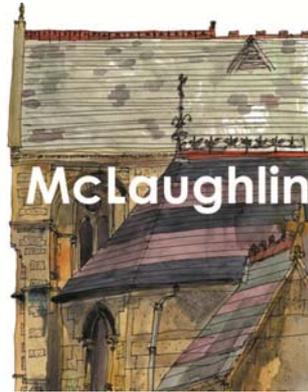




Christ Church Downend
Learning to Live the Life



McLaughlin Ross llp

David McLaughlin
Conservation Architect

Kay Ross
Building Historian

Statement of Significance Christ Church, Downend

June 2016

McLaughlin Ross llp
Members David McLaughlin and Kay Ross
Registered in England and Wales, Limited Liability Partnership Number OC315256
Registered Office 4 Springfield Cottages, Brewery Hill, Upton Cheyney, BS30 6NA
VAT Registration number 923 8793 86

Christ Church, Downend

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Introduction

The purpose of this Statement of Significance is to enhance the understanding of the history, development and significance of the building of Christ Church, Downend and its fixtures and furnishings.

This Statement of Significance was researched by David McLaughlin, Conservation Architect, and Kay Ross, Building Historian, and written by David McLaughlin, Conservation Architect, McLaughlin Ross llp.

Research was carried out in the Bristol Record Office; Bristol Central Reference Library; the vestry of Christ Church, Downend; the archives of the Downend Local History Society through the generosity of Mrs Peris Jones; Lambeth Palace Library and the Churchcare and Church Plans Online websites.

The first draft of this Statement of Significance was prepared in September 2011 and was based on the Church Buildings Council's earlier advice on Statements of Significance as set out in Appendix A below. The Statement of Significance was subsequently amended in March 2013 and the Parish prepared a detailed response to the Bristol DAC's comments in November 2013. These comments, which form an addendum to the Statement of Need, are reprovided in this Statement of Significance in section 3.5 below.

As a result of the introduction of the Faculty Jurisdiction Rules 2013 the Church Buildings Council (CBC) was subsequently consulted. A site visit with the CBC, parish and the architects took place in July 2014. The CBC's advice and the Parish's detailed responses of August 2014, which comprise an addendum to the Statement of Need, are also set out in section 3.6 of this Statement of Significance below.

The Statement of Significance was subsequently amended further in August 2014.

The Statement of Significance was further amended by Christ Church Downend in October 2015, and again in June 2016, to reflect a series of amendments made to the Faculty application to address comments raised by South Gloucestershire Council and other consultees. An overview of these amendments and their rationale, which similarly comprises an addendum to the Statement of Need, is provided in section 3.7.

It should be noted that the responses contained in section 3.5 and 3.6 are in part superseded by subsequent changes to the scheme designed to address ongoing comments and concerns raised by consultees. They have been retained within the Statement of Need, and re-produced within the Statement of Significance, in order to provide a comprehensive overview of the 'journey' which has taken us to the scheme the subject of the current application for a Faculty. We have indicated those elements of the responses which are no longer relevant to the revised proposals.

Section 1: Brief history and description of the church building(s), contents, churchyard and setting

Basic facts

Parish: Downend

Dedication: Christ Church

Benefice: Christ Church, Downend

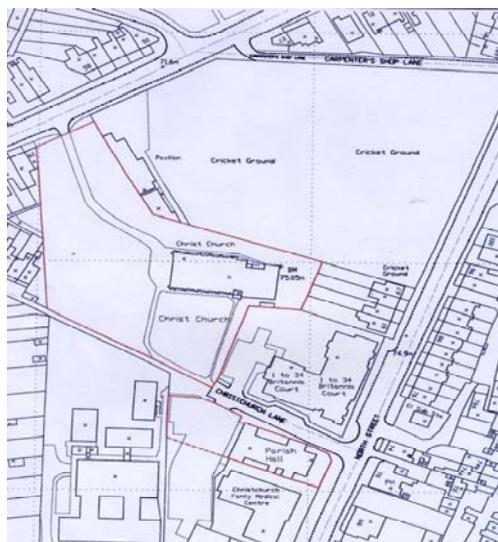
Diocese: Bristol

Address: Christ Church, Downend Road, Downend, South Gloucestershire, BS16 5UF

Grid ref: ST6496576496

Local Planning Authority: South Gloucestershire

County: South Gloucestershire



OS map © Crown copyright 2012. All rights reserved. Licence number 100046471.

1.1 The setting of the Church

How does the setting out of the church contribute to its landscape / townscape value and to its significance?

<p>1874 BRO: P/DO/PL/3</p>	<p>1882</p>
<p>1936</p>	<p>1954 – 1958</p>

OS map © Crown copyright 2012. All rights reserved. Licence number 100046471.

Are there distant or near views which are valued by the congregation / wider community / visitors / experts?

The view to the church over the adjacent cricket ground is a reminder of the birth in Downend of the famous cricketer W G Grace in 1848 who was baptised at Christ Church Downend on 8 August 1848. Other views are relatively constrained by the trees within the

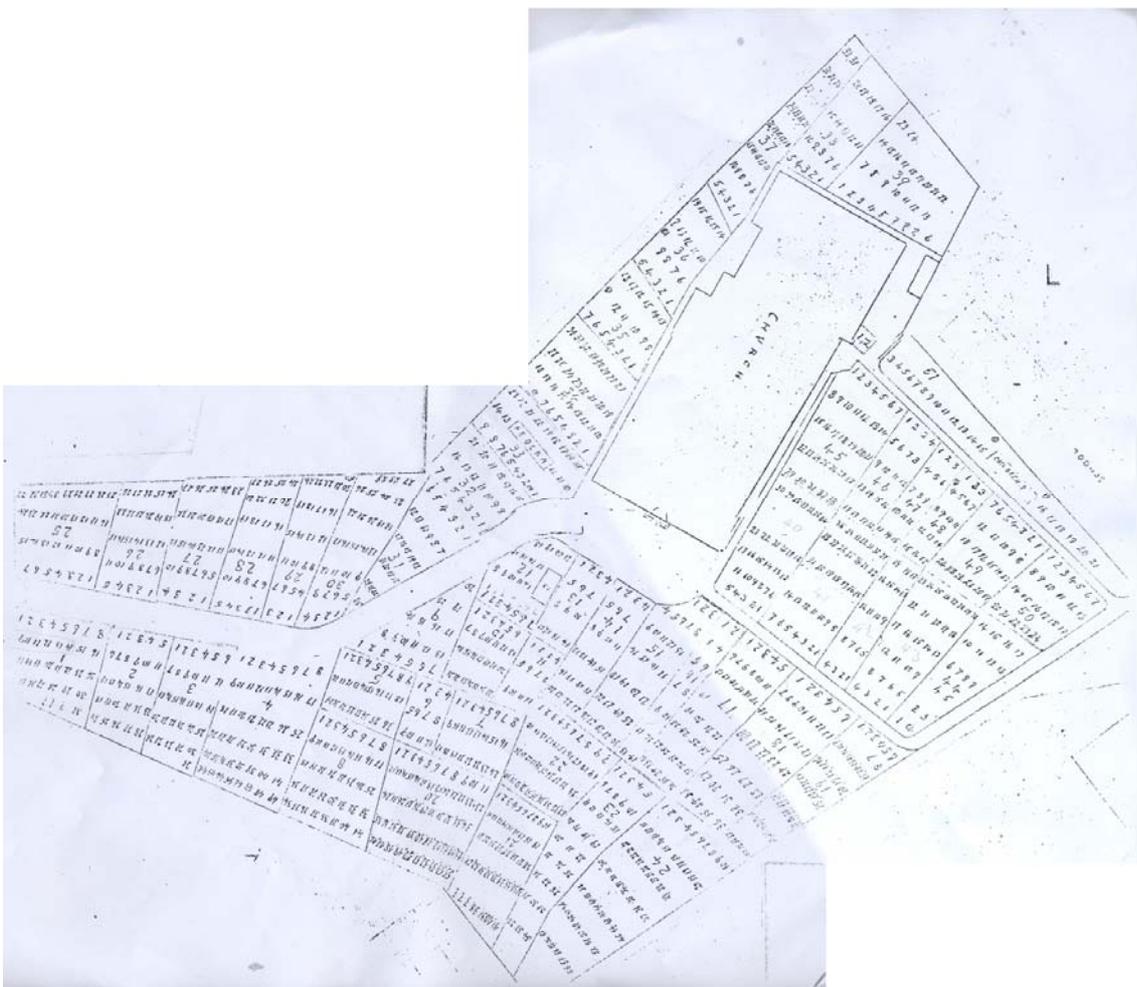
church grounds and surrounding development.

How do the trees contribute to the setting?

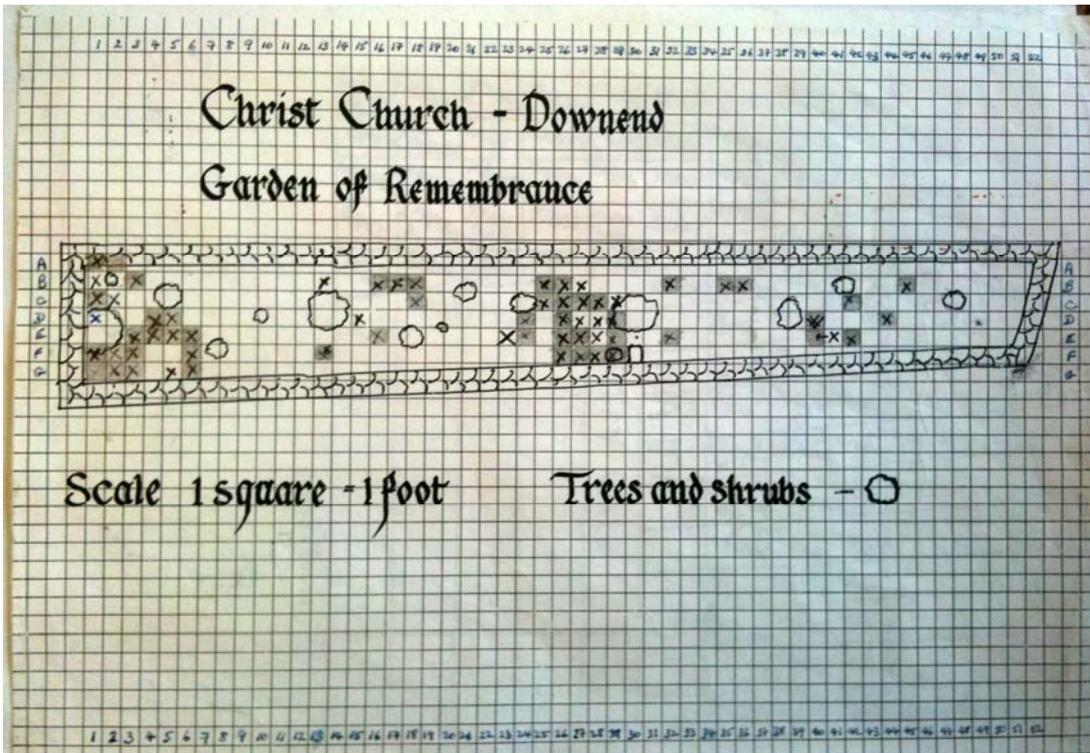
The age, condition and value of the churchyard trees is unknown at present without an arboricultural survey. However on visual survey they appear to have become large and over mature, requiring management. They are oppressive and forbidding and block both long and close views of the church including from both pedestrian approaches and from the churchyard footpaths. It is felt that the grounds would greatly benefit from the removal of some yews, providing more light and enhanced views and access (paths could be widened), better surveillance of the site and safety of users.

What is known of the landscape design and history of the churchyard, including extensions?

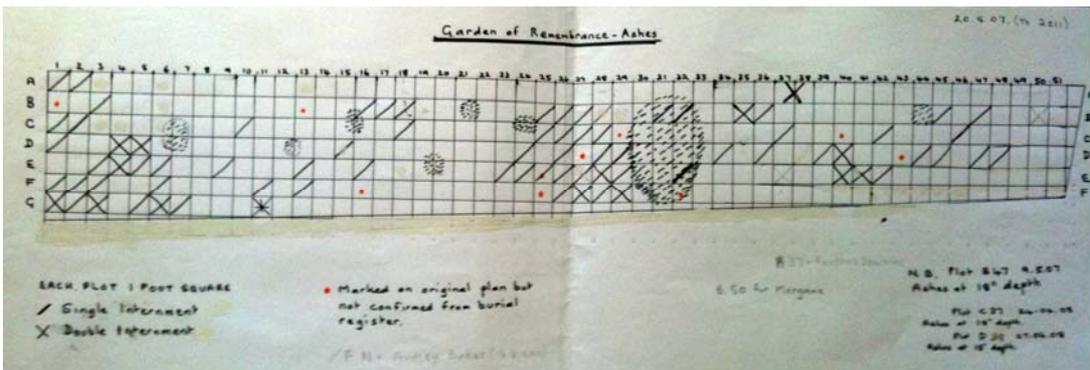
The church's location provides clues to its past in that it has been located to maximise the available sunshine over the grounds and to minimise the shaded space to the north which was the least desirable for burials. It is also centred between the two converging roads indicating the church wished to be viewed and accessed equally by residents from both sides.



Plan of Christ Church Downend churchyard. BRO: P/DO/PL/8(b)



Undated plan of Garden of Remembrance. Source: vestry of Christ Church, Downend



Plan of Garden of Remembrance dated 20.8.07 (to 2011). Source: vestry of Christ Church, Downend

Tree Preservation Orders: The trees in the churchyard are subject to a Tree Preservation Order dated April 1994 made by the former Kingswood Borough Council. Following Local Government Reorganisation in April 1996 the local planning authority is now South Gloucestershire Council.



BRO

extract from South Gloucestershire Council web site:

Tree Preservation Orders

What are Tree Preservation Orders and how do they affect me?

Important and significant trees are protected by Tree Preservation Orders. Tree Preservation Orders can be placed on individual trees, groups of trees, areas or even whole woodlands. Trees are awarded TPO status based on a range of criteria, but primarily it is the contribution a tree makes to its surroundings and environment.

Tree Preservation Orders make it unlawful to wilfully damage or destroy a tree, cut it down, uproot it, top it or lop it, or affect its roots, without the consent of South Gloucestershire Council. Penalties for infringements can be up to £20,000.

If you need to undertake work to a tree with a TPO, even minor works such as pruning, you must obtain consent from South Gloucestershire Council before carrying out any work.

telephone: 01454 863592

<http://www.southglos.gov.uk/NR/exeres/7c36e006-0aee-40d7-9706-3b042c261944> accessed 1 August 2011

Any other designations: not applicable

Statutory designation for structures and objects within churchyard: not applicable

Conservation Area: not applicable

Scheduled Monument: not applicable

Are there archaeological remains? not known

The boundary walls and entrance gateways are built in local blue/grey coursed lias stone with oolitic stone gate piers.

The churchyard has a large number of ledger stones, head stones and other monuments. There are a number of memorials to the Grace family. A C20 memorial to the cricketer WG Grace is within the church building.

1.2 The living churchyard

What is the significance of the natural heritage of the site?

Is the church or churchyard used by protected species or species with Biodiversity Action Plans? Are there any ancient, very prominent, rare or unusual trees? How good a habitat is the churchyard for fauna and flora?

At present an ecological survey of the site has not been carried out and we will need to determine if this is necessary as part of the application. The site appears to consist of species poor, regularly mown grassland between graves, some small areas of dense, overgrown scrub and brambles, and medium aged to mature trees, including Yew, all of which have TPO's. There were several species of bird using the trees in and around the site and it is likely that other animals will use the scrubby areas for foraging.

The proposed landscape design will only affect a very localised area either side of the existing pedestrian path leading to the south entrance. This may include the removal or tree works to one or two yews near to the path if permitted. Any permitted works will be carried out, outside the bird nesting season. A small community garden is proposed to the east end of the church on an existing area of recently laid standard turf and waste ground. The wider grass and scrub areas will not be affected by the works and all retained trees will be protected according to BS5837:2005.

1.3 Social History

Consideration of a new church for Downend began in the late 1820s as the population of that part of the parish of Mangotsfield continued to grow as a result of mining and quarrying.

The following brief extract from Rev Arthur Emlyn Jones, **Our Parish: Mangotsfield including Downend. A brief account of its Origin and History**, 1899, reprint 1978, Kingsmead Press, Bath begins the story which is continued in **Appendix B**.

‘According to the records of February, 1828, the question of further church accommodation was occupying the minds of the authorities. The Parish Church was “too far away,” and its size, was “inadequate.” Consequently we find it was desired “to erect another Church,” and the point at issue was “*shall it be a Chapel-of -ease, or shall it constitute a new Parish Church?*” This was a serious matter, and was in no way hurried over or hastily decided. The matter was fully and fairly discussed, and the following letter is the result as far as the then Bishop of Bristol was concerned:-

‘REVEREND SIR,

After the fullest consideration which I have been able to give to the subject of our late conversation, I retain the opinion which I have more than once expressed, that in order to meet the spiritual wants of the Parish of Mangotsfield, a new church should be erected in a central situation, and be constituted the Parish Church in the place of the present. If the benefice were of sufficient value to furnish a stipend to a curate, the present Church might be retained as a Chapel-of-ease, but, unfortunately, the living does not furnish a decent maintenance for a single clergyman, much less for two; with respect to any tablets which may be affixed to the walls, they might be removed to the new Church, as was done at Clifton, and the churchyard may remain in its present state. Indeed, I see no reason why the Church itself should be pulled down. I am convinced that the plan, above described is the best in every point of view, and I sincerely hope that the parishioners may possess both the inclination and ability to carry it into execution.

Very sincerely yours,

Palace J. BRISTOL. Sep. 2, 1826.’
Rev. Robert Brodie.’

The famous cricketer WG Grace was born in Downend on 18 July 1848 at his parents' home, Downend House, and was baptised at Christ Church Downend on 8 August 1848.

Source: http://en.wikipedia.org/wiki/W._G._Grace#cite_note-Rae16-0 accessed 13 August 2011



Today Christ Church Downend is a thriving church community with a lively congregation and a church building that is bursting at the seams in its current vibrant uses. The church community is keen to develop their ministry to the Parish, Deanery and Diocese with a seven day week programme of uses within the church building.

The principal church building was built in the early 1830s. The main worship area was re-pewed in 1875, a new reredos added in 1902 and the church building extended with a new chancel in 1913 and new vestries in 1931.



At the main Sunday service the altar table is placed to the front of the dais with the music group behind and projection screen over.

The rest of the chancel remains unused at the main Sunday service although the illuminated cross of the 1902 reredos and the 1913 rose window above provides a focal point at the east end.



The entire chancel is used for evening worship and early morning and weekday communion services. The chancel is used for all evening services, including creative evening worship and Celtic worship.

It is also used for hosting baptism and marriage preparation evenings with groups around small tables with refreshments and for courses for up to 50 people gathered in a semi-circle as well as Group meditation on Tuesdays, PCC meetings, Jigsaw (church for pre-schoolers) and other meetings.



These four images and their accompanying comments emphasise the need for a fresh look at how the building can be used in the future, how its historical development has shaped its present use and how an understanding of the historical development can be used as a springboard for the sensitive management of change.

Sight line and safety issues preclude the full use of the galleries.

1.4 The church building in general: Listed building descriptions of Christ Church, Downend, extract from The Buildings of England and extract from the Christ Church, Downend website

Christ Church, Downend: Listed Grade II on 15 July 1981

This building is listed under the Planning (Listed Buildings and Conservation Areas) Act 1990 as amended for its special architectural or historic interest.

Name: CHRIST CHURCH

List entry Number: 1320055

Location

CHRIST CHURCH, DOWNEND ROAD

The building may lie within the boundary of more than one authority.

County	District	District Type	Parish
	South Gloucestershire	Unitary Authority	Downend and Bromley Heath

National Park: Not applicable to this List entry.

Grade: II

Date first listed: 15-Jul-1981

Date of most recent amendment: **Not applicable to this List entry.**

Legacy System Information

The contents of this record have been generated from a legacy data system.

Legacy System: LBS

UID: 28781

Asset Groupings

This list entry does not comprise part of an Asset Grouping. Asset Groupings are not part of the official record but are added later for information.

List entry Description

Summary of Building

Legacy Record - This information may be included in the List Entry Details.

Reasons for Designation

Legacy Record - This information may be included in the List Entry Details.

History

Legacy Record - This information may be included in the List Entry Details.

Details

1. 5118 EX-MANGOTSFIELD UD DOWNEND ROAD (south side) Christ Church ST 67 NW 1/185 II 2. 1831, by Oliver Greenway, local architect. Chancel 1914. Coursed pennant rubble with ashlar dressings, slate roof (chancel tiled), west end has coped gable with side pinnacles and a 2-light belfry with a pierced spirelet, angle buttresses and 2 side lancets. Central 3-light pointed window with intersecting tracery. Tudor arch doorway with panelled doors and carved spandrel. Five bay nave with ashlar parapet, 3-light lancets with intersecting tracery and headstops to labels. Dividing buttresses. Two bay chancel and tower vestry to north-east. Tower chapel to south-east. Rose window to east. Most prominent feature is panelled screen on roof above chancel arch with side belfries and pierced spirelets. Interior: wide auditorium type.

Listing NGR: ST6496576496

Selected Sources

Legacy Record - This information may be included in the List Entry Details

National Grid Reference: ST 64965 76496

Map



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OS map © Crown copyright 2012. All rights reserved. Licence number 100046471.

<http://list.english-heritage.org.uk/resultsingle.aspx?uid=1320055> accessed 13 March 2013

Extract from Verey, David and Brooks, Alan, *The Buildings Of England: Gloucestershire 2: The Vale and The Forest of Dean*, Yale University Press, New Haven And London, third edition 2002, p 336:

‘DOWNEND, Mangotsfield

‘CHRIST CHURCH, Downend Road. 1831 by Olive Greenway* of Mangotsfield. Broad auditorium church, in Gothic style; of Pennant stone rubble with Bath dressings. Five-bay nave, with buttresses and plain parapets (originally castellated); three-light windows with intersecting tracery and hoodmoulds on droll heads. Openwork stone turret with pyramidal pinnacle on the w(est) gable; a similar pair linked by a panelled parapet instead of an E(ast) gable. These give the rather pedestrian design a curiously satisfactory character. The chancel, rebuilt in 1913 by Henry M. Bennett, with an E(ast) rose window, is surrounded by low vestries of 1931. Nave gallery on three sides, supported on slender quatrefoil iron columns; segmental-barrel-vaulted plaster ceiling. Repewed 1875. – Octagonal FONT of 1831. – Tall wooden PULPIT by H. M. Bennett, 1897. – Oak REREDOS carved by Frank Bell, 1902. – STAINED GLASS in the E(ast) rose window, probably by Joseph Bell & Son.’

‘* An elder brother of Francis Greenway, “the father of Australian architecture”, whither he was transported in 1813 for forgery.’

[See also Appendix B: extract from Rev Arthur Emlyn Jones, **Our Parish: Mangotsfield including Downend. A brief account of its Origin and History**, 1899, reprint 1978, Kingsmead Press, Bath]

Extract from Christ Church Downend website:

Christ Church was opened in 1831 and was built as a Chapel of Ease for Mangotsfield Church. It exists as a building to be a place of worship to God. But more importantly, Christ Church exists to tell His good news to the people of Downend.

Mangotsfield, not Downend, appears in the Domesday Book (1086) as part of the Royal Forest of Kingswood which supplied wood and forage for Bristol Castle.

Before 1610 there was one large house in Downend, Cleeve Hill, and nine cottages. From 1750 to 1848 the number of house increased to 100, but from then on it grew more rapidly.

In Mangotsfield there has been a church since the early thirteenth century, but by the eighteenth century, the centre of population was to the north, including Downend and most churchgoers from Downend worshipped at Mangotsfield.

By the 1820s a strong demand grew up for another church to be built as Downend was growing more rapidly than Mangotsfield (the 1899 census shows Downend’s population to be 7,200 and Mangotsfield’s 1,500).

The land was purchased at a reasonable price from Mr. Robert Lewis of Cleeve Lodge and £3,000 collected for the building costs. The original church was a square building, with a one span roof and was built to hold 1,024 worshippers, whereas Mangotsfield could seat only 300.

The interior was greatly different from today with high pews and musicians stationed in the west gallery, later replaced by an organ stationed there also although later the organ and choir were moved to the eastern corner of the north gallery. All the woodwork was in a Gothic style to match the exterior.

In 1874 Downend became a separate parish.

In 1875 the high and unsightly pews of the church, as well as the open benches, were removed and in 1932 the slope of the remaining pews was improved. In 1886 the organ was rebuilt, enlarged and moved to the north gallery. The church was often full to overflowing in those days and sometimes chairs had to be brought in from the nearby school and put in the aisles. In 1893 it is recorded that seating problems became so bad that people complained of being kept standing for a long time in the porch before being shown to their seats.

In 1913 the chancel was extended to give more room for celebrating Holy Communion. A new vestry was built on the north side of the chancel, the organ was moved from the gallery to the south side of the chancel and the choir was also moved into the chancel.

1924 was the Jubilee of the parish and a repair and re-ordering took place with the organ again being enlarged and moved to the north side of the chancel. The credence table was given in 1925, the communion table in 1927 and the oak font cover in 1931.

To mark the centenary of the church in 1931, new clergy and choir vestries were built and new heating and electric lighting installed.

In 1988 a computerised, electronic organ was installed, together with a sound system and loop to ensure services could be heard in every part of the building.

This was followed by the removal of pews at back of church and repositioning of the font to create a welcome area and space to serve coffee etc.

In 2003 there were significant changes to both the east and west ends of the church – removal of choir stalls and extending the chancel with an oak floor; creating large hangings and installing a foldaway screen to facilitate visual data projection and a new sound system with hearing loop; meeting rooms were re-carpeted and redecorated throughout. Outside, the church entrance area was opened up with the construction of ramped paths to enable access for disabled people and pushchairs.

Christ Church has frequently been re-ordered since being built in order to fulfil its purpose and to meet the needs of the people of the parish. Further changes and refurbishment are now being discussed and proposed.

Section 2: The significance of the church (including its contents and churchyard) in terms of:

- i) Its special architectural and historical interest**
- ii) Any significant features of artistic or archaeological interest**

2.1 The church building in detail: Understanding the place: an ongoing chronology of change of the Parish Church of Christ Church, Downend

Christ Church, Downend was built with significant grant aid from the Incorporated Church Building Society which had been formed in 1818 as ‘**The Society for Promoting the Enlargement and Building of Churches and Chapels**’.

At the same time as the new Society was being formed, Parliament was considering “An Act for building and promoting the building of additional Churches in populous parishes”. The resulting new church buildings became known as ‘Commissioners’ Churches’.

“Commissioners’ Church’ is a term often used to describe thin Gothic churches built in the first half of the nineteenth century. To be more exact, Commissioners’ Churches are those Anglican churches built with the aid of parliamentary grants administered by specially appointed Church Building Commissioners between 1818 and 1856. The first Church Building Act passed in 1818 granted one million pounds. A second Act passed in 1824 granted a further half million. The new buildings were intended to be spacious and economical, with a substantial proportion of free seats for the poor. Some were in the Classical style but most were Gothic.

‘It was always intended that the parliamentary grants should be supplemented by private donations but in many of the first grant churches most or all of the building costs were met by the grant. In many of the later churches, built under the second Church Building Act, the proportion of grant aid was much smaller. The detailed history of the scheme is set out in Professor Michael Port’s book Six Hundred New Churches: The Church Building Commission 1818 – 1856, published in 1961, revised edition published 2006.

‘Between 1818 and 1856 over £3million was spent building 612 churches to provide accommodation for over 600,000 people in areas identified as inadequately provided with places of worship of the Established Church. The construction of these Commissioners’ Churches was one of the most significant church building initiatives in England since the Middle Ages.

‘Commissioners’ churches have had a consistently poor press since at least the mid- nineteenth century. This has been caused in large part by the vilification heaped upon them by religious and architectural critics, and in particular by AWN Pugin in his 1836 polemic Contrasts,

'... I hesitate not to say, that a more meagre, miserable display of architectural skill never was made, nor more improprieties and absurdities committed, than in the mass of paltry churches erected under the auspices of the commissioners...

'Pugin was echoed by later nineteenth century critics like Charles Eastlake, who wrote in his History of the Gothic Revival (1872) that,

'[Commissioners' Churches] possess, as a rule, little or no merit in the way of architectural design, having been chiefly built for the sole purpose of providing as speedily and as cheaply as possible church accommodation for manufacturing districts...

'Most later writers on British architecture have continued in this vein. Sir John Summerson wrote in 1953 that,

'The Commissioners' Churches vary greatly in style and much more so in quality but are almost always recognizable. There is a peculiar drabness about them, a slackness in the proportions, a lack of vitality, as if their designers had driven themselves to a task for which they had no heart...'

extract from Commissioners' Churches: Research Project: Stage Two, 2006 © Architectural History Practice, 2006

A key distinction between the criteria for grants given by the two separate organisations was that the Church Commissioners required a minimum population of at least 4,000 people to be living in the area where a new church or chapel was to be built whereas the Incorporated Church Building Society had no lower limit, but relied on the case being made for a particular parish or place. In addition, the Incorporated Church Building Society would grant aid the enlargement of existing churches which the Church Commissioners would not.

This difference in the assessment of the population was of particular significance for the new church at Downend. This part of the wider parish of Mangotsfield had a population in 1826 of just under 4,000 people. A grant application to the Church Commissioners would have been unsuccessful.

Despite this major difference between the two organisations in their assessment of the population, both the Incorporated Church Building Society and the Church Commissioners were very closely linked in a much more significant criteria – the design of the new churches and chapels.

The Incorporated Church Building Society ('The Society for Promoting the Enlargement and Building of Churches and Chapels'), advised by a panel of eminent architects of the time, agreed a series of 'Suggestions' that gave detailed guidance on the form and construction of churches and chapels that the Society would consider grant aiding. These are set out in Appendix E.

The Incorporated Church Building Society's design 'Suggestions' were much more than mere suggestions. They were the rules that were to be followed if a grant application were to be successful. The Society's 'Suggestions' preceded the Church Commissioners' 'Instructions to Architects' and undoubtedly strongly influenced the Commissioners' 'Instructions to Architects'. The austerity of the design of a 'Commissioners' Church' stems directly from the impact of the Incorporated Church Building Society's design 'Suggestions'.

The following history and description of Church Commissioners' churches of the early nineteenth century by the late Poet Laureate Sir John Betjeman gives an excellent

introduction to the social, political and architectural background to church building in England at the very time of the building of Christ Church, Downend. Betjeman quotes the Commissioners' guidance:

'The site must be central, dry and sufficiently distant from factories and noisy thoroughfares; a paved area is to be made round the church. If vaulted underneath, the crypt is to be made available for the reception of coals or the parish fire engine. Every care must be taken to render chimneys safe from fire; they might be concealed in pinnacles. The windows ought not to resemble modern sashes; but whether Grecian or Gothic, should be in small panes and not costly. The most favourable position for the minister is near an end wall or in a semicircular recess under a half dome. The pulpit should not intercept a view of the altar, but all seats should be placed so as to face the preacher. We should recommend pillars of cast iron for supporting the gallery of a chapel, but in large churches they might want grandeur. Ornament should be neat and simple, yet variable in character.'

"In short, what was wanted was a cheap auditorium, and, whether Grecian or Gothic, the solution seems always to have been the same. The architects provided a large rectangle with an altar at the end in a very shallow chancel, a high pulpit on one side of the altar and a reading desk on the other, galleries round the north, west and south walls, an organ in the west gallery, and lighting from two rows of windows on the north and south walls, the lower row to light the aisles and nave, the upper to light the galleries. The font was usually under the west gallery. The only scope for invention which the architect had was in the design of portico and steeple, tower or spire.

Betjeman, John, (ed), **Collins Guide to English Parish Churches**, Collins, London, 1958, pp 65-66

This is a very accurate description of Christ Church, Downend as first built:

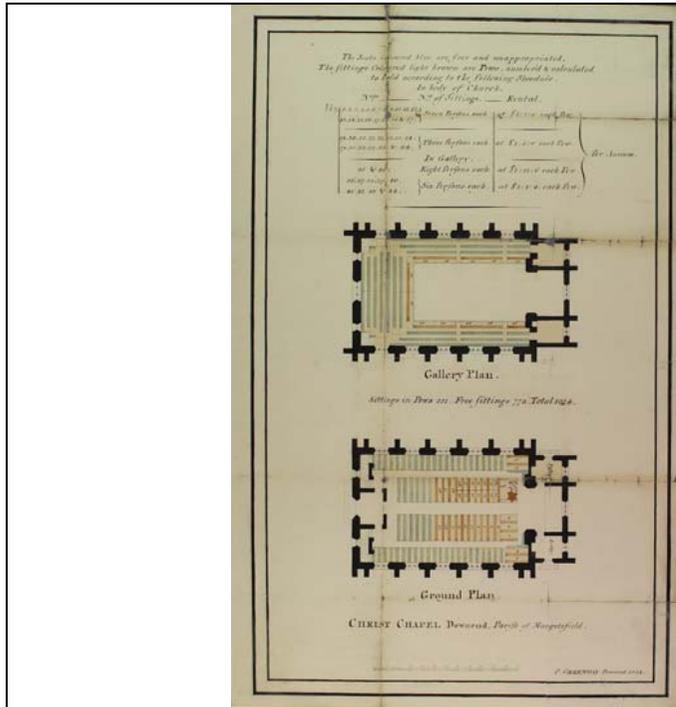
- a large rectangle with an altar at the end in a very shallow chancel
- a high pulpit on one side of the altar
- galleries round the north, south and west walls
- lighting from ... rows of windows on the north and south walls
- font ... under the west gallery

The only scope for invention which the architect had was in the design of portico and steeple, tower or spire. In the case of Christ Church Downend this was the formation of the flanking belfries at the east end of the church drawn together with a high wall and the crenellation of the walls of the church building.

49. Downend Church, Bristol.



2.1.1 Christ Church Downend: six plans that illustrate the key stages in the development of its plan form from 1831 to 2013

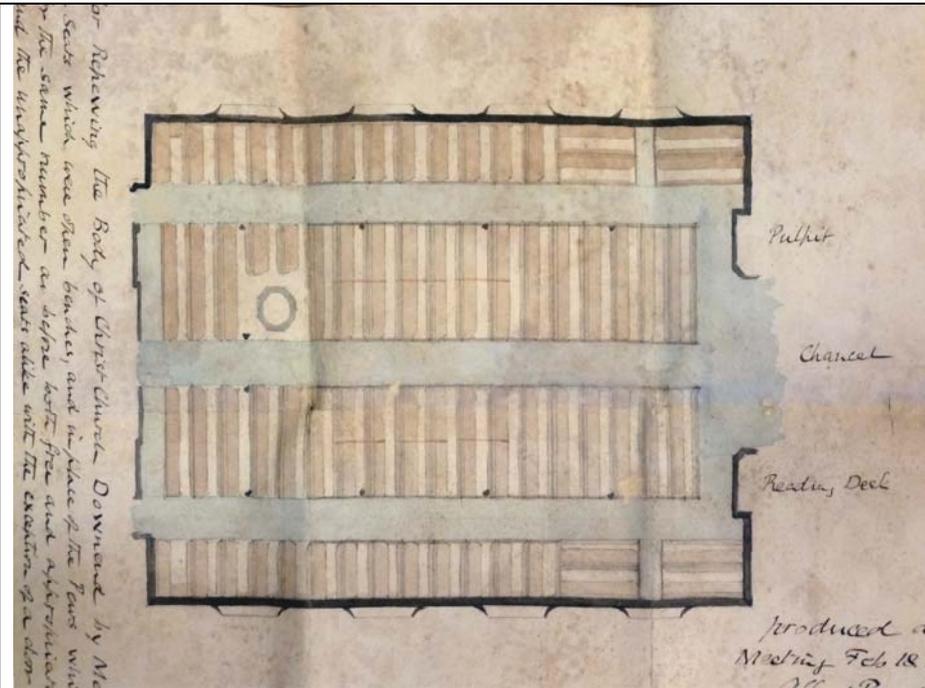


1831

Stage 1: large nave with very shallow chancel with galleries round the north, south and west walls

High box pews in nave with extremely tall pulpit

Stage 1 lasts 44 years before the next significant change

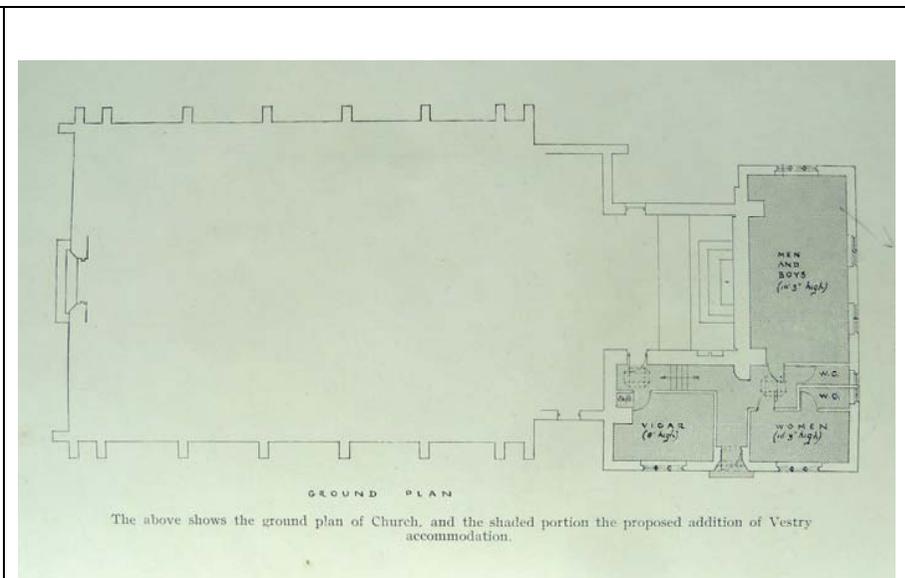
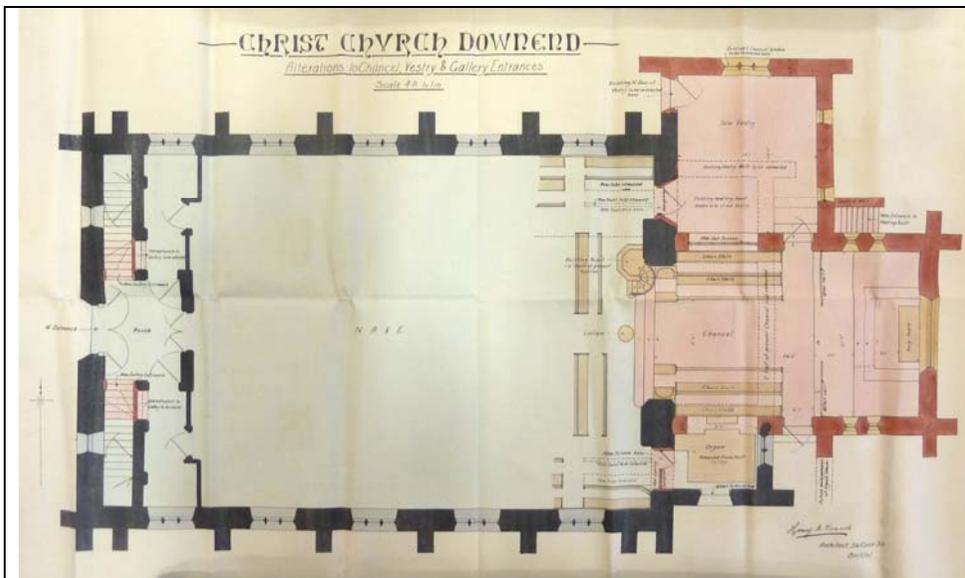


1875

Stage 2: large nave with very shallow chancel with galleries round the north, south and west walls remain

High box pews in nave removed and replaced with lower pews with doors to individual pews

Stage 2 lasts 38 years before the next significant change



1913

Stage 3: The very shallow chancel is demolished and replaced with a longer chancel with seating for a choir and a larger sanctuary for the altar (the vestry to the north remained unbuilt)

large nave with very shallow chancel with galleries round the north, south and west walls remain

lower pews with doors to individual pews remain

Stage 3 lasts 18 years before the next significant change

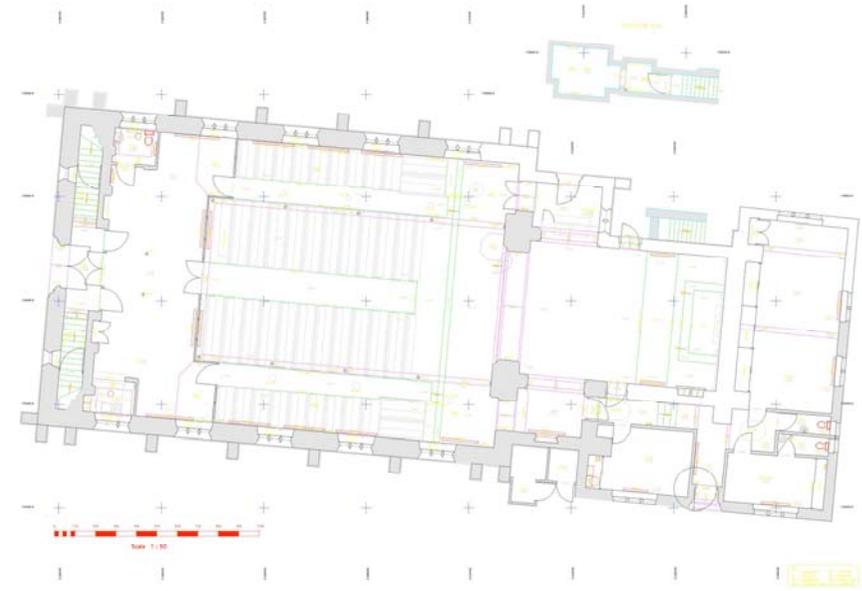
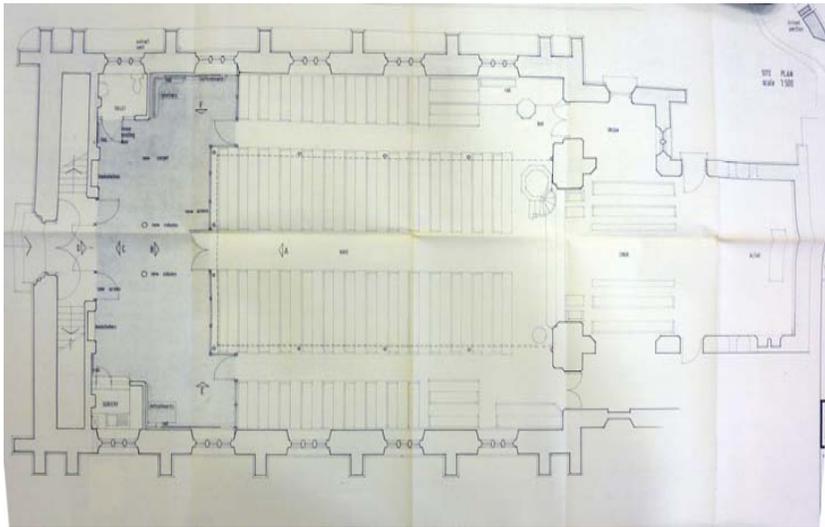
1931

Stage 4: to mark the centenary of the church it is decided to build new choir vestries and vestry accommodation

large nave with very shallow chancel with galleries round the north, south and west walls remain

lower pews with doors to individual pews remain

Stage 4 lasts 53 years before the next significant change



1984

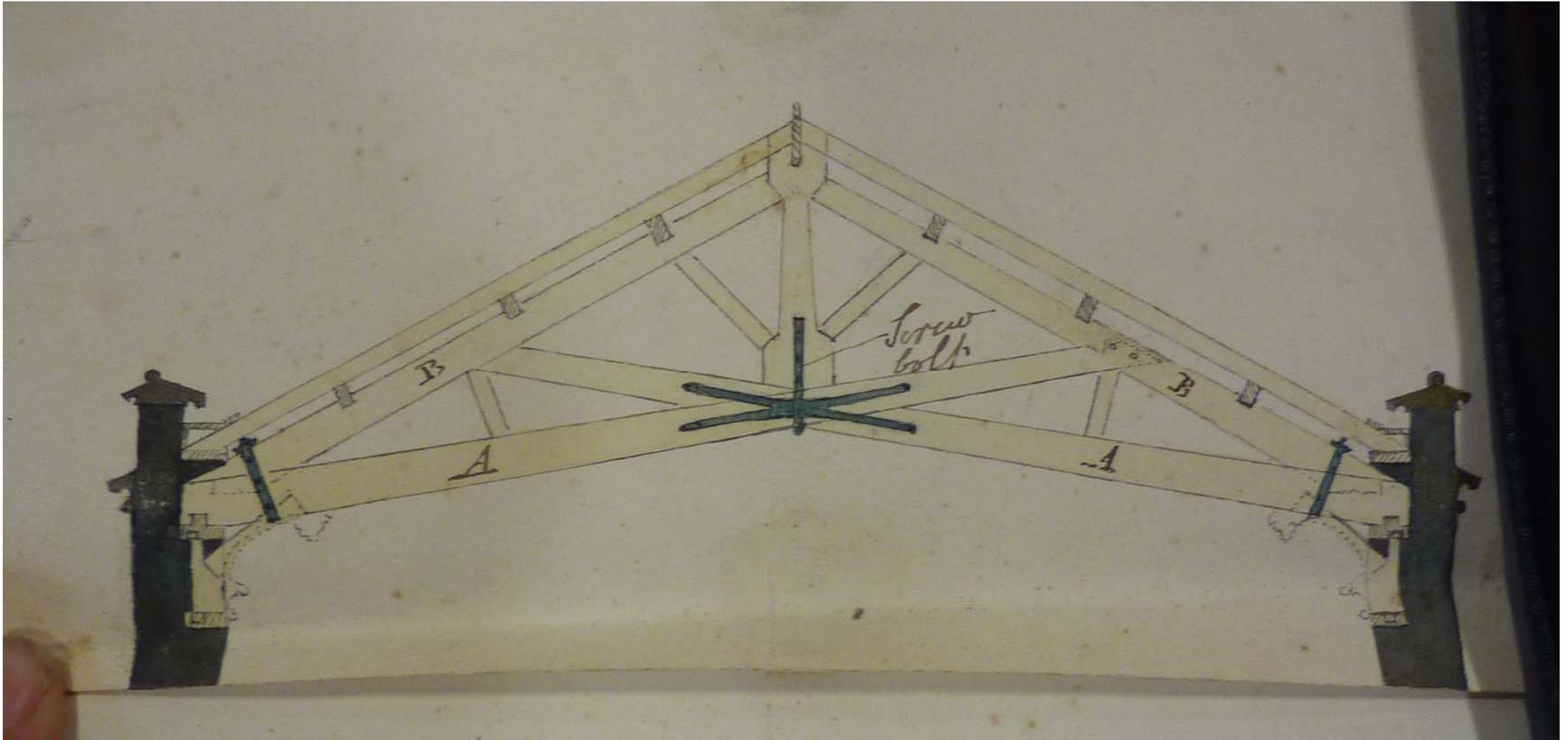
Stage 5: a welcome area is created under the west end gallery
large nave with very shallow chancel with galleries round the north, south and west walls remain; choir vestries have become a creche and prayer areas
lower pews with doors to individual pews remain
Stage 5 lasts 29 years before the next significant change

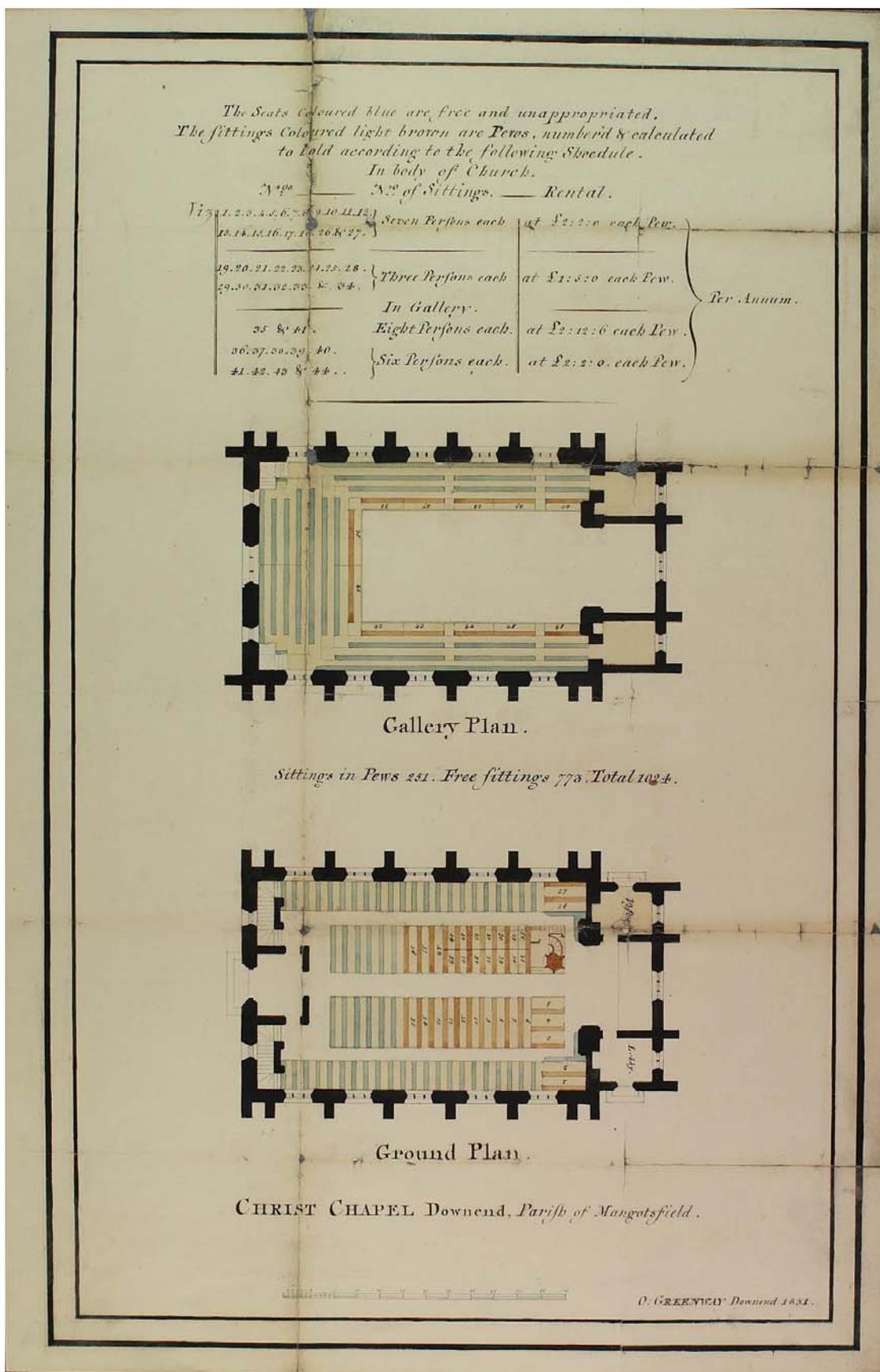
2013 survey as existing

Stage 6: the parish proposes major alterations
large nave with very shallow chancel with galleries round the north, south and west walls remain; choir vestries have become a creche and prayer areas
doors to lower pews have been removed and are stored on the gallery

2.1.2 The archive drawings of Christ Church Downend and their references

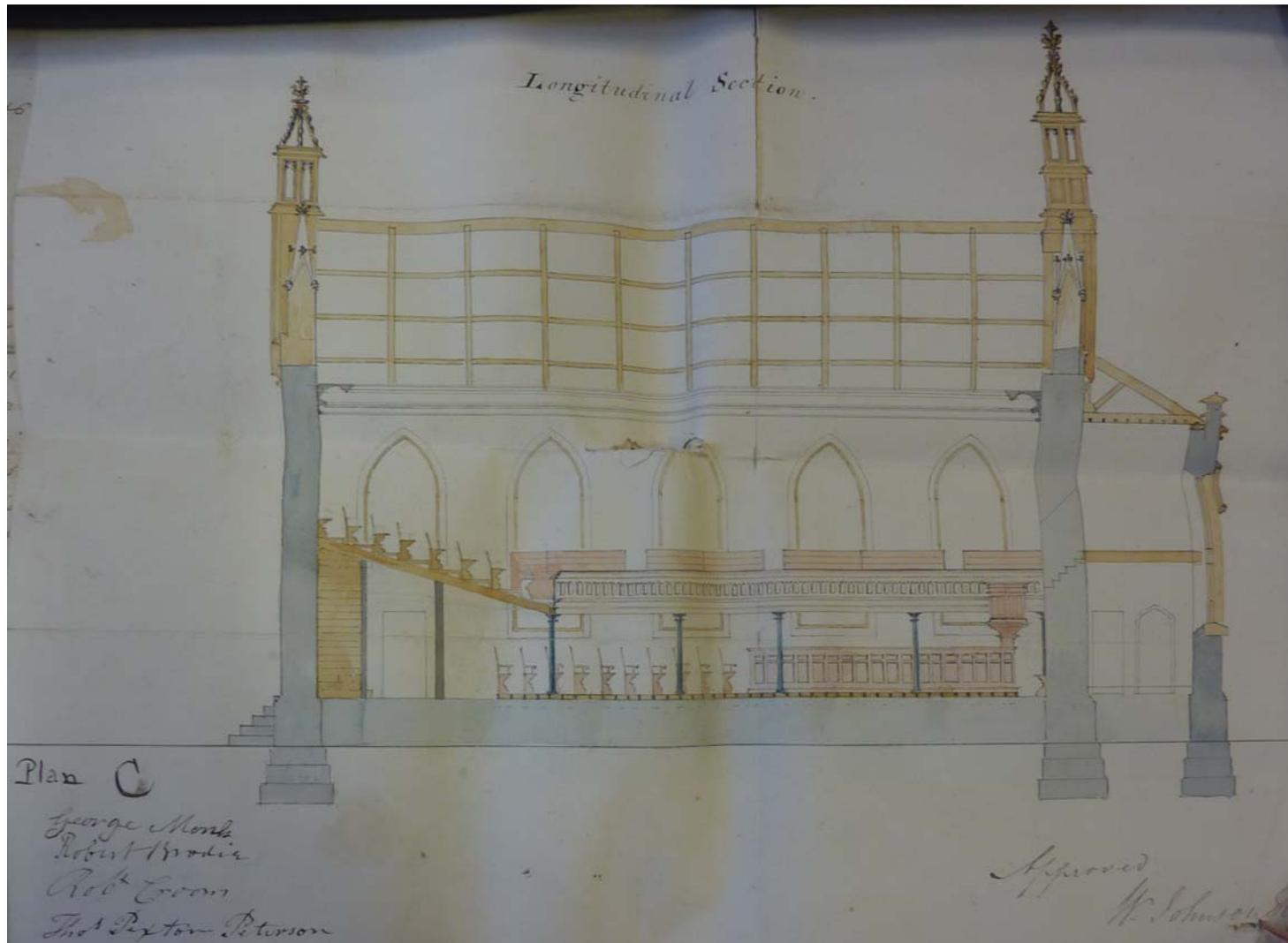
Christ Church Downend: **roof structure section**: 1830 Contract drawings: Bristol Record Office: P.DO/D/11: 19 March 1830

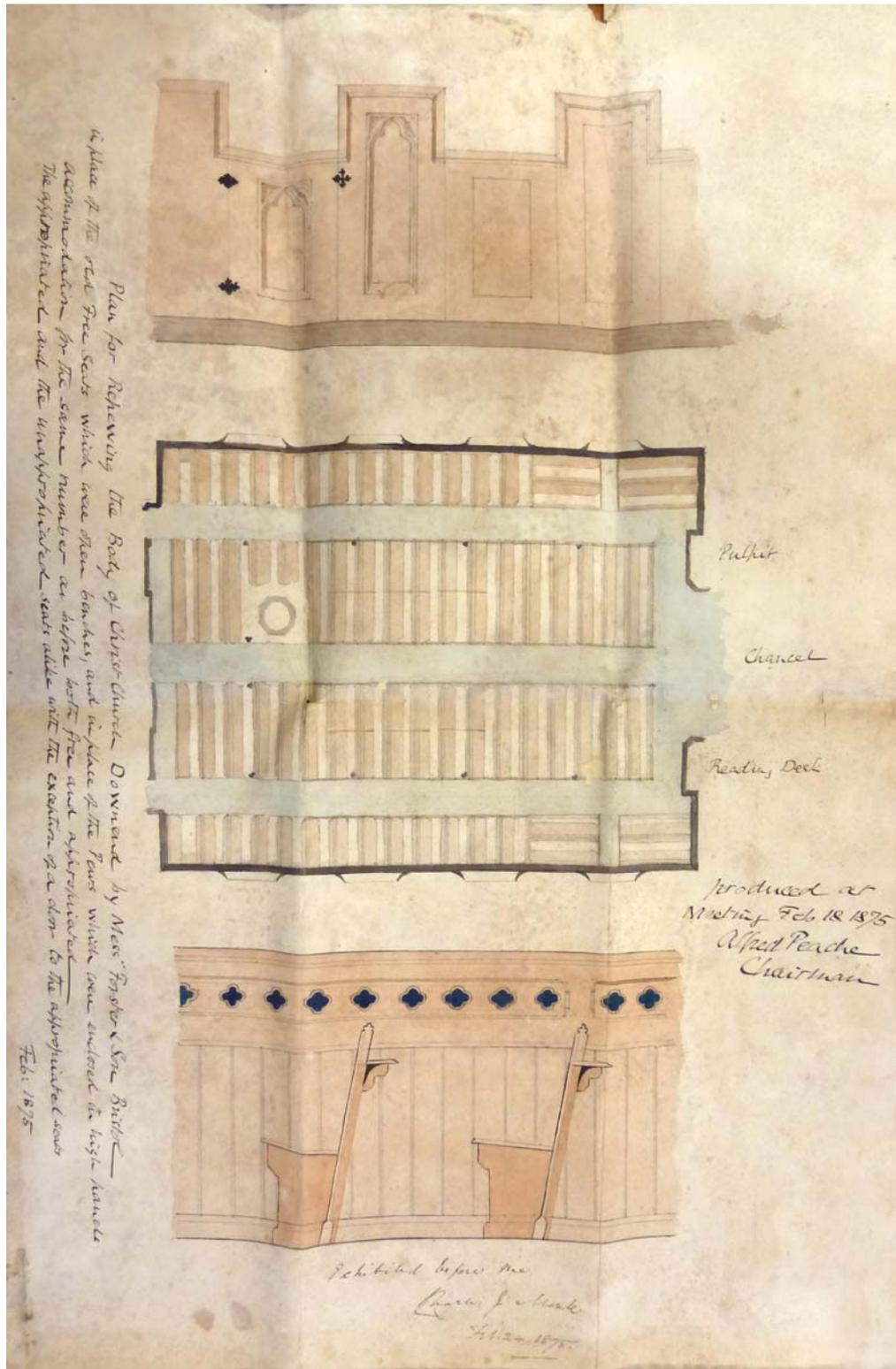






1830 Contract drawings: Longitudinal Section Plan C 1830 Contract drawings: Bristol Record Office: P.DO/D/11: 19 March 1830

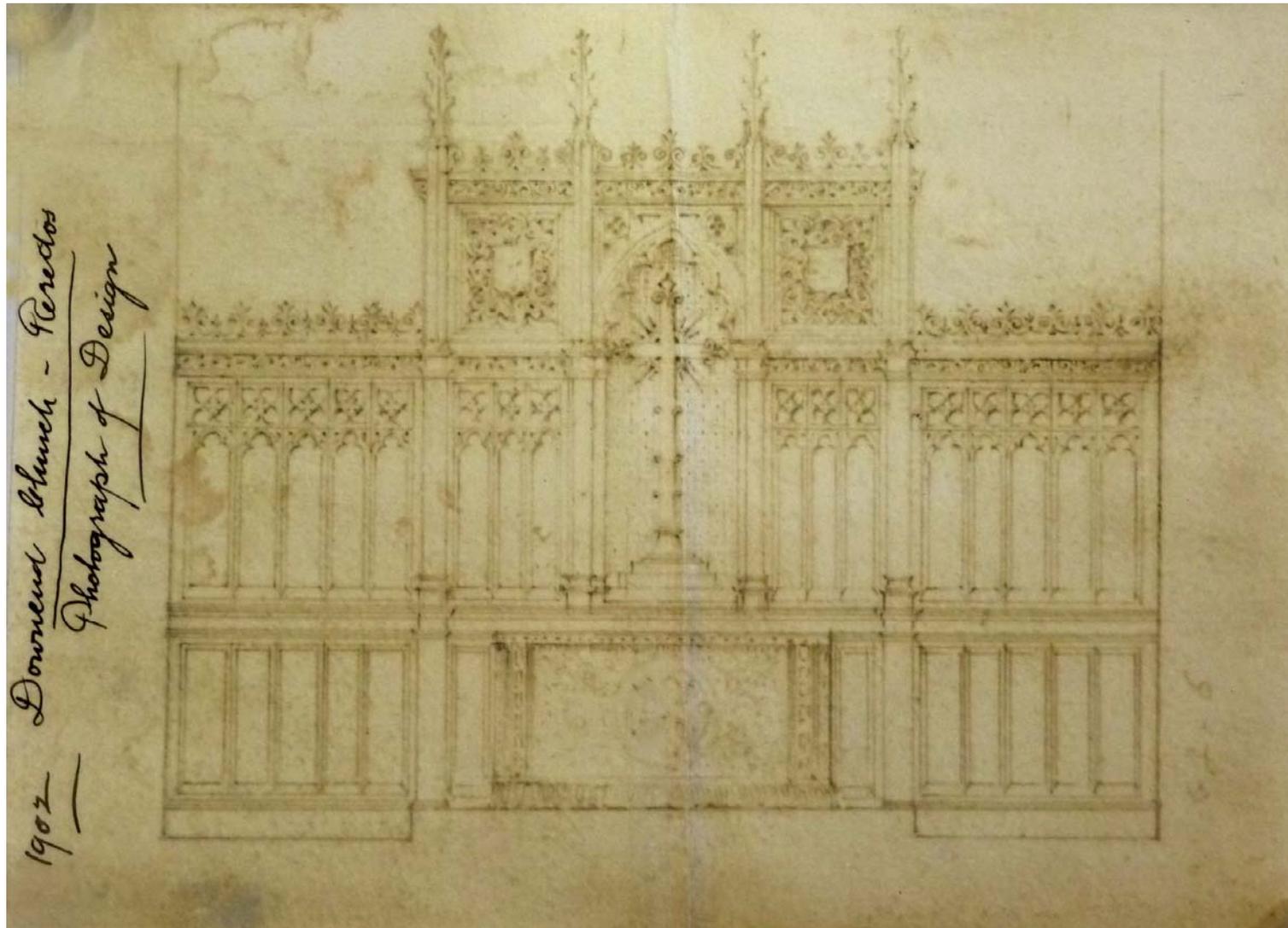




Plan for Re-pewing the body of Christ Church Downend by Messrs Forster & Son Bristol | in place of the old Free Seats which were open benches, and in place of the Pews which were enclosed in high panels | accommodation for the same number as before both free and appropriated | The appropriated and unappropriated seats alike with the exception of a door to the appropriated seats. Feb: 1875

introduced at Meeting Feb 18 1875 Alfred Peache Chairman

1902



Oak reredos carved by Frank Bell. 1902. Reference: Bristol Record Office: EP/J/

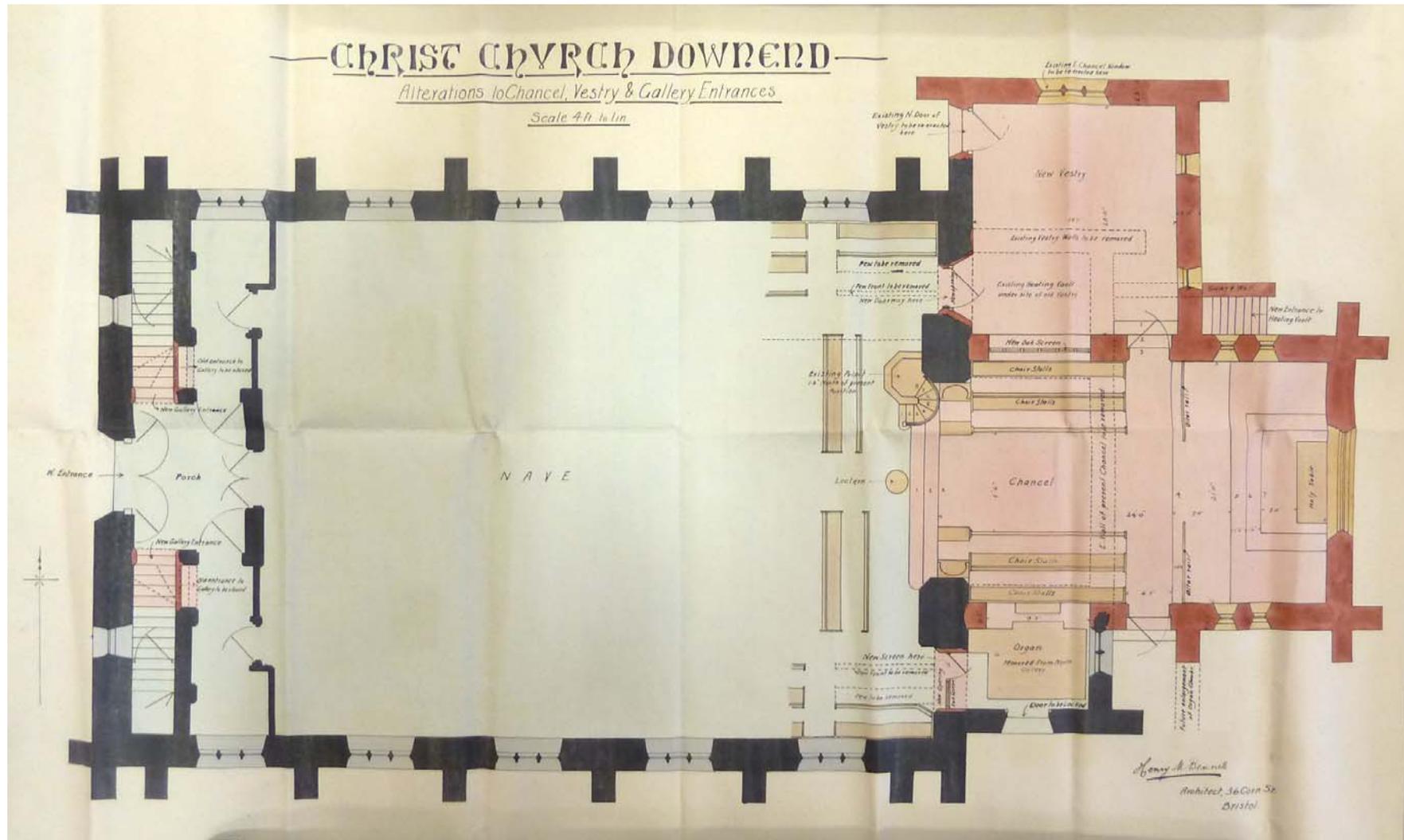
post 1902 pre 1913



Image © Downend Local History Society. Reproduced with the permission of Perys Jones.

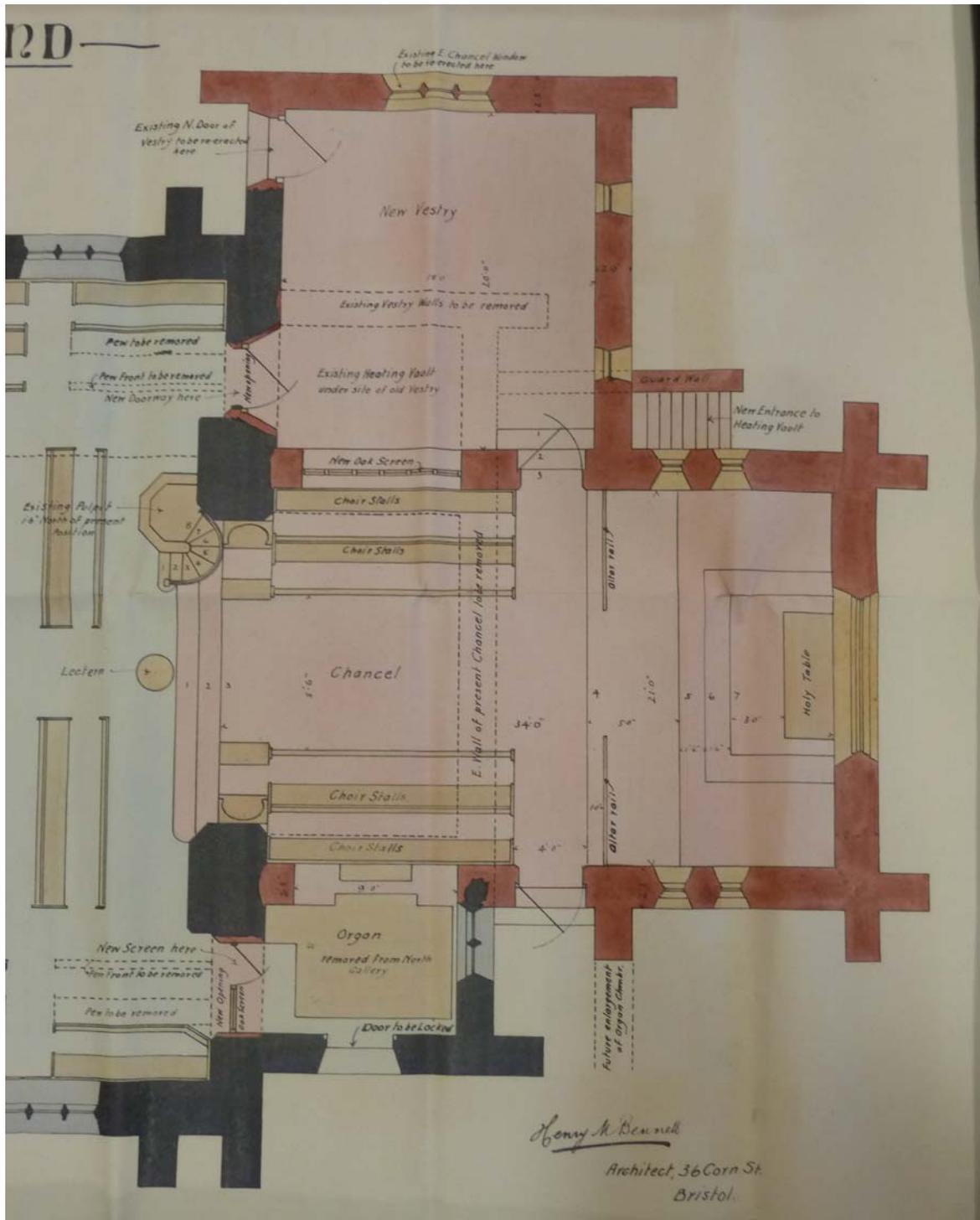
The shallow 1831 chancel with the 1902 oak reredos and the 1902 brass lectern in situ before the 1913 chancel was built. The image also shows the 1875 pews with their doors as they were appropriated seats, ie pew rents were payable. The pulpit was '...built by public subscription...' to commemorate the Diamond Jubilee of Queen Victoria in 1897.

1913 Henry M Bennett's proposal for a new chancel, organ chamber, vestry and alterations to the gallery entrances.
Reference: Bristol Record Office: EP/J/6/2/116

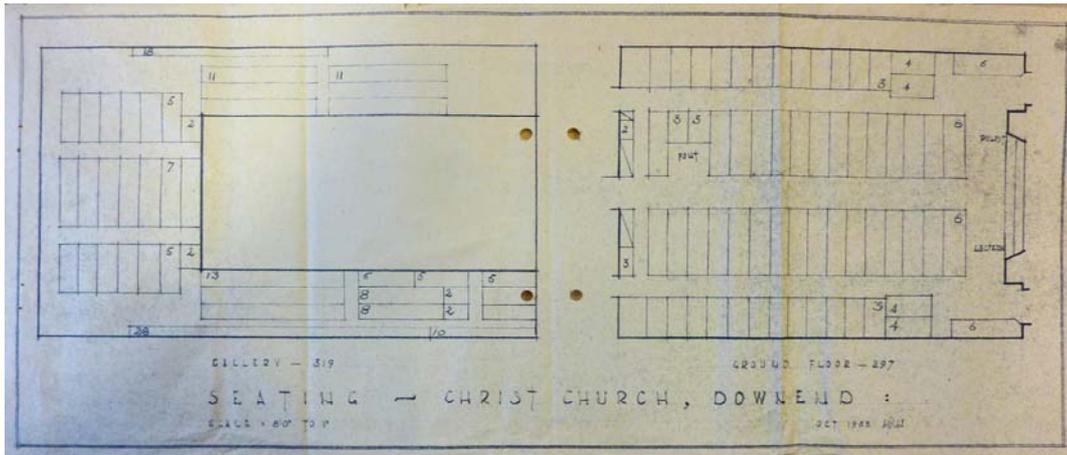


1913 The majority of Henry M Bennett's proposal for a new chancel, organ chamber, vestry and alterations to the gallery entrances was carried out. However, the large vestry to the north was not built.

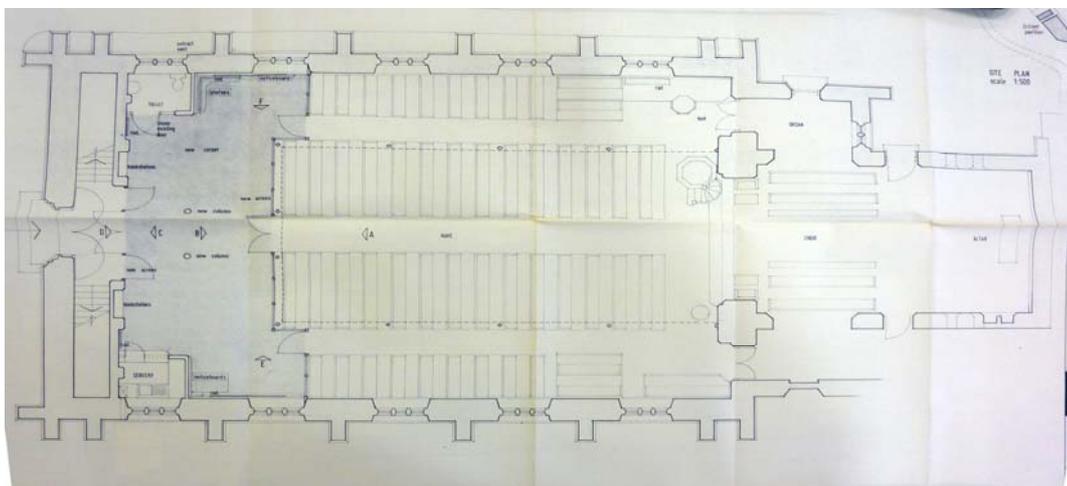
Reference: Bristol Record Office: EP/J/6/2/116



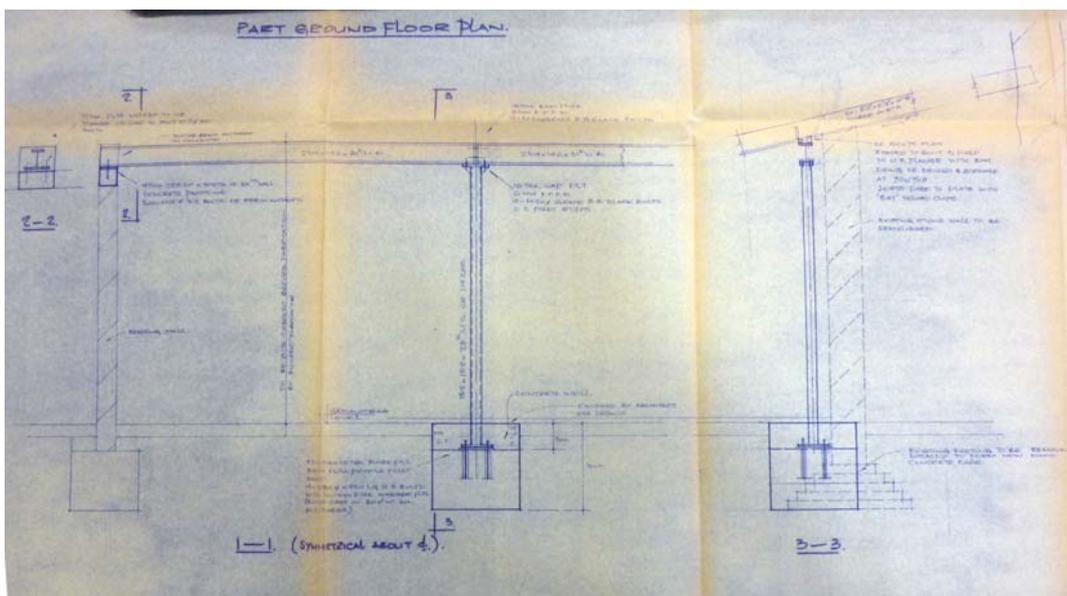
1953 seating plan BRO: P/DO/PL/7



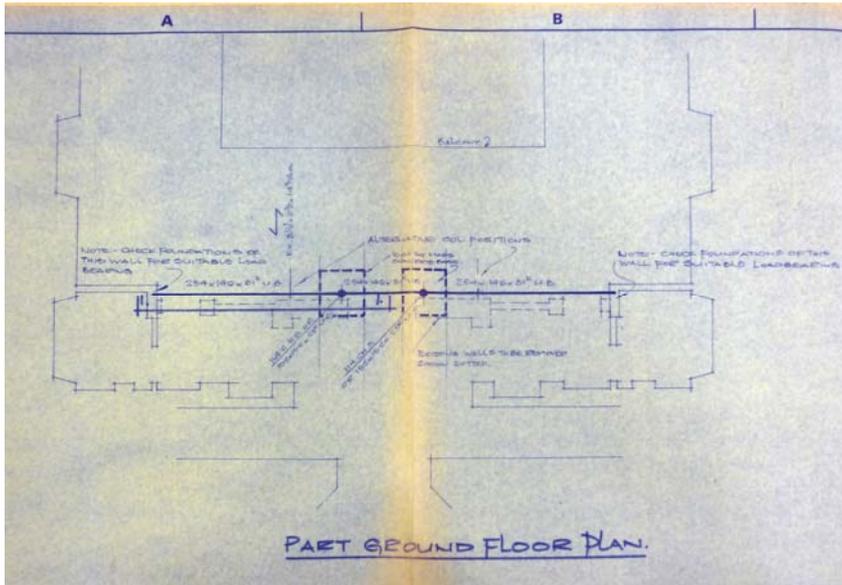
1984 new welcome area created at west end of church



1984 welcome area: structural detail of new load bearing columns



1984 welcome area: structural detail of new load bearing columns



2.1.3 A brief summary of profound changes: six key points

The review of the above images shows a series of profound changes.

1. The replacement of the 1830s pulpit with the 1897 lower pulpit was the first step towards the present situation where the minister preaches from the dais, chancel step or nave floor. As can readily be seen in the images in Section 3 of this Statement of Significance, the galleries no longer allow the preacher to be seen or heard.

Christ Church, Downend was built in 1831 – a time when a preaching ministry was the main focus of the Church’s worship before the Oxford Movement – with a large nave with a very shallow chancel with galleries round the north, south and west walls and high box pews in the nave with an extremely tall pulpit.

The galleries functioned in conjunction with the original pulpit which was set at a significant height so that the preacher could see everyone and everybody could see the preacher. The north and south galleries are now redundant for worship of today – the original pulpit is no longer in place. The focus of the principal acts of worship is the front of the chancel (lengthened in 1913) where worship is led by a well-established music group and where today’s preaching ministry takes place, the preacher standing on the chancel floor. One cannot see the chancel from the north and south galleries.

The significance of the north and south galleries is significantly reduced because the context of their use has changed significantly and the original pulpit on which their functionality relied upon is no longer in place.

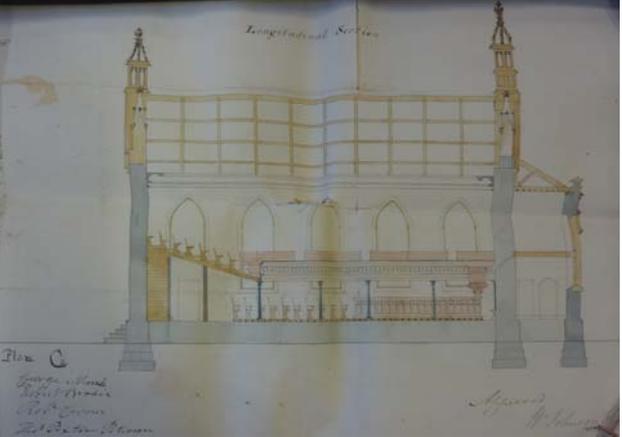
2. While the 1875 re-pewing remains, the doors to the appropriated seats have been removed (and are stored in the south gallery) with the exception of the one remaining in situ door to the

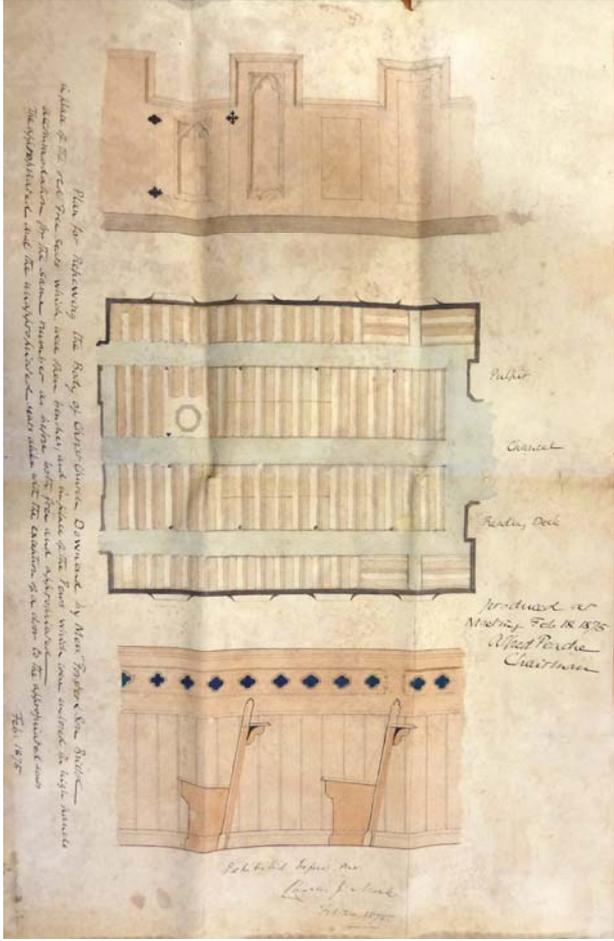
sound desk pew. The pews are inflexible and preclude different forms of worship and events in the church building. The 1875 pews date from the formation of Downend as an independent parish from Mangotsfield.

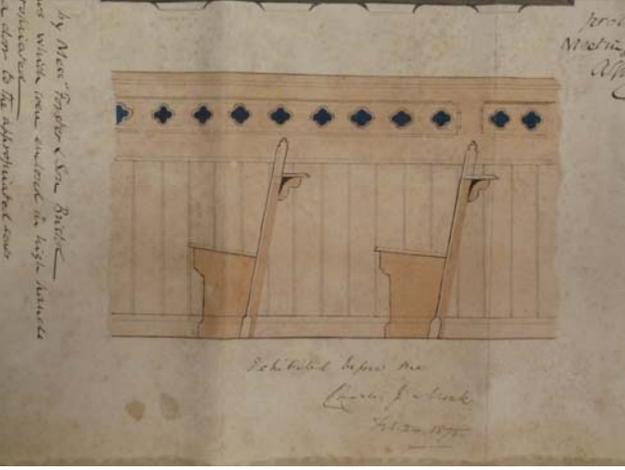
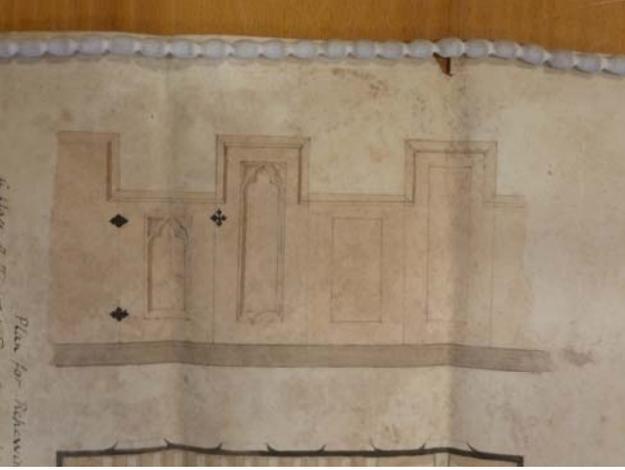
3. The choir stalls have been removed from the chancel.
4. At the main Sunday service the altar table is placed to the front of the dais in front of the chancel steps with the music group behind and projection screen over.
5. The rest of the chancel remains unused at the main Sunday service although the whole of the chancel is used for Celtic worship and mid-week services. The illuminated cross of the 1902 reredos and the 1913 rose window above provide a focal point at the east end.
6. Sight line and safety issues preclude the full use of the galleries.

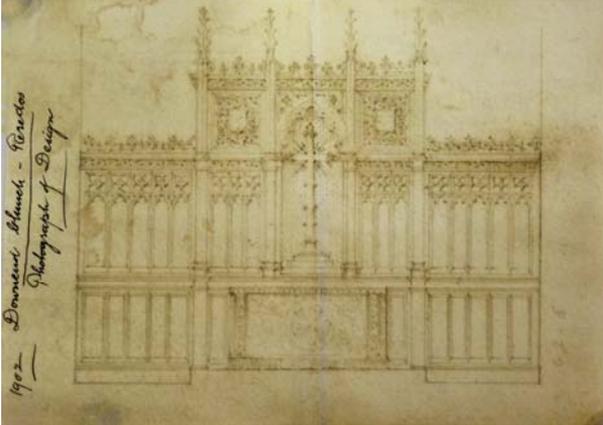
These six key points have led the design team to the current proposals to enable Christ Church Downend to develop further their ministry to the Parish, Deanery and Diocese with a seven day week programme of uses within the church building.

2.2 Contents of the Church

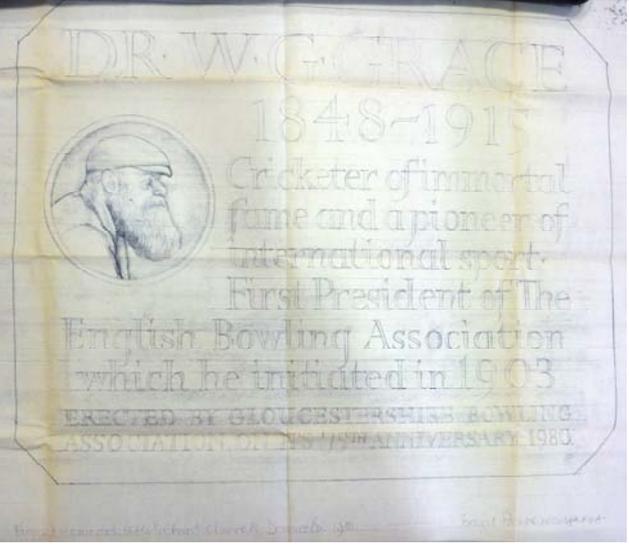
date	item or group of items	reference	significance
1830	 <p>north and south galleries</p>	<p>1830 Contract drawings: Longitudinal Section Plan C 1830 Contract drawings: Bristol Record Office: P.DO/D/11: 19 March 1830</p>	<p>Low – Moderate – of local value</p> <p>Part of original building</p> <p>architect: Olive Greenway</p>
1830 view in 2013	 <p>north and south galleries viewed from the south west corner of the galleries</p>		<p>Low – Moderate – of local value</p> <p>Part of original building</p> <p>architect: Olive Greenway</p>
1830 view in 1988			<p>Low – Moderate – of local value</p> <p>Part of original building</p> <p>architect: Olive Greenway</p>

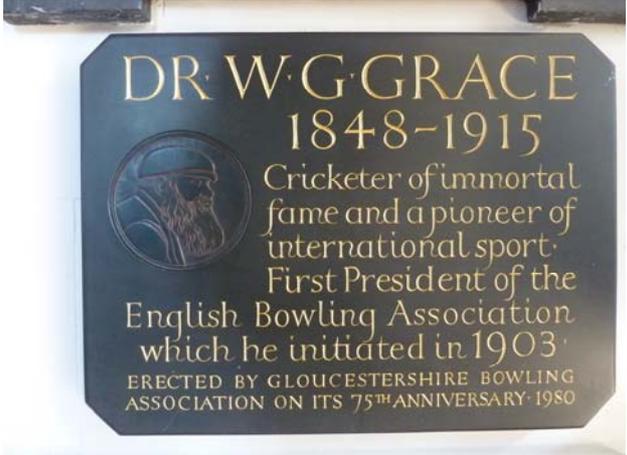
date	item or group of items	reference	significance
1875	 <p>Plan for Re-pewing the Body of Christ Church Downend by Messrs Forster & Son Bristol - in place of the old Free Seats which were open benches, and in place of the Pews which were enclosed in high panels accommodation for the same number as before both free and appropriated The appropriated and unappropriated seats alike with the exception of a door to the appropriated seats. Feb: 1875</p> <p>Introduced at Meeting Feb. 18 1875 Alfred Peache Chairman</p> <p>Submitted before the Vestry Feb. 1875</p>	Bristol Record Office: EP/J/	Low – Moderate – of local value

date	item or group of items	reference	significance
1875	 <p>by Messrs Rogers & Son Architects of which some situated in high-places reference to the above-mentioned notes</p> <p>Exhibited before the Lancashire & Yorkshire Antiquarian Society 1875</p> <p>wall panelling elevation and pew section</p>		<p>Low – Moderate – of local value</p> <p>wall panelling is to be retained</p>
1875	 <p>Plans for the restoration of the church</p> <p>pew ends and pew doors</p>		<p>Low – Moderate – of local value</p>
1875	 <p>removed pew doors stored in south gallery</p>		<p>Low – Moderate – of local value</p>

date	item or group of items	reference	significance
1897	 <p data-bbox="217 1037 357 1072">oak pulpit</p>	<p data-bbox="874 188 1086 551">pulpit ‘...built by public subscription...’ to commemorate the Diamond Jubilee of Queen Victoria in 1897</p>	<p data-bbox="1118 188 1366 259">Low – Moderate – of local value</p>
1902	 <p data-bbox="217 1536 788 1641">oak reredos ‘In memory of Mrs Skelton, Church Organist for 50 years’ carved by Frank Bell</p>	<p data-bbox="874 1095 1086 1162">Bristol Record Office: EP/J/</p>	<p data-bbox="1118 1095 1366 1167">Low – Moderate – of local value</p>

date	item or group of items	reference	significance
1902		<p>Brass lectern: detail of inscription: +To the Glory of God and in loving memory of Henrietta wife of the late Captain J.G. More Born March 29th 1829. Died May 30th 1902 </p>	<p>Low – Moderate – of local value</p>
1902			<p>Low – Moderate – of local value</p>

date	item or group of items	reference	significance
<p>post 1902 pre 1913</p>	 <p>The shallow 1831 chancel with the 1897 pulpit, 1902 oak reredos and the 1902 brass lectern in situ before the 1913 chancel was built. The image also shows the 1875 pews with their doors as they were appropriated seats, ie pew rents were payable.</p>	<p>Image © Downend Local History Society. Reproduced with the permission of Perys Jones.</p>	<p>Low – Moderate – of local value</p>
<p>1980</p>	 <p>DR. W.G. GRACE 1848-1915 Cricketer of immortal fame and a pioneer of international sport. First President of The English Bowling Association which he initiated in 1903 ERECTED BY GLOUCESTERSHIRE BOWLING ASSOCIATION ON THE 100th ANNIVERSARY 1983</p>	<p>BRO: Preparatory drawing for plaque by Ernest Pascoe (1922 – 1996) DFA (Lond), FRBS, RWA</p>	<p>High – important at national to international levels</p>

date	item or group of items	reference	significance
1980		Memorial plaque by Ernest Pascoe (1922 – 1996) DFA (Lond), FRBS, RWA	High – important at national to international levels

2.3 Significance for mission

The Vision for Christ Church Downend

Christ Church has for almost 200 years been a place of worship for the people of Downend and beyond. The church has been cared for by succeeding generations who have seen fit to make some significant alterations to the building as its purpose has developed in a changing culture.

We are sensing God's call now to develop and extend the mission of Christ Church in a way that contributes to the building of community, the celebration of creativity and the nurturing of Christian Spirituality. However, the Parish Church is no longer fully 'fit for purpose' nor is it able to accommodate the ways that we see the church developing in the years ahead.

Christ Church: A Sacred Space – a Public Place

There are 3 major aspects to the vision for the church –

1. **Community: Open hospitality and building relationships**
2. **Creativity: Uncluttered simplicity and vibrant expression**
3. **Christian Spirituality: Going deeper with God and engaging with life**

Key Concepts

The key concepts for the project, emanating from the consultation process, seek to describe the type of spaces which we believe Christ Church could provide:

- **Adaptable space** – where large, medium and small gatherings all fit well;
- **Simple space** – where the design of the building does not limit its uses;
- **Sacred space** – which speaks of the nature of God;
- **Worship space** – providing a setting for creative expressions of worship;
- **Intimate space** – making one feel at ease;
- **Gathering space** – providing a hub for meeting and milling;
- **Uncluttered space** – with no mess, not bitty, simple and open;
- **Beautiful space** – which speaks to the senses and feeds the soul;
- **Integrated space** – where people feel connected wherever they are;
- **Outside space** – which realises its potential;
- **Safe space** – for those of all ages and those with disabilities;
- **Sustainable space** – reflecting God's care for creation.

The full version of **The Vision for Christ Church Downend** is set out in the accompanying Statement of Need.

Section 3: Assessment of the impact of the proposals on the significance defined in Section 2

3.1 Assessment of significance and impact: the 1831 galleries

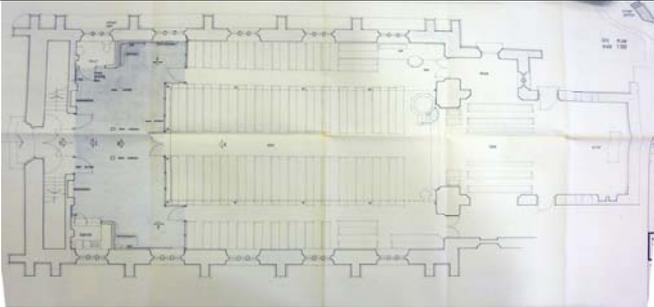
Please see the annotated original 1830 drawings of the church references 3.1.1 to 3.1.5 on pages 51 to 55. These clearly demonstrate that the sight lines from the north and south galleries do not allow the preacher to be seen or heard when the preacher is standing on the dais or in the nave.

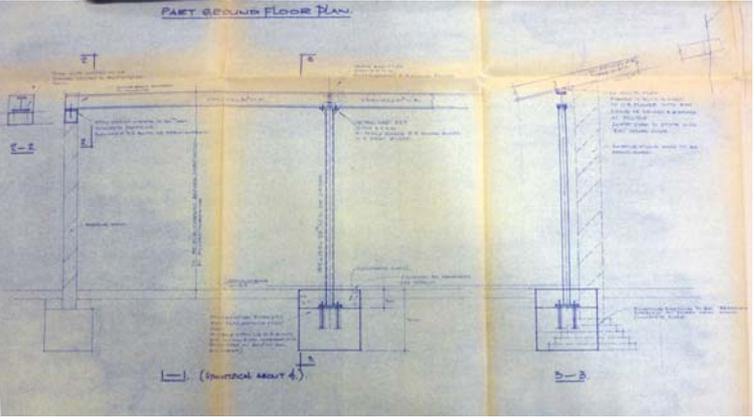
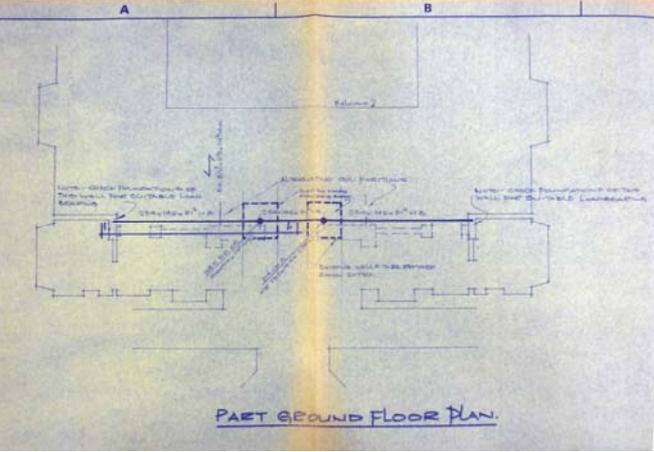
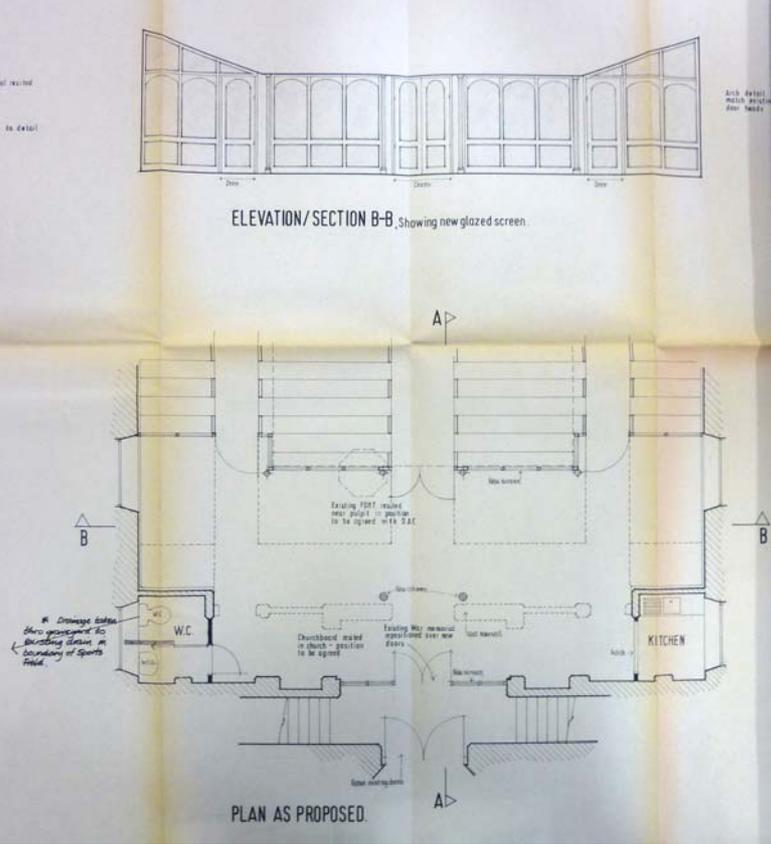
Christ Church, Downend was built in 1831 – a time when a preaching ministry was the main focus of the Church’s worship before the Oxford Movement – with a large nave with a very shallow chancel with galleries round the north, south and west walls and high box pews in the nave with an extremely tall pulpit.

The galleries functioned in conjunction with the original pulpit which was set at a significant height so that the preacher could see everyone and everybody could see the preacher. The north and south galleries are now redundant for worship of today – the original pulpit is no longer in place. The focus of the principal acts of worship is the front of the chancel (lengthened in 1913) where worship is led by a well-established music group and where today’s preaching ministry takes place, the preacher standing on the chancel floor. One cannot see the chancel from the north and south galleries.

The significance of the north and south galleries is significantly reduced because the context of their use has changed significantly and the original pulpit on which their functionality relied upon is no longer in place.

However, following objections raised by South Gloucestershire Council and English Heritage (now Historic England) and comments received by the Church Buildings Council, we now propose to retain the north and south galleries, notwithstanding their limitations with regard to visibility for occupants. We propose to upgrade the seating within the main part of both galleries (creating a front row of refurbished pews, with box seating incorporating storage behind) with the exception of the eastern ends, which have the greatest restrictions with regard to visibility, and within which it is proposed to create a levelled, adaptable space that can be used flexibly, for example for informal / ad hoc meetings and / or storage. A level walkway will be created to the rear of the two rows of seating within each gallery, allowing direct access to the adaptable spaces at the eastern ends.

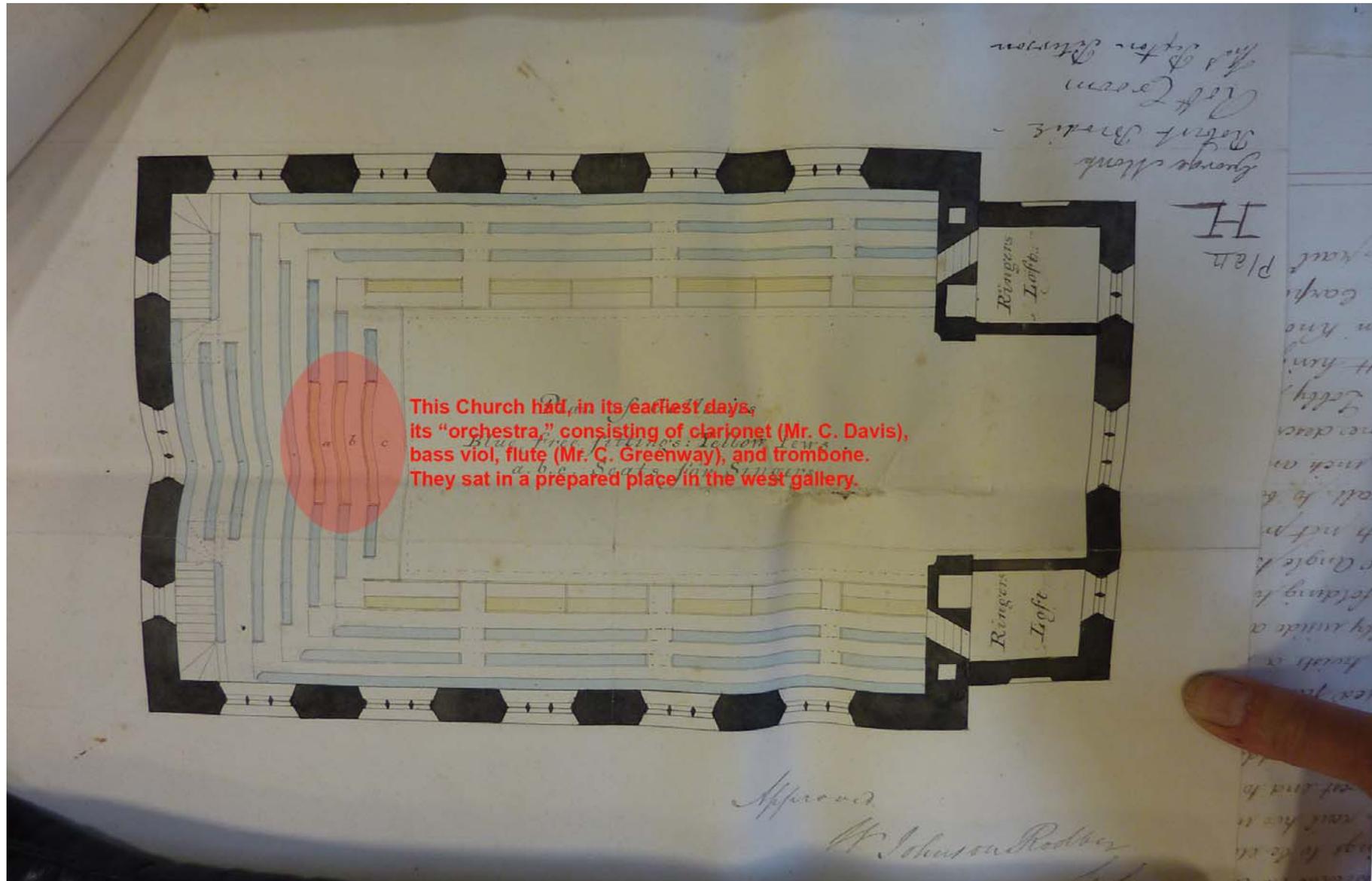
date	image	reference	significance and impact
1988		<p>Image © Downend Local History Society. Reproduced with the permission of Perys Jones.</p>	<p>Low – Moderate – of local value</p> <p>north and south galleries and supporting cast iron columns to be retained</p>
1988		<p>Image © Downend Local History Society. Reproduced with the permission of Perys Jones.</p>	<p>Low – Moderate – of local value</p> <p>north and south galleries and supporting cast iron columns to be retained</p>
1988		<p>Image © Downend Local History Society. Reproduced with the permission of Perys Jones.</p>	<p>Low – Moderate – of local value</p> <p>1984 welcome area created at west end of church to be retained</p>
1984		BRO	<p>1984 welcome area created at west end of church to be retained</p>

date	image	reference	significance and impact
1984		BRO	structural details of welcome area at west end of church to be retained
1984		BRO	structural details of welcome area at west end of church to be retained
1984		BRO	welcome area at west end of church to be retained; servery and disabled toilet to be modified

date	image	reference	significance and impact
2011			<p>Low – Moderate – of local value</p> <p>north and south galleries and supporting cast iron columns to be retained</p>
2011			<p>Low – Moderate – of local value</p> <p>north and south galleries and supporting cast iron columns to be retained</p>
2011			<p>Low – Moderate – of local value</p> <p>north and south galleries and supporting cast iron columns to be retained</p> <p>west gallery to be retained</p>

date	image	reference	significance and impact
2011			<p>Low – Moderate – of local value</p> <p>north and south galleries and supporting cast iron columns to be retained</p> <p>west gallery to be retained</p>
2010			<p>Low – Moderate – of local value</p> <p>north and south galleries and supporting cast iron columns to be retained</p> <p>west gallery to be retained</p>

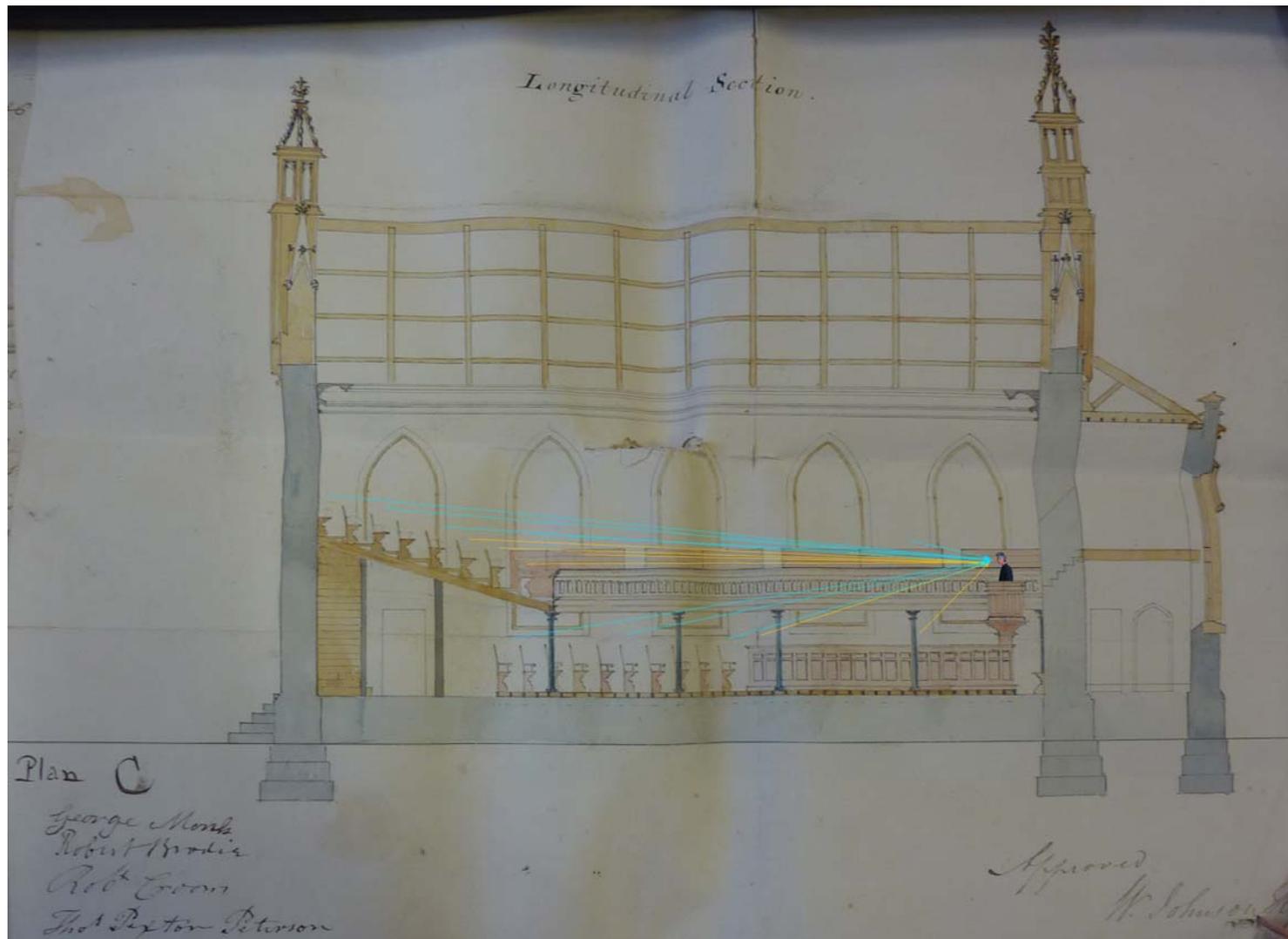
3.1.1 1830 Contract drawings: Gallery Plan H with 1830 orchestra location in the west gallery. annotated by McLaughlin Ross llp



Bristol
Record
Office:
P.DO/D/11:
19 March
1830
annotated
by
McLaughlin
Ross llp

3.1.2

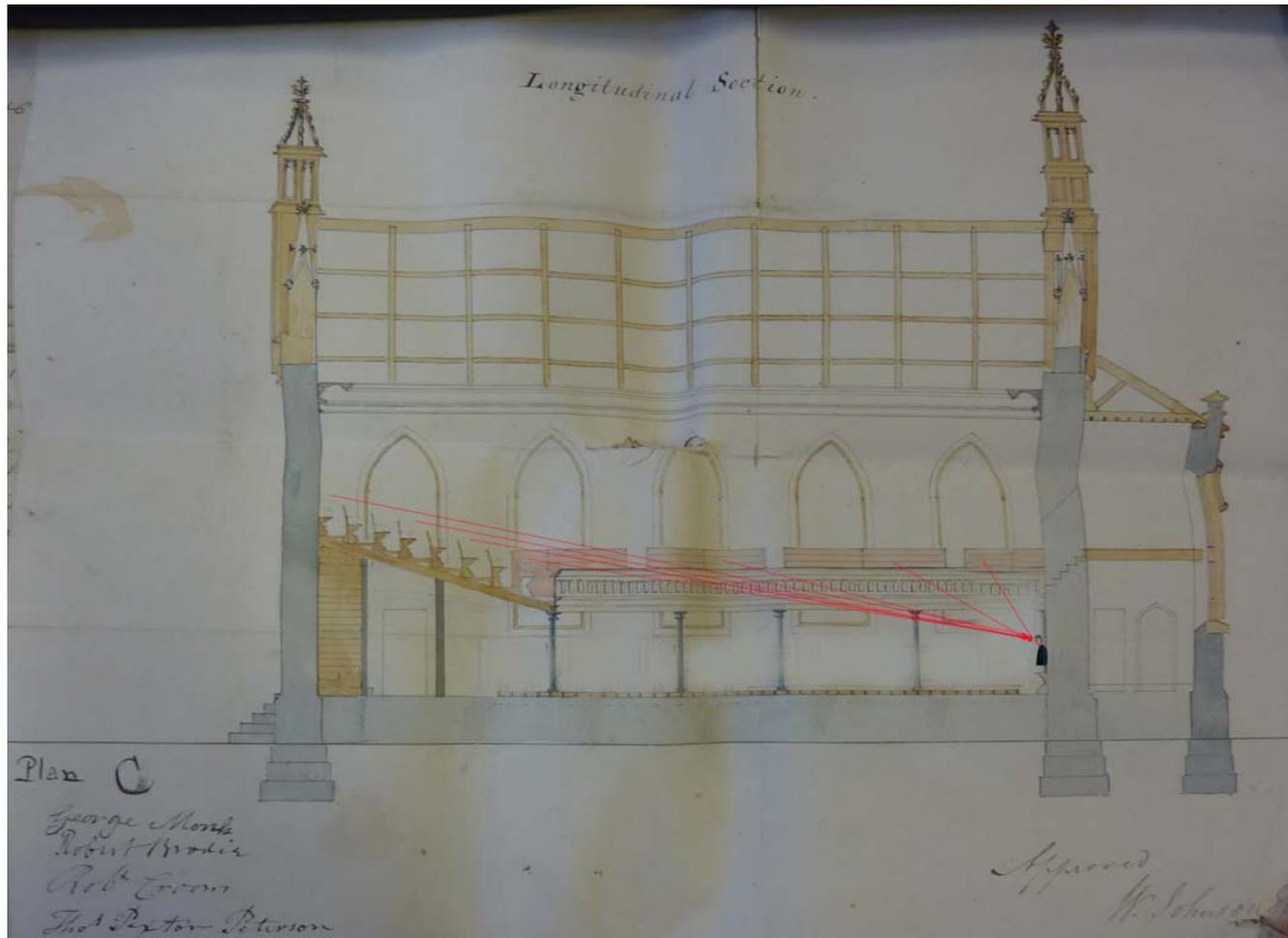
3.1.2 1830 Contract drawings: Longitudinal Section Plan C with 1830 sight lines to height of original 1830 pulpit. The preacher is clearly seen and heard from the blue free seats and the yellow pew rented seats.



3.1.3 1830 Contract drawings: Longitudinal Section Plan C with 2013 sight lines.

The sight lines from the north and south galleries no longer allow the preacher to be seen or heard when the preacher is standing on the dais or in the nave.

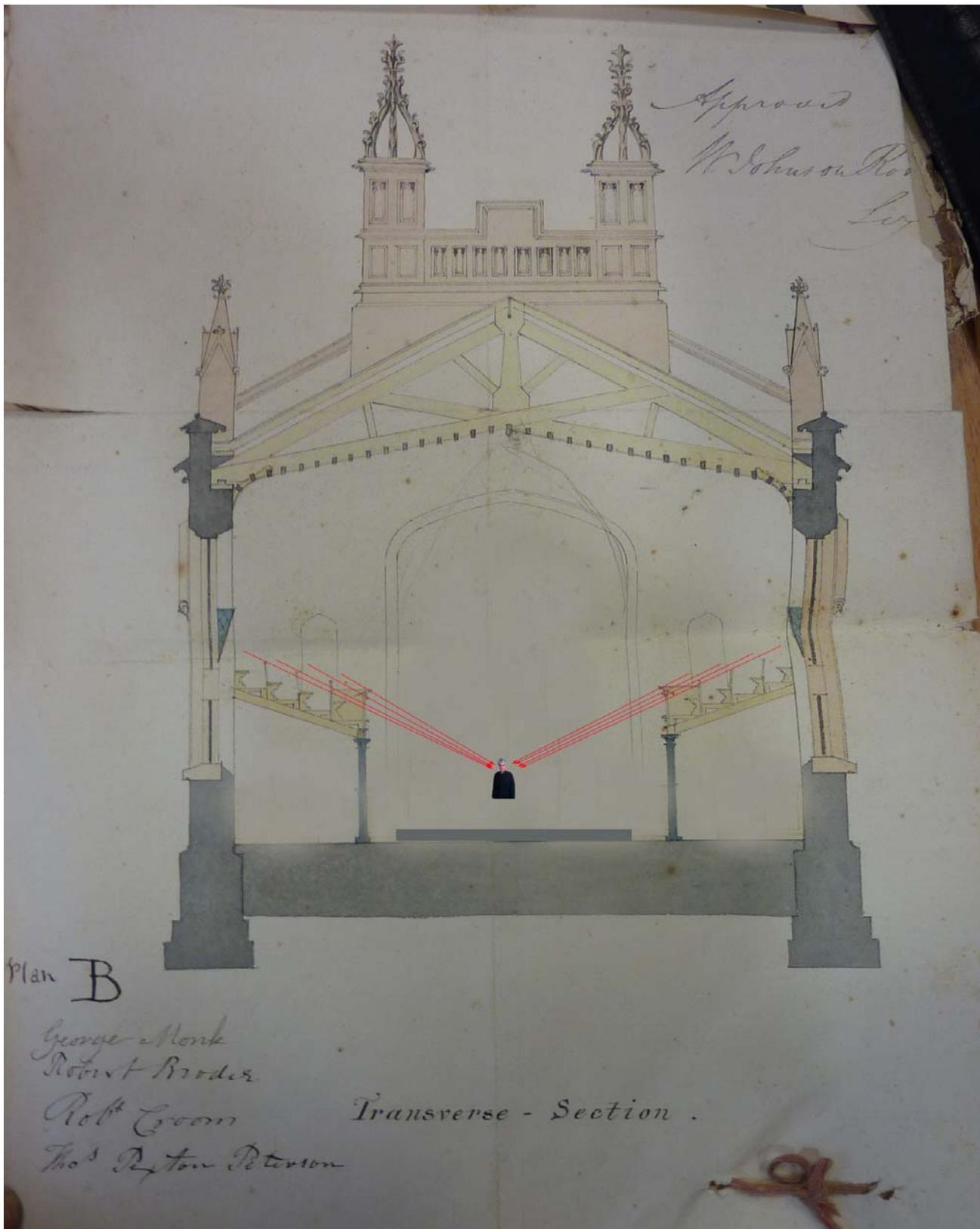
Bristol Record Office:
P.DO/D/11: 19 March
1830 annotated by
McLaughlin Ross llp



3.1.4 1830 Contract drawings: Transverse Section Plan B with 1830 sight lines to height of original 1830 pulpit. The preacher is clearly seen and heard from the blue free seats and the yellow pew rented seats.



3.1.5 1830 Contract drawings: Transverse Section Plan B with 2013 sight lines. The sight lines from the north and south galleries no longer allow the preacher to be seen or heard when the preacher is standing on the dais or in the nave.

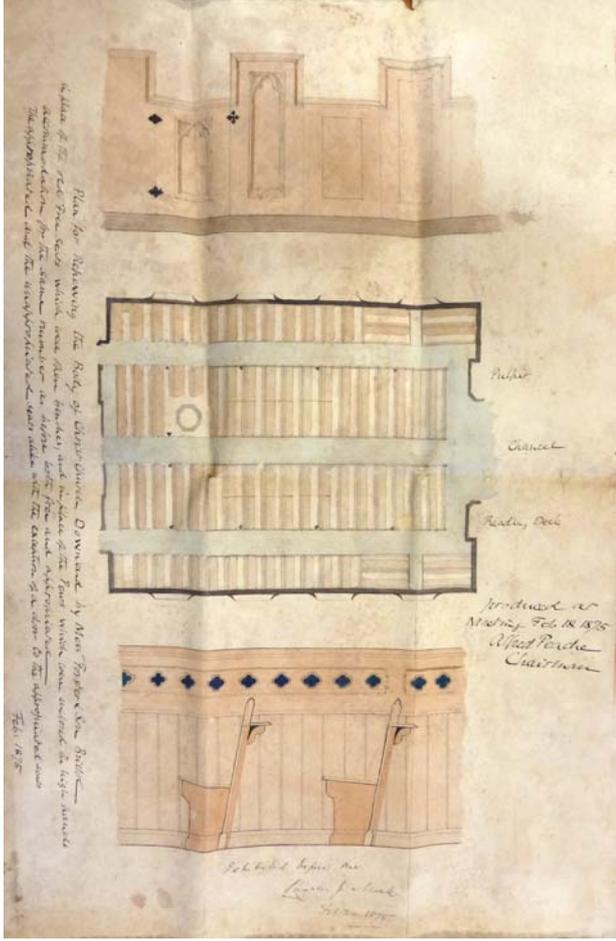


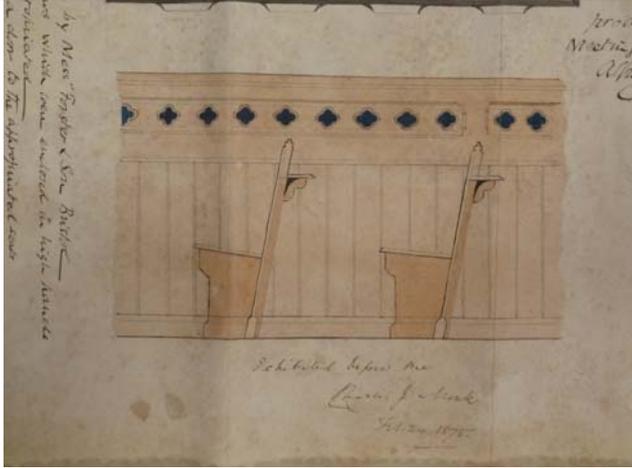
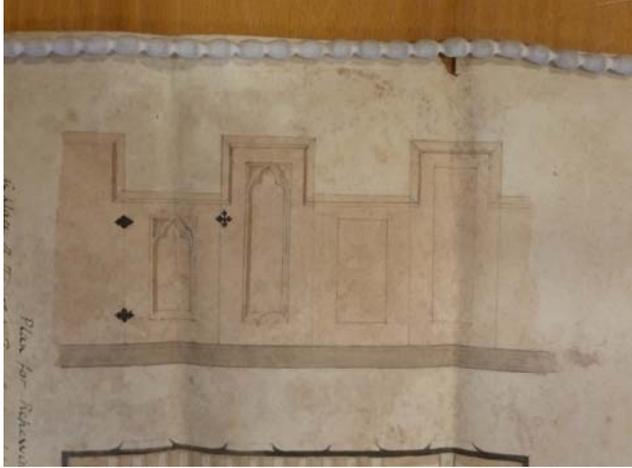
3.2 Assessment of significance and impact: the 1897 pulpit

date	image	reference	significance and impact
1897	 <p data-bbox="268 1205 411 1243">oak pulpit</p>	<p data-bbox="927 376 1145 450">inscription on plaque reads:</p> <p data-bbox="927 465 1145 902"><i>This pulpit was erected by public subscription to commemorate Her Most Gracious majesty Queen Victoria's record reign June 1897</i></p>	<p data-bbox="1171 376 1420 499">Low – Moderate – of local value to be retained</p>

date	image	reference	significance and impact
<p>post 1902 pre 1913</p>	 <p>The shallow 1831 chancel with the 1897 pulpit, 1902 oak reredos and the 1902 brass lectern before the 1913 chancel was built. The image also shows the 1875 pews with their doors as they were appropriated seats, ie pew rents were payable.</p>	<p>Image © Downend Local History Society. Reproduced with the permission of Perys Jones.</p>	<p>Low – Moderate – of local value</p>

3.3 Assessment of significance and impact: the 1875 seating

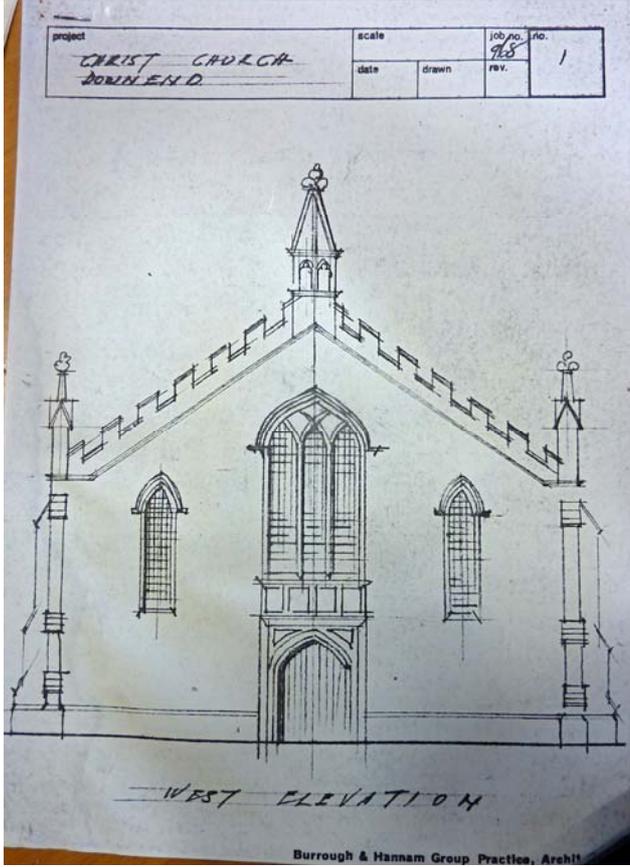
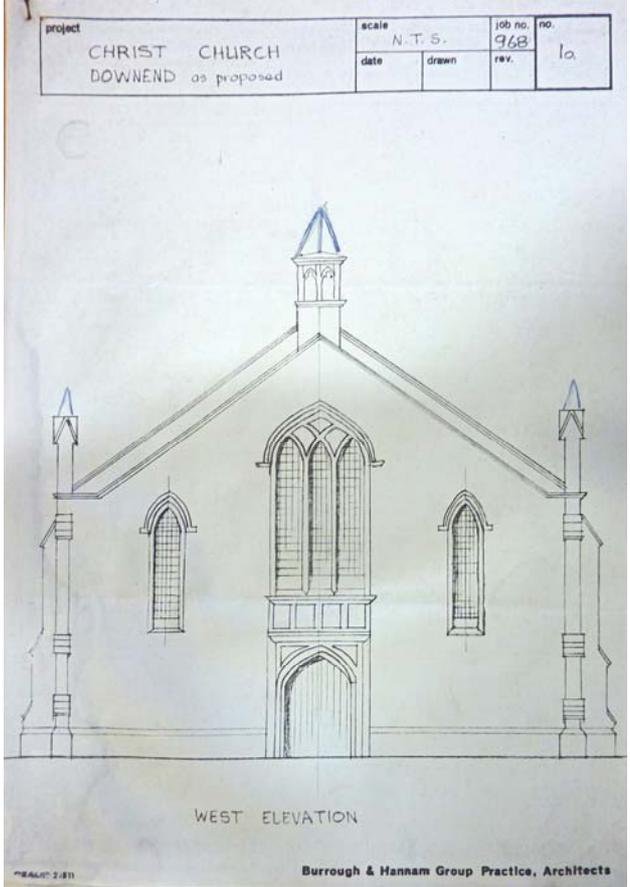
date	image	reference	significance and impact
1875	 <p>Plan for Re-pewing the body of Christ Church Downend by Messrs Forster & Son Bristol in place of the old Free Seats which were open benches, and in place of the Pews which were enclosed in high panels accommodation for the same number as before both free and appropriated The appropriated and unappropriated seats alike with the exception of a door to the appropriated seats. Feb: 1875</p> <p>introduced at Meeting Feb 18 1875 Alfred Peache Chairman</p>	Bristol Record Office: EP/J/	<p>Low – Moderate – of local value</p> <p>pews to be removed</p> <p>Impact: Moderate</p>

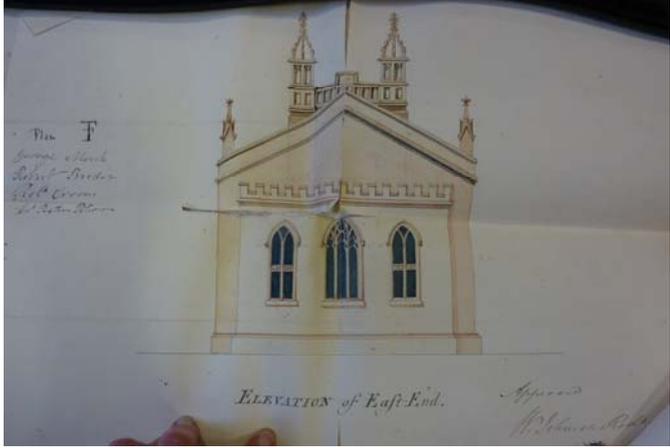
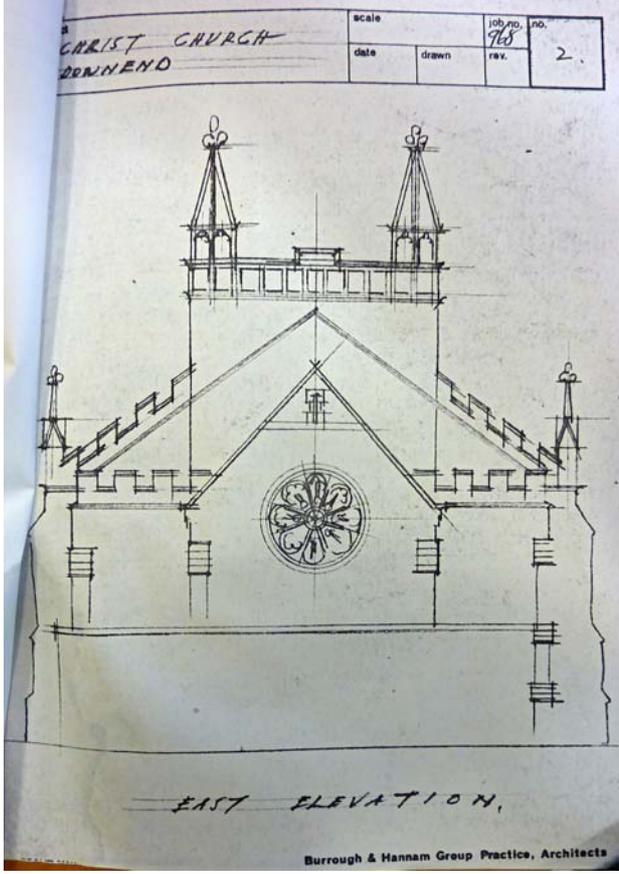
date	image	reference	significance and impact
1875	 <p>Hand-drawn architectural sketch of wall panelling elevation and pew section. The drawing shows a wall with a decorative frieze of diamond shapes and two pews below. Handwritten notes are present on the left and right sides of the drawing.</p>		<p>Low – Moderate – of local value</p> <p>wall panelling to be retained</p>
1875	 <p>Photograph of a wall showing architectural details of pew ends and pew doors. The wall is light-colored with decorative elements and a horizontal ledge.</p>		<p>Low – Moderate – of local value</p> <p>pew ends to be removed</p> <p>Impact: Moderate</p>
1875	 <p>Photograph of a south gallery showing rows of wooden pews. Some pews are disassembled, and their doors are lying on the floor.</p>		<p>Low – Moderate – of local value</p> <p>loose pew doors to be removed</p> <p>Impact: Low</p>

3.4 Assessment of significance and impact: the 1831, 1915 and 1931 exterior walls

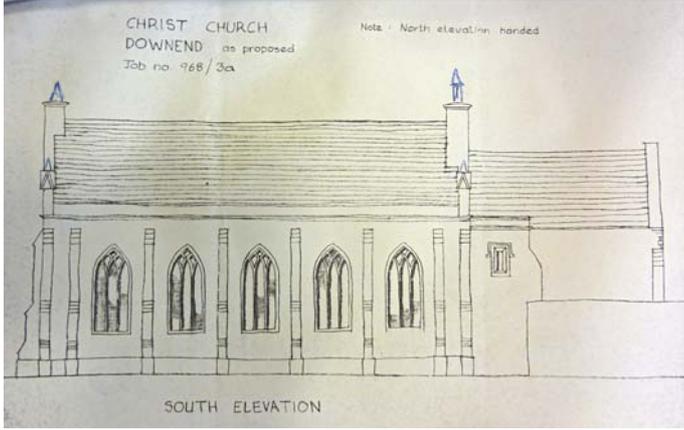
date	image	reference	significance and impact
circa 1930		Image © Downend Local History Society. Reproduced with the permission of Perys Jones.	1831 church building, 1915 chancel and 1931 vestries Low – Moderate – of local value view from southwest Impact of proposals: Low
circa 1930		Image © Downend Local History Society. Reproduced with the permission of Perys Jones.	1831 church building, 1915 chancel and 1931 vestries Low – Moderate – of local value view from southeast Impact of proposals: Low
circa 1930		Image © Downend Local History Society. Reproduced with the permission of Perys Jones.	1831 church building, 1915 chancel and 1931 vestries Low – Moderate – of local value view from northeast Impact of proposals: Low

date	image	reference	significance and impact
2013			<p>1831 church building, 1915 chancel and 1931 vestries</p> <p>Low – Moderate – of local value</p> <p>Impact of proposals: Low</p>
2013			<p>1831 church building, 1915 chancel and 1931 vestries</p> <p>Low – Moderate – of local value</p> <p>Impact of proposals: Low</p>

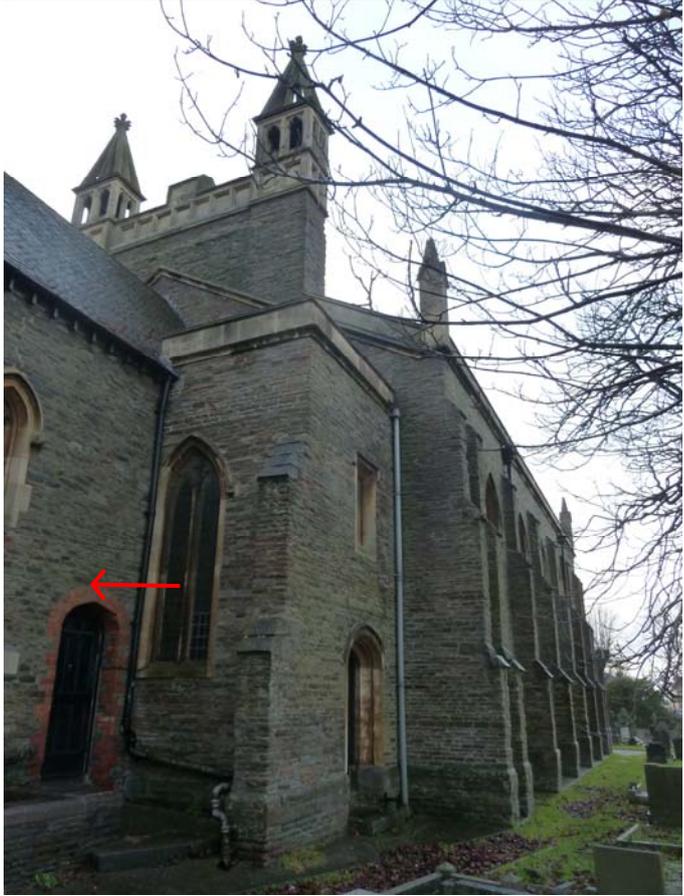
date	image	reference	significance and impact
1975		<p>Bristol Record Office: P.DO/D/</p> <p>existing west elevation</p>	<p>1831 church building, 1915 chancel and 1931 vestries</p> <p>Low – Moderate – of local value</p> <p>In 1975 the existing crenellations were found to be in a dangerous condition and were removed from each elevation and replaced by a moulded coping</p> <p>No changes now proposed to this elevation</p>
1975		<p>Bristol Record Office: P.DO/D/</p> <p>proposed west elevation</p>	<p>1831 church building, 1915 chancel and 1931 vestries</p> <p>Low – Moderate – of local value</p> <p>In 1975 the existing crenellations were found to be in a dangerous condition and were removed from each elevation and replaced by a moulded coping</p> <p>No changes now proposed to this elevation</p>

date	image	reference	significance and impact
1831		<p>Bristol Record Office: P.DO/D/11: 19 March 1830</p> <p>proposed elevation</p>	<p>1831 church building</p> <p>Low – Moderate – of local value</p> <p>Impact of proposals: Low</p>
1975		<p>Bristol Record Office: P.DO/D/</p> <p>existing east elevation</p>	<p>1831 church building, 1915 chancel and 1931 vestries</p> <p>Low – Moderate – of local value</p> <p>In 1975 the existing crenellations were found to be in a dangerous condition and were removed from each elevation and replaced by a moulded coping</p> <p>Impact of proposals: Low</p>

date	image	reference	significance and impact
1975		<p>Bristol Record Office: P.DO/D/</p> <p>proposed east elevation</p>	<p>1831 church building, 1915 chancel and 1931 vestries</p> <p>Low – Moderate – of local value</p> <p>In 1975 the existing crenellations were found to be in a dangerous condition and were removed from each elevation and replaced by a moulded coping</p> <p>Impact of proposals: Low</p>
1975		<p>Bristol Record Office: P.DO /D/</p> <p>existing south elevation</p>	<p>1831 church building, 1915 chancel and 1931 vestries</p> <p>Low – Moderate – of local value</p> <p>In 1975 the existing crenellations were found to be in a dangerous condition and were removed from each elevation and replaced by a moulded coping</p> <p>Impact of proposals: Low</p>

date	image	reference	significance and impact
1975		<p>Bristol Record Office: P.DO/D/</p> <p>proposed south elevation</p>	<p>1831 church building, 1915 chancel and 1931 vestries</p> <p>Low – Moderate – of local value</p> <p>In 1975 the existing crenellations were found to be in a dangerous condition and were removed from each elevation and replaced by a moulded coping</p> <p>Impact of proposals: Low</p>
2011			<p>1831 church building, 1915 chancel and 1931 vestries</p> <p>Low – Moderate – of local value</p> <p>proposed site of new south entrance</p> <p>Impact of proposals: Low</p>

date	image	reference	significance and impact
2011			<p>1831 church building, 1915 chancel and 1931 vestries</p> <p>Low – Moderate – of local value</p> <p>proposed site of new south entrance</p> <p>Impact of proposals: Low</p>
2011			<p>1831 church building, 1915 chancel and 1931 vestries</p> <p>Low – Moderate – of local value</p> <p>proposed site of new south entrance</p> <p>Impact of proposals: Low</p>

date	image	reference	significance and impact
2011			<p>1831 church building, 1915 chancel and 1931 vestries</p> <p>Low – Moderate – of local value</p> <p>proposed site of new north vestry</p> <p>Impact of proposals: Low</p>
2011			<p>1831 church building, 1915 chancel and 1931 vestries</p> <p>Low – Moderate – of local value</p> <p>proposed site of new north vestry</p> <p>Impact of proposals: Low</p>

date	image	reference	significance and impact
2011			<p>1831 church building, 1915 chancel and 1931 vestries</p> <p>Low – Moderate – of local value</p> <p>proposed site of new north vestry</p> <p>Impact of proposals: Low</p>

3.5 Addendum to Statement of Need – Response to DAC Comments (November 2013) (partially superseded)

This Addendum to the Statement of Need for Christ Church Downend (June 2013) was prepared in response to comments made by the DAC as detailed in the minutes of the meeting dated 13th September 2013 forwarded by email from Janet Saxon on 19/9/2013. It has also been included within this Statement of Significance as the Bristol DAC had expressed earlier concerns in respect of the significance of aspects of the existing building and the need for the proposed changes, with a request that we provide increased justification regarding the linkages between the benefits of the changes as a result of the growing outreach of the church in Downend and the proposed loss of fabric. The DAC have requested that Christ Church re-visit the Statement of Need to ensure that the need is established, rather than a wish, given the impact upon the building. We have provided additional clarification on this below.

Whilst some of the comments in this section and subsequent section 3.6 (response to Church Buildings Council) have now been otherwise addressed (for example those relating to the removal of the balconies, now proposed for retention) and some aspects of the responses are therefore no longer reflective of the current position, the entire suite of responses is provided for information purposes within the Statement of Need, and reproduced within this Statement of Significance, as a means of demonstrating the significant process of consideration, review and revision that has been undertaken by the Parish in order to achieve the design solution that now forms the basis of the revised Faculty application. We have indicated via the use of 'strikethrough' text those elements of our previous justifications that are no longer relevant to these proposals.

3.5.1 Need for the Proposals

We understand that concerns have been raised in respect of the significance of aspects of the existing building and the need for the proposed changes, with a request that we provide increased justification regarding the linkages between the benefits of the changes as a result of the growing outreach of the church in Downend and the proposed loss of fabric. The DAC have requested that Christ Church re-visit the Statement of Need to ensure that the need is established, rather than a wish, given the impact upon the building. We have provided additional clarification on this below.

Christ Church Downend has been described as a 'vibrant community' which seeks to reach out to its local community and the needs of the wider world. It is a growing church with a vision focused on living life to the full and inspiring others to live that life wherever they are.

In a recent sermon Kathy Prosser, our Pastoral Care Co-ordinator, put it like this:

"..... If we hold up the mirror to ourselves, to Christ Church what do we see? It's good to be encouraged by the presence of growth in many aspects of our Church community life together....we have a clear vision statement and a strategy to grow the resources needed to fund our mission... We know of those among us who are actively and compassionately responding to our world news, ...we have street pastors among us, volunteers of the soup run, an employee at the Methodist Centre for those with addictions and who are homeless, we reach out locally to those in debt through CAP and to those who are ill, sick and lonely. We are taking communion to people at home and in residential settings; we have the outreach of Open Church, Thursday communion, fellowship and prayer groups... we are impacting the world of business and local

government through our witness in the work place, we reach out across the world in Zambia, Kenya, Clarens school, Moldova, Eastern Europe, to the persecuted church worldwide... we are about to launch the Youth Hub with the intention to reach out to young people, so they have a place to chill rather than a place on a street corner with alcohol and drugs close by, we have an active spiritual ministry for children and we are reaching out to families in love and building up the family unit helped by Tracie's and Anita's ministries among us ... and there are many other things not mentioned, so much generosity and fruit growing. There is much to be thankful for which reveals the generous and loving God to our community.....”.

The changes to the church building will indeed play their part, directly and indirectly, in the ongoing life and work of Christ Church and the parish it serves. Crucially, they will enable the space within the building to be used more efficiently, more flexibly, and to fulfil a greater range of needs over the working week than at present. Some examples of the ways in which the proposed changes to the church fabric will help cater for the existing and future needs of Christ Church and its congregation are listed below:

- **Flexibility and adaptability within the main worship area** - the removal of the pews and balconies within the main worship area will result in a more adaptable and flexible space, able to be used for a variety of types of worship and cater for a range of congregation sizes, by allowing variations in the orientation of worship and the arrangement of seating. This more flexible space will also allow the main church area to be used on occasion for other appropriate activities such as concerts and other performances, events for the 7 schools in our parish, or meetings where a large space is required. We are currently constrained to an east-west orientation within the main worship area, and whilst this format is suitable and appropriate for much of the time, there are many occasions when a more adaptable and flexible space would allow more creative expressions of worship, or a better experience for those who come. As an example, the church has been used on several recent occasions for concerts or other performances (e.g. Stuart Townend concert, performance by African Choir) and the existing configuration restricts the ability of those at the periphery (in particular at the rear of the western balcony or the within the side aisles) to gain a full view of the performance and performer(s). By opening up the nave area there is greater potential for the focus of the event (be it worship, ministry or performance) to be shifted towards the centre of the space, surrounded by a congregation /audience better able to appreciate and experience it.
- **Improved welcome and hospitality areas** - the proposed changes to the welcome areas, including the upgraded lobby and catering facilities within the main western entrance, and the creation of an ancillary entrance to the south, will improve the welcome experienced by existing and new members of the congregation and the hospitality offered both during and after services. The new south entrance will allow more convenient access for the significant number of people who approach the church from the North Street car park and provide weekday access to the ancillary meeting spaces within the south and east of the building (see below). With respect to hospitality, it is impossible to provide refreshments other than basic teas / coffees due to the cramped and potentially dangerous kitchen facilities which cannot comfortably accommodate more than one person at a time. A new kitchen area / servery will vastly improve our hospitality not only after Sunday services, but during the week with the potential to prepare light meals as well as drinks for a variety of events (meetings, drop-in, groups etc).

- **Improved accessibility for all** - the proposed accessibility improvements, the key element of which is the reconciliation of the floor levels throughout the building, are considered crucial to offering an inclusive and safe environment for all users, not only in compliance with the DDA but also as an integral part of ensuring that church activities are accessible to all including the mobility impaired, the elderly, and families with small children. There are currently multiple level changes within the church building and there have been previous incidences of trips and falls near stepped areas. We need to ensure that, as part of any improvements to the building fabric, we create a hospitable and welcoming environment where people can move around freely and without harm.
- **Better use of limited space** – as a growing church with a variety of activities, both associated with Sunday services and during the week, we have a requirement for a range of spaces. We have a constrained footprint and hence the reordering proposals are aimed at making the optimum use of available space. Our strategy includes the creation of a chapel /personal prayer space within the area behind the organ currently used for storage, a modest extension within an underused and neglected space on the north side of the building to accommodate a new vestry, thus freeing up existing space on the south side for meeting space, and the refurbishment of other well used but run-down areas, in particular the ‘Garden Room’ to the rear of the church. In developing our proposals we have focused upon how best to make the limited available space best suit our existing and future needs.
- **Greater weekday use** – one of the main considerations behind the refurbishment, improved configuration and increased flexibility of the ancillary spaces to the rear (east) and south of the church is the ability of this area, accessed from the new south entrance, to be used independently of the main church building, for smaller gatherings, meetings and weekday activities, as well as hospitality / ministry to the wider community during the week. This is of particular significance for expanding our outreach as both the Parish Hall and the Church Centre at Quakers Road are already fully booked every day and evening all through the year.
- **Improved energy efficiency** – the proposals for improving thermal efficiency within the building are aimed at reducing our annual fuel expenditure as well as creating a more sustainable building for current and future generations. The figures White Design have given show a 20% reduction in energy consumption which would equate to a reduction of £1,155.17 per annum off our current annual energy costs of £5,5775.96 (Their document is attached). We have provided more detail regarding the energy strategy in section 3 below.

3.5.2 Removal of the Side Balconies

~~We understand that the removal of the two side balconies was the subject of debate by the DAC, who have asked Christ Church to reconsider the gallery issue, especially given the concerns raised by English Heritage. The DAC note that the side balconies are not considered by the parish to be useable or needed, however they consider them to be an important aspect of the historic fabric of this church. This has since been discussed at length again at PCC level and at a special site meeting with members of the DAC on 4th November. This is clearly a complex issue and the case for their removal needs to be taken along with the many other factors that drive the scheme. We are very conscious of their historical significance. However, the hope is that by only removing the side balconies and retaining the west balcony it will be possible for future generations to see~~

how the story of Christ Church has evolved in the light of liturgical developments and the re-imagined vision for mission in the Church of England.—

In seeking to demonstrate the case for their removal the following points are offered:

- **Fitness for purpose**—the side balconies were originally intended to increase seating capacity at upper floor level at a time when the original tall pulpit was routinely used for teaching and the chancel had not been extended. The sight lines on pages 47 to 50 of the Statement of Significance demonstrate how restricted the view from these areas is now that focus of worship and teaching has changed due to liturgical developments over recent decades. The side balconies are rarely used as seating for services, largely as it is difficult for people to engage with the service due to the restricted view of the chancel area, and the non-existent view of the sanctuary or the font from the north balcony. The balconies themselves pose significant health and safety issues especially with small children moving around the building. We have considered in detail with our architects the possibility of retaining part of the side balconies, but it was clear that the same issues of providing good sight lines for those other than in the front seats would remain, and it would maintain the west/east orientation of worship.—
- **Alternative uses**—we have considered the possibility of alternative uses of the side balcony areas as part of our strategy to make the best use of available space. However, our architects were clear that, ‘it is not a practical solution to keep the side balconies for a meeting/ office space’. The balconies are not large enough to create functional space (e.g. meeting space) and a level floor area would need to be created which would require structural alterations and floor raising. The existing balustrade would also need to be raised by approx. 800mm to provide an appropriate safety solution which could increase the sense of enclosure and, depending on the design solution, could increase the restriction of natural light, described below.—
- **DDA issues/ Inclusivity**—the balconies are accessed via the stone steps adjacent to the western entrance. There is no DDA access to the balconies at present which is not a problem so long as they are used as an overflow for seating only. However, if the side balconies were to remain and used as office/meeting space, a lift would be required if they were to be accessible to all, which would need to be installed in the welcome space. The layout of the church has been designed with careful consideration and a resulting lift would have to be positioned in the location of the two proposed disabled toilets. This would significantly affect the layout of the whole ground floor plan, resulting in a requirement for a complete re-design. This would also add significant cost to the project. Furthermore, the proposed increase in floor level within the main worship area which represents part of the DDA improvements outlined in Section 1 above would result in the spaces beneath the balconies becoming even more claustrophobic.—
- **Restriction of light and bisection of windows**—the side balconies bisect the gothic detailing of the original side windows and severely restrict the natural light which would otherwise flow into the nave. Their removal would reveal the full profile of the windows as well as allowing additional light (and warmth) into the church. The Georgian character of the church would thus be enhanced.—
- **Restriction of views from the side aisles**—the balconies and their pillars restrict the ability of those seated in the side aisles at ground floor level to see what is happening at the front of the church including the projection screen, a fact accentuated by the raked nature of the balcony floors. Those sitting at the sides—

~~need to rely on printed sheets for worship and other information during the service, which can restrict full participation and engagement in the service leading to those members of the congregation feeling slightly marginalised / side-lined from the main proceedings. With the digital revolution in communication this issue is becoming even more significant.~~

- ~~● **Compatibility with wider proposals for main worship area** — as we have indicated above, we consider that the removal of the side balconies is intrinsic to the wider strategy for the creation of a more flexible worship space within the nave, enabling a variety of formats and orientations of worship, with the associated benefits described in Section 1 above. We would not be able to achieve this degree of flexibility if the side balconies were to remain due to the constraints posed by the pillars and the low level of the raked ceilings. It would mean that the potential use of Christ Church would be significantly extended to include, for example:~~
 - ~~● Café style church~~
 - ~~● Messy Church~~
 - ~~● Pre-school church — we currently run ‘Jigsaw’ in the Reception area and Chancel, but with more than 40 coming now we do not have space to grow~~
 - ~~● Alpha Suppers, Harvest Suppers, Marriage Courses etc~~
 - ~~● Worship in the round — A recent survey conducted among our young people asked the question: What would make church appropriate for you? One of our new 12 year olds felt that ‘a child friendly Church was important. She was keen to see the worship being led in the middle of the Church, with seating all around’.~~
 - ~~● Use of creative expressions of worship — flags cannot be waved under balconies!~~
 - ~~● Holiday Clubs — our Children’s Worker has written, ‘Our very first Holiday Club six years ago was held in church, but never again! It proved just too constrictive. For many of these children it would be the only time they came inside a church.’~~
 - ~~● Conferences — Both the Willow Creek Association and London Institute for Contemporary Christianity have asked Christ Church to hold day events this year for the Bristol Area, but we could not offer the facilities needed. With the proposed changes in place, we would have been able to do so.~~

~~In summary, while we recognise that the side balconies form part of the historic fabric of the church, as outlined above they detract from some other aspects of the church fabric (most notably the original gothic windows) and to that end represent purely functional items fitted for necessity to enable a larger number of people to be accommodated when the church was used in a different manner to today, rather than an intrinsic and aesthetically pleasing element of the building’s design.~~

~~We note the alternative suggestion made by the DAC that the balconies could be retained with glazed frontages and increased raking in a similar manner to the approach adopted by Trinity Church in Cheltenham. Increasing the raking would make the seats very high at the top, with the outcome that more light would be excluded from the building. There would still be no view into the chancel area, and very restricted views into the nave from the back pews. This option could also give rise to design issues~~

~~associated with the alignment of the reconfigured side balconies with the west balcony seating which is to be retained in its existing form. Those issues outlined above in respect of DDA accessibility would remain relevant, and the desired flexibility at lower level would not be achieved.~~

~~We have included below a selection of snapshot images of Wadesley Parish Church in Sheffield, which was built as a chapel in 1832 and became a parish church in 1857. The church building was completely renovated in 2002-3. The side balconies were removed and the back balcony extended over new facilities in the shape of an extended welcome area, quiet room and kitchen. Box pews were replaced with chairs. The photos show the 'before' scenario indicating a configuration similar to that at Christ Church Downend, with side balconies cross-cutting the original windows and fixed seating constraining the use of the worship area at ground level. The 'after' shots show a lighter, airy and more flexible worship area with a more ambient feel. In the case of Christ Church Downend this is likely to be increased due to the fact that the church is not inhibited by floor to ceiling pillars as with the church in Wadesley.~~

Wadesley Church, Sheffield: 2002-3 Re-ordering including removal of side balconies and pews



3.5.3 Energy Efficiency

The DAC note that there are proposals for creating a thermally efficient building, which they acknowledge may be laudable, but consider that the link between the need for this and the impact upon the building fabric needs greater clarification.

~~We have attached for reference a summary of the energy and carbon savings which are predicted to accrue as a result of the proposed thermal efficiency improvements. The proposed insulation / ventilation improvements to the floors and roof are estimated to provide an 80% improved heat ratio for gas, whilst the proposed electrical improvements, including the installation of LED fittings, are predicted to result in a minimum 10 to 25% energy saving. In summary, the total carbon saving for the improved scheme is estimated to equate to 5.01 tonnes of CO₂ per year.~~

Not only would this make the building more environmentally friendly but would also result in considerable savings to the cost of heating and lighting the church on an annual basis. We consider it important to take the opportunity to implement these measures as part of the re-ordering process to maximise the opportunities presented by the proposed works, as part of a holistic approach towards upgrading the fabric of the church whereby environmental stewardship and sustainability are considered alongside functionality, flexibility and accessibility.

The impact of these measures upon the building fabric has been minimised by designing them to be implemented alongside the wider suite of proposed changes such that they can be installed as part of the overall re-ordering process. These measures include:

- ~~Improved summer (cool) and winter (preheated) ventilation by implementing sub-floor improvements in connection with the proposed changes to floor levels required for DDA;~~
- ~~Use of reclaimed wood from pews for wooden panelling employed in ducted air solution to better dissipate radiant heat throughout the nave;~~
- ~~Increased solar gain resulting from the removal of the side balconies as described above;~~
- Improved roof insulation installed from within the roof; and improved insulation within lobby areas as part of improvements to welcome space;
- ~~The increase in additional light as previously described will reduce the need for artificial lighting.~~

3.5.4 Consultation

Finally, the DAC's response includes comments that more might be made within the Statement of Need regarding the consultation with the wider community outside the church itself. We have provided below an overview of the consultation process undertaken to date.

Proposals for the re-ordering of Christ Church are part of an ongoing process, but were progressed in earnest in 2005 with the commissioning of CPL Architects to undertake an Options Study to identify the future needs of the congregation and its surrounding community, and to progress a series of recommendations as to the possible ways in which these could be addressed. As part of this process, CPL provided an in-depth statistical analysis of the local community's demographics and its socio-economic profile as well as undertaking a comprehensive consultation exercise involving a series of interviews with 70 members of Christ Church across the age ranges.

More direct involvement with the wider community came in 2011 when we took an active role in the formation of the Community Plan through Downend and Bromley Heath Parish Council. The Plan reflects the priorities expressed by local residents and it looks ahead at what can be done to develop, sustain and improve Downend and Bromley Heath as a healthy, safe and lively place in which to live, work and play over the next decade.

The Community Plan responds to Key Findings from many different consultations, including a detailed questionnaire sent to every household in the Parish. It was found that across the age range there were requests for more places and safer places for young people to meet.

The first stage of our Church Building Project responds directly to this need – the upgrading of the Parish Hall and the provision of a bespoke 'Youth Hub'. This has been

completed (Oct 13) at a cost of £220,000. Half of these funds have come through the giving of the members of Christ Church, the other half from grants.

The Community questionnaire also found that there was desire for venues where parents and grandparents with younger children could socialise. This provision is, in part, offered by Christ Church now, but the vision for re-developing the church itself is rooted in our desire to see the church building becoming flexible enough and safe enough to be able to host a whole range of ways that families can come together in meaningful, creative ways each day of the week.

Another aspect highlighted in the Plan was wide support for more open spaces and places to sit. We have responded to this in our plans for the landscaping of the Churchyard and the development of our Spiritual Garden, linking it in with what will become the Garden Room with its full length windows and doors that open out into the Spiritual Garden. However, probably the most distinctive contribution to the life of the community around us is the unique capacity we have at Christ Church to offer a place of calm and quiet, a place to slow down and reflect. We want to offer a sacred space which is accessible to all. Our emphasis on hospitality in the design brief comes from a commitment to provide a welcoming environment and one where beauty and peace can 'feed the soul'. Therefore, the designs include for example the new 'chapel' or personal prayer space as well as a much larger kitchen with the provision for people to come and meet together over a coffee or a light meal.

When we discussed these ideas informally with members of the Parish Council in 2012 we were encouraged to take them forward. The Parish Council has given £15,000 to Stage One of the project, and when a member of the Parish Council came to look at the church in advance of the Council's meeting to consider our planning application, there was a very positive response.

The vision and design concepts have also been shared with the two Church Schools linked to Christ Church at Governing Body level and personally with the head teachers. Both schools use the church regularly for worship, school visits and by way of the 'Experience Journeys' when we host over 300 children each year as they explore the meaning and significance of one of the Christian Festivals. Again, we have had encouragement and support, especially as without pews we shall be able to accommodate a lot more children safely seated on the floor in church, and use the building in far more creative ways than is possible at present.

3.5.5 Summing Up

We hope that the above offers a good insight into the rationale for what we are seeking to achieve within our re-ordering project, and the way in which it will contribute to the needs of our congregation and wider community. However, the lasting significance of what we are doing now is the legacy it will leave for future generations. The building is no longer fit for a 21st century society. One of our PCC described it as a 'tired old lady'! It is only a matter of time before the sorts of changes we believe are integral to its future vitality are carried out. We cannot stay where we are; we need to move forward and we sense God's call to do it now.

The design team have already spent a significant amount of time on the design proposals to make sure they work well and meet all of the requirements of the Brief for use by our growing congregations and our expanding youth and children's work. In doing so, we have sought to achieve an appropriate balance between preserving the heritage of the building and making the best use of available space. We cannot deliver the changes needed to take the exciting opportunities the future brings without making alterations to

the building fabric. We have, as part of the design process, considered more radical changes that would have had a more significant effect upon the fabric of the building, but following internal consultation, much discussion, and prayer, have settled upon the proposed package of measures as representing the most pragmatic means of securing the space we need whilst minimising both the impact on the building and the project cost. We have also sought to retain and enhance aspects of the historic fabric wherever we can – for example the retention of the western gallery with its pews, ~~and the reuse of the current wall panelling as part of the proposed heating / ventilation strategy.~~

We have previously discussed our emerging proposals with members of the DAC and received positive encouragement to proceed in the manner outlined. We hope that this additional information gives the DAC confidence that the proposed alterations to the building fabric can be honestly justified, and enables you to commend them to the Chancellor of the Diocese.

3.6 Response to CBC Comments (August 2014) (partially superseded)

Church Buildings Council

28 July 2014

David McLaughlin
McLaughlin Ross llp
4 Springfield Cottages
Brewery Hill
Upton Cheyney
BS30 6NA
(by email: david@mclross.co.uk)

Christina Emerson
Acting Senior Church Buildings Officer
Church Buildings Council

Dear David,

Downend, Christ Church (Diocese of Bristol) Proposed reordering

My thanks to you, Matt and the parish for your warm welcome during our visit on 8 July. The Council considered this case at its recent meeting, and I am now able to set out its advice.

The Council noted that the parish wishes to carry out an extensive reordering to include:

- Reorganisation and installation of facilities in the 1960s extension
- Removal of the pews and replacement with chairs
- An extension to serve as an entrance lobby to the south of the chancel
- An extension to serve as a vestry to the north of the chancel
- Creation of a new prayer room
- Improved access
- Installation of new heating
- Removal of the north and south galleries.

The council further noted that the average attendance at the contemporary Morning Worship service on Sundays is 150-200 and the earlier Holy Communion service attracts around 12 people. There is an evening service on Sundays and one on most weekday mornings. During the Sunday services there is a crèche in the church and a number of children's groups gather in the adjacent Church Hall.

Outside of these times the church is open for 2 days every week and for activities such as concerts and theatre productions. The west end, which was subdivided in 1988, hosts regular community activities but the Church Hall and nearby Church Centre are extensively used and this arrangement will continue: the parish's vision for the reordered nave being driven primarily by a desire for greater engagement with God and worship rather than the need to provide an additional location for community activities.

- **RESPONSE: The Parish's Vision for the reordered nave and associated works throughout the church is driven by multiple aims which seek to enable the space to be used more efficiently, more flexibly, and to fulfil a greater range of needs over the working week than at present. While the creation of an improved worship space is a driving factor, there is also a strong desire to optimise the use of this space for events which will attract the wider community. The Parish consider that flexibility and adaptability**

within the main worship area are fundamental to the mission and witness of the Church in Downend. The removal of the pews and side balconies within the main worship area will result in a more adaptable and flexible space, able to be used for a variety of types of worship and to cater for a range of congregation sizes, by allowing variations in the orientation of worship and the arrangement of seating. This more flexible space will also allow the main church area to be used on occasion for other appropriate activities such as concerts and other performances, events for the 7 schools in our parish, or meetings where a large space is required. As an example, the church has been used on several recent occasions for concerts or other performances and the existing configuration restricts the ability of those at the periphery (in particular at the rear of the western balcony or within the side aisles) to gain a full view of the performance and performer(s). By opening up the nave area there is greater potential for the focus of the event (be it worship, ministry or performance) to be shifted towards the centre of the space, surrounded by a congregation /audience better able to appreciate and experience it.

The Council thought that the proposal to reorganise the 1960's extension at the east end was sensible. This is showing its age and repairs to alleviate a significant damp problem are being undertaken as part of the works. The window openings in the east wall will be made larger but as these do not allow access to the exterior the fact that there are graves close by should not pose a problem. However, careful consideration should be given to the detail of the window frames.

- **RESPONSE: Comments noted.**

The Council did not object to the removal of the pews on the ground floor. The nave was partially depewed when the west end was reordered and the pew doors were removed some time ago. While the pews are of decent quality and add to the character of the historic interior they are not in themselves of particular significance and the parish has made a strong case for their removal. The Council was pleased to note that the parish has recognised the importance of providing good quality replacement chairs but would advise against 'refinishing' the west gallery pews to match these.

- **RESPONSE: Comments noted. We have given further consideration to the west gallery pews and will leave these substantially unchanged, aside from minor repairs where necessary.**

The parish wishes to create a new entrance on the south elevation by opening up an existing blocked doorway and constructing a glazed lobby. Externally this will replace what is currently a rather unsightly fenced off area. The new entrance will allow level access to the new meeting areas at the east end, and allow these to be used on a stand alone basis when the rest of the church is closed. The Council did not think that this aspect of the proposals was controversial but considered that it would be important for the parish and its architect to integrate the landscaping proposals with the plans for the building itself in order to ensure that these worked together seamlessly. In particular, the creation of a new path to this entrance, and the need for circulation space around it, would impact on several graves in the immediate vicinity.

RESPONSE: The Parish and its architect and landscape architect are reviewing this in light of the CBC's comments and the earlier advice of the Bristol DAC.

There is a large sycamore tree in the vicinity and an arboricultural assessment has been conducted. The Council thought that the Method Statement was thorough and would allow the parish to do most of what it could to protect the tree, given its situation. The full BS 5837 requires that complete protection should be erected around the tree. Clearly, in this instance, it would not be possible – but there should be some more protective fencing between the tree and the

proposed extension (protecting as much of the canopy as possible) and more of the root protection area to the south east should be fenced off. It is highly unlikely that the extension will have no impact on the sycamore and therefore a regular survey of the tree – and any other trees affected by the works – should be written into the recommendations as they might well become a hazard in the future. The Council also noted that there appears to be a tree to the south of the sycamore which has no protection. There is a reference in the report to the fact that works to or removal of ‘one or two yews’ may be necessary but yews will respond well to careful pruning which would be preferable. The parish should also be clear on the fact that all the trees will be covered by Tree Protection Orders.

RESPONSE: The Parish is indeed aware that all the trees in the churchyard are covered by Tree Protection Orders. As noted in section 4.4 above, all retained trees will be protected according to BS5837: 2012.

Returning to the reordering of the building itself: the Council understood that the parish wished to create a new north vestry and prayer room: the proposal is for a new vestry to be constructed within the external recess to the north of the chancel which is currently used to access a small basement room. An existing door in the north elevation would provide access. While the Council thought that the proposed design (which is to be subservient to the main building and finished in a similar local stone) and location were sensible, it was concerned that the need to raise the cill of the window immediately to the west would make the proposed prayer room in the north east corner of the nave dark and potentially claustrophobic. The Council thought that this might be addressed in part by glazing the external timber door.

RESPONSE: The Parish and its architect have given careful consideration to the treatment of this existing window and the raising of the cill. While it is recognised that there will be some light loss, we do not consider that the lighting of the proposed prayer room will be unduly compromised by the raising of the window cill. Furthermore we have considered various options for improving light to this small room, including the CBC’s suggestion of part glazing the external timber door which we agree is a good suggestion. We will also be moving the organ and its frame back slightly towards the chancel to create more space in the prayer room. As part of the detailed specification we are also looking to install a glazed soundproofed panel above the organ which would allow borrowed light from the chancel. We could also investigate the possibility of installing light tubes within the ceiling of this room, should additional light be necessary. However, given the function and purpose of the room, a lower level of light would not necessarily detract from its use for private prayer and reflection or small prayer group meetings.

Improved access: the proposal here is to both raise the floor of the nave and lower that of the existing east end extension to create level access to all areas of the building except the chancel. External access via the west end will be by way of new steps and a switch back ramp. There is already a ramp in situ but this does not meet the latest DDA requirements and the parish are keen to remedy this. However, the Council agreed with the Local Authority that the proposed arrangement would sit uncomfortably with the symmetry of the west elevation and that two ramps, ideally extended further back in order to avoid the need for switch backs, would be preferable. Glass balustrades would be intrusive and difficult to keep clean and a simple steel handrail of traditional design mounted on a low wall with similar detailing to the exterior masonry would be preferable. A sensible approach would be the key here as DDA compliance is desirable but not essential.

~~**RESPONSE: The Parish consider that inclusive access for all is fundamental to the mission and witness of the Church in their community. Therefore achieving DDA-compliance is an essential part of our vision. We have already given considerable thought to the visual appearance of the proposed new access arrangements, in particular the issue of symmetry, to ensure that we improve our 'welcome' while at the same time achieving a design solution which is appropriate to this main building frontage and its surrounding context. In this regard, as the main pedestrian access to the west of the building is offset from the centre building line, with a diagonal path leading from the main road, the building is not viewed from 'front on' when approaching by foot, and the proposed access solution has been carefully designed to be orientated towards the user, with both the curved steps and the ramp flowing naturally from the footpath approach from Downend Road. Two ramps extended further back in order to avoid switchbacks as suggested by the CBC would, in fact, preclude access around the perimeter of the church building and restrict further the current limited vehicle access for those needing greater access to the church building and for wedding cars and funeral hearses. We do however agree with CBC's suggestion that a simple steel balustrade would be preferable to a glass finish and will amend our plans to reflect this.**~~

New heating system: the heating scheme proposed is an ambitious one, driven largely by the fact that the parish had originally hoped to qualify for a grant. However this is no longer in the offing and the Council thought that while the core scheme of under floor heating boosted by radiators should be retained, other elements such as the proposal to move the historic panelling forward from the walls in order to accommodate radiators behind it might be contentious and costly.

~~**RESPONSE: The Parish are reviewing the proposal to move the historic panelling forward from the walls with their consultants in response to the CBC's advice and in view of the fact that circumstances have changed since this was originally proposed.**~~

Removal of the north and south galleries: the parish would like to remove the galleries to the north and south, leaving only that at the west end. The primary motivation for this aspect of the proposals would appear to be an aesthetic one based on a vision of a bright, open worship space. While the Council empathised with the desire to make the church a place where all would feel at ease (the parish already welcomes those with dementia, for example, to simply come and sit in the nave) it did not think that the removal of the galleries was necessary to achieve this or that the effectiveness of new worship styles would depend on the removal of historic references in the building (a number of churches such as that in Jesmond use their galleries effectively). Nor did the Council concur with the assessment of the galleries as being of only low to moderate significance as they are part of the narrative of the building, the removal of which would change the scale of the space enormously.

~~**RESPONSE: Christ Church, Downend was built in 1831 – a time when a preaching ministry was the main focus of the Church's worship before the Oxford Movement – with a large nave with a very shallow chancel with galleries round the north, south and west walls and high box pews in the nave with an extremely tall pulpit.**~~

~~The galleries functioned in conjunction with the original pulpit which was set at a significant height so that the preacher could see everyone and everybody could see the preacher. The north and south galleries are now redundant for worship of today – the original pulpit is no longer in place. The focus of the principal acts of worship is the front of the chancel (lengthened in 1913) where worship is led by a well-established music group and where today's preaching ministry takes place, the preacher standing on the chancel floor. One cannot see the chancel from the~~

~~north and south galleries. We have explored other options for the effective use of these galleries with the project architects but the balconies are not large enough to create functional space (e.g. meeting space) and a level floor area would need to be created which would require structural alterations and floor raising.~~

~~The significance of the north and south galleries is significantly reduced because the context of their use has changed significantly and the original pulpit on which their functionality relied upon is no longer in place.~~

~~It should also be noted that the primary purpose of the removal of the side balconies is one of functionality rather than aesthetics. The presence of the side balconies severely inhibits visibility from the far sides of the worship area due to the raked ceilings and, to a lesser extent, the intermittent pillars which support them. The removal of the side balconies will improve visibility and increase the potential for more flexible use of the worship area creating opportunities for different seating configurations and alternative orientations to suit different events, rather than being confined to the east-west orientation to which we are currently restricted. The creation of a more adaptable and flexible space would allow this area to be used for multiple service styles and wider activities as described in the response to the first point above. Furthermore, while the improvements to light are also considered to be an important benefit, they do not provide the primary rationale for the balconies' removal.~~

~~The proposal to remove the side balconies is one that has been considered thoughtfully and after much discussion, with careful consideration having been given to the implications for the fabric of the building and its heritage. An earlier proposal to remove the balconies in their entirety was reconsidered following initial comments from consultees, with the proposals amended to retain the west (and still functional) balcony space. However, the removal of the side balconies is intrinsic to the wider re-ordering proposals, which include the levelling of the floor area throughout the building as previously noted. The proposed height increase at ground floor level within the nave would be difficult to achieve if the side balconies were to remain, as the restrictions on visibility for those in the side aisles would be increased and a more constrained space created beneath the balcony areas. If this element of the re-ordering proposals were to be abandoned, we would therefore need to reconsider the whole strategy for re-ordering the nave with consequent implications for achieving an unrestricted level access throughout the whole building.~~

The building is already well lit as the nave windows extend above and below the galleries. The slim supporting columns do not interfere with sight lines and their removal would not afford the parish any greater flexibility than would be achieved by removing the pews. The introduction of portable AV schemes would ensure that those seated to the rear under the galleries were fully included in worship. In addition, the Council thought that the parish needed to be clear as to its seating requirements as the depewed nave and west balcony might not in fact provide sufficient capacity on occasions such as Christmas if the galleries were to be removed. Any safety issues in the galleries could be addressed by the introduction of a simple steel handrail adjacent to stepped areas. For these reasons, the Council did not feel able to support this aspect of the parish's plans, considering that it would result in significant harm to the significance of the building without offering the parish a clear functional benefit.

~~RESPONSE: The Parish consider that the removal of the side balconies is intrinsic to their wider strategy for the creation of a more flexible worship space within the nave, enabling a variety of formats and orientations of worship, with the associated benefits described in Section 5.1 above. The Parish would not be able to achieve this degree of flexibility if the side balconies were to remain due to the constraints posed by the pillars and the low level of the raked ceilings. The removal of the side balconies would mean that the potential use of Christ Church would be significantly extended.~~

~~Having regard to capacity, our project architects have calculated that 300 people could be accommodated in the nave and retained balcony area, with the potential for at least an additional 50 if we used the chancel for additional seating. This should provide adequate capacity for our regular Sunday service congregations whilst also offering room for growth. For the annual Carols by Candlelight Service we propose this year to introduce two services to maximise the opportunity for people to attend, and this is not an uncommon practice in churches for specific occasions where congregations exceed the standard capacity, irrespective of building size.~~

The Council hopes that these comments will be useful to the parish and would welcome the opportunity for further comment in due course.
Yours sincerely

Christina Emerson (Mrs)
Casework Officer

Cc. Jo Vickery, Christ Church
Janet Saxon, Bristol DAC (by email)
Matt Harrison, White Design (by email)
Stuart Mee, English Heritage (by email)

Supporting over 16,000 cathedral and church buildings of The Church of England

Cathedral and Church Buildings Division, Archbishops' Council,
Church House, Great Smith Street, London SW1P 3AZ

Direct line: 020 7898 1864 christina.emerson@churchofengland.org

www.churchcare.co.uk

3.7 Response to Objections to Faculty (October 2014)

The following provides a tabular summary of the key issues raised by South Gloucestershire Council (SGC) in its formal objection to the Faculty application submitted in October 2014 (letter from Robert Nicholson, Conservation Officer, dated 16 December 2014) together with Christ Church Downend's response and, where relevant, proposed modification to the reordering proposals. These amendments were subsequently agreed in principle with Robert Nicholson (refer to email dated 2 September below). Following a review of the detailed plans the subject of the proposed Faculty resubmission of July 2016, Robert Nicholson confirmed his support for the revised proposals.

Objection Point	CCD Response
Modifications to historic entrance doors to accommodate the increase in floor level	We are now proposing a revised solution to resolving the issue of levels and access throughout the building (see separate point on levels and flooring below). This would result in no change to the levels at the entrance threshold, and thus no requirement to modify the existing entrance doors, which should therefore overcome this objection point.
Removal of the balconies and associated implications for historic significance	<p>We have given careful consideration to this point. As part of this process we have visited Trinity Church in Cheltenham, as recommended by the CBC, to view the way in which they have adapted and modernised their balconies. Whilst we maintain that the objective for the proposed removal of the balconies went far beyond simply increasing light levels within the church, we recognise that, in order to move forward with this project, we are unlikely to be able to achieve this element of our re-ordering proposal without incurring significant costs and delays to timescale given the objections raised. We are therefore proposing a revision to this aspect of the proposals which would leave all three galleries in situ.</p> <p>We are keen to ensure that the side balconies can be used productively, and to that end propose to upgrade the seating within these areas via the removal of those pews in poor condition and replacement with better quality alternatives from the ground floor (see also point below). We intend to remove the back row of seating to each of the side balconies and reduce the floor height at the back of each gallery to create a wider walkway. We also propose to create a flexible space at the far end of each of the side balconies closest to the chancel where viewing is at its most restricted. These areas could be used for informal gathering, storage or other ancillary uses. Within these areas we propose to rationalise the levels to be consistent with that of the rear walkway described above, to create a more usable space.</p>
Loss of the pews in their entirety	We propose to relocate some of the better quality pews from the ground floor to the retained side balconies as indicated above. We would also consider further (at detailed design stage) the potential for sympathetic re-use of some of the remaining pews. Examples could include the creation of bench seating within the chapel area, and / or the installation of panelling around the servery area using wood recovered from the dismantling of the pews at ground floor level. Given the proposed revision outlined above which would see the retention of the balconies, the concerns raised by SGC regarding

Objection Point	CCD Response
	the cumulative effects of the loss of the pews coupled with the loss of the balconies should no longer remain. We trust that SGC would not retain their objection to the loss of the ground floor pews in isolation, given the considerable efforts that have been made to address the other concerns which they have raised regarding the proposed re-ordering.
Loss of pulpit	We are proposing to simplify the works at the east end of the nave. This would result in leaving the dais in place without modification, rather than cutting it back to create a level access to the chapel as previously proposed. A ramped solution can be made available for those who require it. Leaving the dais in its existing position would also mean that the pulpit could also be retained in situ.

Other Proposed Amendments - Levels and Flooring

We have given further consideration to the optimum solution for reconciling the levels throughout the church having regard to comments made by third parties. We are now proposing an alternative option whereby the flooring surface currently in place within the entrance area is carried through into the nave with the installation of a thin screed over the top of the existing floor, allowing carpet tiles to be fitted above, rather than the raised wooden floor previously proposed. This would obviate the need to change the access arrangements at the western entrance, and this lower impact solution would also mean that there would be no need to alter the west entrance doors, or the mouldings / panelling within the nave. The existing dais would be retained in the vicinity of the pulpit and proposed chapel as indicated above. There would be some minor modifications to the levels proposed to the rear of the church (south corridor / garden room) to ensure consistency with the slightly amended levels within the nave.

Subsequent Correspondence with South Gloucestershire Conservation Officer

From: Robert Nicholson <Robert.Nicholson@southglos.gov.uk>
Sent: 02 September 2015 10:41
To: Jonathan Vickery
Subject: RE: Proposed amendments to Christ Church Downend re-ordering

Dear Jonathan,
First of all many thanks for the opportunity to comment on the latest proposals.

Overall in my view the proposals are significant improvement but it would be helpful to have a set of plans without all the superseded annotation.

The only issue for me remains the removal of the pews. Although I understand the need for their removal, I would still maintain the character of the building would benefit from some partial retention of the Victorian pews within the main part of the church. However, with the partial retention of the pews within the balconies (along with the balconies themselves) and the pulpit and all existing panelling being retained, unlike before we are not looking at a total elimination of all the historic woodwork within the church and so in light of all material considerations, I would be happy to support your proposals in principle.

Prior to formally confirming in writing, as noted above, it would be helpful to receive a set of amended plans what did not contain all the annotation which I presume is now redundant.

In light of this I would suggest we don't have to meet next Monday as discussed, but if you disagree them please let me know and we can meet as planned.

Regards,

Rob

Rob Nicholson
Senior Planning and Conservation Officer
Environment and Community Services



Fri 10/06/2016 17:05

Robert Nicholson <Robert.Nicholson@southglos.gov.uk>

RE: Proposed amendments to Christ Church Downend re-ordering

To Martin, Ruth

Hello Ruth.

Many thanks for the opportunity to review and comment on the updated proposals and sorry for the delay in getting back to you.

In response to the revised proposals, the proposed scheme of reordering for Christ Church Downend is considered to be a significant improvement on the proposals contained within the previous Faculty application. Unlike the previous scheme, in my view what is now being proposed can be considered to help preserve the historic interest and significance of the interior of this grade II listed building and as thus is far more acceptable.

It remains however regrettable that we are still losing the pews within the main worship area, but the justification for their removal has been previously made and so although my view remains that they should be retained insitu, I do understand and accept the case for their loss. I would though note the retention of pews at first floor level will at least help ensure their loss is not total and along with the retention of the balconies and other features now to be retained, the previous concerns regarding cumulative loss of internal character and significance has been addressed or mitigated against. Notwithstanding the exemptions in place for internal works to Christ Church, in the context of the National Framework I would suggest that the loss of the pews would cause "less than substantial harm" but this harm would be outweighed by the public benefit that would result through the considered continued and intensified use of the building. Therefore I don't perceive there being any conflict between the proposals and the guidance laid out within the national framework.

Externally I would though again suggest further consideration is given to the landscaping to the south, especially in and around the extended southern entrance. We also never concluded on how the new garden room would impact on the existing graves which are located in close proximity to the eastern elevation.

These are though just matters of details which I'm sure can be picked up at a later date. The main point is that to my mind the updated proposals no longer represent what I had previously considered to represent substantial harm to the significance of this designated heritage asset. Consequently, in light of their considered acceptability I would be happy to support the updated proposals

I also would commend all involved on the steps that have been made to address the previous concerns expressed.

I trust that this is of assistance.

If there are any queries regarding this matter,

Regards,

Rob Nicholson
Senior Planning and Conservation Officer
Environment and Community Services

☎ 01454 863536

☎ 01454 863440

🏠 South Gloucestershire Council

PO Box 2081

Bristol

BS35 9BP

3.8 Review of amended proposals against Historic England comments (July 2013)

Historic England (formerly English Heritage) were consulted as part of the initial design process and submitted a formal consultation response in July 2013. The key points can be summarised as follows:

- The external proposals do not raise any concern;
- No objection to the removal of the pews;
- Preference for the pulpit to remain as a feature of significance to the historic functioning of the church, but do not intend to raise this issue further;
- Considerable concerns regarding the removal of the side galleries and would strongly advise that their removal is reconsidered.

Their concluding comments were as follows:

“To summarise, we are broadly supportive of the proposals as a well thought out approach to ensuring the future beneficial use and operation of the church. On the whole, the areas where there is loss of historic fabric or features are not considered significant enough to warrant an objection, save for the removal of the side galleries which we do not support...”

Historic England have not been reconsulted on the revised proposals, however it can be seen that the revisions address points 3 and 4 in the list above (loss of the pulpit and the side galleries) which were the two issues with which reservations were expressed. We consider therefore that Historic England’s concerns have been overcome as a result of the revised proposals.

Appendix A

Statements of Significance: Guidance for Parishes from the Church Buildings Council

The Church Buildings Council's current advice on Statements of Significance is set out below. This Statement of Significance has been revised in accordance with this advice.

Section 1: Brief history and description of the church building(s), contents, churchyard and setting

Section 2: The significance of the church (including its contents and churchyard) in terms of:

- i) Its special architectural and historical interest**
- ii) Any significant features of artistic or archaeological interest**

Please state if you have taken expert advice to help you define the significance, and from whom.

Section 3: Assessment of the impact of the proposals on the significance defined in Section 2

Statement of Significance

The Faculty Jurisdiction Rules 2013 define a Statement of Significance as “a document which describes the significance of the church or other building in terms of its special architectural and historic interest (including any contribution made by its setting) and any significant features of artistic or archaeological interest that the church or other building has so as to enable the potential impact of the proposals on its significance, and on any such features, to be understood”.

A Statement of Significance is an important tool to help everyone understand the significance of the church building and its fabric and fittings. It is a useful resource for anyone with responsibility for your churches fabric and encourages good stewardship of your heritage building. It should be prepared independently of any Faculty application, and ideally reviewed annually so that any recently obtained historical material or changes, such as an extension or reordering, can be incorporated, and a copy should be given to the Church Architect to include in his Quinquennial Inspection Report.

A Statement of Significance should accompany every faculty application that involves making changes to a listed church. It will help those in the Faculty system advise you and assess your plans for change. This guidance includes a template to help you to write your Statement of Significance.

It should include a ground plan and map of the local area and at least two photographs, normally one of the exterior, one of the interior. The notes in the boxes will guide you as to the sort of things to include.

In assessing significance you may wish to use the following customary terminology:

High – important at national to international levels

Moderate-High – important at regional or sometimes higher

Moderate – usually of local value but of regional significance for group or other value (e.g. vernacular architecture)

Low-Moderate – of local value

Low – adds little or nothing to the value of a site or detracts from it

January 2014

<http://www.churchcare.co.uk/churches/guidance-advice/statements-of-significance-need>
accessed 21 August 2014

The first draft of this Statement of Significance was prepared in September 2011 and was based on the Church Buildings Council's earlier advice on Statements of Significance as set out below:

STATEMENTS OF SIGNIFICANCE: GUIDANCE FOR PARISHES

'A Statement of Significance is an important tool to help everyone understand the significance of the church building and its fabric and fittings. It should be a Statement that you revisit at regular intervals over the years and consider at all times to be a working document. It is a useful resource for anyone with responsibility for your churches fabric and encourages good stewardship of your heritage building.

'It should be prepared independently of any Faculty application, reviewed annually so that any recently obtained historical material or changes, such as an extension or reordering, can be incorporated, and a copy should be given to the Church Architect to include in his Quinquennial Inspection Report.

'The Faculty Jurisdiction Rules 2000 define a Statement of Significance as "a document which summarises the historical development of the church and identifies the important features that make major contributions to the character of the church".

'The purpose of the Statement of Significance is to help you, the parish, explore the strengths and potential that your church holds for worship and mission, and to help those in the Faculty system advise you and assess your plans for change.

'A Statement of Significance should be prepared by every parish, and should accompany a faculty application and balance the separately prepared Statement of Need, for which guidance is also available on the Churchcare web site, found at:
<http://www.churchcare.co.uk/legal.php>.

'This guidance includes a template to help you to write your Statement of Significance, which should be divided into two parts, as explained below. It should include a ground plan and map of the local area and at least two photographs, normally one of the exterior, one of the interior. The notes in the expandable boxes will guide you as to the sort of things to include.

'In assessing significance you may wish to use the following customary terminology.

- **High** – important at national to international levels
- **Moderate- High** – important at regional or sometimes higher
- **Moderate** – usually of local value but of regional significance for group or other value (e.g. vernacular architecture)
- **Low-Moderate** – of local value
- **Low** – adds little or nothing to the value of a site or detracts from it

'Part I: The church in its urban / rural environment should provide an overview of the significance of the church, and the contribution of its setting to that significance. Part I should be compiled before any specific proposal has been worked up, and can be re-used for each faculty application. This means that you do not have to start from scratch each time, although of course it will have to be kept up to date.

'Part II: The significance of the area affected by the proposal should provide a more detailed description of the significance of the particular part of the church and / or its curtilage affected by the proposal scheme, and the potential impact of the proposed works. Part II will be prepared in draft form for any pre-application consultations, and finalised to accompany a faculty application when a scheme has been worked up, taking the information in Part I into account. This will ensure that the Statement is kept up to date, and relevant to each particular application. This should not be a justification of your scheme, which should be in the Statement of Need. The level of detail provided should be proportionate to the importance of the heritage asset and sufficient to understand the impact of the proposal on the significance of the heritage asset.

'The PCC should be able to produce the Statement itself in collaboration with their architect and the DAC. However, in the case of large and complex churches the PCC may need to consider acquiring professional help. In some cases a Conservation Management Plan may be required, consult the relevant CBC guidance on Churchcare.

'You may find that there are some sections which are not relevant to your application. Where this is the case please state that the section is 'not applicable'.'

Church Buildings Council
October 2002, revised March 2007, August 2010
Church House
Great Smith Street
London SW1P 3NZ

<http://www.churchcare.co.uk/images/statements.pdf> accessed 1 November 2012

Appendix B

extract from Rev Arthur Emlyn Jones,

Our Parish: Mangotsfield including Downend.

A brief account of its Origin and History, 1899, reprint 1978, Kingsmead Press, Bath

According to the records of February, 1828, the question of further church accommodation was occupying the minds of the authorities. The Parish Church was "too far away," and its size, was "inadequate." Consequently we find it was desired "to erect another Church," and the point at issue was "*shall it be a Chapel-of-ease, or shall it constitute a new Parish Church?*" This was a serious matter, and was in no way hurried over or hastily decided. The matter was fully and fairly discussed, and the following letter is the result as far as the then Bishop of Bristol was concerned:-

REVEREND SIR,

After the fullest consideration which I have been able to give to the subject of our late conversation, I retain the opinion which I have more than once expressed, that in order to meet the spiritual wants of the Parish of Mangotsfield, a new church should be erected in a central situation, and be constituted the Parish Church in the place of the present. If the benefice were of sufficient value to furnish a stipend to a curate, the present Church might be retained as a Chapel-of-ease, but, unfortunately, the living does not furnish a decent maintenance for a single clergyman, much less for two; with respect to any tablets which may be affixed to the walls, they might be removed to the new Church, as was done at Clifton, and the churchyard may remain in its present state. Indeed, I see no reason why the Church itself should be pulled down. I am convinced that the plan, above described is the best in every point of view, and I sincerely hope that the parishioners may possess both the inclination and ability to carry it into execution.

Very sincerely yours,

Palace J. BRISTOL. Sep. 2, 1826.

Rev. Robert Brodie.

Dr. John Kaye was Lord Bishop of Bristol at this time. This very serious question was brought before an influential Vestry meeting in December, 1826. After great discussion, it was proposed that the suggestion of the Bishop, whose letter to Mr. Brodie had been read, should be carried into effect; and the Vicar, Mr. Brodie, undertook, on these conditions, to provide the sum of £3,000 apart from any rate of the parish.

An amendment was proposed that the Church should be erected, but that it should "*only be a Chapel-of-ease, and not the Parish Church.*" This was carried by 24 to 14. A Building Committee was appointed, consisting of the clergy and the following: Messrs. Stephen Cave, Danl. Cave, John Haythorne, Robt. Lewis, and Thos. Wadham. Mr. Danl. Cave offered the site for the Church free gratis, but this was respectfully and of necessity declined, because it was considered expedient that a large burying-ground should be provided as well as a Church. Mr. Robert Lewis, of Cleve Lodge, offered suitable land on very favourable terms, and the offer was accepted. The Committee proceeded very cautiously, and rightly decided on two points: first, there should be *no rate*; and second, nothing should be done before the money was either in hand or in prospect. Matters proceeded slowly, but prosperously, and the Downend Church was opened in 1831.

It was built by Mr. Olive Greenway, a real Mangotsfield man, and will hold 1,000 worshippers. In consequence of a money grant from the Church Building Society, 724 seats are to be free and unappropriated for ever.

It is dedicated to the Saviour, being called "Christ Church." It is a large, square, stone building, with Bath stone dressings, It has no tower, and has a one-span roof. **The whole of the walls, including gable ends, are finished off above the roof with embattled freestone work.** Small toweretts of the same material adorn the east and west ends. The more elaborate are at the chancel end. There are here two small lantern turrets of freestone. There is a burying-ground on the north, south, and west sides, and on the east stands the Vicar's freehold glebe, which is used as a school playground. A fresh parcel of land on the north-west side of the original churchyard has just been acquired by the Vicar on behalf of the parish. This is the square plot through which the Church path leads from the Downend road. The interior of the Church is plain, but lofty and comfortable. There are galleries on three sides – north, south, and west – resting on iron pillars. The main building ends in a particularly lofty arch, beyond which, eastward, the chancel is built. Formerly the pews were most orthodox and high, but are now of modern description. **This Church had, in its earliest days, its "orchestra," consisting of clarinet (Mr. C. Davis), bass viol, flute (Mr. C. Greenway), and trombone. They sat in a prepared place in the west gallery.** This was before the organ was built. **The organ and choir originally occupied this west gallery, but are now in the extreme east corner of the north gallery.** In 1874 Downend was constituted a separate parish by special Act of Parliament. Through the liberality of Sir Stephen Cave, Bart., G.C.B., the Rev. Alfred Peache, and the Ecclesiastical Commissioners, the endowment fund of the parish was raised. Rev. Alfred Peache was its first incumbent, and upon his resignation in 1878 his curate, Rev. J. W. Dann, M.A., was appointed Vicar, and is still in charge. Through the energy of the present Vicar, a very fine Vicarage was erected to the west of the Church in 1879, at a cost of £2,300. The land for this was the gift of Sir Stephen Cave. The Diamond Jubilee commemorations of this Church are an oaken pulpit, built by public subscriptions; silver Communion vessels (one flagon, two chalices, and two patens), the gift of Lady Cave, of Cleve Hill, and her sister, Miss Smyth. In this Church are some historic and interesting tablets. On the south wall of the chancel are the family monuments of the Caves.

Stephen Cave, died 1838, aged 74.

Anne, his wife, died 1851, aged 87.

"Who liberally contributed to the building of this Church."

"He is buried at St. Paul's, Portland Square, Bristol."

Daniel Cave, died 1872, aged 82.

Frances, his wife, died 1854, aged 60.

Anne, daughter, died 1847, aged 24.

Frances, second daughter, died 1826, 14 months old.

Henry, second son, died 1858 aged 36; Daniel, youngest son, died 1861, aged 25,

"Accidentally drowned in the Nile, buried at Assouan."

The Right Honourable Sir Stephen Cave, Bart., G.C.B., died in 1880, aged 59, and is buried at Aix in Savoie.

Mrs. Alington, daughter of Mr. Daniel Cave, died at Muckton, 1874, aged 36.

On the north wall of the chancel is the monument of Mr. John Minty Croom, died 1875, aged 72. Elizabeth, his wife, died 1884, aged 83.

On the south side of the chancel arch is the tablet of the world-renowned Grace family:- Henry Mills Grace, died 1871, aged 63; George Frederick, died 1880, aged 30; Martha, wife of Henry Mills Grace, died 1884, aged 72.

On tablets in the south wall under the galleries is the monument of the Gillsons – Mr. George and four sisters. Also those of the Sealeys – Major-General Sealey, died 1849, aged 66; Mary Ann, his wife, died 1859, aged 71; H. Eliza Sealey, died 1834, aged 19 ; Eliza S., died 1836, aged 81.

Also

Robert Walker Leonard, died 1871, aged 55.

In the floor in the centre aisle are small triangular tablets as follows:—

Thomas Coleman, 1835, 81; Margaret, his wife, 1839, 75; Betsy, wife of Henry Olive Greenway, 1834, 26; Mary Monk, 1844, 81; Robert Croome, 1855, 83; Mary Croome, 1846, 72 ; Eliza Croome, 1883, 85; John Henry Croome, 8 years ; J. M. Croome, 1875; H. E. S., 1834; E.S., 1835; B. W. D. S., 1849.

In the churchyard are a great number of names which frequently occur in the parochial records. I can only give some of them.

Christian Haynes, died 1861, aged 76.

Phillipa Haynes, 1863, aged 80.

These are deeply interesting, because they are the daughters of Rev. Christopher Haynes, who was Vicar of Mangotsfield for thirty-seven years (1769 to 1805).

John Hughes, Cleve Lodge, died 1858, 58 years, old [and various other members of the family; he played a most prominent part in this Parish in his day].

Olive Greenway, died 1846, aged 72. (born c 1774) [This is the builder of the Church and the contractor for Mangotsfield Church alterations in 1843]. Ann, his wife, died 1877, aged 80 years.

George Cook Thomas, died 1868, aged 53.

Bennett Davis, died 1846, aged 59.

Mary, his wife, died 1882, aged 84.

Ed. Russell, died 1867, aged 74 [one of the most prominent men of the Parish in his day].

Ehiza Russell, died 1879, aged 82.

Benjamin Davis, died 1876, aged 8.

Hannah Davis, died 1878, aged 85.

John R. Nichols [uncle of Mr. W. G. Grace], died 1889, aged 76.

Julia Augusta Peache, died 1893, aged 67, Wife of Rev. Alfred Peache, of sweet loving memory and immortal association in this parish.

Henry Grace, Surgeon, died 1895, aged 62 [the never-to-be-forgotten “Dr. Henry” of Kingswood].

Fred. Greenway, died 1895, aged 69.

Chas. Greenway, died 1895, aged 64.

There are a large number of Greenways. This is one of the oldest families in the parish.

Frances Anne Cooper, died 1880, 88 years of age. More than 40 years schoolmistress at Mangotsfield. [“Sweet *little* Miss Cooper” they still call her].

Alfred Pocock, died 1897, aged 84 years. [The pioneer of Glo’ster cricket, and general instructor of the Grace family].

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With regard to the tythes of the parish very little need be said. It does not come within the scope of this work to speak of tythes in general as such, but simply to say a word or two, as part of the ecclesiastical history of the parish.

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We frequently meet with charges in the old rate book worded thus: "*For tythe unsold.*" In the early part of the century the tythes were owned by three separate parties – Cave, Toghill, and Parry. To-day they are in the hands of three – Sir C. D. Cave, Mr. Marsh, and Mr. Croome. The total value is £90 per annum, and £45 of this is owned by Mr. Marsh. A peculiarity of this division is that it constitutes the various owners *part lay Rectors* of the parish. So that we have a clerical Vicar and three "lay Rectors," with their due proportion of the share of the *Rectorial honour*. As a matter of fact, a large portion of our country is claimed by lay Rectors who obtained this position after the sacrilege of Henry VIII's day. Be it noted the clergy of the parish do *not* own a fraction of its tythe. The following figures give all thoughtful people food for reflection: "At the Norman Conquest there were 45,000 Churches and 52,000 Chapels-of-ease in the kingdom, but now (1779) the number of both is 10,000, whereof 3,845 are impropriations" (Rudder). "There are (1779) 290 Parish Churches in Gloucestershire, of which 140 are impropriations" (Rudder).

Where the "advowson" is in the hands of a layman, that living is called an "impropriation." It is an "appropriation" when in the hands of "the officials of the Church, College, or religious foundation" (Burns' Ecc. Law, vol ii, p. 303).

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Appendix C

1827 Appeal Address to erect a Chapel of Ease

FREE CHURCH OR CHAPEL OF EASE FOR THE PARISH OF MANGOTSFIELD

The PARISH of MANGOTSFIELD and Diocese of Bristol is situated in the County of Gloucester and DIOCESE of Bristol: and contained, according to the Census of 1821, 674 families, or 3179 inhabitants.

The Church of the said Parish is a small structure, situated at an inconvenient distance from the greater part of the inhabitants, and very inadequate to the present extent of the population. With the addition of a small gallery, the Church, including the chancel, contains only 46 pews, which are occupied by the families of about an equal number of householders. But, for the great mass of the population, for the families of the numerous miners in quarries and coal-pits in the neighbourhood, for domestic servants and labourers, as well as for almost all inhabitants of houses built during the last fifty years, no church accommodation is provided. The consequence is, that more than nine-tenths of the Parishioners are wholly destitute of the proper means of religious instruction and divine worship as by law established, and are subject to all the evils and disadvantages which necessarily result from so serious a deprivation.

To remedy the evils above complained of, it is proposed, as being the plan most approved at a general Vestry Meeting of the inhabitants, to endeavour to erect a commodious Chapel of Ease in a central part of the Parish: the said Chapel to contain about 1000 persons, including 650 or 700 open sittings; the latter to be free for ever to all classes of Parishioners, and afford them easy access to all the ordinances of the Established Church.

Towards the accomplishment of this object, it is not attempted to raise money by a rate on the inhabitants, who are chiefly, as above described, poor and labouring people. But a Subscription has been opened, to which nearly £.600 have already been offered by Parishioners; and a most suitable piece of ground has been gratuitously presented as a site for the proposed building. The Society for Promoting the Building of Churches and Chapels, in consideration of the urgency of the case, has promised the unusually large grant of £.1000 in aid of the design, on condition that the building be approved by them, and the accommodation of the poor be adequately attended to. It is calculated that £.1000 or £.1200 more will complete the undertaking.

Under these circumstances, an Appeal is respectfully addressed to the Public. The design has long been delayed for want of funds to carry it into execution. It is now hoped, that with the encouragement already received, aided by Public Contributions, the object may be accomplished. It is not thought necessary, in order to recommend this application, to enlarge either upon the extreme necessity or importance of the case, farther than by a statement of facts above related. But the observation may with propriety be made, and will readily be admitted by those who know the peculiar character and poverty of the neighbourhood, that few places can prefer a stronger claim to the notice and charity of all persons who are concerned for the extension and establishment of true religion, than the Parish for the benefit of which this Petition is intended.

Subscriptions and Contributions will be thankfully received by the REV.ROBERT BRODIE, Minister of Mangotsfield; by Mr. ROBERT CROOME, Downend, and THOMAS PEXTON PETERSON, Esq. Mangotsfield, Churchwardens; and at the Bank of Messrs. ELTON, BAILLIE, AMES, & Co. Bristol.

Mangotsfield, Aug. 30, 1827.

Appendix D

1828 Grant application to the Incorporated Church Building Society

Mangotsfield near Bristol
March 26, 1828

Reverend Sir

I beg to forward to the Society for promoting the building etc of Churches and Chapels a plan for a Chapel of Ease for the Parish of Mangotsfield, and the printed form of application for a Grant made by the Society in favour of the said Parish. In doing this I request the consideration of the Committee in the long and unavoidable delay of our proceedings which has been occasioned by the extreme inability of the inhabitants generally to contribute largely towards such an undertaking. There has been a large population to move + conciliate to the object few of whom could be supposed to know the value of the benefit to be conferred on them; and in addition to the embarrassment produced by the contending views of persons friendly to the design + by hostile influence – the whole fund now raised has depended chiefly upon the personal exertions of the Clergyman and Churchwardens sustained by the recommendation of the Bishop of the Diocese by promised grant of your Society.

When the proposal was first made of increasing our Church accommodation it was not easy to decide whether the increase would better be obtained by re-building on a new site, or by Building a Chapel of Ease. The latter plan has been adopted as the best, and indeed the only practicable one – the Patron being reluctant, and the Impropropriators refusing to give their consent to the removal of the old Church. A large majority of the Inhabitants also declared themselves in Vestry to prefer the Chapel plan, and therefore it conciliates all parties; will avoid all disputes about rights of pews; will enable us considerably to augment, and that at the extremities of the Parish the originally proposed number of free sittings; and will supply an additional church to this populous neighbourhood, and these circumstances, having been admitted in its favour both by our late and present Diocesan, the Chapel plan is now recommended to the Society in preference to that which I at first thought would have been more easily accomplished.

The plan of the building which accompanies this letter, will, it is hoped, be approved by your Committee. It has been selected from those of several competition as well suited to this place, +, with the promised aid of the Society, within our means. **The greatest attention has been paid to strength and good arrangement, and throughout the building to the printed “Suggestions” of the Society.** (my emphasis – see the appended printed Suggestions) The estimate is considered low but it will be seen there is no want of expense, and we have excellent stone very near to the site of the building. The Works will, of course, be submitted to public competition. We consider ourselves fortunate in our Architect and Surveyor who resides near us, is interested in the success of the undertaking, and is a person of most approved integrity, of extensive employment, and of known practical knowledge of his profession.

It will be seen by the form of the petition that instead of 650 or 700 free sittings as first proposed we shall secure 773 (or possibly 800) in the Chapel, and virtually not less, I suppose, than one-third of the Old Church by courtesy of pew-holders, who living near the site of the Chapel will take pews in it.

In furtherance of this undertaking, I trust the Committee of your Society will receive my testimony that the Voluntary Contributions of the Parishioners have been in most cases beyond what could have been expected from them. And the purchase of a Burial Ground to be attached to the Chapel is an effort made by them as unexpected as it is advantageous. The suggestion was conveyed from the Lord Bishop of the Diocese, and I feel gratified to say was adopted by an unanimous vote of the Vestry. I do not know that there remain any further observations to be made to in the satisfaction of the Committee.

It is not necessary, I conceive, to say more on the want of the case than that they have annually increased since first we made them known. Our hopes are that those wants are soon to be relieved: that our instructed poor shall not longer remain without the proper means of instruction and Divine Worship: and especially that the rising generation of the parish more than one-third of whom are daily educated in the principles of the established Church, may not longer be thrown upon the world to be Idlers or Dissenters, but be preserved in union with us in the exercise of those principles without any excuse either for Sabbath-breaking or for separation. I cannot, however, conclude this application, after a long period of rather anxious exertion in pursuit of the important object on which I feel assured, that the prosperity of a large Parish depends, without stating to the Society that as the promise of their grant of £1,000 has borne us through every discouragement, and given weight to our appeal to the charity of benevolent persons around us, so now the completion of our hopes and the giving effect to whatever has been done depend entirely on the fulfilment of the Society's bounty. With this assurance I beg to present our application. I do not petition for an increase upon the promised grant because I fear such a petition could not be complied with.

I remain,
Reverend Sir,
Your obdt. faithful Servant
Robert Brodie

Appendix E

The Incorporated Church Building Society

ADDRESS of 1818

THE importance of Religious Instruction and of Public worship, to the best interests of Individuals and of Nations, has been acknowledged by the wise and good of every age.

In this view, the want of *Church-room* in the populous parishes of the Metropolis and its vicinity, and in many other parts of this Kingdom, has been long felt and deeply deplored.

Of the extent to which this evil has attained, some judgment may be formed from the fact, that the excess of population, merely in eighty-one parishes in the immediate neighbourhood of the city of London, above the estimated capacity of the Churches and Chapels in those parishes, falls very little, if at all, short of *One Million* souls; an amount, from which after every deduction has been made for non-attendance on Public Worship, by reason of age and sickness, and other causes, still a vast number will remain of such as are necessarily excluded from want of room.

A similar result may be gathered from a list of Parishes, selected out of various parts of the Kingdom, and subjoined to this Address.

Such being the state of things, some estimate may be formed of the evils widely diffused through all ranks of society: and they who are of opinion, that no remedy has been provided more effectual, for the evils to which human life is exposed, than the exercises of a rational piety and a sound instruction in the doctrines and duties of Christianity, will find little reason to wonder, that in the circumstances which have been here described, pauperism, vice and depravity should abound; that impiety and disloyalty should be widely diffused; crime increase; and the voice of human law appear often to be raised in vain.

It is true, that the present age is eminently distinguished by the exertions of Individuals and of Public Institutions, and of the Legislature itself, directed to the prevention or the remedy of evils both moral and political; and to the positive diffusion of virtue and happiness; by the promotion of a sound and useful education; the circulation of the Holy Scriptures; and by other methods connected with the temporal and spiritual welfare of the people. But, without disparaging any of these efforts, it may confidently be affirmed, that the system of beneficent operations is left lamentably deficient, and none even of those other schemes of benevolence can attain the just measures of good of which they are capable, until large and powerful means shall have been made applicable to the remedy of the deficiencies of pastoral superintendence, and of places duly set apart for the Public Worship of Almighty God, according to the rites of the Church of England.

Urged by these considerations, a number of respectable individuals presented a memorial to the noble Lord at the head of His Majesty's councils, soliciting attention to the necessity of providing additional Church-room; an object to which subsequent events have most satisfactorily shewn that the paternal care of Government had long been directed; and in further prosecution of their purpose, the Memorialists afterwards resolved to attempt the formation of a Society for promoting this good work.

Such a Society has been formed; and while the arrangements connected with its establishment and first proceedings have been going on the Nation has also had the satisfaction of beholding the attention of Parliament called to this great object, by the Speech from the Throne at the opening of the late session; and, subsequently, has seen an Act passed, with extraordinary concurrence, intituled, "An Act for building and promoting the building of additional Churches in populous parishes" – auspicious beginnings these; which hold forth the gratifying expectation, that, at length, means are to be put in action, that which in process of time may, under the Divine Blessing, produce results in some degree commensurate with the magnitude of the existing evil.

This also is certain, and (lest a contrary opinion should any where be entertained) will be proper to be stated in this place, that the existence of either of the above expedients is so far from constituting an objection to the existence and services of the other, that in some respects they are calculated mutually to co-operate together; and in others, the one to supply the deficiencies of the other: and it is further certain, that any reasonable hopes of adequate success can be grounded alone in the joint existence and successful application of both.

The provisions of the Act in question are, in the first place, of such a nature, that no part of the money voted by Parliament is to go in aid, except of such parishes only as possess a population of not less than four thousand souls, and in which there does not already exist accommodation for more than one-fourth of the whole population; unless there be one thousand persons resident more than four miles from the Church: and when it is considered, that there are therefore many thousands of parishes in this kingdom, whose circumstances the Parliamentary Grant cannot reach, and yet that very many of these are in a condition of extreme insufficiency with regard to their accommodation, and in great need likewise of pecuniary aid; the peculiar usefulness is evinced of a disposable Fund to resort to, of that very nature which it is proposed to raise and dispense by the intervention of the present Society.

Again; the good to be looked for in the erection of new Churches, vast as it is, does yet perhaps not exceed, in importance, that which may be expected from the enlargement of the building or from the increase of accommodation in the Churches and Chapels already in existence; a department in which no portion of the bounty of Parliament can be applied; and to which, therefore, more particularly with a view to a provision for the spiritual necessities of the lower orders, a large share of the funds of this Society may be directed with the happiest effects.

It is apparent, therefore, that a wide field is open for the exertions of the present Society, and that nothing short of a strenuous application for many years can bring the great undertaking to the end desired.

The Society, however, are animated, not appalled, by the work which lies before them; and, in this spirit, beseech of the Public at large, to bear in mind, that the efforts of the Society must be altogether ineffectual, unless they be met and supported by a patronage very various and very copious; a patronage worthy of the cause, proportioned to the necessity, and suitable to the power and dignity of a great Nation.

The regulations of Parliament being now ascertained, the Society are ready to proceed to the grateful task of receiving applications, and appropriating their funds; it is obvious, however, that their power of dispensing can only be commensurate with the means entrusted to their administration; and it must be remembered, that the nature of the work requires very great pecuniary supplies.

All, then, who feel that the evils enumerated call loudly for redress; all who are justly alarmed at the consequences which must ensue, if so large a portion of the community continue to be without the means of obtaining Religious Instruction, and of joining in the Public Worship of Almighty God, are earnestly entreated to give this Society their liberal and zealous support.

June 1818

RULES & REGULATIONS

1. THAT the Society be named "THE SOCIETY FOR PROMOTING THE ENLARGEMENT AND BUILDING OF CHURCHES AND CHAPELS."
2. That the Society be governed by a President, Vice-Presidents, a Treasurer, and a Committee of Thirty-six Members; of which Thirty-six, two-thirds shall be Laymen, and one-third Ecclesiastics.
3. That His Royal Highness THE DUKE OF YORK be the Patron of the Society.
4. That the Archbishop of Canterbury be the President of the Society.
5. That the Archbishop of York, the Bishops of the two Provinces, and Twenty-five lay Peers and Commoners, be the Vice-Presidents of the Society; and that all vacancies in the Vice-Presidency be filled up by the Committee.
6. That the President, Vice-Presidents, and Treasurer, be ex-officio Members of the Committee; and the Treasurer and one-fourth of the Thirty-six elected Members in rotation, shall vacate their offices at the annual General Meeting, but be capable of immediate re-election.
7. That all persons making a donation of 100 guineas or upwards, shall be Governors of this Society, shall be eligible to be Vice-Presidents, and have a double vote at all general meetings.
8. That all persons who shall contribute 20 guineas in one donation, or two guineas annually, shall be members of this Society, have a right to vote at all general meetings, and be eligible to the Committee; provided such annual subscription shall not then be in arrear.
9. That all Annual Subscriptions shall become due on the 1st day of January in each year.
10. That a General Meeting be holden annually on the third Thursday in May, and oftener if the Committee shall think it expedient.
11. That at the annual meeting a Report of the Society's proceedings be made by the Committee, together with a statement of its Receipts and Payments; that Three Auditors be then appointed for the year ensuing, a Treasurer be elected, and the vacancies in the Committee filled up from a double list prepared by the President and Vice-Presidents.
12. That every order to be made and act to be done by the Committee, shall be made or done with the consent of the majority of the members present at a meeting of the Committee ; such meeting to consist of not less than five.
13. That all monies received by the Society in donations, subscriptions, bequests, or otherwise, shall be paid into the Bank of England, in the names of Four Trustees to be appointed by the Committee; and that all sums not immediately wanted be invested in government securities in the names of such Trustees.
14. That no money shall be advanced by the Society towards the enlarging or building of any Church or Chapel in any Parish or Place, unless the consent of the Ordinary, Patron, and Incumbent of the Church or Chapel already existing therein (if any such there be), shall first have been obtained to such enlarging or building.
15. That no grant exceeding 500*l.* shall be made, unless approved by at least two-thirds of the Members present at a meeting of the Committee, and confirmed by a majority of the Members present at a subsequent meeting of the Committee, to be called expressly for that purpose.
16. That assistance shall be given to those Parishes and Places only which shall advance, towards effecting the objects aforesaid, as much money as, in the opinion of the Committee, shall bear a due proportion to their means; and all small Parishes and Places applying for aid, shall state the extent of their population, their pecuniary means, and the efforts they have made, or are willing to make, towards accomplishing the object.

17. That the Society shall not advance a greater proportion than one-fourth of the estimated expense of the works, unless for some special reason, to be made out to the satisfaction of the Committee.

18. That the Society will not themselves engage in building or enlarging any Church or Chapel, but will confine the application of their funds to assisting such Parishes or Places as shall be desirous of erecting or enlarging Churches or Chapels within their respective limits.

19. That it shall be an object of the Society to obtain and communicate information that may facilitate the enlarging and building of Churches, particularly with respect to economy in building.

20. That it be a condition in every Grant, that no expense shall be incurred for ornamental architecture, beyond what shall by the Committee be deemed essential, to give to the buildings to be erected and enlarged with the aid of this Society, the character of Churches or Chapels of the Church of England.

21. That in the aid to be granted by this Society, preference shall be given to such Parishes and Places as shall propose to afford the greatest extent of Free Sittings in proportion to the aid granted; such extent to be in no case less than half the additional area and accommodation.

REPORT

Under these circumstances, the Committee do not, indeed, deem it absolutely necessary to press for another immediate and earnest appeal to the public; they rather trust, that the public, sensible of the religious and permanent blessings which the Society is spreading in every direction through the land, will be roused to a steady and regular support of its designs. But they would most respectfully and strongly represent, that unless the support which has already been given be continued, the Society must discontinue its operations, when another twelvemonth has passed; or else so far limit their extent as to be altogether insufficient for the great purposes for which it was established. Although the amount of grants remaining unpaid is no less than 36,630*l.*, yet the Committee feel authorised in distinctly asserting, that little, if any, of that sum will be ultimately uncalled for. The reason why it has not yet been called for is this, that a considerable time must always elapse before the objects for which the money is granted can be completed; and that it is a fixed rule to pay no money until satisfactory certificates have been given, that the work for which that money was voted, has been thoroughly executed.

Before concluding their Report, the Committee would again endeavour to remove what they fear has been an injurious misconception. This Society is still by many either confounded with the Parliamentary Commission, or else supposed to be superseded by that Commission. The Committee would, therefore, here repeat the words of their last Annual Report: - "It may, perhaps, be supposed, that in consequence of Parliamentary grants, the exertions of this Society can be dispensed with. This, however, by no means follows. For, those Grants are appropriated exclusively to the building of additional *New Churches*, and in places, where the population is not less than 4000 persons. But this Society adapts itself to the exigencies of every parish, be it more or less populous, and assists in improving the internal arrangement, in enlarging the existing structure, or in re-building upon a better and more spacious plan."

Under this view of the subject, the Committee cannot but think that the excellencies of the Society are sufficient to give it a claim to the support of every Christian, on account of its usefulness in promoting the practice of public worship; and of every Churchman, on account of its tendency to increase and perpetuate the attachment of the people to the Establishment.

A pious parent will always be anxious to secure to himself and his family, the blessing of religious instruction, and the means of attending upon the public service of Almighty God. If he cannot obtain what he desires in his Parish Church, he will naturally, however reluctantly, seek it elsewhere. But if the difficulty of obtaining the necessary accommodation in his Parish Church should be removed, it is reasonable to suppose that he would again return to its walls. And this supposition seems, in fact, to have been realised. For the readiness and regularity with which, in all cases, the seats provided by means of this Society have been occupied, is a sufficient proof that much of the apparent defection from the Established Church, arises, not from any want of attachment to her Doctrines, her Services, or her Ministers, but to the want of power to participate in the blessings which she communicates. The Committee, therefore, trust that the friends of our pure and reformed religion will not cease to forward to the utmost, both by their prayers and their alms, the objects of this Society; until by its efforts, together with those of the Parliamentary Commissioners, every individual in the kingdom, who shall be disposed, may also be enabled to attend the worship of God, according to the rites of the Established Church.

THE FIRST SET OF SUGGESTIONS ISSUED BY THE SOCIETY, 1819

SUGGESTIONS From the Incorporated Society for Promoting the Enlargement, Building, and Repairing of Churches and Chapels; for the consideration of Persons engaged in such Undertakings.

Site

Central, but with regard to population rather than space; dry; rather elevated, but not on a high or steep hill; not near nuisances, such as steam engines, shafts of mines, noisy trades, or offensive manufactories; accessible by foot and carriageways, but not to be so near to principal thoroughfares, as to subject the service of the Church to the danger of being incommoded by noise.

Foundation

Adequate to the height and size of the structure; to be surrounded, if requisite, by good covered drains; no graves within the walls, unless they are vaulted, nor any graves or access to the vaults within 20 feet of the outside; foundation to be at least a foot lower than any grave near it; and if the soil wants firmness, the walls may often be better secured from partial settlements by spreading the footing on each side, than by deepening the foundation, or resorting to more expensive works.

Area

It is suggested, that it would tend much to the preservation of Churches, and Render them more dry, if a paved open Area, not less than 18 inches wide, was made round them, and sunk 6 or 8 inches below the level of the floor of the church, with a drain from the Area to carry off the water; this observation is applicable to old Churches as well as new ones.

Basement

Some Churches and Chapels are rendered cheaper, drier, and more commodious, by good vaults under them, for coals for the use of the poor, fire engines, or the like, and for stoves for warming the interior; others, by apartments for clerk, sexton, &c. The distance between the joists of the ground floor should never exceed twelve inches.

Walls

Durability to be regarded more than beauty. Thickness to be well proportioned to height and incumbent weight, &c.; if of brick, in no case less than 1 foot 10½ inches, even in small buildings, and not less than 24 feet high, when galleries are to be erected, which should always have horizontal ties from the pillars to the walls.

When cased with stone, the wall ought to be thicker than is requisite if of brick only, because the stone, although it adds to the beauty, increases the weight without proportionally increasing the strength, as the two materials do not settle equally together.

Roof

Strength and durability to be most regarded. No roof to be constructed without tie beams at the feet of the principal rafters, otherwise, not being confined at the feet, they have a tendency to spread and thrust out the walls.

The distance between the trusses of a roof should never exceed 10 feet.

Neither joists nor rafters should, in any case, be placed more than 12 inches apart in the clear.

If the expense of lead, which is most durable, cannot be afforded, the next best covering is slate.

Slates to be laid upon battens rather than boards, and to be rendered inside; boards being liable to rot for want of air.

Gutters

To be most carefully constructed to carry off the rain and snow into the perpendicular pipes, which are cheapest and best of cast iron, cylindrical, and placed an inch or two at least from the wall, so as to admit air and keep it dry.

Dripping eaves projecting very far, should not supersede the necessity of gutters and pipes, even in very sheltered situations, but in exposed places, eaves gutters and rain water pipes will be absolutely necessary to prevent the wet being driven against the walls, and thus rendering the building damp.

Gutters may be made of cast iron; but unless skilfully cast, they will not preserve their level.

The lead for gutters ought to be 8 lbs. to the foot.

Lead gutters should not be less than 12 inches wide in the narrowest part, with drips at proper intervals; each drip two inches deep at the least, and the fall between the drips not less than one inch and a half in every ten feet.

Outlets should be provided in parapets to carry off the overflowing occasioned by rapid thaws or otherwise, and also waste pipes in the cistern heads of the rain water pipes.

The drains on the roof should be protected by coverings, as it prevents the melting snow from congealing in the gutter, and thus obstructing the water course.

Easy access to the gutters should be provided by dormer doors and boarded gangways within the roof, for the convenience of cleansing them in times of snow, or whenever necessary.

Chimneys

If any, the utmost care should be taken to render them safe from fire. They may be concealed in pinnacles.

Tower

The vestibule and staircase may be placed in the Tower, so as to leave the whole Church available for sittings.

Floor

To sittings, wood or brick; to gangways, brick or stone; if not under-vaulted, it may be freed from damp by brick rubble, flints, ashes, or furnace slack, laid to the depth of 12 or 18 inches under the floor. Allowance should also be made for the future rise of the surrounding burying ground; the floors of many Churches originally above ground, being at this day many feet below the surface, and thereby become damp and unwholesome.

Windows

Ought not to resemble modern sashes; but whether Grecian or Gothic, the glass should be in small panes, and not costly; not opening like casements, but falling inwards and downwards from near the top, or outwards from the top, or hung on horizontal pivots.

Where lead-lights are adopted, copper bands to tie them to the saddle bars are preferable to lead, being less liable to stretch and become loose by the action of the wind.

The very unsightly appearance often occasioned by the wet streaming down the window backs, may be prevented by fixing a small copper gutter at the bottom of each lead-light, to receive the moisture produced by condensation, with copper tubes to convey the same to the outside of the building. This has also a tendency to keep the building dry, and to preserve it from decay.

Ventilation

Cannot be completely effected by windows alone, without incommoding the congregation.

Fresh air may be introduced from without, and conveyed through pipes carried under the floor into the body of the Church, at convenient apertures; and the foul air may be expelled at or

near the roof, either by horizontal or perpendicular channels or tubes. The horizontal are used in the best barrack infirmaries.

Apertures in the ceiling may also be made to open and close by means of luffer boards.

All ventilation provided in the original construction of the building to be carefully preserved and kept open.

All doors to be opened for one hour before service and one hour after, except the winter evening service, and also except where warm air is used during the time of its being used in winter.

All windows, casements, &c. to be set open for some hours every fine day, both in winter and summer.

Warmth

Is best provided by introducing warm air through the floor from chambers of air placed in the vaults under it, which are heated by means of stoves or furnaces, and the heat, whether from a stove or otherwise, ought to be introduced near the door, whereby the heat will be carried into the Church by the draft from the door.

Voice

Echo and circulation of sound to be avoided, therefore stucco on batten, domes and coved ceilings (except of the waggon form), to be avoided; so also circular walls, except only at the back of the Preacher and Reader. Ceilings of wood preferable to plaster; all wood work is favourable to the voice.

Accommodations: internal

The most favourable position for the Minister is near an end wall, or in a semicircular recess under a half dome. The congregation should all see as well as hear him, therefore no square, or round or double pews should be allowed, and as few pews as may be. The rest of the seats, open benches with backs. A narrow shelf fixed behind the back-rail will serve at once to strengthen it and to support the prayer book; under the shelf may be placed pegs, or other conveniences for great coats and cloaks, sticks and umbrellas; about half way under the seats may be fixed a shelf for receiving hats. Kneeling boards should in all cases be provided.

Seats

The seats should all be placed so as to face the Preacher, as far as possible. Where the pulpit is placed to the west end, the benches, whether pewed or not, ought to run from E. to W. so that no part of the congregation may turn their backs upon the altar. The pulpit also should be placed so as to intercept the view of it as little as possible.

Gallery

With a view of wasting as little space as possible, the Galleries may be fitted up with benches and back-railings for children and others entitled to the use of free seats; and the eastern end of them, if they lie nearest to the pulpit or reading desk, may afford the best accommodation to the aged and infirm. In adapting the front seat of a gallery to the use of children, it is advantageous to carry the front wainscot but little higher than the knee, and to surmount it with an open railing, which may be made of cast iron, through which the children may be seen whilst kneeling and sitting. Pillars of cast iron to support a gallery will give least obstruction to sight and hearing, and are not unfit for Chapels, though in large Churches they may want grandeur.

Dimensions: internal

When the congregation is mixed of children and adults, from 17 to 20 inches, by from 28 to 35 inches, may be allowed for each sitting, and from 4 to 5 square feet on the floor not too much for every individual, allowing for gangways, communion table, &c. Hence a floor, to accommodate from 1,000 to 1,200 persons, should contain from 4,500 to 5,500 square feet,

and so in proportion. An average of less than 18 by 30 inches has been found insufficient for the accommodation of each person.

Form

The most approved forms are a parallelogram and an octagon; but a polygon or a semi polygon, or a figure of three straight sides and one polygonal, would bring a large congregation nearer to the Preacher than any other, except a circle, which is objectionable, as confounding articulate sounds.

Ornament: internal

Neat, simple, never gaudy or trifling. Woollen linings and cushions are apt to harbour dust, damp, and vermin. Wood is most easily kept clean and dry; yet movable cushions, if wanted, may be allowed.

Ornament: external

Pure and simple, yet venerable, and having the character of a Church or Chapel; none preferable to the simplest Gothic. The Grecian Doric is also eligible.

Materials

For walls, stone preferable, laid as in the quarry, in large blocks, and all well grouted or dowelled; and if brick, the lowest course to be laid dry, and the rest in cement, to the second or third course above ground; or lay a horizontal course of slate in cement quite through the wall, just above the level of the outer ground, in order to prevent the rising of the damp up the wall. For the beams and other timber, iron may often be substituted; but it requires to be carefully examined, for a flaw in the casting has already been the cause of tremendous and most expensive accidents: and wherever the ends of timbers are lodged in the walls, they will be liable to rot, by imbibing the damp, unless they are exposed to a circulation of air.

Vestry

It is most convenient when placed near the reading desk or pulpit.

Finishings

Wall wainscoting, or wood linings to walls, to be avoided wherever convenient. Wood linings to walls confine the damp, and frequently occasion dry rot. For the same reason cement skirtings are to be preferred to wood, particularly on the ground floor. Where the linings to the walls are of wood, holes should be perforated under the seats to allow the circulation of air.

Appendix F: Biographical note on the architect Olive Greenway

'GREENWAY, FRANCIS HOWARD (1777- 1837), was the youngest son of Francis Greenway, or Grinway, a mason of Mangotsfield in Gloucestershire. He went to London in order to become the pupil of John Nash, from whose office he exhibited two drawings at the Royal Academy in 1800. It was probably as a result of his connection with Nash that he came to be employed at Carmarthen, where he later claimed to have designed the 'market house' — presumably the quadrangular cheese and meat market built by the Corporation in 1801. In 1802 he exhibited at the Royal Academy a 'Chapel, Library etc., designed for the side of a quadrangle at Bristol', and a drawing of 'Thornbury Castle restored, with a canal brought from the river Severn up to Thornbury'. In about 1805 he and his elder brothers Olive and John Tripp Greenway opened a yard in Bristol, and announced their intention of doing business as 'stonemasons, architects, builders etc.' At the same time Francis took the opportunity of 'offering his services to the public in the capacity of Architect, Statuary, and Landscape-Gardener'. As the architect member of the partnership he designed in 1806 the HOTEL AND ASSEMBLY ROOMS in THE MALL at CLIFTON, which the firm contracted to build. At the same time he and his brothers were speculating by buying unfinished houses in Clifton which they completed and then sold. In May 1809 they were overtaken by bankruptcy, and the Assembly Rooms were completed by Joseph Kay. Some time after the failure Francis Greenway was accused of forgery in connection with a previous contract to complete a house in Cornwallis Crescent, pleaded guilty, and was sentenced to death at Bristol Assizes on 23 March 1812. His motive appears to have been to benefit his creditors rather than himself, and the sentence was commuted to one of transportation for life. He was sent to Australia, where he found a patron and protector in Governor Macquarie, who employed him to carry out his ambitious plans for public works in the colony. In 1816 he was appointed government architect, and in this capacity designed many of the public buildings in Sydney, including St. James's Church, the stables of Government House, the Hyde Park Barracks (now Law Courts) and the Macquarie Tower. The stables are castellated, but most of Greenway's work was designed in a bold, simple, classical manner of considerable merit. [M. H. Ellis, *Francis Greenway*, Sydney 1949; W. Ison, *The Georgian Buildings of Bristol*, 1952, 35 – 6; M. Herman, *The Early Australian Architects and their Work*, 2nd ed. 1970.]

'Olive and John Tripp Greenway recovered from their bankruptcy and continued their business in Bristol. Olive built, and probably designed, DOWNEND CHURCH, GLOS., in a feeble Gothic style in 1831 [I.C.B.S.]'

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