>

Potential Sources of Income over 3 years

A. Local Benefice Fund raising 10% of total budget	£53,910
B. Grant aid & donations	£463,190.00
C. Tourism (leaflets and other things)	£15,000
D. Sales from educational materials	£5,000
E. Use of HMT's & consultancies	£2,000

NB.

C-E are only possible once the project is up and running
VAT recovery under Listed Places of Worship Scheme